

---

# Chapter 1. Customs Surrounding

## *Marriage, Birth and Death*

### Table of Contents

Objectives .....	2
General .....	2
Specific .....	2
Unit 1 .....	3
Part 1 .....	3
Part 2 .....	7
Part 3 .....	11
Vocabulary .....	16
Unit 2 .....	17
Part 1 .....	17
Part 2 .....	24
Vocabulary .....	30
Unit 3 .....	31
Part 1 .....	31
Part 2 .....	38
Vocabulary .....	43
Unit 4 .....	45
Part 1 .....	45
Part 2 .....	50
Vocabulary .....	58
Unit 5 .....	59
Part 1 .....	59
Part 2 .....	70
Unit Vocabulary List .....	75
Unit 6 .....	76
Part 1 .....	76
Part 2 .....	83
Vocabulary .....	88
Module Vocabulary .....	89

## Objectives

### General

The purpose of the Module on Customs Surrounding Marriage, Birth and Death is to furnish you with the linguistic skills and cultural Background information you need to take part in conversations about changing attitudes and practices with regard to courtship, marriage, birth, divorce, death and funerals in China, and to conduct yourself in a culturally appropriate manner when you come in contact with Chinese people at the time of one of these significant events in their lives.

Before starting the MBD module, you should have at least completed the Arranging a Meeting Module. You may, of course, use this module at any later point in the course.

### Specific

When you have finished this module, you should be able to:

1. Ask about the age when most people get married.
2. Ask about how a wedding is celebrated and what differences there are in marriage practices between the city and the country.
3. Ask about the current local customs regarding gifts for weddings, births, and funerals.
4. Ask about the frequency of divorce.
5. Talk about the functions and statuses of the people who play a role in arranging a present-day traditional marriage.
6. Ask questions about the bride, the groom, and the ceremony in a modern-day wedding.
7. Ask about population control efforts, changes in population control policy, restrictions on young people having children, what factors are taken into consideration in family planning, and how old most couples are when they have children.
8. Congratulate a new mother. Ask about a new-born infant's health, appetite, and weight, and describe the baby in terms of traditional values.
9. Talk about the traditional beliefs and practices with regard to the mother's health before and after giving birth.
10. Present condolences to someone whose relative has died, comfort and express concern for that person.
11. Ask, after deciding if appropriate, about the circumstances of the death and the funeral.
12. Apologize for not being able to attend a funeral.
13. Ask what attire and behavior are appropriate when attending a funeral.

# Unit 1

## Part 1

### Reference List

### Reference Notes

#### Notes on Part 1

**tíchàng**: “to advocate, to promote, to initiate, to recommend, to encourage”

Zhè shì shéi tíchàngde?

Who advocates this?

**niánqīng**: “to be young” (literally “years-light” or “years green”. There are two different characters with the same sound used for the second syllable.)

Tā zhènme niánqīng, zhènme piàoliang!

She's so young and so beautiful!

Wǒ niánqīngde shíhou, bù xǐhuan kàn shū.

When I was young, I didn't like to read.

Zhèxiē niánqīng rén dōu ài kàn diànyǐng.

These young people all love to go to the movies.

Nèige niánqīngde Zhōngguó rén, Yīngwén shuōde bú cuò.

That young Chinese person speaks pretty good English.

**jiéhūn**: “to get married”, also pronounced **jiēhūn**. Notice that in Chinese you talk of “getting married”, while in English we talk of “being married”. And it follows grammatically that **jiéhūn** is a process verb, not a state verb. **Jiéhūn** will always be seen with an aspect marker such as **le** or will be negated with **méi**.

Tāmen jiéhūnle méiyóu?

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

Nǐ jiéhūn duó jiǔ le?

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? OR Nǐ shì shénme shíhòu jiéhūnde?
When did you get married?
Wáng Xiānsheng jiéguo sāncì hūn.
Mr. Wáng has been married three times.

To say “get married to someone” use the pattern **gēn ... jiéhūn**.

Tā gēn shéi jiéhūn le?
To whom did he get married?

### Notes on №2

**wǎnliàn wǎnhūn**: “late involvement and late marriage”. **Wǎnliàn** is an abbreviation for **wǎn liàn'ài**, “mature love”, (**liàn'ài** means “romantic love, courtship”), and **wǎnhūn** is an abbreviation for **wǎn jiéhūn**, “late marriage”. This policy has been promoted since the 1960s, but only actively enforced since the 1970s. It is difficult to generalize about the required minimum marriage ages, as they differ from city to city and might be non-existent in certain rural and national minority areas, where the government is trying to increase the population. The minimum age has been progressively raised over the years, until 1978 when the rules were eased a bit. In general, if the combined ages of the couple exceeds fifty years (or the female's age exceeds the male's), then the marriage is allowable.

### Notes on №3

**qīngnián**: “youth, young person”. Do not confuse this noun with the adjectival verb **niánqīng**, “to be young”. (See Notes on No. 1)

In this sentence, the noun **qīngnián** is used to modify the noun **lǎoshī**, “teacher”.

A:	Wǒ jìde sānshinián yǐqián nǐ tèbié ài chī táng.
	I remember that thirty years ago you especially loved to eat candy.
B:	Shì a, nèi shíhòu wǒmen dōu háishi qīngnián. Xiànzài lǎo le, yá bù xíng le.
	Yes. Back then we were all young people. Now I'm old, and my teeth aren't good any more.

**nǚli**: “to be hardworking, to diligent”, or as an adverb, “diligently, be hard”.

Tā suīrán hěn nǚli, kěshi tāde Yīngwen háishi bù xíng.
Although he's very hardworking, his English is still not good enough.
Wǒ děi nǚli xué Zhōngwén.

I have to study Chinese very hard.

#### Notes on №4

nóngcūn: “rural areas, countryside, village”.

Nóngcūnde kōngqì bǐ chéngli hǎoduō le.

The air in the country is much better than in the city.

Tāmen jiā zài nóngcūn zhù.

Their family lives in the country.

shíxíng: “to practice, to carry out (a method, policy, plan, reform)”.

Nǐ zhèige jìhuà hěn hǎo, kěshì wǒ xiǎng bù néng shíxíng.

This plan of yours is very good, but I don't think it can be carried out.

Zhèige bànfǎ yǐjīng shíxíngle sānge xīngqīle, kěshì jiéguǒ bù hǎo.

This method has been in practice for three weeks, but the results aren't good.

#### Notes on №5

chéng: “to constitute, to make, to become”.

Tāde xuéxí yìzhí hěn hǎo, biyè yǐhòu ānpai gōngzuò bù chéng wèntí.

His studies have been good all along, so after he graduates, setting up a job for him won't constitute a problem.

Wǒde nǚer xiànzài chéngle jiějie, tā zhēn xǐhuan tāde xiǎo mèimei.

My daughter has become an older sister. She really likes her little sister.

fēngqì: “established practice, custom; general mood”.

Xiànzài yǒu bù shǎo qīngnián bú yào zài shāngdiànli mài dōngxì, zhèizhǒng fēngqì zhēn bù hǎo.

There are a lot of young people now who don't want to sell things in shops. This practice is really bad.

Xiànzài zài Zhōngguó, yòu yǒule niàn shūde fēngqì.

Now in China there is again a general atmosphere of study.

#### Notes on №6

hé: “with”. You have seen hé used between two nouns or pronouns as a conjunction meaning “and”. Here you see it used as a prepositional verb meaning “with”. The word gēn, which you have seen, also has both meanings, “and” and “with”.

Formerly, *gēn* was the most frequently used word for “with” or “and” in the Mandarin spoken in North China, and he was more often written. But he has come into wide conversational use in *pǔtōnghuà*. In addition to this variation, school children in Taiwan are sometimes taught to say *hàn* instead of he, which is the same character with another pronunciation.

Generally speaking, if you use *hé* or *gēn* you should not have any problem being understood by any speaker of Standard Chinese.

*liàn'ài*: “to fall in love, to be in love; romantic love, courtship”. This is the socially acceptable way to describe a romantic relationship between two people. Notice that *liàn'ài* can be used both as noun and as a verb. (*Liàn'ài* is written with an apostrophe to show where the syllable division is: *liàn ài*, not *lià nài*.)

Tāmen liàn'àile hǎojinián le.

They've been in love for quite a few years now.

Tāmen xiànzài kāishǐ liàn'ài le.

They've just started to fall in love.

Wǒmende liàn'ài zhǐ yǒu sāntiān, jiù bù xíng le.

Our love is only three days old and already it's over.

The noun *liàn'ài* is often used in the phrase *tán liàn'ài*, “to be romantically involved” or more literally “to talk of love”.

Tāmen liǎngge tán liàn'ài yǐjīng tánle hěn jiǔ le.

The two of them have been in love for quite a while now.

Wǒ méiyǒu hé tā tán liàn'ài.

I'm not in love with her.

In China young people tend to go out in groups. When two people are seen going out alone, then it is assumed that they have serious intentions for the future.

### Notes on №7

*kě*: “really, certainly”. This is an adverb which intensifies state verbs. *Kě* can be used before a negative.

Tāmen liǎngge kě hǎo le!

The two of them are very good friends.

Kě bú shì ma!

Isn't that so! (Really! or No kidding!)

Nà kě bù xíng!

That really won't do!

Nà kě bú shì yíjiàn hǎo shì.

That's really not a good thing.

Nǐ kě yào xiǎoxīn!

You've got to be careful!

Although some Chinese are fond of using the word **kě**, to other Chinese it may sound too full of local color with which they do not identify.

## Dialogue in Peking

An American exchange student talks with her language teacher. They are both in their late twenties.

## Notes on the Dialogue

**...zài èrshiwǔliùsù yǐhòu cái jiéhūn**: This is quite a change from Imperial times, when females might be married off at age thirteen and males at age six so as to insure the family fortunes or fend off economic difficulties later. Nonetheless, regulations are less strict in the countryside today, where one can marry perhaps at age twenty.

## Part 2

## Reference List

## Reference Notes

## Notes on Part 2

**yíshì**: “ceremony, function” This can be used to refer to a range of different ceremonies, from the signing of a treaty or agreement to the taking of marital vows.

In old China, marriages were celebrated extravagantly. It was not uncommon to find families going into debt because of the joyous occasion, which marked a new generation added to the family line. This elaborate ritual served to strengthen familial bonds and the newlyweds' feeling of obligation owed to the family.

In PRC cities of today, lack of extra money and coupons to purchase food for guests, celebration space, and free time for preparation limit the celebration often to procedural formality alone—registration with the local police bureau. Wedding dinners may still be enjoyed in the countryside, where there are fewer restrictions on time and food.

## Notes on №9

**qīnqi**: “relatives” **Qīnqi** is slightly different from the English word “relatives” in that it does not include one's immediate family, that is parents or children, but is used to refer to all other relatives. (One's immediate family are called **jiālì rén**.)

Nǐmen jiā qīnqi duō ma?

Do you have a lot of relatives in your family?

Wǒmen jiā qīnqi kě duō le!

We have lots of relatives in our family.

sònggei: “give (a gift) to ...” The verb song has several meanings. One is “to send”, as in **Wǒ bǎ nǐde xíngli sòngshàngqu le**, “I sent your luggage upstairs.” Another is to give someone something as a present.

Here you see **sòng** with the prepositional verb **gěi** “for, to” after it. You have also seen **jiāogei**, “to hand over to ..., to submit to...”. When **gěi** is used after the main verb as a prepositional verb, it must be followed by the indirect object, that is, the person or thing to whom something is given. **Gěi** can also be used this way with **jì** “to send”, and **mài** “to sell”.

Wǒ bǎ zhèijiàn yīfu jìgei wǒ mèimei le.

I sent this piece of clothing to my younger sister.

Tā bǎ fángzi màigei wǒ le.

He sold his house to me.

In these examples the direct object, clothing or house, is up front in the sentence, making it necessary to use **gěi** to put the indirect object after the main verb. This usually happens in sentences where the object is specific and the **bǎ** construction is preferred. When song is followed by an indirect object, however, the **gěi** is usually optional.

Wǒ yào sòng ta yíge xiǎo lǐwù.

I am going to give him a small present.

Wǒ yào sònggei ta yíge xiǎo lǐwù.

I am going to give him a small present.

...sònggei ni shénme lǐwù?: Wedding gifts for friends and relatives in the PRC are generally “useful” items. Common among these are **nuǎnpíng**, hot water jugs; **huāpíng**, vases; **táidēng**, table lamps; **bǐ**, pens; **liánpǎn**, wash basins; or **cānjù**, kitchen items.

zuò: “to act as, to serve as”. **Tāmen sònggei wo yìxiē xiǎo lǐwù zuò jìniàn.** is literally “They gave me a few small presents to serve as mementos.”

Zhèige xuéxiǎo bìyède xuésheng, hěn duō dōu zuò lǎoshī le.

A lot of students who graduated from this school have become teachers.

Yòng zhèiběn xīn shū zuò lǐwù, hǎo bu hǎo?

Would it be okay to use this new book as a present?

**Zuò**, “to act as, to serve as” is often seen used with **yòng**, “to use” as in the example above, **yòng ... zuò ...**, “to use (something) as (something) else”.



jìniàn: “memento, remembrance; to commemorate”.

Wǒ gěi tā yìzhāng zhàopiàn zuò jìniàn.

I'll give him a photo as a memento.

**Notes on №10**

xǔduō: “many; a great deal (of), lots (of)”. Xǔduō is used as a number (it can be followed by a counter) to modify other nouns.

A:	Hái yǒu duōshao qián?
	How much money is there left?
B:	Hái yǒu xǔduō.
	There's still a lot left, or There's a lot more.

Tā mǎile xǔduō (zhāng) huà.

He bought a lot of paintings.

Xǔduō has several things in common with hěn duō, in addition to similarity of meaning. Used as modifiers in front of nouns, both xǔduō and hěn duō can (1) be used alone, (2) be used with de, and (3) be followed by a counter, but not usually -ge.

Tā rènshi xǔduō rén.

Tā rènshi hěn duō rén.

He knows a lot of people.

Tā jiànle xǔduō(de) rén.

Tā jiànle hěn duō(de) rén.

He saw (met with) a lot of people.

Bìchūli yǒu hěn duō (jiàn) dàyī.

There are a lot of overcoats in the closet.

Tā xiěle xǔduō (běn) shū.

He wrote a lot of books.

Hěn duō is probably more common than xǔduō. Some speakers feel that they do not use xǔduō in conversation; many speakers, however, do not feel any restriction about using it in conversation.

...zhùdao nǚjiār qu: “to go live with the wife's family” You've seen the prepositional verb **dào** used after main verbs, as in **nádao lóushàng qu**, “take it upstairs”. Following verbs expressing some kind of motion, the use of **dào** is fairly straightforward. But in the above example from the Reference List, **dào** is used with a verb which is not usually thought of as expressing motion, **zhù**, “to live, to inhabit”. Here is another example of **zhù** used in a phrase expressing motion:

Tā shì zuótiān zhùjinlaide.
He moved in yesterday.

The verbs **zhàn** “to stand” and **zuò** “to sit” can also be used in phrases expressing motion.

Qǐng ni zhàndao nèibianr qu, hǎo bu hǎo?
Would you please go stand over there.
Qǐng ni zuòdao qiǎnbianr qu, hǎo bu hǎo?
Would you please go sit up front.

Due to the lack of housing, which might involve a wait of from one to three years for newlyweds, it is not infrequent now to find the groom join the household of his new bride. This is in contrast to former tradition, which stated that the woman became part of the man's family, and of course, moved into his family's house.

In the past, for the groom to join the household of his new bride carried special significance. It was called **rù zhuì** and might take place when a family had only female children and the father wanted his daughter's husband to take his last name in order to carry on the family line.

**qūbié**: “difference” When expressing the difference between two things, use ... **gēn ... yǒu qūbié**.

Zhèiběn zidiǎn gēn nèiběn yǒu hěn dàde qūbié.
There is a big difference between this dictionary and that one.
Zhèige xuéxiào gēn nèige xuéxiào yǒu shénme qūbié?
What is the difference between this school and that one?
Zhèiliǎngge bànfǎde qūbié zài nǎr?
What is the difference between these two methods?

**Kě bú shì ma!**: “Yes, indeed!, I'll say!”, or more literally, “Isn't it so! **Kě bú shì ma!** is often used in northern China to indicate hearty agreement, or to indicate that something makes perfect sense to the speaker, something like English “Well, of course!” or “Really!”.

**bù shǎo**: Literally “not a little”, in other words, “quite a lot”.

Tā yǒu bù shǎo huà yào gēn ni shuō.
He has a lot he wants to say to you.
Zài Měiguó bù shǎo rén yǒu qìchē.
In America a lot of people have cars.

érqiě: “furthermore, moreover”

Jīntiān tiānqi bù hǎo, érqiě hǎoxiàng yào xià xuě.

The weather is bad today, and furthermore it looks as if it's going to snow.

Ērqiě is often used in the pattern *bú dan...érqiě* “not only ... but also...” or “not only ... moreover...”:

Zhèizhǒng huā hǔ dàn hǎo kàn, érqiě fēicháng xiāng.

This kind of flower is not only pretty, but it's also very fragrant.

Wǒ bú dàn ài chī táng, érqiě shénme tián dōngxi dōu ài chī.

I not only like to eat candy, (moreover) I like to eat anything sweet.

Tā bú dàn xuéguo Zhōngwén, érqiě xuéde bú cuò.

Not only has he studied Chinese, but moreover he has learned it quite well.

Wǒ bù dàn méiyǒu hé tā tán liàn'ài, érqiě wǒ yě bú dà xǐhuan tā.

Not only am I not in love with her, moreover I don't like her very much.

### Dialogue in Peking

The American exchange student and her language teacher continue their conversation:

## Part 3

### Reference List

### Reference Notes

### Reference List

### Notes on Part 3

### Notes on №12

shuāngfāng: “both sides, both parties”

Zhèijiàn shìqing shì Zhōngguó hé Měiguó shuāngfāng dōu zhīdaode.

This matter is known to both America and China.

bǐcǐ: “the one and the other; each other, mutually”

Suīrán wǒmen méiyǒu shuō huà, kěshì bǐcǐ dōu zhīdao, tāde bìng méiyǒu bànfa le.

Although we didn't say anything, we both knew.  
There was nothing that could be done for his illness.

A: Zhōumō hǎo!

Have a nice weekend.

B: Bǐcǐ, bǐcǐ!

You too!

liǎojiě: “to understand; to acquaint oneself with, to try to understand”

Zhèjiàn shì, wǒ bù dǒng, hái děi qù liǎojiě yíxià.

I don't understand this, I have to go back and try to understand it again.

Wǒ liǎojiě tā.

I understand her.

Tā juéde tā méiyǒu yíge péngyou zhēnde liǎojiě tā.

He feels that he doesn't have a single friend who really knows him.

Notice that when you want to say “to know someone” meaning “to understand someone”, the Chinese word to use is **liǎojiě**, not **rènshi** (which simply means to have made someone's acquaintance)

### Notes on №13

...lǐhūnde bú tài duō: “There aren't many people getting divorced ...,” **Lǐhūnde**, “those (people) who get divorced”, is a noun phrase in which **lǐhūn** is **nominalized** by **-de**.

### Notes on №14

fūfù: “husband and wife, married couple”.

Tāmen fūfù liǎngge dōu fēicháng hǎo.

Those two (that couple) are both very nice.

bú zài yíge dìqū gōngzuò: “do not work in the same region”. **Yíge**, “one”, is frequently used to mean “one and the same”. Here are some more examples:

Wǒmen dōu zài yíge xuéxiào niàn shū.

All of us go to the same school.

Tāmen liǎngge dōu shì yíge lǎoshī jiāochulaide.

They are both the product of the same teacher.

### Notes on №15

tàncānjià: “leave for visiting family”. Tàn qīn means to visit one's closest relatives, usually parents, a spouse, or children.

Míngtiān tā jiù qù Shànghǎi tàn qīn le.

Tomorrow he's going to Shanghai to visit his family.

### Notes on №16

zǒngshì: “always, all the time”. This adverb may also occur as zǒng.

Tā zǒngshì ài qù Huáměi kāfēitīng.

He always loves to go to the Huáměi Coffeehouse.

nénggòu: “can, to be able to”. This is a synonym of nǚng.

### Notes on №17

jīngguo: “to pass by or through, to go through”. Jīngguo can mean 1) to pass by or through something physically, or 2) to go through an experience.

Jīngguo zhèicì xuéxí yǐhòu wǒ kě qīngchū duō le.

As a result of this study, I see things a lot more clearly.

Wǒ měitiān xià bān huí jiāde shíhou, dōu jīngguo Bǎihuò Dǎlóu.

Every day on my way home from work I pass by the Bǎihuò Dǎlóu.

Nǐ jīngguo zhèige wūzide shíhou, nǐ méiyǒu kànjian wǒmen zài lǐtōu gōngzuò ma?

When you passed by this room, didn't you see us working inside?

xiāngdāng: “quite, pretty (good, degree of. etc.); considerable, a considerable degree of”

Tāde shēntǐ xiāngdāng hǎo.

His health is quite good.

kǎolù: “to consider; consideration”

Wǒ yǐjīng kǎolùguo le, tā háishi yīnggāi shàng dàxué.

I have already given it consideration he should still go to college.

dànshi: “but”, a synonym of kěshi.

Wǒ yǐjīng qùguo le, dànshi wǒ méiyǒu kàndào tā.

I already went there, but I didn't see her.

### Notes on №18

nánnǚ: “male and female”.

Nánnǚde shìqing zuì nán shuō.

Matters between men and women are the hardest to judge.

yīngdāng: “should, ought to”. Yīngdāng is a less-frequently heard word for yīnggāi. These two words share in common the following meanings:

1. “should” in the sense of obligation or duty.

Zánmen shì tóngzhì, yīngdāng (or yīnggāi) bǐcǐ bāngmáng.

We two are comrades, we should help each other.

2. “ought to” in the sense of “it would be suitable to”.

Wàitou lěng, nǐ yīnggāi (or yīngdāng) duō chuān yìdiǎnr.

It's cold out, you should put on some more clothing.

3. “should” in the sense of “it would be desirable to”.

Nǐ yīnggāi (or yīngdāng) shìyìshì, zhēn hǎo wánr.

You should try this, it's fun.

4. “should” in the sense of “it is expected”.

Shídiǎn zhōng le, tā yīnggāi (or yīngdāng) kuài dào le.

It's ten o'clock, he should be here soon.

Tā xué Zhōngwén xuéle sānnián le, yīnggāi xuéde bú cuò le.

He's been studying Chinese for three years, he should be pretty good by now.

bǐjiào: “relatively, comparatively, by comparison”. Also pronounced bǐjiǎo.

Jīntiān bǐjiào rè.

It's hotter today.

Zhèjiàn yīfu gǎile yǐhòu, bǐjiào hǎo yìdiǎnr.

After this article of clothing is altered, it will be better.

Zhèi liǎngtiān tā bǐjiào shūfu yìdiǎnr, bù zěnme fā shāo le.

The past couple of days he's been feeling better, he doesn't have such a high fever any more.

You may sometimes hear Chinese speakers use **bǐjiào** before other adverbial expressions like **bú tài** “not too”, **bù zěnme** “not so”, **bú nàme** “not so” or hen “very”. Careful speakers, however, feel that **bǐjiào** should not be used in such cases.

### Notes on №19

**huì**: “will; might; be likely to”. The auxiliary verb **huì** is used to express likelihood here.

Míngtiān tā huì bu huì lái?

Will he come tomorrow?

Wǒ qù bǎ mén guānhǎo, nǐ huì bu huì juéde tài rè?

If I go close the door, will you feel too hot?

**jiějué**: “to solve, to settle (a problem), to overcome (a difficulty)”.

Nǐ bú yao jí, qiǎnde wèntí yǐjīng jiějué le.

Don't get anxious, the problem of money has already been solved.

### Dialogue in Washington, D. C.

A graduate student in Chinese studies talks with an exchange student from Peking.

### Notes on the Dialogue

**...nánjia hái yào sòng xǔduō lǐwù ma?**: In traditional China, the groom's family gave gifts to the bride's family to compensate for the loss of their daughter. (For the loss of the daughter might also entail a substantial loss of property and servants.) In Taiwan, it is still the man's family who in most cases pays for the wedding arrangements. In the PRC today, these customs no longer exist.

**Xiànzài Zhōngguó líhūnde duō bu duō?**: Although allowed by law with the mutual consent of both parties, it is not easy to obtain a divorce in the PRC. With the exceptions of one party being either politically questionable or terminally ill, the majority of couples are asked to resolve their differences via study and group criticism.

**...yǒu yìxiē fūfù bú zài yíge dìfang gōngzuò?**: Many couples still have to be split up in order for each to have work. (Jobs are arranged for and assigned by the local government.) This is, of course, a great hardship since it is improbable that either will be able to arrange a transfer of job to the other's workplace. The splits are arranged in order to increase rural population and provide labor for rural jobs.

The partner left in the city, usually the woman, can go to the countryside to join her spouse, but rural life is so difficult that this is not likely.

...suìrán měinián yǒu bàngè yuède tànqīnjià: There are two types of leave for visiting one's family in the PRC. One is for unmarried children to return home to see their parents, the other is for couples who are assigned to different places for work. These trips are paid for by one's work unit (but communes have no family leave provisions). If the person on leave is working relatively near his home, he is allowed a fifteen day visit once per year and a worker who is located relatively far from home can take a thirty day visit once every two years.

## Vocabulary

bǐcǐ	彼此	each other, mutually; you too, the same to you
bǐjiào (bǐjiǎo)	比较	relatively, comparatively; fairly, rather
bú dàn	不但	not only
bù shǎo	不少	quite a lot, quite a few
chéng	成	to become, to constitute, to make
chéngshì	城市	city
dànshi	但是	but
érqiě	而且	furthermore
fēngqì	风气	common practice; general mood
fēngsū	风俗	custom
fūfù	夫妇	married couple, husband and wife
gǎibiàn	改变	to change
hé	和	with; and
huì	会	might, to be likely to, will
jiéhūn	结婚	(jiéhūn) to get married
jiějué	解决	to solve
jīngguò	经过	to go through, to pass by or through
jìniàn	纪念	memento, memorial
kǎolǜ	考虑	to consider; consideration
kě	可	indeed, really
kě bú shì ma!	可不是吗	I'll say, yes indeed, that's for sure
liàn'ài	恋爱	to be romantically involved with; love
liǎojiě (liáojie)	了解	to understand; understanding
lǐhūn	离婚	to get divorced
lǐwù (lǐwu)	礼物	gift, present
nánjiā(r)	男家	the husband's family



nánmǔ	男女	male and female
nénggòu	能够	can, to be able to
niánqīng	年轻	to be young
nóngcūn	农家	rural area, countryside
nǚjiā(r)	女家	the wife's family
nǔlì	努力	to be hardworking, to be diligent; diligently, hard
qīngnián	青年	youth, young person
qīnqi	亲戚	relatives
qūbié	区别	difference, distinction
shíxíng	实行	to practice, to carry out (a method, policy, plan, 'reform, etc.)
shuāngfāng	双方	both sides, both parties
sòng	送	to give (something as a gift)
tàncān	探亲	to visit relatives (usually means immediate family)
tàncānjiā	探亲家	leave for visiting family
tíchàng	提倡	to advocate, to promote, to initiate
wǎnliàn wǎnhūn	晚恋晚婚	late involvement and late marriage
xiāngdāng	相当	quite, pretty, very
xǔduō	许多	many; a great deal (of), a lot (of)
yīngdāng	应当	should, ought to
yíshì	仪式	ceremony
yìzhí	一直	all along, all the time (up until a certain point)
zhèngfǔ	政府	government
zhùdao	住到	to move to, to go live at
zǒngshì	总是	always
zuò	作, 做	to serve as, to act as; as

## Unit 2

### Part 1

#### Reference List

## Reference Notes

### Notes on Part 1

#### Notes on №1

**xiáojie**: “daughter”. You have seen **xiáojie** meaning “Miss” or “young lady”. Here it is used to mean “daughter”. Note, however, that it is used only in referring to someone else's daughter, not in referring to one's own daughter(s).

Tā yǒu jǐwèi xiáojie?

How many daughters does he have?

Nǐmen xiáojie zhēn piàoliang.

Your daughter is really pretty.

**Xiáojie**, meaning either “Miss” or “daughter”, is not in current usage in the PRC.

**dā xǐde rìzi**: “wedding day”, literally “big joyful day”. **Xǐ** “to be glad, joyful”, is used in several expressions having to do with weddings. The character for **xǐ** is often used as a decoration. For weddings, two **xǐ** characters together are used as a decoration.

#### Notes on №2

**rén hěn lǎoshi**: “he's very honest”. **Rén**, “person”, can be used to refer to a person's character. It can be used with a noun or pronoun before it, for example **Tā rén hěn lǎoshi**, literally “As for him, his person is very honest”. The wording **Tā rén ...** is often used to talk about the way someone truly is:

Tā rén hěn ài bāngzhu bié rén.

He (is the sort of person who) likes to help others.

Liú Xiānsheng rén hěn tèbié, shénme shìqing dōu yào wèn yige wèishenme.

Mr. Liú is a different sort of person, he has to ask “why” about everything.

Tā rén hén kèqi.

He's a very polite sort of person.

Sometimes **rén** refers to a person's mental state of being:

Wǒ hēde tài duō, rén hái yǒu diǎnr bu qīngchu.

I had too much to drink and I'm still a little foggy.

**Rén** also sometimes refers to a person's physical self. This meaning is mostly used in situations where a contrast is implied, something like “And as for the person himself, ...”. For example:

Wǒ yìzhí zhǐshì hé tā tōng diànhuà, jīntiān zǎoshang, cái dìyīcì jiàn miàn, tā rén fēicháng piàoliàng.

All along I had only talked to her over the phone, but this morning I met her for the first time. She's very beautiful.

Tāmen jiéhūn bù dào yíge yuè, xiānsheng jiù dào Jiāzhōu niàn shū qu le, rén zài Měiguó, xīn zài Tǎiwān, shū zěnme niàndehǎo ne?

They hadn't even been married for one month when her husband went to California to go to school. He was in America, but his heart was in Taiwan, how could he possibly study well?

### Notes on №3

**jiāowǎng**: “to associate with, to have dealings with”, often said of boyfriend-girlfriend relationships.

Wǒ hé tā méiyǒu shénme tèbiéde jiāowǎng.

There's no special relationship between him and me.  
(Said by a daughter in explanation to her mother.)

In the PRC **jiāowǎng** is not used this way; use **rènshi**, “to know (a person)” or **jiāo péngyou**, “to make friends” instead. In the PRC, you will hear **jiāowǎng** used in phrases such as **liàngguó rénmínde jiāowǎng**, “the contact (association) between the peoples of these two countries”.

### Notes on №4

**nánfāng**: “the bridegroom's side”, a phrase which often refers to the bridegroom himself, and sometimes refers to the bridegroom's family, relatives, and friends collectively. **Nánfāng**, “the bridegroom's side”, happens to be a homonym of **nánfāng**, “the South”.

Zhōngguó rén jiéhūnde shíhou, nánfāng dà qǐng kè.

When Chinese get married, the groom's family hosts a big feast.

Jiéhūn yǐqiǎn nánfāng nǚfāng bǐcǐ sòng lǐ.

Before a marriage, the groom's side and the bride's side give each other gifts.

[**Nǚfāng** means “the bride's side,” referring either to “the bride” herself, or to “the bride's family, relatives, and friends collectively”.]

**shóu**: “to be familiar with ...” Also pronounced **shú**. **Shóu** is used with **hé** for people and with **duì** for places.

Wǒ hé tā hěn shóu.

I know him very well.

Tā duì Tǎiběi hěn shóu.

She knows Taipei very well.

**Shóu** also means “to be cooked sufficiently” and “to be ripe”.

**zǎo**: You've learned this as the verb “to be early”, now you see it used to mean “long ago”.

Wǒ zǎo zhīdào nǐ bù huilai.

I knew long ago that you wouldn't come back.

Wǒ zǎo tīngshuō le.

I heard about it long ago.

**Zǎo** is usually followed by **jiù** to stress the idea of “as early as that”.

Wǒ zǎo jiù gàosu tā nèijiàn shì le.

I told him that long ago. (Said to correct an impression that he didn't actually know it so early. )

Wǒ zǎo jiù xiǎng lái kàn nǐ, yizhí méi shíjiān.

I've been meaning to come see you for a long time, but I never had the time.

**tíqǐn**: “to bring up a proposal of marriage” Traditionally, the man's parents would visit the parents of the woman they wished their son to marry in order to bring up the subject of marriage. The situation in Taiwan is changing rapidly today, but some marriages are still proposed in this way. More frequently, however, the children simply inform their parents of their own arrangement.

**dāying**: “to agree (to something), to consent, to promise”

Tā dāying gěi wǒ nèijiàn dōngxi, zěnmē tā xiànzài yòu bù gěi le?

He agreed to give me that thing. How is that now he won't give it to me?

Nǐ dāying ta le, dāngrán yīnggāi péi ta qù.

You promised him, of course you should go with him.

Nǐ dāying zuòde shì, yīdìng yào zuòdào.

You must do what you promise to do.

Nǐ dāyinglede shì, wèishénme bú zuò?

Why don't you do this thing that you have promised?

Nǐ dāyingguode shì, jiù yīnggāi zuòdào.

You ought to do things that you promise.

Wǒ méi dāying gěi nǐ yíge hùzhào.

I didn't promise to give you a passport.

Dāyǐng can also mean “to answer”.

Tā jiào nǐ, nǐ zěnméi méi dāyǐng?

He called you, how come you didn't answer?

### Notes on №5

tánlai tánqù: “to talk over”.

Tánlai tánqù, yě bù néng jiějué zhèige wèntí.

We discussed it for a long time, but still couldn't solve the problem.

Tánlai tánqù, tánde hěn yǒu yìsi.

It got very interesting, conversing back and forth.

juéding: “to decide”.

Wǒ juéding yào qù.

I've decided that I'm going.

Wǒ yǐjīng juéding jiù zhènméi bàn.

I've already decided that it'll be this way.

Wǒ hái méi juéding gāi zěnméi bàn.

I haven't yet decided what should be done.

Notice that when you want to say “I can't decide whether (to do something)” or “I haven't decided whether (to do something)”, the object of **juéding** is a choice-type question.

Wǒ hái méi juéding qù bu qù.

I haven't yet decided whether to go or not.

Wǒ bù néng juéding wǒ qù bu qù.

I can't decide whether to go or not.

Wǒ hěn nán juéding ràng bu ràng ta qù.

I'm having a hard time deciding whether to let him to or not.

Wǒ shì bu shì gāi huíqu hěn nán juéding.

It's hard to decide whether or not I should go back.

**hòulái**: “afterwards, later”. You have already learned another word which can be translated as “afterwards” or “later”: **yǐhòu**. **Yǐhòu** and **hòulái** are both nouns which express time. Here is a brief comparison of them.

1. **Yǐhòu** can either follow another element, in which case it is 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 shuì jiào le.

Afterwards, he went to sleep.

2. Both **yǐhòu** and **hòulái** may be used to refer to the past. (For example, in the reference list sentence, **yǐhòu** may be substituted for **hòulái**. 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 shíqīng, děng yǐhòu zài shuō.

Let's wait until the future to see about future matters.

Yǐhòu nǐ yǒu kòng, qǐng cháng lái wán.

In the future when you have the time, please come over more often.

Wǒ yǐhòu zài gào su nǐ.

I'll tell you later on.

Tā de hái zi shuō le, yǐhòu tā yào gēn yí ge Rì běn rén jié hūn.

His child said that someday, he wants to marry a Japanese.

Usage Note: **Yǐhòu** has the meaning of “after that”. It can imply that some past event functions as a dividing point in time, as a sort of time boundary, and **yǐhòu** refers to the period from the end of that time boundary up to another point of reference (usually the time of speaking). In this usage it is often translated as “since”.

Tā zhǐ xiě le yí běn shū, yǐhòu zài méi xiě guo.

He only wrote one book, and hasn't written any since.

**Ránhòu** stresses the succession of one event upon the completion of a prior event.

Wǒ shàngwū zhǐ yǒu liǎngjié kè, ránhòu jiù méi shì le, wǒmen kéyǐ chūqù wánr.

I have only two classes in the morning, and after that I don't have anything else to do, so we can go out play.

**háishi**: “in the end, after all” You have seen **háishi** meaning “still” that is, that something remains the same way as it was. Here **háishi** is used to mean that the speaker feels that, all things considered, something is the case after all.

Háishi tā duì.

He is right, after all.

### Notes on №6

**jǔxíng**: “to hold (a meeting, banquet, celebration, ceremony, etc.)” For this example you need to know that **diǎnlǐ** means “ceremony”.

Míngtiān jǔxíng biyè diǎnlǐ.

Tomorrow the graduation ceremony will be held.

### Notes on №8

**hái**: “even, (to go) so far as to” You have seen **hái** meaning “still” -as in **Nǐ hái zài zhèr!**, “You're still here!”. You've also seen **hái** meaning “also, additionally”, as in **Wǒ hái yào mǎi yìpíng qìshuǐ.**, “I also want to buy a bottle of soda.” Here you see **hái** meaning additionally in the sense of additional effort. The sentence **Nǐmen hái sòng huā lǎi,** **hái** expresses the speaker's feeling that sending flowers went beyond what was expected or necessary.

**zhēn shì tài xièxie le**: “I really thank you so much.” You have seen **tài** used to mean “very, extremely”, as in **Tài hǎo le!**, “Wonderful!”. Notice that here it is used with **xièxie**.

### Dialogue in Taipei

A woman goes to visit her old friend and to present her with a gift for her daughter and future son-in-law.

### Notes on the Dialogue

**Guōbǐn Dàfāndiàn bù zhǐ shì difāng pàoliang, nàlǐde cài yě tèbié hǎo.** Traditional wedding foods included **huāshēng**, peanuts; **liánzǐ**, lotus seeds; and **zǎozǐ**, dates, all of which symbolize fertility in that **shēng(zǐ)** means “give birth to” (a son); **liánzǐ** sounds like part of the phrase **liǎnshēng guǐzǐ**, “have sons consecutively”; and **zǎozǐ** sounds like part of **zǎoshēng guǐzǐ**, “have an early son.” The wedding

marked the beginning of that generation's carrying on of the family line. Today few adhere to these symbols and food is served according to family preference.

**Bú shì mǎide, shì Xiùyún zìjǐ zuòde:** Wedding gowns in Taiwan these days are frequently hand-made or tailor-made, as tailoring is affordable and the quality of work surpasses that of ready-made items. Brides may wear two gowns: a white one for the ceremony (which may be in a church nowadays) and a traditional Chinese red one at the celebration.

## Part 2

### Reference List

### Reference Notes

#### Notes on Part 2

#### Notes on №9

**xìn Jīdūjiào:** “to believe in (Protestant) Christianity”. This is one way of saying “to be a (Protestant) Christian”.

#### Notes on №10

**xìn Fó:** “to believe in Buddha”. This is one way of saying “to be a Buddhist”.

#### Notes on №11

**zài fǎyuàn:** “in court” **Zài** is the verb “to be in, at, or on”, in other words “to be located (someplace)”. **Zài** must be followed by a place word or a place phrase. Just what is considered to be a place word or phrase may be difficult for the non-native speaker to figure out. Words which are not considered to be place words or phrases must have a locational ending such as **-li** or **-shang** added to them. (**Nǐ zài chēshang mǎi piào.**, “You buy the ticket on the bus.”)

The names of institutions in Chinese are considered to be place words. The phrase “in court” does not need a locational ending, **zài fǎyuàn**. Here are some other words which can function as place words by themselves. Many of these end with syllables such as **-shì (shǐ)** “house, apartment”, **-jú** “office, shop”, **-diàn** “inn, shop”, **-chǎng** “field, open ground”, **-tīng** “hall, room”, **-suǒ** “place, room”, **-jiān** “house, rooms”, **guǎn** “public office, hall”.

Jǐntiān xiàwǔ zài bàngōngshì jiàn!

See you at the office this afternoon!

Zài běnshì yǒu wǔge yóuzhèngjú!

There are five post offices in this city!



Nǐ zài cáifēngdiàn zuòde ba?

You must have had that made at a tailor's.

Nǐ zài cāntīng kàndào ta le ma?

Did you see him in the dining room?

Other words which behave in a similar way are:

càishichǎng		market	fùjìn		area
cèsuǒ		toilet	fúwùtái		service desk
dǎfāndiàn		hotel	Gōngānjú		Bureau of Public Security
shāngdiàn		store	gōngsī		company
dàlou		building	gōngyù		apartment
dàshiguǎn		embassy	gōngyuǎn		park
dìqū		region	huìkèshì		reception room
fàndiàn		restaurant	huǒchēzhàn		railroad station
fàngjiān		room	jǐngchájú		police station
fānguǎnzi		restaurant	kāfēitīng		coffeehouse
fàntīng		dining room	lǎojiā		hometown
fēijīchǎng		airport			

and many more... including proper names of Restaurants, buildings, associations, organizations, etc.

gōngzhèng: “notarization, government witness”. A gōngzhèng rén is a notary public.

### Notes on №12

rù xí: “to take one's seat at a banquet”, literally “to enter the mat(ted area)”.

Wǒmen kuài diǎnr zhǔnbèi, tāmen liùdiǎn zhōng jiù yào rù xí le.

Let's get ready a little faster, the banquet starts at 6:00.

### Notes on №13

fùzá: “to be complicated, to be complex”. Questions, problems, or situations can be fùzá if there are many pieces or factors figuring into the problem. It is also possible to use fùzá to imply that the situation is messy, problem-ridden.

Tāmen jiāde qíngkuàng tài fùzá, wǒ gǎobuqīngchu.

Their family situation is too complicated, I can't make heads or tails of it. (This sentence has an ambiguity in both languages.)

Zhèige wèntí tài fùzá, hěn nán shuōqīngchu.

This question is so complicated, it's very hard to explain it clearly.

*Zhèige wèntí tài fùzá, zuì hǎo bú zhèiyangr xiě.*

This sentence is too complicated, it would be best not to write it this way.

*Fùzá* can also be used in a complimentary way. (For this example you need to know that *sixiǎng* means “thinking, thought”.)

*Tāde sixiǎng hěn fùzá.*

His thinking is very complex.

This sentence might be said of an Einstein. The opposite of *fùzá* in this case would, be *jiǎndān* “to be simple”, as in “simple-minded”.

*Fùzá* is also pronounced *fūzā*.

#### Notes on №14

*yìjiàn*: “idea, view, opinion, suggestion”.

*Gāngcái tā tánle duì zhèiběn shūde yìjiàn, wǒ juéde duì wǒmen hěn yǒu bāngzhu.*

He just told us his opinions on this book, and I feel that they're really helpful to us.

*Wǒ hěn xiǎng zhīdào, zài zhèige wèntíshang, Zhōngguó zhèngfǔde yìjiàn shì shénme?*

I'd very much like to know what the Chinese government's view is on this question.

*Wǒ xiǎng xiān qù Shànghǎi, zài dào Wǔhàn, nǐde yìjiàn zěnmeyang?*

I'd like to go to *Shànghǎi* first and then to *Wǔhàn*, what's your opinion?

*Wǒde yìjiàn shì xiān qù Wǔhàn, zài dào Shànghǎi qu. Yīnwei zài guò yíge yuè, Wǔhàn fēicháng rèle.*

My opinion is to first go to *Wǔhàn*, then to *Shànghǎi*, because after a month, *Wǔhàn* will be extremely hot.

#### Notes on №15

*zhènghūn*: “to witness a marriage”. Witnesses formerly were persons of good reputation and venerable old age. Today, familiarity is most important. The witness makes a brief speech during the ceremony and stamps the marriage certificate with his name seal. He receives no remuneration for this service, but is honored to have been asked.

#### Notes on №16

*dù miyuè*: “to spend one's honeymoon”. *Dù* is the verb “to spend, to pass” (something which is an amount of time, like a holiday). *Miyuè* is literally “honey-moon”.

**huímén**: “the bride's first visit to her own family on the third day after the wedding”, literally “return to the door”. When the newlyweds return home for this first visit, the family of the bride is given a chance to entertain the couple. More friends and relatives are invited and introduced to them. (It is the groom's family which arranges the marriage ceremony.)

#### Notes on №17

**xǐjiǔ**: “wedding banquet”. Notice that in the Reference List sentence the phrase **lái chī xǐjiǔ** is translated as “to come to the wedding banquet”. A more literal translation might be “come to eat a wedding feast!”. The verb **chī** could also be rendered into English by “attend” or “take part”, as in “Be sure to come take part in the wedding banquet the day after tomorrow”.

#### Notes on №18

**hūnlǐshàng**: “at the wedding”. Notice that in English you say “at the wedding” while in Chinese you say **hūnlǐshàng**, literally “on the wedding”. **-Shàng** would also be the locative ending to use for “at the meeting” (**huìshàng**).

**jièshaorén**: “introducer”. This is one person in the cast of people who play a part in getting two people together in marriage. Originally, the “introducer” functioned in much the same way as match-makers - finding a good mate for a friend or relative. Today, most young people find their own mates. The “introducer”, however, still have a ceremonial function. They accompany the bride and groom during the ceremony (one for the bride and one for the groom).

**zuò méi**: “to act as the go-between for two families whose children are to be married”. This person arranged the details of the match. He acted as a go-between for the families of the bride and groom, settling points which were usually of a financial nature. Often the **zuò méide** was also the **jièshaorén**. Traditionally, the go-between was an older woman who made a profession of it. She was paid for her services in money if the family was wealthy or in the best pork legs if they were poor. Today any adult can act as the go-between, although the practice is becoming less and less common. During the wedding ceremony, the go-between places his stamp on the wedding certificate.

Wo gěi ni zuò mèi, hǎo bu hǎo?

I'll act as go-between for you, all right?

Zhāng Tàitai qǐng wo tǐ tādē nǚér zuò mèi.

Mrs. Chang asked me to act as go-between for her daughter.

#### Notes on №19

**júzhǎng**: “head of an office or bureau”. **Júzhǎng** is only used when the Chinese name of the office or bureau ends with the syllable **-jú**, as in **yóuzhèngjú**, “post office”. You've also seen **bùzhǎng**, “minister of a bureau” and **kēzhǎng**, “section chief”.

**duōnián**: “many years”.

Here are some examples:

Wǒmen duōnián bú jiàn le.

We haven't seen each other for many years.

Wǒmen zài yìqǐ gōngzuòle duōnián le.

We've been working together for many years.

Wǒ zhù zài zhèr duōnián le, kěshi méi tīngshuōguo zhèige rén.

I've been living here for many years, but I've never heard of this person.

### Notes on №20

**tándao**: “to talk about, to speak of”. This is used to refer to something that was just brought up in conversation. You have seen **dào** used as a main verb meaning “to go to, to arrive at”, and as a prepositional verb meaning “to towards”. Now you see that **dào** is also used as a verb ending. Literally, it means “to, up to”, but its translation into English sometimes changes, depending on the meaning of the verb it is used with. When used with **tán**, “to talk, to chat”, **-dào** can be translated as “about” or “of”. Here are some other examples of **-dào** used with verbs you've already studied:

Wǒmen gāngcái hái shuōdao nǐ, nǐ jiù lái le.

We were even talking of you Just now, and here you are!

Jīntiān nǐ gēn tā jiǎngdao wo méiyóu?

Did you talk about me with him today?

Wǒ chángchang xiǎngdao wǒde háizi.

I often think of my child.

Notice that in the Reference List sentence, **tándao** is used at the beginning of the sentence to introduce a topic, like we use “speaking of ...” in English. Here are some other examples:

Tándao jiéhūnde shì, wǒ hái děi xiǎngyixiang.

When it comes to talking about marriage, I have to think it over.

Tándao zěnmē xiě Zhōngguó zì, tā bǐ wǒ zhīdaode duō.

When we talk about writing Chinese characters, he knows a lot more than I do.

**yě**: “really, after all”. You have seen **yě** meaning “too, also. Another common meaning of **yě** is “(even though) ... nevertheless, still”. For example:

Wǒ suīrán shì Zhōngguó rén wǒ yě huì shuō yìdiǎn Yīngwén.

Although I am Chinese, I can still speak a little English.

A: Zhèige diànyǐng zěnmeyàng?

How was the movie?

B: Bú shì hěn hǎo, dànshi yě hái kēyì.

It wasn't great, but it was pretty good nevertheless.

Wǒ suīrán méi dào guo Tiān Men, yě zài diànshìshàng Ān kàn jiāng uo.

Although I've never been to Tian An Men, I've seen it on television.

In addition, *yě* often is used to contrast the thought expressed in the sentence with another thought. This meaning can be paraphrased something like this: “in spite of anything which might be believed to the contrary, indeed what I am saying is true.” Sometimes, however, *yě* is used when there is not much to contrast it with, and means little more than “we really ought to agree that what I am saying is true.”

There are many different possible ways to translate this *yě* into English. The following examples are meant to show some of its range of meaning and some of its possible translations.

Xiànzài shíyīdiǎn bàn le, wǒ yě yào shàng kè le, wǒmende wèntí míngtiān zài tán ba!

It's eleven-thirty. I really have to be going to class. Let's talk about our question tomorrow, okay?

Zhōngguo rénkǒu tài duō, zhèngfǔ tīchàng wǎnliàn wǎnhūn yě shì yīnggāide.

The population of China is too large, it really is right for the government to promote late marriage and late involvement.

Tāmen wèishénme yào líhūn, wǒ yě bù zhīdào.

Why they wanted to get a divorce, I really don't know.

A: Nǐ zěnméi hái méi bǎ zhèxiē yīfu xǐwán?

How come you still haven't finished washing these clothes?

B: Wǒ yě bú shì nǐde yòngren, báitiān wǒ yě shàng bān, wǒ méiyǒu zhènméi duō shíjiān.

I'm not your servant, after all; I work during the day too, and I don't have all that much time.

Nǐ xiànzài yě gāi míngbai le ba?

Now you (really) ought to understand, don't you?

Wǒmen liǎngge rènshi yě yǒu jǐnián le, nǐ yīnggāi liǎojiě wo.

We have known each other for several years, after all; you ought to understand me.

### Dialogue in Taipei

### Notes on the Dialogue

...liǎngge háizi yào dào fǎyuàn gōngzhèng jiéhūn: Traditional wedding ceremonies were held at home or in ancestral halls (not in temples or pagodas). Modern ones are likely to be held in hotels or restaurants, as there is more room and food is then easier to prepare.

Tāmen jīhua yào dào Ālǐ Shān qù: Ālǐ Shān and Riyuè Tán (Sun-Moon Lake) are the two most popular honeymoon spots on Taiwan. An average honeymoon stay might last one week.

## Vocabulary

ài	唉	(sound of sighing)
dàxǐ	大喜	great rejoicing
dàxǐde rizi	大喜的日子	wedding day
dāying	答应	to agree (to something), to consent, to promise
dù	度	to pass
dù miyuè	度蜜月	to go on a honeymoon, to spend one's honeymoon
duōnián	多年	many years
fǎyuàn	法院	court of law
Fó	佛	Buddha
fùzá (fǔzá)	复杂	to be complicated
gōngzhèng jiéhūn	公证结婚	civil marriage
hái	还	even, (to go) so far as to
háishi	还是	after all
hòulái	后来	later, afterwards
huí mén	回门	the return of the bride to her parents' home (usually on the third day after the wedding)
hūnlǐ	婚礼	wedding
jiàotáng	教堂	church
jiāowǎng	交往	to associate with, to have dealings with
jīdūjiào	基督教	Christianity
jiéhūn lǐfú	结婚礼服	wedding gown (dress)
jièshaorén	介绍人	introducer
juéding	决定	to decide
jǔxíng	举行	to hold (a meeting, ceremony, etc.)
júzhǎng	局长	head of an office or bureau (of which the last syllable is jú)
...-lái...-qù	。。。 - 来。。。 -去	(indicates repeating the action over and over again)
lǎoshi (lǎoshí)	老实	to be honest
mǎnyì	满意	to be pleased
miyuè	蜜月	honeymoon
nánfāng	男方	the groom's side, the groom's family
nénggàn	能干	to be capable

rén	人	person, self, body
rù xí	入席	to take one's seat (at a gathering, meeting, or banquet)
shàngjìn	上进	to be ambitious
shú	熟	to be familiar (with), to know well
tándaο	谈到	to talk about; speaking of ...
tánlai tánqù		to talk back and forth
tíqīn	提亲	to bring up a proposal of marriage
xiǎojiě (xiǎojie)	小姐	daughter (referring to someone else's daughter)
xǐjiù	喜酒	wedding banquet; wedding wine
xìn	信	to believe (in)
xìn Fó	信佛	to be a Buddhist
xīnláng	新郎	bridegroom
xīnniáng	新娘	bride
yě	也	indeed, in fact, admittedly
yìjian	意见	opinion
zǎo	早	long ago
zhènghūn	征婚	to witness a marriage
zhènghūnrén	征婚人	chief witness at a wedding ceremony
zū	租	to rent
zuò mèi	做媒	to act as go-between (for the families of a man and woman considering marriage)

## Unit 3

### Part 1

#### Reference List

## Reference Notes

### Notes in Part 1

#### Notes on №1

kòngzhi: “to control; control”. This can also be translated as “to dominate; to command”.

Zhèige fǎngjiānde wēndù kòngzhude hù hǎo, yihuǐr lěng, yihuǐr rè.

The temperature in this room isn't well regulated. It's cold one minute and hot the next.

Shíjiān méi bànfa kòngzhi, shéi yě bànbudào.

There is no way to control time; no one can do it.

Tāde bìng yǐjīng kòngzhìzhù le, yěxǔ jǐtiān yǐhòu, tā huì hǎoqilai.

His illness is under control now; maybe in another few days he will start to get better.

Yǒu yìxiē rén kòngzhìle zhèijǐa fēijī, hú ràng ta qǐfēi.

Some people have taken control of this airplane and won't let it take off.

chénggōng: “to succeed; to be successful”.

Zhèihěn shū chénggōng le.

This hook was a success.

Zhèihěn shū xiěde hěn chénggōng.

His hook was written very successfully, (i.e., His hook came off very well.)

Zhèige tāng chénggōng le, dàjiā dōu ài chī.

This soup is a success, everyone loves it.

Zhǐ yào nǐ nǔlì, nǐde shìqing yíding néng chénggōng.

So long as you work hard at it, your effort is sure to succeed.

#### Notes on №2

zuòdào: “to achieve, to make (a goal)”. In Unit 2, Part II, you saw tándào “to talk about, to speak of”, with the ending -dào meaning literally “to, up to”. Here you see -dào used as an ending after the verb zuò “to make”. You may think of -dào in zuòdào as conveying the meaning of reaching a goal.

Zhèijiān shì, wǒ yǐjīng zuòdào le.



I have already succeeded in doing this.

Nǐ shuōguo, zuótiān nǐ yào qù, nǐ zuòdào le ma?

You said that you wanted to go yesterday. Did you do so?

sān tōngguò: “the three approvals”. The “three approvals” have been in effect since 1973/74. At that time, the minimum marriage age was pushed upward, but most recently it has been relaxed to ages twenty-five for males and twenty-three for females. Most couples must still wait a number of years before they can have a child. The sāntōngguò guīdìng for city residents effectively means that, without these three approvals for a child, a pregnancy must end in abortion or else the child will have to live without food rations. (A government slogan is Yíge zuì hǎo, liǎngge gòule, “One is best, two is enough.”) Applications to have children are reviewed and permission granted or denied by one's work unit, based on the total allowable city quota. A third child is strongly discouraged and life would be very difficult for it should it be born. Special gifts, privileges, and awards are given to one-child families. In the countryside, one can find four to six children in a household, but they of course could not easily move to the city.

### Notes on №3

yě jiùshi shuō: “to mean; in other words, that is to say”.

Jìhuà shēngyù yě jiùshi shuō yào yǒu jìhuàde shēng xiǎoháir.

Planned parenthood means having children in a planned way.

“Hébi” yě jiùshi shuō “wèishénme xūyào”.

“Hébi” means “why must”.

Tā bù néng zài shēng xiǎoháizi, yě jiùshi shuō wǒmen juéde tā zhibuhǎo le.

She can't have children any more; that is to say, we feel that she cannot be cured.

Tā bù gěi nǐ dǎ diànhuà hǎoxiàng yě jiùshi shuō tā bù xīhuan nǐ.

The fact that he doesn't telephone you would seem to imply that he doesn't like you.

Dàifu shuō tā bù néng chī ròu, yě jiùshi shuō chī ròu duì tāde shēntǐ bù hǎo.

The doctor said that he couldn't eat meat, in other words, eating meat isn't good for his health.

When what follows is a more pointed explanation of what has just been said, jiùshi shuō can be used in place of yě jiùshi shuō, e.g.

Tā bù kéyǐ shēng hái, jiùshi shuō tā hái méiyǒu zuòdào sān tōngguò.

She cannot have a child; that is to say, she has not yet gotten the three approvals.

tóngyì: “consent, agreement; to agree, to agree with (what someone says or thinks)”.

A:

Tóngyì bu tongyì?

	Do you agree?
B:	Wǒ bù tóngyì.
	I don't agree.
	Wǒ bù tóngyì nǐde huà.
	I don't agree with what you say.

Although in English we can say “I agree with you”, in Chinese it is wrong to say either *Wǒ gēn nǐ tóngyì* or *Wǒ tóngyì nǐ*. *Tóngyì* can be used in two ways: without an object, or with an object like *tā shuōde* “what he said”, *tāde huà* “what he said”, *tāde jìhua* “his plan”, *tāde yìjian* “his opinion”. If you want to say “I don't agree with you”, you can say *Wǒ bù tóngyì*, *Nǐ shuōde*, *wǒ bù tóngyì*, *Wǒ bù tóngyì nǐde huà*, *Wǒ bù tóngyì nǐde yìjian*, etc.

### Notes on №4

*dānwèi*: W(work) unit”. This word is used in the PRC as a cover term for any organization or department of an organization. It may, for instance refer to a factory, a school, a government organization, a store, or an army unit.

*Nǐ zài nǎige dānwèi gōngzuò?* is a common way of asking where someone works; compared with *Nǐ zài nǎr gōngzuò?*, the question *Nǐ zài nǎige dānwèi gōngzuò?* sounds more official.

*Wǒmen dānwèi yǒu hěn duō nǚ lǎoshī.*

There are a lot of women teachers in our unit. (Here, *dānwèi* refers to a school. )

To specify that you are talking about a place of work, you can say *gōngzuò dānwèi*, as in the Reference List sentence.

*jūmín wēiyuánhùi*: “neighborhood committee”. The official duties of a neighborhood committee are diverse, ranging from sanitation maintenance to political study. Its actual role and duty remain ambiguous, as well as its relationship with the government. Although the government pays a committee's elected delegates, there is no official connection between the two. The power of the committee in local affairs remains large.

*pàichūsuǒ*: “local police station”. The local police station is the lowest level of the Bureau of Public Security. In addition to taking care of matters of a criminal nature, the *pàichūsuǒ* is familiar with the history and political situation of every one of its residents. Along with the *gōngzuò dānwèi* and the *jūmín wēiyuánhùi*, it affects the daily life of each citizen.

### Notes on №5

*gēnju*: “according to, on the basis of; basis”.

*Nǐ gēnju shénme shuō zhèige huà?*

On what basis do you say this?

Nǐ shuōde huà yǒu méiyǒu gēnju?

Is there a basis for what you're saying?

pīzhǔn: “to give official permission (to someone to do something)”.

Dānwèi pīzhǔn tā jiéhūn le.

Her unit gave her permission to marry.

Xuéxiào pīzhǔn tā qù Shànghǎi le.

His school gave him permission to go to Shanghai.

Wǒ mǎi zhèige diànshì shì dédao pīzhǔnde.

I got permission to buy this television.

fùnnǚmen: “women”. -Men is a plural ending for nouns and pronouns. You have seen it in the pronouns women, zánmen, nǐmen, and tāmen. After a noun, however, -men is never obligatory. It is usually used with nouns which designate humans (although in literature you may sometimes see it used with nouns referring to animals as well).

Nǚshìmen, xiānshēngmen.

Ladies and gentlemen.

Note that the group referred to by a noun phrase with -men must be of unspecified number; it is wrong to say liàngge fùnnǚmen or sānge jiàoshòumen, etc.

## Notes on №6

gègè: “each and every, all of the various”. The first gè (a specifier like zhèi-) literally means “each...” or “the various, the different...”. The second ge is the counter ge, as in yíge rén “one person”.

Jiǔyuèli, gègè xuéxiào dōu kāi xué le.

In September all the schools open.

Měiguode gègè zhōu dōu yǒu zìjǐde zhèngfǔ.

Each of the American states has its government.

zēngjiā: “to increase; to increase by (such-and-such an amount)”.

Jīnnián wǒmen xuéxiàode xuéshēng zēngjiā le.

The students in our school increased this year.

Zhèige yīyuànde bīng rén bù néng zài zēngjiā le.

The patients in this hospital cannot increase any further.

Zhèijǐtiān nǐ máng bu máng, zài gěi nǐ zēngjiā yìdiǎnr gōngzuò, hǎo bu hǎo?

Have you been busy the past few days? Would it be okay if I give you some more work to do?

Wǒmen dānwèi yòu zēngjiāle liǎngge bàngōngshì.

They added two more offices on to our unit.

**yídìng**: “specific, certain, definite, set”. In addition to the meaning of **yídìng** which you already know, namely “certainly, surely”, it can also mean “set (by regulation, decision, or convention), fixed, particular,” as in:

Tā bàn shìqíng yǒu yídìng bànfǎ.

He goes about doing things with a definite method.

Měiniǎn zài yídìngde rìzi, tā dōu huíqù kàn māma.

Every year he goes back to see his mother on a set date.

### Notes on №7

**shìqū**: “city proper, municipal area”, the area within a **chéngshì** where population and buildings are relatively concentrated. **Shìqū** is used when you are emphasizing the city proper or contrasting it to the suburbs [**jīāoqū**]. It is an administratively more exact term than **chéngshì**. [The Peking municipal area, **Běijīng shìqū**, is made up of eight urban districts, **chéngqū**.]

**chūshēnglǜ**: “birth rate”. **Chūshēng** means “to be born”. The **chūshēnglǜ** is usually considered to be the number of births per one thousand population in one year.

### Notes on №8

**fēnpèi**: “distribute; allot; assign; distribution”.

Wǒ tīngshuō xiàge yuè jiù kényǐ gěi nǐ fēnpèi gōngzuò.

I've heard that you'll be assigned work next month.

Wǒ xīwang néng zǎo yìdiǎn fēnpèidào fángzi.

I hope that housing can be assigned soon.

Tīngshuō tā fēnpèi dào Dōngběi qù gōngzuò le.

I've heard that he has been assigned to go work in Manchuria.

**míng'é**: “the number of people assigned or allowed; quota of people”. **Míng'é** does not exactly correspond to “quota”. “Quota” is a fixed number of places which must be filled. **Míng'é** is (1) a fixed

number of places which must not be exceeded, or (2) one such place. **Bābǎige míng'è** is literally “800 name given-numbers”, i.e. “a quota of 800 names.”

### Notes on №9

**biyùn**: Literally, “avoid-pregnancy”, i.e. “contraception”. **Shíxíng biyùn** “to carry out (the government policy of encouraging) contraception, to practice birth control”.

### Notes on №10

**miǎnfèide**: Literally “exempt from charge”, i.e. “free (of charge)”

**Zhèige zhǎnlǎn kényi miǎnfèi cānguān.**

You can visit this exhibit for free.

**Sānyuè Báhào, fùnǚ hé hái'ér dào gōngyuán qù dōu shì miǎnfèide.**

On March 8th, women and children can go to parks free of charge.

**Lǚxíng bù piányi a! Fēijīpiào kě bú shì miǎnfèide.**

Travelling is not cheap. Plane tickets are certainly not free!

### Notes on №11

**dédao**: “to receive, to get”.

**Tā dédao hùzhào yǐhòu mǎshàng jiù zōu le.**

He left immediately after getting his passport.

**Tā dédao pīzhǔn kényi liúzai Běijīng gōngzuò.**

He has gotten permission to stay in Peking to work.

**yǐjiān xīn fángzi**: “a new room”. Notice that although you have seen **fángzi** meaning “house”, it is being used here in the wider sense of “a place to live”. In this phrase it is preceded by the counter for rooms of a house, **jiān**. Thus the whole phrase means “a new room”, not “a new house”.

Living quarters in Peking and many other Chinese cities are very scarce. (Housing in Shanghai is more critical than Peking.) When a newly married couple applies for housing, they will be assigned a room that does not exceed 8-10 square meters. Rarely do living quarters have private baths, toilets, or kitchens. Later, when children come along, they will continue to live in the same size room.

### Dialogue in Peking

A Canadian tourist talks with her guide:

## Part 2

### Reference List

### Reference Notes

#### Notes on part 2

#### Notes on №12

**chǎnjià**: “maternity leave”. The syllable **chǎn**, literally “to give birth to” is used in compounds meaning “maternity, delivery, birth”. It can also be used outside the context of human reproduction in compounds meaning “to produce, production”, as in **chǎnpǐn** “product”.]

**gōngzī**: “wages, pay”, literally “labor-capital”.

...**yǒu chǎnjià, hái yǒu gōngzī**: For a normal birth, a woman is given fifty-six days of paid leave; for a difficult birth, seventy days; and for twins, ninety days after the birth. After this period, one hour per day is allowed off in order to nurse the baby.

#### Notes on №13

**gèzhǒng**: “various kinds, every kind”. **Gè** “each” is a specifier like **zhèi**- “this” or **nèi**- “that”. As a specifier, it can be followed by counters. Here you see **gè**- used with the counter **-zhǒng** “types, kinds, sort, species”. Here are some other ways **gè**- is used:

Tā néng dào gèguō qù lǚxíng zhēn bú cuò.

It's great that he can go to all sorts of countries.

Xuéshengmen yīnggāi yǒu gèrénde xuéxi jìhua.

Students should each have their own plan of study.

Míngtiānde diànyǐng piào gègè dānwèi dōu yǒu.

Each and every unit has movie tickets for tomorrow.

Sometimes **gè**- is followed directly by the noun.

Jīntiān xiàwǔ gè dānwèi dōu kāi huì.

This afternoon every unit is having a meeting.

**biyùn gōngjù**: “contraceptive devices”. This does not refer to birth control pills. [**Biyùnpǐn** “birth control products” includes both **biyùnyào** “birth control pills” and **biyùn gōngjù**.]

**jìhuà shēngyù**: “family planning, planned parenthood”. **Jìhuà** means “plan; to plan”. **Shēngyù** literally means “to give birth to and raise”.

### Notes on №14

**juéyù**: “sterilization,” or “to sterilize, to be sterilized,” applies to operations for men and women. Sterilization for women is still much more common than for men; and more prevalent in the cities than in the countryside.

**Tā juéding juéyù.**

He has decided on sterilization.

**Juéyù shì jiějué Zhōngguó rénkǒu wèntíde yíge hǎo bànfǎ.**

Sterilization is one good way to solve China's population problem.

**shǒushù**: “surgery”.

**Dàifu gěi ta zuòde shǒushù hěn chénggōng.**

The surgery the doctor performed on him was very successful.

### Notes on №15

**shībài**: “to fail”.

**Tā zuò mǎimai shībài le.**

He failed in business.

**Nǐ gēnju shénme shuō tā shībài le?**

On what basis do you say that he failed?

**réngōng liúchǎn**: “abortion”, more literally, “artificial miscarriage”.

**dào yīyuàn qu zuò réngōng liúchǎn**: “go to the hospital to have an abortion performed”. **Zuò réngōng liúchǎn** here means “to have an abortion done”, not of course “to do an abortion”. Compare the following two sentences:

**Yīshēng gěi ta zuòle réngōng liúchǎn.**

The doctor performed an abortion on her.

**Tā zuòle réngōng liúchǎn.**

She had an abortion.

In the first sentence, the subject of the sentence (*yīshēng*) performed the abortion. In the second sentence, the subject of the sentence (*tā*) had the abortion performed. In some cases, a verb-object in Chinese can mean either “to do something” or “to have something done”. Here are some more examples:

Zhènme hǎode yīfu, shéi gěi nǐ zuòde?
Who made such nice clothes for you?
Zài Měiguó zuò yīfu hěn guì.
It's really expensive to have clothes made in America.

*jià*: “leave, vacation”. You have seen this as part of the word *chǎnjià* “maternity leave”. Here you see it used by itself.

### Notes on №16

*shǎoshù mínzú*: “minority nationalities”, often translated as “national minorities”. Besides the Han people, China has over fifty national minorities which are spread out over fifty to sixty percent of the land area and make up six percent of the total population of the country. The largest minorities are the Mongols (mostly in the *Nèi Měnggú Zìzhìqū*, “Inner Mongolian Autonomous Region”), the Hui (Chinese Muslims), Tibetans, Uighur (in the *Xīnjiāng Wéiwú'ěr Zìzhìqū*, “Xinjiang Uighur Autonomous Region”), and the *Miao* (found in several southern provinces).

Shǎoshù mínzúde yīfu dōu hěn hǎo kàn.
The clothing of the national minorities is very beautiful.
Zhōngguó yǒu wǔshíjǐge shǎoshù mínzú.
China has fifty-odd minority nationalities.

### Notes on №17

*xiāngxìn*: “to believe (that), to trust (someone), to believe in, to have faith in”.

Wǒ xiāngxìn, wǒmen liǎngguó rénmínde yǒuyì yíding huì búduàn fāzhǎn.
I believe that the friendship between the people of our two countries will constantly grow.

Compare *xiāngxìn* to the verb *xìn*, which you learned in the last unit. For the second example you need to know *yóu* is a verb meaning “it's up to...”.

Bié xìn tāde huà.
Don't believe what he says.
Xìn bu xìn yóu nǐ.
Believe it or not, as you like.



**hōngtáng**: “brown sugar”, literally “red sugar”. The Chinese often use brown sugar in cooking and for medicinal purposes. For example, a common remedy for colds is a hot drink made by boiling ginger root and brown sugar in water [**jiāngtāng**], or simply brown sugar water [**tángshuǐ**].

**chǎnfù**: “a woman who has given birth within the last month”. [Contrast this word with **yùnfù** “a pregnant woman”. The birth of a child is celebrated on the successful completion of the first month of life.

**yíngyǎngpǐn**: “a nutritional food item”. **Yíngyǎng** means “nutrition”, for example:

**Dòujiāng hěn yǒu yíngyǎng.**

Soy bean milk is very nutritious.

**-Pǐn** is a syllable used in many words to mean “item, article, product”, [for example **jìniànpǐn** “souvenir”, **yòngpǐn** “item of use”, **chǎnpǐn** “produce”, **gōngyèpǐn** “industrial product”].

As the Reference List sentence shows, the mother's health continues to be an important consideration even after the child is born. Both mother's and baby's health are carefully attended to after birth, while Western medicine emphasizes the mother's health only as long as she is carrying the child.

### Notes on №18

**bù tóng**: “to be not the same, to be different”. This is often used in the pattern **...hé ... bù tóng**, “...is different from ...”.

**Hùzhào hé lǚxíngzhèng wánquán bù tóng, nǐ bú yào nòngcuò le.**

A passport and a travel permit are completely different. Don't mistake them.

**Zhèige gōngchǎng jīnnián hé qùnián de qíngkuàng hěn bù tóng.**

The situation in the factory this year is very different from last year.

**Bù tóng** can also be used as a noun as in

**Tāde dānwèi hé nǐde yǒu hěn dàde bù tóng.**

There is a big difference between his work unit and yours.

You should be aware that **tóng** “same”, cannot be used as the main verb of a sentence to mean “to be the same”. To say, “These two things are the same”, you must say **Zhèiliǎngge dōngxi shì yíyàngde**.

**qīnjìn**: “to be close (to), to be on intimate terms (with)”.

**Zhèiliǎngge rén hěn qīnjìn.**

These two are on intimate terms.

**Dàjiā dōu yuànyì qīnjìn ta.**

Everyone wants to be friends with him.

### Notes on №19

**shǒuxiān**: “first (of all), in the first place, first; first, before anyone/anything else”.

Jintiān dàjiā kāi huì shǒuxiān shì yào jiějué wǒmen chǎng shēngchǎnshàngde wèntí.

The first thing we want to do at today's meeting is to solve our factory's problems in production.

Zài fāndiànli shǒuxiān yào zhùyì jiějuéhào kèrenmende chī fàn hé xiūxi wèntí.

A hotel must first of all pay attention to solving the dining and rest problems of the guests.

Zuìjìn wàiguó péngyou hěn duō. Wǒmen shǒuxiān yào jiějué zhùde wèntí.

Recently there have been many foreign friends. We must first of all solve the lodging problems.

**xiānhuā**: “fresh flowers”, as opposed to dried or artificial flowers, which the Chinese are also fond of.

**wánjù**: “(children's) toy”.

Míngtiān érzi guò shēngri, gěi ta mǎi ge wánjù.

Tomorrow is let's buy our boy's birthday, him a toy.

### Notes on №20

**gèdì**: “each place; various places” Here you see the specifier **-gè** “each” used in another compound. Here are some more examples:

Wǒ hěn xiàng dào Měiguó gèdì qù kànyikàn, Měiguó shì ge wěidàde guójiā.

I'd very much like to go visit lots of places in America. America is a great country.

Zài Zhōngguó gèdì cānguān yǒulǎnle sānge xīngqī, wǒ gāi huí guǒ le.

I've visited and sight-seen lots of places in China for three weeks, it's time to go back home.

### Dialogue in Peking

A Canadian student in Peking interviews a population control worker:

### Note on the Dialogue

**Rénmen shēng háizide shíhou, qīnqī péngyou sòng bu sòng lǐwù?**: As stated in the dialogue, friends and relatives in the PRC give useful items for the baby, like clothes, hats, cups, or perhaps a chicken for the mother. These are presented casually.

## Vocabulary

biyùn	避孕	contraception
bù tong	不同	to be different
chǎnfù	产妇	a woman who has given birth within the last month
chǎnjià	产假	maternity leave
chéngōng	成功	to succeed, to be successful
chūshēnglǜ	出生率	birth rate
dānwèi	单位	unit
-dào	到	indicates successful accomplishment of something
dédao	得到	to receive, to get
fēnpèi	分配	to assign, to apportion, to allot
gèdì	各地	the various places, each place
gègè	各个	various
gēnjù (gēnju)	根据	according to, based on
gèzhǒng	各种	various kinds, types
gōngzī	工资	wages, pay
hóngtáng	红糖	brown sugar
jià	假	vacation, leave
jiāting	家庭	family
jìhua shēngyù	计划生育	planned parenthood, family planning
juéyù	绝育	sterilization
jūmín wēiyuánhui	居民委员会	neighborhood committee
kòngzhì	控制	to control
-men	-们	plural suffix
miǎnfèi	免费	to be free of charge
míng'é	名额	the number of people assigned or allowed, quota (of people)
nóngmín	农民	peasant
nǚ	女	female
pàichūsuǒ(r)	派出所	the local police station
pīzhǔn	批准	to give official permission
qíngkuàng	情况	situation
qīnjìn	亲近	to be close (to a person)

réngōng liúchǎn	人工流产	abortion
sān tōngguò	三通过	“the three approvals”
shǎoshù mínzú	少数民族	minority nationality, national minority
shēngyù	生育	to give birth to and raise
shībài	失败	to fail
shìqū	市区	urban area or district
shōushù	手术	operation, surgery
shǒuxiān	首先	first
shùmu	数目	number
tōngguò	通过	to pass, to approve
tóngyì	同意	to consent, to agree
wánjù	玩具	toy
xiāngxìn	相信	to believe
xiānhuā	鲜花	fresh flowers
xiǎoháir	小孩儿	child, children
yě jiù shì shuō	也就是说	to mean; in other words
yībān	一般	ordinary, general, common
yībānde shuō	一般地说	generally speaking
yídìng	一定	to be specific
yíngyǎngpǐn	营养品	food items of special nutritional value
zēngjiā	增加	to increase

## Unit 4

### Part 1

#### Reference List

#### Reference Notes

#### Notes on Part 1

#### Notes on №1

fúqi: “blessings, good fortune, luck”.

Wǒ hěn yǒu fúqi, érzi bāng wo bù shǎo máng.

I'm very fortunate, my son helps me a lot.

Nǐ zhēn méi fúqi, gāng chū mén jiù xià yǔ le.

You really have bad luck. You just leave on a trip and then it rains.

#### Notes on №2

xífu: “daughter-in-law, son's wife”.

Tā xífu hǎo piàoliang!

Her daughter-in-law is so beautiful!

Wǒ xífu gōngzuò mángjile.

My daughter-in-law is very busy.

tóu-: “first”, (literally “head”) as in *tóuyitiān*, “the first day”. *Tóu-* is used much like *dì-*: before a number and a counter, which may or may not be followed by a noun.

tóuyìcì		the first time
tóuyìge rén		the first person
tóuliǎngge rén		the first two people
tóusānběn		the first three volumes

In **tóuyige**, **tóu-** is stressed and **yī** is in the neutral tone. Also notice that the word for “two” is **liǎng-** (not **èr** as is usually the case when a counter follows).

Now here is a comparison of **tóu-** and **dì-**:

1. **Tóuyige rén** and **diyíge rén** are both translated as “the first person” and **tóuyige** is for the most part interchangeable with **diyíge**.
2. Although the **yī** in **tóuyige** is unstressed and written without a tone mark over it, the **yī** in **diyíge** is stressed and said with a second tone (or sometimes with a first tone).
3. The word for “two” is **liǎng** after **tóu-**, but **èr** after **dì-**. **Dièrge** means “the second one”, while **tóuliāngge** means “the first two”.
4. **Tóu-** must be used with a counter, but **dì-** can be used with just a number after it. Here are some examples of **dì-** used with a number but no counter after it:

<b>Wǒ yào mǎi zhège dōngxi. Diyī, zuòde hěn hǎo; dièr, hěn piányi.</b>
I'm going to buy this. First, it's very well made; second, it's inexpensive.
<b>Tā shì diyī, wǒ shì dièr.</b>
He is first, I'm second.

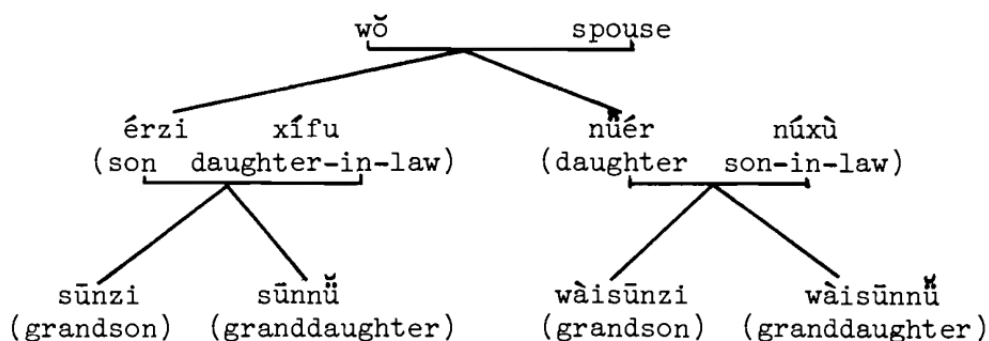
But **tóuyī-**, **tóuliāng-**, **tóusān-** always have a counter word after the number.

**tāi**: This is the counter for pregnancies, whether carried to term or not. Literally **tāi** means “embryo”. The expression **tóuyitāi** can also be said **tóutāi**.

<b>Tóusāntāi dōu shì nǚde, dào disitāi cái shēngle ge érzi.</b>
The first three babies were all girls it wasn't until the fourth that she had a boy.
<b>Tā shēng tóutāide shíhou, shēntǐ bú cuò. Shēng dièrtāide shíhou jiù bù xíng le.</b>
When she had her first baby, she was still in pretty good health. But when she had her second, it wasn't good any more.

**shēng**: “to give birth to...” Notice that the Chinese verb **shēng** is used in an active sense which is not always reflected in the English. Compare the various translations of **shēng** in the Reference List, the above examples and the dialogue.

**sūnzi**: “grandson”. This only refers to the son of one's son. The son of one's daughter and son-in-law is called **wàisūnzi**. Here is a chart showing how these terms relate to each other.



er.

### Notes on №3

**hóngbāo**: “A red envelope with money in it, given as a gift or bribe”. These gifts of money may be given to children by people at least a generation older. This usually happens at festive occasions, like New Years or a birthday. The amount given varies greatly but there is one thing to remember: Do not give an amount with the number four in it! The number four, **sì**, closely resembles the verb “to die,” **sǐ**, and is therefore considered unlucky. Chinese youth were without any real opportunity to make money in the past, so this is one way that it is made up for.

**xiǎo bǎobao**: Literally “little treasure”, in other words “the little darling” or “the baby”. This word is usually used by women. Some people use the word **bǎobao** (with or without **xiǎo**) in addressing or speaking about babies or children.

The second **bǎo** in **bǎobao** is neutral tone; even though it was originally also third tone, it does not make the first **bǎo** change to a rising tone, as you might expect (e.g. **nǎli**). The first **bǎo** in **bǎobao** is pronounced low, without any rise in pitch. (Some people also say **bǎobǎo** and **xiǎo bǎobǎo**.)

[There are many other words used to refer to babies. Some terms used by both men and women include (**xiǎo**) **bēibi**, (**xiǎo**) **guāiguai**, **xiǎo jiǎhuo**. Some terms used mostly by men include **xiǎo bēibe** and **xiǎo budiǎnr**.]

### Notes on №4

**bù gǎn dāng**: “I’m flattered”. Literally, this means “I dare not assume (the honor you pay me)”. This is a polite response to a compliment (such as “You speak Chinese very well”), to a respectful gesture (such as helping someone put on their coat), or to a respectful phrase (like “**Qǐngjiào**”).

### Notes on №5

**pòfei**: “spend money (on someone)”, also sometimes translated as “to spend recklessly”.

Ràng nín pòfei. or Jiào nín pòfei.

I have caused you to spend a lot, of money. (i.e., “you shouldn't have spent all that money on me”)

Tā shì wǒ sūnzi, wèi ta pòfei liǎngge qián shì yīnggāide.

He's my grandson, it's only right that I should spend a little money on him.

Tā shēngde shíhou, Wáng Xiānsheng pòfeide zhēn bù shǎo.

For his birthday, Mr. Wáng really spent quite a bit of money on him.

### Notes on №6

yǒu duō zhòng: “how heavy?” Zhòng is the adjectival verb “to be heavy”. Notice the similarity between asking age, weight and height. In each the pattern is literally “have how much (of some quality)”.

Nǐ yǒu duō dà?

How old are you?

Nèizhāng zhuōzi yǒu duō zhòng?

How heavy is that table?

Tā yǒu duō gāo?

How tall is she?

bàng: “pound (unit of weight)”. In addition to the traditional Chinese units of weight such as dàn “picul (100 liters approximately)”, jīn “catty (1 1/3 lbs.)”, liǎng “tael (105 grams approximately)”, and the metric system of weights, such as gōngliǎng “100 grams” and gōngjīn “kilogram”, you also find customary American units such as “pound” used.

### Notes on №7

gāng wèile tā bù jiǔ: This means “It's only been a short while SINCE I fed him.”, NOT “I fed him for only a short while.” Chinese can distinguish between the duration of a continued activity and the duration of something not happening by putting these two types of duration phrases in different places in the sentence.

Let's review time when and time spent, and take a look at how you express TIME WITHIN WHICH something didn't happen and TIME ELAPSED since something happened.

1. Simple duration phrases, that is phrases telling how long an activity went on, follow the verb. These contrast with phrases telling the time when something happened, which come before the verb.

Simple duration

Tā zài Xiānggǎng zhù liǎngtiān.

He's staying in Hong Kong for two days.

Tā zuòle wǔfēn zhōng, jiù zǒu le.

He sat for five minutes and then left.



Time when

Tā shì zuótiān dàode.

She arrived yesterday.

2. The amount of time something did not happen, that is the TIME WITHIN WHICH the activity has not taken place, is expressed in negative sentences with time phrases before the verb.

Time Within with a Negative Verb

Wǒmen yìnián méi jiàn le.

We haven't seen each other for a year.

Wǒ yǐjīng yíge yuè méi qù nàr le.

I haven't been going there for a month now.

3. To express the time elapsed since an activity took place the duration phrase is again placed after the verb.

Time elapsed in an affirmative sentence

Wǒ zuòwánle yǐjīng yíge zhōngtóu le.

I've been done for an hour already.

Tā cái zǒule yíge xīngqi.

It's been only a week since he left.

Wǒ gāng líkāi zhèige wūzi bù jiǔ.

I've been out of the room only a short while.

### Notes on №7

**chī nǎi**: “to eat (mother's) milk”, in other words, “to breastfeed” and by extension “to drink milk”, even from a bottle. Similarly, **wèi nǎi** can mean “to feed milk (to a baby)” without specifying mother's milk or otherwise. To distinguish between breast feeding and bottle feeding, one can say **chī māmāde nǎi**, “to eat mother's milk”. And from the mother's point of view, one can say **māmā zìjǐ gěi hái'izi wèi nǎi**, “the mother nurses the child herself.”

### Notes on №8

**Tā zhǎngde hěn piàoliang**: “She's very pretty.” **Zhǎngde piàoliang** literally means “grow pretty”, but it should be translated simply as “is pretty”. **Zhǎngde ...** is often used in descriptions of the appearance of living things. In these cases, **zhǎngde ...** is absent of any meaning such as “has grown ...”, “has come to be ...” or “has become ...”; it simply means “is, are”.

Tā zhǎngde hěn hǎokàn.

She is very beautiful.

Tā zhǎngde gēn wǒ yíyàng gāo.

She is just as tall as I am.

Tāde liǎn zhǎngde gēn wǒ mèimei yíyàng.

Her face looks just like my little sister.

There is almost no difference in meaning between *Tā hěn piàoliang* and *Tā zhǎngde hěn piàoliang*. Both are used frequently. But there is a difference in meaning between *Tā zhǎngde hěn gāo* and *Tā zhǎnggāo le*: the former means “He is very tall”, and the latter “He has grown tall”.

### Notes on №9

*fúxiàng*: “auspicious physiognomy”. This phrase implies something more than “lucky face”. The word *fú* expresses the destiny of a person to enjoy a life of good fortune. *Xiàng* is a person's looks considered from the point of view of fortune telling. Traditionally, it was believed that a person's destiny could be determined from the individual variations of his hands, bones, face, ears, hair, and so forth. The *xiàng* includes the face, ears, hairline, and bumps on the head.

*...ěrdùo zhǎngde zhēn dà*: Portraits of some of the most admired men in Chinese history depict them with long ears. (Long ears are thought to indicate wisdom.) It was thought that rulers in particular were so endowed. Buddha is also pictured with long ears, as he appeared in Indian portrayals.

### Dialogue in Taipei

## Part 2

### Reference List

### Reference Notes

### Notes on Part 2

### Notes on №10

*mǎnyuè*: “thirtieth day after a child is born”, literally, “full-month”. (it also means “full moon”.) This refers to a baby's completion of the first full month of life and is a cause of celebration.

Wángjiā háizi kuài mǎnyuè le, qǐng dàjiā qù chī mǎnyuè jiù

The **Wáng's** baby is about to be a month old, and they're asking everyone to go take part in the “full month” banquet.

**chuī fēng**: Literally, “to blow wind”, but actually “to be in a current of air, a draft, the wind”. Although what blows is the wind, **fēng** “wind” seems to be in the object position in this phrase. **Chǎnfù bù keyǐ chuī fēng** does not mean “Women recently delivered of a child cannot blow wind”, but rather, “Women recently delivered of a child cannot have wind blow on them.” Traditionally, Chinese women were to stay out of drafts because of the very poor overall health situation of the country, and because of the importance of caring for the next generation. Of the three (Confucian) ways to be unfilial, the worst was to be heir less.

**Nǐde bìng gāng hǎo, bú yào chūqu chuī fēng.**

You're just over your illness, don't go out in a draft.

### Notes on №11

**zuò yuèzi**: Literally, “to sit the **yuèzi**”, **yuèzi** being the month after giving birth during which a woman is supposed to take special care of her health. There are different motivations underlying this custom. Woman's most important function (indeed her only one) was to aide in perpetuating the family line. Therefore it was essential to take special precautions for her own health so that she would nurse a healthy baby. Another idea was that a woman's body at this time was “dirty” and to avoid offending the door gods she should not go past them.

**Tā zuò yuèzide shíhou, kě xiǎoxìn, méi chūguo yìtiān mén.**

During the first month after delivery she was extremely careful. She didn't go out once.

**xiǎoxìn**: “to be careful”, literally, “small-heart”. **Xiǎoxìn** is an adjectival verb which can be used with or without an object following.

**Tā zhèige rén bù zěnmeyàng, hé tā zuò péngyou yào xiǎoxìn.**

This guy is nothing special, you'd better be careful making friends with him.

**Xiǎoxìn! Qiánbianr shì hóngdēng.**

Careful! There's a red light up ahead.

**Xiǎoxìn nèige rén!**

Be careful of that person!

**Xiǎoxìn guò mǎlù.**

Be careful crossing the street.

### Notes on №12

**shēnglěng**: “raw or cold foods”. Traditional Chinese medicine divides foods into yin and yang **Yīn** are “cool” (**liángxìngde**) foods, that is, foods that make the system cool; **yáng** foods are “hot” (**rèxìngde**),

that is, they make the system hot. These characteristics are not dependant on the degree temperature at which the food is eaten, but are rather inherent in the food. For example crab, white sugar, and most vegetables and fruits are *yīn* or cool while hot pepper, lard, millet, brown sugar, and certain fruits such as cantaloupe and lichee nuts are all particularly *yáng* or hot. Generally speaking, *yáng* foods harmonize with body temperature while *yīn* foods shock the system. Nonetheless, a balance between the two kinds of foods must be maintained. Too much *yáng* food can cause the body's "heat" to rise too much (*shàng huǒ*), minor symptoms of which might include a cough, fever, dry mouth, blisters on the tongue, and constipation. On the other hand, too much *yīn* food is bad for the stomach and can cause diarrhea.

The body's "heat" (*huǒ*) can be regulated by eating one or the other kind of foods. Thus in hot weather, when the *huǒ* naturally rises, one should eat "cool" foods to lower the (*huǒ* (*qīng huǒ*)), and in the winter one should eat "hot" foods. Likewise, certain illnesses call for the eating of one kind of food or the other: one should eat "cool" foods to counteract infections and fevers, while one should eat "hot" foods to build up one's strength if one has a disease which makes him weak. In particular, women giving birth should eat plenty of the "hot" type of foods.

*Shēnglěng*, raw or cold foods, have also traditionally been considered bad for women who are pregnant or have just given birth. Given sanitary conditions in traditional China, this is understandable.

*Chī shēnglěngde dōngxi yíding yào xǐgānjing.*

When eating raw things, be sure to wash them well.

*dé*: "to get, a catch (a disease)"; *Dé bìng* means "to get an illness".

*Wǒ dé bìng yǐhòu, méi bànfa niàn shū le.*

After I got sick, I couldn't study any more.

*Tā de bìng yǐqián, shēntǐ hen hǎo.*

Before she got ill, her health was very good.

*Tā déde shì shénme bìng?*

What illness was it that she got?

Here are some examples of *dé* followed by the name of an illness:

*Tā dé gānmào yǐhòu, jiù méiyǒu chūlaiguo.*

He didn't go out after he got a cold.

*Qùnián dōngtiān, tā déle xuèyā gāo.*

Last winter, he got high blood pressure.

Here are some more examples sentences showing various uses of *dé*:

*Jīnnián guò shēngrì wǒ déle yībēn xīn shū.*

I got a new book on my birthday this year.

Xiǎodi jīntiān néng dé hǎojǐ ge hongbāo!

Little brother will be able to get a lot of “red envelopes” today!

Of course, **dé** cannot be used in all cases when we would say “get” in English. For one thing, **dé** only means to receive passively, whereas English “get” sometimes denotes actively seeking to obtain, as in “I’m going to the supply room to get some paper and pens”, or “I got a package of cereal at the supermarket”. In these cases, **dé** would not be appropriate in Chinese. To show you some other ways in which the English word “get” is expressed in Chinese, here are some Chinese sentences which do not use **dé** although the English translation uses “get”:

Zuótiān lái nǐde diānhuà le.

Yesterday you got a phone call (but you weren’t here to get it).

Zuótiān wǒ jiēdāo tāde diànhuà le.

Yesterday I got a phone call from him (and was there to receive it).

Tā zēngjiǎ gōngzī le.

He got a raise in wages.

Tā jiā xīnshuǐ le.

He got a raise in salary.

Wǒ shōudàole yíge zhāngdān.

I got a bill.

Wǒ cóng tā nǎr bǎ jiègei tade nèiběn shū náhuilai le.

I got the book back which I lent him.

Yě gěi wǒ nǎ yíge lai.

Get one for me too.

Cóng shénme dìfang wǒ néng mǎidào yíge xiāng zhèiyangde?

Where can I get (buy) one of those?

**fēngshī**: “rheumatism”, literally “wind-humid”.

Tā yǒu fēngshī, tiān yì lěng tuǐ téngde lihai.

He has rheumatism, as soon as it gets cold, his leg hurts severely.

**pèng**: “to touch”, only in the sense of one object coming into contact with another. The verb **pèng** can also mean to come into contact with something in a violent way, “to hit, to bump into”. Whether **pèng** means merely “to touch” or “to bump into” must be determined by context.

Nǐ bié pèng zhèige zhuōzi.

Don't touch this table.

Tāde chē kě bùdeliǎo. Biérén pèng dōu bù néng pèng, gèng bú yào shuō jièqu kāi le!

His car is terrific! Other people can't even touch it, not to mention borrowing it to drive!

[Some other words meaning “to touch” are *āi* “to be close to, to be next to, to be touching”]

Tā zuì pà dǎ zhēn. Zhēn hái méi āidao ta, tā jiù dà jiao.

She is extremely afraid of getting shots. She cries out before the needle has even touched her.

*dòng*: “to touch, to handle”

Nǐ bié dòng wo zhuōzishangde dōngxi, děng yihuǐr wǒ huílaile zìjǐ shōushi.

Don't touch the things on my desk, in a while when I come back I'll straighten them up myself.

*mō*: “to feel, to rub, to touch” Here you also need to know that *ruǎn* means “to be soft, yielding to the touch”.

Zhèjiàn yīfu zhēn hǎo, mōshangqu ruǎnruǎnde; chuānzhe yíding hěn shūfu.

This piece of clothing is really nice very soft to the touch; it must be very comfortable [to wear.]

## Notes on №14

*tǎng*: “to lie down”. This is an action verb. Under most circumstances it requires some kind of complement: either a *zài* phrase telling where the subject ended up in a lying position, as in

Tā tǎngzai chuángshang le.

He lay down on the bed.

or the durative aspect marker *-zhe*, as in

Tā zài chuángshang tǎngzhe.

He is/was lying on the bed.

or the directional ending *-xia(lái)*, as in

Dàifu jiào wo tǎngxia.

The doctor told me to lie down.

or the completion *le*, as in

Tǎngle bàntiān, háishi bu shūfu.

I lay down for quite a long time, but still felt ill.

Tā tǎngle yihuǐr, jiù juéde hǎo yidiǎnr le.

After I laid down for a while, I felt better.

huǐfu: “to restore; to return to (an original state); to recover (one's health)”.

Zhèige gōngchāng yǐjīng huǐfu shēngchǎn le.

This factory has already restored production. (Production in many areas was stopped during the turmoil of the Great Cultural Revolution.)

Tā qiánjǐnián dào nóngcūn qu le. Zuijīn cái huǐfu gōngzuò.

She went to the countryside several years ago. Only recently did she return to work.

A: Wǒ shàngge yuè shēng bìngle, zhèige xīngqī cái huǐfu yidiǎnr.

I was sick last month and only this week am feeling like myself again.

B: Kàn nǐde yàngzi, huǐfude bú cuò.

Looking at your appearance I'd say you're pretty well recovered.

## Notes on №15

qiānwàn: “by all means, for sure” literally “thousand ten-thousands”.

Nèitiáo jiēshang chē tài duō, nǐ qiānwàn bié qù.

There are too many cars on that street, you are absolutely not to go there.

Nǐ gāng xué kāi chē, qiānwàn xiǎoxīn.

You've only just learned to drive a car, be sure to be careful.

Qiānwàn zhùyì, bú yào xiěcuò le, xiěcuòle kě máfan.

Be sure to be careful, don't write this incorrectly, if you do it'll be so much trouble.

dāngxīn: “to watch out, to watch oneself, to be cautious”. Not to be confused with dānxīn, “to worry”.

Gāng xiàle xuě, chū mén dāngxīn!

It's just snowed, watch yourself when you go out.

Kāi chē shàng jiē dāngxīn yidiǎnr a!

Watch yourself when you go out driving downtown!

## Notes on №16

**jiéguǒ**: “as a result, and so ...”. One of the uses of this word is to connect the thought of one sentence with the next. (Another is as the noun “result(s).”) It provides a transition from one sentence to another, as in

“As a result, then...” Below is a monologue which takes place in Peking, in which the speaker uses the word **jiéguo** in this way several times. (This is not meant to be an example of eloquence; in fact, you should not use **jiéguo** as repetitively as this speaker.)

Wǒ tīngshuō Xiǎo Wáng hé Xiǎo Lǐ tán liàn'ài le. Tán de zěnme yàng ne? Tán de bú cuò. Liǎngge rén dōu méiyǒu yìjian. Jiéguǒ Xiǎo Wángde fùqīn bù tóngyì. Zhèjiàn shì kě jiù bù hǎo bàn le. Xiǎng le bàntiān, jiéguǒ hái shì Xiǎo Wáng qù zhǎo jūmín wěiyuánhui. Jūwěihuìde gǎnbu hé Xiǎo Wáng tánle bàntiān, jiéguǒ hái bù xíng. Zěnme bàn? Xiǎo Wáng yòu qù zhǎo pàichūsuǒ. Pàichūsuǒde gǎnbu yòu lái hé Lǎo Wáng tánle bàntiān, hái shì méiyǒu jiéguǒ. Zuihòu nǐ xiǎng zěnmeyàng, Xiǎo Lǐ zìjǐ lái hé Lǎo Wáng tánle, shuō jiéhūn yǐhòu bù bānchūqu zhù, tā zhàogu lǎorénjiā. Zhèihuǐr Lǎo Wáng mǎnyì le. Jiéguǒ Xiǎo Wáng Xiǎo Lǐ gāogāoxíngxíng jiéhūn le.

I heard that **Xiǎo Wáng** and **Xiǎo Lǐ** are in love. How serious? Really serious. The two of them had no problems with the idea (of getting married). But then **Xiǎo Wáng**'s father didn't agree. The whole thing became difficult to arrange. They thought for a long time, and as a result it was **Xiǎo Wáng** who went to seek out the neighborhood committee. The neighborhood committee cadres talked with Old **Wáng** (**Xiǎo Wáng**'s father) for a long time. But then it still didn't go over. What to do? **Xiǎo Wáng** then went to seek out the local police station. And the police station cadres went to talk with Old **Wáng** too, but still no result. Well what do you think happened in the end? **Xiǎo Lǐ** went herself to talk with Old **Wáng**. She said that after they married they wouldn't move out, that she would take care of the old gentleman. That's when Old **Wáng** became satisfied. So in the end **Xiǎo Wáng** and **Xiǎo Lǐ** were happily married.

**tòngkǔ**: “to be in pain, to be suffering”.

Tā nèi shíhou hěn tòngkǔ.

She was in a great deal of pain at that time.

Liàn'ài shǐbàile tā hěn tòngkǔ.

It was very hard on him when they broke up.

Zhèjiàn shìqing ràng ta fēicháng tòngkǔ.

This matter pained him a great deal.

## Notes on №17

**duó kuài**: “how fast!” **Duó** or the alternate form **duóme** is used in exclamatory sentences to mean “how ...!” Here are some more examples:

Nǐ kàn cái shuōle liǎngjù huà, tā jiù bù gāoxìng le. Duó ràng rén bù hǎo yìsi!

You see you only have to say two sentences and she gets unhappy. It really makes a person embarrassed!

Zhèi kùzi zhènme duǎn, chuǎnshàng duó nánshòu!



These pants are so short, when you wear them they'll be so uncomfortable.

Zhèiběn shǔ xiěde duó hǎo!

This book is so well written!

Wǒ bǎ chē yǎoshi fāngzì chuángshàng. Duó bèn!

I left the car keys on the bed. How stupid!

yíxiǎzi: “in a flash, at one blow, at one fell swoop, all at once, in no time”.

Wǒ huà hái méi shuōwán, tā yíxiǎzi jiù shēngqì le. Shéi zhīdao wèishénme?

I hadn't yet finished speaking when he got angry all of a sudden. Who knows why?

### Notes on №18

Wángjiā: “the Wáng family”, referring either to the people, the social unit, or their home (in which case it can be used as a place word).

pàng: “to be fat, to get fat”. The verb pàng can be used in two ways: one as an adjectival verb “to be fat”, the other as a process verb “to get fat”. To the Chinese, a fat baby is not only a healthy baby, it is a beautiful one. Plumpness and roundness are two features admired in babies and children.

- Adjectival verb (state)

Tā hěn pàng.

He is fat.

Tā xiǎo shíhou bú pàng.

She wasn't fat when she was little.

Wǒ hěn pà pàng, shénme dou bù gǎn chī.

I'm afraid of being fat, I don't dare eat anything.

- Process verb

Zuìjìn shēntī hǎole, tā pàng duō le.

Lately his health got better and he got very fat.

Nǐ shì bu shì pàngle yìdiǎndiǎn, Èrgē a?

Haven't you put on just a little bit of weight, Older Brother?

### Dialogue in Taipei

## Note on the Dialogue

**hóngdàn**: Red eggs symbolize a combination of lucky influences: red is the color of happiness and dignity, while eggs are symbols of health and prosperity to the farmer. **Hóngdàn** are sometimes also used as gifts from a newly-engaged couple to their friends.

## Vocabulary

-bàng	磅	pound (unit of weight)
bǎobao (bǎobǎo)	宝宝	baby, darling (term of endearment for a young child)
bīngxiāng	冰箱	refrigerator, ice box
bù gǎn dāng	不敢当	I'm flattered, You shouldn't have, I don't deserve this
chī nǎi	吃奶	to nurse, to suckle
chuī fēng	吹风	to have air blow on oneself, to be in a draft
dāngxīn	当心	to watch out
dé	得	to get
duó kuài!	多快	how fast!
ěrduo	耳朵	ear
fēngshī	风湿	rheumatism
fúqi	福气	blessings, luck
fúxiàng	福祥	lucky physiognomy
hóngbāo	红包	a red envelope with a gift or bribe of money in it
hóngdàn	红蛋	eggs dyed red
huīfu	恢复	to recover
jiēguǒ (jiēguǒ)	结果	as a result; result, results
mǎnyuè	满月	a full month after the birth of a baby
mǎnyuèjiǔ	满月酒	celebration meal one month after a baby is born
pàng	胖	to be fat
pèng	碰	to touch
pòfei	颇费	to spend a lot of money (on someone), to go to some expense
qiānwàn	千万	by all means, be sure to; (in combination with a negative sentence) by no means, under no circumstances
shēnglěng	生冷	raw or cold foods
shēngxiàlai	生下来	to be born

sūnzi	孙子	grandson
-tāi	胎	birth
tǎng	躺	to lie, lie down, to recline
tòngkǔ	痛苦	to be painful
tóuyige	头一个	the first
tóuyītāi	头一台	the first pregnancy, the first baby
tuō nín de fú	托您的福	thanks to your lucky influence, many thanks
Wángjiā	王家	the Wáng family
wèi	喂	to feed
xiǎo bǎobao (xiǎo bǎobao)	小宝宝	baby, darling (term of endearment for a young child)
xiǎoxīn	小心	to be careful
xífū	媳妇	daughter-in-law
yíxiàzi	一下子	an instant, a moment, a while
yuèzi	月子	month of confinement after giving birth to a child
zhǎng	成	to grow; to be (pretty, etc.)
zhòng	重	to be heavy
zuò yuèzi	坐月子	to go through the month of confinement and special care after childbirth

## Unit 5

### Part 1

#### Reference List

#### Reference Notes

#### Notes on Part 1

#### Notes on №1

zuijìn; “lately, recently; in the near future”. This word can either refer to the near past or the near future.

A: Tā zuijìn zěnmeyàng?

How has she been lately?

A: Tā zuìjìn zěnmeyàng?

How has she been lately?

B: Zuìjìn tā hěn hǎo.

Lately she's, been very well.

Wǒ zuìjìn zài niàn shū.

I've been studying lately.

Wǒ zuìjìn yào dào Jiāzhōu qù.

I'm going to be going to California in the near future.

chūchāi: “to go away on official business”.

Míngtiān chūchāi, jīntiān hěn máng.

Tomorrow I'm going away on business, so today is a busy day.

Zhècì chūchāi, qù shénme dìfang?

Where are you going on this business trip?

Zhèjiàn shì, děng wo chūle chāi yǐhòu zài bàn.

I'll get to this matter after my business trip.

Zhècì chūchāi huílai, kéyi dài diǎn dōngxì gěi nǐ.

When I come back from this business trip, I'll be able to bring you back a little something.

cānjiā: “to participate in; to attend; to go to (a meeting, gathering, performance, etc.); to join”.

Wǒ jìhua xià Xīngqīyī yào dào Nǚ Yūē qu wár. Nǐ xiǎng bu xiǎng cānjiā?

I'm planning to go to New York next week to relax. Do you want to join in?

Wǒ yào cānjiā míngtiān xiàwude huì.

I'm going to attend the meeting tomorrow afternoon.

Zuótiān wǒmen gěi Zhāng Tàitai sòngxíng, nǐ yě cānjiā le ma?

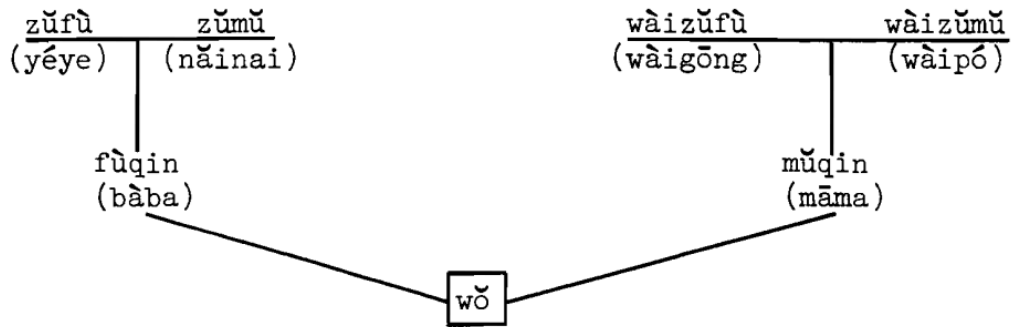
Yesterday when we gave the going-away party for Mrs. Zhāng, did you come too?

## Notes on №2

zài shàng Xīngqīèr: “on last Tuesday”. Notice that zài is used here with an expression stating a time when something occurs. In this sentence, zài is optional. Here are some more examples:

Zhègè huì zài xiàgè yuè kāi.
This meeting will be held next month.
Zhègè haizi zài qùniǎn qiūtiān kāishǐ zài jiā niàn shū le.
This child began studying at home last fall.
Wǒ zài shànggè líbài mǎile yíjiàn jiéhūn lǐfū.
Last week I bought a wedding gown.
Zài Yījiùliùsānnián wǒ rènshile tā.
I met him in 1963.
Zài Yījiùwǔlíngniǎn wǒ jiù kànguo zhèběn shū.
I read this book back in 1950.

**zǔmǔ**: “(paternal) grandmother”. Remember that this refers exclusively to the father's mother. The mother's mother is **wàizǔmǔ**. [A grandmother is usually addressed by her son's children as **nǎinai**.] Here is a chart showing these terms:



**qùshì**: “to pass away”. Literally, this means “to go (from this) world”. It is a euphemism for **sǐ** “to die”, which is introduced in Unit 6.

Xiǎo Wángde fùqin qùshì yǐjīng liǎngniǎn le.
It's been two years since Xiǎo Wáng's father died.

**xiāoxi**: “news, information, tidings”.

Zhèiliǎngtiān bàozhǐshàng yǒu hěn duō guānyu Zhōngguode xiāoxi.
The past couple of days there's been a lot of news about China in the newspaper.
Jīntiān bàozhǐshàng yǒu shénme xīn xiāoxi?
What news is there in the newspaper today?
Wǒmen jiā liǎnggè yuè méiyǒu xīn le, shénme xiāoxi dōu méiyǒu.

Our family hasn't sent a letter in two months, there's no news at all. (Said by one family member who is separated from the rest.)

**Xiāoxi** can be used with the counter **-ge** to mean “a piece of news, an item of news”:

Wǒ yǒu yíge hǎo xiāoxi.

I have a piece of good news.

### Notes on №3

**diào sāng**: “to present one's condolences at a funeral, to attend a funeral”. At a traditional funeral, the guests, by groups, present their condolences to the family of the deceased in a brief formal ceremony.

Jīntiān wǒ qù diào sāng, jiàndao nín jiā lǎotàitai.

Today when I was at the funeral I saw your grandmother.

### Notes on №4

**sānglǐ**: “the funeral ceremony”. [**Sāng-** in some combinations means “funeral”, for example, **sāngfú** “funeral clothing”, or **sāngshì** “funeral”.] On a volunteer basis, family, friends, and villagers help with funeral preparations. Members of the immediate family stay with the coffin to guard it during the day and sleep with it at night.

### Notes on №5

**yíxiàng**: “always (up to now)”. This adverb indicates that something has been so all along up until now (and may either continue the same way or else change).

Wǒ yíxiàng ài chī tián diǎnxin.

I've always like to eat sweet snacks.

Tā yíxiàng niàn shū niànde hěn hǎo.

He has always done very well in his studies.

Wú Lǎoshī yíxiàng xǐhuan hái zi.

Teacher **Wú** has always liked children.

Xià Xiānsheng yíxiàng hěn kèqì.

Mr. **Xià** has always been very polite.

**hūrán**: “suddenly”. This is a time word. It may go before the verb, or at the front of the sentence.

Wǒ hūrán xiǎngqilai, wǒde xìn hái méiyǒu jì.

I suddenly remembered that I hadn't mailed my letter yet.

Hūrán, tā pǎolai le, hǎoxiàng yǒu shénme shì.

Suddenly, he came running in, as if there were something wrong.

Hūrán tiān xià yǔ le, xiàde hāo dà.

Suddenly it started raining, raining very hard.

Tā jìnlai zuòle yíhuǐr, hūrán jiù zǒu le.

He came in and sat down for a while, and then left all of a sudden.

**zài yě bù hē le**: “will never drink again”. Sometimes people ask what is the word for “never” in Chinese. The answer is that “never” is not expressed by one word, but rather by a combination of adverbs and negative. Not only is “never” rendered into Chinese by several words, but the word patterns are different for sentences expressing completed action, habitual action, or planned action. For these examples you need to know that **yǒngyuǎn** is the word for “forever”.

Wǒ cónglái méi chīguo Zhōngguo cài.

I've never eaten Chinese food.

Wǒ cónglái bu kàn nèiyangde shū.

I've never read those kinds of books,

Tāde wèntí yǒngyuǎn bù néng jiějué.

His problems can never be solved.

Wǒ zài yě bú qù nàli le.

I'll never go there again.

The adverb **zài** and a negative, such as **méiyǒu**, can be used to express the idea of not doing something anymore.

Bìng hǎole yǐhòu, tā méiyǒu zài hē jiǔ.

After he got well, he didn't drink anymore.

Yǐhòu wǒ bú zài zuò le.

In the future I won't do it again.

Bú yào zài dǎ ta le.

Don't hit him any more.

If **zài** is placed in front of the negative, the meaning of the phrase is more emphatic.

Wǒ zài bù huílai le!

I'm never coming back here again!

If **yě** is added between **zài** and the negative, the meaning is approximately the same.

Wǒ zài yě bù chī táng le.

I'm never going to eat candy again.

Nèitiáo lù bù hǎo zǒu, nǐ zài yě bié zǒu nèitiáo lù le.

That road is hard to go on, don't ever take it again.

Nǐ zài yě bié kàn zhèzhǒng shū le.

Don't ever read, this kind of book again.

Nàge fàndiānde cài tài guì, wǒ zhǐ qùle yíci, jiù zài yě méi qùguo le.

That restaurant is too expensive; I only went there once and then I never went back again.

Wǒmen shì tǒngxué, kěshì líkāi xuéxiào yǐhòu, wǒ jiù zài yě méi kànjian ta le.

We were schoolmates, but after we left the school, I never saw him again.

Sānge yuè yīqián xiàguo yìchǎng yǔ, yǐhòu jiù zài yě méi xiàguo le.

Three months ago it rained once, and since then it hasn't rained again.

More on “Again”: Up until now you've seen **zài** “again” used in sentences which did not express a completed event and **yòu** used in sentences which did.

Míngtiān zài lái ba.

Come again tomorrow!

Òu, nǐ yòu lái le.

Oh, you've come again!

But there are further qualifications on the use of “again” in Chinese. While **zài** always refers to activities which have not yet occurred, that is future activities or events, **yòu** is not totally limited to activities or events which are completed or past. You may be used in present or future situations if the thing being talked about is so certain that it may be treated like something which has actually happened.

Míngtiān yòu shì Xīngqīyī le.

And tomorrow is Monday again.

Zhè yòu yào duōshao qián a?

And how much money is needed again for this?

Zhèi yìtiān yòu yào wán le.

And this day is about to end too. (Said at the end of a long busy day with many things left to do.)

Xiànzài wǒ yòu yǒu gōngzuò le.

Now I have a job again.



Notes on №6

fàn: “to have an attack (of a disease), to have a recurrence of, to revert to (an old habit)”.

Tā yòu fàn lǎo máobìng le, zhèjǐtiān hěn bu shūfu.

That old problem of his is acting up again. He hasn't been feeling well the last few days.

Shàngge yuè tā fàn bìng le, xuěyā hǎo gāo!

Last month he had a recurrence; and his blood pressure was really high!

Bié fan nǐde lǎo máobìng le, kuài qù shàng xué qu ba!

Don't fall back into your old habit (of skipping school), get yourself to school.

xīnzàngbìng: “heart disease”. Xīnzàng is “heart”.

Notes on №7

gǎnjǐn: “in a hurry”. This adverb means that someone decided to hurry up and start doing something. It can often be translated as “to hurry up and”, or “to rush to (do something)”. Here are some examples:

Nàbiān chū chēhuò le, nǐ gǎnjǐn qù kànkān!

There's been a car accident over there, hurry up and go look!

Jīntiān xiàwǔ, tā zǒu le, zhōngwǔ wǒ gǎnjǐn péi ta qù chī wǔfàn.

He was leaving this afternoon, so at noontime I hurried to go out to lunch with him.

Kuài jiǔdiǎn le, wǒ yào gǎnjǐn zǒu le.

It's almost nine o'clock. I have to hurry up and leave.

Gǎnjǐn means only that someone hurries to start the action. It does not mean that the action is finished quickly. For example, to say “He made dinner in a hurry, so it didn't come out well”, meaning that he finished cooking it in a very short time, you cannot use gǎnjǐn; you could say Yīnwei tā zuò fàn zuòde tài kuài, suǒyǐ zuòde bù hǎo.

tā lǎorénjiā: Lǎorénjiā is a respectful way of referring to or addressing old people. When addressing someone directly, it is almost always preceded by nǐ or nín, as in

Qǐngwèn nín lǎorénjiā, dào Zhōngshān Lù zěnmé zǒu?

Excuse me, sir, how do I get to Zhōngshān Road?

Nǐ lǎorénjiā, zuijìn zěnmeyàng? Shēntǐ hǎo ba?

How have you been lately? Have you been in good health, I hope?

A third party can be referred to as tā lǎorénjiā:

Tā lǎorénjiā shuō le, zhèjiàn shì búbi jízhe bàn.

He said that we don't need to be in a rush to do this.

Wǒ gěi tā lǎorénjiā sòng yidiǎn diǎnxin lái.

I've come to give him some pastries.

Wǒ wènguo wǒ zǔfù le, tā lǎorénjiā shuō míngnián zánmen quánjiā qù Shànghǎi.

I asked my grandfather, and he said our whole family is going to Shànghǎi next year.

Here are two examples of **lǎorénjiā** being used as a respectful word for “old people”:

Jīntiān, liǎngwèi lǎorénjiā tánde hěn gāoxìng.

Today those two (old people) had a very pleasant conversation.

Lǎorénjiāmen dōu xǐhuan chī ruǎnde dōngxi.

Older people like to eat soft foods.

In Peking, the syllable **lǎo** in **lǎorénjiā** receives the heaviest stress of the three syllables, and **jiā** is in the neutral tone.

**sòng**: “to take (someone somewhere), to escort (someone somewhere), to see someone off or out”. The basic meaning of this word is to accompany someone who is leaving, but as you can see from the various translations given, song can be used in a wide variety of circumstances. Here are some examples:

Wǒ qù bǎ kèrén sòngdao dànmén wàitou.

I'm going to show the guests out the front door.

Nǐ sòng ta huí jiā

Escort her home, or Walk her home. or Take her home.

Tā míngtiān zǒu, wǒmen dào jīchǎng qu sòng ta.

She's leaving tomorrow and we're going to the airport to see her off.

Wǒ sòng ta dào xuéxiào qu.

I took him to school. (E.g., I drove him there or I walked there with him.)

To specify that you are taking someone in a car, you can phrase your sentence this way:

Wǒ kāi chē sòng ta dào xuéxiào qu.

I drove her to school.

### Notes on №8

**jīngguò**: You have seen **jīngguo** meaning “to go thru”. Here it is used to mean “though” in the sense of “by means of”. It can also be translated as a “result of”, “after”, “through”, or “via”.

Tā shēntǐ yìzhí bù hǎo, dànshì wǒ xiǎng jīngguò yíduàn shíjiānde bǎoyǎng, kěnéng huì hǎo yìdiǎn.

His health has been bad all along, but I think after a short period of taking care of himself, he might get a little better.

Jīngguò sāntiānde kǎolù, wǒ juéding hé tā jiéhūn.

After three days of consideration, I've decided to marry him.

Jīngguò dàiān de nǚlì, zhèjiàn shìqíng chénggōng le.

As a result of everyone's hard work, this matter has succeeded.

Zhège jìhuà bìxū jīngguò tāolùn.

This plan must go through discussion.

**jíjiù**: “emergency treatment; to administer emergency treatment, to receive emergency treatment”. Notice that **jíjiù** can mean to give or get emergency treatment.

Jīntiān yǐjīng shì jíjiùde disāntiān le, bù zhīdào yǒu méiyǒu xīwàng.

Today is already the third day of emergency (intensive care) treatment. I don't know if there's any hope.

Tāde chēzi yǐjīng wánle, rén zài jíjiù.

His car is finished (totaled), and he himself is undergoing emergency treatment.

Gāngcái chū chēhuò, yǒu jǐge rén shòushāng le, yīshēng zhèngzài jíjiù.

There's just been a car accident, and several people were injured. The doctor is administering first-aid.

**Jíjiù** refers only to aid given in incidents of a relatively serious nature, usually those where life is in danger; for example, cases of severe injury or acute attacks of an illness.

**jiùguolai**: “to save”, literally “to save over”. The directional verb ending **guolai** “over” sometimes shows the recovery of an original desirable or normal state. For example, in **jiùguolai** it implies the change from a condition in which death is imminent to one in which the patient can be expected to live.

Dàren qíngkuàng hai hǎo, hái zi jiùbuguolai le.

The adult's condition is all right, but the child cannot be saved.

Zhège jùzi xiěcuò le, wǒ yào bǎ ta gǎiguolai.

This sentence is wrong, I have to correct it.

Zhège dìzhǐ xiěde bú duì, nín děi gǎiguolai.

This address is wrong, you have to correct it.

Zuò huǒchē zuòle sāntiān lèihuài le, yào shuì yí dà jiào cái néng xiūxiuguolai.

After three days on the train, I'm exhausted. I'll have to have a good long sleep before I can be well rested.

Shàngwù mángle sìwǔge zhòngtōu zhōngwǔ shuì ge wǔjiào, rén jiù xiūxiuguolai le.

In the morning I ran around for four or five hours, but then after a nap at noon, I felt very rested.

Tiān tài lěng, hē kǒu jiǔ jiù nuǎnhuoguolai le.

The weather is too cold, a sip of wine will warm you up.

Wǒ hǎoxiàng bing le, chuān zhènme duō yīfu dōu méi bànfa nuǎnhuoguolai.

I seem to be sick, I've got on all these clothes and I still can't get warm.

### Notes on №9

bǎozhòng: “to take care of oneself, to take care of (one's health)”.

Hǎohǎo bǎozhòng shēntǐ, bié lèihuài le.

Take good care of your health, don't wear yourself out.

In telling someone be sure to take to care of himself, bǎozhòng is usually preceded by duō or duōduō “more (than usual)”.

Yìlù píng'ān, duō bǎozhòng.

Have a good trip, and take good care of yourself.

Nǐde bìng gāng hǎo, duōduō bǎozhòng.

You just got over your illness, take real good care of yourself.

### Notes on №10

guòqu: “to pass away”. Like English “pass away”, this is a euphemism for “to die”.

Tāde zǔfù zuótiān wǎnshang guòqu le.

His grandfather passed away last night.

Nǐ mùqin shi shénme shíhou guòqude?

When did your mother pass away?

Wǒ mǔqin guòqude shíhou, wǒ hái hěn xiǎo.

I was still very young when my mother passed away.

niánji: “(a person's) age”. Here are some frequently used patterns you should learn by heart:

Nín duó dà niánji le?

How old are you? (polite way of asking an adult's age)
Tā niánji bù xiǎo le.
She's not young any more.
Tā niánji dà le.
OR
Tā shàngle niánji le.
He's getting on in years

[Although the adjectival verb dà “to be big” is used after niánji to mean “to be old”, when you want to say “to be young”, you should use the adjectival verb qīng “to be light” rather than xiǎo “to be small”; for example, Tā niánji hái qīng, bù yīnggāi ràng ta qù gōngzuò, “He's still young, you shouldn't make him go get a job.”]

### Notes on №11

píngjìng: “to be calm”. Píngjìngxiàlai, “to calm down”.

Shuǐshàng yìzhī chuán dōu méiyǒu, yě méiyǒu fēng, hěn píngjìng.
There wasn't a single boat on the water, and there was no wind. It was very calm.
Kànjian jiāli rén dōu hěn hǎo, xīnli píngjìngdeduō le.
When I saw that everyone in the family was all right, I felt much calmer.

As in the last example above, píngjìng is often used with xīnli “in the heart” to describe one's emotional state.

Jīntiān tā hěn shēngqì, wǒ méi bànfa ràng ta píngjìngxiàlai.
He got very angry today and there was no way I could get him to calm down.

### Notes on №12

méi néng: “was not able to”. Here you see the auxiliary verb néng used with the negative méi. You have learned that state verbs (auxiliary verbs are one type of state verbs) are negated with bù, (bù hǎo, bù zhīdao) not with méi. Here, however, you see méi néng instead of bù néng. This is an exception to the rule that all state verbs are always negated with bù. Actually, either bù néng or méi néng would be acceptable in this sentence. Some speakers, however, feel that there is a subtle difference between bù néng and méi néng when referring to an event in the past. For example, one can say Wǒ zuótiān méi néng qù as well as Wǒ zuótiān bù néng qù. Wǒ zuótiān méi néng qù hints at the fact that there was a failure to attain the state of being able to go, whereas Wǒ zuótiān bù néng qù merely describes the state of being unable to go, without making any implications about failure (to attain the state of being able to go). Such a subtle difference in implication may make very little difference in the actual import of a sentence in some contexts, although in other contexts it may be of some significance. (For the first example sentence, you need to know that mimi means “secret”.)

Zuótiān nǐ wèn wo, wǒ bù néng gào su ni, yīnwei zhè shì mimi.
---

Yesterday when you asked me, I couldn't tell you, because it's a secret.

Zuótiān, nǐ wèn wo, wǒ méi néng gào su nǐ, yīnwei Zhāng  
Sān zhàn zài pángbiān, wǒ bù xiǎng ràng ta zhīdao.

Yesterday when you asked me, I couldn't tell you, because Zhāng  
Sān was standing there, and I didn't want to let him know about it.

gǎnhuilai: “to rush back”.

Dōu liùdiǎn zhōng le, wǒ xiǎng tā dàgài gǎnbuhuilai le.

It's six o'clock already, I think she probably won't make it back in time.

Xiàwǔ wǔdiǎn zhōng, wǒmen yǒu ge huì, nǐ gǎndehuilai gǎnbuhuilai?

At five in the afternoon we have a meeting. Can you make it back in?

### Dialogue in Taipei

A woman goes to visit her friend after hearing of her father's death:

## Part 2

### Reference List

### Reference Notes

### Notes on part 2

### Note on №13

dǎ chángtú diànhuà: “to make a long-distance telephone call”.

Qǐng nǐmen shēngyīn xiǎo yídiǎn, wǒ zài dǎ chángtú diànhuà ne!

Would you all be a little quieter, please? I'm making a long-distance call!

You saw in the Post Office-Telephone Module that diànhuà can also be used with the meaning “a telephone call” as in Yǒu nǐde diànhuà, “There's a telephone call for you”. Chángtú diànhuà can be used in the same way:

Wèi! Xiǎo Sān! Yǒu nǐde chángtú diànhuà!

Xiǎo Sān! There's a long-distance phone call for you!

In the Meeting Module you saw the expression *lái diànhuà* “a telephone call is received” or “make a telephone call here”. Here is *chángtú diànhuà* used in the same pattern:

*Jintiān zǎoshàng yǒu rén gěi nǐ lái chángtú diànhuà le, nǐ bú zài.*

This morning someone called long-distance for you, but you weren't here.

### Note on №14

*guòshì*: “to pass away, to die”. You have now seen “to die” expressed three different ways: *guòqù*, *qùshì*, and *guòshì*. All may be used in conversation, although *guòqù* is probably the most common.

### Note on №15

*shāngxīn*: Literally, “to wound the heart”. “To be grieved, to be hurt, to be sad, to be broken-hearted”.

A: *Tā zhènmē shāngxīn, wèishénme?*

Why is he so broken-hearted?

B: *Tā nǚpengyou zǒu le, zěnmē néng bù shāngxīn?*

His girlfriend left, how can he not be broken-hearted?

*Wǒmen jiāde gǒu sǐle, wǒ shāngxīnle hǎo cháng shíjiān.*

After the family dog died, I was broken-hearted for a real long time.

*Nàme hǎode yíge háizi sǐle, zhēn ràng rén shāngxīn.*

It really grieves one for such a good child to die.

### Note on №16

*chángshòu*: “long life, longevity; to live a long life”.

*Yào xiǎng chángshòu, jiù bù yīnggāi dūo hē jiǔ.*

If you want to live a long life, you shouldn't drink excessively.

*Běifāng chángshòude rén bǐ Nánfāng duō.*

There are more people who live long in the North than in the South.

### Note on №17

*zài shuō*: “furthermore, moreover, in addition, besides”. Often following a clause with *zài shuō*, one of the adverbs *yě* “also” or *yě* “also” is used.

A: *Zěnmeyàng? Jintiān nǐ néng lái ma?*

How about it? Can you come today?

B: Zhèiliǎngtiān xià xuě, wǒ gǎnmào le, tiānqì yòu zhènme bù hǎo, zài shuō hái zi tài xiǎo, bǎ tā yíge rén fàngzai jiāli, wǒ bú fāngxīn. Gǎitiān, wǒ yíding lái, hǎo bu hǎo?

It's snowed these two days, and I caught a cold, and the weather is so bad. Moreover the child is too small to leave alone at home. I would worry. I'll come for sure another day, okay?

Tā hěn nénggàn, zài shuō yòu nàme piàoliang, nǐ jiù tóngyi le ba?

She's very capable, and what's more, she's so beautiful too. So you will agree (to marry her), won't you? (said by a matchmaker to a young man)

A: Wǒ děng ni bàntiān le, wǒ yào hé ni tán yíxia.

I've been waiting for you for ages. I want to have a talk with you.

B: Wǒ gāng xià kè. Zài shuō wǒ hái méi chī fàn ne! Gǎitiān zài shuō ba!

I just got out of class. And furthermore I haven't eaten yet! Let's talk some other day!

### Note on №18

**nánguò**: “to be sad, to be distressed, to feel bad”. This adjectival verb can be used to refer to either physical or emotional distress.

Yīshēng shuō tā mǔqīnde bìng hěn lihai, wǒmen dōu hěn nánguò.

The doctor said his mother's illness was very serious, and we were all very sad.

Jīntiān tā chīle hǎo duō shēngcài, xiànzài dùzili nánguò le.

He ate a lot of raw vegetables today, so now his stomach hurts (he feels bad) .

Bié nánguò le, rén yǐjīng sǐle nánguò yě méiyǒu yòng le.

Don't be sad, he's already dead, and it's no use being sad.

Jīntiān Sòng Lǎoshī hěn nánguò.

Teacher Sòng is very sad today.

Xiǎo Wángde jiāli yǒu nàme duō máfan. Zhēn ràng rén nánguò.

There's so much trouble in Xiao Wang's family, it really makes a person sad.

### Note on №19

**běnlái**: “originally, at first, in the first place”.

Běnlái wǒ xiǎng jīntiān xiàwǔ qù kàn diànyǐng.  
Hòulái tīngshuō kāi huì. Suànle, wǒ yǐhòu zài qù ba.



Originally I wanted to go see a movie this afternoon. Later I heard there was a meeting. So I'll forget it and go another time.

Běnlái wǒ jīntiān qù Guangzhou, tiānqì bù hǎo, dàgài děi míngtiān cái néng zǒu le.

Originally I was going to Canton today, but the weather is bad so I'll probably have to wait until tomorrow before X can leave.

yíběizi: “all one's life, in one's (whole) life, throughout one's life, as long as one lives, a lifetime”.

Zhèngfǔ bāng tā bǎ zài wàiguóde qián zhǎohuilai le. Tā yíběizi yě méiyǒu jiànguó zhènme duō qián, hǎo gāoxìng.

The government helped her get back money she had outside the country. She had never seen so much money in her whole life. She was really happy.

Tā yǒu sāngē érzi, wèi zhèi sāngē érzi máng le yíběizi. Xiànzài lǎole, gāi xiūxi xiūxi le.

She has three sons and for these three sons she was busy her whole life. Now she is old and should take it easy.

shēnbiān: “at/by one's side; (have something) on one, with one”.

Wǒ yǒu yíge háizi zài nóngcūn, yíge háizi zài shēnbiān.

I have one child out in the country and one child here with me.

Rúguo tā shēnbiān yǒu hǎo jǐge háizi jiù méiyǒu bànfǎ chūlai gōngzuò.

If she has several children at her feet, then she just can't go out and work.

### Note on №20

dàgē; “oldest brother”. Remember that “older brother” is gēge, but the oldest of several children is dàgē. In addition dàgē can be used between men to show a friendly relationship of unequal status.

qùbuliǎo: “cannot go”. This is a compound verb or result, like kànbujian “cannot see” or chībubǎo “cannot eat one's fill”. The ending -liǎo is in compounds of potential result (those with -de- or -bu- between the main verb and the resultative ending) with the meaning of “be able to”. You may be thinking (and rightly so) that this is just the meaning added by the use of -de- or -bu-. This has led some people to label -liǎo as a “dummy” resultative ending since it does not seem to add any additional information like other more specific endings do (e.g. wán “finish”).

Wàimian shēngyīn hǎo dà. Shízài shuìbuliǎo jiào.

It's so noisy outside. I really can't sleep at all.

Jīntiān tíng diàn, kànbuliǎo diǎnyīng.

Today they're turning off the electricity, so we can't watch the movie.

Wǒ zuìjìn dùzi bù shūfu, chībuliǎo shēngcài.

My stomach has been uncomfortable lately, I can't eat lettuce.

Zhènme duō cài, chībuliǎo le!

So many dishes, we won't be able to eat them!

Xiàwǔ wǒ yǒu shì, qùbuliǎo túshūguǎnle, míngtiān zài shuō ba.

This afternoon I'm busy, I can't go to the library, let's talk about it tomorrow.

Nǐ jiǔdiǎn zhōng xià bān, jīntiān wǎnhuì nǐ qùdeliǎo qubuliǎo?

You get off work at 9:00, can you go to the evening meeting?

Nǐ bú yào dǎo jīchǎng lái sòng wǒ, nǐ yì kǔ wǒ jiù zōubuliǎo le.

Don't come to the airport to see me off; as soon as you start to cry, I won't be able to leave.

### Note on №21

**jiānglái**: “in the future”. Like other time words, **jiānglái** can be used between the subject and the verb, or at the front of the sentence before the subject.

Jiānglái ZhōngMěi guānxi yuè lái yuè hǎo, wǒmen zài Měiguó jiù bǐjiào róngyi mǎidào Zhōngguóde dōngxi.

In the future as Sino-American relations get better and better, it will be easier for us to buy Chinese goods in America.

Wǒ jiānglái yào dào Shànghǎi língshìguān qù gōngzuò.

In the future I want to work in the consulate in **Shànghǎi**.

### Note on №23

**ānxīn**: “to feel at ease, to set one's mind at ease, to be at peace; to keep one's mind (on something)”.

Tā xiānshēng nǚli zuò shì, tā keyi ānxīn dú shū.

With her husband working hard at his Job, she could keep her mind on her studying.

Wǒde hāizi gōngzuòde hěn hǎo, wǒ yě jiù ānxīn le.

My child is doing well at work, and I can now feel at ease.

### Note on №24

**bìngqiě**: “furthermore, moreover, and, besides”.

Wǒ yào bā gōngzuò zuò hǎo, bìngqiě yào bā Zhōngwén xuéhǎo.

I want to do a good job at work and do a good job studying Chinese.

Zhèige hāizi hěn nùli bìngqiě hěn cōngmíng.

This child is very industrious and intelligent too.

Wǒ jìhua zhèige xīngqī bǎ zhèipiān wénzhāng xiěwán, bìngqiě fānyìcheng Zhōngwén.

I plan to finish writing this essay this week and furthermore translate it into Chinese.

## Dialogue in Taipei

After the funeral of an elderly man who came to Taiwan from the mainland, a friend comes to visit the family:

## Unit Vocabulary List

ānxīn	安心	to be without worry, to feel at ease to feel relieved
běnlái	本来	originally
bìngqiě	并且	moreover, and
cānjiā	参加	to take part in; to attend
chángshòu	长寿	long life, longevity; to live a long time
chūchāi	出差	to be out of town on business
dǎ chángtū diànhuà	大长途电话	to make a long-distance phone call
dàgē	大哥	oldest brother
diàosāng	吊嗓	to present one's condolences at a funeral, to attend a funeral
érnǚ	儿女	children
fàn	犯	to have an attack (of an old disease)
gǎndeshàng	干得上	to be able to catch up, to be able to make it in time
gǎnhuīlai	赶回来	to rush back
gǎnjīn	赶紧	quickly
gǔhuī	骨灰	bone ashes
guòqu	过去	to pass away, to die
guòshì	过世	to pass away, to die
huǒzàng	火葬	to cremate; cremation
hūrán	忽然	suddenly
jiānglái	将来	the future, someday
jíjiù	急救	first aid; to administer emergency treatment
jiùguolai	就过来	to save
lǎorénjiā	老人家	polite way of addressing or referring to an old person (nǐ lǎorénjiā, tā lǎorénjiā)

-liǎo	了	can, to be able to
nánguò	难过	to be sad
niánji (niánji)	年纪	age
píngjìng	平静	to be calm
qùbuliǎo	去不了	cannot go
qùshì	去世	to pass away, to die
sānglǐ	丧礼	funeral
shāngxīn	伤心	to be grieved, to be sorrowful, to be heartbroken
shēnbiān	身边	one's vicinity, one's immediate surroundings
sòng	送	to escort, to take (someone to a place)
xiāoxi	消息	news
xīnzàng	心脏	heart
xīnzàngbìng	心脏病	heart disease
yíběizi	一辈子	all one's life
yíxiàng	一向	(have) always, (had) always, consistently, all along
zài shuō	再说	furthermore, besides
zàng	葬	to bury
zuìjìn	最近	recently; soon
zǔmǔ	祖母	grandmother (on the father's side)

## Unit 6

### Part 1

#### Reference List

#### Reference Notes

#### Notes on Part 1

#### Notes on №1

**māma**: “mother, mom” Although this can be used as a term of address, like English “Mom” or “Mommy”, it can also be used in informal conversation to refer to one's own or someone else's mother, as

in *wǒ māma* “my mother”, or *tā māma* “his mother”. For the term of direct address “Mom”, *Mā* is probably more commonly used than *Māma*.

*Wǒ māma shàng bān qu le.*

My mother has left for work.

*Xiàwù, Māma jiù zuò huǒche lái kàn wǒ le.*

This afternoon, Mom came by train to visit me.

*sǐ*: “to die” This is a process verb, like *bìng* “to become ill, to get sick”, and therefore corresponds more closely to the English “to become dead” than it does “to be dead”. In English one can talk about a person who has a terminal illness, saying “He is dying”, but this does not translate directly into Chinese. In Chinese one can say *Tā kuài (yào) sǐ le*, “He is about to die,” or *Tā huòbuliǎo duó jiù le*, “He won’t live much longer.”

*Tīngshuō Lǎo Liùde fùqin sǐ le.*

I heard that *Lǎo Liù*'s father has died.

*Sǐ* can be used directly before a noun as an adjective, meaning “dead”. *Shi sǐde* may be used to mean “is dead”.

*Zhè shi yítiao sǐ yú.*

This is a dead fish.

*Zhèitiao yú shi sǐde.*

This fish is (a) dead (one).

## Notes on №2

*shì fǒu*: “is it (true) or isn't it (true that) ...” This phrase is a more formal-sounding equivalent of *shì bu shì*; *fǒu* in literary Chinese means “or not”. In spoken Standard Chinese, the use of *shì fǒu* is more restricted than *shì bu shì*. First of all, *shì fǒu* has a more educated, formal ring to it than *shì bu shì*. Secondly, *shì fǒu* is usually used only before another verbal expression, as in the following examples:

*Zhèzhǒng tiān shì fǒu huì xià yù?*

Is (this weather) going to rain?

*Jīnnián dōngtiān, nǐ shì fǒu xiǎng dào Mǎimì qu?*

Are you hoping to go to Miami this winter?

*Nǐ shì fǒu zhùnbèi ànzhào zhège jìhuà qù zuò?*

Are you planning to act according to this plan?

*Nǐ yīnggāi xiǎngyixiǎng, nǐ duì zhège rén shì fǒu liǎojiě.*

You ought to think about whether you understand this person or not.

Nǐ niánji bù xiǎo le, nǐ shì fǒu kǎolüguo jiéhūnde wèntí?

You're not young anymore, have you considered the question of marriage?

Jīnnián, nǐmen xuéxiàode xuéshēng shì fǒu zēngjiā le?

This year did the (number of) students in your school increase?

Wǒ bù zhīdào wǒde yijian shì fǒu néng dédao tóngyì.

I don't know whether my opinion will be agreed with or not.

Zhèzhǒng dōngxi zài zhèli shì fǒu mǎidedāo?

Can this sort of thing be bought here?

### Notes on №3

**chū bin:** “to transport the coffin to the burial place or to the tomb”. Literally, this means “take out the coffin”.

Liújiā míngtiān chū bin.

The Liú's have the funeral procession tomorrow.

Zuótiān, Liú Xiānsheng gěi tā fùqin chūle bin yǐhòu, huí jiā jiù bìng le.

Yesterday, after Mr. Liú accompanied his father's coffin to the cemetery he went home and then got sick.

### Notes on №4

**guīju:** “fixed standards of conduct, regulations, or customs”.

Ànzhào Zhōngguode guīju, gěi sǐrén chūle bin yǐhòu hái yào zuò shénme?

According to Chinese custom, after accompanying the coffin of the deceased to the cemetery, what else should be done?

Kèren lái le, zài máng yě yào hē bēi chá, zhè shì wǒmen de guīju.

When a guest comes, no matter how busy he is, he should have a cup a cup of tea. This is our custom.

**Yǒu guīju** means “to have manners”:

Zhège háizi bù dǒng shì, méi guīju, zhēn ràng rén bù hǎo yìsi.

This child does not understand about things, he has no manners. It really embarrasses a person.

Wángjiāde lǎodā zhǎngde hǎokàn, yào yǒu guīju, zhēn hǎo.

The Wáng's oldest son is good looking and he is well mannered. He's really great.

**Guīju** as an adjectival verb means “to be proper, to be correct (of a person)”.

Lǎo Wangde nǚér rén hěn guīju.

Lǎo Wáng's daughter is very proper.

### Notes on №5

**dōu**: Some of the uses of **dōu** do not correspond to “all”. “All” in English is often described as “collective”, that is, referring to all the members in a group. **Dōu** in Chinese is often described as “distributive”, that is referring to the members of a group as individuals. This usage sometimes is translated as “each”. Notice that in the Reference List sentence **dōu** in combination with **yībān** and another noun produces this meaning.

Hěn duō Zhōngguó rén dào le Měiguó dōu xiǎng niàn shū.

A lot of Chinese want to study after they get to the United States.

Qiánjǐnián, xǔduō xuéshēng bìyè yǐhòu dōu dào nóngcūn qu le.

Several years ago many students went to the countryside after they graduated.

Yībān Zhōngguó rén dōu juéde xué Yīngwén bǐ xué Zhōngwén nán.

The average Chinese thinks that English is harder to learn than Chinese.

**wǎnlián**: “funeral scroll, scroll of condolence”, literally “elegiac-couplet”. [**Lián** is short for **duìlián** “a written or inscribed couplet (pair of parallel sentences)”.] Traditionally, white cloth scrolls in one to three strips were written for the deceased by friends. More recently a new practice has developed which is to send scrolls or wreaths bearing one character: **diàn**, “to sacrifice.” Sending flowers has been brought in by Western custom.

Xiàwǔ wǒ dào Liújiā qu, nǐ gěi xiě ge wǎnlián hǎo bu hǎo?

This afternoon I'm going to the Liú's, could you write a funeral scroll for them?

**huò**: “or”. You have learned **huòshi** and **huòzhě** for “or”. **Huò** is a more literary variant, but it can still be heard in conversation.

Jīntiān wǎnshàng huò míngtiān wǎnshàng nǐ dào wǒ zhèli lái yítàng hǎo bu hǎo?

Come over to my house tonight or tomorrow night, okay?

**huāquān**: “flower wreath”, literally “flower circle”.

Wǒ xiǎng mǎi ge huāquān gěi Liújiā sòngqu.

I want to buy a flower wreath to send to the Liú's.

### Notes on №6

**fǎnzhèng**: “anyway, anyhow, either way, in any case, all the same”. **Fǎnzhèng** may come either before or after the subject of the sentence.

Nǐ jí shenme, fǎnzhèng gǎnbushàng kāi huì le, mànman zǒu ba!

What are you so anxious for, we won't make it in time for the meeting anyway, so let's just take our time!

Fǎnzhèng wǒ bù mǎi, méi qián méi guānxi.

I'm not going to buy it anyway, so it doesn't matter that I don't have any money.

Wǒ fǎnzhèng méi shì, wǒmen jiù tántan zhèige wèntí ba.

I don't have anything to do anyway, so let's talk about this.

Fǎnzhèng wǒ yào qù, nǐ bú qù yě kéyì.

I'm going anyway; it's okay if you don't go or It's okay if you don't go; anyway, I'm going.

Fǎnzhèng is often prefaced by a clause beginning with **bù guǎn** “no matter whether...”:

Bù guǎn nǐ qù bu qù, fǎnzhèng wǒ yào qù.

No matter whether you go or not, I'm going anyway.

### Notes on №7

**rúhé**: “how; how about; in what way”. This is a literary word which means about the same as **zěnmeyàng**. In a more plain, colloquial style, the Reference List sentence could also be said as **Wǒmen qù mǎi yige huāquān zěnmeyàng?** Spoken Standard Chinese draws more on the written style in an area like Taiwan, where a majority of the population learn Standard Chinese in school, rather than at home. A speaker from Peking might consider **Wǒmen mǎi yige huāquān rúhé** to sound a little stiff and unnatural. You should be able to understand **rúhé**, but use it yourself only in speaking with people who use it, or in writing.

Míngtiān Lǎo Zhāng qǐng wǒmen dǎjiā chī fàn, nǐ juéde rúhá?

Tomorrow Lǎo Zhāng has invited all of us to eat, what do you think?

Zhèjiàn shìde jiéguǒ rúhé?

What was the outcome of this matter?

”Jiào wǒ rúhé bù xiǎng ta?”

“(it makes me so that) How could I not miss her?” (name of famous popular song of the 30's)

### Notes on №8

**huā**: “to be multicolored”.

Jintiān tā chuānle yíjiàn huā yīfu, hǎo piàoliàng!



Today she's wearing a multicolored dress. It's gorgeous!

### Notes on №9

Nǎ néng ràng ni pòfei: Nǎ or nǎr (Peking) is used in rhetorical questions.

Tā méi qián, nǎ néng jiēhūn!

He has no money, how can he get married?

Zài Yéye nali nǎ(r) néng nàme shuō huà!

How can you talk like that in front of Grandpa?

Nǐ shì wǒmen jiāde rén, nǎ(r) néng bú ràng ni zhīdao zánmen jiāde shì ne?

You're family, how could we not let you know what's going on in our family?

Wǒ shuōde shì jǐbǎiniánqiánde shì, nà shíhoude Měiguó nǎ(r) yǒu shenme chéngshì!

I'm talking about something several hundred years ago,  
how could America have had any cities at that time?

A: Wǒ nǎ(r) míngbai!

Like heck I understand!

B: Nǐ nàme cōngmingde rén, nǎ(r) huì bù míngbai!

You're such a smart person, how could you not understand?

Nǐ kàn, nǎ(r) yǒu zhèyang bàn shìde, bù jīngguò jūmín  
wěiyuánhùi, jiù xiǎng shēng háizi, nǎ nǎ(r) xíng?

Look, how can you go about things like this? You want to have a child with-  
out going through your neighborhood committee, how can that be okay?

Tā yìzhí zǎi chéngli zhùzhe, nǎ(r) dào guo nóngcūn ne!

When has he ever been to the countryside! He's always lived in the city!

A: Zěnmeyàng? Xiǎo Zhāng kuāi jiēhūn le ba?

How's it going? Is Xiǎo Zhāng going to get married soon?

B: Nǎr a! Nǚjiā fùmǔ bú yuǎnyì , máfan dà le!

You must be kidding! The girl's parents don't want it. There's a lot of trouble.

### Notes on №10

jiù shì le: This phrase is used at the end of a sentence to mean "...that's all". It can have several different implications, depending on the context:

1. “Don't worry, this matter can simply be taken care of like this.” (something is virtually taken care of)

Wǒ yòu wàngle bǎ shū dàilái, búguǒ wǒ yíding jiègei ni jiù shì le.

I forgot to bring the book again, but I'm going to lend it to you for sure, don't worry.

Wǒ zhào nín shuōde bàn jiù shì le.

I'll simply do as you say.

Děng yixià gěi ni bàn jiù shì le, nǐ jí shenme!

I'll take care of it for you in a moment, don't worry, why are you so anxious?

Ànzhào zhège jìhua zuò jiù shì le, yǒu shénme hǎo tánde?!

Do it according to this plan and that's all there is to it! What else is there to discuss?

2. “Only, just this, nothing more than this”.

Zhèliǎngge háizi chàbuduō, búguǒ Lǎo Dà cōngming yidiǎnr jiù shì le.

These two children are about the same, but the older one is a little more intelligent, that's all.

Tā lái, méiyǒu shénme shì, búguǒ xiǎng yào nàběn shū jiù shì le.

When he came he wasn't up to anything special, he just wanted that book, that's all.

3. “that's all that can be done about it.”

Fǎnzhèng wǒ gēn ni shuōguo jiù shì le.

In any case, I've told you, and that's all I can do.

## Notes on №11

zhǐ yào: “as long as, so long as, if only”.

Zhǐ yào wǒ jīntiān wǎnshang yǒu kòng, jiù kéyǐ bǎ zhèběn shū kànwán.

As long as I have time tonight, I can finish reading this book.

dā: “to travel by, to take (a bus, car, train, boat, etc.)”

Wǒ yě yào dào xuéxiào qu, dā nín de chē xíng bu xíng?

I'm going to school too, can I get a ride with you?

Wǒ dācuòle chē, jiéguǒ pǎodao Běitóu qu le.

I got on the wrong bus, and ended up in Běitóu.

Měitiān wǒ dā sīlù chē shàng bān.

I take the Route 1 bus to work every day.

### Notes on №12

**héqilai**: “to combine, to put together, to unite”. He is a verb meaning “to combine, to put together, to unite, to merge”. You should learn to use he in the following combinations: **hézai yìqǐ** “to combine (two or more things together)”, **héqilai** “to combine (forces), to come together, to put together”, **héchéng** “to combine into, to merge into”.

Wǒmen liǎngjiā héqilai mǎixiale zhè liùjiān fángzi.

Our two families bought these six rooms together.

Zhèliǎngge jùzi hécheng yíge, róngyi shuō yidiǎnr.

If you combine these two sentences into one, it's easier to say.

Zhèliǎngbān hézai yìqǐ, zhǐ yǒu shíge xuéshēng, hái bú suàn tài duō.

If these two classes are combined, there are only ten students; that's still not too many.

### Notes on №13

**xiǎode**: “know”. This is a synonym of **zhīdao**, and can be used in most of the same ways that **zhīdao** can be used. **Xiǎode** is not, however, commonly used in Peking; it is mostly used in southern areas.

**gōngmù**: “public cemetery”.

Gāngcái tā yòu dào gōngmù qu le, gěi tā māma sòng yībǎ huā.

Just now she went to the cemetery again and left a-bunch of flowers (on her mother's grave).

### Dialogue in Taipei

Two friends who work together at the Bank of Taiwan are having a talk:

## Part 2

### Reference List

## Reference Notes

### Notes on Part 2

#### Notes on №14

**rènwéi**: “to think (that), to consider (that), to believe (that)”. This is a very common verb used to express that someone has formed an opinion or made a judgment about a person or thing.

Wǒ rènwéi zhè shì yíge hěn zhòngyàode wèntí.

I think this is a very important question.

Wǒ bú rènwéi nǐ yīnggāi zuò zhèjiàn shì.

I don't think you should do this.

**fēngshuǐ**: Literally “wind and water”, this means the geographical outlay of something to be built, such as a grave or the foundation of a house. The traditional Chinese science of **fēngshuǐ**, or geomancy, is concerned with the good and bad influences which the location of a grave or building are believed to exert over a family and its descendants. In particular, the dead are influenced by and able to influence the celestial bodies for the benefit of the living. Each family, therefore, is naturally interested in arranging the most auspicious placement for its family grave.

Zhège fǎngzide fēngshuǐ bù hǎo.

The **fēngshuǐ** of this house is no good.

Zhèlǐde fēngshuǐ bú cuò.

The **fēngshuǐ** here is pretty good.

#### Notes on №15

**zǐsūn**: “sons and grandsons”, or used in a more general sense, “offspring descendants”. For this example, you have to know that **Huángdì** means “the Yellow Emperor”, a legendary ruler thought of as the father of Chinese civilization.

Zhōngguó rén dōu shì Huángdìde zǐsūn.

The Chinese are all descendants of the Yellow Emperor.

**hōudài**: “descendants, posterity, later generations”.

Wǒmende hōudài dōu yīnggāi jìzhu zhèjiàn shì!

Our descendants should all remember this!

Tā méiyǒu hōudài.

He is without descendants.

**fādá**: “to be prosperous, to be flourishing; to be developed, to be well-developed”. For the first example, you need to know that **gōngshāngyè** means “industry and commerce”.

Měiguode gōngshāngyè fēichāng fādǎ.

America's industry and commerce are very developed.

Zhèjiā rénjiā hěn fādǎ.

This family is prosperous.

### Notes on №16

**jiǎngjiu**: “to be particular about, to be meticulous about, to pay attention to, to strive for”.

Zhège rén hěn jiǎngjiu chī, hěn jiǎngjiu chuān.

This person is particular about what he eats and what he wears.

Nèige háizi tài jiǎngjiu chuān.

That kid pays too much attention to what she wears.

**jiǎngjiu** can also mean “to be elegant”.

Nimen jiāde jiājù zhēn jiǎngjiu.

Your furniture is truly elegant.

**guānniàn**: “way of thinking, concept, notion, view, sense (of), mentality (of).”

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

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

Nǐ kàn ba, zài guò jǐnián niánqīngrén yīnggāi wǎnliàn wǎnhūn jiù huì biàncheng yìzhǒng guānniàn.

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

### Notes on №17

**míxìn**: “to be superstitious (about); superstition”.

Shāngcháode shíhou Zhōngguó rén bǐjiào míxìn, xiànzài bǐjiào bù míxìn le.

During the Shang Dynasty, the Chinese were relatively superstitious, now they aren't so much any more.

Yǒude Zhōngguó rén míxìn fēngshuǐ.

Some Chinese are superstitious about fengshui.

**tǔzàng**: “to bury (a dead person)”, literally “ground-bury”. This word is used only in contrast to other ways of disposing of a dead body, for example cremation or burial at sea. [If no contrast with other forms of disposal is implied, then the word for “to bury” is simply **zàng** (for formal burials), **mái** (for informal burials), **máizàng**, or **ānzàng** (literally “peacefully bury”, a respectful term).]

Éguo rén shuōguo tāmen yào mǎizàng Měiguó.

The Russians said they wanted to bury Americans.

**huǒzàng**: “to cremate; cremation”. In this word, you may think of **zàng** “to bury” as extended to mean “to dispose of (a dead body)”. **Huǒ** means “fire”.

### Notes on №18

**yídào**: “together”. You have already learned **yìqǐ** and **yíkuàir** for “together”. **Yídào** is mostly used by speakers of southern Mandarin and is little used by northerners.

Yàohuá hé tāde nǚpéngyou yídào kàn diànyǐng qū le.

Yàohuā and his girlfriend went to see a movie.

Háizimen zài yídào wánr.

The children are playing together.

### Notes on №19

**dàdōu**: “for the most part, mostly”. Another word with the same meaning which is probably used by more people than **dàdōu** is **dàduō**.

Zài Yīndù rénmin dàdōu (or dàduō) xīn Yīndujiào.

In India the people are mostly Hindu.

Zhōngguó rén dàduō shì nóngmín.

Chinese for the most part are rural people.

**shǒubi**: “arm (from the wrist to the shoulder)”. Other words for “arm” used in different regions are **gēbei** and **gēbo** (Peking **gēbe**).

Xiǎo Lǐ gēbo shòule shāng, Xiǎo Wángde tuǐ yě shòule shang.

Xiǎo Lǐ was hurt in the arm, and also Xiǎo Wáng was hurt in the leg.

Gāngcái, wǒ bù xiǎoxin pèngdaole ménshang, dào xiànzài shǒubi hái téng ne.

Just now I was careless and bumped into the door, and my arm still hurts now.

**dàixiào**: “to wear mourning”. Formerly, people wore certain types of clothes while in mourning (sack-cloth or white from head to foot). Nowadays, customs differ widely, but some small item is usually still worn to indicate a death in the family. These include a white flower in the hair, a coarse cloth patch on the arm or in the hair, or a black armband.

Tā fùqin sǐle kuài sānnián le, tā hái dàixiào ne!

Her father has been dead for almost three years and she is still wearing mourning!

### Notes on №20

**cōnglái bù**: “never, never does...”. In the last unit, you saw the pattern **cōnglái méi(you)**, meaning “have never...” or “had never...”. **Cōnglái** means “from the past up until now (it has always been this way)”.

Wǒ cōnglái bú yuànyì zǎoshang niàn shū.

I never want to study in the morning.

**huī**: “to be gray”.

Zài Zhōngguo dàduōshù rén dōu xǐhuan chuān lán sè hé huīsè de yīfu.

The great majority of people in China like to wear blue or gray clothing,

### Notes on №21

**qiānmíngbù**: “guest book”, literally, “sign-name record book”.

**qián míng**: “to sign one's name”.

Qǐng ni zài zhèlǐ qián míng.

Please sign here.

**xíguàn**: “custom, habit”. The definition of **xíguàn** in a Chinese dictionary reads: “behavior, tendency, or social practice cultivated over a long period of time, and which is hard to change abruptly”. Compare this with **fēngsú** “custom”, which you learned in Unit 1: “the sum total of etiquette, usual practices, etc. adhered to over a long period of time in the development of society”.

Notice that **xíguàn** may refer to the way of an individual or of a community, whereas **fēngsú** only refers to the way of a community.

### Dialogue in Taipei

An American student attending Taiwan National University is talking with a Chinese classmate and friend:

### Notes on the dialogue

Funeral procedures in the PRC today are very simple. In the interest of sanitation (bodies might have some communicable disease) and economy (ground burials are expensive and consume government agricultural land), deceased city residents are required to be cremated. By government regulation the immediate family is allowed two days of paid leave, **sàng jià**. The funeral involves someone saying a few kind words about the deceased in the presence of relatives and people from his work unit. Those present are dressed plainly, bearing a white flower. Ashes are placed in carved wood or porcelain boxes in a **gǔhuī cúnfàngchù**, a building reserved for this purpose. It is not necessary to give anything to the family of the deceased but people sometimes give money or other small items. In the countryside,

there might be a large feast at the deceased's home. There is an attitude which says a funeral is a time of gladness when the deceased enters the world of the non-living. [A funeral is a “white joyous event,” *bái xīshì*. A wedding is a “red event.” Together they are sometimes referred to as *hóngbái xīshì*, red and white joyous events.]

## Vocabulary

bìnyígǔǎn	殡仪馆	funeral home
chū bìn	出殡	to hold a funeral procession
cónglái bù	从来不	never
cónglái dōu	从来都	always (in the past)
cónglái méi	从来没	have never
dǎ	打	travel by, take (a taxi, bus, train, airplane, etc.)
dàdōu	大都	for the most part
dài xiào	带孝	to wear mourning
fādá	发达	to be developed, to be prosperous
fǎnzhèng	反正	anyway, in any case
fēngshuǐ	风水	the Chinese science of geomancy (that is, the influence of landscape on people and their fortunes)
gāi	该	should, ought to
gōngmù	公墓	public cemetery
guānniàn	观念	concept, notion, view
guīju	规矩	special customs, established rules
héqilai	合起来	to combine, to join together
hòudài	后代	descendants
huā	花	to be multicolored
huāquān	花圈	flower wreath
huī	灰	to be gray
huò	或	or
huǒzàng	火葬	cremation
jiǎngjiū	讲究	to be particular about; to be elegant, to be tasteful
Jílè Bìnyígǔǎn	极乐殡仪馆	Paradise Funeral Home (in Tapei)
jiù shì le	就是了	..., that's all
māma	妈妈	mother, mom
míxìn	迷信	to be superstitious; superstition
nǎ (náli, nǎr)	那 (那里, 那儿)	how (used in rhetorical questions to deny something)



qiān míng	签名	to sign one's name
qiānmíngbù	签名簿	guest book
rènwéi	认为	to think that, to believe that
rúhé	如何	how, in what way; how (someone or something) is; how is it (literary form)
shì fǒu	是否	literary form meaning shì bu shi
shǒubi	手臂	arm
sǐ	死	to die
tǔzàng	土葬	burial (the word used in contrast to cremation or burial at sea)
wǎnliàn	挽联	funeral scroll
xiǎode	晓得	to know
xíguàn	习惯	habit, custom
Yàngmíngshān	阳明山	a mountain in suburban Taipei
yídào	一道	together
zhǐ yào	只要	as long as, if only
zǐsūn	子孙	descendants

## Module Vocabulary

ài	唉	(sound of sighing)
ānxīn	安心	to be without worry, to feel at ease to feel relieved
-bàng	镑	pound (unit of weight)
bǎobao (bǎobǎo)	宝宝	baby, darling (term of endearment for a young child)
běnlái	本来	originally
bǐcǐ	彼此	each other, mutually; you too, the same to you
bǐjiào (bǐjiào)	比较	relatively, comparatively; fairly, rather
bìngqiě	并且	moreover, and
bīngxiāng	冰箱	refrigerator, ice box
bìnyígǔǎn	殡仪馆	funeral home
bìyùn	避孕	contraception
bú dàn	不但	not only
bù gǎn dāng	不敢当	I'm flattered, You shouldn't have, I don't deserve this
bù shǎo	不少	quite a lot, quite a few

bù tóng	不同	to be different
càishìchǎng	菜市场	market
cānjiā	参加	to take part in; to attend
cèsuǒ	厕所	toilet
chǎnfù	产妇	a woman who has given birth within the last month
chángshòu	长寿	long life, longevity; to live a long time
chǎnjià	产假	maternity leave
chénggōng	成功	to succeed, to be successful
chéngshì	城市	city
chéng	成	to become, to constitute, to make
chī nǎi	吃奶	to nurse, to suckle
chū bìn	出殡	to hold a funeral procession
chūchāi	出差	to be out of town on business
chuī fēng	吹风	to have air blow on oneself, to be in a draft
chūshēnglǜ	出生率	birth rate
cónglái bù	从来不	never
cónglái dōu	从来都	always (in the past)
cónglái méi	从来没	have never
dǎ chángtū diànhuà	大长途电话	to make a long-distance phone call
dàdōu	大都	for the most part
dàfàndiàn	大饭店	hotel
dàgē	大哥	oldest brother
dài xiào	带孝	to wear mourning
dàlou	大楼	building
dāngxīn	当心	to watch out
dànshi	但是	but
dānwèi	单位	unit
-dào	到	indicates successful accomplishment of something
dàshìguǎn	大使馆	embassy
dàxǐde rìzi	大喜的日子	wedding day
dàxǐ	大喜	great rejoicing
dāying	答应	to agree (to something), to consent, to promise
dǎ	打	travel by, take (a taxi, bus, train, airplane, etc.)

dédao	得到	to receive, to get
dé	得	to get
diàosāng	吊嗓	to present one's condolences at a funeral, to attend a funeral
dìqū	地区	region
dù mìyuè	度蜜月	to go on a honeymoon, to spend one's honeymoon
duó kuài!	多快	how fast!
duōnián	多年	many years
dù	度	to pass
ěrduo	耳朵	ear
érnǚ	儿女	children
érqiě	而且	furthermore
fādá	发达	to be developed, to be prosperous
fàndiàn	饭店	restaurant
fàngjiān	房间	room
fànguǎnzi	饭馆子	restaurant
fàntīng	饭厅	dining room
fǎnzhèng	反正	anyway, in any case
fàn	犯	to have an attack (of an old disease)
fǎyuàn	法院	court of law
fēijīchǎng	飞机场	airport
fēngqì	风气	common practice; general mood
fēngshī	风湿	rheumatism
fēngshuǐ	风水	the Chinese science of geomancy (that is, the influence of landscape on people and their fortunes)
fēngsū	风俗	custom
fēnpèi	分配	to assign, to apportion, to allot
Fó	佛	Buddha
fūfù	夫妇	married couple, husband and wife
fùjìn	附近	area
fúqì	福气	blessings, luck
fúwùtái	服务台	service desk
fúxiàng	福祥	lucky physiognomy
fùzá (fùzá)	复杂	to be complicated
gǎibiàn	改变	to change

gāi	该	should, ought to
gāndeshàng	干得上	to be able to catch up, to be able to make it in time
gǎnhuilai	赶回来	to rush back
gǎnjīn	赶紧	quickly
gèdì	各地	the various places, each place
gègè	各个	various
gēnjù (gēnju)	根据	according to, based on
gèzhǒng	各种	various kinds, types
Gōngānjú	公安局	Bureau of Public Security
gōngmù	公墓	public cemetery
gōngsī	公司	company
gōngyuǎn	公园	park
gōngyù	公寓	apartment
gōngzhèng jiéhūn	公证结婚	civil marriage
gōngzī	工资	wages, pay
guānniàn	观念	concept, notion, view
gǔhuī	骨灰	bone ashes
guīju	规矩	special customs, established rules
guòqu	过去	to pass away, to die
guòshì	过世	to pass away, to die
háishi	还是	after all
hái	还	even, (to go) so far as to
héqilai	合起来	to combine, to join together
hé	和	with; and
hóngbāo	红包	a red envelope with a gift or bribe of money in it
hóngdàn	红蛋	eggs dyed red
hóngtáng	红糖	brown sugar
hòudài	后代	descendants
hòulái	后来	later, afterwards
huāquān	花圈	flower wreath
huā	花	to be multicolored
huīfu	恢复	to recover
huìkèshì	会客室	reception room

húi mén	回门	the return of the bride to her parents' home (usually on the third day after the wedding)
huì	会	might, to be likely to, will
huī	灰	to be gray
hūnlǐ	婚礼	wedding
huǒchēzhàn	火车站	railroad station
huǒzàng	火葬	cremation
huǒzàng	火葬	to cremate; cremation
huò	或	or
hūrán	忽然	suddenly
jiǎngjiū	讲究	to be particular about; to be elegant, to be tasteful
jiānglái	将来	the future, someday
jiàotáng	教堂	church
jiāowǎng	交往	to associate with, to have dealings with
jiāting	家庭	family
jià	假	vacation, leave
jīdūjiào	基督教	Christianity
jiēguǒ (jiēguǒ)	结果	as a result; result, results
jiéhūn lǐfú	结婚礼服	wedding gown (dress)
jiéhūn	结婚	(jiéhūn) to get married
jiějué	解决	to solve
jièshāorén	介绍人	introducer
jìhuà shēngyù	计划生育	planned parenthood, family planning
jíjiù	急救	first aid; to administer emergency treatment
Jílè Bīnyígǔǎn	极乐殡仪馆	Paradise Funeral Home (in Tapei)
jǐngchájú	警察局	police station
jīngguò	经过	to go through, to pass by or through
jìniàn	纪念	memento, memorial
jiùguolai	就过来	to save
jiù shì le	就是了	..., that's all
juéding	决定	to decide
juéyù	绝育	sterilization
jūmín wēiyuánhui	居民委员会	neighborhood committee
jǔxíng	举行	to hold (a meeting, ceremony, etc.)

júzhǎng	局长	head of an office or bureau (of which the last syllable is jú)
kāfēitīng	咖啡厅	coffeehouse
kǎolù	考虑	to consider; consideration
kě bǔ shì ma!	可不是吗	I'll say, yes indeed, that's for sure
kě	可	indeed, really
kòngzhì	控制	to control
...-lái...-qù	。。。 - 来。。。 -去	(indicates repeating the action over and over again)
lǎojiā	老家	hometown
lǎorénjiā	老人家	polite way of addressing or referring to an old person (nǐ lǎorénjiā, tā lǎorénjiā)
lǎoshi (lǎoshí)	老实	to be honest
liàn'ài	恋爱	to be romantically involved with; love
liǎojiě (liáojie)	了解	to understand; understanding
-liǎo	了	can, to be able to
lìhūn	离婚	to get divorced
lǐwù (lǐwu)	礼物	gift, present
māma	妈妈	mother, mom
mǎnyì	满意	to be pleased
mǎnyuèjiǔ	满月酒	celebration meal one month after a baby is born
mǎnyuè	满月	a full month after the birth of a baby
-men	-们	plural suffix
miǎnfèi	免费	to be free of charge
ming'è	名额	the number of people assigned or allowed, quota (of people)
míxìn	迷信	to be superstitious; superstition
mìyuè	蜜月	honeymoon
nǎ (náli, nǎr)	那 (那里, 那儿)	how (used in rhetorical questions to deny something)
nánfāng	男方	the groom's side, the groom's family
nánguò	难过	to be sad
nánjiā(r)	男家	the husband's family
nánnǚ	男女	male and female
nēnggàn	能干	to be capable
nénggòu	能够	can, to be able to

niánji (niánji)	年纪	age
niánqīng	年轻	to be young
nóngcūn	农家	rural area, countryside
nóngmín	农民	peasant
nǚjiā(r)	女家	the wife's family
nǚli	努力	to be hardworking, to be diligent; diligently, hard
nǚ	女	female
pàichūsuǒ(r)	派出所儿	the local police station
pàng	胖	to be fat
pèng	碰	to touch
píngjìng	平静	to be calm
pīzhǔn	批准	to give official permission
pòfei	颇费	to spend a lot of money (on someone), to go to some expense
qiānmíngbù	签名簿	guest book
qiān míng	签名	to sign one's name
qiānwàn	千万	by all means, be sure to; (in combination with a negative sentence) by no means, under no circumstances
qíngkuàng	情况	situation
qīngnián	青年	youth, young person
qīnjìn	亲近	to be close (to a person)
qīnqi	亲戚	relatives
qūbié	区别	difference, distinction
qubuliǎo	去不了	cannot go
qùshì	去世	to pass away, to die
réngōng liúchǎn	人工流产	abortion
rènwéi	认为	to think that, to believe that
rén	人	person, self, body
rúhé	如何	how, in what way; how (someone or something) is; how is it (literary form)
rù xí	入席	to take one's seat (at a gathering, meeting, or banquet)
sānglǐ	丧礼	funeral
sān tōngguò	三通过	"the three approvals"
shāngdiàn	商店	store

shàngjìn	上进	to be ambitious
shāngxīn	伤心	to be grieved, to be sorrowful, to be heartbroken
shǎoshù mínzú	少数民族	minority nationality, national minority
shēnbiān	身边	one's vicinity, one's immediate surroundings
shēnglěng	生冷	raw or cold foods
shēngxialai	生下来	to be born
shēngyù	生育	to give birth to and raise
shībài	失败	to fail
shì fǒu	是否	literary form meaning shì bu shì
shìqū	市区	urban area or district
shíxíng	实行	to practice, to carry out (a method, policy, plan, 'reform, etc.)
shǒubì	手臂	arm
shōushù	手术	operation, surgery
shǒuxiān	首先	first
shuāngfāng	双方	both sides, both parties
shùmu	数目	number
shú	熟	to be familiar (with), to know well
sǐ	死	to die
sòng	送	to escort, to take (someone to a place)
sòng	送	to give (something as a gift)
sūnzi	孙子	grandson
-tāi	胎	birth
tándaο	谈到	to talk about; speaking of ...
tǎng	躺	to lie, lie down, to recline
tánlai tánqù		to talk back and forth
tànqīnjiā	探亲家	leave for visiting family
tànqīn	探亲	to visit relatives (usually means immediate family)
tíchàng	提倡	to advocate, to promote, to initiate
tíqīn	提亲	to bring up a proposal of marriage
tōngguò	通过	to pass, to approve
tòngkǔ	痛苦	to be painful
tóngyì	同意	to consent, to agree
tóuyige	头一个	the first



tóuyītāi	头一台	the first pregnancy, the first baby
tuō nín de fú	托您的福	thanks to your lucky influence, many thanks
tǔzàng	土葬	burial (the word used in contrast to cremation or burial at sea)
Wángjiā	王家	the Wáng family
wánjù	玩具	toy
wǎnliàn wǎnhūn	晚恋晚婚	late involvement and late marriage
wǎnliàn	挽联	funeral scroll
wèi	喂	to feed
xiāngdāng	相当	quite, pretty, very
xiāngxìn	相信	to believe
xiānhuā	鲜花	fresh flowers
xiǎo bǎobao (xiǎo bǎobǎo)	小宝宝	baby, darling (term of endearment for a young child)
xiǎode	晓得	to know
xiǎoháir	小孩儿	child, children
xiǎojiě (xiǎojiě)	小姐	daughter (referring to someone else's daughter)
xiǎoxīn	小心	to be careful
xiāoxi	消息	news
xífū	媳妇	daughter-in-law
xíguàn	习惯	habit, custom
xǐjiù	喜酒	wedding banquet; wedding wine
xìn Fó	信佛	to be a Buddhist
xīnláng	新郎	bridegroom
xīnniáng	新娘	bride
xīnzàngbìng	心脏病	heart disease
xīnzàng	心脏	heart
xìn	信	to believe (in)
xǔduō	许多	many; a great deal (of), a lot (of)
Yàngmíngshān	阳明山	a mountain in suburban Taipei
yě jiù shì shuō	也就是说	to mean; in other words
yě	也	indeed, in fact, admittedly
yībānde shuō	一般地说	generally speaking
yībān	一般	ordinary, general, common
yībèizi	一辈子	all one's life

yídào	一道	together
yídìng	一定	to be specific
yìjian	意见	opinion
yīngdāng	应当	should, ought to
yíngyǎngpǐn	营养品	food items of special nutritional value
yíshì	仪式	ceremony
yíxiàng	一向	(have) always, (had) always, consistently, all along
yíxiàzi	一下子	an instant, a moment, a while
yìzhí	一直	all along, all the time (up until a certain point)
yuèzi	月子	month of confinement after giving birth to a child
zài shuō	再说	furthermore, besides
zàng	葬	to bury
zǎo	早	long ago
zēngjiā	增加	to increase
zhǎng	成	to grow; to be (pretty, etc.)
zhèngfǔ	政府	government
zhènghūnrén	征婚人	chief witness at a wedding ceremony
zhènghūn	征婚	to witness a marriage
zhǐ yào	只要	as long as, if only
zhòng	重	to be heavy
zhùdao	住到	to move to, to go live at
zǐsūn	子孙	descendants
zǒngshì	总是	always
zuìjìn	最近	recently; soon
zǔmǔ	祖母	grandmother (on the father's side)
zuò méi	做媒	to act as go-between (for the families of a man and woman considering marriage)
zuò yuèzi	坐月子	to go through the month of confinement and special care after childbirth
zuò	作, 做	to serve as, to act as; as
zū	租	to rent