
Chapter 1. Module 7: Society

Table of Contents

Preface	2
Introduction	3
Section 1 : To the student	3
How to use the book	3
How to use the tapes	4
Section 2 : To the teacher	4
TAPES FOR MODULE 7 (SOC)	6
Objectives	7
Unit 1 Travel plans	8
Introduction	8
References	9
Unit 2 Equality of sexes	34
Introduction	34
References	35
Unit 3 Family Values	52
Introduction	52
References	53
Unit 4 A Family History	73
Introduction	73
References	74
Unit 5 Traditional Attitudes and Modern Changes	90
Introduction	90
References	91
Unit 6 Politics and Culture	108
Introduction	108
References	109
Unit 7 Social Problems	129
Introduction	129
References	130
Unit 8 Directions for the Future	153
Introduction	153
References	154
Vocabulary	169

Preface

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

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

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

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

Gerard P. Kok was appointed project coordinator, and a planning council was formed consisting of Mr. Kok, Frances Li of the Defense Language Institute, Patricia O'Connor of the University of Texas⁹ Earl M. Rickerson of the Language Learning Center, and James Wrenn of Brown University. In the fall of 1977# Lucille A. Barale was appointed deputy project coordinator. David W. Dellinger of the Language Learning Center and Charles R. Sheehan of the Foreign Service Institute also served on the planning council and contributed material to the project. The planning council drew up the original overall design for the materials and met regularly to review their development.

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

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

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

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

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

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

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



James R. Frith, Chairman
Chinese Core Curriculum Project Board

Introduction

Section 1 : To the student

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

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

How to use the book

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

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

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

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

How to use the tapes

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

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

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

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

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

Section 2 : To the teacher

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

How to Use the Reference Notes

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

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

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

How to Use the Exercise Dialogues

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

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

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

Further Classroom Activities

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

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

Wǒ kǎolǜ kǎolǜ.

我虑的虑的。

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

Fēicháng hǎo.

非常好。

Great. (enthusiastic)

Nà wǒmen shuō hǎo le...

那我们说好了。。。。

Then we've agreed. (decisive)

Jiù zhèiyàng.

就这样。

It's settled. (decisive)

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

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

Review

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

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

TAPES FOR MODULE 7 (SOC)

Unit 1: SOC 1.1, SOC 1.2

Unit 2: SOC 2.1, SOC 2.2

Unit 3: SOC 3.1, SOC 3.2

Unit U: SOC 4.1, SOC 4.2

Unit 5: SOC 5.1, SOC 5.2

Unit 6: SOC 6.1, SOC 6.2

Unit #: SOC 7.1, SOC 7.2

Unit 8: SOC 8.1, SOC 8.2

Review Tapes:

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

Objectives

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

OBJECTIVES

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

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

Unit 1 Travel plans

Travel Plans

Introduction

Grammar Topics Covered in This Unit

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

Functional Language Contained in This Unit

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

References

Unit 1 Reference List

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

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

Vocabulary

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

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

Reference Notes

Notes on №1

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

Wǒ dào túshūguǎn qù jiè shū.

我到图书馆去借书。

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

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

Note

Xiàng is used more in written style.

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

我没带钱，想跟（相）宁宁去借。

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

Wǒ cóng túshūguǎn jiè le yì běn Zhīngguó lìshǐ shū.

我从图书馆借了一本中国历史书。

I borrowed a Chinese history book from the library.

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

Wǒ cóng tā nèr jiè le wǔ kuài qián.

从他那儿借了五块钱。

I borrowed five dollars from him.

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

Wǒ wèn tā jiè le yì běn shū.

我问她接了一本书。

I borrowed a book from him.

Wǒ bù hǎo yìsī wèn bièrén jiè qián.

我不好意思问别人借钱。

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

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

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

Wǒ gēn tā jiè le yìběn zìdiǎn.

我跟他接了一本字典。

I borrowed a dictionary from him.

Wǒ qù jièguo, kěshì méi jièdào.

我去借过，可是没借到。

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

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

你从图书馆借到那本美国书了吗？

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

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

没有，都借出去了。大概下星期一才能借到。

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

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

Zài zhèr kàn kěyǐ, bù néng jièchūqù.

在这儿看可以，不能借出去。

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

Tā bǎ wǒ de chē jièqù le.

他把我的车街去了。

He borrowed my car (and took it away)

Tā bǎ nèiběn shū jièzǒu le

他把那本书街走了。

He borrowed that book (and took it away)

Wǒ cóng tā nèr jiè lái wǔkuài qián.

我从他那儿借来五块钱。

I borrowed five dollars from him.

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

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

Tā shuōde huà ràng wǒ hěn shēngqì.

他说的话让我很生气。

What he said made me very angry.

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

他那么不客气让他朋友很不好意思。

He embarrassed his friend by being so rude.

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

Zhè shì shénme kāfēi? --zhème hǎo hē.

这是什么咖啡？--这么好喝。

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

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

这就是你买的车？--这么难看。

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

Nǐ xǐhuān shùxué a? --nàme méi yìsī.

你喜欢数学阿？--那么没意思。

You like math?--such a boring thing!

Notes on №2

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

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

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

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

A: Nǐ zài Jiāzhōu Dàxué niànde shì shénme?

A: 你在加州大学念的大学是什么？

A: What is it that you study at the University of California?

B: Wǒ niànde shì jīngjìxué.

B: 我念的经济学。

It's economics.

Zhèige diànyǐng jiǎngde shì yīge Zhōngguó rén qù Měiguó wànde shì.

这个电影讲的是一个人去美国望的是。

This film is about a Chinese going to America to visit.

Gāngcái nǐ jiàode shì shénme? Shì fàn háishì miàn?

刚才你叫的是什么？是饭还是面？

What did you order just now? Rice or noodles?

Nǐ xiànzài shuōde shì wǒ háishì tā?

你现在说的是我还是他？

Is the person you're talking about now me or him?

Tā hěn xǐhuān kàn shū, kěshì tā kànde dōu shì yìxiē méiyiside xiǎoshuō.

她很喜欢看书，可是他看的都是一些没意思的小说。

He likes to read, but all he reads are stupid novels.

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

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

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

Nǐ de qíngkuàng gēn tā de chàbùduō.

你的情况跟他的差不多。

You and he are in about the same situation.

Wǒ dìdì de jīngjì qíngkuàng bù tài hǎo.

我弟弟的经济情况不太好。

My younger brother's financial situation isn't too good.

Nà shì sìshí nián qián de shì, xiànzài qíngkuàng bù tóng le.

那是四十年前的事，现在情况不同了。

That was forty years ago. Now things are different.

A: Nǐ néng bù néng gěi wǒ jiǎngjiāng nǐ zài dàlùde qíngkuàng?

A: 你能不能给我讲讲你在大陆的情况？

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

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

B: 你的意思是我自己的情况吗？

B: Do you mean my own situation?

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

Tā gěi wǒmen jiè shào le tāmen xuéxiào de qíngkuàng.

他给我们介绍了他们学校的情况。

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

Wǒ bù tài shúxī Měidàsī de qíngkuàng.

我不太熟悉美大司的情况。

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

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

Note

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

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

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

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

Guānyú nèijiàn shì, wǒ shénme dōu bù zhīdao.

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

Gānyú nèrde qíngkuàng, nǐ gěi wǒ dǎting dǎting hǎo ba?

Would you please ask for me about the situation there?

Guānyú zhège, nǐmen hái yǒu méiyǒu shénme wèntí?

Do you have any other questions about this?

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

Xièxie nǐ gàosu wǒ zhème duō guānyú dàlùde qíngkuàng.

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

Tā zhīdao hěn duō guānyú zhèi fāngmiàn de shìqíng.

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

Wǒmen zhèlǐ méiyǒu duōshǎo guānyú Zhōngguó de shū.

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

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

Wǒ cóng Xiǎo Zhào nàr jièlái yī běn shū, shì guānyú Zhōngguó càide, nǐ kànkàn.

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

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

Wǒ zuótiān kànle yige diànyǐng.

I saw a movie yesterday.

Shénme diànyǐng?

About what?

Guānyú Fǎguó ...

About France...

Guānyú Fǎguóde shénme?

About what (aspect) of France?

Guānyú Fǎguóde jīngjì.

About the French economy.

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

Nǐ tīngshuō guānyú Tiětuōde xiāoxi ma?

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

Bù yào wèn wǒ quānyú shùxuéde wèntí.

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

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

Note

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

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

Jiè wǒ yìzhī bǐ.

Lend me a pen.

Jiè gěi wǒ yìzhī bǐ.

Lend me a pen.

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

Notes on №3

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

Xiànzài yǒude Měiguó dàxué yīge xuéqī zhǐ yǒu shíèr sānge líbài.

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

Shàngè xuéqī nǐ dōu niǎnle shénme.

What (courses) did you take last semester?

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

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

Tā yánjiūde shì nǐfāngmiānde wèntí?

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

Kē Jiàoshòu zài jīngjì fāngmiānde yánjiū shì dàjiā hěn shóuxīde.

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

Tāde yánjiū gōngzuò hěn zhòngyào.

His research work is very important.

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

Zhèige wèntí wǒmen děi yánjiū yanjiu.

We should discuss (OR look into this) question.

zhèngzhì: “politics#political affairs ; political”

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

zhèngzhì : The concentrated expression of economics. It comes into being on a particular economic base, serves the economic base, and has a tremendous influence on economic development. In a class society, economic interests are the most fundamental interests of the different classes. In order to safeguard their own interests, the classes inevitably wage intense class struggle among each other. Therefore, class struggle and handling relations between the classes becomes the main content of politics. The relations which politics must handle are the internal relations of a class, relations between the

classes, relations between nationalities, and international relations. Politics is manifested in policies and activities in the areas of national life and international relations of political parties, social groups, and social forces which represent certain classes. The politics of the exploiting class has as its aim to oppress the working people and to preserve its own narrow interests. In the politics of the proletariat, bourgeois rule is overthrown with revolutionary violence under the leadership of the proletarian political party, and the dictatorship of the proletariat is established; after power has been seized, socialist revolution is carried through to the end, class struggle is properly waged, and contradictions between ourselves and the enemy as well as contradictions among the people... are properly handled; then the focus of struggle is progressively turned towards engaging in the cause of socialist construction and devoting major efforts to developing production, and creating the conditions needed to completely abolish classes and bring about communism.

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

Notes on №4

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

Note

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

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

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

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

Nǐ xiède tài cháng le, duǎn yidiǎnr, hǎo bu hǎo?

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

Wǒ hěn cháng shíjiān méi kǎnjian ta le.

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

Wǒ xiǎng nǐ zài nà zhǎo fāngzi yíding xūyào yige hěn chángde shíjiān.

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

Tā zài zhè gōngzuòde shíjiān yǒu duō cháng?

How long did he work here?

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

Note

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

Tā niánqīngde shíhou bǐ xiànzài gèng hǎo kàn.

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

Niánqīng rén dōu xǐhuan wánr.

All young people like to have fun.

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

Nǐ zǒngshì wèn wǒ wèntí.

You always ask me questions.

Zhèizhǒng shìqing zǒngshì ràng rén hěn gāoxìng.

This type of thing always makes one very happy.

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

Tā zǒng bù xǐhuān biérén wèn tā jiālide shì.

He never likes other people to ask about his family,

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

Xiǎoháizi zǒng shì xiǎoháizi, dàle jiù hǎo le.

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

Nǐ bú jiè wǒ, wǒ zài zhè kànkān zǒng kěyǐ ba?

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

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

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

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

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

Nǐ nàzǒu wǒde shū, zǒng děi wèn wǒ yíxià!

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

Zǒng yǒu yìtiān, tā huì huílaide.

Someday he will surely come back.

Èrshìgè bú gòu, nà nǐ shuō sānshìgè zǒng gòu le ba?

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

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

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

Òu, qí chē duō lèi...

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

Zǒng bǐ zǒuzhe qù hǎoduō le.

Well, it's much better than walking!

Lái wǎn yidiǎnr zǒng bǐ bù lái hǎo.

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

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

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

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

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

Notes on №5

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

Zhèige shǔjià wǒ bú dào nǎr qù.

This summer vacation I'm not going anywhere.

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

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

Notes on №6

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

Zěnmē, nǐ yě dào zhèr lái le!

Well, you've come here too!

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

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

Nǐ xiàwǔ yǒu shíjiān ma?

Do you have any time this afternoon?

Zěnmē? Yǒu shì ma?

Why? Is something happening?

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

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

Xiānggǎngde shèhuì wèntí hěn duō.

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

Notes on №7

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

Nǐ gǎnjué zěnmeyàng?

How do you feel?

Nǐ jīntiān gǎnjué hǎo yidiǎnr le ma?

Do you feel better today?

Wǒ gǎnjué tā jīntiān yǒu diǎnr bu gāoxìng.

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

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

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

Here is an example of gǎnjué used as a noun:

Zhèi shì wǒde gǎnjué, nǐde kànfā zěnmeyàng?

That's my feeling, what is your opinion?

zuòxià : “to sit down” Also zuòxiàlai.

Qǐng zuòxià(lai) tán.

Have a seat and let's talk about it.

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

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

Nǐ nǎr jièlai zhème yíliàng pò chē?

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

Wǒ zuì xīhuān nǐ cóng Shànghǎi mǎilade nèijiàn máoyī.

I like the sweater you bought in Shanghai best.

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

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

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

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

Bié wàngle míngtiān yě bǎ nǐde nǚpéngyou dàilai.

Don't forget to bring your girlfriend tomorrow too.

Notes on №8

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

fāngmiàn has two main uses:

1. “aspect, respect, area, field”

Zhèige wèntí yǒu liǎngfāngmiàn.

There are two aspects to this question.

Wǒmen zài zhèifāngmiàn zuòde hái bú gòu.

We haven't done enough in this area.

Yīngguó zài jīngjìxué fāngmiàn de yánjiū zuòde bù shǎo.

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

Wǒ méi shíde shíhòu xǐhuan kànkàn wénxué fāngmiàn de shū.

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

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

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

B: Nǐfāngmiàn ne?

What aspect?

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

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

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

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

The two sides have somewhat different views on this question.

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

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

Wǒ shuōqīngchū wèishénme tā shēngqì.

I can't really explain why he got angry.

Bù shuōqīngchū bù xíng.

It won't do not to explain it clearly.

Tā shuōqīngchū tāde mùdì.

He explained his goal clearly.

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

Can you explain clearly the differences between niánqīng and xiǎo?

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

Mànmàn(de) or màn mānr(de) has these meanings:

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

Tā màn mǎnrde zǒu huí jiā qu le.

He slowly walked home.

BUT

Zǒu màn yidiǎnr.

Walk more slowly.

Màn diǎnr zǒu.

Walk more slowly.

2. “gradually, bit by bit, by and by”

Nǐ gāng lái, duì zhède qíngkuàng bù shúxī, màn mǎnr nǐ jiù zhīdao le.

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

Màn mǎnrde, tā jiù dǒng le.

Gradually he began to understand.

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

Màn mǎnr zǒu, zánmen láidejí.

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

Bù jí, màn mǎnr chī, wǒ děng nǐ.

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

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

Nǐ zuòxia, wǒ màn mǎnr gēn nǐ jiǎng.

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

Wǒ hái xiǎng gēn nǐ duō tán tan zhèige shì.

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

Hǎode, yǐhòu wǒmen màn màn tán.

Okay, later we can talk about it.

Notes on №9

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

You have seen the component **-de** in the verbs **rènde** and **jìde**. It is only used in a handful of verbs, sometimes acting like a resultative ending. For example, you can say **rènbude**, “can’t recognize,” and **jìbude**, “can’t remember,” but you may not use **dǒngde** in the potential form; form, “can't understand,” you just say **bù dǒngde**.

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

Ò, hái yǒu yìdiǎn.

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

Zhèi, shì ràng rén xīnli zuì bù shūfude yìdiǎn.

This is the most upsetting point

Nèi yìdiǎn wǒmen yǐjīng tánguo le.

We've been over that point already

Wǒ juéde tā shuōde měiyìdiǎn dōu duì.

I think that every point of his was right.

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

Zhèi yìdiǎn wǒmen yīnggāi kǎolù.

We should consider this point.

Wǒ děi hǎohāor kǎolù zhèige wèntí.

I have to think this matter over went!. carefully.

Zhèi fāngmiànde qíngkuàng nǐ kǎolù ma?

Have you taken this aspect of the matter into consideration?

Notes on №10

huì : “might, be likely to, will” You already know **huì** meaning “to know how to, can.” Here you see **huì** used in a new way, to express likelihood. As you can see from these three English translations, **huì** ranges in meaning from possible to probable to definite. The context may be sufficient to indicate which, but often the degree of probability is not important to the message, and there might be no single “correct” English translation. Various adverbs can be added before **huì** to clarify the degree of certainty, for example, **yíding** “definitely,” **dàgài**, “probably,” **yěxǔ**, “perhaps,” etc.

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

huì

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

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

Yídìng yào wǒ qù, tā cái huì qù.

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

Cài yàoshi fàngde tài duō le, bǎobǐng huì pò.

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

Nǐde chènshān zāngle bù yào jǐn, wǒ huì gěi nǐ xǐ.

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

bú huì

Bú dà huì ba?

That's not very likely.

Dàgài bú huì shì tā.

It is probably not him.

Yàoshizài Táiwān mǎi jiù bú huì zhème guì le.

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

Nǐ bú huì zhǎobudào ba?

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

Nǐ bú yào jí le, wǒ bú huì chū shìde.

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

huì...ma?

Nǐ kàn jīntiān wǎnshang huì liángkuai yidiǎn ma?

Do you think it might be cooler tonight?

Tā huì qù ma? Tā huì qù.

Will he go? He'll go.

huì bu huì

Míngtiān tā huì bu huì lái?

Will he come tomorrow?

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

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

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

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

Nǐ kàn jīntiān huì bu huì xià yǔ?

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

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

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

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

This **shi** may often be omitted.

Wǒ shì bú qù de.

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

Zhèige, nǐ shì zhīdaode.

This you know.

Nèige rén (shì) yǒu wèntíde.

There is something wrong with that guy.

Nǐ zěnméi lái le?

Why are you here?

(Shì) Lǐ xiānsheng jiào wò lái de.

Mr. Lǐ told me to come.

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

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

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

Nǐ gàosu ta, tā huì shēngqìde.

If you tell him he'll get angry.

Zài xiè yiliǎngge zhōngtóu, wǒ xiàng néng xiěwánde.

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

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

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

Nǐ zhème shūfu, jīntiānde huì nǐ bù yīnggāi qùde.

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

Wōmenzǒng yǒu yitiān yào huí dàlùde.

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

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

Zhèxiē shū yíding xūyàode.

These books are definitely needed.

Wǒ hē kāfēi cónglái bú fàng tángde.

I never take sugar in my coffee.

Mápó Dòufu píngcháng dōu yǒu ròude.

Mápó Beancurd usually has meat in it.

Wǒmende gōngzuō zhēnshi tài duō le, zuòbuwánde.

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

Zhèige diànyǐng wǒ cóngqián kànguode.

I've seen this movie before.

Bù yào jǐnde.

It doesn't matter.

Hǎode, hǎode.

All right, all right.

- yìfāngmiàn... yìfāngmiàn...*: This has two meanings: (1) "On one hand..., on the other hand..." or "for one thing..., for another thing..." and (2) "doing... while doing..."

Zài Xiānggǎng, yìfāngmiàn nǐ yǒu jīhui hé zhōngguó rén tán huà, yìfāngmiàn kéyì zhīdao dàlùde qíngkuàng.

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

Tā yīfāngmiàn kàn diànshì, yīfāngmiàn chī dōngxī.

He watches television while eating.

Notes on №11-12

Notes on Nos. 11 and 12

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

Yībiān zuò yībiān xué ba.

Learn by doing (learn as you do it)!

Wǒ yībiānr tīng yībiānr xiě.

I write as I listen.

Wǒmen yībiān zǒu yībiān tán, hǎo buhǎo?

Let's talk as we walk, okay?

Workbook

Unit 1, Tape 1, Review Dialogue

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

Unit 1, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

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

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

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

xīnshì	something weighing on one's mind
zhǎngdà	
dàxuéshēng	to grow up
gèguó	college student
gāozhōng	various countries
hǎohāor	senior high school
jìzhu	properly, carefully, thoroughly
	to remember

Questions for Exercise 2

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

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

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

Note

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

Exercise 3

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

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

Wōde tiān na!	My God!
---------------	---------

xuéshēnghuì	student association
guānxīn	to be concerned about
jìndàishǐ	modern history
xiàndài	modern
pǐchá bǐng	pizza
gǔshū	ancient books

Questions for Exercise 3

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

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

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

Exercise 4

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

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

You will need the following new words and phrases:

jīdòng	to get worked up, to be agitated
liùshí niándài	the decade of the sixties
yī	as soon as
gǎibiàn	change(s)

liúxia	
	to leave

Questions for Exercise 4

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

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

Dialogue and Translation for Exercise 2

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

Dialogue and Translation for Exercise 3

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

Dialogue and Translation for Exercise 4

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

Unit 2 Equality of sexes

Introduction

Grammar Topics covered in this unit

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

Functional language Contained in This Unit

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

References

Reference List

Vocabulary

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

-xiacqu	下去	resultative ending which indicates continuing an action
xìngqu	兴趣	interest
xīnwén	新闻	news
Xīnwén Zhōukān	新闻周刊	Newsweek
xué yī	学医	to study medicine
yī	医	medical science, medicine (used in phrases like xué yī)
yīxué	医学	medical science, medicine
yìzhí	一直	all along, continuously, all the time (up until a certain point)
yǒu bāngzhu	有帮助	to be helpful
yǒu dàoli	有道理	to make sense
yǒu xìngqu	有兴趣	to be interested
yǒu yánjiū	有研究	to have done research on; to know a lot about
yuè...yuè...	越。。。越。。。	the more...the more...
yuè lái yuè...	越来越	more and more..., increasingly...
zhīshi	知识	knowledge
zhōukān	周刊	weekly publication, weekly, magazine, a "weekly"
zìyóu	宁死	freedom; to be free

Reference Notes

Notes on №1

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

zhōumò	weekend
zhōubào	weekly publication, weekly
zhōukān	weekly publication
yuèkān	monthly publication
bàokān	newspapers and magazines

qīkān	periodicals
kānwù	
	publications

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

Tā chǎode cài xiāngdāng hǎo chǐ.	He cooks pretty well.
Zhèige zhǎnlǎnguǎn xiāngdāng bú cuò.	This exhibition hall is quite good.

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

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

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

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

Notes on №2

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

Note

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

Tāde gǒu shì gōngde háishi mǔde?	Is his dog a male or a female?
Yǒu rén shuō kāidào yǐhòu bù yīng-gāi chī gōngjī, yīnggāi chī mǔjī.	Some people say that after an operation one shouldn’t eat rooster; one should eat hen.

Nánnǚde shìqing zuì nán shuō.	Matters between men and women are the hardest to judge.
Wǒmen xuéxiào nánnǚ xuéshēng dōu yǒu.	There are both men and women students at our school.

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

A:	Chén Yīngmíng dào nǎr qu le?	Where did Chen Yīngmíng go?
B:	Tā hé yíge tóngxué chūqu le.	He went out with a classmate.
A:	Shi nántóngxué shi nǚtóngxué?	Was it a male classmate or a female classmate?

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

A:	Wǒ mǎi zhèizhǒng xíng bu xíng?	Should I buy this kind?
B:	Bù xíng, zhèi shì nánde yòngde.	No, this is for men’s use.
A:	Gāngcái yǒu yíge rén dǎ diànhuà lái zhǎo nǐ.	Just now someone telephoned for you.
B:	Shì nánde shì nǚde?	Was it a man or a woman?

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

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

Cóngqián zài Zhōngguó nánǚ bù píngděng, xiànzài bù tóng le.	Formerly men and women were unequal in China. Now it is different.
Měiguó rén gēn Zhōngguó rén duì nánǚ píngděngde guānniàn bù tài yíyàng.	Americans and Chinese don't have all that similar an idea of equality of the sexes.

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

In a society, ways of thinking come and go; people have a mixture of **xīn guānniàn**, “new ways of thought, new ideas,” and **lǎo guānniàn**, “old ways of thought, old ideas.” Ways of thinking which are no longer current are called **jiù guānniàn**, “outmoded ways of thinking.” For instance, equality of the sexes is a **xīn guānniàn**; the idea that arranged marriages are superior to marriages of free choice is

a **lǎo guānniàn**; the idea of child brides as acceptable and practical is a **jiù guānniàn**. Some **guānniàn** are considered “correct” and “good” by the majority, and some are considered “incorrect” and “bad.” **Jiāting guānniàn**, “a sense of family,” is usually considered good.

 **Note**

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

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

Měiguó rénde guānniàn gēn Zhōngguó rénde guānniàn yǒude yíyàng, yǒude bù yíyàng.	Sometimes the American way of thinking and the Chinese way is the same, sometimes not.
Nǐ kàn ba, zài guò jǐnián nián-qīn-grén yīnggāi wǎnliàn wǎnhūn jiù huì biànchéng ^a yìzhǒng guānniàn.	You watch, in a few more years, it will have become an accepted idea that young people should get involved late and marry late.

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

biànchéng: “to change into”

Notes on №3

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

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

Tāde wénzhāng bú cuò.	His (prose) writing is very good.
-----------------------	-----------------------------------

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

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

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

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

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

Nǐ hái yào kàn biéde ma?	Would you like to look at some other ones? (UNSPECIFIED OTHERS)
--------------------------	---

Nǐ hái yào kàn lingwài yíge ma?	Would you like to see the other one, too? (A CERTAIN ONE—"THE" OTHER)
---------------------------------	--

Contrast also:

Zhèiběnr zidiǎn bù hǎo, wǒ yào lingwài yíběnr.	This dictionary is no good. I want the other one. (A CERTAIN OTHER ONE—e.g., the other one which the sales clerk showed you)
Zhèiběnr zidiǎn bù hǎo, wǒ yào biéde.	This dictionary is no good. I want another. (UNSPECIFIED—e.g., you don't know whether the store has any others, but you would like to see some)

Other examples:

Tāmen liǎngge rén, yíge shì wǒ gēge, lingwài yíge shì wǒ péngyou.	Of those two, one is my older brother, and the other is my friend. (A CERTAIN OTHER—"THE" OTHER)
Wǒmen zhèixiē rén libiānr, chùle wǒ dào Xiānggǎng qù yǐwài, biéde rén dōu dào Táiwān qù.	Of those of us here, only I am going to Hong Kong; all the others are going to Taiwan. (UNSPECIFIED— ANY AND ALL OTHERS IN THE GROUP)
Zuótiān láide rén, wǒ zhǐ rènshi Táng Huiyīng, lingwài sānge rén wǒ dōu bù rènshi.	Of the people who came yesterday, I only know Tang Huiying. I don't know any of the other three. (CERTAIN OTHERS—"THE" OTHER ONES)

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

Wǒmen zhǐ yǒu zhèiyíběn, méiyǒu biéde.	We only don't have this one volume. We have any others.
Wǒmen xūyào biéde shū.	We need (an)other book(s).

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

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

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

Tā hái yào biéde.	He wants more of them.
Tā hái zuòle biéde cài.	He made other dishes as well.
Nǐ hái zhīdao biéde hao fānguānr ma?	Do you know any other good restaurants?

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

Ní yào shénme?	What do you want?
Ní yào shénme ma?	Do you want anything?
Ní dōu zhīdao shénme hǎo fānguǎnr?	What good restaurants do you know?
Ní zhīdao shénme hǎo fānguǎnr ma?	Do you know of any good restaurants?

Notes on №4

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

Tāmen jiéhūnle méiyóu?	Have they gotten married yet? (This is the equivalent of “Are they married?”)
Tāmen méi jiéhūn.	They have not gotten married. (Equivalent to “They are not married.”)
Tāmen bù jiéhūn.	They are not going to get married.
Nī jiéhūn duo jiǔ le?	Have 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**.

Nī shì shénme shíhou jiéde hūn?	When did you get married?
or	
Nī shì shénme shíhou jiéhūnde?	When did you get married?
Liú Xiānsheng jiéguo sāncì hūn.	Mr. Liú has been married three times.

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

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

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

Wǒmen yízhí zài zhèlì gōngzuò.	We’ve always worked here.

Tā yìzhí zài Táidà niàn shū.	He studied all along at Taiwan University.

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

Yù yìzhí xiàle sāntiān.	It rained for three days straight.

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

Tā wǔtiān yìzhí dōu méi xiūxi.	He didn’t rest for five days on end.

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

Tā méi xué siwǔge yuè Yīng-wén Jiù shuōde bú cuò le.	Before he had studied even three or four months of English, he could speak it pretty well.
Tā bìng méi hǎo jiù lái shàng bān le.	She came back to work before she had recovered from her illness.
Wǒ gào su nǐ méi jǐtiān, nǐ yòu wàng le.	I told you just a few days ago and you’ve forgotten again.
Méi duō jiǔ, tā jiù shuìzháo le.	He fell asleep before long.
Yù xiàle méi duō jiǔ jiù tíng le.	It hadn’t rained long when it stopped.

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

Měiguó shì yīqīqiūnián dúlide.	America became independent in 1776.
Zuìjìn jǐnián yǒu jǐge xīn dúlide guójiā.	There have been several newly independent countries in the last few years.
Nèige háizi hěn xǐhuan dúli shēnghuó, tā zài zhōngxuéde shíhou yǐjīng kāishǐ gōngzuò le.	That child really likes to be independent. He started to work when he was in high school.
Tā zhème dà, jīngjì hái méiyǒu dúli.	He's so old and still not economically independent.

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

Xióngmāo chàbuduō dōu shēnghuó zài gāoshānshang. ^a	Almost all panda bears live in the high mountains.
Tā zài shēnghuoshang duì wǒ hěn zhàogu.	She takes good care of me in my daily life.

Tā xiǎo shíhou shēnghuó qíngxìng hěn bù hǎo.

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

^aAccording to those pandas who answered our surveys...

Notes on №5

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

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

Nǐ kàn diànshì xīnwén le ma?	Did you see the television news?
Jīntiān bàoshangde xīnwén hěn yǒu yìsi, yīnggāi hǎohāor kànkàn.	The news in the paper today is very interesting; you should read it carefully.
A: Jīntiān tā gàosu wǒ yíge xīnwén, shuō Xiǎo Wáng hé Xiǎo Lǐ “Shíyī” jiéhūn.	Today she told me some real news. She said that Xiǎo Wang and Xiǎo Li are getting married on October 1 (National Day).
B: Zhēnde? Zhèi zhēn shì ge dà xīnwén.	Really? Boy, that really is big news.

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

Suàn le, bú yào zài wèn tā le.	Forget it, don't ask him about it any more.
Ràng tā zìjǐ bàn, jiù suàn le.	Let him do it himself, and the heck with it.
A: Zánmen chūqu chī fàn ba?	How about going out to eat?
B: Wǒ jiù xiǎng zài jiālǐ suǐbiàn chī yídiǎnr suàn le.	I just want to eat a little bit at home and leave it at that.
Dōu gěi nǐ, suàn le.	Go ahead and take them all.
Nǐ yào qù jiù qù, bú qù jiù suàn le.	If you want to go, then go. If you don't want to go, then forget it.

Notes on №6

nǐ jiějie yīxué fāngmiànde shū: “your sister's medical books” To say just “your sister's books” you put a **-de** on **jiějie**: **Nǐ jiějiède shū**. But **-de** is not used after **jiějie** in 6A. This is because of the modifying

phrase **yīxué fāngmiànde**, which ends in **-de**. To have two **-de** phrases in a row before a noun is often considered stylistically bad; the way to get around it is to keep only the last **-de**. Other examples:

Běijīng	de	zuì hǎo	de	fànguǎnr
Zhōu Xiānsheng	de	tàitai	de	péngyou

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

yuè duō	yuè hǎo
“the more the better”	

yuè kàn	yuè bù dòng
“the more one reads, the more confused one gets”	

Péngyou yuè duō yuè hǎo.	The more friends you have, the better.
Dìtú yuè dà yuè qīngchū.	The larger a map is, the clearer it is.
Tā bù xǐhuan qǐng kè, juéde kèren yuè duō yuè máfan.	She doesn't like to invite guests; she feels that the more guests there are, the more trouble it is.
Wǒ yuè xiǎng yuè pà.	The more I thought about it, the more frightened I got.
Tā yuè shuō yuè shēngqì.	The more he talked, the madder he got.
Nèipiān wénzhāng xiěde hěn bu qīngchū, nǐ yuè kàn yuè bù dòng.	The article is very unclear. The more you read it, the less you understand.

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

yuè lái	yuè gāo
“to become taller and taller”	

Huángg Tàitaidē nǚer yuè lái yuè piàoliang le.	Mrs. Huáng 's daughter is getting prettier all the time.
Dōngxi yuè lái yuè guì le.	Things are getting more and more expensive.

zài: **Zài** is the marker of ongoing action which you learned in the Meeting module, Unit 2: **Tā xiànzài zài kāi huì**, “She is attending a meeting now.” Note that **zài** is used in sentence 6B even though the

action of studying is not necessarily going on at this very second, but only at intervals. She might not be studying right when this sentence is said, but she still is going to medical school. Likewise, if you are in the middle of a novel, you can say **Wǒ zài kàn yìběn xiǎoshuō** even if you have put it aside for a day or two.

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

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

Shìqìng tài duō, tā pīn-míngde zuò yě zuòbuwán.	There’s too much to do. She’s working like mad and still won’t be able to finish.
Xiǎoháir yí kànjian lǎoshǔ jiù pīnmìng pǎo huí jiā qu le.	As soon as the child saw the rat, he ran like mad for home.

Notes on №7

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

Tā shízài yònggōng, měitiān wǎnshang niàn hǎo jǐge zhōngtóu Yīngwén.	He is really industrious; every night he studies several hours of English.
Wǒ shízài bù zhīdào.	I really (OR honestly) don’t know.
Wǒ shízài gàosu nǐ ba, wǒ bù xiǎng qù.	I’ll tell you the truth: I don’t want to go.
Yàoshi nǐ shízài méi bànfa, nà jiù suàn le.	If you really can’t do it, then Just forget it.

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

Tā zhèige rén hěn shízài.	He is very sincere and dependable.
---------------------------	------------------------------------

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

1. uninteresting, boring;

Zhèiběn shū zhēn méi yìsi.	This book is really boring.
Wǒ kàn nǐ bú bì qù nèige dìfang, méi shenme yìsi.	I don’t think you need to go there. It’s not particularly fun (interesting)

2. pointless, meaningless;

Jīntiān kāi huì, shénme dōu méi zuò, zhēn méi yìsi.	We didn't get anything done at today's meeting. How pointless.
Tā bù dòng, zài jiǎng yě méi yìsi.	He doesn't understand. It's pointless to try to explain it any more.
Tā bú zài, zánmen qù yě méi yìsi, shénme dōu bù néng zuò.	Since he's not there, it would be pointless for us to go. We wouldn't be able to do anything.

3. to be a drag;

Tā zài Měiguó, tā àiren zài Déguó, zhēn méi yìsi.	He's in America and his love is in Germany. What a drag!
---	--

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

Zài tā bèihōu shuō zhèiyàngde huà, zhēn méi yìsi!	Talking like that behind her back is really low.
---	--

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

Zhèiběn shū tài méi yìsi, wǒ kànbuxiàqu le.	This book is too boring. I can't read on.
Nǐ shuōde duì, jiǎngxiaqu.	That's right. Go on (speaking).
A: Gàosu wo, hòulái zěnmē le?	Tell me, what happens later?
B: Gàosu nǐ méi yìsi. Nǐ kànxiaqu jiù huì zhīdao le.	It would be no fun to tell you. Go on reading and you'll find out.
Shuōxiaqu a, women dōu ài tīng.	Go on talking. We all love to listen.
Nǐ zhèiyàng děngxiaqu zěnmē xíng ne?	How can you go on waiting like this?

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

Wǒ duì nèijiàn shì yìdiǎnr xìngqu yě méiyǒu.	I have no interest at all in that matter.
Nǐ duì shénmeyàngde shū zuì yǒu xìngqu?	What kind of books are you most interested in?

Notes on №8

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

Tā xiàng fùqin, bú xiàng mǔqin.	He resembles his father, not his mother.
---------------------------------	--

As a prepositional verb, **xiàng** is used in making comparisons. Notice the similarity of the word order between comparison sentences with **xiàng** and those with you and **gēn**.¹

Tā xiàng tā gēge nàme cōngming.	She's as intelligent as her brother.
Nǐ yǒu tā nàme gāo.	You're as tall as he is.
Nǐ gēn tā yíyàng gāo.	You're the same height as he.

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

Nǐ xiàng wǒ zhème ná kuàizi.	You hold chopsticks like I do.
Xiàng huà nàme hǎokàn.	(It's) as beautiful as a painting.
Zhèiliǎngtiānde tiānqi xiàng chūntian nàme shūfu.	The weather the past couple of days has been as nice as spring.
Tāde yǎnjing xiàng hǎishuǐ yíyàng lán.	Her eyes are as blue as sea water.

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

Tā bú xiàng tā mèimei nàme cōngming.	He's not as intelligent as his little sister.
Nèi shíhou shēnghuó bú xiàng xiànzài zhème hǎo.	Life was not as good then as it is now.

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

xiàng tā zhèiyangde rén	people like him (lit., “like him this kind of people“œ)
-------------------------	--

¹**Yǒu**, as used in the second example above, can be thought as meaning “comes up to (a certain level).” **Gēn**, which is usually used with **yíyàng** as in the example just cited, connotes exact comparison, so when your sentence compares concrete, measurable qualities like height or weight, it is usually better to use ...**gēn** ... **yíyàng**... For example, **Nǐ gēn tā yíyàng gāo** states explicitly that you are the same height as he, so it would be inappropriate to use **xiàng** here.

xiàng Wang Jiàoshòu zhèiyangde	teachers like Professor Wang (lit., lǎoshī “like Professor Wang this kind of teachers”)
--------------------------------	--

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

Měitiān dōu xiàng jīntiān zhèiyang jiù shūfu le.	If every day were like today, we would have it easy.
Běijīng kǎo yā zhèiyangde cài, tiāntiān chī tài guì le.	It would be too expensive to eat dishes like Běijīng roast duck every day.

Notes on №9

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

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

Nǐde yīfu yìhauǐr jiù xǐhǎo le.	Your clothes will be all washed in Just a while (that soon).
Míngtiān wǒ jiù yǒu gōngfu, kéyì qù le.	I’ll have time to go tomorrow (that soon).
Nǐ zài děng yìhuǐr, yìdiǎnzhōng jiù yǒu dìxià huǒchē le.	Wait a while longer, there will be a subway train at one o’clock (that soon).
Jīntiān zǎoshang wǒ wùdiǎn zhōng jiù qǐlai le.	I got up at five this morning (that early).

kào: This verb has several commonly used meanings:

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

Bié kào chēmén.	Don’t lean against the door of the car.
Wǒde Yīngwén bù hǎo, xiě wénzhāng wánquán kào zìdiǎn.	My English isn’t good. When I write essays, I depend completely on a dictionary.
Tā zǒngshì kào zài chuángshang kàn shū.	He’s always laying back in bed reading.
Mài’āmi shì yíge kào hǎide chéngshì.	Miami is a city on the sea.

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

Nǐmen liǎngge chūqu wánr, shéi guǎn háiizi?	If you two go out (for fun), who'll look after the kids?
Lǐ Xuěméi guǎn jiā guǎnde hǎo.	Lǐ Xuěméi runs the house very well.
Líu Xiānsheng shì guǎn kǎoshìde.	Mr. Liú is in charge of testing.

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

Tā bù xǐhuan guǎn biérénde shì.	He doesn't like to mind others' business.
Wǒ yào zuò shénme, wǒ zìjǐ zhīdao, nǐ shǎo guǎn wǒde shì, hǎo bu hǎo?	I know what I want to do, would you please not interfere with my affairs so much! (IMPOLITE)
Wǒ bù guǎn, suíbiàn nǐ.	I don't care. Whatever you like.

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

Zhèi shì wǒmen zìjǐde shì, nǐmen guǎnbuzháo.	This is our own affair; it's none of your business.
--	---

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

A: Nǐ jīntiān wǎnshàng rúguǒ bú qù, tā huì hěn bu gāoxìng.	If you don't go tonight he'll be very unhappy.
B: Guǎn ta ne! Wǒ yào niàn shū, méi shíjiān qù.	Who gives a damn about him! I've got to study; I don't have time to go.

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

chuáng: “bed

kǎoshì: “test, exam; testing”

Wǒ bù xǐhuan wǒ zìjǐ.	I don't like myself, (as said by a confused teenager)
Nǐ bù xiǎo le, yīnggāi zhīdao ^a zìjǐ zhàogu zìjǐ.	You're not a child anymore; you should know how to take care of yourself.
Nǐ bú yào zìjǐ gěi zìjǐ zhǎo máfan.	Don't go asking for trouble for yourself.
Tā zhèiyàng zuò, zìjǐ piàn zìjǐ. ^b	By doing this, he's only fooling himself.

^azhàogu: “to take care of, to care for”
^bpiàn: “to fool, to deceive”

Notes on №10 through 12

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

Zhèzhǒng huà xiànzài hěn liúxíng, kěshì wǒ xiǎng zhè huà bú tài duì.	This kind of talk is very popular these days, but I don't think it's very true.
Xiànzài chuān duǎn qúnzi bù liúxíng le.	It's not popular to wear long skirts anymore.

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

Xiànzài liúxíng chuān cháng qúnzi.	It is popular to wear long skirts now.
Zài hěn duō dìfāng, yuè lái yuè liúxíng nánǚ tóngjū le.	In a lot of places, it is getting more and more common for men and women to live together.

Liúxíng is also used in compound nouns, such as **liúxíngbìng**, “epidemic.”

Zhè yīge xīngqī yǒu liúxíngbìng, nǐmen jiāde háizi zuì hǎo bié chū men.	This past week there has been an epidemic; it would be best if your children didn't go out.
---	---

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

Tāde dìwei hěn gāo.	He has a very high position.
Nǐ cái gōngzuòle shíjinián jiù yǒule jīntiānde dìwei hěn bù róngyi.	Having worked only ten or so years, it wasn't easy to get the position you have today.
Tāmen yào yǒu dúlìde jīngjì hé shèhuì dìwei.	They want independent economic and social status.

yǒu zhīshi	“to be knowledgeable,” literally “to have knowledge”
yǒu dào lǐ	“to make sense,” literally “to have reason”
yǒu bāngzhū	“to be helpful,” literally “to have help”

Here you see three more examples of how you, “to exist, to have,” and a noun can be used to make an adjectival verb. Sometimes the meaning of the resulting phrase is more than just the sum of its parts.

Yǒu xìngqu is “to be interested (in something),” while **yǒu yìsi** is “to be interesting.” Here are some of the others you have already learned.

yǒu guānxi	to be related to	yǒu míng	to be famous
yǒu yánjiū		yǒu yòng	
	to be expert		

Notes on №13 through 16

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

Wǒ gōngzuòle yībèizi, xiànzài liùshisuì le, kéyì xiūxiu le.	I’ve worked all my life and am now sixty years old. I can take a little rest now.
Jiéhūn shì yībèizide shì, děi hǎohāor xiǎngxiang.	Marriage is a lifetime thing; you should think it over carefully.

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

Unit 2, Tape 1, Review Dialogue

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

Unit 3 Family Values

Introduction

Grammar Topics covered in this unit

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

Functional Language Contained in This Unit

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

References

Reference List

Vocabulary

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

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

Reference Notes

Notes on №1

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

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

As main verb

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

As an adverb

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

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

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

^atiào, “to jump, to leap”

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

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

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

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

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

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

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

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

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

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

Wǒ xiǎngqilai le, tā xìng Mài.	Now I remember, his surname is Mài.
--------------------------------	-------------------------------------

qíguài: “to be strange, to be surprising, to be odd”

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

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

Wǒ zhēn qíguài tā wèishenme yào zěnmē zuò.	I really can't understand why he wanted (OR wants) to do that.
Wǒ zhēn qíguài zhèijian shì tā zěnmē kěyǐ bàndedào.	I really can't imagine how he can (OR could) do it.

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

yǒu shénme	hǎo?
méiyǒu shénme	hǎo.

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

Notes on №2

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

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

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

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

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

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

chīdexiàqù	able to eat it down
chībuxiàqù	unable to eat it down

méi chīxiaqu	didn't eat it down
chīxiaqu le	ate it down

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

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

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

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

Bié nòng wǒde biǎo.	Don't fool with my watch.
---------------------	---------------------------

Nòng can be followed by another verb which shows the result of some action, e.g., **nòngzāng**, “to make (something) dirty”; **nòngpò**, “to break something” (lit., “to make something break”); **nòngsǐ**, “to kill” (lit. “to make something die”). Examples:

Shi shéi bǎ wǒde yǔsǎn nònghuài le?
Who was it who broke my umbrella? (literally, “made it so that it broke”)
Wǒ qù bǎ zǎofàn nònghǎo.
I’ll go get breakfast ready.
Zhèige wèntí hěn yǎojǐn, děi nòngqīngchu.
This question is very important, we must get it clear.
Bié nòngzāngle nǐde yīfu.
Don’t get your clothes dirty.
Nǐ nòngcuò le ba, tā qùnián cái cóng dàlù chūlai.
You’re mistaken, I think. He didn’t leave the mainland until last year.
Zhèige wèntí, nǐ zuótiān gěi wǒ jiǎngguò le, jīntiān wǒ yòu nòngbudǒng le, nǐ kě bu kéyì zài gěi wǒ jiǎng yíci?
Yesterday you explained this question to me, but today I can’t understand it again. Could you explain it to me once again?

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

Nǐ cóng nǎr nònglaide?	Where did you get this from?
------------------------	------------------------------

Notes on №3

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

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

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

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

Tā yìtiān dào wǎn dōu zài máng.

He's busy all day long.

Tā yìtiān dào wǎn shuō tāde qián bú gòu yòng.

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

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

Nǐ bú yònggōng jiù bú ràng nǐ niàn dàxué le.

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

Wǒmen zhède xuésheng dōu hěn yònggōng.

All our students here are very hardworking.

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

Míngtiān wǒ yào péi wǒ mǔqīn qù kàn bìng.

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

Méi rén péi wǒ qù, wǒ jiù bú qù le.

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

Wǒmen lái péipei nǐ.

We'll keep you company.

Lǎo rén chángcháng xǐhuan yǒu rén péizhe tā shuō huà.

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

Notes on №4

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

Tā cónglái bù dào wǒ jiā lái.

She never comes to my house.

Tā cónglái méi dào wǒ jiā lái guo.

She has never been to my house (before).

Wǒ cónglái méiyǒu xiǎngdào xiànzài hái yǒo zhèiyangde jiātíng, zhèiyangde fùmǔ.

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

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

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

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

Zhǐ/jiù néng zènme zuò.

(We) can only do it this way.

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

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

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

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

Tā cái xuéle sānnián, jiù shuōde nàme hǎo.

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

Tā yígòng cái kànle sānpīan wénzhāng.

He only read three articles altogether. (SO FEW)

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

Cái wùge rén?

Only five people? (SO FEW?)

A: Tāde fángzi yinián cái sānbǎi kuài.

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

B: Cái zènme yidiǎnr?

Is that all? (SO LITTLE?)

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

Cái yìdiǎn zhōng, hái láidejí.

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

Jintiān cái shísānhào, hái zǎo ne!

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

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

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

Nǐ zài máng shénme ne?

What are you busy with?

Wǒ mángzhe yìtiān le.

I have been busily working all day.

Tā yìtiān dào àn máng zhège máng nège.

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

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

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

Wǒmen zǒuzhe qù.

Let's go on foot.

Tā pǎozhe xià lóu qu le.

He went running downstairs.

Tā kāizhe chē lái le.

He came driving a car.

Tā nǎzhe dōngxì shàng chē le.

Carrying the things, he boarded the bus.

Tā zhèi jǐtiān mángzhe kāi huì.

The last few days he has been busy with meetings.

Tā jízhè zǒu, bǎ yàoshi wàng zai jiāli le.

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

Wǒmen zǒuzhe liáo tiān.

We talked while walking.

xiǎngdào: “to think of” -**Dào** here is not the prepositional verb “to” but the ending for compound verbs of result which you have so far seen in **jièdào**, “to successfully borrow” and **shuōdào**, “to talk about.” The verb ending **-dào** means “to successfully reach/obtain/find.” In the compound verb **xiǎngdào**, the verb **xiǎng** expresses the action of thinking about it, and **-dào** says that your thought “reached to” the idea—came into your head.

Another verb like **xiǎng** in referring to mental activity is **kǎolù**, “to consider,” which you learned in Unit 1, and just as with **xiǎng**, you can use **-dào** with **kǎolù**. Here are examples of **xiǎngdào** and **kǎolùdào**. Notice the different translations possible for **méi xiǎngdào** and **xiǎngbudào**.

Wǒ hái xiǎngdào língwài yidiǎn.

I’ve thought of another point.

Wǒ xiǎng dàgài jiù nǐ yíge rén lái, shéi xiǎngdào nǐmen dōu lái le!

I thought you would probably be the only one coming. Who would have thought all of you would come!

Wǒ méi xiǎngdào huì yǒu zhèizhǒng qíngkuàng.

I didn’t expect this kind of situation. (Lit., “I didn’t think there would be this kind of situation.”)

Xiǎngbudào tāmen huì zènme kuài jiēhūn.

I was surprised they got married so soon.

A: Nǐ méi kǎolùdào zhèi yidiǎn ba?

You didn’t consider that point, did you?

B: Zěnme kǎolùdào nàme duō shìqíng!

How could I take so many things into consideration!

Notes on №5

xiǎo nǚér: Not “little daughter,” as you might have thought, but “youngest daughter.” **Xiǎo** and **dà** are used, respectively, for the “youngest and “oldest” of brothers and sisters. The ones in between, if there are any, are numbered. For example, a mother would refer to her four sons, starting with the eldest, as her **dà érzi**, **èr érzi**, **sān érzi**, and **xiǎo érzi**.

zhǎngdà: “to grow up” This is a compound verb of result made of **zhǎng** “to grow” and **dà** “to be big.”

Nǐ zhǎngdàle xiǎng zuǒ shénme?

What do you want to do when you grow up?

Sānge yuè bú jiàn, zhèige hǎizi zhǎngdàle bù shǎo.

It's been just three months since I last saw this youngster and he has grown quite a bit.

bú zài kū le: “doesn’t cry anymore” Zài is the adverb which you learned meaning “again.” Here it means “anymore,” referring to the continuing of a situation.

Wǒ tài lèi le, méiyǒu bànfǎ zài xiě le.

I’m too tired. I can’t write any more.

Wǒ bù néng zài chī le, zài chī jiù bù shūfu le.

I can’t eat any more. If I eat more I won’t feel well.

Bú yào zài xiǎng zhèixiē shìqing le.

Stop thinking about these things.

Bú yào zài shuō le, hǎo bu hǎo?

Don’t talk about it anymore, okay?

Yǐhòu wǒ bú zài nàme màn le.

In the future, I won’t be so slow anymore.

Notes on №6

zuò: “to be, to act as” As you are well aware, there are times when you can’t use shì to translate English “to be.” One of these is when “to be” means that a person takes on a certain role, position, or occupation. An example is “to be president” as in “I want to be president” or “He was president for eight years.” In such cases you use the same verb “to do”, zuò:

Wǒ xiǎode shíhou chángcháng xiǎng jiānglái yào zuò yíge yīsheng, kěshì xiànzài zhīdao zuò yīsheng tài nán le.

When I was young I often thought I wanted to be a doctor when I grew up, but now I know that it’s too hard to be a doctor.

Tā cóngqián zuòguo jīngjì Bùzhǎng.

He was once the Minister of Finance. (You could also say Tā cóngqián shì jīngjì Bùzhǎng.)

Zhèi shì wǒ dìyīcì zuò zhǔrén qǐng kè, xīnli hěn jǐnzhāng.^a

This is the first time I am to be host and have guests over. I’m nervous.

^azhǔrén, “host, master”

jǐnzhāng, “to be nervous, to be tense”

Phrases like **zuò fùmǔde** and **zuò háizide** in the reference list sentence are used to talk about categories of people as defined by a certain role, position, occupation, etc.

Zhèizhǒng shìqing, zuò fùmǔde yīnggāi xiān xiǎngdào.	Those in the position of parents should foresee things like this.
Kàndào xuéshengde Zhōngwén xuéde nàme hǎo, wǒmen zuò lǎoshīde zhēn gāoxìng.	When we see that our students have learned their Chinese so well, it makes us teachers very happy.

zhòng nán qīng nǚ: “to treat men as important and women as unimportant,” **Zhòng** is the verb “to be heavy,” with the additional meaning, in literary style, of “to stress, to put importance on.” **Qīng** is the verb “to be light (in weight),” with an extended meaning in literary Chinese of “to regard lightly, to attach little importance to.”

In the traditional Chinese family, a son had a starring role. One reason was that sons assured the family’s continuity, something which every man felt was his duty to his ancestors. In addition, the son usually became the family representative after the father’s death or retirement. A daughter, on the other hand, was expected to leave the family and become part of her husband’s household, so her importance was considerably less than that of a son.² A woman was always subject to a man’s authority: a daughter had to obey her father, a wife had to obey her husband, and a widow had to obey her son. Of course, individual women, by their strength, intelligence, and personality, were able to exert great influence on the family, but this was often accomplished indirectly.

xiàoshun: This can be used either as a verb with an object, “to be filial toward (someone),” as in the Reference List sentence above, or as an adjectival verb meaning “to be filial”:

Zhèige háizi hěn xiàoshun.	This child is very filial.
----------------------------	----------------------------

In traditional society, filial obedience was regarded as the primary virtue in life and the source of all other virtues. It consisted of respect for one’s parents and ancestors, obedience in all cases to one’s parents’ will, consideration and care for their daily welfare, continuation of the family line, and avoidance of any actions which would shame the good name and reputation of the family. But more than formal adherence to rules of good conduct, filial obedience was also an attitude of warmth, founded in the deep love of son and daughter for their parents. And although its origin and center is the relationship of child to parents, this important concept extended outside the family to govern all other relationships in the life of a Chinese. It was said that if a son was not filial to his parents, he would probably not fulfill the duties of a good husband, a faithful friend, or a loyal citizen.

Notes on №7

báitiān: “daytime; during daylight,” literally “white-day” In the sense of “daylight,” the opposite of **báitiān** is **hēiyè**, “dark of night,” literally, “black-night.” In the sense of “daytime, working hours,” the opposite of **báitiān** is **wǎnshang**, “evening, night.”

Tā báitiān zuò shí4, wǎnshang niàn shū.	She works during the day and studies at night.
---	--

²This is from an old saying called the Sān Cóng, “the Three Follows,” i.e., the three paths to be followed. The saying is usually quoted in its original classical style: *Zài jiā cóng fù, chū jiā cóng fū, fū sǐ cóng zǐ*, “When at home obey your father, when married, obey your husband, when your husband dies obey your son.”

děng dào: “wait until” Here you see the prepositional verb **dào** “to, up to” used after another verb. (Contrast this with **xiǎngdào** “to think of” where **-dào** is used as a verb ending showing result and is written as part of the verb.) You now know two meanings for the prepositional verb **dào**, one having to do with location and the other with time:

1. location: “to, up to”
2. time: “until”

What is the difference between putting your **dào** phrase after the verb or before it?

Dào phrase after verb

If the **dào** phrase tells where or at what time you end up as a result of the action, then it comes after the verb:

Wǒ zǒu dào shūfáng wàibian, tīngjian tāmen zài lǐbian shuō huà.	I walked up to the door of the study and heard them inside talking.
Wǒ yǐjīng kàn dào dìyībǎilíngyīyè le.	I’ve already read up to page 101.
Wǒ zuótiān wǎnshang kàn shū kàn dào sāndiǎnduō zhōng.	Last night I read until past three o’clock (in the morning).

In sentences which show that something changes location, **lái** “to this place” or **qù** “to that place” will usually come at the end of the whole clause:

MAIN VERB **dào** TIME OR PLACE **lái** OR **qù**

Tā zǒu dào wǒ qiánmian qu le.	He walked in front of me.
Qǐng bǎ nàijiǐběn shū ná dào zhèlǐ lái.	Please bring those books here.

Dào phrase before the verb

- a. Put the **dào** phrase before **lái** or **qù** when they are the main verb of the sentence:

Tā dào Chóngqing qù le.	He has gone to Chongqing.
Tā yào dào wǒ zhèlǐ lái.	He is coming to my place.

- b. If another verb phrase follows the **dào** phrase, **qù** may sometimes be omitted making the **dào** phrase appear to modify the second verb phrase:

A: Wǒmen dào nǎr chī fàn?	Where shall we go to eat?
---------------------------	---------------------------

B: <i>Dào fàntīng chī fàn.</i>	We'll go to the dining room to eat.

Literally, these mean “To where shall we eat?” and “We’ll to the dining room to eat.”

- c. A *dào* phrase may come before the verb if the phrase shows that a point is reached prior to the action or condition:

<i>Dào xiàwǔ zài tán.</i>	Let's wait until the afternoon and then talk. (Contrast <i>tan dào xiàwǔ</i> , “talk until the afternoon.”)
---------------------------	--

Notes on №8

cónglái bù: “never, never does...” Earlier in this unit (No. 4), you saw the phrase *cónglái méi* “have never, had never...” *Cónglái* itself means “at any time in the past up until now.”

<i>Wǒ cónglái bù xiǎng zǎoshang niàn shū.</i>	I never feel like studying in the morning.
---	--

Whether you choose *cónglái bù* or *cónglái méi* depends on what kind of verb you are using and how it is normally negated. To summarize what you learned back in the Biographic Information module, STATE verbs (which include adjectival verbs and auxiliary verbs) are always negated with *bù*. PROCESS verbs are always negated with *méi* when referring to an actual state of affairs. ACTION verbs can be negated with *bù* or *méi* depending on the meaning. While there are grammar rules for choosing *bù* or *méi* to negate your verb, there are also semantic reasons for choosing one or the other: Are you generalizing about something habitual or speaking of a specific instance?

STATE VERBS (Use *bù*.)

<i>Wǒde qián cónglái dōu bù gòu.</i>	I have never had enough money.
<i>Tā cónglái bù xiǎng zuò zhèiyangde gōngzuò.</i>	He never wants / has never wanted to do this kind of work.
<i>Wǒ cónglái bù xǐhuan qù Niù Yuē.</i>	I never like / have never liked going to New York.

PROCESS VERBS (Use *méi*.)

<i>Tā cónglái méi jiēguo hūn.</i>	She has never gotten married.
<i>Tā cónglái méi bìngguo.</i>	He has never gotten sick.
<i>Zhèige diànshì cónglái méi huàiguò.</i>	This television has never broken.

ACTION VERBS (*Bù* and *méi* make a difference in meaning.)

(1) <i>Wǒ cónglái méi kànguò zhèiyangde shū.</i>	I have never read a book like this. (PAST EXPERIENCE)
--	---

(2) Wǒ cónglái bú kàn zhèiyangde shū.	I never read (present) this kind of book OR I never used to read this kind of book. (HABITUAL)
---------------------------------------	--

Cónglái vs. cóngqián: Cóngqián, “the past,” is a noun, a time word. It may, for example, be the object of the prepositional verb zài, e.g., Zài cóngqián yǒu rén zènme zuò, “in the past, some people did it that way.” Cónglái may also be used as a moveable adverb, in which case it can be translated “in the past, before, formerly”: Wǒ cóngqián (OR Cóngqián wǒ)méiyǒu chē, xiànzài yǒu le, “Before I didn’t have a car, but now I do.”

Cónglái, “always (in the past), from the beginning,” is not a noun; it cannot, for example, be the object of the prepositional verb zài. It is used adverbially, always between the subject and the verb. Both cóngqián méi and cónglái méi may sometimes be translated as “never,” but cónglái méi makes a stronger statement.

Wǒ cóngqián méi chīguo Zhōngguo cài.	I haven't eaten Chinese food before, (There wasn't one time when I ate Chinese food.)
Wǒ cónglái méi chīguo Zhōngguo cài.	I have never eaten Chinese food (from the very beginning).

jiǎng: “to be particular about, to stress, to pay attention to” [Also jiǎngjiu.]

Zhèige rén hěn jiǎng chī, hěn jiǎng chuān.	This person is fastidious about what he eats and what he wears.
Tāmen jiā tài jiǎng guīju ^a . Wǒmen Xiǎo Lán yīnggāi xiǎoxīn.	Their family is overly particular about manners. Our Xiǎo Lán should be careful.

^a“guīju: “manners” (see Unit U)

shuōdao: “to speak of; as for” In this unit, you have seen dào used as a resultative ending “to successfully reach/obtain/find,” as in xiǎngdào, “to think of.” You also saw it as a prepositional verb in děng dào, “wait until.” Here you see another example of -dào as a resultative ending. When -dào is used with verbs of speech, such as shuō, tán or jiǎng, they are translated as “to speak of” or “to talk about.” (In this meaning, -dào is not interchangeable with -zhào.)

Wǒmen gāngcái hái shuōdao nǐ, nǐ jiù lái le.	We were talking about you just now, and here you are!
Jīntiān nǐ gēn ta jiǎngdao wǒ méiyǒu?	Did you talk about me with him today?
Wǒ chángcháng xiǎngdao wǒde háizi.	I often think of my child.

Notice that in sentence 8B, shuōdao is used at the beginning of the sentence to introduce a topic, as we use “when it comes to” or “speaking of” in English. Here are some other examples.

Shuōdao jiéhūnde shì, wǒ hái děi xiǎngyixiǎng.	When it comes to the marriage, I have to think it over some more.
Tándaο Zhōngguo wénhuà, tā bǐ wǒ zhīdaode duō.	When it comes to Chinese culture, he knows a lot more than I do.

Shuōdao Lǐ Xiānshēng, wǒ jiù xiǎngqilai le, hǎo jiǔ méi qù kàn ta le.	Speaking of Mr. Lǐ, it occurs to me that we haven't been to see him in quite a while.
---	---

zuijìn: “recently, lately; recent last” **zuijìn** may be used as a time word, coming either before or after the subject, but always before the verb.

Zuijìn, wǒmen gōngsī yǒu pàile yíge rén qù Xiānggǎng.	Recently, our company sent another person to Hong Kong.
Wǒ zuijìn tài máng, méi shíjiān gēn ta shuō.	I've been very busy lately, and haven't had time to tell him.

In sentence 8B (...nà shì zuijìn jǐshíniánde xīn guānniàn), **zuijìn** is used as an adjective modifying a Number-Counter-Noun. Other examples:

Zuijìn yíge yuè, tā dōu méiyǒu lái xìn.	She hasn't written for the last month.
Tā shì zuijìn jǐtiān cái lái de.	She just arrived within the last few days.

Besides referring to the near past, **zuijìn** can also refer to the near future—“soon”:

Tā zuijìn yào chū guó.	He will be going abroad soon.
------------------------	-------------------------------

To make it clear you are talking about the future rather than the past, use **zuijìn** in combination with auxiliary verbs like **yào**, **xiǎng**, **dǎsuan**, **zhǔnbèi**, **jǐhuà**, etc.

Notes on №9

dà jiāting: “large family; extended family” The phrases **dà jiāting** and **xiǎo jiāting**, literally “large family” and “small family,” are often used in a specific sense. In traditional Chinese society, **dà jiāting** referred not merely to the number of people in the family, but to the number of generations living together. Although opinions on this vary greatly, you need at least three generations living together to be considered a **dà jiāting**—an “extended family”—and each generation must be several people “deep.” Ideally, such a family contained a father and mother, all their sons and their wives, their sons’ sons and their wives, and all their children, extending to about the fourth generation. A classic example of a **dà jiāting**, like the **Jiǎ** family in the novel *Dream of the Red Chamber*, might include over 130 people all living in households within one complex of houses and courtyards.

Do not misuse **jiāting**, which refers to the family as an entity, for **jiā rén** or **jiālide rén**, which refer to the people in the family. This mistake is easy to make because both ideas can be expressed in English by the word “family”:

Wǒ dào Niǔ Yuē qù kàn wǒ jiā rén (OR wǒ jiālide rén).
I'm going to New York to see my family.

zěnméi bù hǎo: “How could they be bad?” or, more idiomatically, “What could be bad about them?” Use **zěnméi** to make a rhetorical question disagreeing with someone else’s position.

A: Bú duì, bú duì.	That's not right, that's not right.
B: Zěnmé bú duì.	
A: Wǒmen bù kéyǐ zhèiyàng zuò.	We can't do it this way.
B: Zěnmé bù kéyǐ? Zhèi méiyǒu shénme bù kéyǐde.	

ma: This little marker is sometimes used at the end of a sentence to imply that the reasoning behind the statement is obvious. It can be translated as “you know” or “after all,” or by a tone of voice conveying that one thinks one’s statement is self-evident. (For the following example, you need to know **dào lājī**, “to take out [lit., ‘dump’] the garbage.”)

Husband: Wèishenme zǒng dèi wǒ zuò fàn ne?	Why do I always have to do the cooking?
Wife: Nánnǚ píngděng ma!	
Husband: Nà hǎo, yǐhòu nǐ guǎn dào lājī.	Okay, then from now on, you take care of taking out the garbage.
Wife: Wèishenme?	
Husband: Nánnǚ píngděng ma!	Equality of the sexes!

suǒyǒude: “all” This is the word for “all” used to modify nouns. (The adverb **dōu** is used to modify verbs.) **Suǒyǒude** is mostly used with nouns at the front of the sentence (that is, subjects or objects in topic position). In sentences with **suǒyǒude**, **dōu** is almost always used, too.

Suǒyǒude cài dōu hěn hǎo chī.	All the food is delicious.
Suǒyǒude cài wǒ dōu chīwán le.	

Suǒyǒude can be used with the **bǎ** construction, in which case **dōu** goes before the main verb, not before the prepositional verb **bǎ**.

Wǒ bǎ suǒyǒude cài dōu chīwán le.	I finished all the food.

Suǒyǒude can also be used without a noun following it, as long as the context makes it clear what things **suǒyǒude** refers to:

Wǒ xǐhuan gōngyuán, Huáshèngdùn suǒyǒude wǒ dōu qùguo le.	I like parks. I’ve been to all the ones in Washington.

Here are some more example sentences with **suǒyǒude**. Notice that the -de is sometimes omitted.

Suǒyǒude kāfēitīng wǒ dōu qùguo.	I've been to all the coffeehouses.
Rúguo wǒ yǒu qián wǒ jiù yào mǎi suǒyǒu zhèixiē Hànyǐng zìdiǎn.	If I had money, I'd like to buy all of these Chinese-English dictionaries.
Tā dào guo Měiguó suǒyǒu(de) yǒu yìside dìfang.	He has been to all the interesting places in the U.S.

yì: “hundred million” After qiān, “1000,” and wan, “10,000,” the next single syllable to represent a higher number in Chinese is yì, “100,000,000.”

1,000	yìqiān
10,000	yíwàn
100,000	shíwàn
1,000,000	yībǎi wàn (“one million”)
10,000,000	yìqiān wàn
100,000,000	yíyì
1,000,000,000	shíyì (“one billion”)

Notes on №10

kàndào: “to see, to perceive by sight” This is another example of the ending **-dao** used as part of a compound verb of result. You have now seen **-dao** meaning (1) “to successfully reach/obtain/find” and (2) “about.” With verbs of perception, the meaning of **-dao** can be thought of as “successfully reach” by means of the senses, or “to successfully perceive.” Another instance of this is **tīngdao** “to hear, to perceive by listening.”

Běijīng speakers prefer **kànjian** and **tīngjian** in many contexts, but **kàndào** and **tīngdao** are used by all speakers of Standard Chinese.

biàn: “to change, to become different, to transform, to alter”

Zhèige rén zhēnde biàn le, yìqiān tā bú shì zhèiyangrde.	This fellow has really changed, he wasn't this way before.
Zhèijiàn máoyī xīle jǐcì, biàn yānsè le.	After this sweater was washed a few times, it changed color.
Jǐnián bú jiàn, tā yǐjīng biàn lǎo le.	I hadn't seen him for a few years; he had aged a lot. (refers to his appearance)

You can also use **biàn** in the pattern **biàn—de—STATE VERB**, as in:

Cóng qùnián dào xiànzài, tā biànde jiànkāngduō le.	He has become a lot healthier since last year.
Wo shíjìnián méi jiàndao ta, bù zhīdào tā biànde zěnmeyàng le?	I haven't seen him in over ten years, I wonder what he is like now?

-chéng: “become,” “into” This is used with a number of verbs to form a compound: **gǎichéng**, “to change (one thing) into (another)”; **fānyichéng**, “to translate into”, **zuòchéng** “to make into”; **zhǎngchéng**, “to grow into.”

Wǒ bǎ tāde chènshān gǎichéng yíjiàn xiǎoháizide yīfu le.	I took his shirt and altered it in- to an article of clothing for a child.
Qǐng nǐ bǎ zhèipiān wénzhāng fānyichéng Rìwén.	Please translate this article into Japanese.
Zhèige háizi yǐjīng zhǎngchéng dàren le.	This child has already grown into an adult.

Notes on №11-12-13

hēiyè: This is mostly used in sentences where **báitiān**, “(light of) day, daytime,” is contrasted with its opposite (see the first exchange of the review dialogue for this unit). The normal word for “nighttime” is **wǎnshàng**.

xīn: The abstract concept “heart,” or, in many contexts, “mind”:

Tā(de) xīn hǎo.	He has a good heart (i.e., he is kind).
Tā zuòle zhèijiàn shì, xīnli hěn nánguò.	He felt very bad after he did that.
Tā xiěwánle zhèipiān xiǎoshuō, xīnli hěn gāoxìng.	He was very happy after he fin- ished writing this short story.
Tā xīnli xiǎngde hé tā zuòde bù yíyàng.	He acts differently than he thinks.

(For the organ “heart,” use **xīnzàng**, literally, “heart-organ.”)

Unit 4 A Family History

Introduction

Grammar Topics covered in this unit

1. More on **ne**, marker of absence of change/lack of completion.
2. The adverb **duō** (**duó**), “how...”
3. More on indefinite pronouns (“any/no” expressions).
4. Review of you (Noun) phrases.

Functional Language content Contained in this unit

1. Expressing worries or reservations about doing something.
2. Reassuring someone that they need not worry.
3. Asking for clarification of the meaning of what someone just said.
4. Commenting on other’s good fortune.

References

Reference List

Vocabulary

bàba	爸爸	father, dad, papa
bāng máng	帮忙	to help; help
bù shǎo	不少	to be quite a lot, to be much, to be many
cáichǎn	财产	property
chī kǔ	吃哭	to suffer, to undergo hardship
dānxīn	担心	to be worried, to be uneasy
duō (duō)	多	how...!
érxīfu(r) (érxīfer)	儿媳妇	daughter-in-law
fúqì	福气	blessings, good fortune
guīju	规矩	rules of proper behavior, social etiquette, manners; rule (of a community or organization), established practice, custom
guòqù	过去	the past
hái	还	fairly, passably
hùxiāng	互相	mutually
-jiā	-家	counter for families
kànbuqǐ	看不起	to look down on, to scorn, to despise
lǐmào	礼貌	manners, politeness
nǎinai	奶奶	grandmother (on father's side)
niánjì	年纪	age
qǐlai	起来	to get up (in several senses)
rén	人	person; body; self
rénjia	人家	people; they; he, she; I
shēntǐ	身体	body; health
shōushi	收拾	to straighten up; to get one's things ready
Sì Shū	四书	the Four Books (Dàxué, Zhōngyōng, Lúnyǔ, Mèngzǐ)
sūnnǚ	孙女	granddaughter (through one's son)

sūnzi	孙子	grandson (through one's son)
tǔdì	土地	land
xiǎo péngyou	小朋友	little friend; kids
yéye	爷爷	grandfather (on the father's side)
yòu	又	also
yǒu guīju	有规矩	to have manners, to be proper
yǒu lǐmào	有礼貌	to be well mannered, to be polite
yǒu qián	有钱	to be rich
zhǐ hǎo	只好	can only, to have to, to be forced to
zhùxiàlai	住下来	to move and stay (in a place), to settle down

Reference Notes

Notes on №1

zhème zǎo jiu qǐlai le: The adverb **jiù** is used to stress the earliness (**zhème zǎo**) of father's getting up. On this use of **jiù**, review Unit 2, Notes on №9 Here are more examples:

Tā wǔdiǎn zhōng jiu qǐlai le.	He got up at five (that early).
Wǒ mǎshàng jiu lái.	I'll be there in a minute.
Bù jiù, tā jiu líkāi le.	Shortly afterwards, he left.

qǐlai: “to get up,” from a bed or just from a sitting position. In an abstract sense it means “to arise,” e.g., “to arise and revolt” [**qǐlai géming**].

Nǐ tiāntiān shénme shíhou qǐlai?	When do you get up every day?
----------------------------------	-------------------------------

Tā niánji dà le: Literally, “As for him, the age is now big.” **Le** is used here to indicate change of state, as it often is in sentences telling a person's age (**Tā sānshí suǐ le**).

You should learn the following typical examples of how to use **niánji**:

Tā (yǒu) duó dà niánji le?	How old is he? (USED ONLY OF ADULTS)
Tā niánji dà le.	He's advanced in years.
Tā niánji bù xiǎo le.	She's not young any more.

Use **Nín duó dà niánji le?** to ask an adult's age. To ask a child's age, though, say **Nǐ duó dà le?** or **Nǐ yǒu duó dà?** or **Nǐ jǐsuì (le)?**

The Chinese are not secretive about their age the way many Westerners are. It is not considered impolite to ask someone's age, even women and old people. As in the West, old people are often proud of their age and glad to let you know it.

Měitiān shuì de zǎo: Literally, “every day goes to bed early.” **Měitiān** is needed in Chinese to express the idea of “habitual” which in English is conveyed simply by the present tense of “goes.” Without **měitiān**, the Chinese sentence might refer to one particular instance only. For example, it might mean that grandfather went to bed early the night before.

shuì, which you may know from the Welfare module, means “to sleep,” but also “to go to bed, to retire.” It is like many verbs in Chinese which can indicate either the continuing performance of an action (sleeping) or the start of an action (trying to sleep, i.e., going to bed). In the following examples, the pair of translations show the ambiguity. In real conversation, of course, the ambiguity rarely causes problems because the listener interprets one way or the other according to the context:

Tā shuìle meiyóu?	Has he gone to bed?
	Did he sleep (and then get up)?
Xià yǔ le ma?	Has it started to rain?
	Did it rain (and then stop)?
Diànlíng xiǎng le ma? ^a	Has the bell gone off?
	I Did the bell ring (and then stop)?

^axiǎng: “to sound, to make a sound”

To remove this ambiguity, you can use more specific phrasing. For example, the aspect marker **ne** specifies absence of change, lack of completion, and so rules out the second translation for each of the above three sentences: **Tā shuì ne**, “He is sleeping,” **Xià yǔ ne**, “It’s raining,” **Diànlíng xiǎng ne**, “The bell is ringing.” To be even more specific you could use **-zhe**, the marker of duration (usually used in combination with **ne**): **Tā shuìzhe ne**, **Xiàzhe yǔ ne**, **Diànlíng xiǎngzhe ne**. Or you could use the marker **zài** for ongoing action: **Tā zài shuì**, “He is(in the midst of) sleeping,” etc. To be the most specific of all, you can use **zài**, **-zhe**, and **ne** all in the same sentence: **Tā zài shuìzhe ne**, etc.

Shuì can also be used to mean “to lie down,” regardless of whether the person sleeps or not. (The meaning “lie down” for **shuì** is only accepted by some speakers; others always use the verb **tang**, “to lie down,” which you learned in the Welfare module.)

Tā shuì zài dìshàng kàn diànshì.	He lies on the floor and watches television.
Nǐ kàn tā shuì dào zhuōzishàng lái le!	
	Look at him lying on the table!

shuìde zǎo is another example of a manner expression following a verb plus **-de**, a structure which was introduced back in the Transportation module (**Nǐ kāide tài kuài le**, “You are driving too fast”). **Shuìde wǎn** means either “to go to bed late” or “to sleep late.”

Notes on №2

yéye: “grandfather,” only for the father’s father. Back in the Biographic Information module you learned **zǔfù** for “paternal grandfather.” **Yéye** is the same person, but is the word you would use when addressing him directly or when talking about him informally. See the diagram under **nǎinai** below (Notes on No. 3). [One’s mother’s father is **lǎoyé** or **wàigōng**.]

Xiǎo péngyou, “little friends,” is a warm term for young children. It may be used either to address children directly or to talk about them in the third person. The host of a children’s television show, for example, would address the young viewers as **xiǎo péngyou** (men). You may someday need to use this

word to address a young child whom you don't know, for example, one that you meet on the street. And, of course, **xiǎo péngyou** is also used in its literal sense to refer to the “young friends” of a child.

Xiǎo péngyou. 'Tiān hēi le, kuài huì jiā qu ba.	Little boy/girl, it's getting dark out. You'd better go back home.
Nèixiē xiǎo péngyou dōu zài wàitōu wǎn ne.	Those kids are playing outdoors.

liáo tiānr ne: **Ne**, which you first learned in the sentence **Hái méi ne**, is the marker which emphasizes ABSENCE OF CHANGE or LACK OF COMPLETION. (it is, in a way, the opposite of **le**, which marks CHANGED SITUATION or COMPLETION.) In what specific situations can or should you use **ne**? We can note two kinds of meaning for sentences in which absence-of-change **ne** often appears:

1. Continued State, e.g.,

Hái yǒu ne.	There is still some more.
Hái méiyǒu ne.	Not yet.

2. Ongoing Action, e.g.,

Tā chī fàn ne.	He's eating.
Nǎinai zuò fàn ne.	Grandma is cooking.

Remember also that **ne** is often used in sentences which contain **-zhe**, the marker of DURATION (something like continued state), or **zài**, the marker of ONGOING ACTION.

Tā shuì jiào ne.	NO CHANGE	He is sleeping.
Tā shuìzhe ne.	DURATION + NO CHANGE	
	ONGOING + NO CHANGE	
Tā zài shuì ne.		

There is a famous nursery rhyme which contains two ongoing-action sentences that end in absence-of-change **ne**. In one of its many versions, the rhyme goes like this (just read and enjoy; ignore the words you don't know):

Xiǎo hào zǐr	A little mouse
Shàng dēngtái r	Went up the lamp stand
Tōu yóu he	To steal oil to drink
Xiàbulái	But he couldn't get down

Jiào Yéye	He called Grandpa
Yéye zá suàn ne ^	But Grandpa was crushing garlic.(ne ONGOING ACTION)
Jiào Nǎinai	He called Grandma
Nǎinai zhǔ fàn ne	But Grandma was cooking(ne ONGOING ACTION)
Jiào Niūer	He called Granddaughter
Bào māo lai	Who brought the cat
Zēr! Zā! Děizhao le!	Squeak! Scratch! Got him!

rén: Besides the meaning of “man, person,” rén can also be used to refer more specifically to someone’s (1) character, (2) mental state of “being, or (3) physical self.

1. character

Tā rén hěn rèxīn, chángchàng bāngzhu biérén.
He is a very warmhearted person. He often helps others.
Tā rén zuò shì hǎo yòu xiǎoxīn.
He does things well and carefully.
Tā rén zhēn bú cuò.
He is a very nice person.

2. mental state

Tā hēduō le, rén yǒu diǎnr bú tài qīngchu.
He had too much to drink and is a little foggy.

3. physical self

Nǐ rén hǎo diǎnr le ma?
Are you better today? (i.e., your health)
A: Cáo Yǔshēng bú shì shuō wǔdiǎn zhōng kāi huì ma?
Didn’t Cáo Yǔshēng say there would be a meeting at five o’clock?
B: Shi a!

That's right!
A: Tā rén ne?
So where is he?
Tā gāngcái hái zài zhèr, zěnme yihuǐr rén bú jiàn le?
He was Just here a minute ago, how could he have disappeared so fast?
Rén lǎo xīn bu lǎo.
(saying) The person is old, but his heart is not old. (“young at heart“)
Rén yì zǒu, chá jiu liáng.
(saying) As soon as the person has left, the tea gets cold. (describes someone who forgets a friendship no sooner than he has left—often used to describe Americans)

Notes on №3

zhèi liǎngnián: “the last couple of years” **Zhèi** before an amount of time often means “the last” or “the past.” Liang does not necessarily mean exactly “two” but can mean “a couple,” an indefinite small number.

Guò liǎngtiān wǒmen Jù qù.	We are going there in a couple of days.
----------------------------	---

nǎinai: “paternal grandmother” For “grandma and grandpa,” the Chinese order is almost always **yéye nǎinai**. [A maternal grandmother is called **lǎolao** or **wàipó**.] Here is a tree showing what to call grandparents in Chinese. The top two rows are conversational terms used either to address grandparents directly or refer to them. The third row shows the more formal words which you learned in BIO; these are **not** used in addressing one’s grandparents directly. (The labels “Northern” and “Southern,” are generalizations; many more terms exist, but these are widely encountered.)

(Northern) (Southern)

shēntǐ: “body” OR “health”

Tāde shēntǐ zhēn bàng. ^a
He is in great shape.
Bié zǒngshi pīnmìng niàn shū, děi duō zhùyì shēntǐ.
Don’t always he knocking yourself out studying; you should look after your health more.

^abàng, “to be great/fantastic/terrific”

hái hǎo: “fairly good” You first learned the adverb **hái** as meaning “still.” When used before a state verb, **hái** can also mean that the quality expressed by that verb may still be said to apply, although just barely. Often it may be translated as “fairly, passably”:

Zhèigè diànyǐng hái bú cuè, suīrán cháng yidiǎn, kěshi duì wǒde Zhōngwén yǒu bāngzhu.

The movie was fairly good. Although it was a little long, it was good for my Chinese.

Sometimes, however, you will need to find other translations:

Nèige fànguǎnr hái kéyì, yǒu jǐge cài nǐ kéyì shishi.

That restaurant isn't too bad. They have a few dishes you might try.

A: Nǐ zuìjìn zěnmeyàng?

How have you been lately?

B: Hái māmāhūhū, jiù shì máng yidiǎnr.

Enh, all right, just a little busy.

A: Zhōngguó yǒu yiqiānniánde lishǐ...

China has one thousand years of history...

B: Á, nǐ shuō shenme? Yiqiān-nián?!

What? How's that? One thousand years?

A: Òu, bú shì, sānqiānnián.

Oh, I mean three thousand years.

B: Nà hái chàbuduō.

That's more like it.

shōushi: "to straighten up"

Nǐ yīnggāi bǎ nǐde wūzi shōushi shōushi le.

You ought to straighten up your room (Le indicates "It's gotten to that point.")

Wǒ xiānsheng zǒngshì shuō wǒ wūzi shōushide bù gānjing.

My husband always says I don't keep my room neat.

Zhèjiàn shì yì kāishǐ jiù zuòde bù hǎo, xiànzài méi bànfǎ shōushi le.

This thing was handled poorly right from the start. Now there's no way it can be remedied.

Shōushi xíngli means "to pack one's baggage."

Notes on №4

Zhāng jiā: "the Zhāng family" In Běijīng pronunciation, the jiā is unstressed and often neutral tone, like a suffix: Zhāngjia.

érxífu: "daughter-in-law" In Běijīng, this word is often pronounced ěrxífur or ěrxífer (note the vowel change).

guīju: A definite standard, regulation, or custom which forms part of the conduct of a group of people (e.g., a community, a company, a gang, etc.)

Zhào Zhōngguode lǎo guīju, qǐng kède shíhòu kèrén yīnggāi xiān kāishǐ chī.
It is an old Chinese custom that when you have guests, the guests should start eating first.
Zài qù nàige guójiā yǐqián, zuì hǎo wǒ néng zhīdao yìxiē nèrde guīju.
Before going to that country it would best if I could find out about some of their customs.
Jūnrén yǒu hěn duō tèbiéde guīju.
Military people have a lot of special regulations.
Zhè shì wǒmende guīju.
That's the way we do things here.
Zhème duō guīju!
All this formality!

Yǒu guīju, as you see in exchange U, means “to have manners, to be proper (in behavior).” **Méi guīju** is “to be badly behaved,” said, for example, of a child. (**Bù guīju** may be used to imply unfaithfulness of a wife.)

Zhāng Tàitai jiāo háizi jiāode hǎo, tāde háizi dōu hěn yǒu guīju.
Mrs. Zhāng teaches her children well, they are all very well-behaved.
Xiǎo Sānr! Bié zhèiyangr. Kèrén kànjian nǐ zènme méi guīju, zènme hǎo yìsi?
Cut it out, Xiǎo Sānr . What will the guests think when they see you misbehaving so?

fúqi: This is a traditional Chinese concept: the destiny to enjoy happiness in life. It is different from the Western idea of luck [which is closer to Chinese **yùnqi**]. Luck refers to chance occurrences like winning a lottery, while **fúqi** refers to one's whole life situation. Some people have more **fúqi** and some less. In practice, **fúqi** is measured by a person's wealth, prestige, and especially his or her family situation.

In traditional China, for a man to have a lot of sons was reason to say he had **fúqi**. In exchange 4, the grandmother is said to have **fúqi** because her daughter-in-law is a very proper or well-behaved woman.

Tā zhēn yǒu fúqi, búdàn yǒu yíge hǎo jiāting, yòu yǒu yíge hǎo gōngzuò.
He is really blessed with good fortune. Not only does he have a nice family, but a good job, too.
Nǐ fúqi zhēn hǎo, dà érzi jìqián, xiǎo nǚér sòng huār!
You are really blessed with good fortune. Your oldest son sent you money and your little girl gave you flowers!

Daughters-in-law: The relationship between the husband's wife and his mother is different in traditional China from in the West. A wife, after all, is considered to become a member of her husband's

family, so she is supposed to regard her mother-in-law as her new mother, and show her the same filial obedience. The husband's mother, for her part, tries to find for her son a young woman who will obey and get along with her, who will work hard for the family and around the house.

Notes on №5

guòqù: “the past” Distinguish this noun from the verb “to pass,” which in **Běijīng** has a neutral-tone **qu**: **guòqu**. Since it is a time word, the noun **guòqù** may go either before the subject or between the subject and verb. Most commonly it is placed at the very beginning of the sentence, before the subject:

Guòqu, tā zài Xiānggǎngde shíhou, tā jiāo shū.

In the past, when he was in Hong Kong, he taught school.

Guòqù, tā bāngguo wǒ hěn duō máng.

In the past he has been a great help to me.

Guòqù may also be used to modify a noun phrase:

Nà dōu shì guòqùde shì le.

Those are all things of the past.

duō nán: “how difficult.” **Duō**, in **Běijīng** often pronounced **duó**, is used before a state verb to express a high degree, like “how” in English:

Jīntiān tiānqi duō hǎo.

How nice the weather is today.

Nǐ bù zhīdào zài zhè mǎi diànyīng piào yǒu duō nán.

You don't know how hard it is to buy a movie ticket here.

Duō piàoliangde háizi a!

What a beautiful child!

Tā zěnmē kéyi zhème shuō? Duó ràng rén shēngqì.

How can he say such a thing? How infuriating!

Nǐ kàn tā duō xǐhuan niàn shū.

Look at how he loves to study.

zǒu dào nǎ yě méi rén kànbuqǐ: **Nǎr** here is used as an indefinite pronoun, “anywhere, no matter where.” You learned about indefinite pronouns in the Meeting module, where you had the sentence **Míngtiān xiàwǔ shénme shíhou dōu kéyi**. A question word, such as **shéi**, **shénme**, **něige** or **nǎr** followed by the adverb **dōu** before the verb expresses the idea of “any.” When the verb has **bù** or **méi** before it, the pattern expresses the ideas of “nobody, nothing, neither, nowhere,” etc.

Shéi dōu kéyi qù.

Anyone may go.

Shéi dōu bù kéyì qù.	No one may go.
Shénme dōu kéyì yòng.	You may use anything.
Shénme dōu bù kéyì yòng.	You may not use anything.
Něige dōu yíyàng.	Any of them would be the same.
Něige dōu bù qīngchu.	None of them is clear.
Nǎr dōu kéyì qù.	You can go anywhere.
Nǎr dōu méi zhèr hǎo.	No place is as good as here.

When **bù** or **méi** is used before the verb, the adverb **yě** can be used in place of **dōu**:

Shéi yě bù kéyì qù.	No one can go.
Shénme yě bù kéyì yòng.	You may not use anything.
Něige yě bù qīngchu.	None of them is clear.
Nǎr yě méi zhèr hǎo.	No place is as good as here.

The “any/no” expression may be the subject or object of the sentence, or as in exchange 5, it may be the object of a prepositional verb:

Mài gěi shéi dōu kéyì.	It’s okay to sell it to anyone.
Mài gěi shéi dōu bu kéyì.	It’s not okay to sell it to anyone.
Mài gěi shéi yě bu kéyì.	It’s not okay to sell it to anyone.
Fàng zai nǎr dōu yíyàng.	It’s the same wherever you put it.
Fàng zai nǎr dōu bù yíyàng.	It’s different every place you put it.
Dào něige yóujú qù jì dōu kéyì.	It would be all right to go to any post office to mail it.
Gēn shéi shuō dōu (OR yě) méi guānxi.	It doesn’t matter who you tell it to.

kànbuqǐ: A resultative compound verb meaning “to look down on, to scorn, to despise.” Unlike other resultative verb compounds, this one occurs only with **-de-** or **-bu-**. (**Méi kànqǐ** and **kànqǐ le** are very rare.)

Bié kànbuqǐ zhèixiē xiǎo shì.

Don't look down on these little matters.

Wǒ zuì kànbuqǐ zhèiyangde rén.

I despise this kind of person most.

Bù yīnggāi kànbuqǐ fùnǚ, nánrén néng zuǒde shì, nǚrén yě néng zuò.

Don't look down on women. Anything a man can do a woman can do.

The positive form **kàndeǒ** means to treat someone or something seriously because you believe them/it to be capable, important, worthy, etc. It may be translated as “to think a lot of,” “to think highly of”:

Wǒ kàndeǒ nǐ cái ràng nǐ guǎn zhèijiàn shì.

It's only because I think a lot of you that I'm letting you have charge of this matter.

Nǐ yàoshi xiǎng ràng biérén kàndeǒ nǐ, nǐ děi bǐ biérén zuòde hǎo.

If you want to have others think highly of you, you have to do better than they.

Notes on №6

rénjia: This pronoun has a few different meanings. As used in exchange 6 it means “everyone, people (in general), they”:

Rénjia dōu shuō nèige dìfang hěn hǎo kàn.

People say that place is very pretty.

It can also mean “other people” or “someone else”:

Zhèiběnr shū dàgài kéyǐ jiè gěi nǐ, búguò shì rénjiade, wǒ děixiān wènwen.

I can probably lend you this book, but it's someone else's. I have to ask them first.

Besides referring to unspecified people, **rénjia** can also refer to specific people. Most often it refers to a specific third party, “he,” “she,” or “they”:

Rénjia bú jiè, suàn le ba!

If he doesn't want to lend it, then just forget it.

- A: **Nǐ nǚér yǒu háizi le meiyǒu?**

Has your daughter had any children yet?
- B: Méiyóu—rénjia bú yào.’
No—she doesn’t want any.’
Wǒ gěi rénjia, rénjia bú yào. Zěnméi bàn?
I tried to give it to her, but she didn’t want it. What can you do?
Nǐ kàn rénjia Xiǎo Huá xuéde duó hǎo, nǐ ne!
Look at how well Xiǎo Huá does in her studies, but you!

Rénjia may also refer to the speaker, in other words, “I.” In such a case, the speaker is being intentionally playful, witty, or cute:

Nǐ yào zěnméi duō?! Gěi rénjia yidiǎnr ma!
You want so much?! Come on, give me a little!
Rénjia bù xǐhuan zhèizhǒng diànyǐng! Wèishénme yíding yào qù kàn?
I don't like this kind of movie! Why do I have to go see it?
Rénjia děng nǐ yíge zhōngtōu le.
I’ve been waiting for you for an hour.
Jīntiān shì Xīngqītiān, ràng rénjia duō shuì yíhuǐr ma!
Today's Sunday. Let me sleep a little later!

lǐmào: “manners, etiquette,” the expression in speech and behavior of modesty and respectfulness. This includes politeness of speech, saying the right things at the right times, table manners, and so on. [Lǐ is “ritual.” Mào is “appearance.”]

Cóngqián zài Zhōngguó lǐmào hěn yàojǐn.
Etiquette used to be very important in China.

Yǒu lǐmào means “to be well-mannered,” méiyóu lǐmào “to be ill-mannered.”

Notes on №7

Zhèi yíjiā rén: “this family” You already know that jiā can be used as a noun meaning “family,” for example, wǒmen jiā, “our family.” But jiā can also be used as a counter. It may be used alone or with the noun rén following. The translation is still “family.”

Nèi yíjiā, rénren dōu gōngzuò, yìtiān dào wǎn méi rén zài jiā.
Everyone in that family works. There's no one home all day long.
Cóng zhèi sānjiā rénde qīngxing, nǐ kéyi zhīdao yíxiē guānyū Zhōngguó rénde shēnghuo.

From the situations of these three families, you can learn something about the life of the Chinese.

niànguo bù shǎo shū: Literally, “studied a lot of books.” This is the GENERAL OBJECT **shū** which you first learned back in the Biographic Information module. It doesn't really mean “books,” but anything at all which is studied. **Niàn shū** Just means “to study, to be in school,” so we translate **niànguo bù shǎo shū** as “to be very well educated“ or “to have a good education.”

Sūnzi, “grandson,” and **sūnnǚ**, “granddaughter” include only the children of one’s son. [The children of one’s daughter are called **wàisūnzi** and **wài-sūnnǚ**.] **Sūnnǚ** may also have an -r ending: **sūnnǚr** (the real **Běijīng** pronunciation of -**nǚr** is kind of tricky; ask a native **Běijīng** speaker to say **sūnnǚr** for you).

Sì Shū: “the Four Books,” which are **Dàxué**, “The Great Learning”; **Zhōngyōng**, “The Doctrine of the Mean”; **Lúnyǔ**, “The Analects of Confucius”; and **Mèngzǐ**, “Mencius.” **Dàxué** and **Zhōngyōng** are chapters from **Lǐ Jì**, “The Book of Rites,” which were raised to the status of separate “books” by the Southern Song Dynasty philosopher **Zhū Xī**. After the Song Dynasty, philosophers of the Idealist school looked upon the Four Books as the classics of Confucianism. Many older Chinese you meet today studied the Four Books when they were children.

Notes on №8

yǒu qián: “to be rich,” literally, “to have money.” You have now seen quite a few phrases built around the state verb **yǒu**:

yǒu yìsi	to be interesting, to be fun
yǒu bāngzhu	to be helpful
yǒu dàoǐ	to be reasonable, to be logical
yǒu xìngqu	to be interested
yǒu yánjiū	to be expert

Like other state verbs (such as **hǎo**, “to be good,” **ài**, “to love,” **huì**, “to be able to, to know how to,”), **yǒu** can be modified by adverbs such as **hěn**, “very”; **feicháng**, “very, extremely”; **zhēn**, “really”; **tài**, “too”; etc.

Tā	hěn	yǒu qián.
He is very rich.		
Nèiběn shū	zhēn	yǒu yìsi.
That book is really interesting.		
Lǐ Píng	zuì	méi xìngqu.
Lǐ Píng is the least interested.		
Zěnméi shuō	shízài	méiyǒu dàoǐ.

To say that is really unreasonable.		

You, of course, differs from all other state verbs in that it is made negative with **méi** instead of **bù**. **BÙ** may nevertheless modify an adverb preceding **yǒu**:

Tā bǔ tài yǒu qián.	He isn't too rich.

You cannot use **méi** in this sentence because the negation goes with **tài**, not with **yǒu**. In fact, switching around the order of negative and adverb results in a big difference in meaning:

Bǔ tài yǒu yìsi.	Not too interesting.
Tài méiyǒu yìsi.	So boring!

yǒu qián rén: “wealthy people” This is a sort of compound noun, so **-de** is not used.

Notes on №9

zhùxiálái: “to stay; to settle down” in a place. **Zhù** can either mean “to live, to reside” or just “to stay” temporarily in a place, The ending **-xiálái** adds the meaning of coming to rest, not going away.

Gāng lái de shíhòu bù zhīdao, zhùxiálái yǐhòu cái zhīdao wèishénme méi rén xǐhuan dào zhèige dìfang lái.
When you first get here you don't know, it's only after you've lived here for a while that you realize why nobody likes to come here.
A: Wǒ xiànzài qù zhǎo yige lǚguǎn qu.
I'm going to go look for a hotel now.
B: Méi guānxi, nǐ jiù zài wǒ jiā zhùxiálái ba
That's all right, why don't you just stay at my house?

bāng máng: “to help; help” You first saw this in the Welfare module, Unit 6. Then in Unit 2 of this module, you learned **bāngzhu**. Both are very common. **Bāngzhu** is a little more formal than **bāng máng**, which is purely conversational.

Bāng máng is a verb-object phrase (literally, “help-busy,”—“help me in my busyness”). For example, you can say:

Bāng wo yìdiǎnr máng.
Help me a little.
Wǒ zǎi Měiguó de shíhòu, tā bāngle wǒ bù shǎo máng.
He helped me a lot when I was in America.

Bāngzhu, however, is just a verb. The word order is therefore simpler with bāngzhu than with bāng-máng.

	Tā		bāngzhu	wǒ.
	Tā		bāng	wǒde máng.
or	Tā	gěi wǒ	bāng máng.	
He helps me.				

You can see that when bāng máng is used, the person helped is expressed either (1) in a phrase modifying máng or (2) in a prepositional phrase with gěi.

zhǐ hǎo: “can only, have no choice but to”

Xiǎ zhème dàde yù, wǒmen zhǐ hǎo bú qù le.
Since it’s raining so hard, we have no choice but not to go.
Dàjiā dōu bú yuànyì péi wǒ qù, wǒ zhǐ hǎo yíge rén qù le.
Nobody wants to go with me. All I can do is go by myself.
Qìyóu yuè lái yuè guǐ, hěn duō rén zhǐ hǎo zuò gōnggòng qìchē le.
With gasoline getting more and more expensive, many people have no choice but to take the bus.

Notes on №10

dānxīn: “to be worried (that)”

Yījīng shíyīdiǎn le, Xiǎo Píng hái méi huīlai, tāde fùmǔ hěn dānxīn.
It’s eleven o’clock already and Xiǎo Píng hasn’t gotten back home yet. His parents are very worried.
Nǐ bú bì dānxīn, háizi dàle, tā zìjǐ huì dǒngde.
You don’t need to worry. When the child grows up he’ll understand.
Wǒ dānxīn tāde xuéxí.
I’m worried about his studies.
Wǒ dānxīn wǒ nǎinaide shēntǐ.
I’m worried about my grandmother’s health.

Wǒ dānxīn tā yǒu shénme wèntí.

I'm worried that he has some problem.

Tā dānxīn tā zuòbuhǎo nèijiǎn shì.

He's worried he won't be able to do it well.

zǎi wàihianr: Literally, “on the outside,” a common way of saying “away from home” or “away from one’s hometown.” The Chinese have an expression (in literary style), *Zǎi jiā qiān rì hǎo, chū wài yì shí nán*, “At home one thousand days are good, but when one is on the outside (away from one’s hometown) even one moment is difficult.”

chī kǔ: “to have a rough time, to suffer hardships” **Kǔ**, “bitter,” when referring to life or an experience, means “hardship, suffering, pain.”

Tā chīle bù shǎo kǔ cái cóng dàxué bìyè.

He went through some rough times before he graduated from college.

Méiyǒu chīguo zhànzhēngde kǔ, jiù bù zhīdao jīntiānde shēnghuó láide bù róngyì.^a

If you haven't experienced the suffering of war, you don't know that our life today didn't come easily.

^a“zhànzhēng, “ war”

Néng chī kǔ means “to be able to take hardships,” “to have fortitude.”

Zhōngguó hěn duō rénde kànfǎ shì niánqīng rén yīnggāi néng chī kǔ.

In China many people think that young people ought to be able to take hardship.

Tā nèige rén hěn néng chī kǔ, bú yòng dānxīn.

He can take a lot of hardship. Don't worry.

hùxiāng: “mutually, reciprocally, with each other” This is an adverb, so it must go after the subject (if there is one) and before the verb.

Wǒmen kéyì hùxiāng xuéxí. Nǐ jiāo wǒ Yīngwén, wǒ jiāo nǐ Zhōngwén.

We can learn from each other. You teach me English and I'll teach you Chinese.

Unit 5 Traditional Attitudes and Modern Changes

Introduction

Grammar Topics covered in this unit

1. The pattern **yě hǎo, ...yě hǎo**, “whether... or”
2. The adverb **cái** marking necessary condition.
3. Placement of specifier after a modifying phrase.
4. **Wèile**, “in order to.”
5. Comparison of two words for “afterwards,” **yǐhòu** and **hòulái**.

Functional Language Contained in this unit

1. Inquiring about customs in the culture.
2. Expressing that you don't understand something and asking another's interpretation of it.
3. Expressing that you don't see the value of something and asking another's point of view on it.
4. Expressing partial agreement, specifying one's reservations.

References

Reference List

Vocabulary

bǎochí	保持	to keep, to preserve, to maintain
cái	才	only in that case, only under
dàduōshù(r)	大多数	the great majority
dài	代	generation (counter); era, (historical) period
dé	得	to get
dédao	得到	to get
duōshù(r)	多数	the majority of, most of
fādá	发达	to be (highly) developed, to be flourishing, to be prosperous
fēngsú	风俗	custom(s)
gǎibiàn	改变	to change
gōngyè	工业	industry
gōngshāngyè	工商业	industry and commerce
hǎochù	好处	benefit, advantage
hòulái	后来	later, afterwards
huó	活	to live; to become alive; to survive; to be live/alive/living; to be movable/moving
láodòng	劳动	to labor
láodòngli	劳动力	labor force, labor; ablebodied person
láoli	劳力	labor force, labor
míngbai	明白	to understand, to be clear on, to comprehend; to be clear, to be obvious
nóngyè	农业	agriculture
shāngyè	商业	commerce, business
shēngchǎn	生产	to produce; production
shōurù	收入	income, earnings
shuōfǎ	说法	way of saying a thing; statement, version, argument

sǐ	死	to die
tímù (tímù)	题目	topic, subject; title; (test) question, problem
tīng	听	to heed, to obey (someone's orders)
tóngyì	同意	to agree, to consent; agreement, consent
wèile	为了	in order to; for the purpose of; for the sake of
xíguàn	习惯	habit, custom, usual practice; to be accustomed to, to be used to
...yě hǎo, ...yě hǎo	。。。也 好，。。。也好	whether...or...; both...and...
yě jiù	也就	accordingly, correspondingly, so
yǒu hǎochù	有好处	to be beneficial, to be good (for)
zǎohūn	早婚	early marriage; child marriage; to marry as a child, to marry early
zhàngfu	丈夫	husband
zhàogu	照顾	to take of; care
zhèng	正	just, precisely, right

Reference Notes

Notes on №1

zhèiliǎngnián: See Unit 4, Notes on №3

shōurù: “income, earnings” While in English you say “income” is “large” or “small,” in Chinese you say “much” (duō) or “little” (shǎo).

Tāde shōurù bù shǎo.	Her income isn't small. (lit., “little”)
Tāde shōurù bú tài duō.	
	His income isn't very high.

shēngchǎn: “to produce (agricultural or industrial products), to manufacture (industrial products); production, operation (of a plant)”

Nǐmen dōu shēngchǎn shénme?
What (all) do you produce?
Yǒu rén shuō xiāngxiade shēngchǎn hé shēnghuó qíngkuàng hǎo yìdiǎn le.
Some people say that production and living conditions in the countryside have gotten somewhat better.
A: Wō zhǎo Lǐ Guóqiáng.

I'm looking for **Lǐ Guóqiáng**.

B: **Duibuqǐ, xiànzài shì shēngchǎn shíjiān, bù néng zhǎo rén.**

I'm sorry, it's production time now You can't visit people.

Notes on №2

míngbai: “to be clear on, to understand,” literally, “bright-white” This is an adjectival verb which may or may not be followed by an object:

Xiànzài wǒ míngbai le.

Now I see.

Wǒ míngbai nǐde yìsi.

I understand what you mean.

Gāngcǎi nǐ yòu gěi wǒ jiǎngle yíci, wǒ bǐjiào míngbai le.

Now that you've just explained it to me again, I understand it better.

Míngbai can also be used to mean “to be clear, to be obvious,” as in:

Zhèjiàn shìqing hěn míngbai.

This matter is very clear/obvious.

tīngmíngbai: “to hear and understand” This is a compound verb of result with an adjectival verb, **míngbai** indicating the result. As just stated **míngbai** can mean either “to understand” or “to be clear,” but **tīngmíngbai** means only “to understand by listening,” NOT “to hear clearly.” Use **tīngqīngchū** to mean “to hear clearly.”

Zuótiānde kè wǒ yìdiǎnr dōu tīngbumíngbai.

I couldn't understand a thing in yesterday's class.

Gāngcǎi lǎoshī shuōde wǒ méi tīngqīngchū.

I didn't hear (clearly) what the teacher just said.

Another verb of perception which can take **míngbai** to show the result is **kàn**, “to see, to read.”

Nǐ kàn méi kànmíngbai zhèige tímu?

Did you understand the (test) question (when you read it)?

As a compound verb of result, **tīngmíngbai** can take the syllables **-de-** and **-bu-** to add the meaning of “can” and “can't.” (For the following example you need to know **wàiwén**, “foreign language,” and **bù guǎn**, “no matter.”)

Gāng xué yìzhǒng wàiwénde shíhòu, bù guǎn tīngdemíng-bai tīngbumíngbai, duō tīng duì nǐ yíding yǒu hǎochù.

When you're just beginning to study a foreign language, it's good for you to listen a lot whether you understand or not.

tímu: This noun has three commonly used meanings: (1) “topic, subject,” (2) “title,” and (3) “question, problem” (e.g., on a test or in an exercise).

Wǒmen jīntiān huàn yíge tán huàde tímu, tán yitǎn shēnghuó fāngmiànde shì.

Today let's change the topic of conversation and chat about things from daily life.

Zhèiběn shūde tímu shì Zhōngguó de Shèhuì.

The title of this book is Chinese Society.

Zuótiān kǎoshìde tímu nàme duō, wǒ zhēn bù zhīdao xiān zuò nǎige hǎo.

There were so many problems on yesterday's test, I didn't know which to do first.

Zhèiyangde tímu wǒ zài gāozhōng de shíhòu dōu zuòguo, xiànzài dōu wàngle.^a

I did this sort of problems when I was in senior high school, but now I have forgotten all about them.

^agāozhōng, “senior high, short for gāojí zhōngxué

Notes on №3

... yě hǎo, ... yě hǎo: This pattern can mean either (1) “whether... or...”

or (2) “both. . . and....“

Nǐ qù yě hǎo, bú qù yě hǎo, wǒ yíding qù.

Whether or not you are going, I'm going for sure.

Tā tīng yě hǎo, bù tīng yě hǎo, zǒng yǒu yìtiān tā huì míngbaide.

Whether he listens or not, there'll be a day when he understands.

Tā lái yě hǎo, bù lái yě hǎo, zánmen xiān chī fàn ba.

Whether or not he comes, let's start eating.

Nǐ qù yě hǎo, huòshì wǒ qù yě hǎo, zǒng děi yǒu yíge rén qù.

Whether you go or I go, somebody has to go.

In the review dialogue, you will see an and example of the second meaning, “both... and...”

Búguò wǒ xiǎng, dàlù yě hǎo, Táiwān yě hǎo, jǐshínián lái dōu yǒule hěn dàde gǎibiàn.

But I think that both the mainland and Taiwan have undergone big changes in the past few decades.

Zhōngguó rén yě hǎo, Měiguó rén yě hǎo, dōu yīnggāi bǎochí tāmen de wénhuà chuántōng.

Chinese people and American people should both preserve their cultural heritage.

cái: You've already seen **cái** in talking about TIME (“not until”) as in **Tā zuótiān cái lái de**, “He didn't come until yesterday.” Here you see another use of **cái**, “not unless.” It points out a NECESSARY CONDITION.

Zhèjiàn shì,	tā guǎn	cái xíng.
As for this matter,	(if) he takes care of it,	only in that case will it be okay.
“it won't be okay unless he takes care of this matter.”		

Here are other examples:

Shíge	cái gòu.
“No fewer than ten is enough.”	
Zhèiyang	cái hǎo.
“Only in this way is it good.”	
Piányi	wǒ cái mǎi.
“I won't buy it unless it's cheap.”	
Nǐ qù	wǒ cái qù.
“I won't go unless you do.”	
Zhèitào pánziwǎn yǒu kèrén lái	wǒ cái yòng.
“I don't use this set of dishes unless I have guests.”	

bǎochí: “to keep, to preserve, to maintain”

Yàoshi nǐ néng hǎochí měitiān jì sige xīn zì, yīnián kéyǐ jì yìqiān duō ge zì le.^a

If you can keep on memorizing four new characters a day, you'll be able to memorize over a thousand a year.

Zhōngguó shèhuì hěn duō dìfāng dōu bǎochí zhe lǎode fēngsú xíguǎn.

There are a lot of places in Chinese society which are still holding on to old customs and habits.

^aJi, “to remember,” can also mean “to commit to memory.”

Notes on №4

láodòngli: “work force,” literally “labor-power”

Fù nǚ zài nóngcūn shì xiāngdāng zhòngyàode láodòngli.

In rural areas, women are a very important source of labor.

Láodòngli may also be used to refer to able-bodied individuals who do manual labor:

A: Tāmen jiā yǒu jǐge láodòngli?

How many able-bodied persons are there in their family?

B: Yǒu sìge bàn láodòngli.

There are four and a half. (The half may be a child or an older person who cannot do as much work.)

néngli	ability	rénli	manpower
diànlì	electric power	tīngli	hearing ability
huǒli	firepower; thermal	shuǐli	water power, hydraulic
dòngli	motivating power, force, power, impetus, driving force		

yě jiù: “accordingly,” literally “also then” Other translations for this are “correspondingly,” “so.” The tone of jiù is often neutral.

Tā duì wǒ hěn bú kèqì, wǒ yě jiù bù gēn tā shuō huà le.

He was very rude to me, so I won't talk with him anymore.

Wǒ jiào ta bú yào bāng wǒ xǐ wǎn, tā yíding yào xǐ, wǒ yě jiù ràng ta xǐ le.

I told him not to help me wash the dishes, but he insisted, so I let him wash them.

Wǒ shì liǎngnián yīqián xuéde Zhōngwén kěshì yìzhí méi jīhuì shuō, yě jiù wàng le.

I studied Chinese two years ago, but I never had the chance to speak it, so I forgot it.

Wǒ xiǎng qù, kěshì méi biérén yào qù, yě jiù suàn le.

I wanted to go, but nobody else did, so I said the heck with it.

Wǒ gāng xué Zhōngwénde shíhou, hěn zhùyì fāyīn, shíjiān chángle yě jiù bù guǎn le.

When I first started studying Chinese I paid a lot of attention to pronunciation, but as time went on, I stopped paying attention to it.

hǎochù: “benefit, advantage” You may also hear hǎochù (Neutral-tone -chu). The phrase yǒu hǎochù means “to be advantageous, to be beneficial.”

Nǐ tiāntiān dōu hē jiǔ yǒu shénme hǎochù.

What good does it do you to drink every day.

Use the pattern **duì...yǒu hǎochù** for “to be good for..., to be of benefit to...”:

A: Yǒu rén shuō hē píjiǔ duì shēntǐ yǒu hǎochù.

Some people say that it is good for the health (body) to drink beer.

B: Bù yíding ba, wǒ yǒu xuěyā gāo, duì wǒ méi shenme hǎochù.

Not necessarily! I have high blood pressure. It’s not good for me.

Wǒmen yíkuàir niàn shū duì liǎngge rén dōu yǒu hǎochù.

It would be advantageous to both of us to study together.

Notes on №5

zài nàr xiě zìde nèige rén: “the person writing over there” Notice once again that the preferred word order is to put the specifier-number-counter between the modifying phrase and the noun.

Modifying phrase	Specifier-Number-Counter	Noun
xiě zìde	nèige	rén
hěn hǎo kǎnde	nèi sānge	nǚhár

It is also possible to put the **nèige** or **zhèige** at the head of the phrase (**nèige xiě zìde rén**) but especially in longer phrases it sounds better to keep **nèige** or **zhèige** close to the noun, as in the Reference List sentence above.

zhèng: “just, right, exactly, precisely.” Like other adverbs, **zhèng** is placed in front of a verb.

Wǒ zhèng yào zhǎo nǐ shāngliang zhèijiàn shìqing.

I was just looking for you to talk about this matter.

Nǐ chuān zhèige yánsè zhèng héshì.

This color is just right for you (to wear).

Wǒ yào kǎnde zhèng shì zhèiběn shū.

This is just the book I want to read.

Zuótiān lái kàn nǐde zhèng shì zhèige rén.

This is precisely the person who came to see you yesterday.

Zhèng shì yīnwei zhèige, tā cái zǒu le.

That's precisely why he left.

Jiù shì is more colloquial than zhèng shì. For 5B, you could also say Jiù shì tā

Notes on №6

gōngshāngyè: “industry and commerce” This is a compound of **gōngyè** “industry” and **shāngyè**, “commerce.” **Gōngyè** and **nóngyè** can also combine as **gōngnóngyè**, as in **gōngnóngyè shēngchǎn**, “industrial and agricultural production.”

fādá: “to be developed, to be well-developed; to be prosperous, to be flourishing” This is an adjectival verb, that is, it describes a state or condition. A literal translation of the Reference List sentence above might be: “(For) industry-commerce to be flourishing, there is what benefit?” In addition to describing industry, **fādá** can be used to describe a person’s muscular build or a developed country.

Zhèige guójiā hěn fādá.

This country is very prosperous.

Tāmen nàrde wénhuà hěn fādá.

The culture there is very developed.

Don’t confuse the state verb **fādá** with the action verb **fāzhǎn**, which can take an object, e.g., **fāzhǎn nóngyè**, “to develop agriculture.”

náli dōu...: “everywhere” Here you see another example of a question word (here **náli** “where”) used to mean “every...” or “any...” In order to get such a meaning, you must use **náli** (or **shéi**, **shenme**, etc.) before **dōu** or **yě**. Notice that the question word can come in various places in the sentence.

Q: Tā xiàtiān xiǎng qù shénme dìfang?

Where is he going this summer?

B: Tā shénme dìfang dōu bù qù.

He is not going anywhere.

Q: Shéi yào qù nèibiānr kāi huì?

Who is going to the meeting there?

A: Shéi dōu qù.

Everybody is going.

Zěnmē zuò dōu bù xíng.

Any way you do it, it Just doesn’t work.

tóngyì: “to agree, to consent; agreement, consent” As a verb, the meaning of **tóngyì** is the same as in English. But there is a difference in how you say WHO it is you agree with. In Chinese, you don’t agree with a person; you agree with an idea, opinion, statement, etc. In sentence 6B, the object **zhèi yìdiǎn** is up front in the sentence. Notice the placement of the object in the sentences below.

Tāde xiǎngfa nǐ tóngyì ma?

Do you agree with his opinion?

Wǒ tóngyì tāde kànfā.

I agree with him (his ideas).

CAUTION: Often speakers of English want to say **gēn...tóngyì** because we say “agree with...” in English, but there is no such form in Chinese. Instead, use the last example above. **Tóngyì** may also be directly followed by a clause, as in

Tā bù tóngyì tāmen jiēhūn.

He doesn't approve of (OR won't agree to) their getting married.

As a noun, **tóngyì** means “agreement” or “consent.”

Wǒmen xūyào tāmen de tóngyì cái néng zuò zhèjiàn shì.

We need their consent before we can do this.

Notes on №7

This exchange illustrates that old ways of thinking persist in China today. Although in urban areas an increasing number of women are self-sufficient, great variations in social and economic conditions are starkly obvious in a comparison of city and country life.

zǎohūn: “early marriage” This can refer to two different things, sometimes causing confusion.

First, it refers to the Chinese practice of marrying a young girl off long before she was an adult in order to bring some money into her parents' home and to add to the number of able-bodied workers in her in-laws' home. Her “husband” was also very young—as young as twelve to fourteen years old, and often younger than she.

Second, these days **zǎohūn** can simply mean marrying at a somewhat younger age than is normally expected. This is the meaning in exchange 7.

Èrshísìsuì jiēhūn zěnmē néng shuō shì zǎohūn?

How can you say getting married at twenty-four is early marriage?

Zhōngguó guòqù dàduōshù rén dōu zǎohūn.

In the past most people in China married at an early age.

sǐ: “to die” This is a process verb, like **bìng** “to become ill, to get sick,” and therefore corresponds to the English “to become dead” rather than “to be dead.” **Sǐ** is a process verb; it describes an instantaneous change of state. In English one can say of a person with a terminal illness that he “is dying,” but this cannot be translated directly into Chinese. Rather, one must say **Tā kuài (yào) sǐ le**, “He is about to die,” or **Tā huóbuliǎo duō jiǔ le**, “He won't live much longer,” or **Tā huóbucháng le**, “He hasn't long to live.”

Tīngshuō Lǎo Liūde fùqīn sǐ le.

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

The verb **sǐ** is not usually negated with **bù**, but rather with **méi** or **hái méi** (even when it corresponds to English “to be dead”).

Nèi shíhòu, tā fùqīn méi sǐ, kéyǐ chángcháng zhàogu tā.

At that time, his father was alive, and was able to take care of him.

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

Zhèi shì yítiao sǐ yú.

This is a dead fish.

Zhèitiao yú shì sǐde.

This fish is a dead one OR This fish is dead.

Sǐ may be considered blunt and uncouth or inauspicious when used for people. To be respectful, use **guòqu le**, “passed away,” or **qùshì le**, “eft the world.” Sometimes you can avoid saying **sǐ** by using **hái zài** or **hái huózhe**, “still living,” e.g., **Nèi shíhòu tā yéye hái zài/hái huózhe**, “At that time, his grandfather was still living.” (See Notes on No. 15-)

In some parts of traditional China, the usage of **sǐ** was affected by superstition. This is especially true in Taiwan. Even today, during the lunar New Year holidays, some traditionalists take pains to avoid uttering **sǐ**, “to die,” lest they be plagued by bad luck and death in the clan for the next twelve months.

In Taiwan, the superstition extends to the similar-sounding word **sì**, “four.” Some hospitals have no fourth floor; **sìlóu**, “fourth floor,” could too easily become **sǐlóu**, “death floor,” in rapid speech. For a similar reason, some motorists refuse to drive cars with license plates hearing the number 4.

And if money is given as a wedding present, the figure must not contain the number 4, or the donor would be guilty of wishing death on the couple.

zhàogu: “to look after, to take care of; care” **Yǒu zhàogu** can mean “to be well taken care of, to receive good treatment.” (For the first example, you need to know that **yòuéryuán** means “kindergarten.”)

Háizimen zài jiāli bǐ zài yòuéryuánli yǒu zhàogu.

The children get better care at home than they would at kindergarten.

Tā yíge rén zài jiā, méiyǒu zhàogu bù xíng.

With his being all alone at home, it won't do for him to be without care.

Tā bìngde hěn lihai, xūyào tèbié-(de) zhàogu.

He is very ill and needs special care.

Tāde háizi duì tā hěn hǎo, tāde shēnghuó yǒu zhàogu.

His children are very good to him; his daily needs are well taken care of.

Notes on №8

duōshù(r): “majority, most,” literally, “the larger number” **Dàduōshù(r)** is “the great majority.” In many instances, there isn’t much difference in meaning between **duōshù** and **dàduōshù**. **Duōshù** can be used to modify a noun, as in **duōshùdǎng**, “the majority party,” or **duōshù mínzú**, “majority nationalities.” [The opposite of **duōshù** is **shǎoshù**, “minority.” See Traveling in China module, Unit 1.]

bú shi: “it is not the case that” To translate the subject “not many people” into Chinese, you need to use a verb (**shi** or **yǒu**). You can’t put **bù** directly before **hěn duō rén**. Other examples:

Nèige dìfang, bú shi nǐ xiǎng qù jiù kéyì qù(de), nǐ děi xiān dédao tóngyì.

You can’t go there any time you want You need to get approval first.

Bú shi wǒ bú yuànyì gēn nǐ jiéhūn , shi wǒ fùmǔ bù tóngyì.

It’s not that I don’t want to marry you; it’s that my parents don’t approve.

dé: “to get, to receive” **Dé** is much more limited than English “to get.” Use **dé** only for passively receiving a prize, a degree, a grade, and the like. (For these examples, you need to know **kǎoshì**, “test”; **yōu**, “excellent” Fused in mainland schools like the grade “A” in the U.S.!: **fēn**, “points”; **jiǎng**, “prize”; **shuósì**, “Master’s degree.”)

Zuótiānde kǎoshì wǒ déle ge “you.”

I got an “A” on yesterday’s test.

Tā déle yībǎi fēn.

He got 100 (points).

Shéi dé jiǎng le?

Who won the prize?

Tā shi nǎinián déde shuósì?

What year did he receive his Master’s degree?

Dè is also used for “contracting” diseases. (in the second example, **lánwěiyán** is “appendicitis.”)

Tā dé bìng le, bù néng qù le.

He came down with something and cannot go.

Tā déle lánwěiyán, děi mǎshàng kāi dāo.

He got appendicitis and had to be operated on immediately.

dédao: “to receive, to get, to gain, to obtain” Add the ending **-dào** to the verb **de** to get the meaning of successful obtaining (cf. **jièdao**, “to successfully borrow,” in Unit 1).

Tā dédao hùzhào yǐhòu mǎshàng jiù zǒu le.

He left immediately after getting his passport.

Tā gēn ta jiēhūn, jiù shì xiǎng dédao tāde qián.

He only married her to get her money.

Hěn duō rén débudào zìyóu.

Many people are unable to obtain freedom.

Tā cóng zhèli débudào shenme hǎochù.

He won't be able to gain anything from this.

“To get” in English often means to actively seek to obtain a thing. In those cases, do not use **dé(dào)**. Use such verbs as **ná/nádào/nálai**, **zhǎo/zhǎodào/zhǎolai**, **nòngdao/nònglai**, or a more specific verb such as **mǎi**, **yào** (“to ask for”), **jiè**; and **qǐng(lai)** or **jiào(lai)** for “getting” people.

Notes on №9

wèile: “in order to, for the purpose of, for the sake of.” A phrase with **wèile** may come at the very front of the sentence or after the subject.

Tā wèile yào dào Zhōngguó qù gōngzuò, suóyì xiànzài zài xué Zhōngwén ne.

Because he wants to go to China to work, he is studying Chinese now.

Wèile kàn diànyǐng, tā méi qù shàng kè.

He didn't go to class so he could go see a movie.

Wèile may also come after **shi**:

Zhèjiàn shì dōu shì wèile tā.

This was done all for him.

This prepositional verb covers a range of meanings falling under the categories of (1) benefit, (2) purpose, or (3) motive. It is sometimes hard to pinpoint exactly which of these meanings is the one expressed by a particular sentence.

- Benefit, sake

Wǒ wèile tā cái lái.

I came only for his sake.

Wǒ wánquán shì wèile nǐ.

I am (doing this) entirely for your sake.

- Purpose, goal

Wèile qián, tā shénme dōu zuǒdechūlái.

For money, he is liable to do anything
Wèile mǎi zhèiběn shū, tā quèliè liúgè shūdiàn.
He went to six bookstores in order to get this book.
Nǐ pǎo zhème yuǎnde lù, jiù shì wèile nà zhèizhāng piào?
You came all this way just to get that ticket?
Wèile bǎochí niánqīng, tā yòng niūnǎi xǐzǎo.
She washes with (cow's) milk to preserve her youth.

Wèile yào is a common combination which often means the same as wèile:

Wèile yào qù kàn péngyou, jīntiān wǒ děi zǎo yidiǎnr xià bān.
In order to go visit a friend, I have to leave work a little early today.
Wèile yào niàn shū, wǒ zhèige Xīngqītiān bù chūqu le.
I'm not going out this Sunday so that I can study.
Wèile bú yào tài lèi, wǒ měitiān dōu zuǒ chē shàng bān.
In order not to get too tired, I take the bus to work every day.
Wèile néng dúlì shēnghuō, tā hěn zǎo jiù líkāi fùmǔ le.
In order to live independently, she left her parents very early.

- Motive or reason for some act, thought, or feeling

Wèile zhèijiàn shì, wǒ juéde hěn bù hǎo yìsi.
I feel very embarrassed about (because of) this matter.
Wèile zhèijiàn shì, tā yíyè dōu shuìbuzháo jiào.
He couldn't get to sleep all night on account of this matter.
Wǒ jiù shì wèi(le) zhèijiàn shì lái de.
I have come precisely because of this matter.
Jiù wèi(le) zhème yidiǎnr shì, nǐ jiù shēngqì la?
You got angry over such a small thing?

Even though you will find that wèile is sometimes idiomatically translated as “because,” as in these last examples, it is still not completely a synonym of yīnwèi. When you want to say “because,” you should use yīnwèi. When you want to say “for the sake of” or “for the purpose of,” use wèile.

Notes on №10

fēngsú: “custom” The definition of **fēngsú** in a Chinese dictionary reads: “the sum total of etiquette, usual practices, etc., adhered to over a long period of time in the development of society.” Compare this with **xíguàn**: “behavior, tendency or social practice cultivated over a long period of time, and which is hard to change abruptly.” Notice that **xíguàn** may refer to the practices or habits of either an individual or a community, whereas **fēngsú** refers only to those of a community.

Guòqù Zhōngguó yǒu zǎohūnde fēngsú.

In the past China had the custom of early (child) marriage.

hòulái: “afterwards, later” Both **hòulái** and **yǐhòu** are time nouns which can be translated as “afterwards” or “later.” But there are differences between them:

1. Differences in patterns: **Yǐhòu** can either follow another element (translated as “after...”) or it can be used by itself.

Tā lái le yǐhòu, wǒmen jiù zǒu le.

After he came, we left.

Yǐhòu tā méiyǒu zài lái guo.

Afterwards, he never came back again.

Hòulái can only be used by itself.

Hòulái tā jiù shuì jiào le.

Afterwards he went to sleep.

2. Differences in meaning: Both **yǐhòu** and **hòulái** may be used to refer to the past. For example, either **yǐhòu** or **hòulái** may be used in the sentence:

Kāishǐde shíhou tā bù zhīdào zěnme bàn, kěshì hòulái/yǐhòu xiǎngchūle yíge hǎo bànfǎ

In the beginning, he didn't know what to do, but later he thought up a good way.

But if you want to say “afterwards” or “later” referring to the future, you can only use **yǐhòu**. When it refers to the future time, **yǐhòu** can be translated in various ways, depending on the context:

Yǐhòude shíqing, děng yǐhòu zài shuō.

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

Yǐhòu nǐ yǒu kòng, qǐng chánglái wán.

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

Wǒ yǐhòu zài gàosu nǐ.

I'll tell you later on.
Tāde hāizi shuōle, yǐhòu tā yào gēn yíge Riběn rén jiéhūn.
His child said that someday, he wants to marry a Japanese.

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

Tā zhǐ xiěle yībēn shū, yǐhòu zài méi xiěguo.
He only wrote one book, and hasn't written any since (if he is still alive)
OR
He wrote only one book, and after that never wrote another. (if he is dead)

gǎibiàn: “to change; change”

Wǒ bù míngbai tā wèishénme háishi bù néng gǎibiàn tāde guānniàn.
I don't understand why he still can't change his ideas (way of thinking).

Biàn, which you learned in Unit 3, can be used only as a verb, not as a noun. **Biàn** and **gǎibiàn** may be interchangeable in a small number of contexts, but there is an essential difference between them: **Biàn** is a process verb, “to become different,” and **gǎibiàn** is an action plus process, “to alter in such a way as to become different.” This can cause English-speaking students confusion because the English verb “change” covers both these meanings. Here are some examples:

Tāde xiǎngfǎ biàn le.
His way of thinking changed (became different).
Wǒmen yīnggāi gǎibiàn zhèige qíngkuāng.
We should change this state of affairs (alter this state of affairs so that it becomes different).

Notes Additional Vocabulary

láodòng: The verb “to do physical labor, to labor, to work” or the noun “physical labor, manual labor.”

shēngchǎn láodòng	productive labor
láodòng shōurù	income from work

huó: “to live” **huó**, **shēnghuó**, and **zhù** may all be translated as “to live” but actually have different meanings. **Huó** basically refers to the body's having life or breath, and is the opposite of **sǐ**. **Shēnghuó** emphasizes day-to-day living; it is used mostly when describing the needs or quality of daily life. **Zhù**

is used to talk about residence in a particular place, either as one's home, or temporarily (**zhù lǚguān**, “to stay at a hotel,” and **zhù yuàn**, “to stay in the hospital”).

Yú zài shuǐlǐ cái néng huó.
Fish can live only in water.
Nèige dìfāngde rén kěyǐ huó dào hěn lǎo.
The people there live to be very old.
Tā huóde hěn cháng.
He had a long life.
Tā dàgài huóbucháng le.
He probably won't live much longer.

Huó often means “to live” in the sense of to survive.

Tā jìn yīyuànde shíhòu, shéi dōu xiǎng tā bù néng huó le, kěshì tā yòu huóle yìnián cái sǐ.
When he went into the hospital, no one thought he could live (survive), but he lived another year before he died.

Huó can modify a noun directly, for example, **huó yú**, “live fish,” **huó rén**, “living person.” But to say, “is he alive?” you must use **huó** with the ending **-zhe**: **Tā huózhe ma?**

Huó can also mean “movable, moving,” as in: **huózi**, “movable type”; **huóyè**, “loose-leaf” [**huóyèjiāzi** is “loose-leaf binder”!]; **huóshuǐ**, “flowing water.”

xíguàn: As a noun, this means “habit” or, in a more general sense, “custom, usual practice.”

Tǎng zài chuángshàng kàn shū shì yíge bù hǎode xíguàn. ^a
It's a bad habit to read in bed.
Wǒ yǒu zǎo qǐde xíguàn.
I'm an early riser. (Lit., “I have the habit of getting up early.”)
Tàitai bù xǐhuan tā xiānsheng bànàyè yīhòu cái huí jiāde xíguàn.
The wife doesn't like her husband's habit of not coming home until after midnight.
Zhèige jùzi bù zhīdào wèishenme zènme shuō, zhèi jiù shì wǒmende xíguàn.
I don't know why this sentence is said this way. It's just the way we say it.

^achuáng, “bed”

As a verb, **xíguàn** means “to get/be used to, to become/be accustomed to”:

Jīntiān shì wǒ dìyītiān dài yǎnjìng, wǒ hái méi xíguàn. Wǒ xīwàng hěn kuài jiù kěyǐ xíguàn le.
--

Today is my first day wearing glasses and I'm not used to them yet. I hope I can get used to them quickly.

Wǒ hěn bù xíguàn chī zhèrde fān.

I'm not at all used to the food here.

Wǒ yījīng xíguàn zhème zuò le, hěn nán gǎi.

I'm already used to doing it this way It's very hard to change.

tīng: This word, which you already know as “to listen,” can also mean “to heed, to obey” someone’s suggestions, directions, or orders.

Tā shuōde yǒu dàolǐ, nǐ yīnggāi tīng tāde huà.

What he says makes sense. You should listen to him (do as he says).

Wǒ gàosu tā yīnggāi zhèiyang zuò, tā bù tīng.

I told him he should, do this, but he wouldn't listen.

Hǎo ba, tīng nīde.

Okay, I'll do as you say. (**nīde** is short for **nīde huà**.)

Unit 6 Politics and Culture

Introduction

Grammar Topics covered in this unit

1. -de huà, “if,” “in case.”
2. -Choosing between -guo and -le.
3. More on zài, “in the midst of.”
4. Bù guǎn... , “no matter.”
5. Nǎr used in rhetorical questions to make a denial.
6. Reduplicating adjectival verbs for vividness.
7. Qù and lái expressing purpose.
8. (Amount of time) lái, “in the past...,” “over the past...”

Functional Language content in this unit

1. Requesting to speak with someone.
2. Making a comment in order to verify a piece of information.
3. Expressing that you are disturbed by a troublesome circumstance.
4. Expressing scandalized disapproval.

References

Reference List

Vocabulary

ài	爱	to love
àishang	爱上	to fall in love with
bǎohù	保护	to protect
bù guǎn	不管	no matter (what, whether, etc.)
bú xiàng huà	不象话	to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)
cānjiā	参加	to participate in, to take part in, to Join, to attend
chéngshì	城市	city; urban
dǎng	党	(political) party
dǎ zì	大字	to type (on a typewriter)
-de huà	的话	if; in case; supposing that
duǎnpiān	短篇	short (stories, articles)
értóng	儿童	child (formal word)
fēn	分	to divide, to separate, to split
fēnkāi	分开	to separate, to split up
gànbu	干部	cadre
Gòngchǎndǎng	共产党	the Communist Party
gùshi	故事	story
hèn	恨	to hate, to loathe, to detest (a)
Hóngwèibīng	红卫兵	Red Guard; the Red Guards
jiārù	加入	to join
jiěfàng	解放	to liberate, to emancipate; liberation
jièyì	介意	to mind, to take offense
jíjí máng máng	急急忙忙	in a big hurry
jímáng	急忙	to be hasty, to be hurried
...lái	。。。来	for the past...(amount of time)

lǐngdǎo	领导	to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre
nóngcūn	农村	country, rural area; rural;village
rù	入	to enter; to Join
rù Tuán	入团	to Join the Communist Youth League (Gòngqīngtuán or Gòngchǎnzhǔyì Qīngniántuán)
-shang	上	verb ending indicating starting and continuing
shàng xué	上学	to go to school; to attend school
shìjiè	世界	world
shìjièshàng	世界上	in the world, in the whole world
shíxíng	实行	to practice, to carry out, to put into effect, to implement
-tuán	团	group, society
Tuán	团	the (Communist Youth) League
-xià	-下	under
xià qí	下棋	to play chess
yuányīn	原因	reason, cause
zhèngcè	政策	policy
zhèngfǔ	政府	government

Reference Notes

Notes on №1

gùshi: “story,” only in the sense of a short, fictional tale. Remember that another word you have learned, **xiǎoshuō**, can also be used for “story” in the sense of a literary work. Also take special note that a news “story” should be translated as **xīnwén** (NOT **gùshi**).

“To tell stories” is **jiǎng** (OR **shuō**) **gùshi** (don’t use the verb **gàosu**).

Nǐmen zhè yǒu shénme értóng gùshi ma?

Do you have any children’s stories here? (in a bookstore)

Zhèipiān gùshi xiěde zhēn hǎo.

This story is very well written.

Gùshi may take as a counter either **-ge**, **-duàn**, or **-piān** (for written stories).

-de huà: “if,” “in case,” or “supposing that” Used at the end of a clause which tells a hypothetical situation, often in combination with another word for “if” (**yàoshi**, **rúguǒ**, etc.) earlier in the same clause.

Yàoshi nǐ bú qùde huà, wǒ yě bú qù.

If you don't go, I won't go.

Chī fàn chībǎo le, yàoshi zài chī de huà, dùzi jiu bù shūfu le.

If you eat more after you're already full, your stomach won't feel well.

Wǒ qīlai tài zǎode huà, wǒ jiù huì juéde lèi.

If I get up too early I feel tired.

Yào shì wǒde huà, wǒ bú nàme zuò.

If it had been me, I wouldn't have done it that way.

xià qí: “play chess” This is actually a general word for several different kinds of chess or other board games. [Specific names do exist for each game: **xiàngqí**, “Chinese chess”; **tiàoqí**, “(the Chinese form of) checkers”; **wéiqí**, “go” (a board game); **guóji xiàngqí** (PRC) or **xīyáng qí** (Taiwan), “international or Western chess”; etc.

Nǐ gēn shéi xià qí?

Who did you play chess with?

Tā xià qí xiàde hěn hǎo.

He plays chess very well.

Notes on №2

jiěfàng: “to liberate, to emancipate; liberation” This word is applied in Communist ideology to the overthrow of what is considered “reactionary” rule. In China today **jiěfàng** may be used to refer to the actual occupation of an individual area by Communist forces at any time from 1945 up until 1950 (when the administrative authority of the Communist government had finally extended throughout the mainland and **Hǎinán** Island). For example, if someone says

Wǒmen zhèige dìfāng jiěfàngde wǎn.

Our area was liberated late (in the revolution).

this means that Communist forces reached their area at a late date (perhaps in late 1949 or early 1950). **Jiěfàng** may also be used to refer to the end of “China’s War of Liberation,” marked by the official proclamation of the People’s Republic of China on October 1, 1949. For example:

Jiěfàng yīhòude jǐnián, wǒ zhù zai Shànghǎi.

For the first few years after liberation I lived in Shànghǎi.

Gòngchǎndǎng: “the Communist party,” literally “share-property party” In a mainland China context, the Communist party is often referred to simply as **Dǎng**, “the Party.” The official name is **Zhōngguó Gòngchǎndǎng**, “Chinese Communist Party (CCP).”

zhèngcè: “policy” (especially of a government)

Zuijīnde zhèngcè gǎibiàn le. The (government’s) policy has changed recently.

Notes on №3

rù: “to enter” Rù is most often used in literary Chinese. In the spoken language, it is mainly used in a handful of set phrases like **rù xué**, “to enter school, to start school,” or **rù yuàn**, “to be hospitalized.” Otherwise, “to enter” is expressed by the verbs **jìn**, **jìnlai**, or **jìnqu**.

In the set phrases **rù Tuán**, “to join the Communist Youth League,” and **rù Dǎng**, “to Join the Communist Party,” **rù** is actually short for the verb **jiārù** (No. 14 on the Reference List), which means “to join” an organization.

Tuán: “the League,” short for **Zhōngguó Gòngchǎnzǔyì Qīngniántuán**, “China Communist Youth League,” also abbreviated as **Gòngqīngtuán**. This is a nationwide organization for working youth and students between the ages of fourteen and twenty-five. Its aim is to cultivate members’ political awareness and their cultural and scientific knowledge.

The League’s history goes back to 1922, but its name, goals, and influence have changed over the years. During the Cultural Revolution, the functions of the League were largely taken over by the Red Guards (see note on next page), but in 1973 the League began to recover its former influence.

Today, the League organizes political study sessions as well as educational and recreational activities at schools, universities, factories, and other places of work. The League also provides leadership for the Young Pioneers (**Shàoxiānduì**), an organization for children from seven to fourteen.

The connection between the Communist Party and the League is a close one, although the League is independently organized and has its own central committee with a national congress that meets periodically.

Policy leadership for the League comes from the Youth Department of the Communist Party Central Committee. By no means do all League members go on to become Party members, but leadership experience in League activities makes many likely candidates for later Party membership.

cānjiā: “to Join; to participate in, to take part in; to attend” **Cānjiā** refers to the action of joining a group or joining in an activity. It also means “to participate” or “to take part in.” **Cānjiā** is also the word to use for “to attend” a meeting, convention, or other gathering (but not a play, film, or other non-participatory event).

Zhōngguó cānjiā Shìjiè Yínháng le.

China has Joined the World Bank.

Wǒmen jìhuà xià xīngqī kāi ge wǎnhuì, nǐ xiǎng bu xiǎng cānjiā?^a

We’re planning to have an evening party next week. Would you like to join in?

Dàjiā dōu yīnggāi cānjiā láodòng.

Everyone should participate in (physical) labor.

Tā cānjiāle yíge xùnliànbān.^b

He is attending a training class OR He attended a training class, (depends on context)

Wǒ yào qù cānjiā míngtiān xiàwude huì.

I'm going to attend the meeting tomorrow afternoon.

^awǎnhuì, “evening party”

^bxùnlìānbān, “training class”

rùguo Tuán, cānjiāguo Hóngwèibīng: You were introduced to the marker **-guo** in the Biographic Information module, with sentences like *Nǐ cóngqiān láiguo ma?*, “Have you ever been here before?”

You also saw that **-guo** can provide by itself the meaning of “ever”: *Tā qùguo Zhōngguó ma?*, “Has he ever been to China?” In exchange 3, the speakers use **-guo** with the meaning of “ever” having done something.

Why use **-guo** and not **-le** in these sentences? A helpful rule of thumb is to use **-guo** in Chinese when you would say “ever” in English. But **-guo** and “ever” do not always correspond; as you can see in sentence 3B, the English does not contain the word “ever.”

The reason speaker B decided to use **-guo** there rather than **le** is that he knows *Lǎo Wáng*'s son is no longer in the Red Guards. Using **-guo** rather than **le** implies that the Joining (*cānjiā*) was later undone—that the son is not a Red Guard now.

The verb *cānjiā* tells an action that results in a new state: the action of joining results in the state of being part of something. Similar verbs include *zuò*, “to sit,” (the action of sitting results in the state of being seated) and *chuān* (the action of putting on clothes results in the state of the clothes being on).

Process verbs as well show the change from one state to a new state, like *bìng* (to go from wellness to sickness), *dào* (to go from not being here to being here). When **-guo** is used with these kinds of verbs it often implies that the resulting state is no longer in effect.³

Hóngwèibīng: “the Red Guards,” lit., “Red Guard-Soldiers” It was in *Běijīng* in 1966 that middle school and college students first began to form groups calling themselves *Hóngwèibīng*.

At that time CCP Chairman *Máo Zédōng* had been trying with little success to stir up a mass movement against “revisionist” elements in the Chinese Communist Party, and to infuse the country with a new revolutionary spirit. The newly formed Red Guard groups first directed their efforts at reactionary leaders in the schools.

After *Máo* publicly expressed his support for the Red Guards, their movement quickly grew into a major force in the first stage of the Cultural Revolution. Their opposition to *Lǐú Shàoqí*, then Chairman (head of state) of the PRC, was instrumental in his downfall. Before long, groups of Red Guards were crisscrossing China by train, bus, any means of transportation—many on foot—to spread the concepts of the Cultural Revolution.

The scale of these excursions is difficult to imagine; Red Guards, other student groups, and tagalongs—altogether millions of young people—were to be seen everywhere, bringing *Běijīng*'s political movements to the rest of the country.

After their inception, the thousands of Red Guard groups nationwide had difficulty forming a cohesive organization, and after the first three years of the Cultural Revolution (1966 to 1968) their power began to wane. They remained a prestige group, however, until their official abolishment in 1978.

Outside observers, as well as many Chinese, had mixed opinions of the Red Guards. That they were a major force in stirring the country to join in the movements of the time is beyond question. But the zealous excesses and cruelties of many Red Guards toward people of “undesirable” political or family backgrounds are equally well known.

³**Guo** may also be used when the speaker does not know for sure whether the state is still in effect. But do not use **-guo** when you know for sure that the state is still in effect. For example, if you know that a person has come here and is still here, you can only say *Tā lái le*.

Notes on №4

ài: “to love” (state verb)

Wǒ xiǎng tā shì zhēnde ài nǐ.

I think she really loves you.

Tā yòu ài xuéxí, òu ài láodòng, shì ge hǎo tóngzhì.

She loves study and loves physical labor. She is a good comrade.

Ài can also mean “to like, to be fond of” a food, hobby, sport, activity, as in the following examples: etc. It is usually used before a verb, as in the following examples:

Wǒ zuì ài chī tángcù páigǔ le!

I just love sweet and sour spareribs!

Tā zhēn ài jiǎng huà.

He really loves to talk.

A: Nǐ ài kàn diànyǐng ma?

Do you like to go to the movies?

B: Bú ài.

No.

Wǒ fùqin ài xià qí.

My father is fond of (playing) chess.

àishang: “to fall in love (with someone)”

Zài zhèige xuéxiào shàng kè yíge yuè yǐhòu, tā jiu àishang tāde Zhōngwén lǎoshī le.

After attending classes at this school for one month, he fell in love with his Chinese teacher.

Cóng dìyīcì kànjian ta, wǒ jiu àishang ta le.

I fell in love with her right from the first time I saw her.

Wǒ zhīdao nǐ bú ài wǒ le, xīhuanshang Wáng Cheng le.

I know you don't love me anymore; you've taken a liking to Wáng Chéng.

Particularly in Beijing speech, the ending **-shang** added to some verbs has the meaning of starting and then continuing, “to set about (doing something), to fall into the habit of (doing something), to take to (doing something).”

Tāmen yòu xiàshang qí le.

They have started to play chess again OR They're back playing chess again.

Nǐ yòu chōushang yān le?!^a

You're smoking again?!

Rénjia shuì jiào le, nǐ zěnmē chàngshang gē le?^b

There are people trying to sleep. What are you doing singing?!

^a chōu yān, "to smoke"

^b chàng gē, "to sing (songs)" (a verb plus general object, like niǎn shū)

Kànshang means "to take a fancy to, to settle on":

Wǒ kànshang nèizhǒng chē le, dèng wǒ yǒule qián wǒ yíding mǎi yiliàng.

I've taken a fancy to that kind of car. When I have money I'll certainly "buy one.

àishang Xiǎo Wáng le: A new-situation le is extremely common when presenting an event as "hot news," as the speaker does in this sentence. Hot news should, after all, be presented to the listener as something he doesn't already know—as a new situation. (For the second example you need to know zǒngtǒng, "president," and fǎngwèn, "to visit.")

Wǒ zhǎodào yige xīnde gōngzuò le!

I've found a new job!

Jīntiān bàozhǐshàng shuō Měiguó zǒngtǒng yào dào Zhōngguó lái fǎngwèn le.

It says in today's paper that the president of the U.S. is going to come visit China!

Of course, this le is sometimes optional. It may be omitted in the above two examples, but not in sentence UA.

hèn: "to hate," only in the literal meaning of "to loathe, to detest, to have intense ill feelings toward"

Wǒ hèn nèiyijīā rén.

I hate that whole family.

Wǒ hèn ta gěi wǒ dàilaile nàme duō máfan.

I hate him for bringing me so much trouble.

Wǒ zuì hèn zuò zhèizhǒng shì.

I detest doing this sort of thing most of all.

"To hate" in the milder sense of "to dislike" or "to wish to avoid" is expressed in Chinese by other words. (For the last example below you need to know tǎoyàn, "to dislike, to be disgusted with.")

Zǎoshang wǒ zhēn bú yào qīlai.

I hate to get up in the morning.

Zhèiyang máfan nǐ, wǒ zhēn bù hǎo yìsi.

I hate to put you to all this trouble.

Xiàng tā zhèiyangde rén méiyǒu yíge hǎo gōngzuò, tài kěxī le.

I hate to see someone like him without a good job.

Wǒ tāoyàn mǎi dōngxì.

I hate shopping.

Notes on №5

jièyì: “to take offense, to mind” This is mostly used when preceded by a negative word (bù or bié).

Wǒ shì shuōzhe wánrde, xīwàng nǐ bú yào jièyì.

I was kidding (when I said that). I hope you don't take offense.

A: Nǐ bú huì jièyì ba?

You don't mind, do you?

B: Bú huì.

No, that's all right.

Nǐ jièyì bu jièyì wǒ míngtiān dài ge péngyou qù cānjiā nǐde wǎnhuì?^a

Do you mind if I take a friend along to your party tomorrow night?

^awǎnhuì, “evening party”

dǎ zì: “to type” on a typewriter, literally “to hit characters.”

Tā dǎ zì dǎde hěn kuài.

He types very fast.

Zì here is a general object like huà in shuō huà. Speakers of English are often tempted to say dǎ zì zhèige for “type this,” but that is incorrect. To specify the thing which is typed, use dǎ without the word zì. Some verb endings, especially -chulai, are often used with dǎ:

Gěi wǒ dǎ yíxiàr (zhèige).

Type this for me.

Qǐng nǐ bǎ zhèifēng xìn dǎ yíxiàr.

Please type this letter.

Wǒ děi qù dǎ yīfēng xìn.
I have to go type a letter.
Nǐ dǎwán nàifēng xìn le ma?
Have you finished typing that letter?
Nàifēng xìn dǎchulai le meiyóu?
Has that letter been typed?
Wǒ bǎ zhèige dǎchulaile mǎshàng gěi nǐ sòngguoqu.
I'll bring this over to you as soon as I finish typing it.

Used as a noun, **dǎ zì** means “typing” (like the school subject):

Wǒ xuéguo dǎ zì.
I've studied typing.
Tā zài yíge zhōngxué jiāo Yīngwén dǎ zì.
She teaches English typing at a middle school.

Zì, by itself, may be used as follows:

Wǒ dǎcuòle yíge zì.
I typed a character (letter or word) wrong.
Zhèiběn shū, zì tài xiǎo.
The type is too small in this book.

zài dǎ zì: “He’s (in the midst of) typing” You first learned **zài**, the marker of ongoing action, in Meeting, Unit 2: **Tā zài kāi huì**, “He is (in the midst of) attending a meeting.” Use **zài** to specify that an action is in the midst of progressing or evolving.

Because **zài** denotes “continuing action,” it is used with action verbs, which indicate the event has duration. On the other hand, process verbs, which indicate simply a change of state, are not compatible with **zài**: **sǐ**, “to die,” **dào**, “to arrive,” **tíng**, “to (come to a) stop,” **qù**, “to go.”⁴

The verb **sǐ**, for example, describes the instantaneous transition from a living state to a dead state. It makes no sense to speak of being “in the midst of dying”; a person is either alive or dead.⁴ Likewise, you have either arrived (**dào**) or not; are either stopped (**tíng**) or still moving; are either gone (**qù**) or still present.

You can make **zài** negative with either **bù** or **méi**. Questions are usually best formed with **shì bu shì zài**; some speakers use you **méiyóu zài** or **zài bu zài**.

⁴In English, “He is dying” may look like an ongoing action, but it actually means “He is very near to passing from a living state to a dead state.” The passing itself is instantaneous. So to translate “He is dying” in Chinese, you have to rephrase the thought, e.g., **Tā kuài yào sǐ le**, “He is going to die soon”, or **Tā huóbùháng le**, “He won’t live long.”

Sentences with **zài** often end in **ne**, the emphatic marker of absence of change (see Unit U, Notes on No. 2).

Notes on №6

bú xiàng huà: “to be outrageous, to be ridiculous, to be absurd” Literally this means “doesn’t resemble speech.” As used today, **bú xiàng huà** may be applied not only to things which are said, but also to situations and people.

Zhèiyang zhēn bú xiàng huà, jiù yào qián bú zuò shì, zěnmē xíng!

This is outrageous! To just want money but not work. How can that do!

Bú xiàng huà, bǎ wūzi nòngde zhème luàn, yě bù shōushi shoushi.

This is too much! He made the room such a mess and doesn’t even straighten up.

Zhèige háizi yìtiān dào wǎn wánr, bú niàn shū, zhēn bú xiàng huà.

This child plays all day long and doesn’t study. He’s really too much.

bù guǎn: “no matter...” The first half of a **bù guǎn** sentence contains either

1. an interrogative word, e.g.,

Bù guǎn	shénme	No matter	what
	shéi		who
	shénme shíhou		when
	nǎr		where
	wèishénme		why
	zěnmē		how
	duōshǎo		how much
	duó lèi		how tired
	etc		

2. or (2) a clause expressing alternatives, e.g.,

Bù guǎn	tā qù bu qù	No matter	whether he goes or not
	shì bu shì zhēnde		whether it’s true or not

	tā shì Zhōngguó rén háishì Měiguó rén		whether he is Chinese or American
	jīntiān (háishi) míngtiān		whether it's today or tomorrow
			etc.

The last half of a **bù guǎn** sentence usually (not always) has **dōu** or sometimes **yě**.

Bù guǎn nǐ gěi duōshǎo qián, wǒ dōu (yě) bú mài.
No matter how much money you offer, I'm not selling it.
Bù guǎn nǐ xūyào shénme, tā nèr yíding (dōu) yǒu.
No matter what you need, he is sure to have it at his place. (Dōu is optional and yě is not used here.)
Bù guǎn xià bu xià yǔ, wǒ dōu qù.
Whether it rains or not, I'm going.

nǎr: Literally "where," used in rhetorical questions to make a denial. Compare this with **Náli!**, which you learned in the Biographic Information module to deny compliments.

A: Zhèixiē fāngzi dōu shì nǐde ma?
Do these houses all belong to you?
B: Nǎr a!
Heck no!
A: Tā dào nǎr qù le?
Where did he go?
B: Wǒ nǎr zhīdao!
How should I know! (MAY BE IMPOLITE)
A: Wǒ qù wèn ta.
I'll go ask him.
B: Tā nǎr zhīdao! (stress on "tā")
He doesn't know! (MAY BE IMPOLITE)
Sāndiǎn zhōng nǎr néng dào!
How could we possibly arrive by three o'clock!

értóng: “child” This is the word used in formal contexts. It usually refers to children under approximately ten years of age.

értóng wénxué
children’s literature
értóng yīyuàn
children’s hospital

Notes on №7

duǎnpiān: “short,” of written compositions. **Duǎnpiān xiǎoshuō**, “short story”?¹In China, the short story began to develop as a genre as early as the **Táng** and **Sòng** dynasties. In modern times, Chinese short story writers were greatly influenced by Western short stories.

nóngcūn: This has three main uses:

1. “country, rural area”;
2. “rural,” when used to modify a noun; and
3. “rural community, farm village” (counter: **ge**).

In mainland China, this third use is no longer common because of the reorganization of rural areas into communes, with village-sized units becoming production brigades (**shēngchǎn dàduì**).****⁵

In the Welfare module, you learned another word for “country, rural area”: **xiāngxià**. **Xiāngxià** and **nóngcūn** are comparable in meaning. **Xiāngxià** is chiefly a conversational word, however, rarely used in formal contexts. **Xiāngxià** may even be used in a disparaging manner; **nóngcūn**, being more neutral in connotation, cannot.

Tāmen Jiā zài nóngcūn.
Their home is in the country.
Nóngcūnde kōngqì bǐ chénglǐ hǎoduō le.
The air in the country is much better than in the city.
Tā māma cóng nóngcūn lái, dài lái hǎo duō xīnxiān jīdàn.
His mother came from the country and brought lots of fresh eggs with her.
Tā zài yíge nóngcūn(de) yīyuàn gōngzuō.
She works in a rural hospital.
Zhèige xuéxiàode xuésheng dōu dào nóngcūn cānjiā lǎodòng qu le.
The students of this school have all gone to the country to participate in labor.
Zhèige nóngcūn yǒu duōshǎo rénkǒu?

⁵The expressions **zhèige cūn**, “this village,” **wǒmen cūn**, “our village,” **nǐmen cūn**, “your village,” etc., are nevertheless still used in the PRC.

What is the population of this farm village? (not mainland, usage)

gànbu: Usually translated into English by the French word “cadre,” this word has two meanings in China.⁶ First, it can refer to full-time functionaries of the (usually central) Party or government.

Second—this is the sense of **gànbu** in sentence 7B—it can have the broader meaning of any person who has a leadership job. There are cadres in the army, factories, schools, communes, anywhere leadership positions exist.

It is always clear who is a **gànbu** and who is not; positions and people are well defined as cadre or not. **Gànbu** is contrasted with **qúnzhòng**, “the masses.”

For example, certain meetings may be attended by “cadres” but not by “the masses,” and certain documents are distributed to “cadres” of a certain level but not to “the masses.”

Most cadres are “not engaged in production” [**tuōchǎn le**], but some are “half released from production” [**bàn tuōchǎn**]. Very few are “not released from production [**bù tuōchǎn**]. In general, cadres’ salaries are higher than ordinary workers, and they have more privileges.

Lǎo gànbu is translated as “veteran cadre,” that is, a cadre from before liberation.

In the PRC, the English word “cadre” is usually pronounced “cah-der,” with the first syllable stressed.

Notes on №8

jíjímángmáng: “in a great hurry” This comes from a repetition of each syllable of the adjectival verb **jímáng**, which means “hasty, hurried.” **Jí** means “anxious” and **máng**, which you have learned as “busy,” here means “in a rushed manner.”

Many adjectival verbs may be reduplicated to make them more vivid. For example:

A: **Něige shì Chén Bīn?**

Which (of those people) is **Chén Bīn**?

B: **Gāogāode nège.**

The tall one.

A: **Něige gāogāode? Nǐ shì shuō hēihēi shòushòude nège?**

Which tall one? You mean the dark, thin one?

B: **Bú shì. Báibái pàngpàngde nège.**

No. The pale (light-complexioned), fat one.

Bǎobǎode means “very full”:

Wǒ chide bǎobǎode.

I’m very full.

⁶The word **gànbu** is also used in Taiwan, although not as frequently as on the mainland, to refer to people in positions of leadership in many kinds of organizations, especially government, the army, and large corporations.

Adjectival verbs of two syllables are reduplicated in an AABB pattern: repeat the first syllable twice and then the second syllable twice.

gāoxìng	becomes	gāogāoxìngxìng
píngcháng	becomes	píngpíngchángcháng
kèqì	becomes	kèkèqìqì

Adjectival verbs reduplicated this way can be used to modify nouns, as in

Tā jiù shì yíge píngpíngchángchángdèrén.
He is Just an ordinary fellow.

or to modify verbs, as in

Wǒmen kèkèqìqìde tántan.
Let's talk it over politely.
Tāmen gāogāoxìngxìngde zǒu le.
They left happily.

These reduplicated adjectival verbs are not made negative or used in a comparative sentence.

[zuò shénme qu](#): Literally, “you are going in order to do what?” [Qù](#) and [lái](#) may be used at the end of a sentence to show purpose: “go in order to...” or “come in order to...” Whether you choose [lái](#) or [qù](#) depends, in many cases, on the direction of the action; if the direction is towards “here,” use [lái](#), and if it is “away,” use [qù](#).

Wèn tā qu ba!
Go ask him!
Nǐ kuài máng qu ba!
Go about your business!
Wǒ kàn ni lái le.
I've come to see you.

Putting [qu](#) or [lái](#) before or after the verb phrase gives about the same meaning. In fact, in [Běijīng](#) speech, they may be used both before and after the verb phrase. The following three patterns are equivalent:

Nǐ qù wèn tā.	You go ask him.

Nī wèn tā qu.	
Nī qù wèn tā qu.	

Tā lái ná piào le.	He came (has come) to get the tickets.
Tā ná piào lái le.	
Tā lái ná piào lái le.	

Here are more examples:

Tā zuò shénme qu le?	What did he go to do?
Shuì jiào qu le.	He went to go to bed.
Huí jiā qu le.	He went to go home.
Xǐ yīfu qu le.	He went to do some laundry.
Nòng fàn qu le.	He went to get dinner ready.
Mǎi dōngxi qu le.	He went to do some shopping.

Sometimes there can be ambiguity about whether **qu** and **lái** are being used to express "purpose" or "direction." For example, the phrase **ná piào lái** means "bring the tickets here" if **lái** is a directional ending, but "come here in order to get the tickets" if **lái** indicates purpose.

shàng xué: This phrase means either "to go to school" in the sense of "it's eight o'clock, the children have already gone to school," or "to attend school," as in "I attended high school in Chicago." **Xué** is a general object like **shū** in **niàn shū**, "to study." You can replace it by a more specific object such as **xiǎoxué**, "elementary school," or **Jǐngshān Zhōngxué**, "Jǐngshān Middle School."

Tā shàng xué qu le.
He has gone to school.
Suīrán tā niánji dà le, kěshì tā hái xiǎng shàng xué.
Although he's old, he still wants to go to school.

Notes on №9

zhèngfǔ: "government" **Zhèng** originally meant "political affairs," and **fǔ** was the word for "government offices."

Tā zài Měiguó zhèngfǔ lì gōngzuò.

He works in the U.S. government.

Distinguish **zhèngfǔ** from **guójiā**, “the state.”⁷In PRC terminology, **guójiā** is the entire organization by means of which the ruling class exercises its rule, including administrative bodies, the military, police, courts, and prisons. **Zhèngfǔ** refers to the administrative bodies of the state—for example, the State Council.

bǎohù: “to protect” from harm or loss, or “to safeguard”

huánjìng bǎohù

environmental protection

fùnǚ értóng bǎohù

woman and child protection

Cóng xiǎo jiù dèi bǎohù yǎnjīng.

One should protect one’s eyes from the time one is a child.

Ní kàn rénjiade chē bǎohùde duó hǎo, nǐde ne?!

Look at how well maintained his car is! But yours!

Wǒmen yīnggāi bǎohù guójiā cáichǎn.

We should protect state property.

Even before liberation, the Chinese Communists attempted to allay widespread fears that a Communist government would signal an end to private property by proclaiming **bǎohù rénmin cáichǎn** as an official policy.

shíxíng: “to carry out, to put into practice/effect, to implement” an idea, plan, policy, system, or program.

Zhèige jìhuà néng bu néng shíxíng hái shì ge wèntí.

Whether or not this plan can be implemented is still a question.

Xiàge yuè wǒmen yào kāishǐ shíxíng yìzhǒng xīnde kǎoshì bànfǎ.

Next month we are going to put a new method for testing into practice.

Notes on №10

lǐngdǎo: “to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre”

Tāde lǐngdǎo nénglì hěn qiáng.^a

⁷ Here we are not talking about **guójiā**’s other meaning, “country, nation.”

He has great leadership ability.

Tā nàme niánqǐng jiu lǐngdǎo nàme duō rén?

He is in charge of so many people at such a young age?

A: Nǐmende gōngzuò zuòde bú cuò.

You do your job well.

B: Nà dōu shì zhèngfǔ lǐngdǎode hǎo.

It's all thanks to the good leadership of the government.
(Lit., "That is all because the government leads well.")

Zhèijiàn shìqíng wǒmen děi wènwen lǐngdǎo.

We'll have to ask our leading cadres about this.

Tā lǐngdǎo zhèige gōngzuò, zhèijiàn shì yíding zuòbùhǎo.

If he directs this project, it surely won't be done well.

Gòngqǐ lǐngtuán lǐngdǎo Shàoxiānduì.

The Communist Youth League exercises leadership over (provides guidance for) the Young Pioneers.

^anénglì, "ability"; qiáng, "strong"

-xià: "under," used only after certain nouns. The ones you have learned so far in this course are lǐngdǎo, qíngkuàng, bāngzhù, zhàogu.

Zài zhèizhǒng qíngkuàngxià, zuì hǎo shénme dōu bú zuò.

In this kind of situation, it is best not to do anything.

shìjiè: "world."

Zhèige dìfang duì tā lái shuō hǎoxiàng shì yíge xīn shìjiè.

To him, this place seemed like a new world.

Tā duì dìsān shìjiè guójiāde zhèngzhì qíngkuàng yǒu xìngqù.

He is interested in the political situation in third world countries.

To say "in the world," use shìjièshàng. This is often equivalent to English "in the whole world."

Shìjièshàng méiyǒu yíge rén xiàng tā zhèiyang.

There is no one like him in the world.

Ruìshì hǎo zài shìjièshàng hěn yǒu míng.

Swiss watches are famous throughout the world.

Shìjiè can also be used to modify other nouns:

Zhōngguó shì Shìjiè Yínhángde chéngyuánguō.^a

China is a member country of the World Bank.

^achéngyuánguō, “member country”

Notes on №11

shínián lái: “for the past ten years” or “over the past ten years”

Shínián lái, wǒ xuéle hěn duō Yīngwén.

Over the past ten years, I’ve learned a lot of English.

Jǐnián lái wǒ dōu méiyǒu shōudào tāde xìn le.

I haven’t gotten any letters from her for the past few years.

Lái is usually used with a relatively long period of time, especially months or years. There are no definite rules for how long is “long,” but you would not, for example, use lái to say “for the last half hour” (which would be zhèi bàngè zhōngtóu).

The expression of time may be preceded by zhèi, “these,” for example, zhèi jǐnián lái, “for the past few years.”

chéngshì: “city” or “(comparatively large) town” Originally chéng meant a city wall and shì a “market.” (Shì is now also an administrative unit, as in Běijīng shì, “Běijīng municipality.”)

You have already learned the word chéng for “city, town.” Chéng, which originally meant “city walls,” is now mostly used in set phrases such as jìn chéng, “to go into the city, to go into town, to go downtown” (to the part within the original city walls); or chénglǐ, “in the city,” and chéngwài “outside the city” (again using the walls to differentiate the two). Chéng is also used to translate “town” in foreign place names, e.g., Qiáozhìchéng, “Georgetown.” The Chinese also use xiǎo chéng to translate “town” when referring to foreign situations, as in:

Tā zhù zài lí Niū Yuē bù yuǎnde yíge xiǎo chéngli.

He lives in a little town near New York.

But xiǎo chéng is not used to speak of a town in China; instead people say “county” (xiàn) or “community” (gōngshè) or just “place” (dìfang).

To translate “city,” chéngshì is the word you will use most often.

Lúndūn shì shìjiè yǒu míngde dà chéngshì.

London is a world-famous metropolis.

Shànghǎi shì shìjièshàng zuì dàde chéngshì.

Shànghǎi is the largest city in the world.

fēnbukāi: “cannot be separated” A more English-sounding translation for sentence 11B would be, “This is directly related to the government's leadership.”

The verb fēn means “to separate, to divide,” as in:

Wǒmen fēn yige píngguǒ, hǎo hu hǎo?

Let's split (share) an apple, okay?

Bǎ nèige píngguǒ fēn liǎngkuài.

Divide the apple in two.

Píngguǒ fēn hǎo duō zhǒng.

There are lots of different kinds of apples. (Lit., “Apples are divided into many kinds.”)

The verb ending -kāi, which you have seen meaning “open” as in dǎkai, here is something like English “apart.”

Bǎ hái zimen fēnkāi.

Keep the children apart.

Bǎ hóngde gēn lán de fēnkāi.

Keep the red ones separate from the blue ones.

Zhè liǎngzhāng zhǐ shì fēndekāi de.

These two sheets of paper can be taken apart.

Note on Additional Required Vocabulary

yuányīn: “reason, cause”

Nà shì shěnmē yuányīn?

Why is that?

A: Shì shěnmē yuányīn tā jīntiān méi lái?

Why is it he didn't come today?

B: Shéi zhīdào, wèn tā zìjǐ qu ba!

Who knows? Go ask him!

Wǒ niàn Zhōngwěnde yuányīn shì yīnwei wǒ yào dào Zhōngguó qū gōngzuò.

The reason I'm studying Chinese is that I am going to go work in China,

Wǒ dìng zhème duō Zhōngguó bàozhǐ shì yǒu yuányīnde.^a

There's a reason for my subscribing to so many Chinese newspapers.

Nǐ zuò zhèige jìhuà yǒu méiyǒu shénme tèbiéde yuányīn?

Is there some special reason why you are making this plan?

Méiyǒu shénme tèbiéde yuányīn yào zhèiyàng zuò.

There's no particular reason for doing it this way.

^aDìng is the same word you learned in the Meeting Module for “to reserve”

jiāru: This is the formal word for “to join” (You will recognize **jiā** “add,” from **cānjiā** and **rù**, “enter,” from **rù Tuán**.)

Unit 7 Social Problems

Introduction

Grammar Topics covered in this unit

1. (Adjectival Verb)-**duō le**, “much more... .”
2. (Verb) (Verb) **kàn**, “try and (Verb).”
3. How to express “not anymore,” “never again.”
4. The pattern **cóng** X (Verb)-**qǐ**, “to start (Verb)-**ing** from X.”
5. How to express billions.
6. The pattern **lián...dōu...**, “even.”
7. The pattern **zhǐ yào...jiù...**, “provided that...”
8. **Lái** indicating that someone will perform a specified action.
9. The pattern **bú shì...jiù shì...**, “either...or...”
10. **Shǐ**, “to cause/make/enable.”

Functional Language Contained in this unit

1. Stating hypotheses about the causes of phenomena.
2. Stating hypotheses about the interrelationships of phenomena.
3. Expressing value judgments about abstract phenomena.
4. Expressing different degrees of agreement and disagreement.

-xìng	-性	nature, -ness, -ibility
yǒu bànfa, (duì...)	有办法， (对。。。)	to be able to deal with (something)
yǒu xiào	有效	to be effective; to be valid

Reference Notes

Notes on №1

āndìng: “to be political and social stable/settled/quiet,” used to describe lives, countries situations. **Ān** is “peaceful” and **dìng** is “settled.”

Xiànzài yéye nǎinai shēnghuó āndìng, shénme dōu hǎo.

Now grandpa and grandma have a settled life; everything is fine.

Wǒ xiǎng zhè hé zhèngzhì bù āndìng yǒu guānxi.

I think this has to do with political instability.

Zhèige guójiāde zhèngfǔ zhèi jìnián hěn bù āndìng.

These past few years this country’s government has been very unstable.

Āndìngxiàlai means “to settle down, to calm down,” used in speaking of a situation, a place, or a person’s feelings.

Xiànzài hāizi dōu yǒu gōngzuò le, shēnghuó cái āndìngxiàlai le.

Now that the children all have Jobs, our life has finally settled down.

Shèhuishang fàn zuìde wèntí tài duō, dàjiāde shēnghuó jiu méi bànfa āndìngxiàlai.

When there’s too much of a crime problem in society, people’s life can’t settle down.

fǎlǜ: “law“

Zhèi yǐjīng biànchengle fǎlǜ.

This has already become the law.

Zhèige wèntí yǒu fǎlǜ zài, fēicháng qīngchǔ.

Laws exist (lit., “there are laws there”) on this question. It’s very clear-cut.

Yǒu fǎlǜ guǎn zhèjiàn shì ma?

Is there a law dealing with this?

Wǒmende fǎlǜ bǎohù értóng.

Our law protects children.
Tā xiànzài niàn fǎlǜ.
He is studying law now.

xīn fǎlǜ: In March, 1978, after the first session of the Fifth National People’s Congress, the Chinese government began to adopt many new laws. Beginning July 1, 1979, the Fifth National People’s Congress passed into effect twelve new legal codes, including a criminal code.

fàn: “to violate, to offend, to transgress, to commit (wrongs, crimes, errors)” Here are some other words commonly used with the verb **fàn**:

fàn zuì	to commit crimes
fàn fǎ	to break the law
fàn guī	to violate regulations
Zhèige háizi méi xīwàng le, fànle yòu fàn, zǒng shì bù gǎi.	
There is no more hope for this child. He violates the rules time and again, and never reforms.	

zuì: “crime, guilt,” used in phrases like **fàn zuì**, “to commit a crime,” and **yǒu zuì**, “to be guilty (of a crime).”

Wǒ fànle shénme zuì, wèishénme yào chī zhème duō kǔ?
What crime have I committed? Why do I have to suffer so much?
Tā shì bu shì zhēnde yǒu zuì, lìshǐ huì huídá wǒmende.
History will give us an answer as to whether he is really guilty or not.

...shǎoduō le: “a lot less, far fewer” The adjectival verb **duō**, “to be many, to be much,” can be used after other adjectival verbs which can be qualified by degree, such as **hǎoduō le**, “a lot better,” **duōduō le**, “a lot more.” In such phrases, the first adjectival verb is used as a process verb, showing a change of state, and therefore the phrase always ends in **le**.

Nǐ bǐ yǐqián shòuduō le. ^a
You’re a lot thinner than before.
Qībānián yǐhòu, dào Zhōngguó qùde jīhuì duōduō le.
Since '78, there have been a lot more opportunities to go to China.

^ashòu, “to be thin”

Notes on №2

Yóubào: “Post,” in the name of a newspaper. The syllable **yóu** means “post” or “mail,” as in **yóujú**, “post office.” [Names of other newspapers are translated using the same pattern, **X-bào**: **Shíbào** is “Times,” **Rìbào** is “Daily,” **Kuàibào** is “Express.”]

náqu...: “take away” This is a compound verb of direction. Many of the compound verbs you have seen have three syllables. But like **dàolai** in Unit 1 of this module (**dàolai yībēi chá**), **náqu** has only two: the main action verb and the relative motion (away). The direction of the action (up, down, in, out, etc.) is not specified. (See the display on the next page.)

Main Verb	Direction	Relative Motion Towards or Away
ná	chū	lái
zǒu	jìn	
pǎo	xià	
kāi	shàng	qù
bān	guò	
	qǐ qǐ- is used only with -lái, never with -qù.	

zhǎozhǎo kàn: “try to find” **Zhǎo** is the verb “to look for, to search.” It is reduplicated here, meaning that the action lasts an indefinite amount of time: “look a little bit.” **Kàn** following a reduplicated verb means “and see (if it works, if it’s okay, if you can do it, etc.)”

Nǐ shìshì kàn ba.
Give it a try and see (if you can do it, if he will cooperate, etc.).
Nǐ zuòzuò kàn, zhèige shāfā zhēn shūfu.
Sit down and try it out. This sofa is really comfortable.
A: Nǐ xiǎng tā kěn jiè wǒ tāde diànshì ma? ^a
Do you think he’d be willing to lend me his television?
B: Bù zhīdào, nǐ qù wènwen kàn.
I don’t know. Go ask him and see.
A: Wǒ duì nǐ zhèipiān wénzhāng yǒu bù tóngde kànǎ.
I have a different point of view on (what you say in) your article.
B: Nǐ shuōshuo kàn.
Let’s hear what it is.

^akěn, “to be willing to”

Notes on №3

jiàoyu: “to educate; education” **Jiào** is the same character as **jiāo**, “to teach,” but in **jiàoyu** is pronounced with a Falling tone. **Yù** means “to cultivate, to raise.” **Jiàoyu** has some different uses from English “to educate.” It is used not only for institutional education but also for parents’ education of their children, and in the PRC for “education” of the people by the Communist Party. (For the first example, you need to know **nǚli**, “to make efforts.”)

Fùmǔ yīnggāi jiàoyu háizi nǚli xuéxí.

Parents should teach their children to study hard.

Nèige háizi méiyou jiàoyuhǎo.

That child was poorly trained (in manners, morals, general knowledge).

Wǒmen yào gěi háizi àide jiàoyu.

We should give children a loving education. (Taiwan usage)

Jiāting jiàoyu hé xuéxiào jiàoyu yíyàng zhòngyào.

Education in the home is Just as important as school education. (**Jiāting jiàoyu** consists of parents acting as examples in morals, character, family relations, hygiene, etc.)

Zhèiběn shū duì wǒ jiàoyu hěn dà.

This book has educated me a lot. (PRC usage)

Kànle zhèige diànyǐng gěile wǒmen hěn dàde jiàoyu.

Seeing this movie has taught us a great deal. (PRC usage)

Another sense of **jiàoyu** is to try through reason to convince a person to do things according to certain rules, instructions, or demands:

Nǐ děi jiàoyu jiàoyu nǐde háizi, tā yuè lái yuè huài.

You have to try to straighten out your child. He is becoming more and more of a scoundrel.

Jiàoyu is commonly used in the phrase **shòu jiàoyu**, “to receive an education,” which is discussed in No. 5 below.

jìnbù: “to make progress, to advance” or, as a noun, “progress.” Literally “to put forward steps.”

Yīxué jìnbùde nàme kuài.

Medicine is advancing so rapidly.

Tāde Yīngwén yòu jìnbù le.

He has made some more progress with his English.

Tāde Zhōngwén jìnbù tài màn.

His Chinese is progressing too slowly.

Jìnbù is commonly used with the verb yǒu, especially you hěn dàde jìnbù.

Zuìjìn jīge yuè wǒmende xuéshēng yǒule hěn dàde jìnbù.

Our students have made great progress these last few months.

Yǒu jìnbù is used as an adjectival verb, “to be improved.”

Nèige xuéxiào hěn yǒu jìnbù.

That school is greatly improved.

In the PRC, jìnbù is used as an adjectival verb meaning “to be (politically) progressive,” that is, suited to the needs of the times and stimulating the development of society.

zài yě méiyǒu...le: “not anymore...” The adverb zài and a negative, such as méiyǒu, can be used to express the idea of not doing something anymore. There are two word orders:

méiyǒu	zài	OR	zài	yě	méiyǒu
bú	#		#	yě	bú

For examples of the first pattern, see Unit 3, Notes on No. 5# bú zài kū le, “doesn't cry anymore.”

The second pattern is more emphatic. The word zài should be given special stress in these sentences:

Wǒ ZÀI bù huilai le!

I'm never coming back here again!

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

Wǒ ZÀI yě bù chī táng le.

I'm never going to eat candy again.

Nèitiáo lù hěn wēixiǎn, nǐ ZÀI yě bié zǒu nèitiáo lù le.

That road is very dangerous, don't ever take it again.

luàn: “to be in disorder, to be in a mess, to be chaotic”

Zhèr tài luàn, dào wàimian qu tánan.

It's too chaotic (noisy) in here. Let's go outside to talk.

Zhèi jǐnián nèige guójiā yǒu diǎnr luàn.

That country has been a little bit chaotic the last few years.

Shìjiè hǎo duō dìfāng hěn luàn.

So many places in the world are in disorder.

Tāde zhuōzishang zǒng shì hěn luàn.

His table top is always a mess.

Zhèr tài luàn, jiào xiǎoháir chūqu wánr.

It's too noisy in here. Tell the children to go out and play.

Duǐbuqǐ, wǒ xiǎode hěn luàn, nǐ kàndedǒng ma?

I'm sorry I wrote this so messily. Can you read it?

As an adverb, **luàn** means “arbitrarily” any old way, at random, indiscriminately.

Luàn jiang!

Baloney! (southern Chinese usage)

Bú yào luàn xiě.

Don't write it Just any old way.

Nǐde dōngxì bú yào dào chù luàn fāng.^a

Don't leave your things all over the place.

Tāmen zuótiān luàn chī luàn he.

They ate and drank like crazy yesterday.

Nèige rén luàn gǎo nánǚ guānxi.

He/she is (sexually) loose.

Bú yào luàn pǎo.

Quit running all over the place.

^adàochù, “everywhere”

luànqībāzāo: “to be in disorder, to be in a mess,” literally “chaotic-seven-eight-rotten” Some people have-translated this as “at sixes and sevens.” It can refer to physical or moral messes.

Duǐbuqǐ, fángjiān luànqībāzāode, wǒ jīntiān hái méiyǒu shíjiān shōushi.

I'm sorry, the room is a mess. I haven't had the time to straighten up yet today.

Zhèijiàn shìqing běnlái hěn hǎo, dànshi nèige rén bǎ ta gǎode luànqībāzāo.

Everything was fine at first, but then he came along and messed it up.

Tā gēn yíge luànqībāzāode nánrén chūqu le.

She went out with a disreputable (unsavory) character.

Luànqībāzāo is not made negative and is not used in comparative sentences.

Notes on №4

Nǐ shuō: Followed by a question, nǐ shuō is used to ask the listener's opinion. The forms nǐ shuō ne or nǐ shuō shì bu shì may be used at the end of a statement to ask for confirmation.

Nǐ shuō wǒ yīnggāi zěnmē bàn?

What do you think I should do?

Wǒ xiǎng jiātíng jiàoyu hé shèhuì jiàoyu dōu bǐ xuéxiào jiàoyu zhòngyào, nǐ shuō ne?

I think that education in the home and in society are more important than school education. Do you agree?

Nèige guǎnggào hěn yǒu yìsi, nǐ shuō shì bu shì?

That's a great advertisement, don't you think?

zérén: "responsibility, duty" Also pronounced zérèn.

Rúguǒ zhèijiàn shìqing zuòde bù hǎo, wǒ yǒu zérén.

If this thing isn't done well, it's my responsibility.

Lǎoshīde zérén jiù shì bāngzhu xuéshēng hǎohāor xuéxí.

The teacher's responsibility is to help the students apply themselves to their studies.

A: Jiàoyu háizi shì funǚde zérén ma!

Rearing (educating) children is the responsibility of women!

B: Xiànzài fùnǚ jiěfàng le, nánrén yě yǒu zérén zuò zhàixiē shìqing.

Women are liberated now. Men also have the responsibility to do these things.

Shìqing nòng dao xiànzài zhèiyangr, zérén bú zài wǒmen.

It is not our responsibility that the situation was made the way it is now.

cóng lishǐ tánqǐ: "begin by talking about history" In Unit 3 of this module, you learned that the directional ending -qilai, besides indicating upward motion, could also be used to indicate beginning an action (Nǐ jiějie zěnmē duì zhèngzhì wèntí rènxīnqilai le?). The ending -qǐ in tánqǐ also means "to start," but is used only in the fixed pattern cóng X (Verb)qǐ, "to start (Verb)-ing from X." While the English translation for sentence UB says "begin by talking about history," the Chinese says literally, "start talking from history."

Zhèjiàn shì cóng nǎr shuōqǐ?
Where should I begin? (when about to tell a story, etc.)
Wǒ bù zhīdào cóng nǎr xiěqǐ.
I don't know where to begin writing.
Wǒmen děi cóng tóu zuòqǐ.
We have to start from the beginning again. (Cong tour means “from the beginning.”)
cóng líng zuòqǐ
to start from scratch (lit., “start from zero”)

Notes on №5

shíyì: “one billion,” literally “ten one-hundred-millions” Here are some more examples of how to express billions in Chinese:

1 billion (1,000,000,000)	shíyì	
1.1 billion (1,100,000,000)	shíyīyì	
2 billion (2,000,000,000)	èrshíyì	
10 billion (10,000,000,000)	yíbǎiyì	
10.5 billion (10,500,000,000)	yíbǎilíngwǔyì	

zài...rénkǒuzhōng: “in the population, of the population” The syllable **-zhōng** can be added, to nouns, like the locational ending **-lìmiàn**, to give the meaning “in” or “among.” It is often used with the verb **zài**.

Zài zheèige jīhuàzhōng wǒmen hái yǒu liǎngge xiǎo wèntí xūyào zài tán.
There are still a couple of little questions we have to discuss in this plan.
Xuéshēngzhōng yǒu bù shǎo shì cóng nóngcūn lái de.
Many of the students are from the country.
Zài disān shìjiè guójiāzhōng, bù shǎo shì Yǎzhōu hé Fēizhōude guójiā.
Many of the countries of the third world are countries of Asia and Africa.
Shèhuì shēnghuózhōngde wèntí, yě bù néng bú zhùyì a!
We can't very well ignore the women problems of life in society.

shòu: “to receive” The types of things which can be “received” using the verb **shòu** are limited. **Shòu** is usually followed by a verb being used as a noun.

Receiver	shòu	Action
Fùnǚ értóng	shòu	fǎlǚde bǎohù.

Receiver	shòu	Action
Women and children	receive	the protection of the law.

Zhèige zhōukān zài Měiguó hěn shòu huānyíng.

This weekly is very well received (popular) in the United States.

shòu jiàoyu: “to receive an education” Shòuguó jiàoyu means “educated” (because of -guo, which indicates having experienced something).

Tā shì (yíge) shòuguó jiàoyude rén, zěnme huì zuò zhèizhǒng shì?

She is an educated person. How could she do such a thing?

Tā shòuguó dàxué jiàoyu.

He has (received) a college education.

lián...dōu: “even...” Lia2n is a prepositional verb which literally means “including,” but in the lián...dōu pattern, “even.” A lián phrase always precedes the verb. Either the adverb dōu or yě is used in a sentence with lián. Notice how lián can be used with subjects, objects, and verbs:

With subject

Lián	Subject	dōu/yě
Lián	xiǎoháizi	dōu dǒng zhèijiàn shì.
Even children understand this.		
Lián	shòuguó jiàoyude rén	dōu tíng-budǒng tāde huà.
Even educated people can't understand what he says.		

Jīntiān tiānqì bù hǎo, lián tā zhème ài wán-rde rén dōu bu chūqu le, nǐ wèishenme yào qù?

The weather is bad today. Even he, who likes to play so much, isn't going out. Why are you?

Nǐ hái shuō méiyǒu zhèijiàn shì, bú zhǐ shì Xiānggǎng hàozhǐ, lián Běijīngde bàozhǐ dōu xiěle zhèitiáo xīnwén.

How can you say it's not true. Not only the Hong Kong papers reported this piece of news, it was even in the Běijīng papers.

With object

	lián	Object	dōu/yě
Tā	lián	zìjǐde míngzi	dōu bú huì xiě.
He can't even write his own name.			
Tā	lián	guǎnggào	dōu kàn.

	lián	Object	dōu/yě . . .
He even reads the ads.			

Tā jīntiān bù shūfu, lián fàn yě bù xiǎng chī le.

He isn't feeling well today. He won't even eat.

Wǒ lián yíge zì dōu bú jìde le.

I don't even remember one word.

Jīntiān lián yídiǎn fēng yě méiyǒu.

There isn't the least bit of wind today.

With verb

	lián ^a	Verb	dōu/yě	méi/bù (Verb)
--	--------------------------	------	---------------	----------------------

Tā	lián	kàn	dōu	méi kàn wǒ.
----	------	-----	-----	-------------

She didn't even look at me.

Tā	lián	tīng	dōu	bù tīng.
----	------	------	-----	----------

He wouldn't even listen.

Tā	(lián)	wèn	dōu	bú wèn.
----	--------	-----	-----	---------

He didn't even ask.

Tā	(lián)	wèn	dōu	bú wèn.
----	--------	-----	-----	---------

He didn't even ask.

He didn't even ask.

^alián is often optional in this pattern.

Notes on №6

Míng Bào: A Hong Kong newspaper known for reporting without an overly dominant political point of view.

shǐjièxìng: The syllable **-xìng**, “character, nature, quality,” can be used after a noun like the English endings **-ness**, **-ity**, or **-ce**, as in “onesidedness,” “creativity,” “importance.” The resulting abstract noun can be used alone or is frequently used, followed by **-de**, to modify another noun.

kěnéngxìng	possibility, likelihood
zhòngyàoxìng	
dúlìxìng	importance
xíguànxìng	independent character
liúxìngxìng	
lìshìxìng	habitual
	epidemic
	historical

yàoxìng	property of a medicine
yóuxìng	
	oiliness

tā: You have learned tā as “he” or “she,” but sentence 6A is the first time in this course that tā has been used as “it.” (The word tā may also be omitted from the sentence without changing the meaning.) You know that Chinese most often does not use any word for “it,” as in

Wǒ qù ná.
I'll go get it.
Zài zhuōzishàng.
It's on the table.

Furthermore, “it” is sometimes expressed in Chinese by repeating the entire noun phrase, for example

A: Nǐ néng bāng wǒ zhǎodào zhèiběn shū ma?
Can you help me find that book?
B: Wǒ yǒu zhèiběn shū, kéyǐ sòng gěi nǐ.
I have it, and I can give it to you.

Least often, “it” is expressed by the pronoun tā.⁸ There is no single rule which will tell you when you can use tā. It is often used as the object of bǎ:

Nǐ bǎ ta ná dao nǎr qu le? Wǒ zěnmē zhǎobudào?
Where did you take it to? How come I can't find it?
Hái yǒu yíge jiǎozi, nǐ bǎ ta chīle.
There's one more dumpling left; you eat it.

bù néng bu: “cannot not”—in other words, “cannot but; have no choice but to; must” The second bu is unstressed and usually neutral tone.

Wèile jiātingde guānxi, wǒ bù néng bu zhèiyang zuò.
For the sake of my family, I have no choice but to do this.
Gēn zhèizhǒng rén zài yìqǐde shíhou, bù néng bu xiǎoxīn yidiǎnr.
When together with this sort of person, one must be rather careful.

⁸One stylistic feature of modern written Chinese is that tā is used for “it” much more than in true spoken Chinese. This was originally an imitation of the structure of Western languages.

Notes on №7

zhǐ yào: “as long as, provided that” This is used in the pattern zhǐ yào...jiù.

Bú yào kǎolǜ tài duō, zhǐ yào nǐ xǐhuan jiù hǎo le.

Don't think it over so much. If you like it, that's all that matters.

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

As long as I have time tonight, I can finish reading this book.

Nǐ zhǐ yào bǎ shū niànhǎole, zhǎo gōngzuò jiù méiyǒu wèntí le.

As long as you do well in your studies, you won't have any trouble finding a job.

lái: In commands and suggestions, this verb merely indicates that a person will perform some action, and can usually go untranslated. When talking about one's own intention, lái can be translated as “let me” or “let's.”

Wǒ lái wèn nǐ.

Let me ask you.

Wǒ lái shuō liǎngjù.

Let me say a few words.

Wǒmen lái tántán zhèige wèntí.

Let's discuss this question.

A: Zhèige zì xiěde duì bu duì?

Is this character written correctly?

B: Wǒ lái kànkan.

Let me take a look.

Xiànzài qǐng Wáng Ānmín Tóngzhì lái gěi wǒmen jiǎngjiāng huà.

Now let's ask Comrade Wáng Ānmín to speak to us.

Nǐ kuài qù máng ba! Wǒmen lái shōushi.

You go take care of what you have to do. We'll straighten up.

Chīle fàn wǒmen zài lái zuò kāfēi.

After dinner let's make some coffee, (zài means “then” here.)

Wǒmen yìqǐ lái bān. Wǒ lái bān zhèr, nǐ dào nàibiān qù.

Let's move this together. I'll take it from here, and you go over there.

Lǐ Zhèn hàn, qǐng nǐ lái nǎ.

Lǐ Zhèn hàn, would you read aloud please?

yǐngāide: This is short for Wǒ bāngzhu nǐ shì yǐngāide, "it is right that I help you." Use the phrase yǐngāide to respond when someone thanks you for doing a favor which you consider natural under the circumstances.

Notes on №8

bú shì...jiù shì...: "if it's not... then it's..." or "either... or..."

Bú shì tā, jiù shì nǐ, chūle nǐmen yǐwài hái yǒu shéi huì zhèiyang zuò?

It was either he or you. Who would do something like that besides one of you?

Lǎo Wáng zuò cài, bú shì tài xián jiù shì tài là.

Lǎo Wáng's cooking is always either too salty or too hot.

Tā bú shì zài jiā, jiù shì zài bàngōngshì, biéde dìfang tā bú huì qù.

If he isn't at home, then he's at the office. He wouldn't go anywhere else.

Tā bú shì chī zhèige, jiù shì chī nèige, zuǐ méiyǒu tíngde shíhou.^a

He's always eating something or other. His mouth never stops going.

^azuǐ, "mouth"

xī dú: "to take drugs" Literally "to inhale poison," but used for any method of drug taking. (For the last example you need to know kěkǎyīn, "cocaine," and hǎiluòyīn, "heroin.")

Tā yìtiān máng dào wǎn, zěnme huì qù xī dú?

He's busy all day long. He wouldn't go and take drugs!

Nèige háizi xī dú xīle hǎo jǐmián le, shēntǐ yǐjīng huài le.

That kid has been taking drugs for years, and his health has gotten bad.

Tā xī shénme dú? Kěkǎyīn háishi hǎiluòyīn?

What drugs does he take? Cocaine or heroin?

shā rén: "to kill, to murder" or "to try (unsuccessfully) to kill/ murder" The Chinese verbs for "kill" often consist of two parts: a verb telling the action (stab, shoot, beat, etc.) and a verb telling the resulting process of dying. Here is a list of some common ones (this is only here to clarify a point of grammar—you don't have to memorize all these words):

hàisǐ	(by scheming)
zhāsǐ	(by stabbing)

diànsǐ	(by electric shock)
dúsǐ	(by poisoning)
diàosǐ	(by hanging)
biēsǐ	(by suffocation or drowning)
lěisǐ	(by strangling with a cord)
qiāsǐ	(by strangling with the hands)
yǎsǐ	(by crushing or running over)
zhuàngsǐ	(by a collision)
qìsǐ	(by making someone angry!)
dāsǐ	(by a blow, beating, or gunshot)

and the most general term of all:

nòngsǐ	by any means
--------	--------------

In classical Chinese, **shā** originally meant “to kill with a knife” or “to slaughter (an animal).” Today, **shā** is still used for “to slaughter” or “kill” animals, as in:

Nǐ huì bu huì shā jī?
Do you know how to kill a chicken?

In modern Chinese, **shā** can have (1) a general meaning or (2) a specific meaning.

1. The general meaning of **shā** is the same as **nòngsǐ** or the English “to kill, to murder.” This is the way **shā** is used when the method of killing is not stated or not known.

Tā bǎ nèige rén shā sǐ le.
He killed that person. (method not considered)

2. The specific meaning of **shā** is to kill with a knife or knife like instrument (e.g., a bayonet). In this meaning, **shā** contrasts with all the other ways of killing listed above. When in your sentence you want to express the method of killing, you must choose an appropriate verb. It would be wrong to say **Tā yòng qiāng bǎ nèige rén shā sǐ le**. Instead, you should say:⁹

⁹qiāng, “gun”

Tā yòng qiāng bǎ nèige rén dǎsǐ le.

He killed that man with a gun.

Shā takes on its specific meaning as soon as you start talking about methods, so in such sentences, you must choose your verb according to the mode of killing.

A: Tā bǎ tā tàitai shāsǐ le.

He killed his wife.

B: Zěnmē nòngsǐde?

How did he kill her?

A: Dúsǐde.

He poisoned her.

One last point: Shā may express the action of only trying to kill, without implying that the person or animal actually died.

Tā shā jī shāle liǎngdāo kěshi méi bǎ ta shāsǐ.

He cut the chicken twice, but didn't kill it.

shǐ: "to cause, to make"

shǐ	Object	Verb
shǐ	rén	nánshòu
makes one sad		
zhēn shǐ	wǒ	gāoxìng
really makes me happy		
shǐ	wǒ	juéde yǒu xīwàng
makes me feel that there's hope		
shǐ	tā	wàngle nèijiàn shì
made him forget that matter		

Tā xiǎngle bù shǎo bànfǎ, yě méi shǐ tā érzi duì shàng dàxué yǒu xìngqù.

He tried lots of different things, but couldn't interest his son in (going to) college.

Kàndào tā shǐ wǒ juéde hěn gāoxìng.

It made me very happy to see him.

If there is an aspect marker, it goes with the verb following shǐ, never with shǐ itself:

Shì shénme yuányīn shǐ tāmen fēnkāi le?

What was it that caused them to split up?

Shǐ sometimes means “to enable,” particularly if followed by **néng** or other words of that meaning:

Chīle zhèizhōng xīnde yào, shǐ bìngren hǎode hěn kuài.

By taking this new medicine, the patient was able (enabled) to recover very quickly.

Although **shǐ** may sometimes be translated by “make,” “make” may not always be translated by **shǐ**. When “make” means “to compel” someone to do something, it can be translated by **jiào**:

Lǐ Xiānsheng jiào tā zài xiě yíci.

Mr. **Lǐ** made him write it over again.

Notes on №9

běnlái: “originally, in the beginning, at first; to begin with, in the first place” This is a moveable adverb; that is, it may come before or after the subject, but always before the verb.

Běnlái has two main uses: (1) to indicate that the situation was originally one way but then it changed, and (2) to express that something has been the case since the beginning and is still the case.

On the next page are examples of both meanings.

1. SITUATION HAS CHANGED

Wǒ běnlái bú qù, xiànzài qù le.

Originally I wasn’t going to go, but now I will.

Wǒ běnlái bù xǐhuan ta, kěshi xiànzài xǐhuan ta le.

Originally I didn’t like her, but now I do.

**Běnlái shuō shì yào dào Xīngqīwǔ cái néng zuòwán,
dànshi wǒ tīngshuō tāmen yào zǎo yidiǎnr zuòwán.**

Originally it was said that they wouldn’t be finished until Friday, but now I hear they’re going to finish sooner.

Běnlái wǒ xiǎng jīntiān xiàwǔ qù kàn diànyǐng, hòulái tīngshuō kāi huì.

Originally I wanted to go see a movie this afternoon. Later I heard there was a meeting. Oh well.

Suàn le, wǒ yǐhòu zài qù ba.

I’ll go another time.

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

Originally I was going to Guǎngzhōu today, but the weather is bad, so now I probably won't be able to go until tomorrow.

Zhèijiàn shì běnlái shì kényì bànde, kěshi shéi xiǎngdào huì yǒu zhèige qíngkuàng?

It could have been done, but who expected this to happen?

2. SITUATION WAS LIKE THIS TO START WITH AND STILL IS

Translations for this meaning include "to begin with" and "in the first place." In this use, **běnlái** is often followed by **jiù**.

Wǒ běnlái jiù bù xǐhuan ta, xiànzài hái bu xǐhuan ta.

I never did like her, and I still don't like her.

A: Nǐ bié qù nèige dìfang!

Don't go there!

B: Wǒ běnlái jiù bú qù.

I wasn't going to go there in the first place.

A: Nǐ bié zài qù le.

Don't ever go there again.

B: Wǒ běnlái jiù méi qù.

I never did go there.

A: Wǒ háishi juéde nǐ yīnggāi qù yítàng.

I still think you ought to go there.

B: Wǒ běnlái jiù yào qù.

I am going. (I was intending to go even before you told me to.)

Běnlái jiù gāi zhèiyang bàn.

We should have done this in the first place.

A: Zhèige kāfēi zěnme zènme hēi?

Why is this coffee so black?

B: Kāfēi ma, běnlái jiù shì hēide.

Coffee is supposed to be black!

A clause with **běnlái** is often related to another with **dāngrán**:

Zhèige dōngxì běnlái jiù shì nǐde, wǒ dāngrán yào huán gei ni!

This thing belongs to you; of course I would return it to you.

Běnlái tā zài dàxué niǎnde shì shèhuixué, tā dāngrán duì shèhuì wèntí yǒu xìngqū.

She studied sociology in college, so of course she's interested in social problems.

Notes on Additional Required Vocabulary

yǒu xiào: "to be effective; to be valid"

Zhèige yào hěn yǒu xiào.

This medicine is very effective.

Zhèizhāng piào hái yǒu xiào ma?

Is this ticket still valid?

Unit 7 Review Dialogue

Lǐ Ping (B), Tom (A), and Lǐ Wen (E) are talking in the Li's living room.

- A: Nǐ zài kàn shénme hào zhǐ?

- B: Míng Bào. Míng Bào hù cuò,

hěn you yìsi.

E: Zài Měiguó yě xiàng Xiānggǎng

zhèiyang, shénme luànqībāzāode xīnwén dōu wǎng hào zhǐshàng xiě ma?

- A: Píngchāng wǒ kàn Huashèngdùn

Youbào. Zhèige hào zhǐ hù cuò, guōnèi, guōwàide xīnwén dōu you, dāngrán

guǎnggào yě hù shǎo. Zhōngwén hào zhǐ, wǒ yě kàn, nèi shàng hianr yě you

nǐ shuōde nèizhong "luànqībāzāo" de xīnwén.

- B: Nimen zhèiyang shuō, wǒ hù

zěnme tōngyì. Shénme shì "luàn-qībāzāo"? Shèhuì shēnghuó běnlái jiù shì

zhèiyang ma.'

E: Suàn le ba.' Jīntiān shì shā

rén, míngtiān shì xī dú, wǒ bú yào kàn.

A: Kàn háishi xūyào kànde, yǐnwèi

shèhuì shēnghuózhōngde wèntí, wǒmen yě bù néng bú zhùyì a!

E: Xiānggǎngde shèhuì wèntí zhēn

duō! Shénme dìfāngde rén dōu yǒu, shénmeyàngde wèntí yě dōu yǒu.

- A: Shèhuì wèntí shì shìjièxìngde,

bù zhǐ shì Xiānggǎng yǒu.

E: Ng, nàme, rénmen duì zhèixiē

wèntí jiù méiyǒu shénme bànfǎ ma?

- B: Bànfǎ hěn duō, dìfāng bù tóng,

bànfǎ yě bù yíyàng. Kěshì zhèixiē bànfǎ shì bu shì yǒu xiào jiù bù

zhīdào le.

What newspaper are you reading?

Ming Pao. It's pretty good, very interesting.

In America is it the same as in Hong Kong: they put all kinds of crazy news in the paper?

I usually read the Washington Post. It's a pretty good paper. It has domestic as well as international news. Of course there are a lot of ads, too. I read Chinese newspapers too, and they have "all kinds of crazy news" in them, as you put it.

I don't really agree with what you are saying. What is "all kinds of crazy news"? That's exactly the way life in society is!

Forget it! Today it's killing, tomorrow it's drugs. I don't want to read that.

We still need to read it, because we can't very well ignore the problems of life in society.

Hong Kong sure has a lot of social problems. There are people from everywhere, and all kinds of problems.

Problems in society are worldwide. Hong Kong isn't the only place that has them.

Mm, then is there nothing people can do about these problems?

There are a lot of ways to deal with them. Different places have different ways of dealing with them. But whether these ways work or not is another question.

- A: You rén shuō zǒngjiào shì

yìzhōng banfǎ, bù guǎn shénme Jiào, dōu shì Jiào rén zuò hǎo shirde.

Kěshi wō xiǎng jiàoyu hěn zhōngyào, shòu jiàoyude rén yuè duō, shèhuide wèntí yuè shǎo.

- B: Erqiě jīngjì fāda yě hěn yào-

jǐn. Jīngjì bù fādáde difang, rénmen fàn zuide jīhui Jiu gèng duō.

E: Jiù shì ma, rén yào chī fàn,

lián fàn dōu chībubǎo, tāmen zěnme néng bú fàn zuì ne?

- A: Wō xiǎng méi nàme jiǎndān.

Fàn zuì hé hěn duō shì yǒu guānxi, tèbié shì hé jiāting yǒu guānxi.

E: Nǐ jiǎngjiang kàn.

A: Zài jīngjì fādáde difang, xiǎo

jiāting yuè lái yuè duō, érqiě fùmǔmen dōu yǒu gōngzuò, dōu hěn máng,

méiyǒu shíjiān duō guǎn háizi. You xiě niánqīngde fùmǔ yě hěn shǎo

xiǎngdào zìjǐde zéren, méiyǒu shénme jiāting guānniàn.

E: Nǐde huà yǒu dàolǐ, kěshi dà

lùde qíngxíng ne? Nǐmen zěnme xiǎng?

- B: Shì a. Dàlù jīngjì bù fādá,

érqiě dàjiā yě dōu yǒu jiāting guānniàn. Kěshi, kànkàn bàozhī, dàlùshang

fàn zuide rén yě bù shǎo.

- A: Wō xiǎng zhè hé zhèngzhi bù

āndìng yǒu guānxi, tèbié shì cóng Liù Liù nián dào Qī Liù nián.

Some people say that religion is one way. No matter what the religion,

it always teaches people to do good. But I think education is important.

The more educated people there are, the fewer social problems there will

be.

And also, a developed economy is important. In places where the economy

isn't well-developed, there are more opportunities for people to commit

crimes.

Exactly. People have to eat. If they can't even get enough to eat, how

can you expect them not to commit crimes?

I don't think it's so simple. Crime is related to many different things,

especially to the family.

Would you explain what you mean?

Where the economy is developed, there are more and more small families; also, both parents have jobs and are very busy, so they don't have time to take good care of the children. Some young parents seldom think of their own responsibilities and don't have much of a sense of family attachment.

That makes sense. But what about the situation on the mainland? What do you two think?

Yeah, the mainland's economy isn't developed, and furthermore everyone has a sense of attachment to the family. But read the papers: there are quite a few people committing crimes on the mainland too.

I think this has to do with the political instability, especially from '66 to '76.

- B: Shi ma, nège shihou, shénme

fǎlù dōu méiyǒu. Lián fàn zuì hú fàn zuì dōu nòngbuqīngchu, shèhui wèntí zěnméi huì shǎo?

A: Nǐde kànfǎ, wǒ hěn tongyì. Wǒ

xiǎng, zhǐ yǒu shǐ zhèngzhì āndìng, JǐngJi, wénhuà fādà, cái néng shǐ shèhui jìnbù.

(Grandma Lǐ walks in.)

G: Nǐmen zài tán shénme, tánde

zhème gāoxìng?

A: Lǐ Nǎinai, wǒmen zài tán shèhui

wèntí.

G: Hǎo le, nǐmen tángòu le meiyǒu?

Chile fàn zài tán xíng hu xíng?

- A, B, E: Xíng, chile fàn zài tán.

Yes. During that time there wasn't any law at all. If you can't even tell the difference between committing a crime and not committing one, how can social problems be reduced?

I agree very much with your view. I think that society can only be made to progress if the political situation is stabilized and the economy and

culture are made to flourish.

What are you talking about so cheerfully?

We're talking about social problems, Grandma Li.

Well, have you talked enough? How about continuing the conversation after dinner?

Okay! We'll talk more after dinner.

Unit 8 Directions for the Future

Introduction

Grammar Topics covered in this unit

1. Action-Process compound verbs.
2. The directional ending **-huí**, “back.”
3. The patterns “(Verb) **dōng** (Verb) **xī**” and “**dōng** (Verb) **xī**” (Verb).
4. The marker **-de** after phrases with a parallel structure.
5. The adverb **you**, “after all,” “anyway.”
6. The adverb phrase **yě bu**, “don't even,” “won't even,” “wouldn't even.”

Functional Language Contained in this unit

1. Asking for an explanation of the causes/motives behind a situation.
2. Politely asking someone to quiet down.
3. Expressing appreciation to someone for their hospitality.
4. Taking leave of a group of people in the middle of a conversation.

References

Reference List

Vocabulary

bófù	伯父	uncle (father's elder brother); term for the father of one's friend
bómǔ	伯母	aunt (wife of father's elder brother); term for the mother of one's friend
chǎo	吵	to be noisy; to disturb by making noise
chǎoxǐng	吵醒	to wake (someone) up by being noisy
dàishàng	带上	to take along (Beijing)
dānzi	单子	list; form
dǎ zhàng	打仗	to fight a war, to go to war
děi kàn (or yào kàn)	得看 (要看)	to depend on
děng	等	when; by the time; till
děng yíxià	等以下	wait a while; in a little while
gāi	该	should, ought to; to be someone's turn to
gànmá	干吗	to do what; (colloquial) why on earth, what for
gànshenme	干什么	to do what; (colloquial) why on earth, what for
gōngyìpǐn	工艺品	handicrafts
guòqu	过去	to pass
hǎohāor	好好儿	well; properly; thoroughly
hǎoxiàng	好象	to seem as if
-huí	-回	counter for shì, matter
kàn	看	to depend on
kànzhe	看着	(followed by a verb) as one sees fit, as one deems reasonable
kǎo	考	to take/give an exam, test, or quiz
kǎoshì	考试	to take/give an exam, test, or quiz, exam, test
lái	来	to do (something), to perform (something), to have (an event), to help oneself (to food, etc.), to join in (a game, etc.)
nántīng	难听	to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous

quàn	劝	to advise, to urge, to try to persuade
shǎ	傻	to be stupid, to be dumb, to be silly, to be naive
shēngyì (shēngyì)	生意	business, trade
sòngxíng	送行	to see (someone) off, to wish (someone) a good trip; to give a going-away party
téng	疼	to be (very) fond of, to be attached to, to dote on
wǔjiào	午觉	noontime nap
yào kàn (or děi kàn)	要看 (得看)	to depend on
yòu	又	anyway; after all (used in questions and negative statements)
yuánlái	原来	original, former; originally, formerly; (expresses finding out the true situation)
yuànyì	愿以	to wish, would like, to want to; to be willing to
yùnqì	运气	luck
zěnmeyàng (yì)huí shì	怎 () 么回事	what's it all about
zhènmeyàng (yì)huí shì	这 () 么回事	like this
zhèi yíxiàzi	这一下子	after this, as a result of this
zhènmeyàng huí shì	这么回事	like this
zhèngzhǎo(r)	正好	it just so happens that, to happen to, as it happens; Just in time, Just right, Just enough

Reference Notes

Notes on №1

kǎoshì: “to take/give a test, or quiz; test, exam” This may be noun used as a verb object compound or as a noun. **Kǎo** as a verb may be used alone if the context makes it clear.

Kǎoshì yǐhòu tā lèi le.

She was tired after taking the test.

Zhèicì kǎoshì tā kǎode bú cuò.

He did pretty well on the test this time.

Nǐ3 jīntiān kǎode zěnmeyàng?

How did the test(s) go today?

Nǐde jīngjixué kǎode zěnmeyàng?

How did you do on your economics exam?

Wǒ lái kǎokao nǐ.

Let me quiz you.

Kǎowán shì yǐhòu (OR Kǎowánle yǐhòu), wǒmen qù kàn diànyǐng, hǎo bu hǎo?

Let's go to the movies after we're done taking the test.

děng yíxià may have its literal meaning, “wait a minute, wait a while,” or it may mean “in a minute, in a while.”

- “WAIT A MINUTE, WAIT A WHILE”

Děng yíxià, wǒ yào dǎ ge diànhuà, dǎwánle wǒmen jiù zǒu, hǎo bu hǎo?

Wait a second, I want to make a phone call. We'll go as soon as I'm finished, okay?

Nǐ děng yíxià, wǒ lái bāngzhu nǐ.

Wait a second, let me help you with that.

- “IN A MINUTE, IN A WHILE”

Nǐ xiān chī, děng yíxià wǒ xǐwánle yīfu jiù lái.

You go ahead and eat. I'll come as soon as I've finished washing the clothes.

Nǐmen xiān zǒu ba, děng yíxià wǒ zài qù.

You go ahead and leave. I'll go in a while.

Děng yíxià yǒu yíwèi xīng Wángde lái zhǎo wǒ, qǐng nǐ ràng ta jìnlái .

In a while a Mr. Wáng will be coming to see me. Please let him in.

Notes on №2

bómǔ: “wife of father's older brother,” but also a term for the mother of one's friend. Relationships between friends are often thought of and even spoken of in terms similar to family relationships. Friends are like brothers and sisters, and therefore a friend's parents are addressed as aunt (**bómǔ**) and uncle (**bófù**).

shuì wǔjiào: “to take a nap,” literally “to sleep the afternoon sleep.” **Wǔshuì shíjiǎn** is “afternoon nap time,” as in a school or organization.

Wǒ jīntiān méi shíjiǎn shuì wǔjiào.

I didn't have time to take my afternoon nap today.

A: Jīntiān nǐmen yǒu meiyou wǔshuì shíjiǎn?

Do you have an afternoon nap today?

B: Méiyou. Zhōngfàn yǐhòu jiù kǎi huì.

No. We have a meeting right after lunch.

Many Chinese take a rest after the midday meal. Work, school, and store schedules often make time for this, especially in hot weather.

X: “Sh.” This is the “word” you use to signal someone to keep quiet. It is said with rounded lips—like whispering the syllable *xū*.

chǎoxǐng: “to wake up by making noise” **Chǎo** can mean “to be noisy,” or as in **chǎoxǐng**, “to disturb by being noisy.” [it can also mean “to quarrel, to squabble.”] **Xǐng** (Welfare module, Unit 1+) is “to wake up,” a process verb. The compound **chǎoxǐng** is therefore made up of an action verb plus a process verb, with the meaning by performing the action, to cause the process (change of state) to occur. You can use this pattern to make a lot of useful compound verbs:

Nǐ zǒulèi le ba, zuòxia xiūxi yihuǐr.

You must be tired (from walking). Sit down and rest a while.

A: Tā zěnmē bīng le? Shì bu shì zuótiān hēde tài duō?

How come he got sick? Was it that he had too much to drink yesterday?

B: Bú shì hēde tài duō, shì chīde tài duō chībīng le.

No, he didn’t have too much to drink. He got sick from eating too much.

Nǐ shuǐgòu le ma?

Did you get enough sleep?

Tā bǎ yǎnjīng kūhóng le.

She cried her eyes red.

Notes on №3

shēngyì: “business, trade” Also pronounced **shēngyì**.

yào kàn: “depends on...” By itself, **kàn** (which you know as “to look at” and “to think, to have the opinion that”) has another meaning, “to depend on, to be up to, to be determined by.” Often **yào** or **děi** is added before it.

A: Nǐ míngtiān shì qù háishi bú qù?

Are you going tomorrow or not?

B: Ng, děi kàn tiānqì.

Mm, that depends on the weather.

A: Wǒ jīntiān kéyì zǎo diǎnr huí jiā ma?

Can I go home early today?

B: (Yào) kàn nī zuòdewán zuòbuwán zhèixiē shì.

That depends on whether you can finish these tasks.

A: Nǐ néng gēn wǒmen qù Jiāzhōu ma?

Can you go to California with us?

B: Jiù kàn shíjiān le, yào shì xiàtiān jiù kéyi le.

That only depends on the time. If it's in the summer I can go.

Kàn nǐde le!

It's all up to you now!

yùnnqì: “luck; to be lucky” This word can be used either as a noun or as an adjectival verb. The following sentences show some of its uses as a noun:

Tāde yùnnqì zhēn bú cuò.

He really has good luck.

Nǐ yùnnqì zhēn hǎo!

You're really lucky!

[To say “to be unlucky,” use *dǎoméi* or *bù zǒu yùn*.]

Notes on №4

dàihuí: “to bring/take back” You have seen *huí* used as a main verb meaning “to return to,” in *huí jiā*, “to return home,” and *huí guó*, “to return to one's country,” and with the endings *-lai* and *-qu* as in *huílai*, “to come back.” Here you see it used as a directional ending.

Dàihuí can only be used if it is followed by a place name, like *Měiguó* in sentence UA. Otherwise you should use *dàihuilai* or *dàihuiqu*, depending on whether the direction is toward or away from the point of reference.

Zhèixiē cài wǒmen chībuwán, kéyi dàihuiqu ma?

We can't finish these dishes (of food) May we take them back with us?

A: Zènme yuǎnde lù, zǒubuhuíqu le ba?

It's such a long way. We can't walk back, can we?

B: Zǒudehuíqu. Xiànzài cái wǔdiǎn zhōng, zǒuhuiqu zhǐ yào yíge bàn zhōngtóu jiù gòu le.

Sure we can. It's only five o'clock now. It will only take an hour and a half to walk back.

Nǐ bǎ péngyou sòngqu yǐhòu, děi bǎ chē kāihuilai, wǒ yào yòng.

After you've dropped your friend off, you have to drive the car back here I want to use it.

zhènghǎo(r):

1. (1) “just right; just in time; just enough”

Nǐ zhèishuāng xié wǒ chuān zhènghǎo (r).
These shoes of yours fit me just right.
Nǐ lái de zhènghǎo(r), wǎn jǐfēn zhōng wǒ jiù zǒu le.
You came just in time. If you'd come a few minutes later, I would have already left.
Zhèixiē qián zhènghǎo(r) mǎi nège diànshì.
This money is just enough to buy that T.V.

2. (2) “to be opportune”

Nǐ zài zhè zhènghǎo(r), bāng wǒ yíge máng.
It's a good thing (lit., “opportune”) you're here. You can help me out.

3. (3) “as it happens, it just so happens”

Jīntiān zhènghǎo(r) pèngdao Lǐ Xiānsheng, jiù bǎ shìqing bàn le. ^a
I just happened to run into Mr. Lǐ today, so I took care of that matter.
Wǒ běnlái xiǎng xiàge yuè mǎi shāfā, jīntiān zhènghǎo(r) pèngdao héshìde, jiù mǎi le. ^b
I was originally going to buy a sofa next month, but today I happened to come across the right kind, so I bought it.

^apèngdao, “to run into, to come across”
^bshāfā, “sofa”

dàishang: “to take along with one” In the Běijīng dialect, the verb ending -shang is sometimes used to mean “along with” a person. (For the first example you need to know tí, “to carry from the hand at the side of the body.”)

Tā tíshang shūhāo jiù zǒu le.
She picked up her schoolbag and left.
Zhèige sǎn nǐ nǎshang ba.
Take this umbrella along with you.
Nǐ bàoshang hái'zi, wǒ nǎzhe zhèige.
You carry the child, and I'll hold this.

Speakers who are not from Běijīng would use different endings in these cases, for example -zhe or -qu (depending on the meaning of the sentence).

Notes on №5

guòqù: “to pass, to go over” Contrast guòqu (neutral-tone qu) with guòqù (Falling-tone qù), “the past” (see Unit U of this module).

Guòlai is “to come over.”

Nǐ guòqu kànkàn.
Go over there and take a look.
Menkǒu guòqu yíge rén.
Someone passed by the door.
Nàr guòlai yíge rén.
Someone is coming over from there.
Yíhuīr jiu guòqu le.
It will pass in Just a while.
Kuài guòlai!
Come on over here!
Guòlai zuò yíhuīr ba.
Come over (to my house) for a while. (Lit., “Come over to sit awhile.”)
Guòlai!
C’mere! OR Get over here. (CAN BE IMPOLITE)

Guòqu is also a polite or respectful word for “to die,” similar to English “to pass away.” As mentioned in Unit 5» Chinese often avoid using the stark-sounding sǐ.

hǎohāor: “well; industriously; properly; thoroughly” In Unit 1 of this module, you learned màn mǎnr “slowly,” which is a reduplication of the adjectival verb màn “to be slow.” In Běijīng conversation, the second màn is said with the first tone, and -r is added, making màn mǎnr.

In many other parts of China, it is said as màn màn. Likewise, Běijīng hǎohāor is often heard as hǎohǎo elsewhere. Reduplication allows an adjectival verb to be used before a verb as a modifier, with or without -de, for example, màn màn (de) chī, “to eat slowly,” hǎohǎo (de) tīng, “to listen well.”

Hǎohǎorde (hǎohǎode) has more specific meanings than just “well.” It can mean “properly,” “thoroughly,” or “nicely,” or “in perfectly good condition, with nothing the least bit wrong.”

Xiànzài hǎohǎorde niàn shū, yíhòu hǎohǎorde gōngzuò.
Study properly now, and do your job properly later on.
Gāngcái hai hǎohǎorde, xiànzài bù zhī zěnme huí shì yòu kūqilai le.

Everything was fine just a minute ago. Now I don't know what happened, but she's crying again.

Zhèngzhìde shìqíng gēn xiǎohǎizi wánr yíyàng, liǎngtiān
yíqián hái hǎohāorde, liǎngtiān yǐhòu jiù dǎqilai le.

Politics is like children playing. First everything's
fine, and then a couple of days later they're fighting.

xiǎng dōng xiǎng xī: “to think of this and that, to let one's mind wander” Dōng, “east,” and xī, “west,” are used in the patterns (Verb) dōng (Verb) xī and dōng (Verb) xī (Verb) to express that a person's action has no definite aim or that something is done haphazardly. More examples:

kàn dōng kàn xī	looking here and there
xué dōng xué xī	studying this and that
zǒu dōng zǒu xī	walking all about
zhǎo dōng zhǎo xī	searching here and there

You can also say dōng xiǎng xīxiǎng, dōng kàn xī kàn, etc. Here are some examples in sentences:

Guò mǎlùde shíhòu, bié zhème kàn dōng kàn xīde, duó wēixiǎn a!

Don't let your eyes wander when you cross the street. It's very dangerous !

Tā zǒng shì xué dōng xué xīde yǐjīng shínián le, hái méi cóng dàxué bìyè.

He's been studying this and that for ten years, and still hasn't graduated from college.

Nǐ shénme dōngxī diū le, zhǎo dōng zhǎo xīde.

You're hunting all over the place. What did you lose?

Zhèi liǎngnián wǒ yìzhí zǒu dōng zǒu xī, méi shíjiān gēn jiālǐ rén zài yìqǐ.

The past couple of years I've been traipsing all over the
place, and haven't had any time to be with my family.

...-de: Here you see a new use of the marker -de. After certain phrases, especially ones with a parallel structure, -de means “that way,” describing a way of looking, acting, or just a state of affairs. (For the following examples, you need these three items: lǎo, “all the time, always”;

bù huāng bù máng, “calm, not the least bit flustered”; and dǎ zhēn, “to get an injection.”)

Nǐ gǎnmá lǎo zǒuchū zǒujinde?!

How come you keep walking in and out?.

Shíjiān kuài dào le, nǐ zěnméi hái bù huāng bù mángde?

It's almost time, how can you be so calm?

Zhèi bàngē duō yuè, yòu dà zhēn yòu chī yàode, tāde tuǐ hǎoxiàng yǐjīng hǎo le.

During the past half month or so, with all the injections and medications, her leg seems to have already recovered.

Zhèi shì shénme xié! Yìzhī dà yìzhī xiǎode!

What kind of shoes are these, with one bigger than the other!

Notes on №6

téng: “to be fond of, to be attached to, to dote on”

Zhèige háizi, bù guǎn nǐ zěnme téng ta, tā yě bu tīng huà.

This kid! No matter how fond of him you are, he never does what you say.

Nǎinai zhēn téng wǒ dìdi!

Grandma is really attached to (OR dotes on) my younger brother.

Zhèi háizi zhēn kěài! Ràng rén bù néng bu téng! ^a

This child is adorable; you can't help but be fond of him!

Tā tèbié téng érzi, zǒng pà tā chībuhǎo.

She is especially attached to her son, and is always afraid that he won't eat well.

^akěài “to be loveable/adorable”

zěnme huí shì: “what happened; what’s it all about; what’s the story” Also said as zěnme yìhuí shì. Zěnme here means zěnmeyàng, “what kind, of what nature.” “Huí is a counter for shì, as in Yǒu zhèihuí shì ma?, “is there such a thing?” or “Did such a thing (really) happen?” In the phrase zěnme yìhuí shì, the number yī is often dropped from yìhuí just as it can be dropped in phrases like chī (yí)ge píngguǒ, “eat an apple.”

Zhèi shì zěnme huí shì? Wūli zěnme nàme zāng?

What is this, anyway? Why is this room so dirty?

Zhèi shì zěnme huí shì? Dōngxi yìtiān bǐ yìtiān guì!

What's going on, anyway? Things are getting more and more expensive every day.

zěnme huí shì: Also zhème huí shì. This phrase has two main uses:

1. Used before telling the facts or details of an event, as in sentence 6B.
2. Said after one learns the facts or outcome of an event, e.g.,

Yuánlái shì zhème huí shì!

Oh, so that's the story.

Yào zhīdao shì zhème huí shì wǒ jiù bù lái le.

If I had known that was what it was all about, I wouldn't have come.

Notes on №7

zhǎo: Literally, “to look for,” but when the object is a person it can mean, “to call on” a person. This is the way **zhǎo** is used in sentence 7A, hence the translation “going to see **Xiǎo Lán**,” rather than “going to look for **Xiǎo Lán**.”

Xīngqītiān tā zǒngshì qù zhǎo péngyou.

On Sundays, he always goes to see his friends.

Zhèizhǒng wèntí zhǎo tā méi cuò!

When you have that kind of problem, you won't go wrong if you go to him.

Zhǎo wǒ méi yòng, wǒ bù guǎn zhè shì.

It's useless to come to me about this matter, I'm not in charge of it.

gàn shénme: “to do what; what for, why” **Gàn** is the verb “to do.” **Gàn shénme** and the similar **gànmá** can be used

1. to ask what someone is doing;
2. like **wèishénme**, except with a livelier, more conversational tone; or
3. rhetorically, to question the value or use of something.

Nǐ gànmá ne?

What are you doing?

Nǐ míngtiān gàn shénme?

What are you doing tomorrow?

Gàn shénme lǎo gēnzhe wǒ!?^a

What are you doing always following me?

Gànmá mǎi zhèige? Nàme guì!

What did you buy this for? It's so expensive!

Ní gànmá zǒng tīng tāde?!

How come you always do what he says?!

Haá zài zhèr gàn shénme? Kuài huí jiā ba!

Why are you still here? Hurry up and go home!

Zhèi shì xiǎo shìqing ma! Nǐ gànma zhème shēngqì?
This is such a small matter! Why should you get so angry?
Zhèige dōngxi shì gànmade?
What's this thing for?
A: Wǎnshang nǐ yíding dào tā jiā qù yítàng.
You have to go to her house tonight.
B: Gàn shenme?
What for?
A: Bǎ zhèige sòngqu.
To take this to her.
Lián nǐ dou bú qù, wǒ gàn shenme qù?!
If you aren't even going, why should I go?

^agēn, "to follow"

yòu: You have seen the adverb you meaning (1) "again," as in *Nǐ yòu lái le*, "You're here again" and (2) "both... and..." as in *Yòu hǎo yòu piányi*, "Both good and inexpensive." In sentence 7A, you is used to stress that the speaker thinks what he is saying is a strong reason why something should be otherwise. This you is usually used in sentences with the verb made negative, or in rhetorical questions (those to which no answer is expected).

IN SENTENCES WITH THE VERB MADE NEGATIVE

Tā yòu bù shǎ.
He's no dummy, after all.
Wǒ yòu bù zhīdào jīntiān xià yǔ.
After all, I didn't know it was going to rain today.
Nǐ yòu méi kànjianguo ta, nǐ zěnme zhīdào tā bù hǎo?
You've never seen him, after all; how could you know he's no good?
Tā yòu bú shì wàijiāoguān, zěnme zài dàshiguǎn gōngzuò?
He's not a diplomat, after all; why is he working in the embassy?

IN RHETORICAL QUESTIONS

Tā yòu zhīdào shénme?
What does he know, anyway? (Means, "He doesn't know anything.")
Shéi yòu néng kànde nàme yuǎn ne?

Who could have seen that far ahead, after all? (Means, "No one could have seen that far.")
Bùzhǎng yòu zěnmeyàng?
So what if he's a (government) minister? (Means, "The fact that he's a government minister is unimpressive.")
Yáoshi tā bù néng zuò, shéi yòu néng zuò ne?
If he can't do it, who can? (Means, "if he can't, nobody can.")

quàn: "to advise" or "to try to persuade" a person. This describes the action of talking to someone in order to bring them around to a certain way of thinking. Sentence 7B might be translated simply as, "Don't get upset, I'll talk to him."

Wǒ quàn nǐ háishi bú yào xué wénxué, biyè yǐhòu zhǎo gōngzuò nán na.
My advice to you is not to study literature. It would be awfully hard to find a job after you graduate.
Tāde shì nǐ bú yào quàn, tā huì gěi nǐ zhǎo máfānde.
You'd better not try to advise him about his affairs, otherwise he'll give you trouble.

Notes on №8

gāi: "should; ought to; to be someone's turn to (do something)" Gāi is an auxiliary verb very similar in meaning to yīnggāi.

Kuài qīdiǎn bàn le, wǒ gāi shàngbān qu le.
It's almost seven-thirty. I should be leaving for work.
Wǒ gāi shuō shénme ne?
What should I say?

Gāi is frequently used before the subject of a clause. In such cases it can also mean "to be (someone's) turn to (do something)."

Míngtiān gāi tā qǐng kè le.
Tomorrow it's his turn to treat.
Zhèixiē shì běnlái gāi wǒ zuòde, bìngle zhèi jǐtiān, tǒngshimén dōu bāng máng zuòwán le.
It should have been me who did these things in the first place, but with me being sick the past few days, my colleagues finished them all for me.
Zhèicì gāi wǒ qǐng nǐ kàn diànyǐng le.

This time it's my turn to treat you to a movie.

Gāi nǐ zǒu le OR Gāi nǐ le.

Your move OR It's your turn, (in playing a game)

kànzhe: In front of another verb, **kànzhe** means “(do something) as one sees fit.” The “locking” in **kànzhe** refers to looking at the situation in order to decide what one is able to do and what is best to do. The most common phrase in which **kànzhe** appears is **kànzhe bàn**, “to do as one thinks best.”

A: Nǐ shuō wǒ shì qù hǎo ne? Háishi bú qù hǎo?

Do you think it would be best for me to go or not to go?

B: Zěnmē shuō ne? Nǐ kànzhe bàn ba!

What should I say? Do what you think best!

A: Nǐ yào mǎi shénme yánsède chènshǎn?

What color shirt do you want to buy?

B: Nǐ kànzhe mǎi ba.

Buy what you think best.

dǎ zhàng: “to fight a war, to go to war” This is a verb plus general object, like **niàn shū**. **Zhàng** is not used by itself (except in a construction like **Zhèi yízhàng dǎle hǎojǐge yuè**, “This battle/war was fought for many months,” in which **zhàng** simply precedes **dǎ** instead of following it).

If you want to say “war” by itself, you have to use another word, **zhànzhēng**, which is taught in the next module.

Notes on №9

sòngxíng:

1. (1) “to see off, to wish (someone) a good trip”

Xiàwǔ liǎngdiǎn wǒ dào jīchǎng gěi Zhāng Xiānsheng, Zhāng Tàitai sòngxíng.

At two this afternoon I’m going to the airport to see Mr. and Mrs. **Zhāng** off.

2. (2) “to give a going-away party”

A: Nǐ jīntiān wǎnshàng yǒu meiyǒu shì?

Are you busy tonight?

B: Wǒmen jīntiān wǎnshàng chūqu chī fàn, gěi péngyou sòngxíng.

We’re going out for dinner tonight to have a going-away party for a friend.

zhèi yíxiàzi: “as a result of this” This means that something has happened which brings a new turn to the situation. It can often be translated into English simply by using the word “now.” (in sentence 9B, it may be best just to omit it from the translation.)

Qián lái le, zhèi yíxiàzi kéyǐ mǎi fángzi le!

The money has come. Now we can buy the house!

Zhèi yíxiàzi zāogāo le, wǒde qián bú gòu le.

This is terrible! I don’t have enough money (e.g., to pay for the things I just brought to the cashier).

děng: “when, by the time; till” This word, which you first learned as “to wait,” can have these other meanings in a dependent clause. This use is similar to that of **děng dào**, which you learned in Unit 3 may be used for “when” or “by the time.”

Děng wǒ dào le Běijīng wǒ cái zhīdao tā yě zài Běijīng.

It wasn’t till I got to Běijīng that I found out he was there too.

Notes on №10”

shǎ: “to be stupid, to be silly, to be naive“

Nǐ zhēn shǎ! Qián fàng zài yínhángli duó hǎo! Fàng zài jiāli gàn shénme?

You’re really silly. It’s such a good idea to put your money in a bank, what are you keeping it at home for?

Shǎ háizi, bié zǒng wèn nèixiē shǎ wèntí, hǎo bu hǎo?

You silly kid, would you quit asking such silly questions all the time?

zǎo: Besides “early,” **zǎo** can also mean “before, sooner,” or “long ago.” Here are more examples.

Tāmen jǐge nútóngxué zǎo jiu pǎo dao hǎibiān qu wán le.

Those women students took off for the beach a long time ago.

Hài! Wǒ zǎo lái yìtiān jiu hǎo le.

(Sigh) If only I had come a day earlier.

Sometimes **zǎo** only conveys the speaker’s feeling of regret and irritation. “A long time ago” might actually be no more than a moment ago. In such cases, **zǎo** can be translated by intonation alone:

Nǐ zěnmē bù zǎo shuō! Xiànzài hái láidejí ma?

Why didn’t you say so (before)? How can we make it in time now?

Wǒ zǎo zhīdao tā shì zhèige yàngzi jiu bú huì zhème shǎ le.

If I had known that he was this way I wouldn't have been so naive.

yě bu: “don't even, won't even, wouldn't even” do something that one should do.

Bādiǎn bàn le, nǐ yě bu zǎo diǎnr jiào wo, wǒ xiànzài láibují le.

It's half past eight! Why didn't you get me up before? Now I won't make it in time.

Nǐ yě bu kuài diǎnr shōushi, wǒmen dōu dēngjí le.

Will you hurry up and get your things ready? We're all getting itchy (from waiting).

Tā yě bu kuài diǎnr lái, cài yījīng liáng le!

What is keeping him [“Won't he even come a little faster“]? The food is cold already!

yuánlái:

(1) “originally” In this meaning, it is usually interchangeable with **běnlái**, which you learned in Unit 7.

Tā yuánlái bù chī ròu, xiànzài bù zhídào zěnme chīqilai le.

He didn't used to eat meat. No he's started eating it for some reason.

Wǒ yuánlái méi jìhua qù Ōuzhōu, hòulái tā yíding yào qù, wǒ yě jiu gēnqu wánle yítàng.^a

I hadn't originally planned to go to Europe. Then she insisted on going, so I went along for the fun of it.

^agēn, “to follow, to go along with”

(2) Used when revealing a fact which was not previously known, especially when that fact provides an explanation or solution to a puzzling situation. This can sometimes be translated by “it turns out that...” or by “So...”. (**Běnlái** cannot be used for this meaning.)

Wǒ xiǎng shì tā xiěde, yuánlái jiù shì nǐ xiěde!

Oh, so you wrote this! I thought he wrote it.

À! Yuánlái nǐ jiù shì Xú Xiānsheng? Huānyíng, tài huānyíng le!

Oh! So you're Mr. Xú? Welcome! Welcome indeed!

À, yuánlái shì zhème huí shì!

Oh! So that's what happened!

(3) **Yuánláide** may be used to modify a noun, with the meaning “original”:

Wǒmen yuánláide jìhua shì xiàge Xīngqíwǔ qù.

Our original plan was to go next Friday.

Tāmen yuánláide fāngzi zài chéngwàitōu, xiànzài bān dào chéngli qū zhù le.

Their original house was outside the city, (but) now they've moved into the city.

Vocabulary