
Chapter 1. Personal Welfare

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Objectives for the Personal Welfare Module

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

1. Describe the weather in all four seasons for your present locale, a Chinese city, and your hometown.
2. Describe the location, geographical setting, population, and air quality of the three areas in No. 1.
3. Give the names of five or more items of clothing.
4. Get your hair cut or styled.
5. Describe several items you ordinarily carry with you when traveling.
6. Give the names of and describe the different rooms in a house.
7. Give simple directions to a babysitter.
8. Ask and answer questions about the common cold and its symptoms. Offer advice on what to do for a simple ailment. Understand the use of kǎishuǐ, “boiled water.”
9. Describe what takes place during a visit to the doctor. Know how to give normal body temperature in Celsius and in Fahrenheit. Tell “where it hurts” (using a list of the parts of the body, if necessary.)
10. Describe accidents where injuries occur, and tell someone to call an ambulance.
11. Report the loss of a passport to the appropriate officials. Find out where to go to report the loss and be able to determine whether adequate translation facilities will be available.
12. Use the words for “danger” and “caution” in grammatical, situationally appropriate sentences. Describe how someone entered a restricted area and how and for what reasons he was escorted out.

Unit 1: Weather and Terrain

References Notes

Part 1

Reference List

References Notes on Part 1

Jīntiān tiānqì hěn hǎo: Notice that the time word **jīntiān** “today” is placed before the subject, not directly before the verb here. Most time words of more than one syllable may come either before or after the subject, but in either case before the verb. Examples:

Qùnián wǒ hái bú huì xiě zì.

Last year I still couldn't write characters.

Wǒ xiànzài huì xiě yìdiǎn le.

Now I can write a little.

qìhòu: “climate” Also pronounced qìhòu (with hou in the neutral tone).

Dōngtiān hěn lěng.: “it's cold in winter” The adverb hěn is not translated here. Often hěn adds little or nothing to the intensity of the adjectival verb, and doesn't need to be translated by “very.” Later, you may notice that sometimes we translate the hěn literally and sometimes we choose to omit it from the translation. It is not a matter of right and wrong; it is more a matter of feeling, and may be, we admit, a somewhat arbitrary decision.

chángcháng: “often, frequently, usually” An alternate form of this word is cháng.

Tā chángcháng qù Xiānggǎng.

She often goes to Hong Kong.

Tā cháng kàn bàozhǐ.

He often reads the newspaper.

The phrase “very often” is NOT formed by using hěn with cháng; instead, Just use cháng or chángcháng. If you must stress that something happens very often, use a phrase like “every few days.”

xià xuě: “to snow” or more literally “(there) falls snow.” The subject xuě “snow” normally follows the verb xià “to descend.” This reversal of subject and verb is the rule, not the exception, in weather expressions. **English is no more logical when it comes to weather expressions: it uses the meaningless subject “it,” as in “it snows.”**¹

Òu, xià xuě le.

Oh, it's snowing.

Xià xuě ma? Bu xià.

Is it snowing? No.

Yǒu méiyǒu xià xuě? Méiyǒu.

Is it snowing? No.

Xià xuě le méiyǒu? Méiyǒu.

Is it snowing? No.

Jīntiān xià xuě bu xià xuě?

Is it going to snow today?

¹English is no more logical when it comes to weather expressions: it uses the meaningless “it,” as in “it snows.”

Xiànzài bù xià xuě le.

It's not snowing anymore.

tiān: “heaven, sky, day.”

Āiya, wǒde tiān na!

Oh my heavens!

Tiān zhīdao!

Heaven only knows!

qíng: “to be clear, to clear up” In the sentence **Tiān qíng** le, the marker le tells us that a change has taken place. The meaning is not simply that the sky is clear, but that the sky is clear NOW, or rather, the sky has cleared up.

Juéde “to feel” Here **juéde** is used to mean “to feel, to think, to have an opinion about something.” It can also mean “to feel” in a physical way, as in “to feel sick.” **Nǐ Juéde ... zěnmeyàng?** can be well translated as “How do you like ... ?”

hǎn shǎo: “It seldom snows in **Shànghǎi** in the winter.” The adjectival verb **shǎo** “to be few” is used here as an adverb “seldom,” and as such comes before the verb. Notice that **hǎn shǎo**, “seldom,” and **chángcháng**, “often,” are used as opposites.

Jīntiān zhèrde tiānqì hǎn liángkuai: “Today the weather here is very cool.” Again, it is not necessary to translate **hǎn** as “very” in this sentence; the meaning depends on the speaker's intonation and emphasis.

First Dialogue for Part 1

An American woman is talking with a Chinese man in **Běijīng**.

Notes on the Dialogue

juéde: “to feel” This may mean “to feel (physically)” or “to feel (emotionally), to think.” It is often used, as in the Reference List sentence, to preface a statement of opinion. **Wǒ juéde ...** may sometimes be translated as “I think that ...”

Wǒ juéde tā kéyǐ zuò.

I think he can do it.

And here are some examples using **juéde** to mean “feel (physically)”:

Wǒ juéde hǎn rè.

I feel hot.

Wǒ juéde bù shūfu.

I don't feel well. (Literally, "I feel not well.")

Nǐ juéde Běijīng zěnmeyang?: "How do you like Běijīng?" or "What do you think of Běijīng?" More literally, "You feel Běijīng is how?"

tài lěng le: "it's been too cold" The marker **le** is the marker for new situations. It is often used to reinforce the idea of "excessive." Another example is **Tài guì le!** "it's too expensive!"

Second Dialogue for Part 1

An American woman is talking with a Chinese man in Taipei.

Part 2

Reference List Part 2

Reference Notes on Part 2

guā fēng: "(there) blows wind" **Guā** literally means "to scrape," but when used in connection with **fēng**, "wind," it means "to blow." Like other weather expressions, such as **xià xuě** "to snow," the subject **fēng** usually follows the verb **guā**. To say "very windy," you say that the wind is big, either **Fēng hěn dà** or **Guā dà fēng**.

Sānyuè: "by March" A time word before the verb may mean "by" a certain time as well as "at" a certain time.

Sānyuè jiù kāishǐ nuǎnhuo le: "By March it is already starting to get warm." When the time word before it is given extra stress, the adverb **jiù** indicates that the event in question happens earlier than might be expected. The marker **le** after the state verb **nuǎnhuo**, "to be warm," tells us that it is being used here as a process verb "to get warm."

yǒude shíhòu: "sometimes" This is also said as **yǒu shíyóu**.

xià yǔ: "to rain" Literally, "(there) falls rain." Now you have seen three weather expressions where the subject normally follows the verb: **xià xuě**, **guā fēng** and **xià yǔ**.

Wǒ zhēn xiǎng Jiāzhōu: "I really miss California" The verb **xiǎng**, translated here as "to miss," is the same verb as "to think" ("I really think of California [with nostalgia]").

xiàtiān bú shì hěn cháoshí: "it's not very humid in the summer." The **shì** is not obligatory in the sentence. It would also be correct to say **bù hěn cháoshí**.

táifēng: "typhoon" The Chinese word **táifēng** was borrowed into the English language as "typhoon."

First Dialogue for Part 2

An American woman is talking with a Chinese man in Hong Kong:

Note on the Dialogue

Nǐ líkāi zhème jiǔ: “it’s been so long since you left” You have seen **jiǔ**, which means “to be long in time,” in the phrase **duō jiǔ**, “how long (a time)”

Second Dialogue for Part 2

An American woman is talking with a Chinese man in Taipei:

Part 3

Reference List

Reference Notes on Part 3

chéngli: “in the city,” literally “inside the city wall.”

xiāngxià: “country” Also pronounced **xiāngxià** (with neutral tone **xià**).

fùjìn: “vicinity” Also pronounced **fǔjìn**.

huánjìng: “environment, surroundings,” In №24 the phrase **nǐ lǎojiā fùjìn de huánjìng** is literally “the environment of the vicinity of your original home.”

nǐ lǎojiā nèige dìfang: “your hometown” **Lǎojiā** by itself only means “original home.” To get the meaning “hometown,” you must refer to the place (**nèige dìfang**) where your “original home” (**lǎojiā**) is. Notice the different phrasing in the following sentences:

Nǐ lǎojiā nèige dìfang yǒu duōshǎo rénkǒu?

What’s the population of your hometown?

Nǐ lǎojiā nàr yǒu méiyǒu shān?

Are there mountains where your original home is?

Nǐ lǎojiā zài xiāngxià ma?

Is your original home in the country?

shān, hū, hé: “mountain, lake, river” These three words are used with the four points of the compass to make several province names.

Shāndōng		east of the (Tàiháng) mountains
Shānxī		west of the (Tàiháng) mountains
Héběi		north of the (Yellow) river
Hénán		south of the (Yellow) river

Húběi		north of the (Dòngtíng) lake
Húnán		south of the (Dòngtíng) lake

First Dialogue for Part 3

An American woman is talking with a Chinese man in Běijīng:

Notes on the Dialogue

nèige xiǎo chéng: “that little town” You’ve learned that chéngli means “in the city.” One word for “city” by itself is chéng [another is chéngshì].

Nǐ shuōde shì nèige Huáshèngdùn? Shì zhōu háishi chéng?

Which Washington are you talking about? The state or the city?

Second Dialogue for Part 3

An American woman is talking with a Chinese man in Taipei:

Notes on the Dialogue

Wǒ líkāi nàlǐ yǐjīng yǒu wǔnián le: “(Since) I left there it has been five years.” The marker le at the end of the sentence is new-situation le, and is necessary here. It shows that the duration stated (five years) is as of the present moment (“so far”). Another point to bear in mind is that Le is used at the end of most sentences containing yǐjīng.

Zhānghuà, “Changsha,” is the name of a city and a county on the west coast of central Taiwan. T’ienchung (Tiánzhōng) is a village in southeastern Changsha county.

Vocabulary

Unit 2: Clothing

Reference Notes

Part 1

Reference List

References Notes on Part 1

chuān: “to put on, to don” (clothes, shoes) Notice that Chinese uses an action verb, “to put on,” where English uses a state verb, “to wear.” You have to adjust your thinking a bit in order to use this verb correctly. When you want to say “She's NOT WEARING her coat,” you actually say “She DIDN'T PUT ON her coat,” **Tā měi chuān dàyī**.

Here are some example sentences using **chuān** “to put on.”

Wǒ chuānle yishuāng hóng xié.
I'm wearing a pair of red shoes. (I've put on a pair of red shoes.)
Wǒ méi chuān xié.
I'm not wearing shoes. (I didn't put on shoes.)
Nǐ chuān bái xié ma?
Do you wear white shoes? (HABIT) OR Will you wear white shoes? (INTENTION)
Wǒ bù chuān bái xié.
I don't wear white shoes (HABIT) OR I won't wear white shoes. (INTENTION)

Chuān is not the only verb meaning to put on in Chinese. There is another verb **dài** which is used for wearing or putting on hats, wristwatches, ornaments, jewelry, and gloves.

Dài is taught in Part II of this unit.

xūyào: “to need” This word may be used as a main verb or as an auxiliary verb. In either usage, it is always a state verb. It is, therefore, negated with **bù**.

Wǒ xūyào qián.		I need money.
Wǒ xūyào shíjiān.		I need time.
Wǒ xūyào ta.		I need her.
Wǒ xūyào huàn qián.		I need to change money.
Tā xūyào zhīdao.		He needs to know.

-jiàn: This is the counter for articles of clothing, as well as for things (**dǒngxi**, **shiqing**), and suitcases.

dàyī: “overcoat” literally “big clothes”

jiù: “to be old, to be worn” This is the word to use when describing things, whether concrete or abstract, but never people. [For people, use **lǎo**: **Tā lǎo le**. “She's gotten old.”]

Nà shì wǒde jiù dìzhǐ.
That's my old address.
Tā háishi chuān jiù yīfu.
She's still wearing old clothes.

mǎi (yí)jiān xīnde: The number **yí-** before a counter may be omitted when it directly follows a verb.

yào: “to need” In sentence №4, you see a new usage of **yào** (**nǐ yào mǎi hòu yidiǎnrde** “you need to buy a heavier one”). In addition to meaning “to want”, **yào** has many uses as an auxiliary verb. The meaning “to need” is one of the more common ones.

hòu: “to be thick” In sentence No. 4 (**...nǐ yào mǎi hòu yidiǎnrde...**), **hòu** is translated as “heavier.” The basic meaning of **hòu** is “to be thick.”

Zhèběn shū hěn hòu.
This book is very thick.
Yèli xiàde xuě hěn hòu.
The snow that fell last night is very deep.

Báo “to be thin, to be flimsy (of cloth, paper, etc.)” is often the opposite of **hòu**.

tuōxié: “slipper,” literally “drag-shoes.” In most households in Taiwan shoes are not worn into the house, so plenty of pairs of slippers are kept at the front door. This custom, established by Japanese influence, has the practical value of keeping the floors dry, which would otherwise be difficult given Taiwan's rainy climate. (in mainland China, shoes are worn into the house.)

huài: This verb has a different meaning depending on whether it is a state verb or a process verb. As a state verb, **huài** means “to be bad,” as a process verb, “to go bad, to break.”

As a state verb:

Zuótiān tiānqi zhēn huài, jīntiān hǎo le.
Yesterday the weather was really bad, but today it's gotten better.
Hē! Tāde Zhōngguó huà zhēn bú huài, a?
Well! His Chinese is really not bad, huh?

As a process verb:

Wǒ zhèizhǐ bǐ huài le.
This pen of mine is broken.
Zhèxiē júzi huài le, bú yào le.
These tangerines have gone bad; we don't want them (throw them out).

First Dialogue for Part 1

The couple in this dialogue have recently moved to Taipei from Kaohsiung (**Gāoxióng**) in southern Taiwan. Here they are taking a walk in downtown Taipei. (**Xiǎo Huá** is their daughter.)

Second Dialogue for Part 1

An American of Chinese descent (M) has gone back to visit relatives in **Běijīng**. Here he talks with his cousin (F).

Part 2

Reference List

Reference Notes on part 2

nèiyī, nèikù: **Nèi** means “inner.” **Nèikù** means “underpants” (**kù** as in **kùzi**). **Nèiyī** means “underclothes” in general, but when contrasted with **nèikù** takes on the specific meaning “undershirt.” The **yī** means “clothing, garment,” as in **yīfu**.

jiākè: “jacket,” a word borrowed from English. **Jiākè** refers only to Jackets cut above the waist; a suit Jacket would be **wàitào** (see note below). Also pronounced **jiákè**. In **Běijīng**, this word has an -r ending.

nílong: “nylon,” another borrowing from English.

dài: “to put on, to don” a hat, wristwatch, gloves, glasses, jewelry or other things which are not necessary to one's apparel. As with the verb **chuān** which you learned in Part I, when you use **dài** you have to adjust your thinking from the idea of “to wear” to the idea of “put on.” For “Do you wear glasses?” you would say “Do you put on glasses?”: **Nǐ dài bu dài yǎnjìng?** For “She's not wearing glasses” you would say “She didn't put on glasses”: **Tā méi dài yǎnjìng.** Contrast:

Tā bú dài màozi.		She doesn't wear hats.
		OR
		She won't wear a hat. (HABIT) (INTENTION)
Tā méi dài màozi.		She didn't put on a hat.
		OR
		She didn't wear a hat.
		OR
		She doesn't have a hat on.

(The translations given only cover some of the possible ones. Other aspect markers which you have not learned yet, such as the marker for action in progress [**zài**], the marker for duration [**-zhe**], the marker for lack of change [**ne**], etc., can be used to make more precise the meaning of a sentence.)

-dǐng: The counter for **màozi**, “hat.” Literally, **-dǐng** means “top.”

***yǎnjìng:** “glasses” (counter: **-fù**)

pò: “to be broken/damaged/torn/worn out” In **pò màozi**, “old/ worn/ tattered hat,” **pò** stands before a noun to modify it. **Pò** is also frequently used as a process verb, “to break, to become damaged/torn/ worn out.”

Wǒ kànkàn, nǐde jiākè shì bu shì pò le? Let me have a look, has your jacket been torn/worn through?

In Part I you learned **huài**, “to go bad, to break.” **Huài** means that something becomes unusable or stops working, while **pò** means that something develops a tear, cut, split, hole, break, etc. **Jiù** in Part I

had for one possible translation “to be worn,” but **jiù** and **pō** are quite different: **jiù** le means to have changed color or shape after a long period of time or use, whereas **pō** le means that the thing is no longer intact, whether the damage is caused by time, use, or accident.

gòu: “to be enough” This adjectival verb is only used as the main verb of a sentence, never (like English “enough”) before a noun. You must therefore recast English sentences with “enough” into the Chinese pattern when you translate, e.g.

Wǒ kànkàn, nǐde jiākè shì bu shì pò le?
Let me have a look, has your jacket been torn/worn through?

gòu: “to be enough” This adjectival verb is only used as the main verb of a sentence, never (like English “enough”) before a noun. You must therefore recast English sentences with “enough” into the Chinese pattern when you translate, e.g.

Do you have enough socks?	Are your socks enough?
Nǐde wàzi gòu bu gòu?	
I don't have enough shirts	My shirts aren't enough.
Wǒde chènshān bú gòu.	
There aren't enough rice bowls.	The rice bowls aren't enough.
Fànwǎn bú gòu.	

wàitào: This word has two meanings:

1. coat, overcoat,” and
2. a “jacket” which extends below the waist, like a suit jacket. (A jacket cut above the waist is **jiākè**.)

zìjǐ: “oneself; myself, yourself, himself, etc.” This is a special pronoun. It can be used by itself, or it can follow another pronoun like **nǐ**, **wǒ**, **tā**, etc. Here are some examples. (For the first, you need to know **-zhǒng**, “kind,” and for the last, you need to know **zuò**, “to make.”)

Mǎi yīfu, zuì hǎo mǎi zìjǐ xǐhuande nèizhǒng.
When buying clothes, it is best to buy the kind one likes oneself.
Nà shì wǒ zìjǐde shì.
That's my own business.
Zhèi shì tā zìjǐ zuòde, bú shì mǎide.
She made this herself, it isn't (store-)bought.

píxié: Western-style “leather shoes,” a word commonly used where we would just say “shoes,” since traditional Chinese shoes (**bùxié**) are made of cloth.

shuìyī: “pajamas,” literally, “sleep-garment” This word can use two different counters, depending on the type of pajamas referred to.

1) For two-piece pajamas, that is, a shirt and pants, the counter is **-tào**, “set.” (Although we say “a pair of pajamas” in English, you cannot use the counter **-shuāng** in Chinese. **-Shuāng** is only for things that match, like shoes.)

2) Old-style one-piece pajamas take the counter **-jiàn**.

shūbāo: “tote bag, carryall,” literally, “book-sack.” Although still used with the original meaning of a student’s “book-bag,” **shūbāo** has now come to have a more general meaning, since book-bags are often used to carry things other than books. There are other words for “tote bag,” but **shūbāo** is so useful that you should learn it first. 3

wàng: “to forget; to forget to; to forget that”

Nǐ wàng le ba?
You've forgotten, haven't you?
Wǒ méi wàng.
No, I haven't forgotten.
Wǒ wàng(le) qù le.
I forgot to go.
Wǒ wàng(le) dài màozi le.
I forgot to put on my hat.
Wǒ wàng le tā jǐdiǎn zhōng lái.
I forgot what time he is coming.
Wǒ wàng le tā jiào shénme míngzi.
I forgot what his name is.
Wǒ wàng le wǒ jīntiān méi kè.
I forgot that I don't have any classes today.

máoyí: “sweater,” literally, “woolen-garment.”

Nà, “in that case, then,” is always used at the very beginning of a sentence, for example:

Nà, wǒmen shénme shíhou qù?
Then, when shall we go?

Nà nǐ děi qù mǎi xīnde le: The **le** here is optional. It stresses that having to go buy a new sweater is a new situation.

First Dialogue for Part 2

Tiānjīn. In the home of two senior cadres, a husband (M) and wife (F) discuss shopping plans. (They live together with the wife's older sister.)

Notes on the Dialogue

wǒde shūbāo ne?: Questions with ne frequently ask for the whereabouts of something or someone; thus the sentence may be translated, “Where is my tote bag?”

Second Dialogue for Part 2

Taipei. Conversation between a husband and wife. (Xiǎo Míng is their son.)

Part 3

Reference List

Reference Notes on Part 3

zuò: “to make,” but in the Reference List sentence it is used for “to have made.” Zuò yīfu has two possible meanings: “to make clothes” or “to have clothes made.” The context will usually make clear which is meant.

Zài Táiwān zuò yīfu bù piányi le.

Having clothes made isn't cheap in Taiwan any more.

shénmeyàng: “what kind, like what”

Nǐde dìtǎn shénmeyàngr?

What is your carpet like?

Láide rén shénmeyàngr?

What did the person who came look like?

Nǐ yàode dìtǎn shì shénmeyàngde?

What kind of carpet is it that you want?

Nǐde péngyou shì shénmeyàngde rén?

What kind of person is your friend?

qípáo: A close-fitting woman's dress with high Chinese collar and slit side, now called in English a “cheongsam,” from the Guangdong dialect name. Qí refers to the Manchurian nationality; páo means a Chinese-style long gown. Thus the name qípáo comes from the fact that the ancestor of the modern cheongsam was originally worn by Manchurian women.

liàozi: “cloth, fabric, material”

Nǐ shuō... : Literally, “You say...,” but often used as in this question to mean, “In your opinion” or “Do you think...”

-zhǒng: “kind, sort”

Nǐde lǚxíng zhípào shì nǎ yìzhǒngde?
What kind are your traveler's checks?
Nǐ qù nèizhǒng dìfāng zuò shénme?
What did you go to that kind of place to do?
Zhèizhǒng júzi hěn guì.
This kind of tangerine is very expensive.

yàngzi:

1. “appearance,”
2. “shape, form,”
3. “style, design.”

Tāde yàngzi hěn hǎo kàn.
Her appearance is very attractive.
Kàn tā nèi yàngzi!
Look at his appearance! (i.e., “Get a load of him.”)
Nǐ shuōde nèige dōngxi shì shénme yàngzide?
What does the thing you are talking about look like?
Tāde qípāode yàngzi hěn bú cuò.
The style of her cheongsam is quite nice.
Nǐde xīn yīfu shì shénme yàngzide?
What's the style of your new dress?

shēnshang: “on one's body, on one's person”

Tā shēnshang yǒu yíjiàn lán dàyī.
He has a blue overcoat on.
Wǒ shēnshang méiyǒu qián.

I don't have any money on me.

Wǒde qián xiànzài dōu zài tā shēnshang.

He has all my money with him right now.

kě bu kéyi: another way to say kéyi bu kéyi.

zhào: “according to”

Jiù zhào zhèige niàn.

Just read it the way it is here (according to this).

Jiù zhào zhèige páijià huàn ba!

Just exchange it according to this exchange rate.

Wǒ jiù zhào nǐde yìsì xiě, hǎo bu hǎo?

I'll just write it the way you want it written, all right?

liáng: “to measure”

Nǐ gěi wǒ liángliang zhèikuài liàozi gòu bu gòu.

Measure this piece of cloth for me to see if there's enough.

chǐcùn: “measurements,” literally, “feet-inches.” Also pronounced chǐcun (with cun in the neutral tone).

mián'ǎo: “Chinese-style cotton-padded Jacket”

héshì: “to fit; to be suitable, to be appropriate”

Zhèijiàn yīfu hěn héshì, bú dà yě bù xiǎo.

This garment fits well, it's neither too large nor too small.

Nǐ chuān zhèige yánsè bú tài héshì, huàn (yì)jiàn biéde ba.

That color doesn't look right on you, try a different one.

First Dialogue for Part 3

Běijīng. A man (A) goes to a tailor shop to have some clothes made. (B) is the tailor.

Second Dialogue for Part 3

Taipei. A woman goes to a tailor shop to have some clothes made.

Vocabulary

Unit 3: Hair Care

Reference Notes

Part 1

Reference List

Reference Notes on Part 1

yǒu shì: “to be occupied, to have something to do,” literally, “to have business.”

Nǐ xiànzài yǒu shì ma?

Are you busy now?

Méi shì.

No, I'm not busy.

jiǎn: “to cut (with a scissors), to clip, to trim” Chinese has several different words for English “to cut” depending on the method of cutting. **Jiǎn** only refers to cutting with a scissors or clipper.

bú yào: “don't” In Transportation Module, Unit 3, you learned **bié** for “don't” in negative commands. **Bú yào** means the same thing.

liǎngbiān: “two sides, both sides” In English it is enough to say just “the sides” and to add “two” or “both” seems superfluous, but **liǎng** is necessary in Chinese. Perhaps this is because Chinese has no way of indicating plural, as does the s in English, “the sides.”

Gòu duǎn le: “it's short enough now” There are two things to notice in this short sentence: (1) In English we say “short enough,” but in Chinese you say literally “enough short”; in other words, **gòu** is used as an adverb to modify the adjectival verb **duǎn**. (2) **le** here indicates a new state of affairs: before, the hair wasn't short enough, but now it is. Thus **le** can be rendered into English by the word “now.”

xǐ tóu: “to wash the hair” **Tóu** is literally “head,” but in many cases actually refers to the hair. In most Chinese barbershops a shampoo after the haircut is standard procedure, and you would not have to specify that you want one. (**Xǐ tóu** is translated as “to shampoo.” Liquid shampoo is called **xǐfàjīng**, “wash-hair-essence.”)

Notice that **Wǒ yào xǐ tóu** has been translated idiomatically as “I want a shampoo,” although literally **xǐ tóu** is a verb-object “to wash the head.” Many Chinese phrases made up of a verb plus object are ambiguous as to who performs the action. You might have been tempted to translate **Wǒ yào xǐ tóu**

as “I want to wash the hair,” but in this context the sentence actually means “I want to have (my) hair washed,” that is, by someone else (the barber). The context should tell you which meaning is intended. Another example:

Wǒ qù xǐ yīfu.
I am going to wash clothes.
OR
Wǒ qù xǐ yīfu.
I am going to have clothes washed.

Usually you won't have any trouble deciding which the speaker means; the situation or other things the speaker says will make it clear.

yóu: Literally, “oil,” this word may be used in a looser sense to refer to all sorts of liquid preparations applied to the hair by hand (e.g., Vitalis). The specific word for “hair oil” is **fà yóu** or **tóu yóu**.

Hái yǒu tóufa...: This is the sentence to say when the barber leaves bits of hair on your neck. The average person would gesture to his neck and say this sentence.

shūfu: “to be comfortable; to feel good”

Zhèige yǐzi zhēn shūfu.
This chair is really comfortable.
Zhèige xiǎo fēng hǎo shūfu a!
This breeze (“little wind”) feels so good.

Bù shūfu can either mean “to be uncomfortable” or “not to be well, that is, to feel ill.

A:	Wáng Xiǎojie wèishénme jīntiān méi lái?
	Why didn't Miss Wáng come today?
B:	Tā jīntiān bù shūfu.
	She doesn't feel well today.

nòng: An extremely versatile verb because it has such a general meaning: “to do/manage/handle/make.” **Nòng** often substitutes for a more specific verb. Also pronounced **lòng** or **nèng**.

Wǒ qù nòng fàn.
I'll go get the meal ready.
Wǒ qù nòng nège.
I'll go take care of that.

Wǒ zìjǐ nòng ba.

Let me do it myself.

Bié nòng nèixie shìqǐng.

Don't mess around with that sort of thing.

Tā nòngle hěn duō qián.

He came up with a lot of money.

But in the Reference List sentence, **nòng** is used in an even more common way, meaning “to make (someone/something a certain way)” or “to get (someone/ something into a certain condition).” Other examples:

nònggānjǐng: “to make/get something clean”

nònghuài: “to break, to put out of order, to ruin”

nòngpò: “to tear, to break”

guā húzi: “to shave”, literally, “to scrape the beard.” The verb object phrase **guā húzi**, like **xǐ tóu** in Reference List Sentence No. 5, may be translated in either of two ways depending on the context: either “to shave (someone)” or “to have someone shave oneself.”

gěi wǒ guā húzi: “shave me” **Gěi** is the prepositional verb meaning “for.” When you have a verb-object phrase like **guā húzi** you indicate the person upon whom the action is performed by using a **gěi** phrase.

Qǐng ni gěi wǒ xǐ tóu.

Please wash my hair for me (i.e., give me a shampoo).

chuí bèi: “to pound (someone's) back” as in massage. Barbers in China often provide this service after the haircut. Here once again, **chuí bèi** is a verb-object phrase with the same ambiguity as **xǐ tóu** and **guā húzi**: it may mean “to pound someone's back” or “to have one's back pounded.” Again, the context determines the interpretation. When the barber asks you **Nǐ yào chuí bèi ma?**, you can safely assume that he is offering to pound your back rather than asking you to pound his.

ànmó: This is the noun “massage.” In recent years, an increasing number of barbershops in Taiwan, Hong Kong, and a few in the TRC have added massage to their list of services. Chinese medical clinics and hospitals also give therapeutic massage.

cā pǐxié: “to shine shoes/to have one's shoes shined” (**Cā** is literally, “to wipe, to rub.”) Once again, there is potential ambiguity as to who is the performer of the action. Also note that Chinese must use the verb-object; there is no noun corresponding to English “a shoeshine.” The translation of the Reference List sentence using “a shoeshine” is idiomatic. Literally the sentence means, “is there someone who shines shoes here?” **Cā pǐxiéde** is a noun phrase meaning “someone who shines shoes, a shoe shiner.”

liú húzi: “to grow a beard,” literally **liú**, “to leave, to let be,” and **húzi** “beard, mustache.”

First Dialogue on Part 1

Taipei. A Chinese man (A) walks into a barbershop and sits down in a barber's chair. The barber is B and the shoeshine boy is C.

Note on the Dialogue

Liǎngbiān me...: me indicates hesitation, indecision or consideration. It is translated here by the words “as for.”

Second Dialogue for Part 1

A barbershop in **Běijīng**. An American goes into a medium-sized barbershop. After sitting for a while in the waiting area, his number is called, he pays his fee to the cashier, and then sits down in a barber's chair. Since the American has been here three times before, the barber and he are already acquainted.

Notes on the Dialogue

méi shíjiān na: Na is a contraction of **ne** and **a**.

bú cuò: “not bad, pretty good” (MTG 2)

dào nèibianr zuò: The **qù** is omitted from this phrase.

Part 2

Reference List

Reference Notes on Part 2

zuò tóufa: “to do hair” or “to have one's hair done” (See the Reference Notes for part I on **xǐ tóu**, **guā húzi**, **chuī bèi**, **cā píxié**.)

yùyūē: “to make an appointment” literally “beforehand make-an-appointment.” This is relatively new PRC usage; this word used to have only the meanings “a preliminary agreement” or “to pre-order a book which has not be published.” In Taiwan (or the PRC for that matter), you may use instead the phrase **xiān yuē yige shíjiān**, “to arrange a time beforehand.” Appointments are not generally required or accepted in barbershops and beauty parlors in the PRC or Taiwan.

wèntí: “problem or “question.” **méi (yǒu) wèntí** is just like the English “no problem.” In addition to its literal meaning of “There is no problem,” **méi wèntí** can also “be used to assure someone that you are extending a favor gladly.

Kě bu kéyǐ qǐng nǐ gěi wǒ wèn zhèijìàn shì?

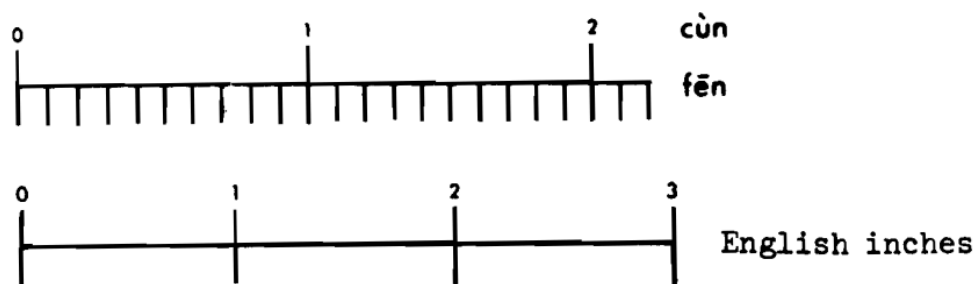
Could you please ask about this matter for me?

Méi wèntí.

No problem.

fēn: A Chinese unit of length equal to 1/3 of a centimeter, or slightly more than 1/8 of an inch. **Fēn** originally meant “one tenth.” You have also seen it meaning “one cent” (1/10 of a dime, **máo**). As a unit of length, **fēn** is one tenth of a Chinese inch (**cùn**). We have drawn a

ruler marking off **cùn** (“inches”) and **fēn** so that you can contrast it with our American (British)



inch.

yǒu diǎn: Used before a state verb, you (yì)diǎn means “a little, slightly,” as in:

yǒu yidiǎn rè
a little hot
yǒu yidiǎn nán
a little difficult

The use of **yǒu yidiǎn** deserves your special attention, since English speakers learning Chinese tend to make the mistake of saying **yidiǎn nán** (which is incorrect) for “a little difficult” instead of the correct form **yǒu yidiǎn nán**. Remember to put in that **yǒu**!

shìyìshì: “to try, to give it a try” **Shì** is “to try” in the sense of “to experiment.” It does not mean “try” in the sense of “to make an effort” to do something.

yíding: “certainly, surely, for sure, definitive(ly)” Literally, sentence 18 means “I think it will surely be good-looking,” which can be translated more smoothly as “I’m sure it will look good.” The phrase “I’m sure ...” will often translate into Chinese as **Wǒ xiǎng ... yíding ...**, for example:

Wǒ xiǎng nǐ yíding xǐhuan.
I’m sure you’ll like it.
Wǒ xiǎng tā yíding lái.
I’m sure he’ll come.

tàng tóufa: “to get a permanent” The use of the verb **tàng** for “to get a permanent” has an interesting background and shows how Chinese adapts words already in the language rather than borrow from other languages. **Tàng** originally meant (and still does) “to scald” or “to apply heat to” something. For example, **tàng yīfu** means “to iron clothes.” The earliest methods for giving a permanent wave used heated curlers; in fact, today in **Běijīng** (as in other parts of the world) electrically heated curlers are still used in one type of permanent called **diàn tàng**, “electric permanent.” After the introduction of chemical permanents, the verb **tàng** continued to be used, even though no heat is applied in the new process. Chemical permanents are called **lěng tàng**, “cold permanent.”

juǎn: “to curl, to roll up” You will find this verb used in many contexts, not just in the area of hair styling. It is the all-purpose word for rolling or curling ribbons, paper, pastry, and building materials. [Curly hair is **juǎnfà**, straight hair is **zhífà**.]

chuīgān: “to blow-dry” **Chuī** is “to blow, to puff” and **gān** is the adjectival verb “to be dry.” These two verbs used together to form a compound which indicates both the action and the result: “to blow until dry” or “to blow with the result that (something) becomes dry.”

Chūīgān and the English word “blow-dry,” look as if they are exactly parallel, but they are not. In English you can leave off the word “blow” and just say “to dry someone's hair,” whereas in Chinese you cannot use **gān** to mean the action of drying something, only the state of being dry. You always need to use another verb with **gān** in order to tell the action which caused the drying. For example, **cāgān** means “to wipe (something) dry.”

First Dialogue for Part 2

A Canadian woman (C) walks into the **Běijīng** Hotel hairdresser's. First she talks with the cashier in front (A). Later the hairdresser (B) calls her.

Note on the Dialogue

Tipping is not permitted in the PRC. This is why the barber insists on giving the woman her change.

Second Dialogue for Part 2

Taipei. A woman student about to have her hair done is talking with the hairdresser.

Notes on the Dialogue

hěn hǎo kànde: The -de here means “that's how it is.” This usage is typical of southern dialects.

yìdiǎndiǎn: “a very little bit”, less than **yìdiǎn**.

Vocabulary

Unit 4: In the Home

Reference Notes

Part 1

Reference List

Reference Notes on Part 1

yǎnjìng: “eyeglasses” Don't mix this up with **yǎnjīng**, “eye.” In **Běijīng** speech these words are pronounced **yǎnjìng** (“eyeglasses”) and **yǎnjīng** (“eye”), keeping them even more distinct from each other.

zhīpiàoběn: “checkbook” **Zhīpiào** is a “check,” literally “pay-ticket.” **Běn(r)** is a booklet.

dài: “to bring” This word sounds exactly like another you learned in Unit 2, **dài**, “to wear, to put on (glasses, gloves, a hat, a wristwatch, jewelry, etc.).” They are different words, however, written with different characters (# for “to bring” and # for “to wear”). The translation of the first Reference List sentence is idiomatic; we would say “I have ... with me” or “I have ... on me” when Chinese says literally, “I have brought... .”

xiǎoběnzì: “notebook,” literally “small book.” In Reference List sentence No. 2, **xiǎoběnzì** is translated specifically as “address book.” Actually the word is more neutral in meaning (“notebook, booklet”), but picks up the specific translation from the context.

xiāngzi: “box, trunk, case” **Xiāngzi** corresponds to the English “suitcase,” while **xíngli** is the equivalent of “luggage.”

shēnbàodān: “declaration form” **Shēnbào** is the verb “to report to a higher body, to declare something at customs.” **Dān** is the noun meaning “bill, list, note.”

xiě zài shēnbàodānshàng: “write it on the declaration form.” Notice that the place phrase (**zài ... shàng**) is placed after the verb here, rather than in its usual place before the verb. When the location tells where the result of the activity is supposed to end up, that location phrase may appear after the verb (a position where other “results” also show up). Compare these two sentences:

Zài zhuōzishàng xiě zì.
Write (with paper) on the desk.
Bú yào xiě zài zhuōzishàng!
Don't write on the desk! (Said to a child making marks on the table.)

fùnǚ: “women, womankind” This the term for “women” in the general sense. The term **nǚrén** is less polite and more biological: “female.” (in Taiwan, **fùnǚ** refers only to married women. **Nǚde** may be used for “women, woman.”)

Wǒ zhīdao hěn duō Zhōngguó fùnǚ bú dài shǒushi, suóyì wǒ yě méi dài shǒushi lái: The first verb **dài** means “to wear,” and the second verb **dài** is “to bring with one.”

bǎ xiāngzi dǎkai gěi wǒ kànkàn: “open the suitcase for me to take a look” or “open the suitcase and let me take a look.” You have learned **gěi** as a main verb “to give” and as a prepositional verb meaning “for” (**Qǐng nǐ gěi wǒ huànghuān**, “Please change it for me”). In Reference List sentence No. 9 you see **gěi** used in a longer type of sentence. Compare the following examples:

bǎ xiāngzi dǎkai gěi wǒ kànkàn
open the suitcase for me to take a look
niàn gěi wǒmen tīngtīng
read it aloud for us to listen
mǎi nèidǐng màozi gěi tā dài
buy that hat to give it to me
zuò nèige diǎnxīn gěi háizi chī

make that pastry for the child to eat

When **gěi** comes after the verb, it can mean either “to give” or “for, let.” For example, **Bǎ nèiběn shū náchulai gěi wo kànkàn** could mean either “Take out the book and (actually) give it to me to look at,” OR “Take out the book for me to see (show it to me, not necessarily hand it to me).” The context will help you decide which is meant; often, only one will make sense.

CAUTION: Although **gěi** is sometimes idiomatically translated as “to let,” you should not take this to mean that English “to let” may always be translated into Chinese with **gěi**. There is a very limited correspondence between “let” and **gěi**. Usually you will translate “to let” as **ràng**, which is introduced in Unit 6, Part III, of this module.

Méi shì le: “Everything is all right now” OR “There’s no further business.” Here, this means “Now that I’ve looked over your suitcase I find that there isn’t anything further we need to take up.”

yùbeihǎo le: “prepared” You have already learned the word **zhǔnbèi**, “to prepare, to get ready” or “to plan to.” **Yùbei** is a close synonym. **Yùbeihǎo** or **zhùnbèihǎo** both mean “to get all ready.” The ending **-hǎo** on certain verbs indicates bringing something to a satisfactory conclusion.

First Dialogue for Part 1

An American woman is going through customs in **Guǎngzhōu** (Canton).

Second Dialogue for part 1

A Chinese couple in Taipei are talking just before the husband is to leave on a trip.

Note on the Dialogue

zhào xiàng: “to take photographs” (WLF 6)

Part 2

Reference List

Reference Notes for Part 2

gōngyù: “apartment building,” literally “public residence” In the PRC, the word **gōngyù** is seldom used (only in the names of some buildings, and in technical contexts), but in Taiwan it is widely used. “Apartment building” may be translated as either **gōngyù** or **gōngyùlōu**. **Gōngyù** is sometimes used for an “apartment.”

Nímende gōngyù yǒu jǐjiān fángjiān?

How many rooms does your apartment have?

But you would use **dānyuán**, “unit,” not **gōngyù**, for “apartment” in:

Zhèige gōngyùlóu yǒu duōshao dānyuán? How many apartments are there in this apartment building?

Although an apartment-dweller will usually refer in English to his “apartment,” in everyday conversation, Chinese usually just speak of their **fángzi**. In other words, any type of residence—house or apartment—can be called a **fángzi**. Use the word **gōngyù** when you need to distinguish clearly between “apartment” and “house.”

-jiǎn: This is the counter for rooms. Don't confuse it with the falling tone **-jiàn**, the counter for articles of clothing, which you learned in WLF 2.

dài: This is the verb you learned meaning “to bring (along), to take (along).” Here it is used with the extended meaning of “to take” or “lead” someone to a place.

Wǒ dài ni qù.

I'll take you there.

Xiàwǔ qǐng ni dài háizi dào gōngyuán qu wánr.

In the afternoon, please take the children to the park to play.

zūchuqu: “to rent out” The verb **zū** by itself means “to rent” in the opposite direction, that is, to rent something from the owner. Contrast:

Wǒ bǎ fángzi zūchuqu le.

I rented out the house.

Wǒ zūle yige fángzi.

I rented a house (to live in).

kètīng: “living room,” literally, “guest-hall.”

dào kètīng zuò yíxià: “go to the living room and sit a while” This is roughly the equivalent of **dào kètīng qù zuò yíxià**. The verb **qù** is sometimes omitted after a **dào** phrase when the meaning of “go” does not need to be emphasized.

hē chá: “to drink tea” This is not an involved ritual as the Japanese have, but it is not simply the taking of a beverage, either. **Hē chá**, in a social setting means talking and relaxing while sipping tea. Books have been written on tea in China, its social significance, and the art of serving it. We cannot do justice to the topic in this small note. Let us just leave you with two tips:

1. Except with close friends, don't turn down a cup of tea when offered. It is as much a gesture of friendship and a means of communication as it is a beverage.
2. Don't ask for sugar, lemon or milk. Unless you are in a restaurant ordering it, lemon and milk will most likely be unavailable. It is a double embarrassment to your host, who may not keep lemon and milk on hand, and who hates to see someone defile the good taste of pure tea.

hǎoxiàng: “to seem, it seems as if” Use this word as an adverb, placing it before the verb phrase.

Tā hǎoxiàng bù dong.

He seemed not to understand. OR He didn't seem to understand.

Nǐ hǎoxiàng bú tài xǐhuan zhèige fángzi.

You don't seem to like this house too much.

Nǐ hǎoxiàng zài xiǎng shénme shì.

You seem to be thinking about something.

Tā gēge hǎoxiàng chángcháng shēng bìng.

His older brother seems to get sick very often.

Hǎoxiàng is sometimes used merely to express that the speaker thinks a situation is so, but cannot confirm his suspicion. In such sentences, **hǎoxiàng** is best translated as “it seems to me that ...” or “I think ...” or “I seem to remember” Notice that the word order in Chinese stays the same.

Wǒ hǎoxiàng zài nǎ kànjiànguo zhèige zì.

It seems to me I've seen this character somewhere before.

Nǐ hǎoxiàng gàosuguo wo zhèijiàn shìqing.

I seem to remember your telling me about this before.

Zài nèige shíhou, tā hǎoxiàng hái zhù zài Jiāzhōu.

At that time, he was still living in California, I think.

Měiguó hǎoxiàng méiyǒu zhèige duì bu duì?

It seems to me you don't have this in America, do you?

gǎo wèishēng: “to. clean,” literally “to do sanitation” This is an expression used in the PRC. The verb **gǎo**, “to do,” originally a word found in southern dialects of Mandarin Chinese, is now widely used in Standard Chinese, even in **Běijīng**. In Taiwan, **gǎo** does not have as wide a usage as in the PRC, where many new expressions have been created since 1949 using this verb.

máfan: “to be troublesome, to be a nuisance, to be inconvenient” In the Money module, you learned the verb **máfan** for “to bother, to inconvenience (someone),” as in **Máfan nǐ le**, “Sorry to trouble you.” Here you learn **máfan** as an adjectival verb.

Nà tài máfan le.

That's too much trouble.

Zhēn máfan.

What a bother.

píngcháng: “usually, generally, ordinarily” Like other two-syllable time words, **píngcháng** may come before or after the subject, but always before the verb.

Píngcháng wǒmen dōu zài kètíng kàn diànshì. We usually watch television in the living room.

Wǒmen píngcháng dōu zài kètíng kàn diànshì.

We usually watch television in the living room.

Wǒ píngcháng jiūdiǎn zhōng cái xià ban.

I don't usually get off work until nine o'clock.

shōushi: “to straighten up, to tidy up (a place)” or “to put away, to put in order, to clear away (things).” Use **shōushi** when you're talking about neatening up a place, use **gǎo wèishēng** when you're talking about soap and water cleaning in the PRC [and **gǎo qingjié** “to (soap and water) clean” in Taiwan].

Tā hǎoxiàng yǒu bànnián méi shōushi wūzi le.

It looks as if he hasn't picked up his place in half a year.

Nǐ kuài yìdiǎnr shōushi xínglǐ, wǒmen yào zǒu le.

Pack your things quickly, we want to leave.

wūzi and **fāngjiān**: Both of these words means “room, chamber.” **Wūzi** is seldom used in Taiwan, however. For rooms in public places, like hotels, use **fāngjiān** rather than **wūzi**.

fàntīng: “dining room,” literally “meal-hall.”

chī fàn: “to eat,” literally “eat food.” **Fàn** is literally, “cooked rice,” but in the expression **chī fàn** it refers to food in general or a meal. This is another example of a verb plus general object, like **niàn shū**, “to study” or **shuō huà** “to speak.” (See BIO, Unit 7.) This verb **chī** may, of course, be followed by a specific object such as **píngguǒ**, “apples,” as in:

Wǒ chīle yíge píngguǒ.

I ate an apple.

But if you mean “eat” in the sense of “to eat food” or “to have a meal,” then you should use the general object **fàn**:

Nǐ chī fàn le méiyǒu?

Have you eaten? (Have you eaten a meal?)

Tā zuì ài chī fàn.

He loves to eat most of all.

zuò fàn: “to cook,” literally “to make food.” This is another verb general object combination. As with **chī fàn**, the verb alone may be used with more specific objects.

chúfáng: “kitchen,” literally “kitchen-room.”

xǐzǎofáng: “bathroom” This is a room for taking a bath, and not necessarily a room with a toilet. **Xǐzǎo**, which is introduced in Part III of this unit, means “to take a bath.” Remember, if you want to ask where there is a toilet, ask for the **cèsuǒ**, “toilet,” or use the polite Westernized term, **xǐshǒujiān**, “washroom.” In rural areas, you would ask where the **cèsuǒ** is.

In Taiwan, modern houses and apartments usually have the toilet in the same room as the bathtub. In the PRC, apartment buildings built during the 1950's may have a room with a bathtub in the apartment. Apartment buildings built since then usually only include a toilet and sink in each apartment, and no bathtub.

You should usually lower your voice to ask where the bathroom is. Many people even consider it polite to put one's hand in front of the mouth when asking **Cèsuǒ zài nǎlǐ?** Another polite way to ask is **Wǒ keyì yòng yíxià nǐmènde cèsuǒ ma?** “May I use your toilet?”

shūfáng: “study,” literally “book-room.”

wòfáng: “bedroom,” literally “sleeping-room.” **Wòfáng** and **wòshì** are both used for “bedroom.”

First Dialogue for Part 2

A Chinese woman (FI) has been invited to dinner at the home of an American couple in Taipei.

Note after the Dialogue

Wǒ xiānshēng yǒu shì dào Táizhōng qù le: “My husband has gone to T'aichung on business.” More literally, “My husband had some business and went to T'aichung.”

Second Dialogue for Part 2

An American man (M) is talking with a Chinese women (F) in Běijīng.

Note on the Dialogue

hái keyi: Literally “still okay,” this phrase actually means “isn't too bad.”

Part 3

Reference List

Reference Notes for Part 3

xǐng: “to wake up” This is a process verb. It describes the change from sleep or unconsciousness to waking or consciousness: “to become awake, to become conscious, to become sober.” In completed affirmative sentences, you will see the marker **le**; in negative sentences you will see **méi** (not **bù** — this is not a state verb. Some of the quirks you faced with a verb like **bìng** “to get sick,” not “to be sick”), you also face here. When you are thinking in English of “He IS NOT awake,” you should think “He HAS NOT awakened” in Chinese.

Tā xǐngle méiyǒu?

Did he wake up? OR Is he awake yet?

Tā hái méi xǐng.

He is not awake yet.

jiào: “to ask, to order, to tell (someone to do something)” This is a prepositional verb, which means that it and its object precede the verb.

Fùqin jiào hàizimen huílai.

The father told the children to come back.

Nǐ jiào ta guòlai.

Ask him to come over.

shuì jiào: “to sleep, to go to bed”

Tā bādiǎn zhōng jiù shuì jiào le.

He went to bed at eight o'clock (already).

Nǐ jǐdiǎn zhōng shuì jiào?

What time do you go to bed?

Tā měitiān shuì bāge zhōngtóu.

He sleeps eight hours a night.

Nǐ shuìde hǎo bu hǎo?

Did you sleep well?

Nǐ shuìhǎole ma?

Did you sleep well? OR Have you finished sleeping?

shuā yá: “to brush teeth” Besides brushing teeth, you can *shuā yīfu*, “brush clothes,” and *shuā xié*, “brush (off) shoes.” Do not use *shuā* for use for brushing hair, however [see *shū tóu* “to comb or brush one's hair”, WLF, Unit 3]. [The noun for a “brush” is *shuāzi*.]

niúǎi: Literally, “cow-milk,” and used only to refer to cow's milk. The word *nǎi* by itself does not specify the kind of milk.

bào: “to embrace, to hug” people, or “to hold in one's arms” a child, package, etc.

Lái, baba gěi ni bàobao.

Come, papa will hold you. (said to child as he is handed from mother to father)

Āyí: “auntie” This is a term of address used by children for friends of the family, not blood relatives.

shuì wǔjiào: “to take an afternoon nap,” literally, “sleep noon-nap.” The *wǔjiào*, a nap after lunch, is very popular in China. Many institutions, factories, and schools give time off every day for this purpose.

shǎo: “to heat, to cook” (Another meaning is “to burn.”) Since the verb *shǎo* by itself means to put heat to something, a resultative ending is needed when you want to indicate “boiling” or “heated up.”

Wǒ qù shāo diǎnr shuǐ.

I'll go put some water on (the stove).

Rè shuǐ shāohǎo le. The hot water has been heated up.

Shuǐ yǐjīng shāokāi le.

The water is already boiling.

mǎlù: “paved road.” This is the word usually used for paved city streets. Mǎlù is literally “horse-road,” that is, a road on which horses and people can go. A theory has also been advanced that the mǎ is a transliteration of the first syllable of “macadam” (a road made with layers of rolled broken stones, with a tar or asphalt base).

xiǎoxīn: “to be careful,” literally “small-heart.”

É, xiǎoxīn diǎnr!

Hey, be a little more careful!

shūshu: “uncle” This is a term of affection used by children for older male friends of the family.

First Dialogue for Part 3

A Canadian woman (A) is talking to her new maid (C) in Běijīng.

Second Dialogue for Part 3

In Taipei on a Sunday afternoon, a young mother (Huímǐn) and father (Tíngsōng) are at home:

Notes on the Dialogue

“Tíng” is the wife's affectionate abbreviation of her husband's name, Tíngsōng.

è: “to be hungry”

Vocabulary

Unit 5: Minor Physical Complaints

Reference Notes

Part 1

Reference List

Reference Notes on part 1

téng: “to hurt, to ache” When talking about body aches and pains, you use a topic-comment pattern. For example “I have a headache,” in Chinese is literally “As for me, the head hurts”:

Wǒ	tóu	téng.
As for me,	head	hurts.

gǎnmào: “to catch a cold; a cold” This may be used either as a verb or as a noun. [To say “to have a bad cold,” use **gǎnmào hěn lihai**, **lihai** meaning “severe.”]

Wǒ gǎnmào le.
I've caught a cold.
Nǐde gǎnmào hǎo yidiǎn le ma?
Is your cold a little better now?

fāshāo: “to have a fever,” literally, “develop-fever” This may be used as a state or a process:

STATE	Wǒ fāshāo.	I have a fever.
	Wǒ bù fāshāo.	I don't have a fever.
	Wǒ yǒu diǎn fāshāo.	I'm a little feverish.
PRO-CESS	Wǒ fāshāo le.	I have a fever (more literally, “I have developed a fever”).
	Wǒ méi fāshāo.	I don't have a fever (more literally “I haven't developed a fever”).
	Wǒ fāshāo yǐhòu jiù bù xiǎng chī dōngxi le.	After the fever came on, I didn't feel like eating anything.

chī diǎn zhèige yào: “take some of this medicine,” literally, “eat medicine,” is the way to say, “to take medicine.” Of course, for liquid medicines you could also say **hē**, “to drink,” but one still usually says **chī**.

kàn dàifu: “to see a doctor” Also **kàn yīshēng**.

Wǒ děi qù kàn dàifu.
I have to go see a doctor.

Nǐ kàn shénme?: In another context, this could mean “What are you looking at?” Here, however, **kàn** is used in the sense of “to have (a medical complaint) treated” or “diagnosed” by a doctor.

Nǐ qù kàn gǎnmào le ma?
Did you go have that cold of yours treated?
Wǒde hóulong bú tài shūfu, děi qù kànkàn.

My throat doesn't feel too well; I'll have to go get it treated.

Zhèige bìng děi dào dà yīyuàn qù kàn.

For this illness you have to go to a large hospital to get it treated.

késou: “to cough”

nèikē: (1) “department of internal medicine” (of a hospital), or (2) “internal medicine” (as a field). Nèi means “internal” and kē means either (1) “department, section” or (2) “branch (of a study).”

yīshēng: “doctor,” literally, “heal-er.” In Běijīng, dàifu is the more conversational word and yīshēng the more formal. In Taiwan, however, dàifu is not used much.

nèikē yīshēng: “physician”

wàikē: (1) “department of surgery” (of a hospital), or (2) “surgery,” (the branch of medicine).

wàikē yīshēng: “surgeon”

tòng: “to hurt, to ache,” another pronunciation for téng.

āsipilín: “aspirin” Also pronounced āsipilín, àsipilíng, àsipílíng.

First Dialog for Part 1

A man from Shànghài (A) is visiting his classmate (B) in Beijing.

Second Dialog for Part 1

In Běijīng, a parent drops in on a neighbor to talk about his daughter's illness:

Notes after the Dialog

ràng: “to let, to allow, to have (someone do something)” This is a prepositional verb which you will see more of in Unit 6.

...duō xiūxi xiuxi: “rest a lot” The adjectival verb “to be many, to be much, to be a lot” is used here as an adverb modifying the verb “to rest”, xiūxi. As an adverb, duō may mean “a lot,” “more,” or “too much,” depending on the context. In duō xiūxi xiuxi it obviously means “a lot” or “more.”

Yǐhòu, wǒ yào duō xiàng nín xuéxí.

From now on, I shall learn from you more.

Duō shuō yě bù hǎo, shǎo shuō yě bù hǎo.

It isn't good to say too much, nor is it good to say too little.

Lǐfā yǐhòu xiǎng chuī yìxià bèi shì bu shì yào duō gěi qián? If you want to have your back pounded after a haircut, do you have to pay extra?

Some students get into the bad habit of always translating duō as “more.” Remember that the adverb duō can also mean either “a lot” or “too much.” Thus, if someone invites you to dinner, even before

you have started to eat, the host may say to you **Duō chī yidiǎnr!** Since you haven't yet touched the food this sentence cannot mean, “Have some more”; it simply means “Eat amply.” We might say in English, “Have as much as you like,” or “Help yourself.” Here are some more examples showing **duō** does not always mean “more.”

Zhèizhōng píngguǒ zènme piányi a? Nà wǒmen jiu duō mǎi diǎnr ba! These apples are this inexpensive? In that case, let's get a whole bunch of them!

Duō láiile yíge rén.
One person too many came.
Tā duō gěile shíkuài qián.
He gave ten dollars too much.
Duō mǎi jǐběnr.
Buy a few extra volumes.

Contrast **Duō láiile yíge rén**, “One person too many came,” with **Yǒu láiile yíge rén**, “One more person came.”

Part 2

Reference List

Reference Notes on Part 2

dùzi: “belly, lower abdomen” This has often been translated as “stomach,” but actually when someone says **Wǒ dùzi téng** or **Wǒ dùzi bu shūfu**, they are most often referring to lower abdominal or intestinal pains. Nevertheless, you may sometimes want to translate it as “stomach,” in the looser sense of “belly,” for example:

Nèige rénde dùzi hěn dà.
That man has a big stomach/belly.
Wǒ dùzi è le.
I'm hungry. (Literally, “My stomach is hungry.”)

A colloquial expression for “to be pregnant” is **dùzi dà le**, literally, “the abdomen has become big,” or **dà dùzi le**.

xiè dù: “to have diarrhea” There are several expressions for “diarrhea” in Chinese; **xiè dù** is a good choice to use when talking to your doctor, since it is neither too informal nor too technical. (See also **lā dùzi**, below.)

yūn: “to be dizzy” Often used after **tóu**, “head”: **tóu yūn**. Pronounced with the Falling tone, **yùn**, this word is used in the expressions **yùn chē**, “to be carsick/train sick,” **yùn chuan**, “to be seasick,” and **yùn fēijī**, “to be airsick.”

Wǒ kàn shū kànde tóu dōu yūn le!

I've been reading so much that I'm dizzy!

In this sentence, **dōu** doesn't mean “all,” but “even, to such an extent that.” This type of **dōu** is always used with **le** at the end of the sentence.)

tù: “to vomit” **Xiǎng tù**, literally “to feel like vomiting,” means “to feel nauseous.”

tǐwēn: “body temperature” Only used for the temperature of a body. [The general word for “temperature” is **wēndù**, which is presented in Part 3 of this unit.] [**Tǐwēnbiāo** is a medical thermometer.]

-dù: “degree” This noun does not take a counter.

wèibìng: “stomach trouble; gastric disease,” literally, “stomach illness.”

dàbiàn bù tōng: “to be constipated” **Dàbiàn** (literally “major-convenience”) means “to have a bowel movement” or “feces.” (**Xiǎobiàn**, “minor-convenience,” means “to urinate” or “urine.”) **Bù tōng** means “doesn't go through, is blocked up.”

tǎng: “to lie, to recline” Notice that the **zài** phrase goes after the verb **tang** in the sentence **Qǐng ni tǎng zài zhèr**. This is because the **zài** phrase shows the result of the verb **tǎng**: you end up being here (**zài zhèr**) as a result of the action of lying (**tǎng**). **Tǎngxià** or **tǎng xiàlái** means “to lie down.” In some of the following sentences, notice that **tǎng** corresponds to “be in bed.”

Tā gānmào le, tǎngle yitiān.

He got a cold and stayed in bed for a day (OR and has been in bed all day today).

Tā xǐhuan tǎngzhe kàn shū.

He likes to read lying down.

Yǐjīng bādiǎn zhōngle, nǐ hái tǎngzhe ne!

It's eight o'clock already, and you're still in bed!

Tǎngxiàlai xiūxi yihuǐr ba.

Lie down and rest for a while.

shàngyī: “upper garments” [Also sometimes means “coat.”]

tuō: “to take off” (clothes, shoes) This is the opposite of **chuān**, “to put on.”

Kuài bǎ dàyī tuōxiàlai.

Come on and take off your coat.*

Tā zhèng tuōzhe yīfu, jìnlai yìge rén.

Right when he was taking off his clothes, someone came in.

Qǐng ni tuōle xié zài jìnqu.

Please remove your shoes before going in.**

*This is said by the host to a guest when he arrives. You might have thought that the use of the word **kuài**, usually translated as “hurry up and ...” sounds impatient and impolite. Actually, it is the exact opposite. Here, **kuài** indicates the host's concern that the guest, although wanting to take his coat off, would be too polite to do so immediately.

**In Taiwan, most households have kept the Japanese custom of removing shoes before entering the living areas. (Guests, though, are not in every case expected to take off their shoes, especially for short visits during dry weather.)

kāi: You have seen **kāi** meaning “to open.” Here it means “to write out” a prescription, list, receipt, check, etc.

shēng bìng: “to get sick” **Shēng** means literally, “to develop, to happen.” **Tā shēng bìng le** means virtually the same thing as **Tā bìng le**.

Jīnnián chūntiān shēng bìngde rén hěn duō.

Lots of people are getting sick this spring.

Tā shēng bìng shēngle liǎngge xīngqī le, hái méi hǎo.

He has been sick for two weeks now and hasn't recovered yet.

Nǐ hái shēngzhe bìng ne, zěnméi kényi chūqu?

You're still sick; how can you go out ?

Tā shēngde shì shénme bìng?

What illness is it that he has?

lā dùzi: “to have diarrhea,” a more colloquial, but not at all improper, word for **xiè dù**.

Tā lā dùzi lāde hěn lihai.

He has a bad case of diarrhea.

First Dialogue for Part 2

A man in Taipei calls a doctor's office to ask what he should do for his wife's illness.

Second Dialogue for Part 2

In **Běijīng**, a young man (A) visits a clinic.

Part 3

Reference List

Reference Notes on Part 3

liáng: “to measure” You first saw this verb in the context of taking measurements for clothing. Here you see it used for taking temperatures. It can also be used for measuring a piece of land or the dimensions of a room.

tīwēn and **wēndù**: Both of these are translated as “temperature” in the sentences above, but they should be distinguished. **Tīwēn** is literally “body temperature” and thus is used when talking about taking human temperatures. **Wēndù** is literally “temperature degree” and is generally used in measuring heat or cold.

Nǐ wūzilide wēndù shì duōshǎo?

What's the temperature in your room?

[There is another word **qìwén**, literally “air temperature,” used, for example, in weather reports.]

wēndù bù gāo: “the temperature is not high” Normal body temperature (98.6° F) is 37° Celsius. Each additional degree Celsius is 1.8 degrees Fahrenheit.

kāishuǐ: “boiled water” This is water that has been boiled, but is not necessarily hot. Often **kāishuǐ** is served as a hot beverage, however. The Chinese commonly believe that ice cold beverages are not good.

xuěyā: “blood pressure,” literally “blood pressure.” **Xuěyā gāo** is “high blood pressure,” and **xuěyā dī** is “low blood pressure.”

zhēnjiū: “acupuncture and moxibustion” Also pronounced **zhēnjiǔ**. Acupuncture is a practice of traditional (but not necessarily orthodox) Chinese medicine where parts of the body are pierced with needles to treat disease or relieve pain. This is based on the idea that the body's energy (qi) forms an integral system which must be maintained for good health. This is done by applying pressure or releasing pressure to restore the balance of qi. Moxibustion (traditionally more important than acupuncture) involves the smoldering of herbs on certain body points. In some cases the herbs are placed directly on the skin and lit with a stick of incense; at other times, a slice of ginger is first placed on the skin and the herbs burned on top.

Nǐ xiǎng bu xiǎng zhǎo zhēnjiū dàifu gěi nǐ kànkàn?: This has been translated on the Reference List as “Do you want to see an acupuncturist?” which is the conversational English equivalent. A translation more revealing of the structure of the question might be: “Do you want to look for an acupuncturist doctor to give you treatment?”

liúxíng gǎnmào: “influenza, flu,” literally “epidemic cold.” **Liúxíng**: the verb “to be prevalent, to be popular, to be common.” **-Xíng** means “quality, characteristic,” and when used as a suffix corresponds to “-esque” in “picturesque,” or “-like” in “childlike.” **Liúxíng** is then “having the characteristic of being prevalent,” specifically “epidemic.”

kāi dāo: “to operate; to be operated on,” literally “to open or operate the knife.”

Dialogue for Part 3

In **Běijīng** a worker pays a return visit to a health clinic.

Note on the Dialogue

***kesou yīshēng**: Literally, “cough one sound.” **-Sheng** is the counter for utterances.

Vocabulary

Unit 6: Accidents and Difficulties

Reference Notes

Part 1

Reference List

Reference Notes for Part 1

zāogāo: “too bad, oh darn, how terrible, what a mess,” literally, “rotten-cake.” This is used as an exclamation of dismay. It is often equivalent to “Oh no!”:

Zāogāo! Wǒ wàngle dài fēijīpiào le!

Oh, no! I forgot to bring the plane tickets!

As an adjectival verb, **zāogāo** means “to be in a mess, to be in a bad state,” as in:

Nàrde qíngxíng hěn zāogāo.

The situation there is a mess.

Zhèiběn shū xiěde zhēn zāogāo.

This book is terribly written.

Tā hěn zāogāo.

He's in a very bad way.

Yàoshi zhèige bìng rén lái de zài wǎn yìdiǎnr jiù zāogāo le.

If this patient had come any later than he did, he would have been in a real mess (in big trouble).

diū: “to lose” You can analyze the sentence **Wode hùzhào diū le** this way:

Wǒde hùzhào

diū le.

As for my passport,

it has been) lost.

In some areas of China (including Taiwan) you would hear the word **diào** instead of **diū**: **Wǒde hùzhào diào le.**

fānyì: “to translate, to interpret; translator, interpreter” Also pronounced **fānyì** (with a neutral-tone **yì**).

shìqìng: “matter, affair, business, thing.” **Shìqìng** refers to abstract things, while **dōngxi** refers to concrete things.

jiàoshǐ zhǐzhào: “driver's license” **jiàoshǐ** is “to drive (a vehicle).” **Zhǐzhào** is a “license, permit.”

fāxiàn: “to discover, to find, to find out”

Wǒ zài zhèr fāxiànle yige wèntí.

I've discovered a problem here.

Zhè shì gāng fāxiànde yìzhǒng xīnde yào.

This is a new kind of medicine which has just been discovered.

The object of **fāxiàn** may also be a clause:

Wǒ huílaile yǐhòu jiù fāxiàn tā yǐjīng zǒu le.

When I came back I discovered that he had already left.

The expression can often be translated as “I notice that ...” or “I find that ...”. It often prefaces a personal observation, as in:

Wǒ fāxiàn hěn duō Měiguó rén juéde yǒu háizi hěn máfan.

I find that many Americans feel that it's a lot of trouble to have children.

Wǒ fāxiàn nǐ hěn xǐhuan xīnde dōngxi.

I notice (or, “I get the impression”) that you like new things very much.

As a noun, **fāxiàn** means “discovery”:

Zhè shì yíge hěn zhòngyào de fāxiàn.

This is a very important discovery.

cái: “then and only then, not until” This adverb should be used when an event happens relatively late: “not until this morning.” **Cái** is the opposite of **jiù**, the word for “then” when something happens sooner or earlier. When a sentence using **cái** describes a completed action, the verb will hardly ever take the ending -le; notice that **fāxiàn** in sentence 6 cannot have -le. Here is another example:

Tā zuótiān cái gào su wǒ.

He didn't tell me until yesterday.

kuài yidiǎnr: “a little more quickly,” or as in No. 7, “soon.” **Kuài yidiǎnr** gives the impression of being even sooner than **zǎo yidiǎnr**. Both mean “soon.”

lìng: “to receive, to get, to pick up, to collect” something that is issued or given (a prize, salary, materials, passport, etc.)

yàoburán: “otherwise,” literally “if-not-thus.” Like **kěshi** “but” and **dànshi** “but, however,” **yàoburán** always comes at the front of the clause in which it occurs.

Wǒ děi mǎshàng zǒu, yàoburán wǒ jiù wǎn le.
I have to go right away, otherwise I'll be late.
Wǒ děi zuò fēijī qù, yàoburán jiù tài màn le.
I have to take a plane, otherwise it'll be too slow.

zhào xiàng: “to take a picture,” literally, “illuminate-image.” You already learned **zhàoxiàngjī**, “camera,” in WLF Unit 4, Part I. The counter for **xiàng** “-pictures” is **-zhāng** (the same one as for tables, sheets of paper and other flat things). **Zhào jǐzhāng xiàng** thus means “to take a few pictures.” (When NOT using the word **xiàng** as the object of **zhào**, however, you should use **zhàopiàn** or **xiàngpiàn** for “photograph.”)

Like many verb-object expressions, **zhào xiàng** has the potential ambiguity of meaning either “to (verb) an (object)” or “to have an (object) (verb)-ed”: “to take a picture” or “to have one's picture taken.” You saw this with several verb-object expressions in Unit 3:

jiǎn tóufa	to cut hair	to have one's hair cut
xǐ tóu	to give a shampoo	to get a shampoo
guā húzi	to shave	to have a shave
cā pǐxié	to shine shoes	to have one's shoes shined
tàng tóufa	to give a permanent	to get a permanent
juǎn tóufa	to curl hair	to have one's hair curled
zhào xiàng	to take a picture	to have one's picture taken

For example, in the case of **zhào xiàng**, a photographer might say **Wǒ qù zhào xiàng**, “I am going to take pictures”; but a person going to a photographer's studio might say the same sentence, **Wǒ qù zhào xiàng**, meaning “I am going to have my picture taken.”

The fact that such sentences may mean either of two things rarely causes any misunderstandings in practice. The context almost always makes it perfectly clear which meaning is intended.

With these verb-object expressions, if you want to specify the person on whom the action is performed, you have to use a **gěi** phrase (you can't make the person the direct object because the verb already has a direct object). For example, to say “I'm going to take a picture of you,” say:

Wǒ gěi nǐ zhào xiàng.
I'm going to take a picture of you.

Likewise:

Tā tàitai gěi tā jiǎn tóufa.
His wife cuts his hair.

*Although misunderstandings are rare, they are not impossible. Here is a short exchange illustrating how **zhào xiàng** might be misunderstood and how the misunderstanding might be cleared up. (For this example you need to know **zhàopiàn**, “photograph,” and **zhàoxiàngguǎn**, “photography studio.”)

A:	Wǒ jīntiān zhào xiàng qu le.
	Today I went to take pictures / to have my picture taken.
B:	Zhào shénme? Zhào fēngjǐng ma?
	What did you take pictures of? Did you take pictures of scenery?
A:	Bú shì a. Yīnwèi wǒ yào lǐng hùzhào, děi yǒu zhàopiàn, suóyì wǒ qù zhàoxiàngguǎn qǐng tamen gěi wǒ zhào xiàng.
	No. I'm going to get a passport and need photographs, so I went to a photo studio and had them take my picture.

Here “A” meant by his first sentence “Today I went to have my picture taken.” but “B” understood him to mean “Today I went to take pictures.”

wàishi jǐngchá: “foreign affairs policemen,” those who Heal with foreign nationals.

Dialogue for Part 1

A foreign official in **Běijīng** talks with a Chinese colleague.

Note on the Dialogue

Zài nǎr diū'd'a?: “Where did you lose it?” **d'a** is a contraction of **de** and **a**. The whole sentence would be **Nǐ shì zài nǎr diūde a?**

Part 2

Reference List

Reference Notes for Part 2

shéi: “someone” The question word **shéi** “who” can also be used to mean “someone.”

bèi: This is the prepositional verb which indicates the doer of the action, similar to the English “by” in passive sentences. In sentences with **bèi**, it is the subject (**tā** in sentence 12) which received the action and the object of **bèi** (**qǐchē** in sentence 12) which did the action.

Wǒde zidiǎn bèi xuésheng nǎzǒu le.

My dictionary was taken by a student.

Tā bèi rén dǎsǐ le.

He was beaten to death by someone. (dǎsǐ is literally “hit to death”)

Bèi has a special characteristic other prepositional verbs do not share: it can occur WITHOUT AN OBJECT. Its passive meaning is still evident in the rest of the sentence:

Wǒde xīn qìchē bèi zhuàng le.

My new car was hit.

Wǒde yǔsān bèi nǎzǒu le.

My umbrella was taken.

qí: “to ride/drive by straddling” While zuò is the verb “to ride” down, qí is the verb “to ride” used generally - and specifically when sitting with horses, motorcycles and bicycles.

téngsǐ le: “to hurt a lot,” literally “to hurt to death (figuratively speaking)”

liú xuě: “to bleed,” literally “to flow blood”; Xuě is also pronounced xiě and xuè.

tái: “to lift or carry (by two or more persons)”

Qǐng bǎ zhèige zhuōzi táijīnlái.

Please carry this table in (with me or someone else).

Qǐng bǎ zhèi liǎngjiàn dà xínglǐ táishàng chē qu.

Please carry (with me or someone else these two large suitcases onto the train.

Bǎ diànshì táixià lóu lai.

Bring the television downstairs with me.

dòng: “to move (either oneself or something else)”

Bié dòng!

Don't move.

Xiān bú yào dòng ta.

Let's not move him just yet.

Dòng can also mean “to touch” something, so Bié dòng can also mean “Don't touch it.”

dòngbuliǎo: “unable to move” The endings -deliǎo “able” and -buliǎo “unable” are used with action verbs to show the result of the action.

Zènme duō xíngli, wǒ yíge rén nábuliǎo.

I can't carry all this luggage by myself.

Tā kāi dāo bù jiǔ, hái zǒubuliǎo lù.

It hasn't been long since the operation. She's not yet able to walk.

Xià zhème dà yǔ. Xiànzài zěubuliǎo.

It's raining so hard. We can't leave now.

mǎshàng: “immediately, right away,” literally “on a horse”

dǎ diànhuà: “to make a phone call,” literally “to hit electric-speech.” To indicate who you are calling, use the prepositional verb gěi “for, to.”

Nǐ gěi shéi dǎ diànhuà?

Who are you calling?

Lǎo Wáng yòu gěi ni dǎ diàn huà le.

Lǎo Wáng called you again.

The noun diànhuà by itself can mean either “telephone” or “telephone call.”

Nǐ hái méiyǒu diànhuà ma?

Are you still without a phone?

Yǒu nǐde diànhuà.

There's a call for you.

Sometimes you can use diànhuà where English would have “telephone number”:

Nǐde diànhuà shì duōshao?

What is your telephone number?

zhāojí: “to get upset, to get excited with worry, to feel anxious”

Nǐ tài zhāojí. Wǒmen zhèr méiyǒu shénme wèntí.

You're too anxious/worried. We don't have any problems here.

kān: “to look after (something)” The verb kàn “to look, to see” changes tones when it means “to look after something.”

Nǐ qù Xiānggǎngde shíhou, shéi gěi ni kān fángzi?

Who'll be looking after your house when you go to Hong Kong?

Shéi gěi ni kān háizi?

Who looks after the children (OR babysits) for you?

-zhe: This is the marker of DURATION. It may be added to an action or process verb to indicate that the action lasts for some amount of time. In the sentence **Wǒ zài zhèr kānzhe ta** “I’ll stay here and look after him,” the speaker is saying that he will do this and CONTINUE it for some time. **-Zhe** can be used whether the time is past, present or future.

Tā zài nèibiān zuòzhe, Xiǎo Lán pǎojinlai gàosu ta bàba huílai le.

She was sitting there when **Xiǎo Lán** ran in and told her papa had returned.

Tā hái bìngzhe ne. He’s still sick. (The **-zhe** tells you that the illness is lasting for some time. Without **-zhe**, **bìng**, means “get sick,” not “be sick. **Ne** tells you this is not a new situation [absence of change!])

Zuòzhe ba.

Sit for a while.

Dialogue for Part 2

A passerby (B) on a street in Beijing is called by the driver of a motor cycle (A) who has Just had an accident with a pedestrian (C).

Part 3

Reference List

Reference Notes on Part 3

páizi: “sign, poster, plate,” also a “brand name, trademark”

Nǐ mǎide shì shénme páizide zhàoxiàngjī?

What brand of camera did you buy?

Nèige hóng páizishang xiěde shì shénme?

What is written on that red sign ?

zhùyì: “to pay attention to, to take notice of”

Wǒ méi zhùyì tā shì gēn shéi zǒude.

I didn't notice who he left with.

Zhùyì diǎnr!

Please pay a little more attention!

kéyì bù kéyì: “cannot” Of the three auxiliary verbs **néng**, **huì** and **kéyì**, **kéyì** is the one to use when the “can” or “cannot” is due to someone granting or withholding permission.

yóuyǒng: “to swim”

Nǐ huì bu huì yóuyǒng?

Can you swim?

Wǒ yóuyǒng yóude bú tài hǎo.

I don't swim too well.

wéixiǎn: “to be dangerous, to be perilous” Also pronounced **wēixiǎn**.

Zài Táiběi qí mōtuōchē tài wéixiǎn le.

It's too dangerous to ride a motorcycle in Taipei.

Tā bú pà wéixiǎn, tā shénme dōu yào zuò.

He's not afraid of danger. He'll do anything.

gùyì: “intentionally, willfully, on purpose”

Tā gùyì bǎ nèixie shū diū le.

She lost those books on purpose.

Duìbuqǐ, wǒ bú shì gùyì (zuò)de.

I'm sorry, I didn't do it on purpose.

ràng: “to let, to allow, to cause (someone to do something).” This is a prepositional verb, i.e. **ràng** and its object both precede the main verb.

Tā bú ràng wǒ zǒu.

She won't let me leave.

Nǐ zěnmé kéyì ràng tā zěnmé bù gāoxìng?

How could you make her so unhappy?

First Dialogue for Part 3

A Canadian man (M) has Just entered an area in **Běijīng** prohibited to foreigners, having failed to notice a sign in English to that effect. A policewoman (F) calls out to him.

Note on the Dialogue

zhīdao le: “now I know,” or “I understand” This is the marker **le** for new situations.

Second Dialogue for Part 3

An American woman and her two children are swimming along the beach in Taiwan. A soldier calls to them.

Note on the Dialogue

xiàcì bú yào zài lái le: “in the future don't come here again (any more).” In addition to meaning “next time,” **xiàcì** can mean generally “in the future.”

Vocabulary

Appendixes

Parts of the body

Medical Conditions and Illnesses

Furniture and Household Items

Parts of the House

Module Vocabulary List