

LEARNING CHINESE

A FOUNDATION COURSE IN MANDARIN



in four parts

- I. Units 1-4 / Chars 1-3
- II. Units 5-7 / Chars 4-6
- III. Units 8-10 / Chars 7
- IV. Units 11-12 / Menu supplement

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Yǒngwǎng zhíqián ('bravely go forwards')

'Onwards and upwards!'

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The Consortium for Language Teaching and Learning.*

Genesis and acknowledgements

Drafts for the first few lessons of *Learning Chinese: A Foundation Course in Mandarin* started to appear as long as six years ago, and since that time it has been completely revamped at least twice, and then additionally revised or re-ordered two or three times. The resulting work has been used in near final form for several years in the beginning and intermediate courses of MIT's regular Chinese language program, and over the past few years, has been made available to the public through MIT's OpenCourseWare. (Chinese IV, the last segment, goes online in April 2007.)

It is not exaggeration to say that everyone associated with MIT's Chinese language program over the last five or six years has contributed in some way to the final product. Students and teachers have gamely put up with earlier versions, some of them appearing just-in-time, with no small number of typos and errors. It helped to be writing in the new millennium, when pinyin and character material could be produced electronically with proper formatting and illustrations, then easily revised and delivered to students from course websites. It also helped to be at an institution where there was enthusiasm for novelty and experimentation.

My colleagues in the Chinese language program throughout the years that this book was being developed have been Tong Chen (陈彤), who started at MIT when I began there ten years ago, and Jin Zhang (张锦), who joined our small group a few years later. Tong Chen provided the raw text for many of the conversations and narratives in the later units of the book: conversation 9.3 on bargaining for example, the recipe in 11.5, and the long narratives on kinship, the Chinese school system, and on his hometown, Tianjin, all in Unit 12. He also contributed much of the background information and the first version of the long dialogue in the supplementary Menu lesson.

Jin Zhang provided the stroke-order appendices at the end of every character lesson, and both she and Tong Chen, in addition to providing raw material, also helped to improve almost all of the Chinese texts, thought up apt examples, noted mistakes in the Chinese, and made suggestions on the basis of their broad language teaching experience. Min-min Liang (梁敏敏), who had taught with us briefly before rejoining the program as the book neared completion, not only edited some of the later material, but scrupulously reported errors and typos in the late units as she used them to teach Chinese IV. And Amy Liang (梁爱萍), who attended a good number of the classes when the new materials were being used, joined me for tea for many afternoons at 'Au Bon Pain' so that I could grill her for examples and check on usage.

Thanks also go to: Li Yongyan (李咏燕) from Nanjing, and later, City University of Hong Kong, for gathering examples of nursery rhymes, jingles and light verse from her friends for use in the Rhymes and Rhythms section of each Unit; and to Jordan Gilliland, who as an undergraduate and graduate student at MIT, developed the multifaceted flashCube program that, among its many functions, has allowed students to test themselves on the material in *Learning Chinese*.

Finally, I must acknowledge the people who made this enterprise possible in the first place, the teachers who covered the same ground as *Learning Chinese* when I was an undergraduate student at Columbia University and gave me my foundation in Mandarin: Chih Ping C. Sobelman (蘇張之丙) and Roger Yeu (樂亦平).

Where friends and colleagues have provided dialogue or narrative material for the book, I have tried to remember to acknowledge them by name. Even though I did not always take their advice, and frequently injected my own idiosyncratic views into the final product, their willingness to assist and discuss issues has made the book much better than it would otherwise have been.

Enrollments in Chinese classes increased regularly over the years I taught Chinese at MIT, so that I am unlikely to be able to recall the names of all those students who deserve to be noted for contributions over and above the normal enthusiasm and resilience that almost all my students have brought to the task of learning Chinese. So at the risk of omitting a few names, let me cite Kevin A. McComber, who carefully checked through a number of units and provided useful feedback, and Justin M. Paluska and Erwan M. Mazarico who over the course of several semesters, regularly sent me lists of typos and other infelicities that they noted in their perusal of the materials.

After teaching Chinese for so long and – in the time honored fashion of language teachers -- preparing supplementary materials for fine textbooks written by others, I decided it was time to write my own so that I could indulge my own preferences. The result is this book. My hope is that there will be pleasure in it for both students and their teachers.

子曰，知之者，不如好之者，好之者不如乐之者。
Zǐ yuē, zhī zhī zhě, bùrú hào zhī zhě, hào zhī zhě bùrú lè zhī zhě!
The Master [Confucius] said:
'Knowing it is not as good as love for it; love for it is not as good as delight in it.'

Preface

The essential features of *Learning Chinese: A Foundation Course in Mandarin.*

Learning Chinese can be divided into four parts: Units 1-4 with Character lessons 1-3; Units 5-7 with Character lessons 4-6; Units 8-10 with Character lesson 7; and Units 11 and 12. The Character lessons at the point where students can read sufficiently well to make use of graded readers of the sort already available. In addition, there is a chapter that provides some general background to the language, a preliminary lesson on the sounds and their transcription, and an appendix on the Chinese menu. Ten essential features of the book are listed below:

1. It is for a diverse audience.

The book is intended for a diverse audience, specialist and non-specialist alike. But it is particularly conceived for the latter group, for whom language courses are the major source of knowledge of China as well as Chinese. Such students need a course that not only guides them towards basic conversational and literary skills, but also stimulates their curiosity about the linguistic setting of the language and the geography, history and culture of the lands where it is spoken. On completing *Learning Chinese*, students will have a solid foundation for further study of the language, whether in a specialized program of Chinese studies, or in conjunction with work or further study in a Chinese speaking country.

2. It has a discursive style, with content woven into units.

The textbook proceeds discursively, with content organized in units that are made up of a dozen or more topics. A unit (including the character portion) may take three weeks or longer to complete. This approach makes it possible to introduce a wealth of interconnected material that can form the basis of engaging conversations and interesting narratives. So, for example, the final unit of Part 1 introduces (among other things) time phrases, names and titles, introductions and subjects of study. These are practiced piecemeal in the early classes; but later, they are woven together along the lines of the culminating dialogue of that unit (in which a Chinese businessman strikes up a conversation with an overseas student on a bus in Sichuan). Within each lesson, topics are selected so students can build up a conversational repertoire that can be practiced, personalized, and extended from lesson to lesson.

3. It is intellectually stimulating.

The textbook is exuberant rather than restrained. Its Chinese content is current and lively, with subjects that range from ordering food to bargaining, from visiting temples to discussing conditions in Tibet. It is also larded with quotations, rhymes, popular culture, linguistic information, and historical and geographical notes. It is intended to be an intellectually stimulating resource for both students and teachers alike.

4. Its contents are easily transformed into classroom activities.

The selection and ordering of topics is based on the author's experience learning and teaching Chinese over several decades. It is guided by what the beginning student is likely to encounter in and out of the classroom setting, as well as by the need to provide a broad foundation of grammatical, lexical and cultural information for future work in Chinese. It mixes practical topics, such as providing biographical information, buying train tickets, or giving toasts, with topics of general interest, such as geography, regional languages and brand names. Such topics are easily enriched with online materials (such as satellite maps, photographs, video clips and advertisements); they are also easy to transform into effective classroom activities.

5. It can be used for self-instruction.

With occasional help from a Chinese speaker, particularly in the early stages, *Learning Chinese* can serve as a manual for self-instruction. It introduces the language systematically; it has extensive explanations about grammar and usage, as well as suggestions about how to learn the material; it provides a pathway for the inductive learning of characters; it comes with the *flashCube* learning and testing program (see #10); and it can be accessed electronically, with a selection of audio files and other materials from MIT's OpenCourseware.

6. Its character lessons can be omitted or used independently.

Chinese is learned more effectively when the enormous task of learning to read in characters is separated from the task of learning the sounds, lexicon, grammar and usage of the language. Because *Learning Chinese* separates character reading from other aspects of learning the language, students who wish to study or review the colloquial language without reference to characters can ignore the character components; while those with sufficient grammatical knowledge can study the character material alone.

7. It emphasizes reading skills over writing; it teaches simplified and traditional characters simultaneously.

The character lessons focus on learning to read in characters. Writing is encouraged for its aesthetic qualities, and as a way to draw attention to the distinguishing features of characters; so is word processing, which makes use of character recognition skills. But the emphasis is on reading. Rather than selecting one character set as primary (or offering separate versions of character material), both the traditional and the simplified are introduced simultaneously. Given the fact that the majority of characters have either only one form or very similar forms, learning to read both is quite feasible. For writing purposes, however, students should probably choose one or the other as their primary medium.

8. It uses an inductive approach to promote character reading.

The character lessons are placed at the end of each unit so that, for the most part, the language represented by the characters is already familiar. Within the lessons, characters are exemplified first in compounds and phrases, then in sentences, dialogues, and narratives, as well as in data sets that present information in tabular form. The approach is inductive. It attempts to provide enough context at each step to make reading possible, and to thereby ease the process of familiarization and discourage studying from isolated lists.

9. It accommodates supplementary material.

Learning Chinese is envisioned as the foundation text for a sequence of Chinese language courses, but although it is comprehensive in its coverage, it can easily accommodate traditional or online supplements of the kind that teachers use to enrich a course and make it their own. Nowadays, such materials range from podcasts for listening and blogs for reading to voice-over-IP telephony for actual conversation. These tools can enrich the learning environment but their effectiveness still depends on a strong foundation of linguistic and cultural knowledge.

10. It is accompanied by a learning/testing program called flashCube.

Assistance in internalizing lesson material is provided by way of a computer program called *flashCube*, developed by Jordan Gilliland while a student at MIT. As the name suggests, *flashCube* delivers through the medium of the computer what has traditionally been provided by tools such as flashcards, vocabulary and phrase notebooks, and tape recorders. *flashCube* stores, in a compact and convenient format, much of the Chinese material presented in the book, and allows learners to test themselves into and out of spoken or written Chinese. At their own convenience learners can test themselves on words, phrases, or sentences, randomly or in sequence, until they are familiar with them. The classroom can then be reserved for more naturalistic practice, for fine tuning, and for dealing with special difficulties. *flashCube* comes with a host of other useful functions that allow the creation of individualized data bases, or instant access to web-based encyclopedic information.

(Part 3)

Chars 7 (28 pp)

7.0 Review

1. Answer the questions (i, ii, iii)
2. Focus on tones
3. Compose characters from constituents (i, ii)
4. Dialogue

7.1 Set 1, with notes

- 7.1.1 Compounds and phrases
- 7.1.2 Comment-response
- 7.1.3 Reading traditional characters

7.2 Set 2, with notes

- 7.2.1 Compounds and phrases
- 7.2.2 Comment-response

7.3 Mao Zedong's youth, with glossary

- 7.3.1 Questions – in traditional characters

7.4 Set 3, with notes

- 7.4.1 Compounds and phrases
- 7.4.2 'Sleeping on ice to procure fresh carp', with glossary

7.5 Set 4: Weather terms, with notes

- 7.5.1 Compounds and phrases
- 7.5.2 Dialogues (traditional characters)
- 7.5.3 Weather reports (simplified characters) [a, b, c]

7.6 On the street #7

- 7.6.1 Support or oppose
- 7.6.2 More shop signs

CODA

Unit 8 (55 pp)

8.1 Temporal and logical sequence

Ex. 1a,b

8.2 Sports

- 8.2.1 List of sports

Ex. 2

8.3 Comparison

- 8.3.1 Non-comparatives
- 8.3.2 Comparison
- 8.3.3 Another perspective: ‘not as...’
 - a) Méi<you>...<nàme>; b) Bù rú ‘not as’
 - c) Comparatives with V+de: Ex. 3a,b
- 8.4 *Cities, population*
 - 8.4.1 Zuì ‘most; very’
 - 8.4.2 Approximately
 - 8.4.3 Large numbers Ex. 4a,b
 - 8.4.4 Talking about size of cities, population
- 8.5 *Bargaining*
 - 8.5.1 At the fruit stand
 - 8.5.2 Tastes and flavors
 - 8.5.3 Adding or subtracting amounts
 - 8.5.4 Cuisines Ex. 5
 - 8.5.5 Banquets and toasts
- 8.6 *Dialogue: In the store*
 - 8.6.1 Shì<qing> ‘things’
- 8.7 *Regional languages: dialogue and narrative*
 - 8.7.1 Chinese regional languages
- 8.8 *A narrative about Lin Mei*
 - 8.8.1 A note on ‘old’ Ex. 6
- 8.9 *Jobs*
 - 8.9.1 Version 1
 - 8.9.2 Version 2
- 8.10 *V+le revisited*
 - 8.10.1 Sequence of events
 - 8.10.2 V-le with quantified objects
 - 8.10.3 Other cases of V-le Ex. 7
- 8.11 *Dialogue: What did you do yesterday?* Ex. 8
- 8.12 *Verb Combos (2)*
 - 8.12.1 Directional complements Ex. 9
 - 8.12.2 Forgetting and remembering
 - a) Forgetting; b) Remembering; c) In song
 - 8.12.3 I haven’t slept for two days!

8.13 Measure words revisited

8.13.1 List

Ex. 10

8.14 Aspirations

Ex. 11

8.15 Highlights

8.16 Rhymes and rhythms

a) Shùnkǒuliūr; b) About the moon; c) A never-ending story

Appendix: Additional Measure Words

Unit 9 (47 pp)

9.1 More modification

9.1.1 Other vocabulary

Ex. 1

9.1.2 Dialogue: Who's in the photo?

9.2 Clothes

9.2.1 Describing people in terms of their clothes

9.3 Bargaining, the way the Chinese might do it.

9.4 Setting the stage: Verb-zhe

9.4.1 Verbs involving configuration or bodily attitudes

9.4.2 Doors and windows

Ex. 2a,b

a) Item V-zhe; b) Existence: Location V-zhe item;

c) Location: Person Location V-zhe <ne>; d) V-zhe V

e) V-zhe in imperatives; f) Negation

9.4.3 Ongoing acts versus persisting states

9.4.4 Perspectives

Ex. 3

9.4.5 At the temple

9.5 Colors

9.6 Dialogue: buying a seal

9.7 The BA (把) construction

9.7.1 Making tea

Ex. 4

- 9.8 *Verb Combos (3)* Ex. 5
- 9.8.1 Position of objects
 - 9.8.2 More verb complements
 - a) Zhù b) Kāi c) Shàng and xià d) Zǒu
 - 9.8.3 Specialized forms
 - a) Qǐ b) liǎo c) Semantic extensions Ex. 6
- 9.9 *Peking Duck*
- 9.10 *Stand a little closer*
- 9.10.1 Getting home (dialogue) Ex. 7
- 9.11 *Destination and goal: VERB + dào, zài or gěi*
- a) Dào b) Zài c) Gěi. Ex. 8
- 9.12 *Wáng Xuéyīng (bio)* Ex. 9
- 9.13 *Patterns with duì*
- 9.14 *Interjections*
- 9.15 *On apologies*
- 9.16 *Highlights*
- 9.17 *Rhymes and rhythms*
- 1. Xīnnián láidào
 - 2. Rhymed advice for healthy living
 - 3. 东方红 Dōngfāng Hóng

UNIT 10 (47 pp)

- 10.1 *Feeling ill*
- 10.1.1 A note on traditional Chinese medicine (Zhōngyī) Ex. 1
- 10.2 *More on indefinites*
- 10.2.1 Complete exclusion or inclusion
 - 10.2.2 Virtual exclusion or inclusion
 - 10.2.3 Lián...dōu/yě ‘even’
 - 10.2.4 Paired indefinites. Ex. 2
- 10.3 *Verb Reduplication*
- 10.4 *An interview with your teacher*

10.5 Minor Constructions

10.5.1 Chúle ... yǐwài

10.5.2 Yuèlái yuè (SV) ‘more and more SV’

10.5.3 ‘Ought’ and ‘must’

Ex. 3

10.6 Xiēhòuyǔ, a form of word play

10.7 Religion

10.8 Verb Combos (4)

10.8.1 –xiàlai

10.8.2 – chūlai

10.8.3 Moving out

10.9 Transformations (with chéng)

Ex. 4

10.10 Bèi ‘by’

10.10.1. Other options: gěi, jiào, ràng

10.10.2 What happened?

10.10.3 Dialogue

Ex. 5

10.11 Seeking opinions: a dialogue

10.12 Smoking: a narrative

Ex. 6

10.12.1 Smoking: a dialogue

10.13 Driving: a narrative

Ex. 7

10.14 Vivid SVs (of the form SVxx)

10.15 Communication tools: a narrative

Ex. 8

10.16 Waiting and rushing

10.17 Telephoning

10.17.1 Leaving a message

10.18 Chinese etiquette: a dialogue

10.18.1 Gifts

10.19 Highlights

Ex. 9

10.20 Rhymes and rhythms

Appendix 1: Body parts

第七課 Dì-qī kè

Lesson 7

知彼知己，百戰不殆

Zhī bǐ zhī jǐ bǎi zhàn bú dài,

know others know self, 100 battles without peril,

不知彼而知己，一勝一負

bù zhī bǐ ér zhī jǐ , yì shéng yí fù,

not know others but know self, a victory [for every] loss,

不知彼不知己，每戰必敗。

bù zhī bǐ bù zhī jǐ , měi zhàn bì bài.

not know others not know self, every battle inevitably lose.

A saying (in Classical Chinese) from Sūnzi's *Art of War* (cited at the start of the video game, *Three Kingdoms VIII*). Bǐ 'that; others' appears in the modern language in the word bǐcǐ 'mutual' (literally 'that' and 'this') and jǐ in the word zìjǐ 'self; oneself', both illustrating once again the trend towards polysyllabic words in the modern language. Èr, which serves as a conjunction in the classical language ('and; but') appears in the modern expression érqiě 'moreover'.

7.0 復習 / 复习 Fùxí 'review'

1. *Answer the questions:* As you prepare to answer the following questions (written alternately in the traditional and simplified sets), encircle those characters that have two forms; then answer the questions briefly – you will probably want to write the simplified set for all answers. [See glossary at the end of this section for occasional new words.]

問題

回答 (huídá)

i) 個人問題：

1. 你是從哪個國家來的？

a. 第一次来这儿吗？

2. 你是本科生還是研究生？

b. 你是学什么的？

3. 你哪年畢業？

c. 毕业以后要做什么？

4. 你去過哪些别的國家？

d. 你是哪年去[中国...]的？

5. 跟誰一起去的？ _____
- e. 你在哪里生的？ _____
6. 在什麼地方上的高中？ _____
- f. 你最喜欢哪个国家的菜？ _____
7. 朋友吸煙你覺得怎麼樣？ _____
- g. 当医生的吸烟你觉得怎么样？ _____
8. 你的大學每個學生是否一定得學外語？ _____
- h. 一百块钱，十二个人，一个人有
几块？ _____

ii) 跟中国有关的问题：

1. 现在一块美金是多少块人民币？ _____
- a. 坐飛機去中國，來回票大概多少錢？ _____
2. 哪边的中国人比较喜欢吃面条？ _____
- b. 你說麵條好吃還是白飯好吃？ _____
3. 中国人就油条吃粥吗？ _____
- c. 吃魚喝白酒行不行？ _____
4. 吃肉一定得喝白酒吗？ _____
- d. 中國女孩子是否都不喝牛奶？ _____
5. 中国人吃饭的时候是先喝汤
后吃菜，还是先吃菜后喝汤？ _____
- e. 中國最有名的啤酒是哪個？ _____
6. 中国哪个城市人口最多？第二呢？ _____
- f. “不准吸煙”那四個字是什麼意思？ _____

7. 中国人过生日吃面条，过年吃鱼；
为什么？

g. 中国人常说住在外国生病是
因为水土不服；什么意思？

iii) 跟别的地方有關的問題：

1. 哪些國家用手吃飯？

a. 用手吃饭应该用左手还是用右手？

2. 你說中國人吃飯的時候一碗白飯
吃得飽嗎？

b. 你们上大学的时候每天有几个
小时的作业？

3. 愛人也可以是男人也可以是女人吧？

c. 中国和美国时差是多少，知道吗？

4. 中國最大的城市是哪個，你知道嗎？

d. 世界上最大的城市是不是上海？



Yíhào xiàn wàng Àotǐ Zhōngxīn. Běijīng dìtiě [2006].

1 line to O[lympic] Sta[dium] Center

Notes:

和...有關/有关 'be connected [with]'; 票 piào 'ticket'; 油 yóu 'oil'; 牛 niú 'cow'; 啤 pí; 准 zhǔn 'allowed'; 吃得飽/吃得饱 chīdebǎo 'able to eat [one's] fill'; 世界 shìjiè 'world'.

2. Focus on tones: practice reading aloud the following tonal sets:

手机	用手	米饭	应该	洗澡	鸡蛋
广东	厕所	炒面	听说	水饺	医院
每天	路口	考试	飞机	也许	功课
紧张	父母	海菜	清汤	很远	开会
好听	地铁	请问	公司	孔子	音乐
面条	好玩儿	大家	大概	学期	白菜
不同	以前	汽车	再见	茶杯	城市
问题	五楼	大街	汉字	国家	鱼片
外国	每年	看书	睡觉	长安	牛肉
姓陈	女孩儿	面包	看病	河边	不对

3. Compose characters from the constituents listed – best to work in teams!

i) 简体字 (jiǎntǐzì)

?	?	=	哪個字?
sāndiǎnshuǐ	qǐngkè de qǐng de yòubiānr		
sāndiǎnshuǐ	měitiān de měi		
zhúzìtóu	máobǐ de máo		
mùzipáng	bú duì de bù		
huǒzipáng	yīnwèi de yīn		
tǔzipáng	hē tāng de tāng de yòubiānr		
sāndiǎnshuǐ	kěyǐ de kě		
shàng yǒu shǎo	xià yǒu mù (yǎnjìng de yìsì)		
shàng yǒu mù (shùmu de mù)	xià you zǐ		
sāndiǎnshuǐ	xiānshēng de xiān		
kǒuzipáng	suǒyǐ de suǒ de zuǒbiān		
wángzipáng	sān lǐ lù de lǐ zì		
xiàng dìfāng de fāng, dànshi shǎo le dì-yí ge bǐhuà			

ii) 繁體字

?	?	=	哪個字?
sāndiǎnshuǐ	hēchá de hē de yòubiānr		
shàng yǒu máng de yòubianr	xià yǒu ge xīn zì		
mùzipáng	jǐ suì de jǐ		
yánzipáng	qǐngjìn de jìn de yòubiānr		
zuǒbiān yǒu ge yuè zì	kànbào de bào de yòubiānr		

yánzipáng	xiǎoháizi de hái de yòubiānr
huǒzipáng	duōshao de shǎo
shàng yǒu ge dōngxī de xī zì	xià yǒu ge nǚ zì
xiàng dōu yíyàng	shǎo le ge yòu ěrduō
shàng yǒu ge yáng ròu de yáng	xià yǒu ge gōngzuò de gōng zì
shàng yǒu ge bù zì	xià yǒu ge kǒu
shàng yǒu ge rén zì	xià yǒu ge mǔqīn de mǔ
shàng yǒu ge yáng zì	xià yǒu ge dà

4. Dialogue

甲 请问，你是哪国人？

乙 我是法(Fǎ)国人。

甲 可是你像个中国人。

乙 我爸爸是中国人，妈妈是法国人。我爸爸十八岁到巴黎去留学，
在巴黎认识我妈妈的。 Bàli

甲 哦，那你就生在那儿吧？

乙 是的。你去过法国吗？

甲 没去过，可是很想去。我会说一点儿法语。

乙 那，你呢，你是北京人吧？

甲 不，我生在西安，也长在西安，但是现在住在北京。

乙 你是哪年来的北京？

甲 我是 1990 年来的。父母还住在西安。

乙 那，你喜不喜欢北京？

甲 北京不错，但是我很想西安。

乙 我去过西安，西安很好玩儿。

甲 你是什么时候去的？

乙 我是去年六月去的，跟两个中国朋友一块儿去的。一个是西安人
所以我们吃的,玩儿的都很好。

甲 对啊，西安饺子和羊肉比较有名。下次去，请到父母家玩玩儿。

New Characters

The 300 plus characters introduced in the first six character lessons together with your knowledge of a much larger vocabulary of compounds that make use of these characters now make it feasible to introduce new characters in more diverse and interesting ways. So Chars 7 is organized around a narrative (Sets 1 and 2), a traditional tale (Set 3), and several weather reports (Set 4). The total number of characters explicitly introduced is about the same as in previous lessons, but the number presented only in glossaries is larger. A feasible goal for students would be to be able to read aloud (and comprehend!) all of the main texts without reference to the vocabulary lists; and to recognize those characters introduced in large format (with notes) – but not those provided only in the glossaries – in novel combinations and contexts. In other words, the focus should be, as always, on learning to recognize the core sets of characters in a variety of contexts.

7.1 Set 1

朝	知道	祖	搬	竹	算
4+8	5+3 3+9	4+5	3+10	6+0	6+8
cháo	zhīdào	zǔ	bān	zhú	suàn
dynasty	know	ancestor	move; remove	bamboo	calculate

縣	農	養	豬	種	雖然
6+10	7+6	9+6	7+8	5+9	8+9 4+8
县	农	养	猪	种	虽
2+5	2+4	6+3	3+8	5+4	3+6
xiàn	nóng	yǎng	zhū	zhǒng / zhòng	suīrán
county; district	agriculture	nurture; raise	pig	kind; sort / to plant	although

簡單	屋	具	死	紅	直
6+12	3+6	2+6	4+2 / 1+5	6+3	5+3
简单				红	直
6+6 2+6				3+3	2+6
jiǎndān	wū	jù	sǐ	hóng	zhí
simple; ordinary	room	tool	die	red	straight

Notes

a) Contrast the left hand side of 朝 and 車(/车); the former contains 早 topped with 十. And contrast the left hand side of 知 with 天; the former contains 矢 shǐ ‘arrow’ to the left of 口. The second syllable of 知道, dào, means ‘way; route’, which is the source of the word that has entered the English language as ‘Tao’. The notion obviously has great import in Chinese philosophical thought. To cite one example, the opening lines of the 道德经 Dào Dé Jīng (often romanized as *Tao Te Ching*), *The Classic of Tao and Virtue*, attributed to 老子 Lǎozǐ around the 4th or 3rd centuries BC, opens (in the written Chinese of two and a half centuries ago) with the cryptic and economical comment: 道可道, 非常道 Dào kě dào, fēi cháng dào ‘The Tao that can be spoken is not the proper Tao’.

b) The radical for 祖 zǔ ‘ancestor’ is 礻 (as in the 视 of 电视 ‘TV’), whose non-combining form is 示 shì ‘show; indicate’ (to be distinguished from 礻, the combining form of 衣 yī ‘clothes’, which appears in, eg, both graphs of 衬衫 chènshān ‘shirt’). The right hand constituent, 且 qiě, clearly phonetic in 姐, has lost its phonetic connection in the modern pronunciation of 祖.

c) 搬 is composed of shǒuzipáng ‘the hand radical’ (a combining version of 手) and phonetic 般 bān, itself a combination of elements 舟 (cf. 船 chuán ‘boat’) and 殳 (cf. 没).

d) A reduced version of the pictographic 竹 ‘bamboo’ appears as radical in characters such as 算 and 簡, and in general, graphs for words connected with bamboo, segmentation, and calculation.

e) The right-hand side of 縣 consists of 系 (as radical) plus an additional stroke on top; the left hand side is often handwritten with 目 connected to a horizontal base line so that it has 3 internal strokes, like 具 (jù ‘tool’ – see below). Similar connected forms also appear as handwriting versions of 真 zhēn and 直 zhí. The graph, 縣, originally represented a word of similar pronunciation, meaning ‘to suspend’ (pronounced xuán in the modern language); the latter is now written 懸/悬, with the lower heart radical added later to differentiate the two meanings.

f) 農 contains 辰 chén, which is traditionally assigned as radical in this graph, and 曲 qǔ; cf. 晨 chén ‘early morning’, where 辰 is clearly phonetic.

g) 羊 yáng ‘goat; sheep’ appears as an element in many characters. Its combining form is often truncated (as in 美 where it is traditionally assigned as radical, or in traditional 樣, where it is not). In 養 its function is phonetic in the traditional graph, combining with radical 食 shí ‘food’ (whose combining form appears in, eg 餓), but is the assigned radical in the simplified (养). Cf. also 差.

h) 都 and 豬/猪 have in common the element 者 zhě (as in 或者), which typically appears as a vestigial phonetic in words beginning with two distinct though still related sets of initials: d/t and zh/ch. In 豬/猪, it appears with the radical 豕 shǐ ‘pig’ in the traditional graph, and with the radical that is the combining form of 犬 quǎn ‘dog’, in the simplified.

i) 種 combines 禾 hé ‘grain’ (as radical, but cf. 和 hé, where it serves as a phonetic) with 重 zhòng ‘heavy’ (as phonetic); the simplified 种 substitutes a simpler phonetic 中. The graph 種 represents both members of a word family, zhǒng ‘kind; sort’ and zhòng ‘to plant’.

j) The traditional graph, 雖, contains the element 隹 zhuī, that is traditionally assigned radical status despite its apparent phonetic function (cf 誰). The simplified graph 虽 omits it and 口 is assigned as radical. The four dots at the base of the graph 然 (cf. 當然/当然 and 然後/然后) are the bottom combining form of the fire radical (火). The graph was apparently originally used to represent a word meaning ‘to burn’, now written 燃 with the ‘extra’ huǒzipáng added to differentiate the two words.

k) 簡/简 combines the bamboo radical with phonetic 間/间 jiān ‘space’ (as in 時間 and 一間屋子). Note: the lower part of 單/单 recalls 早 but is distinct from that graph.

l) Distinguish the two constituents 尸 shī ‘corpse; body’ without the dot and 戶 hù ‘door’, with it. The former appears in 房 and in slightly different form, in 所 (its core meaning of ‘place’ recalled in words like 廁所); the latter appears in 屎 niǎo ‘urine’ and 屎 shǐ ‘shit’, as well as – unexpectedly – in 屋. 屋 also contains the left hand component of 到 (pronounced zhì on its own), but its presence in 屋 does not seem to have been inspired by phonetic considerations.

m) Although 死 has no distinct simplified form, it is assigned different radicals in the two sets. In the traditional set, the radical is 歹 ‘evil; vicious’ (pronounced dǎi – coincidentally); in the simplified, it is the horizontal first stroke. The bottom right element is 匕 bǐ (distinct from 七).

n) 紅 combines the silk radical 糸 with phonetic 工 gōng; cf. 江 and 功.

7.1.1 Compounds and phrases

元朝以前 yuáncháo yǐqián	清朝的时候 qīngcháo de shíhou	汉朝 Hàncháo	明朝以后呢？ Míngcháo yǐhòu ne?
知道吗？ Zhīdao ma?	不知道。 Bù zhīdào.	有道理。 be reasonable	道可道, 非常道。 from the Daodejing of Laozi.
祖父 g'father	祖母 zǔmǔ	祖先 zǔxiān ancestors	祖籍 zǔjī family seat
搬家 bānjiā	搬走 bānzǒu	搬到哪儿？ Bāndào nǎr?	搬进来 bānjìnlai
竹子 zhúzi	竹字头 zhúzitóu	打算 dǎsuàn	算法 suànfǎ algorithm
元江县在云南 Yuánjiāngxiàn zài Yúnnán	三水县在广东 Sānshuǐxiàn zài Guǎngdōng	县长 xiànzhǎng	清河县在河北 Qīnghéxiàn zài Héběi
农民 nóngmín	农场 nóngchǎng	农学 nóngxué	农工 nónggōng farm laborers
养猪 yǎng zhū	养老金 yǎnglǎojīn pension	养父 yǎngfù foster father	养母 yǎngmǔ
猪肉 zhūròu	种米 zhòng mǐ	种花 zhòng huā	种地 zhòng dì
虽然没钱 suīrán méi qián	虽然可爱 suīrán kě'ài	虽然很渴 suīrán hěn kě	不简单 bù jiǎndān
单日 dānrì	屋子 wūzi	房屋 fángwū	里屋 lǐwū
			家具 jiājù furniture

工具	茶具	教具	文具	农具
gōngjù	chájù	jiàojù	wénjù	nóngjù
死了	饿死了	该死 Damnation!	找死 seek danger	红茶
sǐ le	è sǐ le	gāi sǐ	zhǎo sǐ	hóngchá
红人	红十字会	红河	口红	一直走
up and coming person			lipstick	
hóng rén	Hóng Shìzi Huì	Hóng hé	kǒuhóng	yízhí zǒu
一直到现在		直飞北京		直心眼儿
yízhí dào xiànzài		zhífēi Běijīng		a very frank person zhíxīnyǎnr

7.1.2 Comment – response

1. 虽然妈妈是中国人可是她中国话说得不好。/ 那是因为她从来没有去过中国吧！
2. 她是中国人吧？/ 不，虽然中文说得很不错，但是她不是中国人，也没去过中国。
3. 明朝以后是清朝，对吗？那，清朝以后呢？/ 清朝以后是中华民国。中华民国是从 1911 年起。中华人民共和国是从 1949 年起。
4. 也许大家都知道明朝的时候，中国的国都从南京搬到北京，一直到现在都在北京。/ 但是 1927 到 1949 年又搬到了南部，对吗？先到南京然后到了重庆。
5. 我祖父七十五岁，已经不工作了，但是以前是很有名的大师傅，在北京饭店工作过二十多年。/ 六七十年代，我祖母也在北京饭店工作，是个经理。
6. 毛泽东的祖先都是农民吧？/ 是，元朝的时候，毛家的祖先从江西搬到韶山来去了。
7. 打算的算为什么是竹字头？/ 不知道；是否因为算盘是用竹字做的？

8. 你打算几点走？/ 还不知道，也许中午，可是我得先洗一点儿衣服，做一点儿饭。晚一点儿离开这儿也没有有什么关系！
9. 他们虽然是农民，天天都在外头种地，可是他们晚上还有时间学习英语！/ 对啊，他们很了不起！他们的房子也不错，屋子里的家具也好看。
10. 她是县长，白天在城市里开会，晚上都在农场工作。/ 嗯，她真不简单。还有时间养鸡养鱼！
11. 他在哪个单位工作，知道吗？/ 他是老师，以前在冷水江市的一个小学教书，但是听说最近他搬家了，搬到江西去了。
12. 现在好像有两个中国：一个是东北三省和东边儿的大城市，像北京、天津、上海、广州；一个是北边儿、西边儿的农民。/ 那，是不是也有两个美国？北边和南边不同，西边和东边不同，中部和海边不同。
13. 周恩来是哪年生的，哪年死的，知道吗？/ 他大概是 1899 年生的，出生的地方是江苏省的淮阳。他是 1976 年去世的；1976 年一月八号——中国人都知道他死的那个日子。
14. 在中国大家都喜欢红的东西，红衣服、红包。/ 那是因为红在中国文化里是高兴、好、吉祥的意思。
15. 在中国养羊的，吃羊肉的很多都在北边儿或者西北边儿。/ 那，养鸡养鱼的是不是最多都在南边儿？

Notes

中華/中华 Zhōnghuá ‘China’;
 大師傅/大师傅 dàshīfu ‘chef’;
 算盤/算盘 suànpán ‘abacus’;
 江蘇/江苏 Jiāngsū;
 吉祥 jíxiáng ‘auspicious; lucky’

國都/国都 guódū ‘capital’; 重慶/重庆 Chóngqìng;
 年代 niándài; 韶山 Sháoshān;
 周恩來/周恩来 Zhōu Ēnlái; 高興/高兴 gāoxìng;
 淮陽/淮阳 Huáiyáng; 去世 qùshì ‘pass away’

7.1.3 繁體字 (fántǐzì): Prepare to read out, and then answer the questions:.

1. 祖父祖母是父親的父母還是母親的父母，知道嗎？
2. 聽說你要搬家，搬到廣州。什麼時候搬走？
3. 算是竹字頭，節也是竹字頭；那，哪些字是草字頭？
4. 這個地方很美，你看，前邊有湖，後邊有山，左右兩邊都是竹子。
這不是跟天堂一樣嗎？
5. 中國，農民多農場小；美國農民少，農場大。英國呢？
6. 雖然沒有課，但是因為天氣很冷，我不想出去；你呢？你打算去
哪裏？
7. 一直走，過兩個路口，火車站就到了；你行李多不多？
8. 書多，不過家具不多，所以我們搬家比較簡單。你呢？
9. 你在哪個單位工作？
10. 中國農民用的農具多不多？
11. 這時間屋子為什麼都是紅色的？
12. 在現在的中國農民可以養自己的豬，種自己的地嗎？
13. 孔夫子說不知道生活，那，當然更不知道死了以後的事情。
14. 漢朝是哪年到哪年，知道嗎？
15. 是縣大還是省大？

Notes 孔夫子 Kǒngfūzǐ; 事情 shìqing

7.2 Set 2

結婚

6+6 3+8

结

3+6

jiéhūn

marry (tie-wed)

親

7+9

亲

5+4

qīn

relatives

[also 'to kiss']

己

3+0

3+0

jǐ

self

關係

8+11 2+7

关系

2+4

guānxi

connections

[a barrier; to close ; system; to relate]

數

4+10

数

4+9

shù / shǔ

number / count

意思

4+9 4+5

yìsi

meaning (intention-
thought)

能

4+6 / 2+8

néng

able

次

2+4

cì

occasion

事情

1+7 3+8

shìqíng

thing; business
(thing-feeling)

Notes

a) 結婚/结婚, a verb+object construction (literally, 'to tie; unite + marriage'); both graphs are phonosemantic, with 吉 jí as phonetic in the first, and 昏 hūn in the second.

b) 親 forms its simplified version by omitting the traditional radical, a strategy seen in, eg: 雖>虽, 號>号, 電>电.

c) Contrast the 己 of 自己 with the 已 of 已經.

d) Traditional 關 is part of the set 開, 問, 間, formed with 門. However, only some of the graphs in that set are simplified with 门; cf 问, 间 but 关, 开. 關's core meaning is 'a pass in the mountains', from which derive meanings such as hǎiguān 'a custom house; customs (sea-pass)' and guānxi 'connections'. The 係 of 關係, distinct from 系 xì 'system; department' in the traditional set, merges with the latter in the simplified (关系).

e) 數 shares a constituent (婁 lǒu) with 樓, but this is not reflected in the pronunciation of the former. For the right-hand element of 數, cf. 教 and 做.

f) For 意思, note that the first graph consists of 立, 日 and 心, while the second contains 田 and 心. Cf. 意義/意义 yìyì 'significance' (the 2nd graph as yet unencountered) and 思想 sīxiǎng 'thought'.

g) The graph 能 is said to have originally been a drawing of a bear (head, body, claws?), a meaning now restricted to 熊 xióng, differentiated from the former by the 4 dots.

h) 次 formed with the ‘ice’ radical (cf. 冷) and 欠 (qiàn), the element seen in, eg 歡/欢.

i) 事 (with a lower part in common with the upper part of 書) obeys the rule of 5; 情 consists of the heart radical and the phonetic element 青, also seen in 請, 清 and 晴 (set 4 below).



Notice on a wall, Hángzhōu Dàxué [2006]:

Qǐng jiǎng Pǔtōnghuà; shǐyòng guīfàn zì. ‘Please speak Mandarin and use standard characters.’

7.2.1 Compounds and phrases

结婚	结过婚	结婚三年了	父亲	母亲	亲戚
jiéhūn	jié-guo hūn	jiéhūn sān nián le	fùqin	mǔqin	qīnqi
自己	知己 bosom friend	已经关上了	自己做的	没关系	关门
zìjǐ	zhījǐ	yǐjīng guānshang le	zìjǐ zuò de	méi guānxi	guān mén
关上	中文系	数学	单数	数一数	楼上
guānshang	Zhōngwén xì	shùxué	dānshù	shǔ yī shǔ	lóushàng
大楼	生意	什么意思?	没意思	不能去	思想
dàlóu	shēngyì	Shénme yìsi?	méi yìsi	bù néng qù	sīxiǎng
第一次	上次	去过一次	再说一次	不能吃猪肉	
dì-yī cì	shàng cì	qù-guo yí cì	zài shuō yí cì	bù néng chī zhūròu	
事情很多	什么事	没事儿	办事情	做事儿	没时间
shìqíng hěn duō	shénme shìr	méi shìr	bàn shìqíng	zuò shìr	méi shíjiān

7.2.2 Comment-response

1. 「红白喜事」是什么意思？/ 男女结婚是喜事。红是血的颜色，跟人生有关系，也是好事儿的意思。婚事是好事所以红也是结婚喜事的意思；女的结婚的时候穿红衣。白呢，白是死的意思，人死了的时候人家都穿白色的衣服。红白喜事是生死的意思。
2. 祖父是父亲的父亲，对吗？祖母是父亲的母亲。那母亲的父母怎么说呢？/ 嗯，这一方面中文和英文不一样：祖父祖母是父亲那边儿的；母亲的父亲是外祖父（或者外公、姥爷），母亲的母亲是外祖母（也有人说外婆、姥姥）。因为在中国太太是外来的，所以外祖父、外祖母的外的意思是太太那边儿的。
3. 你经常在什么地方吃中饭？/ 都在家里吃，自己做的；在街上吃太贵了，也不怎么好吃，所以我中午走回家去，自己做一点儿简单的饭，一边儿吃饭一边儿看报。
4. 你和他是什么关系？/ 他是我堂弟，我父亲的哥哥的儿子。我们是同祖父。英文怎么说？
5. 你这是第一次来九江吗？/ 不是，我来过好几次，差不多每年两三次，我在九江市经常有生意的事情。
6. 今天中文课有多少学生？/ 那我数一数：一、二、三...好像一共有十五个；十五个不好，为什么呢，因为是单数，有一个人没有伴儿。
7. 虽然现在在中国不像以前只能生一个孩子，可以生两个孩子了，但是不能生第三个。/ 那少数民族也是这样儿吗？我听说少数民族可以生更多的。

Notes

血 xiě 'blood'	颜色/颜色 yánsè 'color'	穿 chuān 'wear'
白色 báisè 'white [color]'	外公 wàigōng 老爺/老爷, lǎoye 'maternal g'fa'	
生意 shēngyì 'business'	外婆/外婆 wàipo, 姥姥 lǎolao 'maternal g'mo'	
少数民族/少数民族 shǎoshù-mínzǔ 'minority groups'		

7.3 少年的毛泽东

毛泽东是在清朝 1893 年十二月二十六号出生的。他的出生地是湖南湘潭县的韶山。你们也许都知道湖南在中国中部，是长江南边儿的一个大省。湖南最大的城市是省府长沙。韶山在湖南中部，离长沙不远，大概有几百公里。毛家世代都是农民，元朝的时候，祖先从江西搬到韶山来；他们在韶山养猪，种米，茶，竹子差不多有五百多年了。毛泽东的父亲虽然不能说是很有钱，可是他也不算穷。毛家的房子不小，有六间屋子，泥地面，木扇窗，还有一些简单的家具。

毛泽东本来是老三，上头有两个哥哥，但是在他还小的时候他们就死了，所以他成了老大。后来家里又生了两个弟弟，一个妹妹。兄弟姐妹的名字都有个泽字：毛泽东，毛泽民，毛泽潭，毛泽红。因为父亲对他不好，所以毛泽东小的时候住在母亲家里，那儿离韶山不太远。他一直很爱母亲，不喜欢父亲。小的时候，他母亲对他很好，外婆也对他非常好。

毛泽东八岁回到韶山上学，可是他不喜欢传统的学校，于是最后去了长沙一个比较好也比较先进的学校。在学校的时候他很认真，也喜欢读书，写诗，可是就是不喜欢数学。他十四岁就跟一个十八岁的女孩结婚了。因为那不是他自己要的，是父母要的，所以后来他便说那个女孩不能算是他太太，他和她没有什么关系。毛泽东离开韶山以后，又结了几次婚，最后生了几个孩子，从那个时候起也只回去过一两次，大多数的时间都住在北京，办中国政府的事情。

生字表

毛泽东	Máo Zédōng	PN	
湘潭	xiāngtán	PN	
韶山	Sháoshān	PN	
省府	shěngfǔ	N	provincial capital; cf. shǒudū ~ guódū 'national capital'
长沙	Chángshā	PN	
世代	shìdài	N	generation; ADV from generation to generation
祖先	zǔxiān	N	ancestors
穷	qióng	SV	poor
泥	ní	N	mud
地面	dìmiàn	N	ground; floor
木扇	mùshàn	N	wooden fan, ie blinds
窗户	chuānghu	N	window
家具	jiājù	N	furniture
成	chéng	V	become; into
后来	hòulái	Conj	afterwards; later
又	yòu	Adv	once again
外婆	wàipó	N	maternal grandmother
传统	chuántǒng	SV	traditional
学校	xuéxiào	N	school
于是	yúshì	Conj	as a result; hence; thereupon
先进	xiānjìn	SV	advanced (first-enter)
认真	rènzhēn	SV	earnest; scrupulous (know-real)
读书	dúshū	VO	to study; read; attend school
写诗	xiěshī	VO	write poems
便	biàn	Adv	then; in that case. Cf. suíbiàn, fāngbiàn, piányi.
从...起	cóng...qǐ		beginning with; from [time] on
政府	zhèngfǔ	N	government. Cf. shěngfǔ



Méijiāwù Cūn ('village'), a tea-growing village near Hángzhōu. [JKW 2006]

7.3.1 Questions – in traditional characters

1. 清朝是哪年到哪年，知道嗎？(不知道的話，看字典或問中國朋友。)
2. 毛澤東是哪年生的，哪年死的？
3. 他出生的地方離長江多遠？
4. 毛家的農場農業怎麼樣？
5. 他有幾個兄弟姐妹？問題為什麼不怎麼簡單？
6. 他是個什麼樣的學生？
7. 毛澤東離開韶山以後是否常回去？
8. 他結了幾次婚？生了幾個孩子？
9. 他小的時候，上學的時候，為什麼沒跟父親住在一起？

7.4 Set 3

Filial Tales #19, from the 孝经 Xiàojīng ‘The Book of Filial Duty’
 ‘Sleeping on ice to procure fresh carp.’

卧	壤	活	正	冬	冰
7+2	3+16	3+6	4+1	2+3	2+4

卧	坏				
7+2	3+4				
wò	huài	huó	zhèng	dōng	bīng
lie down	bad	live; alive	exact; just	winter	ice

Notes

- a) The simplified graph 卧 (臣+卜), is slightly different in form from the standard traditional graph 臥 (臣+人), but is no simpler; cf. the slight shift of 直 to 直.
- b) The traditional graph 壤 huài consists of 土 tǔ ‘ground; soil’ and an insert into 衣 which acts as phonetic (cf. 懷/怀 huái). The simplified graph substitutes 不, which is a close match to the bottom of the complex form as well as suggestive of the meaning.
- c) 活 consists of the water radical and the element 舌 shé ‘tongue’, that also appears in 話/话. Though 舌 shows no obvious phonetic connection with the compounds, both 活 and 話/话 show a phonetic connection to each other.
- d) 正 is usually analyzed as 止 zhǐ ‘foot; step; stop’ plus the horizontal line (‘arriving at the proper position?’). The core meaning of 正 is ‘upright; regular’, with extensions onto the moral plane (‘rectitude; proper conduct’). The graph is related to the 政 of 政府 zhèngfǔ ‘government (ie the seat of right conduct)’.
- e) 冬, with the ice radical below, is phonetic in 疼 téng ‘to ache; hurt’. Cf. 凍 dòng ‘icy; to freeze’ and 冰 bīng – the latter constructed on semantic rather than phonetic principles.

7.4.1 Compounds and phrases

卧房	卧车	卧虎	硬卧	软卧	坏人
wòfáng	wòchē	wòhǔ	yìngwò	ruǎnwò	huàirén

好坏 hǎohuài	坏蛋 scoundrel; bastard huàidàn	坏话 huàihuà	坏血病 leukemia huàixiěbìng	生活 life; livelihood shēnghuó	活动 activities huódòng
活到老 huó dào lǎo	正在吃呢 zhèng zài chī ne	正好 zhèng hǎo	正北 due north zhèng běi	正面 obverse/right side zhèngmiàn	正直 honest; unright zhèngzhí
冬天 dōngtiān	冬瓜 dōngguā	冬菇 dried winter mushrooms dōnggū	冰点 freezing point bīngdiǎn	冰箱 fridge bīngxiāng	冰淇淋 bīngjīlín
冰山 bīngshān	冰水 bīngshuǐ	冰天雪地 of a frozen landscape bīngtiān-xuědì	冰冻三尺, 非一日之寒 bīngdòng sān chǐ, fēi yí rì zhī hán ice 3 feet not 1 day of cold of a problem that is deep-rooted		

7.4.2 卧冰求鲤 Wò bīng qiú lǐ

晋朝的时候，有个叫王祥的人，他很小的时候妈妈就死了。后来他爸爸又结婚了，可是他的继母对他不太好，常常在他爸爸面前说他的坏话。坏话听多了，他爸爸也不再爱他了。有一次，王祥的继母要吃活鱼，可是那个时候正是冬天，天非常冷，河水也结了冰。在这样的天气里上哪儿去找活鱼呢？王祥听说继母要吃活鱼，他就到河边去，衣服放在河边儿，睡在冰上找鱼。他虽然冷得不得了，但是睡了一个晚上，冰就化了一点儿，他就可以用手找鲤鱼了。找到了两条鱼以后，他就回家给他妈妈做了很好吃的鱼。他这样做，非常孝敬他继母！

生字表

晋	Jìn	Jin is the name of a petty state under the Zhou that first gained some prominence in the 7 th century BC. It was located near present-day Taiyuan in Shanxi, and in the modern written language, 晋 is used as an abbreviated name (eg on licence plates) for that province. The Jin dynasty is a succession of rulers that emerged in the same area much later, between 265 and 420.
祥	Xiáng	as in 吉祥 <u>jíxiáng</u> ‘auspicious’, but here, part of a personal name.

继母	jímǔ ‘step mother’; cf. 继父; 继’s core meaning is ‘follow; continue’.
不得了	bùdéliǎo ‘extremely’
化	huà ‘change’, as in 化学 ‘chemistry (transformation-study)’
鲤鱼	lǐyú ‘carp’
孝敬	xiàojìng ‘show respect to [one’s elders] (be filial-respect)’

7.5 Set 4: Weather terms

天气在安慰我们	Tiānqì zài ānwèi wǒmen	weather ZAI comfort us
像梦够到无梦的人	xiàng mèng gòu dào wú mèng de rén.	like dream reach not-have dream DE people

‘Weather comforts us, like a dream reaching the dreamless.’

From the poem, 灵魂游戏 *Línghún Yóuxì* ‘Spirit Game’, by the Chinese poet 北岛 Běi Dǎo [1949 -], in *Unlock: Poems by Bei Dao*, translated by Eliot Weinberger and Iona Man-Cheong, New York: New Directions, 2000.

雨	雪	雲	霧	溫	度
8+0	8+3	8+4	8+11	3+10	3+6
yǔ	xuě	云	雾	温	dù
rain	snow	2+2 yún clouds	8+5 wù fog	3+9 wēn warm	degree
陰	陽	夜	晴	風	轉
3+8	3+9	3+5	4+8	9+0	7+11
阴	阳			风	转
2+4 yīn female; moon; shade light	2+4 yáng male; sun;	2+6 yè night	4+8 qíng- clear; fine [weather]	4+0 fēng wind	4+4 zhuǎn

級	陣	區	力	向
6+3	3+7	2+9	2+0	3+3
级	阵	区		
3+3	2+4	2+2		
jí	zhèn	qū	lì	xiàng
level; rank	a bout of	region	strength	towards; to

Notes

a) 雨, originally a representation of ‘rain’, is the radical in many graphs representing meteorological phenomena, including the ones shown above, and others such as 電 diàn ‘lightning; electricity’, 雷 léi ‘thunder’ and 雹 báo ‘hail’. The relationship between the traditional and simplified graphs varies, however, with some preserving the rain radical, others omitting it; cf. 云, 电 but 雾, 雷.

b) 溫/温 forms a phonetic set with characters mostly pronounced yùn: 蘊/蕴 yùn, 愠/愠 yùn, 醞/酝 yùn, etc.

c) 陰, 陽 yīn, yáng represent female-male contrasts such as moon-sun, moist-dry. 陰 contains the ‘left ear’ and a right-hand side consisting of 今 jīn (phonetic?) above 云 (yún), while 陽 is phonetically linked to 場 chǎng and 湯 tāng. Traditional, informal simplifications of 陰 and 陽 as 阴 and 阳 (making use of yuè ‘moon’ and rì ‘sun’ in well-motivated semantic substitutions) were formalized in the new ‘official’ simplified set.

d) 夜 yè contains 夕 ‘moon’ obscured by a rightward slanting stroke (nà); cf: 多, 名, 外. Mainland dictionaries (of the simplified set) assign the first two (top) strokes as radical rather than the traditional 夕, allowing for a more discrete division of constituents into top and bottom.

e) 晴, as noted earlier, is part of a large, regular phonetic set whose members include 請 and 清.

f) 風, the traditional form, has on its inside, an element made up of the ‘insect’ radical (虫) plus a top stroke; cf. 雖/虽, where the upper part is a box. In the simplified, the innards are reduced to a cross; cf. 區>区.

g) 轉/转 represents a pair of closely related words, zhuǎn ‘turn; change; transmit’ (the meaning relevant to the weather forecasts) and zhuàn ‘revolve; rotate; stroll’. The graph has the ‘vehicle’ radical with the phonetic element 專/专 zhuān, also seen in eg 傳/传 pronounced chuán as a verb, zhuàn as a noun.

h) 級 contains the ‘silk’ radical and phonetic 及 jí, also seen in the simplified version of the jí 極/极 of hǎojíle 好極了/好极了. Contrast the right hand element with 乃 nǎi, seen in the 奶 of 牛奶.

i) 陣/阵, originally ‘a battle array’, but now most commonly representing a M-word for sudden events or ‘bouts’: 一陣雨/一阵雨, 一陣風/一阵风. Contrast 陳/陈, the surname.

j) 區 contains phonetically irrelevant 品 pǐn (itself made up of phonetically irrelevant 口 kǒu’s). Contrast with 向 xiàng ‘direction; towards; to’ (in this set) and 回 huí ‘return’.

k) 力 lì ‘strength’, an element in eg 辦/办, 功, and simplified 边 and 为. Contrast 九, 刀.



Shànghǎi dìtiě [2006]: Public safety notice and advertisement for bottled water.

Wēixiǎn! Yánjìn tiàorù. ‘(Danger! Strictly prohibited to jump-enter.)’

7.5.1 Compounds and phrases

下大雨	白云	雨下得很大	在下雨	常下雨
xià dàyǔ	báiyún	yǔ xià+de hěn dà	zài xiàyǔ	cháng xiàyǔ
雨衣	云海	不常下雨	温度	風很大
yǔyī	yúnhǎi	bù cháng xiàyǔ	wēndù	fēng hěn dà
几年级？	二十一度	三级	三年级	毕业了
Jǐ niánjí?	èrshísān dù	sānjí	sān niánjí	biyè le
下雪	下雾	没有风	风度	阴天
xiàxuě	xiàwù	méiyǒu fēng	demeaner; style fēngdù	yīntiān

夜里 yèlǐ	半夜 midnight bànyè	晴天 qíngtiān	转阴 zhuǎnyīn	转晴 zhuǎnqíng
地区 dìqū	一阵雨 yí zhèn yǔ	一阵风 yí zhèn fēng	风力 fēnglì	人力 rénlì
力气 strength lìqì	离心力 centrifugal force líxīnlì	阵雨 rain showers zhènyǔ	夜间 yèjiān	方向 direction fāngxiàng
北风和太阳 Běifēng hé Tàiyang (a story)		市区 urban district shìqū	百分之九十 90% bǎifēn-zhījiǔshí	

7.5.2 Dialogues (traditional set)

甲

乙

1

請問，你住在什麼地方？

我住在東風西路，離人民路不遠。

那，你怎麼來上課？

看天氣怎麼樣；太熱我就坐車來。
回去因為是夜裏，我也坐車回去。

坐車要多長時間？

差不多三十分鐘。

2

我今天想去石林，跟我一塊兒
去，好不好？(Shí Lín)石林離這兒不是很遠嗎？是很遠，但是地方很有名，
我們在昆明的時候不能不去！今天有點冷，沒有太陽，
明天去，行不行？

明天去也可以。

好，那我們明天去吧。

7.5.3 Weather reports (in simplified characters)

Weather reports follow a very consistent format which makes them a good genre for beginning reading. Three examples are cited in this section; current ones can be found in most Chinese newspapers as well as on the web.



Shanghai residential development, with bus stop and public health notices. [2006]

Bù suídi tǔtán, bù jiǎng cūhuà zānghuà! ('Not randomly spit, not speak vulgar lg [or] dirty lg.')

(a) 全国部分城市天气预报

25 日 20 时 到 26 日 20 时

	城市	天气	气温 (白天~夜里)
(一)	北 京	雾转多云	09 ~ 17 度
(二)	上 海	阴转小雨	16 ~ 21 度
(三)	天 津	多云	10 ~ 19 度
(四)	广 州	晴转多云	20 ~ 29 度
(五)	香港 ^{HK}	晴	23 ~ 28 度
(六)	南 宁	阴转小雨	21 ~ 27 度
(七)	海 口	多云	25 ~ 29 度
(八)	桂 林	多云转小雨	17 ~ 24 度
(九)	武 汉	小雨转阴	16 ~ 20 度
(十)	南 京	阴	14 ~ 20 度
(十一)	杭州 ^{Hángzhōu}	小雨转阴	16 ~ 22 度
(十二)	福 州	多云转阴	18 ~ 25 度
(十三)	厦 门	晴	19 ~ 28 度
(十四)	台 北	多云转阴	20 ~ 25 度

天气预报 tiānqì yùbào ‘weather forecast’ 全国 quán guó ‘whole country’

Cities cited – in most cases, you can guess from the parts you know:

Xiānggǎng; Nánning; Hǎikǒu; Guílín; Wǔhàn; Hángzhōu; Fúzhōu; Xiàmén

(b) 上海市区今明天气预报 (七月)

天气：多云，局部地区阴有阵雨；温度：27° - 33°；
明天 27° - 33°；风向：偏东；风力：4-5 级，阵风 6 级。

市区	局部	风向	偏
shìqū	júbù	fēngxiàng	piān
city+region	local	wind+dir'n	inclined

(c) 北京市区今明天气预报 (十月)

今天白天：晴转多云，降水概率 20%，
北转南风二三级，最高气温十七度。

今天夜间，多云转阴，降水概率 60%，
南转北风一二级，最低气温九度。

明天白天到夜间，阴转晴，降水概率 20%，
偏北风一二级转四五级，最高气温 19 度，最低气温七度。

降水(量) jiàngshuǐ(liàng) 'precipitation (drop-water-amount)' 最 zuì
概率 gàilǜ 'likelihood (approximate-ratio)' 夜间 yèjiān 'at night (night-space)'

20% is read 百分之二十，30% 百分之三十, etc.

7.6 On the street #7**7.6.1 Support or oppose**

Because Chinese characters can represent language in very succinct form, they are particularly suited to signs, headlines, advertisements or other contexts where space is at a premium. Pharmacies display 药/藥, dentists 牙, pawnbrokers 押 (all often in a calligraphic version designed to fit the space and catch the eye). In countries such as Japan which make use of Chinese graphs to write words that originate in Chinese or are homologous with Chinese, or Korean that used to make use of Chinese graphs to write words borrowed from Chinese, demonstrators still use Chinese graphs to write their slogans or otherwise express their positions on issues.

Here are some basic phrases to use on your own posters:

歡迎 欢迎	huānyíng [X]	‘welcome’
打倒 打倒	dǎdǎo [X]	‘down with (hit-collapse)’
擁護 拥护	yōnghù [X]	‘up with; support’
獨立 独立	[X] dúlì	‘independence (alone-stand)’
反對 反对	fǎnduì [X]	‘oppose (overturn-face)’
要民主要自由！ 要民主要自由！	Yào mínzhǔ yào zìyóu.	‘Democracy (people-host) and freedom (self-source)!’

打倒帝国主义
打倒资产阶级和他们的走狗！

Dǎdǎo dìguózhǔyì!
Down with imperialism (imperial-country-ism)!

Dǎdǎo zīchǎn-jiējí hé tāmen de zǒugǒu!
Down with the bourgeois class and their running dogs!

7.6.2 More shop signs

藥房	美容	批發	施工
药房		批发	
yàofáng drug-store pharmacy	měiróng beauty-appearance beautician	pīfā batch-distribute wholesale	shīgōng carry+out-work construction [site]



Pedestrian underpass, Tian'anmen Square [JKW 2005]

Rénxíng tōngdào, jìnzhǐ zuòwò. 'Pedestrian underpass: no sitting or lying.'

結束語 / 结束语 Jiéshùyǔ The End '(conclude-language)'

This concludes the character lessons. By now, you have come to understand the principles of the writing system; you have got used to a system that uses characters as a medium to convey information; and you have a basic repertoire of some 450 characters. At this point, it is recommended that you proceed with material with a strong narrative structure, such as traditional stories – which also convey interesting cultural content. Yale University Press has published a number of such works for students, including *The Lady in the Painting* (畫上的美人/ 画上的美人, *Huàshàng de Měirén*), an adaptation of a traditional folktale, and *Strange Stories from a Chinese Studio* (聊齋故事/ 聊斋故事, *Liáozhāi Gùshi*), that contains simplified versions of 20 tales adapted from the Chinese classic, *Liáozhāi Zhìyì* (Strange Tales from a Chinese Studio). Regardless of the choice of material, it will make sense for most students to read primarily in the simplified character set, while still observing the relationship between simplified and the traditional versions of new characters, and occasionally re-reading continuous text in the traditional set.

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Stroke Order of Characters in Lesson 7

The number before each stroke indicates where the stroke starts as well as the stroke order.




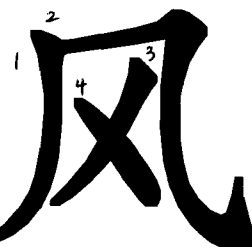
cháo; zhāo	zhī	dào
zǔ	bān	zhú
suàn	xiàn (T)	xiàn (S)

		
nóng (T)	yǎng (T)	zhū (T)
		
nóng (S)	yǎng (S)	zhū (S)
		
zhǒng; zhòng (T)	suī (T)	rán
		
zhǒng; zhòng (S)	suī (S)	wū

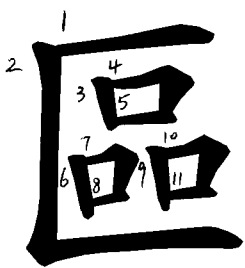
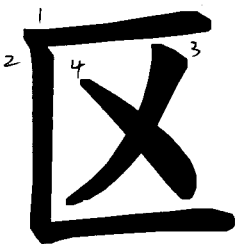

		
jiǎn (T)	dān (T)	jù
		
jiǎn (S)	dān (S)	sǐ
		
hóng (T)	jié (T)	hūn
		
hóng (S)	jié (S)	jǐ

		
zhí (T)	guān (T)	xì (T)
		
zhí (S)	guān (S)	xì (S)
		
qīn (T)	shù; shǔ (T)	yì
		
qīn (S)	shù; shǔ (S)	sī

		
néng	cì	wò (T)
		
shì	qíng	wò (S)
		
huó	zhèng	huài (T)
		
dōng	bīng	huài (S)

		
yǔ	yún (T)	wù (T)
		
xuě	yún (S)	wù (S)
		
wēn (T)	dù	fēng (T)
		
wēn (S)	yè	fēng (S)

		
yīn (T)	yáng (T)	qíng
		
yīn (S)	yáng (S)	lì
		
zhuǎn; zhuàn (T)	jí (T)	zhèn (T)
		
zhuǎn; zhuàn (S)	jí (S)	zhèn (S)

		
qū (T)	qū (S)	xiàng

Unit 8

Zuò yǒu lǐxiǎng, yǒu dàodé, yǒu wénhuà, yǒu jìlǜ de gōngmín!
Be [have ideals, have morality, have culture, have discipline DE] citizens!

“Be good and virtuous citizens!”

Public sign at Kunming Teachers College, 1999.

Zhìfù guāngróng!

Get-wealth bright-honor.

“To get rich is glorious.”

A phrase that is often attributed to Dèng Xiǎopíng, and cited as the watershed between ideology and capitalism in modern China.

Contents

8.1	Temporal and logical sequence	<i>Exercise 1</i>
8.2	Sports	<i>Exercise 2</i>
8.3	Comparison	<i>Exercise 3</i>
8.4	Cities, population	<i>Exercise 4</i>
8.5	Bargaining	<i>Exercise 5</i>
8.6	Dialogue: In the store	
8.7	Regional languages: dial. & narr.	<i>Exercise 6</i>
8.8	A narrative about Lin Mei	
8.9	Jobs	
8.10	Verb- <u>le</u> O: prior events	<i>Exercise 7</i>
8.11	Dialogue: What did you do y-day?	<i>Exercise 8</i>
8.12	Verb Combos (2)	<i>Exercise 9</i>
8.13	M-words revisited	<i>Exercise 10</i>
8.14	Aspirations	<i>Exercise 11</i>
8.15	Highlights	
8.16	Rhymes and rhythms	

Appendix 1: Additional measure-words

8.1 Temporal and logical sequence

In previous units, you have encountered adverbs such as yǐjīng, jiù and cái, and conjunctions, such as yīnwèi, suīrán and yǐhòu, both of which express temporal or logical connections. This section provides additional material incorporated in longer and more complicated paragraphs.

Vocabulary

xiān ‘first’

qǐxiān ‘at first; originally (raise-first)’

ránhòu ‘and then; after that (thusly-after)’

hòulái ‘after; then; later on (after-come)’ [only when retelling the past]

zài (再) ‘again; go on to’ [projected or anticipated repetition in the future]

yòu (又) ‘again; went on to’ [with an event that has happened or is destined to happen]

yīncǐ ‘because of this; for that reason; so (because-this)’

jiéguǒ ‘as a result (form-fruit)’

Examples

i) Wǒmen xiān qù Běijīng kànwàng wǒ qīzi de qīnqī, ránhòu qù Shànghǎi kāihuì. Běnyuè dǐ jiù huílai.

First we're going to Beijing to visit my wife's relatives, and then we're going to Shanghai for a conference. [We]'ll be back at the end of the month.

Notes

kànwàng 'visit; call on; see [people]'
běnyuè 'this month (root month)'; běnyuè dǐ 'at the end of the month'.

ii) Jīběnshàng, wǒmen dǎsuàn dào Xīnán qù dāi jǐ ge xīngqī cānguān yìxiē Yízú de nóngcūn. Ránhòu wǒmen qù Mínzú Xuéyuàn zuò yí ge yuè de yánjiū.

Basically, we plan to go to the Southwest to spend a few weeks visiting some Yi villages. After that we're going to do a month's research at the Minority Peoples' Institute.

Notes

a) jīběnshàng 'basically (base-root-on)'
b) dāi 'stay [over]'
c) cānguān 'visit; tour; see [places]'
d) Yízú 'the Yi people', a non-Han people with extensive presence in southwest China. Mínzú Xuéyuàn are found in Chengdu, and also in Beijing and other cities.

iii) Wǒmen qǐxiān dǎsuàn shàngwǔ jiǔ diǎn qǐ chéng kěshì yīnwèi liǎng ge rén dùzi dōu bù shūfu, wǒmen xiàwǔ sì diǎn cái néng líkāi Lìjiāng. Jiéguǒ, dào Báishā de shíhou, tiān yǐjīng hēi le. Wǒmen zài xiǎo lǚguǎn shuì-le yí yè, ránhòu dì-èr tiān zǎoshàng kāishǐ shàng shān. Hòulái, wǒmen zài lù shàng pèngdào-le yìxiē Nàxīzú de rén; tāmen gào-su-le wǒmen shàng shān zuì hǎo de lù.

Originally, we had planned to start at 9:00 in the morning, but because two people got upset stomachs, we couldn't leave Lijiang until 4 pm. As a result, when we got to Baisha, it was already dark. We spent the night in a small inn; then the next morning we started up the mountain. Later on, we met a group of Naxi people on the road, and they told us the best way up the mountain.

Notes

a) qǐchéng 'start off [on a journey] (raise-journey)'
Báishā: a village about 15 kms north of Lìjiāng, at the base of a chain of peaks which go under the name of Yùlóngxuěshān 'Jade-dragon-snow-mountain'.
b) lǚguǎn, generic for hotels, but in this case, more of a hostel.
c) yí yè: 'one night'.
d) pèngdào: 'run into; meet up with'.
e) Nàxīzú: the Naxi (sometimes spelled Nahsi) are a minority people with their own language and writing system, who live in and around Lijiang.

iv) Wǒmen bā hào fēidào-le Xiāng Gǎng, ránhòu dì-èr tiān, zuò huǒchē dào-le Guǎngzhōu. Zài Guǎngzhōu dāi-le liǎng tiān kàn-le kàn, ránhòu shíyī hào yòu zuò fēijī dào Chéngdū qù le. Wǒmen zài Chéngdū dāi-le yí ge xīngqī mǎi dōngxī, hòulái zuò huǒchē qù-le Xīchāng. Xīchāng zài Dàliáng shān, zài Chéngdū xīnán biān wǔ bǎi gōnglǐ.

We flew to Hóng Kǒng on the 8th, and then the next day, took a train to Canton. We stayed in Canton for two days to look around, and then, on the 11th we flew on to Chéngdū. We stayed in Chéngdū for a week to buy supplies, then later on took a train to Xichang, which is about 500 kms southwest of Chengdu, in the Great Snowy Mountains.

Notes

a) Xichang is a city in the ‘Great Snowy Mountains’ in the southern part of Sichuan. It is now best known for the satellite launch and tracking facilities which are some 50 kms from the town; but historically, it is also an important center of the Yi people (also called Nasu and Norsu).

v) Hánjià, wǒ xiān huí jiā kànwàng-le wǒ jiārén. Dāi-le yí ge xīngqī yǐhòu wǒ jiù qù Táiběi kāihuì le. Zài Táiběi zhǐ dāi-le sān tiān, méiyǒu shíjiān qù kàn hěn duō dìfang. Míngnián hěn xiǎng zài huíqù yí cì duō liǎojiě yíxiàr Táiwān de wénhuà, duō kàn yìdiǎnr Táiwān de fēngjǐng, duō chī yìdiǎnr Táiwān de xiǎochī. Yīncǐ, wǒ xiànzài zhèngzài xiǎng bànfa duō tígāo wǒ de Zhōngwén shuǐpíng, duō zhuàn yìdiǎnr qián. Zhèi yàng wǒ dào Táiběi yǐhòu jiù kěyǐ yòng Hànyǔ hé Táiwān rén shuōhua le.

[Over] winter break, first I went home to visit my family. After a week there, I went to Taipei for a meeting. I only stayed 3 days in Taipei [so] I didn’t have time to see a lot of places. Next year, I want to go back once again to get to know more about Taiwanese culture, see more of Taiwan’s scenery, and to eat more Taiwanese snacks. That’s the reason that right now I’m thinking of how I can raise the level of my Chinese some more, and earn more money. That way after I get to Taipei I’ll be able to speak to people in Taiwan in Mandarin.

Notes

- a) hánjià: ‘winter break (cold-holiday)’
- b) liǎojiě ‘understand; appreciate’; for the pattern with duō, cf. §8.5.3.
- c) fēngjǐng ‘scenery’
- d) tígāo ‘raise (raise-high)’; shuǐpíng ‘level (water-level)’
- e) zhuàn ‘earn [money]’

Exercise 1

a) Prepare narratives along the following lines:

1. *Itinerary*: Arrived in Shanghai at 5:30 pm; got the #4 bus to the Shanghai train station. Planned to take the subway to the hotel on Zhàojiābāng Road; tired, lots of luggage; so, took a cab. Later on, moved once again to a hotel in Zhá Běi near the train station; that way, it's easier to get to the airport.

2. *Daily schedule*: Generally get up at 7:30, shower and have some rice gruel; bike to Beijing Yǔyán Dàxué for 10 o'clock class; at noon, eat lunch in the cafeteria with classmates; 1:00 to 3:00, two more classes; after class, off to the library to study. Usually eat dinner at a local restaurant. Sometimes, in the evening we go into town or hang out at bars and coffee shops; don't get home until quite late.

3. Over the New Year, I spent a few days with friends in Guilin, then went on to Kunming by train. Originally I had planned to visit Dàlǐ and Lǐjiāng in the northwest of Yúnnán as well, but I didn't feel well, so I just stayed in Kūnmíng at the Camellia Hotel (sic) (Cháhuā Bīnguǎn), wrote letters and rested. Later on, visited the Stone Forest (Shí Lín) and Zhèng Hé 's tomb (mù) on the southern shore of Lake Tian (Diān Chí).

b) Translate as you fill in the blanks with either zài (再), yòu (又), jiù (就) or cái (才):

1. Duìbuqǐ, wǒ méi tīngqīngchu, qǐng nǐ _____ shuō yí cì.
2. Lù hěn yuǎn, zuò huǒchē qù yěxǔ sān tiān _____ dào.
3. Nǐ děi xiān mǎi piào _____ néng shàngchē.
4. Nǐ xiān shàngchē _____ mǎi piào, hǎo bu hǎo.
5. Tā zuótiān méi lái, jīntiān _____ méi lái.
6. Xiànzài méiyǒu shíjiān, wǒmen míngtiān _____ shuō, hǎo bu hǎo?
7. Nǐ gāng chūqù, zěnmē _____ huílái le?
8. Píngcháng wǒ sì diǎn huíjiā, kěshì jīntiān yīnwèi yǒu kǎoshì wǒ wǔ diǎn _____ huíjiā de.
9. Liǎng nián qián wǒ xué-le liù ge yuè de Zhōngwén, yǐhòu méiyǒu _____ xué le.
10. Píngcháng tā chī bàn wǎn fàn _____ bǎo le, kěshì jīntiān hěn è, liǎng wǎn _____ bǎo le!
11. Nǐ bù duō zuò yìhuǐ le ma? _____ hē yì bēi kāfēi!
12. Rén bù duō, liù píng _____ gòu le.
13. Rén bù shǎo, shí'èr píng _____ gòu!
14. Zài Xī'ān dāi-le yí ge lǐbài, ránhòu _____ huídào Běijīng gōngzuò-le liǎng ge yuè.



Báishā, Yúnnán, zài Yùlóngxuěshān jiǎo ('at Jade-dragon-snow-mountains foot') [JKW 2005]

8.2 Sports

The Chinese government has long promoted sports and exercise as a means to health. Many urban dwellers participate in morning exercises timed to music over loudspeakers in public squares (yīnyuè bànzòu de chénliàn 'music-accompanied DE morning-exercise'); and more recently, exercise courses have been constructed in public parks. A slogan from the late 90s was:

Fāzhǎn tǐyù yùndòng, zēngqiáng rénmin tǐzhì!
Develop PE [and] sports, strengthen the people's constitutions!

While the traditional sports of pingpong, badminton and martial arts remain popular in China, a vast range of other sports, such as football (soccer), rock climbing, and motor racing, now attract participants or viewers. This section provides some conversational material and a list of sports and sport-like activities from which you can select.

Vocabulary

<zuò> yùndòng	duànliàn	yùndònghuì	tǐyùchǎng	tǐyùguǎn	-qiú
<do> sports, exercise	to exercise	sports events	stadium	gymnasium	-ball
jǔxíng	qiú mí	liúxíng	gōngyuán	fèijìn	
hold-go	ball-fanatic	flow-go	public-garden	use energy	
to hold [event]	[sports] fan	popular	park	be strenuous	

Usage

a) Nǐ xǐhuan shénme yàng de yùndòng?
Wǒ xǐhuan dǎ wǎngqiú, yóuyóu.

What sort of sports do you like to do?
I like to play tennis and to swim.

- b) Wǒ hěn xǐhuan kàn yùndònghuì.
Qù tǐyùchǎng kàn ma?
 Yǒushíhou; yǒushíhou kàn diànshì. I like to watch sports events.
You go to stadiums to see [them]?
 Sometimes, and sometimes I watch TV.
- c) Zuì liúxíng de yùndòng yǐqián shì
 pīngpāngqiú, yǔmáoqiú, tàijíquán;
 xiànzài pānyán, zúqiú yě hěn liúxíng. The most popular sports used to be
 pingpong, badminton, and taiji; now
 rock climbing and football are popular too.
- d) Nǐ chángcháng duànliàn ma?
Wǒ hěn xiǎng duànliàn, kěshì
chángcháng méiyǒu shíjiān. Do you often work out?
I try, but often, I don't have time.
- e) Zhèr fùjìn yǒu méiyǒu dìfāng kěyǐ
 pǎobù?
Zài gōngyuán, xíng bu xíng? Is there any place in the vicinity where
 I can jog?
How about in the park?
- f) 2008 nián de Àoyùnhuì zài Běijīng
 jǔxíng; 2012 nián de zài Lúndūn. The 2008 Olympics is being held at Beijing;
 and the 2012 [Games] are in London.
- g) Zài Xīlà Àoyùnhuì, Zhōngguó yíng-le
 63 méi jiǎngpái (jīnpái, yínpái, tóngpái). At the Olympics in Greece, China won
 63 medals (gold, silver, bronze medals).
- h) Wǒ shì ge zúqiú mí.
Wǒ yě shì! I'm a football fan.
Me too!
- i) Wǒ zuì xǐhuan dǎ májiàng.
Dǎ májiàng? Nà bú shì yùndòng!
Nǎrdehuà? Dǎ májiàng yǒushíhou
yě hěn fèijìn! I like playing mahjong best!
Mahjong? That's not a sport!
 What do you mean? Playing mahjong
 is also sometimes quite strenuous!

Notes

- a) méi M-word for medals, badges; also for rockets, mines.
 b) zúqiú mí 'foot-ball-fan'; cf. mí 'be enchanted'; yǐngmí 'a film buff'.
 c) nǎrdehuà 'whence the words' – an expression of disbelief; also used like nǎlǐ
 to ward off compliments.

8.2.1 List of sports

tí zúqiú	play football (kick foot-ball)	dǎ yǔmáoqiú	play badminton
dǎ bīngqiú	play hockey	qímǎ	ride horses
dǎ pīngpāngqiú	play pingpong	yóuyǒng	swim
dǎ lánqiú	play basketball	diàoyú	fish (hook fish)
dǎ páiqiú	play volleyball	huáchuán	row (-boats)
dǎ wǎngqiú	play tennis	qí zìxíngchē	ride bikes
pǎobù	jog (run-foot)	páshān	climb mountains
jǔzhòng	lift weights (raise-heavy)	pānyán	(clamber on-rock)

liūbīng	skate (skate-ice)	huáxuě	ski (glide-snow)
huá hànbing	roller skate (glide dry-ice)	dǎpái	play cards
huá gūluxié	roller skate (glide coaster)	sàichē	motor-racing (race-auto)
dǎ qiáopái	play bridge	dǎ májiàng	play mahjong
sàimǎ	horse racing (race-horses)	dǎ qūgùnnú	play field hockey
fàng fēngzheng	fly kites (put kites)		(curved-club-ball)

Exercise 2.

1. Explain what sports you like, whether you work out, where you do such activity.
 2. Explain where the next summer and winter Olympics are being held.
 3. Explain who's number #1 in basketball, whose #1 in football (soccer), and other sports.
 4. Recall the number of medals that the US (or some other country) won in the [date or place] Olympics.
-



Hūhéhàotè: zài jiē shàng dǎ táiqiú. [JKW 2002]

8.3 Comparison

8.3.1 Non-comparatives

Questions about degrees of intensity can be asked using the question word duō:

Xiàtiān duō rè?

How hot are the summers?

Tā duō gāo?

How tall is he?

Fēijīchǎng duō yuǎn?

How far's the airport?

Responses often include adverbs or constructions that indicate degree. The list below is organized into types, and includes a number of new constructions. .

With the modification placed before the SV

Jīntiān hěn rè.	Today's quite hot.
Jīntiān tǐng rè <de>!	Today's quite hot.
Jīntiān fēicháng rè.	Today's unusually hot.
Jīntiān bǐjiào rè.	It's quite ~ rather hot today.
Jīntiān xiāngdāng rè.	It's relatively ~ rather ~ quite hot today.
Jīntiān yǒu diǎnr rè.	Today's quite hot.

With the modification placed after the SV

Jīntiān rè-jíle.	It's really hot today. ('hot-the max')
Jīntiān rè-sǐle.	It's boiling today. ('hot-death')

Mediated by the particle +de (得) 'to the extent that'

Jīntiān rè+de hěn.	It's very hot today. ('hot-to very')
Jīntiān rè+de bùdeliǎo.	It's awfully hot today. ('hot-to amazing')
Jīntiān rè+de yàomìng!	It's excruciatingly hot today! ('hot-to want-life')
Jīntiān rè+de yàosǐ.	It's hot as hell today! ('hot-to want death')
Jīntiān rè+de shéi dōu bù xiǎng chūqù!	Today's so hot no one wants to go out.

Hěn, you will recall, is often found with SVs that are otherwise unmodified: Lèi ma? / Hěn lèi. In such cases, the force of hěn is weak, and it is often left untranslated. However, in the construction with +de illustrated by the first example above, hěn does convey a significant degree of intensity: Lèi+de hěn 'tired to the point of *very*', or 'very tired'. As shown above, SV+de can also be followed by bùdeliǎo 'extremely', or even a full sentence, shéi dōu bù xiǎng chūqù 'no one wants to go out'.

8.3.2 Comparison

a) Comparison is often implicit in the unmodified SV; but it is cancelled by the presence of preverbal hěn. Thus, for most, tā gāo is 'she's taller' but tā hěn gāo is 'she's quite tall'.

Shéi gāo? / Tā gāo.	Who's taller? / She's taller.
Tā gāo yìdiǎnr.	She's a bit taller.
Tā shāowēi gāo yìdiǎnr.	He's a wee bit taller.
Gāo duōshao?	How much taller?
Tā gāo yí cùn.	He's an inch taller.
Tā gāo yìxiē.	He's 'a measure' taller. (eg 'a few inches')
Tā shāowēi gāo yìxiē.	He's a wee bit taller.
Tā gāo yí bèi.	She's twice as tall.

Notes

a) Shāowēi (or more formally, shāo) is an ADV meaning 'slightly; a bit' (wēiruǎn 'Microsoft' de wēi). Like other ADVs, it appears before a V or SV, but typically also in conjunction with a post-verbal yìdiǎnr.

- b) While yìxiē (cf. xiē in §6.3.3) and yìdiǎnr are similar in meaning, the former implies a particular amount, hence a ‘few [cms, inches, etc.]’. Duō yìxiē would not be appropriate in comparing the populations of cities, for example.
 c) yí bèi ‘by one-fold; twice as’.

b) Explicit comparison involves the word bǐ ‘compare; than’, which (unlike English counterparts) is placed *before* the associated verb. Expressions indicating the degree or amount of comparison (eg yìdiǎnr) are placed *after* the SV; cf. Néng piányi yìdiǎnr ma? ‘Can [you] reduce it [by] a bit?’ from an earlier conversation.

A bǐ B SV degree

Běijīng bǐ Tiānjīn dà.	Běijīng is bigger than Tiānjīn.
Běijīng bǐ Tiānjīn dà yìdiǎnr.	Běijīng is a bit bigger than Tj. [by a bit]
Bj. bǐ Tiānjīn shāowēi dà yìdiǎnr.	Beijing’s a little bit bigger than Tianjin.
Běijīng bǐ Tiānjīn dà hěn duō.	Beijing’s a lot bigger than Tj. [by quite a lot]
Běijīng bǐ Tiānjīn dà+de duō.	Běijīng is much bigger than Tj. [by a lot]
Běijīng bǐ Tiānjīng dà duōle.	Bj is a lot bigger than Tj. [by a whole lot]
Běijīng bǐ Tiānjīn dà yí bèi.	Běijīng is twice as big as Tj. [by one fold]

Notes

- a) As in English, where we generally mean ‘in terms of population’ when we say one city is bigger than another, dà in the above set of sentences is more likely to mean population (rénkǒu) than area (miànjī).
 b) Notice that the various ways of expressing degree with the *non-comparatives* do not overlap with those of the comparatives: +de hěn, +de bùdeliǎo etc. are unique to non-comparatives; +de duō, duōle, etc. are unique to comparatives.

Short dialogue on population:

Jiǎ	Shànghǎi shì Zhōngguó rénkǒu zuì duō de chéngshì ba?	Shanghai’s the city with the largest population in China, right?
Yǐ	Shì, bǐ Běijīng duō.	Right, [it’s got] more than Beijing.
Jiǎ	Bǐ Běijīng duō duōshao?	How much more than Beijing?
Yǐ	Bǐ Běijīng duō jǐbǎiwàn.	Several million more [than Beijing].
Jiǎ	Nà, Shànghǎi shì shìjiè shàng zuì dà de ba?	So Shanghai’s the largest in the world?
Yǐ	Bù, Mòxīgē-shì gèng dà, wǒ xiǎng.	No, Mexico City’s even bigger, I think.

Summary

	NON-COMPARATIVE			COMPARATIVE			
~ English	<i>pre-</i>	<i>SV</i>	<i>-post</i>	<i>x bǐ y</i>	<i>SV</i>	<i>amount</i>	~ English (tall)
quite tired	hěn	lèi			gāo		taller
very ...	fěicháng	lèi		<shāowēi>	gāo	yìdiǎnr	a <wee> bit taller
rather ...	bǐjiào	lèi			gāo+	de duō	much taller
quite ...	xiāngdāng	lèi			gāo	hěn duō	much taller
a bit ...	yǒu yìdiǎnr	lèi			gāo	duō le	a lot taller
extremely ..		lèi-jíle			gāo	yí cùn	an inch taller
exhausted		lèi-sǐle		<shāowēi>	gāo	yìxiē	'a measure' taller
very ...		lèi+de hěn			gāo	yí bèi	twice as tall
awfully ...		lèi+de bùdeliǎo					
terribly ...		lèi+de yàomìng					
dreadfully..		lèi+de yàosǐ					
so tired that		lèi+ de ...					

8.3.3 Another perspective: 'not as...'

a) Méi<you>...<nàme>

The claim that 'Beijing is bigger than Tianjin' is often negated not with 'Beijing isn't bigger' but with 'Beijing isn't as big as', ie rather than bù bǐ Tiānjīn dà (which is possible in certain contexts), the negative is usually méi<you> Tiānjīn <nàme> dà. In actual conversation, the bǐ versus méiyou patterns may serve to shift perspective, just as a shift from comparative to non-comparative may serve to confirm.

- Běijīng méiyou Shànghǎi <nàme> dà.
Duì a, Shànghǎi bǐ Běijīng dà duōle.
 Beijing's not as big as Shanghai.
 Right, Shanghai's a lot bigger than Beijing.
- Miǎndiàn méiyou Tàiguó <nàme> fādá.
Shì a, Miǎndiàn bǐjiào luòhòu.
 Burma's not as developed as Thailand.
 Right, Burma's more undeveloped.
- Kūnmíng de hǎibá méiyou Xīníng de <nàme> gāo.
Shì a, Xīníng de hǎibá shì sānqiān duō mǐ.
 Kunming's [elevation] isn't as high as [that of] Xining.
 That's right, Xining's over 3000 meters high.

Kěshì Lāsà de gèng gāo. Zài Lāsà hūxī hěn kùnnan.
 But Lhasa['s] is even higher. In Lhasa, breathing is quite difficult.

4. Yúnnán de lǎnhóu hěn kě'ài, The sloths in Yunnan are quite cute, but
dànshì méiyǒu xióngmāo kě'ài. not as cute as the panda bears.
- Shì a, xióngmāo zuì kě'ài. True, pandas are the cutest!*
5. Yúnnán de Shí Lín hěn zhuàngguān, The Stone Forest of Yunnan is spec-
kěshì méiyǒu Xīzàng fēngjǐng tacular, but not as spectacular as the
nàme zhuàngguān. scenery in Tibet.

Notes

- a) Countries are often characterized as fādá 'developed' and luòhòu 'backwards'.
- b) hǎibá 'elevation; height (sea-exceed)'
- c) hūxi 'to breathe (breathe out-breathe in)'
- d) kùnnan 'difficult; laborious (hard pressed-difficult)'
- e) lǎnhóu 'sloths (lazy-monkey)'
- f) xióngmāo 'pandas (bear-cat)'
- g) zhuàngguān 'be spectacular (robust-sight)'

b) Bùrú 'not as'

A more formal expression, bùrú, literally 'not like' (sìjì rúchūn de rú) can substitute for méiyǒu...<nàme>. With bùrú, where there is no following SV, 'as good as' is understood:

Hànyǔ ne, Wáng Xiǎobīn bùrú Léi Hàn bó. 'not as good as'
= Hànyǔ ne, Wáng Xiǎobīn méiyǒu Léi Hàn bó <nàme> hǎo.

Otherwise, a SV may be explicitly mentioned:

Lǎoshī bùrú xuéshēng cōngmíng, Teachers aren't as intelligent as the
kěshì xuéshēng bùrú lǎoshī yònggōng. students, but the students aren't as
hard working as the teachers!

A Nanjing newspaper, *Yángzi Wǎnbào*, had the following headline, directed to the youth of Nanjing:

Shàngxiāng bùrú shàngwǎng; qiúshén bùrú qiúzhī.
put on-incense not-as go on-web; seek-divinity not-as seek-knowledge
Better to surf the web than get stoned; better to seek knowledge than religion!

Summary

Positive perspective	Negative perspective
Shànghǎi bǐ Běijīng dà+de duō.	Běijīng méiyǒu Shànghǎi <nàme> dà.
	Běijīng bùrú Shànghǎi dà.
Shanghai's much bigger than Beijing.	Beijing isn't as big as Shanghai.

c) Comparatives with V+de:

Comparing how well people do something may combine the comparative constructions with V+de. There are two options: either the comparison may be mentioned first, or the V+de is mentioned first:

V+de, then bǐ:

Tā Yīngyǔ shuō+de [bǐ wǒ hǎo].

He speaks English better than I do.

Tā chànggē chàng+de [bǐ wǒ hǎo].

She sings better than I do.

Bǐ, then V+de:

Yīngyǔ, tā bǐ wǒ [shuō+de hǎo].

He speaks English better than I do.

Chàngē, tā bǐ wǒ [chàng+de hǎo].

She sings better than I do.

Exercise 3.

a) Praise other people's abilities over your own:

1. Chàngē [hǎotīng] > Nǐ chàng +de bǐ wǒ hǎotīng. ~ Nǐ bǐ wǒ chàng+de hǎotīng.
2. Zuòfàn [hǎo]
3. Xiězì [qīngchú]
4. Yòng kuàizi [hǎo]
5. Huàhuà [bīzhēn 'lifelike']
6. Zhǎng [gāo]

b) Do the following, either writing your answers down, or preparing for oral responses:

1. Explain that Yáo Míng is 6 inches taller than Michael Jordan [Màikè Qiáodān].
2. Note that you both like to sing, but that (s)he sings much better than you.
3. Explain that you have an older brother who's 5 years older than you.
4. Explain that eating your own [zìjǐ zuò de] cooking is always better than eating out.
5. Note that apartments ('houses') are twice as expensive in Beijing as in Xīníng.
6. Explain that it's frustrating (tǎoyàn): he's doesn't study as hard (yònggōng) as you do, but he speaks more fluently.
7. Explain that in the winter in Lasa, it's so cold no one [shéi dōu] dares [gǎn] to go out.
8. Explain that the weather has gotten a wee bit warmer [nuǎnhuó] recently.

8.4 Cities, population

8.4.1 Zuì ‘most; very’

zuì guì	zuì hǎo
zuì lěng	zuì nán
shìjiè shàng zuì dà de chéngshì	the largest city in the world
shìjiè shàng zuì guì de qìchē	the most expensive car in the world
shìjiè shàng zuì lěng de dìfāng	the coldest place in the world

Chinese uses the expression zhīyī, containing Classical Chinese zhī, which in this context functions like modern DE, to mean ‘one of’:

zuì dà de chéngshì zhīyī	one of the largest cities in the world
zuì hǎo de Zhōngguó mǐjiǔ zhīyī	one of the best Chinese rice wines
Zhōngguó shì wǔ ge Ānlǐhuì chéngyúánguó zhīyī.	China is one of the 5 permanent member states of the Security Council.

Note

The Chinese equivalents to what are called acronyms in alphabetic languages (eg NATO or WTO) are shortened or ‘telescoped’ phrases. Thus Àolínpíkè Yùndònghuì gets shortened to Àoyùnhuì; Ānquán Lǐshì Huì, literally ‘security directorship organization’ gets shortened to Ānlǐhuì; and Shìjiè Màoyì Zǔzhī ‘World Trade Organization’ gets shortened to Shìmào.

The same pattern with zhīyī is also the basis of fractions (and percentages):

sān fēn zhīyī	1/3
sì fēn zhīyī	1/4
wǔ fēn zhīyī	2/5
bǎi fēn zhī wǔ	5%
bǎi fēn zhī èrshí	20%

8.4.2 Approximately

Large figures are usually approximate. There are several expressions that may be used to indicate that a figure is rough. Chàbuduō and dàgài have been used in earlier units, both placed before the amount. Dàyuē ‘about; around; approximately (big-about)’ also appears before the amount. Zuǒyòu, on the other hand, which combines roots for left and right to mean ‘more or less’, is placed after the amount.

Shí Lín zài Kūnmíng de dōngbiānr, chàbuduō yǒu yìbǎi sānshí gōnglǐ.	‘The Stone Forest’ is about 130 kilometers east of Kunming.
Dàlǐ zài Kūnmíng de xībiānr, dàgài yǒu sìbǎi gōnglǐ.	Dali is about 400 kms west of Kunming.

Měi nián, dàyuē yìbǎiwàn rén cóng
xiāngxià yímín dào Běijīng.

About a million people emigrate
from the countryside to Beijing
every year.

Xīchāng zài Kūnmíng de běibīānr,
yǒu wǔbǎi gōnglǐ zuǒyòu.

Xichang is about 500 kms north
of Kunming.

Notes

a) Yímín ‘to emigrate (move-people)’; yímín dào ‘to move to [place]’.

8.4.3 Large numbers

Apart from the numerals 0 to 9, Chinese also has simple words for five powers of 10: shí ‘10’, bǎi ‘100’, qiān ‘1000’, wàn ‘10,000’ and yì ‘100,000,000’. (100 million can also be expressed as wànwàn for figures from 100 – 900 million.) Notably missing is ‘million’, and it is useful to remember bǎiwàn ‘100 x 10,000’ as ‘million’. Nowadays, large numbers are often written out in Arabic numerals, rather than Chinese characters, though they are, of course, read out in Chinese.

One important rule to note is that in stating large numbers, the highest possible power of ten is always used: in other words, 1,500 is always expressed in Chinese as yìqiān wǔbǎi rather than as *shíwǔbǎi. The key to forming large numbers, then, is to keep the five basic powers of 10 in mind, and work down from the largest relevant power to the smallest. Empty tens and hundreds columns (one or more than one) that are not final in the figure are signaled by líng ‘zero’.

105	yìbǎi líng wǔ
902	jiǔbǎi líng èr
982	jiǔbǎi bāshí'èr
1,201	yìqiān èrbǎi líng yī
11,045	yíwàn yìqiān líng sìshí wǔ
45,904	sìwàn wǔqiān jiǔbǎi líng sì
100,000	shíwàn
345,985	sānshísìwàn wǔqiān jiǔbǎi bāshí wǔ
1,000,009	yìbǎiwàn líng jiǔ
1,000,300	yìbǎiwàn líng sānbǎi
8,500,800	bābǎiwǔshíwàn líng bābǎi
11,500,000	yìqiān yìbǎi wǔshí wàn
140,000,000	yíyì sìqiānwàn
1,340,000,000	shísānyì sìqiānwàn

Exercise 4.**a) Populations**

One of the more common occasions to cite very large numbers is in talking about population, so here are some rough figures to practice with. [Zhōngguó rénkǒu shì shísānyì.]; cite them as approximations, using zuǒyòu.

China	1.3 billion	Canada	32 million
Hong Kong	8 million	India	1.069 billion
Iraq	24 million	Indonesia	231 million
Singapore	4,500,000	Thailand	63 million
UK	59 million	USA	292 million
Beijing	14 million	Shanghai	17 million
NY	8 million	Chicago	2.8 million

b) Write Chinese equivalents for the following:

1. The Jin Mao Building (Jīn Mào Dàshà) in Shanghai is one of the tallest buildings (dàlóu) in the world. And so is the Oriental Pearl Tower (Dōngfāng Míngzhū Tǎ); the latter is 468 meters tall (pictured below).
2. Wall Mart (Wò'ěrmǎ) is one of the largest companies in the world.
3. 30% of MIT graduate students are from abroad.
4. Although everyone in Chinese class has been abroad, about 15% of us have never studied a foreign language before.

Notes

gōngsī 'company'; gǔfèn yǒuxiàn gōngsī 'corporation (stocks limited company)';
màoyì gōngsī 'trading corporation (trade company)'.



One of Shanghai's older streets, with the Dōngfāng Míngzhū Tǎ on the Pǔdōng side of the Huángpu River (Huángpǔ Jiāng) in the background. [JKW 2005]

8.4.4 Talking about size of cities, population

a)

Shànghǎi shì bu shì Zhōngguó zuì dà de chéngshì?

Is Shanghai the largest city in China?

Nǐ shuō de shì rénkǒu ma?

You mean in terms of population?

Shì.

Yes.

Dàgài Shànghǎi bǐ Běijīng dà yìdiǎnr.
Tīngshuō xiànzài shì yìqiān bābǎiwàn!I guess Shanghai's a bit bigger than Bj.
I hear it's 18 million nowadays.

b)

Měiguó zuì dà de chéngshì shì nǐ ge?

Which is the largest city in the US?

Shì Niǔ Yuē; Luòshānjī shì dì-èr.
Zhījiāgē bú shì bǐ Luòshānjī dà ma?It's NY; LA is second.
Isn't Chicago bigger than LA?Bù, Zhījiāgē shì dì-sān ...huòzhě
xiànzài Xiūsīdùn [Háosīdùn] kěnéng
bǐ Zhījiāgē shāowēi dà yìdiǎnr.No, Chicago's #3 ...or is Houston
perhaps Houston is now a little bit
bigger than Chicago.

c)

Zhōngguó ne, Shànghǎi zuì dà,
kěshì dì-èr, dì-sān wǒ bú tài qīngchu.As for China, Shanghai's the largest,
but I'm not sure about 2nd and 3rd.

Běijīng shì bu shì dì-èr?

Is Beijing #2?

Yǒurén shuō Chóngqìng yě shì Zhōngguó
zuì dà de chéngshì zhīyī!Some say that Chongqing is also
one of the biggest cities in China.Kěshì Chóngqìng hǎoxiàng méiyǒu
Běijīng nàme dà!But it seems that Chongqing isn't as
big as Beijing.Chóngqìng shì ge zhíxiáshì,
duì ma?Chongqing is a 'directly
administered city', isn't it?Duì a, Běijīng, Tiānjīn, Shànghǎi,
Chóngqìng dōu shì zhíxiáshì!Right, Beijing, Tianjin, Shanghai and
Chongqing are all dir. adm. cities.

Běijīng de rénkǒu shì duōshao?

What's Beijing's population?

Běijīng de wǒ bù zhīdao, Tiānjīn de rénkǒu
shì bābǎiwàn ba.I don't know what Beijing's is, [but]
Tianjin's is 8 million, I guess.

d)

Zhōngguó shì shìjièshàng rénkǒu zuì duō
de guójiā, yǒu shísānyì. Yīndù shì dì-èr,
rénkǒu shì shíyì zuǒyòu.

China is the largest country in the world,
with 1.3 billion. India is second, with a
population of about 1 billion.

Kěshì yǒu rén shuō zài 2050 (èrlíng wǔlíng nián), Yīndù huì yǒu shíliùyì, Zhōngguó shísiyì. Nèiyàng, Yīndù huì shì zuì dà de! But people say that by 2050, India will have 1.6 billion, China 1.4 billion. That'll make India the largest country.

8.5 Bargaining

Purchases in China, as in most countries, can be subject to bargaining. This means a certain amount of time and engagement, but it also offers a chance for language practice. The rules for bargaining are difficult to make explicit, and in any case, outsiders (to say nothing of foreigners) cannot really know local prices, so the best to hope for is to get within a few percentage points of a good price. Chinese friends will generally say you overpaid (tài guì le), but you can respond that you got a free language lesson in return (yǒu jīhuì liànxi Zhōngwén 'have opportunity to practice Chinese')!

Bargaining for expensive items, jewelry for example, or crafts, is a rather different skill from making minor purchases of commodity items. If there is a 'give' of a few percentage points built into the asking price of fruit or vegetables at your local market, or perhaps 10 to 20% in the price of material at your local bazaar, the difference between asking price and best price for an expensive item sold in a market, or even in a shop, may be 100%, or even 200%, particularly at notorious bargain markets frequented by tourists, like the Yǎxiū Fúzhuāng Shìchǎng 'Yaxiu Clothing Market' in east Beijing, or the Xiāngyáng Shìchǎng in Shanghai. Merchants know that if you make an absurdly low counter offer of, say 30%, that constitutes a promise, and you are stuck with the goods even if you eventually figure out that they are only worth 10% or the original asking price. So always respond to the question, 'What are you willing to pay?' with the counter-question, 'What is your best price?'. Many people would say that for more expensive purchases, best to get help from a local friend.

For low intensity bargaining, here are some useful phrases to begin with:

Seeking a reduction

Kěyǐ shǎo yìdiǎnr ma?

Can you reduce it a bit?

Piányi yìdiǎnr, kěyǐ ma?

Can you make it a little cheaper?

Néng piányi yìdiǎnr ma?

Finding the bottom

Nǐ zuì shǎo duōshao qián?

How much is your lowest ('best') price?

Zuì dī de jiàgé shì duōshao?

What's your lowest ('best') price?

Discounts

Kěyǐ dǎ zhé<kòu> ma?	Can you ‘allow a discount’?
Hǎo, dǎ ge jiǔ zhé.	Okay, I’ll give you 90%.
Hǎo, dǎ ge bā-wǔ zhé.	Okay, I’ll give you 85%.
Hǎo, dǎ ge qī zhé.	Okay, I’ll give you 70%.

Time to think

Suíbiàn kànkàn.	Just looking.
Shāowēi děng yíxià.	Hang on; just a minute.

Seller’s defense

Huòzhēn-jiàshí, méi piàn nǐ!	The goods are true and the price is right – I’m not ‘taking you for a ride’!
Kuài sān wǒ jiù méi qián zhuàn le.	At \$1.30 won’t make anything.
Jìnkǒu lái de, mài+de bǐjiào guì.	[They]’re imported, so they cost [‘sell for’] a bit more.

Finally, the sale

Nà hǎo ba, mài gei nǐ ba.	Okay, that’s fine, I’ll sell [it] to you!
Hǎo, xíng, xíng.	Okay, can do.

Notes

- a) jiàgé ‘price’; also jiàwèi in southern regions.
- b) dǎ zhékòu, or colloquially, simply dǎ zhé ‘do a discount’. Zhé has a range of meanings, from ‘snap’ to ‘fold’, but in combination with dǎ, it means a ‘discount’. However, while English typically focuses on the amount of the reduction (‘10% off’), Chinese states the resulting discounted price (‘90%’), and it indicates this with a numerical modifier before zhé: jiǔ zhé ‘90%’; bāshíwǔ zhé, ‘85%’.
- c) děng yíxià (一下) ‘wait for a bit (one time)’; cf. xiūxi yíxià ‘take a break’; kàn yíxià ‘take a look at’.
- d) zhuàn ‘earn’
- e) jìnkǒu ‘import (enter-mouth+of+river)’; cf. §8.5 below.
- f) With transactional verbs that involve movement away from the possessor, such as mài ‘sell’, dì ‘to pass; to forward’, the recipient – the person who ends up with the object in question – can be introduced with gěi (often untoned) placed directly after the verb: mài gei tā ‘sell to him’; dì gei tā ‘pass [it] to her’. This makes yet another pattern associated with gěi.

8.5.1 At the fruit stand

G is a gùkè ‘customer’, L is the lǎobǎn ‘owner; boss’:

G	Lǎobǎn, júzi duōshao qián yì jīn?	Sir, how much are oranges per catty?
L	Yí kuài wǔ. Hěn xīnxiān.	Y1.50. [They]’re fresh.

- G. Yì jīn dàgài yǒu jǐ ge? Approximately how many in a catty?
- L Dàgài sì wǔ ge. About 4 or 5.
- G Piányi diǎnr mài ma? Kuài sān, Will you sell 'em a bit cheaper?
kěyǐ ma? How about \$1.30?
- L Yí kuài sān wǒ jiù méi qián At Y1.30, I won't make any
zhuàn le; yí kuài sì ba. money; how about \$1.40?
- G Hǎo, lái liǎng jīn. Okay, I'll take two catty.
- L Liǎng jīn èr liǎng xíng ma? (He weighs them - they weigh a little over.)
Is two catty two ounces okay?
- G Xíng. Jiù zhèiyàng ba. Sure. That's it then.

Notes

- jīn M 'jin' a unit of weight, usually translated 'catty', = 1/2 kg.
piányi SV 'be cheap; inexpensive'; piányi diǎnr 'a bit cheaper' – yìdiǎnr
after the SV is comparative.
mài V 'sell'; cf. mǎi 'buy' and zuò mǎimài 'do business'.
<yí>kuài sān... Note the implied conditional: '[if] ¥1.30', which is resolved by jiù
'then'.
liǎng M, sometimes translated 'ounce'; equivalent to 0.05 kg. 10 liangs
= 1 jin. Most people seem to say èr liǎng rather than liǎng liǎng.

Other fruit

tiánguā	honeydew melon	xīguā	watermelon
mùguā	papaya	shìzi	persimmons
chéngzi	oranges	yēzi	coconuts
mángguǒ	mangos	píngguǒ	apples
gānzè	sugarcane	níngméng	lemons
shíliú	pomegranates	pútao	grapes
xiāngjiāo	bananas	bōluó	pineapple (Tw. fènglí)
liúlián	durian	táozi	peaches
lǐzi	plums	lí	pear
yòuzi	pomelo	lǐzhī	lychees
lóngguǒzi	dragonfruit	lóngyǎn	longans ('dragon-eyes')



Kūnmíng market: The large, red fruit on the front left are lóngguǒzi ‘dragonfruit’; the even larger, spiny fruit in the middle back are liúlián ‘durian’. [JKW 1997]

8.5.2 Tastes and flavors

	<i>tastes</i>	<i>ingredients</i>	
tián	‘sweet’	táng	‘sugar’
xián	‘salty’	yán	‘salt’
		jiàngyóu	‘soy sauce’
suān	‘sour’	cù	‘vinegar’
là	‘hot’	làjiāo	‘chilies’
		jiāng	‘ginger’
má	‘numbing’	huājiāo	‘Sichuan pepper’
kǔ	‘bitter’		
dàn	‘bland’		
sè	‘astringent; puckery’		

Notes

a) Chinese call ‘pepper’ hújiāo ‘foreign pepper’. Hújiāo is not used as much in Chinese cooking as huājiāo ‘flower pepper’, also called *fagara*, brown pepper, or Sichuan pepper. Unlike the sharp heat of làjiāo ‘chilies’ which is associated with Hunnan cuisine, huājiāo has a slightly numbing effect and, mixed with làjiāo, is characteristic of Sichuan food; cf. Sichuan dishes beginning with *mala*: eg málà ěrduo ‘spicy pig-ears’ and málà-jīstī ‘spicy shredded chicken’.

b) Dàn, méiyóu wèidào.

c) Sè is a taste characteristic of shìzi ‘persimmons’ or unripe pears and peaches (lí, táozi).

Zhōngguó rén shuō xīfāng cài tài dàn,
méiyóu wèidào; tāmen yě shuō nánfāng

The Chinese say that Western food is too
bland, [it] doesn’t have any flavor; they

cài (xiàng Yìndù de, Tàiguó de) tài zhòng. say southern food (like Indian and Thai)
 Xīfāng de tài dàn, nánfāng de tài zhòng, is too heavy. Western food, too dull,
 kěshi Zhōngguó de zhèng hǎo! Southern, too heavy, but Chinese is just
 right!

8.5.3 Adding or subtracting amounts

If it's not salty enough, you put in more salt; if you've given too much money, you want to take some back. The pattern is as follows – note the contrast with English:

<i>ADV</i>	<i>V</i>	<i>amount</i>
duō / shǎo	fàng	amount
	gěi	amount

Though the pattern also occurs with zǎo 'early' and wǎn 'late', it is most common with duō and shǎo, normally SVs, but here filling the adverbial position. Here are some relevant verbs:

- | | | | | | |
|--|------|------|------------|-------------------------|------|
| | gěi | fàng | ná | lái | niàn |
| | give | put | hold; take | bring ('cause to come') | read |
- Duō chī yìdiǎnr cài! Have some more food!
 Xièxie, chībǎo le, chībǎo le. Thank you, [I] 'm fine, [I] 'm full.
 - Tài dàn le, gāi duō fàng yìdiǎnr It's too bland – [you] should add more
 yán / jiàngyóu. salt / soysauce.
 Bù, bù, hái hǎo, zhèi yàng hái hǎo. No, it's fine; it's fine as is.
 - Qǐng duō fàng yí kuài táng. Another cube of sugar please. [coffee]
 Yí kuài gòu le ma? One is enough?
 Gòu le, gòu le. That's fine.
 - Qǐng duō lái sān ge kuàngquánshuǐ. Please bring 3 more mineral waters.
 Qǐng duō lái liǎng ge bēizi. Please bring 2 more glasses.
 Qǐng duō lái yì shuāng kuàizi. Please bring another pair of chopsticks.
 - Qǐng duō dú ~ niàn yì háng / Please read one more line / paragraph /
 yí duàn / yí yè. page.
 - Wǒ duō ná liǎng ge, hǎo bu hǎo? I'll take 2 more, okay?
 - Wǒ duō mǎi yí ge. I'll take [ie buy] another.

When only one item is involved, the effect of the duō pattern can be achieved with zài (zàijiàn de zài [再]):

- | | | |
|----|------------------------------|--------------------------------------|
| 8. | Zài chī yìdiǎnr ba! | Eat some more. |
| | Qǐng zài lái yì píng kělè. | Please bring another bottle of cola. |
| | Nǐ zài ná yí ge, hǎo bu hǎo? | Take another one, okay? |

And in fact, zài and duō can co-occur:

- | | | |
|----|-------------------------------|---|
| 9. | Qǐng zài duō chī yìdiǎnr cài! | Literally ‘Please have some more food again’, but used to mean, ‘Do have some more food!’ |
|----|-------------------------------|---|

8.5.4 Cuisines

Chinese generally distinguish 8 regional cuisines which, for the most part, are named after the provinces with which each is primarily associated. These cuisines are often signaled on restaurant fronts by using standard regional abbreviations, or ‘alternate names’ (biéchēng) of the relevant provinces: Yuè for Canton, Mǐn for Fújiàn, etc. (Abbreviated names of provinces are also used on automobile licence plates and for names of regional languages, cf. §8.6 below.)

vocabulary

bāokuò <i>includes</i>	biéchēng <i>another-designation</i>	Huái Hé <i>Huai River</i>	kǒuwèi<r> <i>flavor</i>
zhīr <i>sauce</i>	nóng <i>thick; concentrated</i>	yánsè <i>color</i>	shēn hǎixiān <i>deep seafood</i>
Shāndōng cài:	yě jiào Lǔ (鲁) cài; Lǔ shì Shāndōng de biéchēng. Shāndōng cài yě bāokuò Běijīng cài. Kǒuwèi hěn zhòng, bǐjiào nóng; jiàngyóu duō.		
Guǎngdōng cài:	yě jiào Yuè (粤) cài. Yuè shì Guǎngdōng de biéchēng. Kǒuwèi hěn dàn, yǒu yìdiǎnr tián; jiàngyóu bǐjiào shǎo.		
Sìchuān cài:	yě jiào Chuān (川) cài. Chuān jiùshì Sìchuān de biéchēng. Hěn má, yě hěn là.		
Jiāngsū cài:	yě jiào Huáiyáng (淮扬) cài. Huái shì Huái Hé, zài Jiāngsū; Yáng shì Yángzhōu, yě zài Jiāngsū. Zhīr bǐjiào dàn, jiàngyóu shǎo.		
Zhèjiāng cài ~ Shànghǎi cài:	yě jiào Zhè (浙) cài. Zhè shì Zhèjiāng. Kǒuwèi hěn dàn, jiàngyóu bǐjiào shǎo.		

- Ānhuì cài: yě jiào Wǎn (皖) cài. Wǎn shì Ānhuì de biéchēng. Yánsè bǐjiào shēn, jiàngyóu duō.
- Húnán cài: yě jiào Xiāng (湘) cài. Xiāng shì Húnán de biéchēng. Hěn là.
- Fújiàn cài: yě jiào Mǐn (闽) cài. Mǐn shì Fújiàn de biéchēng. Hǎixiān duō, kǒuwèi bǐjiào dàn.

Exercise 5.

Provide Chinese for the following:

1. Sichuan food is hot, but it isn't as hot as Hunan food; Thai food is even hotter, I feel.
 2. If you prefer a 'saltier' taste, put in more soysauce.
 3. I'm not used to eating hot food, so please put fewer chillies in; please don't cook it too spicy.
 4. Lychees are a bit too sweet for me; I prefer plums or peaches.
 5. Durian is cheaper in southern regions than in the north. Durian tastes a bit sour.
 6. Cantonese food tends to be a little sweet, with not much soysauce; Sichuan food is hot and 'numbing'.
 7. If durian is even a tiny bit overripe [shú], it stinks to high heaven. However, if it's too unripe [shēng], it doesn't taste good either.
-

8.5.5 Banquets and toasts

Banquets and formal meals, whether in restaurants or elsewhere, are almost always served in private rooms, with food brought in from the kitchen. The host generally sits farthest from the door to the room, or at home, farthest from the kitchen, with guests arranged to his/her left and right, roughly according to rank. Guests seated in a place of honor may ritually offer the place to someone of about the same rank before falling into line with the host. (A useful expression for resisting such social honors is bùgǎndāng 'not-dare-assume-[it]', ie 'I don't deserve it; you flatter me.')

Conversation at banquets is usually light and humorous, with anecdotes, personal stories, and often a lot of language play, so that foreigners even of quite advanced conversational ability may find it difficult to follow. One subject that can break the ice is the food itself – food names, ingredients, regional dishes and differences in Chinese and foreign eating habits and cuisines.

At a banquet or formal meal, there may be several drinks served, including mineral water, soft drinks and one or more wines and liquors. While soft drinks may be drunk at one's pleasure, wines and liquor are usually drunk only with toasts, which may be made to individuals, or to the whole table. The standard toast of 'bottoms up' only applied to drinks served in small glasses:

<Dàjiā> gānbēi, gānbēi!
Hǎo, gānbēi.

Cheers everyone! ('dry-cup')
Fine, cheers.

Women will find it easier to resist calls to gānbēi, since many women in China do not drink in public. But men of sober character will have developed ways of resisting calls to drink with minimum loss of face. The expression suíyì 'as you please (follow-intention)' can help for a while:

Jiǎ	Lái, lái gānbēi, gānbēi!	Come on, bottoms up!
Yǐ	Wǒ bù néng hē, suíyì, suíyì.	I can't drink [it all], [so] at one's pleasure.
Jiǎ	Bù xíng, gānbēi, gānbēi.	That won't do, bottoms up!
Yǐ	Hǎo, hǎo, wǒ suíyì, nǐmen gānbēi.	[in jest] Okay, fine, I'll sip, you swig.

Other toasts may involve health, cooperation, success, etc. The CV wèi 'for the sake of', or the verb zhù 'wish for' may introduce such toasts. For the actual invitation to drink, jīng nǐmen yì bēi, literally, 'respect you a cup' may be used instead of gānbēi. Here are some sample toasts:

Wèi dàjiā de jiànkāng gānbēi!	Here's to everyone's health!
Wèi zánmen gòngtóng de shìyè gānbēi!	Here's to our common cause!
Wèi nǐmen de xuéxí jìnbù gānbēi!	Here's to progress in your studies!
Wèi wǒmen de hézuò yúkuài gānbēi!	Here's to successful cooperation!
Zhù nín jiànkāng, jīng nǐ yì bēi!	A glass to your health!
Zhù nǐmen chénggōng, jīng nǐmen yì bēi!	A glass to your success!
Jiāqiáng jiāoliú, zēngjìn yǒuyì!	Strengthen exchanges and promote friendship!

In giving toasts, it is important to raise the glass with two hands; extra deference can be shown by raising the glass high (still with two hands). At large gatherings, normally the host will toast first, at or near the beginning of the meal, and then later on, the head of the guest delegation will return the toast. Where a number of tables are involved, hosts and guests may walk over to toast other tables. People will often rise to toast. Possible expressions of thanks to the hosts are:

Xièxie nǐmen de kuāndài.	Thank you for the hospitality.
Xièxie nǐmen de rèqíng zhāodài!	Thanks for your warm reception!

At banquets or other meals, Chinese often play very rapid games of huáquán 'finger guessing' or more generally, hējiǔ de yóuxì 'drinking games', with the loser<s> drinking. Such games come in a number of varieties, and need a lot of practice. With

foreigners, the simpler children's game of 'scissors, stone, paper' often substitutes for the real thing. That game is called shítou, jiǎnzi, bù ('stone, scissors, cloth') in Chinese, and participants play by shouting out 'shítou, jiǎnzi, bù', displaying their choice on the count of 'bù'. Another game, chóngzi, bàngzi, lǎohǔ, jī 'insect, club, tiger, chicken', is common and simple enough to learn. The rules are:

Chóngzi chī bàngzi, bàngzi dǎ lǎohǔ, lǎohǔ chī jī, jī chī chóngzi.

The cadence is fast, and participants simply utter their choice in unison, adding up wins and losses until some previously designated number is reached and losers drink.



Chóngqìng: Street stall selling Táiwān 'Zhēnzhū' nǎichá 'bubble tea'. [JKW 2005]

8.6 Dialogue: In the store

L is the lǎobǎn, G is a customer, gùkè:

- | | | |
|---|---|---|
| G | Lǎobǎn, nǐ yǒu méiyǒu miànjīnzhǐ? | Do you have any tissues? |
| L | Yǒu, yǒu jìnkǒu de hé guóchǎn de.
Nǐ yào nǎi zhǒng? | Yes, we have imported ones and
national products. Which kind do
you want? |
| G | Jìnkǒu de duōshao qián? | How much are the imported ones? |
| L | Liǎng kuài bā. Guóchǎn de
(yí) kuài èr. Xiǎo bāo de. | ¥2.80; the local ones are ¥1.20.
[For] a small pack [one]. |

- G Jìnkǒu de tài guì le, wǒ hái shì mǎi guóchǎn de. The imported ones are too expensive, I may as well buy the local ones.
- L È, bú cuò, guóchǎn de yě bú chà! Yeah, there's nothing wrong with local ones.
- G Hǎo, lái liǎng bāo ba. Okay, two packs please.
- L Nà shì liǎng kuài sì. That's ¥2.40.
- G Zhè shì shí kuài. Here's a ¥10.
- L Hǎo, zhǎo nǐ qī kuài liù. Fine, here's ¥7.60 in change.

Notes:

jìnkǒu	V 'to import (enter mouth=port)'; N 'imports'
guóchǎn	N 'produced in China (national-product)'
zhǎo	V 'find', but here, 'to provide change'

Other purchases

wèishēngzhǐ	toilet paper (sanitary paper)	yì bāo 'a pack'
shūzi ~ lóngzi	comb	yí gè; yì bǎ
shuāzi	hairbrush	yí gè; yì bǎ
zhǐjiǎodāo~qián~jiǎn	nail clippers	yí gè
fěizào ~ xiāngzào	soap ~ scented soap	yí kuài 'a bar'
máojīn	towel (wool-cloth)	yì tiáo
xǐfāshuǐ	shampoo (wash-hair-water)	yì píng
yáshuā	(tooth-brush)	yí gè; yì bǎ
yágāo	(tooth-paste)	yì tǒng 'a tube'
chúngāo	lipstick (lip-paste)	yí gè
āspīlín	aspirin	yì píng; yì piàn 'a pill'
tìxūdāo	razor (shave-beard-knife)	yí gè
dāopiàn	razor blades	yí gè
kuànguānshuǐ	spring water	yì píng
bìyùntào	condoms (prevent-birth-	yí gè; yì hé 'a box'
~ ānquántào	glove) ~ (safety-glove)	
wèishēngmiǎn	tampons (sanitary-cotton)	yí gè; yì hé

8.6.1 Shì<qíng> 'things'

The noun shìqíng, or shìr [shèr] ~ shì 'things' in the sense of 'items of business', introduced in §5.6.1, is common in expressions such as the following:

1. Shì<r> tài duō le, wǒ bù néng qù. I have too much to do, I can't go.
Nà tài kěxī le. That's too bad.

- | | | |
|----|--|--|
| 2. | Shénme shìr?
<i>Méi shìr!</i> | What's up?
<i>Nothing!</i> |
| 3. | Nà bú shì wǒ de shìr! | That's nothing to do with me! |
| 4. | Shìqīng dōu bànwán le ma?
<i>Hái méi ne, hái yǒu yí jiàn.</i> | Have [you] finished everything?
<i>Not yet, there's still one item.</i> |
| 5. | Chū-le shénme shì?
Hǎoxiàng chū chēhuò le. | What happened?
Looks like there was an [car] accident. |
| 6. | Yǒu shìr, dǎ diànhuà! | [If] something comes up, phone! |

7. Mini-dialogue

- | | |
|--|---|
| Nǐ zhǎo wǒ yǒu shénme shì? | What do you want to see me about? |
| <i>Xiàtiān wǒ dǎsuàn qù Zhōngguó liúxué; máfan nǐ gěi wǒ xiě yì fēng tuījiànxin.</i> | <i>I'm planning to study abroad in China this summer; would you mind writing a letter of recommendation for me?</i> |
| Kěyǐ. Shénme shíhou xūyào jiāo? | When does [it] need to be in? |
| <i>Shíyī yuè shíwǔ hào, hái yǒu liǎng ge lǐbài.</i> | <i>Nov. 15 - there's still 2 weeks.</i> |
| Hǎo, nà wǒ yǐhòu yǒu wèntí jiù gēn nǐ liánxì. | Okay, I'll get in touch if I have questions. |

8.7 Regional languages: dialogue and narrative

The colloquial names for regional languages (fāngyán, shortened from dìfāng de yǔyán, and misleadingly called 'dialects' in English) are generally formed from the name of the province or city where the language is most current, eg Guǎngdōnghuà for 'Cantonese', or Shànghǎihuà for 'Shanghainese'. However linguists, in order to suggest more accurately the region where the language is spoken, use more specialized names based on the names of historical kingdoms or regions, plus yǔ, eg Yuèyǔ 'Cantonese'.

Here are some of the better known Chinese regional languages; each subsumes regional variants – which are more properly called dialects. But even these may not be mutually intelligible.

Guǎngdōnghuà or Cantonese

The dialect grouping of which Cantonese is the standard is called Yuè, or Yuèyǔ. Yuè dialects include Táishān (also called Toisan, after the Cantonese pronunciation, and Hoisan after the pronunciation of Taishan itself), spoken on a coastal region of Canton Province, southwest of Hong Kong. Speakers of Yuè are found in many parts of the world. The majority of Chinese-Americans are descendents from emigrants from Taishan County and adjoining regions known (in Cantonese pronunciation) as *Sze Yup* ‘four counties’. Recent administrative changes have made the *Sze Yup* area actually *Ng Yup* ‘five counties’.

Fújiàn huà or Hokkien

Fujianese (or Fukienese) is also called Hokkien after the Fujianese pronunciation of ‘Fujian’. The dialect grouping as a whole is called Mǐn, and within Mǐn, the southern or western group that includes Taiwanese and the languages of Amoy (Xiàmén in Mandarin) and Swatou (Shāntóu in Mandarin) are often called Mǐnnányǔ ‘southern Min’. The descendents of Min speakers are now found throughout Southeast Asia (notably in Singapore, where they are the majority), as well as other parts of the world.

Shànghǎihuà

The language of Shanghai is usually called Shanghainese in English (with an intrusive ‘n’). The dialect grouping that includes Shànghǎihuà, Sūzhōuhuà, Níngbōhuà and others is called Wú or Wúyǔ.

Kèjiāhuà or Hakka

Hakka is the Cantonese pronunciation of the word kèjiā ‘guests; strangers (guest-families)’, which reflects the fact that many Kèjiā people settled in Cantonese speaking areas. Hakka speakers are found in Canton province, in bordering southwest Fujian, in Hong Kong and Taiwan, as well as in many parts of Southeast Asia.

8.7.1 Chinese regional languages

Place: Beijing. Jiǎ, a foreigner studying in China, has been talking to Yǐ, a Chinese student.

- | | | |
|-----|--|---|
| Jiǎ | Nǐ fùmǔ yě zhù zai Běijīng ma? | Your parents live in Beijing too? |
| Yǐ | Shì, tāmen zhèr yǒu yí ge fángzi. | Yes, they have an apartment here. |
| Jiǎ | O, yǒu zìjǐ de fángzi! | Oh, so they have their own apartment. |
| Yǐ | Bú shì zìjǐ de, shì māma de dānwèi fēn gěi tāmen de. | It's not their own, it's provided by my mom's unit. |
| Jiǎ | O, dānwèi fēn gěi tāmen de. | Oh, it's provided by the unit! |

- Yǐ *Shì, zài yí zuò liù céng lóu lǐ.*
Nèi zuò lóu bú qǐyǎnr, kěshì
tāmen fángzi de lǐtōu hěn bú cuò. *Yes, it's in a 6 story building.*
The building isn't much to look at,
but inside their apartment isn't bad.
- Jiǎ *Fùmǔ shì zài Běijīng zhǎng de*
ma? *Were your parents raised in Beijing?*
- Yǐ *Bù, wǒ fùqīn shì Guǎngzhōu rén,*
mǔqīn shì Níngbō lái de. *My father's from Canton, my mother's*
from Ningbo.
- Jiǎ *Wǒ zhīdao Guǎngdōng rén shuō*
Guǎngdōnghuà. Nà, Níngbōrén
shuō shénme huà ne? *I know Cantonese speak Cantonese.*
So what language do Ningbo
people speak then?
- Yǐ *Níngbō lí Shànghǎi bù yuǎn.*
Níngbōhuà yǒu diǎnr xiàng
Shànghǎihuà. *Ningbo's not far from Shanghai.*
Ningbo is a bit like Shanghainese.
- Jiǎ *O, Níngbō rén shuō Shànghǎihuà!* *Oh, Ningbo people speak Shanghainese!*
- Yǐ *Bù, Níngbōhuà hěn xiàng Shànghǎi-*
huà, kěshì bù wánquán yíyàng.
Shànghǎihuà, Níngbōhuà, Sūzhōu-
huà dēngdēng dōu shì Wú-
fāngyán. *No, Ningbo speech is like Shanghai*
speech, but it's not completely identical to it.
The lgs of Shanghai, Ningbo, Suzhou and
so on are all Wu dialects.
- Jiǎ *'Fāngyán' shì shénme yìsi?* *What's a fāngyán?*
- Yǐ *Fāngyán ne, fāngyán shì dìfāng de*
yǔyán, xiàng Guǎngdōnghuà,
Fújiàn huà. *A fāngyán, well, a fāngyán is a regional*
language, like Cantonese, Fujianese.
- Jiǎ *Nǐ huì shuō Shànghǎihuà ma?* *Do you speak Shanghainese?*
- Yǐ *Shànghǎihuà wǒ bú huì, dànshì*
wǒ huì shuō diǎnr Guǎngdōnghuà. *I don't speak Shanghainese, but I do*
speak some Cantonese.
- Jiǎ. *Huì shuō Pǔtōnghuà de rén*
tīngdedōng Guǎngdōnghuà
Shànghǎihuà ma? *Can people who speak Mandarin*
understand Cantonese and Shang-
hainese?
- Yǐ *Bù, Pǔtōnghuà shì Pǔtōnghuà,*
Guǎngdōnghuà shì Guǎngdōnghuà,
Shànghǎihuà shì Shànghǎihuà,
dōu shì bù tóng de yǔyán. *No, Mandarin's Mandarin, Cantonese*
is Cantonese, and Shanghainese is
Shanghainese, they're all different
languages.

Jiǎ Ài, Hànyǔ zhēn fùzá!

Wow, Chinese is so complicated!

Notes

fángzi	‘house’ but in Mainland usage (with <u>ge</u> as M-word), ‘apartment’; a free standing house in an urban setting is a rare thing in China, and is usually called a <u>biéshù</u> , often translated ‘villa’, but more a ‘mansion’ in fact. Less commonly (but more commonly in Taiwan), apartments are also called <u>gōngyù</u> .
fēn gěi	‘distribute give’, ie ‘distribute to’. Earlier in this unit, it was mentioned that <u>mài</u> ‘sell’ and <u>dì</u> ‘pass’ introduced the recipient with a following <u>gěi</u> ; <u>fēn</u> is another in this class of transactional verbs.
zuò	M for buildings, mountains.
liù céng	‘six stories’. Older Chinese residential blocks are typically six stories high; above that, they are required to have elevators.
qǐyǎnr	a colloquial expression that, literally, means ‘raise-eyes’; ie ‘be attractive; striking’; often, as here, in the negative.
Níngbō	A city in <u>Zhèjiāng</u> province, near the coast, south across the Bay of <u>Hángzhōu</u> from <u>Shànghǎi</u> . The speeches of regions in southern <u>Jiāngsū</u> and most of <u>Zhèjiāng</u> are closely related to that of Shanghai, and are classified as <u>Wú</u> dialects.
wánquán	ADV ‘completely’; SV ‘be complete’. <u>Wánquán yíyàng</u> ‘completely the same’.
bù tóng děngděng	SV ‘not the same’; cf <u>tóngxué</u> ‘classmate’, <u>tóngzhì</u> ‘comrade’. used to close a list: ‘and so on; etc.’ Written with the same character as <u>děng</u> ‘wait’ (which is also frequently doubled: <u>děngděng</u> ‘wait a minute’).
fùzá	SV ‘be-complicated’; cf. <u>bù jiǎndān</u> ‘not simple’.

8.8 A narrative about Lin Mei

Fāngyán: dìfang de yǔyán

Lín Měi shì Zhōngwén lǎoshī. Lǎo péngyou dōu guǎn tā jiào xiǎo Lín, kěshì xuésheng dāngrán jiào tā Lín lǎoshī. Yīnwèi tā shì Zhōngwén lǎoshī, suǒyǐ tā de xuéshēng dōu shì wàiguó lái de, yǒu Riběn de, Měiguó de, Ōuzhōu de, yě yǒu Àozhōu de. Lín Měi chūshēng zài Běijīng. Tā fùqin yě shì Běijīng rén kěshì mǔqin shì Shànghǎi lái de, suǒyǐ Lín Měi yě huì shuō diǎnr Shànghǎihuà. Huì shuō Pǔtōnghuà de rén bù yídìng tīngdedòng Shànghǎihuà. Lín Měi de bàba huì shuō Pǔtōnghuà, bú huì shuō Shànghǎihuà, kěshì māma Pǔtōnghuà Shànghǎihuà dōu huì jiǎng. Suǒyǐ Lín Měi hé māma shuōhuà, yǒushíhou bàba dòng, yǒushíhou bàba bù dòng. Hěn yǒuyìsi! Wǒ kěyǐ

shuō ge Shànghǎihuà de lizi. Pǔtōnghuà shuō: Nǐ chīfàn le ma? Shànghǎihuà shuō: *Nong ch' yuq vele vuh*. Gēn Pǔtōnghuà wánquán bù tóng, duì ma?

Nà, wǒmen tántan Shànghǎihuà ba. Nǐ kànkàn dìtú. Shànghǎi fùjìn yǒu hěn duō xiǎo chéngshì: Sūzhōu, Níngbō, Hángzhōu, Wēnzhōu, Shàoxīng dēngdēng. Dōu lí Shànghǎi bù yuǎn. Nà, Sūzhōu rén shuō shénme huà ne? Sūzhōu rén dāngrán shuō Sūzhōuhuà. Níngbō rén ne? Yíyàng, Níngbō rén shuō Níngbōhuà. Kěshì Shànghǎihuà, Sūzhōuhuà, Níngbōhuà dōu hěn xiàng; kěyǐ shuō dōu shì yí ge fāngyán. Guǎngdōnghuà, Fújiàn huà, Kèjiā huà dēngdēng dōu shǔyú bù tóng de fāngyán. Fāngyán shì shénme ne? Fāngyán shì dìfāng de yǔyán.

Nà bù tóng de fāngyán yǒu bù tóng de míngzi. Bǐfāng shuō, Shànghǎi fùjìn shì Wú-fāngyán. Wèishénme jiào Wú ne? Nà shì yīnwèi yǐqián, zài Chūnqiū Shídài, nèi ge dìfāng yǒu ge Wúguó. Guǎngdōnghuà gēn Guǎngdōng fùjìn de fāngyán jiào Yuè fāngyán, yīnwèi yǐqián nàr yǒu ge Yuèguó. Hànyǔ yígòng yǒu qī bā ge dà fāngyán: Wú (zài Shànghǎi, Zhèjiāng), Yuè (zài Guǎngdōng, Guǎngxī, Xiānggǎng), Mǐn (zài Fújiàn, Táiwān, Hǎinán), Kèjiā (zài Guǎngdōng, Fújiàn), Xiāng (zài Húnán), Gàn (zài Jiāngxī, Húnán) hé Běifāng fāngyán (zài běifāng). Běifāng de shì zuì pǔbiàn de. Pǔtōnghuà ne? Pǔtōnghuà bù néng shuō shì ge dìfāng de yǔyán; shì ge guójiā de yǔyán, kěshì Pǔtōnghuà zuì xiàng Běifāng de fāngyán.

Xīn de hé chuántǒng de

Lín Měi xǐhuan Běijīng, yě xǐhuan Shànghǎi. Kěshì tā shuō zuìjìn biànhuà tài duō le. Yǐqián Běijīng yǒu hěn duō hútòng. Hútòng shì hěn ānjìng de dìfāng, kěyǐ zǒuyizǒu, hē chá, kàn péngyou. Yǒu fángzi, xiǎo shāngdiàn, chágǎnr dēngdēng. Shànghǎi yě yǒu hútòng, kěshì Shànghǎi de hútòng bú jiào hútòng, jiào nòngtáng – nà shì Shànghǎihuà de yí ge cí. Nòngtáng yǒu yìdiǎnr xiàng hútòng, kěshì bù zěnme ānjìng, bù zěnme hǎokàn!

Běijīng yǐqián hútòng hěn duō; Shànghǎi yǐqián nòngtáng yě hěn duō. Kěshì xiànzài, bù yíyàng. Yǐqián de hútòng shì xiànzài de gòuwù-zhōngxīn le; yǐqián de nòngtáng shì xiànzài de dàlóu le! Yǒude Zhōngguó rén hěn xǐhuan gòuwù-zhōngxīn.

Wèishénme ne? Yīnwèi hěn fāngbiàn, dōngxi hěn duō, yǒu chī de, hē de, wánr de.
 Gòuwù-zhōngxīn hěn gānjìng, méiyǒu lǎoshǔ, méiyǒu hàozi, méiyǒu zhāngláng, méiyǒu
 chóngzi, méiyǒu zhīzhū, méiyǒu wénzi. Xiàng ge gōngdiàn yíyàng, xiàng ge shìwài-
 táoyuán yíyàng!

Zhōngguó rén, yǒude xǐhuan lǎo de dōngxi, xǐhuan chuántǒng de; tāmen hěn
 xǐhuan Běijīng de hútòng. Yǒude xǐhuan xīn de, xiàndài de, hěn xǐhuan dà chéngshì de
 gòuwù-zhōngxīn, mótiān-dàlóu. Bù zhīdao nǐmen Měiguó rén, Ōuzhōu rén de kànfǎ
 zěnmeyàng!

Notes

Fāngyán: dìfāng de yǔyán

guān x jiào y.	Recall this pattern as a variant of <u>jiào</u> x y. So equivalent to: <u>Lǎo péngyou dōu jiào tā xiǎo Lín.</u>
lizi	‘example’; <u>shuō ge lizi</u> ‘give an example’; cf. <u>bǐfāng shuō</u> below.
gēn...bù tóng	‘different from ... (with ... not the+same)’. Notice the word order!
tán	V ‘talk; discuss’ overlaps with <u>shuō</u> ‘speak; say; talk about’; <u>shuōshuō</u> would also be possible here, but <u>tántán</u> seems to suggest participation of all parties, hence ‘discuss’.
zhǒng	M ‘kind; type’; <u>yǒu liǎng zhǒng</u> ‘there are two types’.
shǔyú	V. ‘belong to’; cf. <u>Tā shǔ mǎnián.</u> ‘He’s the year of the horse.’
bǐfāng shuō	‘for example’; also <u>bǐrú shuō</u> ~ <u>pírú shuō</u> .
Chūnqiū Shídài	‘Spring Autumn Period’. An historical division of the Zhōu dynasty, named for the <i>Chunqiu</i> annals of that period; 770-464 B.C.
pǔbiàn	SV. ‘widespread’; <u>pǔtōng de pǔ</u> .
guójiā	N. ‘country (nation-home)’

Xīn de hé chuántǒng de

biànhuà	N ‘changes’; cf. <u>huàxué</u> ‘chemistry’, ie ‘study of transformations’.
hútòng	‘alleys’. The word, written with characters taken for their sounds rather than meaning, is apparently adapted from a Mongolian word.
ānjìng	SV ‘peaceful (peace-quiet)’
cháguǎnr	N ‘teashop (tea-shop)’; cf. <u>fànguǎnr</u> .
nòngtáng	N. Mandarin pronunciation of a Shanghainese word for ‘lane’ or ‘alley’.
bù zěnmē SV	‘not so (SV)’. This is the indefinite use of <u>zěnmē</u> ; cf. <u>bù zěnmē</u> <u>gāo</u> , <u>bù zěnmē lěng</u> .
gòuwù-zhōngxīn; dàlóu	‘goods-center’; a translation of the English ‘shopping-center’. literally ‘big building’. ‘Skyscraper’ has a literal Chinese equivalent: <u>mótiān-dàlóu</u> ‘scrape-sky big-building’.

fāngbiàn	SV ‘convenient’			
gānjìng	SV ‘be-clean’			
vermin and insects	<u>lǎoshǔ</u> ‘mice’ <u>chóngzi</u> ‘insects’	<u>hàozǐ</u> ‘rats’ <u>wénzi</u> ‘mosquitoes’	<u>zhāngláng</u> ‘roaches’ <u>zhīzhū</u> ‘spiders’	
gōngdiàn	N ‘palace’			
shìwài-táoyuán	‘world-outside peach-garden’, reference to a famous tale about a man who discovered a secret, idyllic garden.			
xīn de	‘new things’; <u>xīn</u> SV ‘new’.			
xiàndài	N. ‘modern times (new-age)’.			
kànfǎ	N. ‘viewpoint; opinion (seeing-way)’.			

8.8.1 A note on ‘old’

Chinese has two words that correspond, or at least overlap, with English ‘old’. One is lǎo, the other is jiù. In general terms, lǎo is the opposite of shào ‘young’, while jiù is the opposite of xīn ‘new’; but it is also true that lǎo has basically positive connotations, while jiù has basically negative ones. Below are some typical examples – or collocations:

+		–	
<u>lǎo</u>	old; experienced; long-standing; of earlier times	<u>jiù</u>	used; old fashioned; deteriorated; out-of-date; former
Tā lǎo le.	He’s getting old.	Jiù le.	[They]’re worn out!
Jīqì lǎo le.	The machinery’s old.	Shì jiù de.	[It]’s old fashioned.
lǎo péngyou	good friend	jiùchē	used car
lǎoshǒu	an old hand	jiùshū	used books; worn-out books
lǎojiā	hometown	jiùyīfu	worn-out clothes
lǎorén	old people	jiùshèhuì	the old society (ie pre-1949)
lǎogànbu	veteran cadre	jiùsīxiǎng	old-fashioned ideas
lǎo gōngrén	experienced worker	chuān+de hěn jiù le	worn to the point of being worn out.
lǎo chuántǒng	old customs		

Cf. the campaign against the Sì Jiù ‘the Four Old[-fashioneds]’, ie jiùwénhuà ‘old culture’, jiùsīxiǎng ‘old thought’, jiùfēngsú ‘old customs’ and jiùxíguàn ‘old practices’.

Lǎo also means ‘tough’, as of meat, the opposite of ‘tender’, nèn.

Exercise 6.

Answer the following questions on the narrative:

1. Wèishénme yǒu rén shuō Lín Měi shì Shànghǎi lái de?
2. Tā de xuéshēng shì shénme dìfāng lái de?
3. Tā fùqin huì jiǎng shénme huà?
4. Mǔqin zhǐ huì jiǎng Shànghǎihuà ba?
5. Bàba yǒushíhou tīngbudòng Lín Měi shuō de huà; wèishénme?
6. Shénme shì fāngyán?
7. Wú fāngyán shì shénme? Wèishénme jiào ‘Wú’?
8. Hútònggr gēn nòngtáng zěnme bù yíyàng?
9. Wèishénme xiànzài de Běijīng hútònggr bù duō le?
10. Yǒurén bǐjiào xǐhuan hútònggr; wèishénme?
11. Gòuwù-zhōngxīn shì shénme?
12. Mótiān-dàlóu shì shénme?
13. Yǒurén yě xǐhuan gòuwù-zhōngxīn, wèishénme?
14. Shénme shì shìwài-táoyuán?
15. Pǔtōnghuà yě kěyǐ shuō shì fāngyán ma?
16. Nǐ de sùshè lǐmian, lǎoshǔ, chóngzi, zhāngláng duō bu duō? Zěnme bàn?

8.9 Jobs**8.9.1 Version 1**

- | | | |
|-----|--|--|
| Jiǎ | Nǐ jiā lǐ yǒu xiē shénme rén? | Who (all) do you have in your family? |
| Yǐ | Bàba, māma, yí ge jiějie, yí ge dìdi; o duì le, hái yǒu wǒ ne. | My father and mother, my older sister, a younger brother; oh, and me too. |
| Jiǎ | Nà, fùqin mǔqin zuò shénme gōngzuò? | Well, what sort of work do your parents do? |
| Yǐ | Bàba jiāoshū, māma dāng yīshēng. | Dad teaches, mum is a doctor. |
| Jiǎ | Nà, tāmen gōngzuò dōu hěn máng ba. | Oh, so [I] guess they’re kept pretty busy with work then. |
| Yǐ | Duì a, xiāngdāng máng. Yǒu-shíhou wǒmen háizimen děi | True, <they>’re quite busy. Sometimes we kids had to help them do the chores |

bāng tāmen zuò jiāwù – mǎi dōngxì, zuòfàn, sǎodì, xǐ yīfu, zhěnglǐ fángjiān. – shopping, cooking, sweeping, clothes washing, and tidying up the rooms.

Notes

jiā lǐ ‘in [your] family’
 xiē shénme xiē ‘several’ and shénme ‘what’ often occur together in sentences that ask for a listing.
 dāng V ‘work as; act as; be’; eg dāng mǔqīn ‘be a mother’; dāng lǜshī ‘work as a lawyer’; dāng gōngrén ‘be a worker’. Shì is frequently an alternative to dāng: tā shì yīshēng etc. Cf. also Tā zuò shēngyì. ‘She’s in business.’
 xiāngdāng háizimen Adv. ‘rather; quite’, with SVs: xiāngdāng dà, xiāngdāng guì.
 N ‘child’ plus -men, the plural suffix that occurs with personal pronouns and nouns referring to human beings, eg lǎoshīmen, tóngxuémen, etc.
 bāng V ‘help’: bāng nǐ zuò, bāng nǐ xiě, bāng tā xǐ yīfu, etc.
 jiāwù N ‘housework (house-things)’; in Taiwan, jiāshì is more common.
 sǎodì VO ‘sweep-ground’
 xǐ yīfu VO ‘wash clothes’
 zhěnglǐ V ‘tidy up; arrange; put in order’
 fángjiān N ‘room’

Additional vocabulary relevant to talking about family

jìfù, jìmǔ step-father; step-mother
 zǔfù, zǔmǔ grandfather, grandmother on the father’s side. Wàizǔfù, wàizǔmǔ are the grandparents on the mother’s side. In the south, g-f and g-m on the mother’s side are also called wàigōng and wàipó, respectively; and in the north, they are sometimes called lǎoye and lǎolao, respectively.
 shuāngbāotāi ‘twins (pair-placenta-embryo)’

Other professions:

jìzhě	reporter	gōngchéngshī	engineer
lǜshī	lawyer	yīshēng ~ dàifu	doctor
jiànzhùshī	architect	jīnglǐ	manager
nóngmín	farmer	gōngrén	factory hand
jīngchá	policeman	dàshīfu	cook; chef
cáifeng	tailor	yǎnyuán	actor
zhíyuán	clerk; office worker	sījī	driver
jūnrén	soldier	jūnguān	[army] officer
shǒuyìrén	craftsman	gōngjiàng	artisan
tuīxiāoyuán	push-sales-person	xiūlǐgōng	mechanic
diàngōng	electrician	kuànggōng	miner

wǎngōng	brick-layer	shígōng	mason
shòuhuòyuán	shop assistant	móshù-yǎnyuán	magician;
[zhèngfǔ] guānyuán	[government] civil servant		conjurer
gànbu	a cadre; government official		
jiěfàngjūn	People's Liberation Army soldier		



Mài shuǐguǒ de tānfàn ('street seller'), Beijing [JKW 2005]

<i>Hold a job</i>	Tā dāng yīshēng. Tā shì yīsheng.	She works as a doctor. She's a doctor.
<i>No job</i>	Tā tuìxiū le. Tā xiàgǎng le. Tā shīyè le.	She's retired. (retreat-rest) He's been laid off. (depart-post) She's lost her job. (lose-employment)

8.9.2 Version 2

Jiǎ	Nǐ jiā lǐ yǒu jǐ kǒu rén?	How many people in your family?
Yǐ	Liù kǒu, wǒ àirén hé sì ge hái zi.	Six, my spouse and 4 children.
Jiǎ	Sì ge hái zi? Jǐ ge nán hái zi, jǐ ge nǚ hái zi?	Four children? How many boys, how many girls?
Yǐ	Dōu shì nǚ hái zi.	[They] 're all girls.
Jiǎ	Ó, sìqiān jīn!	Oh, 4000 pieces of gold!
Yǐ	Nà jiùshì liǎng dùn!	[Joking] That's two tons!

Jiǎ	Nǐ yǒu zhàopiānr ma?	Do you have photos?
Yǐ	Yǒu, nǐ kàn, wǒ taitai, lǎodà, lǎo'èr, lǎosān, zuì xiǎo de.	I do, look, my wife, my oldest, my second, third and youngest.
Jiǎ	Nǐ zhèi sì ge háizi dōu hěn kě'ài.	Those 4 kids of yours are real cute!
Yǐ	Nǎlǐ, dōu hěn tiáopí, hěn máfan.	Nah, they're all mischeivous, a nuisance!
Jiǎ	Wǒ bú tài xiāngxìn, hǎoxiàng dōu hěn guāi!	I don't believe [you], [they] all seem very well-behaved!

Notes:

kǒu	M for people in a family, village etc.
qiānjīn	Literally '1000 <pieces of> gold', a tongue-in-cheek reference to daughters, eg <u>liǎngqiān jīn</u> '2000 pieces of gold' for '2 daughters'. <u>Liǎng dùn</u> 'two tons' is, of course, a humorous response. 2 tons is 4000 lbs or 4000 gold pieces. In some southern regions, instead of <u>qiānjīn</u> , daughters are described as <u>jīnhuā</u> 'golden flowers': <u>sì duǒ jīnhuā</u> '4 M gold-flowers'.
zhàopiān<r>	N 'photograph; picture (photograph-slice)', or more colloquially, <u>xiàngpiān<r></u> 'photos', both with level toned <u>piān<r></u> . Without the r-suffix, both words are often pronounced with falling tone on <u>piàn</u> : <u>zhàopiàn</u> , <u>xiàngpiàn</u> .
lǎodà	Children (sons or daughters) can be referred to as <u>lǎodà</u> , <u>lǎo'èr</u> , <u>lǎosān</u> , etc., according to relative age; also <u>hángdà</u> , <u>háng'èr</u> , <u>hángsān</u> , etc. (with <u>háng</u> 'a row').
xiāngxìn	V 'believe'

8.10 V+le revisited

As noted in earlier units, le (了) may appear at the foot of sentences to signal a change in phase (xiànzài hǎo le; yǐjīng chīfàn le), or it may intervene between a verb and its object to signal priority or completion. (Of course, if no object is present, then the two le's can only be distinguished by function – or meaning.) Historically, the two types – or two positions – of le are thought to have different sources. Post-verbal le is said to derive from destressing of the verb liǎo 'finish', which is also written 了 (cf. liǎobuqǐ), and in fact, in recitation styles, le is read liǎo, as in the following line from the song Dōngfāng Hóng 'The East is Red': Zhōngguó chūliǎo yí ge Máo Zédōng. Sentence le, on the other hand, is thought to derive from destressing of the verb lái 'come', so chīfàn le is, in an etymological sense, 'to have come to the present state of having eaten'.

8.10.1 Sequence of events

One particularly clear manifestation of V+le is found in sequences, where the second event is conditional on the completion of the first:

Shénme shíhou mǎi piào?
Shàngle chē jiù mǎi piào.

When do we buy our tickets?
Buy your tickets after boarding.

And, of course, where the conditions are more severe, cái may substitute for jiù:

Néng chūqu wánr ma?
Nǐ chī-le fàn cái néng chūqu wánr.

Can [I] go out to play?
You can't go out to play until you've eaten.

Wǒ zǎoshàng chī-le xiànrǎng
cái yǒu jīngshen.

Mornings, I can't function until I've
eaten a meat-pancake. ('stuffed pancake')

In such cases, *V-le O* occupies the same position in the sentence as a time word:

Wǒ sān diǎn huíjiā.
Wǒ chī-le fàn jiù huíjiā.
Wǒ xià-le kè cái huíjiā.

I'm going home at 3.
I'm going home after I eat.
I'm not going home until after class.

A sentence le can be added to the clause as a whole to indicate that the event has happened:

Tā chī-le fàn jiù huí jiā le.

She went home after [she] ate.

Le after the first verb in these sentences serves much the same purpose as yǐhòu 'afterwards', and in fact, where the second event is less likely to follow immediately on the first, yǐhòu may be preferred; or *verb-le* and yǐhòu may both occur.

Tā bì<-le> yè yǐhòu dǎsuàn qù
Zhōngguó liúxué.
(Some speakers say bìyè-le yǐhòu, treating bìyè as a compound verb.)

He's planning to go abroad to study in
China after he graduates.

8.10.2 *V-le with quantified objects*

Another environment that is highly conducive to the post-verbal le was noted earlier: reference to particular prior events. One manifestation of this is the presence of a 'quantified object' (a numbered object). Contrast the following pairs:

Zuótiān wǒ qù Cháng Chéng le.
vs

I visited the Great Wall yesterday.

Zuótiān wǒ qù-le yí tàng
Cháng Chéng.

I took a trip to the Great Wall yesterday.

Or:

Tā shuìjiào le.
vs

She's gone to bed.

Tā shuì-le bā ge xiǎoshí.
Tā shuì-le bā ge xiǎoshí<de> jiào.

She slept for 8 hours.
She slept 8 hours of sleep.

- Cf. Tā yǐjīng shuì-le bā ge xiǎoshí She's been sleeping for 8 hours already!
 <de> jiào le.

A short dialogue

- | | |
|-------------------------------------|---------------------------------|
| Jiǎ. Lèi ma? | Tired? |
| Yǐ. Hěn lèi, shuì+de bù hǎo. | Sure am, [I] didn't sleep well. |
| Jiǎ. Zāogāo! | Too bad! |
| Yǐ. Zhǐ shuì-le sān sì ge zhōngtōu! | [I] only slept 3 or 4 hours! |
| Jiǎ. Nà, nǐ yīnggāi xiūxi yíxià. | You should take a break then. |

For a Chinese speaker, the relevant criterion is probably not the presence of a quantified object per se. But the notion of 'quantified object' is a useful marker for learners trying to figure out whether le should be placed after the object (at the foot of the sentence) or directly after the verb. Other examples:

1. Tā huàn-le qián jiù qù-le yí tàng He changed some money and then took a
 gòuwù-zhōngxīn. trip to the mall.

Notes

- a) huàn-le qián is the condition;
 b) qù-le yí tàng is a 'prior event, with quantified object'.

- | | |
|--------------------------------|--|
| 2. Mǎi shénme le? | What did you buy ~ have you bought? |
| ~ Mǎi-le yìxiē shénme? | What sort of things did you buy ~ have you bought? |
| Mǎi-le ge táidēng, mǎi-le | [I] bought a lamp, a radio, a dictionary... |
| ge shōuyīnjī, yì běn zìdiǎn... | [I] have bought a lamp.... |

8.9.3 Other cases of V-le

There are also cases in which le intervenes between verb and object where neither the notion of sequence nor quantified object clearly applies. Such cases can only be accounted for by the more general sense of the function of V-le, as a way of checking off the fact that a particular event occurred. In the examples below, the particularity is sometimes indicated in the English by the material shown in brackets: 'my meal', 'her meal', rather than just 'a meal'. Rather than try to apply a rule that is inevitably vague, the learner will do better to shíshì-qíúshì 'seek truth from facts ([from] real-things seek-truth)'; study the examples, try to account for the presence of le and its position in the sentence, then test your concepts against material that you observe in your own interactions. Here are some examples in which the presence of le is probably not surprising, but the position directly after the verb, or not, may be harder to account for.

Shíjiān hěn jǐnzhāng, wǒmen qù-le Xīníng, kěshì méi dào Lāsà.	The time was tight! We got to Xining, but we didn't make it to Lhasa.
Wǒ xiān dǎ-le diànhuà, ránhòu qù chī-le fàn.	I made a phone call first, and then went and finished [my] meal.
Tā chī-le fàn, yě chī-le miàn.	She ate the rice as well as the noodles.
Tāmen shā-le Jiāng Jiě, yě shā-le Fǔ Zhigāo.	They killed Jiang Jie, as well as Fu Zhigao.
Tā gānggāng chī-le fàn.	She just now finished [her] meal.

Exercise 7:

Explain that:

1. you generally sleep 8 hours a night;
2. but last night you only slept three hours.
3. you generally get up at 7:30;
4. but last night you didn't get up till 9.
5. After you eat breakfast, you walk (zǒulù) for 30 minutes.
6. Everyday, you do an hour's Chinese homework.
7. On MWF your 1st class is at 11:00.
8. You eat lunch after you get out of class.
9. Yesterday you didn't go home until after you'd eaten dinner.
10. You had to study last night, so you only slept 4 hours.

Summary of le (and related patterns)

S le	xiànzài hǎo le	it's okay now	change of state
S le	bù zǎo le	it's getting late	change of state
S le	yǐjīng xiàkè le	class is over already	new phase
S le	qù Cháng Chéng le	went to the Great Wall	earlier event
neg'n	méi qù Cháng Chéng	haven't been to the GW	didn't happen
V-guo	qù-guo Cháng Chéng	has been to the GW	had the experience
neg	méi qù-guo Cháng Chéng	haven't [ever] been to GW	hasn't had the exp.
V-le	qù-le yí tàng Cháng Chéng	took a trip to the Great Wall	accomplished (Q-obj)
shi...de	<shi> zuótiān qù de	went yesterday	focus on time etc.
V-le O	xià-le kè	after class gets out	conditional action
V-le O	dào-le Xīníng	made it to Xining	accomplished

8.11 Dialogue: What did you do yesterday?

Jiǎ Zuótiān zuò (~gàn) shénme le?	What did you do yesterday?
Yǐ Qù mǎi dōngxī le. Wǒ mǎi-le yì shuāng xié.	I went shopping. I bought a pair of shoes.
Jiǎ Shì zài nǎr mǎi de?	Where from?
Yǐ Zài Xīdān mǎi de.	In Xidan. [a shopping district in in western Běijīng]
Jiǎ Duōshao qián?	How much?
Yǐ 85 kuài.	¥ 85
Jiǎ Piányi.	[That]’s cheap.
Yǐ Yě mǎi-le jǐ jiàn chènshān. Ránhòu wǒmen chī-le yí dùn wǎnfàn. Nà, nǐmen ne?	I also bought a shirt. Then we went out for a dinner. How about you?
Jiǎ Wǒmen qù-le yí tàng Cháng Chéng.	We took a trip to the Great Wall.
Yǐ Zuò huǒchē qù de ma?	By train?
Jiǎ Bù, huǒchē tài màn le, wǒmen shì zuò gōnggòng qìchē qù de.	No, the train’s too slow, we went by bus.
Yǐ Huǒchē shì hěn màn!	The train IS slow!
Jiǎ Wǒmen yě méi qù Bādálǐng, wǒmen qù Sīmǎtái le. Zài Cháng Chéng shàng zǒu-le jǐ ge xiǎoshí.	And we didn’t go to Badaling [n.w. of Běijīng], we went to Simatai [n.e.] [We] walked for a few hours on the Great Wall.
Yǐ Sīmǎtái, Běijīng de dōngběi – nàme yuǎn!	Simatai, northeast of Běijīng – so far!
Jiǎ Bādálǐng rén tài duō le, Sīmǎtái yuǎn yìdiǎnr kěshì yóukè méi Bādálǐng nàme duō.	There are too many people at B.; Simatai’s a little farther but there aren’t as many tourists.
Yǐ Hēng. Nà, jīntiān ne?	Uhuh. And today?
Jiǎ Jīntiān wǒ děi xuéxí.	Today I have to study.
Yǐ Wǒ yě shì – yǒu qīmò kǎoshì!	Me too – finals!



The Great Wall at Sīmǎtái. [JKW 2005]

Exercise 8.

Rearrange these words and phrases to form sentences:

1. xiǎng / wǒmen / qù / kàn / jiǔyuèfēn / dào / míngnián / Xī'ān / qīnqī
 2. xiūxi xiūxi / huíjiā / yào / xiànzài / wǒ
 3. túshūguǎn / xiǎng / bu / jīntiān / wǒ / qù / xiǎng / wǒ / chéng lǐ / mǎi / qù / dōngxì / qù
 4. jǐnzhāng / dōu / lǎoshī / suǒyǐ / yán / yīnwèi / hěn / xuésheng / hěn
 5. fànguǎnr / xīngqīliù / qù / kè / dōu / de / xuéshēng / chīfàn / èrniánjí / qù / méiyǒu / suǒyǐ
 6. lěng / Běijīng / suǒyǐ / tiānqì / fēng / dà / hěn / bu / wǒmen / shūfu / qiūtiān / yǒu diǎnr / yě / hěn
 7. fùmǔ / kěshì / Zhōngwén / tā / shuō / bu / huì / huì
 8. lái de / tā / shì / lǎo Běijīng / Běijīng / suǒyǐ / jiào / péngyou / dōu / tā
-

8.12 Verb Combos (2)

8.12.1 Directional complements

In Unit 7, it was shown that directional verbs (eg shàng, chū, guò) can combine with untuned lái or qù to form verb combos such as xiàlai, guòqu and huílai (or the corresponding potential forms such as xiàbulái ‘cannot come down [here]’). Now you will see that these pairs can themselves combine with compatible verbs such as ná ‘hold; take’, tái ‘lift; carry’; kāi ‘drive’, fàng ‘put’, bān ‘move; remove; take away’. The complete paradigm can be illustrated with ná ‘carry; bring; take’:

With ná

náshànglai	‘bring [them] up [here]’	náshàngqu	‘take [them] up [there]’
náxiàlai	‘bring [them] down [here]’	náxiàqu	‘take [them] down [there]’
nájìnlai	‘bring [them] in [here]’	nájìnqu	‘take [them] in [there]’
náchūlai	‘bring [them] out [here]’	náchūqu	‘take [them] out [there]’
náhuílai	‘bring [them] back [here]’	náhuíqu	‘take [them] back [there]’
náguòlai	‘bring [them] over [here]’	náguòqu	‘take [them] over [there]’

Other examples

bānjìnlai	‘move in [here]’	fàngjìnqu	‘put [them] in [there]’
táichūlai	‘carry [them] out [here]’	táichūqu	‘carry [them] out [there]’
kāihuílai	‘drive [them] back [here]’	bānhuíqu	‘move back [there]’
kāiguòlai	‘drive [it] over [here]’	kāiguòqu	‘drive [it] over [there]’

An additional directional complement can be added to this set: qǐlai ‘rise’. The qǐlai suffix has a number of extended meanings, but its with verbs of motion, it means ‘rise’ or ‘up’:

zhànqǐlai ‘stand up’ náqǐlai ‘hold up’ táiqǐlai ‘lift up’

Adding objects to directional combinations (eg ‘bring the *luggage* down’) often requires a grammatical feature that will not be introduced until Unit 9, so in this section, you can avoid mentioning objects at all (or simply place them at the head of the sentence, as in the examples).

Usage

- | | | |
|----|--|--|
| a) | Nǐ de dōngxì nàme duō ya! Wǒ
bāng nǐ náchūlai, hǎo bu hǎo?

Méi guānxi, wǒ zìjǐ ná ba!

Bù, wǒ bāng nǐ ná ba. | You have so many things! I’ll help
you bring them out, okay?

Never mind, I’ll get them.

No I’ll help you with them. |
|----|--|--|

- b) Nǐ zhù zài jǐ lóu? What floor do you live on?
 Liù lóu. The 6th.
 Hǎo, wǒ bāng nǐ náshàngqu ba. Okay, let me help you take [them] up.
 Nǐ tài kèqī! Bù hǎo yìsi. You're too kind! You shouldn't.
- c) Wǒ de chē xiān kāiguòlai, I'll drive my car over first, okay?
 hǎo bu hǎo?
 Hǎo, nà wǒ zài zhèlǐ děng nǐ. Fine, so I'll wait for you here.
 Jǐ fēn zhōng jiù kěyǐ le. I'll just be a few minutes.

Exercise 9.

Without mentioning the destination, make requests as indicated.

Examples

Request that your friend help you to put the books down [there].
 <Zhèi xiē shū> qǐng bāng wǒ fàngxiàqu.

Request that your friend help you to take the clothes out [of the drawers].
 <Zhèi xiē yīfu> qǐng bāng wǒ náchūlai.

Request that your friend help you to

1. put [the pile of clothes] back [in the drawers].
2. bring [the flowers] up [here].
3. carry [the luggage] down [there].
4. lift up [this suitcase]. (xiāngzi 'case')
5. take [these clothes] out [of the drawers].
6. take [the shoes] out [of the room].
7. lift [this computer] up [onto the rack].
8. bring [the things] back [here].
9. carry [musical instruments] over [there].
10. move [the things] out [there].
11. drive [the car] over [there].
12. lift up [the fridge]. (bīngxiāng 'ice-box')
13. put [the dictionaries] back [there].

8.12.2 Forgetting and remembering*a) Forgetting*

The verb wàng 'forget' is familiar from Unit 3, where it was introduced in expressions such as, Nǐ de piào, bié wàng le! 'Don't forget your tickets'.

Shǔjià, wǒ wàng-le hěn duō Hànyǔ.	I've forgotten a lot of Chinese over the summer.
Nà dāngrán, nǐ sān ge yuè méi jīhuì liànxí Zhōngwén le.	That's not surprising; you haven't had a chance to practice Chinese for 3 months!
Méi guānxi, nǐ hěn kuài huì jiǎnqilai de	No matter, it'll come back to you fast.
Xīwàng rúcǐ.	I hope so.

Notes

shǔjià	N	summer vacation (heat-vacation)
jiǎn	V	pick up; collect
huì...de		predictions with <u>huì</u> are often supported by final 'emphatic' <u>de</u> .
xīwàng	V	hope
rúcǐ		a phrase in Classical Chinese diction, 'like this'.

Wàng (like its English counterpart) can also be used in the sense of 'leave behind accidentally'; in such cases, the place is introduced with a *zai*-phrase placed after wàng. (In general, where the *zai*-phrase indicates where something ends up, it follows the verb; cf. fàng zai 'put [somewhere]'; guà zai 'hang [somewhere]'. The three verbs, <chū>shēng, zhǎng<dà> and zhù, which as you will recall, allow *zai*-phrases before and after, are harder to rationalize.)

O, wǒ de píbāo wàng zai jiā lǐ le. I've left my wallet at home.

Āiyā, hùzhào wàng zai jīchǎng le! Aach, [I] left my passport at the airport.

The presence of zai after the verb (where it is often untuned) precludes the possibility of *V-le*; *wàng zài le jiā lǐ does not occur.

Wàngjì 'forget-note+down' is a common alternative to wàng...le and, especially in Taiwan, so is wàngdiào 'forget-fall'.

Wǒ wàng le ~ wǒ wàngjì le ~ wǒ wàngdiào le.

b) Remembering:

The counterpart of wàng is jì 'to note' – the same root that shows up in the compound wàngjì 'forget', mentioned above.

Hànyǔ hái jìde ma?

You still remember your Chinese?

Hái jìde yìxiē, kěshi Hànzì wàng-le hěn duō. Some; but I've forgotten a lot of characters.

Ng, Hànzì, yòu nán jì, yòu róngyì wàng!

Chinese characters are tough to remember and easy to forget!

Jì is more common in the compound, jìde 'remember':

Nèi jiàn shìqing, nǐ hái jìde ma?

You still remember that?

Nǐ jìde bu jìde nèi ge rén? Tā zài wǒmen de dānwèi gōngzuò-le yì nián.

Do you remember that guy? He worked in our unit for a year.

Wǒ jìbuqīngchu.

I don't recall [him] clearly.

Notes

a) yòu...yòu... 'both...and...'; cf. yòu mēn yòu rè.

b) Qīngchu in the last sentence is acting as a verb complement to jì; the whole is in the potential form; cf Tā méi shuōqīngchu. 'She didn't talk [about it] very clearly.'

Where recall takes place suddenly, the verb combo xiǎngqǐlai is used. It is a short metaphorical leap from literally rising, as in zhànqǐlai, to having memories surge up in the mind.

O, xiǎngqǐlai le!

Oh, now I remember!

Wǒ xiǎngbùqǐ ta de míngzi <lai> le. I can't recall her name [anymore].

c) In song:

Forgetting and remembering are common themes in popular songs. Here are lines from songs of one of the most popular of Chinese singers, *Dèng Lìjūn – Teresa Teng* (1953 – 1995):

From Wàngjì tā 'forgetting him':

Wàngjì tā děngyú wàngdiào-le yíqiè.

Forget him equals forget-drop LE everything.

From Chūliàn de dìfang 'the place where love began':

Wǒ jìde yǒu yíge dìfang, wǒ yǒngyuǎn yǒngyuǎn bù néng wàng;

I remember have a place, I forever not can forget

wǒ hé tā zài nàlǐ dīngxià-le qíng, gòng dùguo hǎo shíguāng.
I and he at there fix-down LE love, together pass-GUO special time

From Xiǎngqǐ nǐ ‘remembering you’:

Xiǎngqǐ nǐ, xiǎngqǐ nǐ nèi xiàoliǎn, cháng zài wǒ xīn liúliàn.
recall you, recall you that smiling-face, often in my heart remain-love

8.12.3 I haven’t slept for two days!

As you know, duration is expressed by a phrase placed after the verb (and before associated objects):

Zuótiān wǎnshàng wǒ zhǐ shuì-le sān ge xiǎoshí, jīntiān hěn hūtu. I only slept 3 hours last night; today I’m quite muddled.

Duìbuqǐ, nǐ děng-le hěn jiǔ le! Sorry, you’ve been waiting a long time!
 Bù, gāng dào. No, just got here.

Not doing something for a period of time, however, is treated differently. The time of deprivation is treated as though it were ‘time when’ and placed before the verb. Final le underscores the fact that the deprivation continues – ‘so far’:

Wǒ sān ge yuè méi jīhuì shuō Hànyǔ le. I haven’t had a chance to speak Chinese for 3 months.
 Nǐ zuì hǎo duō fùxí yíxià. You’d better review some more then.

Wǒ sān tiān méi shuìjiào le. I haven’t slept for 3 days.
 Nà nǐ yíding hěn lèi ba. You must be tired.

Wǒ èrshí duō xiǎoshí méi chīfàn le. I haven’t eaten for over 20 hours.
 Nà nǐ yíding hěn è ba! You must be hungry!

8.13 Measure words revisited

DEM	Nu M	SV de	NAT’LITY	NOUN	predicate
Nèi	běn			zìdiǎn	shì shéi de?
Nèi	liǎng běn		Zhōngwén	zìdiǎn	shì tā de.
Nèi	jǐ ge	hěn dà de		dōngxī	shì shéi de?
	Liǎng ge	dà de			jiù gòu le!

In the above schema, notice where M-words appear and where DE appears. M-words only follow numbers (yí ge, liǎng ge) or demonstratives (nèi ge, zhèi ge). DE, on the

other hand, follows SVs (as well as other kinds of attributes, not shown on the chart): hěn dà de wénzi ‘large mosquitos’. Demonstratives do sometimes appear without measure words, in which case the meaning is ‘that class of item’: zhè chá means ‘this type of tea’ not just the sample in front of you (cf. zhèi zhǒng chá in which ‘kind’ is explicitly a M). When several items are indicated, xiē is used (cf. §6.3.3):

Zhèi xiē sǎn, nǐ bǎ shì nǐ de?	Which of these umbrellas is yours?
Nǐ gào su wǒ nǐ xiē yī fu shì xǐ de, nǐ xiē shì gān xǐ de.	Tell me which of these clothes are to be washed, and which dry-cleaned.

8.13.1

M-words (other than those for money and weights) that have been encountered in the first 8 units are listed below. Additional ones can be found in the Appendix to this unit.

bǎ	<i>items with handles</i> Nèi bǎ hóng de shì wǒ de. [sǎn] Sān bǎ yǐ zi bú gòu. yì bǎ dāo	The red one’s mine. [umbrella] 3 chairs aren’t enough. a knife
bāo	<i>pack of</i> yì bāo yān	a pack of cigarettes
běn	<i>books</i> Zhǐ yǒu liǎng běn. Mǎi <yì> běn Zhōngguó dì tú ba.	[I] only have 2 [dictionaries]. Why not buy a Chinese atlas?
céng	<i>floor; story</i> liù céng lóu	a 6 story building
chuàn	<i>bunch; string of</i> Nèi chuàn yào shì shì shéi de? Yí chuàn duō shao qián? Mǎi yí chuàn pú tao gěi tā ba.	Whose are those keys? How much for a bunch [of bananas]? Why not buy her a bunch of grapes?
dài	<i>bag of</i> Zěnmē mǎi? / Yí dài sān máo.	How’re [they] sold? / 30 cents a bag.
dǐng	<i>things with points, tops</i> Tā xiǎng mǎi yì dǐng hóng mào zi. Chuáng shàng yǒu yì dǐng wén zhāng.	She wants to buy a red hat. There was a mosquito net over the bed.
fèn	<i>newspapers; copies</i> liǎng fèn bào èr shí fèn	2 newspapers 20 copies

gè	<i>people; various things; 'the general M'</i>	
	liǎng ge Zhōngguó péngyou	2 Chinese friends
	sì ge cài yí ge tāng	4 dishes and a soup
	yí ge wèntí	a question; problem
	sì ge dōngxī	4 things
	něi ge chéngshì	which city?
	nèi sān ge júzi	those 3 tangerines
jiàn	<i>items of business, clothing, luggage</i>	
	yí jiàn shìqīng	an item of business
	Yǒu xíngli ma? / Yǒu yí jiàn.	Any luggage? / I have one piece.
	Nèi jiàn tàofú hěn piàoliang.	That's a pretty dress.
kǒu	<i>people</i>	
	Jiā lǐ yǒu liù kǒu rén.	There are 6 in my family.
liàng	<i>vehicles</i>	
	Zài Měiguó yǒu liǎng liàng chē de bù shǎo!	In the US, quite a number of people have two cars.
mén	<i>course of</i>	
	yì mén Zhōngwén kè	a Chinese course
	yǒurén dú liù qī mén kè	some people take 6-7 courses
táng	<i>period [in school]; class</i>	
	Wǒ xiàwǔ hái yǒu liǎng táng.	I still have 2 more classes in the afternoon.
tiáo	<i>long, sinuous things (roads, rivers, fish, some animals)</i>	
	Zhōngguó yǒu liǎng tiáo dà hé.	China has two main rivers.
	Zhèi tiáo xīnwén hěn yǒu yìsi.	This item of news is quite interesting.
	Liǎng zhī jī, yì tiáo yú.	Two chickens, one fish.
wèi	<i>polite M for people</i>	
	Nín [shì] něi wèi?	Who is it [please]?
	Zhèi wèi shī wǒ de lǎoshī.	This is my teacher.
zhāng	<i>flat things</i>	
	Wǒ mǎi le liǎng zhāng [piào].	I bought 2 [tickets].
	Kànkàn zhèi zhāng dìtú ba.	Why don't you take a look at this map.
zhī	<i>certain animals</i>	
	yì zhī māo / gǒu / niǎo / jī	a cat / dog / bird / chicken

zuò *for structures, mountains*
 yí zuò qiáo a bridge
 Xībīān yǒu yí zuò shān. There's a mountain in the west.

Exercise 10

Provide Chinese equivalents:

1. Which one's yours? [umbrellas] / That large one.
2. Expensive ones aren't necessarily the best. [umbrellas]
3. One of them's imported and one of them's Chinese. [bikes]
4. One cup's enough! [coffee]
5. Have you read today's paper? I have two copies!
6. From here, walk straight ahead; there's a tall building on the right – that's the post office (yóujú).
7. We're out of beer; you'd better buy another 6.
8. In China, cars aren't as expensive as they used to be; nowadays, you can get a good one for about 120,000 yuan.
9. Which one of these bikes is yours? / That one – the old one.

8.13 Aspirations

Máo Zédōng, late in his era, used to talk about the sì yǒu, literally 'the four haves', but usually translated as 'the four musts': a bicycle, radio, watch and sewing machine. Later Dèng Xiǎopíng added the bā dà 'the 8 bigs' (the rest of the list below). Now, people talk, humorously, about the xīn de sì yǒu 'the new 4 musts': chē, fáng, kuǎn and xíng, which make abbreviated reference to 'a car', 'a house', 'money (funds)' and 'fashion [what's in]'. The three sets listed below can be roughly associated with particular eras, eg qīshí niándài 'the 70s', as indicated:

qīshí niándài

shǒubiǎo
fèngrènjī
zìxíngchē
shōuyīnjī

literal meanings

hand-watch
sewing-machine
self-power-machine
receive-sound-machine

ie

watch
sewing maching
bicycle
radio

bāshí niándài

xǐyījī
diànbīngxiāng
diànshàn
mótuōchē

wash-clothes-machine
electric-ice-box
electric-fan
mo-tor-vehicle

washing machine
refrigerator
electric fan
motorcycle

jiǔshí niándài

cǎidiàn
yīnxiǎng
yí tài jiājù
zhàoxiàngjī

'cǎisè de diànshì'
sound-resound
a suite [of] furniture
reflect-image-machine

color TV
stereo
set of furniture
camera



In the bike lane, Kunming. [JKW 1997]

Exercise 11.

Place the following words in short phrases that show your understanding of their difference:

shìjiè	qīngchū	Yīngyǔ	niánjí	yǒumíng	guójí
shíjiān	qīngcài	yǐjīng	biaozhun	yǒuyìsi	lǎojiā
shíhou	jīngjì	yǐqián	cháodài	yǒu dàolǐ	guójiā
shìqíng	cāntīng	yóuyǒng	yǒuyòng	yùndòng	yīnyuè

8.14 Highlights

Sports	Nǐ xǐhuan shénme yàng de yùndòng? Nǐ cháng duànliàn ma?
Non-compar.	Jīntiān xiāngdāng rè. Jīntiān rè+de bùdeliǎo.
Compar.	Běijīng bǐ Tiānjīn dà yìdiǎnr ~ dà duōle. Bǐ Běijīng duō jǐ bǎiwàn. Běijīng méiyǒu Shànghǎi <nàme> dà. Běijīng bùrú Shànghǎi dà. Tā Hànyǔ jiǎng+de bǐ wǒ hǎo!
Approx One of... Population Bargaining	Miányáng zài Chéngdū de dōngběi, yǒu yìbǎi gōnglǐ zuǒyòu. Shànghǎi de Jīnmào Dàshà shì shìjiè shàng zuì gāo de dàlóu zhīyī. Tiānjīn rénkǒu shì bābǎiwàn zuǒyòu. Kěyǐ shǎo yìdiǎnr ma? Kěyǐ dǎzhé<kòu> ma? Nà hǎo ba, mài gei nǐ ba.

Some more	Duō chī yìdiǎnr cài! Qǐng duō lái sān bēi. Zài chī yìdiǎnr ba.
Toasts	Lái, lái, gānbēi. Zhù nǐ jiànkāng, jīng nǐ yì bēi.
Imports	Yǒu jìnkǒu de yě yǒu guóchǎn de, nǐ yào nǎi zhōng?
Change	Zhǎo nǐ qī kuài liù.
Things	Shìqīng dōu bànwán le ma?
Completely	Bù wánquán yíyàng.
DE	Huì shuō Guǎngdōnghuà de rén yíding tīngdedōng Pǔtōnghuà ma?
Hútònggr	Yīqián de hútònggr shì xiànzài de gòuwù-zhōngxīn le.
Jobs	Bàba jiāoshū, māma dāng yīshēng.
Sequence le	Wǒ chī-le fàn jiù huíjiā.
Seq. le (past)	Wǒ chī-le fàn jiù huíjiā le.
Quant. Obj.	Zuótiān shuì-le bā ge xiǎoshí <de jiào>. Mǎi-le jǐ jiàn chènshān.
V-directionals	Wǒ bāng nǐ fānghuìqu, hǎo bu hǎo.
Forgot	Wǒ de hùzhào wàng zai fēijī shàng le.
Remember	Jìbùqīngchu. Xiǎngqǐlai le.
M-words	Zhèi xiē sǎn, nǎi bǎ shì nǐ de?

8.15 Rhymes and rhythms

a) Rhymes like the one in Unit 3 that begins èrlóu sānlóu, chǎngzhǎng shūjì, or the one in Unit 5, beginning néng hē yì jīn, hē bā liǎng, are called shùnkǒuliūr in Chinese, meaning something like ‘tripping off the tongue’, a contagious style of doggerel as well as a way of venting frustration towards the powerful and privileged. One productive pattern of shùnkǒuliūr takes as its start a rough estimate of the population of China, and estimates the percentage – usually 90% – who indulge in some dubious activity: shíyì rénmin jiǔyì (verb) ‘[among] 1 billion people, 900 million [verb]’. Here are some examples from a recent article by Hua Lin in the *Journal of the Chinese Language Teachers Association* (vol. 36.1, 2001). The first one comments wryly on the Chinese predilection for gambling and the current interest in ballroom dancing; the second is directed to officials who live off government largesse.

Shíyì rénmin jiǔyì dǔ hái yǒu yíyì zài tiàowǔ.	1-billion people 900-million gamble still have 100-million be-at dancing.
Shíyì rénmin jiǔyì máng, hái yǒu yíyì chī huángliáng.	1-billion people 900-million busy still have 100-million eat imperial-grain

b) Now, a less cynical rhyme, about the moon:

Yuè guāngguāng, zhào gǔchǎng,	moon bright, shine+on grain-fields
gǔchǎng shàng, nóng rén máng.	grain-fields on, farmers busy
Jīnnián dào gǔ shōu chéng hǎo,	this-year rice harvest good
jiā jiā hù hù lè táotáo.	every household full+of+joy

c) And finally, a never-ending story:

Cóngqián yǒu yí zuò shān,	Formerly have a M mountain,
shān lǐ yǒu ge miào,	mountain on have M temple,
miào lǐ yǒu ge héshàng jiāng gùshi;	temple in have M priest tell story;
jiāng de shénme gùshi?	tell DE what story?
Cóngqián yǒu zuò shān	Formerly have M mountain....



‘Linyi’ Shípǐndiàn (Linyi’s provisions shop), Běijīng [JKW 2005]

Appendix 1: Additional Measure Words

bān	<i>regularly scheduled trips (flights etc.)</i>	
	Měi tiān zhǐ yǒu liǎng bān.	Only two trips/flights a day.
chǎng	<i>shows, movies, plays</i>	
	Jīntiān qī diǎn yǒu yì chǎng.	There’s a show tonight at 7:00.
dùn	<i>meals [‘pauses’]</i>	
	Tāmen měi tiān chī sān dùn fàn.	They eat 3 meals a day.

duǒ	<i>flowers</i> Mǎi yì duǒ huā gěi tā ba. Yì duǒ ne, zhème shǎo?	Why don't you buy her a flower. One? So few?
dào	<i>course [of food]</i> Dì-yī dào bú cuò, kěshì dì-èr wǒ juéde wèidào bú tài hǎo.	The first course wasn't bad, but the the second didn't taste so good, I thought.
duàn	<i>part, section</i> Dì-yī duàn, nǐ niàn gěi wǒmen tīngting, hǎo bu hǎo?	Read the first paragraph for us, okay?
fēng	<i>letters</i> yì fēng xìn	a letter
jiā	<i>companies, businesses</i> Zài nèi jiā gōngsī gōngzuò hěn xīnkǔ. Nèi jiā fànguǎnr zěnmeyàng?	It's tough working for that company. How's that restaurant?
jià overlaps with tái	<i>Airplanes, contraptions, constructions</i> Nǐ kàn nèi jià fēijī, nàme dī! Nèi liǎng jià zhàoxiàngjī, yí jià shì wǒ de, yí jià shì tā de.	Look at that plane, so low! One of those two cameras is mine, one's hers.
jù	<i>sentence</i> Nǐ shuō yí jù huà, jiù xíng. (cf. Shuō yí ge jùzi.	One sentence'll be enough. Say a sentence.)
kē	<i>tufts, trees</i> yì kē shù yì kē yān	a tree a cigarette
pǐ	<i>horses</i> yì pǐ mǎ	a horse
piān	<i>articles, stories</i> yì piān wénzhāng yì piān gùshi	an article a story
piàn	<i>slice of, expanse of</i> yí piàn miànbāo	a slice of bread

shù	<i>bouquet, bunch, bundle</i> Tāmen qǐng nǐ chīfàn, nà, nǐ kěyǐ mǎi yí shù huā gěi tāmen.	[If] they invite you to dinner, well, you can buy them a bouquet of flowers.
suǒ	<i>buildings [dòng in Taiwan]</i> Nàr yǒu liǎng suǒ xuéxiào. Nǐ kàn, nèi suǒ shì tāmen de.	There are a couple of schools there. Look, that one's theirs. [house]
tái overlaps with jià	<i>platform; appliances, machines; also plays, performances ('stages')</i> Fángjiān lǐ yǒu liǎng tái diànshì, yě yǒu yí tái diànnǎo.	There are two TVs in the room and a computer.
tóu	<i>cattle; head of</i> yí tóu niú	a cow
zhèn	<i>bout of, burst of</i> Zhèi zhèn fēng hěn lihai. yí zhèn yǔ (cf. zhènyǔ)	That gust was terrific! a shower of rain (cf. 'rainshowers')
zhī	<i>pens, candles ['stub']</i> yí zhī bǐ, liǎng zhī qiānbǐ	a pen, two pencils



Hong Kong: Kowloon street scene [JKW 2005]

Unit 9

Xīngxīng zhī huǒ kěyǐ liáo yuán.
 [Or, in more compact form: Xīnghuǒ-liáoyuán.]
 Spark's flame can set-fire-to plains.
A single spark can start a prairie fire.
 Saying, classical style.

Contents

9.1 More modification	<i>Exercise 1</i>
9.2 Clothes	
9.3 Bargaining (2)	
9.4 Setting the stage: Verb-zhe	<i>Exercise 2, 3</i>
9.5 Colors	
9.6 Dialogue: buying a seal	
9.7 The ba-construction	<i>Exercise 4</i>
9.8 Verb Combos (3)	<i>Exercise 5, 6</i>
9.9 Dialogue: Peking Duck	
9.10 'Stand a little closer'	<i>Exercise 7</i>
9.11 Destination and goal: V+ dào, zài or gěi	<i>Exercise 8</i>
9.12 Wáng Xuéyīng: the story	<i>Exercise 9</i>
9.13 Patterns with duì	
9.14 Interjections!	
9.15 On apologies	
9.16 Highlights	
9.17 Rhymes and rhythms	

9.1 More modification

As noted earlier, de is typically a mark of modification: zuótiān de bàozhǐ 'yesterday's newspaper'; zuótiān mǎi de huǒchē piào 'the train tickets [we] bought yesterday'. Such modifying phrases serve to pin down a particular item: not any bàozhǐ but zuótiān de bàozhǐ; not any lí but líkai de lí, 'the li of likai'. Often, definitions have the same form:

lǎoshī: zài xuéxiào jiāoshū de <rén>.
 gōngrén: zài gōngchǎng gōngzuò de <rén>.
 xuéshēng: zài xuéxiào dúshū de <rén>.

English speakers need to pay special attention to de-patterns, since they often show quite a different order of modifier and modified:

A chef is someone [who cooks in a restaurant].

Chúshī shì [zài fānguǎnr zuòfàn de] rén.

9.1.1 Other vocabulary:

The following vocabulary is needed for exercise 1, below:

wǎng shàng net on <i>on the internet</i>	jiāo péngyou exchange friends <i>meet friends</i>	nóngmín agric.-people <i>farmers</i>	zhòngdì plant-ground <i>cultivate the soil</i>
gōngjù work-tool <i>tool</i>	shèyǐngshī shoot-picture-expert <i>photographer</i>	gànbu a cadre; <i>political-worker</i>	
xīnwén bàodǎo news report <i>the news</i>	wòfáng sleep room <i>bedroom</i>	zhèngfǔ <i>government</i>	fúwù <i>to serve</i>

pāizhào VO 'take photos (strike-reflection)';
zhàoxiàng VO 'to take photos (reflect-likeness)'

Wǒ zhào <yí> ge xiàng, hǎo bu hǎo? Let me take a photo, okay?
Wǒ pāi <yí> ge zhào, hǎo bu hǎo?

Wǒmen dào Tiān'ānmén Guǎngchǎng We went to Tiān'anmen Square to
zhàoxiàng qu le. take some photographs.

Zuótiān wǒmen zài Pǔdōng zhào-le Yesterday, we took some photos
jǐ zhāng xiàng. in Pudong [Shanghai].

Exercise 1.

a) Provide items that fit the following definitions:

1. Zhōngguó rén chīfàn de shíhou yòng de gōngjù.
2. Wèi biérén zhàoxiàng de rén.
3. Gěi bìngrén kànbìng de rén.
4. Wèi Zhōngguó rénmin gōngzuò de rén.

b) Provide Chinese definitions based on the characteristics provided:

- | | | |
|--------------|--------------------|--------------------------|
| 5. nóngmín: | cultivate land | in the countryside |
| 6. jìzhě: | write news reports | |
| 7. fúwùyuán: | serve | [for the sake of] guests |
| 8. wǎngyǒu: | friends | made online |

9.1.2 Dialogue: Who's in the photo?

Máo Dàwéi is with the mother of one of his friends (whom he calls bómǔ ‘wife of father’s elder brother; auntie’). She is a photographer (shèyǐngshī). They are looking at photographs taken in the 30s when Máo Zédōng was in Yán’ān (in northern Shǎnxī).

- | | | |
|------|---|---|
| Bómǔ | Nǐ kàn, zhè shì Máo Zédōng zài Yán’ān. | Look, here’s Mao Zedong at Yan’an. |
| Máo | Tā pángbiānr de nèi ge rén shì shéi? | Who’s that next to him? |
| Bómǔ | Yòubiānr de shì Zhū Dé; zuǒbiānr de shì Zhōu Ēnlái. Nǐ kàn, hòubiānr de nèi liǎng ge wàiguó rén shì Sīnuò hé Sīnuò fūrén. | The one on the right is Zhu De, the one on the left is Zhou Enlai. Look, those two foreigners in the back are [Edgar] Snow and Mrs. Snow. |
| Máo | Sīnuò fūfù shì Měiguó jìzhě, shì bu shì? | The Snows were American reporters, right? |
| Bómǔ | Duì, Sīnuò shì ge ‘guójì yǒurén’, xiàng Bái Qiú’ēn dàifu. | Right, [Edgar] Snow was an ‘international friend’, like Dr. Norman Bethune. |
| Máo | Zhū Dé ne? | And Zhu De? |
| Bómǔ | Zhū Dé shì jiāngjun, cānjiā-le Cháng Zhēng. | Zhu De was a general, who took part in in the Long March. |
| Máo | Cháng Chéng ne? | The Great Wall? |
| Bómǔ | Bú shì Cháng Chéng, shì Cháng Zhēng; Hóngjūn cóng Jǐnggāng Shān zǒu dào Yán’ān. | Not the Great Wall, the Long March, [when] the Red Army marched from Jingangshan to Yan’an. |
| Máo | O, Cháng Zhēng, wǒ tīngcuò le. Nǐ shuō de shì 1935 nián de Cháng Zhēng ba. Wǒ yǐwéi nǐ shuō de shì Cháng Chéng! | Oh, the Long March – I heard it wrong. You’re talking about the Long March of 1935. I thought you said the Great Wall. |
| Bómǔ | Jiùshì le! Zhū Dé cānjiā-le Cháng Zhēng. | Exactly! Zhu De took part in the Long March. |

Notes

- a) Yán’ān: a city in a remote part of northern Shǎnxī; from 1937-47, it was the capital of the communist controlled part of China.
 b) Zhū Dé, 1886 – 1976; close associate of Mao, and at the inauguration of the PRC, he was the Commander-in-Chief of the People’s Liberation Army (PLA).

- c) Zhōu Ēnlái, 1899 – 1976, Premier under the PRC.
- d) Sīnuò: Edgar Snow (1905 – 72), an American reporter, author of *Red Star over China*, based on interviews with Mao and others conducted at Yan'an after the Long March. His first wife, Helen Foster Snow, also a journalist, accompanied him for part of his stay in Yan'an.
- e) fūfù 'husband and wife'. Level toned fū 'man' appears as the first syllable of fūren 'Mrs.' (ie 'man's person'); falling toned fù 'woman' appears in words such as fùkē 'gynecology (woman-section)'.
- f) guójì yǒurén: a designation for foreigners who helped Chinese during hard times, especially in the 50s and 60s, when China was most isolated from the rest of the world.
- g) Bái Qiū'ēn: Norman Bethune (1890 – 1939), a Canadian physician who died of blood poisoning while serving as a doctor in the communist area of China. Mao wrote an essay on him that was once required reading in China.
- h) dàifu: 'doctor; physician'; cf. yīsheng.
- i) jiāngjun 'military officer; general'
- j) cānjiā: 'to join; participate in; take part in'.
- k) Cháng Zhēng 'The Great March'. In 1934, the Communist forces retreated from their base areas in rural Jiāngxī (known as the Jiangxi Soviet) under military pressure from the Kuomintang (Nationalist Party). They marched westwards at first, and then in a great arc northwards, ending up in Yan'an in 1935, a journey of almost 10,000 kilometers.
- l) Jīnggāng Shān: The Jinggang Mountains in Jiangxi.
- m) Hóngjūn: 'the Red army'
- n) yǐwéi: 'think; believe [s/t that turns out to be incorrect] (take-to be)'.



[JKW 1997]

9.2 Clothes

25 years ago, the predominant color of clothing in the PRC was white for shirts, and dark blue or dark grey for most everything else, though on occasion, youth wore red scarves to show their political loyalty. Men, in those days, wore Mao suits, a type of attire originally promoted by Sun Yat-sen earlier in the 20th century to provide a formal dress for civil servants that looked modern but not completely western. So-called Mao suits are still called Zhōngshānzhuāng ‘Zhongshan tunics’ or Zhōngshānfú ‘Zhongshan clothes’ in Chinese. In Mandarin, Sun Yat-sen is usually known not by the Mandarin rendition of Sun Yat-sen, Sūn Yìxiān, but by his alternate name Sūn Zhōngshān; Zhongshan, on the coast of Canton province, was his birthplace.

Beginning in the late 1980s, clothing styles started to change in the PRC, and nowadays, there is little in the way of dress to distinguish people on the street in, say, Chengdu, from their counterparts in Chicago or Hamburg. However, Chinese styled garments (actually modern versions of more traditional garments), such as the following, are still occasionally seen:

<i>traditional</i>	mián’ǎo	cotton padded jacket
	cháng páo<r>	long scholar’s robe
	mǎguà<r>	men’s short coat
	qípáo<r>	‘cheongsam’; woman’s long gown (with slit skirt)

Zhōngguó chuántǒng de yīfu yǒu
mián’ǎo, chángpáo, mǎguà, qípáo
děngděng.

Chinese traditional clothing includes
padded jackets, robes, short coats,
cheongsams, etc.

Ordinary types of clothing are listed below. Most types of clothing are counted by way of the M-word jiàn; shoes and boots, however, are counted with shuāng ‘pair’, or if singly, with zhī.

clothing

máoyī	sweater (wool-clothing)	chènshān	shirt (lining-shirt)
jiákè	jacket [based on the English]	qúnzi	skirt
kùzi	trousers	duǎn kùzi	shorts
nèiyī	underwear (inner-clothes)	chènkù	underpants (lining-trs)
niúzǎikù	jeans (cow-boy-trousers)	wàzi	socks; stockings
xié ~ xiézi	shoes	xuēzi	boots

T xù<shān> T-shirt [from English ‘T-shirt’, by way of Cantonese, where xù is pronounced *xut*]

<i>formal wear</i>	[yí tào] xīfu	a suit ([a set] western-clothes)
	wǎnlǐfú	formal evening dress (f) (‘evening-ceremony-clothes’)
	yèlǐfú	formal attire; tuxedo (m) (‘night-ceremony-clothes’)

Chinese has two words corresponding to English ‘wear’: chuān, literally ‘to pass through’ is used for clothing and shoes; dài is used for accessories, such as hats, belts and glasses:

dài	màozi	hat
	yǎnjìng	glasses (‘eye-mirror’)
	tàiyángjìng	dark glasses (‘sun-mirror’)

There is a third word, jì ‘tie; fasten; do up’, which is used for things such as neckties and seatbelts that in English also get ‘worn’:

jì	lǐngdài	tie (‘neck-belt’)
	ānquándài	seatbelt (‘safety-belt’)

Note

The dài of lǐngdài, ‘belt’, is homophonous with dài meaning ‘wear’, but the two words are unrelated (and written with different characters).

9.2.1 Describing people in terms of their clothes

People can be characterized in terms of the clothes they are wearing:

Nǐ kàn, chuān niúzáikù de nèi ge rén – tǐng shímáo de! Look at that guy in jeans--such style!

Chuān hóng máoyī de nèi ge rén shì nǐ wèi? Who’s the person in the red sweater?

Chuān duǎn kùzi de nèi wèi shì shéi? Who’s the person wearing shorts?

Dài tàiyángjìng de shì Lǐ Péng. The one with the sunglasses is Li Peng.

Jì huáng lǐngdài de shì Zhū Róngjī. Zhu Rongji’s the one with the yellow tie.



Ménggǔ rén chuántǒng de yīfu; hòutou de yáng nǐ kàndejàn ma? [JKW 2001]

9.3 Bargaining, the way the Chinese might do it.

Recall the earlier material (especially in Unit 8) on shopping and bargaining. Here is a more sophisticated dialogue that is envisioned as taking place between locals, so the only likely role for a foreign student is as a bystander, listening in. Because it takes place between Chinese, it is colloquial, and incorporates a number of quite idiomatic expressions, which are explicated in the notes. It is worth trying to enact the Chinese roles, but to be effective, you will need to sustain a convincing level of fluency.

Běijīng: Yǐ runs a shop that sells leather jackets; Jiǎ is a female customer.

Jiǎ: Lǎobǎn, zhèi jiàn pídayī duōshao qián? Proprietor, how much is this leather coat?

Yǐ: Yìqiānwǔ. ¥1,500.

Jiǎ: Jiu zhèi yàng de pídayī yìqiānwǔ?! A jacket like that is ¥1,500?! That's a 'rip off'.
Tài hēi le ba! Biéde dìfang gēn zhèi At other places, coats almost exactly
jiàn chàbuduō yíyàng de, cái wǔbǎi the same as this one are only ¥500 plus!
duō kuài! Nǐ gěi yí ge gōngdao diǎnr Give [me] a more reasonable price!
de jià!

Yǐ: Nǐ kāi shénme guójì wánxiào! Zhè shi What sort of an 'international joke' are you
zhēn pí de! Nǐ mōmo, shǒugǎn duō pulling? This is a real leather one! Feel it,
hǎo! Nǐ zài biéde dìfang kàndào de the texture's so nice! Those you saw else-
yíding shì jiǎhuò! Nèi yàng de yīfu, where must be fakes! That sort of clothing,
nǐ chuānbuliǎo duō cháng shíjiàn jiu you can't wear it for any length of time
huài le. Wǒ zhèi jiàn, bǎo nín chuān before it's worn out. The one I have, it's
tā ge jǐshí nián méiyǒu wèntí! a sure thing that you can wear it several
decades without a problem!

Jiǎ: Lǎobǎn, nǐ jiu chuī ba! Fǎnzhèng 'Boss', you're having me on! Still,
chuīniú yě bú shàngshuì! bragging's not taxed!

Yǐ: Zhèiyàng ba, dàjiě, wǒ kàn nín shi How about this, sister, I see that you're
zhēnxīn yào mǎi. Wǒ jiu fàng yìdiǎnr serious about buying [it]; okay I'll take a
xiě. Nǐ gěi yìqiānsān zěnmeyàng? hit. How about you pay ¥1,300?

Jiǎ: Yìqiānsān bù xíng. Wǔbǎi, nǐ mài ¥1,300's not on. ¥500 – you selling or not?
bu mài?

Yǐ: Aiya, dàjiě, nín zǒngděi ràng wǒ zhuàn Gosh, sister, you have to let me earn s/t!
yìdiǎnr ba! Wǒ shàngguò jiu bābǎi. Nǐ It takes me ¥800 to buy the stock. Pay me
duō gěi yìdiǎnr. Nèi diǎnr qián, duì nín a bit more. The extra is only a couple of
lái shuō, jiùshi jǐ dùn fàn qián, dànshi meals for you, but for me, it's crucial. I need
duì wǒ lái shuō, hěn zhòngyào. Wǒ yào to earn some money to pay for my kid's
zhuàn yìdiǎnr qián gěi wǒ háizi jiāo tuition.
xuéfèi.

- Jiǎ: Bābǎi zěnmeyàng? ¥800 then?
 Yǐ: Bābǎi tài shǎo le; zài duō gěi yìdiǎnr. ¥800's too little; give a little more. ¥1,200.
 Yìqiān'èr.
 Jiǎ: Jiǔbǎi. ¥900.
 Yǐ: Yìqiānyī. Yàobu, zán qǔ ge zhōng, ¥1,100. Or else how about splitting
 zěnmeyàng? Nǐ gěi yìqiān: wǒ shǎo the difference? Pay ¥1,000. I earn a
 zhuàn yìdiǎnr, nín duō gěi diǎnr. bit less, you pay a bit more.
 Jiǎ: Bù xíng, jiǔ bǎi, nín mài bu mài? Nǐ Nope; ¥900 – take it or leave it. If you
 bú mài wǒ jiù zǒu le. don't take it, I'm leaving.
 Yǐ: Hǎo, hǎo, jiǔbǎi jiù jiǔbǎi. Ai, dàjiě, Okay, okay, ¥900 then. Gosh, sister, you
 nín kě zhēn néng tāojià-huánjià. Wǒ can really bargain! I've got to hand it to
 kě zhēn fú-le nín le. Hǎo le, dàjiě, you! So, sister, that makes us friends. How
 jiù suàn zán jiāo ge péngyou. Nín gěi about introducing some friends to me [and]
 wǒ jièshao jǐ ge péngyou lai, duō buying more... Here's your coat. Hold on
 mǎi dōngxī, hǎo bu hǎo? ... Zhè shi to it!
 nín de pídayī. Náhǎo.
 Jiǎ: Zhè shi jiǔbǎi zhěng. Nǐ shǔshǔ. Here's ¥900 exactly – count it.
 Yǐ: Méi cuò, zhèng hǎo jiǔbǎi. Correct, exactly ¥900.
 Nín màn zǒu. Huānyíng nín zài lái. Take care. Please come back again.

Based on Chen Tong, 09/05

Notes:

- tài hēi le 'too black', which suggests 'extortion'; 'rip off' has the
 right level of informality, but may be too offensive.
 gōngdao SV: used regionally to mean 'friendly; affable'; so gōngdao
 (hédao in the South) diǎnr de jià 'a more reasonable price'.
 guójì wánxiào 'international joke', meaning 'out of the realm of
 possibilities; outlandish; off the wall'
 zhēn píde 'real leather one'
 mō 'to feel'
 shǒugǎn 'the feel [of it] (hand-feel)'
 jiǎhuò 'fakes (false-goods)'
 chuānbuliǎo V-bu-liǎo 'cannot V'; cf. §9.8.3 (b)
 bǎo 'keep; ensure; guarantee'; contrast bǎo 'full'
 chuān tā a case where tā refers to a thing, not a person.
 ge jǐshí nián with jǐshí nián measured by the M-word ge: 'wear it for a
 couple of decades'

chuī	‘blow’, but here, short for <u>chuīniú</u> or <u>chuī niú pí</u> ; see next entry.
chuīniú ~ niúpí	VO ‘talk big; have [one] on (blow-ox <skin>)’
fǎnzhèng	‘anyway (overturned-upright)’
zhēnxīn	‘sincere (real-heart)’
fàng xiě ~ xuè	‘bleed (put-blood)’, here in the sense of ‘make the sacrifice’; ‘blood’ is more often <u>xiě</u> in this context.
zǒngděi	‘must; have to (always-must)’
ràng	‘let [one do s/t]’
shàngguò	VO ‘replenish stock (load-goods)’
duì nín lái shuō	‘in your case; for you (to you come say)’
zhòngyào	SV ‘important; crucial (heavy-need)’
jiāo xué fèi	VO ‘deliver tuition (deliver study-expenses)’; <u>gěi wǒ háizi jiāo xué fèi</u> ‘for my child hand-over tuition’
zài duō gěi yìdiǎnr	‘give a bit more again’; cf. §8....
yàobu	‘if not’; a reduced form of <u>yàoburán</u> ‘otherwise (if-not-so)’; also <u>bùrán</u> ‘not so’.
zán	colloquial, or regional, for <u>zánmen</u> ; cf. §2...
qǔ ge zhōng	‘split the difference (fetch the middle)’
nín kě zhēn néng ...	‘you sure really can...’; <u>kě</u> here, an adverb.
tǎojià-huánjià	VO-VO ‘bargain (ask a price-return a price)’
fú	‘to submit’
kě zhēn fú le nín le	‘got to hand it to you (sure really submit LE you LE)’
suàn	V ‘calculate; reckon’
jiāo ge péngyou	jiāo ‘hand over; meet’: <u>jiāo ge péngyou</u> ‘make a friend’; <u>jiāo xué fèi</u> ‘hand over tuition’
jiǔbǎi zhèng	= <u>zhèng jiǔbǎi</u> ; <u>zhèng</u> ‘whole; entire; fully’. Cf. <u>Zhèng sān diǎn</u> or <u>sān diǎn zhèng</u> ‘3 o’clock on the dot’. To be contrasted with <u>zhèng</u> ‘exactly; precisely’ – see next entry.
zhèng hǎo jiǔbǎi	‘exactly ¥900 (precisely-good 900)’
Huānyíng nín zài lái.	In China, this phrase is often translated literally into English as ‘Welcome to come again!’.

9.4 Setting the stage: Verb-zhe (着 ; often 著 in Taiwan)

Of the three particles associated with the verb in Chinese, guo was encountered early on, le (in its post-verbal manifestation) more recently, but zhe has been almost completely avoided until now. There is a reason for this. Most of the language presented so far has dealt with events, actions or inner states. Zhe is rare in such language. Zhe serves primarily to set the scene (‘the door’s open, there’s a vase on the table, the blinds are drawn’) and to indicate the various configurations of the actors (‘a man’s standing at the door, he’s wearing a long robe and holding a pipe in his hands’). Like guo and le, zhe precludes any other attachments to the verb – other suffixes (such as guo or le) or verbal complements (such as wán or guòlai).

9.4.1 Verbs involving configuration or bodily attitudes

Zhàn and zuò and the words listed below are examples of verbs that involve attitudes or configurations of the body that are compatible with the persisting state interpretation and therefore particularly susceptible to the zhe suffix.

zhàn	zuò	tǎng	shuì<jiào>	dūn	děng	dīng	lèng
stand	sit	lie	sleep	squat; crouch	wait	watch intently	stare blankly

Examples

Tā zài dìbǎn shàng shuì-zhe ne. He's asleep on the floor.
Tā zài shāfa shàng tǎng-zhe ne. She was lying on the sofa.
Tāmen zài ménkǒu děng-zhe nǐ ne. They're waiting for you at the door.

Bié lèng-zhe. Lái bāng wǒ ná! Don't just stare; give me a hand.
Duìbuqǐ, wǒ lèi+de bùdeliǎo. Sorry, I'm exhausted.

Dàbiàn, zuò-zhe bùrú dūn-zhe With #2, sitting isn't as comfortable
shūfu! as squatting.
Wǒ tóngyì. I agree.

Standing or sitting in class?

The act of standing up can be expressed as zhànqǐlái; the act of sitting down, as zuòxià – both making use of directional complements (comparable to English 'up' and 'down'). However, once the acts have been performed, the resulting states are 'standing' and 'sitting', respectively: zhàn-zhe and zuò-zhe:

Kuài yào shàngkè de shíhou lǎoshī gēn nǐmen shuō shénme ne? Tā shuō
“Shàngkè.” Nǐmen jiu zhànqǐlái gēn tā shuō: “Lǎoshī, hǎo.” Ránhòu ne? Nǐmen
děi zhàn-zhe, duì ba? Zuò-zhe tài shūfu le, rúguǒ nǐmen yǒu yìdiǎnr lèi de huà,
hěn kuài jiu huì shuìzháo de. Zhàn-zhe shuō wàiyǔ gèng hǎo. Dāng nǐmen liànxí
duìhuà de shíhou, lǎoshī jīngcháng shuō: “Zhàn-zhe kěyǐ, zuò-zhe yě kěyǐ.” Zhè
shíhou nǐmen cái kěyǐ zuòxià. Dànshi rúguǒ nǐmen bànyǎn de shì fúwùyuán de
huà, nà nǐmen zuì hǎo zhàn-zhe. Zài Zhōngguó, fúwùyuán shì bù gēn kèrén zuò
zài yìqǐ!

Notes:

ránhòu 'afterwards'	dàduōshù 'the majority'
dāng...de shíhou 'when'	liànxí 'practice'
duìhuà 'dialogues'	bànyǎn 'take the role of'; act'
huì...de 'will [in predications]'	

Verbs of wearing (chuān, dài ‘wear [accessories]’, jì [ties]) and holding (ná ‘carry; hold’, dài ‘lead; bring’) also commonly appear with zhe:

Tā jīntiān chuān-zhe yí jiàn hóng dàiyī ne. Today she’s wearing a red coat.

Tā tóu shàng dài-zhe yí dǐng qíguài de màozi. She was wearing a curious hat on [her] head.

Nǐ shǒu lǐ ná-zhe de shì shénme? What are you holding in your hands?
Yì bāo kǒuxiāngtáng! A pack of bubble gum.

Nǐ kàn, tā shǒu lǐ ná-zhe qiāng. Look, he’s got a gun.
Nǐ fāngxīn ba. Shǎoshù mínzǔ hěn xǐhuan dǎliè. Don’t worry! Minority people love to hunt!

9.4.2 Doors and windows

In addition to the configurations of people, the arrangement of furnishings and other objects in a room can also be presented with *V-zhe*.

Ns	yǐzi chair	zhuōzi table	huà<r> picture	dēng light	huāpíng vase	chuānghu window	qiáng wall
Vs	guà hang	fàng put	bǎi arrange; display	suǒ lock	guān close; shut	kāi open	

a) Item *V-zhe*

Mén kāi-zhe <ne>. The door’s open.
Mén kāi-zhe – kěyǐ. It’s okay open.

Dēng kāi-zhe ne. The light’s on.
Qǐng bǎ tā guānshàng. Please switch it off.

Chuānghu guān-zhe ne. The window’s closed.
Mèi guānxi, tài lěng le. Never mind, it’s too cold [to have it open].

Mén suǒ-zhe ne. Jìnbùqù. The door’s locked. Can’t get in.
Wǒ yǒu yàoshi. I have a key.

b) Existence: Location V-zhe item

V-zhe can also provide a more precise substitute for yǒu in the existence pattern:

LOC'N yǒu ITEM	>	LOC'N V-zhe ITEM
Chuānghu pángbiānr yǒu yì zhāng zhuōzi.		There's a table next to the window.
>		
Chuānghu pángbiānr fàng-zhe yì zhāng zhuōzi.		There's a table standing next to the window. (ie 'placed there and remaining')

English often uses the verbs 'stand' or 'sit' in such contexts, extending terms that are otherwise only applied to humans to physical objects. Chinese does not do this:

Zhuōzi shàng fàng-zhe yí ge huāpíng.	There was a vase sitting on the table.
---	--

Other examples:

Zhuōzi shàng bǎi-zhe jǐ zhāng míngpiàn.	A number of business cards were arranged on the table.
Qíáng shàng guà-zhe yì fú huà.	Hanging on the wall was a painting.
Shāfā shàng zuò-zhe yí ge jǐngchá.	A policeman was sitting on the sofa.
Zhuōzi dīxia shuì-zhe yí ge xiǎo wáwa.	A baby was sleeping under the table.

c) Location: Person Location V-zhe <ne>.

The location pattern with zài also has its correlate with V-zhe:

Tā zài chuáng shàng zuò-zhe ne.	They are/were sitting on the bed.
Tāmen zài shāfā shàng shuì-zhe ne.	They're sleeping on the sofa.
Kèren zài ménkǒu děng-zhe nǐ ne.	[Your] guest's waiting for you at the door.

d) V-zhe V

Zhe frequently accompanies the first of two verbs. In such cases, *V-zhe* provides the setting, or context, for the second verb:

Tā ná-zhe huà huíjiā le.	She went home, holding the painting.
Bù yīnggāi dī-zhe tóu zǒulù!	You shouldn't walk with your head down.

Tā xiào-zhe shuō:

She laughed and said:

Wǒ méi shíjiān gēn nǐ cāi-zhe wánr.

I don't have time to play guessing games with you. ('guess-ing have fun')

Notes

a) dī 'to lower'; contrast dǐxià 'under; underneath'.

b) xiào 'laugh; smile'; cf. xiàohuà 'a joke'; kāi wánxiào 'be kidding'.

c) cāi 'guess'; cāiduì 'guess right' and cāicuò 'guess wrong'; cāibuchū 'cannot guess; cannot figure out'

*e) V-zhe in imperatives**Zhe* can also appear in imperatives:

Nǐ liú-zhe ba.

You take [it]. ('keep-persist')

Ná-zhe ba.

Hold [it], please. ('hold persist')

Děng-zhe ba.

Hang on.

Tīng-zhe – bié zài shuō le!

Listen – don't say any more!

*f) Negation*There seems to be relatively little need to report the negation of a persistent state. But where it occurs, it is formed with méi<you>, (usually) without zhe:

Mén shì bu shì kāi-zhe ne?

Is the door open?

Méi kāi, guān-zhe de.

It isn't open, it's closed.

Qīngwèn, jǐ diǎn?

What's the time, please?

Duìbuqǐ, wǒ jīntiān méi dài biǎo.

Sorry, I'm not wearing my watch today.

*Exercise 2**a) Provide English paraphrases:*

1. Zhàn-zhe gànma? Zuòxià ba. / Wǒ zhàn-zhe bǐ zuò-zhe shūfu.
2. Nǐ kàn, Wèi lǎoshī shǒu shàng dài-zhe yí ge dà jīn biǎo, shēn shàng chuān-zhe yí jiàn pídàyī. / Duì, tā gāng zhòng-le yí ge dàjiǎng!
3. Xuéxiào de dàménkǒu xiě-zhe 'Hǎohǎo xuéxí, tiāntiān xiàng shàng.'
4. Nǐ kuài chūqù kànkàn, mén wàitou zhàn-zhe yí ge lǎowài, shuō shì yào zhǎo nǐ.
5. Wàitou xià-zhe xuě, kěshì yìdiǎnr dōu bù lěng!

biǎo

N 'watch'

xuě

N 'snow'

gāng

ADV 'just; a short while ago'

xuéxiào

N 'school'

zhòngjiǎng

VO 'win a lottery; hit the jackpot (hit-prize)'

b) Provide Chinese paraphrases:

1. When we got there, there were already people waiting for us in front of the door.
2. “The door’s open, you can go on in,” I said.
3. “The door’s locked, we can’t get in,” they said.
3. Don’t stand; the people sitting in the back can’t see. There are seats in front still.
4. There was a table by the door with several bottles of soda arranged on it.
5. On the wall above the table was a sign (páizi) with characters written on it.

9.4.3 Ongoing acts versus persisting states

First impressions tend to associate *V-zhe* with English *V-ing*: zhànzhe ‘standing’; zuòzhe ‘sitting’. However, while it is true that many cases of *V-zhe* do correspond to *V-ing* in English, the reverse is not true: many cases of *V-ing* do not correspond to *V-zhe*. The reason for this is that English uses *V-ing* for both *ongoing acts*, and for the *ongoing states* that result:

She’s standing up at this very moment.	Tā zhèng zài zhànqǐlai ne. [act]
--	----------------------------------

She’s not moving, she’s just standing there.	Tā bú dòng, jiù zài nàr zhàn-zhe ne. [state]
--	--

Zhèng zài supports the directional complement, qǐlai, to underscore the fact that the action is happening before our eyes – it’s ongoing; while the presence of zhe after zhàn indicates that the standing is persistent. While both are in a sense ongoing, Chinese distinguishes them as *ongoing act* versus *persisting state*.

Recall that ongoing or recent actions are often explicitly marked by zài placed in the adverbial position right before the verb:

Tāmen hái zài xǐzǎo ne.	They’re still bathing.
Nǐ zuìjìn zài zuò shénme?	What have you been doing lately?
Tāmen tiāntiān zài xuéxí Zhōngwén.	They’ve been studying Chinese daily.

To emphasize how current the action is, the ADV zhèng ‘exact’ can be placed before zài:

Tā zhèng zài chīfàn ne. Yihuǐ gěi nǐ dǎguoqu, xíng ma? <i>Xíng, bù jí, bù jí.</i>	She’s eating right now. Can she phone you [back] in a short while? <i>Sure, no hurry.</i>
Wǒ zhèng zài xǐzǎo de shíhou, jǐngchá gěi wǒ dǎ-le ge diànhuà. <i>Tāmen gēn nǐ shuō shénme?</i>	The police phoned me just as I was having a bath. <i>What did they want?</i>

Tā zhèng zài gēn tā shuōhuà ne.	She's talking to him right now.
Tāmen zài shuō xiē shénme?	What are they talking about?

In fact, for some northern speakers, the pattern can be further reinforced by a following zhe – along with final ne:

Zhèng zài xià-zhe yǔ ne.	It's raining right now!
Zāogāo, wǒ de sǎn wàng zài jiā lǐ le.	Drat, I've left my umbrella at home!

The fact that zài may co-occur with zhe may seem strange, since in the last section, *V-zhe* was viewed in contrast to the *zai-V* pattern. But apparently, in some cases the two notions of ongoing and persisting can complement one another. The range of the *V-ing* form in English (the so-called progressive tense) – which includes ongoing actions (putting on) and persistent states (wearing) – is, after all, a precedent for associating the two notions.

9.4.4 Perspectives

Notice that some situations can be interpreted as ongoing actions or persistent states:

Tā zhèng zài shuìjiào ne.	She's just going to bed.	[action]
Tā shuì-zhe ne.	She's asleep.	[state]
Tā zài děng chē.	He's waiting for a bus.	[action]
Tā děng-zhe ne.	He's waiting.	[state]
Tāmen zài chīfàn ne.	They're eating.	[action]
Tāmen yíkuài chī-zhe fàn ne.	They're having a meal.	[state]
Tāmen dōu zài tiàowǔ.	They're all dancing.	[action]
Péngyou chàng-zhe, tiào-zhe, gāoxìng-jíle!	The friends are extremely happy, singing and dancing.	[state]
Tā zhèng zài chuān dàyī ne.	She's putting on her coat right now.	[action]
Tā chuān-zhe dàyī ne.	She's wearing a coat.	[state]
Tā zài ná qiāng.	He's picking up a gun.	[action]
Tā shǒu lǐ nǎzhe yì zhī qiāng.	He's holding a gun.	[state]
Tā zài bǎ shū fàng zài hézi lǐ.	He's putting the books in a box.	[action]
Hézi lǐ fàng-zhe hěn duō shū.	There are lots of books sitting in the box.	[state]

Exercise 3

Paraphrase in Chinese:

1. The soup's hot. / The soups heating up. / The soup's hot now [ie heated].
 2. She's closing the door. / She closed the door. / The door's closed.
 3. He's putting on his shoes. / He was wearing sandals (tuōxié). / He put on his shoes.
 4. I'm just in the process of finishing up my report (bàogào).
 5. She's in the bath right now; can you come back in 20 minutes?
-

9.4.5 At the temple

Lǎo Wèi is visiting the Qìngfúgōng in the Chinese quarter of Rangoon (Yángguāng), Burma (Miǎndiàn). Qìngfúgōng means, literally, 'palace celebrating good fortune'. In China and Southeast Asia, temples are often considered palaces of the gods, hence the use of the term gōng 'palace' in the name. [Sū xiānshēng is based on a real person, a Sino-Burmese whose ancestors emigrated to Burma by way of Singapore early in the 20th century. Typical of Sino-Burmese, he speaks Hokkien (Mǐnnányǔ), Burmese (Miǎndiànyǔ), as well as some Mandarin.]

- | | | |
|-----|--|--|
| Wèi | Sū xiānsheng, zhè shì Qìngfú-gōng – gōngdiàn de gōng, duì ma? Wèishénme jiào gōng? | Mr. Su, this is Qingfu Gong – the <i>gong</i> of 'palace', right? How come it's called a 'palace'? |
| Sū | Zài Dōngnányà, gōng yě shì sìmiào de yìsi. | In Southeast Asia, 'palace' also means 'temple'. |
| Wèi | Nà, zhèi ge sìmiào hěn yǒu yìsi. Nǐ kàn, ménshàng de ménshén – zhēn wēiwǔ! | Well, this temple is interesting. Look at the door guardians on the door – they're quite impressive! |
| Sū | Zhè shì Yángguāng zuì lǎo de sìmiào, 1898 nián jiànli de. | This is Rangoon's oldest temple; it was established in 1898. |
| Wèi | Sū xiānshēng, qǐngwèn, zhè shì shénme shén? | Mr. Su, can I ask you what god this is? |
| Sū | Guān Dì; huòzhě Guān Lǎoye. Běnlái shì ge jiāngjun, shì Sānguó shídài de yīngxióng. Sǐdiào yǐhòu chéng-le ge shén. | It's Guan Di; or 'Lord' Guan. He was originally a general, a hero from the time of the 3 Kingdoms. After he died, he became a 'god'. |
| Wèi | Nǐ zěnmē zhīdao shì Guān Dì. | How do you know it's Guan Di? |

- Sū Nǐ kàn, gèzi hěn gāo, yǒu cháng
 húzi, hóng liǎn, tóu shàng dài-zhe
 <yí> ge tè-sè de màozi, shǒu lǐ
 ná-zhe yì běn shū. Look, he's tall, has a long beard,
 a red face, he's got a special hat
 on his head, and a book in his hand.
- Wèi Liǎn hěn kǐpà. Tā shǒu lǐ ná-zhe What a frightening face! What's the book
 de shì shénme shū ne? he's holding?
- Sū Hǎoxiàng shì Kǒngfūzǐ de Chūnqiū. Looks like it's Confucius' Spring and
 Guān Dì yě shì yǒu xuéwen de. Autumn Annals. Guan Di is learned as well.

Notes

- a) Qìngfúgōng 'The temple of blessed happiness'.
- b) sìmiào Generic wōd for 'temple'.
- c) shén 'god; divinity'; shén are usually deified historical figures whose spiritual power can be called on for protection or assistance. Guān Dì was Guān Yǔ, the third of the heroes who swore brotherhood in the famous 'peach garden oath' that opens Sānguó Yǎnyì 'The Romance of the Three Kingdoms'. He has many other names, including Guān Lǎoye 'Grandpa Guan' – which in this context is probably better translated 'Lord Guan'.
- d) yīngxióng 'hero' – also the name of a Zhāng Yímóu's film.
- e) sǐdiào 'die-fall' = sǐ le 'died'.
- f) chéng 'become'
- g) húzi 'beard'
- h) tè-sè N 'special, unusual qualities', ie 'a hat of an unusual type'; the tè of tèbié and the sè of yánsè. Tè-sè is a N, not a SV.
- i) kǐpà 'frightening (able-fear)'; cf. kě'ài.
- j) Chūnqiū 'The Spring and Autumn Annals (spring-autumn)', a chronicle of the State of Lǔ (that covered parts of modern Shāndōng) from 722-481 BC. It is considered to have been edited by Confucius in such a way as to illustrate his political philosophy.
- k) yǒu xuéwen de 'one who has ~ shows learning, scholarship' (of a person, or a work).



Gods of Literature and War at the Man-Mo (Wén Wǔ) Temple, Hong Kong. [JKW 2005]

9.5 Colors

The Chinese core color terms are the following:

hóng	zǐ	huáng	lǜ	lán	hēi	bái
red	purple; violet	yellow	green	blue	black	white

Qīng, a term that was applied to dark greens, blues and some browns – the colors of earth and sky – in earlier Chinese, appears in certain phrases, such as qīngcài ‘green vegetables’ or qīngshān-lùshuǐ ‘green mountains and blue waters’ (a standard description for lush scenery).

When used to modify a noun, color terms are often suffixed with sè, from yánsè ‘color’:

huángsè de	hóngsè de	zǐsè de	lǜsè de	lánsè de
------------	-----------	---------	---------	----------

Secondary color terms have been formed by extending the meaning of words from other semantic domains, eg ‘grey’ from ‘ash’:

huīsè de	kāfēisè de	zōngsè de	chéngsè de
ashes	coffee	palm	orange
> grey	> dark brown	> brown	> orange

Not surprisingly, colors have rich cultural associations in China. Traditionally, red (the color of blood) is considered festive and auspicious, and for that reason, was adopted by the Communist Party. Doorway scrolls (duilián) are written on red paper; presents are often wrapped in it. Charms (symbols on paper, sold in temples) were generally written

on yellow paper. Only the emperor could wear yellow. White was associated with funerals.

Examples:

hóng yīfu	lán xiézi	hēi màozi
hóngsè de yīfu	lánsè de xiézi	hēisè de màozi
red clothes	blue shoes	black hats

Usage

Xiànzài zài Zhōngguó shénme yánsè de chē zuì liúxíng?	What color cars are most popular in China these days?
Chuān hēisè de yīfu hěn kù!	It's cool to wear black clothes!
Chuān huángsè de T-xù de nèi wèi shì shuí [shéi]?	Who's that wearing the yellow T?
Jì hóngsè de lǐngdài de shì Jiāng Zémín.	The person in the red tie is Jiāng Zémín.
Nǐ kàn, tā chuān hóng xié, tài qíguài le!	Look, he's wearing red shoes, [that]'s too weird!

9.6 Dialogue: buying a seal

Seals, made of stone, jade, etc. are sold from street stands, in specialty shops and in department stores. When you buy, you select a blank first, then the characters are engraved in either standard script, or more often, in small seal script (xiǎozhuàn).

Jiǎ: Nèi ge túzhāng néng kànkàn ma?	Can I take a look at that seal?
Yǐ: Nǐ shuō de shì zhèi ge ma?	You talking about this one?
Jiǎ: Bù, nèi ge fāng fāng de.	No, that square one.
Yǐ: Zhèi ge ma?	This one?
Jiǎ: Ng. Kànkàn kěyǐ ma?	M hm. Can I take a look?
Yǐ: Méi wèntí!	By all means!
Jiǎ: Shì yù zuò de ma?	Is it made of jade?
Yǐ: Bú shì! Yù hěn guì! Shì shítou de, dàlǐshí de.	No, it's not jade. Jade's expensive! It's stone, marble.

- Jiǎ: Nà, duōshao qián? So, how much?
 Yǐ: Èrshíwǔ kuài. ¥25.
 Jiǎ: Nà yàoshi kè zì hái yào qián ma? Is it extra if you engrave characters?
 Yǐ: Yí ge zì wǔ kuài qián. It's ¥5 a character.
 Jiǎ: Néng piányi diǎnr ma? Can you make it a bit less?
 Wǒ yào kè sān ge zì. I need 3 characters engraved.
 Yǐ: Nà, shí'èr kuài. Yígòng sānshíqī kuài. Okay, ¥12. ¥37 all together.
 Jiǎ: Sānshíwǔ ba! ¥35!
 Yǐ: Ng, hǎo, sānshíwǔ. Hm, okay, ¥35.
 Jiǎ: Hǎo, jiu zhèiyàng ba. Okay, that's it then.

gōngyì: 'handicrafts' etc.

M-word

zìhuà	scrolls (character-picture)	zhāng
huāpíng	vases (flower-bottle)	gè
shànzi	fans	bǎ (hand fan)
ěrhuan	(ear-rings)	duì (pair); zhī (one of pair)
xiàngliàn	necklace (nape-chain)	tiáo
màozi	hat	dǐng
yùdiāo	jade carving	gè
yádiāo	ivory carving	gè

shapes and textures

yuán <yuán> de	round
cū <cū> de	rough
guānghuá de	smooth

material

sùliào de	plastic	shítou de	stone
mùtou de	wooden	xiàngyá de	ivory (elephant-tooth)
zhēnsī de	[real] silk	zhǐ de	paper
bù de	cloth	jīnzi de	gold
yínzi de	silver	qīngtóng de	bronze (green copper)



Seals for sale, Tianjin. [JKW 2001]

9.7 The Bǎ (把) construction

In Chinese, shifting the position of objects – things affected or effected by the verb – may produce subtle shifts in meaning that are either achieved in other ways in English, or not explicitly acknowledged at all. For example, in some cases the object (the thing affected – the window – in the following example) may follow the verb, much as in English:

- | | | |
|---|---|--|
| 1 | Qǐng dǎkāi chuānghu.
<i>Yǐjīng dǎkāi le.</i> | Open a window please. [any window]
[I] <i>already have.</i> |
|---|---|--|

Here the speaker is not designating a specific window – any window will do. But if the speaker wants to indicate a specific window, then he is more likely to say:

- | | | |
|---|---|---|
| 2 | Qǐng bǎ chuānghu dǎkāi.
<i>Wǒ yǐjīng bǎ tā dǎkāi le.</i> | Please open the window. [a specific one]
[I] <i>'ve already opened it.</i> |
|---|---|---|

Instructions that involve manipulation of particular items almost always elicit the grammatical word bǎ (把) [or its more formal counterpart, jiāng (将/将)]. Bǎ, which derives from a verb meaning ‘to take’, serves to spotlight a following phrase referring to an item that is to be moved, taken, broken, prepared, hidden, painted, purged, promoted or otherwise affected or changed in some way. For that reason, bǎ is typically associated with verb-combos (action plus result), or at very least, verb-le (action done) or a reduplicated verb (qiēqiē ‘cut up’). For the same reason, bǎ is not elicited by verbs like xǐhuan or kàn, which do not have a similar effect on their objects:

- | | |
|----------------------------------|---|
| Wǒ hěn xǐhuan nèi bù diànyǐng. | I love that movie! [no <u>bǎ</u>] |
| Wǒ yǐjīng kànwán-le nèi běn shū. | I’ve finished reading the book. [no <u>bǎ</u>] |

Nor does bǎ appear with potential verb combos, for which the effect is not actual, only imagined:

[no <i>bǎ</i>]	Tā nèi jiàn xiāngzi wǒ nábuqǐlai.	I can't lift that suitcase of hers.
[with <i>bǎ</i>]	Wǒ bāng nǐ <i>bǎ</i> tā náqǐlai.	I'll help you lift it.

The *bǎ* phrase almost always refers to particular items, so that in many cases the difference between a sentence with *bǎ* and one without is, as examples 1 and 2 [above] show, a question of whether the object is definite ('the window') or not ('a window'). Other examples:

- | | | |
|----|--|--|
| 3. | Qǐng <i>bǎ</i> mén dǎkāi.
<i>Wǒ yǐjīng bǎ mén dǎkāi le.</i> | Please open the door.
<i>I've already opened it.</i> |
| 4. | Yǒu diǎnr hēi, qǐng <i>bǎ</i> dēng dǎkāi.

<i>Dēng huài le, dǎbukāi.</i>

Nà, wǒmen <i>bǎ</i> zhuōzi bāndào chuānghu nàr, hǎo bu hǎo?

<i>Tài zhòng le, bānbudòng.</i>

Nà, <i>bǎ</i> tái dēng náguolai ba. | It's a bit dark, put the light on, please.

<i>The light's broken, [it] won't go on.</i>

Well then, let's move the table over to the window, okay?

<i>It's too heavy, [it] can't be moved.</i>

Okay, then let's bring the desk-lamp over here. |
| 5. | Qǐng <i>bǎ</i> lóng nèi ge zì xiě zài hēibǎn shàng.

<i>Hǎo, wǒ bǎ lóng nèi ge zì xiě zài hēibǎn shàng le.</i>

Xiě+de hěn hǎo. Xiànzài <i>bǎ</i> fèng zì xiě zài hēibǎn shàng.

<i>Hǎo, wǒ bǎ fèng nèi ge zì xiě zài hēibǎn shàng le.</i> | Please write the character for dragon on the blackboard.

<i>Okay, I've written the character for dragon on the board.</i>

[You]'ve written [it] very nicely. Now write the character for phoenix on the board.

<i>Okay, I've written the character for phoenix on the blackboard.</i> |
| 6. | Shéi <i>bǎ</i> wǒ de píjiǔ hē le?
<i>Méi rén hē-le nǐ de píjiǔ!</i> | Who drank my beer?
<i>No one's drunk your beer!</i> |
| 7. | Nǐ xiān <i>bǎ</i> niúròu qiēqiē.
<i>Zěnme qiē, qiē piàn'r hái shì qiē kuài'r?</i> | First slice the beef.
<i>How? Into slices, or into pieces?</i> |

8. Qǐng bǎ zìxíngchē fàng zài xiǎoxiàng lǐ le. Please put your bike in the alley.
[with *le* marking a ‘change of state’]
- Fàng zài xiǎoxiàng lǐ gòu ānquán ma? Will it be safe enough if I put it there?
- Méi wèntí, wǒ huì bāng nǐ kān-zhe. No problem, I’ll help you to keep an eye on it.

Notes

- a) Example 8 suggests how the sense of the modern function and properties of *bǎ* can be adduced from *ba*’s original function as a verb meaning ‘take’, ie from ‘Take your bicycle and put it in the alley’ to ‘put your bicycle in the alley’.
- b) Note kān-zhe, with level tone on kān when it means ‘tend; watch over’ (still written 看), eg kān háizi ‘babysit children’.

As a vestige of its verbal origins, bǎ can be directly negated or modified by adverbs:

- Tā méi bǎ chuānghu dǎkāi. She didn’t open the windows.
- Tāmen yǐjīng bǎ dōngxi náizǒu le. They’ve already taken the things out.
- Bié bǎ shūbāo fàng zai zhuōzi shàng. Don’t put [your] bookbags on the table.

9.7.1 Making tea

Instructions are a prototypical site for *ba*-phrases, because instructions involve picking particular objects from a set and doing things with them. Here, for example, are instructions for making a cup of tea. The master brewer makes reference to the following items:

shuǐ	shuǐhú	huǒ	chábēi	cháyè	hé	bēizi	gàizi
water	kettle	fire	teacup	tea leaves	box	cup	top; a cover

And then performs the following operations on them – all of which involve complex verbs (or in one case, a verb followed by a *zai*-phrase).

dàojìn	fàng zài	shāokāi	zhǔnbèihǎo	náchūlai	fàngjìn	gàishàng
pour-in	put in	boil-open	prepare-well	take-out	put-in	cover-on

And (s)he instructs as follows:

Bǎ shuǐ dàojìn shuǐhú lǐ, bǎ shuǐhú fàng zài huǒ shàng, bǎ shuǐ shāokāi.
Ránhòu bǎ chábēi zhǔnbèihǎo, bǎ cháyè cóng cháyèhé lǐ náchūlai, fàngjìn

chábēi lǐ, bǎ shāokāi-le de shuǐ dào jìn bēizi lǐ, rán hòu bǎ bēizi de gài zi
gài shàng; liǎng fēn zhōng yǐ hòu nǐ jiù kě yǐ hē le.

Notes

Dào jìn ‘pour-into’ and fàng jìn ‘put-into’ are both followed by places: dào jìn shuǐ hú lǐ; fàng jìn chábēi lǐ. In such cases lái or qù is either postponed until after the place (dào jìn shuǐ hú lǐ qù), or as here, simply omitted.

Exercise 4

Paraphrase the following in Chinese:

It’s rather late – almost time for dinner. In the living room, there are a couple of students sitting on the sofa, one tall with blond hair, one short with black; both are wearing glasses. In front of them is a table; and laid out on the table are a set of boxes (yí tào hé zi) of different colors (bù tóng yán sè) and different sizes (bù tóng dà xiǎo). The tall guy picks up the largest red box and puts the smaller yellow one inside it. Then the shorter guy picks up the green box and puts it in the yellow one. When they’ve finished putting all the boxes (suǒ yǒu de hé zi) back, they stand up, and walk out. That’s it! Nothing else.

9.8 Verb Combos (3)

The topic of *bǎ* is, as noted, intimately connected to complex verbs, so this is an appropriate place to continue the complex verb survey. First a review exercise.

Exercise 5

Fill in the gaps below with one of the listed verb complements (actual or potential – the latter with inserted bù or de): wán and hǎo ‘finish’, dào and zhào ‘manage to; succeed in’, bǎo ‘filled’, and cuò ‘in error’.

1. Kè rén yào lái le, nǐ fàn zuò _____ le méi you?
2. Nǐ zhǎo nǐ wèi? / Duì bu qǐ, wǒ yě xǔ dǎ _____ le.
3. Tā shuō de huà nǐ tīng _____ ma?
4. Téng lǎo shī zài chuāng hu wài tóu, nǐ méi kàn _____ tā ma?
5. Nèi běn shū tài cháng le, wǒ kàn _____.
6. Wǒ xiǎng dào kǎo shì de shì qíng jiù shuì _____ jiào!
7. Tā xiǎng zuò de shì yǐ jīng zuò _____ le.
8. Wǒ de zì diǎn zhǎo _____! Nǐ kàn _____ le ma? Méi you zì diǎn bù néng zuò jīn tiān de gōng kè!
9. Bié kè qì, duō chī yì diǎn r cài! / Ài, wǒ chī _____ le, bù néng zài chī le!
10. Jīn tiān hěn mēn, kàn _____ tài yáng!

9.8.1 Position of objects

As noted earlier, bǎ is associated with manipulation or other kinds of actions that affect the position or integrity of objects:

Tā bǎ bǐ náqǐlai le.
Tā bǎ huà náxiàlai le.

She picked up the pen.
He lifted the painting down.

However, an indefinite object (one that is new to the discourse – and in English typically preceded by an ‘indefinite article’ such as ‘a~an’ or ‘some’) often appears after the verb combination. Lái and qù, whose function is to indicate direction towards or away from the speaker, are often – but not always – postponed until after the object.

Tā náqǐ bǐ lai le.

She picked up a pen.

Wǒ xiǎngbuqǐ tā de míngzi [lai] le.

I can’t remember his name.

9.8.2 More verb complements

a) Zhù, which as a verb means ‘live’, combines with verbs such as jì ‘note’, ná ‘hold’, and tíng ‘stop’ to convey permanence:

Tā de diànhuà hàomǎ wǒ lǎo
jìbuzhù!

I can never remember his phone number.

Tā hěn cōngmíng, nǐ wèn buzhù tā!

He’s smart, you won’t stump him!

Názhù le ma?

Got it?

Wǒ ná buzhù!

I can’t hold it!

Jiēzhù! / Jiēzhù le!

Catch it! / Got it!

Zhànzhù, bú yào dòng! Jǔqǐ shǒu lai! Stay still, don’t move. Put your hands up!

Notes

a) Wèn buzhù, literally ‘ask-not-stick’; or wèn budǎo ‘ask-not-collapse’.

b) Jiē ‘join’, as in Xièxie nǐmen lái jiē wǒmen.

c) Dòng ‘move’, yùndòng de dòng.

d) Jǔ ‘raise’; cf jǔzhòng ‘lift weights’ or jǔxíng ‘take place’. For ‘put your hands up’, a version with bǎ is also possible: Bǎ shǒu jǔqǐlai!

b) Kāi as a verb complement means ‘open’:

Kāibukāi ~ dǎbukāi chuānghu.

I can’t open the window.

Zǒukāi! Zhèr méiyǒu nǐ de shìr.

Get lost; this doesn’t concern you.

Yú líbukāi shuǐ ya, guā líbukāi
yāng; rénmin qúnzhòng líbukāi
gòngchǎndǎng!

Fish can't leave the water, melons can't
leave the vine; the people can't be separated
from the Communist Party!

c) Shàng and xià, in addition to their literal meanings in the directional complements xiàlai and shànglai, xiàqu and shàngqu, also form single syllable complements:

Bǎ qiāng fàngxià!

Put the gun down!

Zhèi jiān jiàoshì zuòbuxià
sānshí ge rén.

This classroom won't seat 30.

Zuòxià ba.

Why don't you sit down.

Wǒ wàng-le dàishàng biǎo.

I forgot to put my watch on.

Tā pà tā kǎobushàng dàxué.

He's afraid he won't pass the university
entrance exam.

Tā zhēn kě'ài; wǒ yǐjīng àishàng
tā le!

She's so cute; I've already fallen in love
with her!

Xiāngzi tài xiǎo le, fāngbuxià
dōngxi.

This case's too small; I can't get the
things in.

d) Zǒu 'leave' appears as a complement meaning 'away':

Tāmen yǐjīng bānzǒu le.

They've already moved away [from here].

Shéi bǎ wǒ de yàoshi nǎzǒu le?

Who's gone off with my keys?

Dōngtiān lái le, niǎo dōu fēizǒu le.
Méi guānxi, niǎo shì sìhài zhīyī,
zǒu jiu zǒu ba.

Winter's here, and the birds have all flown.
Never mind, birds are one of the 4 pests, [if]
they've gone, they've gone.

9.8.3 Specialized forms

a) A number of complements appear only in the potential form. Qǐ – qǐlái de qǐ – is one. As a complement, it shows a considerable shift in meaning to 'worthy of' or 'afford to':

Duìbùqǐ.

Sorry. ('face-not-worthy')

Aiya, xiànzài Běijīng de shēnghuó
fèiyong tài gāo le, wǒ kě zhùbuqǐ!

Gosh the cost of living in Beijing is
too high – I can't afford to live here.

Yànwō, yúchì zhèi lèi de dōngxī
tài guì le; wǒ chībūqǐ!

Things like birds nest soup and shark fin
are too expensive; I can't afford to eat them.

b) It is also possible to choose to use the potential framework but not to commit to a particular complement. In such case, a default complement, liǎo (written with the same character as le, 了) is available. Unlike most of the other verb complements, it combines with almost any action verb. It usually suggests 'more than one can be expected to do':

Dōngxī tài duō le, wǒ yí ge rén
zěnmé nàdeliǎo ne?
Wǒ lái bāng nǐ ná ba.

[I have] too many things; how can I carry
them all by myself?
Let me help you.

Zhème duō cài, wǒ yí ge rén
zěnmé chīdeliǎo ne?

Such a lot of dishes, how can I eat them
all by myself?

Chàbuliǎo duōshao.

There's hardly any difference; [they're]
more or less the same. ('lack-not-able
much')

Chē tài duō le, wǒmen wǔ diǎn
dàobuliǎo.
*Dǎ ge diànhuà gàosu tāmen,
hǎo bu hǎo.*

Too many cars, we won't be able to
make it by 5.
Phone them and let them know, okay?

c) Semantic extensions

Verb complements, particularly the directional ones, often have extended meanings. Qǐlái, for example, which as a directional complement means 'up [here]' (eg zhànqǐlái), also functions much more abstractly, in the sense of 'when it comes to [doing]':

Zhèi jiàn shì shuōqǐlái róngyì,
zuòqǐlái nán.

This is easy to talk about, but tough to do.

Zhèi tiáo lù, kànqǐlái hěn jìn,
zǒuqǐlái hěn yuǎn.

This route looks short, but when you walk it,
it's quite far.

Shàoxīnghuà tīngqǐlái hěn xiàng
Shànghǎihuà.

Shaoxing dialect sounds like Shanghainese.
['when you come to listen to it...']

Exercise 6

Do[or write what you would say for] the following in Chinese. If the comment is not about yourself, you should address the ‘him’, ‘her’, or ‘them’ as indicated:

1. Ask him to come down and take a look.
 2. Ask him to bring the books in.
 3. Ask them when they are moving in.
 4. Ask her to bring the books up here.
 5. Ask her to come out and take a look at the view.
 6. Ask her to drive the car over and pick the students up.
 7. Say that someone seems to have taken your bookbag by mistake.
 8. Explain that you can't afford to eat seafood – because it's so expensive.
 9. Explain that your car won't seat 7 – suggest taking 2 cars.
 10. Explain that you're full, and can't eat any more.
 11. Explain that you can't remember his name.
 12. Explain that you can't open the door – it's locked.
-

9.9 Peking Duck

Preparing Peking duck, a conversation done in the style of a xiàngshēng ‘cross talk’ comedy routine. Jiǎ is the joker, yǐ is the straightman:

- | | |
|---|---|
| Jiǎ. Nǐ huì zuò Běijīng kǎoyā ma? | Can you cook Peking duck? |
| Yǐ Bú huì de! | Nope! |
| Jiǎ. Tài hǎo le. Wǒ jiāo nǐ. Xiān zhǎo yì zhī yāzi lái. | Great; I'll teach you. First, find a duck. |
| Yǐ Zhǎobudào ~ zhǎobuzháo. | I won't be able to. |
| Jiǎ. Nà, nǐ qù mǎi yì zhī ba! | In that case, go and buy one, okay? |
| Yǐ Mǎibugǐ. | I can't afford to. |
| Jiǎ. Nà, wǒ sòng (gěi) nǐ yì zhī ba. | Okay then, I'll give you one. |
| Yǐ Duōxiè. | Thanks. |
| Jiǎ. Nà, nǐ xiān bǎ yāzi xǐgānjìng! | Well, first clean the duck! |
| Yǐ Hǎo, xǐ yāzi. | Okay, clean duck. |
| Jiǎ. Ránhòu bǎ cōng jiāng fāngjìn yā dùzi lǐ qu. | Afterwards put the scallions and ginger in its stomach. |

- Yǐ Hǎo, fàng cōng jiāng. Okay, put in scallions and ginger.
- Jiǎ. Xiànzài bǎ yāzi fàngjìn kǎoxiāng lǐ qu. Now put the duck in the oven.
- Yǐ Hǎo, kǎo yāzi. Okay, roast the duck.
- Jiǎ. Xiǎoxīn, bié kǎohú le. Careful, don't burn it.
- Yǐ Fàngxīn, kǎoshì kǎodehú,
kǎoyā, kǎobuhú. Don't worry, I only 'burn out' on exams,
I don't burn ducks.

Notes

- a) Xiàngshēng 'cross talk', a popular style of comedy that involves a lot of language play; usually involving two people, one of whom plays straight to the wit of the other.
- b) Sòng 'to present; escort'; sòng, like gěi, can take both person and thing as objects. More often, however, it is followed by gěi: sòng gěi; cf. mài gěi 'sell to s/o' (but with mài, gěi is not optional).
- c) Xiān, Adv 'first'.
- d) Xiǎoxīn 'careful (small-heart)'; cf. fàngxīn 'take care (put-heart)'.
- e) The routine ends in a play on kǎo 'to test' and kǎo 'to bake'; hú is a SV meaning 'to burn [food]', but in slang, it also means 'to fail an exam'.

9.10 Stand a little closer

Not all verb combinations are of the same type. One fairly productive pattern combines an action verb with a SV formed in the comparative with yìdiǎnr:

Shuō kuài yìdiǎnr.	Speak a bit faster.
Zhàn jìn yìdiǎnr.	Stand a little closer.
Xiě dà yìdiǎnr.	Write it a bit bigger.
Zǒu màn yìdiǎnr.	Walk a bit more slowly.

Usage

- Qǐng bǎ chuānghu dǎkāi. Open the window, please.
Chuānghu kāizhe ne. The window's open.
Nà, bǎ tā kāi dà yìdiǎnr. Then, open it a bit wider.
- Zǒu kuài yìdiǎnr, hǎo bu hǎo, Walk faster, okay, the train leaves
huǒchē wǔ diǎn zhōng kāi. at 5.
Fàngxīn ba, láidejī! Don't worry – we'll make it.

3. Kāi màn yìdiǎnr, hǎo bu hǎo, ānquán dì-yī. Drive more slowly, okay, safety first!

Kuài yìdiǎnr and màn yìdiǎnr may also stand alone in an hortatory function, urging speed or advising care:

Kuài yìdiǎnr, xiàyǔ le. Hurry, it's raining.

Màn yìdiǎnr, lù hěn huá. Slow down, the road's slippery.

9.10.1 Getting home

A group of foreigners on a dusty trail near Xuěsōngcūn, a village inhabited by Naxi people, about 25 kms north of Lijiang in northwest Yunnan. A pickup truck appears; they signal to it and inquire:

Jiǎ: Qù chéng lǐ yào jǐ kuài? How much to go into town?

Yǐ: Qù nǎlǐ? Lìjiāng ma? Where are you going? Lijiang?

Jiǎ: Shì, Lìjiāng. Yes, Lijiang.

Yǐ: Èrshí kuài. 20 yuan.

Jiǎ: Sān ge rén yìqǐ èrshí kuài ma? 20 for the 3 of us all together?

Yǐ: Shì. Yes.

Jiǎ: Wǒmen zuò hòumiàn ma? Do we sit in the back?

Yǐ: Yí ge rén zài qiánmiàn yě kěyǐ. One in the front is okay too.

Jiǎ: Hǎo, wǒ zuò qiánmiàn. Okay, I'll sit in the front.

Yǐ: Fúzhù; zuòwěn. Hold on; sit tight!

Jiǎ: Shīfu, kāi màn yìdiǎnr, hǎo bu hǎo; Driver, drive slowly, okay?
ānquán dì-yī! Safety first!

Yǐ: Fàngxīn ba! Don't worry!

.....

Jiǎ: Hǎo, sījī, wǒmen zài zhèr xiàchē, Okay, driver, we'll get off here, okay?
hǎo bu hǎo.

Yǐ: Hǎo, zài dànmén duìmiàn, xíng ma? Okay, opposite the gate, right?

Jia: Hǎo, suíbiàn, nǎlǐ fāngbiàn, nǎlǐ xià. Fine, anywhere, wherever it's convenient.
Zhè shì èrshíwǔ kuài -- duō gěi nǐ Here's 25 -- [we]'re giving you an extra
wǔ kuài ba. 5, okay?

Yǐ: Hǎo, màn zǒu! Okay, take it easy!

Notes

- a) The Naxi homeland is in Northwestern Yunnan, in and around Lijiang. The Nàxīzú (also known as the Moso), speak a Tibeto-Burman language, only very distantly related to Chinese, with its own pictographic script. In China, the Naxi are known for their traditional music.
- b) fúzhù: fú 'to support with the hand' plus the verb complement zhù 'stay'; hold on. Zuòwěn 'sit' plus the rarer complement wěn 'be stable', ie 'sit securely'.
- c) ānquán 'safety'; cf. ānjìng 'peaceful'. Ānquán dì-yī is a slogan that is often seen at construction sites in China.
- d) fàngxīn 'put-heart', ie 'be at ease'.
- e) sījī 'driver'; also a term of address for drivers, eg sījī xiānsheng 'Mr. driver'.
- f) suíbiàn: 'as you like (follow-inclination)'.
- g) fāngbiàn 'convenient'. The construction here is parallel to: Xiǎng chī shénme jiù chī shénme 'Eat whatever you want'. In each case, there are two question words, the second one referencing the first.



Lí Lìjiāng bù yuǎn de yí ge lùtiān ('open air') shìchǎng ('market'). [JKW 205]

Exercise 7.*Provide paraphrases:*

1. Hurry up, it's almost time for class.
2. Stand a bit closer, otherwise you won't be able to see.
3. I like it sweet – could you add some sugar please.
4. Would you mind (máfan nǐ 'trouble you to') speaking a bit louder (dàshēng); I can't hear.
5. Write it bigger, please, so I can count (shǔ) the strokes (bǐhuà).

9.11 Destination and goal: VERB + dào, zài or gěi

There is a distinction to be made between combinations that consist, on the one hand, of a main verb and a complement verb (zuòwán, zhǔnbèihǎo) or compound complement (náchūqu, zhànqīlái) and, on the other hand, combinations that consist of a main verb and a complement *phrase* (bān dào xiāngxià qu, wàng zài jiā lǐ). The former elaborates the verbal event in terms of its completion, success or direction, but in other respects, the product remains a verb and can end a sentence or be modified by le: Yíjīng kànwán le. It can also be made potential: zuòbuwán; nádechūlái. Since the combination remains a unitary verb, it is written without a space.

The addition of dào, zài or gěi (all often untoned) to a verb is quite a different matter. It requires a goal to be expressed: a location in the case of the first two (kāi dào ménkǒu; fàng zài wàitōu), a person in the case of the third (sòng gěi péngyou). The resulting combinations (kāi dào, fàng zài, sòng gěi, etc.) do not act like unitary verbs. They cannot stand alone; they cannot be further modified by *verb-le* (though *sentence-le* may appear at the foot of the sentence); and they do not permit the insertion of de or bu to form the potential. For this reason, they are written with a space between.

Another feature of the three verbs, dào, zài and gěi, is that they not only follow main verbs to introduce various 'goals', but each can also appear, as it turns out, before their associated verbs as coverbs. The options are as follows:

Before the verb, as CVs:

Míngtiān nǐ dǎsuàn <u>dào</u> nǎlǐ qu?	Where do you plan on going tomorrow?
Wǒ <u>gěi</u> nǐ qù zhǎo tā.	I'll go find her for you.
Wǒ fùqīn <u>zài</u> Huádōng Yīyuàn dāng yīsheng.	My father works at Huadong Hospital as a doctor.

After the verb, as part of phrase complements:

Tāmen <u>bān dào</u> Pǔdōng qu le.	They've moved to Pudong.
------------------------------------	--------------------------

Bǎ xuēzi fàng zài wàitou, hǎo ma? Put [your] boots outside, okay?

Nǐ de diànnǎo mài gěi shéi le? Who'd you sell your computer to?

It is worthwhile reviewing the criteria which condition these options. Each verb is discussed separately below:

a) Dào.

With destinations expressed, dào may precede the general verbs of motion, lái and qù: dào Běijīng lai; bú dào Shànghǎi qu. However, láidào, and occasionally qùdào, without destinations, may also occur with the meanings 'arrive; get to [here]' and 'arrive; get to [there]':

Tāmen shì zuótiān wǎnshàng
láidào Běijīng de. They arrived [here] in Beijing last
night.

Yěxǔ míngtiān xiàwǔ qùdào
Shànghǎi. [They're] probably arriving in Shanghai
[there] tomorrow afternoon.

With verbs of motion other than lái or qù (bān move; zǒu walk; pǎo run; huí return; ná carry; káng lug; jì 'mail', kāi drive, etc.), dào follows the main verb and introduces the place towards which the motion is directed:

1. Wǒmen zuótiān hěn wǎn cái huí dào Yesterday we didn't get back to the dorm
sùshè <lai>. Jīnbuqù, mén dōu till late. [We] couldn't get in, the doors were
suǒshàng le, ménwèi hái děi ràng all locked, [so] the entrance guard had to let
wǒmen jìnlái. us in.
2. Qǐng bāng wǒ bǎ zhèi jǐ ge xiāngzi Can you help me lug these trunks into the
káng dào chēzi lǐ qu. car?
3. Zhèi fēng xìn yào jì dào Xīnjiāpō. I want to send this letter to Singapore.
Hángkōng ma? *Airmail?*
Shì. Yes.
Yào guàhào ma? *You want to register it?*
Bù. No.
Liù kuài wǔ. *¥6.50.*
Chāo yìdiǎnr zhòng ma? Is it a little overweight?
Shì. Yes.
Hǎo, jiù zhèi yàng ba. That's it then.
Màn zǒu. *Take it easy.*



Bǎ xìn fàngzai xìntǒng lǐ! (Shànghǎi 2006)

4. Cóng zhèr zǒu dào Yán'ān Lù
yěxǔ děi yí ge bàn xiǎoshí.
Xiāndāng yuǎn!
Kě bu kěyǐ zuò gōnggòng qìchē?
Kěyǐ zuò 113 lù chē; zài
huǒchēzhàn shàng.
- It would probably take an hour and a half to walk from here to Yan'an Road.
It's rather far!
Can one go by bus?
You can take the number 113 bus; board at the train station.

Notes

ménwèi	N	entrance guard
xiāngzi	N	trunk; case
káng	V	to lift a relatively heavy weight; to lug
hángkōng	N	short for <u>hángkōng yóujiàn</u> 'airmail'
113 lù	N	road; route; 113 <u>hào</u> in Taiwan
guàhào	VO	send by registered mail
chāozhòng	VO	to exceed a weight limit; be overweight [for mail, suitcases].

The pattern also applies to more metaphorical destinations, of the sort found with verbs such as xué 'study', děng 'wait', or kàn 'read':

5. Nǐmen xué dào dì-jǐ kè?
Dì-bā kè gāng xuéwán, xiànzài
zài xué dì-jiǔ kè.
- Which lesson are you on now?
We just finished lesson 8, now we're on lesson 9.
6. Wǒ děng tā děng dào qī diǎn duō
zhōng, dànshì tā méi lái.
Tā kěnéng gāocuò shíjiān le.
- I waited for her until after 7, but she didn't show up.
She might have got the time wrong.

As noted in Unit 8, dào can also function as the second element in a verb combo, rather like wán. In such cases, there is no destination, and like other verb combos, the verbs are written as a unit, without a space:

Shuōdào, zuòdào.

Saying is doing.

Mǎibudào.

It can't be bought [here].

b) Zài

With zài, there are actually three options. The location can be indicated by zài before the verb (functioning as a CV):

Tāmen zǎochén zài gōngyuán
dǎ yí ge zhōngtōu de tàijíquán.
Zǎochén, kōngqì bǐjiǎo hǎo!

They do an hour's taiji in the park in
the morning.
In the morning, the air's better!

2008 nián de Àoyùnhuì zài
Běijīng jǔxíng!
*Nǐ kěyǐ zài nàr zhǎo gōngzuò,
dāng fānyì.*

The 2008 Games are being held in Beijing!
You can get a job there as a translator.

However, in cases where the location can be interpreted as a place where something or someone ends up, then the *zai*-phrase usually follows the verb:

1. Zuò zài zhèr ba.
Méi guānxi, zhàn-zhe hǎo.

Sit here.
It's okay, I'm fine standing.

2. Xià yì bān chē zǎoshàng 7:30 cái
zǒu, wǒmen shuì zài chēzhàn, hǎo
bu hǎo?

The next bus isn't until 7:30 in the
morning; why don't we sleep in the
bus station?

*Shuì zài chēzhàn, zài Zhōngguó
bù xíng, yèlǐ bǎ mén suǒshàng. Zhèr
fùjìn yīnggāi yǒu ge zhāodàisuǒ
wǒmen kěyǐ zhù.*

*In China, you can't sleep in the station;
at night they lock the doors. There ought to
be a guest house round here where we
could stay.*

3. Xíngli fàng zài xínglijia shàng, hǎo
bu hǎo?

Put your luggage in the luggage rack, okay?

Hǎo, xiǎoxīn ba, bù néng yā.

Fine; be careful, it's fragile. ('not press')

Finally, with a number of verbs, the location can be placed before (in 'coverb' position) or after (as a locative complement), with only slight nuance of difference. The

best known examples are shēng ‘be born’, zhǎng ‘be raised’ and zhù ‘live’:

Wǒ shēng zài Bèilǚtè, zhǎng zài Kāiluó, kěshì xiànzài zhù zài Luómǎ.

Wǒ shì zài Bèilǚtè shēng de, zài Kāiluó zhǎngdà de, xiànzài zài Luómǎ zhù.

But the option is also available to other verbs. Xiě ‘write’ illustrates the general distinction of destination ‘where it ends up’ versus location ‘where it takes place’:

<i>dest’n</i>	Bǎ míngzi xiě zài biǎo shàng de dì-yī háng.	Write your name on the first line of the form.
<i>loc’n</i>	Zài túshūguǎn xiěxìn shūfu yìdiǎnr, yǒu kōngtiáo.	It’s more comfortable writing letters in the library; it’s airconditioned.

c) Gěi.

i. As a full verb

Gěi is one of a relatively small number of transactional verbs in Chinese, such as jiāo ‘teach’, tuō ‘entrust’, and sòng ‘present’, that allow two objects to be expressed – the recipient and the item ‘transacted’:

V-person-thing

gěi tāmen ge jìniànpǐn	give them a souvenir
jiāo tā Zhōngwén	teach him Chinese
tuō nǐ yíjiàn shì	entrust you [with] something
sòng tā yí ge lǐwù	present her with a gift

Examples

- Wǒ zài jiāo háizimen Zhōngwén. I’m teaching the children Chinese.
O, nǐ yòng shénme jiàocái? Oh, what teaching materials are you using?
 Yòng wǒ zìjǐ xiě de dōngxì. I’m using ones that I wrote myself.
O, zìjǐ xiě de, zhēn liǎobuqǐ! Gosh, ones you wrote yourself – amazing!
- Tuō nǐ yí jiàn shì. [I’d like to] ask you a favor.
E, méi guānxi, shuō ba! Hey, no problem, ask!
- Tā míngtiān yào zǒu. Wǒmen She’s leaving tomorrow. We should
 yīnggāi sòng tā yí ge jìniànpǐn. present her with a souvenir.
Qǐng tā chūqu chī yí dùn fàn, How about inviting her out for a meal?
hǎo bu hǎo? Mǎi dōngxì gěi rén tài It’s so difficult buying things for people.
bù róngyì!

ii. *Following a verb: V-gei*

Transactional verbs other than gěi itself require the mediation of gěi before the person. For example, while English says ‘sell him a car’, Chinese has to say ‘sell-give him a car’. Some of these verbs are listed here:

mài gěi	jiè gěi	jì gěi	huán gěi	jiāo gěi	sòng <gěi>	ná gěi	dài gěi
sell to	lend to	send to	return to	hand over to	deliver to	take to	bring to

bǎ chē mài gěi tā	sell him a car
bǎ xìn jì gěi tā	mail her a letter
bǎ shū huán gěi tā	give the book back to him
bǎ shū jiè gěi tā	lend books to her
bǎ gōngkè jiāo gěi lǎoshī	hand the homework in to the teacher
sòng gěi tā yí jiàn chènshān	give him a shirt
bǎ shǒujī ná gěi tā	bring the cellphone to her

Usage

4. Wǒ yǐqián jiè gěi tā yìbǎi kuài qián, tā hái méi huán gěi wǒ ne. I lent him \$100 earlier; he hasn't returned it to me yet.
- Wǒ kěyǐ tíxǐng tā, tā kěnéng wàng le. I'll remind him – he might have forgotten.
5. Nǐmen xiān bǎ zuòyè jiāo gěi wǒ. First hand in your homework [to me].
- Lǎoshī, wǒ méi dài lai, míngtiān zài jiāo, xíng bu xíng? Sir, I didn't bring it, can I hand it in tomorrow?
- Hǎo, míngtiān jiāo gěi wǒ. Okay, give it to me tomorrow.

iii. *Before the verb (as a coverb): gěi...V*

Used before the verb, as a ‘coverb’, gěi introduces the person who benefits from the action:

gěi nǐ jièshao jièshao tā	introduce her for [the benefit of] you
gěi nǐ mǎi cài	buy some food for [the benefit of] you
gěi nǐ dǎ ge diànhuà	make a phone-call for [the benefit of] you
gěi nǐ xiěxìn	write a letter for [the benefit of] you

iv. *After a verb with its object: VO gěi tā*

Gěi sometimes appears as a second verb after the main verb + object to introduce the recipient

V	O	V O	
dǎ ge	diànhuà	gěi nǐ	make a phone call to you
xiě	xìn	gěi nǐ	write a letter to you
mǎi ge	túzhāng	gěi tā	buy a seal to give to him

Function iv (VO gěi tā) is more or less synonymous with function iii (gěi...V):

as coverb

as the 2nd verb in a series

gěi nǐ dǎ ge diànhuà	~	dǎ ge diànhuà gěi nǐ
gěi nǐ xiěxìn	~	xiěxìn gěi nǐ

Exercise 8.

Provide Chinese paraphrases:

1. Can you help me take these books up to the 4th floor?
 2. Who's the letter to? / It's to my parents.
 3. Phone me before you leave, okay?
 4. I waited until 10 pm before leaving.
 5. Put your boots outside please.
 6. I shop for her and she cooks for me.
 7. Let's give him a stone seal.
 8. I lent him my Mongolian hat, and he still hasn't returned it!
 9. Write your name on the back of the envelope (xìnfēng).
 10. Let's buy him a padded jacket (mián'ǎo).
 11. Who'd you sell your car to?
-

9.12 Wáng Xuéyīng

Wáng Xuéyīng shì Lín Měi de hǎo péngyou. Tā shēng zài Nánjīng, kěshì yīnwèi tā fùmǔ shì Shàoxīng rén suǒyǐ Zhōngguó rén yě shuō Shàoxīng shì tā de lǎojiā. Shàoxīng zài nǎr? Shàoxīng zài Zhèjiāng, lí Hángzhōu hěn jìn, lí Shànghǎi yě bù yuǎn. Shàoxīnghuà tīngqǐlai hěn xiàng Shànghǎihuà. Shàoxīng zuì yǒumíng de tèchǎn shì Shàoxīngjiǔ, nà shì yì zhǒng mǐjiǔ. Hē-guo de rén dōu shuō Shàoxīng jiǔ hēqǐlai hěn tián.

Wáng Xuéyīng yīnwèi shēng zài Nánjīng, suǒyǐ yě kěyǐ shuō shì Nánjīng rén. Nánjīng zài Jiāngsū, zài Cháng Jiāng biān shàng. Nánjīng nèi ge chéngshì bú dà yě bù xiǎo, bǐjiào ānjìng. Rénkǒu dàgài shì sān-sìbǎiwàn. Nǐ kěnéng xiǎng zhīdao Nánjīng wèishénme jiào 'Nánjīng'? Shì zhèi yàng de: 'Jīng' shì shǒudū de yìsì. Nánjīng shì nánbiānr de shǒudū. Xiànzài de shǒudū shì Běijīng, kěshì yǐqián Nánjīng yě zuò-guo shǒudū. Suǒyǐ Nánjīng fùjìn de gǔjī hěn duō! Nǐ yīnggāi qù kànkàn, hěn yǒu yìsì!

Wáng Xuéyīng, xiàng Lín Měi yíyàng, yě jiāoshū. Tā jiāo Zhōngguó wénxué, Zhōngguó xiàndài wénxué. Nǐ xiǎng liǎojiě Zhōngguó zuì yǒumíng de xiàndài zuòjiā, nà nǐ kěyǐ qǐngjiào tā. Tā duì Lǚ Xùn, Lǎo Shě, Dīng Líng, Shěn Cóngwén, děngděng nèi xiē yǒumíng de xiàndài zuòjiā dōu hěn yǒu yánjiū!

Wáng Xuéyīng 1986 nián céng zài Yīngguó liú-guo xué, tā Yīngwén jiǎng+de hěn hǎo. Tīng, shuō, dú, xiě dōu xíng. Tā yě zhīdao yìdiǎnr guānyú Měiguó hé Ōuzhōu de shìqíng. Tā shuō tā shì Zhōngguó rén, dāngrán zuì xǐhuān chī Zhōngguó cài, kěshì tā yě xǐhuan chī wàiguó cài, xiàng Fǎguó de, Yìdàlì de, Měiguó de. Měiguó de kuàicān tā yě xǐhuan, xiàng hànǎobǎo, règǒu, pǐsābǐng! Tā shuō tā zhīdao kuàicān duì shēntǐ bù hǎo, kěshì yīnwèi hěn hǎochī, tā hái shì hěn xǐhuan chī. Tā de kànfǎ shì xiǎng chī shénme jiu chī shénme, zhǐ yào nǐ bù chī tài duō. Nǐ juéde tā zhèiyàng shuō yǒu dàolǐ ma?

Notes

lǎojiā (or gùxiāng)	‘home of origin’; in the Chinese view you are from the place that your ancestors came from.
tèchǎn	N ‘local specialties (special-product)’; cf. tèsè, tèbié.
tián	SV ‘sweet’ but here, ‘smooth’.
Cháng Jiāng	(‘long river’), the Yangtze River.
kěnéng	Adv ‘possibly; probably; maybe’; cf. <u>dàgài</u> , <u>yěxǔ</u>
shǒudū	N ‘capital city’ of a country; provincial capital is <u>shǒufǔ</u> .
zuò-guo	‘has done’ in the sense of ‘has taken the part of; has been’.
gǔjī	‘(ancient-remains)’
liǎojiě	V ‘get acquainted with; understand’
xiàndài	SV ‘modern; current’
zuòjiā	N ‘author (do/write-expert)’
qǐngjiào	‘(request-instruction)’, used deferentially to ask for instruction from a superior; note the falling tone of <u>jiào</u> ; cf. <u>jiàoshòu</u> .
duì ... yǒu yánjiū	‘to be well informed about (to have knowledge of ...)’.
liúxué	VO or V ‘to study abroad (remain-study)’. Notice the position of <u>guo</u> : <u>liú-guó xué</u> ‘have [at some time] studied abroad’. Some people treat <u>liúxué</u> as a compound verb and place the <u>guo</u> after <u>xué</u> : <u>liúxué-guo yì nián</u> .
guānyú	‘about; concerning’, here introducing the object <u>shìqíng</u> ‘things’.
zhǐ yào	Literally ‘only want’, but the corresponding English expression is ‘as long as; provided that’: <u>Zhǐ yào duì shēntǐ hǎo, wǒ kěyǐ chī</u> . ‘So long as it’s good for me, I can eat [it]’.
yǒu dàolǐ	SV ‘make sense; be rational; right’; the negative is <u>méi<you> dàolǐ</u> .

Exercise 9.

Answer the following questions about the story:

1. Qǐng nǐ tántan lǎojiā shì shénme yìsi.
2. Shàoxīng rén shuō de huà zěnmeyàng?
3. Shàoxīng zuì yǒumíng de chǎnpǐn shì shénme? Wèidào zěnmeyàng?
4. Nánjīng rén kǒu dàgài shì duōshao?
5. Nánjīng wèishénme jiào Nánjīng?
6. Hái yǒu shénme chéngshì yě zuò-guo shǒudū?
7. Wáng Xuéyīng duì shénme hěn yǒu yánjiū?
8. Xiǎng liǎojiě Zhōngguó yǒumíng de zuòjiā kěyǐ qǐngjiào shéi?
9. Wáng Xuéyīng Yīngyǔ jiǎng+de hěn hǎo; wèishénme?
10. Guānyú chī kuàicān nǐ de kànfǎ shì shénme?

9.13 Patterns with duì

Constructions involving the CV duì are reviewed here:

- a) Duì ... hǎo: 'good for [your] ...'

Yǒu rén shuō niúnǎi duì shēntǐ hǎo.

Tīngshuō niúnǎi duì pífú hǎo; xiāngjiāo duì nǎozǐ hǎo.

- b) Duì ... yǒu ~ gǎn xìngqù 'be interested in...'

Duì xià wéiqí gǎn xìngqù ma?

Are [you] interested in playing 'go'?

Hěn gǎn xìngqù, dànshì duì xiàngqí gèng yǒu xìngqù.

[I] 'm very interested, but I'm even more interested in chess.

Wǒ cóng xiǎo duì huàhuàr yǒu xìngqù.

I've been interested in painting since I was small.

Tīngshuō Qīngcháo de Kāngxī huángdì duì tiānwén fēicháng gǎn xìngqù.

I heard that Emperor Kangxi of the Qīng was very interested in astronomy.

Notes

xià wéiqí	VO	play go ('play' encircling-chess)
xiàngqí	N	chess (elephant-chess)
huàhuàr	VO	to paint; draw (paint-paintings)
huángdì	N	emperor
tiānwén<xué> N	N	astronomy (heaven-inscriptions)

c) Duì ... yǒu yánjiū ‘be informed about’.

Tā duì Zhōngguó de xiàndài lìshǐ
hěn yǒu yánjiū.

She’s very well informed about
modern Chinese history.

9.14 Interjections

Interjections are conventionalized carriers of emotion, typically providing context for a following sentence; cf. English: aha (recognition), yikes (surprise and fear), whoopee (happiness). Interjections sometimes employ sounds outside the regular linguistic system, such as the English alveolar clicks, conventionally spelled *tsk tsk* or *tut tut* (disapproval).

Few textbooks – or grammars of Chinese – have much to say about interjections. Chao’s grammar (1967) is exceptional in devoting some five pages to the topic. Interjections are quite frequent in informal speech, and need to be considered. A good place to look for them in written form is comics and advertisements (though you will have to conduct a survey of native speakers to see how the interjections are actually pronounced). Here is an example from the label of a bottle of a popular brand of fruit drink:

Shuǐjīng Pútáo – (嗯) hǎo hē!
‘Crystal Grape, -- (ng, mm?), delicious!’

The character 嗯 contains the ‘phonetic element’ 恩 ēn, but the interjection is probably pronounced mm in this context.

Though they may occur elsewhere, interjections in Chinese are more frequent in initial position – or rather, prior position; though they often have a fixed intonation, it is not quite the same as the pitch and contour of the regular tones. The following list is very tentative; you should add to it or amend it as you observe Chinese speaking.

Ā	<i>Mild interest;</i> Ā, hěn yǒu yìsi.
Á	<i>Surprise</i> Á, yòu lái le! ‘What – you again?’
Āi	<i>resignation; darn; alas</i> Āi, zhēn kǎixī.
Āiyā	<i>Impatience; frustration</i>
Āiyō ~ yō	<i>surprise; discomfort; yikes!</i>
E	<i>agreement; Yeh, right on.</i>

Hà	<i>satisfaction; Ha!</i>
Hài	<i>disapproval</i>
Ng ~ M ~ ùhn (falling)	<i>weak assent; acknowledgement; uh-huh</i>
Ng ~ e	<i>hesitation; cf. English 'uh'.</i>
O	<i>Oh, I see.</i>
Ó	<i>surprise; huh?</i>
Q<i>	<i>contempt; for shame!</i>
Wèi ~ wài	<i>hello [telephoning; calling out to someone]</i>



Aiyo, Jīn Gāng lái la! 'Yikes, King Kong's coming!' [Advertisement, Shanghai, 2006]

9.15 On apologies

In 2001 a US spy plane, flying near to the coast of China, was involved in a collision with a Chinese jet that was shadowing it. The Chinese pilot was killed, and the US plane was badly damaged and had to land on Hainan Island. A poorly planned response from the US side led the Chinese leaders to demand a formal apology. The Americans were only willing to express regret. Professor Leo Ou-fan Lee of Harvard wrote a short article on the issue of the apology that was printed in the Boston Globe. It is reproduced in part here:

“Two days ago, US Secretary of State Colin L. Powell said the United States was ‘sorry’ for the apparent loss of a Chinese pilot's life following the April 1 collision between a US spy plane and a Chinese fighter jet, but Powell said the United States would not apologize for the accident, because it believes it is not at

fault.... The Chinese language has several words for apology, noted Leo Ou-fan Lee, a professor of Chinese literature at Harvard University. China is demanding that the United States give ‘zhèngshì dàoqiàn’, ‘a formal apology’ that acknowledges that the speaker is extremely sorry for having done something wrong that harmed the listener. A softer alternative is ‘bàoqiàn’, which means ‘deep and sincere regret’ or to be ‘apologetic’. Bush's expression of ‘regret’ last week for the loss of the pilot translates as the milder ‘yíhàn’, which implies that the speaker is not at fault.” [Indira A.R. Lakshmanan, in the *Boston Globe*, April 11, 2001, page A24]

The side panel to the article listed six degrees of ‘sorry’, with the first as most sorry; the word-for-word glosses have been added to the original.

dàoqiàn	apologize (declare-deficiency)
bàoqiàn	feel sorry (embrace-deficiency)
yíhàn	feel regret; be sorry
nánguò	feel grieved (difficult-pass over)
duìbuqǐ	have failed you (face-not-worthy)
bù hǎoyìsi	be embarrassed (not good-sense)

Usage

V. Duìbuqǐ, xiàng nín dàoqiàn!	Sorry, I apologize to you.
V. Hěn bàoqiàn!	[I]’m very sorry!
SV. Duì zhèi jiàn shìqing, wǒ juéde hěn/tèbié yíhàn.	I feel very; especially sorry about this.
SV Hěn nánguò!	[I]’m very sad; upset.
Duìbuqǐ.	Sorry / excuse [me].
SV Bù hǎo yìsi!	[I]’m very sorry; embarrassed.

9.16 Highlights

Definitions	Lǎoshī shì zài xuéxiào jiāoshū de <rén>.
DE	Tā pángbiānr de nèi wèi shì shéi?
Clothes	chuántǒng de yīfu; chuān / dài / jì
Bargaining	tǎojià-huánjià; duì wǒ lái shuō
V-zhe	Zhàn-zhe shūfu. Zài shāfā shàng zuò-zhe ne. shǒu lǐ ná-zhe yí ge qiáng Mén kāi-zhe ne. Zhuōzi shàng fàng-zhe jǐ zhāng míngpiàn. Tā ná-zhe huà huíjiā le.
zhèng zài	Tā zhèngzài xǐzǎo ne.
zhèng ... zhe	Zhèng xià-zhe yǔ ne.
zài V	Tā zài xiěxìn ne.

V-zhe vs zài V	Tā shuì-zhe ne. Tā zài shuìjiào ne.
Temples	sìmiào; gōngdiàn; shén
Colors	Shénme yánsè de chē zuì liúxíng?
Made of	Shì shítou zuò de.
bǎ	Qǐng bǎ mén dǎkāi. / Wǒ yǐjīng bǎ tā dǎkāi le.
VV-O-lai	náqǐ bǐ lai
VVs	jìbuzhù; kāibukāi; bānzǒu; zuòxià; mǎibuqǐ; nábuliǎo
V-qǐlai	Shuōqǐlai róngyì, zuòqǐlai nán.
More slowly	Qǐng shuō màn yìdiǎnr.
V-dào/gěi/zài	Kāi dào nǎr? Jì gěi shéi? Fàng zài nǎlǐ?
Verbs in series	Mǎi yì běn shū gěi tā zěnmeyàng?
VOO – but...	jiāo tā Zhōngwén; but mǎi gěi tā yì běn; mǎi yì běn gěi tā
Home	lǎojiā; gùxiāng
about	guānyú shénme? / guānyú Měiguó xiàndài de lishǐ
Duì	duì ... yǒu xìngqù; duì ... yǒu yánjiū

9.17 Rhymes and rhythms

1. Xīnnián láidào

Now another rhyme about the traditional lunar new year:

Xīnnián láidào, rénrén huānxiào, gūniáng yào huā(r), xiǎozi yào pào,	New-year come-arrive, people happy-laugh, young+girls want flowers young+boys want firecrackers
---	--

lǎo tàitai yào kuài dà niángāo, lǎotóu yào dǐng xīn zhān mào!	old ladies want piece New Year's cake old men want [M] new felt hat!
--	---

The nián of niángāo can mean ‘sticky’ (characterizing the glutinous rice flour used to make the new year cake) or ‘year’, that is the lunar new year – the time of its eating. Fireworks in general are usually called yànhuǒ or huāhuǒ (flower-fire); firecrackers (which come in braided strings, like whips or lashes, and explode like burning bamboo) are biānpào (lash-cannon) or bàozhú (explode-bamboo); the verb is fàng ‘put’, but here, ‘set off’.

2. Advice for healthy living

Qǐ+de zǎo, <i>Rise+DE early</i>	shuì+de hǎo, <i>sleep+DE well,</i>	qī fēn bǎo, <i>7 parts full [70%]</i>	cháng pǎopǎo; <i>frequently run,</i>
duō xiàoxiào, <i>a lot laugh</i>	mò fánǎo, <i>don't worry,</i>	tiāntiān máng, <i>every-day be-busy</i>	yǒng bù lǎo. <i>forever not age</i>

Rì xíng wǔqiān bù, <i>day walk 5000 paces</i>	>	yè mián qī xiǎoshí, <i>night sleep 7 hours</i>
yǐnshí bù yú liàng <i>drink-food not exceed amount</i>	>	zuò xī yào jūnhéng <i>do rest need proper-amount</i>
xīn zhōng cháng xǐlè <i>heart in always happy</i>	>	kǒutóu wú yuàn shēng <i>in-words not complain tone</i>
ài rén rú ài jǐ <i>love others as love self</i>	>	zhù rén jìn zhōngchéng. <i>help people utmost sincerely.</i>

etc.

An excerpt from a longer rhyme containing advice for healthy living, distributed on sheets of paper at a Chinese temple in Rangoon (Burma). The rhyme seems to have been inspired by a genre represented best by the ‘Household Maxims’ (Zhìjiā Géyán) of Zhū Yòngchún (traditionally romanized as Chu Yongshun [sic]), 1617 – 1689, that are often found in editions of the Chinese almanac. The latter, written in classical style, has a less perky rhythm. It starts off:

Límíng jí qǐ, Sǎsǎo tīngchú yào nèi wài zhěngqí.	Dawn then rise, sprinkle-sweep outer-porch make inside-and-outside neat.
Jí hūn biàn xī, guānsuǒ mén hù, bì qīnzì jiǎndiǎn.	When evening [comes] then rest, close-and-lock doors, must oneself check-carefully.



Healthy living, Shanghai subway. [JKW 2005]

3. 东方红 Dōngfāng Hóng

The East is Red is a paen to Mao Zedong and the Chinese Communist Party, put to the melody of a Shaanxi folksong. Despite its content, the song remains well known, and symphonic, choral and heavy metal rock versions can be found on the web.

Lyrics (cí 词) by Lǐ Yǒuyuán (李有源); tune (biānqǔ 编曲) by Huàn Zhī (焕之).

1.

东方红 太阳升,
Dōngfāng hóng, tàiyang shēng,

A fairly literal translation:
The East is Red, the sun rises,

中国出了个毛泽东;
Zhōngguó chū-liǎo [yí] ge Máo Zédōng;
[liǎo = reading pronunciation]

China appears LE a Mao Zedong;

他为人民谋幸福,
he for the-people work-for happiness,

tā wèi rénmin mǒu xìngfú,

忽儿嘿哟,
hū ér hēi yōu,

<refrain>

他是人民大救星.
tā shì rénmin dà jiùxīng.

he is the-people's savior (big saving-star).

2.

毛主席爱人民,
Máo zhǔxí ài rénmin,
他是我们的带路人;
tā shì wǒmen de dàilùrén;
为了建设新中国,
wèiliǎo jiànshè xīn Zhōngguó,
忽儿嘿哟,
hū ér hēi yōu,
领导我们向前进.
lǐngdǎo wǒmen xiàng qiánjìn.

Chairman Mao loves the people,
he is our guide (guide-road-person);
in-order-to establish new China,
<refrain>
lead us to advance (forward-enter).

3.

共产党像太阳，
Gòngchǎndǎng xiàng tàiyang,
照到哪里哪里亮；
zhàodào nǎlǐ, nǎlǐ liàng;
哪里有了共产党，
nǎlǐ yǒu liǎo gòngchǎndǎng
忽儿嘿哟，
hū ér hēi yōu,
哪里人民得解放。
nǎlǐ rénmin dé jiěfàng!

The-Communist-Party is like the sun,
where it shines, there is brightness;
wherever there-is LE a CCP,
<refrain>
there the-people obtain liberation!



Monument to the Communist Party in front of an apartment block, Shanghai. [JKW 2006]

Unit 10

Jiànshè yǒu Zhōngguó tèsè de shèhuìzhǔyì!

Establish [possess Chinese special-quality DE] socialism!

Establish a socialism with special Chinese characteristics.

Slogan on the wall of a new factory outside Shanghai, 1998.

Contents

10.1	Feeling ill	<i>Exercise 1</i>
10.2	More on indefinites	<i>Exercise 2</i>
10.3	Verb reduplication	
10.4	An interview with your teacher	
10.5	Minor constructions	<i>Exercise 3</i>
10.6	Xiēhòuyǔ, a form of word play	
10.7	Religion	
10.8	Verb Combos (4)	
10.9	Transformations (with chéng)	<i>Exercise 4</i>
10.10	Bèi ‘by’	<i>Exercise 5</i>
10.11	Seeking opinions: a dialogue	
10.12	Smoking	<i>Exercise 6</i>
10.13	Driving: a narrative	<i>Exercise 7</i>
10.14	Vivid SVs	
10.15	Communication tools: a narrative	<i>Exercise 8</i>
10.16	Waiting and rushing	
10.17	Telephoning	
10.18	Chinese etiquette: a dialogue	
10.19	Highlights	<i>Exercise 9</i>
10.20	Rhymes and rhythms	

Appendix: Body Parts

10.1 Feeling ill

In earlier lessons you encountered the verb juéde ‘to feel’. Here, we expand possible answers to the question: Nǐ juéde zěnmeyàng? ‘How do you feel; how are you feeling?’ The context is casual rather than the formal answers one might hear in a doctor’s office. First, some vocabulary:

dàifu	~	yīshēng	kàn dàifu ~ yīshēng	yáyī	guòmin
doctor [colloquial]		doctor [more formal]	visit a doctor	dentist	have allergies; allergies
gǎnmào	fāshāo	késou	tóuténg	bèiténg	yǒu shuǐpào
feel-stuffed	emit-heat	cough	head-ache	back-hurt	water-blisters
a cold; catch a cold	have a fever	a cough; have a cough	headache; have a headache	have a sore back	get blisters

xièdù<zi> flow-stomach <i>have dysentery</i>	tùxiě spit-blood <i>spit blood</i>	xiǎngjiā miss-home <i>be homesick</i>	hóulong téng throat hurt <i>sore throat</i>	liúhàn flow-sweat <i>to sweat</i>	tóuyūn head-dizzy <i>be dizzy</i>
chīyào <i>take medicine</i>	yīyuàn <i>hospital</i>	dǎzhēn <i>get an injection</i>	yàodiàn <i>pharmacy</i>	Zhōng/Xī yào <i>Chinese/West. medicine</i>	Zhōngyī / Xīyī <i>Chinese/West. medicine (a subj.)</i>

- a) Wǒ jīntiān yǒu yìdiǎnr bù shūfu.
Wǒ yǒu yìdiǎnr gǎnmào.
Tā dé-le gǎnmào.

Wǒ yǒu diǎnr késou.
Tā gǎnmào le, ké+de hěn lihai.

Tā fāshāo le, 39 dù.
Tā fā-le liǎng tiān shāo le.

Yǒu diǎnr bù shūfu, tóuténg.
Tóu / wèi / jiǎo / bèi téng ~ tòng.
Yǒu diǎnr bù shūfu, xièdùzi.
Bù shūfu, tùxiě!
Bù shūfu, tóuyūn.
Bù shūfu, guòmín le!
Wǒ hěn xiǎngjiā.
- I don't feel very well today.
I've got a bit of a cold.
She's caught a cold.

I've got a bit of a cough.
He's got a cold, and is coughing terribly.

He's got a 39 degree fever.
She's had a fever for 2 days.

[I]'m not feeling well, [my] head aches.
[My] head/stomach/foot/back hurts.
[I] don't feel very well – the runs.
Not too good, [I]'m spitting blood.
[I]'m not well, [I]'m dizzy.
[I]'m not well, allergies!
I'm homesick!
- b) Wǒmen zǒu-le hěn yuǎn le,
jiǎo shàng yǒu shuǐpào!
Yào yí ge bāngdí ma?

Bǐ bāngdí hái dà!

Nà, fàng yì zhāng bēngdài ba.
- We've walked a long way; I've got blisters on my feet!
Do you want a 'bandaid'?

It's bigger than a bandaid.

So, you'd better put a bandage on it.
- c) Chīyào le ma? /
Hái méi. Bù xiǎng chī. Pà kǔ.
- Have [you] taken medicine [for it?]
Not yet. [I] don't want to, [I]'m afraid [it]'ll be bitter.
- d) Āi, yá hěn téng. Néng bu néng
gěi wǒ jièshao yí ge yáyī?
Kěyǐ, wǒ shūshu shi yáyī!
- Ow, [my] tooth hurts. Can you 'recommend' a dentist for me?
Sure, my uncle's a dentist.

Notes

- a) Southern Chinese tend to say tòng instead of téng: tóu / wèi / jiǎo / bèi tòng.
 b) Related to tù, with falling tone, is tǔ with low tone, whose core meaning is ‘spit’ (with an extended meaning of ‘enunciate’ – as in ‘spit out’ words): Qǐng wù suí dì tǔtán ‘please [do] not randomly spit’ is a common public health notice. Tù, on the other hand, suggests unintentional evacuation [from the mouth], typically vomiting, but also, as in this case, spitting blood.
 c) Chinese medicines come in many tastes, but even if the taste isn’t nice, it’s not usual to try to disguise it by adding sweet ingredients.



Kǒuqiāng zhěnsuǒ. ‘Oral clinic’. Kunming. [JKW 1997]

10.1.1 A note on traditional Chinese medicine (Zhōngyī)

Shēngcǐ

shíyù food-desire appetite	zuǐ mouth	kǔ bitter	ěrmíng ear-sound ringing ears	nèi internal	xūyào need to
qùhuǒyào go-fire-medicine reduce-heat medicine	xiè to discharge		shì <shì> to try		

Here is a sample interchange that uses terminology from traditional Chinese medicine [Zhōngyī]:

Zhèi liǎng tiān méi shíyù, zuǐ lǐ kǔ, ěrmíng!
For the past couple of days I've lost my appetite, and my ears are ringing!

Nǐ kěnéng shì nèi rè, xūyào chī diǎnr qùhuǒyào, xièxiè huǒ.
You might have 'an internal heat', [you] should eat some 'reduce internal heat' medicine, and 'discharge' some heat.

Hǎo, nǐ shuō de yǒu dàolǐ; wǒ shìshì kàn.
Okay, what you say makes sense; I'll try [it].

Exercise 1. Paraphrase in Chinese:

When I got up this morning I didn't feel very well. At first, I thought it was because I had drunk too much the previous night. So I had a cup of coffee, and then lay down (tǎng) on the sofa for a couple of hours. At noon, I ate a bit, but I didn't have an appetite, my stomach was upset, and I had diarrhea. By the afternoon, I realized I had a cold, my head ached, and I didn't have any energy. I took a cab to the hospital, but it was more than an hour before I could see a doctor. She gave me some medicine for reducing internal heat and told me to rest for a few days. So I did. I'm feeling a lot better now, but I still feel a bit dizzy. I guess I need to eat more, and drink more water.

10.2 More on indefinites

As noted in earlier units, question words in Chinese can also function as indefinites. So nǎr may mean 'where' or 'anywhere'; shénme may mean 'what' or 'anything'; and jǐ may mean 'how many' or 'many; several', depending on the context.

Wǒ bú qù nǎr.	I'm not going anywhere [in particular].
Wǒ bù zhǎo shéi.	I'm not looking for anyone [in particular].
Wǒ bù xiǎng mǎi shénme.	I don't feel like buying anything [in particular].
Wǒ méi chī shénme yào.	I didn't take any medicine [in particular].
Zhōngwén shū, wǒ méiyǒu jǐ běn.	I don't have many Chinese books.
Tāmen méiyǒu duōshao qián.	They don't have much money.
Tā bù zěnmē gāo.	She's not that tall.

10.2.1 Complete exclusion or inclusion

Complete exclusion or inclusion can be conveyed by placing the indefinite phrase before the verb and supporting it by inclusive adverbs such as dōu or yě. Where both options are feasible – the plain indefinite and the exclusive/inclusive – then the difference can be highlighted by the addition of 'in particular' or 'at all' (or 'else' in some contexts) to the English translation, as indicated in the following examples:

- a) Wǒ nǎr yě bú qù. I'm not going anywhere [at all].
 Wǒ dào nǎr dōu bú qù.
 Wǒ bú qù nǎr. I'm not going anywhere [in particular].
 Wǒ bú dào nǎr qù.

Tāmen shéi dōu bú rènshi.	They don't know anyone [at all].
Tāmen bú rènshi shéi.	They don't know anyone [in particular].
Wǒmen shénme dōu bù xiǎng mǎi.	We don't want to buy anything [at all].
Wǒmen bù xiǎng mǎi shénme.	We don't want to buy anything [in particular].
b) Wǒ shénme dōu bú pà. Nǐ zhēn de shénme dōu bú pà ma?	I'm not afraid of anything [at all]. Are you really not afraid of anything [at all]?
Tā shéi dōu bú pà.	She's not afraid of anyone [at all].
Tā bǐ shéi dōu gāo.	He's taller than anyone [else].
Něitiān dōu xíng.	Any day [at all] is fine.
c) Tā zěnmē shuì yě shuìbuzháo.	No matter how he tries, he can't sleep.
Nèi ge biān zì, wǒ zěnmē xiě yě xiěbuduì.	The character 'biān', no matter how I write it, I can't get it right.
Jīntiān de zuòyè zěnmē zuò yě zuòbùwán.	No matter how I try, I can't get today's homework done.

10.2.2 Virtual exclusion or inclusion

Another strategy for indicating near or complete exclusion or inclusion is to cite a small amount and then rule even that out:

Wǒ yì fēn qián dōu méiyǒu.	I don't have a cent [to my name].
Wǒ yì máo yě méiyǒu.	I don't have a dime [to my name].
Tā yì běn yě méi kàn-guò.	He's hasn't even read one [of them].
Tā yì kǒu dōu bù gǎn chī.	She didn't dare to eat a bite [of it].

Where no particular item suggests itself, then yìdiǎnr can provide the amount:

Wǒ yìdiǎnr dōu bú lèi / bú è....	I'm not the least bit tired / hungry....
Wǒ yìdiǎnr dōu bú pà.	I'm not the least bit scared!
Wǒ yìdiǎnr dōu bù dǒng.	I don't understand any of it.

10.2.3 *Lián...dōu/yě ‘even’*

Lián has a core meaning of ‘join; link; connect’, but in certain contexts, in conjunction with inclusive adverbs such as dōu or yě, it corresponds to English ‘even’. And as such, it can serve to support virtual exclusion or inclusion of the type cited above:

Wǒ yí fèn qián dōu méiyǒu. ~
Wǒ lián yí fèn qián dōu méiyǒu!

In other examples, lián ... dōu/yě indicates ‘to a degree that includes even ...’:

Jīntiān máng+de bùdeliǎo, lián wǔfàn yě méi shíjiān chī.	[I]’m really busy today – didn’t even have time to eat lunch.
Wǒ lèi+de lián zìjǐ de míngzi dōu wàng le!	I was so tired I forgot my own name! [~ I’m so tired....]

In another common construction, lián appears with bié shuō ‘to say nothing of’:

Nǐ qù-guo Hūhéhàotè ma? <i>Hūhéhàotè?! Bié shuō Hūhéhàotè le, wǒ lián Běijīng dōu méi qù-guo!</i>	Have you been to Huhhot? <i>Huhhot? I haven’t even been to Beijing, to say nothing of Huhhot.</i>
Nǐ kàn-guo Hóng Lóu Mèng ma? <i>Hóng Lóu Mèng a! Bié shuō Hóng Lóu Mèng, wǒ lián Hóngsè Niángzǐ Jūn yě méi kàn-guo!</i>	Have you read Dream of the Red Chamber? <i>Dream of the Red Chamber! I haven’t even read ‘The Red Detachment of Women’, let alone Dream of the Red Chamber!</i>

Note

Hóng Lóu Mèng, literally ‘Red-Building Dream’, but usually translated as ‘Dream of the Red Chamber’. Written by Cáo Xuěqín (曹雪芹) at the end of the 17th century, it is probably the best known of the Chinese classic vernacular novels. Hóngsè Niángzǐjūn (红色娘子军) ‘The Red Detachment of Women’ was one of the ‘model’ ballets (later a play and a film) from the time of the Cultural Revolution. As a ballet, it was performed for President Nixon on his 1972 visit.

10.2.4 *Paired indefinites.*

A final note: Indefinites often come in pairs, the second referring back to the first:

Xiǎng chī shénme jiù chī shénme.	Eat whatever you want.
Xiǎng qù nǎlǐ jiù qù nǎlǐ.	Go wherever you want.
Xiǎng wèn shénme jiù wèn shénme.	Ask whatever you want.
Xiǎng gēn shéi liáotiān jiù gēn shéi liáotiān.	Talk to whomever you want!



Wǒ shénme dōu bú pà! Public art in Dalian. [JKW 2005]

Exercise 2

Provide Chinese for the following mini-conversations:

1.

It's so hot – I don't feel like going anywhere [in particular].

Nor me, I'm just going to stay home and watch the World Cup.

2.

What did you do over the New Year break?

Absolutely nothing! I got sick and had to stay in bed the whole week.

3.

Order whatever you like – it's my treat ('I'm inviting') today!

You shouldn't; you treated last time – this time, I'm treating.

4.

This is a bright little kid; he does things faster than anyone, and better than anyone!

That's my 4th daughter – actually [qíshí] she's more mischievous than anyone!

5.

No matter how I try, I can't sleep; it's just too hot.

Don't you have airconditioning?

6.

Have you been to Burma?

Burma?! I haven't even been to London let alone Burma!

7.

We'll get out at the next intersection, okay?

I can't stop [tíng] at the intersection.

That's fine – we'll get out wherever it's convenient [fāngbiàn].

10.3 Verb Reduplication

In Chinese, as in other languages, it is sometimes useful to give an impression of wariness or nonchalance by suggesting that an action involves a minimum of effort:

Hē yidiǎnr chá ba.

Have a little tea.

Shànglai kànkàn ba.

Come on up and take a look.

As the second example shows, one way to achieve this effect is to reduplicate the verb (with the repeat untuned). There are a number of other options. With single-syllable verbs, such as kàn ‘look’ or zuò ‘sit’, yī ‘one’ can be inserted between the verbs, as if to say ‘look a look’ or ‘sit a sitting’. In this case, yī is untuned, but both iterations of the verb are toned:

kàn yī kàn

take a look

zuò yī zuò

sit a bit

zǒu yī zǒu

take a walk

Much the same effect can be achieved by adding the phrase yíxià ‘one time’ instead of the second iteration of the verb. So the options are:

Děngdeng!

Hang on!

Děng yī děng!

Wait a sec.!

Děng yíxià!

Hold on!

Two-syllable verbs, such as xiūxi are more restricted. Two-syllable verbs can still often be followed by a reiteration. They can also be followed by yíxià; but they do not accept a medial yī. So for two syllable verbs, the options are:

Xiūxi xiūxi ba.

Take a break.

Xiūxi yíxià ba.

Wǒ gěi nǐ jièshao jièshao.

Let me introduce you.

Wǒ gěi nǐ jièshao yíxià.

Other common examples:

Nǐ chángchang ba.

Have a taste [why don’t you?]

Nǐ cháng yī cháng ba.

Nǐ cháng yíxià ba.

Shuìshuì jiào ba.

Sleep a bit.

Shuì yíxià jiào ba.

Nǐ cāicai ~ cāi yī cāi ~ cāi yíxià.

Take a guess.

Nǐ wènwen tā ba.

Why don’t you just ask her.

Nǐ de zìdiǎn, néng kànkàn ma? Can I take a look at your dictionary?

Mōmo ~ mō yi mō ~ mō yixià! Feel [this]!

Certain verbs of cognition and consideration seem especially prone to the reduplication patterns:

xiǎng think	kǎolǜ think over; consider	shāngliang discuss; consult	tán talk; chat
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Xiān gēn tā tán yi tán. Talk to her first.

Zánmen shāngliang shāngliang. Let's talk about it.

Ràng wǒ kǎolǜ yixià. Let me think it over.

Kǎolǜ, of course, involves a delay or postponement, so it is not surprising that in certain contexts, sentences such as the last may serve as an indirect way of denying a request – a way of saying ‘no’. There are, of course, other expressions that serve the same purpose of delaying a decision, eg: Yìhòu zài shuō ba ‘Why don’t we talk about it later?’

10.4 An interview with your teacher

This is an interview with a teacher whose name happens to be Wei (but you can fill in the name and particulars of your own teacher). This interview covers a lot of familiar ground and serves as a good review for biographical information.

nǐ	Wèi lǎoshī, néng bù néng wèn nín jǐ ge gèrén de wèntí?	Prof. Wei, can [I] ask you a few personal questions?
Wèi	Kěyǐ, méi wèntí, nǐ yào wèn shénme?	You may, no problem, what do you want to ask?
nǐ	Wǒ xiǎng wèn nín jǐ ge jiāting de wèntí, jǐ ge àihào de wèntí.	I'd like to ask you a few family questions, and some questions about your hobbies.
Wèi	Dāngrán kěyǐ. Wèn ba!	Of course you can. Go ahead and ask!
nǐ	Wèi lǎoshī, nín shēng zài Yīngguó ba?	Prof. Wei, you were born in England then?
Wèi	Shì a, kěshì wǒ shíwǔ suì jiù lái Měiguó le.	Yes, but at 15, I came to the US.
nǐ	Shíwǔ suì, kěshì Wèi lǎoshī hái dài diǎnr Yīngguó de kǒuyīn!	At 15, but ‘you’ (Prof. Wei) still have a bit of an English accent!

- Wèi Yīngguó rén shuō shì Měiguó de kǒuyīn, Měiguó rén shuō shì Yīngguó de kǒuyīn. Yěxǔ shì 'bàn Yīng bàn Měi'.
The English say it's an American accent, the Americans say it's English. [I] expect it's half English and half American.
- nǐ Wèi lǎoshī jiéhūn le ma? Are you (Prof. Wei) married?
- Wèi Jiéhūn le, jiéhūn èrshí duō nián le, yǒu sì ge hái zi. Yes, [I] am, [I] 've been married for over 20 years. With 4 children.
- nǐ Wèi shīmǔ yě shì Yīngguó rén ma? Is 'Mrs' Wèi English too?
- Wèi Bù, tā shì Měiguó Xīn'ǎo'érliáng lái de! Wǒmen shì zài Xiāng Gǎng rènshi de!
No, she's from New Orleans, in the US! We met in Hong Kong!
- nǐ O, Xiāng Gǎng rènshi de, zhēn qiǎo! O, [you] met in Hong Kong, how fortunate!
- Wèi Shì a, nèi ge shíhou wǒ zài Xiāng Gǎng jiāoshū, tā qù Xiāng Gǎng lǚyóu yí ge xīngqī. Wǒmen shì zài chēzhàn pèngdao de.
Yes, at that time, I was teaching in HK, she traveled to HK for a week. We met at a bus station.
- nǐ Wèi lǎoshī háizimen duō dà? How old are your children [Prof. Wei]?
- Wèi Sān ge yǐjīng chéngnián le, xiǎo de shíqī suì. Three are already grown, the small one is 17.
- nǐ Jǐ ge nánhái r, jǐ ge nǚhái r? How many boys, how many girls?
- Wèi Dōu shì nǚhái r! They're all girls.
- nǐ Wèi lǎoshī yǒu méiyóu xiōngdì-jìemèi? Do you have any siblings [Prof. Wei]?
- Wèi Yǒu ge dìdì, qíshí shì ge tóngfù yì mǔ de dìdì. I have a younger brother – actually, he's a half brother ('same father different mother').
- nǐ Wèi lǎoshī, chúle Zhōngwén yǐwài, nín hái huì shuō shénme biéde wàiguóhuà ma? Prof. Wei, do you speak any other languages besides Chinese?
- Wèi Wǒ yě huì shuō diǎnr Miǎndiàn huà. Nǐmen zhīdao, wǒ duì Miǎndiàn hěn gǎn xìngqù! I also speak some Burmese. You know I'm quite interested in Burma.

nǐ	Tīngshuō nín qù-guo hǎo jǐ cì le.	I hear you've been many times.
Wèi	Shì, wǒ chàbuduō měinián dōu qù yí cì. Xīwàng jiānglái yǒu jīhuì qù zhù yī liǎng nián duō zuò yìdiǎnr yánjiū, bǎ wǒ de jīngyàn xiěchéng yì běn shū.	That's right, I go almost every year. In the future, I hope to have a chance to go and live [there] for a year or two, do some more research, and write a book based on my experiences [there].
nǐ	Nà, Wèi láoshī, nín zài zhè zhù-le jǐ nián le?	Well, Prof. Wei, how long have you been living here?
Wèi	Bā nián le. Zhè shì wǒ dì-jiǔ nián!	8 years. This is my 9th year.
nǐ	Wèi lǎoshī, chúle jiāoshū zuò yánjiū yǐwài, nín shì bu shì hái yǒu yì xiē àihào?	Apart from teaching and doing research do you also have some hobbies?
Wèi	Wǒ xǐhuan qí zìxíngchē, pá shān. Nǐ ne?	I like to ride my bike, and climb mountains. How about you?
nǐ	Wǒ xǐhuan tīng liúxíng yīnyuè, tiàowǔ, kàn diànyǐng. Wèi lǎoshī, xièxie, hěn yǒu yìsi!	I like to listen to modern music, to dance, and watch movies. Thank you very much, Prof. Wei, [that] was very interesting!
Wèi	Bú xiè, bú yòng kèqi.	You're quite welcome.

Shēngcí 'new words'

gèren	individual; personal	àihào	hobby (love-like)
jiāting	family; household	dài...kǒuyīn	have ('carry') an ...accent
shīmǔ	wife of teacher	qiǎo	coincident; opportune
lǚyóu	travel; tour	chēzhàn	station
pèngdao	bump into; meet (bump-to)	chéngnián	mature; grown
qíshí	actually; in fact ('its reality')		('become year')
tóngfù yimǔ	same father, different mother; cf. yìfù tóngmǔ		
chúle...yǐwài	in addition to; besides	hǎo jǐ cì	a lot of times
xīwàng	hope (contrast xǐhuan)	jiānglái	[in the] future
jīhuì	opportunity	jīngyàn	experience
xiěchéng	write [into]; cf. biànxíng 'change into'		
bǎ ... xiěchéng	'write my experiences in a book, ie write a book based on my exp.'		
pá	climb	liúxíng	popular
yīnyuè	music	tiàowǔ	dance

10.5 Minor Constructions

10.5.1 *Chúle* ...*yǐwài*

Chúle...*yǐwài* means literally ‘having removed...and put aside’, hence ‘besides; except for; other than’. The clause following will generally contain an inclusive adverb, such as *dōu*, *yě*, or *hái*. In more formal contexts, *yǐwài* can be rendered as *zhī wài*, with the Classical Chinese particle *zhī*. (Cf. *zhī yī* ‘one of’ and *zhīqián*, the formal alternative to *yǐqián* ‘before’.) Sometimes, either the first part of the expression (*chúle*) or the second (*yǐwài*) will be omitted.

Chúle Zhōngwén yǐwài nǐ hái huì shuō shénme wàiyǔ?	What foreign languages do you speak other than Chinese?
---	--

Chúle zhōumò (yǐwài), tā biéde shíhou dōu bú zài jiā.	Except for the weekends, he’s never at home [at other times].
--	--

Míngcháo Zhū Yuánzhāng huángdì jiàn de gōngdiàn, xiànzài chúle dìjī yǐwài, biéde dōu méiyǒu le.	Except for the foundations, nothing of the imperial palace built by the Ming Emperor Zhu Yuanzhang, remains! [Of Nanjing.]
---	---

Notes

- a) Jiàn V ‘build; construct’; cf. *jiànlì* ‘set up; establish’.
- b) Dìjī N ‘ground; base; foundation (land-base)’.

10.5.2 *Yuèlái yuè (SV) ‘more and more SV’*

Ài, shìjiè yuèlái yuè luàn.	Gosh, the world is getting more and more chaotic.
-----------------------------	--

Dà chéngshì yuèlái yuè wēixiǎn.	Big cities are becoming more and more dangerous.
---------------------------------	---

Nà shì yīnwèi rén yuèlái yuè duō.	That’s because there are more and more people.
-----------------------------------	---

Wénhuà Dàgémìng gǎo+de yuèlái yuè jīliè.	The Cultural Revolution was carried out more and more intensely.
---	---

Lái may be replaced with other verbs, as in the following examples:

Guōtiē, yuè chī yuè xiǎng chī.	The more you eat potstickers the more you want to eat them.
--------------------------------	--

Hànzì xué+de yuè duō, wàng+de yuè kuài!	With characters, the more you study [them] faster you forget [them].
--	---

Pá+de yuè gāo, shuāi+de yuè cǎn.	The higher you climb the farther you fall.
----------------------------------	--

Notes

luàn	SV	chaotic; N ‘disorder’; in Chinese, the opposite of <u>luàn</u> is <u>zhì</u> ‘control; order’.
wēixiǎn	SV	dangerous: <u>Xiǎoxīn</u> , <u>hěn wēixiǎn</u> !
gǎo	V	a verb with a wide range of senses: ‘to do; make; manage; pick up, etc.’
jīliè	SV	intense [of sports: <u>jīliè de yùndòng</u> , <u>hěn jīliè de bǐsài</u> ; or arguments: <u>Zhēnglùn jīlièqilai le</u> ‘The argument intensified.’]
pá	V	crawl; climb; scramble
shuāi	V	fall down; slip
cǎn	SV	tragic; miserable

10.5.3 ‘Ought’ and ‘must’

There are a number of common verbs that convey notions of obligation and necessity:

<yīng>gāi	ought; should; have to
děi / búbì	must; have to [only in positive] / needn’t [only in negative]
bìxū	necessarily; be essential [often as a modifier]
bìyào	need; obligatory; necessary
xūyào	V: should; have to; need; require; N: requirements; needs

Nǐ yīnggāi xiūxi xiūxi.

You should take a rest.

Míngtiān yǒu kǎoshì, wǒ gāi
qù túshūguǎn xuéxí.

Tomorrow [there’s] a test, I should
go to the library to study.

Wǒ děi mǎshàng huíqù.

I have to go back right away.

Cóng Guǎngzhōu zuò huǒchē
dào Běijīng yídìng děi jīngguò
Wǔhàn ma?
*Wo xiǎng bù yídìng děi jīngguò
Wǔhàn.*

If you go by train from Canton to
Běijīng do you have to go through
Wuhan?
*I don’t think you HAVE to go through
Wuhan.*

Búbì huànchē.

No need to change (buses).

Búbì dōu qù, yí ge rén qù jiù
xíng le.

No need for [you] all to go, one will do.

Yào kāichē bìxū yǒu zhízhào.

If you want to drive, you need a license.

Zhèr de xuéshēng rúguǒ yào bìyè
bìxū xué wàiyǔ.

Students here need to study a foreign
language if they want to graduate.

rìyòng bìxūpǐn

daily necessities

bú bìyào de máfan / shǒuxù.	unnecessary bother / procedures.
Wǒ kàn méiyǒu bìyào bǎ tā suǒshàng.	I don't think that it's necessary to lock it. (‘As I see [it], there's no necessity to...’)
“Ài nǐ yě xūyào hěn duō de yǒnggǎn.”	“Loving you takes a lot of courage.” [Title of a popular song by the Cantonese singer, Harlem Yu.]
Nǐmen xūyào bǐ píngcháng zǎo yìdiǎnr chī zǎofàn.	You need to eat breakfast a bit earlier than usual.
Yǒu shénme xūyào bāngmáng de ma?	Anything you need help with?

Exercise 3

Explain that although things are getting more and more expensive, people (rénmen) are also earning (zhuàn) more and more money. Take fruit: in the past people used to eat water melons in the spring and apples in the fall. That was it. Occasionally there were also bananas or oranges. But except for those, you couldn't find any other fruit, and couldn't afford to buy any other fruit. But now, the situation (qíngxíng) is quite different. Now you can buy oranges and bananas in the winter. But they are much more expensive than in the past. When I was a child, we used to pay about 90 cents for a bunch (M chuàn) of bananas. Now you pay RMB 4-5. But the more expensive they are, they more they sell! It's amazing.

10.6 Xiēhòuyǔ, a form of word play

An expression in the last section, *bú bìyào de shǒuxù*, conjures up a pungent example of a class of Chinese word play known as *xiēhòuyǔ*. *Xiēhòuyǔ* consist of two parts: the first part, which is stated, poses a riddle; the second part, which is usually not stated, answers it. But the creativity of the *xiēhòuyǔ* comes from the fact that the unstated answer requires further interpretation for it to apply to the situation. Here are a few examples:

<i>stated</i>		<i>unstated</i>	<i>implied</i>
Háma tiào jǐng toad jumps+in well	>	bù dòng, bù dòng. budong, budong [noise]	> not understand
Fēijī shàng guà nuǎnpíng airplane on hang thermos;	>	gāo shuǐpíng. high ‘water-level’	> high standard
Shíbā suì zhào jìngzi 18 yrs-old reflect mirror	>	lǎo yàngzi. as always	> no change [Because by 18, you're grown.]

And the more earthy example suggested by the earlier phrase:

Tuō kùzi fàng pì	>	bú biyào de shǒuxù.
remove trousers put fart		unnecessary DE procedures > red tape

While it is useful to know about xiēhòuyǔ, using them in speech would suggest a level of language use that would be hard for anybody but the most advanced students to sustain. In some ways, xiēhòuyǔ, like proverbs or sayings, can be mastered just like any other vocabulary, by observing – or being told – actual usage and then trying them out warily. However, they are used sparingly in ordinary conversation – particularly to foreigners – and so in the foundation stages of study, it is enough to be aware of them, and collect other examples from Chinese friends – who are usually delighted to talk about the subject.

10.7 Religion

Though the official line in China is that religions are superstition (míxìn, which means, literally, ‘confused belief’), nowadays some religious activity is tolerated, provided it does not show potential for threatening the power of the state. Chinese, knowing that formal religion plays a more prominent role in the life of many foreigners, will often ask about religious affiliation.

Nǐ xìn shénme jiào?	What’s your religion?
Wǒ shi Fójiàotú.	I’m Buddhist. (‘Buddhism-follower’)
Wǒ bú xìn jiào.	I don’t have a religion.

Answers would generally be expected to come from the following (alphabetical) list:

<i>Religion</i>		<i>Practitioner</i>	
Buddhism	Fójiào	Buddhist	Fójiàotú
Catholicism	Tiānzhǔjiào (heaven-host-religion)	Catholic	Tiānzhǔtú
Christianity	Jīdūjiào (Christ-religion)	Christian	Jīdūjiào de
Hinduism	Yīndùjiào	Hindu	Yīndùjiào de
Islam	Huíjiào	Moslem	Huízú
Judaism	Yóutàijiào	Jew	Yóutàirén
Protestantism	Xīnjiào (new-religion)	Protestant	Xīnjiàotú

Notes

- jiào ‘teachings’, reduced from zóngjiào ‘religion’.
- tú ‘disciple; follower’, a bound form; as noted, tú is not used for followers of all religions.

- c) Moslems are considered a minority group (shǎoshù mínzú) in China – the only minority group defined in terms of religion.
- d) While ordinary people in Chinese know about Tiānzhǔjiào, there is often some confusion about the difference between Jīdūjiào and Xīnjiào.
- e) It is often argued that Taoism (Dàojiào) and Buddhism operate syncretically, ie within a single system. In ordinary speech, people often identify themselves – or others – as Fójiàotú, or xìn Fójiào de, but not xìn Dàojiào de.
- f) Because of their importance in US history, the Puritans, Qīnqǐjiàotú ‘clear-religion-followers’, are also well known in China.



A roof in the Yōnghégōng ‘The Palace [temple] of Harmony and Peace’ in Beijing. [JKW 2005]

The names of buildings where the various faiths worship or otherwise practice their religions are incorporated in the sentences below:

Xìn Fó de zài sìmiào shāoxiāng bàifó.	People who believe in Buddhism burn incense and worship the Buddha in temples.
Xìn Jīdūjiào de zài jiàotáng zuò lǐbài.	People who believe in Christianity worship in churches.
Xìn Huíjiào de zài qīngzhēnsì qídǎo.	People who believe in Islam pray in mosques.

Summary:

<i>Practitioner</i>	<i>building</i>	<i>worship practices</i>	
Xìn Fó de (Fójiàotú)	sìmiào	shāoxiāng	bàifó
Xìn Jīdūjiào de	jiàotáng	zuò lǐbài	qídǎo
Xìn Huíjiào de	qīngzhēnsì	qídǎo	

Notes

Buddhist priests are known as héshàng; Catholic priests are shénfu; protestant pastors are mùshi ('shepherd – teacher'); non-specialists would be unlikely to know the comparable terms for the other religions.



Chinese temple [the Qíngfú Gōng], Rangoon, Burma. [JKW 1970]

10.8 Verb Combos (4)

Students of English know the difficulty of dealing with its vast repertoire of 'phrasal verbs': check in, check out, check up; or pick on, pick off, pick up, pick out. The second element of these combinations is a directional particle; but the meaning of the whole is often not easily deduced from its component parts. In other words, many are idiomatic. In Chinese, verb-combos present much the same problem. While some are transparent (eg náguòqu), others are harder to derive from the elements involved (mǎibuqǐ). For this reason, they have been introduced incrementally. This section introduces a few more idiosyncratic sets.

10.8.1 –*xiàlai*

Verbs of recording or notation are completed by the directional complement xiàlai, roughly corresponding to 'down' in English. The relevant verbs are:

xiě	jì	bèi	lù	zhào	huà	miáo
write	note	memorize	record	photograph	draw; paint	trace

Usage

1. Qǐng bǎ tā xiěxiàlai. Would you mind writing it down.
2. Shuō màn yìdiǎnr, wǒ jìbuxiàlai. Speak slower – I can't get it down.

- | | | |
|----|--|--|
| 3. | Méi tīngqīngchū, nǐ shì bu shì
bǎ tā jìxiàlai le?
<i>Jìxiàlai le, nǐ kàn.</i>
Ng, wǒ kànbudǒng.
<i>Wǒ de zì xiě+de bù hǎo.</i> | I didn't hear clearly, did you get it down?
<i>Yes, I did, look.</i>
Er, I can't read it.
<i>I didn't write the characters very well.</i> |
| 4. | Tāmen shuō de hěn yǒu yìsi;
wǒmen yīnggāi bǎ tā lùxiàlai. | What they're saying is fascinating; we
should record it. |
| 5. | Wǒmen zuì hǎo bǎ nèi zhāng
dìtú miáoxiàlai. | It would be best if we traced that map. |

10.8.2 – *chūlai*

Chūlai, with the literal meaning of 'come out', combines with verbs of perception to mean 'figure out; recognize':

- | | |
|---|---|
| Yīnwèi tā de màozi, wǒ bǎ tā
rènchūlai le. [rènshi] | I recognized him by his hat. |
| Nǐ cāidechūlai wǒ shì shéi ma?
<i>Cāibuchūlai.</i> | Can you guess who I am?
<i>No, I can't.</i> |
| Dǎ diànhuà de shíhou tīngbuchū-
lai tā shì wàiguó rén. | On the phone, you can't hear that
she's a foreigner. |
| Nǐ kàndechū zhèi ge dìfang yǒu
hěn duō biànhuà! | You can see that this place has a lot
of changes. |



Shànghǎi: Wǒ rènchū zhèi ge dìfang lái le ! [JKW 2005]

10.8.3 Moving out

Hǎi Bó is trying to get in touch with his friend Xǔ Chángdé. But when he phones his apartment, the woman who answers doesn't know where he is. Note how the selection of particular verb complements can modify the verb bān 'move'.

Hǎi Wèi, qǐng zhǎo Xǔ Chángdé jiē diànhuà. Hello, may I speak to Xǔ Chángdé?

Nǚde Xǔ Chángdé a, tā bānzǒu le. Xǔ Chángdé? He's moved away.

Hǎi Tā bānjiā le ma? He's moved?

Nǚde Shì, bānjiā le. Yes.

Hǎi Bāndào nǎlǐ, zhīdao ma? Do you know where he's gone?

Nǚde Bù zhīdao. I don't know.

Hǎi Tā shì shénme shíhou bānchūqu de? When did he move out?

Nǚde Bù zhīdao. Wǒmen běn yuè chū bānjìnlai de. Don't know. We moved in at the beginning of the month.

Hǎi Hǎo, duō xiè. Okay, thanks.

Nǚde Bú xiè! You're welcome!

Notes

- a) Wèi is an interjection, used to open a telephone conversation, or call out to someone.
- b) Qǐng zhǎo X jiē diànhuà is the conventional way of asking to speak to someone, literally 'invite find X connect phone'.
- c) Běn yuè chū, literally 'root month beginning', ie 'at the beginning of the current month'; cf. běn yuè dǐ 'at the end of the month'.

10.9 Transformations (with chéng)

Since learning a language inevitably involves errors of perception or translation, such expressions involving transformations will be useful. Some are formed with chéng, itself a verb meaning 'become' (cf. chéng le yí ge shén 'became a spirit' in the 'temple' – dialogue in Unit 9). Added to compatible verbs, chéng introduces a 'transform' – the product of a transformation. Frequently, the 'thing transformed' is marked by bǎ. Here are examples:

Tā bǎ zhuā nèi ge zì xiěchéng zhǎo le. She has written the character *zhua* (抓) as *zhao* (爪).

Tā bǎ shuǎi nèi ge zì kànchéng
yòng le.

He read the characters *shuai* (甩) as *yong*
(用).

Tā bǎ xīhuan nèi ge cí shuōchéng
xīwàng le.

She pronounced the word *xihuan* as *xiwang*.

Qǐng bāng wǒ bǎ zhèi jǐ ge jùzi
fānyìchéng Yīngwén.

Please help me translate these sentences
into English.

Interestingly, standard transliterations of the two hotels (fāndiàn), the Hilton and the Sheraton, are very similar in Chinese. The first is Xī'ěrdùn; the second is Xièlādùn (at least in one of its renditions). It is easy to hear one as the other:

Nǐ shuō Xī'ěrdùn, wǒ bǎ tā
tīngchéng Xièlādùn le!

[When] you said 'Hilton', I heard
it as Sheraton.

Exercise 4. Provide translations for:

1. We often translate duìbuqǐ as 'sorry', but actually, it's not quite the same.
2. You can't call 'good' 'bad', or 'bad' 'good'.
3. His book has been translated into Chinese.
4. First year students often read 也 as 他, or 找 as 我.
5. My driver heard Sheraton as Hilton, so I ended up staying far from the office.

10.10 Bèi 'by'

In English, a sentence such as 'The police arrested them' can be recast, for various rhetorical reasons, as 'they were arrested by the police', or 'they got arrested by the police'. The agent can be stated, using the preposition 'by'; or it can be omitted: 'They were ~ got arrested'. Sometimes the agent is unknown; at other times, there are reasons not to state the agent – avoiding responsibility, for example. In many languages, the shift from starting with the agent (the police) to starting with the 'patient' (the people arrested), and the consequent changes to the verb ('arrested > was/got arrested') are characterized by the terms 'active' to 'passive'.

Chinese verbs, as we have seen, are uncommitted to many of the categories that are taken for granted in English and many European languages: tense, person (she sings, they sing), and passive too. In many cases – perhaps most cases – where English has a passive, Chinese is noncommittal and simply lets the context determine how a particular noun relates to the verb. The following pair of Chinese sentences are structurally identical; yet in most contexts, the first is translated by an English passive, the second by an active:

Nín zěnmē chēnghu?

How [should] you be addressed?

Nín zěnmē yòng?

How do you use [this]?

However, there are cases in Chinese which do bear a resemblance to what in European tradition has been referred to as passive voice. These involve the word bèi (or one of several other words whose function is nearly synonymous with bèi). The pair of sentences below (utilizing the verb zhuā ‘arrest; seize’) illustrate:

Jǐngchá bǎ tāmen zhuāqīlai le. The police arrested them.
Tāmen bèi <jǐngchá> zhuāqīlai le. They got arrested <by the police>.

In both languages, agent and ‘patient’ – person affected – are rearranged so as to make the patient the starting point. While in the Chinese, bèi cannot be omitted, its object, jǐngchá, can be. (In the English example, ‘by the police’ can be omitted, but not just ‘the police’.) It is noteworthy, however, that the verb in Chinese undergoes no modification – it is zhuā in both cases (cf. English ‘arrested’ but ‘got arrested’). However, under some conditions – and perhaps more often in some regions than others – the Chinese verb can be modified by the addition of gěi (‘give’ in one of its diverse functions) before the verb.

Tāmen <bèi jǐngchá> gěi zhuāqīlai le. They got arrested <by the police>.

The addition of gěi may add an additional nuance of commiseration or regret. (The use of ‘got’ in English, rather than the more neutral ‘have been’, may serve the same purpose.) The possibility of adding gěi to the verb makes the structural comparison between English and Chinese more compelling. But regardless of the structural similarities, bèi, like its active counterpart bǎ, has certain conditions attached to it which makes the Chinese construction with bèi much less common than English passives. In most cases – not all – bèi (and its counterparts) only appear with actions which have an adverse effect: with things breaking, being lost or stolen, damaged, etc.

- | | |
|--|--|
| 1. Tā de zìxíngchē bèi bómǔ
mài le.
<i>O, nà tài kěxī le.</i>
Tā shuō qí zìxíngchē tài wēixiǎn le! | His bike got sold by [my] aunt.

<i>Oh, what a pity.</i>
She said that riding bikes was too dangerous. |
| 2. Wǒmen zǎoshàng liù diǎn bèi
chǎoxǐng le.
<i>Bèi háizimen ma?</i>
Bù, bèi lājīchē. | We got woken up at 6:00 am.

<i>By the kids?</i>
No, by rubbish trucks. |
| 3. Xíngli dōu yǐjīng bèi tāmen
názǒu le.
<i>Ná dào nǎlǐ le?</i>
Wǒ bù qīngchu, yěxǔ ná dào
wàitou le. | The luggage has already been taken away by them.

<i>Where’d they take it to?</i>
Not sure, maybe they took it outside. |

10.10.1. Other options, with gěi, jiào, ràng

It is worth noting that there are alternatives to bèi, some of them more colloquial: jiào, ràng, and gěi (yet again). Unlike bèi, they all have other functions: ràng ‘let’; jiào ‘call’; gěi ‘give; for’. Ràng and jiào require an object, even if a ‘dummy’ rén; but gěi, like bèi, does not.

Zìxíngchē bèi <rén> <gěi> tōu le. [My] bike got stolen by someone.
 Zìxíngchē gěi <rén> <gěi> tōu le.
 Zìxíngchē jiào rén <gěi> tōu le.
 Zìxíngchē ràng rén <gěi> tōu le.

No doubt you have marveled at the versatility of the word gěi, which occurs as a main verb (‘give’) as a CV (‘for [the benefit of]’), as an alternative to bèi ‘by’, and as a signal of the passive turn in the verb (gěi tōu le). Yes, it is possible to find a single sentence containing several gěi’s in different functions; and yes, at times there is ambiguity. But all this is new, and for now, we should focus on the options that are the least problematical – the bèi options. Below are some examples and dialogues that encapsulate what needs to be learned at this point.

10.10.2 What happened?

Since bèi sentences tend to involve comment on misfortunes, questions that express curiosity about events provide a typical lead in:

Usage

Q	Zěnmē yì huí shì?	What happened?
	Zěnmē le?	What’s going on?
	Zěnmē gǎo de?	What the heck?

A Tā bèi jǐngchá jiàozhù le. (call-stay) She was stopped by the police.

Tā bèi qiāng dǎzhòng le. (shoot-hit) He was gunned down.

Tāmen bèi fá le. They were fined.

Tāmen bèi bǎngjià le. (bind-rack) They were kidnapped.

Tā bèi jiéchí le. (coerce-keep) She was hijacked.

Bèi kòuyā zài Yīlākè le. (tie up-detain) [They] were detained in Iraq.

Tāmen bèi jiéwéi rénrhì.	They were taken hostage.
(plunder-as hostage)	

Notes

yì huí shì	‘an item of business’; the expression with <u>zěnmē</u> is idiomatic and should be learned as such.
gǎo	V ‘do; make; manage’

jiàozhù	VV	‘call out-stay’, ie ‘pull over’
qiāng	N	‘gun’
dǎzhòng	VV	‘shoot-hit’; with falling-toned <u>zhòng</u> meaning ‘hit [a target]’
fá	V	‘to fine’; cf. <u>fákuǎn</u> VO ‘pay a fine’
jiéwéi rénzhi		‘take-as human-pledge’

10.10.3 Dialogue

Jiǎ has just been told about the arrest of an acquaintance; Yǐ has the details.

Jiǎ	Tīngshuō Lǐ Xīnjié zuótiān bèi <jīngchá> zhuāzǒu le.	I hear that Li Xinjie got taken off by the police yesterday.
Yǐ	Shì, tā qù yóuxíng le.	Yes, he was demonstrating.
Jiǎ	Yóuxíng? Shénme yóuxíng?	Demonstrating? What demonstration?
Yǐ	Shìwēi yóuxíng.	A protest demonstration.
Jiǎ	Zhēn de ma?	You’re kidding!
Yǐ	Zhēn de.	I’m serious.
Jiǎ	Qù shìwēi shénme?	What was [he] protesting?
Yǐ	Fǎnduì fǔbài.	[He] was protesting corruption.
Jiǎ	Fǔbài?	Corruption?
Yǐ	Fǎnduì dāngdì guānyuán fǔbài.	Yes, [they] were protesting corruption among local officials.
Jiǎ	Tā huì zěnmeyàng ne?	What’ll happen to him?
Yǐ	Tā kěnéng huì bèi guān jǐ ge yuè ba!	He may be locked up for a few months.
Jiǎ	Huì bu huì yǒu ge shēnpàn?	Will there be a trial?
Yǐ	Bù, tā huì bèi fákuǎn, ránhòu huì qiǎnsòng huíjiā.	No, he’ll be fined, then he’ll be sent home.
Jiǎ	Ai, zhēn shì yí jiàn hěn yánzhòng de shì.	Gosh, that’s serious.



Gōng'ān 'Public security' [JKW 1997]

Notes

zhuā	V	'seize; catch; arrest'; zhuāzǒu 'seize and take off'
yóuxíng	N	'parades'; V 'to parade'
shìwēi	N	'a demonstration'; V 'to protest; demonstrate'
fǎnduì	V	'to oppose; protest'
fǔbài	N	'corruption'
dāngdì		'local'
guānyuán	N	'officials'
guān	V	'to close': <u>bèi guān jǐ ge yuè</u> 'get shut [in] for several months'
shěnpàn	N	'a trial'
fákǔǎn	N	'a fine'; VO 'to pay a fine'
qiǎnsòng	V	'to send back; expel'
yánzhòng	SV	'serious (strict-heavy)'

Exercise 5*a) Translate*

1. We got locked outside and had to call the police to let (ràng) us in.
2. May I borrow (jiè) your camera (zhàoxiàngjī)? / Someone's already borrowed it.
3. My plane tickets and passport got stolen (tōu). / Oh, that's too bad!
4. They stole a car and got arrested by the police!
5. He was fined \$200 for spitting (tǔtán). [VO fá...kuǎn]

b) Provide an English paraphrase for the following:

Wǒ dì-yí cì zài Zhōngguó lǚxíng de shíhou fāsheng de zuì zāogāo de shìqing shì dāng wǒ zài qù Wūlǔmùqí de huǒchē shàng shuǐzháo-le de shíhou, wǒ de hùzhào bèi tōu le. Xíngyùn de shì, língshìguǎn tóngyì mǎshàng fā gěi wǒ yì běn xīn de. Chūménr lǚxíng de rén suíshí-suǐdì dōu yào zhùyì xiǎotōu. Zài nǎr dōu yíyàng.

Notes

fāsheng	V	‘happen; occur; take place’
zāogāo	Phr	‘too bad; what a pity’
dāng...de shíhou		‘when...’
tōu	V	‘steal’
xìngyùn	SV	‘be fortunate’
lǐngshìguǎn	N	‘consulate’
tóngyì	V	‘agree; approve’
fā	V	‘issue’
chūménr	VO	‘leave home; go out’
suíshí-suìdì	Loc	‘whenever and wherever’
xiǎotōu	N	‘crooks; thieves’

10.11 Seeking opinions: a dialogue

Jiǎ is a foreign student, Yǐ, a Chinese student.

Jiǎ	Qǐngwèn, Xīzàng de qíngkuàng zuìjìn zěnmeyàng?	May I ask what the situation in Tibet is like these days?
Yǐ	Tīngshuō xiànzài de jīngjì bú cuò, dànshì rénquán yǒu diǎnr wèntí.	I hear that nowadays the economy isn't bad, but there are some problems with human rights.
Jiǎ	Zhōngguó rén duì Dálài Lǎma yǒu shénme kànfǎ?	How do Chinese view the Dalai Lama?
Yǐ	Zhōngguó zhèngfǔ bù xǐhuān tā, kěshì hěn duō Xīzàng rén hěn xǐhuān tā. Měiguó rén zěnmeyàng xiǎng?	The Chinese government doesn't like him, but lots of Tibetans do like him. How do Americans feel?
Jiǎ	Yǒude Měiguó rén xiǎng Xīzàng shì yí ge guójiā, bú shì Zhōngguó de yí bùfēn.	Some Americans think that Tibet is a country rather than a part of China.
Yǐ	Nǐ juéde ne?	What do you feel?
Jiǎ	Zhèi ge wèntí hěn fùzá, kěshì yěxǔ zuìhòu Xīzàng rén hái děi zìjǐ juéding.	That's a complicated question, but in the end, the Tibetans will have to decide for themselves.

Notes

qíngkuàng	N	‘situation (emotion-situation)’; also <u>qíngxíng</u> ‘situation (emotion-form)’.
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Places

Xīnjiāng	[Province in the far northwest of China.]
Miǎndiàn	Burma [Myanmar]

People

Aung San Suu Kyi:	Miǎndiàn de Nuòbèi'ěr Jiǎng huòdé-zhě. Burmese DE Nobel Prize receive-er
Chén Shǔibiǎn:	Táiwān de zǒngtǒng [elected 2000, re-elected 2004]

Descriptions

hěn qióng	poor
hěn luòhòu	backwards
hěn fādá	developed
kējì hěn xiāngjìn	technologically advanced ('science-tech first-enter')

Issues

jīngjì	economics
rénquán	(people-rights)
wèishēng	hygiene; sanitation; health
jiànkāng	health; healthy
jiāotōng	transportation; communications; traffic
kōngqì	air
huánjìng	environment
wūrǎn	pollution: <u>kōngqì wūrǎn</u> ; <u>shuǐ wūrǎn</u> ; <u>huánjìng wūrǎn</u>
jiàoyù	education
qìhòu	climate (literal or metaphorical)
zhèngfǔ	government
fǔbài	corruption: <u>fǔbài de guānliáo</u> 'corrupt officials ~ bureaucrats'
rénkǒu	population
shīyè	unemployment (lose-job); cf. <u>xiàgāng</u> 'layoffs'
yǐnshí	diet (drink-food)
zhǒngzú qíshì	(race-prejudice)
wújiā kěguī	homelessness (no-home can-return)
nànmín	refugees (calamity-people); <u>bìnnànzǎ</u> 'avoid-calamity-ers'
kǒngbù-zhǔyì	terrorism (terror-ism); <u>kǒngbù-fènzì</u> 'terrorists (terror-elements)'

10.12 Chōuyān 'Smoking'*Jiǎ:*

Zhōngguó nánrén dàduōshù píngcháng dōu chōuyān. Tāmen zhīdao chōuyān duì shēntǐ bù hǎo, kěshì yīnwèi péngyou dōu chōu, suǒyǐ tāmen juéde bù chōu bù xíng; péngyou gěi nǐ yān, nǐ zěnmé néng bù chōu? Fǎnzhèng, dài jiā dōu xíguàn chōuyān, suǒyǐ hěn shǎo yǒu rén fǎnduì. Yǒu péngyou gàosu wǒ, yǒude nán de yì tiān chōu liǎng bāo, nà jiùshì yí ge xīngqī shísì bāo, yí ge yuè liùshí bāo, yí nián qībǎi duō bāo! Xiànzài yì bāo hǎo yān zuì piányì chàbuduō bā kuài qián (Rénmínbì, nà jiùshì yí kuài Měijīn), suǒyǐ yí nián làngfèi

zhème duō qián, tài kěxī le! Zhōngguó zuì yǒumíng de yāncǎo gōngsī zài Yúnnánshěng, zuì yǒumíng de páizi yěxǔ shì *Yúnyān*, *Hóngtǎshān*, hé *Āshìmǎ*. Jiē shàng, qìchē shàng, nǐ huì kànjiàn hěn duō xiāngyān de guǎnggào!



Běijīng hùtòng de yāntān ('cigarette stand'). [JKW 2005]

Yǒurén chōu Zhōngguó yān, yě yǒurén chōu wàiguó yān, xiàng *Wànbǎolù*, *Lètou* (*Luòtuò*). Wàiguó yān dōu bǐjiào guì, yì bāo chàbuduō shí duō kuài qián. Suīrán hěn guì, kěshì chōu wàiguó yān de yě bù shǎo. Tīngshuō shì yīnwèi wàiguó yān jìn r [jyè] bǐjiào dà. Xiànzài hěn duō Zhōngguó rén yě zhīdao chōu tài duō yān bù hǎo, kěshì chōuyān de rén háishi hěn duō. Nà, nǐ shuō Měiguó zěnmeyàng? Ōuzhōu ne?

Yǐ:

Wǒ xiān shuō Měiguó de qíngxíng. Yíqián zài Měiguó, chōuyān de rén bìng bù shǎo. Wǔshí niándài, liùshí niándài de diànyǐng-yǎnyuán bú shì lǎo chōuyān ma? Kěshì zuìjìn èrshí duō nián lái, chōuyān de hǎoxiàng yuè lái yuè shǎo. Wèishénme ne? Nà shì yīnwèi dàjiā dōu zhīdao chōuyān duì shēntǐ bù hǎo, chōuyān de bǐjiào róngyì dé áizhèng. Suǒyǐ xiànzài Měiguó hěn duō dìfang, xiàng jīchǎng, huǒchēzhàn, fànguǎnr, fàndiàn dēngdēng bú ràng nǐ chōuyān, měi ge dìfang dōu shuō: “Bù zhǔn xīyān.” (Xīyān jiùshì chōuyān de yìsi, xīyān nèi ge cí kěnéng bǐjiào zhèngshì, chōuyān bǐjiào kǒuyǔ.) Nǐ kàn, Měiguó zǒngtǒng chōuyān ma? Lígēn (Léigēn), Kělíndùn, Bùshí (fù-zǐ), zhìshǎo zài biérén miànqián bù chōu!

Zài Měiguó chōuyān de bǐjiào shǎo yě shì yīnwèi yān hěn guì! Yì bāo sì-wǔ kuài qián (Měijīn, nà jiùshì sān sìshí duō kuài Rénmínbì.) Ōuzhōu ne, zài Ōuzhōu yān gèng guì, chōuyān de méiyǒu yìqián de nàme duō, kěshì kěnéng háishi bǐ Měiguó de duō yìdiǎnr. Wǒ ne, wǒ zìjǐ bù chōuyān, érqǐè cónglái méi chōu-guó, dànshi biérén yào chōu, nà, wǒ jiù bú huì guǎn tāmen. Wǒ de kànfǎ shì ‘bié guǎn xián shì’, xiǎng chōu jiù chōu ba!

Notes:

dàduōshù	N ‘the majority (big-many-number)’
xíguàn	N ‘habit; custom’; cf. <u>xǐhuan</u> , <u>xīwàng</u> ‘hope’
fǎnduì	V ‘oppose; object’
lǎngfèi	V ‘waste (time, money, etc.)’
kěxī	V ‘pitiable; unfortunate’; cf. <u>Tài kěxī le</u> . ‘That’s too bad.’
yāncǎo	‘tobacco (smoke grass)’; cf. <u>chōuyān</u> , <u>xīyān</u> ‘to smoke’
páizi	‘brand name’
jiē shàng	‘(street-on)’
xiāngyān	‘cigaretts (fragrant-tobacco)’
guǎnggào	N ‘advertisement’ (gàosu de gào)
Wǎnbǎolù	‘Marlboro’
Lètou (Luòtuó)	‘Camel’
bìng	Adv. ‘really [not]’, before negatives: <u>bìng bù piányi</u> ‘not at all cheap’.
yǎnyuán	N ‘actors (perform-people)’
zuìjìn èrshí duō nián lái	‘over the past 20+ years’
dé áizhèng	VO ‘get cancer’
zhǔn	V ‘permit’, usually negative; common on signs: <u>bù zhǔn</u> ‘forbidden to ...’
zhèngshì	SV ‘formal’
kǒuyǔ	N ‘spoken language’; SV ‘be-colloquial’; <u>hěn kǒuyǔ</u>
zhìshǎo	Adv. ‘at least’
miànqián	Loc’n Noun: ‘in front of [someone]; before (face-front)’
érqǐè	N ‘moreover; in addition’
guǎn	V ‘take care of; deal with; run s/t’
bié guǎn xián shì	‘mind one’s own business (don’t concern sparetime-things)’
jìn [jyer]	[colloquial] ‘strength; vigor’; = <u>yǒu lìqì</u> ‘have strength; vigor’

Nèi zhǒng yānyèr hěn yǒu jìn!	That kind of tobacco [leaf] is very strong!
Wǒ jīntiān bù shūfu, méi jìn.	I don’t feel well today, no strength.
Nǐ kàn, nèi ge rén zhēn yǒu jìn.	Look, that guy’s really strong.
Zhōngguó de báijiǔ hěn yǒu jìn.	Chinese white liquor is really strong.

Exercise 6

Explain that American beer is more expensive than Chinese beer, but that Chinese still buy it. Budweiser, called Bǎiwēi in China, is getting more and more popular (pǔbiàn). Explain that you don't think it has as much flavor as Chinese brands like Qīngdǎo, Shànghǎi or Yànjīng. So you always tell your Chinese friends that they should drink Chinese brands, not imports! The same with cigarettes. Chinese pay attention to [zhòngshì ('heavy-view')] brands. American brands are well known, so they buy American brands. They say that, in any case, American cigarettes are stronger than Chinese cigarettes and they taste better. I can't believe this is really the case!

10.12.1 Smoking: a dialogue

A friend (Yǐ)--college age--offers you (Jiǎ) a cigarette; most males in China smoke and so offering someone a cigarette is considered a friendly gesture, and is sometimes difficult to refuse.

Jiǎ	Lái (yì) kē yān ba.	Have a cigarette.
Yǐ.	Xièxie, wǒ bu chōuyān.	No thanks, I don't smoke.
Jiǎ	Zhēnde bù chōu a?	You really don't smoke?
Yǐ	Zhēnde!	Really!
Jiǎ	Duì a, chōuyān bù hǎo, duì shēntǐ bù hǎo.	Right, smoking's not good, it's not good for you[r body].
Yǐ	Zhōngguó rén dōu chōuyān ma?	Do Chinese all smoke?
Jiǎ	Chàbuduō le, nánde dōu chōu, nǚde bǐjiào shǎo. Wǒ chōu, xíng ma?	More or less, men all smoke, women less so. You mind if I smoke?
Yǐ	Xíng, xíng, méi guānxi.	Fine, fine, no problem.
Jiǎ	Hǎo, suīrán duì shēntǐ bù hǎo, kěshì wǒ hái shì děi chōu.	Good, although it's not good for me, I still have to smoke.
Yǐ	Wèishénme?	How come?
Jiǎ	Péngyou gěi nǐ yān, zěnme néng bù chōu?	<If> friends give you cigarettes, how can you not smoke?

Notes

lái here 'take (cause to come)'; cf. lái yì bēi kāfēi.

kē M ‘stub of...’; kē is a measure word for cigarettes and other similarly shaped objects. Cigaretts are sometimes counted with the measure words zhī or gēn, as well as kē.
 zhēnde Adv. ‘really’, a variant of zhēn.

10.13 Driving

a) Kāichē

Wǒ bú huì kāichē, kěshì wǒ hěn xiǎng kāi, suǒyǐ xiànzài yǒu ge péngyou bāng wǒ xué.
 Wǒ de péngyou shuō kāichē hěn róngyì, dànshi wǒ juéde kāichē bìng bù róngyì.
 Yǒushíhou wǒ juéde háishi bù kāi hǎo; chē de wéixiū, bǎoxiǎn dōu hěn guì; chéng lǐ
 kāichē hěn màn. Zài shuō, hǎo duō rén kāichē kāi+de tài kuài, kāi+de hěn měng! Lù
 shàng hěn wēixiǎn!

Bù jiǔ yǐqián zài Zhōngguó, chē xiāngdāng guì, hěn duō rén mǎibuqǐ, suǒyǐ lù shàng de
 chēzi bǐjiào shǎo. Dànshi zuìjìn qíngxíng biàn-le hěn duō. Xiànzài chē bǐjiào piányi.
 Guóchǎn de xiànzài bǐ Měiguó de piányi yìdiǎnr; Rénmínbì dàgài qībāwàn jiu kěyǐ mǎi yí
 liàng. Jìnkǒu de dāngrán bǐ guóchǎn de guì hěn duō, kěshì jìnkǒu de yě shì yuèlái yuè
 piányi. Tóngshí gāosù-gōnglù yě shì yí nián bǐ yí nián duō, suǒyǐ nǐ xiǎng kāi dào shénme
 dìfang dōu xíng! Zhù zài chéngshì lǐtōu de rén dàduōshù xiǎngyào mǎi qìchē kěyǐ mǎi
 qìchē. Zài xiāngxià qíngxíng bù tóng, kěshì nóngcūn lǐtōu de chēzi háishi bǐ jǐ nián qián
 duō deduō. Kěshì rúguǒ nǐ bù xiǎng huāqián mǎi yí liàng chē nà, zài Zhōngguó méi chē
 yě méiyǒu guānxi. Wèishénme ne? Yīnwèi gōnggòng jiāotōng hěn hǎo, yǒu gōnggòng
 qìchē, yǒu dìtiě, yǒu tiělù. Zài Měiguó, hěn bù yíyàng: Méiyǒu chē hěn bù fāngbiàn –
 kěyǐ shuō ‘méi chē dēngyú méi tuǐ’. Zài Měiguó méi chē jiù bù néng qù gòuwù zhōngxīn
 mǎi dōngxì, méi chē jiù bù néng qù kàn péngyou, bù néng qù kàn diànyǐng, yě bù néng
 qù shàngxué. Hǎoxiàng zài Měiguó méi chē shénme shì dōu zuòbuliǎo.

Zài Měiguó yǒu hěn duō Měiguó páizi de chē, xiàng *Fútè*, *Biékè*, yě yǒu Ōuzhōu
 de, xiàng *Àodí*, *Bēnchí*, yě yǒu Rìběn de, xiàng *Fēngtián*, *Běntián*, Hánguó de xiàng
Xiàndài. Nà Zhōngguó yě yǒu hěn duō páizi. Zuì pǔbiàn de yěxǔ shì *Sāngtǎnà Jiédà*,
Biékè dēngdēng, kěshì jìnkǒu de yě bù shǎo, yě shì yuèlái yuè duō. Wǒ yě tīngshuō
 Zhōngguó de bǎiwàn-fùwēng, tāmen mǎi *Láosīlǎisī*, shìjiè shàng zuì guì de chē! Ai,
 biànhuà zhēn dà ya! Èrshíduō nián yǐqián, Zhōngguó lǎobǎixìng yǒu zìxíngchē, yǐjīng

hěn mǎnyì le! Xiànzài shéi dōu xīwàng zìjǐ yǒu yí liàng qìchē. Búguò rúguǒ Zhōngguó měi ge jiāting dōu yǒu yí liàng qìchē de huà, nà Zhōngguó de jiāotōng qíngxíng huì shì shénme yàngzi de ne?



Bóchuán (‘barges’), zài Sūzhōu de yùnhé. [JKW 2006]

b) Páizhào

Zài Zhōngguó mǎi chē rénmen yíding yào kàn chē de páizi; kěshi chē nèi de kuānshì yě hěn zhòngyào. Shēnfēn bǐjiào gāo de guānyuán huòzhě shāngrén, tā de qìchē yíding shì pízuo, chēchuāng bōli shì àn sè de (zhèi yàng wàibiān kànbujiàn lǐbiānr, kěshi lǐbiānr kàndejiàn wàibiānr). Qìchē de páizhào yě hěn zhòngyào. Páizhào shàng bixū yǒu jíxiáng shùzì, xiàng bā (tīngqǐlai xiàng fācái de fā) huòzhě sān (sān zài Guǎngdōnghuà lǐ tīngqǐlai xiàng gāoshēng de shēng de yìsi), bù yīnggāi yǒu bù jíxiáng de shùzì, bǐrú sì (tīngqǐlai xiàng sǐdiào de sǐ yíyàng). Zài shuō, yǒu shíhou cóng chē páizhào de hàomǎ kěyǐ kàndechū rénjiā de shēnfēn.

Cóng shàngbiān shuō de wǒmen kěyǐ zhīdao Zhōngguó rén tèbié zhùyì shēnfēn. Suǒyǐ wǒmen qù Zhōngguó de shíhou, yíding yào zhùyì Zhōngguó rén de shēnfēn wèntí, tèbié shì zài chēnghu tāmen de shíhou.



Liáoníng de páizhào. [JKW 2005]

Notes:

wéixiū	V ‘to maintain; keep up’
bǎoxiǎn	N ‘insurance’
zài shuō	‘moreover; what’s more’
měng	SV ‘be wild’
wéixiǎn	SV ‘be dangerous’; N ‘danger’
bù jiǔ	‘not long’ (cf. <u>jiǔ</u> ‘be long [of time]’)
tóngshí	‘at the same time’
gāosù-gōnglù	N ‘expressways (high-speed public-road)’
nóngcūn	N ‘villages; countryside’
huā qián	VO ‘spend money’
jiāotōng	N ‘transportation’
tiělù	N ‘railways (iron-road)’
fāngbiàn	SV ‘convenient’
děngyú	V ‘be equivalent to (equal-to)’
tuǐ	N ‘legs’
páizi	N ‘brand names’; cf. <u>pǐnpái</u> ‘trademark’

<i>Fútè</i>	PN: ‘Ford’	<i>Biékè</i>	PN: ‘Buick’
<i>Àodí</i>	PN: ‘Audi’	<i>Bēnchí</i>	PN: ‘Mercedes’
<i>Fēngtián</i>	PN: ‘Toyota’	<i>Běntián</i>	PN: ‘Honda’
<i>Jiédá</i>	PN: ‘Volkswagon (Jetta)’	<i>Xiàndài</i>	PN: ‘Hyundai’
<i>Sāngtǎnà</i>	PN: car produced by a joint venture with VW		
<i>Láosīláisī</i>	PN ‘Rolls Royce’		
bǎiwàn-fùwēng	N: ‘millionaire (million wealthy-old man)’		
biànhuà	N ‘changes (change-transformation)’		
lǎobǎixìng	N ‘the ordinary people (old-hundred-surnames)’		
mǎnyì	SV ‘satisfied; pleased’		
shéi dōu	N ‘everyone’		
nèi	Loc ‘inside’; cf <u>guónèi</u> ‘within the country’; <u>shìnnèi</u> ‘in town’		
kuǎnshì	N ‘designs; styles’		
zhòngyào	SV ‘be important’		
shēnfēn	N ‘status’		

guānyuán	N ‘officials’
shāngrén	N ‘businessmen’
pízuò	N ‘leather seats’
chēchuāng	N ‘car windows’
bōli	N ‘glass’
àn	SV ‘be dark; dim’
páizhào	N ‘license plates’
jíxiáng	SV ‘lucky; auspicious’
shùzi	N ‘numbers’
fācái	V ‘get rich’; cf. <u>gōngxǐ fācái</u> , a Chinese New Year greeting
gāoshēng	V ‘get a promotion (high-rise)’
zhùyì	V ‘pay attention to’

Exercise 7

Huídá (‘respond to’) wèntí:

1. Zài Zhōngguó wèishénme yǒu rén bù xiǎng mǎi qìchē?
2. Xiànzài zài Zhōngguó jiāotōng de qíngxíng zěnmeyàng?
3. Wèishénme shuō zài Zhōngguó méiyǒu chē méiyǒu guānxi?
4. Wèishénme shuō zài Měiguó bìxū děi yǒu qìchē?
5. Nà, zài Ōuzhōu ne? Shì bu shì méiyǒu qìchē yě hěn bù fāngbiàn?
6. Zhōngguó nǐ xiē páizi de qìchē zuì liúxíng?
7. Zhōngguó de lǎobǎixìng dōu xiǎng mǎi qìchē de huà, nà jiāotōng de qíngxíng huì zěnmeyàng?
8. Zhōngguó rén chūle chē de páizi yǐwài yě huì zhùyì dào nǐ xiē fāngmiàn (‘facet’)?
9. Nǐ qù Zhōngguó kànkàn chē de páizhào huì fāxiàn nǐ xiē fāngmiàn bǐjiào yǒu yìsi?

10.14 Vivid SVs (of the form SVxx)

In earlier units, you have seen vivid adjectives formed from SV roots and repeated syllables: huáliūliū; huīméngméng (~ mēng). While some of the repeated syllables can be matched with some confidence to independent words (eg bīng ‘ice’ in lěngbīngbīng), for others, the only indication of their source comes from the characters used to write them, and these may have been chosen for their sound rather than their meaning. The repeated sī in lāsīsī ‘hot; peppery’ is written with the character usually used for ‘silk’; lāsūsū, which has much the same meaning, contains the repeated syllable sū, written with the character for ‘crisp’. It is hard to see what contribution these words make to the meaning of the whole, other than filling out the pattern.

Most of the repeated syllables are level-toned. A number of them show variation, probably due to the influence of the usual tone of the character chosen for the second

syllable. The *teng* of rèténgténg for example, is often pronounced with a level tone even though pedantic speakers are likely to argue, on the basis of the character 騰 which in other contexts is pronounced with rising tone, that rising (and not level) is the ‘correct’ tone. However, there are a few cases where the tone of the repeated syllable clearly is not level, eg kōngdàngdàng.

Vivid SVs of this type have certain grammatical properties that set them apart from ordinary SVs. They cannot be modified by ‘adverbs of degree’ such as hěn or tài, for example. Typically, they act as modifiers connected to nouns by a following de; or they stand alone (still with following de) as commentaries; cf. examples below.

The list below gives an indication of the range of vivid SVs; the meaning of the root SV is given in parentheses.

cháohūhū	(cháo ‘damp’)	damp; clammy
huáliūliū	(huá ‘slippery’)	slimy; slippery [of roads]; slick [of hǎishēn]
làsī	(là ‘peppery hot’)	hot; peppery [food]
lètaotáo	(lè, cf. kuàilè ‘happy’)	happy [of children; life]
lěngbīngbīng	(lěng + bīng ‘ice’)	icy cold [of iron, facial expressions]
hēiyōuyōu	(hēi ‘black’)	jet black [of hair, soil]
hóngtōngtōng	(hóng ‘red’)	glowing red; brilliant red
hóngpūpū	(hóng ‘red’)	reddish
luànhōnghōng	(luàn ‘chaotic’)	tumultuous
liàngjīngjīng	(liàng ‘bright’)	glimmering; sparklinig
míngguāngguāng	(míng ‘luminous’)	gleaming [metal]
nuǎnhōnghōng	(nuǎn ‘warm’)	cozy and warm
rèténgténg (~ tēng)	(rè)	steaming hot [of buns, noodles]
rèhūhū	(rè)	piping hot [of a stove, heater]
rèhōnghōng	(rè)	very warm; boiling [of weather]
kōngdàngdàng	(kōng ‘empty’)	empty; deserted [of station, mall]
xiāngpēnpēn	(xiāng ‘fragrant’)	sweet smelling; savory; appetizing
wùméngméng (~ mēng)	(wù ‘fog’)	hazy, misty

Usage

Nǐmen niánqīngrén jiu xiàng zǎoshàng
bā-jiǔ diǎn zhōng hóngtōngtōng de
tàiyáng yíyàng.

You young people look like the
glowing red sun at 8 or 9 in the
morning. [Said by Mao Zedong.]

Nǐ kàn, tāmen dōu zài kàng shàng
zuò-zhe ne, nuǎnhōnghōng de.

Look at them all sitting on the
'stove', all cozy and warm.

Lái le, rèténgténg de jiǎozi!

Here they come! Piping hot
dumplings!

Notes

In houses in the cold northern parts of China, families sleep on a large brick platform heated from within, known as a kàng.

10.15 Tōngxùn gōngjù 'Communication tools'

Èrshí nián yǐqián, Zhōngguó rén yào gào su qīnqī huòzhě péngyou yí jiàn shìqing, tāmen jiu kěyǐ dǎ diànhuà, yě kěyǐ xiěxìn. Suīrán xìn bǐjiào màn, kěshì hěn duō jiāting méiyǒu diànhuà, jì xìn yě bǐjiào piányi, suǒyǐ píngcháng dàjiā chàbuduō dōu xiěxìn, bù dǎ diànhuà.

Xiànzài qíngxíng wánquán bù yíyàng le. Zài chéngshì hěn duō jiāting dōu yǒu diànhuà le. Jiùshi zài nóngcūn, yě yǒu bù shǎo rén yǒu diànhuà le. Kěshì xiànzài zuì liúxíng de shì shǒujī. Shǒujī yǐqián yǒu yìdiǎnr bù fāngbiàn, hěn dà, diànhuàfèi yě hěn guì. Nèiyàng dàdà de shǒujī yě yǒu rén jiào 'dàgēdà'. Wèishénme jiào dàgēdà ne? Dàgēdà nèi ge shuōfǎ běnlái shì Xiānggǎng rén yòng de. Dàgē yǒu liǎng ge yìsi. Yí ge shì zuì dà de gēge. Lìngwài yí ge shì hēishèhuì de tóur. Suǒyǐ dàgē hěn lihai, dàgēdà yě hěn lihai.

Fǎnzhèng, xiànzài shǒujī bú dà, hěn fāngbiàn, kěyǐ fàng zài kǒudài lǐ huò dài zài yāodài shàng. Zuìjìn zài Zhōngguó chule shǒujī yǐwài yě yǒu xiǎolíngtōng. Xiǎolíngtōng shì dàxiǎo de xiǎo; língtōng shì lái+de kuài de yìsi, huòzhě 'xíng' de yìsi. Xiǎolíngtōng bǐ pǔtōng de shǒujī piányi, dànshì zhǐ néng zài yí ge dìfang yòng, zhǐ néng dǎ dào shìnèi, bù néng dǎ dào shìwài.

Zài èrshíyī shìjì de Zhōngguó yǒu hěn duō rén yòng wǎngluò le. Wǎngluò yě yǒu rén jiào yīntèwǎng. Yǒu hěn duō rén měitiān dōu zài jiā lǐ huòzhě zài 'wǎngbā'

shàngwǎng. Yě yǒu hěn duō liáotiānshì gēn lùntán, dàjiā kěyǐ tán guójiā de dàshì, yě kěyǐ tán gèrén de wèntí. Yǒude wǎngzhàn měitiān yǒu jǐshí wàn rén liúlǎn. Suīrán zài Zhōngguó yòng yīntèwǎng de hěn duō kěshi háishi yǒu hěn duō wǎngzhàn bù néng kàn. Zhōngguó zhèngfǔ bú ràng rénmen kàn de wǎngzhàn, hěn duō yǒu zhèngzhì de huòzhě sèqíng de nèiróng. Jiùshi MIT de wǎngzhàn yǒushíhou cóng Zhōngguó yě liánbushàng, yěxǔ shì yīnwèi yǒu yìxiē Zhōngguó zhèngfǔ bù xǐhuan de liánjiē.



Fast transport: The Mag-lev train serving Pudong Airport, Shanghai. [JKW 2005]

Zài xiànzài de Zhōngguó, diànzǐ yóujiàn yě duō le. Yǒu rén kāi wánxiào jiào diànzǐ yóujiàn ‘yīmèi’ér’, xiàng Yīngwén de ‘email’ yíyàng. Kěshì Zhōngwén de yīmèi’ér yě yǒu ‘tā mèimei’ de yìsi. (Píngcháng yòng Hànzì xiě yīmèi’ér bú yòng ‘yī èr sān’ de ‘yī’; yòng lìngwài yí ge yī [伊], shì ‘tā’ de yìsi.) Dàgēdà, yīmèi’ér, kěyǐ shuō zhèi xiē dōngxì yǒu diǎnr xiàng qīnqī péngyou yíyàng!

Yěxǔ nǐmen yǐjīng zhīdao yìxiē yǒuyìsi de Zhōngwén wǎngzhàn le. Bù shǎo xué Zhōngwén de xuésheng dōu yòng <Zhongwen.com>, kěyǐ chá shēngzi, liǎojiě Hànzì de láiyuán, dú Zhōngwén wénzhāng, yě kěyǐ zài pīnyīn liáotiānshì liáotiān. Yě yǒu Xiè Tiānwèi lǎoshī de wǎngyè, www.csulb.edu/~txie, yǒu hěn duō gēn xué Zhōngwén yǒuguān de liánjiē.

Zhōngguó zuì liúxíng de wǎngzhàn zhīyī shì <sina.com> (Yīngwén), huò <sina.com.cn> (Zhōngwén). Nàr de xīnwén bàodào nǐmen háishi kànbudǒng, kěshi tiānqì yùbào yěxǔ néng kàndòng yìdiǎnr. Shìshi kàn ba! Yīngguó de Guǎngbō Gōngsī de wǎngzhàn <http://bbc.co.uk/worldservice> yě yǒuyòng; xīnwén bàodào kěyǐ fānyìchéng sishí duō ge yǔyán.

Kàn Zhōngwén wǎngyè de shíhou, nǐ huì fāxiàn suīrán nèiróng yìbān shì Zhōngwén de, wǎngzhàn de míngzi yě shì Zhōngwén de, kěshi wǎngzhǐ háishi yòng Yīngwén xiě de. Jiùshì méiyǒu Zhōngwén wǎngzhǐ. Nǐmen zhīdao wèishénme ma?

Notes

tōngxùn	N	communication
gōngjù	N	tool
qīnqī	N	relatives; relations
jiùshi...yě..		even...as well
nóngcūn	N	village (agriculture village)
[diànhuà]fèi	N	[telephone] expenses; charges
hēishèhuì	N	criminal underworld (black society)
lingwài [yí ge]		another; an additional
shuōfǎ	N	way of speaking; cf. kànfǎ ‘way of looking = view’
tóur	N	head
fǎnzhèng		anyway (upside down – right way up)
kǒudài	N	pocket (hole-bag)
yāodài	N	belt (waist-belt)
shìnnèi		within the city (city-within)
wǎngluò	N	network; the net
shàngwǎng	VO	to access the net
wǎngbā	N	internet café (net-BAR)
liáotiānshì	N	chatrooms (chat-day-room)
lùntán	N	forum (discuss-forum)
tán	V	discuss; chat; talk
gèrén	N	individual
wǎngzhàn	N	website (net-station)
liúlǎn	V	browse
ràng	V	[here] let; make
zhèngzhì	N	politics
sèqíng	N,SV	sex; sexy (yánsè de sè, shìqing de qíng)
nèiróng	N	content (within-contain)
liánbushàng	VV	not able to access
liánjiē	N	links
yóujiàn	N	mail

chá shēngzi	VO	look-up vocabulary (raw-words)
liǎojiě	V	understand; comprehend; find out
láiyuán	N	origin; source; derivation; history
wénzhāng	N	article (M <u>piān</u>)
wǎngyè	N	webpage
gēn...yǒuguānde		having to do with; having some connection with (with...have-connection-DE)
xīnwén bàodào	N	news report
yùbào	N	forecast
guǎngbō	V,N	to broadcast; a broadcast
fāxiàn	V	discover
yībān	SV	normal; same as Adv normally; similarly
wǎngzhǐ	N	(net-address); cf. <u>dìzhǐ</u> 'address'

Exercise 8.

Provide a Chinese paraphrase:

What you say about the situation in China is very interesting. Here in the U.S, telephone calls also used to be quite expensive – especially long-distance ones (chángtú); but not anymore. I still often write letters to my relatives, but that's because they're older and they still like to read letters. Sending a letter is still pretty inexpensive - only about 40 cents within the country; a letter to China is about 80 cents airmail. But students nowadays all have computers, so we prefer to send email. Often, I don't know enough characters to write what I want to say in Chinese; and in any case, I have trouble sending characters. So I write pinyin and as long as I write words, my Chinese friends seem to be able to read it. I don't write the tones (sishēng) either, since that takes too long and what's more, it makes it too messy to read. Almost all my friends have cellphones; with the new ones, you can surf the web, take photos or listen to music. They're kind of expensive, but we can't live without them. My cellphone bill is more than my food bill sometimes!

10.16 Waiting and rushing

a) The words

děng	wait
děngdeng ~ dēng yidēng ~ dēng yixià	wait a sec; just a minute
shāo<wēi> dēng yixià	wait for a bit
dēng yíhuìr ~ yíhuǐr	wait awhile
Mǎshàng jiù lái.	[I]'ll be right there.
Mǎshàng jiù huí lái.	[I]'ll be right back.
Wǒ yíhuǐr jiù huí lái.	I'll be back shortly.
Wǒ hěn kuài jiù <huì> huí lai!	I'll be back right away!
Mǎshàng jiù hǎo.	[It]'ll be done in a jiffy.

Notes

- a) Yíhuìr ~ yìhuìr (the latter pronunciation is more colloquial) ‘awhile’
- b) Shāo<wēi> ‘slightly; for a bit’; (Wēiruǎn de wēi); hotel telephone operators in China tend to say qǐng shāo děng when they transfer your call.
- c) Mǎshàng ‘immediately; at once’, literally ‘on a horse’; synonymous with likè.
- d) Huì indicates a degree of probability.

Usage

Qǐng shāowēi děng yíxià, wǒ mǎshàng jiù huílai!	Hang on a minute, I’ll be right back.
Qǐng děng yíxià, wǒ qù lóushàng wènwén tā. Nǐ zuò yìhuìr ba.	Just a minute, I’ll go upstairs and ask her. ‘Make yourself comfortable.’
Qǐng děngdeng, wǒ qù bàngōngshì zhǎo tā.	Just a minute, I’ll go see if he’s in the office.
Qǐng děng yìhuìr, wǒ de yàoshi wàng zài bàngōngshì le.	Hang on a minute, I left my keys in the office.
Qǐng děng yíxià, wǒ qù zhǎo tā. Nǐ xiān hē diǎnr chá ba.	Hold on a minute, I’ll go find him. Have some tea first.
Qǐng děngdeng, tā zài dǎ diànhuà ne.	Hold on for a minute please, he’s on the phone.
Qǐng shāowēi děng yíxià, wǒ děi qù mǎi yóupiào, mǎshàng jiù huílai. Qǐng zuò yíxià.	Hold on for a bit please, I have to go and buy some stamps – I’ll be right back. Make yourself at home.

Notes

- a) Zuò yíxià, literally ‘sit a bit’, but often used when someone has to step out for a while, hence the freer translation of ‘make yourself at home’.

10.17 Telephoning

Speaking on the telephone involves a certain amount of conventional speech at the beginning and end of the conversation. Here are vocabulary and phrases related to telephones and telephoning:

About telephoning

dǎ diànhuà	to telephone; make a phone call
dǎ chángtú diànhuà	to make a long distance call
dǎ guójì diànhuà	to make an international call
zhuǎn fēnjī	to connect to an extension (turn; revolve)

diànhuàkǎ	phone card
diànhuàtíng	phone kiosk
diànhuàfèi	phone charges
miǎnfèi	free (avoid-fee)
Shì dìqū yòng de ma?	Is this for local calls?
Quánguó yòng de.	It's used throughout the country.
Dǎ dào nǎlǐ?	Where are you phoning to?
Dǎ gěi shéi?	Who are you phoning?
Yǒu shìr, qǐng dǎ ge diànhuà gěi wǒ.	If you have a problem, feel free to phone me.
Nǐ de diànhuà.	It's for you.
Qǐng zhuǎn èrshíwǔ (fēnjī).	Please connect me to extension 25.
Néng dǎ chángtú ma?	Can you dial long distance?
Néng zìjǐ dǎ ma?	Can [we] dial [it] ourselves?
Zhǐ néng dǎ dào shìnèi.	You can only call in town.
Néng dǎ dào guówài ma?	Can we call abroad?

Notes

As in most parts of the world, a variety of discount telephone cards can be bought from news agents and other small shops in China. In China, these are usually sold below face value; a RMB 100 card might go for RMB 30. (Dǎ zhé ma? 'Do you allow a discount?') Some are local (dìqū yòng de); others can be used throughout China (quánguó yòng de) or even internationally (guójì de).

On the phone [phrases]:

Wèi.	Hello.
<Nín> nǐ wèi?	Who is it? (which person)
Wèi, nǐ shì Zhōu Yǔ ma?	Hello, is that Zhou Yu?
Wǒ jiùshì.	Speaking. [This is he.]
Qǐng zhǎo Máo Xiān'ān jiē diànhuà.	Can I speak to Mao Xian'an please? (Please find Mao Xian'an to get the phone.)
Wǒ gěi nǐ qù zhǎo tā.	I'll go find her for you. (I for you go find her.)
Yào liú ge huà gěi tā ma?	You want to leave a voice message for her?
Nǐ yào liúyán ma?	You want to leave a voice message?
Wǒ shì Léi Nuò, qǐng liúyán.	This is Lei Nuo, please leave a message. [Telephone answering machine]



Shànghǎi jūmínlóu ('residential building'). [JKW 2006]

10.17.1 Leaving a message

Lù Jìngsī, a foreign scholar, is trying to reach Wáng Xuéyīng in his office.

- | | | |
|-----|--|---|
| W. | Wèi? | Hello? |
| Lù. | Wèi, qǐng zhǎo Wáng lǎoshī jiē diànhuà. | Hi, I'm trying to get Prof. Wang. |
| W. | O, tā xiànzài bú zài zhèr, kěnéng zài lóu shàng. Qǐng děng yíxià, Wǒ gěi nǐ qù zhǎo tā. | Oh, he's not here right now, he may be upstairs. Just a minute, I'll go and look for him for you. |
| Lù. | Hǎo, máfan nǐ la! (<u>le a</u> > <u>la</u>)
..... | Okay, sorry for the trouble. |
| W. | Tā yě bú zài lóu shàng. Yào bu yào liú ge huà? | He's not upstairs. You want to leave a message? |
| Lù. | Hǎo, xièxie. Wǒ shì Lù Jìngsī. Qǐng tā huílai yǐhòu gěi wǒ dǎ ge diànhuà. Wǒ zài jiā lǐ. | Okay, thanks. This is Lù Jìngsī. Ask him to phone me when he gets home. I'm at home. |
| W. | Tā zhīdao nǐ de diànhuà hàomǎ ma? | Does he know your phone #? |
| Lù. | Diànhuà hàomǎ shì 245-1209. | [My] number's 245-1209. |
| W. | Hǎo, wǒ huì gàosu tā. | Fine, I'll tell him. |

Notes

a) Wèi is an exclamation used to hail people at a distance, or confirm a telephone connection. Though its tone is marked as falling in dictionaries, its actual pitch varies with context.

b) Qǐng zhǎo [person] jiē diànhuà ‘please get [...] to come to the phone’ is in fact a request to speak to a person (~ ‘may I speak to [...]’) and reflects the fact that before cellphones, telephones were often outside of residences and people had to be hailed or fetched from some distance away.

10.18 Chinese etiquette

Shěn Fēipéng, a teacher from Belgium, makes a phone call to his Chinese friend, Zhōu Yǔ, to ask a question about Chinese etiquette. Zhōu’s wife (Tt) answers the phone.

Tt.	Wèi?	Hello?
Sh.	Wèi, Zhōu Yǔ? [~ Wèi, Zhōu Yǔ ma? ~ Wèi, nǐ shì Zhōu Yǔ ma? ~ Wèi, nǐ shì bu shì Zhōu Yǔ? ~ Wèi, lǎo Zhōu zài ma?	Hello, Zhou Yu? ~ Hello, Zhou Yu? ~ Hello, is that Zhōu Yǔ? ~ Hello, is that Zhou Yu? ~ Hello, is Zhou there?]
Tt.	Qǐng děng yíxià, wǒ qù zhǎo tā.... Lǎo Zhōu, nǐ de diànhuà!	Just (wait) a minute please, I’ll go and find him....Zhou, it’s for you!
Zh.	Hǎo, xièxie. ...Wèi, nín (shì) nǐ wèi?	Okay, thanks. ...Hello, who’s that?
Sh.	Wǒ shì Shěn Fēipéng.	I’m Shen Feipeng.
Zh.	O, Fēipéng, nǐ hǎo. Shénme shìr?	Oh, Feiping, how are you. What’s up?
Sh.	Lǎo Zhōu, wǒ néng bù néng wèn nǐ yí ge Zhōngguó fēngsù xíguàn de wèntí?	Zhou, can I ask you a question about Chinese customs?
Zh.	Wèn ba.	Sure!
Sh.	Shì zhèi yàng: yǒu rén qǐng wǒ chīfàn, wǒ shì bu shì yīnggāi sòng ge lǐwù gěi tā?	It’s like this: someone’s invited me for a meal; should I bring them a present?
Zh.	Nà yào kàn shì shénme qíngkuàng, shénme dìfāng.	Now that depends on the situation and the place.
Sh.	Shì ge tóngshì, wǒmen xiāngdāng shù. Tā qǐng wǒ dào tā jiā qù.	It’s a colleague. We’re close. He’s invited me to his house.

- Zh. Zhèi yàng, dài yí shù xiānhuā, huòzhě yì xiē shuǐguǒ, jiù kěyǐ le. Búbi huā hěn duō qián. Biǎoshi ge yìsi. In that case, you can take a bunch of fresh flowers or some fruit. No need to spend a lot of money. 'It's the thought.'
- Sh. Hǎo, shì chūntiān, wǒ jiù mǎiyí shù huā ba. Okay, it's spring, I'll buy a bunch of flowers.
- Zh. Huā hěn héshì! Flowers are fine! ('suitable')
- Sh. Hěn gǎnxiè! Many thanks! ('very grateful')
- Zh. Bié kèqì. You're welcome.
- Sh. Hǎo, jiù zhèi yàngr. Zàijiàn. Okay, that's it then. Bye.

Notes

- a) Notice that in conventional usage, Chinese generally makes use of the first and second person pronouns in expressions like Nǐ shì shéi? and Wǒ shì Shěn Fēipéng, while English prefers 'it' or 'this': 'Who is it? / This is Shěn Fēipéng.' Similarly: Qǐng zhǎo Zhōu Yǔ jiē diànhuà. / Wǒ jiùshì. 'May I speak to Zhou Yu? / This is he. ~ Speaking.'
- b) The word huā has a number of senses, including 'flowers; blossoms' (yí shù huā), 'design' (huāyàng 'design; pattern'); and 'to spend' (huāqián), possibly following a semantic course from 'flower' to 'ornament', from 'ornament' to 'waste or dissipation', and from there to 'expense'. Contrast huà 'change'.
- c) Biǎoshi ge yìsi, literally 'to express a meaning', ie 'as a token [of friendship, affection, etc.]'

10.18.1 Gifts

There are a number of conventional remarks associated with the giving and receiving of gifts. For larger gifts for example, the host might say: Tài pòfèi le! '[You] spent too much [money]', using the expression pòfèi 'squander money (break-expense)'. On presenting such a present, the guest [giver] might say, with modesty: Xiǎo yìsi. 'Just a token (small meaning).' However, bringing some fruit or flowers as an expression of thanks (much as Americans and Europeans might bring a bottle of wine) usually elicits more perfunctory remarks along the following lines:

- i) Gěi nǐ dàilái yí shù huā! I've brought you a bunch of flowers.
Zhēn piàoliang. Nǐ tài kèqì le. How pretty! 'You shouldn't have.'
- ii) Dàilái yìdiǎnr shuǐguǒ, dàijiā yìqǐ chī. I've brought some fruit for everyone.
Nǐ tài kèqì le. You shouldn't have.



Suzhou: town's edge. [JKW 2006]

10.19 Highlights

shēngbìng	Tā gǎnmào le, yě ké+de hěn lihai. Chī yào le ma?
indefinites	Shénme dōu bú pà! Xiǎng chī duōshao jiù chī duōshao!
reduplication	Nǐ cháng yi cháng ba; Xiūxi xiūxi ba.
wèntí	jǐ ge jiāting de wèntí; jǐ ge àihào de wèntí
kǒuyīn	dài yìdiǎnr nánfāng de kǒuyīn
chúle...yǐwài	Chúle xīngqīsì yǐwài, měitiān dōu yǒu kè.
yuèlái yuè	Dà chéngshì yuèlái yuè wēixiǎn. Pá+de yuè gāo, shuāi+de yuè cǎn.
búbì	Búbì huànchē.
xìnjiào	Nǐ xìn shénme jiào? / Wǒ shì xìn Huíjiào de.
V-xiàlai	Qǐng bǎ tā xiěxiàlai.
V-chūlai	Nǐ cāidechū<lai> wǒ shì shéi ma?
bān	Wǒmen běnyuè chū cái bānjìnlai de. ('not until the beginning of the month')
V-chéng	Qǐng bāng wǒ bǎ nèi jǐ ge jùzi fānyìchéng Yīngwén.
bèi, etc.	Tā bèi jǐngchá zhuāzǒu le. Wǒ de zìxíngchē jiào rén gěi tōu le.
qíngkuàng	Jīngjì bú cuò, kěshì rénquán yǒu yìdiǎnr wèntí. ~ qíngxíng.
chōuyān	Chōuyān de bǐjiào róngyì dé áizhèng. ~ xīyān. Lái yì kē yān ba.
kāichē	Wǒ juéde kāichē bìng bù róngyì.
shēnfēn	Zhōngguó rén tèbié zhùyì shēnfēn.
SV-xx	hóngtóngtōng de tàiyang; rèténgténg de jiǎozǐ
tōngxùn	Wǎngluò yě yǒu rén jiào 'yīntèwǎng'; shǒujī ne, yě yǒu rén....

Zhōngguó zuì liúxíng de wǎngzhàn zhīyī ...
 děng Qǐng shāowēi děng yíxià.
 mǎshàng Mǎshàng jiù huílai.
 dǎ diànhuà Wèi, nǐ shì Zhōu Yǔ ma? / Wǒ jiùshì.
 Wǒ shì Zhāng Yīng, qǐng liúyán.
 mǎi lǐwù Búbì huā hěn duō qián; biǎoshi ge yìsi.
 Dàilái yìdiǎnr shuǐguǒ, dàjiā yìqǐ chī!

Exercise 9.

Distinguish the following words by citing them in short phrases:

fāshāo	fāsheng	huāshēng	mǎshàng	fákuǎn	fādá
qiǎo	jiào	xiǎo	qiáo	hěn chǎo	jiāo
bìyè	bìxū	bǐjiào	búbì	jǔxíng	liúxíng
xíguàn	xīhuan	xīguā	xiūxi	xuéxí	xīwàng
kǎolǔ	kǎoshì	jǐngchá	wēixiǎn	yóuxíng	kǒuyīn

10.20 Rhymes and Rhythms

Sailing the Seas, another paean to Mao that is still popular in modern China, where Mao occupies cultural space between demagogue and demigod.

大海航行靠舵手

Dàhǎi hángxíng kào duòshǒu

Sailing the seas depends on the helmsman

大海航行靠舵手

Dàhǎi hángxíng kào duòshǒu,
seas navigate depend+on helmsman

Sailing the seas depends on the
helmsman,

万物生长靠太阳

wànwù shēngzhǎng kào tàiyang,
all-things growth depend-on sun

all things depend on the sun for
growth;

雨露滋润禾苗壮

yǔ lù zìrùn hémiáo zhuàng,
rain dew moisten seedlings strong

water and dew moisten the seedlings
and make them strong;

干革命靠的是毛泽东思想

gàn gémìng kào de shì Máo Zédōng sīxiǎng.
do revolution depend-on DE is MZD Thought.

people who engage in revolution
depend on MZD Thought.

Refrain

鱼离不开水呀

Yú líbukāi shuǐ ya,
fish separate-not-away [from] water ya

Fish can't be separated from water,

瓜儿离不开秧

guār líbukāi yāng,
melons separate-not-away [from] stalk

melons can't be separated from the
stalk,

革命群众离不开共产党

gémìng qúnzhòng líbukāi Gòngchǎndǎng,
revolution masses separate-not-away [from] CCP

revolutionary masses can't be
separated from the CCP,

毛泽东思想是不落的太阳。

Máo Zédōng sīxiǎng shì bú luò de tàiyáng.
Mao Zedong Thought is not fall DE sun.

MZD Thought is a never setting sun.



Shànghǎi: The Jìng'ān Sì ('Calm-peace Temple'), with Yáo Míng advertising Reeboks. [JKW 2005]

Appendix: Body parts

Core body parts, as opposed to figurative extensions (eg ‘He’s the brains of the operation’) might seem to be well-demarcated notions that would translate easily from language to language; but in fact, though their core meanings correspond fairly well, their connotations may be quite different. This is particularly true of the internal organs, where in Chinese, for example, xīngān, ‘heart’ and ‘liver’ is a term of affection (fùmǔ de xīngān bǎobèi ‘parents’ darling treasure’); where (at least in some regions) xīncháng ‘heart’ and ‘intestine’ is, roughly, ‘in the mood for’ (méiyóu xīncháng qù kàn diànyǐng); and where fèifǔ ‘lungs’ and ‘bowels’ means ‘from the bottom of one’s heart’ (fèifǔ zhī yán ‘words from the bottom of one’s heart’).

The following list is not exhaustive. You may want to add to it, with specialized words such as ‘temple’, ‘forehead’ or ‘calf’. In addition, you should check regional and local variation (pronunciation as well as root), and observe usage and metaphorical extensions.

<i>head</i> tóu	<i>hair</i> tóufa	<i>brain</i> nǎozi	<i>ears</i> ěrdou	<i>eyes</i> yǎnjing	<i>nose</i> bízi
<i>mouth</i> zuǐ	<i>teeth</i> yáchǐ	<i>eyebrow</i> méimao	<i>cheek</i> jiá	<i>chin</i> xiàba	<i>tongue</i> shétou
<i>throat</i> hóulong	<i>neck</i> bózi	<i>body</i> shēntǐ	<i>shoulders</i> jiānbǎng	<i>back</i> bèi	<i>chest</i> xiōng
<i>skin</i> pífū	<i>arm</i> gēbei	<i>hand</i> shǒu	<i>finger</i> shǒuzhǐ	<i>thumb</i> dàmǔzhǐ	<i>waist</i> yāo
<i>heart</i> xīn	<i>liver</i> gān	<i>lungs</i> fèi	<i>stomach</i> wèi	<i>spleen</i> pí	<i>kidneys</i> shèn
<i>bladder</i> pángguāng	<i>gall</i> dǎnnáng	<i>abdomen</i> dùzi	<i>navel</i> dùqí	<i>intestine</i> cháng	<i>blood</i> xiě (~xuè)
<i>breasts</i> milk-house rúfáng	<i>penis</i> yin-stem yīnjīng	<i>vagina</i> yin-way yīndào	<i>testicle</i> testicle-pellet gāowán	<i>uterus</i> child-temple zǐgōng	<i>anus</i> lg int.-door gāngmén
<i>buttocks</i> pìgu	<i>thighs</i> dàtuǐ	<i>knee</i> xīgai	<i>leg</i> tuǐ	<i>foot</i> jiǎo	<i>bones</i> gútou (~ gǔtou)

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