

# 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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## **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 later 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.

4.14 Rhymes and rhythms

Xīnnián dào, xīnnián dào  
Èrlóu sānlóu, chǎngzhǎng shūjì

Appendix 1: Courses of study and university names

Appendix 2: The 45 most common surnames

**(Part II)**

**Chars 4 (21 pp); character sheets (6 pp)**

- 4.0 *Review*  
a) Fántízì reading  
b) Radicals and phonetics  
c) Fill-in-the-blanks to form words or phrases  
d) Labeling the map
- 4.1 *Set 1 with notes*  
4.1.1 Compounds and phrases  
4.1.2 Comment – response Ex. 1
- 4.2 *Set 2 with notes*  
4.2.1 Compounds and phrases  
4.2.2 Comment – response Ex. 2
- 4.3 *Set 3 with notes*  
4.3.1 Compounds and phrases  
4.3.2 Comment – response Ex. 3
- 4.4 *Set 4 with notes*  
4.4.1 Compounds and phrases  
4.4.2 Comment – response Ex. 4
- 4.5 *Traditional characters* Ex. 5  
4.5.1 Comment – response
- 4.6 *Míngpiàn with vocabulary*
- 4.7 *On the street #4*  
1. Creative characters (Toys-Я-us)  
2. Names of some Mainland newspapers

## UNIT 5 (41 pp)

- 5.1 *Tone contrasts*
- 5.2 *Or*
- 5.2.1 Vocabulary
- 5.2.2 The two ‘ors’ Ex. 1
- 5.3 *At the beginning of class*
- 5.3.1 Dialogues at the beginning of class
- 5.4 *Food (2)* Ex. 2
- 5.4.1 Dialogue: ordering dishes
- 5.5 *Expanding the V+de construction*
- 5.5.1 Vocabulary
- 5.5.2 Commenting on abilities
- 5.5.3 Huì ‘be able’; yìdiǎnr ‘a bit’
- 5.5.4 Huì, néng (nénggòu), kěyǐ, xíng Ex. 3a,b
- 5.6 *Talking to children*
- 5.6.1 Verbs, co-verbs and serialization Ex. 4
- 5.7 *Music and musicians*
- 5.7.1 Singers, styles and other vocabulary
- 5.7.2 Dialogue: musical preferences
- 5.7.3 Musical instruments Ex. 5
- 5.8 *Verbs of cognition*
- 5.8.1 Knowing
- 5.8.2 Understanding
- a) Dǒng ‘understand’
- b) Kàndedǒng
- 5.8.3 Reporting on questions Ex. 6a,b
- 5.9 *Destination*
- 5.9.1 Going places: some vocabulary
- 5.9.2 Where to
- 5.9.3 Going
- 5.9.4 Nǎr ~ nǎlǐ as an indefinite
- 5.9.5 Destination – with other verbs
- 5.9.6 Specifying a time
- 5.9.7 Inserting foreign words Ex. 7

5.10 *Purpose*

- 5.10.1 Kàn ‘look at’
- 5.10.2 Other things to do
- 5.10.3 Reasons for going somewhere
- 5.10.4 Qù and purpose
- 5.10.5 Intention

5.11 *In the past*

- 5.11.1 Not having done something <yet>
- 5.12.2 The position of le
- 5.13.3 More time expressions
- 5.14.4 More examples of final le

Ex. 8a,b

5.12 *And*

5.13 *Sports and scores*

Ex. 9a,b

5.14 *Dialogue: who won?*

Ex. 10

5.15 *Pronunciation*

- 5.15.1 Final-r in standard Mandarin
- 5.15.2 More than 2 low tones in a phrase

5.16 *Summary*

5.17 *Rhymes and rhythms*

Jiāngjiě, Jiāngjiě, hǎo Jiāngjiě  
Dǒng Cúnruì, shíjǐ suì  
Yuèliang zǒu, wǒ yě zǒu

**Chars 5 (22 pp); character sheets (8 pp)**

5.0 *Review*

- a) Conversations in jiǎntízi
- b) A familiar conversation in fántízi
- c) Distinguishing characters
- d) Talking about characters

5.1 *Set 1 with notes*

- 5.1.1 Compounds and phrases
- 5.1.2 Short dialogues

Ex. 1

5.2	<i>Set 2 with notes</i>	
	5.2.1 Compounds and phrases	
	5.2.2 Comment – response	Ex. 2
5.3	<i>Set 3 with notes</i>	
	5.3.1 Compounds and phrases	
	5.3.2 Readings	Ex. 3
5.4	<i>Set 4 with notes</i>	
	5.4.1 Compounds and phrases	
	5.4.2 Dialogues	Ex. 4
5.5	<i>Traditional characters</i>	
	5.5.1 Comments	Ex. 5
5.6	<i>Formal numbers</i>	
5.7	<i>The five elements</i>	
5.8	<i>On the street #5</i>	

## Unit 6 (40 pp)

6.1	<i>Opposites</i>	
6.2	<i>Describing people</i>	
	6.2.1 SVs as attributes	
	6.2.2 <u>Zhǎng</u> + DE	Ex. 1
6.3	<i>Verb + guò ‘have you ever...’</i>	
	6.3.1 Guò patterns	
	6.3.2 ‘Ever/never’ and ‘once; ever’	
	6.3.3 <u>Xīē</u> ‘several’	
	6.3.4 Times	
	6.3.5 Dialogues	Ex. 2
6.4	<i>When, before, after</i>	
	6.4.1 When	
	6.4.2 Before and after	
6.5	<i>When?</i>	Ex. 3
	6.5.1 No time for....	Ex 4
6.6	<i>Places of work</i>	Ex. 5
6.7	<i>Directions</i>	Ex. 6

6.8	<i>The shì-de construction</i>	
6.8.1	The position of objects	Ex. 7
6.8.2	Shì-de in short	Ex. 8
6.9	<i>Dialogue: Where are you from?</i>	
6.9.1	Wánr	Ex. 9
6.10	<i>Calling Michael Jordan</i>	
6.10.1	Jiào with two objects	
6.10.2	Finding out how to address someone	
6.10.3	Dialogue	
6.10.4	Yíyàng ‘the same’	Ex. 10
6.11	<i>Food (3)</i>	
6.12	<i>Highlights</i>	
6.12.1	Focus of class practice	Ex. 11
6.13	<i>Rhymes and rhythms</i>	
	Néng hē yì jīn, hē bā liǎng	
	Chóng, chóng chóng, chóng fēi	
	<i>Appendix: Chinese historical periods</i>	

**Chars 6 (24 pp); character sheets (7 pp)**

6.0	<i>Review</i>	
	a) Dialogue	
	b) Distinguishing characters	
	c) Comments (in fántǐzì)	
6.1	<i>Set 1</i>	
6.1.1	Compounds and phrases	
6.1.2	Reading	Ex. 1
6.2	<i>Set 2</i>	
6.2.1	Compounds and phrases	
6.2.2	Reading	Ex. 2
6.3	<i>Set 3</i>	
6.3.1	Compounds and phrases	
6.3.2	Reading	Ex. 3

- 6.4 *Set 4*
  - 6.4.1 Compounds and phrases
  - 6.4.2 Reading
- 6.5 *A tale of filial piety*
- 6.6 *Traditional characters (reading)*
- 6.7 *Animal radicals*
- 6.8 *On the street #6*

### Unit 7 (40 pp)

- 7.1 *Verb Combos (1)*
  - 7.1.1 Imminence
  - 7.1.2 Phase complements
  - 7.1.3 Motion verbs
  - 7.1.4 Returning Ex. 1
- 7.2 *Connecting sentences*
  - 7.2.1 Yīnwèi ‘because’
  - 7.2.2 Suīrán ‘although’
  - 7.2.3 Yàoshi ‘if’ Ex. 2
  - 7.2.4 Dialogue: If...
- 7.3 *Speaking languages*
  - 7.3.1 Forms with huà
  - 7.3.2 Compounds with wén
  - 7.3.2 Forms with yǔ
  - 7.3.4 English
  - 7.3.5 Chinese
  - 7.3.6 Exclamations Ex. 3a,b
- 7.4 *Dialogue: Language abilities*
  - 7.4.1 Yǒurén ‘some people’ and similar expressions
- 7.5 *Dialogue: Tea and coffee* Ex. 4
- 7.6 *Alone or with others; conveyances*
  - 7.6.1 Accompaniment
    - a) Together with
    - b) Alone

7.6.2 Le or guo > shi...de	
7.6.3 Ways of traveling	
7.6.4 Time words	
7.7 <i>Cái ‘not until’</i>	Ex. 5
7.8 <i>Duration</i>	
7.8.1 Units of time	
7.8.2 Duration in context	Ex. 6
7.9 <i>More le-patterns</i>	
7.9.1 Continuing action	
a) Restrictive adverbs suppress final le	
7.9.2 Enduring states	
a) Interchanges involving enduring states	
b) Options	
c) Typical verbs	Ex. 7
7.10 <i>Weather</i>	
7.10.1 Seasons	
7.10.2 China’s weather patterns	
7.10.3 Weather	
7.10.4 Rain and precipitation	
7.10.5 Sun and wind	
7.10.6 Temperature and humidity	
7.10.7 Yòu...yòu ‘both ... and’	Ex. 8
7.11 <i>Dialogue: Talking about the weather</i>	
7.12 <i>Co-verbs (2)</i>	
7.13 <i>A letter home</i>	Ex. 9
7.14 <i>Pronunciation practice</i>	
7.15 <i>Highlights</i>	
7.16 <i>Rhymes and rhythms</i>	
Dúshū rú dāng nú	
Xiǎo huāmāo, shàng xuéxiào	
<i>Appendix 1: Question words</i>	

## 第四課 Dì-sì kè

### Lesson 4

論天下大勢，分久必合，合久必分。

Lùn tiānxià dàshì, fēn jiǔ bì hé, hé jiǔ bì fēn.

Speak+of sky-beneath great-power, divide long must join, join long must divide

‘They say the momentum of history was ever thus: the empire long divided, must unite; long united, must divide.’

The opening lines of *Sānguó yǎnyì* [三國演義], a title that is traditionally translated as *The Romance of the Three Kingdoms*, a popular historical narrative attributed to Luó Guānzhōng [14<sup>th</sup> century]. It deals with a period more than 1000 years before the author lived, after the collapse of the Han dynasty (206 BC – 220 AD), when kingdom competed against kingdom and the heroes Liú Bèi, Guān Yǔ and Zhāng Fēi swore brotherhood in a peach garden behind Zhāng Fēi's farm (supposedly, on the outskirts of modern-day Chéngdū). Part of their vow reads:

不求同年同月同日生，但願同年同月同日死。

Bù qiú tóngnián tóngyuè tóngrì shēng, dàn yuàn tóngnián tóngyuè tóngrì sǐ.

Not choose same year, month day born, but desire same year, month day die.

‘We could not help our separate births, but on the self-same day we mean to die!’

[Translations from Moss Roberts, *Three Kingdoms: China's Epic Drama by Lo Kuan-chung*, New York, Pantheon Books, 1976.]

### 4.0 Review

#### a) Fántǐzì (see below for new words)

李小山是南京大學的學生。她生在南京，也長在南京。南京在江蘇，在中國東部，在長江邊上，離上海不遠。那個地方很好，人口四五百萬，不大也不小。那兒的天氣還可以。七月到九月非常熱，常常下雨，可是一月到三月不怎麼冷，很舒服。李小山還沒去過外國，也沒上過英文課，可是她英文說得非常好，看英文書報也可以。那怎麼會這樣呢？很多人覺得學英文沒有老師不行。她說她沒有老師但是有很多外國朋友，有美國人，有英國人，有加拿大人，也有澳大利亞人。她說她可以看英文報紙，看英文書，看美國電視，這樣學。再說，她書包裹有一本很好的英文字典，有好字典就能學好！

## 生字表 Shēngzìbiǎo ‘vocabulary list’

長/长	SV cháng ‘long’; V zhǎng ‘to grow; grow up’; N zhǎng ‘head of; chief’	
江	N jiāng ‘river’ [archaic]	江蘇 Jiāngsū <i>name of a province</i>
人口	rénkǒu ‘population’	舒服 shūfu
會/会	huì ‘can; able to; likely to’	覺得/觉得 juéde
朋友	péngyou ‘friend’	電視/电视 diànshì ‘TV (electric-look at)’
能	néng ‘capable of’	萬/万 wàn
下雨	xiàyǔ ‘to rain (fall rain)’	不怎么冷 bù zěnmě lěng ‘not so cold’

**b) Radicals and phonetics**

Try to recall characters from Units 1 – 3 that have the following character-istics:

1. Three characters with the element 戈 gē ‘spear’:
2. Two characters with tǔzìpáng ‘the earth radical’, 土:
3. Two characters with jīnzìpáng ‘the metal radical’, 钅/金:
4. A second character with the radical bǎogài, seen on top in 字:
5. Three characters that contain the element 目 (mù ‘eye’):
6. Two characters with the [phonetic] element 曷 (hé):
7. Two characters with the radical 木, mùzìpáng:

**c) Add a character before or after (as indicated) to form a word:**

- |            |             |
|------------|-------------|
| 1. _____ 瓜 | 6. 再 _____  |
| 2. _____ 川 | 7. 非 _____  |
| 3. 電 _____ | 8. 起 _____  |
| 4. 緊 _____ | 9. _____ 師  |
| 5. 上 _____ | 10. _____ 報 |

d) Add Taiwan to the map, then label as many places as you can in characters; add others in pinyin – you may have to use arrows.



## 4.1 First set

衣服

6+0 4+4  
yīfu  
clothes clothes  
clothing

舒

6+6 (!)  
shū  
stretch out  
[shūfu]

目

5+0  
mù  
eye[before]  
[mùqián]

最

4+8  
zuì  
most  
[zuìjìn]

先

2+4  
xiān  
first  
[xiānshēng]

早

4+2  
zǎo  
early  
[zǎoshàng]

睡覺

5+8 7+13

觉

4+5  
shuìjiào  
sleep

洗澡

3+6 3+13

xǐzǎo  
wash

聽

6+16

听

3+4  
tīng  
listen

買

7+5

买

1+5  
mǎi  
buy

晚

4+7

wǎn  
late

- Notes
- a) 衣 (‘clothes billowing on the line’) often appears as a radical, at the bottom of graphs (eg 袋), at the top of graphs (eg 裔), or in its combining form (衤) yīzipáng on the left side (eg 襯衫 chènshān ‘shirt’). It can also be split by an intervening phonetic element, as is the case with the traditional graph 裏 lǐ ‘lining; inside’, which inserts 里 into 衣. In the traditional set, 里 is used for lǐ ‘a Chinese mile’; but in the simplified set, it represents lǐ ‘inside’ as well as lǐ ‘Chinese mile’.
- b) 服 (‘a vanity dresser’), has a broader range of meaning than 衣, ie from ‘clothes’ to ‘restraint’ and ‘submission’. The right hand element is also found in 報/报; contrast the right hand element 反 that appears in 飯/饭.
- c) The radical in 舒 is 舌 shé ‘tongue’ (originally a drawing), so the unlikely numerical designation underneath the character above, 6+6, is correct. (Think of the tongue of certain frogs which *uncoils* so smoothly and *comfortably*.) The right hand element is 予 yǔ, a formal word meaning ‘give’, which looks like a broken version of 子.
- d) 目, originally a representation of an eye, is a common radical (called mùzipáng), found in 睡, 省, 看, 眼 (yǎnjìng ‘eye-mirror’). The two radicals 目 and 木 are both pronounced mù.
- e) The bottom element of 最 is 取 qǔ ‘get; obtain’, but the relationship is obscure. The top element is the horizontal 日 yuē, not the more familiar vertical 日 rì ‘sun’.
- f) 先 ‘first’, so 先生 ‘born first’ and thus deserving of respect. 早 (‘the sun over the horizon, so *early* in the morning’).
- g) 睡, a compound of 目 mù ‘eye’ and 垂 chuí as phonetic; notice that the latter obeys the ‘rule of 5’ (cf. *Chars 2.4 notes*). 覺/觉 has two readings; in combination with a leading 睡, it is read jiào and treated like an object; with a following 得, it is read jué and makes up the core of a compound verb. So 睡覺/睡觉 and 覺得/觉得. Cf. 學/学.
- h) 洗澡 contains two good phonosemantic graphs: 洗, which combines sāndiǎnshuǐ with 先, now only suggestive as a phonetic, and 澡, which combines the same radical with the element found in 操 cāo, 躁 zào, etc.
- i) 聽 contains the elements 耳 ěr ‘ear’, and the right hand element of 德 dé (德國 Déguó ‘Germany’). The small 壬 in the lower left corner is originally the element with a rising head stroke, that shows up in graphs such as 廷 tíng and 挺 tǐng (cf. 挺好的 tǐng hǎo de) and is in fact phonetic in 聽. The simplified form might have been built around this phonetic element, but instead the imperfect phonetic 斤 jīn was combined, counter-intuitively, with kǒuzipáng to give 听.
- j) The traditional graph, 買, contains the transactional radical 貝 (originally a representation of a shell), also found in 貴; cf. also 賣 mài ‘sell’. However, the simplified graph, 买 (cf. 卖 mài ‘sell’) abandons the traditional radical completely and introduces the graph 头 (tóu ‘head’ in the simplified set) that is only vaguely similar.
- k) 晚 contains wǎnzipáng and the element 免, pronounced miǎn on its own, with no obvious phonetic connection.

4.1.1 Compounds and phrases

从前	本来	目前	衣服	舒服	水土不服
cóngqián	běnlái	mùqián	yīfu	shūfu	‘shuǐtǔ-bùfú’
两本书	日本	最近	很远	很晚	早上
liǎng běn shū	Rìběn	zùijìn	hěn yuǎn	hěn wǎn	zǎoshàng
最高	先生	我先去	睡了吗	好听	洗澡
zuì gāo	xiānshēng	wǒ xiān qù	shuì le ma	hǎotīng	xǐzǎo
早上	最大	晚上	买什么	觉得	觉得不舒服
zǎoshàng	zuì dà	wǎnshàng	mǎi shénme	juéde	juéde bù shūfu



Ikea advertisement on the wall of a Beijing pedestrian subway. [JKW 2000]

## 4.1.2 Comment-response

1. 最近你觉得怎么样？ / 哎，昨天很不舒服，有一点累，不过今天好了。最近都是这样儿，一天很好，一天很累。
2. 哎，买衣服很难吧。 / 是很难。他想买的，我觉得不好看，我想买的他说不好看！
3. 你的行李多不多？ / 没有行李，东西不多，只有书包。
4. 他们都起来了吗？ / 都起来了，可是还没洗澡，也还没吃早饭呢。
5. 学中文没字典不行。 / 我有一本，可是不大，字不多。 / 那，最好买一本大的。
6. 明天没课，你想去哪儿？ / 明天是毛先生的生日，我们想去看他。
7. 这是你的衣服吗？ / 不，是张老师的，但是他已经走了。
8. 你渴不渴？喝一杯啤酒吧。 / 好，好，我喝一点茶吧，中国茶吧。
9. 听说你们最近没有热水。 / 现在天气非常热，洗澡没有热水还可以，可是一月二月洗澡没有热水有一点不舒服。
10. 今天有一点儿冷，你们冷吗？ / 不冷，还好，很舒服。

## Notes:

不过: búguò = 但是, 可是

课: kè; cf. 上课, 下课

生日: 先生的生, 日本的日. Eg: Jīntiān shì tā de shēngrì. / Shì ma?

Nà, shēngrì yúkuài ~ kuàilè!

**Exercise 1**

The following table gives a list of suspects and indicates what they were doing at various times when the crimes were committed. Stand by to give the information when asked.

姓?	几月几号, 几点?	在做什么?
一 毛先生	十一月八号, 早上, 七点十分	在洗澡
二 周小姐	十月十号, 晚上, 十一点四十分	在睡觉
三 陈老师	十二月二号, 早上, 八点	在吃早饭
四 张老师	八月二十四号, 晚上, 九点	在洗衣服
五 马太太	七月十九号, 早上, 八点二十分	在看报
六 林省长	一月三号, 中午	在买东西
七 小白	三月二十号, 晚上, 很晚	在学中文
八 老李	六月二十八号, 下午, 五点多	在吃饭
九 王州长	八月八号, 上午, 十一点	在买西瓜



Tiānjīn: ménkǒu. [JKW 2003]

## 4.2 Second set

請 問題 機場 鐵 比較

7+8

3+8 9+9

4+12 3+9

8+13

4+0 7+6

请 问题 机场 铁 较

2+8

3+3 6+9

4+2 3+3

5+5

4+6

qǐng

wèntí

jīchǎng

tiě

bǐjiào

invite

ask-topic

machine-arena

iron

than-compare

please

question

airport

[ditiě]

relatively

大 帽 清楚 姐 同

3+0

3+9

3+8 5+8

3+5

2+4

dà

mào

qīngchū

jiě

tóng

big

hat

clear

sister

same; with

## Notes

- a) 請/请 contains yánzipáng and the common phonetic element 青, seen also in the first character of 清楚 qīngchū.
- b) 門/门 is phonetic in some compounds, but assigned as radical in others. In the traditional set, 問 is classified under the 口 radical, leaving 門 mén as a reasonable phonetic. But the creators of the simplified set were more concerned with classification than history; in the simplified set, 问 is classified under 门 rather than 口.
- c) Compound characters with 是 as an element form a phonetic set whose members are either pronounced like shì, or like tí: thus 是 shì and [钥]匙 [yào]shì ‘key’, but 题 tí, 提 tí, 惕 tì, 堤 dī. Sh and t/d sounds are actually quite closely articulated (a fact reflected by the pronunciation of the English suffix, *-tion*, in words like ‘pronunciation’). So we can assume that both the *shi* words and the *ti/di* words were pronounced very similarly in earlier times, and have since diverged. A similar process is reflected by the regional difference in the pronunciation of ‘tea’ as chá in Mandarin, but ‘te’ (which gives us ‘tea’) in Fukienese – sounds which have also evolved from a common source.
- d) 場/场, with tǔzipáng and a phonetic element seen in, eg 湯/汤 tāng ‘soup’ and 陽/[阳] yáng ‘sun; male principle’.
- e) 鐵 contains jīnzipáng; in the simplified graph, the complex right side is replaced with simpler, but otherwise poorly motivated, 失 shī: 铁.

f) Contrast 比 (lined up for *comparison*) with 北 (back to back at the *north* pole). 较 has chēzìpáng as radical and 交 jiāo as phonetic, also seen in 校 xiào and 狡 jiǎo. The presence of chēzìpáng reflects the original use of the graph to write a word for a kind of carriage; presumably it was borrowed for its sound to express the unrelated but nearly homophonous word.

g) Contrast 大, 太 and 犬, the last being an ancient word for ‘dog’, now pronounced quǎn.

h) 帽, with 巾 ‘cloth’ as radical and 冒 mào as phonetic; 姐, with 女 as radical and 且 qiě as phonetic.

i) Contrast 同 with 周, the latter containing the element 吉 (jí)

#### 4.2.1 Compounds and phrases

请问	没问题	请坐	机场	铁路	比较好
qǐngwèn	méi wèntí	qǐngzuò	jīchǎng	tiělù	bǐjiào hǎo
机场很远	比较贵	大帽子	北大	地铁	不清楚
jīchǎng hěn yuǎn	bǐjiào guì	dà màozi	Běi Dà	dìtiě	bù qīngchū
小姐	同学	买大的	不同	姐姐	比较忙
xiǎojiě	tóngxué	mǎi dà de	bù tóng	jiějie	bǐjiào máng
有问题吗	我先走了	车子不大	我的同学	大姐	太大了
yǒu wèntí	wǒ xiān zǒu le	chēzi bú dà	wǒ de tóngxué	dàjiě	tài dà le

#### 4.2.2 Comment-response

1. 你的帽子，别忘了！/ 不是我的，是毛小姐的。她已经走了。
2. 有没有问题？/ 没有，都很清楚：从机场先去东长安街，在东长安街坐七号车，在北海下车。没问题。
3. 大连[在东北]有没有地铁？/ 没有地铁，有电车，大连的电车很不错，三十分钟，可以从大学到人民广场。

4. 请问，最近的地铁站在哪儿？ / 地铁站呢...在前边，离这儿不远，三分钟—很近。
5. 张老师，请问，您是什么地方来的？ / 我是大同人，大同在山西，离北京大概有三百公里，不是很远。
6. 马小姐，你去过大同吗？ / 没有，我家在南方，离大同很远。
7. 陈小姐今天好了没有？ / 她昨天觉得不太舒服，很累也很紧张，可是今天觉得比较好了。

大连/大連 Dàlián; 坐 zuò; 街 jiē 'street'; 长安 Cháng'ān; 大概 dàgài;  
人民广场/廣場 Rénmín Guǎngchǎng 'People's Sq.'; 站 zhàn 'station; stand'

### Exercise 2

This exercise can be written out (in pinyin or characters) in Q and A format. Or it can be practiced at home as the basis for a class exercise where one person asks the questions and another answers. In any case, both question and answer should be suitably contextualized by the addition of pronouns, polite phases (qǐngwèn), and such:

Example: Èi, wǒ de màozi ne, wǒ de màozi zài nǎr?  
Nǐ de màozi ... nǐ kàn, zài xiǎo Bái nǎr!  
O, xièxie.

问题	在哪儿 etc.
1. 帽子在哪儿？	小白
2. 北京机场在哪里？	北京东北
3. <u>上海火车站</u> 在哪儿？	上海北边儿
4. 有没有电话？	学生中心
5. 谁有手机？	王老师
6. <u>地铁站</u> 在哪儿？	在前边，离这儿不远
7. 张小姐是不是你的老师？	是同学
8. 小林请你们去哪儿吃饭？	<u>饭馆儿</u>
9. 陈老师的家离这儿远不远？	离这儿很远，有 <u>三四公里</u> 。
10. <u>银行</u> 在什么地方？	火车站那儿有银行。
11. 北京大学离这儿远吗？	在北京西北，离这儿比较远。

### Notes

火车站 huǒchēzhàn 中心 zhōngxīn 饭馆儿 fànguǎnr 公里 gōnglǐ 银行 yínháng

## 4.3 Third set

自	山	坐	孔	客	要
6+0	3+0	3+4	2+1	3+6	6+3
zì	shān	zuò	kǒng	kè	yào
self; from	mountain	sit	hole <i>surname</i>	guest	want; need

飛	汽水	漢	長	籍
9+0	3+4 4+0	3+11	8+0	6+14
飞		汉	长	
1+2		3+2	1+3	
fēi	qìshuǐ	Hàn	cháng; zhǎng	jí
fly	vapor-water carbonated drink	<i>name of river</i> the Chinese	long to grow up; head of...	birthplace

## Notes

- a) Contrast 自 zì and 目 mù (and 白 bái and 百 bǎi ‘100’); 自行车 zìxíngchē ‘self move vehicle’.
- b) 山 was originally a drawing of a mountain. As a radical, it can appear at the top, at the bottom, or to the left (but not to the right), eg: 岸 àn ‘shore’; 岳 yuè ‘high mountain’; 峨眉山 Éméi Shān in Sichuan.
- c) 坐 (‘two people *sitting* on a mound of earth’); cf. 做飯 zuòfàn, 工作 gōngzuò ‘work’.
- d) 孔 kǒng (‘a monkey on a building – King Kong’); radical is 子, also seen at the top and bottom of graphs, eg: 孟 mèng and 學.
- e) 客, with phonetic 各 gè (not 名) and 饌 zhàn as radical (cf. 字 and 家).
- f) The top part of 要 is the combining form of 西, rare as a radical.
- g) 飛 fēi ‘fly’ (‘Flying on two wings’) contains 飞 (which forms the basis of the simplified character) and 升 shēng ‘rise’. The traditional graph is classified as a radical even though it appears in very few characters.
- h) 天氣的氣不是汽水汽車的汽 / 天气的气不是汽水汽车的汽。氣 and 汽 represent specialized senses of what was originally a single root, much as the English spellings ‘flour’ and ‘flower’ derive from a single root.
- g) The graph 水 is derived from a drawing that looks like flowing waters. Its left-side combining form appears in 漢/汉 hàn, originally the name of a river and later the name of a dynastic title, and ultimately a name of the Chinese people.

h) 長/长, phonetic in 張/张.

i) 籍, with the bamboo radical (zhúzitóu), also seen in (第一的)第; the complicated lower element remains intact in the simplified set.

#### 4.3.1 Compounds and phrases

自行车	自我	山西	孔子	客人	客气
zìxíngchē	zìwǒ	Shānxī	Kǒngzǐ	kèrén	kèqì
要几个	山东	飞机	汽车	长大	国籍
yào jǐ ge	Shāndōng	fēijī	qìchē	zhǎngdà	guójí
长江	汉字	汽水	飞人	姓孔的	要五毛
Chángjiāng 'long river'	Hànzì	qìchē	fēirén	xìng Kǒng de	yào wǔ máo

#### 4.3.2 Comment-response

1. 西安在山西，对吗？ / 西安在陕西吧。
2. 从南京到上海坐飞机行吗？ / 南京离上海很近，坐飞机太贵了，最好坐火车。
3. 我请你吃中饭，好不好？ / 你太客气了，我请你吧。
4. 我想去高州，今天还有没有去那儿的公共汽车？ / 今天没有了，明天上午有一班，下午也有一班。
5. 你看，来了一个客人！ / 客人吗？他不是客人，是我弟弟，他下课了。
6. 你经常怎么来上课？ / 走来。我没有自行车。
7. 他姓孔，名字叫大山，是山东人。 / 山东人？山东哪个地方？
8. 很多美国学生早饭中饭晚饭都喝汽水。 / 那中国学生呢，他们不喝汽水喝什么呢？
9. 你是什么国籍？ / 我有两个国籍，美国的国籍，还有英国的。
10. 汉字很多！ / 是，太多了！学一个，忘一个。

**Exercise 3**

Here is a list of contacts, their nationalities, their place of residence and some locational information. Pass the information on (in written form if asked, otherwise orally). Notice the novel use of some of the characters you have learned as surnames.

	姓		国籍	住的地方	在哪儿
1	孔	先生	中国	北京东边	离机场不远
2	英	老师	日本	东京东南边	离第一小学很近
3	方	小姐	西班牙	南边	在海边
4	周	太太	英国	西北	离我家不远
5	伍	师傅	中国	文安县 (河北)	离北京比较近
6	同	省长	中国	西林县 (广西)	离中山小学很近
7	钱	经理	中国	同安县 (Fújiàn)	离福州比较远
8	安	先生	加拿大	多伦多	离自行车公司很近
9	边	市长	中国	常州 (Jiāngsū)	在高山中学前边儿

**Notes**

住 zhù 县 xiàn ‘county’ 经理 jīnglǐ 多伦多 Duōlúnduō  
市 shì ‘market; city’ 福 fú



**Ài wǒ Nánjīng, jiànshè Nánjīng, Měihuà Nánjīng, fánróng Nánjīng; on a mail box.**

Love Nanjing, build Nanjing, beautify Nanjing, make Nanjing prosperous. [JKW 2000]

## 4.4 Fourth set

火 站 朋友 住 用 片

4+0	5+5	4+4	2+2	2+5	5+0	4+0
huǒ	zhàn	péngyou		zhù	yòng	piàn
fire	station; stand	friend-friend		live; stay	use	slice

公 會 午 共 做

2+2	4+9	2+2	2+4	2+9
	會			
	会			
gōng	huì	wǔ	gòng	zuò
public	able	noon	collectively	do; make

## Notes

- a) 火, originally a representation of flames, has a slightly compacted form for the side (炒) and a distinct combining form for the bottom (熱/热).
- b) 站 zhan contains 立 as radical and 占 zhān as phonetic. 占 appears in compound characters of two types: a *zhan* type, eg 毡 zhān and a *dian* type, eg: 点 diǎn and 店 diàn.
- c) 月 as a component of other characters represents two radicals: 月 and the otherwise more complex 肉 ròu ‘meat; flesh’. 朋, 有, and 服 are traditionally assigned the moon radical; 脾 ‘spleen’, 肺 ‘lungs’ along with graphs for some other body parts, are traditionally assigned 肉.
- d) 友 contains 又 yòu, an element that also appears in the simplified versions of 難 and 漢, ie 难 and 汉.
- e) 住, with 主 zhǔ as phonetic, should be distinguished from 隹 zhuī, with 8 strokes, that is phonetic in 誰/谁.
- f) 用 appears very occasionally as a radical, eg in the ‘blend’ 甬 béng ‘don’t’, a telescoped, colloquial version of bú yòng. Cf. 同 and 周, with different innards.
- g) 片(‘a plane for making *slices*’) is a radical that appears in a handful of graphs such as 版 and 牌.
- h) 公 contains 八 bā and 厶 sī, the latter seen also in 私 sī. Other characters with 八 assigned as radical include 共 and 典.

i) The traditional graph, 會, has 日 (not 日) as radical. (Some have noted the similarity between 會 and the face of Darth Vader -- an *able* man seduced by power.) The simplified graph 会 replaces the complicated inner parts with 云 yún ‘clouds’.

j) 午 wǔ ‘noon, said to have originated in as a drawing of a sundial; it is phonetic in 許/许 xǔ (as in 也許/也许 ‘probably’).

k) 做 consists of rénzìpáng and 故. It should be distinguished from other common graphs with exactly the same pronunciation: 坐 ‘sit’ and 工作 gōngzuò ‘work’.

#### 4.4.1 Compounds and phrases

火车	汽车	自行车	车子	做饭	朋友
huǒchē	qìchē	zìxíngchē	chēzi	zuòfàn	péngyou
名片	住在哪里	站起来	不用了	上午	用笔
míngpiàn	zhù zài nǎlǐ	zhànqǐlai	bú yòng le	shàngwǔ	yòng bǐ
火车站	住的地方	用字典	用中文	好朋友	站在那儿
huǒchēzhàn	zhù de dìfang	yòng zìdiǎn	yòng Zhōngwén	hǎo péngyou	zhàn zài nàr.
公里	公共汽车	公用电话		公话	中午
gōnglǐ	gōnggòng-qìchē	gōngyòng-diànhuà		gōnghuà	zhōngwǔ
下午	男朋友	会一点点	会下雨吗	一共多少	午饭
xiàwǔ	nán péngyou	huì yìdiǎndiǎn	huì xià yǔ ma	yí gòng duōshao	wǔfàn

#### 4.4.2 Comments

1. 你家离火车站很远吧! / 不太远, 只有三四公里, 二十分钟就到了。
2. 我做饭做得不好! / 你做得不错, 这很好吃。
3. 对不起, 我现在没有名片了, 都用完了。 [yòngwán ‘used up’]
4. 字典, 用一点点是可以的, 可是用得太多不好。

5. 她的名片没有家里的电话号码，只有大学的。/那手机呢？
6. 今天一共有二十三个学生，大家都来了！/二十三个吗？那，有一个人没有朋友。
7. 这里有没有公用电话？/有，有两个，一个在门口那儿，一个在里边儿。
8. 我们明天晚上去西安，早上七点到。/坐公共汽车去吗？
9. 我没有坐过火车，火车怎么样？/火车非常好，很舒服。
10. 你中文说得很好！/哪里，哪里，说得不好，只会说一点点！
11. 有朋友问我中国人吃饭喝不喝酒。/那，你怎么说呢？/我说请客，不喝酒不行。可是没有客人我们常常不喝什么酒。
12. 喝一点儿茶吧。/不用了，不用了，我还好。/别客气，喝吧！/好，那，我喝一点儿白开水。
13. 我们去吃一点儿东西，好不好？/现在不行，中午我还得去公共汽车站买票。

## Notes

就 jiù 请客 qǐngkè 'invite guests' 白开水 báikāishuǐ 得 děi 票 piào

**Exercise 4**

Place the letters in order to indicate how these jumbled sentences should be ordered:

1. 我 a / 今天来北京看朋友 b / 生在大同 c / 现在还住在大同 d / 是大同人 e / 长在大同 f / 。
2. 就 [jiù] 问吧 a / 别客气 b / 有问题 c / !
3. 已经会说一点常用的话了 a / 可是他们都没去过中国 b / 他们都在学汉语 c / 。
4. 有一本 a / 也有个帽子 b / 那个书包里 c / 汉英字典 d / 。
5. 先生 a / 我姐姐的 b / 我朋友的 c / 老师 d / 是 e / 。
6. 很远吗 a / 请问 b / 公共汽车站 c / 离这儿 d / 师傅 e / 。
7. 起来洗澡 a / 坐地铁 b / 我们 c / 早上六点 d / 去上班 e / 十一点 f / 七点 g / 八点 h / 睡觉 i / 吃早点 j / 。
8. 说不难 a / 汉字 b / 中文 c / 但是 d / 太多了 e / 。

## 4.5 Traditional vs simplified characters

Of the 200 characters introduced in the first four character lessons, almost 70 have both traditional and simplified forms. For the majority of those 70 cases, the simplified and traditional differ minimally: 來/来, 貴/贵, 樣/样, 餓/饿, 傘/伞. Others, even if they lack many strokes in common, still retain a family resemblance: 馬/马, 學/学, 師/师, 問/问, 飛/飞, 電/电. Or they are usually compounded and therefore more easily recognized: 什麼/什么, 緊張/紧张, 怎麼樣/怎么样. Only about 20 have sharply divergent forms, and these, fortunately, are among the most common: 個/个, 難/难, 點/点. Exercise 5 is a chance to review the more difficult pairs.

**Exercise 5**

Match the jiǎntǐzì on the left with the fántǐzì on the right (by writing the appropriate number of the latter in the spaces provided):

热	—	这	—	1. 陳	14. 兒
对	—	儿	—	2. 過	15. 從
块	—	边	—	3. 對	16. 還
铁	—	汉	—	4. 機	17. 覺
听	—	几	—	5. 漢	18. 車
笔	—	机	—	6. 遠	19. 會
东	—	过	—	7. 筆	20. 鐵
书	—	会	—	8. 書	21. 熱
报	—	远	—	9. 這	22. 塊
陈	—	难	—	10. 買	23. 邊
车	—	从	—	11. 東	24. 難
觉	—	买	—	12. 幾	25. 聽
还	—	长	—	13. 報	26. 長

## 4.5.1 Comment - response

1. 學中文，我覺得學漢字有一點兒難，但是說話還可以。/ 請問，第一年你們學過多少漢字？
2. 請問，這兒有沒有個公用電話？/ 有，有兩個，一個在裏邊，一個在門口那兒。要不要用我的手幾？別客氣！
3. 你想去買東西，最好坐地鐵去，地鐵比較舒服。/ 那晚上很晚也可以坐地鐵嗎？
4. 你看，這是毛筆字，這不是。/ 毛筆字很好看，但是用毛筆很難吧？
5. 北京從六月到八月非常熱，從十二月到三月非常冷。/ 那幾月到幾月上學？
6. 現在在中國手機不太貴，一個月差不多一百塊。/ 哦，是不太貴。
7. 聽說在中國汽車不貴，也有人要買飛機。/ 問題是人太多了，車子也太多了，放車是個大問題。
8. 機場離這兒不遠，坐公共汽車四十分鐘就到了。/ 坐地鐵去也可以嗎？
9. 去東方書店，在這兒下車對不對？/ 對，在這兒下，你看前邊那四個字：東方書店。
10. 姓陳的也是從中國東北來的嗎？/ 對，他是長春人，家人還在那兒。

## Notes

放車 fàngchē 'parking (put vehicle)'

就到了 jiù dào le

長春 Chángchūn

十分鐘 shí fēn zhōng

書店 shūdiàn 'bookshop'

4.6 名片 míngpiàn

1.

周林  
 大中国地区销售经理  
 宝洁(广州)有限公司

中国广州市解放北路 986 号  
 以太广场 1-4 楼 邮政编码 510040

电话: (8620) 8669 8828 转 3386  
 传真: (8621) 8666 2354  
 手机: 13609727562  
 电子邮箱:  
 网址:

(男)

经理  
有限公司

----- 路 986 号  
1-4 楼 邮政编码 510040

电话: 转  
 传真:  
 手机:  
 电子邮箱:  
 网址:

2.

北京大学  
 对外汉语教育学院

---

张舒 书记  
 副院长

地址: 北京, 100871 北京大学勺园二号楼  
 电话: 86-10-62751916  
 传真: 86-10-62757249  
 E-mail:

Duìwài Hànyǔ Jiàoyù Xuéyuàn  
 Overseas Chinese Lang. Education Institute

(女)

书记  
副院长

地址: 二号楼  
 电话:  
 传真:

3.

西安交通大学  
 王汉飞 工程师

地址: 西安市咸宁路 28 号能源馆  
 电话: (029) 3267806 (办)  
 传真: (029) 2215891  
 邮编: 710049

(男)

工程师

地址:  
 电话: (办)  
 传真:  
 邮编:

*Titles*

教授		jiàoshòu	professor
院長	院长	yuànzǎng	dean
副院長	副院长	fùyuànzǎng	vice dean
經理	经理	jīnglǐ	manager
書記	书记	shūjì	secretary
主任		zhǔrèn	director
總裁	总裁	zǒngcái	CEO
工程師	工程师	gōngchéngshī	engineer
高級	高级	gāojí	high level
有限公司		yǒuxiàn gōngsī	Co. Ltd.

*Addresses*

地址		dìzhǐ	address
大街		dàjiē	avenue; street
路		lù	road
號	号	hào	number
樓	楼	lóu	building
二號樓	二号楼	èrhàolóu	Building #2
大廈	大厦	dàshà	(large) building [HK]
郵政編碼	邮政编码	yóuzhèng biānmǎ	zip code

*Telephone etc.*

電話	电话	diànhuà	telephone
辦	办	bàn (bàngōngshì)	office
轉	转	zhuǎn	(phone) extension
移動電話	移动电话	yídòng diànhuà	mobile phone
傳真	传真	chuánzhēn	fax
手機	手机	shǒujī	cellphone
電子郵件	电子邮件	diànzi yóujiàn	email
電子郵箱	电子邮箱	diànzi yóuxiāng	e-box
網址	网址	wǎngzhǐ	web address
信箱		xìnxiāng	[PO] Box

## 4.7 On the street #4

## 1. Creative characters



Hong Kong: Toys “Я” Us advertisement. [JKW 2005]

Wánjù “fǎn” dòu chéng ‘Tipped-bucket-of-toys town (toys “reversed”-bucket town)’

[反 fǎn ‘reversed’]

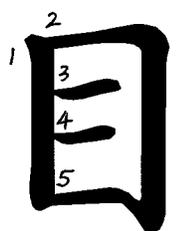
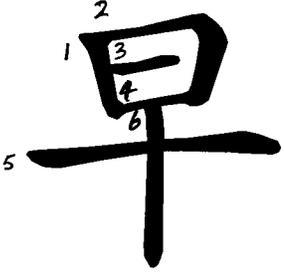
## 2. Names of some Mainland newspapers

青海日报	人民日报	西安晚报	北京日报
南京晚报	中国青年报	明报	大连日报
上海日报	扬子晚报	北京晚报	四川日报
海南日报	山西日报	南方日报	光明日报
南華早報	新京报	大同晚报	

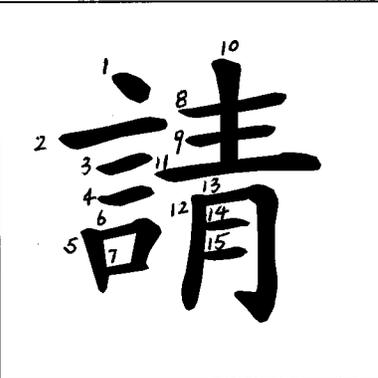
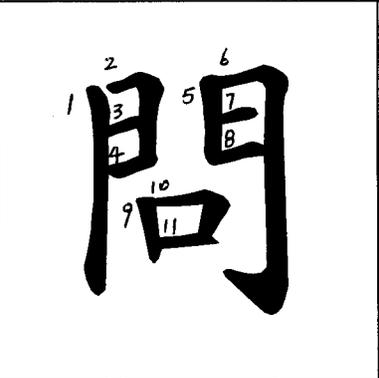
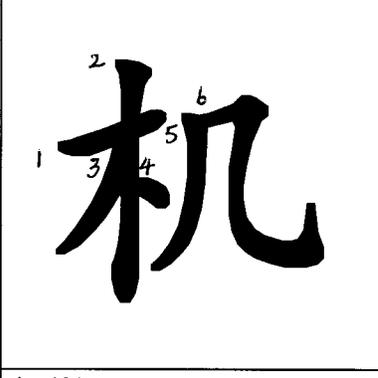
人民 rénmin	‘the people’, cf. Rénmínbi	光明 guāngmíng	‘light; bright’
青年 qīngnián	‘youth; young people’	華 huá	‘China; Chinese’
大连 Dàlián	在中国东北 (Liáoníng)	新 xīn	‘new’
扬子 Yángzǐ	the region around Yángzhōu, a city on the north side of the Cháng Jiāng ‘(Long River)’, which gives its name to the lower stretch of the river, the Yángzǐjiāng. The English name of the river, the Yangtze, is, of course, based on Yángzǐjiāng.		

Stroke Order of Characters in Lesson 4

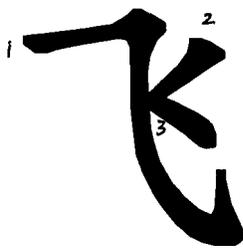
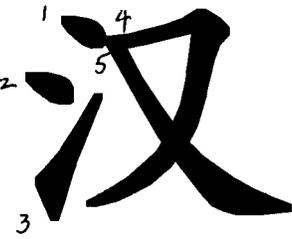
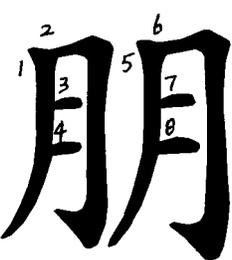
The number before each stroke indicates where the stroke starts as well as the stroke order.

		
<p>yī</p>	<p>fú</p>	<p>shū</p>
		
<p>mù</p>	<p>zuì</p>	<p>xiān</p>
		
<p>zǎo</p>	<p>xǐ</p>	<p>zǎo</p>

shuì	jiào; jué (T)	jiào; jué (S)
tīng (T)	tīng(S)	wǎn
mǎi (T)	mǎi (S)	dà
mào	jiě	tóng

		
qǐng (T)	wèn (T)	tí (T)
		
qǐng (S)	wèn (S)	tí (S)
		
jī (T)	chǎng (T)	tiě (T)
		
jī (S)	chǎng (S)	tiě (S)

<p>bǐ</p>	<p>jiào (T)</p>	<p>jiào (S)</p>
<p>qīng</p>	<p>chǔ</p>	<p>zì</p>
<p>shān</p>	<p>zuò</p>	<p>kǒng</p>
<p>kè</p>	<p>qì</p>	<p>shuǐ</p>

		
<p>yào</p>	<p>fēi (T)</p>	<p>fēi (S)</p>
		
<p>hàn (T)</p>	<p>hàn (S)</p>	<p>jí</p>
		
<p>zhǎng; cháng (T)</p>	<p>zhǎng; cháng (S)</p>	<p>huǒ</p>
		
<p>zhàn</p>	<p>péng</p>	<p>yǒu</p>

<p>zhù</p>	<p>yòng</p>	<p>piàn</p>
<p>gōng</p>	<p>huì (T)</p>	<p>huì (S)</p>
<p>wǔ</p>	<p>gòng</p>	<p>zuò</p>

## Unit 5

Huó dào lǎo, xué dào lǎo, hái yǒu sān fēn xuébudào!  
live to old-age, study to old-age, still have 3 parts [of 10] study-not-reach

*Said of a difficult course of study – like learning Chinese.*

### Contents

5.1	Tone contrasts	
5.2	Or	<i>Exercise 1</i>
5.3	At the beginning of class	
5.4	Food (2)	<i>Exercise 2</i>
5.5	Expanding the V+ <u>de</u> construction	<i>Exercise 3</i>
5.6	Talking to children	<i>Exercise 4</i>
5.7	Music and musicians	<i>Exercise 5</i>
5.8	Verbs of cognition	<i>Exercise 6</i>
5.9	Destination	<i>Exercise 7</i>
5.10	Purpose	
5.11	In the past	<i>Exercise 8</i>
5.12	And	
5.13	Sports and scores	<i>Exercise 9</i>
5.14	Dialogue: Who won?	<i>Exercise 10</i>
5.15	Pronunciation	
5.16	Summary	
5.17	Rhymes and rhythms	

### 5.1 Tone contrasts

In reading the follow sets aloud, focus on the tones, as well as the occasional tone shifts:

- |    |   |    |   |    |  |
|----|---|----|---|----|--|
| a) | Fēicháng mēn.<br>Fēicháng máng.<br>Fēicháng lěng.<br>Fēicháng rè.     | b) | Mēn jíle.<br>Máng jíle.<br>Lěng jíle.<br>Rè jíle. | c) | Yǒu yìdiǎnr mēn.<br>Yǒu yìdiǎnr máng.<br>Yǒu yìdiǎnr lěng.<br>Yǒu yìdiǎnr guì. |
| d) | Juéde hěn mēn.<br>Juéde hěn nán.<br>Juéde hěn lěng.<br>Juéde hěn lèi. | e) | Mēn-sǐle.<br>Máng-sǐle.<br>Lěng-sǐle.<br>Rè-sǐle. | f) | Hǎo mēn a!<br>Hǎo máng a!<br>Hǎo lěng a!<br>Hǎo guì a!                         |

#### Notes

- a) Mēn ‘stuffy; close’; cf. mēnrè ‘muggy’  
 b) Sǐ ‘to die’; SV-sǐle ‘SV to death’, ie ‘extremely’; perhaps more used by female speakers.  
 c) Hǎo can function as an adverb with SVs, meaning ‘very; so’.

## 5.2 Or

### 5.2.1 Vocabulary

First some pairs of words (some of which have appeared earlier), and some verbs:

#### nouns

nánde nánrén nánzǐ nánháizi ~ háir nǚde nǚrén nǚzǐ nǚháizi ~ háir  
*males men man; male boys females women woman; female girls*

Zhōngguó cài	wàiguó cài	Kěkǒukělè	Bǎishìkělè
<i>Chinese food</i>	<i>foreign food</i>	<i>palatable-pleasant Coca Cola</i>	<i>100-things-pleasant Pepsi Cola</i>

yánjiūshēng	běnkēshēng	kuàizi	dāochā
<i>research-student grad. student</i>	<i>root-categ.-student undergraduate</i>	<i>chopsticks</i>	<i>knife and fork</i>

#### verbs

zhǎo	yào	qù	xǐhuan	yòng	děi
<i>look for</i>	<i>want</i>	<i>go [to]</i>	<i>like; prefer</i>	<i>use</i>	<i>must; have to</i>

### 5.2.2 The two or's

In English, 'or' sometimes has an inclusive meaning similar to 'and':

I drink *tea or coffee* in the morning, beer in the evening. / Good for you!  
 Do you have any classes on *Saturday or Sunday*? / No, none.

However, 'or' in English also appears in 'disjunctive questions', where it links alternatives. In the latter case, 'or' can be followed by a distinct pause:

Will you have *tea... or coffee?* / Tea please.  
 Are you in the *morning class... or the afternoon?* / The afternoon.

In Chinese, the two 'ors', the inclusive, and the disjunctive, are expressed differently. The first is expressed with huòzhě (or huòshì or simply huò). As a conjunction, it can appear between nouns – or nounphrases:

Jīntiān huòzhě míngtiān dōu xíng.	Today or tomorrow are both okay.
--------------------------------------	----------------------------------

Bǎishìkělè huò kěkǒukělè dōu kěyǐ.	Pepsi or Coke, either one is fine.
---------------------------------------	------------------------------------

Wǒ zǎoshàng hē chá huòzhě kāfēi, wǎnshàng hē pījiǔ.	Mornings I drink tea or coffee, evenings I drink beer!
--	---

The second ‘or’ – the alternative ‘or’, which is typically (but not exclusively) found in questions – is expressed with háishi (which in other contexts, means ‘still’). Unlike huòzhě, háishi is an adverb, so it needs to be followed by a verb (as in ii below). However, where the verb would otherwise be shì (see i below), háishi alone suffices – \*háishi shì does not occur.

- |     |  |  |
|-----|--|--|
| i.  | Tā shì Měiguórén háishi Zhōngguó rén?<br><i>Yěxǔ shì Měiguórén.</i>  | Is she American or Chinese?<br><i>Probably American.</i>   |
|     | Shì nǐ de háishi tā de?<br><i>Dāngrán shì tā de, wǒ nǎlǐ huì yǒu<br/>zhème nánkàn de xiézi?!</i>   | Are [these] yours or his [shoes]?<br><i>His of course, how[on earth] would<br/>I have such awful looking shoes?</i>  |
|     | Nǐ shì běnkēshēng háishi<br>yánjiūshēng?<br><i>Wǒ shì èrniánjí de yánjiūshēng.</i>   | Are you an undergraduate or a<br>graduate?<br><i>I’m a 2nd year grad.</i>  |
|     | Sì ge hái zi? Shi nán hái r háishi nǚ hái r?<br><i>Dōu shì nǚ hái r!</i>   | 4 children? Are [they] boys or girls?<br><i>[They]’re all girls!</i>   |
| ii. | Hē chá háishi hē kāfēi?<br><i>Chá hǎo, xièxie.</i>   | [You drinking] tea or coffee?<br><i>Tea’ll be fine, thanks.</i>  |
|     | Yào chī Zhōngguó cài háishi<br>chī wàiguó cài?<br><i>Wǒmen zài Zhōngguó yīnggāi chī<br/>Zhōngguó cài!</i>  | Do [you] want to eat Chinese food<br>or foreign food?<br><i>We’re in China [so we] should eat<br/>Chinese food!</i>  |
|     | Nǐmen qù Běijīng háishi qù Shànghǎi?<br><i>Xiān qù Běijīng.</i>  | Are you going to Beijing or<br>Shanghai?<br><i>First to Beijing.</i>   |
|     | Zhǎo Wèi lǎoshī háishi zhǎo Zhāng<br>lǎoshī?<br><i>Zhǎo Zhāng lǎoshī.</i>  | Are you looking for Prof. Wei or<br>Prof. Zhang?<br><i>[I]’m looking for Prof. Zhang.</i>  |
|     | Nà, chīfàn, nǐmen xǐhuan hē píjiǔ háishi<br>hē qìshuǐ?<br><i>Wǒmen bǐjiào xǐhuān hē chá.</i>   | So, [with] a meal, do you prefer to<br>drink beer or soda?<br><i>We’d rather drink tea.</i>  |
|     | Chīfàn, nǐ píngcháng yòng kuàizi háishi<br>yòng dāochā?<br><i>Zài Zhōngguó, wǒ dāngrán yòng kuàizi,<br/>kěshì zài zhèr, píngcháng dōu yòng<br/>dāochā.</i> | [When] eating, do you usually use<br>chopsticks or knife and fork?<br><i>In China, I use chopsticks of course,<br/>but here, I usually use a knife and<br/>fork.</i> |

Guìlín shì zài nánbiānr háishi zài běibiānr?	Is Guilin in the south or the north?
<i>Guìlín zài Guǎngxī, zài nánbiānr.</i>	<i>Guilin's in Guangxi, in the south.</i>

The response to an ‘or’ question may include a list of items. These may be juxtaposed, or they may be explicitly linked with huòzhě ~ huòshì ~ huò:

Chá kāfēi dōu xíng.	Tea or coffee are both fine.
Chá huòzhě kāfēi dōu xíng.	Either tea or coffee will be fine.
Lǐbàisān lǐbàisì dōu kěyǐ.	Wednesday or Thursday are both possible.
Lǐbàisān huò lǐbàisì dōu kěyǐ.	Either Wednesday or Thursday is fine.

### Exercise 1.

#### Paraphrase in Chinese:

1. Are you in the morning class or the afternoon?
2. Are you going today or tomorrow?
3. Either Coke or Pepsi is fine – it doesn't matter.
4. Do Koreans drink coffee...or tea in the morning?
5. Do you want to have a boy or a girl?
6. Do you prefer coffee or tea with breakfast. / Usually either is fine, but today I'm tired, [so] I'll have coffee.
7. Are you in school, or working? I was in school, but now I'm working.

## 5.3 At the beginning of class

To show respect, students quite naturally stand when the teacher enters and greet him or her appropriately: Wèi lǎoshī, hǎo. Then still standing, Wèi lǎoshī asks for a count off: yī, èr, sān, sì... And the conversation under §5.3.1 below ensues. But first, some more vocabulary:

shuāngshù ‘even number’	dānshù ‘odd number’
bànr ‘partner; mate’	zuò bànr ‘act as partner’
dàjiā ‘everyone (large family)’	zěnmē bàn ‘what to do (how manage)’

### Notes

- a) Shuāng means ‘a pair’, also used as an M in eg yì shuāng kuàizi ‘a pair of chopsticks’; dān ‘a unit’; shù shì shùxué de shù.
- c) Bànr ‘partner’ (a noun) is etymologically related to bàn ‘half’; however, it is not related to the homophonous bàn ‘do; manage’ (a verb), as in zěnmē bàn.

## 5.3.1 Dialogues: At the beginning of class

- |     |                                       |   |                                      |
|-----|---------------------------------------|---|--------------------------------------|
| i.  | <i>lǎoshī</i>                         |   | <i>xuésheng</i>                      |
|     | Jīntiān yígòng yǒu duōshao xuésheng?  |   | Yǒu èrshísì ge.                      |
|     | Jǐ ge nán de, jǐ ge nǚ de?            |   | Shí ge nán de, shísì ge nǚ de.       |
|     | Èrshísì shì shuāngshù hái shì dānshù? |   | Shì shuāngshù.                       |
|     | Dānshù hǎo hái shì shuāngshù hǎo?     |   | Shuāngshù hǎo.                       |
|     | Wèishénme?                            |   | Yīnwèi shuāngshù, dàjiā dōu yǒu bàn. |
|     |                                       |   |                                      |
| ii. | <i>lǎoshī</i>                         | > | <i>xuéshēng</i>                      |
|     | Jīntiān yígòng yǒu duōshao xuéshēng?  |   | Yǒu shíjiǔ ge.                       |
|     | Shíjiǔ shì shuāngshù hái shì dānshù?  |   | Shì dānshù.                          |
|     | Shì dānshù hǎo hái shì shuāngshù hǎo? |   | Shuāngshù hǎo.                       |
|     | Wèishénme dānshù bù hǎo.              |   | Yīnwèi dānshù, yí ge rén méiyǒu bàn. |
|     | Nà, zěnme bàn?                        |   | Méi guānxi, Wèi lǎoshī kěyǐ zuò bàn. |



Duōshao nán de, duōshao nǚ de? [JKW 1982]

## 5.4 Food (2)

The Unit 4 introduced staples and other basic categories of food (miàntiáo, mǐfěn, tāng) and some common meats and vegetables (niúròu, xiārénr, dòufu). The next step is to try to collate these ingredients and name the dishes accordingly. Typically, this will mean combining a meat or vegetable – or both – with a basic category of food. Ordering in this way will not always result in a well formed menu item, for names can be idiosyncratic; but it should allow you to get meals with the ingredients you want while you continue to gain experience. In real life, it may be clearer to state the category first, then repeat it with the ingredients: chǎomiàn, chāshāo-chǎomiàn; tāng, dòufu-tāng. Recall that some of the basic food names lose syllables in combination: bāozi > chāshāobāo rather than chāshāobāozi.

*The basic categories of food from Unit 4:*

- (a) fàn, chǎofàn, mǐfěn, miàn, chǎomiàn, tāng, tāngmiàn, jiǎozi, bāozi, zhōu ~ xīfàn  
 (b) zhūròu, niúròu, yáng ròu, yā, jī, jīdàn, yú, xiārénr, dòufu

*Containers (M-words):*

yì wǎn niúròu-tāng	liǎng pán<r>	xiārénr-chǎofàn	yì lóng ~ yì jīn bāozi
1 bowl beef soup	2 plate	shrimp fried rice	1 steamer ~ 1 catty bao
<i>a bowl of beef soup</i>	<i>2 plates of</i>	<i>shrimp fried rice</i>	<i>a basket ~ a catty of bao</i>

*Other items:*

yúpiàn	ròusī	báicài	jiǔcài	shícài
fish slices	pork shreds	white veg		seasonal
<i>slices of fish</i>	<i>shredded pork</i>	<i>cabbage</i>	<i>scallions</i>	<i>vegetables</i>
gālí	chāshāo	zhájiàng	shuǐjiǎo	
curry	roast [pork]	fried bean sauce	boiled dumplings	
	[Cantonese]			

*Models:*

- a) xiārénr, dòufu, tāngmiàn, yì wǎn      ‘bowl of shrimp beancurd noodle soup’  
 ~ yì wǎn xiārénr-dòufu-tāngmiàn
- b) bāozi, zhūròu, jiǔcài, yì lóng      ‘a steamer of pork scallion steamed buns’  
 ~ zhūròu-jiǔcài-bāo<zi>, yì lóng

*Some typical dishes:*

niúròu-miàn	beef noodles
ròusī-chǎomiàn	shredded pork and fried noodles
niúròu-tāngmiàn	beef noodle in soup
gālí-fàn	curry and rice
jīdàn-chǎofàn	egg and fried rice

niúròu-chǎofěn (~ -chǎomǐfěn)	beef and fried rice-noodles
jī-zhōu	chicken congee
qīngcài-tāng	vegetable soup
jiǔcài-shuǐjiǎo (~ jiǔcài jiǎozi)	leek dumplings
chāshāo-bāo	roast pork buns
zhájiàng-miàn	noodles with fried bean sauce (and pork)

**Exercise 2****Try ordering the following:**

1. a plate of curried fried rice.
2. a bowl of congee with fish slices.
3. a plate of roast pork and noodles; another of roast pork and fried noodles.
4. 2 bowls of cabbage and shredded pork soup.
5. a plate of beef with rice-noodles.
6. a bowl of tofu soup.
7. a steamer of cabbage and lamb dumplings
8. a plate of cabbage, shrimp and rice-noodles.
9. a bowl of shrimp and noodles in soup.
10. a plate of noodles with mixed ingredients.

**5.4.1 Dialogue: ordering dishes**

*F is a fúwùyuán ('a waiter'); G are four customers (gùkè) having dinner. Normally, the process of figuring out what to order would involve a perfunctory examination of the menu followed by discussion with the waiter about the specialties of the house, the types of fish in stock, what vegetables are fresh, etc. These customers have already decided what they want. They order the dishes by name rather than taking the descriptive approach seen in the last section.*

- F. Yào chī shénme? What'll [you] have?
- G. Yào yí ge yúxiāng-qiézi,  
yí ge shāo'èrdōng,  
yí ge huíguōròu, yí ge sùshíjīn,  
zài yào yí ge suānlàtāng. [We] 'll have a 'fish-fragrant eggplant',  
[and] a 'cooked two-winter'; a  
'double-cooked pork'; a 'mixed vegetables',  
and also a 'hot and sour soup'.
- F. Suānlàtāng nǐ yào dàwǎn háishi  
xiǎowǎn? [For] the hot and sour soup, do you  
want a big bowl or a little bowl?
- G. Dàwǎn duō dà? How big's the big bowl?
- F. Liù ge rén hē! [Enough] for 6 [to drink]!
- G. Hǎo, yào dà de. Okay, a big one.
- F. Hē shénme? Hē yǐnliào háishi  
hē píjiǔ? What'll [you] have to drink? A beverage  
or beer?
- G. Chá jiù kěyǐ. Lǜchá. Tea'll be fine. Green tea.
- F. Hǎo, sì ge cài, yí ge tāng:  
yúxiāng-qiézi, shāo'èrdōng,  
huíguōròu, sùshíjīn; dàwǎn  
suānlàtāng. Okay, 4 dishes and a soup:  
'fish-flavor eggplant'; 'cooked 2 winter',  
'double-cooked pork'; 'mixed vegetables'  
and a large bowl of 'hot and sour soup'.
- G. Hái yào bái fàn. And rice.
- F. Dàwǎn ma. A big bowl.
- G. Kěyǐ. That's fine.

## Notes

- shāo'èrdōng (cooked-2-winter) A vegetarian dish consisting of two winter vegetables such as dōnggū 'dried mushrooms' or dōngsǔn 'winter bamboo shoots'.
- huíguōròu (return to-pan-pork), ie 'double-cooked pork'
- sù plain; simple; vegetarian. Cf. chī sù ~ chī zhai 'eat vegetarian food'.
- shíjīn N 'assortment of'; sùshíjīn 'assorted vegetables'
- zài yào zài 'again', but here, 'in addition'.
- yǐnliào N 'drink-material' refers to non-alcoholic beverages – but not tea.
- bái fàn In China, rice is often ordered by the liǎng 'ounce'.

## 5.5 Expanding the V+de construction

### 5.5.1 Vocabulary

V+O	chàng[gē] sing [songs] <i>sing</i>	xiě[zi] write [characters] <i>write</i>	shuō[huà] say [speech] <i>speak; talk</i>	zuò[fàn] make [food] <i>cook</i>
N	Yīngyǔ <i>English</i>	Hànyǔ <i>Chinese language</i>	Zhōngguó huà <i>Chinese speech</i>	SV biāozhǔn <i>be proper; correct; standard</i>

#### Notes

a) Like chīfàn, when no other object is present or can be provided from the context, the verbs in the top row usually appear with the generic objects indicated in brackets.

b) Zuòfàn 'cook'. In the south, zhǔfàn 'boil-food' and shāofàn 'heat-food' are also used for 'cook'.

### 5.5.2 Commenting on abilities

Recall the earlier examples of the *V+de* construction:

Nǐ shuō+de hěn hǎo.	You speak very well
Nǐ jiǎng+de bú cuò.	You speak pretty well.

Nothing can intervene between the verb, shuō and +de, so an object has to be mentioned first, either alone, or with repetition of the verb:

Nǐ Zhōngwén shuō+de hěn biāozhǔn.  
Nǐ jiǎng Zhōngwén, jiǎng+de hǎo-jíle.  
Nǐ Hànyǔ shuō+de fēicháng hǎo.  
Zhōngguó huà jiǎng+de hěn biāozhǔn.

The same construction can be applied to other verbs:

Hànzì xiě+de hěn hǎo. <i>Nǎlǐ, xiě+de bù hǎo.</i>	You write characters well. <i>Nah, I don't write well.</i>
Tā chàng+de hěn hǎo. Tā chàng+de bú tài hǎo. Ta chànggē chàng+de zěnmeyàng?	She sings well. He doesn't sing very well. How does he sing?
Wǒ zuòfàn zuò+de hěn chà. <i>Nǐ zuò+de bú cuò!</i>	I'm a terrible cook. <i>You cook pretty well.</i>
Wǒ xǐhuan chànggē, dànshì chàng+de bù hǎo.	I like to sing, but I don't sing well.

Nǐ tài kèqi, nǐ chàng+de bú cuò!      You're too 'modest', you sing well.  
 Wǒ xǐhuan zuòfàn kěshi zuò+de bù hǎo.      I like to cook, but I don't cook well.

Méi guānxi, wǒmen qù fànguǎnr chīfàn ba,      Never mind, let's go to a restaurant -  
 wǒ qǐngkè.      I'll treat.

### 5.5.3 Huì 'be able'; yìdiǎn<r> 'a bit'

The response to someone praising your language ability is the modest:

Nǎlǐ, nǎlǐ <shuō+de bù hǎo>.

To this you can add a sentence with the modal verb huì 'be able to [of learned abilities]':

Wǒ zhǐ huì shuō yìdiǎnr.      I only speak a little.  
 Wǒ zhǐ huì shuō yìdiǎndiǎnr.      I speak very little!

Yìdiǎnr 'a bit; a little' can appear between an action verb and its object:

Wǒmen chī yìdiǎnr fàn, hǎo bu hao?      Let's have a bit to eat, okay?  
 Hē yìdiǎnr qìshuǐ ba.      Have a soft drink.  
 Zài zhèr kěyǐ mǎi yìdiǎnr dōngxi.      You can do a bit of shopping here.

Contrast the use of yìdiǎnr directly after a verb (as part of the object) with the yǒu yìdiǎnr pattern, that precedes SVs:

*V yìdiǎnr O*

Hē yìdiǎnr chá ba.      Why don't you have some tea.

*Subject yǒu yìdiǎnr SV*

Zhè chá yǒu yìdiǎnr kǔ.      This tea's a little bitter.

### 5.5.4 Huì, néng (~ nénggòu), kěyǐ and xíng

You have encountered a number of verbs all having to do with ability. Although usage varies between regions, particularly between the Mainland and Taiwan, the basic differences are illustrated below.

a) huì 'know how to; can', typically used for learned abilities

Wǒ bú huì jiǎng Shànghǎihuà.      [I] can't speak Shanghainese.

*'know about; be good at', ie used as a main verb*

Tā huì hěn duō shǎoshù mínzú de yǔyán.      She speaks a lot of languages of  
 minority peoples.

*'possibility' (often with a final 'emphatic-de')*

Jīntiān bú huì hěn lěng.	It won't be too cold today.
Bú huì de ba!	No way!
Tāmen huì yíng de!	They're bound to win!

b) néng ~ nénggòu: *'capable of; can' (ranging from physical ability to permission)*

Néng qù ma?	Can you go?
Wǒ bù néng hē báijiǔ.	I can't drink 'white spirits'.
Míngtiān wǒ bù néng lái shàngkè.	I can't come to class tomorrow.
Néng děng yíxià ma?	Can you wait a bit?
Néng hē yì jīn, hē bā liǎng....	[If] you can drink a 'jin' [but] only drink
duìbuqǐ rénmin, duìbuqǐ dǎng.	8 ounces, you won't be able to face the people, you won't be able to face the party!

c) kěyǐ *'all right to; can' (ranging from possibility to permission)*

Kěyǐ jìnqu ma?	Can [we] go in?
Kě bu kěyǐ mǎi bàn ge?	Can [one] buy a half?
Túshūguǎn <lǐ> bù kěyǐ shuōhuà.	[You] not supposed to talk in the library.

d) xíng *'be okay; to do; to work'*

Xíng has a meaning similar to kěyǐ or néng, but its grammatical behavior is different. Xíng is not a modal verb (ie cannot be followed by another verb); it is an ordinary verb that appears in predicate position (at the foot of the sentence).

Qǐngkè chīfàn méi jiǔ bù xíng. Cf. Chīfàn bù néng méi jiǔ.	You can't invite guests for a meal without [having] wine.
Xué Zhōngwén méiyǒu lǎoshī xíng ma? Cf. Xué Zhōngwén méiyǒu lǎoshī, kěyǐ ma?	Can you study Chinese without a teacher?

As the previous examples show, the expression bù xíng often corresponds to 'without' in English.

Qǐngkè chīfàn méi yú bù xíng.	Having guests for a meal without [serving] fish won't do!
Zài Měiguó chīfàn méi miànbāo bù xíng.	In the US, you can't have a meal without bread.
Zài Fǎguó chīfàn méi jiǔ bù xíng.	In France, you can't have a meal without wine.

Zài Tàiguó chīfàn méi làjiāo bù xíng.	In Thailand, you can't have a meal without chillies.
Qù lǚxíng méi dìtú bù xíng.	You can't go traveling without a map.
Guò shēngrì méi dàngāo bù xíng.	You can't have a birthday without a cake.
Kàn yùndònghuì méi píjiǔ bù xíng.	You can't watch a sporting event without beer!
Méi jiǔ méi yú bù chéng xī.	It takes wine and fish to make a feast! [A saying: <i>chéng xī</i> 'become feast']

**Exercise 3.****Paraphrase in Chinese:**

1. She speaks very good Chinese.
  2. I'm a lousy cook, but I love to eat Chinese food.
  3. She speaks [Chinese] quite well, but she doesn't write very well.
  4. You sing well. / Nah, not so well!
  5. You speak [Chinese] very well. / No, I only speak a little!
  6. Have some tea. / Thanks....This is great – what kind is it?
  7. I find coffee a little bitter; I prefer tea.
  8. You can't shop without money.
  9. You can't eat Chinese food without chopsticks. (kuàizi 'chopsticks')
  10. You can't drink coffee without milk.
  11. You can't drink beer without peanuts! (huāshēng 'peanuts')
- 



**Xiǎo péngyou, nǐ hǎo.** [JKW 1997]

## 5.6 Talking to children

In China, you will find yourself in situations where you have to talk to children. In the following dialogue, you strike up a conversation with the 5 year old child of some Chinese friends. You may have heard the name, but you can't recall it, so you begin as follows:

Dà	Xiǎo péngyou, nǐ hǎo.	Hi, little friend.
Xiǎo	(to female) Āyí hǎo. (to male) Shūshu, hǎo.	Hello, auntie. Hello, uncle.
Dà	Xiǎo péngyou chī shénme ne?	What are [you] eating?
Xiǎo	Chī táng ne.	Candy.
Dà	Hǎochī ma?	Is it good?
Xiǎo.	Hǎochī. Gěi shūshu yì kē, hǎo bu hao?	Yes. [I] 'll give one to uncle, okay?
Dà	O, xièxie. Xiǎo péngyou xǐhuan chànggē ma?	Ah, thank you. Do you like to sing?
Xiǎo	Xǐhuan.	I do.
Dà	Xǐhuan chàng shénme gē?	What song do you like to sing?
Xiǎo	Zài xuéxiào wǒmen chàng 'Wǒmen shì Gòngchǎn-zhǔyì jiēbānrén.'	At school we sing 'We're the ones who uphold Communism!'
Dà	Èi, hǎo gē! Kěyǐ gěi wǒ chàngchang ma? (~ Kěyǐ chàng gěi wǒ tīngting ma?)	Hey, nice song! Can you sing it for me? (~ Can you let me hear it?)
Xiǎo	"Wǒmen shì Gòngchǎn-zhǔyì jiēbānrén...."	
Dà	Ng, nǐ chàng+de hěn hǎo.	You sing well!
Xiǎo	Chàng+de bù hǎo!	No I don't.
Dà	Hǎo, xiǎo péngyou, zàijiàn.	Okay, goodbye.
Xiǎo	Āyí / Shūshu zàijiàn.	Bye auntie/uncle.
Dà	Zhēn kě'ài!	Cute!

## Notes:

chī...ne:	the final <u>ne</u> conveys a tone of engagement or concern that is associated with on-going actions otherwise marked with <u>zài</u> (cf. §4.7.4).
táng	cf. <u>tāng</u> ‘soup’ (‘soups stays <i>level</i> ’, ‘sugar <i>raises</i> the pulse’).
kē	a M for beads, beans, pearls and even meteors and satellites.
Wōmen shi ...	S/he actually cites the first line. The title is ‘Zhōngguó shàonián xiānfēngduì gē’, ie ‘Song of the Chinese Young Pioneers’.
	Nowadays, children have a less interesting repertoire of songs.
gòngchǎn	‘communist’, literally ‘common-production’.
-zhǔyì	corresponds to English ‘ism’; <u>zīběn-zhǔyì</u> ‘capitalism’; <u>kǒngbù-zhǔyì</u> ‘terrorism’.
jiēbānrén	‘successor’, literally, ‘meet-duty-person’.
gěi	Root meaning ‘give’, but also ‘for’; cf. §5.6.1 directly below.
chàngchang	Repetition of the verb (without tone) takes the edge off the request: ‘sing a little; just sing me a bit’.
zhēn	adverb ‘really; truly’; cp. <u>zhēn yǒuyìsì</u> ‘really interesting’ and <u>zhēn bàng</u> ‘really super’.
kě’ài	‘capable-love’; cf. <u>kěpà</u> ‘frightening’ and <u>kěchī</u> ‘edible’.

## 5.6.1 Verbs, coversbs, and serialization

jiāoshū	gàosu	mǎi	mài	wèn	wèntí
teach-books					
teach	tell	buy	sell	ask	a question
dǎ diànhuà	sòng			shì<qǐng>	
hit telephone	present s/t to s/o;				
to telephone	escort s/o s/w			things [to do]	

## Notes

- Jiāoshū ‘teach’, with the generic object shū present when no other object is cited; jiāoshū but jiāo Zhōngwén ‘teach Chinese’. Contrast jiāo ‘teach’ with the three distinct falling toned jiàos: jiào ‘be named; call’, bǐjiào, shuìjiào.
- Wèn ‘ask a question’ but qǐng ‘ask a favor’.
- Sòng parallels gěi in meaning ‘give [as a present]’; it also means to ‘see someone off’: sòng tā qù jīchǎng. Sòng and gěi also combine in the compound verb sònggei ‘send, present to’, illustrated in later units.
- Dōngxi are physical things, shì<qǐng>, abstract ‘items of business’.

The dialogue with the child in the previous section presents an opportunity to introduce several functions (or meanings) of gěi.

a) Gěi as a main verb.

Along with a number of other verbs involving transactions, gěi can take two objects, one that refers to the ‘item’ transferred (the direct object – DO) and the other, to the person who gains it (the indirect object – IO).

gěi	tā	yí ge lǐwù	give her a present
sòng	tā	yí ge lǐwù	present him with a gift
jiāo	tāmen	Zhōngwén	teach them Chinese
wèn	tā	yí ge wèntí	ask her a question
gàosu	tā	yí jiàn shìqǐng	tell him something

The same pattern is common in English:

V	IO [person]	DO [thing]
give	them	an opera mask
teach	them	Chinese opera
buy	her	a ticket
sell	him	your robes

But the pattern should not be extended on the basis of English. For example, mǎi ‘buy’, which allows two objects in English (‘buy her a ticket’), requires a different pattern in Chinese, introduced in (c) below. There are other differences, too. In English ‘teach’ and ‘tell’ can occur with single objects, but not ‘give’; in Chinese all three can occur with a single object:

	Wǒ jiāo tāmen.	I teach them; I’m their teacher.
	Bié gàosu tā.	Don’t tell him.
<i>But</i>	Wǒ gěi nǐ.	I give [it] [to] you; it’s yours!

b) Gěi as a co-verb meaning ‘for [the benefit of]’.

In Unit 4, you encountered the phrase gěi nǐ jièshào jièshào ‘introduce you to’, or more literally ‘introduce [someone] for you’. The main verb is jièshào; gěi precedes it, with the meaning ‘for your benefit’ rather than ‘give’. Similarly gěi wǒ chàngchang in the previous dialogue involves gěi functioning as a co-verb. Here are some typical examples – notice that gěi in its CV function always precedes the main verb.

Wǒ gěi nǐ zuò ba!	I’ll do it for you, okay?
Míngtiān gěi nǐ dǎ ge diànhuà, hǎo bu hao?	[I]’ll phone you tomorrow, okay?
Wǒ gěi nǐ xiě.	I’ll write it for you.
Wǒ gěi tā mǎi dōngxì, tā gěi wǒ zuòfàn.	I shop for her, and she cooks for me.

c) Gěi as the second verb in a series.

As noted above, mǎi ‘buy’ does not permit the (a) pattern, with two objects. Instead the purpose of the transaction has to be expressed by adding a phrase introduced by gěi:

mǎi lǐwù gěi tā  
buy present give her  
*buy her a present*

The two verbs, mǎi and gěi, appear sequentially – ‘buy and give’ – in a relationship that is sometimes called serialization. Here is a short dialogue that contrasts the coverb (b) and serialization patterns (c):

Jiǎ	Míngtiān shì tā de shēngri; wǒmen yīnggāi mǎi yí ge lǐwù gěi tā.	Tomorrow’s her birthday; we should buy her a present.
Yǐ	Mǎi shénme lǐwù?	What [sort] of present?
Jiǎ	Tā shì wàiguó lái de; mǎi ge xiǎo jìniànpǐn gěi tā, zěnmeyàng?	She’s a foreigner; how about we buy her a small memento? (‘buy a small memento to give to her’)
Yǐ	Bù cuò, wǒ kěyǐ gěi nǐ mǎi!	Okay, I’ll buy [it] for you.

Serialization is quite versatile in Chinese. When the adult in dialogue §5.6 asked the child to sing the song for him, he used sentence (a) below, with a co-verb construction to indicate that he would benefit from the action (‘sing for me’); but as noted, he could also have said sentence (b), using a serialization to emphasize the purpose or result (‘sing so I hear’). In the latter case, gěi might be translated as ‘let’ or ‘allow’.

<i>co-verb</i>	(a) Kěyǐ gěi wǒ chàngchang ma?	Can you sing [it] for me?
<i>serialization</i>	(b) Kěyǐ chàng gěi wǒ tīngting ma?	Can you let me hear [it]?

There are other cases in which both a co-verb construction and a serialization are possible:

<i>co-verb</i>	Wǒ gěi nǐ dǎ diànhuà, hǎo bu hǎo?	I’ll phone you, okay?
<i>serialization</i>	Wǒ dǎ diànhuà gěi nǐ, hǎo bu hǎo?	I’ll phone you, okay?

**Exercise 4**

Compose a Chinese conversation based on the English:

She's leaving (líkāi) Hong Kong next week (xià ge xīngqī). We should give her a memento. / Yes, we should buy her something. / What do you suggest? / How about a seal [chop]? (túzhāng) / She probably already has a chop. I think we should get her a fan (shànzi). / I've got to go to Xuānwúqū this afternoon - I'll get you one. / Oh, that would be great - I have class from 1 to 5. / No problem, I often buy fans there.

Summary of gěi patterns

Verb	Wōmen <b>gěi</b> tā yí ge lǐwù, zěnmeyàng?	Let's give her a present.
CV...V	Wōmen <b>gěi</b> tā <b>mǎi</b> yí ge lǐwù, zěnmeyàng?	Let's buy a present for her.
V-O V-O	Wōmen <b>mǎi</b> yí ge lǐwù <b>gěi</b> tā, zěnmeyàng?	Let's buy her a present.

## 5.7 Music and musicians

### 5.7.1 Singers, styles and other vocabulary:

gē	yì shǒu gē	gēshǒu	gēxīng	bǐjiào xǐhuan / zuì xǐhuan
song	a M song	song-hand	song-star	quite like / most like
	a song	singer	star singer	prefer
Māo Wáng	Jiǎkéchóng	Jié kè xùn	Pàwǎluódì	Mài Dāngnà
cat king	armor-shell-insects			
Elvis	The Beatles	M. Jackson	Pavorotti	Madonna
yáogǔn<yuè>	xīhā	juéshì<yuè>	xiāngcūn-yīnyuè	
rock 'n roll	hiphop	jazz	country-music	
gǔdiǎn-yīnyuè	míngē			
classical music	folksongs			

#### Notes

- a) Shǒu 'M for songs, poems' and gēshǒu de shǒu are homophones – pronounced the same – but are different words (written with different characters).  
 b) Zuì 'most', eg: zuì dà 'biggest', zuì duō 'most', zuì nán 'hardest' etc.

### 5.7.2 Dialogue – musical preferences

Jiǎ	Nǐ zuì xǐhuan shénme yàng de yīnyuè?	What kinds of music do you prefer?
Yī	Wǒ bǐjiào xǐhuan yáogǔnyuè hé xīhā.	I prefer rock and hip-hop.
Jiǎ	Nēi ge gēshǒu?	Which singers?
Yī	Zhōngguó de ma?	Chinese [ones]?
Jiǎ	Shì.	Yes.
Yī	Xǐhuan Zhōu Jiélún, Nà Yīng.	I like Zhou Jielun, Na Ying.
Jiǎ	Nà, Xīfāng de ne?	And Western ones?
Yī	Xīfāng de ne, zuì xǐhuan Māo Wáng!	Western ones, I like ‘the King’.
Jiǎ	Nà nǐ yě xǐhuan juéshì ma?	Do you like jazz too?
Yī	Juéshì ne, hái kěyǐ, kěshì wǒ bù cháng tīng, tīngbuguàn.	Jazz, [I] quite [like it], but I don’t often listen [to it], I’m not used [to it].

### 5.7.3 Musical instruments

Talking about music often leads to questions about playing musical instruments. Traditional Chinese instruments include the shēng ‘a reed instrument’, the dí ‘flute’, the pípa ‘lute’, and various kinds of qín ‘stringed instruments’. Questions about traditional music or instruments can include the SV chuántǒng ‘traditional’:

Jiǎ	Nǐ xǐhuan Zhōngguó chuántǒng de yīnyuè ma?	Do you like traditional Chinese music?
Yī	Nǐ shuō de shì shēng, dizi, pípa zhèi yàng de yīnyuè ma?	You mean (‘what you say is’) music such as the sheng [reed pipe], dizi [bamboo flute] and pipa [Chinese lute]?
Jiǎ	Jiùshì a.	Precisely.
Yī	Ng, hái kěyǐ. Wǒ bù cháng tīng nèi yàng de yīnyuè!	Yeah, it’s okay. I don’t listen to that kind of music much.

Note:

- a) Note that nǐ shuō de shì, literally ‘you say thing is’, corresponds to English ‘you mean...’.



Chàng+de hǎo, lā+de yě hǎo! [JKW 2003]

Words for modern instruments are mostly based on the traditional names (though *jítā* is a loanword):

gāngqín	tíqín	héngdí	shùdí	jítā
metal-qín	lift-qín	horiz.-flute	vert-flute	
<i>piano</i>	<i>violin family</i>	<i>flute</i>	<i>clarinet</i>	<i>guitar</i>

Chinese does not have a single verb comparable to English ‘play’ that can be used for any instrument (as well as football). Instead, verbs are chosen according to the particular musical gesture: *tán* ‘pluck’, for plucked instruments, such as guitar and piano; *lā* ‘pull’ for bowed instruments, such as violin or *pípa*; *chuī* ‘blow’ for wind instruments such as clarinet or bamboo flute [*dízi*]; etc. However, the Chinese verb *huì* ‘be able to [of learned abilities]’, unlike its English counterparts such as ‘can’ or ‘be able’, has the virtue of not requiring expression of the skill itself. The following sentence could, therefore, be literally translated as ‘Can I ask what instrument you are able in?’

Qǐngwèn, nǐ huì shénme yuèqì?

Can I ask what musical instrument you play?

Wǒ huì tán diǎnr jítā, kěshi tán+de bú tài hǎo.

*I can play some guitar, but I don’t play very well.*

Wǒ huì chuī lǎba, dànshi chuī+de bù hǎo. *I play trumpet a bit, but not well.*

### Exercise 5.

Hot lines in Kunming: Hot lines (*rèxiàn*), phone numbers which allow you to inquire about a subject for a small charge, are popular in China – or at least, they were in the year 2000. In the city of *Kūnmíng*, (*zài Yúnnán*), you could dial a hotline number to get an explanation of your personality based on your color preferences: those who like red, for example, are warm and enthusiastic (*rèqíng*) and uninhibited (*bēnfàng*).

Other lines allowed you to select a song and have it played over the telephone. (Such lines are less common now that the novelty has worn off.) Here are some of the selections. You can make your own choice, as well as initiate a brief discussion with the operator along the following lines:

Wéi, wǒ xiǎng tīng yì shǒu gē.	Hello, I'd like to listen to a song.
Něi ge gēxīng?	Which singer?
Wǒ yào tīng Cūi Jiàn de <gē>.	I'd like to listen to one of Cui Jian's.
Cūi Jiàn de nǐ shǒu gē?	Which one of Cui Jian's?
Cūi Jiàn de Huāfáng Gūniang ba. Èr líng jiǔ sān.	Cui Jian's 'Flower House Girl', is it? #2093.
Hǎo, #2093.	Okay, #2093.

#	singer		song
2093	Cūi Jiàn	男	Huāfáng Gūniang 'flower house girl'
2094	Cūi Jiàn		Yīwú suǒyǒu 'to have nothing at all'
2095	Cūi Jiàn		Cóng tóu zài lái 'Let's take it from the top again'
2096	Zhāng Xuéyǒu	男	Qíngwǎng 'Web of love'
2097	Zhāng Xuéyǒu		Nǐ lěng+de xiàng fēng! 'You're cold as the wind'
2098	Wáng Fēi	女	Wǒ yuànyì 'I'm willing'
2099	Wáng Fēi		Nǚrén 'Woman'
2100	Tián Zhèn	女	Yěhuā 'Wild flower'
2101	Tián Zhèn		Zìyóu zìzài 'Free and easy'
2102	Kē Yǐmǐn	女	Ài wǒ 'Love me'
2103	Dèng Lìjūn	女	Yè lái xiāng 'Fragrance in the night' = name of a flower

## 5.8 Verbs of cognition

### 5.8.1 Knowing

Knowledge of facts is expressed by the verb zhīdao (with the second syllable often fully toned in the negative, bù zhīdào). In southern Mandarin, xiǎode is the colloquial equivalent.

Nǐ zhīdao ma?	Nǐ xiǎode ma?	Do you know?
Bù zhīdào.	Bù xiǎode.	[I] don't.
Zhī bu zhīdào?	Xiǎo bu xiǎode?	Do [you] know (or not)?

Tā wèishénme hěn jǐnzhāng?      Wǒ bù zhīdào ~ wǒ bù xiǎode.

Knowing someone, or being acquainted with someone or something, is expressed by a different verb in Mandarin: rènshi. (The same distinction is made in the Romance languages.) Contrast the two usages in the examples below:

Tā shì bu shì Yáng Lán?      Is that Yang Lan?  
 Wǒ bù xiǎode! Shéi shì Yáng Lán?      I don't know. Who's Yang Lan?

Tā shì Yáng Lán ma?      Is that Yang Lan?  
 Wǒ bù xiǎode, wǒ bù rènshi tā.      I don't know, I don't know her.

Shì Zhōngguó rén ma?      Is [she] Chinese?  
 Bù zhīdao, wǒ bú rènshi tā.      [I] don't know, I don't know her.

[*Yáng Lán* used to work for CCTV as a newscaster; she came to the US to attend graduate school at Columbia University, then returned to China to become an immensely popular talk show host.]

### 5.8.2 Understanding

#### a) Dǒng 'understand'

Dǒng ma?	Dǒng.
Dǒng bu dǒng?	Duìbuqǐ, wǒ bù dǒng.

Another word, míngbai, composed of míng 'bright' (also seen in míngtiān) and bái 'white', means 'understand' in the sense of 'to get it'. Because 'understanding' often comes as a breakthrough, both dǒng and míngbai are associated with the 'new situation' le.

i) Dǒng le ma?	Dǒng le.	<i>I understand [now].</i>
	Chàbuduō le!	<i>Just about.</i>
	Jīběishàng dǒng le!	<i>Basically, I do.</i>
	Duìbuqǐ, hái shì bù dǒng!	<i>Sorry, I still don't get it.</i>

- ii) Míngbai ma?                      *Míngbai le!*                      *[Now] I get it!*
- iii) Nǐ dǒng wǒ de yìsi ma?        /                      *Dǒng.*  
Do you understand ‘my meaning’? /                      *I do.*

### b) Kàndedǒng

The dialogue in Unit 4 began with the question in which the verbs kàn ‘look; read’ and dǒng ‘understand’ are combined in a phrase mediated by de (which turns out to be written +de ‘so as to; get’, ie 得): Nǐ kàndedǒng ma? A positive response would be kàndedǒng; a negative one, kànbudǒng. Tīng ‘listen’ may substitute for kàn if the stimulus is aural rather than visual (see chart below).

The relationship between the two verbs is one of action (kàn) and result (dǒng). The presence of the internal de or bu makes the construction ‘potential’ rather than ‘actual’, so the translation of kàndedǒng is not just ‘understand’ but ‘manage to understand’; similarly, kànbudǒng is ‘not succeed in understanding’. The complete paradigm is as follows:

	<i>positive</i>		<i>negative</i>	
<i>actual</i>	Kàndǒng le. Tīngdǒng le.	[I] understood [it].	Méi kàndǒng. Méi tīngdǒng.	[I] didn’t understand[it].
<i>potential</i>	Kàndedǒng. Tīngdedǒng.	[I]’m able to understand [it].	Kànbudǒng. Tīngbudǒng.	[I]’m not able to understand [it].

Other examples of the potential construction encountered in earlier units include:

duìbuqǐ	‘sorry (not worthy of facing)’
shuāibudǎo	‘manage not to fall down’
chīdeguàn	‘be in the habit of eating’
chībuguàn	‘not be in the habit of eating’
tīngbuguàn	‘not be in the habit of listening [to it]’
xuébudào	‘not manage to learn it’

### 5.8.3 Reporting on questions

Verbs such as zhīdao, as well as wèn ‘ask’, are often used to report on questions. In English, this has some interesting grammatical consequences, as shown below:

<i>Direct speech (schematic)</i>		<i>Reported speech (actual)</i>
I asked: “Where are you going?”	>	I asked where you were going.
We don’t know: “Is he Chinese?”	>	We don’t know whether/if he’s Chinese [or not].
I don’t know: “Why is she so nervous?”	>	I don’t know why she’s so nervous.

In English, reporting speech involves grammatical features such as ‘agreement of tenses’ (‘were going,’ not ‘are going’ in the first example), non-question word order (‘where you were going’ rather than ‘where were you going’) and insertion of ‘if’ or ‘whether’ in *yes-no questions*. Chinese, fortunately, does not require such contortions, as the following examples show.

a) Zhīdao

*Direct speech*

Wǒ bù zhīdào: “Tā wèishénme hěn jǐnzhāng?”

I don’t know: “Why is he so nervous?”

*Reported speech*

Wǒ bù zhīdào tā wèishénme hěn jǐnzhāng.

I don’t know why he’s so nervous.

There is one constraint that needs to be noted, however: if the embedded question is a *yes-no* question, then it must have the *V-not-V* form; it cannot be a *ma-question*. The reason for this is that *ma* functions like the rising question intonation in English – it envelopes the whole sentence, not just a part of it. Some examples will make this clear:

Wǒmen bù zhīdào: “Tā shì Zhōngguó rén ma?”

We don’t know: “Is she Chinese?”

>

Wǒmen bù zhīdào tā shì bu shì Zhōngguó rén.

We don’t know if she’s Chinese (or not).

*Notice that the reported speech, the object of zhīdao, always contains a question-form, such as shénme, or a V-not-V question.*

There are times when ma does show up at the end of the sentence, but if it does, it goes with the ‘higher verb’, zhīdao, not with the internal question:

Nǐ zhī bu zhīdào {tā shì bu shì Zhōngguó rén}.

or

Nǐ zhīdào {tā shì bu shì Zhōngguó rén} ma?

b) Wèn ‘ask [a question]’

Wèn occurs in expressions such as qǐngwèn ‘may [I] ask; excuse me’ and wèntí ‘question; problem’. (Yǒu wèntí ma?) The root meaning of wèn is ‘ask [a question]’. Questions embedded after wèn have the same constraints as those after zhīdao, eg requiring the *V-not-V* form with *yes-no* questions:

Tā wèn wǒ: “Nǐ shì Zhōngguó rén ma?” > Tā wèn wǒ shì bu shì Zhōngguó rén.

Tā wèn wǒ: “Nǐ shì shénme dìfang rén?” > Tā wèn wǒ shì shénme dìfang rén.

Notice that Chinese does not require repetition of the pronoun in a sentence like the last: ‘He asked me if I were Chinese’ (with both ‘me’ and ‘I’ in the English) is usually expressed as: Tā wèn wǒ shì bu shì Zhōngguó rén (with only one wǒ).

### Exercise 6.

a) Translate the following:

1. Wǒ bù zhīdao tā de yàoshi zài nǎr.
2. Tā wèn wǒ yǒu méiyǒu hùzhào.
3. Wǒ bù xiǎode tā de guójí shì shénme.
4. Tāmen wèn wǒ xǐ bù xǐhuan Shìjiè Bēi.
5. Tā wèn wǒ jǐ diǎn chī zǎodiǎn.
6. Tā wèn wǒ shì bu shì běnkēshēng.

b) How would you say the following in Chinese? Recall that shì bu shì ‘is it the case that’ is often used to question certain assumptions.

1. Do you know who Bǎoyù is? / Sorry, I don’t.
2. I don’t know whether Bǎoyù is hungry (or not).
3. Do you know why Bǎoyù is nervous?
4. He’s nervous because he’s going to see Dàiyù.
5. Do you know if Bǎoyù likes [ài] Dàiyù?
6. We don’t know what Bǎoyù’s surname is.

[Jiǎ Bǎoyù and Lín Dàiyù are, respectively, male and female characters in the Chinese classic novel *Hóng Lóu Mèng* ‘Dream of the Red Chamber’.]

## 5.9 Destination

### 5.9.1 Going places: some vocabulary

huíjiā	chéng lǐ	xiāngxià	wàiguó	jīchǎng	Cháng Chéng
	town in		outside-country	airplane-area	Long Wall
return home	in town	the country	abroad	airport	Great Wall

### 5.9.2 Where to?

Destination may be expressed directly (i) after the motion verbs, lái ‘come’ and qù ‘go’: lái Běijīng ‘come to Beijing’; qù Běijīng ‘go to Beijing’. The same meaning can also be expressed prepositionally (ii), with the destination placed *before* lái or qù (both usually untoned) as the object of dào ‘to’, or in some cases, shàng ‘on’. So the options are as follows:

- |    |                      |                         |
|----|----------------------|-------------------------|
| i. | Nǐmen qù nǎr ~ nǎlǐ? | Where are you going?    |
|    | Wǒmen qù Běijīng.    | We’re going to Beijing. |

ii. Nǐmen dào nǎr ~ nǎlǐ qu? same  
 Wōmen dào Běijīng qu.

Nǐmen shàng nǎr ~ nǎlǐ qu? same  
 Wōmen shàng Běijīng qu.

Though there may be stylistic reasons for choosing the direct pattern over the prepositional, the two patterns are essentially synonymous. The direct pattern accords with the order of verb and destination in regional languages such as Cantonese and Hokkien and for that reason, is preferred by southern speakers (including Taiwanese). Of the two prepositional options, the shàng...qu pattern seems to carry a special nuance of ‘setting off for some place’ so it may be more common in the question than in the answer.

#### Other examples

Tāmen qù shénme dìfang? Whereabouts are they going to?

Wōmen dào chéng lǐ qu. We’re going into town.

Wōmen shàng jīchǎng qu – We’re off to the airport –  
 jiē péngyou. to meet some friends.

Wōmen huíjiā. We’re going home.

Notice that ‘go home’ is not expressed with qù but with huí ‘return’, huíjiā:

Jīntiān jǐ diǎn huíjiā? What time are you going home today?

#### 5.9.3 Going

Both qù and zǒu can be translated as ‘go’. They differ in that zǒu cannot take a specific object; qù can. Zǒu can often be translated as ‘leave’.

Wǒ gāi zǒu le. I should be off.

*but* Wǒ bāyuè sānhào qù Běijīng. I’m going to Beijing on August 8th.

To leave a place can be expressed by the verb, líkāi (with the first syllable identified with the lí associated with jìn or yuǎn):

Wōmen míngtiān líkāi Běijīng, We’re leaving Beijing tomorrow and going  
 qù Chángchūn. to Changchun.

#### 5.9.4 Nǎr ~ nǎlǐ as an indefinite

Like shénme, nǎr ~ nǎlǐ can also serve as an indefinite – in either the direct pattern, or the prepositional:

Nǐ qù nǎr ~ nǎlǐ?                      Where are you going?  
 Wǒ bú qù nǎr ~ nǎlǐ.                      I'm not going anywhere (in particular).

Nǐ dào nǎr ~ nǎlǐ qù ?                      Where are you going?  
 Wǒ bú dào nǎr ~ nǎlǐ qù.                      I'm not going anywhere (in particular).

### 5.9.5 Destination with other verbs.

With the verbs lái and qù, the destination either follows the verb immediately without any mediation (qù Běijīng), or it is governed by dào 'to' and placed before the verb (dào Běijīng qu). However, with other motion verbs, such as bān 'move [one's home]', zǒu in its meaning of 'walk', pǎo 'run', kāi 'drive', destination is placed *after* the verb, mediated by dào 'to; towards' (and sometimes followed ultimately by a toneless lái or qu to indicate direction to or away from the speaker):

Wǒmen bāyuè bān dào Tiānjīn <qu>.                      In August, we're moving to Tiānjīn.

Bù néng kāi dào Guìlín, tài yuǎn.                      [You] can't drive to Guilin, it's too far.

Nǐmen pǎo dào nǎr <qu>?                      Where are you running to?

The saying at the beginning of this unit also fits the pattern: Huó dào lǎo, xué dào lǎo '[If] you live till old age, [and] study till old age'. However, the last part of the saying, xuébudào, uses dào to express success (in the sense of reaching a goal), a function of dào that be will discuss in a later unit.

### Summary

<i>lái and qù</i>		
qù nǎr	dào nǎr qu	shàng nǎr qu
qù chéng lǐ	dào chéng lǐ qu	(shàng chéng lǐ qu)
lái Běijīng	dào Běijīng lái	(shàng Běijīng lái)

<i>Not lái or qù (primarily)</i>		
<i>generic [non-spec.] object</i>	<i>spec. object, no dào</i>	<i>VERB-dào place &lt;lai/qu&gt;</i>
bānjiā 'moving'	líkāi Běijīng	zǒu dào nàr <lai/qu>
kāichē 'driving'		bān dào Shànghǎi <lai/qu>
huíjiā 'going home'		kāi dào jīchǎng <lai/qu>

### 5.9.6 Specifying a time

With a comment about destination, you can mention a specific time, either a day of the week, or a date. Recall the placement of time words – before or after the subject (if present), but always before their associated verb:

Nǐ xiànzài qù shénme dìfang? Wǒ xiànzài qù shàngkè.	Where are you going now? I'm going to class now.
Bāyuè sān hào wǒ qù Běijīng; wǔ hào qù Shànghǎi.	I'm going to Beijing on Aug. 3rd; and to Shanghai on the 5th.
Wǒmen shíyuèfēn bānjiā. Bān dào nǎlǐ? Wǒmen bān dào Dōngchéng.	We're moving house in October. Where are you moving to? We're moving to 'East Town'.
Sān hào líkāi Zhènjiāng, wǔ hào dào Lìjiāng.	[We]'re leaving Zhenjiang [in Jiangsu] on the 3 <sup>rd</sup> , and [we]'ll get to Lijiang [in Yunnan] on the 5 <sup>th</sup> .
Wǒ shēng zài Shēnzhèn, zài nán biānr, kěshi shíjiǔ suì wǒ bān dào Běijīng lai le, xiànzài zhù zai Běijīng.	I was born in Shenzhen, in the south, but at 19, I moved here to Beijing, and now I live in Beijing.

### 5.9.7 Inserting foreign words

Particularly in the early stages of studying Chinese, it is acceptable to insert English *nouns* into your conversation: Wǒ qù library / cafeteria / airport, etc. Foreign verbs, however, resist insertion into Chinese; instead they are recast as nouns attached to a general Chinese verb such as zuò 'do; make'. So 'reserve' might appear as zuò yí ge reservation. The main thing is to establish your credentials by producing the grammatical framework of the sentence – which includes the verb - with confidence.

#### Exercise 7.

a) Explain that:

- they've gone home.
- they've already left Beijing.
- they're moving to the countryside.
- they're going abroad.
- they're going to the airport to meet someone.
- you should be leaving, it's late.
- you're not going anywhere this evening because you're so tired.
- you're driving to the airport this afternoon – to meet your classmates.
- they'll leave Chéngdū on the 8th and get to Lìjiāng the next day (dì-èr tiān).
- you were born in Chicago, but you moved to Paris at the age of 12.

## 5.10 Purpose

### 5.10.1 *Kàn* ‘look at’

The verb *kàn*, whose root meaning is ‘look at’, may, in combination with different objects, show a wide range of English translations:

kànshū	to read
kànbào	read the newspaper
kàn diànyǐng<r>	see a movie
kàn diànshì	watch TV
kàn Hóng Lóu Mèng	to read <i>The Dream of the Red Chamber</i>
kàn péngyou	visit friends
kàn qīnqi	visit relatives
kàn dìtú	look at a map
kànbìng	see a doctor; see a patient (look+at-illness)
kàn rènao	go where the excitement is (look+at-hubbub)

### 5.10.2 *Other things to do*

mǎi dōngxi	VO	shop (‘buy things’)
zuò gōngkè	VO	do homework
qǔ yīfu	VO	pick up [one’s] clothes (‘get; fetch-clothes’)
kāihuì	VO	hold / attend a meeting; conference (‘open-meeting’)
gōngzuò	V	to work [also N ‘a job’]
gànhuór	VO	to do things
zuò shìqing	VO	do things
duànliàn	V	to exercise; workout; train
yùndòng	V	to exercise; do sports
zuò yùndòng	VO	do sports

### 5.10.3 *Reasons for going somewhere*

The verb *qù*, with or without an explicit destination, may be followed by an expression of *purpose*; if the destination is present, then it precedes the purpose (as it does in English):

Wǒmen qù <Běijīng> kàn péngyou. We’re going <to Beijing> to visit friends.  
Tā qù <túshūguǎn> zuò gōngkè. He’s going <to the library> to do his hwk.

Purpose can be questioned by *zuò shénme*, *gàn shénme*, *gànmá*, all literally ‘do what’; the particle, *ne*, associated with close engagement, may also appear:

Nǐ qù túshūguǎn zuò shénme <ne>?  
Nǐ qù túshūguǎn gàn shénme <ne>?  
Nǐ qù túshūguǎn gànmá <ne>?

The verb gàn, common as the ordinary word for ‘do; make’ in northern China, is avoided in polite circles in Taiwan and overseas communities because of sexual overtones. Gànmá often carries overtones of disbelief, particularly when followed by ne: Gànmá ne? ‘What [on earth] are [you] doing?’ A safe strategy is to use zuò shénme but be prepared to hear other options.

#### 5.10.4 Qù and purpose

In purpose clauses, the verb qù ‘go’ may be repeated at, or postponed to the end of the sentence (where it is usually toneless).

Tā qù mǎi dōngxī.	She’s going shopping.
Tā qù mǎi dōngxī qu.	
Tā mǎi dōngxī qu.	

Qù kàn péngyou.	[He]’s going to see a friend.
Qù kàn péngyou qu.	
Kàn péngyou qu.	

Wǒ qù shàngkè.	I’m going to class.
Wǒ qù shàngkè qu.	
Wǒ shàngkè qu.	

Tā qù chéng lǐ mǎi dōngxī qu.	She’s going into town to shop.
Wǒmen qù Sūzhōu kàn péngyou qu.	We’re going to Suzhou to visit friends.

#### 5.10.5 Intention

You can assert your intention or resolution to go somewhere (or do something) with the following verbs:

yào	xiǎng	dǎsuàn	juéding
want	think > feel like	plan; intend	decide

#### Usage

<i>Q</i>	Nǐ	yào	qù nǎr?
		dǎsuàn	dào nǎlǐ qu?
		xiǎng	qù shénme dìfang?
		juéding	dào nǎlǐ qu le?

<i>A</i>	Wǒmen bāyuè dǎsuàn qù Shànghǎi mǎi dōngxī.	In August, we’re going shopping in Shanghai.
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	Wǒ yào dào Lúndūn qu kàn qīnqī.	I want to go to London to visit [my] relatives.
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Xiàwǔ, tāmen dǎsuàn qù chéng lǐ mǎi lǐwù gěi yéye.	They're planning to go into town this after- noon to buy [their] uncle a present.
Shí diǎn wǒ děi qù bàngōngshì kàn lǎoshī.	At 10, I have to go to the office to see [my] teacher.
Kěyǐ qù lóushàng zhǎo Chén lǎoshī.	[You] can go upstairs and look for Prof. Chen.
Zámen qù wàitou kàn fēijī ba!	Let's go out and look at the airplanes.
Tāmen juéding qù Táiwān kàn qīnqi.	They've decided to go to Taiwan to visit relatives.
Hěn duō rén dōu xiǎng qù Xiāng Gǎng zhǎo gōngzuò.	Lots of people would like to go to HK to find work.

### Summary

<i>Subject</i>	<i>intention</i>	<i>destination</i>	<i>purpose</i>	
Wǒmen	dǎsuàn	qù chéng lǐ dào chéng lǐ qu	mǎi dōngxi	<qu>.
Tāmen	xiǎng	qù túshūguǎn dào túshūguǎn qu	kàn bào	<qu>.
Tāmen	juéding	bān dào Běijīng qu	shàng dàxué	<qu> le.

## 5.11 In the past

### 5.11.1 Not having done something [yet]

As seen earlier, the non-occurrence of particular events scheduled or expected is regularly indicated by méi<you> before the verb:

I haven't washed yet.  
They haven't left yet.  
They haven't left Beijing yet.  
They haven't reached Shanghai yet.  
I haven't read today's paper yet.

Wǒ hái méi xǐzǎo.  
Tāmen hái méi zǒu ne.  
Tāmen hái méi líkāi Běijīng.  
Tāmen hái méi dào Shànghǎi.  
Hái méi kàn jīntiān de bào.

I didn't read the World Cup report.  
They haven't arrived [here] yet.  
They didn't go to Beijing.  
They haven't decided yet.  
They haven't gone home yet.

Méi kàn Shìjiè Bēi de xiāoxi.  
Tāmen hái méi lái ne.  
Tāmen méi qù Běijīng.  
Tāmen hái méi juéding ne.  
Tāmen hái méi huíjiā.

The negative with méiyou is generally only applicable to action verbs. Verbs such as juéde ‘feel’, zhīdao ‘know’, yào ‘want’, which express emotional or cognitive states, do not normally occur with preceding méi<you>. Whether a present or a past tense is appropriate for the English translation of such cases has to depend on context.

Wǒ zuótiān bù shūfu – wǒ méi qù. I didn’t feel well yesterday – I didn’t go.

Zuótiān méi qù ma?

Didn’t you go yesterday?

Méi qù, tài yuǎn, bù xiǎng qù  
nàme yuǎn.

No, I didn’t, it was too far; I didn’t  
want to go so far.

Qùnián, wǒ bù rènshi tā; wǒ yě bù  
zhīdao tā gēge shì shéi.

Last year, I didn’t know her; nor did  
I know who her brother was.

### 5.11.2 The position of le

Reporting the occurrence of an event, ie the positive version of sentences such as those cited above with méiyou, has also been shown in many earlier examples to involve the presence of le at the foot of the sentence:

Zhōumò nǐmen qù nǎlǐ le?

Where did you go over the weekend?

Wǒmen qù Cháng Chéng le.

We went to the Great Wall.

Jīntiān shàngwǔ nǐ dào nǎlǐ qu le?

Where did you go this morning?

Wǒmen dào chéng lǐ qù mǎi dōngxi  
qu le.

We went shopping in town.

However, le is not always sentence final. Under certain conditions, it is also found between an action verb and its object, where it underscores the completion of the action. The most concrete manifestation of this meaning is found in sequences where the second event is conditional on the completion of the first:

Nǐ jǐ diǎn huíjiā?

When are you going home?

Wǒ chī-le fàn jiu huí jiā.

I’m going home after [I] eat.

Shénme shíhou mǎi piào?

When do we buy our tickets?

Shàng-le chē jiu mǎi piào.

Buy your tickets after boarding.

Another manifestation involves the presence of what is often called a ‘quantified object’ after the verb. A quantified object is one containing a number and measure phrase, such as liǎng gē, or as below, yí tàng ‘a trip’. In such cases, if le is present, it will be placed after the verb and before the quantified object, not at the foot of the sentence.

Zhōumò nǐmen qù nǎlǐ le?                      Where did you go over the weekend?

Wǒmen qù Cháng Chéng le.                      We went to the Great Wall.

Wǒmen qù-le yí tàng Cháng Chéng.          We took a trip to the Great Wall.

The difference in the meaning of the two options is subtle; but the grammatical choice is clear: if you choose yí tàng in your response, le follows the verb, if you do not – and if le appears – then it will be placed at the foot of the sentence. This quantified object rule is important, and you should retain it for future reference. However, at this point, you will not be burdened with examples in which le is placed between verb and object; the examples in this lesson can be expressed quite naturally *without* use of measure phrases that constitute quantified objects.

### 5.11.3 More time expressions

qùnián <i>last year</i>	shàng ge yuè <i>last month</i>	shàng ge xīnqī ~lǐbài <i>last week</i>	zhōumò <i>weekend</i>
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jīnnián <i>this year</i>	zhèi ge yuè <i>this month</i>	zhèi ge lǐbài ~ xīngqī <i>this week</i>
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míngnián <i>next year</i>	xià ge yuè <i>next month</i>	xià ge xīngqī ~ lǐbài <i>next week</i>
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### 5.11.4 More examples of final le

Zuótiān shàng nǎr qu le?                      Where'd you go yesterday?

Shàng ge yuè, wǒmen dào  
Shànghǎi qù kàn shūshu qu le.              Last month, we went to Shanghai to see [my] uncle.

Zhōumò dào nǎlǐ qu le?                      Where'd you go over the weekend?

Xīngqīliù wǒmen qù chéng lǐ mǎi  
shǒujī qu le. Xīngqītiān qù jīchǎng  
jiē péngyou le.                                  Saturday, we went into town to buy a  
cellphone. Sunday, we went to the airport  
to meet some friends.

Hùzhào yǐjīng qǔ le ma?                      Have you already picked up your passport?  
Yǐjīng qǔ le.                                      Yes, I have. [Note qǔ vs qù.]

Zuótiān méiyǒu kè, dào nǎr qù le?          No class yesterday, where'd you go?  
Méi dào nǎr qù, wǒmen zài jiā lǐ  
zuò gōngkè ne.                                  Didn't go anywhere, we stayed at home  
and did homework.

The last sentence, in particular, serves to remind us that le, although associated with events that have happened, is not a past tense marker.

### Exercise 8.

#### a) Translate

1. On the weekend, we're going to visit the Great Wall; it's not far from Beijing.
2. No class tomorrow; we've decided to go to the country to visit Mǎ Róng's uncle.
3. Don't forget your keys. / My keys, I already have; but I don't know where my umbrella is.
4. Where have they gone? / They've gone upstairs to look for a phone.
5. I haven't gone to get my visa (qiānzhèng) yet; I'm planning to go tomorrow.

#### b) Provide biographical information containing all or some of the following information:

place of birth; place where you grew up; age when you moved to another place;  
where you live now; which university you are attending; which level; etc.

## 5.12 And

There is considerable disparity in the way English and Chinese express *coordination*. English makes broader use of coordinating conjunctions, such as 'and'; Chinese often uses the equivalent of 'and' in a narrower range of grammatical contexts, and even there, may leave the coordination unmarked.

Lìshǐ, shùxué dōu hěn nán!                      History and mathematics are both tough!

Wǒ kāfēi, píjiǔ dōu bù hē, zhǐ  
xǐhuan hē chá.                                      I don't drink coffee or beer, just tea.

Explicit coordination is expressed with gēn (with a range of meaning that includes 'heel; follow; with; and') or hé (often pronounced, non-standardly, hàn by people from Taiwan). Both are only used to join nouns, pronouns, or more generally, phrases:

Dàlǐ gēn Lìjiāng dōu zài Yúnnán de  
xīběi.    Dali and Lijiang are both in the north-  
west of Yunnan.

Míngtiān qù chéng lǐ kàn Wáng  
lǎoshī hé tā de xuéshēng.                      Tomorrow [I]'m going into town to  
see Professor Wang and her students.

Nán de gēn nǚ de dōu shuō+de  
hěn hǎo.    The males and females all speak [it] well.

Lǎoshī, fùmǔ gēn xuéshēng dōu  
děi qù.    Teachers, parents and students all have to go  
[there].

Regardless of whether a conjunction is present or not, Chinese tends to use the adverb dōu to support coordination. Dōu does occasionally anticipate upcoming material, but much more often it refers ‘back’ to support already mentioned or implied material, which accounts for the order in the sentence: Kāfēi píjiǔ wǒ dōu bù hē.

Gēn and hé are not even optional in settings that involve verbs or clauses, such as those illustrated below. If marked at all, such connections are indicated by adverbs such as yě:

The students are nervous, and so are the teachers.      Xuéshēng hěn jǐnzhāng, lǎoshī yě hěn jǐnzhāng.

They’re going to Beijing to visit friends and shop.      Tāmen qù Běijīng kàn péngyou mǎi dōngxi.

You should, therefore, be careful not to take your cue from English ‘and’. Here are some other examples where ‘and’ in English has no direct counterpart in the Chinese:

[I]’m fine – and you?	Hái hǎo; nǐ ne?
There are telephones next door and upstairs.	Gébi yǒu diànhuà, lóushàng yě yǒu.
I eat breakfast at 7 and start work at 8:00.	Wǒ qī diǎn chī zǎodiǎn, bā diǎn shàngbān.

### 5.13 Sports and scores

Pingpong, badminton, football (local clubs as well as European and other international clubs), basketball (Chinese and NBA), swimming, and track and field (particularly during the run up to the Olympics) are popular sports in China. If you choose your topics carefully, you can at least inquire about scores. More names of sports and related conversational material appear in later units.

Begin with the verbs yíng ‘win’ and shū ‘lose’; in order to avoid complications, we use them in only in the simplest of sentences, as shown. The final le indicates that the contest has already taken place.

Zhōngguó yíng le.	China won.
Bāxī shū le.	Brazil lost.

#### 5.13.1 Scores

Scores are indicated with bǐ ‘compare; than; to’: thus a basketball score might be 99 bǐ 98; football 2 bǐ 0. The scores of low scoring sports can be questioned with jǐ ‘how many’: jǐ bǐ jǐ; high scoring games with duōshao: duōshao bǐ duōshao. Finally, a simple way to mention the two relevant teams is to list them, separated by the conjunctions hé or gēn ‘and’:

Zhōngguó hé Bāxī, shéi yíng le?	China and Brazil, who won?
Rìběn hé Tàiguó, Tàiguó shū le.	Japan and Thailand, Thailand lost.

**Exercise 9.***a) Translate:*

1. How about the US and Mexico, who won?
2. The US won, 2:1.
3. Did England win? / Yes, 3:1.
4. What was the score? / 98 - 92. Boston won. Boston's pretty good ('strong')!
5. 95 to what? / I'm not sure.
6. In pingpong [pīngpāngqiú], China's #1; the US is #1 in basketball [lánqiú].

*b) Translate:*

1. The tests are hard, and there's lots of homework.
2. I'm taking 5 courses and they're all hard!
3. Today's class has 12 men and 12 women in.
4. Who won the Japan and Korea [match]? (Rìběn 'Japan', Hánguó 'Korea')
5. The library and cafeteria are air-conditioned, (yǒu kōngtiáo), so we like to study there.

**5.14 Dialogue: Who won?**

*Zhōu Shuǎng is a man in his 40s who works in the foreign student office; Zhāng Yīng is the Chinese name of a younger women, an undergraduate from abroad who has been studying at the university for a year. They run into each other just outside the cafeteria.*

- |  |   |
|--|---|
| Zhāng. Zhōu lǎoshī, nín hǎo.                             | 'Teacher' Zhou, how are you?  |
| Zhōu. <i>Ei, Zhāng Yīng, nǐ hǎo.<br/>Nǐ zài lǐtōu a!</i> | <i>Ah, Zhang Ying, how are you?<br/>You were inside!</i>              |
| Zhāng. Shì a, gāng chīwán fàn.                           | Yes, we just finished.  |
| Zhōu. <i>Xiànzài shàng nǎr qu a?</i>                     | <i>Where are you off to right now?</i>                                |
| Zhāng. Túshūguǎn.  | [To the] library.   |
| Zhōu. <i>Túshūguǎn a. Zuò gōngkè qu ma?</i>              | <i>The library! [You]'re going [there] to do [your] homework?</i>     |
| Zhāng. <i>Bú shì zuò gōngkè qu, shì kànbào qu.</i>       | Not to do my homework, to read the paper.                             |
| Zhōu. <i>O, kànbào qu!</i>                               | <i>Oh, to read the paper!</i>   |
| Zhāng. <i>Shì, túshūguǎn yǒu kōngtiáo, bǐjiào shūfu.</i> | Yeah, there's airconditioning in the library, it's quite comfortable. |
| Zhōu. <i>Ng, jīntiān shì hěn rè!</i>                     | <i>Yes, it IS hot, today!</i>   |

- Zhāng. Hǎn rè, yě hǎn mēn. Hot and muggy.
- Zhōu. Zhōngwén bào nǐ kàndedǒng ma? Are you able to read Chinese newspapers?
- Zhāng. Néng kàndǒng yìdiǎnr. Shìjiè Bēi de xiǎoxi néng kàndǒng, méi wèntí! I can read some. I can read about the World Cup – no problem [there]!
- Zhōu. O, Shìjiè Bēi. Zuótiān shì Zhōngguó hé Hánguó, nǐ kàn le méiyǒu? Oh, the World Cup! It was China and Korea, yesterday – did you see it?
- Zhāng. Kàn le, dāngrán kàn le. Sure, of course I did.
- Zhōu. Tài kěxī le, Zhōngguó shū le! It's too bad, China lost!
- Zhāng. Ng, tài kěxī le. Búguò Zhōngguó bú cuò. Xià cì! Yeah, a pity. But China's not bad! Next time!
- Zhōu. Nà, jīntiān shì Yīngguó hé Āgēntíng, shì bu shì? Today, it was England and Argentine, right?
- Zhāng. Shì, Yīngguó yíng le. That's right, England won.
- Zhōu. Shì ma? Jǐ bǐ jǐ? Is that right? What was the score?
- Zhāng. Yī bǐ líng. One – nil.
- Zhōu. Ei, bú cuò, Yīngguó hǎn qiáng. Hey, not bad, England's quite good.
- Zhāng. Hái kěyǐ, búguò Bāxī gèng qiáng, wǒ xiǎng. They're not bad, but Brazil's better, I feel.
- Zhōu. Yīngguó hé Bāxī shì xià ge lǐbài ba? England and Brazil are next week, right?
- Zhāng. Xià ge lǐbài'èr. Next Tuesday.
- Zhōu. Nà míngtiān lǐbàiliù, méi kè, nǐ shàng nǎr qu? Well, tomorrow's Saturday, no class; where are you going?
- Zhāng. Míngtiān bú dào nǎr qu, yěxǔ zài jiā lǐ xiūxi xiūxi, kàn yìdiǎnr. diànshì. Dànshì xīngqītiān dǎsuàn dào Tiānjīn qù kàn péngyou. I'm not going anywhere tomorrow, I'll probably just take it easy at home, and watch some TV. But on Sunday [we]'re planning to visit a friend in Tianjin.
- Zhōu. Nǐ zài Tiānjīn yě yǒu péngyou a!? You have friends in Tianjin, as well?!

- Zhāng. Shì a, tā zài Nánkāi Dàxué dúshū. Yes, she's studying at Nankai University.
- Zhōu. Wàiguó lái de ma? Is [she] foreign?
- Zhāng. Jiānádà rén; Duōlúnduō lái de. [She]'s Canadian; from Toronto.
- Zhōu. Tā yě huì shuō Hànyǔ ma? She speaks Chinese too?
- Zhāng. Tā Hànyǔ shuō+de hěn bú cuò. Her Chinese isn't bad!
- Zhōu. Kāichē qu ma? Are you driving [there]?
- Zhāng. Bù, zuò huōchē qu.... No, I'm taking the train.  
Hǎo, Zhōu lǎoshī, wǒ děi cóng zhèi Okay, Prof. Zhōu, I've got to go this  
biānr zǒu le. way.
- Zhōu. Hǎo, Zhāng Yīng, màn zǒu a! Okay, Zhang Ying, take it easy!

**Notes**

- gāng                    ADV 'just'; gāng dào 'just arrived'; Tā gāng chīguo wǎnfàn.  
chīwán                wán 'finish' may follow almost any action verb: shuōwán le;  
                             xiěwán le; hái méi kǎowán ne.
- kǎixī                   'a pity (able-pity)'  
xià cì                   cì 'time' is a verbal measure; cf. zài shuō yí cì 'say it again'.  
qiáng                   SV 'strong; powerful; better'  
xiūxi                   V 'rest', often reiterated as xiūxi xiūxi.  
kāichē qu            with kaiche acting as an adverbial, 'go driving'; cf. zǒulù qu.  
zuò huōchē        zuò 'sit' corresponding to English 'take'; cf. zuò fēijī qu.  
cóng ... zǒu        'to go this way' is expressed with cóng in Chinese.

**Exercise 10.***Explain that:*

1. you are going to Beijing to visit friends.
2. you are not going anywhere tomorrow – you have a lot of homework.
3. you're off to class – Chinese class.
4. you have to go and pick up your [clean] clothes now.
5. you don't know what date they're going to China.
6. that's yesterday's [paper], today's is over here.
7. his wife's luggage is still on the plane.
8. you're going there to fetch the luggage.
9. your teacher's outside.
10. you have lots of friends but they don't understand Chinese.



Yǒu méiyǒu Ōuzhōu Bēi de xiǎoxi? [JKW 2004]

## 5.15 Pronunciation

### 5.15.1 Final-r in standard Mandarin

A very few words in standard Mandarin always occur with an *r-final*:

érzi	‘child’
èr	‘two’
ěrdūo	‘ear’

However, a large number of words occur with a suffix ‘r’ in the speech of Beijing and other parts of the northern Mandarin speaking area. Most of these are nouns: kòngr ‘spare time’, píng ‘bottle’, wányìr ‘toys’, diànyǐng ‘films’, ménkǒur ‘doorway’, xīnyǎnr ‘heart; cleverness’, wéizǔr ‘a bib’, xìngrénr ‘almonds’, etc. The suffix appears with a few non-nouns as well: shùnshǒur ‘easily; without problem’ and wánr ‘have fun’.

One historical source for this, though probably not the only one, is suggested by the writing system, which writes the *r-suffix* with the ér of érzi ‘son’ (儿/兒). Supposedly, ér was originally attached to nouns in certain contexts as a ‘diminutive’, or expression of ‘familiarity’, but with time, it came to have a much more abstract meaning, ultimately ending up as little more than a marker of familiar nouns. As noted above, very few verbs appear with the *r-suffix*.

*In some cases, the forms with and without -r (which may also show a tonal shift) have distinct though relatable meanings*

mén	door	ménr	way; knack
kōng	empty	kòngr	empty space; spare time
dān	unit	dānr	bedsheet; on one's own
míng	name	míng r	reputation; fame

Southern speakers of Mandarin, who often regard the r-suffix as a northern affectation, can, and do, avoid using it: instead of yìdiǎnr 'a bit' they will say yìdiǎn, instead of kòngr 'free time' they will say kòng, relying on only the tone (and context) to distinguish it from the level-toned kōng 'empty'. In reading, they will often treat the *r*-suffix as a separate syllable, reading mén-ér, for example, instead of ménr [mér].

### a) Other cases of final-r

All the words cited above can be found with the r-pronunciation indicated in dictionaries; and for Beijing and other northern speakers, these r-pronunciations are standard. But not all r-usage can be considered standard. Some speakers in the Beijing region and in other parts of the north lard their speech with r's. The following nursery rhyme – rather dated to be sure – in which every last word has the *r*-suffix, illustrates. [*This rhyme is found in Chen Zishi, compiler, Beijing Tongyao Xuanji, Taipei: Da Zhongguo Guoshu Gongsi, 1969, p. 94.*]

#### Qióng tàitai

Qióng tàitair	poor wife
Bào zhe ge jiānr,	clutches [her] shoulders
chīwán le fàn	eat-finish LE food
rào le ge wānr,	go+round LE the corner
yòu mǎi bīngláng yòu mǎi yānr.	and buy betel and tobacco.

#### Note

Bīngláng (derived from the Indonesian/Malay word *pinang*) is the areca nut, the main ingredient in chewable betel quids that are popular in Taiwan, south China, and in Southeast Asia. Chewing betel cleans the teeth, helps with digestion, and provides a pleasant sensation in the mouth and head. It also makes your saliva red and viscous – and leads to excess expectoration.

### b) Pronunciation

You will have observed that some of the *r*-words look quite unpronounceable, particularly those ending in 'nr' or 'ngr' (yìdiǎnr, yǐngr). It turns out they are not pronounced 'as written'. As you already know, yìdiǎnr is actually pronounced yìdiǎr; similarly, píng r is pronounced piér [pyúhr]. The pinyin convention is to leave the syllables to which the 'r' is added, intact. In that way, the original syllable can be easily identified, and both *r* and *r*-less versions can be listed together in a dictionary.

It would be difficult at this early stage to present all possible r-syllables in the way that was done for other rhymes. Because the *r*-words are often regional, colloquial or slangy, relatively few are encountered in beginning textbooks. Here is a selection, ordered by final consonant of the syllable:

zìr	[zèr]	huàr	gàir [gà]	bànr [bà]	píng <sup>n</sup> r
cír	[cér]	xià <sup>r</sup>	wèir [wè]	ménr	chóng <sup>n</sup> r
shìr	[shèr]		kuàir [kuà]	diǎnr	kòng <sup>n</sup> r
pír	[piér]		huìr [huè]	guǎn [guǎ]	yàng <sup>n</sup> r
yìr	[yèr]			gùnr [guè]	huáng <sup>n</sup> r

Note how the last two columns are pronounced. When *r* is applied to an *n-final* syllable, the n sound is lost completely: diǎn > diǎr; bàn > bàr. But when the *r* is applied to an *ng-final* syllable, the nasal endings survives as nasalization (indicated by the superscript -n), ie the vowels are pronounced nasally: kòng<sup>n</sup>r > [kò<sup>n</sup>r], etc. These rules are hard to apply, so for now, we will focus on *r-words* that are frequently encountered, like diǎnr, yàng<sup>n</sup>r, huìr and kuàir.

### 5.15.2 More than two low tones in a phrase

We have now gained enough low toned words to meet strings of more than two. Observe how the following are realized:

1. Yě hěn lěng.                      Yé hēn lěng    or    Yě | hén lěng.
2. Wǒ yě hěn kě.                      Wó yě | hén kě.
3. Lǎo Lǐ yě hěn hǎo.                      Láo Lī yě | hén hǎo.
4. Wǒ yě hěn xiǎng xǐzǎo!                      Wó yě | hén xiǎng | xǐzǎo.

The second and fourth examples both have an even number of words (syllables). In such cases, the phrasing tends to be in pairs (as indicated) and the familiar tone shift takes place. But in (1) and (3), where the number of syllables is odd, there may be several options (as seen in the first example): either the phrase is divided into two moras (yě | hén lěng), in which case the regular rule applies to the second. Or, especially in fast speech, the three form a tonal unit, with the first rising (normally), the second staying high, and the third, low: Yé hēn lěng.

## 5.16 Summary

OR	Chá <huòzhě> kāfēi dōu xíng. Nǐ shì guónèi hángbān háishi guójì de? Nǐ píngcháng yòng kuàizi háishi yòng dāochā chīfàn.
Q	Nà, zěnmē bàn?
Food	Liǎng pán xiārénr-chǎofàn. Jiùcài-bāo, yì lóng.
Duō?	Dàwǎn duō dà? / Liù ge rén chī.
V+de	Tā chànggē chàng+de hǎo-jíle!
Huì	Zhǐ huì shuō yìdiǎndiǎn.
Predications	Jīntiān bú huì hěn lěng.
A bit	Hē yìdiǎnr chá ba. Zhè chá yǒu yìdiǎnr kǔ.
Xíng	Qǐngkè chīfàn méi jiǔ bù xíng.
Kids	Xiǎo péngyou chī shénme ne?
VOO	Wǒ xiǎng wèn tā yí ge wèntí.
Gěi as CV	Míngtiān gěi nǐ dǎ ge diànhuà, hǎo bu hǎo?
VOVO	Míngtiān shì tā de shēngri; wǒmen yīnggāi mǎi ge lǐwù gěi tā.
Music	Nǐ zuì xǐhuan shénme yàng de yīnyuè? Nǐ huì shénme yuèqì?
Know	Bù zhīdào ~ bù xiǎode, wǒ bù rènshi tā.
Dǒng	Dǒng wǒ de yìsi ma? Bù zhīdào tā shì bu shì Zhōngguó rén.
Go to	Nǐ dào nǎr qu? ~ Nǐ qù nǎlǐ?
Leave	Wǒmen sān hào líkāi Běijīng, wǒ hào dào Lìjiāng.
Move to	Wǒ shēng zài Shāntóu, shíjiǔ suì bān dào Běijīng lái le.
Purpose	Hěn duō rén xiǎng dào Běijīng qù zhǎo gōngzuò.
Go home	Tāmen hái méi huíjiā.
Sentence le	Zhōumò wǒmen qù Cháng Chéng le.
Verb-le	Shàng-le chē jiù mǎi piào; Wǒmen què le yí tàng Cháng Chéng.
Sports	Zhōngguó hé Bāxī, shéi yíng le?
Score	Jǐ bǐ jǐ?
Can read?	Zhōngwén bào nǐ kàndedǒng ma?

## 5.17 Rhymes and rhythms

### 1. Tiào shéng ‘skipping rope [rhymes]’

a) A tale of heart rending tale of betrayal:

	Jiāng Jiě, Jiāng Jiě, hǎo Jiāng Jiě,	Sister Jiang, good Sister Jiang,
	tā wèi rénmin sǎ xiān xiě.	she for people shed fresh blood.
and with feeling >	Pàntú, pàntú, Fǔ Zhìgāo,	Traitor, traitor, Fu Zhigao
	Nǐ shì rénmin de ‘dà cǎobāo’.	You are the people’s ‘great straw-bundle’. (‘good-for-nothing’)

The story of Jiang Jie is well known in China. Jiang Jie was a communist operative who not long before Mao’s victory, was captured by the Kuomintang as a result of the treachery of Fu Zhigao. Her story was the basis for a revolutionary opera (1964), which in turn is the basis of a film of the same name, directed by Zhang Yuan (2004).

b) More heroism:

Dǒng Cúnruì,	Dong Cunrui,
shíbā suì,	18 years of age,
cānjiā gémìng yóujīduì;	took part in a revolutionary guerilla force.
zhà diāobǎo, xīshēng liǎo,	blow+up blockhouses, sacrifice [self] LE,
gémìng de rènwu wánchéng liǎo!	revolution DE task complete-fulfill LE.

Note

- a) Yóujīduì ‘roving-attack-troops’
- b) Le is often given the fully toned pronunciation of liǎo in song and poetry.

### 2. *Something a little lighter:*

Yuèliang zǒu, wǒ yě zǒu,	Moon moves, I also move,
wǒ hé yuèliang jiāo péngyou,	I and moon make friends,
dài lǐ zhuāng-zhe liǎng zhī dàn,	pocket in filled+with 2 M eggs,
sònggěi yuèliang dàng zǎofàn.	to present to moon as breakfast.

Notes:

- a) Zhuāng-zhe ‘be loaded with; to be packed with; install’; -zhe is a verb suffix that, among other functions, turns actions (‘to load’) into states (‘be loaded with’).
- b) Sònggěi ‘to present to’.
- c) Dàng ‘treat as; regard as; be’.

## 第五課 Dì-wǔ kè

## Lesson 5

早早儿睡 晚晚儿起， 早早兒睡 晚晚兒起，  
Zǎozāor shuì wǎnwǎnr qǐ

又省灯油又省米。 又省燈油又省米。  
yòu shěng dēngyóu yòu shěng mǐ.

Early to bed, late to rise, saves you lamp oil, saves you rice!  
Cited in Chao Yuen Ren, *A Grammar of Spoken Chinese* (p. 208).

- a) The addition of -r to certain adverbial expressions that involve repetition of stative verbs is often accompanied by a change in tone: zǎo+zǎo+r > zǎozāor.
- b) 省 shěng represents what in the modern language look like two separate words: 'province' and 'economize; save'. The same character is also used to write xǐng that appears in certain compounds, eg 反省 fǎnxǐng 'introspection (back-examine)'.  
c) 油 'oil' is composed of sāndiǎnshuǐ 'water' and 由 yóu, acting as a phonetic element; 灯 dēng has 火 as radical, 丁 dīng as phonetic.
- d) 又...又 '[both]...and...'.  
e) As you would expect in a culture where rice is the staple, there are different words for rice at different stages of production: 稻 dào is the plant; 米 mǐ is the uncooked grain; 飯 fàn is cooked rice.

## 5.0 Review

## a) Conversations written in jiǎntǐzì

Practice them until you can read each part fluently and with expression.

- i. 美国的钱叫美金，是吗？ 在中国也叫美元。  
那中国的钱叫什么？ 叫人民币。  
人民币有元角分吧。 是，元就是块，角就是毛，  
分就是分。  
台湾也是人民币吗？ 不是，台湾的是台币。  
一块美金是八块多 人民币吧。 不。现在一块是七块多了。  
那一百块人民币是十四块 美金吧。 是，差不多十四块。台币呢，  
一块美金三十二块！

## Notes

- |                        |                                    |
|------------------------|------------------------------------|
| a) 金 jīn ‘gold; metal’ | b) 元 yuán ‘dollar’; also written 圓 |
| c) 人民币 Rénmínbì        | d) 角 jiǎo 1/10 of a yuán.          |
| e) 就是 jiùshì           | f) 台灣 Tái wān                      |

- ii. 你有多少钱？  
那不少。  
你的朋友有没有钱？
- 我这儿有两三百块。  
也不太多。  
他们没有，他们都是学生。  
学生经常没有什么钱。
- iii. 请问，你那一班一共有多少学生？  
二十个不少。中文课平常没有这么多。有几个老师？  
老师一定很累！
- 一共大概有二十个。  
只有一个老师。二十个学生是有一点儿多，但是不是太多，我想。  
在这个大学老师学生都很累。
- iv. 请问，钱那个字为什么有个金字旁？  
金是钱吗？那，块为什么是土字旁？土不是钱。  
钱币，美金，土地？
- 金就是钱！  
土是地，土地。  
就是了！

## Notes

- |                     |  |
|---------------------|--|
| a) 旁 páng ‘next to’ | b) 土 tǔ; 土地 ‘land; soil’; cf. 土木 tǔmù ‘construction (soil-wood)’ |
|---------------------|--|

**b) Now a familiar conversation written in fántǐzì:**

兩個同學：王高飛，周中明；周中明在門口 (ménkǒu):

- 王 誰啊？ 周 我是周中明。
- 王 哦，小明，來來，請坐。 周 好，哎，今天非常熱！
- 王 嗯。那你喝一點兒什麼？ 周 不用了，不用了。  
有咖啡，有可樂，也有啤酒。
- 王 你別客氣。喝吧！ 周 好。那，來一杯茶吧。
- 王 可以。這茶很好，雲南的。 周 是很好。
- 王 你最近怎麼樣？忙嗎？ 周 今天不太忙，還好。我昨天  
有一點兒不舒服，可是  
現在好了。你呢？
- 王 有一點兒緊張，功課 周 哎，學生都很忙很累！  
很多，我也睡得不好。
- 王 可不是嗎？！

## Notes

Kǒuzipáng (口) often indicates that the graph is read for its sound, as represented (not always perfectly) by the phonetic element. Thus it is often found with interjections (at the beginning of sentences), such as: 哦 ò; 哎 ài; 嗯 n ~ ng; with exclamatory particles, 啊 a; 吧 ba; or with words borrowed from other languages, 咖啡 kāfēi.



Reading the news, Kūnmíng. What's the question highlighted in yellow? [JKW 1997]

## c) Add a character (or two) to distinguish the following pairs:

- |               |               |               |
|---------------|---------------|---------------|
| 1. ___毛 ___笔  | 2. ___周 ___州  | 3. ___年 ___午  |
| 4. ___生 住___  | 5. ___杯 林___  | 6. 忘___ ___忙  |
| 7. 小___ ___少  | 8. ___服 ___报  | 9. 洗___ 先___  |
| 10. ___文 这___ | 11. 地___ 她___ | 12. 汉___ ___难 |
| 13. ___有 ___友 | 14. ___陈 东___ | 15. 四___ 西___ |
| 16. 走___ 起___ | 17. ___呢 吃___ | 18. ___字 ___子 |
| 19. ___听 ___近 | 20. 省___ ___贵 | 21. 用___ 同___ |
| 22. 汽___ ___气 | 23. 公___ ___么 | 24. ___典 ___共 |
| 25. ___站 ___点 | 26. 几___ ___机 | 27. 自___ ___白 |
| 28. ___见 现___ | 29. ___过 还___ | 30. ___对 ___过 |

## d) Talking about characters

Asking how to say it or how to write it:

水, 火

Dì-yī ge zì, zěnmē shuō?

‘Shuǐ’.

Dì-èr ge ne?

Dì-èr ge shì ‘huǒ’.

How do you say the 1<sup>st</sup> character?

‘Shuǐ’.

And the 2<sup>nd</sup>?

The 2<sup>nd</sup> is ‘huo’.

三塊四毛五

Zěnmē niàn?

Ng, ‘sān kuài’.

Hái yǒu ne?

‘Sān kuài sì máo wǔ.’

How’s [it] read?

Hm, ‘san kuai’.

And what else?

‘San kuai si mao wu.’

小 ‘Dàxiǎo’ de ‘xiǎo’ zěnmē xiě?

How do you write the ‘xiao’ of ‘daxiao’?

Asking about number of strokes (bǐhuà):

元 ‘Yuán’ zhèi ge zì yǒu jǐ ge bǐhuà? How many strokes in the character ‘yuan’?

*Yǒu sì ge.*

*There are 4.*

我 ‘Wǒ’ ne? ‘Wǒ’ yǒu jǐ ge bǐhuà? And [in] ‘wo’? How many strokes in ‘wo’?

*‘Wǒ’ yǒu qī ge.*

*‘Wo’ has 7.*

Asking about radicals (bù<shǒu>):

都 ‘Dōu’ de bùshǒu shì shénme? What’s the radical of ‘dou’?

*‘Dōu’ shì yòu-ěrdō ~ yòu-ěrpáng. ‘Dou’ is the ‘right ear’.*

很 ‘Hěn’ zhèige zì de bùshǒu shì shénme? What’s the radical of the character ‘hen’?

*Shì shuānglǐrén ~ shuāngrénpáng. It’s the ‘double man radical’.*

## 5.1 Set 1

因為(為) 樓 鐘 歲 喜歡  
 3+3 1+8 (4+8) 4+10 8+12 4+9 3+9 4+18

为 楼 钟 岁 欢  
 1+3 4+9 5+4 3+3 4+2  
 yīn wèi [wéi] lóu zhōng suì xǐhuan  
 reason for [be] building; bell; year; pleasure-joy  
 because floor clock years old to like

工作 所/所 定 功 每 位  
 3+0 2+5 4+4 3+5 3+2 4+3 2+5  
 gōngzuò suǒ dìng gōng měi wèi  
 work (place; that which) (certain) (merit) each; every pol-M

## Notes

- a) The wèi of wèishénme is usually hand written as 為 (*why* a three layered cake and candles?), which, for obscure reasons, is classified under the radical 火 ‘fire’; but it is printed 爲, with radical 爪. Its simplified form, which takes the first two strokes of the traditional and then reduces the rest to two strokes, derives from calligraphic practices. Wèi with falling tone means ‘for [the sake of]’; thus wèishénme ‘for what’. With rising tone, it means ‘be; do; by’. (The wei of yīnwèi derives from the rising toned word, but is now generally pronounced with falling tone.) Yīn contains 大 dà ‘big’ confined in a square (for good *reason*).
- b) 樓 contains the phonetic element 婁 lóu, also seen in 數, which has the unexpected pronunciation of shǔ (‘to count’) or shù (cf. 數學). 婁 itself resembles a tall *building*; it obeys the rule of five if we can count 女 as having two horizontals (for by the rules, 日 only counts as ‘2’).
- c) 鐘 has 金 as radical and 童 tóng as a phonetic element; originally it meant ‘bell’ of the sort that would ring the hours from a 鐘樓/钟楼 ‘bell tower’, such as the fine one in Xī’ān. The simplified character provides a more exact phonetic element, 中.
- d) 歲 is composed of two characters, 步 and 戌 superimposed, with the first graph split into two parts, one part appearing on the top, and the other, in the middle. The simplified form is based on a non-standard but traditional graph with 山 on top, rather than 止.
- e) 喜 ‘joy; happiness’ (two mouths separated by a *joyful* smile) appears at weddings as ‘double happiness’: 囍. 歡 contains the phonetic element 萑, seen in eg 觀 guān, 灌 guàn, and 罐 guàn; in the simplified graph, this complex segment gets reduced arbitrarily to 又 (cf. 难, 汉).
- f) 作, with 乍 zhà as phonetic, also seen in 昨天 and 怎麼. The two characters 做 and 作 can both be translated as ‘do’ or ‘make’ in many contexts, and they are not always consistently differentiated in writing. 做 is more often an independent verb, and means ‘do’ as in ‘to manufacture or produce’ (做飯) or ‘to engage in’ (做買賣 zuò mǎimài ‘to do business’). It can also mean ‘be’ (做朋友, 做伴兒 zuò bànr ‘to keep s/o company’). 作, on the other hand, is more common in compounds (工作) with meanings ranging from ‘compose’ (作品 zuòpǐn ‘works [of literature or art]’, 作家 zuòjiā ‘writer’, 作詩 zuò shī ‘compose poems’) to ‘to be [a member of a profession]’ (作老師). (工 gōng looks like the cross section of a rail or girder – good for heavy *work*.)
- g) In both traditional and simplified script, suǒ may be written 所 (戶+斤) or 所 (with a different first stroke). The original meaning of 所 is ‘place’, as in cèsuǒ ‘outhouse; toilet’; the radical is 斤 jīn, originally a drawing of an ‘axe’ (cf. 近 jìn ‘close’). The original meaning of 所 is barely evident from some of its most common uses, eg in the compound 所以 suǒyǐ ‘therefore; so’.
- h) 定 dìng ‘fixed, settled’, shows the ‘roof’ radical over the element seen in 是. [Providing a roof *fixes* the location.]

- i) 功 gōng ‘merit’ (功课) contains a phonetic 工 gōng plus 力 lì ‘strength’.
- j) 每 is the element found in 海 hǎi, where it may once have been phonetic. It in turn, contains 母 mǔ ‘mother’ and 人. [The sea 海 hǎi is the mother 母 mǔ of each 每 měi of us’.]
- k) 位, the polite measure, with 立 lì ‘stand; set up’. (People stand *politely*.)

### 5.1.1 Compounds and phrases

因为	为什么	楼上	楼下	大楼	五楼
yīnwèi	wèishénme	lóushàng	lóuxià	dàlóu	wǔlóu
三点钟	几岁	钟楼	八岁	喜欢	恭喜
sān diǎn zhōng	jǐsuì	zhōnglóu	bā suì	xǐhuan	congratulations gōngxǐ
欢迎	工作	做饭	所以	一定	功课
welcomes huānyíng	gōngzuò	zuòfàn	suǒyǐ	yídìng	gōngkè
每年	每天	这位	哪位	三位	不一定
měinián	měitiān	zhèi wèi	nèi wèi	sān wèi	bù yídìng

### 5.1.2 Short dialogues

- 甲 请问，西京在哪里？      乙 有一个北京，也有一个南京，东京（在日本），可是没有个西京。
- 甲 你累不累？      乙 很累。
- 为什么？      功课太多了。
- 明天呢？      明天还好，没什么课。
- 那，我们明天上山，      上山太难了，我们下水吧。
- 好不好？      天气这么热，下水很舒服。
- 甲 请问，三六号在这楼吗？      乙 这是二楼，三六号在三楼，从这儿上吧。

甲 我很饿。  
还没吃饭呢。  
没饭吃，只有一块西瓜。  
西瓜，瓜很少水很多。  
我要个汉堡包，一个  
三明治。

乙 为什么？  
那，你吃吧。  
西瓜不是好吃吗。  
这么晚，哪里有汉堡包？  
先吃那一块西瓜，明天再去吃一个  
比较大的早饭，好不好？

甲: 孔老师，这是我的好朋友，张小东。  
小东: 孔老师，好。  
小东: 我是西班牙来的。  
在那儿工作过!?  
你在那儿几年。  
会不会说西班牙语？

孔: 张小东，你好，你好。  
孔: 张小东，你是哪国人？  
孔: 哦，西班牙，我以前在西班牙工作过！  
是，在马德里。我很喜欢西班牙。  
不到一年，八个月。  
会说一点，可是说得不太好。

甲 请问，这儿有厕所吗？ 乙 有，楼上有一个，楼下也有一个。

甲 小东，我看你常常不吃早饭，只喝一点茶就去上课。你不觉得饿吗？  
那不一定，可是不吃早饭上课我就觉得很累。

乙 还好，我早上不喜欢吃东西，可是一定要喝一两杯茶。你呢，你平常都吃早点吗？  
我也是。

## Notes

汉堡包 hànǎobāo 只 zhǐ

甲 你的朋友已经上课了吗？  
乙 现在她不上学了，有工作了。每天很早上班，很晚下班，每天都很忙，所以每天都很累。  
哎，很难，可是钱很多吧。不少，所以每天也可以买东西。

学生：这位是我的中文老师，王老师。  
妈：王老师您好，我是小丽的妈妈。小丽说很喜欢你的课，现在她已经会说一点中国话。

王老师：嗯，她是一个好学生，每天都来上课，每天都做功课。

### Exercise 1

Rearrange the following jumbled sentences:

1. 生在广州 a / 我在西安工作 b / 也常说广东话 c / 可是我是广州人 d / 长在广州 e /。
2. 所以广东话 a / 她因为生在广州 b / 说得很好 c /。
3. 很多人喜欢去那个地方 a / 离广州很远 b / 可是因为山多人少 c / 贵州在中国的西南边 d /。
4. 每天都有很多功课 a / 汉字也多 b / 学中文很难 c / 生字多 d /。
5. 下车 a / 因为我们有个朋友 b / 所以我们要在可可西里 c / 住在那儿 d /。  
(可可西里在青海。)
6. 在饭馆吃饭 a / 在家里吃饭 b / 有人喜欢 c / 有人喜欢 d /。
7. 可是 a / 我很喜欢喝咖啡 b / 每天都喝 c / 不一定 d /。

## 5.2 Set 2

就	門/门	街	路	母	父
3+9/2+10	8+0 / 3+0	6+6	7+6	5+0	4+0
jiù	mén	jiē	lù	mǔ	fù
(then)	door	street	road	mother	father
爸	媽	應該	後頭	孩	
4+4	3+10	4+13 7+6	3+6 9+7	3+6	
	媽	應該	后头		
	3+3	3+4 2+6	1+5 3+2		
bà	mā	yīnggāi	hòu tóu		hái
dad	mum	should; ought to	back head		child

## Notes

- a) Though there is no simplified form for 就 jiù, the two sets assign it different radicals. In the traditional set, 尢 – without the upper dot – is radical; in the simplified, it is the first 2 strokes. On the left is 京 ‘capital’. (After you’ve seen the capital, what *then*?)
- b) 門, originally a drawing of a door with two leaves, is a radical in some characters (eg 開 ‘start; open’, cf. kāihuì) and a phonetic in others, including 們 mén and 問 wèn ‘ask’.
- c) 街 jiē, with 圭 guī as a phonetic element enclosed within 行. The latter is said to have been a drawing of crossroads (with the result looking like a grid system of *streets*).
- d) 路 contains the radical version of 足 ‘foot’ (as in 足球 ‘football’) and 各 gè, an element associated with either ge/ke type syllables (客), or l-types (洛 luò).
- e) 父 (*father* figure in collar and tie) is radical in the more informal 爸, with 巴 as phonetic (cf. 吧). The form of 母 (seen in 每) is said to be 女 with the addition of breasts. 媽, like 爸, is formed on phonosemantic principles.
- f) 應 is classified under radical 心 rather than the more obvious 广 (though the simplified graph is classified under the latter). 心 at least suggests some notion of intention (‘should’). Both 該 and 孩 contain the phonetic element 亥 hài (the bottom part of which looks like a script ‘4’ plus 人. ‘person’).

g) 後 (solid *backing* for the front part of the graph) like 從 cóng, with which it is easily confused, has 彳 as radical. 頭, originally ‘head; chief’ (*head-hair-neck-shoulders*, on the left), has evolved into a suffix in certain location words. Both 後 and 頭 undergo radical simplification, the former by substitution of the homophonous graph 后 and the latter by substitution of a novel graph, 头.

### 5.2.1 Compounds and phrases

就是	三门课	门口	大街	就好了	父母
jiùshì	sān mén kè	ménkǒu	dàjiē	jiù hǎo le	fùmǔ
爸爸	妈妈	不应该	我该走了	应该的	在后头
bàba	māma	bù yīnggāi	wǒ gāi zǒu le	yīnggāi de	zài hòutou
小孩儿	男孩子	女孩儿	两个孩子	东长安街	北京路
xiǎoháir	nánháir	nǚháir	liǎng ge háizi	Dōng Cháng’ān Jiē	Běijīng Lù
中山北路	上海西站	前门大街	就这样儿	在后边	东四南大街
Zhōngshān Běilù	Shànghǎi Xī Zhàn	Qiánmén Dàjiē	jiù zhè yàngr	zài hòutou	Dōngsì Nán Dàjiē

### 5.2.2 Comment and response

1. 中国人喜欢生男孩子还是生女孩子？/ 那很难说。最好有两个，一个男孩儿，一个女孩儿。
2. 大学的学生都应该学外国话吗？/ 那不一定，可是想去中国工作的学生应该学中文。
3. 我们是四个人，四个人吃几个菜？/ 四个人呢，四个菜一个汤就好。
4. 请问，厕所在哪儿？/ 这儿没有厕所，后头的大楼应该有。你去问问吧。
5. 请问，这是不是中山北路？/ 中山北路在火车站后头，从这儿走。
6. 请问，这是北京路吗？/ 不，这是北门街。北京路在那边。那是青年路，在过去一点，后边就是北京路。

7. 在中国以前只可以生一个孩子，两个不行；最近，第一个孩子是女孩子，那你可以再生一个。/ 那，一男一女是最好。



Qǐngwèn, Tiān'ān Mén zài nǎr? [JKW 2004]

### Exercise 2.

Based on the information in the narrative, prepare to answer the questions that follow:

小林友美的名字有四个字。为什么呢？因为她生在日本，也长在日本，是日本人，所以有个日本人的名字。她妈妈也是日本人，可是爸爸是在中国生的，是个中国人，会说中国话。1978年从中国来日本的，还是有中国的国籍，所以小林友美从小很想来中国看看中国怎么样，学一点中文。

爸爸妈妈说应该的，所以2005年小林友美来中国住一两年，现在在南京大学上学。在南大她上三门课：中文，英文，中国文学。文学很难，可是中文英文不太难。中文课没有很多学生，只有十五个，七个男的，八个女的。上午有大班，下午有小班。中文老师姓李，没去过日本，也没去过美国，可是日文英文都说得很好。

英文课文学课学生更多，大概有五十多个。友美已经在中国六个月了，可是没有很多钱，一天五块美元就好了，不多也不少。她住的地方也没有很多东西。小林友美因为钱比较少所以还没去过很多地方。她说七月，因为没课应该去看北京，上海，西安。我说应该的。

- (一) 小林友美的名字为什么有四个字？
- (二) 她是在什么地方生的？
- (三) 哪年来中国的？
- (四) 她为什么在中国？
- (五) 她在中国哪个大学？
- (六) 在那个大学大概已经几年了？
- (七) 中文课学生多不多？英文课呢？
- (八) 小林友美在中国去过的地方很多吗？
- (九) 她哪门课有大班也有小班？

## 5.3 Set 3

節	辦	總	菜	廁
6+7	7+9	6+11	4+8	3+9
节	办	总	菜	厕
3+2	2+2	4+5	3+8	2+6
jié	bàn	zǒng	cài	cè
segment		total	vegetables	leaning building
(holiday)	(deal with)	always	food	(toilet)

星期	系	城市	概	更
4+5 4+8	6+1	3+6 2+3	4+9	4+3 / 1+6
xīngqī	xì	chéngshì	gài	gèng
star-period	system	wall-market	outline	change; more
week	department	city	approx.	even more

## Notes

- a) 節 has the bamboo radical (zhúzitóu) supporting the core meaning of a joint of bamboo, giving rise to meanings such as ‘segment; chapter; program; festival’. The simplified character is unusual in substituting the vegetation radical for the bamboo. Examples of festivals are provided in the ‘compounds and phrases’ below.
- b) 辦 bàn ‘to manage’, appearing in 辦公室 bàngōngshì ‘office’, contains 力 lì ‘strength’, enclosed by two 辛 (‘boss and helpers ready to work’), one of which is assigned radical status. The simplified form reduces the two 辛 to dots (办); it should be distinguished from 为 wèi / wéi, which takes the first two strokes of the traditional graph and reduces the rest to two a zhé ‘bent’ and a diǎn ‘dot’.
- c) Adverbs: 總 has 糸 ‘silk’ as radical, which is lost in the simplified graph. Silk is associated with continuity (among other notions), so ‘always’. 更 gèng (stepping forward, with *even more* confidence?) is classified under 日 yuē ‘to say’. 概, which appears in the compound 大概, contains a central segment similar to the right hand side of 很.
- d) 廁 cè (resembling an *outhouse*) loses its dot in the simplified graph, 厕. (The same happens with the graphs for chǎng ‘factory’: 廠 but 厂.)

e) 星 ‘star’ contains 日 ‘sun’ and 生, the latter originally phonetic. 期 contains 月 ‘moon’, with 其 qí as phonetic. (*Weeks* are lunar quarters as ‘born’ by the sun’s reflection.)

f) 系 ‘system; department’, with silk as radical (suggesting ‘system’).

g) 城市 ‘city’, a compound of chéng ‘wall’ (typically made out of 土 ‘earth’) and by association, ‘city’; and shì ‘market’, by association, ‘town’.

### 5.3.1 Phrases and compounds

中 <u>秋</u> 节 = 八月节	学期	办 <u>公</u> 室	总是	怎么办
Zhōngqiūjié	Bāyuèjié	xuéqī	bàngōngshì	zǒngshì zěnmébàn
节日	<u>青</u> 年节	星期六	北京市	中国菜 大白菜
jiérì	qīngniánjié	xīngqīliù	Běijīngshì	Zhōngguócai dàbáicài
海菜	茶杯	厕所	中文系	在哪个系 大概
hǎicài	chábēi	cèsuǒ	Zhōngwénxì	zài nǐ ge xì dàgài
最大的城市		更累	更晚	水系 山系
zuì dà de chéngshì		gèng lèi	gèng wǎn	shuǐxì shānxì

#### Notes

中秋节 Zhōngqiūjié ‘Mid-autumn festival’      海菜 hǎicài ‘edible seaweed’  
 青年节 qīngniánjié ‘Youth Day’      水系 shuǐxì ‘river system’  
 山系 shānxì [geol] ‘mountain system’

### 5.3.2 Readings

1. 明天是八月节，上课学生应该吃月饼。 / 上午班有十八个学生，下午有十五个，那今天下午我们可以去唐人街买四十个。
2. 请问，厕所在哪里？ / 厕所，那里有一个，在周老师的办公室那儿，门口前头。
3. 哎，已经十点钟，功课太多了。学中文的学生总是很忙很累。 / 对啊，不过中文老师不是更忙更累吗？ / 可不是吗！

4. 中国菜好吃可是难做。/ 不一定，好做的有，难做的也有。
5. 中文每天都有吗？/ 星期一到四都有，星期五没有。
6. 你是中文系的吗？/ 我不在中文系，我在文学系。
7. 北京是不是中国最大的城市？/ 最大的是上海。北京是第二，我想。
8. 你的伞呢？/ 哦，天啊，是不是忘在林先生的办公室了。你看，下大雨，没伞不行！

Notes:

- a) 哎 ài; 哦 ò; 啊 a.
- b) 月饼 yuèbǐng ‘moon cakes’

### Exercise 3

Rearrange the following phrases into presentable sentences:

1. 想吃中國菜 a / 還是吃美國菜 b / 那 c / 今天晚上 d / ？
2. 所以 a / 沒有地方坐 b / 在她前邊 c / 她的辦公室裏 d / 我們都站 d / 。
3. 只喝咖啡 a / 不吃早點 b / 學生 c / 常常 d / 因為很忙 e / 。
4. 都很忙 a / 學生 b / 可是 c / 老師更忙 d / 每天 e / 。
5. 起來 a / 晚上兩點 b / 睡覺 c / 早上十點 d / 我 / 。
6. 到 a / 是 b / 兩點 c / 天文課 d / 晚上十一點 e / 星期四 f / 。
7. 吃中國菜 a / 可是 b / 我做得不好 c / 我最喜歡 d / 所以 e / 常常去飯館兒吃 f / 因為 g / 。

## 5.4 Set 4

像 / 像	理	河	湖	江	肉
2+12 2+11	4+7	3+5	3+9	3+3	2+4
xiàng	lǐ	hé	hú	jiāng	ròu
appearance	principle	river	lake	river	meat

謝	開	考試	牛	羊	進
7+10	8+4	6+0 (老) 7+6	4+0	6+0	8+3
谢	开	试			进
2+10	1+3	2+6			4+3
xiè	kāi	kǎoshì	niú	yáng	jìn
thanks	open, start	test	cow; beef	sheep; lamb	enter

哥	兄	弟	米	千	萬	(万)	真	~	真
1+9	3+2	2+5	6+0	2+1	4+9	1+2	5+5		2+8
gē	xiōng	dì	mǐ	qiān	wàn		zhēn		
older bro	(older bro)	younger bro	rice	1000	10,000		real		

## Notes

- a) The graph, 像 xiàng ‘resemble’, consists of the person radical plus the phonetic 象 (xiàng), said to derive from a picture of an elephant (the graph *resembles* an elephant), with the trunk at the top, a head, and a body with four legs and a complicated tail. The simplified graph differs from the traditional only in having the 8<sup>th</sup> stroke continue through the ‘head’ to form the ‘neck’. 像 is often paired with a following 一樣/样 yíyàng: 像中国人一样 ‘like a Chinese’.
- b) 理 ‘principles’, with the combining form of ‘jade’ (玉), now often named for what it looks like, the ‘king’ radical (王). Cf. 裏 and 里.
- c) 江, 河, and 湖 are all formed on the phono-semantic principle, with 工 gōng, 可 kě, and 胡 hú all originating as phonetic elements.

- d) 肉 (*meat hanging in a locker*) should be contrasted with 内 nèi ‘internal’ (shìnèi ‘within town’). Contrast: 年 nián, 午 wǔ, 牛 niú and 羊 yáng, the last two forming compounds with 肉 to give the names of meat.
- e) 謝/谢 is a compound of the speech radical with 射 shè, which originated as a phonetic element, and which is itself decomposable into 身 ‘body’ and 寸 ‘thumb’.
- f) 開 is yet another in the series of graphs with the door radical; the simplified graph isolates the inner component (that looks like an implement for *opening bottles*).
- g) 考 is similar in form, and is in fact, historically related to 老 ‘old’. (The old set the *tests*). 試/试 shows the speech radical and 式 shì, as phonetic.
- h) The element on the left of 進 jìn ‘enter’ (sometimes printed with two dots instead of one) is zǒuzhī, assigned as radical. It is a left-side version of the more complex graph, 辵, whose meaning is ‘stopping and starting’. Zǒuzhī is also found in 迎 yíng ‘welcome’, 近 jìn ‘near’ and 送 sòng ‘escort’. The simplified character 进 (jìn) makes use of the imperfect phonetic 井 jǐng ‘a well’.
- i) 兄 ‘older brother’ only appears in certain compounds, eg 兄弟 ‘brothers’. 哥 (apparently with 可 kě as an element) is used for the more versatile word, gē.
- j) 米 perhaps shows grains of rice; it appears in the traditional graph 氣, which is often interpreted as ‘vapor rising from rice as it cooks’.
- k) 千 ‘1000’ seems to be based on 十 ‘10’. 萬, with the vegetation radical, originally meant a very large number, or myriad and was then applied to the largest root number (other than 億/亿 yì ‘100 million’). The simplified form (万) is an old simplification that should be distinguished from 方 fāng.
- l) Both forms, 眞 and 真, have existed in the traditional set as alternate forms, with the latter the usual handwritten graph that has also been adopted in the simplified set. In the traditional set, 目 ‘eye’ is radical (the look of *truth*, or perhaps *truth* on a pedestal); in the simplified set, the first two strokes are assigned the radical.

### 5.4.1 Phrases and compounds

好像	像飞机一样	西湖	长江	青海湖	
hǎoxiàng	xiàng fēijī yíyàng	Xī Hú	Cháng Jiāng	Qīnghǎi Hú	
进来吧	开水	开会	开车	白开水	
jìnlái ba	kāishuǐ	kāihuì	kāichē	báikāishuǐ	
西江	汉江	太湖	请进	理工	经理
Xī Jiāng	Hàn Jiāng	Tài Hú	qǐngjìn	lǐgōng	jīnglǐ

谢谢	很多考试	什么考试	牛肉	羊肉
xièxie	hěn duō kǎoshì	shénme kǎoshì	niúròu	yáng ròu
白酒	羊毛	山羊	母羊	米饭
báijiǔ	yáng máo	shānyáng	mǔyáng	mǐfàn
一千公里	一千四百	四百万	真不错	真的吗
yìqiān gōnglǐ	yìqiān sìbǎi	sìbǎiwàn	zhēn bú cuò	zhēn de ma

### 5.4.2 Dialogues

	<i>Comment</i>	<i>Response</i>
一	你有 <u>兄弟姐妹</u> 吗？ 他在 <u>哪个大学</u> 上学？	有个弟弟，十八岁了。 在北大。最近非常忙因为有考试。
二	她是 <u>哪个大学</u> 的？ 南大？她不是 <u>天津人</u> 吗？ 哦，有两个南大， <u>南京的</u> 也有 <u>天津的</u> 。	南大。 天津的南开大学叫南大 是。
三	中国人最喜欢喝什么？  美国人也喜欢喝汽水，像 可口可乐，百事可乐，可是 现在很多人也喝茶。	以前中国人最喜欢喝茶，喝白开 水，可是现在很多人也喜欢喝可 乐，牛奶，汽水。美国人呢？ 现在每个地方，每个国家有 <u>同样</u> 的东西，所以喝的都一样。
四	你说上海是中国最大的 城市；那，上海的人口是 多少？	上海人口大概是九百万；有人说 是更多，像一千五百万，不过那 是上海东南西北的地方。

- 五 可以说中国南方人比较喜欢吃米饭，对不对？  
他们也喜欢吃什么？
- 对，可是北方现在也吃很多米饭。  
那大家每天都吃一点肉，吃一点青菜，吃一点海鲜。
- 六 我姓孔，叫孔大中。这是我的名片。  
谢谢，哦，经理，方经理，您好。常州人，我去过。
- 哦，您是麻省理工学院的，那就是MIT，对吗？MIT很有名。我姓方，方现同，我的名片。  
你去过常州！很少有外国人去过常州！我在常州工作，可是不是常州人，我生在包头，在黄河边。

## Notes

妹 mèi; 可乐 kělè; 牛奶 niúǎi; 百事可乐 bǎishì-kělè; 海鲜 hǎixiān

**Exercise 4.**

Practice presenting the information given in the table below. The titles are typical of forms: 出生地 chūshēngdì ‘exit-birth-place’; 年龄/年齡 niánlíng ‘age’; 身份 shēnfēn ‘status’. New names: 李爱华 Lǐ Àihuá; 周云 Zhōu Yún; 毛大为 Máo Dàwéi (with the rising toned wéi, meaning ‘do; be’).

姓名	出生地	年龄	身份	最喜欢的地方
林美	北京	35	在北大工作，是老师	北京的北海
王学英	南京	38	在南京的一个公司工作，是经理	云南的大理市
张英	广州	43	在机场工作，是经理	江西的三清山
小林友美	东京	19	在南大上学，是本科生	青海的青海湖
李爱华	英国	28	在航空公司工作，是总裁	北京火车站！
周云	西安	40	在饭馆工作，是大师傅	西安钟楼
毛大为	美国	21	在北大上学，中文系	长城



公共汽车站，昆明 [JKW 2000]

## 5.5 Traditional characters

### 5.5.1 Comments

1. 因為很高所以很清楚。
2. 公用電話在三樓。
3. 廁所在樓下，可以在這樓洗手。
4. 十點鐘上課，十一點下課。
5. 晚上一點鐘睡覺。
6. 她只有十五歲了，不可以喝酒。
7. 喜歡吃中國菜嗎？我們去城裏吃晚飯，好不好？
8. 門口那兒有電話，市內 (nèi) 的不用錢。

9. 上課不應該吃飯，不應該喝汽水，不應該睡覺。
10. 電話在後頭，辦公室在二樓。
11. 今天星期幾？昨天是不是清明節？
12. 學生總是很忙很累。
13. 謝謝你們來機場接我們。
14. 今天幾點開門？
15. 開車不行，太遠。路也不好。
16. 請進，請坐，想喝一點兒什麼？
17. 住在這兒很貴，一個月一萬三千塊錢。
18. 你中文說得真好；在什麼地方學的？

**Exercise 5.**

Answer in 漢字 (either set) as much as possible; otherwise use pinyin:

1. 你是哪個大學的？ \_\_\_\_\_
2. 是學什麼的？ \_\_\_\_\_
3. 你的老師姓什麼？ \_\_\_\_\_
4. 功課多不多？ \_\_\_\_\_
5. 你是哪兒的人？ \_\_\_\_\_
6. 你有兄弟姐妹嗎？ \_\_\_\_\_
7. 他們也上大學嗎？ \_\_\_\_\_
8. 行李裏頭有什麼東西？ \_\_\_\_\_
9. 在你的大學，中文班多麼大？ \_\_\_\_\_
10. 你這個學期上幾門課？ \_\_\_\_\_
11. 你經常幾點吃早點？ \_\_\_\_\_

12. 大班好還是小班好？爲什麼？

\_\_\_\_\_

13. 請問，你在什麼地方工作？

\_\_\_\_\_



安縣，四川（離成都都不遠）：市中心的小河。[JKW 2004]

## 5.6 Formal numbers

1. *Formal numbers (known as 大寫 dàxiě 'big-writing' in Chinese):*

On banknotes, checks, receipts and occasionally even menus, a set of more complicated graphs for the numbers is used to prevent forgery or confusion. Students rarely need to write these, but it is obviously very useful to be able to recognize them.

壹	貳	叁	肆	伍	陸	柒	捌	玖	拾	佰	仟
	貳	叁			陸						
一	二	三	四	五	六	七	八	九	十	百	千

Observe that some of the *dàxiě* numbers contain the ordinary versions as 'phonetic' elements; but in other cases, a substitute phonetic is used. Thus 玖 '9' makes use of the element 久 *jiǔ*, normally used for a word meaning 'for a long time', while 陸 '6' is the character usually used for the *lù* of *dàlù* 'continent; mainland'.

Examples from bills, tickets, etc.:

Airport tax	人民币 <u>玖拾圆整</u>	How much?
Yangtze River Bridge at Nanjing:	<u>票价柒元</u>	_____
Airport bus:	<u>贰拾伍元</u>	_____
Hotel bill:	<u>捌百壹拾圆整</u>	_____

Notes:

人民币	Rénmínbì	圆元	yuán
整	zhěng ‘entire’	票价	piàojià ‘ticket price’

### 5.7 The five elements

The 三字經 Sān Zì Jīng (‘Three Character Classic’) is a calligraphy primer (written in Classical Chinese) that also serves as an elementary guide to Chinese philosophy and history. It was written in the 13<sup>th</sup> century and was recited and copied by Chinese school children for many hundreds of years. Lines 65-68 read as follows:

曰水火	Yuē shuǐ huǒ	say water fire
木金土	mù jīn tǔ,	wood metal earth
此五行	cǐ wǔ xíng,	these five ‘agents’
本乎數	běn hú shù.	root in numbers

Note the first character, 曰 yuē, which often begins quotations in Classical Chinese, is horizontal, while the character 日 rì ‘sun; day’ is vertical. 行 appears with a specialized meaning of ‘agent’, presumably derived from the core notions of the word, such as ‘go; move; act’.

In Chinese cosmology, 一 ‘one’ represents a pre-cosmic whole, which divided into the 二 ‘two’ that was the basis for the material universe (陰陽 yīn/yáng and other dualisms). 二, in turn, gave rise to the 五行 (wǔxíng) ‘five agents’: water, fire, wood, metal and earth. The graphs that represent these words – all frequently assigned as radicals in compound characters – are shown in the row below.

水 火 木 金 土

4+0	4+0	4+0	8+0	3+0
shuǐ	huǒ	mù	jīn	tǔ
water	fire	wood	metal	earth

As independent characters, none of the five has a simplified form. As elements within a character, however, they undergo varying degrees of accommodation depending on the position they occupy within the compound character. So, for example, in the simplified set, 金 appears as 钅 when on the left, but as a squat version of 金 when underneath. The combining forms are all illustrated below, with traditional on the left and simplified on the right (if the distinction is made):

水	火	木	金	土
江	炒	杯	鋼/钢	地
漿/浆	熱/热	案	鑿/鉴	堅/坚

### 5.8 On the street #5

Here are some more signs that are likely to be seen in Chinese communities, whether in China, in Southeast Asia, or in the Chinatowns of North America (called 唐人街 Tángrénjiē ‘streets of the people of the Tang’ [which was the name of the dynasty when the Canton area was first settled]; or 漢人街 Hànrénjiē ‘streets of the Han people’).

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

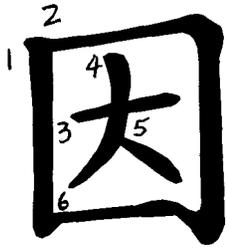
營業時間	yíngyè shíjiān
营业时间	business hours



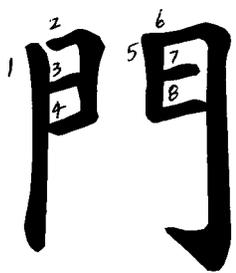
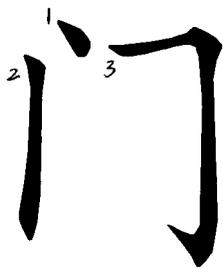
Yuán yī: Míngjiǔ pīfābù. Hūhéhàotè. [JKW 2001]

Stroke Order of Characters in Lesson 5

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

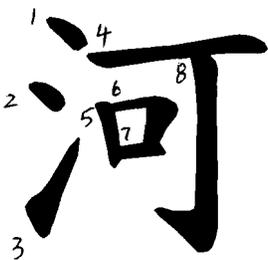
		
yīn	wèi (T)	wèi (T)
		
wèi (S)	lóu (T)	lóu (S)
		
xǐ	huān (T)	huān (S)

<p>zhōng (T)</p>	<p>zhōng (S)</p>	<p>suǒ (T)</p>
<p>sui (T)</p>	<p>sui (S)</p>	<p>suǒ (S) / (T)</p>
<p>gōng</p>	<p>gōng</p>	<p>zuò</p>
<p>měi</p>	<p>wèi</p>	<p>jiù</p>

		
mén (T)	mén (S)	jiē
		
fù	mǔ	lù
		
bà	mā (T)	mā (S)
		
dìng	xīng	qī

		
yīng (T)	gāi (T)	jié (T)
		
yīng (S)	gāi (S)	jié (S)
		
hòu (T)	tóu (T)	bàn (T)
		
hòu (S)	tóu (S)	bàn (S)

<p>zǒng (T)</p>	<p>cài (T)</p>	<p>cè (T)</p>
<p>zǒng (S)</p>	<p>cài (S)</p>	<p>cè (S)</p>
<p>xì</p>	<p>chéng</p>	<p>shì</p>
<p>gài</p>	<p>gèng</p>	<p>hái</p>

		
jiāng	hé	hú
		
niú	yáng	ròu
		
lǐ	xiè (T)	xiè (S)
		
kǎo	shì (T)	shì (S)

<p>kāi (T)</p>	<p>kāi (S)</p>	<p>gē</p>
<p>jìn (T)</p>	<p>jìn (S)</p>	<p>xiōng</p>
<p>qiān</p>	<p>wàn (T)</p>	<p>wàn (S)</p>
<p>mǐ</p>	<p>zhēn (T)</p>	<p>zhēn(S) / (T)</p>

		
xiàng (T)	xiàng (S)	dì

## Unit 6

Tiān bú pà, dì bú pà, zhǐ pà [wàiguó rén, etc.] shuō Zhōngguó huà!

*Nothing to fear from heaven, nothing to fear from earth – the only thing to fear is  
[‘foreigners’, etc.] speaking Chinese!*

*(Self-depreciatory phrase, taught to the author by one of his Chinese teachers.)*

### Contents

6.1	Opposites	
6.2	Describing people	<i>Exercise 1</i>
6.3	Verb- <u>guo</u>	<i>Exercise 2</i>
6.4	When, before, after	
6.5	When?	<i>Exercise 3, 4</i>
6.6	Places of work	<i>Exercise 5</i>
6.7	Directions	<i>Exercise 6</i>
6.8	The <i>shi-de</i> construction	<i>Exercises 7, 8</i>
6.9	Dialogue: Where are you from?	<i>Exercise 9</i>
6.10	Calling Michael Jordan	<i>Exercise 10</i>
6.11	Food (3)	
6.12	Highlights	<i>Exercise 11</i>
6.13	Rhymes and rhythms	
	<i>Appendix 1: Chinese historical periods</i>	

### 6.1 Opposites

With SVs, opposites can be formed by negation: duì > bú duì. However, in many cases, there exists a word that can stand in for the negative phrase as a true opposite: duì ‘right’ > cuò ‘wrong’. Occasionally, if they share a domain but are regarded as contrary, pairs of nouns can also be treated as opposites: xuésheng and lǎoshī; nánzǐ and nǚzǐ; gǒu ‘dog’ and māo ‘cat’. Exploration of opposites can reveal subtle cultural and linguistic differences. Chinese, for example, consider the opposite of xīn ‘new’ to be either lǎo ‘old’ [in the sense

of former or antiquated] or jiù ‘old’ [in the sense of used or dilapidated]. But lǎo, in the context of foods such as tofu, can also mean ‘tough’, opposite to nèn ‘soft’ [like baby’s skin]:

Ròu tài lǎo le.                      The meat’s tough!  
Zhè dòufu hěn nèn.                This tofu’s quite soft.

Shēng (chūshēng de shēng, xuéshēng de shēng) can mean ‘raw; unripe’ (as well as ‘to bear; be born’) and as such, is opposed to shóu ‘ripe; cooked’. Shóu has a range of meanings, from ‘ripe’ to ‘familiar’ and ‘experienced’; it also has two pronunciations, shóu and shú, the latter more common with the meaning ‘familiar; experienced’ rather than ‘ripe’.

Rìběn rén hěn xǐhuan chī shēngyú.    The Japanese like to eat raw fish [‘sashimi’].

Yīngguó rén bǐjiào xǐhuan chī        The English prefer well-cooked meat.  
shóuròu!

In Chinese, the term for ‘opposite’ is xiāngfǎn ‘mutual opposition’. Thus:

Rè de xiāngfǎn shì shénme?        What’s the opposite of ‘hot’?  
<Rè de xiāngfǎn> shì lěng.        Cold.

Dà ne, dà de xiāngfǎn shì shénme?    And ‘big’, what’s the opposite of ‘big’?  
Ng, dà de xiāngfǎn yěxǔ shì xiǎo.    Uh, the opposite of ‘big’, I suppose, is ‘small’.  
Gāo ne?                                    And ‘tall’?  
Nà, gāo de xiāngfǎn shì ǎi;        Well, the opposite of ‘gao’ is ‘short’;  
gāo de xiāngfǎn yě shì dī.        the opposite of ‘gao’ is also ‘low’.

Below is a list of opposites with rough English glosses. A feel for their range and usage will have to wait until they have been encountered in different settings; but for now,

you can practice pronunciation and start to get familiar with the words (SVs, as well as some nouns or noun-phrases) by asking for, or responding with, their opposites, as follows:

Q: [ ] de xiāngfǎn shì shénme?

A: [ ] de xiāngfǎn shì [ ].

*List*

duō shǎo

*many few*

shàng xià

*above below*

zài chéng lǐ

*in town*

zài xiāngxià

*in the country*

gāo ǎi

*tall short*

gāo dī

*high low*

cháng duǎn

*long short*

guì piányi

*expensive cheap*

hǎo huài

*good bad*

kuài màn

*fast slow*

pàng shòu

*fat thin*

zuǒ yòu

*left right*

xiāng chòu

*fragrant smelly*

gānjìng zāng

*clean dirty*

cōngmíng bèn

*clever; stupid*

nán róngyì

*difficult easy*

## 6.2 Describing people

Describing people involves a number of constructions. Most simply, a SV may suffice:

Tā hěn cōngmíng.

She's very clever.

Tā hěn kě'ài.

She's quite cute.

Tā yǒu diǎnr juè.

He's a bit gruff.

Tā yǒu diǎnr tiáopí.

She's kind of mischievous.

Tāmen dōu hěn guāi.

They're very well behaved [of children].

Tā bǐjiào pàng.

He's kind of heavy. ('fat')

Tā hěn shuài.

He's good looking. ('smooth; in command')

Tā hěn piàoliang.

She's pretty.

Tā yǒu diǎnr hàixiū.

She's kind of shy.

Tā hěn kù.

<S>he's cool.

## Notes

- juè a colloquial word meaning ‘blunt’ or ‘gruff’.
- tiáopí, guāi words typically applied to children: ‘naughty’ and ‘good’.
- shuài the sense seems to be ‘controlled; unruffled; cool’ and thence ‘good looking’; shuài is usually applied to men. Piàoliang ‘pretty; beautiful’, but whose literal meaning seems to be ‘rinsed with light’, is usually applied to women (also to clothes and beautiful things).

In cases in which one aspect, or part of a person is being described, then the pattern is ‘topic-comment’, which often corresponds to a sentence with ‘have’ in English: eg: Tā yǎnjing hěn dà. ‘She has big eyes. (she eyes quite big)’

TOPIC	COMMENT	
<i>person</i>	<i>part</i>	<adv> SV
Tā	rén	hěn hǎo.
Tā	yǎnjing	hěn dà.
Tā	gèzi~gèr	hěn gāo.

- Tā rén hěn hǎo. He’s very nice.
- Tā shēntǐ bú cuò. She’s in good shape.
- Tā yǎnjing hěn yǒushén. She has ‘sparkling’ eyes. (‘have-spirit’)
- Tā gèzi hěn gāo. He’s quite tall.
- Tā liǎn hěn kuān. She has a broad face.
- Tā pífu hěn bái / hēi. He has light skin / dark skin. (‘black/white’)
- Tā bízi hěn gāo. He has a big nose. (‘high’)

In spite of the earlier example of ‘skin’, which can be characterized as bái or hēi, colors tend to be incorporated in a ‘categorical’ construction with shì ... de (‘he hair be black-color ones’), as follows:

- Tā tóufa shì hēisè de. He has black hair.
- Tā tóufa shì huángsè de. She has brown hair. (‘yellow’)

## Notes

Tā rén hěn hǎo. Rén here has the sense of ‘as a person’, ie ‘he’s very nice’. Shēntǐ, on the other hand, is the physical body.

yǎnjìng ‘eye’, with qīngshēng on the second syllable; contrast with yǎnjìng ‘glasses’, literally ‘eye-mirrors’, with final falling tone.

gèzi ‘height; stature’; also gèr.

bízi large or prominent noses are described as gāo, as well as dà

liǎn faces are often described as kuān ‘broad’ [typical of north China] or cháng ‘long’ or shòu ‘thin’ [more typical of south China].

pífū ‘skin’; people in China are often described in terms of skin tone.

tóufa The Chinese usually describe the shades of brown to blonde hair that are characteristic of northern Europeans not as brown (zōngsè) but as huángsè de ‘yellow’. If finer distinctions are made, then ‘blond’ is jīnsè de (‘gold’) or jīnhuángsè de (‘golden yellow’), and zōngsè de can be used for darker browns.

## 6.2.1 SVs as attributes

There is a line in the popular song, *Lóng de chuánrén*, ‘Descendants of the Dragon’ that reads:

hēi yǎnjìng hēi tóufa huáng pífū, yǒngyǒng yuǎnyuǎn shì lóng de chuánrén  
*black eyes black hair yellow skin, eternally be dragon’s descendants*

The line shows that in addition to the ‘person (part-SV)’ pattern illustrated above (tā yǎnjìng hěn dà), there is the option of placing color words and other SVs before the noun that they modify: dà bízi; gāo gèzi, etc. When characterizing a subject, such expressions are idiosyncratic. For example, although it is possible to say tā bízi hěn gāo, the alternative expression is usually tā <shi> gāo bíliáng<r> ‘he’s high nose-bridged’, ie ‘he’s got a large nose’ rather than just tā <shi> gāo bízi – though tā <shi> dà bízi ‘he[’s] big-nose[d]’ is also said.

Tā gèzi ~ gèr hěn gāo. > Tā <shi> gāo gèzi ~ gèr.

Tā bízi hěn gāo.

Tā &lt;shi&gt; gāo bíliáng&lt;r&gt; ~ dà bízi.

Tā tóufa shi hēisè de.

Tā &lt;shi&gt; hēi tóufa.

There is a nuance of difference between the two patterns. The first simply describes the person as tall, etc.; the second is more absolute, placing him in a category of tall people: Tā <shi> gāo gèzi ‘He’s of tall stature’. At this point, it is enough to be aware that both options exist.

### 6.2.2 Zhǎng + DE

Instead of just describing someone as gāo ‘tall’ or piàoliang ‘pretty’, Chinese often use the expression zhǎng+de ‘grow up [to be...] – with no final-le.

Tā zhǎng+de zhēn shuài.

He’s [grown up] very handsome.

Tā zhǎng+de hěn gāo.

She’s [grown up] very tall.

Tā zhǎng+de hěn shòu.

She’s [grown up] very thin.

Tā zhǎng+de hěn zhuàng!

He’s [grown up] very strong.

#### Summary of descriptions

<i>person</i>	<i>part</i>	<i>link</i>	<i>attribute</i>
Tā			hěn gāo. yǒu diǎnr juè.
Tā		[shi]	gāo gèzi. hēi tóufa.
Tā	rén gèzi		hěn hǎo. hěn gāo.
Tā	tóufa	<shi>	huángsè de.
Tā		zhǎng+de	hěn gāo. zhēn shuài.

#### Exercise 1.

Describe the following people, as indicated:

1. A sibling: tall; good looking; decent person.
2. A classmate: short; sparkling eyes; thin.

3. An American friend: brown hair; healthy; cute.
  4. Your teacher: tall; a bit overweight; gruff.
  5. A friend: tall, dark, big eyes.
  6. The kid next door: skinny; big eyes, mischievous.
- 

### 6.3 Verb - guò ‘have you ever...’

When people hear you speaking Chinese, they are bound to ask you if you have ever been to China; if you have, they might also ask you if, when you were there, you had visited the Stone Forest (Shí Lín) in the southwest, or seen the terracotta figures (bīngmǎyǒng ‘soldiers-horses-figures’) at Xi’an, if you had eaten special Chinese foods like sea cucumber (hǎishēn) or shark’s fin (yúchì), or done any of a host of other things. As you know from the brief remarks in §3.3.4, such questions, as well as their typical responses make use of a verb suffix, guò (untuned in northern speech), placed directly after the verb: qù-guo; chī-guo; kàn-guo. Guò’s root meaning is ‘pass; cross over’, but as a verb suffix, it signals that an event has [ever] occurred in the past, or has occurred over a period in the past, but says nothing about precisely when it occurred in that period. For this reason, guò is sometimes referred to as an ‘experiential’ suffix; its general meaning is ‘have ever had the experience of’; ‘did ever have the experience of’.

#### 6.3.1 Guo patterns

Responses to questions with guo retain the guo in negative responses as well as positive. The negative response is, like that with le, formed with méiyou.

Shàng ge xīngqī, nǐ shàng-guo  
bān ma?

Did you go to work [at all] last week?

Méi shàng-guo, bù shūfu.

No, I didn’t, I was indisposed.

It should be noted that speakers from southern regions including Taiwan tend to align the positive and negative responses, responding to the first with yǒu (with or without V-guo) and the second with méiyǒu (with or without V-guo):

	Nǐ qù-guo Táiwān ma?	Have you [ever] been to China?
+	<i>Yǒu.</i> / <i>Qù-guo.</i>	<i>[I] have.</i>
-	<i>Méiyǒu.</i> / <i>Méi qù-guo &gt;.</i>	<i>[I] haven't.</i>

The *V-not-V* question juxtaposes the positive with a final méi<you>, that can be regarded as a truncated version of the full negative, méi<you> qù-guo Zhōngguó.

Nǐ qù-guo Zhōngguó méiyǒu?	Have you been to China [or not]?
<i>Hái méi qù-guo, kěshì hěn xiǎng qù.</i>	<i>Not yet, but I'd like to.</i>

Shàng ge xīngqī, nǐ kàn-guo diànyǐng méiyǒu?	Did you see any films last week?
<i>Méi kàn-guo; shàng ge xīngqī yǒu hěn duō kǎoshì, bù néng qù kàn diànyǐng.</i>	<i>No; last week, [I] had a lot of exams, I couldn't go to [any] films.</i>

### 6.3.2 'Ever/never' and 'once; ever'

Two adverbs are particularly drawn to the construction with guò:

cónglái	<i>only in negative sentences</i> ; meaning 'never'; sometimes reduced to just <u>cóng</u> ;
céngjīng	<i>not usually with negative sentences</i> ; meaning 'formerly; at some time; once; ever'; often reduced to <u>céng</u> in writing.

Wǒ cónglái méi chī-guo hǎishēn. I've never [ever] eaten 'sea cucumber'.

Nǐ shì bu shì céngjīng xué-guo      Have you previously studied Chinese?  
 Hànyǔ? / *Bù, wǒ méi xué-guo.*      / *No, I haven't.*

The indefinite use of shénme, meaning ‘any’, is also common with comments about experience:

Shàng ge xīngqī nǐ kàn-guo      Did you go to any Chinese movies last week?  
 shénme Zhōngguó diànyǐng ma?  
*Kàn-guo Wòhǔ Cánglóng.*      [*I*] *saw ‘Crouching Tiger Hidden Dragon’.*

#### Summary

	<i>Question</i>	<i>Response</i>	
‘have ever eaten x’	Chī-guo hǎishēn ma?	Chī-guo.	+
	Chī-guo hǎishēn Méi<you> chī-guo.	Méi<you> chī-guo.	-
	Chī-guo hǎishēn méi<you>?	[Méiyóu.]	-
‘have eaten; did eat’	Chīguo fàn le ma?	Chī<guo> le.	+
	Chīguo fàn le	Hái méi<you>	-
	méi<you>?	<chīguo<fàn>>> ne.	

### 6.3.3 Xiē ‘several’

If you discover that someone has been to China, then you might want to know which places s/he’s been to. Něi ge dìfang would mean ‘which place’; but to ask ‘which places’, the M-phrase needs to be replaced by xiē ‘several’, as in the following example:

Nǐ qù-guo Zhōngguó ma?      Have you been to China?  
*Qù-guo, wǒ shì qùnián qù de.*      *I have, I went last year.*  
 O, nà nǐ qù-guo nǐ xiē dìfang?      Oh, so which places did you go to?  
*Qù-guo Běijīng, Xī’ān, Shànghǎi;*      *I went to Beijing, Xi’an, Shanghai;*  
*hái yǒu Guǎngzhōu, Chóngqìng.*      *and also Canton and Chungking.*  
 Hěn duō ya!      A lot!

*Other examples*

Nèi xiē shū dōu shì nǐ de ma?	Are these books all yours?
Zhè xiē dōngxi dōu hěn guì.	These things are all expensive.

**6.3.4 Times**

Frequently, you will want to respond to a *guo*-question with a number of ‘times’ or ‘occasions’: yí cì ‘once’, liǎng cì ‘twice’, dì-yī cì ‘the 1<sup>st</sup> time’. Huí (possibly more stylistically informal than cì) is used in much the same way: liǎng huí, sān huí. Cì and huí are M-words, but because they measure verbal events (and are not associated with a following noun), they are called ‘verbal measures’. Another common verbal measure is biàn ‘once through’ (as when repeating something). Here are some examples:

Wǒ qù-guo yí cì.	I’ve been [there] once.
Wǒ jiàn-guo tā jǐ cì.	I’ve met her a few times.
Wǒ chī-guo hǎo jǐ cì.	I’ve eaten it a ‘good many times’.
Wǒ lái-guo yí huí.	I’ve been here once before.
Qǐng nǐ zài shuō yí biàn.	Would you mind repeating [that].
Nǐ lái-guo Běijīng ma?	Have you been to Beijing before?
Wǒ zhè shì dì-yī cì!	This is my first time. (‘For me, this is 1 <sup>st</sup> time.’)
Dì-yī cì bú cuò, dànshì dì-èr cì gèng hǎowánr.	The 1st time wasn’t bad, but the 2nd time was even more fun.

*Notes*

a) While kàn has a basic meaning of ‘look’ (cf. kànshū, kànbìng), jiàn (zàijiàn de jiàn) suggests an encounter. The two may be combined as kànjiàn ‘see’: Kànjiàn le méiyóu? ‘Did [you] see [it]? Otherwise jiàn suggests meeting, visiting, catching sight of.

- b) Hǎo jǐ cì, with hǎo used here as an emphatic adverb.  
 c) Zài (zàijiàn de zài – 再) ‘again’ is, of course, homophonous but otherwise distinct from zài zhèr de zài (在).

### 6.3.5 Dialogues

<i>foods</i>	hǎishēn	pídàn ~ sōnghuā	yúchì
	<i>sea cucumber</i>	<i>preserved eggs</i>	<i>shark-fin [soup]</i>

Other interesting foods include: yànwō ‘bird’s nest [soup] (swallow nest)’; jiǎoyú ‘soft-shelled turtle (shell-fish)’; yāzhēn ‘duck’s gizzard’ – more of a snack; hóunǎo ‘monkey brain’; and xióngzhǎng ‘bear paw’. The last two are often talked about but rarely ever eaten.



**Kūnmíng.** Shop specializing in yànwō, bàoyú, yúchì, hǎishēn. [JKW 2002]

<i>films</i>	Wòhǔ Cánglóng	Dàhóng Dēnglóng Gāogāo Guà.
		big-red lantern high hang
	<i>Crouching tiger, hidden dragon</i>	<i>Raise the Red Lantern</i>
<i>places</i>	Kūmíng	Dàlǐ
<i>in Yunnan</i>		Lǐjiāng Shílín
		<i>The Stone Forest</i>

- i) Nǐ chī-guo hǎishēn ma? Have you ever had sea cucumber?  
 Méi chī-guo, cóng méi chī-guo; ? No, I never have? You?  
 nǐ ne  
 Wǒ chī-guo hǎo jǐ cì. I've had it quite a few times.  
 Wèidào zěnmeyàng? How does it taste?  
 Méi shénme wèidào, húaliūliū de. There's no particular taste, it's 'slick'.  
 Lái yí ge chángcháng ba. Why don't we try one.  
 Hǎo, fúwùyuán, qǐng lái ge Okay, waiter/waitress, bring us a  
 cōngpá-hǎishēn. 'onion-braised sea cucumber'

a) Wèidào N 'taste; flavor';

b) Huá SV 'slippery'; huáliūliū 'slick; slippery'.

c) Cháng 'taste'; chángchang 'have a taste'. The word is homophonous with, but otherwise unrelated to cháng ~ chángchang 'often'.

d) Ways of hailing waiters or waitresses vary with time and place (as well as the age and status of both parties). On the Mainland, people often call out with the very familiar xiǎohuǒzi 'young fellow' or xiǎojié to youngish waiters and waitresses, respectively. The safer path for a foreigner on the Mainland, is to use the term fúwùyuán 'service person', as in the dialogue. Older customers may simply call out lǎojià 'excuse me; may I trouble you'.

e) Lái, in the context of ordering food, means 'cause to come', ie 'bring'.

## ii) Sūzhōu

- Jiǎ Qǐngwèn, nǐ shì nǐ guó rén? May I ask which country you're from?  
 Yǐ Wǒ shì Zhōngguó rén. I'm Chinese.  
 Jiǎ Nǐ shì Zhōngguó shénme Whereabouts in China are you from?  
 dìfang rén?  
 Yǐ Sūzhōu rén. From Suzhou.  
 Jiǎ O, Sūzhōu; wǒ méi qù-guo kěshi Oh, Suzhou; I haven't been there, but  
 tīngshuō-guo nèi ge dìfang. I've heard of the place.

Yi	<i>Shì ma?</i>	<i>[That] so?</i>
Jiǎ	Dāngrán a, Sūzhōu hěn yǒumíng, tīngshuō yǒu hěn duō yùnhé, qiáo, chuántǒng de fángzi....	Of course, Suzhou's famous, [I] hear [it] has lots of canals, bridges, traditional houses....
Yī	<i>Shì a, 'Sūzhōu yuánlín' hěn piàoliang. Wǒmen cháng shuō: 'Shàng yǒu tiāntáng, xià yǒu Sū Háng.'</i>	<i>Yes, Sūzhōu gardens are quite beautiful. We often say: 'There's paradise above, and Su(zhou) and Hang(zhou) below.'</i>

## Notes

Sūzhōu:	An ancient city, west of Shanghai, close to Lake Tai ( <u>Tài Hú</u> ), known for its canals, stone bridges, and fine mansions. Until the growth of Shanghai in modern times, Suzhou was the most important cultural and administrative center of the region. Its earlier wealth is reflected in the great houses and gardens that belonged to merchants and officials. One of the best known has the quaint name of 'The Humble Administrator's Garden' ( <u>Zhuō Zhèng Yuán</u> ). Much of the old city has been obliterated in recent years by industrial growth and extensive building. <u>Hángzhōu</u> is another historically important city, southwest of Shanghai.
tīngshuō-guo	'[I]'ve heard [it] said'; cf. <u>tīngshuō</u> '[I] hear [that]'.
yùnhé	'canal (transport-river)'; the <u>Dà Yùnhé</u> is the ancient Grand Canal, whose southern terminus is at <u>Hángzhōu</u> . From Hangzhou, it runs north to the Yangtze a little to the east of <u>Zhènjiāng</u> , then continues northeast towards <u>Běijīng</u> .
qiáo	'bridge'; <u>yí zuò qiáo, yí ge qiáo</u> .
huāyuán	'gardens (flower-garden)'; cf. <u>gōngyuán</u> 'public gardens'.
fángzi	'houses'; <u>yì suǒ fángzi</u> or <u>yí dòng fángzi</u> .
yuánlín	'(garden-groves)', a more formal term for gardens. Tourist brochures for Suzhou use the phrase <u>Sūzhōu Yuánlín</u> 'Suzhou gardens'.



**Dàyùnhé, Sūzhōu.** [JKW 1982]

**Exercise 2.**

*Write out the corresponding Chinese in the space on the left.*

Have you been to Beijing?

*No, not yet, but my sister has; I'd like to go.*

Have you ever eaten preserved eggs?

*Never, but I'd love to try some.*

Have you had breakfast yet?

*Not yet.*

Okay, let's go and have breakfast – we can order preserved eggs.

*You eat preserved eggs for breakfast?*

Of course, preserved eggs, rice gruel, pickles [pàocài], and noodles.

## 6.4 When, before, after

English and Chinese differ in the position of what are known as ‘subordinating conjunctions’, such as ‘when’, ‘before’ and ‘after’ in expressions like ‘when you’re in class’ or ‘after eating’ or ‘before going to bed’. In English such words appear at the head of their clauses; in Chinese they appear at the foot.

shàngkè de shíhou	when [you]’re in class
chīfàn yǐhòu	after [you]’ve eaten a meal
shuǐjiào yǐqián	before [you] go to bed

The expressions involved have a number of forms:

	<i>colloquial</i>	<i>formal</i>	<i>written</i>
<i>when</i>	<zài/dāng>...de shí<hou>		shí
<i>before</i>	yǐqián	zhīqián	qián
<i>after</i>	yǐhòu	zhīhòu	hòu

### 6.4.1 When

De shí<hou> means literally, ‘the time of [having class]’, ‘the time of [having your bath]’ etc.

shàng kè de shíhou	while in class
xǐzǎo de shíhou	when bathing
chīfàn de shí	while eating
zài Zhōngguó de shí	when in China
xiǎo de shíhou	when [I was] young

Kāichē de shíhou bù yīnggāi hē píjiǔ.  
You shouldn’t drink beer when you drive.

Kāichē de shíhou wǒ bǐjiào xǐhuan tīng màn yīnyuè.  
When I drive, I prefer to listen to slow music.

Tā xǐzǎo de shíhou xǐhuan chànggē. She likes to sing in the bath.

Měnggǔrén chīfàn de shíhou Mongolians generally drink ‘white liquor’  
jīngcháng hē báijiǔ. with their meals.

Nǐ zài Zhōngguó de shíhou When you were in China, did you visit  
qù-guo xīnán méiyǒu? the southwest.  
*Qù-guo, qù-guo Kūnmíng, [I] did, I went to Kunming, Dali and Lijiang.*  
*Dàlǐ, Lìjiāng.*

Nǐ Zhōngwén shuō+de hěn hǎo; You speak Chinese very well; did you  
nǐ shì bu shì céngjīng xué-guo? study it before? (‘is it the case that you...’)  
*Nǐ tài kèqi, wǒ cóng méi xué-guo. You’re too nice; no, I’ve never studied before.*  
[NB céngjīng not with a negated verb.]

Additional nuances may be created by the addition of zài ‘at’ or dāng ‘right at’ at the head of the *when-clause* in conjunction with de shí<hou> at the foot:

<Dāng> tā huílái de shíhou, wǒmen When he got back we were still in the bath.  
hái zài xǐzǎo.

<Zài> chīfàn de shíhou bù yīnggāi You shouldn’t drink cold drinks with [your]  
hē lěngyǐn. meals.

#### 6.4.2 Before and after

Expressions equivalent to ‘before’ and ‘after’ are formed with the yǐ of kěyǐ, originally a verb meaning ‘take; use’; hence yǐqián ‘take as-before’ and yǐhòu ‘take as-after’. Now however, the meanings have congealed into unitary subordinating conjunctions, with the first syllable often omitted in written texts. A more formal version of both words make use of zhī (a particle common in Classical Chinese): zhīqián; zhīhòu.

Shuǐjiào yǐqián bù yīnggāi hē kāfēi. You shouldn't drink coffee before going to bed.

Chīfàn yǐhòu, bù yīnggāi qu yóuyǒng. You shouldn't go swimming after you eat.

Appendix II of this unit lists the more prominent dynasties of Chinese history. 'Dynasty' is cháo dài in Chinese, which, in combination with a dynastic name, is reduced to cháo: Tángcháo, Sòngcháo. To help you learn the sequence, as well as to practice yǐqián and yǐhòu, you can ask questions and respond along the following lines:

- |    |   |  |
|----|---|--|
| 1. | Háncháo yǐqián shì nǐ ge cháo dài?<br><i>Nà shì Qíncháo. [Qínshǐhuáng de cháo dài.]</i>       | Which dynasty is before the Han?<br><i>That's the Qin. [The dynasty of Qinshihuang (the 1<sup>st</sup> emperor of Ch'in).]</i> |
| 2. | Tángcháo yǐhòu ne? Tángcháo yǐhòu shì shénme cháo dài?<br><i>Tángcháo yǐhòu shì Sòngcháo.</i> | And after the Tang? What dynasty is after the Tang?<br><i>After the Tang is the Song.</i>                                      |
|    | Sòngcháo yǐhòu ne?<br><i>Sòngcháo yǐhòu shì Yuáncháo. [Ménggǔ rén de cháo dài.]</i>           | And after the Song?<br><i>After the Song is the Yuan. [The Mongol dynasty.]</i>  |

## 6.5 When?

The phrase corresponding to the English questions 'when; what time' is shénme shíhou. However, particular segments of time can be questioned with něi or jǐ, as you have seen in earlier units: něi nián 'which year'; něi ge yuè 'which month'; něi ge xīngqī 'which week'; něi tiān 'which day'; lǐbàijǐ 'which day of the week'; jǐ yuè 'what month'; jǐ hào 'what day'. Like other time [when] and place [where] words, such questions generally appear *after* the subject and before the verb (or predicate):

Qǐngwèn, nǐ shénme shíhou qù Běijīng?  
 Xīngqīliù qù. May I ask when you're going to Beijing?  
 I'm going on Saturday.

Qǐngwèn, nǐ nǎi nián qù Běijīng?  
 Wǒ dǎsuàn 2008 nián qù, Àoyùnhuì de nèi nián. May I ask which year you're going to B?  
 I'm planning to go in 2008, the year of the Olympics.

In regions where Cantonese influence is strong (including Singapore and other parts of Southeast Asia), instead of the shénme shíhou of standard Mandarin, the expression jǐshí 'which time', based on the Cantonese, is often heard:

Tā jǐshí qù Jílóngpō?  
 Tā bú qù Jílóngpō, tā qù Mǎliùjiǎ. When's he going to Kuala Lumpur?  
 He's not going to KL, he's going to Malacca.

### Exercise 3.

Write a paragraph along the following lines:

When I was in China, I didn't have much money; I ate noodles for breakfast, lunch and dinner. I didn't eat seafood, and I've still never eaten sea cucumber or soft-shelled turtle – all too expensive! In China, everyday after I got up, I bathed, ate some noodles, and went to the university. I had classes from 9 to 12:30. I ate lunch at 1:00. While I ate, I often read the day's paper. In the afternoon, I did my homework. [Recall that le does not mark habitual or generic events.]

**6.5.1 No time for....**

Expressions with shíhou (shénme shíhou, shàngkè de shíhou) involve specific periods of time. Shíjiān, on the other hand, is time in a more abstract sense. Here are some common examples:

Shíjiān dào le.	Time's up; it's time.
Zhījiāge shíjiān	Chicago time
Shíjiān bù zǎo le.	It's not early.
Méiyǒu shíjiān chīfàn.	There's no time to have a meal.
Wǒ jīntiān méiyǒu shíjiān kànbào.	I don't have any time to read the paper today.

**Exercise 4.** Let it be known that you don't have time anymore to:

go swimming.	go see the Great Wall.
to exercise.	phone them.
buy a present for her.	to ask them which floor the toilet's on.
write a letter to them.	to ask them when they're going home.
buy a present for her.	listen to music.

**6.6 Places of work**

On the Mainland, the subdivisions of government organizations (including universities) are called dānwèi, usually translated as 'unit' or 'work unit'. In the socialist system, your dānwèi provided social amenities from housing to schooling, as well as access to social services and to routes of legitimate advancement.

Tā zài nǐ ge dānwèi gōngzuò?	Which is her work unit? [PRC]
Tā zài jīchǎng gōngzuò, shì jīnglǐ.	She works at the airport; she's a manager.
Nǐ zài shénme dìfang gōngzuò?	Where do you work?
Wǒ zài Hǎidiàn de yí ge diànnǎo gōngsī gōngzuò.	I work in a computer company in Haidian [NW Beijing].

*Other places of work*

gōngsī	gōngchǎng	zhèngfǔ-bùmén	lǚxíngshè	yīyuàn	zhěnsuǒ
<i>company</i>	<i>factory</i>	<i>government office</i>	<i>travel agency</i>	<i>hospital</i>	<i>clinic</i>

xuéxiào	xiǎoxué	zhōngxué	gāozhōng	dàxué
<i>schools</i>	<i>elem. school</i>	<i>mid. school</i>	<i>high school</i>	<i>university</i>

*Usage*

<p>           Jiǎ    Wǒ jiārén dōu shì lǎoshī:            wǒ bà zài dàxué jiāo gōngchéng;            mā zài zhōngxué jiāo wùlǐ; mèimei            zài xiǎoxué jiāo yīnyuè.         </p>	<p>           My family members are all teachers:            Dad teaches engineering in college;            Mum teaches physics in middle school; and            my younger sister teaches music in an            elementary school.         </p>
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<p>           Yǐ    Wǒ jiārén dōu shì yīshēng! Fùmǔ            dōu zài Dì-yī Rénmín Yīyuàn            gōngzuò, jiějie zài zhěnsuǒ gōngzuò.         </p>	<p>           My family members are all doctors: my            parents both work at #1 People's Hospital,            and my older sister works in a clinic.         </p>
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*Notes*

a) Yīshēng or dàifu 'doctor'; cf. yīxué 'medicine [as a field of study]'

**Exercise 5**

Provide Chinese sentences with the following information:

1. Zhōu Shuǎng: works in a travel agency in Kunming.
2. Sū Ruì: a teacher, works at #6 Elementary School in Xi'an.
3. Wáng Jié: works in an automobile factory (qìchēchǎng) in Changchun.
4. Jiāng Táo: a director in an engineering company in Zhèngzhōu.
5. Jiǎng Zhōngrén: works at the hospital, in town.

## 6.7 Directions

So long as one accepts the fact that asking directions will provide little more than that – a direction, then asking directions can be a good way to engage strangers and confirm that you are heading in the right direction. Here are some basic phrases:

wàng qián zǒu	wàng zuǒ zhuǎn ~ guǎi	yìzhí zǒu
towards front go	towards left turn	straight go
<i>keep going straight</i>	<i>turn left</i>	<i>walk straight ahead</i>
cóng zhèi biān	zài ~ dào dì-sān ge lùkǒu<r>	hónglǜdēng
from this side	at ~ on reaching the 3 <sup>rd</sup> intersection	red-green-light
<i>this way</i>	<i>[in 3 blocks]</i>	<i>traffic light</i>
chēzhàn <de> duìmiàn		jiù zài yòubiān
station DE opposite		then on the right-side
<i>opposite the station</i>		<i>it's on the right</i>

### Notes

- a) Wàng ‘towards’ is one of a number of directional coverbs that include cóng ‘from’, dào ‘to’, zuò ‘by; on’, and xiàng. The last is similar in meaning to wàng, and in fact, xiàng could substitute for wàng in wàng qián zǒu. Xiàng also appears in the second half of the saying: Hǎohǎo xuéxí, tiāntiān xiàng shàng ‘advance daily’.
- b) For ‘turn’, guǎi may be more common in the north, zhuǎn, more common in the south.
- c) Duìmiàn is another in the class of words known as position words, eg qiántou, zuǒbiān (cf §4.2.2). So like them, the reference place precedes: fángzi qiántou ‘in front of the house’; fángzi duìmiàn ‘opposite the house’.

Chēzhàn shì bu shì wàng qián zǒu?  
*Shì, yìzhí zǒu, hěn jìn.*

Is the station this way?  
*Yes, straight ahead, it's quite close.*

Xiānsheng, qǐngwèn, dìtiě...dìtiězhàn  
zài nǎlǐ?

*Zài hónglǜdēng nàr, wàng zuǒ guǎi,  
yìzhí zǒu, dìtiězhàn jiu zài yòu biānr.*

Sir, may I ask where the Metro  
...the Metro station is?

*Turn left at the light, go straight, and  
the Metro station's on the right.*

Qǐngwèn, Tiāntán zěnme zǒu?

*Tiāntán...wàng nán zǒu, guò liǎng sān  
ge lùkǒu jiu dào le!*

May I ask how you get to 'The Temple  
of Heaven'?

*The Temple of Heaven, go south, past  
2 or 3 intersections and you're there.*



**Wángfǔ Dàjiē, wàng yòu zhuǎn!** [JKW 2005]

### Exercise 6

Give directions, as indicated:

1. #5 High School: straight ahead for 2 blocks, on the left.
2. Shìjiè Màooyì Zhōngxīn ('World Trade Center'): turn left at the light, go a couple of blocks, it's opposite the train station.
3. People's Hospital: left at the second light, then it's on the right.

4. Cháhuā Bīnguǎn ('Camelia Guesthouse', in Kūnmíng): on Dōngfāng Dōng Lù, opposite the stadium; straight ahead, through the next intersection and you're there.
5. Travel Agency: third floor, this way.

## 6.8 The *shì-de* construction

Reporting on an event (that has happened) is, under the appropriate conversational conditions, marked by le, either in sentence-final position or under certain conditions, directly after the verb. However, with the addition of a phrase designating location, time, or other *circumstances*, there are two options: the le option, and the *shì-de* option. In the latter case, a de (written the same way as the possessive *de*, 的, as it turns out) is placed at the foot of the sentence, and, optionally, the time or location (the latter always in its pre-verbal position) is highlighted by a preceding shì:

- i. *le*                                      Wǒmen zài fēijī shàng chī le.
- ii. *shì...de*                              Wǒmen <shì> zài fēijī shàng chī de.

The two options are mutually exclusive: either you choose the *le option*, or the *shì-de*, but not both. As noted in the previous section, biographical information can be provided in a matter-of-fact way without *shì-de*: wǒ chūshēng zài Běijīng, yě zhǎng zài Běijīng, etc. However, where the focus is more explicitly on the place, time or other circumstances, then the *shì-de* pattern is required. In a typical context, an event is established with le or guo, but the follow up questions utilize *shì-de*:

	<i>Q</i>	<i>A</i>	
1	Nǐ qù-guo Zhōngguó ma?	Qù-guo.	
	Něi nián qù de?	Qùnián <qù de>.	<i>focus on when</i>
	Yí ge rén qù de ma?	Yí ge rén qù de.	<i>focus on with whom</i>
	Shénme shíhou huílái de?	Wǔyuèfēn huílái de.	<i>focus on when</i>

2	Chīfàn le méiyóu?	Chī le.	
	Zài jiā lí chī de ma?	Zài cāntīng chī de.	<i>focus on where</i>
	Hǎochī ma?	Mǎma hūhū.	

Similarly, when asking when or where someone was born, or where s/he grew up, the focus is not usually on the birth or childhood – which can be taken for granted – but on the time or location. If you ask a couple when or where they met or got married, the focus is particularly on time and place:

Wǒ <shi> 1946 nián shēng de.	I was born in 1946.
Wǒ <shi> zài Běijīng shēng de.	I was born in Beijing.
Wǒ yě <shi> zài nàr zhǎngdà de.	And I grew up there, too.
Wǒmen <shi> zài Duōlúnduō rènshi de.	We met in Toronto.
Wǒ <shi> zài Bālǐ shàng zhōngxué de.	I went to high school in Paris.

### Notes

a) As you may have observed, zhǎng and zhǎngdà differ in distribution: zhǎngdà does not occur with following zài. So the two patterns are: zài Běijīng zhǎngdà de, but zhǎng zai Běijīng.

The prototypical cases of the *shi-de* construction involve past events, and so it is useful to regard that as a rule. Talking about where you live, for example, does not allow the *shi-de* pattern:

Wǒ zài Jīntái Lù zhù,	I live on Jintai Road, not far from
lí Hóng Miào hěn jìn.	Hóng Miào.

or

Wǒ zhù zài Jīntái Lù, lí Hóng Miào hěn jìn.

In some respects, the *shi-de* pattern is similar in function (and to a degree, in form) to the so-called ‘cleft construction’ of English, which also spotlights the circumstances (time, place, etc.) by using the verb ‘be’ and the notional equivalent of de, ‘that’. The English construction, however, is optional (or ‘marked’); the Chinese – at least in the situations illustrated – is required.

We met at **university**.>      It was at **university** - that we met.  
 Wǒmen shì zài **dàxué** rènshi de.

Notice the stress pattern of the English, with high pitch on ‘uniVERsity’, and low pitch on ‘that we met’, which is the part that can be taken for granted, or treated as the lead in for the item of interest, which is *the place*.

### 6.8.1 The position of objects

The position of de in the *shi-de* construction is complicated by the presence of an object. But not for all speakers. As a rule, the de of the *shi-de* construction is placed at the foot of the sentence; but speakers in the traditional Mandarin speaking regions of the north and northeast (as opposed to southern speakers, including Taiwan) tend to treat objects (that are not pronouns) differently. They place de *before* the object, rather than after it:

non-northern regions:	Wǒ <shì> zài Bālí shàng dàxué de.	I went to university in Paris.
northern regions:	Wǒ <shì> zài Bālí shàng de dàxué.	
non-northern regions:	Tāmen shì nǐ nián lái Běijīng de?	When did they come to Bj?
northern regions:	Tāmen shì nǐ nián lái de Běijīng?	
Only option with a pronoun:	Wǒ shàng dàxué de shíhòu rènshi tā de.	I met her when I was at university.

In *shi-de* sentences, de before the object (shàng de dàxué) differs from de after the object (shàng dàxué de) only stylistically (or rhythmically); the two options are otherwise synonymous. The intrusive de is written with the same character (的) as the possessive, but does not function like the latter, though it is possible to construct a written sentence (in speech, intonation is likely to distinguish them) that is potentially ambiguous between the two:

<i>attributive</i>	Shì [zuótiān mǎi de] piào.	[That]’s the ticket we bought yesterday.
<i>ambiguous</i>	Shì zuótiān mǎi de piào.	[Both meanings possible.]
<i>shi-de</i>	Shì zuótiān mǎi piào de.	[We] bought the ticket yesterday.

### Exercise 7.

Provide Chinese equivalents:

1. He was born in Xi’an but grew up in Dátóng.
2. My father was born in 1943.
3. He met my mother in Nanjing.
4. She was born in Zhènjiāng.
5. He went to college in San Francisco.

### 6.8.2 *Shì-de in short*

- i) Highlights when, where, how or other circumstances; frequent in follow-up questions.
- ii) Generally found only in talking about past events.
 

<i>past</i>	Tā shì qùnián qù de.
<i>future</i>	Tā 2008 nián dǎsuàn qù Zhōngguó kàn Àoyùnhuì.
<i>current</i>	Tā zài Xī’ān shēng de, kěshì xiànzài zài Běijīng zhù.
- iii) The shì is optional (depending on emphasis), but the de is required.

- iv) Generally places attention on a preverbal phrase. This means that if there is an option, as with location phrases (which can appear before or after verbs like shēng and zhǎng), then it is the preverbal option that will be selected:

Tā shì zài Běijīng shēng de, zài Běijīng zhǎngdà de, xiànzài yě zài Běijīng zhù.

The only obvious exceptions to the preverbal rule are purpose clauses. Recall that purpose usually follows destination in Chinese: qù Běijīng mǎi dōngxi; dào chéng lǐ qǔ hùzhào qu. There is no convenient preverbal option. Yet purpose can be subject to the *shi-de* formula:

Nǐ shì qù mǎi lǐwù de ma? Did you go to buy presents?  
*Shì, wǒ shì qù mǎi lǐwù de!* Yes, I went to get some presents.

Such sentences can be recast with final qù (recall the various options with purpose clauses), in which case the sentence looks more like a typical *shi-de* sentence, with mǎi lǐwù the focus of shì, and de following a verb, qù:

Nǐ shì mǎi lǐwù qu de ma? Did you go to buy presents?  
*Shì, wǒ shì mǎi lǐwù qu de!* Yes, I went to get some presents.

- v. When objects – *other than pronouns* – are present, de can be placed before them:

Wǒ <shì> zài Běijīng shàng dàxué de ~ zài Běijīng shàng de dàxué.

### **Exercise 8.**

Provide a Chinese translation for the following conversation:

“Hello. I’m a student at [...]. My parents were born in Canton City, but I was born in the US, in Chicago. I grew up in Chicago, but now, of course, I live in Boston. I have an older sister. She was also born in Canton.”

“When did your parents come to the US?” / “They came in 1982.”

“Do they still live in Chicago?”

“Yes, they do. They’re coming to see me on Saturday.”

### 6.9 Dialogue: Where are you from?

Jiǎ is a Chinese student who has just met Yǐ, an overseas student who has been studying Chinese at Qīnghuá Dàxué in Beijing for the past year.

Jiǎ	Qǐngwèn, nǐ shì nǐ guó rén?	May I ask your nationality?
Yǐ	Wǒ shì Jiānádà rén.	I’m Canadian.
Jiǎ	Kěshì nǐ xiàng <yí>ge Zhōngguó rén.	But you look like a Chinese.
Yǐ	Wǒ fùqīn shì Zhōngguó rén, mǔqīn shì Měiguó rén, kěshì wǒ shēng zài Jiānádà. Nǐ qù-guo ma?	My father’s Chinese, my mother’s American, but I was born in Canada. Have you been?
Jiǎ	Méi qù-guo, kěshì hěn xiǎng qù. Nǐ shì Jiānádà shénme dìfāng rén?	I haven’t, but I’d love to. Whereabouts in Canada are you from?
Yǐ	Duōlúnduō, wǒ shēng zài Duōlúnduō, wǒ yě zhù zài Duōlúnduō.	Toronto, I was born in Toronto. and I live in Toronto.
Jiǎ	O, Duōlúnduō, wǒ nàr yǒu qīnqī.	Oh, Toronto, I have relatives there.
Yǐ	Shì ma?	Really?

- Jiǎ Wǒ tángxiōng zài nàr, shì yīshēng. My cousin [older, father's side] is there  
 -- [he]'s a doctor.
- Yǐ Nà, nǐ ne? Nǐ shì Běijīng rén ba? And you, you're from Beijing?
- Jiǎ Bù, wǒ shēng zài Xī'ān, yě zhǎng No, I was born in Xi'an, and I  
 zài Xī'ān kěshì xiànzài zhù zài grew up in Xi'an but now I  
 Běijīng. live in Beijing.
- Yǐ Nǐ shì nǐ nián lái de Běijīng? Which year did you come to Beijing?
- Jiǎ Wǒ shì 1998 nián lái de. Wǒ fùmǔ I came in 1998. My parents still live in  
 hái zhù zài Xī'ān. Xi'an.
- Yǐ Nà nǐ xǐ bù xǐhuan Běijīng? So do you like Beijing?
- Jiǎ Běijīng bú cuò, kěshì wǒ hěn xiǎng Beijing's not bad, but I miss Xi'an.  
 Xī'ān.
- Yǐ Wǒ qù-guò Xī'ān, Xī'ān hěn hǎowánr. I've been to Xi'an, it's a great place  
 to visit.
- Jiǎ Nǐ shì shénme shíhou qù de? When was it that you went?
- Yǐ Wǒ shì qùnián qù de. I went last year.
- Jiǎ Xià cì qù, qǐng dào wǒ jiā lai Next time [you] go, you should 'come  
 wánwánr. by my house'.
- Yǐ O, xièxie, nǐ tài kèqi. Oh, thanks, you're very kind.

## Notes

- a) Tángxiōng ‘elder male cousin (on father’s side)’; cf. tángdì, tángjiě and tángmèi. Táng is ‘a room’ (cf. yì táng kè), ‘the main house’, or by extension, ‘the clan’. The táng cousins all share a surname. The mother’s side cousins are all biǎo, which means ‘surface’ or ‘outside’: biǎoxiōng, biǎodì, biǎojiě, biǎomèi.
- b) Qǐng dào wó jiā lái wánr is a conventional phrase, equivalent to ‘you must come by and see us’; often preceded by yǒu kòng<r> [qǐng dào....] ‘[if] you have free time...’

## 6.9.1 Wánr

Wánr is interesting not only for its pronunciation (one of the few common verbs with the r-suffix), but also for its meaning. In dictionaries, it is glossed ‘play; have fun; play around with’ but in many cases an appropriate translation is difficult to find. In the Chinese world, wánr is the counterpart of gōngzuò ‘work’; in English we sometimes place ‘work and play’ in opposition as well. So a better translation would be ‘have a good time; for some fun’. Wán<r> can also be a verb meaning ‘fool around with [for fun]’; cf. máng ‘be busy’ and máng shénme ‘be busy at what’.

Nèi ge dìfang hěn hǎowánr.	That place is very interesting.
Yǒu kòng<r> qǐng zài lái wánr.	If you have some time, come by again.
Zánmen gàn shénme wánr ne? <i>Dǎ májiàng ba!</i>	What shall we do for fun? <i>Why don't we play mahjong?</i>
MIT xuéshēng hěn xǐhuan wánr diànnǎo.	MIT students love to fool around with computers.

## Notes

- a) Qǐng zài lái wánr, with zài jiàn de zài (再), meaning ‘again’.

**Exercise 9.**

a) Translate:

1. There are a lot of large cities [dà chéngshì] in China.
2. Why are there so many people outside?
3. May I ask where you work?
4. I was born in Tianjin, but I live in Beijing nowadays.
5. We're going to Shanghai on the 18<sup>th</sup>.
6. My father's in Kunming – he's a manager for a computer company.
7. Next time you're in Kunming, please come by my house for a visit.

b) Write questions that would elicit the following answers:

1. Wǒmen shì shàngge xīngqī sì lái de.
2. Zhōngwén kè, lǐbàiyī dào sì dōu yǒu, lǐbàiwú méiyǒu.
3. Xiàge yuè wǒ dǎsuàn qù Huángshān kànkan fēngjǐng [‘scenery’].
4. Lóuxià yǒu diànhuà, lóushàng méiyǒu.
5. Wǒ hái méi qùguo, dànshì hěn xiǎng qù.

**6.10 Calling Michael Jordan****6.10.1 Jiào with two objects**

The familiar verb jiào can take two objects, with the meaning ‘call someone something’:

Wǒmen jiào tā Chén lǎoshī.	We call him ‘Chen laoshi’.
Dàjiā dōu jiào tā lǎo fūzǐ.	Everyone calls him ‘the studious one’.
Nǐ jiào tā shénme?	What do you call her?
Péngyou dōu jiào wǒ Xiǎomíng.	Friends call me ‘young’ Míng.

A more colloquial form of this construction makes use of the verb guǎn whose root meaning (as a verb) is ‘be in charge of’:

Wǒmen guān tā jiào lǎoshī.	We call her ‘teacher’.
Tāmen guān tā jiào fàntǒng.	They call him ‘rice bucket’. (ie ‘big eater’)

### 6.10.2 Finding out how to address someone

Frequently, in talking to someone with status, it may not be clear what form of address is appropriate. At such times a direct inquiry will help, using the verb chēnghu ‘call or address’, or as is appropriate in this context, ‘be called; be addressed’:

<p>Jiǎ: Qǐngwèn, nín zěnmē chēnghu?</p> <p>Yǐ: Nǐmen jiào wǒ Yáng lǎoshī jiu hǎo le.</p>	<p>Excuse me, sir/madame, how should you be addressed?</p> <p><i>It’s fine if you call me Yang laoshi.</i></p>
--	--

### 6.10.3 Dialogue

*People in China will often ask about foreign entertainers and sports people. Here, a Chinese youth (Ch.) asks an overseas student (For.) about an American sports star:*

Ch. Xǐhuan Mǎikè Qiáodān ma?	Do you like Michael Jordan?
For. Shéi / shuí?	Who?
Ch. Mǎikè Qiáodān, dǎ lánqiú de.	Michael Jordan, the one who plays basketball.
For. O, <Michael Jordan>. Tā de míngzi zěnmē shuō? Qǐng zài shuō yí biàn.	Oh, Michael Jordan. How do you say his name? Please repeat it.
Ch. Mǎikè Qiáodān. Wǒmen dōu jiào tā ‘Fēirén.’	Michael Jordan. We all call him the ‘Flying Man.’
For. Fēirén? Shénme yìsi?	Feiren? What does [that] mean?
Ch. Zěnmē shuō ne...tā xiàng niǎo <yíyàng>, néng fēi.	How to say [it] - he’s like the birds, he can fly.
For. Eì, bú cuò.	Right!

## Notes

dǎ lánqiú de literally ‘hit basketball one,’ ie ‘the one who plays basketball’  
 fēirén ‘flying-man’; MJ was also called lánqiú-dàdì ‘basketball-  
 great-emperor’ in China.  
 niǎo ‘bird’; alternatively, tā xiàng fēijī ‘he’s like an airplane’.

This is a good time to mention some Chinese sports figures who are, or have been well known outside China: Yáo Míng (dǎ lánqiú de, 2003, Xiūsīdùn) and Wáng Zhìzhì (dǎ lánqiú de, 2003, Yìndì’ānnà); Zhuāng Zédòng (dǎ pīngpāngqiú de guànjūn ‘a champion pingpong player’, flourished in the late 1950s, early 1960s); Láng Píng aka Tiělángtōu ‘iron-hammer’ (nǚde, dǎ páiqiú de guànjūn ‘a volleyball champion’ from the 1980s); Chén Féidé, whose English name is Michael Chang (dǎ wǎngqiú de guànjūn, 1990s).

## 6.10.4 Yíyàng ‘the same’

As observed in the previous dialogue, xiàng ‘resemble’ is optionally followed by the expression yíyàng ‘the same’, literally ‘one-kind’ (cf. jiu zhèi yàng<r> ba, zěnmeyàng and a host of other phrases that make use of the root yàng). Yíyàng can be used independently of xiàng, with items to be matched connected by conjunctions such as gēn or hé:

Tā gēn wǒ yíyàng: wǒmen	He’s like me: we’re both 1st year
dōu shì yì niánjí de xuésheng.	students.

Tā hé wǒ yíyàng: dōu shì dúshēngzi. He’s just like me; we’re both only children.

Nà nǐ shuō de hé tā shuō de bù	Now, what you are saying isn’t the same
yíyàng.	as what he’s saying.

Yí cì de cì hé yì huí de huí, yìsi	The cì of yí cì and the huí of yì huí have
chàbuduō yíyàng.	roughly the same meaning.

*Note*

Observe the order of elements in the last example: Topic [yí cì de cì hé yì huí de huí] followed by a comment [yìsì chàbuduō yíyàng]. Yìsì – sometimes called the inner subject – refines the scope of yíyàng.

**Exercise 10.**

1. He's very strict, so we call him 'the boss.'
2. She's my mother's sister, so we call her 'auntie.'
3. Because Mr. Chen's a director, people call his wife 'Madame' Chen.
4. Because he's rather old, we call him 'lǎodàye.'
5. Although [suīrán] she's not a teacher, we still call her Professor Liào.
6. Excuse me, may I ask how we should address you? / It's okay to call me Liáng Àimín or 'Professor' Liáng.
7. Their names are the same: they're both called Lín Měi.
8. They live in the same place. [ie 'The places they live in....']

**6.11 Food (3)**

Chinese dishes are variously named. Some are descriptive: chǎojiǎdīng 'stirfried-chicken-cubes'; zhàcài-ròusī-tāng 'pickled-cabbage meat-shreds soup'. Others incorporate proper names: Yángzhōu-chǎofàn 'Yangzhou fried rice' (from Yángzhōu, a city on the north shore of the Yangtze, east of Nanjing). Numbers are also common: shāo'èrdōng 'cooked-2-winters', ie usually dōnggǔ 'winter mushrooms' and dōngsǔn 'winter bamboo-shoots'. Finally, there are dishes with poetic or allusive names: gǒubulǐ bāozi 'dog-not-obey steamed buns', a Tianjin specialty. Listed below are some other examples which can be incorporated in prior dialogues dealing with food.

máogū jīpiàn	(‘hairy-mushroom chicken-slices’), often listed on menus by its Cantonese name, ‘moogoo gaipan’.
tángcùyú	‘sweet and sour fish (sugar-vinegar-fish)’

Běijīng kǎoyā	‘Peking duck’
Dōngpòròu	a rich pork dish, associated with the Song dynasty poet and statesman, Sū Dōngpò, also called Sū Shì.
sānxiān-hǎishēn	‘3-fresh sea-cucumber’, ie sea cucumber with 3 fresh items, typically shredded pork, bamboo shoots and chicken.
máyǐ shàngshù	‘ants climb-tree’, spicy ground beef sauce poured over deepfried ‘beanthread’ noodles; the dish is named for the small bumps that appear on the noodles.
mápo dòufu	‘hot and spicy beancurd’, a Sichuan dish with cubes of beancurd, minced pork and spicy sauce

*soups*

jiācháng dòufu tāng	‘home-cooked beancurd soup’
zhūgān<r>tāng	‘pork-liver-soup’



**Qǐng zài lái ge mǎyǐ-shàngshù!** [JKW 2001]

## 6.12 Highlights

Opposites	Cháng de xiāngfǎn shì duǎn.
Descriptions	Tā rén hěn hǎo, jiùshì yǒu diǎnr hàixiū. Tā tóufa shì hēisè de. – Tā shì hēi tóufa. Tā zhǎng+de hěn piàoliang.
V-guo	Tā cónglái méi qù-guo Zhōngguó. Nǐ chī-guo hǎishēn ma?
SVxx	Húaliūliū de.
Indefinite shénme	Méi shénme wèidào.
Times	Wǒ yǐjīng jiànguo tā jǐ cì. Qǐng zài shuō yí biàn.
When	Shàngkè de shíhou bù yīnggāi shuō Yīngwén.
Before	Shuǐjiào yǐqián bù yīnggāi zuò yùndòng.
After	Míngcháo yǐhòu shì Qīngcháo.
When?	Nǐ shénme shíhou néng qù hùzhào?
No time	Wǒmen méiyǒu shíjiān zuòfàn.
Place of work	Nǐ zài nǐ ge dānwèi gōngzuò? Wǒ bàba zài dì-èr Rénmín Yīyuàn gōngzuò.
Directions	Wàng qián zǒu, dào dì-yī ge lùkǒu wàng zuǒ zhuǎn. Qǐngwèn, dìtiězhàn zěnme zǒu? (Zěnme qù dìtiězhàn?)
Shi...de	Wǒ shì zài 1976 nián shēng de. Tā zài Běijīng shēng de, zài Běijīng zhǎngdà de, yě zài Běijīng zhù. Nǐ shì nǐ nián lái de Běijīng?
Call me X	Péngyou dōu jiào wǒ xiǎo Míng.
How to address you?	Nín zěnme chēnghu?
The same	Tā gēn wǒ yíyàng, dōu shì xué wùlǐ de.

**Exercise 11.**

Distinguish the following words (or compound parts) by citing them in a short phrase that reveals their meaning:

yǐjīng	jīngcháng	céngjīng	xiāngfǎn	yíyàng	kù
cónglái	huílai	méi lái	hěn guāi	sān kuài	kǔ
yīnwèi	yǐnliào	wèidào	jiào	qiáo	jiāo
gōngsī	gōngkè	gōngzuò	kǎoshì	gànhuór	biàn
zhù	qù	qǔ	yòu	yǒu	shíjiān
zhǎng	Zhāng	cháng	chàng	shàng	shíhou
shòu	shuō	shǒu	zuò	zuǒ	zǒu

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### 6.13 Rhymes and rhythms

1) Here's some political irony, overheard at a meeting of Chinese teachers; no one wished to go on record, so it is cited anonymously.

Néng hē yì jīn, hē bā liǎng: duìbuqǐ rénmín, duìbuqǐ dǎng.	Can drink 1 jin [but] drinks 8 ounces: apologies to the people, apologies to the party.
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Néng hē bā liǎng, hē yì jīn: rénmín hé dǎng xīnliánxīn.	Can drink 8 ozs. [but] drinks 1 jin: people and party, heart-linked to-heart.
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*Notes*

Jīn is a Chinese measure equal to 1/2 a kilogram; a jīn contains 16 liǎng or 'ounces'. Rénmín are 'the people' and dǎng is 'the [communist] party'. Xīn is 'heart; feelings'.

2) And finally, another nursery rhyme about small animals:

Chóng, chóng chóng, chóng

Chóng, chóng chóng, chóng fēi,

insects... fly

fēidào Nánshān hē lùshuǐ;

fly-to South Mountain to+drink dew

lùshuǐ hēbǎo le,

dew drink-full LE

huítóu jiù pǎo le!

turn-head then run LE



Newspaper kiosk, Kūnmíng [JKW 1997]

## Appendix I: Chinese historical periods

(dates, following Wilkinson, 2000, pp 10-12)

<i>Dynasty</i>	<i>pinyin</i>	<i>dates</i>	<i>notes</i>
夏朝	Xiàcháo <i>Hsia Kingdom</i>	Before 1554 BC	Dà Yú ‘Great Yu’, who controlled the floods.
商朝	Shāngcháo <i>Shang Dynasty</i>	~ 1600 – 1045 BC	Shāng Tāng (founder)
周朝	Zhōucháo <i>Chou Dynasty</i>	1045 – 256 BC	Zhōu Gōng ‘Duke of Chou’
春秋	Chūnqiū Shídài <i>Spring and Autumn Period</i>	770 – 476 BC	Kǒngzǐ ‘Confucius’
戰國	Zhànguó Shídài <i>Warring States Period</i>	475 – 221 BC	Měngzǐ ‘Mencius’
秦朝	Qíncháo <i>Ch’in Dynasty</i>	221 – 206 BC	Qínshǐhuáng ‘1 <sup>st</sup> Emp.of Ch’in’, political unification.
漢朝	Hàncháo <i>Han Dynasty</i>	202 BC – 220 AD	Liú Bāng (founder) k.a. Hàn Gāodì ‘Great Emp.of Han’
三國	Sānguó Shídài <i>Three Kingdoms</i>	220 – 280	Cáo Cāo, ruler of Wèi (north) Zhū Gěliàng, PM of Shǔ (west)
隋朝	Suícháo <i>Sui Dynasty</i>	581 – 618	Suí Yángdì, 1 <sup>st</sup> Emperor
唐朝	Tángcháo <i>Tang Dynasty</i>	618 – 907	Táng Tàizōng = Lǐ Shì mín 1 <sup>st</sup> Emperor
宋朝	Sòngcháo <i>Sung Dynasty</i>	960 – 1279	Sòng Tàizǔ = Zhào Kuàngyīn

元朝	Yuáncháo <i>Yuan Dynasty</i>	1279 – 1368	Yuán Tàizǔ = Chéngjí Sìhàn [Mongol dunasty]
明朝	Míngcháo <i>Ming Dynasty</i>	1368 – 1644	Míng Tàizǔ = Zhū Yuánzhāng
清朝	Qīngcháo <i>Ch'ing Dynasty</i>	1644 – 1912	Kāngxī, emp. from 1654-1722; Qiánlóng, emp. from 1711-99
中華民國	Zhōnghuá Mínguó <i>The Republic of China</i>	1912 –	Sūn Zhōngshān = Sūn Yìxiān 'Sun Yatsen' [founder]
中華人民- 共和國	Zhōnghuá Rénmín Gònghéguó <i>The People's Republic of China</i>	1949 –	Máo Zédōng [founder]

## 第六課 Dì-liù kè

### Lesson 6

#### Two slogans

实事求是 / 實事求是)

Shíshì qiú shì.

[From] real-things seek what-is.

‘Seek truth from facts.’

The credo of the reformers in China, following the death of Chairman Mao in 1977.

少说空话，多干实事 / 少說空話，多幹實事

Shǎo shuō kōnghuà, duō gàn shíshì.

less talk empty-words, more do real-things.

‘Shout fewer slogans and do more practical things!’

## 6.0 Review

### a) Dialogue

甲

乙

小张，你好，今天怎么样？

有点儿累，睡得不好，昨天晚上太热了！

嗯，是，最近非常热！我们应该在外头睡觉！

外头虫子太多了！那，你呢？你最近怎么样？

最近啊，老样子，功课多，问题多。这个星期也有很多考试。

什么考试？

下午有中文的小考，可是明天有比较大的物理考试。

物理啊，物理很难吧。

物理有一点难可是中文更难；中文天天都有功课，天天还得学习汉字！

那你为什么要学中文？

我很喜欢学外语；想到中国去工作一两年。

是吗？那你得好好学习，去中国，应该会说一点儿中国话。那你还有什么别的课？





北京的北海 [JKW 1982]

6.1 Set 1

愛	習	畢	業	許	語	級
4+9	6+5	5+5	4+9	7+4	7+7	6+3
爱	习	毕	业	许	语	级
4+6	2+2	4+2	5+0	2+4	2+7	3+3
ài	xí	bì	yè	xǔ	yǔ	jí
love	habit; practice (study)	complete-work graduate		permission (maybe)	language	level (school level)
言	只	出	件	民	房	
7+0	3+2	1+4	2+4	1+4	4+4	
yán	zhǐ	chū	jiàn	mín	fáng	
language	only	exit	(M-word)	the people	house	

## Notes

- a) 愛 has 心 as radical (*love* at the heart of the body, which shows the head, shoulders, and legs). The simplified character substitutes 友 (of 朋友) for the lower half, and makes the top part (爪) the radical.
- b) 習 has 羽 ‘feathers’ as radical (*study* requires repetition, like overlapping feathers); the simplified graph (习, with contorted radical 乙) substitutes a part for the whole (cf. 麼 > 么, 飛 > 飞).
- c) 畢 ‘complete’ and 業 ‘enterprise’ combine to form the compound meaning ‘finish school’ or ‘graduate’. The first graph (a *graduate* with mortar board and robe) conforms to the rule of 5 (since 田 is 2); so does the second, provided the ‘bent limbs’ of the lower 木 count as 1. 毕, the simplified graph substitutes the phonetic 比 bǐ for the top and reveals the central 十; 业, on the other hand, is a part for whole substitution.
- d) The 許 (of 也許) contains yánzìpáng and phonetic 午 wǔ (中午); 語 (語言) has yánzìpáng with phonetic 吾 wú; and 級 (年級) has jiǎosīpáng (‘the silk radical’) and 及 jí as phonetic.
- e) 言 (*language* emitted from the mouth) is only simplified when incorporated as a left-hand component of a compound graph. 只 (*only* a mustache) consists of 口 and lower 八. 出 recalls 山, but is actually said to have been a drawing of plants bursting forth (bursting *out*).
- f) 件 represents jiàn, a noun meaning parts and a measure word for luggage, clothes, items of business. The graph consists of rénzìpáng and niú ‘cattle’ – the latter unexplained.
- g) 民 (of 人民) is assigned the radical 氏 in the traditional set and the unhelpful 乙 in the simplified. 房 (房子) is better behaved, consisting of 户 hù ‘door; household’ as radical, 方 (地方) as phonetic.

## 6.1.1 Compounds and phrases

爱人	学习	毕业了	爱你	也许	语言
àirén	xuéxí	biyè le	ài nǐ	yěxǔ	yǔyán
汉语	英语	几年级	只有一个	出生	出去
Hànyǔ	Yīngyǔ	jǐ niánjí	zhǐ yǒu yí ge	chūshēng	chūqù
进来	一件行李	人民币	房子	三年级	爱国
jìnlái	yí jiàn xíngli	Rénmínbì	fángzi	sān niánjí	àiguó

只有三岁	三件衣服	人民日报	哪年毕业	可爱	母爱
zhǐ yǒu sān suì	sān jiàn yīfu	Rénmín Ribào	nǎi nián biyè	kě'ài	mǔ'ài
开业	工业	学业	作业	书房	文件
kāiyè	gōngyè	xuéyè	zuòyè	shūfáng	wénjiàn

## Notes

开业	start an enterprise	工业	industry
学业	educational undertaking	文件	a document; a file

## 6.1.2 Reading

1. 这是我爱人，孔美；她是小学的老师。/ 孔美，您好。我们好像以前见过面，是不是？
2. 小朋友的帽子真可爱，可是好像有一点儿大。/ 不是我的，是我爸爸的。
3. 中国人常说：‘好好学习，天天向上’。/ 那是应该的。你好好学习，那你中文可以说得很好。
4. 请问，你哪年毕业？/ 2008年；毕业以后，我想到中国去工作。
5. 四川最大的城市是什么？/ 也许是成都；成都人口大概是四百万。
6. 你已经毕业了吗？/ 还没，我现在是三年级的学生，明年就毕业了，还有一年。
7. 你还会说别的外语吗？/ 还会说一点儿日语，可是说得不好。
8. 那，方言是什么语言？/ 方言是地方的语言，像广东话，上海话。
9. 她多大了？/ 她只有二十六岁。他是1980年生的，十六岁就来北京了，现在住在北京东北边，离机场不远。
10. ‘件’，那个字，为什么有人字旁，也有牛（牛肉的牛）？/ 那很难说，也许是因为‘件’，是一件衣服的件；衣服跟人一定很近，是人的朋友；牛也是人的朋友。所以件有人也有牛！/ 那怎么可以这样儿？

## Notes

见过面 jiàn-guò miàn 'have seen [you] before; have met' 成都 Chéngdū

**Exercise 1**

Rearranged the letters to give unjumbled versions of the following:

1. 一天都在我的书房 a / 明天 b / 学习 c / 做作业 d /  
我不到哪儿去 e / 。
2. 一点儿 a / 一，你得看 b / 今天的作业有两部分 c / 人民日报 d /  
二，你得听 e / 广东话的录音 (lùyīn 'recording') f / 一点儿 g / 。
3. 喝酒 a / 爱 b / 不应该 c / 开车的人 d / 。
4. 的外语 a / 我们大学 b / 学习一年 c / 都 d / 三年级的学生 e /  
得到外国去 f / 。
5. 还有三个月 a / 现在是 b / 就毕业了 c / 她 d / 四年级的学生 e / 。
6. 家人就都 a / 现在都 b / 离开贵州了 c / 她在贵州 d /  
可是两岁的时候 e / 住在四川 f / 生的 g / 。
7. 怎么那么好 a / 说得 b / 英文 c / 只有十四岁 d / !
8. 有一两天 a / 就会忘了 b / 学语言 c / 不做功课 d / 很多 e /  
就得天天学习 f / 。



Farmhouse, Yúnnán, between Chǔxióng and Xiànguān. [JKW 1996]

## 6.2 Set 2

麵	條	湯	餃	雞	蛋	
11+9	4+7	3+9	8+6	8+10	6+5	
面	条	汤	饺	鸡		
1+8 / 9+0	4+3	3+3	3+6	5+2		
miàn	tiáo	tāng	jiǎo	jī	dàn	
wheat flour; noodles	lengths	soup	dumplings	chicken	egg	
蝦	魚	奶	粥	炒	或者	
6+9	11+0	3+2	6+6	4+4	4+4	(老)
虾	鱼					
6+3	8+0					4+4
xiā	yú	nǎi	zhōu	chǎo	huò	zhě
shrimp	fish	milk	gruel	fry	or	

## Notes

- a) 麵 miàn has 麥 mài ‘wheat; barley; oats’ as radical and 面 miàn as phonetic. (Whiskered ‘wheat’ is the source of *noodles*, served in a bowl – 面.) Originally both mài ‘wheat’ and lái ‘come’ were written with the graph 來, whose form is said to be a drawing of grain. At some point, the lower 夕 was added to ‘wheat’ to differentiate the two words. In the simplified character set, 麵 miàn ‘flour; noodles’ and 面 miàn ‘aspect; facet’ (as in 上面, 後面) are written with the same graph, 面.
- b) 條 tiáo, a M for sinuous things such as rivers, roads, and some animals, with the lower right 木 (long *sinuous branches*) assigned the radical. The rest of the graph, 攸 yōu, does not seem to have a phonetic origin.
- c) 雞 jī has 奚 xī as a phonetic element (crest, head, body and legs of a *chicken*) and 隹 as radical. The simplified graph substitutes 又 for the complicated left hand element and one bird radical for another (鸟 for 隹).
- d) 蛋 dàn consists of 疋 pǐ above 虫 chóng ‘insect’ (as if laying an *egg*).

e) 湯/汤 tāng with sāndiǎnshuǐ and the phonetic element seen in eg the 場/场 of 機場/机场. (The graph looks like noodles below the water level, with sun – or heat – applied; hence *soup*.)

f) 炒 chǎo consists of 火 as radical and 少 shǎo as phonetic; 蝦 has 虫 ‘insect’ as radical and 段 jiǎ; xiǎ as phonetic; 奶 nǎi has 女 and 乃 nǎi; and 餃 jiǎo has 食 and 交 jiāo; 或 is phonetic in 國. And less obviously, 者, pronounced zhě on its own, has (originally) phonetic function in eg 豬 zhū ‘pig’ and 都 dōu; dū. For obscure reasons, in the traditional set, 者 is classified under 老.

g) The graph 粥 for zhōu ‘rice gruel’ has the curious configuration of rice (米) between two bows (弓 as in 張/张, 弟).

### 6.2.1 Compounds and phrases (see notes that follow)

面条	一条路	三条街	前面	后面
miàntiáo	yì tiáo lù	sān tiáo jiē	qiánmiàn	hòumiàn
汤面	清汤	一个汤	三个菜	白汤
tāngmiàn	qīngtāng	yí ge tāng	sān ge cài	báitāng
菜汤	油条	炒饭	炒面	鸡汤
càitāng	yóutiáo	chǎofàn	chǎomiàn	jītāng
鸡蛋	公鸡	母鸡	火鸡	王八蛋
jīdàn	gōngjī	mǔjī	huǒjī	wángbādàn
下蛋	一条鱼	金鱼	木鱼	面包
xiàdàn	yì tiáo yú	jīnyú	mùyú	miànbāo
虾仁	大虾	明虾	做得不错	一条鱼
xiārén	dàxiā	míngxiā	zuò+de bú cuò	yì tiáo yú
牛奶	奶茶	奶名	奶奶	鱼片粥
niúniǎi	nǎichá	nǎimíng	nǎinai	yúpiànzhōu

大米粥	小米粥	鸡粥	水饺	饺子
dàmǐzhōu	xiǎomǐzhōu	jīzhōu	shuǐjiǎo	jiǎozi
茶或咖啡	吃饺子	水饺或者包子	水饺还是睡觉？	
chá huò kāfēi	chī jiǎozi	shuǐjiǎo huòzhě bāozi	Shuǐjiǎo háishi shuǐjiào?	

## Notes

yóutiáo ‘dough sticks’	gōngjī ‘rooster’	mǔjī ‘hen’
huǒjī ‘turkey’	nǎimíng ‘infant name’	
nǎinai ‘grandmother (paternal)’	mùyú ‘wooden fish’ [a temple drum]	
wángbā ‘tortoise; cuckold; son-of-a-bitch’		
wángbādàn ‘turtle egg = son of a bitch’		

## 6.2.2 Readings

- 吃晚饭应该吃一点儿面包，应该喝一点儿酒，不对吗？/ 最好有啤酒或者白酒；有面包没有面包都行。
- 中国人吃的东西太多了。可以说北方人比较喜欢吃面条，南方人比较喜欢吃米饭。/ 包子饺子，也许北方人南方人都喜欢吃。
- 我们每天都吃一点青菜，也吃一点儿肉，像猪肉、牛肉、羊肉。/ 那你们不常吃海里的，像鱼、虾吗？/ 因为我们离海边很远，鱼、虾太贵了。一个星期吃一两天还可以。
- 中国人吃早饭常吃面条或者吃粥；粥可以放很多不同的东西，像鱼片，青菜、虾仁、鸡肉。/ 吃粥就油条也行，对不对？
- 请来一大碗白菜牛肉面，一个鸡蛋炒饭，还要二十个韭菜水饺。/ 要不要汤？
- 我们是四个人，四个菜一个汤就好了。/ 要啤酒吗？我们这儿有扎啤。
- 水饺，六十个，还有鸡蛋汤；汤是大碗的吗？/ 大碗五个人吃可以。你们是九个人，两个大碗行。

8. 以前中国人很少喝牛奶，可是现在很多女孩子晚上喜欢喝一杯热牛奶，这样睡得比较好，比较舒服。/ 热牛奶！我最不喜欢喝热牛奶！

## Notes

包子 bāozi 猪肉 zhūròu 虾仁 xiārén 碗 wǎn 扎啤 zhāpí  
 就油条 jiù yóutiáo ‘[here] with deep fried dough sticks’; jiù ‘to go with’

**Exercise 2**

Practice ordering drinks and light fare from the following (limited) menu. (Or write out 5 different orders.)

## 饮料 yǐnliào

七喜	5.50 元	瓶 (píng)
可口可乐	6.00 元	瓶
百事可乐	6.00 元	瓶
鲜奶	8.00 元	杯
咖啡	10.00 元	杯
咖啡牛奶	12.00 元	杯
中国茶	5.00 元	壶 (hú)
奶茶	6.00 元	杯
矿泉水	6.00 元	瓶
啤酒		
百威	18.00 元	小瓶
五星	16.00 元	大瓶
上海	16.00 元	大瓶
青島	14.00 元	大瓶
扎啤	10.00 元	大瓶
洋酒	25.00 元	杯



## 6.3 Set 3

寫	時	候	間	給	跟
3+12	4+6	2+8	8+4	6+6	7+6
写	时		间	给	
2+3	4+3		3+4	3+6	
xiě	shí	hòu	jiān	gěi	gēn
write	time		space	give	and; with
差	教	旁	和	否	妹
3+7	4+7				
差	教				
3+6	4+7	4+6	5+3	3+4	3+5
chà	jiāo	páng	hé	fǒu	mèi

## Notes

- a) 寫 is classified under the roof radical; the remaining element contains portions that look like the top part of 兒 ‘child’ and the bottom of 馬 (thus ‘child under roof *writing* and drawing horses’). The simplified form keeps the general shape of the traditional graph but drops the dot on the top.
- b) 時候 shíhòu ‘time’, with the first graph consisting of 日 as radical (time measured out by the sun) and an element that is phonetic in 寺 sì ‘temple’ and 詩 shī ‘poem’. 候 is classified under rén ‘person’, but the graph contains an extra vertical stroke (cf. 條); cf. the surname 侯 Hòu, without the stroke. 時 combines with 間 jiān ‘time; space’ to form the compound 時間, often ‘a period of time’ rather than a point. 間 is classified under 門, cf 開.
- c) 給 has ‘silk’ 糸 as radical (silk being associated with the *giving* of tribute and other gifts); 合 hé does not seem to have played a phonetic role.
- d) 跟 gēn is classified under 足 ‘foot’ and contains the phonetic element seen in 很 hěn and 銀 yín (銀行的銀).
- e) In the course of its history, the original elements of the graph 差 (probably a configuration of hands) have been reformed into 工 (under which the character is now classified) and 羊. The traditional form breaks the central stroke in two (perhaps a reflection of its earlier origin), but the simplified graph accepts the identification with 羊 and writes it as one.

f) The traditional graph, 教, with a cross rather than 土 in the upper right, is etymologically correct. The simplified form makes an historically false, but mnemonically useful identification with 孝 xiào ‘to be filial’. However, in its original form, the graph is said to show 爻 yáo and a child, plus the radical on the right called fǎnwénr or fǎnwénpáng, ‘back-to-front wén’ (presumably because the first strokes of the graph moves in opposite direction to that of 文). The radical also appears in eg 做, 效 and 數.

g) 和, itself actually a traditional simplification of a more complicated graph, contains 禾 hé ‘grain; crops’ (coincidentally homophonous with 和). It is also seen in 科 and 種. 否 fǒu, often used instead of the ‘or not’ part of the V-not-V pattern in written communication, is a late creation, with 不 suggesting the meaning.

h) 妹妹 has nǚzìpáng as radical and 未 wèi as phonetic.

### 6.3.1 Compounds and Phrases

写字	写得不错	时候	没有时间	小的时候
xiězì	xiě+de bú cuò	shíhou	méiyǒu shíjiān	xiǎo de shíhou
小时	买一件给他	房间	给你一本	应该给他
xiǎoshí	mǎi yí jiàn gěi tā	fángjiān	gěi nǐ yì běn	yīnggāi gěi tā
教书	跟他们说中文	差不多	写给你看	妹妹
jiāoshū	gēn tāmen shuō Zhōngwén	chābùduō	xiě gěi nǐ kàn	mèimei
旁边	木字旁	是否请她	教他中文	姐妹
pángbiān	mùzìpáng	shìfǒu qǐng tā	jiāo tā Zhōngwén	jiěmèi
给他做饭	跟他学中文	和她在一起		跟她去
gěi tā zuòfàn	gēn tā xué Zhōngwén	hé tā zài yìqǐ		gēn tā qù

**6.3.2 Reading**

1. 你汉字写得很不错。你学了几年了？/我只学了六个月。/你好像得学不错。
2. 学中文不太难，就是汉字有一点多，学一个忘一个。
3. 今天的考试是听写，看你们汉字写得怎么样。/老师，听写太难了，我们写字写得不好！
4. 我最近太忙了，没有时间吃饭睡觉。/那不行，太累的话那你一定考得不好！
5. 上课的时候不可说英文。/要是有个问题，可不可以用英文问？
6. 起来以后要是没有时间吃早点那你最好喝一杯白开水。/我也得喝一杯咖啡，不喝咖啡，上课的时候一定很累，一定要睡觉。
7. 我是去年去的中国，跟我父母一块儿去的。/你在中国住了多长时间？
8. 小的时候，父母常常请我在客人前头唱歌，可是我长大了以后，不想在别人面前唱歌。/那也许你唱得很好听。
9. 你有没兄弟姐妹？/我只有个妹妹，她二十三岁，已经从大学毕业了，现在在市中心的第三中学教书。/哦，是个老师，跟你一样。
10. 我是否明天得给老师功课？/明天或者后天给她都行。
11. 火车站旁边儿有个小吃中心，你们可以在那吃早点。/小吃中心几点开门？我们差不多六点钟到，很早。
12. 这样儿好不好：我给你买菜，你给我做饭。/不错，可是我做的菜你不一定喜欢吃。

**Exercise 3**

Rearranged the letters to give unjumbled versions of the following:

- 给他们 a / 所以 b / 因为 c / 他们下星期 d / 老师说 e / 离开北京 f / 我们应该买个小礼物 (lǐwù) g / 。
- 出去 a / 有考试 b / 买一点儿菜 c / 我今天 d / 你可不可以 e / 没有时间 f / 给我 g / ?
- 所以她是 a / 她父母 b / 可是因为 c / 美国国籍 d / 是中国人 e / 她生在美国 f / 。
- 好 a / 住在城外 b / 你觉得 c / 还是 d / 好 e / 住在城里 f / ?
- 离开成都 a / 晚上 b / 他们 c / 第二天 d / 到上海 e / 八号 f / 。
- 买东西 a / 我们 b / 昨天 c / 去了 d / 你上课 e / 的时候 f / 到城里 g / 。
- 给我们 a / 明天 b / 你是否 c / 上课 d / 要请他们 e / ?
- 喝奶茶 a / 她像个美国人 b / 早上 c / 可是晚上 d / 像个英国人 e / 最爱喝咖啡 f / 。
- 唱卡拉 OK a / 去 b / 晚上 c / 跟朋友 d / 她常常 e / 。

**6.4 Set 4**

醫	院	廳	館	煙	樂
7+11	3+7	3+22	8+8	6+6	4+11
医		厅	馆	烟	乐
2+5	2+7	2+2	3+8	4+6	1+4
yī	yuàn	tīng	guǎn	yān	yuè
medical	yard	hall	office; tavern	smoke cigaret	

## 音 吸 玩 病 左右 店

9+0	3+3	4+4	5+5	1+4	1+4	3+5
yīn	xī	wán	bìng	zuǒ	yòu	diàn
sound	suck	play	ill	left	right	a shop

## Notes

- a) 醫 yī has components 医 (an enclosed 矢 shǐ ‘arrow’), 殳 (originally, a kind of weapon) and 酉 (associated with concoctions such as 酒); the last, at least, is associated with the practice of medicine. (Equipment and *medicines* in a *hospital* setting?)
- b) 院 shows zuǒ’èrduō and 完 wán ‘finish’ (eg gāng chīwán), the latter containing 元 yuán, also seen in 玩 wán ‘amusement’.
- c) 廳 is an obvious phono-semantic compound, with 广 (shelter, covering) and 聽 tīng. The simplified form loses the upper dot (cf. 廁/厠). Note: 聽/听 but 廳/厅, the last making use of the closer phonetic 丁 dīng.
- d) 館/馆 guǎn with shízipáng (食/个) and 官 guān. (Food and tables at a *restaurant* or in a *hall*.)
- e) The traditional 煙, with 火 and 堇 yīn as phonetic, was often handwritten as 烟 (with 因 yīn as phonetic); the latter is now the regular form in the simplified set. A third graph, 菸 yīn (with phonetic 於 yú) is used specifically for tobacco, especially on shop signs: 菸酒公賣 yīnjiǔ gōngmài ‘[We] sell tobacco and wine’.
- f) 樂 yuè (also pronounced lè in eg kuàilè ‘happiness’) shows 木 on the bottom (wooden frame holding percussion instruments for a *musical* performance). The simplified form which keeps the frame but simplifies the top needs to be distinguished from dōng ‘east’: 乐 versus 东.
- g) 吸 xī ‘suck; draw in’ contains kǒuzipáng and phonetic 及 jí, also seen in 級/级 (of niánjí) and simplified 极 (hǎo jí le). For smoking, the more colloquial word is 抽 chōu (with 由 yóu as phonetic): chōuyān = xīyān.
- h) The graph 病 bìng ‘illness’ (*sick* patient sprawled out on an operating table with tubes attached) introduces the ‘illness radical’, bìngzìpáng, also seen in eg 瘦 shòu ‘thin’ or 癌 ái ‘cancer’. 病 contain 丙 bǐng as phonetic (cf. the ‘sequence’ graphs 甲乙丙丁 jiǎ-yǐ-bǐng-dīng).
- i) 左右 zuǒyòu ‘left-right’. (The first contains 工 which looks rather like the ‘z’ of zuǒ; and the second contains 口 which rhymes with yòu.)
- j) 店 has 广 ‘shelter’ and 占 zhān, which appears in phonetic sets that include d-types such as 點/点 diǎn or zh-types such as 站 zhàn.

## 6.4.1 Compounds and phrases

医院	医学	医生	学院	很远
yīyuàn	yīxué	yīshēng	xuéyuàn	hěn yuǎn
好玩	请来玩	电影院	住院	餐厅
hǎo wán	qǐng lái wán	diànyǐngyuàn	zhùyuàn	cāntīng
饭馆	菜馆	一只烟	吸烟	年级
fànguǎn	càiguǎn	yì zhī yān	xīyān	niánjí
听音乐	民乐	西乐	看病	生病
tīng yīnyuè	mínyuè	xīyuè	kànbìng	shēngbìng
左右两边	右边	前边	后边	河边上
zuǒyòu liǎngbiān yòu biān		qián biān	hòu biān	hé biān shàng
书店	饭店	酒店	酒楼	小吃店
shūdiàn	fàndiàn	jiǔdiàn	jiǔlóu	xiǎochīdiàn
肉店	洗衣店	病房	病人	有姓院的吗?
ròudiàn	xǐyīdiàn	bìngfáng	bìngrén	Yǒu xìng 'Yuàn' de ma?

请勿吸烟  
請勿吸煙  
Qǐng wù xīyān.

## 6.4.2 Readings:

1. 请问去北京市第六医院怎么走？/那我不太清楚，离这儿不是很远，也许可以坐地铁。我是外地人，你问问她吧，她是北京人。
2. 北京市医院是不是北京最大最好的医院？/也许是最大的，可是不一定是最好的。
3. 昨天我很不舒服，所以到医院去了。/是不是因为昨天在街上的那家饭馆吃了生鱼？
4. 太累了，我今天不到哪儿去，在家里跟朋友在一起，听一点儿音乐，看一点儿电视。
5. 北京市的东北边，离市中心很近，有三个湖，一个叫北海，一个叫中海，一个叫南海。/对啊，我看过，南海可以从西长安街看到的，北海可以从地安门西大街看到的。
6. 毛泽东右边的那个人是谁？/那是周恩来。左边儿的是陈云。他们都在中南海开会。
7. 在这儿吸烟不行；要吸烟得到外头去。/好，明白。没关系，天气有点儿冷所以我不想出去。
8. 你来西安请到我家来玩儿。/您太客气了，我在西安的时候一定会来找你。
9. 餐厅在三楼，你可以从这儿上去。/谢谢，餐厅几点到几点开门？
10. 你喜欢什么样的音乐？/我比较喜欢古典音乐，可是有时候也听一点儿爵士。
11. 对不起，现在没有时间，我还得到城里去买几本书。/你到哪个书店去？给我买一本字典可以吗？

## Notes

电视 diànshì	陈云 Chén Yún	关系 guānxi	找 zhǎo
餐厅 cāntīng	古典 gǔdiǎn	爵士 juéshì	

## 6.5 A tale of filial piety.

恣蚊饱血

晋朝的时候，有一个叫吴猛的人，他八岁的时候就非常孝敬他的爸爸妈妈。吴猛的家没有钱也没有东西；床上一个蚊帐也没有。热的时候蚊子很多，蚊子常常叮在人身上吸血，使人很不舒服，可是他不把蚊子赶走，因为他怕要是他把蚊子赶走了，那么蚊子就会去叮他爸爸妈妈，他爸爸妈妈就会很不舒服。从这点上，我们可以知道，吴猛对他爸爸妈妈是多么孝敬啊。

恣蚊饱血	zì wén bǎo xiě	'licence mosquitoes fill blood'
晋朝	Jìncháo	'Jin dynasty' (AD 265 – 420)
吴猛	Wú Měng	
孝敬	xiàojìng	give respect to elders; be filial
床	chuáng	bed
蚊帐	wénzhāng	mosquito net
蚊子	wénzi	mosquito
叮	dīng	sting; bite
身	shēn	body
血	xiě	blood
使	shǐ	make [s/o feel s/t]
把	bǎ	<i>highlights the affected object</i>
赶走	gǎnzǒu	drive [s/t or s/o] away
怕	pà	be afraid of
知道	zhīdao	

## 6.6 只生一個好。(fántǐzì)

魏老師，聽說您有四個孩子，三個已經大了，真沒想到！在中國很少有人有這麼多孩子！中國以前在六十年代，七十年代，八十年代不能生這麼多孩子，只能生一個：一家一個孩子，只生一個好！要是生兩個，就有問題了，孩子們不能上好學校，不能找好工作。爲什麼這樣兒呢？那是因爲中國人口太多。六十年代那個時候已經有七八億人口。現在是十三億。中國是世界上人口最多的國家。中國地方很大，跟美國差不多一樣大，可是雖然地方很大，不一定是每個地方都有很多人，有的地方人口很少，有的地方人口很多。你們也許已經知道，人口最多的地方是東邊和東南邊，人口最少的地方是西邊和西北邊。

去過中國的人都知道中國城市裏人很多。以前中國人沒有很多錢，不能買很多東西，可是現在很多人都很有錢，可以買他們想要的東西，像車。有車可以去看朋友，可以去別的地方玩。可是因爲路上車很多，所以到哪裏去都很難。雖然現在在中國不像以前只能生一個孩子，現在可以生兩個孩子了，可是像你這樣生三四個很少很少。因爲他們知道，孩子太多，事兒就多。而且他們工作都很忙，沒有那麼多時間照顧孩子！

生字 for the following narrative:

沒想到	méi xiǎngdào	didn't expect [it]; surprisingly
年代	niándài	the time of; decade of
能	néng	able to
學校 / 学校	xuéxiào	school
億 / 亿	yì	100 m.
世界	shìjiè	the world
雖然	suīrán	although
別的	biéde	other
容易	róngyi	easy
事兒 / 事儿	shìr	things; items of business
而且	ěrqǐě	moreover; but also
照顧 / 照顾	zhàogù	to look after



Guǎngzhōu dìtiě: 'shòupiàoji' ('sell-tickets-machine'). [JKW 2006]

## 6.7 Animal radicals

The graphs that form the radicals constitute a set of concrete images which have been extended metaphorically to classify basic notions in the Chinese lexicon (eg 日 sun > day > time > awareness; 羊 sheep > sacrifice > goodness). Among the better defined sets are those that involve animals, some of which have already been encountered. The main animal radicals are listed below, first in their radical form with the meanings they have (or had) as independent characters, then, on the lower line, in a sample compound character.

牛,牛	(犬)	羊	(虎)	虫	豕	豸	隹	馬	魚	鳥	鹿	鼠	龍	龜
								马	鱼	鸟			龙	龟
niú	quǎn	yáng	hǔ	chóng	zhū	zhì	zhuī	mǎ	yú	niǎo	lù	shǔ	lóng	guī
cow	dog	sheep	tiger	insect	pig	reptile	bird <sup>1</sup>	horse	fish	bird	deer	rat	dragon	turtle
物	犯	美	處	蚊	豬	豺	離	騎	鯉	鴨	麗	鼯	龔	--
<i>simplified</i> >			[处]		猪		[离]	骑	鲤	鸭	[丽]	鼯	龔	--

*bird<sup>1</sup>*: 隹 is said to derive from a drawing of a bird with a short tail, but while it does occur in the graphs for a few birds (eg sparrow, pheasant), the usual radical with bird species is 鳥/鸟.

### Notes

a) Most of the animal radicals are quite complicated, reflecting their origins as drawn representations. The two graphs in parentheses, above, have combining forms quite distinct from their independent forms; the combining form for 虎 does not include the two lower inner strokes.

b) In some cases, the simplified form omits or otherwise alters the original radical and has therefore been reclassified; note 豬 > 猪, shifting from ‘pig’ to ‘dog’ radical). The three simplified graphs in brackets no longer incorporate an animal radical.

c) Some of the animal radicals are very rare in compound graphs. The last, 龜 guī ‘turtle’, does not appear in any compound graph in current use, and only appears in the radical chart so it can classify itself, and a few characters from past eras. The only common character with 龍 / 龙 lóng ‘dragon’ as radical is the one shown, 龔 / 龚 gōng, a surname; and 鼠 only appears in characters for a few rat-like animals, such as weasels.

What is interesting is to observe the meanings of the compound characters to see how the concrete images play out over the lexicon. 犬 quǎn ‘dog’, for example (a word that has been replaced by gǒu in the modern language), is found (in its combining form) not only in the character for ‘dog’, 狗 gǒu, but also in characters for words for various kinds of primates (eg 猴子 hóuzi ‘monkey’) and other animals (狐狸 húli ‘fox’, 獅子 shīzi ‘lion’), as well as in characters for words meaning violation, violence, craftiness, wildness and (notably) independence: 犯 fàn ‘offend’, 狂 kuáng ‘crazy’, 狡 jiǎo ‘crafty’, 猛 měng ‘wild’, 獨 dú ‘solitary’.

## 6.8 On the street #6

甲 · 上海机场的公共汽车站

机场五线  
 本站：浦东机场  
 下站：浦东大道  
 开往上海火车站

## Notes

线	xiàn ‘thread; route; line’	本	běn ‘root; [here] this’
浦东	Pūdōng; a district which derives its name from being on the eastern bank of the Huángpǔ River. Pūdōng is also the name of Shanghai’s main international airport.		
道	dào ‘road; way’	开往	kāiwǎng ‘going towards; bound for’

乙 · 厕所

厕所  
 廁所

盥洗室  
 盥洗室

洗手间  
 洗手間

cèsuǒ  
 toilet

guànxǐshì  
 lavatory

xǐshǒujiān  
 bathroom

丙 Advertisement for KFC in Chengdu:

李小鹏嘴子吃香辣鸡翅。

Lǐ Xiǎopéng zuǐzi chī xiānglà-jīchí.  
 [Chinese gymnast] mouth eat fragrant-spicy chicken-wings.

丁 身份证 shēnfènzhèng ‘identity card (status proof)’. This is an old version of the identity card. It is followed by a blank card for you to fill out.

照 片	姓名 林 美	
	性别 女 民族 汉	
	出生 1965年3月20日	
	住址 南京市南京大学31号楼206房间	
公安局 公章	1996年11月30日签发	有效期限10年
	编号 140202650320104	

照 片	姓名	
	性别 民族	
	出生	
	住址	
公安局 公章	2006年3月15日签发	有效期限10年
	编号 140202 104	

照片 zhàopiàn ‘photograph’      性别 xìngbié ‘sex’  
 住址 zhùzhǐ ‘address’      公安局 gōng’ānjú ‘public security bureau’  
 公章 gōngzhāng ‘official seal’      房间 / 房间 fángjiān ‘room’  
 签发 / 签发 qiānfā ‘sign and issue’  
 有效期限 yǒuxiào qīxiàn ‘effective period’

## Stroke Order of Characters in Lesson 6

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

		
ài (T)	bì (T)	yè (T)
		
ài (S)	bì (S)	yè (S)
		
yán	zhǐ	chū

<p>xí (T)</p>	<p>xǔ (T)</p>	<p>yǔ (T)</p>
<p>xí (S)</p>	<p>xǔ (S)</p>	<p>yǔ (S)</p>
<p>jí (T)</p>	<p>jiàn</p>	<p>mín</p>
<p>jí (S)</p>	<p>fáng</p>	<p>chǎo</p>

		
miàn (T)	tiáo (T)	tāng (T)
		
miàn (S)	tiáo (S)	tāng (S)
		
yú (T)	jī (T)	dàn
		
yú (S)	jī (S)	nǎi

		
xiā (T)	jiǎo (T)	huò
		
xiā (S)	jiǎo (S)	zhě
		
xiě (T)	shí (T)	hòu
		
xiě (S)	shí (S)	zhōu

		
jiān (T)	gěi (T)	páng
		
jiān (S)	gěi (S)	gēn
		
chā (T)	jiào (T)	hé
		
chā (S)	jiào (S)	fǒu

<p>yī (T)</p>	<p>yuàn (T)</p>	<p>tīng (T)</p>
<p>yī (S)</p>	<p>yuàn (S)</p>	<p>tīng (S)</p>
<p>guǎn (T)</p>	<p>yān (T)</p>	<p>yuè (T)</p>
<p>guǎn (S)</p>	<p>yān (S)</p>	<p>yuè (S)</p>

		
yīn	xī	wán
		
bìng	zuǒ	yòu
		
diàn	mèi	

## Unit 7

Mǎn zhāo sǔn, qiān shòu yì.  
 ‘Pride incurs loss, humility attracts benefit.’  
*Traditional saying, Classical Chinese.*

### Contents

7.1 Verb Combos (1)	<i>Exercise 1</i>
7.2 Connecting sentences	<i>Exercise 2</i>
7.3 Speaking languages	<i>Exercise 3</i>
7.4 Dialogue: language abilities	
7.5 Dialogue: tea and coffee	<i>Exercise 4</i>
7.6 Along or with others; conveyances	
7.7 <u>Cái</u> ADV ‘not until’	<i>Exercise 5</i>
7.8 Duration	<i>Exercise 6</i>
7.9 More <i>le</i> -patterns	<i>Exercise 7</i>
7.10 Weather	<i>Exercise 8</i>
7.11 Dialogue: Talking about the weather.	
7.12 Coverbs (2): <u>gēn</u> and <u>duì</u>	
7.13 Narrative: A letter home.	<i>Exercise 9</i>
7.14 Highlights	
7.15 Rhymes and rhythms	
<i>Appendix: Question words</i>	

### 7.1 Verb Combos (1)

In Chinese, verbs often come in pairs, with the second verb completing or otherwise elaborating the meaning of the first. Since such pairs are going to be a subject of prominence, we give them the catchy label of ‘verb combos’. The second verb of the pair we will call by its traditional label of a ‘verb complement’.

One particularly productive category of verb combos involves an action and a result: tīngdǒng ‘listen-comprehend > understand [something heard]’; kànjiàn ‘look-perceive > see’; zuòwán ‘do-complete > finish doing’; chībǎo ‘eat-full > eat one’s fill’; kàncuò ‘look-mistake > misread’; dǎsǐ ‘hit-die > beat to death’. Such pairings often produce a cascade of relatable meanings, many of them expressed as independent verbs in English. Here, for example, are combinations based on kàn ‘see’: kàndào ‘to manage to see’, kàncuò ‘to mistake [something seen]’, kànjiàn ‘see’, kàndǒng ‘understand [visually]’, kànguàn ‘be used to seeing’, kànwán ‘finish reading’, etc. Associated nouns (that in English terms, would be called objects) often appear before the verbs: Dì-liù kè yǐjīng xuéwán le. ‘[We]’ve already finished studying lesson 6.’

Action-result verb combos have an important feature, one which has already been encountered in earlier units. With the insertion of de [得] (positive) or bu (negative), they can be turned into ‘potential verb combos’ (cf. §5.8.2b), which convey the possibility or impossibility of the result:

Rìyǔ nǐ tīngdedǒng ma?  
Wǒ tīngbudǒng.

Do you understand Japanese?  
No, I don't.

You may wonder what the potential combo adds beyond the verb néng 'be able', which is already available. And in fact, néng may appear, redundantly, with potential verb combos: Néng tīngdedǒng ma? / Néng tīngdǒng yìdiǎnr. But while néng is common with single verbs (bù néng qù), the potential pattern is preferred for verb combos.

A few dozen verbs are particularly common as second members of verb combos, and some of these are very versatile, able to follow large numbers of verbs. Wán for example, with the general meaning of 'finish', combines with most action verbs to mean 'finish V-ing': zuòwán, xiěwán, shuōwán, dǎwán, chīwán, kǎowán, bànwán, tīngwán, etc. Since verb combos are a large topic, they will be introduced incrementally. In this unit, we will introduce some 'phase complements', such as wán 'finish'; and some directional complements, such as jìnlai 'come in [here]'.

### 7.1.1 Imminence

First, a short digression to take up the expression of imminence that will prove useful as a response to verb combos with wán 'finish'. In China, when a train approaches a station that it is going to stop at, you will often hear the staff shout out the name of the place, followed by kuài <yào> dào le ('quick <will> arrive LE'): Shíjiāzhuāng kuài <yào> dào le! 'Almost at Shijiazhuang [in Hebei]!' The combination of kuài or kuài yào with a final le conveys the notion of 'about to; soon':

Kuài xiàkè le.	Class is almost done!
Kuài yào shàngxué le.	School is about to begin.
Tā kuài sānshí suì le.	She's almost 30.
Kuài sān diǎn le.	It's almost 3 o'clock.

### 7.1.2 Phase complements

The following examples contain verb combos in the potential form only when they are particularly apt. The topic of potential verb combos will be taken up again in the next unit.

a) Wán (完), as noted above, may combine with most activity verbs to mean 'finish doing...'

Jīntiān de bào yǐjīng kànwán le ma? <i>Kànwán le.</i>	Have you finished today's paper? <i>Yes, I have.</i>
--	---

Gōngkè yǐjīng zuòwán le méiyǒu? <i>Hái zài zuò ne.</i>	Have [you] finished [your] hwk? <i>I'm still doing [it].</i>
---	---

Nǐmen kǎowán le méiyǒu? <i>Kuài kǎowán le.</i>	Are you done with the exam? <i>Almost.</i>
---	---

Shuōwán le méiyóu?  
Hái méi ne, hái yǒu yí jù huà!

Has [he] finished talking?  
Not yet, one more sentence!

Dǎwán le ma?  
Méiyóu, hái méi shuōwán.

Are you done [with the phone]?  
Not yet, I'm still talking.

b) Dào, with verbs that involve locomotion, introduces a destination: bāndào 'move to'; zǒudào 'walk to'; kāidào 'drive to' (cf. §5.9.5). But with other verbs, dào has the meaning of 'succeed in; manage to':

Xiézi, wǒ yǐjīng mǎidào le.  
Yào duōshao qián?

I've already purchased the shoes.  
How much were they?

Nǐ yào wǒ zuò de, wǒ yíding huì zuòdào.  
Nǐ shàng cì yě shì zhème shuō!  
Kěshì zhè cì yíding zuòdedào!

What you want me to do, I can  
certainly manage to do.  
You said that last time.  
But this time I'll do it for sure!

Zuótiān méi kàndào tā.  
Tā shì bu shì yǐjīng zǒu le?

I didn't see her yesterday.  
Is it the case that she's left already?

Zhǎodào le méiyóu?  
Hái zài zhǎo ne.

Did [you] find [it]?  
[I]'m still looking.

Shuōdào, zuòdào!

No sooner said than done!

c) Zháo. The root meaning of zháo is 'touch; reach'. As a verb complement it has a meaning very similar to that of dào, ie 'succeed in; manage to'; and in fact, with many verbs, dào often substitutes for it. Examples:

Hùzhào zhǎozháo ~ zhǎodào le ma?  
Zhǎozháo ~ zhǎodào le. Xiètiān xièdì!

Did you manage to find [your]  
passport?  
I did – thank god!

Zài Měiguó mǎidezáo ~ mǎidedào  
hǎishēn ma?  
Yěxǔ zài Tāngrénjiē néng mǎidezáo ~  
mǎidedào.

Can you buy sea cucumbers in the  
US?  
I guess you can in Chinatown.

Zuótiān wǎnshàng hěn rè, wǒ  
shuìbuzháo jiào!  
Nǐ yǒu méiyóu kōngtiáo?

It was hot last night, I couldn't  
sleep.  
Do you have airconditioning?

d) Hǎo, like wán, indicates completion, but as the core meaning of ‘be well’ suggests, it has an added sense of ‘properly; adequately; ready’:

Fàn yǐjīng zuòhǎo le.  
*Hǎo, wǒmen lái le!*

The food’s ready.  
*Okay, we’re on our way!*

Zuótiān wǎnshàng wǒ méi shuìhǎo.  
*Nà nǐ yīnggāi qù xiūxi xiūxi.*

I didn’t sleep well last night.  
*Well, you should go and rest.*

Gōngkè zuòhǎo le méiyǒu?  
*Chàbuduō le!*

Have you done your homework properly?  
*Just about!*

Nǐ xiézi chuānhǎo le ma?  
Wǒ chuānbuhǎo.

Have you got your shoes on?  
I can’t get them on [properly].

e) Bǎo ‘be full’ is found mainly with the verbs chī and hē. At the end of a meal, Chinese will ask you if you’ve eaten enough; the answer is always positive, of course.

Nǐ chībǎo le ma?  
*Chībǎo le, xièxie.*

Have you had enough?  
*Yes, thanks.*

f) Cuò as a complement indicates ‘mistakenly’: kàncuò; tīngcuò; xiěcuò, dǎcuò.

Nǐ nèi ge zì xiěcuò le.  
*Nà, yīnggāi zěnmē xiě ne?*

You’ve written that character incorrectly.  
*So how should it be written?*

O, duìbuqǐ, wǒ rèn cuò rén le; wǒ  
yǐwéi nǐ shì wǒ de yí ge tóngxué.  
*Méi guānxi.*

Oh, sorry, I mistook you [for s/o else];  
I thought you were a friend of mine.  
*No matter.*

### Notes

a) Rènshi is reduced to rèn in verb combos: rèncuò.

b) Yǐwéi ‘take to be the case; think [mistakenly] that’; contrast with xiǎng.

### 7.1.3 Motion verbs

Verbs of directed motion, such as shàng ‘move up’ and xià ‘move down’, jìn ‘enter’ and chū ‘exit’, guò ‘cross over’, and huí ‘return’ combine with untuned lái or qù to indicate direction towards or away from the speaker, respectively.

shàng	shànglai shàngqu	come up [here] go up [there]
xià	xiàlai xiàqu	come down [here] go down [there]
jìn	jìnlai jìnqu	come in [here] go in [there]
chū	chūlai chūqu	come out [here] go out [there]
guò	guòlai guòqu	come over [here] go over [there]
huí	huílai huíqu	come back [here] go back [there]

At this point, we will keep the contexts very simple and focus on getting used to the combinations. Note the use of the final particles a as a signal of heartiness and ba to signal a suggestion in some of the following examples.

*In the elevator*

Shàngqu a! Liù lóu. Up we go! 6th floor.  
Xiàqu a! Yì lóu. Down we go! 1st floor.

*Looking down the stairs*

Shànglai ba. Come on up [here].  
Xiàqu ba. Go on down [there].

*Looking up the stairs*

Xiàlai a. Come on down [here].  
Shàngqu a! Go on up [there]!

*Note*

Except in Hong Kong where the first floor is the one above the ground floor (following British practice), yìlóu is the entrance floor in China. Basements are very rare there, but if they do exist, they are usually called dìxiàshì ‘ground-below-room’ (cf. jiàoshì ‘classroom’ [falling toned jiào] and bàngōngshì ‘office’.)

*In the room*

Jìnlai ba. Why don’t you come in.  
Chūqu ba. Why don’t you go out.

*Outside the room*

Jìnqu ba. Why don’t you go in.  
Chūlai ba. Why don’t you come out.

Guòlai ba. Come on over [here].  
Guòqu ba. Go on over [there].

**7.1.4 Returning**

Nǐ shì shénme shíhou qù de?

When did you go [there]?

*Bāyuèfēn qù de.*

*In August.*

Shénme shíhou huílái de?

When did [you] come back?

*Shíyīyuè.*

*November.*

Wǒmen lǐbàiyī dǎsuàn qù Sūzhōu,  
lǐbài'èr huílái.

We're planning to go to Suzhou  
on Monday, [and we'll] be back on  
Tuesday.

Tāmen shì 1991 nián lái de,  
1995 nián huíqu de.

They came in 1991 and went back in  
1995.

Nǐ huíqù-guó ma?

Have you [ever] been back [there]?

Tā shíbā suì lái de Měiguó,  
cóng méi huíqù-guó.

She came to the US at 18,  
she's never been back.

When a place other than 'home' is mentioned, it is usually placed after huí and before lái or qù:

Nǐ shénme shíhou huí sùshè qu?

When are you going back to the  
dorm?

Nǐ shénme shíhou huí Běijīng lái?

When are you coming back to  
Beijing?

Return home, however, is expressed as huíjiā:

Jīntiān jīdiǎn huíjiā?  
*Dàgài sān sì diǎn, xià-le kè yǐhòu.*

When are [you] going home today?  
*About 3 or 4 o'clock, after I get out  
of class.*

**Exercise 1**

Use appropriate gestures as you ask people to 'take a look':

1.  
Qǐng guòlai kànkàn ba.  
Guòqu kànkàn ba.

2.  
Qǐng shànglai kànkàn ba.  
Shàngqu kànkàn ba.

- |  |  |
|--|--|
| 3.<br>Qǐng xiàlai kànkān ba.<br>Xiàqu kànkān ba. | 4.<br>Qǐng jìnlai kànkān ba.<br>Jinqu kànkān ba. |
| 5.<br>Qǐng chūlai kànkān ba.<br>Chūqu kànkān ba. | 6.<br>Qǐng huílai kànkān ba.<br>Huíqu kànkān ba. |

## 7.2 Connecting Sentences

In earlier units, you have encountered a category of words called conjunctions, that show logical relations between clauses. Examples include kěshì, dànshì, yīnwèi and suǒyǐ:

Wǒmen bù néng xiūxi, yīnwèi hái yǒu hěn duō gōngkè.	We can't rest because we still have lots of homework.
--	--

When the subordinate clause (eg the yīnwèi clause) is placed first, the logical connection is often marked in the second clause as well (generally by another conjunction, but also by adverbs). §7.2 examines three such sets of paired connectors.

### 7.2.1 Yīnwèi 'because'

Yīnwèi is paired with suǒyǐ, the latter meaning 'so' or 'therefore' but often better untranslated in English. In the Chinese (unlike English), when only one of the two connectors is present, it is more likely to be the second, ie suǒyǐ rather than yīnwèi.

<Yīnwèi> tiānqì hěn rè suǒyǐ wǒmen dōu hěn lèi.	Because the weather's hot, we're all quite tired.
<Yīnwèi> xiàxuě, suǒyǐ Wèi lǎoshī bù néng huílai.	Prof. Wei can't get back because it's snowing.

Generally, conjunctions like yīnwèi and suǒyǐ precede the subject (yīnwèi tiānqì...). But where a single subject persists through the sentence, ie when the whole sentence acts as a comment on the initial topic, then the subject may precede yīnwèi:

Tāmen [yīnwei qián bú gòu suǒyǐ bù néng mǎi hěn duō dōngxì].	They can't buy a lot of things because they don't have enough money.
---	---

### 7.2.2 Suīrán 'although'

Roughly the same conditions apply to the pair suīrán ... kěshì 'although...[but]'. And again, while English requires only the single conjunction 'although', Chinese often omits suīrán, leaving the only explicit signal in the second clause.

<Suīrán> fùmǔ shì Zhōngguó rén, dànshì tā méi qù-guo Zhōngguó.	Although her parents are Chinese, she hasn't been to China.
---	--

Suīrán dōngxī dōu hěn guì, kěshì nǐ kàn,  
háishi yǒu hěn duō rén yào mǎi.      Although everything's expensive [there],  
look – there are still lots of people buying.

Tā suīrán gèzi bù gāo, kěshì tā lánqiú  
dǎ+de bú cuò.      Although he's not tall, he's quite good  
at basketball.

### 7.2.3 *Yàoshi* 'if'

The pair *yàoshi* ~ *rúguǒ* ... *jiù* 'if...then' is a little different from the previous two pairs. In the first place, *jiù* is an adverb and, unlike *suǒyǐ* or *kěshì*, has to be placed directly before a verb (or another adverb). In addition, *jiù* (often toneless) is more likely to be omitted (with slight change of nuance) than *yàoshi* (or *rúguǒ*).

Yàoshi qián bú gòu, nǐmen jiu yòng  
xìnyòngkǎ.      If [you] don't have enough money [cash],  
you can use a credit card.

Nǐ yàoshi méi diànnǎo, kěyǐ qù wǎngbā  
fā email.      If you don't have a computer, you can go  
to an internet café to send email.

#### Notes

gòu	'be enough'; <i>qián bú gòu</i> 'not enough money'; <i>gòu le, gòu le</i> 'that's enough – fine'.
xìnyòngkǎ	'credit-card'.
diànnǎo	'computer (electric-brain)'; also <i>jìsuànjī</i> 'calculator; computer (compute-machine)'.
wǎngbā	'internet café (net-bar)'; cf. <i>shàngwǎng</i> 'access the net'.
fā email	'send email'.

*Rúguǒ* is a slightly more formal alternative to *yàoshi*:

Rúguǒ nǐ bù xiǎng qù,  
nà wǒ yě bù xiǎng qù.      If you don't want to go, then I don't  
want to go either.

Both *yàoshi* and *rúguǒ* can be buttressed by the phrase *de huà*, placed at the foot of the clause – the *huà* of *shuōhuà*. The notion behind *de huà* is similar to English 'let's say', or simply 'say', used as a conditional in sentences such as 'say it rains...then we meet inside'.

Yàoshi nǐ yǒu diànnǎo de huà,  
wǒ zhèlǐ yǒu Zhōngwén ruǎnjiàn.      If you [happen to] have a computer,  
I have some Chinese software here.

Bù néng qù de huà, jiù dǎ ge  
diànhuà ba!      If [by chance] you can't go, then why don't  
you phone.

## Connecting clauses

<yīnwèi>	suǒyǐ	because...
<suīrán>	kěshì dànshì búguò	although ...
yàoshi ... <de huà> rúguǒ ...<de huà>	<jiu> <jiu>	if...

**Exercise 2.**

Choose a pair of words to conjoin the following sentences:

1. Mài kè Qiáodān shì ge dàlánqiú de. Tā bù zěnme ('so') gāo.
2. Tā hěn lèi. Tā bù néng gōngzuò.
3. Tā bú ràng ('let') wǒ kàn diànshì. Wǒ bú ràng tā tīng yīnyuè.
4. Zhōngwén kè hěn nán. Zhōngwén kè hěn yǒuyìsi.
5. Xuéshēng hěn duō. Lǎoshī hěn gāoxìng.
6. Méiyǒu bīngxiāng ('icebox'). Bù néng mǎi bīngjílín.
7. Tā shì zài Zhōngguó shēng de, zài Zhōngguó zhǎngdà de. Tā chībùguàn Zhōngguó cài.
8. Tā zài Hélán de shíhòu cháng chī Zhōngguó cài. Tā chīdeguàn Zhōngguó cài.
9. Tā měitiān zǎoshàng dōu hē kāfēi. Tā háishi zǒng xiǎng shuǐjiào.

**7.2.4 If...**

The following conversation is, obviously, rather tongue-in-cheek, but it does give you a chance to practice 'conditionals'. Jiǎ is the straightman, Yǐ, the joker!

Jiǎ	Wǒmen mǎi yì tǒng bīngjílín, hǎo bu hǎo?	Let's buy a carton of ice-cream, okay?
Yǐ	Nà bù xíng!	No, we can't do that!
	Yàoshi mǎi bīngjílín, wǒmen jiu méi qián mǎi cài le!	If [we] buy ice cream, [we] won't have any money to buy food!
	<Yàoshi> méi qián mǎi cài jiu méi dōngxi chī <le>.	If [we] don't have money for food, [we] won't have anything to eat.
	<Yàoshi> méi dōngxi chī, wǒmen jiu méiyǒu jìnrg <le>.	If [we] don't have anything to eat, we won't have any energy.
	<Yàoshi> méiyǒu jìnrg, wǒmen jiu bù néng gōngzuò <le>.	If [we] don't have any energy, we won't be able to work.

	<Yàoshi> bù néng gōngzuò, jiu gèng méi qián le.	If [we] can't work, [we]'ll have even less money!
Jiǎ	Dé le, dé le; nǐ bié shuō le – méiwán-méiliǎo.	Enough already! Don't say anymore – it's endless.

**Notes**

<yàoshi>	<u>Yàoshi</u> (or <u>rúguǒ</u> ) may be omitted once the pattern is established. Similarly, once the pattern with ‘new situation’ <u>le</u> is established ( <u>jiu méi qián mǎi cài le</u> ), <u>le</u> might not reappear until the culminating sentence ( <u>gèng méi qián le</u> ).
méiyóu jìn	Or <u>méiyóu jīngshén</u> (‘vigor, energy’); cf. <u>hěn yǒushén</u> ‘lively’.
dé le	This is the <u>dé</u> seen in the beginning of the multiplication table ( <u>yī sān dé sān</u> etc.), where it means ‘gets’; <u>dé le</u> , then, means ‘[I]’ve got [it]’, and by implication, ‘[That]’ll do’.

méiwán-méiliǎo, literally ‘not-finished not-complete’.

**7.3 Speaking Languages**

Language names are, for the most part, formed by the addition of bound nouns (such as huà ‘words; talk; language’ or yǔ ‘language’) to country names, or to the first syllable of country names: Rìběn > Rìběnhuà; Rìběn > Rìyǔ. General terms for ‘foreign language’ are formed in the same way:

wàiguóhuà	‘foreign [spoken] languages’
wàiyǔ	‘foreign languages’; <u>biéde wàiyǔ</u> ‘other foreign languages’

**7.3.1 Forms with huà**

Huà ‘speech’ combines with full country names to form names of languages. These terms refer to the spoken language, typically forming objects of verbs such as shuō and jiǎng ‘speak’.

Rìběnhuà	Yìdàlihuà	Yìnníhuà	‘Indonesian’
Fǎguóhuà	Tàiguóhuà	Yuènánhuà	‘Vietnamese’
Déguóhuà	Yìndùhuà	Miǎndiànhuà	‘Burmese’

**7.3.2 Compounds with wén**

Wén ‘written language’ or ‘language’ in general, combines with either the first syllable of country names that end in guó (Zhōngguó > Zhōngwén), or with the full name of transliterated names (Yìdàlì > Yìdàlìwén) to form names of languages. The wén-forms occur as objects to verbs such as xué ‘study’, as well as with speaking verbs, such as shuō and jiǎng.

Rìwén	Yìdàliwén	
Fǎwén	Hánwén	‘Korean’
Déwén	Yìnníwén	
Yīngwén	Zhōngwén	

Not all languages have a version with wén; there is no word *Tàiwén* for Thai, for example, nor *Yuènnánwén* for Vietnamese. Instead, the yǔ-forms are used.

### 7.3.3 Forms with yǔ

The addition of yǔ (from yǔyán ‘language’) to the first syllable of country names in guó (Fǎguó > Fǎyǔ, Rìběn > Rìyǔ), otherwise to full names (Yìdàli > Yìdàliyǔ), is quite regular, with the exception of Hànyǔ for ‘Chinese’ (which uses the word for ethnic Chinese, Hàn).

Éyǔ	Yìdàliyǔ	
Rìyǔ	Hányǔ	‘Korean’ ( <i>Tw</i> )
	Cháoxiǎnyǔ	‘Korean’ ( <i>PRC</i> )
Fǎyǔ	Tàiyǔ	‘Thai’
Yīngyǔ	Táiyǔ	‘Taiwanese’

### 7.3.4 English

Because English is not just the language of England, the term *Yīngguóhuà* is not generally used for ‘spoken English’. For similar reasons, the term *Měiguóhuà* is not used either. The following are the more usual expressions for ‘English language’:

Yīngyǔ	Tā bú huì jiǎng Yīngyǔ.
Yīngwén	Zhōngwén, Yīngwén dōu huì – zhēn liǎobuqǐ!

The distinction between British English and American English is formally expressed as Yīngshì de Yīngwén versus Měishì de Yīngwén (with shì meaning ‘style’ or ‘type’).

### 7.3.5 Chinese

The various names for the Chinese language differ according to country, or have different nuances:

Pǔtōnghuà	‘ordinary language’, the Mainland name for Mandarin.
Guóyǔ	‘national language’, the Taiwan name for Mandarin, also heard in most overseas communities.
Huáyǔ	‘language of the <i>Hua</i> ’. <u>Huá</u> is another ancient name for the Chinese. <u>Huáyǔ</u> is the word used in Singapore for Mandarin.

Hànyǔ ‘language of the Han people’. This word is used for Chinese language in general (including regional and historical varieties) on both the Mainland and Taiwan.

### 7.3.6 Exclamations:

Even in a foreign language, you may have the urge to express an emotional reaction to an incident or situation. This is difficult territory, but below are some phrases for consideration. Some express pleasure at seeing something unusual, such as an athletic feat (zhēn liǎobuqǐ); some register disgust (zhēn ěxin) or impatience (tǎoyàn). Still others show sympathy for the misfortune of others (zhēn kǎixī). The plus or minus indicates, roughly, whether the response is positive or negative. The general caveat about not relying too much on translation across languages holds even more strongly for phrases of this nature. The learner should make use of these phrases warily, and observe the contexts of their use.

Zhēn liǎobuqǐ!	(+)	Amazing! Extraordinary! Outstanding!
Zhēn bùdeliǎo!	(+)	Amazing!
Bùdeliǎo!	(-)	How awful! Shocking! Crikey!
Liǎobudé!	(-)	Awful; terrible; outrageous!
Hǎo/hěn lihai!	(+)	Pretty amazing! [ <i>hǎo</i> here like <i>hěn</i> ]
	(-)	Formidable!
Zhēn zāogāo!	(-)	Too bad! What a pity!
Zhēn dǎoméi!	(-)	What bad luck! Shucks!
Zhēn kǎixī!	(-)	What a pity!
Zhēn kǎilián!	(-)	How sad!
Tǎoyàn!	(-)	What a nuisance! What a pain!
Máfan!	(-)	What a lot of trouble! Bother!
Zhēn ěxin!	(-)	How nauseating! Yeuch!
Bù hǎo yìsi!	(-)	How embarrassing! I’m sorry! My apologies!

#### Notes

a) Unmodified, bùdeliǎo is a common response to something negative; if modified by zhēn, it conveys amazement.

b) Many of these expressions function in contexts other than exclamations. For example, both bùdeliǎo and liǎobudé, mediated by +de, can also act as intensifiers with SVs: Hǎo+de bùdeliǎo; gāoxìng+de liǎobudé. Liǎobudé can function as a modifier in a phrase like yí jiàn liǎobudé de dà shì ‘a matter of utmost importance’ – where it does not sound particularly negative.

**Exercise 3. Provide Chinese paraphrases:**a) Review of *yìdiǎn*<*r*>.

1. He's a bit gruff.
2. Things are rather expensive here.
3. Have some ice-cream!
4. I only speak a little Chinese.
5. Have some Chinese tea.

b)

1. Amazing! She speaks three foreign languages!
2. If you are planning to work in Taiwan, then you should learn traditional characters as well.
3. It was so embarrassing! I invited them to dinner but couldn't find the restaurant.
4. Oh, what a pain! I left my passport in the dorm, so I'll have to go back and fetch it.
5. Yeuch! This toilet's filthy! And there's no toilet paper! What can we do? (*wèishēngzhǐ* 'sanitary paper')

**7.4 Dialogue: Language abilities**

Yī is a foreign female student in China studying Chinese; Jiǎ is a middle-aged woman that she's just been introduced to. Yī is making an effort to be modest and deferential.

Jiǎ.	Nǐ Pǔtōnghuà shuō+de hěn biāozhǔn!	You speak Mandarin very properly!
Yī.	Nǎlǐ nǎlǐ, nǐ guòjiǎng le.	Naah, you're 'too nice'.
Jiǎ	Nà, nǐ néng rènshi Hànzì ma? Néng xiě ma?	So, can you read Chinese characters? Can you write?
Yī.	Néng rènshi jǐ bǎi ge zì; yě néng xiě, kěshì xiě+de bù hǎo.	I can read a few hundred characters; and I can write, but I don't write well.
Jiǎ	Duì a, Zhōngwén, tīng shuō bǐjiào róngyì, kěshì dú xiě hěn nán.	That's right; with Chinese, listening and speaking are relatively easy, but reading and writing are hard.
Yī	Kě bú shì ma!	You said it! ('Isn't [that] really the case!')
Jiǎ	Nǐ hái huì shuō biéde wàiyǔ ma?	Do you speak any other foreign languages?
Yī	Wǒ yě huì shuō yìdiǎn Riběn huà.	I speak a little Japanese as well.
Jiǎ	O, Zhōngguó huà, Riběn huà dōu huì shuō! Zhēn liǎobùqǐ!	Oh, (you speak) Chinese and Japanese; that's amazing!

Yī. A, mǎmahūhū, dōu shuō+de bú tài hǎo. Well, so-so, I don't speak them very well.

## Notes

nǐ Pǔtōnghuà...	<u>Nǐ de Pǔtōnghuà</u> is also possible, but Chinese prefer the topic-comment construction in this context, ie 'as for you, [your] Mandarin is...'
biāozhǔn	SV 'standard'. Chinese often praise your language for being 'standard', meaning that you speak with the correct pronunciation, ie the one taught in schools and heard in the media.
guòjiǎng	'praise too much; flatter (exceed-speak)'. The phrase is a rather more formal response to flattery than <u>nǎlǐ</u> , and can be used when a person of higher status offers praise. The following <u>le</u> can be treated as part of the expression.
rènshi Hànzì	In Chinese, the <i>ability</i> to read is treated differently from the <i>act</i> of reading; the former is often expressed as <u>rènshi Hànzì</u> , while the latter usually <u>kànshū</u> .
tīng shuō dú xiě kě bú shì ma.	This is a set way for talking about the four skills. <u>Kě</u> (in its written form) is the same <u>kě</u> as in <u>kěyǐ</u> and <u>kěshì</u> , but here it is an ADV, meaning 'really; indeed; surely' (cf. <u>Kě bié wàng le</u> 'Make sure you don't forget!'). A more literal translation of <u>kě bú shì ma</u> would be 'isn't that just the case!'

7.4.1 *Yǒu rén* 'some people' and similar expressions

It is useful to be able to answer *yes-no* questions such as Zhōngguó rén xǐhuan hē kāfēi ma? with nuance, rather than simply 'yes' or 'no'. For this, the phrase yǒu rén 'there are people [who]; some people' is useful.

Yuèbǐng, yǒu rén xǐhuan, yǒu rén bù xǐhuan.	Some people like mooncakes, some don't.
Sìshēng, yǒu rén shuō+de hěn biāozhǔn, yǒu rén shuō+de bú tài biāozhǔn.	[With] the four tones, some say them accurately, some don't.

Yǒu shíhou or yǒu de shíhou 'sometimes; at times' is used in much the same way:

Yīnyuè ne, yǒu shíhou wǒ tīng yáogǔnyuè, yǒu shíhou tīng gǔdiǎn yīnyuè.	Sometimes I listen to rock and roll, and sometimes I listen to classical music.
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When the meaning is 'some members of a particular group', then yǒude 'some [of them]' is used; notice the topic-comment order in the next two examples.

Wǒmen bān de xuésheng, yǒude  
shì běnkēshēng, yǒude shì  
yánjiūshēng.

Some of the students in our class are  
undergraduates, some are graduates.

Sìchuān, yǒude dìfang hěn gāo,  
yǒude hěn dī.

Some parts of Sichuan are high, some  
are very low.

## 7.5 Dialogue: Tea and coffee

*Yī is a Chinese student and Jiǎ is a foreigner:*

Jiǎ Ài, jīntiān yǒu diǎn(r) lěng.

Gosh, it's a bit cold today.

Yī Hē <yì>diǎn(r) chá ba.

Have some tea!

Jiǎ Hǎo, xièxie.

Fine, thanks.

Yī Nǐmen Měiguó rén bǐjiào xǐhuan  
hē kāfēi, duì ma?

You Americans prefer to drink coffee,  
am [I] right?

Jiǎ Bù yíding, yǒu rén xǐhuan, yǒu rén  
bù xǐhuan. Yǒu rén shuō kāfēi duì  
shēntǐ bù hǎo. Wǒ ne, wǒ zǎoshàng  
hē kāfēi, xiàwǔ hē chá. Bù hē kāfēi,  
wǒ méi jīngshen, dànshì hē tài duō,  
bù néng shuǐjiào.

Not necessarily, some do and some don't.  
Some say coffee's not good for you. As  
for myself, I drink coffee in the morning  
[and] tea in the afternoon. [If] I don't  
have coffee, I can't wake up ('not+have  
energy') but [if I] have too much, [I] can't  
sleep.

Yī Yào bu yào fàng niúǎi?  
Fàng táng ma?

Do you want milk? Do you take sugar?

Jiǎ Bú yòng le, bú yòng le. Hē kāfēi,  
wǒ fàng niúǎi, yě fàng táng,  
dànshì hē chá, wǒ píngcháng  
bù fàng biéde dōngxì.

No thanks. [When I] have coffee,  
I add milk and sugar as well,  
but [when I] drink tea, I don't  
usually add anything.

Yī Wǒmen hē chá yǒu diǎnr xiàng  
nǐmen hē shuǐ yíyàng, shénme  
shíhou dōu xíng. Zài Zhōngguó  
bù néng bù hē chá!

[When] we drink tea [it]'s a bit like you  
drinking water, [you] can drink it anytime.  
In China, you can't not drink tea!

Jiǎ Nà Zhōngguó rén bù hē chá hē  
shénme?

So [when] Chinese don't drink tea  
what do they drink?

- Yī      *Nà hěn nán shuō. Yěxǔ bù hē chá hē*      *That's difficult to say. I guess [if we]*  
*dòujiāng. Huòzhě qìshuǐ. Xiànzài*      *don't drink tea, we drink soybean milk.*  
*nǚháizi hěn duō ài hē niúǎi,*      *Or soda. [And] nowadays, women generally*  
*rè niúǎi.*      *like to drink milk – hot milk.*
- Jiǎ      Ài, wǒ zuì bù xǐhuān hē rè niúǎi!      Gosh, I really don't like hot milk!
- Yī      *Dànshi duì shēntǐ hǎo, duì ma?*      *But [it]'s good for you, right? Good*  
*Duì pífu hǎo.*      *for the skin.*
- Jiǎ      *Hěn qíguài, Zhōngguó rén xiànzài*      *[It]'s strange, nowadays Chinese drink*  
*hē niúǎi chī miànbāo, Měiguó rén*      *milk and eat bread, Americans eat rice*  
*chī bái fàn, hē chá. Zěnme shuō –*      *and drink tea. How do [you] say it -*  
*shì 'guójìhuà'!*      *[it]'s 'internationalization'!*
- Yī      *Huòzhě 'quánqíuhuà'.*      *Or 'globalization'.*
- Jiǎ      O, quánqíuhuà – hěn yǒu yìsi!      Aha, 'globalization' – interesting!

## Notes

- duì      'be facing; be correct; right'; cf. duìbuqǐ. Duì, in association with a stative verb, can also have a coverb function roughly equivalent to 'to' or 'for': duì shēntǐ bù hǎo 'not good for the body; not good for [you]'. Notice the different word orders in the two languages.
- jīngshen      N 'energy; vigor'; also an SV meaning 'animated'
- fàng      V 'put; place'
- Shénme shíhou      Literally 'whatever time all okay'. This is an additional
- dōu xíng      example of the indefinite function of question words.
- nǚháizi      Also nǚháir 'girl (female-child)', but often used in the sense of 'young woman'. The ordinary word for 'woman' is nǚrén (parallel to nánrén 'men'), but just as 'woman' in American usage used to be avoided in favor of euphemisms such as 'lady' (cf. 'lady's room'), so Chinese tend to use nǚde rather than nǚrén for 'women'. Shàonián 'young-years' is 'a youth'. Another word, gūniang, is sometimes used for 'young women' in poetic language or popular songs. Below are the first two lines of a popular folk song, originally from Taiwan, but now well known throughout the Chinese speaking world:

Ālǐ Shān de gūniang měi rú shuǐ ya,  
*Ali Mountain's girls are beautiful like water*  
 Ālǐ Shān de shàonián zhuàng rú shān.  
*Ali Mtn's boys are strong as mountains.*

- ài      'love', but on the Mainland, ài overlaps with xǐhuan 'like'.

guójìhuà ‘internationalization (international-ize)’; quánqiúhuà ‘globalization (complete-world-ize)’. In modern Chinese, huà ‘change’ has come to have a word forming function, as a suffix added to SVs and nouns to form verbs and nouns, much like –ize or –ation in English. Cf. xiàndàihuà ‘modern-ize’; sì ge xiàndàihuà ‘the four modernizations’.

#### Exercise 4.

Rearrange the jumbled phrases below into presentable sentences.

1. huì / xiě / bù yídìng / Pǔtōnghuà / de rén / shuō / néng / Hànzì
2. hěn duō / lèi / kǎoshì / tā / jīntiān / suǒyǐ / yǒu diǎnr / yīnwèi / yǒu
3. niú'nǎi / yǒurén / yǐqián / hē / hěn shǎo / xiànzài / bù hē / yǒurén / Zhōngguóren / hē / kěshì
4. bù yídìng / Fǎguóhuà / tīngdedǒng / Yìdàlihuà / huì / de rén / jiǎng
5. Yīngwén de / bù duō / huì shuō / hěn shǎo / yě / Yīngguó / Yīngguóren / dànshi / bù yuǎn / huì shuō / lí / Fǎguó / Fǎguóren / Fǎguóhuà de
6. Zhōngguóren / dànshi / fùmǔ / tā / bú shì / yíyàng / Zhōngguóren zhēn hǎo / Zhōngwén / tā de / xiàng
7. kāfēi / chá / kěshì / hē / yǒurén / xǐhuān / yǐqián / zhǐ / xiànzài / Zhōngguóren / bù xǐhuān / hē / hē / yě xǐhuān / kāfēi

## 7.6 Alone or with others; conveyances

### 7.6.1 Accompaniment

#### a) Together with.

In §5.12, it was noted that coordination (typically expressed by ‘and’ in English) was often left implicit in the Chinese (chá kāfēi dōu xíng), but that with nouns or noun-phrases, coordination could be expressed explicitly with gēn (or, more formally, with hé):

Wǒ gēn tā shì tóngxué.                      She and I are classmates.

Xīnjiāpō gēn Yīnní, shéi yíng le?       Singapore and Indonesia – who won?

Gēn (or hé) also commonly occurs with the phrases yíkuàir (literally ‘one-lump’) or yìqǐ ‘together; as a group’:

gēn tā yìqǐ qù                                      to go [together] with him/her  
gēn tā yíkuàir qù

## Usage

Yìqǐ qù, xíng ma?	Would it be okay to go together?
Wǒmen yíkuàir qù cāntīng chīfàn, hǎo bu hǎo?	Why don't we go together and have a meal at the cafeteria?
Gēn wǒmen yíkuàir qù, hǎo bu hǎo?	How about going with us?
Chīguo fàn le ma?	Have you eaten?
Hái méi ne.	Not yet.
Lái gēn wǒmen yìqǐ chī ba.	Come and eat with us.
Hǎo, xièxie.	Okay, thanks.

## b) Alone

'Alone' in the question 'did you go alone' is often expressed in Chinese as yí ge rén:

1	Nǐ yí ge rén qù ma? <i>Shì, yí ge rén qù.</i> Nǐ yí ge rén qù hěn bù róngyì ba. <i>Méi guānxi, wǒ xíguàn le.</i>	Are you going alone? <i>Yes, alone.</i> It's not easy going alone is it? <i>It's okay, I'm used to it.</i>
2	Tā měitiān dōu yí ge rén zài cāntīng chī zhōngfàn. <i>Wǒ yě měitiān dōu yí ge rén zài cāntīng chīfàn.</i> Nà, nǐ wèishénme bù gēn tā yìqǐ chī ne? <i>Yīnwèi wǒmen chīfàn de shíjiān bù yíyàng.</i>	Everyday she eats lunch all by her- self in the cafeteria. <i>I eat on my own in the cafeteria everyday too.</i> Well, why don't you eat with her? <i>Because we eat at different times.</i>

7.6.2 *Le or guo > shi...de.*

As noted in Unit 6, the *shi...de* construction is often set up by a question about a previous event, containing guo, or le. Here are some typical examples:

	甲	乙
1.	Chī le ma? Zìjǐ zuò de ma? Hǎochī ma?	Chī le, zài jiā lǐ chī de. Bù, shì mǎi de. Māmāhūhū.

- |    |   |  |
|----|---|--|
| 2. | Chī le ma?<br>Sùshè yǒu cāntīng ma?<br>O, zìjǐ zuò de, yíding hěn hǎochī. | Chī le, zài sùshè chī de.<br>Méiyǒu; shì wǒ zìjǐ zuò de.<br>Hái kěyǐ.  |
| 3. | Chī le méi?<br>Gēn shéi yìqǐ qù de?<br>Xià cì, nǐ xiān lái zhǎo wǒ ba.    | Chī le, zài xiǎochīdiàn chī de.<br>Yí ge rén qù de.<br>Hǎo, wǒ huì lái zhǎo nǐ.  |
| 4. | Rènshi tā ma?<br>Shì ma?<br>Xiǎoxué a?                                    | Dāngrán, rènshi tā hěn jiǔ le.<br>Shì, wǒmen shì zài xiǎoxué rènshi de.<br>Shì, wǒmen shì zài Tiānjīn yìqǐ shàng de xuéxiào. |
| 5. | Nǐ qù-guo Zhōngguó méiyǒu?<br>Něi nián qù de?<br>Yí ge rén qù de ma?      | Qù-guo.<br>Qù nián qù de.<br>Bù, gēn péngyou yìqǐ qù de.   |

*Notes*

zìjǐ	Pronoun ‘[one]self’; <u>zìjǐ zuò de [cài]</u> ; <u>zìjǐ mǎi de</u>
hěn jiǔ	‘very long+time’; cf. <u>hǎo jiǔ bú jiàn</u> ‘long time no see’
xiǎochīdiàn	‘snack bar; lunch room’

**7.6.3 Ways of traveling**

Conveyances and other means of transportation are often expressed by phrases placed before the verb, in the position of adverbs. Here are some examples:

zǒulù	kāichē	dǎ dī	qí zìxíngchē	qí mǎ
walk-road	drive-car	take taxi	straddle bicycle	
walk	drive	take a taxi	ride a bicycle	ride a horse
zuò fēijī	zuò huǒchē	zuò chuán	zuò gōnggòng-qìchē	
sit airplane	sit fire-vehicle	sit boat	sit public-car	
fly; take a plane	take a train	go by boat	take a bus	

*A note on word formation*

As the examples ending in chē ‘vehicle’ show, Chinese often forms compounds by taking a generic base noun and adding specifying nouns to it: qìchē ‘gas-vehicle > car; automobile’; huǒchē ‘fire-vehicle > train’. In the same way, types of shoes are formed by adding nouns to the generic xié: bīngxié ‘skates (ice-shoes)’; gāogēn<r>xié ‘(high-heel-shoes)’; qiúxié ‘tennis shoes (ball-shoes)’; huǒjiàn-píxié ‘rocket shoes (fire-arrow leather-shoes)’. The last are sharp looking shoes with pointed toes that were specifically banned in China in the Mao era.

## Notes

- zǒu ‘leave; go’, but in combination with lù ‘road’, ‘walk’.  
 dǎ dī Formerly a Cantonese term, with dí derived ultimately from English ‘taxi’, but now the colloquial expression for ‘take a taxi’ in Mandarin.  
 qí ‘straddle; ride’.  
 bikes There are three terms for bicycle: zìxíngchē ‘self-move-vehicle’; dānchē ‘unit-vehicle’, and jiǎotàchē ‘foot-press-vehicle’ (the last 2 more in Tw).  
 zuò The word occurs as a full verb in qǐng zuò, and as a CV in zuò fēijī.



Zánmen dǎ ge dí qu, hǎo bu hǎo? [Kunming, JKW 1997]

## Usage

Nǐ shì zěnmē qù Zhōngguó de?  
 Dāngrán shì zuò fēijī qù de.

How did you go to China?  
 Naturally, I flew.

Nǐ shì zuò chuán qù de háishi zuò  
 huǒchē qù de?  
 Zuò huǒchē qù de. Chuán tài màn le.

Did you go by ship or by train?  
 By train. Boat's too slow.

Nǐ píngcháng zěnmē lái shàngkè?  
 Wǒ píngcháng zǒulù lái, búguò  
 jīntiān yīnwèi xià yǔ suǒyǐ wǒ  
 shì kāichē lái de.

How do you usually get to class?  
 Usually, I walk, but today, because  
 it's raining, I drove.

## 7.6.4 Time words

In earlier units, you have encountered a number of time words, so here we enlarge the repertoire and present them in a synoptic table. Recall that, unlike in English, time words precede their associated verbs. Notice that the time words at the extremes – nián and tiān – form compounds, while those between form phrases with shàng or xià + gè.

<i>before</i>	<i>past</i>	<i>now</i>	<i>future</i>	<i>after</i>
qiánnián	qùnián shàng ge lǐbài shàng ge xīngqī shàng ge yuè	jīnnián zhèi ge lǐbài zhèi ge xīngqī zhèi ge yuè	míngnián xià ge lǐbài xià ge xīngqī xià ge yuè	hòunián   hòutiān
qiántiān	zuótiān	jīntiān	míngtiān	

*Note*

Liǎng nián <yǐ>qián ‘two years ago’ can often substitute for qiánnián ‘the year before last’. The former, however, is not necessarily referenced to the present and could, for example, mean ‘two years before then’. The same for qiántiān and the expressions with hòu: hòutiān ‘the day after tomorrow’ and liǎng tiān <yǐ>hòu ‘two days from now/then’.

**7.7 Cái ADV ‘not until’**

Cái is a common adverb, but its usage is sometimes confused by the fact that it generally corresponds to a negative in English, ‘not until’:

Tāmen shi shénme shíhou qù de?	When did they go?
Qùnián bāyuèfen qù de.	Last August.
Shénme shíhou huílái de?	When did they get back?
Zuótiān cái huílái de.	[They] didn’t get back until yesterday.

Notice the order of sentence elements: the conditions (often a time) first, then cái in the normal position of an adverb before the associated verb, then the result. If cái is defined as ‘then and only then’ rather than as ‘not until’, it will be easier to position correctly in the Chinese sentence:

Tā [sān diǎn zhōng] cái zǒu.  
She [3:00] then-and-only-then leave.  
*She’s not leaving until 3:00.*

*Usage*

Qǐngwèn, nǐ jǐ diǎn xiàkè? Jīntiān yǒu kǎoshì, sān diǎn bàn cái xiàkè.	May I ask when you get out of class? There’s an exam today, [so] we won’t get out till 3:30.
Nǐmen píngcháng jǐ diǎn shuìjiào? Píngcháng wǎnshang liǎng sān diǎn cái shuìjiào.	What time do you usually go to bed? [We] don’t usually go to bed until 2 or 3 in the morning.

Tā jiù diǎn bàn cái lái de, tài wǎn le! She didn't get here till 9:30, too late!  
*Méi guānxi, míngtiān yě xíng.* Never mind, tomorrow's okay too.

Tāmen hái zài, míngtiān cái zǒu. They're still here, [they]'re not going  
 'til tomorrow.  
*O, wǒ yǐwéi tāmen yǐjīng zǒu le.* Oh, I thought [incorrectly] they'd already left.

Nǐ shénme shíhòu huíjiā? When are you going home?  
*Wǒ chīle fān yǐhòu cái huíjiā.* I'm not going home until I've had a meal.

### Exercise 5. Paraphrase in Chinese:

1. Explain that she has a test today so she's not going home till 5:00.
2. Tell them that he doesn't go to bed till he finishes his homework. (zuòwán 'do-finish')
3. Explain that you won't be going home till tomorrow.
4. Explain that you didn't know until now that she understood Chinese.

## 7.8 Duration

In earlier lessons there have been many examples of 'time when' phrases: jīntiān xiàwǔ; sān diǎn zhōng; shàngkè de shíhòu. But though there have been some examples of phrases that involve duration (sān tiān, liǎng nián), there have been no examples of duration in sentences. This section will introduce some sentence patterns that involve duration.

### 7.8.1 Units of time

Tiān and nián (which rhyme and form the extremes of the four) are themselves Measures, so they are counted directly: yì tiān, liǎng nián. Yuè and lǐbài/xīngqī, on the other hand, are nouns, counted by gè. (Yuè, directly preceded by numbers, forms the names of the months: yíyuè, èryuè etc.)

<i>Q</i>	Yì nián yǒu duōshao tiān?	How many days in a year?
	Yí ge yuè yǒu jǐ ge xīngqī?	How many weeks in a month?
	Yì nián yǒu jǐ ge lǐbài?	How many weeks in a year?
	Yí ge xīngqī yǒu jǐ tiān?	How many days in a week?
	Yì nián yǒu jǐ ge yuè?	How many months in a year?
	Yí ge yuè yǒu duōshao tiān?	How many days in a month?

<i>A</i>	Yì nián yǒu sānbǎi liùshíwǔ tiān;	A year has 365 days in it;
	yí ge yuè yǒu sì ge xīngqī;	a month has 4 weeks in it;
	yì nián yǒu wǔshí'èr ge lǐbài;	a year has 52 weeks;
	yí ge xīngqī yǒu qī tiān;	a week has 7 days in it;
	yì nián yǒu shí'èr ge yuè;	a year has 12 months;
	yí ge yuè yǒu sānshí tiān huòzhě sānshíyì tiān.	a month has either 30 or 31 days in it.

‘Hour’ is expressed as either zhōngtōu (originally ‘bell; chime’) or xiǎoshí ‘small-time’. The first is consistently counted with gè, but the latter is variable, sometimes counted with gè, sometimes not.

zhōngtōu      yí ge zhōngtōu, liǎng ge zhōngtōu  
xiǎoshí      yí <ge> xiǎoshí, liǎng <ge> xiǎoshí

It is important not to confuse zhōng ‘o’clock’ with zhōngtōu (and xiǎoshí) ‘hours’, or other cases of time-when and duration:

<i>Time-when</i>		<i>Duration</i>	
liǎng diǎn zhōng	2 o’clock	liǎng ge zhōngtōu liǎng <ge> xiǎoshí	2 hours
liùyuè sān hào	June 3rd	sān tiān	3 days
qīyuè	July	qī ge yuè	7 months
yījiǔjiǔsì nián	1994	jiǔ nián	9 years
sān diǎn shíwǔ fēn	3:15	shíwǔ fēn <zhōng>	15 minutes

### 7.8.2 Duration in context

While *time-when* phrases are placed prior to their associated verbs (liù diǎn chī wǎnfàn; shí diǎn shàngkè), duration phrases are placed directly after them: qù yì nián ‘to go for a year’; kàn yí ge zhōngtōu ‘watch for an hour’; xué yì nián ‘study for a year’. Objects cannot intrude between the verb and the duration and must either be mentioned earlier (as with the verb+DE construction), or must be placed after the duration: kàn yì xiǎoshí <de> diànshì ‘watch an hour’s TV’ (which is homologous in structure to the English). In fact, objects often do not need to be mentioned, and so for the sake of presentation, they will be avoided in this lesson.

#### Usage

- Nǐ zhù zai nǎr?                      Where do you live?  
*Zài Lúwān.*                              *In Luwan [a district of Shanghai].*

Zěnme lái shàngbān?                  How do you get [here] to work?  
*Zuò qìchē.*                                *By car.*

Yào jǐ fēn zhōng?                      How many minutes does it take?  
*Dàgài sānshí fēn.*                        *About 30 minutes.*
- Míngtiān qù Lìjiāng ma?              [You]’re going to Lijiang tomorrow?  
*Shì, míngtiān zǎoshàng.*              *Yes, tomorrow morning.*

Zěnme qù?                                How are you going?  
*Zuò fēijī qu.*                               *[We]’re going by plane.*

Yào jǐ ge xiǎoshí?	How many hours does it take?
<i>Chàbuduō yí ge bàn xiǎoshí.</i>	<i>About an hour and a half.</i>
Qù jǐ tiān?	How many days are you going for?
<i>Sān tiān, lǐbàisì huílái.</i>	<i>3 days, [we]’ll be back on Thursday.</i>

**Exercise 6.**

Compose a conversation along the following lines:

Tomorrow’s your meeting, right? [kāihuì]  
*That’s right, from 9 to 6 – 9 hours altogether.*  
 How are you getting [there]?  
*I’m driving.*  
 How long will that take?  
*About 40 minutes. I’ll leave at about 8.*  
 When will you be back?  
*About 8 in the evening.*  
 So 12 hours in all.

## 7.9 More le patterns

The subject of duration leads quite naturally to some additional patterns involving the ubiquitous particle, le. Recall that earlier you saw that le was interpreted differently according to whether it was associated with a state or an action. The clearest cases involved SVs on the one hand (bú è le ‘no longer hungry’) and  $V_{act}$  on the other (chīfàn le ‘have eaten’). It was also noted that le sometimes attached directly to the verb rather than to the sentence; thus, xià-le kè jiu huíjiā, where going home was conditional on getting out of class; and qù-le yí tàng Cháng Chéng, with a ‘quantified’ object. These facts remain relevant for the new patterns that relate to duration.

### *Some vocabulary relevant to duration*

hěn jiǔ <i>[for] a long time</i>	bù jiǔ <i>not long</i>	duō jiǔ <i>how long</i>	duō cháng shíjiān <i>how long a time</i>
bìyè VO <i>complete-enterprise to graduate</i>	jiéhūn VO <i>tie-marriage to get married</i>	jiāoshū VO <i>teach-books teach</i>	děng <i>wait</i>

### *Note*

Jiéhūn, like jiāoshū and shuìjiào, are combinations of verb and object (VO), which means that unlike, say, rènshi which is a two-syllable verb, elements can intervene between the syllables. Bìyè, it turns out, is interpreted by some speakers as a two-syllable verb, by others as a verb + object.

### 7.9.1 Continuing action

When people ask you how long you have been studying Chinese, they are asking about *action that has continued over a period of time*. The assumption (signaled by the *ing* form of the verb in English) is that you began studying at some time in the past, and your study since, if not continuous, has followed stage by stage right up to the present. The situation can be envisioned as a start followed by a wavy line connecting with the current time, typically the present:

| V<sub>act</sub> -le ~~~~~→| le <continuing action, eg: studying, walking>

The onset is signaled by le after the verb; and the connection with current time is signaled by the final le. The order is *V-le duration le*:

Nǐ xué-le jǐ nián le? <i>Liǎng nián &lt;le&gt;</i> .	How many years have you been studying? <i>Two years &lt;so far&gt;</i> .
Nǐ yǐjīng zǒu-le jǐ ge xiǎoshí le? <i>Sān ge xiǎoshí &lt;le&gt;</i> .	How long have you been walking so far? <i>Three hours &lt;so far&gt;</i> .
Nǐ děng-le duō jiǔ le? <i>Bàn ge xiǎoshí &lt;le&gt;</i> .	How long have you been waiting? <i>A half hour &lt;so far&gt;</i> .
Nǐ zài nǐ ge dānwèi gōngzuò? <i>Zài yóujú.</i>	Which unit do you work in? <i>In the post office.</i>
Zài nàr gōngzuò-le jǐ nián le? <i>Hěn jiǔ le – shí duō nián &lt;le&gt;</i> .	How long have you worked there? <i>A long time – over 10 years.</i>

#### Notes

- a) Multiples of 10 (shí, sānshí, liǎngbǎi, etc.) are frequently followed by duō to express ‘more than; over’: shí duō nián ‘more than 10 years’; èrshí duō kuài qián ‘more than \$20’; yìbǎi duō ge xuéshēng ‘over 100 students’.
- b) In the responses in the examples above, the final le is sometimes left out, presumably because once a context has been established, speakers do not feel the need to reiterate the notion of ‘so far’.

Objects that appear *cannot* intrude between the verb (or verb-le) and the [following] duration phrase. Instead, an object is often mentioned earlier (with or without the verb):

xué Zhōngwén >	study Chinese >
Nǐ Zhōngwén xué-le jǐ nián le?	How long have you been studying Chinese?
jiāoshū >	teach (‘teach-books’) >
Tā jiāoshū jiāo-le èrshí duō nián le.	He’s been teaching for over 20 years.

děng tā >	wait for him >
Wǒ děng tā yǐjīng děng-le	I've been waiting for him for an hour
yí ge xiǎoshí le.	already.

### a) Restrictive adverbs suppress final *le*

One caveat: When asked how long you have been studying Chinese, you will often want to answer with a restrictive adverb such as zhǐ 'only' – 'only six months', for example. It turns out that while the English keeps the same form of the verb in both question and answer (have been studying), in Chinese, restrictive adverbs such as zhǐ 'only' [as well as gāng 'just', gāngcái 'a short while ago' and cái, when it means 'only'] seem to circumscribe the verbal event in such a way as to be incompatible with the final *le* (as indicated by the \* below). Here, to illustrate the point, is a typical dialogue:

Nǐ Zhōngwén jiǎng+de hěn hǎo!	You speak Chinese very well! How
Xué-le jǐ nián le?	many years have you been studying [it]?

<i>Zhǐ xué-le bàn nián *le.</i>	<i>[I] 've only been studying half a year.</i>
---------------------------------	--

Zhǐ xué-le bàn nián jiù shuō+de	Only been studying half a year and
nàme hǎo, zhēn liǎobuqǐ!	you speak so well – that's amazing!

### 7.9.2 Enduring states

If you ask friends how long they have known each other, or how long it has been since they graduated from college, you are asking about *enduring states*. By contrast to continuing action, enduring states involve an event (a marriage, an introduction, or a graduation, for instance) that defines a new state that persists through a stretch of time. You can envision the situation as a point followed by a straight line:

event\* ----->|le <enduring states: eg: knowing him;  
being married; being somewhere>

The event will be expressed by a verb with associated subjects or objects: jiéhūn 'marry (tie-wedding)'; biyè 'graduate (complete-enterprise)'; zài Zhōngguó. Elapsed time will be expressed as a duration phrase, optionally introduced by yǒu 'have': <yǒu> sān nián; <yǒu> yí ge zhōngtōu; and the connection with current time will be signaled by a final le (However, the presence of a restrictive adverb such as zhǐ 'only' cancels the final le, as it did in zhǐ xuéle bàn nián.)

Tā jiéhūn <yǒu> èrshí duō nián le.	He's been married over 20 years
	[so far].

Wǒ biyè yǐjīng <yǒu> liǎng nián le.	I graduated (have been graduated)
	for two years already [so far].

Tāmen zài Běijīng <yǒu> liù ge yuè le.	They've been in Beijing for 6 months [so far].
Nǐ rènshi tā <yǒu> duōcháng shíjiān le?	How long have you known him [so far]?
Wǒmen zài Běijīng zhǐ yǒu liǎng ge yuè *le.	We've only been in Beijing for two months.

Yǒu is optional, as indicated, though it may be more often expressed in southern Mandarin, or when an adverb such as yǐjīng is present (as in the second example above). Yǐjīng, interestingly, can appear before yǒu, before the duration phrase if yǒu is omitted, and also before zài:

Wǒ zài zhèr yǐjīng yǒu yì nián le.	I've been here for a year already.
Wǒ zài zhèr yǐjīng yì nián le.	I've been here a year already.
Wǒ yǐjīng zài zhèr yì nián le.	I've already been here a year.

#### a) Interchanges involving enduring states

- |   |  |
|---|--|
| i) Nǐ shì nǐ nián lái de?<br><i>1997 nián.</i><br>Na, nǐ yǐjīng zài zhèr liù nián le.<br><i>Shì a, liù nián le.</i>                             | When did you come [here]?<br><i>[It was] in 1997.</i><br>So you've already been here 6 yrs [so far].<br><i>Yes, six years [so far].</i>                              |
| ii) Nǐ zài Huáshèngdùn yǒu jǐ nián le?<br><i>Sān nián le. 2000 nián lái de.</i>   | How many years in Washington [so far]?<br><i>Three years [so far]. I came in 2000.</i>   |
| iii) Nǐ zhù zài zhèr jǐ nián le?<br><i>Shí nián le.</i>   | How long have you lived here [so far]?<br><i>Ten years [so far].</i>   |
| iv) Qǐngwèn, nǐ shì jǐ niánjí de xuésheng?<br><i>Sān niánjí de.</i><br>O, nǐ zài Běi Dà yǐjīng yǒu sān nián le.<br><i>Shì, yǒu sān nián le.</i> | May I ask what year you are?<br><i>A junior.</i><br>Oh, so you've been at Peking University 3 years [so far] already.<br><i>Yes, it's been three years [so far].</i> |
| v) Nǐ rènshi tā jǐ nián le?<br><i>Yǐjīng èrshí duō nián le.</i>   | How long have you known her?<br><i>More than 20 years already.</i>   |
| vi) Nǐ zài Zhōngguó jǐ nián le?<br><i>Sān nián le.</i>  | How long have you been in China [so far]?<br><i>3 years [so far].</i>  |

vii) Nǐ zài Zhōngguó jǐ nián?  
Sān nián.

How long were you in China [then]?  
3 years [then].

The significance of final *le* in the pattern is clear from the last two examples, (vi) and (vii). With *le*, the sentence is cued to the present; without it, it refers to time spent [there] in the past. So the sense of the final *le* is ‘so far’ or ‘to now’.

### b) Options

Sometimes, situations that are objectively very similar can be viewed either as enduring states or as continuing actions. The different forms of the English verb in the following examples – ‘have lived’ versus ‘have been living’ – reflect the same difference:

Wǒ zài Xī’ān <yǒu> sān nián le.	I have been in Xi’an for 3 years. [enduring state]
Wǒ zhù zài Xī’ān <yǒu> sān nián le.	I have lived in Xi’an 3 years. [enduring state]
Wǒ zài Xī’ān zhù-le sān nián le.	I have been living in Xi’an for 3 years. [continuing action]
Wǒ xué Zhōngwén <yǒu> sān nián le.	I’ve studied Chinese for 3 years.
Wǒ Zhōngwén xué-le sān nián le.	I’ve been studying Chinese for 3 years.

### c) Typical verbs

While it is true that many events can be presented as enduring states or continuing actions, certain verbs are, because of their meaning, predisposed to one pattern or the other. The following verbs, for example, because they involve events that define a new state, are associated with the enduring state pattern:

jiéhūn	Nǐmen jiéhūn <yǒu> jǐ nián le?
bìyè	Nǐ bìyè <yǒu> jǐ nián le?
rènshi	Nǐ rènshi tā <yǒu> duō jiǔ le?
zài	Nǐmen zài Běijīng <yǒu> duō cháng shíjiān le?

Continuing actions involve the large set of action verbs, including:

xué	Nǐ xué-le jǐ nián le?
děng	Nǐ děng-le duō jiǔ le?
zhù	Nǐ zài Shànghǎi zhù-le duō cháng shíjiān le?
gōngzuò	Nǐ zài nàr gōngzuò-le jǐ nián le?

Fortunately, the two new *le-functions* that have been introduced in §7.9, as well as those encountered earlier, are all frequent in the everyday exchanges that you are likely to

encounter in your first year of learning Chinese. Your teachers or your friends can make sure to use examples of them daily so that the choice of le versus guo or shi...de, on the one hand, or of one le versus two on the other, becomes close to second nature.

### Exercise 7

Compose dialogues along the following lines:

1. You write characters very well; how long have you been studying?  
*About 2 years.*  
 Have you ever been to China?  
*Yes, I have; last year I was in Nanjing for 2 months.*
2. How long have you been in Chengdu?  
*Only three weeks, I got here in June.*  
 How long are you staying?  
*I'm leaving on September 1<sup>st</sup>.*
3. How long have you been studying [Chinese]?  
*A year.*  
 Only a year and you speak so well!  
*You're too kind! I really don't speak well at all!*
4. How long have you known him?  
*For ages – over 20 years!*  
 Where did you meet?  
*We met at a bus stop [gōngòng-qìchē zhàn] in HK.*

## 7.10 Weather

### 7.10.1 The seasons

Though not all parts of China enjoy four seasons, most parts do, and Chinese recognize four seasons (sìgè jìjié or more concisely, sìjì). Names for seasons end with -tiān.

chūntiān	spring
xiàtiān	summer
qiūtiān	autumn; fall
dōngtiān	winter

### Examples

Běijīng, xiàtiān hǎn rè,  
 dōngtiān hǎn lěng. [In] Beijing, summers are hot,  
 winters, cold.

Guǎngdōng, dōngtiān bù lěng,  
 kěshì xiàtiān hǎn mēnrè. [In] Canton, the winter's aren't cold  
 but the summers are 'hot and humid'.

Kūnmíng tiānqì fēicháng hǎo,  
sìjì-rúchūn.

Kunming's weather's great –  
'four seasons like spring'.

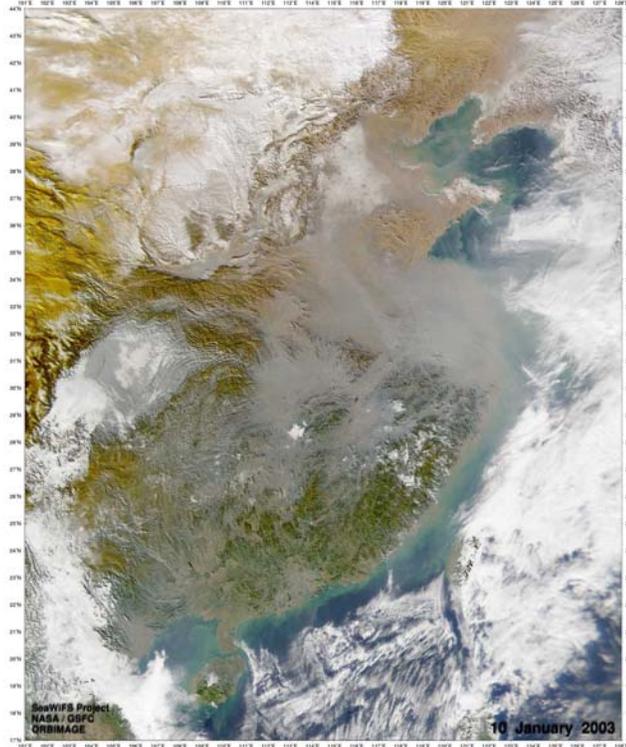
### Notes

The weather in Kūnmíng, and Yúnnán in general, is conventionally described as having sìjì-rúchūn '4-seasons like-spring', or sìjì-fēnmíng '4-seasons divide-clear', ie 'having four distinct seasons' (though the latter can also apply to other places in China). Yúnnán is also conventionally described as having lántiān-báiyún 'blue-skies white-clouds'.

### 7.10.2 China's weather patterns

China's geographical configuration, with a vast continental mass to its west and a large body of water to the east, results in winters with cold air masses of high pressure over Mongolia and warmer air masses of lower pressure over the ocean (which retains heat longer). As the continental land mass heats up through the spring, the high pressure over Mongolia is relieved (as air expands), while the air over the ocean remains relatively more dense (water heats more slowly). These pressure differentials (high to low) give rise to the winds known as monsoons (jìfēng in Chinese, 'season-wind'). The winter monsoon brings cold, dry air from the north and northwest, resulting in cold and windy winters in the Beijing region, but little snow. The summer monsoon brings warm, moist air from the ocean that gives rise to heavy fogs along the northeastern coasts, and humid weather inland.

The effect of the two monsoons is mitigated by mountain ranges, which protect the south from the cold dry winter monsoon, and the north, and to some degree the northeast as well, from the moisture of the summer one. Rainfall in Beijing (in the north) varies considerably from year to year, but is heaviest in July and August. Southern regions, south of the Jīnlíng mountain range (which runs south of Xī'an, south of the Yellow River), have heavier rainfall, much of it between May and October. South of the Nánlíng range (which runs along the northern boundary of Canton province) the weather is subtropical, with no real winter season. On the Tibetan plateau, on the other hand, the winters are long and summer virtually nonexistent.



Satellite photograph, showing summer haze over China.

### 7.10.3 'Weather'

The ordinary word for weather is tiānqì, composed of 'sky' plus 'qì'. The root qì was noted earlier, when it was encountered in the word kèqì 'be polite'. It is an important concept in Chinese physiology and medicine, and is familiar to English speakers as the first syllable in the word qìgōng, the name of the traditional system of breathing exercises that has become known in the West. Qì is sometimes translated as 'spirit' or 'essence'. It appears in a range of words having to do with weather (tiānqì, qìhòu 'climate'), mood (qìfēn 'ambiance', qìpài 'flair; design'), and breath or air (qìduǎn 'to gasp for breath', shēngqì 'get angry', qìqiú 'balloon').

Jīntiān tiānqì zěnmeyàng?

What's the weather like today?

Lúndūn tiānqì bù lěng yě bú rè.

The weather in London's neither [too] hot, nor [too] cold.

Zhōngguó běifāng de tiānqì bǐjiào gānzào, bù cháng xiàxuě, fēng hěn dà. Nánfāng de tiānqì bǐjiào cháoshī, chángcháng xiàyǔ.

The weather in the north of China is quite dry, it doesn't often snow, [and] it's windy. The weather in the south is more humid [and] it rains a lot.

*[rather formal]*

Zhōngguó běifāng de qìhòu hěn gānzào, yǔ shǎo shuǐ shǎo. Nánfāng shīrùn, yǔshuǐ-chōngpèi.

The northern climate is dry, with little precipitation; the climate in the south is moist, with abundant rainfall.

### 7.10.4 Rain and precipitation

Corresponding to English ‘it’s raining’, Chinese has xiàyǔ, literally ‘falls rain’. English provides an ‘ambient’ subject, ‘it’, and treats rain as a verb. Chinese, on the other hand, represents the same notion with a verb of motion, xià, and a noun, yǔ, the latter treated as an object of the verb. Other kinds of precipitation follow the same pattern: xiàxuě ‘to snow (fall snow)’, xiàwù ‘to be foggy (fall fog)’.

- |  |   |
|--|---|
| i. Nǐ kàn, xiàyǔ le / xiàxuě le!                   | Look, it’s raining /snowing!                            |
| ii. Zuótiān xiàyǔ le ma? / Xià le.                 | Did it rain yesterday? / Yes, it did.                   |
| iii. Zuótiān xià-le yìdiǎnr xuě.                   | It snowed a bit yesterday.                              |
| iv. Jiùjīnshān cháng xiàwù.                        | It’s often foggy in San Francisco.                      |
| v. Běijīng cóng liùyuè dào bāyuè chángcháng xiàyǔ. | From June to August, it often rains in Beijing.         |
| vi. Dōngtiān shì hěn lěng, dànshì bù cháng xiàxuě. | The winters <i>are</i> quite cold, but it rarely snows. |
| vii. Wàitou zài xià dàyǔ.                          | It’s raining heavily outside [right now].               |

In cases involving amount, the V+de construction is often used:

- |                                |                               |
|--------------------------------|-------------------------------|
| viii Zuótiān yǔ xià+de hěn dà. | Yesterday, it rained heavily. |
|--------------------------------|-------------------------------|

#### Notes

- i) Paradoxically, given the fact that Chinese frequently omits subject pronouns where English requires them, the equivalent of English ‘look’, used to beckon someone, is usually rendered *with* the subject pronoun in Chinese: Nǐ kàn.
- i, ii) The final le in (i) suggests either that it is just starting to rain, or that the speaker is just becoming aware that it is raining. In (ii), le reflects the end of an earlier phase (associated with V<sub>act</sub>).
- iii) The position of le in (iii), right after the verb xià, is conditioned by the quantified object, yìdiǎnr.
- vi) shì hěn lěng, with full tone on shì: ‘it IS cold [to be sure, but...]
- vii) zài + V, because the snowing is ongoing.

### 7.10.5 Sun and wind

Weather reports often mention the sun tàiyang, literally ‘the great yang’, yáng being the male counterpart to yīn, the female polarity. [While there is a regional word, tàiyīn ‘the great yin’ for ‘moon’, the standard word does not incorporate yīn; rather it is composed of yuè ‘moon’ – familiar to you as the word for ‘month’ – and liàng ‘light’: yuèliàng.] Weather reports use tàiyang in the slightly extended meaning of ‘sunlight’ or ‘sunshine’, but the word yángguāng is more specifically ‘sunlight; sunshine’.

Wind is fēng. The semantic spread of the word fēng is interesting. It appears in compounds related to ‘landscape’ (fēngjǐng ‘scenery’, as well as the geomantic practice known as fēngshuǐ), to personal bearing (yǒu fēngdù ‘have poise’), to style (fēngliú ‘notorious’, with the positive tone of ‘renowned’ for men, and the negative tone of ‘common’ for women), to custom (fēngsú ‘social customs’) and to taste (fēngwèi ‘flavor’). The wind is said ‘to be big’ (fēng hěn dà), or ‘to blow’ (guā fēng le ‘it’s windy (blows wind)’; fēng guā+de hěn lihai ‘the wind’s blowing fiercely’).

Nánjīng, měitiān dōu hěn rè kěshì kànbujiàn tàiyáng. It’s hot every day in Nanjing, but you can’t see the sun.

Běijīng chūntiān fēng hěn dà, tǔ hěn duō. In the spring in Beijing, it’s windy and there’s a lot of dust.

Zuótiān tiānqì bú tài hǎo – fēng tài dà le. The weather wasn’t very good yesterday – too much wind.

### 7.10.6 Temperature and humidity

Winter temperatures in China show vast variation between north and south. The mean temperature in January for Beijing in the northeast is  $-4.6^{\circ}\text{C}$  /  $23.7^{\circ}\text{F}$  and for Canton in the southeast is  $13.5^{\circ}\text{C}$  /  $56.3^{\circ}\text{F}$ . But mean *summer* temperatures in north and south differ rather little. The mean average in July in Beijing is  $26.0^{\circ}\text{C}$  /  $78.8^{\circ}\text{F}$ , while in Canton, it is  $28.3^{\circ}\text{C}$  /  $82.9^{\circ}\text{F}$ . Temperature (wēndù) is expressed in dù ‘degrees’ Celsius (Shèshì), rather than Fahrenheit (Huáshì). In the summer, most of the heavily populated parts of China are hot and humid, or ‘muggy’: mēnrè, literally ‘stuffy and hot’, or cháoshī ‘moist; damp’. The opposite is gānzào ‘dry; arid’ (and in other contexts, ‘dull; uninteresting’).

Guǎngzhōu hěn mēnrè, báitiān sānshí dù, yèlì èrshíwǔ dù! Canton (city)’s very humid,  $30^{\circ}$  in the daytime,  $25^{\circ}$  at night!

Shèshì 23 dù shì Huáshì 73 dù ba?  $23^{\circ}\text{C}$  is  $73^{\circ}\text{F}$ , right?

Wēndù shì duōshao? What’s the temperature?

Wǒ zuì bù xǐhuan mēnrè cháoshī de tiānqì. I hate hot and humid weather.

### 7.10.7 Yòu...yòu...(又...又)

Yòu, with falling tone has a core meaning of ‘once again’, but yòu reiterated before a pair of verbs – more commonly SVs – often translates as ‘both...and’ or, simply, ‘and’:

Yòu kuài yòu shūfu. [It]’s fast and comfortable.  
Yòu lèi yòu jǐnzhāng. Tired and anxious.  
Yòu mēn yòu rè. Hot and humid.

**Exercise 8.***1) Written weather reports*

Weather reports in Chinese newspapers are usually limited to a brief description of the skies, the wind velocity and the high and low temperatures. The language is concise rather than colloquial, but otherwise fairly straightforward. Here are some examples, transcribed in pinyin and with added glosses. The first is from a newspaper sold in Nanjing called *Yángzǐ Wǎnbào* ('Yangtze Evening News'); the Arabic numbers are in the original. The second is taken, slightly edited, from the internet.

(a) *Yángzǐ Wǎnbào, 1999 nián, 7 yuè, 26 hào [unedited]*

Nánjīng shìqū tiānqì: jīntiān xiàwǔ dào yèlǐ duōyún,  
Nánjīng city-region afternoon to night cloudy

míngtiān báitiān duōyún zhuǎn yīn yǒu zhènyǔ,  
tomorrow daytime becoming overcast have showers

piān dōng fēng 4-5 jí, wēndù 33° C – 25° C.  
towards east wind 4-5 level, temperature ....

(b) *Internet, 1999 nián 10 yuè 25 rì*

Běijīng: duōyún zhuǎn qíng, piān xī fēng 3 jí, wēndù 20° - 24°.  
many-clouds becoming clear towards west wind 3 level temp

*Glossary:*

duōyún	cloudy	zhuǎn	to turn
yīn	overcast	qíng	clear
zhènyǔ	a shower of rain	yǔtiān	rain day
yīntiān	overcast sky	qíngtiān	clear sky

*2) Weather in Mainland cities*

Below is a chart that shows the weather in the main Mainland (Dàlù) cities. From it, you can read off temperature, cloud and rain conditions. The temperatures, of course, you can characterize as lěng or rè etc. The other conditions (zhuǎn yīn, duōyún etc.) will sound like what they are – weather report language; but in the context, that is acceptable.

*Dàlù Tiānqì*

Guǎng- zhōu*	Fú- zhōu míng	Kūn- kǒu	Hàn- zhōu	Háng- zhōu	Shàng- hǎi	Nán- jīng	Běi- jīng	Tiān- jīn	Xī- 'ān	Kāi- fēng	Shěn- yáng
duō- yún	zhuǎn yīn	zhèn- yǔ	yǔ- tiān	duō- yún	yǔ- tiān	zhuǎn qíng	duō- yún	zhuǎn yīn	yīn- tiān	qíng- tiān	yǔ- tiān
31 27	35 26	22 19	25 23	33 25	30 24	25 23	27 20	26 18	28 22	30 22	25 20

## Notes

A large number of Mainland cities have zhōu as their second syllable: Sūzhōu, Hángzhōu, Xúzhōu, Lánzhōu, Fúzhōu, Chángzhōu, Yángzhōu, Guǎngzhōu, Gànzhōu etc. In old China, zhōu was an important administrative unit.



Clouds over one of the Sān Tǎ '3 Pagodas' in Dàlǐ, Yúnnán. [JKW 1993]

### 7.11 Dialogue: Talking about weather.

Jiǎ is a student from abroad, studying in China for the summer. Yǐ is from Nanjing.

- |     |  |  |
|-----|--|--|
| Jiǎ | Jīntiān yǒu diǎnr rè, shì ma?  | It's a bit hot today, isn't it?  |
| Yǐ  | Duì, Nánjīng xiàtiān dōu shì zhèi yàngr, yòu rè yòu mēn. Chūntiān qiūtiān bǐjiào hǎo.                          | Yeah, summers in Nanjing are always like this, hot and muggy. Spring and autumn are better.    |
| Jiǎ | Suīrán hěn rè, kěshi měitiān dōu kàn bu jiàn tàiyang! Zhèi yàngr de tiānqì, nǐmen zěnme shuō ne?               | Although it's hot, you never see the sun. How do you talk about this kind of weather?          |
| Yǐ  | Ng, zěnme shuō ne...yěxǔ kěyǐ shuō yǒu diǎnr huīméngméng-de. Yě kěyǐ shuō wùméngméng-de.                       | Yeah, what do we say? Perhaps [we] can say it's a bit 'gray'; or [we] can say 'misty'.         |
| Jiǎ | O, huīméngméng-de; huòzhe wùméngméng-de.   | Oh, 'grey'; or 'misty'.  |
| Yǐ  | Shì.   | That's right.  |
| Jiǎ | Huīméngméng-de yǒu ge huī zì, shì 'yīntiān' de yìsi, duì ma? Wùméngméng-de yǒu ge wù zì, shì 'yǒu wù' de yìsi. | Huīméngméng has the word 'grey' in it, meaning 'overcast', right? Wùméngméng has 'mist' in it, |

- Kěshì zhèlǐ de tiānqì, yángguāng hěn qiáng, jiùshì kàn bu jiàn tàiyang. Yǒu méiyǒu língwài yí ge cí?  
 meaning ‘misty’. But the weather here is bright, it’s just that you can’t see the sun! Is there another word?
- Yī Ng, wǒ míngbai nǐ de yìsi. Yǒu diǎnr nán shuō. Wǒ xiǎnzài xiǎngbuchūlai hái yǒu shénme shuōfǎ. Yǐhòu zài gàosu nǐ, hǎo bu hǎo?  
 Yeah, I see what you mean. It’s difficult to say. I can’t think what other expression there is right now. I’ll tell you later, okay?
- Jiǎ Hǎo, xièxie nǐ. Cíhuì hěn bù róngyì!  
 Okay, thanks. Words are tough!
- Yī Shì. Duì le, nǐ jiàqī dǎsuàn zuò shénme?  
 Right. Well, so, what are you planning to do over the break?
- Jiǎ Wǒmen yào qù Kūnmíng.  
 We’re off to Kunming.
- Yī Kūnmíng, aiya, hěn yuǎn.  
 Kunming, wow, [that]’s far.
- Jiǎ Wǒmen qù Kūnmíng yīnwèi nàr de tiānqì bǐjiào liángkuài, bù zěnme rè!  
 We’re off to Km. ‘cos the weather’s cooler there – it’s not so hot!
- Yī Wǒmen cháng shuō Kūnmíng sèjì de tiānqì dōu xiàng chūntiān yíyàng – sèjì-rúchūn! Kōngqì yě hěn hǎo, yīnwèi hěn gāo – chàbuduō liǎngqiān mǐ gāo!  
 We often say every season in Km is like spring – ‘four seasons like spring’. And the air’s nice, because it’s high – about 2000 m!
- Jiǎ Liǎngqiān mǐ a, nà jiùshì liùqiān duō yīngchǐ. Shì hěn gāo! Tiānqì huì bu huì tài liáng?  
 2000m! That’s over 6000 Eng. feet. [That] IS high! Will the weather [there] be too cool?
- Yī Yèlǐ yǒu diǎnr liáng, kěshì báitiān dōu hěn hǎo. Cóng liúyuè dào bāyuè cháng xià yǔ, kěshì tàiyang yě hěn duō.  
 Nights are a bit cool, but days are fine. From July to August, it often rains, but there’s also a lot of sun.
- Jiǎ Kūnmíng dōngtiān zěnmeyàng?  
 How are the winters in Kunming?
- Yī Dōngtiān yǒu diǎnr lěng, kěshì bú shì tài lěng.  
 Winters are a bit cool, but not too cold.
- Jiǎ Nà nǐ ne, jiàqī nǐ dǎsuàn zuò shénme?  
 And you, what are you thinking of doing over the break?
- Yī Wǒ bú zuò shénme, wǒ huì zài zhèr, xiūxi xiūxi.  
 I’m not doing anything [in particular], I’ll be here, resting.
- Jiǎ Nà yě hǎo!  
 That’s good too!

- Notes*
- a) Huīméngméng-de; wùméngméng-de. In both cases, the tone on *mengmeng* varies; some say méngméng (as in the dialogue), others say mēngmēng. You can check to see what tone your friends use. There is uncertainty about how best to describe the kind of bright and hazy skies that dominate much of eastern China during the summer months. Huīméngméng-de, built around the root huī 'grey' suggests 'overcast'; wùméngméng-de, with wù meaning 'fog; mist' suggests misty. Neither quite describes a sky that is just obscure – what in English might be called hazy or 'glary'. In fact, the most appropriate description may simply be hěn mēn, which suggests not just muggy, but oppressive. But the search for the right word can provide some interesting conversational opportunities for you.
- b) Lìngwài, 'additional; another', typically followed by a number expression: lingwài yí ge wèntí 'an additional question'. Cf. biéde 'other; another', which is followed by a noun: biéde wèntí 'other questions'.
- c) Cí 'word', as opposed to zì 'character'. Cíhuì 'words; vocabulary'.
- d) -chūlai, seen as a verb combo in 7.1, can also appear as a suffix to verbs of perception and cognition, meaning, literally, 'figure out by V'ing': xiǎngbuchūlai 'cannot think up', kàndechūlai 'can recognize', etc.
- e) V + fǎ 'way of V'ing': shuōfǎ 'way of speaking'; kànfǎ 'point of view'; bànfǎ 'way of dealing with [s/t]', etc.
- f) Liáng 'cool; cold'; liángkuài 'pleasantly cool'
- g) Bù zěnme rè 'not so hot', making use of the indefinite function of zěnme; cf. bù zěnme gāo, bù zěnme shūfu.
- h) Kōngqì 'empty-air', ie 'the air; atmosphere'.
- i) Chinese use the metric system, eg mǐ 'meter', gōnglǐ 'kilometer'. Traditional non-metric measures are sometimes prefixed with yīng 'English' to distinguish them from traditional Chinese measures: yīngchǐ 'feet'; yīnglǐ 'miles'.
- j) Shì hěn gāo, with shì providing confirmation, 'it is the case that'.
- k) Huì zài zhèr, with huì here in the sense of 'likely to; going to'.



**Zhènjiāng, xiàtiān hěn mēn!** [JKW 1996]

## 7.12 Coverbs (2)

In Unit 5, it was noted that gěi could function both as a verb (a main verb or one of a verb in series), meaning ‘give’, and a coverb (CV) meaning ‘for [the benefit of]’. In the latter case, it was placed before an associated verb, introducing the person who benefits from the verbal event: Wǒ gěi tā mǎi dōngxì, tā gěi wǒ zuòfàn. Now we introduce two other CVs, gēn and duì.

(a) Gēn’s root meaning is ‘follow’. It was first encountered not as a verb, but as a conjunction, in phrases such as lǎoshī gēn xuésheng. Then earlier in this unit, it appeared in the phrase gēn ...yìqǐ: Gēn péngyou yìqǐ qù de ‘I went [there] with friends’. In both those cases, it can be replaced by the slightly more formal hé. However, gēn also appears in association with certain verbs of communication and learning, where it often corresponds to English ‘with; to’ and where it is not synonymous with hé. This is its CV function. Here are some prototypical examples:

Nǐ gēn shéi xué Zhōngwén? <i>Gēn Zhāng lǎoshī.</i>	Who do you study Chinese with? <i>With Prof. Zhang.</i>
Tā gēn wǒ shuō:	He said to me:
Gēn nǐ yào wǔ kuài, hǎo bu hao? <i>Kěyǐ, shí kuài yě kěyǐ.</i>	Okay to borrow \$5 from you? (‘...need’) <i>Sure; you can [borrow] \$10 if you want.</i>

(b) Duì’s root meaning is ‘to face; be correct’, and it appears in expressions such as duibuqǐ ‘sorry (face-not-worthy)’ and duimiàn ‘opposite’ (zài huǒchēzhàn<de>duimiàn). It may also function as a CV, subordinated to following SVs:

Yǒu rén shuō niúǎi duì shēntǐ hěn hǎo. <i>Tīngshuō duì pífu tèbié hǎo.</i>	Some say that milk is good for you. <i>I’ve heard it’s particularly good for the skin.</i>
Lǎoshī dōu hěn yán. <i>Kěshi duì xuésheng yě hěn hǎo.</i> Shì de!	The teachers are strict. <i>But they’re good to their students.</i> [That]’s true!
Tāmen duì Zhōngguó fāngyán yǒu ~ gǎn xìngqu. <i>Něi xiē fāngyán?</i> Guǎngdōng huà, Shànghǎi huà.	They’re interested in Chinese regional languages. <i>Which ones?</i> Cantonese and Shanghainese.

*Note*

Gǎn xìngqu, literally ‘feel interest’ and the alternative, yǒu xìngqu ‘have interest’, require the object of interest to be introduced with duì. Yǒu in the latter expression takes its regular negative, hence méiyǒu xìngqu.

<p>Suīrán tā de zhuānyè shì huàxué, kěshì tā shuō duì huàxué měiyǒu xìngqù; xiànzài hěn xiǎng xué yǔyánxué!</p>	<p>Although she's majoring in chemistry, she says she's not interested in it; now she wants to study linguistics.</p>
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### 7.13 A letter home

The following is a letter from a student studying in China to a friend back home. It incorporates vocabulary and sentence patterns from the first seven units, and also introduces a few dozen new words, which are glossed in the notes that follow. Once you have practiced reading the passage aloud so that you can read it with fluency and feeling, you should translate it carefully, making sure that you have accounted for everything in the Chinese and that the English reads naturally. Once you are satisfied with your translation, use it to back-translate into Chinese and see if you can learn to retell 'the story' with fluency.

-----:-----

Qīn'ài de Zhāng Yīng:

Nǐ hǎo. Wǒ xiànzài zài Běijīng! Fēijī shàng bú cuò, kàn-le liǎng ge diànyǐng,  
tīng-le hěn duō yīnyuè. Suīrán hěn yuǎn, yǒu yìdiǎnr bù shūfu, kěshì hěn yǒuyìsi. Wǒ shì  
èryuè yí hào dào de. Běijīng Dàxué de Kǒng lǎoshī lái jiē wǒ. Wǒ zhù de sùshè zài  
Běijīng Dàxué, lí shàngkè de dìfang bù yuǎn. Sùshè hěn dà, yǒu liù qī ge dàlóu. Kěshì zhǐ  
yǒu wàiguórén néng zhù zài nàr; yǒu Ōuzhōu rén, Měiguó rén, Riběn rén, yě yǒu Hánguó  
rén. Suīrán tāmen dōu dòng Yīngwén, kěshì yīnwèi yǒude tóngxué shuō+de bú tài hǎo,  
suǒyǐ wǒmen zài yìqǐ píngcháng dōu shuō Zhōngwén, hěn shǎo shuō Yīngwén. Kàn  
nàme duō wàiguórén dōu zài nàr shuō Zhōngwén, Zhōngguó rén juéde hěn qíguài. Běi  
Dà de Zhōngguó xuéshēng yě yào gēn wǒmen shuō Yīngwén, suǒyǐ wǒmen shuōhuà de  
shíhou, tāmen gēn wǒmen shuō Yīngwén, wǒmen gēn tāmen shuō Zhōngwén. Báitiān  
wǒmen dōu chūqu shàngkè, chīfàn, zuò gōngkè, kěshì wǎnshàng huí sùshè lai. Zhōumò,  
wǒmen qù chéng lí pào zài kāfēiguǎnr, lěngyǐndiàn, xiǎochīdiàn. Běijīng chéng lí hěn  
rènao, wǒ hěn xǐhuān.

Běijīng dōngtiān shì cóng shíyī yuè dào èryuè. Fēicháng lěng, fēng yě hěn dà,  
kěshì bù cháng xiàxuě. Jīntiān shì qíngtiān, língxià wǔ dù, nà jiùshì Huáshì 23 dù. Yǒu  
diǎnr lěng méi guānxi; wǒ yǒu yí jiàn mián'ǎo – nà shì Zhōngguó rén chuān de yīfu. Wǒ  
yě yǒu yì dǐng Měnggǔ màozi! Hěn nuǎnhuó! Zhōngguó péngyou dōu shuō wǒ xiàng ge  
qībāshí niándài de Zhōngguó rén yíyàng. Tāmen bǐjiào xǐhuān chuān yǔróngfú.

Xià ge xīngqī yīnwèi shì Chūn Jié (jiùshi wàiguó rén shuō de Zhōngguó xīnnián), suǒyǐ Zhōngguó tóngxué dōu yào huíjiā guònián. Chūn Jié (jiùshi xià ge xīngqī), Lín láoshī qǐng wǒmen qù tā shūshu de jiā chīfàn. Tā shūshu shì Zhōngguó hěn yǒumíng de chúshī, zài Běijīng Dàfàndiàn gōngzuò. Wǒmen shì shàng ge xīngqī zài nàr rènshi tā de. Tā 60 duō suì, kěshì shēntǐ hěn hǎo, zhǎng+de hěn zhuàng, rén yě hěn hǎo. Tā zhù zài Wángfǔjǐng, Běijīng zuì rènào de dàjiē. Tā shuō zài nàr yǐjīng 25 nián le, suīrán yǒu diǎnr chǎo, kěshì tā bù xiǎng zhù biéde dìfang.

Nà, wǒ zài Běijīng yǐjīng sān ge xīngqī le, juéde hěn hǎo wánr. Hái méi qù-guo Cháng Chéng. Yīnwèi měitiān dōu hěn máng xuéxí Hànyǔ, suǒyǐ yèxǔ děi dēng fāngjià de shíhou cái néng qù biéde dìfang. Wǒ zhèi ge xuéqī shàng sì mén kè, měitiān dōu yǒu sān sì jié. Bān bú dà, dōu shì xiǎobān, suǒyǐ shuō Zhōngwén de jīhuì hěn duō ya. Zuòyè bù shǎo, měi ge xīngqī děi tīng lùyīn, xuéxí hěn duō Hànzì. Nà, wǒ zhǐ hǎo ‘hǎohǎo xuéxí tiāntiān xiàng shàng’.

Zhù nǐ xīnnián kuàilè!  
Nǐ de péngyou, Kǒng Měi.

2004.1.17

### Notes

Qīn'ài de _____	‘Dear... (intimate-love)’
Ōuzhōu	‘Europe’; cf. <u>Yàzhōu</u> , <u>Àozhōu</u> , <u>Běi Měizhōu</u> , <u>Nán Měizhōu</u> .
lěngyǐndiàn,	‘cold-drinks-shop’
pào <zai>	‘hang out’; <u>pào</u> ’s original meaning of ‘steep; brew’ – as of tea – has a colloquial extension, meaning ‘to dawdle; hang around’. In some common phrases, it appears without zài: <u>pào jiǔguǎn</u> ‘hang out at bars’, <u>pào wǎngbā</u> ‘hang out at net-cafes’.
rènao	SV ‘lively; buzzing with excitement’
mián’ǎo	‘Chinese padded jacket (cotton-jacket)’; M <u>jiàn</u> for clothes.
chuān	‘wear’ (clothes, but not accessories such as hats, belts, ties).
Měnggǔ màozi	‘Mongolian hat’; M <u>dǐng</u> for hats.
nuǎnhuó	‘be warm; feel warm’ [of people, or weather]
qībāshí	= qīshí, bāshí
niándài	‘era; decade’, as in <u>bāshí niándài</u> ‘the 80s’.
yǔróngfú	‘down-filled-coat’
Xīn Nián	‘New Year’
guònián	‘pass the new year’
Chūn Jié	‘The Spring Festival’, ie the Lunar New Year
chúshī	‘a cook; chef (kitchen-teacher)’

fàndiàn	‘hotel’. Fancy hotels in China were apparently associated with fine food, hence <u>fàndiàn</u> or <u>dàfàndiàn</u> . Despite its etymology, <u>fàndiàn</u> does not usually mean ‘restaurant’ (except in some regional usage); nor is it used as a generic (as in the question ‘could you direct me to a good hotel’). It is more common in hotel names.
Běijīng Dàfàndiàn	considered the first modern hotel in Beijing, it is an interesting example of Soviet grand style. It was built in the 50s to house foreign guests, and enlarged with a new wing in 1974, when it still towered over the low buildings of the area just east of Tian’anmen Square in central Beijing.
Wángfǔjǐng	literally ‘prince’s residence well’; the name of one of Beijing’s best known commercial streets.
dàjiē	‘avenue (big-street)’
chǎo	‘be noisy’
fàngjià	‘have time off; take a holiday (put-leave of absence)’
Cháng Chéng	‘The Great Wall (long wall)’, often known as the <u>Wàn lǐ Cháng Chéng</u> ‘10,000-li long-wall’.
jīhuì	‘opportunity’
lùyīn	‘a tape recording (record-sound)’; also VO ‘to make a recording’
zhǐ hǎo	‘can only; have no choice but to; have to (only good)’
zhù	‘wish; to extend blessings etc.’ (homophonous but not, of course, synonymous with <u>zhù</u> ‘live’).
kuàilè	‘happiness’
Nǐ de péngyou _____ 2004.1.17	the normal sign-off for personal letters; also <u>nǐ de tóngxué</u> , etc. Note the contracting order: year-month-day.

The phrase hǎohǎo xuéxí, tiāntiān xiàng shàng is said to have been spoken by (or perhaps repeated by) Mao Zedong, and often appears on school walls to urge children to work hard. Hǎohǎo is an adverbial (formed from the repetition of the SV) and can be translated as ‘properly; well’; xiàng shàng, with CV xiàng, means literally ‘towards above’, in other words, ‘make progress’: ‘Study hard and do well!’

### Exercise 9.

Paraphrase in Chinese:

1. Although the dorm’s residents are foreigners, there are still lots of opportunities to speak Chinese. We spend our days out, talking to Chinese students, and we don’t come home until quite late.
2. I came to Nanjing in November 2002, and now it’s December 2003, so I’ve been living here for a year. I work at the Grand Hotel (Gǔ Nándū Fàndiàn), and I live there too, on the 16<sup>th</sup> floor. It’s a bit noisy, but it’s very comfortable.
3. We have class every morning from 9 to noon, but only 4 days a week. On Wednesday, we don’t have any classes, so we often take the bus into town and shop and visit interesting places.

### 7.14 Pronunciation practice

Here are three sets of phrases to practice reading aloud. The first set consists of miscellaneous phrases and signs, the second, of disyllabic words with the r-suffix, and the third, of titles of well-known Chinese films.

#### Miscellany

jūzhùqū	‘residential district (reside-live-district)’
zhíxiáshì	‘(direct-jurisdiction-city)’; a city that is ruled directly by the central government
jiāotōng-shūniǔ	‘communication or transportation hub (communication-pivot)’
sīfǎjú	‘(judiciary-bureau)’
ānquán-tōngdào	‘emergency route (safety-route)’
jǐnjí-chūkǒu	‘emergency exit (emergency-exit)’
shāngwù-zhōngxīn	‘business-center’
gòuwù-zhōngxīn	‘shopping center (buy-things=center)’
Qǐng wù xīyān.	‘No smoking please (request don’t draw+in-smoke).’
yíngyè shíjiān	‘business hours (operation hours)’
Xiǎoxīn ménxì.	‘Mind the gap (careful door-crevice).’

#### Colloquial words with the r-suffix:

huāpíngr	[huāpyér]	‘vase (flower-bottle)’
húzuǐr	[húzuěrr]	‘spout [of a kettle] (kettle-mouth)’
xiǎoqǔr	[xiǎoqǔrr]	‘a popular ditty; song (little-tune)’
dònghuàpiānr	[dònghuàpiārr]	‘cartoon (move-drawing-film)’
pūgaijuǎnr	[pūgaijuǎrr]	‘bed roll; bed kit (bedclothes-roll)’
chǒujuér	[chǒujuérr]	‘clown’
dànhuángr	[dànhuá <sup>n</sup> r]	‘egg-yolk’

#### Film titles

Literal translations of those films whose English title is not close to the Chinese are marked \*. You can add to the list by asking Chinese friends about films that have been popular in China or Taiwan.

Huáng Tǔdì	Yellow Earth	1984
Hēipào Shìjiàn	Black Cannon Incident	1986
Hóng Gāoliang	Red Sorghum	1987
Dàhóng Dēnglóng Gāogāo Guà	Raise the Red Lantern	1992
Qīujúú Dǎ Guānsi (*QJ Sues’)	The Story of Qiu Ju	1992
Ximèng Rénsēng (*Theater-dream Human-life)	The Puppetmaster	1993
Bàwáng Biéjī (*The Conqueror Leaves his Consort)	Farewell My Concubine	1993
Lán Fēngzheng	Blue Kite	1993
Huózhe	To Live	1994
Wòhǔ Cánglóng	Crouching Tiger, Hidden Dragon	2000

Huāyàng de Niánhuá (*Flower-like DE Age)	In the Mood for Love	2000
Hé Nǐ Zài Yìqǐ	Together	2002
Yīngxióng	Hero	2002
Shímian Máifu (*10-sides Ambush)	House of Flying Daggers	2005

### 7.15 Highlights

About to	Kuài xiàkè le.
V-wán	Jintiān de gōngkè hái méi zuòwán.
V-dào	Zuótiān méi kàndào nǐ.
V-zháo	Wǎnshàng hěn rè, shuībuzháo jiào!
V-hǎo	Fàn yǐjīng zuòhǎo le.
V-bǎo	Chībǎo le, chībǎo le.
V-cuò	Nèi ge zì hǎoxiàng xiècuò le.
Cái	Tā 1997 nián cái huílai de.
Come back	Nǐ shénme shíhou huí sùshè lai?
V-lai/qu	Qǐng guòlai kànkān ba.
Because	Yīnwei tiānqì hěn rè, suǒyǐ wǒmen dōu hěn lèi.
Although	Suīrán fùmǔ shì Zhōngguó rén, dànshì tā méi qù guo Zhōngguó.
If	Nǐ yàoshi méi diànnǎo, kěyǐ qù wǎngbā fā email.
If	Rúguǒ nǐ bù xiǎng qù, nà wǒ yě bù xiǎng qù.
Say you ...	Bù néng qù de huà, jiu dǎ ge diànhuà ba.
Exclamations	Zhēn liǎobuqǐ!
Other lgs	Nǐ hái huì shuō biéde wàiyǔ ma?
Some	Bù yíding, yǒurén xǐhuan, yǒurén bù xǐhuan.
Put	Yào bu yào fàng niúnǎi?
Together	Gēn wǒmen yíkuàir ~ yìqǐ qù, hǎo bu hǎo?
Alone	Yí ge rén qù ma? ('Are you...?')
Self	Zìjǐ zuò de ma?
Time / Dur'n	liǎng diǎn zhōng / liǎng ge zhōngtōu
Duration	Huǐjiā yào jǐ fēn zhōng?
Cont's action	Zhōngwén xué-le jǐ nián le?
Restr. adv	Zhǐ xué-le sān ge yuè.
Endur. states	Wǒ rènshi tā yǐjīng yǒu èrshí duō nián le.
Degrees	Shèshì 23 dù shì Huáshì 73 dù ba.
Yòu...yòu...	Yòu kuài yòu shūfu.
Gēn as CV	Nǐ gēn shuí ~ shéi xué Zhōngwén?
Dui as a CV	Tā zhǐ dui diànnǎo gǎn xìngqu.

## 7.16 Rhymes and Rhythms

### 1. A schoolboy's ~ girl's lament

Dúshū rú dāng nú,  
jiàn shī rú jiàn hǔ,  
Qín huáng shāobujìn,  
shǐ wǒ yì shēng kǔ!

Study-books like be slave,  
see teacher like see tiger,  
Qin emperor burn-not-exhaust,  
make me one life bitter!

#### Notes

- a) Rú is a more formal equivalent of xiàng 'resemble'.
- b) Shāobujìn is a verb combo in the potential form.
- c) Shǐ 'to cause to'.

The Qín dynasty (Qín cháo), 221-206 BC, grew from a small state in the west of what is now China into a powerful kingdom that eventually united the smaller Chinese states and created the first imperial dynasty ruled by King Zhèng. The King styled himself Shǐ Huángdì 'First Emperor' and aided by his minister, Lǐ Sī, consolidated his power through ruthless but effective political measures. These include the notorious (and probably exaggerated) 'burning of books (shāo shū), the event referred to in the penultimate line of the rhyme. Under Shǐ Huángdì, walls built earlier to keep out non-Han peoples from the north were connected to make the original 'Long Wall' (Cháng Chéng) – along a different route from the one seen today.

### 2. And another animal up to his tricks:

*Huā māo 'tabby cat'*

Xiǎo huāmāo, shàng xuéxiào,  
lǎoshī jiǎng kè, tā shuìjiào:  
yí ge ěrduo tīng, yí ge ěrduo mào,  
nǐ shuō kěxiào bù kěxiào?

little tabby-cat, attend school  
teacher give lesson, (s)he sleeps  
one ear listens, one ear blocked  
you say funny or not?

#### Notes

Kěxiào 'funny'; cf. kě'ài 'lovable' and kěpà 'fearsome'.

### Appendix: Question words

You have, by now, encountered most of the important question words of Chinese. You have also seen several cases of question words as indefinites. Here is a review:

#### shéi or shuí? ‘who(m)’

Nà shi shéi?	Who’s that?
Nǐ de lǎoshī shi shéi?	Who’s your teacher?
Shéi shi nǐ de lǎoshī?	Who (of these people) is your teacher?
Wèn shéi?	Who<m> are [you] asking?

Cf. Tā shi shénme rén (‘what person’) usually means ‘what is s/he to you’, and can be answered: Tā shi wǒ de lǎoshī; tā shi wǒ shūshu.

*indef* Nǐ wèn shéi? > Wǒ bú wèn shéi.

#### shénme ‘what’

Shénme kǎoshì?	What test?
Tā xìng shénme?	What’s her surname?
Nǐ jiào shénme míngzi?	What’s your name?
Máng shénme ne?	What’re you busy doing?
Nǐ shuō shénme?	What did you say? What are you saying?

*shénme dìfang* ‘what place; where’

Nǐ shi shénme dìfang rén? Where’re you from?

*shénme shíhou* ‘what time; when’

Nǐ shénme shíhou zǒu? When are you going/leaving?

*Shénme* has a fairly common regional, colloquial alternative, *shá*, which is probably a telescoped version of *shénme*:

Tā gàn shá qù? = Tā gàn shénme qù?

Nǐ shi shá dìfang rén? = Nǐ shi shénme dìfang rén?

*indef* Nǐ xiǎng chī shénme? > Bù xiǎng chī shénme.  
Shénme shíhou zǒu? > Shénme shíhou dōu xíng.

#### něi, nǎ ‘which; what’

Nǐ shi něi wèi?	Who are you? / Who is it?
Tā shi něi/nǎ guó rén?	What’s her nationality?
Něi ge? / Nèi ge!	Which one? / That one!

#### nǎr (northern, colloquial), nǎlǐ (Taiwan neutral, Mainland formal) ‘where’

Nǐ qù nǎr ~ nǎlǐ? Nǐ dào nǎr qù?	Where are you going?
Nǎlǐ, nǎlǐ.	‘Oh, you can’t mean it!’

*indef* Nǐ qù nǎr? / Nǐ dào nǎr qu? Wǒ bú qù nǎr. / Wǒ bú dào nǎr qu.

**zěnme** ‘how; in what way’

Zěnmeyàng?

How’re [you] doing? / How’s [it] going?

Zěnme bàn?

What can be done about [it]?

Zěnme shuō?

How do [you] say it?

Nǐ zěnme qù?

How do [you] go [there]?

Zhōngwén, zěnme shuō?

How’s [it] said [in] Chinese?

*indef* Duō yuǎn?

Bù zěnme yuǎn, hěn jìn.

**duōshao** ‘how many; how much’

Nǐ de diànhuà shì duōshao?

What’s your phone number?

Yīgòng yǒu duōshao?

How many do [you] have all together?

Duōshao qián?

How much money?

*indef* Yǒu duōshao péngyou?

Méiyǒu duōshao, zhǐ yǒu liǎng sān ge.

**jǐ** ‘how many; how much’ [expecting relatively few]

Jǐ niánjí?

Which level (year)?

Jǐ hào?

What day; what number?

Jǐ ge?

How many?

Lǐbàijǐ?

What day of the week?

*Cantonese influenced Mandarin:*

Tā jǐshí qù KL?

When’s he going to KL?

*indef* Xīzàng yǒu jǐ ge dàchéng?  
(Xīzàng ‘Tibet’; dàchéng ‘cities’)

Méiyǒu jǐ ge, zhǐ yǒu yī liǎng ge.

*jǐ has an additional meaning of ‘several’:*

Xīzàng yǒu jǐ ge dàchéng.

There are a couple of large cities in Tibet.

**duō** ‘to what degree; how’

Qǐngwèn, niánjì duō dà &lt;le&gt;?

May [I] ask what [your] age is?

Tā duō gāo?

How tall is she?

*duōjiǔ**how long*

Nǐ xué le duō jiǔ le?

How long have you been studying?

*duōcháng shíjiān**how long*

Tāmen zài Xīníng yǐjīng duōcháng

How long have they been in Xining?

shíjiān le?

**wèishénme** ‘why; how come’

Nǐ wèishénme hěn máng?

How come you’re so busy?

Hěn lèi a? Wèishénme?

You’re tired. How come?

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Dr. Julian K. Wheatley

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