

Background

1. China

Names for China

It used to be thought that the name ‘China’ derived from the name of China’s early Qin dynasty (Chin or Ch’in in older transcriptions), whose rulers conquered all rivals and initiated the dynasty in 221 BCE. But, as Wilkinson notes (*Chinese History: A Manual*: 753, and fn 7), the original pronunciation of the name Qin was rather different, and would make it an unlikely source for the name China. Instead, China is thought to derive from a Persian root, first used for porcelain and only later applied to the country from which the finest examples of that material came. Another name, Cathay, now rather poetic in English but surviving as the regular name for the country in languages such as Russian (Kitai), is said to derive from the name of the Khitan Tartars, who formed the Liǎo dynasty in the north of China in the 10th century. The Khitan dynasty was the first to make a capital in the region of modern Beijing.

The Chinese now call their country Zhōngguó, often translated as ‘Middle Kingdom’. Originally, this name meant the central, or royal, state of the many that occupied the region prior to the Qin unification. Other names were used before Zhōngguó became current. One of the earliest was Huá (or Huáxià, combining Huá with the name of the earliest dynasty, the Xià). Huá, combined with the Zhōng of Zhōngguó, appears in the modern official names of the country (see below).

Chinese places

a) The People’s Republic of China (PRC) [Zhōnghuá Rénmín Gònghéguó]

This is the political entity proclaimed by Máo Zédōng when he gave the inaugural speech (‘China has risen again’) at the Gate of Heavenly Peace [Tiān’ānmén] in Beijing on October 1, 1949. The PRC claims sovereignty over Taiwan and the regions currently controlled by the government in Taipei.

b) Mainland China; the Mainland [Zhōngguó Dàlù]

This is a geographic term, used to refer to the continental part of China, without Taiwan, but also implying the land in actual control of the PRC. When the term functions as a proper name, referring to the *de facto* PRC, then we go against custom and write ‘the Mainland’, with a capital M; otherwise, it is written with the usual small ‘m’.

c) The Republic of China (ROC) [Zhōnghuá Mínguó]

This was the name of the political entity established in 1912, after the fall of the Manchu (or Qing) dynasty, which took place the previous year. The man most responsible for the founding of the Republic was Sun Yat-sen (Sūn Yìxiān in Mandarin), and for this, he has earned the name Guófù ‘Father of the Country’. But although he was named provisional president in 1911, fears for the unity of the country led to the appointment of Yuán Shíkǎi (Yuan Shih-k’ai), an important military and diplomatic official under the Qing, as the first president of the Republic in 1912. When the later president, Chiang Kai-shek (Mandarin: Jiǎng Jièshí), fled with his government to Taiwan in 1949, he kept the name

Republic of China as the basis of legitimacy over the whole of China, both Taiwan and the mainland.

d) Taiwan [Táiwān]

Taiwan is some 130 miles off the coast of Fujian; its central mountains are just visible from the Fujian coast on a clear day. Taiwan was named Formosa by the Dutch, who took over the Portuguese name of *Ilha Formosa* ‘beautiful island’. The Dutch colonized the island in the early 17th century, fighting off the Spanish who had also established bases on the northern part of the island. Taiwan’s earliest inhabitants spoke Austronesian languages unrelated to Chinese, and indigenous groups such as the Ami, Paiwan and Bunan who still speak non-Chinese languages are descendents of those early Taiwan Austronesians. By the 13th century, if not earlier, Chinese speaking Hakka and Fukienese – regional Chinese languages – had established small communities on the island. These were joined by holdouts from the Ming after the fall of that dynasty on the mainland. The Qing dynasty, that followed the Ming, annexed Taiwan in 1683, making it a province. In 1895, Taiwan was ceded to Japan as part of a war settlement, and remained a colony until 1945. Then, in the period before the Communist victory in 1949, large numbers of mainlanders fled to Taiwan along with, or in conjunction with, the removal of the Nationalist government.

e) Hong Kong [Xiāng Gǎng]

From July 1997, Hong Kong has been a Special Administrative Region [tèbié xíngzhèngqū] of China, which guarantees it autonomy within the PRC in all but foreign affairs and defense. Its English name reflects the Cantonese pronunciation of what is in Mandarin Xiāng Gǎng ‘fragrant harbor’. Hong Kong was formally ceded to the British in the Treaty of Nanking [Nánjīng], signed in 1842 (on a ship anchored in the Yangtze River, slightly east of Nanjing) at the end of the Opium War. The Kowloon Peninsula [Jiǔlóng ‘nine dragons’] was added in 1860, and the New Territories [Xīnjiè] were leased for 99 years from 1898, making Hong Kong, in all, a little more than 1000 square kilometers.

Hong Kong has been settled by a number of distinct Chinese groups, including the so-called *Bendi* (‘locals’), who emigrated in the Sung (10th – 12th C.) after being driven from their homes in north China; the *Tanka*, fisherfolk who live on boats and are thought by some to be the descendents of the non-Han *Yue* people; the *Hokla*, early immigrants from Fujian; the *Hakka*, who ended up mostly in less fertile parts of the New Territories; and numerous clans and people from nearby Cantonese speaking regions, as well as other parts of China. Despite its small size, Hong Kong has preserved the traces of many traditional Chinese social forms and practices better than many other parts of the Chinese speaking world.

f) Greater China

The occasional need to talk about a single Chinese entity, consisting of the Mainland with Hong Kong, and Taiwan, has recently given rise to a term, Liǎng’àn Sāndì ‘two-shores three-lands’.



Liǎng'àn Sāndì

(From *The World Factbook*, 2005; <http://www.cia.gov/library/publications/the-world-factbook/geos/ch.html>)

g) Nationalists and Communists

After the establishment of the PRC in 1949, it was customary to distinguish the two political entities by their only extant political parties, the Communist Party (Gòngchǎndǎng), abbreviated CCP, and the Nationalist Party (Guómíndǎng, or Kuomintang), the KMT. Hence 'the Communist government', 'the Nationalist leaders', etc. Recent changes in Taiwan and the Mainland make neither term appropriate. In Taiwan, in the election of 1998, the first democratic election in a Chinese country, the Nationalists failed to win and became the main opposition party. Meanwhile, on the Mainland, the Communist Party, though retaining its institutional position in the government, has become less of a dominating force in political life.

h) Běijīng and Běipíng (and Peking)

One of the curious consequences of the political differences between the PRC and the ROC (Taiwan) is that they have different names for the city formerly known to the English speaking world as Peking. For the PRC, the capital is Běijīng ['the northern capital'], the city that has been the capital for all but brief periods since 1422 when Emperor Yǒng Lè of the Míng dynasty moved the government north from Nánjīng ['the southern capital'] in Central China. However, in 1927, the Nationalists under Chiang Kai-shek, having little real power in the north and under threat from the Japanese, made Nánjīng their capital, and restored the name Běipíng (Peiping) 'northern-peace' that the northern city had had before Yǒnglè made it his capital in the 15th century. Officially, the Nationalists retained the name Běipíng even after the Japanese conquered the city of Nánjīng, and continued to do after Běijīng reverted to the capital in 1949 under the PRC.

The spelling ‘Peking’, with a ‘ki’ may be a vestige of the French system of transcription that used ‘ki’ to represent the sound ‘tʃ’ – now written with a ‘j’. Or it may reflect the Cantonese pronunciation of the name Beijing, in which the initial of the second syllable is pronounced with a hard ‘k’ sound. Representations of Cantonese pronunciation were often adopted by the British as official postal spellings (cf. Nanking [Nánjīng] and Chungking [Chóngqīng]). Though most foreigners now spell the name of the city in *pinyin* transcription, Beijing (which represents the Mandarin pronunciation), the old spelling survives to this day in certain proper names, such as Peking University (still the official English name of the institution) and Peking duck. The transcription, Beijing, is not without its problems either, since speakers who do not know the *pinyin* system tend to make the ‘j’ sound more foreign or exotic by giving it a French quality: ‘bay-zhing’. As you will soon learn, the actual Mandarin pronunciation is closer to ‘bay-dzing’.

2. Chinese speech

Chinese

Chinese, as a term for language, is used to refer to the native languages, spoken or written, now or in the past, of the Chinese people. Thus Mandarin, Cantonese, Taiwanese, and Classical Chinese are all Chinese. In other words, while Chinese can be used in a narrow sense to refer to what is sometimes called Modern Standard Chinese, colloquially called Mandarin by most English speakers, it is also used to refer to the Sinitic branch of the Sino-Tibetan family of languages. In that respect it is comparable to the term ‘Romance’, that applies to the modern derivatives of Latin, such as French, Catalan, Romanian, and Spanish, as well as to Latin itself.

Mandarin [Guóyǔ, Pǔtōnghuà, Huáyǔ]

Mandarin is a term that derives from a Portuguese word meaning ‘counselor’ – or ‘a mandarin’. As a name for the language, it dates from early Portuguese contacts with China, when it was used to translate the Chinese term Guānhuà, literally ‘speech of officials’. Guānhuà was the name given to specialized speaking practices which, though they might vary from one historical period to another, served as a *lingua franca* among officials and other educated classes who might come from different parts of China and speak mutually unintelligible Chinese in their home regions. A late form of Guānhuà, based on Beijing speech, can be regarded as the precursor to modern Mandarin. However, while Mandarin has survived as the English name for the modern language, the Chinese make use of a variety of terms.

Taiwan and most overseas communities call Mandarin Guóyǔ (‘national language’), a term dating at least from 1918. The PRC calls it Pǔtōnghuà (‘common language’), another term with a legacy dating back to the early part of the 20th century. In Singapore, where the different linguistic situation makes both terms inappropriate, it is called Huáyǔ (‘the language of the Huá’, Huá being an ancient name for the Chinese people). All three terms refer to a language that continues to be promoted as a national standard by the governments of both the PRC and Taiwan, and is generally conceived of as a norm for educated or formal speech by Chinese speaking peoples the world over.

The origins of Mandarin

In traditional China, the majority of the population spoke regional or local languages and were illiterate. For them, there was no general medium of communication across regional lines. For the educated, however, Guānhuà served in a limited way as a spoken medium; and Classical Chinese, the language of administration, education and high culture (see below), served as a written medium. By the 19th century, it was clear that the lack of a spoken norm that could serve the communication needs of all classes across the country was a major obstacle to the modernization of China, and eventually efforts were made to identify a suitable medium and promote it as the standard. Guānhuà was an obvious candidate, but by the 19th century, it had become strongly associated with the educated speech of Beijing, putting southerners at a disadvantage. And Classical Chinese, though it had no regional bias, was a highly stylized written language with ancient roots that made it unsuitable as the basis for a national spoken medium.

After various interesting attempts to establish a hybrid language to balance regional differences, particularly between north and south, the Chinese language planners settled on the northern strategy, promoting the speech that had also been the basis of Guānhuà: the *educated speech* of north China and particularly that of the capital Beijing. However, though Mandarin is based on educated northern usage and in particular, a refined Beijing pronunciation, it has also incorporated material from a broad range of other sources. Words with wide distribution have been adopted over northern or Beijing localisms, for example; and grammatical constructions characteristic of southern languages, such as Cantonese, Shanghainese, often co-exist with northern patterns in the modern language. Spoken Mandarin also absorbed material from written sources that introduced words and phrasing from the important economic and cultural region of the Lower Yangtze Valley (Shànghǎi to Nánjīng), and words for modern concepts first coined in Japanese.

Varieties of Mandarin

Though both Taiwan and the PRC have always agreed on the relationship between Mandarin pronunciation and educated Beijing speech, political separation and cultural divergence have resulted in the emergence of two norms, as comparison of dictionaries from Taiwan and the PRC will show. These differences, though still moderate in scope, extend from pronunciation to lexicon and usage.

Even more variety is to be found at local levels. The case of Taiwan is illustrative. There, Mandarin is not the first language of much of the population. The most common first language is Táiyǔ ('Taiwanese'), a Southern Min language that is very similar to the Southern Min spoken in the province of Fujian across the Taiwan Straits. (Southern Min is also the predominant spoken language of the Singapore Chinese, and many other Chinese communities in Southeast Asia.) With so many in Taiwan speaking Táiyǔ as a first language, it is not surprising that Mandarin there is often influenced by the pronunciation, grammar and usage of that language. The result is Taiwan Mandarin. The same phenomenon occurs elsewhere, of course, so that no matter where you are in China, Mandarin heard on the street will generally have local features. Native speakers quickly get used to these differences, just as English speakers get used to the regional accents of

English. But learners will find the variation disruptive, and will need time and experience to adjust to it.

Though there are probably more and more Chinese whose first language is Mandarin and whose speech is close to the appointed norms, it is still true that the majority of Chinese speak more than one variety of Chinese, and for many of them Mandarin would be a second language. A few years ago, *USA Today* published statistics on the ‘world’s most common languages, ranked by population that uses each as a first language’. Mandarin was listed first, with 885 million speakers (followed by Spanish with 332 million and English with 322million). The figure for Mandarin would not include those whose first language is Cantonese or one of the other regional languages. But it must include a large number of speakers whose Mandarin would be barely understandable to someone familiar only with the standard.

When describing the best Mandarin (or the best Chinese), Chinese tend to focus on pronunciation, praising it as biāozhǔn ‘standard’ (as in ‘your Chinese is very biāozhǔn’). For this reason, native Chinese speakers, who tend to be effusive in their praise in any case, will sometimes flatter a foreigner by saying s/he speaks the language better than they do. By better, they mean with a better approximation to the standard, educated accent. Apart from language classrooms, the most biāozhǔn Mandarin is heard on the broadcast media, in schools, and in the speech of young, educated urban Chinese.

Regional languages and minority languages

There are some seven major dialect groupings of Chinese, including the geographically extensive Northern group (divided into Southwestern, Northwestern and Northern regions) from which Mandarin was promoted. Of the others, Cantonese (Yuè), Shanghainese (Wú), Fukienese or Hokkien (Mǐn) and Kèjiā or Hakka are the best known. (Yuè, Wú and Mǐn are Chinese linguistic designations, while Hokkien and Hakka are dialectal pronunciations of the Mandarin names Fújiàn and Kèjiā, respectively.) All represent groupings of diverse dialects thought to share a common origin. Even within the group, the varieties are not necessarily mutually intelligible. Cantonese for example, includes many dialects, such as Táishān (Hoisan), which are quite distinct from the standard Canton dialect.

In many respects the dialect groupings of Chinese – represented by Cantonese, Shanghainese, Hakka etc. – are different languages. They are not, after all, mutually intelligible and they have their own standard speeches (Canton for Cantonese, Suzhou for Shanghainese, etc.) In linguistic terms, they are often said to be comparable to Dutch and German, or Spanish and Portuguese. However, as noted earlier, unlike those European languages, the Chinese regional languages share a written language, make reference to a common standard (Mandarin), and identify with a common culture. Recently, the term ‘topolect’, a direct translation with Greek roots of the Chinese term fāngyán ‘place-language’, has gained currency as a more formal term for what are generally called ‘regional languages’ in this text. So we may speak of Cantonese as the standard language within the Cantonese (or Yuè) grouping, and varieties such as Hoisan as dialects within Cantonese.

Regional languages should be distinguished from the languages of the non-Chinese (non-Han) ethnic groups, such as the Mongolians, Tibetans, or Uighurs, that make up about 8 to 9% of the total population of China. There are 56 officially recognized ethnic minorities in China, almost all of them with their own languages or language groups.



Representatives from China's minorities gather around the Chairman. A painting in the Minorities Research Institute in Beijing. [JKW 1982]

3. Chinese writing

Written Mandarin

As noted above, Mandarin is often used to refer to the written language of China as well as to the standard spoken language. This is the language of composition learned in school and used by all educated Chinese regardless of the particular variety or regional languages that they speak. A Cantonese, for example, speaking Taishan Cantonese (Hoisan) at home and in the neighborhood, speaking something closer to standard Cantonese when s/he goes to Canton (city), and speaking Cantonese flavored Mandarin in certain formal or official situations, is taught to write a language that is different in terms of vocabulary, grammar and usage from both Hoisan and standard Cantonese. Even though s/he would read it aloud with Cantonese pronunciation, it would in fact be more easily relatable to spoken Mandarin in lexicon, grammar, and in all respects *other than pronunciation*.

From Classical Chinese to modern written Chinese

Written language always differs from spoken, for it serves quite different functions. But in the case of Chinese, the difference was, until the early part of the 20th century,

extreme. For until then, most written communication, and almost all printed matter, was written in a language called Wényán in Chinese ('literary language'), and generally known in English as Classical Chinese. As noted earlier, it was this language that served as a medium of written communication *for the literate classes*

Classical Chinese was unlikely ever to have been a close representation of a spoken language. It is thought to have had its roots in the language spoken some 2500 years ago in northern China. That language, though still Chinese in the sense that it is ancestral to modern Chinese languages, would have differed quite significantly in sounds, grammar and vocabulary from any form of modern Chinese.

Though Classical Chinese can be regarded as a different language from the modern, it was written in characters that have retained their basic shape to the present day, and these serve to preserve the connection between ancient and modern words whose pronunciation and grammatical context is radically different. While for English, spelling changes (that reflect changes in pronunciation), as well as a high degree of word replacement, make Old English texts almost completely opaque to modern readers, ancient Chinese texts continue to look familiar to Chinese readers despite the changes that have taken place in the intervening years. Educated Chinese can read them aloud in modern pronunciation, Mandarin, say, or Cantonese. Without knowledge of the grammar and vocabulary of Classical Chinese, they may not fully understand them, but enough words – and more than words, sayings and phrases – have survived to modern times to make the writings of Confucius (5th – 6th century BCE), or the poems of Li Po (8th century AD) superficially accessible to the modern reader of Chinese.

Classical Chinese is still used for certain kinds of formal or ritual writing, eg diplomas and inscriptions, much like Latin in western countries. It has also been a source of words, quotations, allusions, stories and even style that appear in the modern written language, as well as in speech, but relatively few people read the classical language well, and only a few specialists are still able to write it fluently.

Since Classical Chinese was not based on an accessible spoken language, facility in writing it required memorizing large samples to act as models. Once learned, the classical language would tend to channel expression in conservative directions. Citation was the main form of argument; balance and euphony were crucial elements of style. These features did not endear it to the modernizers, and they sought to replace it with a language closer to the modern spoken (as noted in §2). They had a precedent, for all through Chinese history, there had in fact been genres of writing known as Báihuà ('white = plain or vernacular language') that were rich in colloquial elements. Such genres were not highly regarded or considered worthy as literary models, but they were well known as the medium of the popular novels of the Ming and Qing, such as *Dream of the Red Chamber* (also called the *The Story of Stone*), *Monkey* (also known as *Journey to the West*), or the *Romance of the Three Kingdoms*. Báihuà, though it retained classical elements, provided the early model for a more colloquial standard written language.

Because norms within the newly emerging written language varied, and led to problems of consistency and clarity, some advocated a return to Classical Chinese as the written standard, and if it could have shed some of its stylistic affectations (such as the high value put on parallelism of structure and elaborate or archaic diction), Classical Chinese might have developed into a modern written norm much as Classical Arabic has become the written norm of the Arabic speaking world. But Classical Chinese was too closely associated with conservatism and insularity at a time when China was looking to modernize. Nevertheless, a new written norm does not arise overnight, and for at least the first half of the 20th century, a number of different styles across the range of classical to colloquial coexisted and vied for dominance. Following the Chinese revolution, written styles in Taiwan and the PRC diverged. In the PRC, political and other factors favored a more colloquial written style, whereas in Taiwan the influence of classical styles has remained stronger.

Characters

The earliest extensive examples of written Chinese date from late in the second millennium BCE. These are the so-called oracle bone inscriptions (jiǎgǔwén), inscribed or painted on ox bones and the bottom plate, the carapace, of tortoise shells. This early writing made use of characters whose form differs in appearance but which can be directly related to the modern characters (particularly the traditional characters that are still standard in Taiwan). In the Qin dynasty (221 – 206 BC), the script was modified and standardized as part of the reform of government administration. The resulting style, known as the ‘little seal’ (xiǎo zhuàn) is still used on seals (or ‘chops’). At first glance, little seal characters look quite unlike the modern, but a native reader can often discern the basic parts and figure them out.

A script known as lìshū came into extensive use in the Han dynasty (202 BCE – 220 AD). Individual strokes in the lìshū style are described as having “silkworm’s head and swallow’s tail”. It is still used occasionally for writing large characters. The modern script, the kind generally used for printed matter, is based on the kǎishū ‘the model script’ that has been in use since before the period known as the Southern and Northern Dynasties (5th and 6th centuries). Other varieties of script were developed for handwriting (xíngshū ‘running script’) and calligraphy (cǎoshū ‘grass script’).

Traditional and simplified characters

In the past, simpler and more complex versions of characters have often co-existed. In many cases, the more complicated were used for formal correspondence and the simpler, for personal. In the 1950s however, as part of a program to promote literacy in the PRC, a set of simpler characters, most of them based on attested forms, were promoted as a general standard for all printed matter. Singapore adopted the new forms for most purposes, but Taiwan, Hong Kong and most overseas communities kept the traditional forms, and as a result, two types of (formal) characters are now in use in the Chinese speaking world. In Chinese, these are called fántǐzì ‘abundant-stroke-characters’ and jiǎntǐzì ‘simple-stroke-characters’, or in English, ‘traditional’ and ‘simplified’. The two types are illustrated below, using the phrase Zhōngguó huà ‘Chinese [spoken] language (middle-country speech)’:

Traditional**Simplified**

中國話

Zhōngguó huà

中国话

Zhōngguó huà

The three characters cited illustrate the differences nicely. Many characters have only one form (like zhōng), or show slight differences between the two forms (like huà). Others (like guó) show significant differences but are easily relatable. Relatively few, no more than a few dozen, are completely different, and most of those are commonly encountered. So the differences between the two sets of characters are not as significant as might be imagined. A native speaker sees the relationship between the two fairly easily, and using context, moves from one to the other without much difficulty. Students generally write only one style, but they should be comfortable reading either.

Homophony

Characters represent syllable-length words (or rather, morphemes, the components of compounds). Since in Chinese these units are short, the chance of homophony is relatively high, more so than in English. In English words pronounced the same are often written the same, eg the ‘pens’ of ‘pig pen’ and ‘ink pen.’ But it is also common in English for different words of identical pronunciation to be written differently: ‘to, too, two’. Written Chinese is more comparable to the latter case: words with different (and unrelatable) meanings are written with different characters. A syllable such as shì can be written dozens of ways, depending on the meaning, as the famous Chinese linguist Chao Yuen Ren showed in a tour de force whose title was:

施氏食獅史

Shī shì shí shī shǐ.

(Shi) clan eat lion story

The tale of how Shī of the Shì clan ate the lion.

Chao’s tale continues for another 100 or so characters, all pronounced shì on one of the four tones. It is written in the very concise prose of Classical Chinese (and given modern sound values when read). Written in modern Chinese, there would be far less homophony; many of the single syllable words would, in fact, be compounds. So the story could probably be read aloud and understood. But Chao’s exercise makes the point nicely: characters are units of sound and meaning. Letters are units of sound only.

Transcribing sound in characters

Characters are sometimes used only for their sound values, with the usual meanings ignored. In this way, Chinese characters can be used to transcribe foreign sounds. So just as we can use Roman letters to write Chinese in *pinyin*, Chinese have used characters to write foreign languages, including English. Here is an example from a very simple Chinese English-teaching manual from the Mainland (and therefore written in simplified characters):

艾姆搜普利丝得吐斯衣油厄根
 ài-mǔ sōu pǔ-lì-sī-dé tǔ sī-yī yóu è-gēn
 I'm so pleased to see you again.

Characters are regularly used for their syllabic value, in this way, to transliterate personal names, names of places, as well as sounds: 沙士比亚 Shāshībīyà ‘Shakespeare’; 密西西比 Mìxīxībǐ ‘Mississippi’; 哗啦 huālā ‘splat’ [*sound of crashing*]. But because characters can only be used for syllabic units, the match is not usually as good as it would be in an alphabetic system, that can match a symbol to each consonant and vowel sound. A more precise match could be achieved by inserting an alphabetic transcription such as *bopomofo* or *pinyin* (see below) into a character text, but this practice is still rare.

Pictographs, ideographs, logographs.

Simple characters, or the basic components of more complicated ones, can often be traced back to pictorial representations, and for this reason characters are sometimes labeled pictographs. The earliest characters, the oracle bone inscriptions, look even more like pictures. But the majority of modern characters do not derive directly from attempts to represent objects pictorially, and even those that do, have become so conventionalized that it is only in rare cases that one can guess the meaning from the form alone. That is not to say that Chinese characters do not have certain aesthetic qualities that can be exploited in poetry and art, or that their pictorial qualities cannot be exploited for language learning as well; it is rather that the pictorial aspects of characters do not necessarily play a significant role in ordinary reading or writing.

The term ideograph has also been applied to Chinese characters, sometimes with the implication that characters allow immediate access to meaning without reference to sound, or without reference to particular words. The fact that Chinese characters were borrowed into other languages such as Japanese, Korean, and Vietnamese to represent words that matched in meaning but not sound offer some support for such a notion. Indeed, it is true that the link between character and sound can vary. Cantonese speakers read Chinese with Cantonese sounds, while Mandarin speakers read them with Mandarin (much as Australians or Scots read English texts in their own pronunciation). But regardless of the particular language, understanding of the text is still dependent on linguistic contexts. Even in classical Chinese, the reader has to identify words and contexts that are linguistic, not just in the realm of thought, in order to perceive meaning. So, like pictographic, the term ideographic is not a very suitable characterization either.

Writing systems are better named according to the units that they encode. Thus English is basically phonographic, with letters encoding sounds; but it also has considerable logographic elements (to, too, two; &; \$). Chinese writing is primarily logographic (units encode words) but also has syllabo-graphic elements that connect syllables that are similar in sound.



Taipei: Selling New Year scrolls. [JKW 1970]

Representing the sounds of Chinese

While characters do exhibit sound-based connections, the pronunciation of a particular character is not systematically indicated by its form. This can be an advantage, as we noted earlier, for it allows speakers of different regional languages, or even different languages in the case of Vietnamese, Korean and Japanese, to apply quite different sounds to the same graph. But for learners, it creates obvious difficulties. Learners need to be able to symbolize the pronunciation accurately for purposes of keeping track of material and internalizing correct pronunciation. (When Cantonese and speakers of other regional languages learn Mandarin, they need a transcription system for the same reasons.) Of even more importance, an alphabetic system of writing, which can be learned very quickly, speeds up the presentation of spoken language material.

Alphabetic systems for writing Chinese date back at least to the 16th century. Most have made use of Roman letters, and are therefore called Romanizations. We can illustrate some of the systems, using the compound word for ‘Chinese language’ again:

1. <i>Wade-Giles</i>	Chūngkuó huà	ㄓ = zh
		ㄨ = w
2. <i>Yale</i>	Jūnggwó hwà	ㄥ = eng
3. <i>National Romanization</i>	Jong-guo huah	ㄍ = g
		ㄨ = w
4. <i>Zhùyīn Fúhào</i>	→ →	ㄛ ✓ = ó
5. <i>Hànyǔ Pīnyīn</i>	Zhōngguó huà	ㄏ = h
		ㄨ = w
		ㄚ = à

The Wade-Giles system (named for Thomas Wade, a Professor of Chinese at Cambridge University at the turn of 19th century who invented it, and Herbert A. Giles, a consular officer and later, Wade's successor at Cambridge who incorporated it in his dictionary) was for many years used in most English language publications on China, as well as in library catalogues. It is well known for distinguishing the plain initial consonants from the aspirated (g from k, d from t, zh from ch etc. in the *pinyin* system) by placing an apostrophe after the latter: *kuo* versus *k'uo*, for example, or *chung* versus *ch'ung*. (This is phonetically quite sensible since both sounds are voiceless in Chinese.)

The Yale system grew out of work performed by the War Department during World War II and was used in the Yale textbook series, familiar to several generations of students of Chinese. It is probably the most transparent [for English speakers] of the Romanized transcription systems. National Romanization (Guóyǔ Luómǎzì), a system that had official status in China during the 1930s, incorporates the tone in the spelling – notice there are no tone marks above the vowels – which makes it invaluable for learning and retaining tones. Hànyǔ Pīnyīn is the official system of the PRC and has been accepted by most of the rest of the world, including, recently, Taiwan.

Zhùyīn Fúhào ('transcription of sounds'), the system shown on the right of the others above, is called *Bopo mofo*, colloquially, after the first four letters of its alphabet. It has a longer history than *pinyin*, being based on a system created in 1919, called Zhùyīn Zīmǔ 'transcription alphabet' that was intended to serve as a fully fledged writing system. It was inspired by the Japanese 'kana' system, whose symbols derive from characters rather than Roman letters. *Bopo mofo* symbols have the advantage of looking Chinese and of not suggesting any particular English (or other language's) sound values. In Taiwan, children, as well as many foreign students, learn to read with materials in which Bopo mofo is written vertically alongside the character text to indicate pronunciation.

Hànyǔ Pīnyīn

Pinyin ('spelling the sound') was developed and officially adopted by the PRC in the 1950s, and it is now used in textbooks, dictionaries and other reference books, computer

input systems, and on road and shop signs there. In recent years, some schools in China have been encouraging children at certain stages in their education to write essays in pinyin to improve composition and style, and it is not unlikely that its functions will continue to expand in the future.

It is sometimes claimed that pinyin (or any other such system of transcribing the sounds of Mandarin) cannot serve as a fully-fledged writing system because the degree of homophony in Chinese is such that some reference to characters is necessary for disambiguation. This is certainly true in the case of the *shi*-story cited earlier, and it might be true for Classical Chinese in general (if it is read out in modern pronunciation, as it usually is). But it is certainly not true for texts written in colloquial styles. *Anything that can be understood in speech can be written and understood in pinyin*. Many people email successfully in pinyin without even indicating the tones! The question is, using pinyin, how far one can stray from colloquial speech and still be understood. Written styles range from the relatively colloquial to the relatively classical, but if the latter can be understood when read aloud, then presumably they can be understood written in pinyin.

Bǎihuā qífàng, bǎijiā zhèngmíng!

100-flowers together-blossom, 100-schools [of thought] contend
Let a hundred flowers blossom and a hundred schools of thought contend!

百花齊放，百家爭鳴

4. Key Terms

Peoples Republic of China (PRC)	Běijīng (Peking)
The Mainland	Běipíng (Peiping)
The Republic of China (ROC)	Máo Zédōng
Taiwan	Chiang Kai-shek (Jiǎng Jièshí)
Hong Kong (Xiāng Gǎng)	Sun Yat-sen (Sūn Yìxiān)
Qīng (Manchu) dynasty (1644-1912)	1842
Míng (Chinese) dynasty (1368-1644)	1911
Yuán (Mongol) dynasty (1279-1368)	1949
Chinese	oracle bone inscriptions (jiǎgǔwén))
Guānhuà (officials' language)	little seal characters (xiǎo zhuàn)
Mandarin	model script (kǎishū)
Guóyǔ (national language)	traditional characters (fántǐzì)
Pǔtōnghuà (ordinary language)	simplified characters (jiǎntǐzì)
lingua franca	homophony
Classical Chinese (Wényán)	pictographs
Báihuà	ideographs
Táiyǔ	logographs
Taiwanese Mandarin	Wade-Giles
Hànyǔ Pīnyīn	Zhùyīn Fúhào (Bopo mofo)
dialects	
Regional languages: Cantonese; Shanghainese; Fujianese (Hokkien); Kejia (Hakka), etc.	

5. Further reading and references

Chen, Ping. *Modern Chinese*, Cambridge: Cambridge University Press, 1999.

DeFrancis, John. *The Chinese Language: Fact and Fantasy*, Honolulu: University of Hawaii Press, 1984.

DeFrancis, John, ed. *ABC Chinese-English Dictionary*, Honolulu: University of Hawaii Press, 1999.

Erbaugh, Mary S. *Difficult Characters: Interdisciplinary Studies of Chinese and Japanese Writing* (Pathways to Advanced Skills, Publication series volume VI), National Resource Center, The Ohio State University, 2002.

Hannas, William C. *Asian's Orthographic Dilemma*, Honolulu: University of Hawai'i Press, 1997.

Newnham, Richard. *About Chinese*, Penguin Books, 1971.

Norman, Jerry. *Chinese* (Cambridge Language Surveys), Cambridge: Cambridge University Press, 1988.

Ramsey, Robert S. *The Languages of China*, Princeton, New Jersey: Princeton University Press, 1987.

Wilkinson, Endymion. *Chinese History: A Manual* (Harvard-Yenching Monograph Series, 52), Harvard University Asia Center. Revised and enlarged, 2000.



Beijing: In the Imperial Palace [JKW 1982]

Sounds and symbols: An overview of pinyin

“The writer was required at school to read his lessons aloud sixty times; that was for reading books in his own language.”

Chao Yuen Ren, talking about himself, in Mandarin Primer, Harvard University Press, 1961, fn. 1, p. 118.

Contents

1 The syllable	<i>Exercise 1</i>
2 Tones	<i>Exercise 2</i>
3 Initial consonants	<i>Exercise 3</i>
4 Rhymes	<i>Exercises 4, 5, 6</i>
5 Miscellany	
6 Writing connected text in pinyin	
7 Recapitulation	<i>Exercise 7</i>

To learn to converse in Chinese, it helps to develop two abilities: the ability to recognize and produce the sounds of the language adequately so you can hear and repeat Chinese material; and the ability to match the sounds of Chinese to phonetic notation so you can read, take notes or otherwise keep track of language material before you have internalized the formal character based writing system. However, it is monotonous – and probably inefficient – to try to learn the sounds and transcription before you learn how to say anything. So this introductory lesson serves a short-term and a long-term purpose. In the short-term, it provides the information you need to proceed to the first speech samples in Unit 1. And in the long-term, it provides detailed information about the sounds and their notation, which you will be able to refer to regularly as you progress through the book.



Station sign at a Beijing subway station, written in characters and pinyin
(the latter showing word divisions but not tones). [JKW 2005]

1 The syllable

As noted in the introduction, Hànyǔ Pīnyīn (literally ‘Chinese-language joined-sounds’), called ‘pinyin’ for short, is the a notation for representing standard Mandarin pronunciation. It has official status not only in China but also in the international community, and is now generally used throughout the Chinese speaking world. Though based on familiar Roman letters (only *v* is not utilized), both consonantal letters (*c*, *x*, and *q*, for example) and vocalic (such as *i*, *u* and *o*) are sometimes matched to sounds in ways unfamiliar, or even counterintuitive to speakers used to modern English spelling conventions.

1.1 Sound versus symbol (letter)

From the start, it is important to make a distinction between sound and the representation of sound. In pinyin, for example, *jī* is pronounced *jee* (with 'level tone'), *qī* is *chee*. Neither is hard (for English speakers) to pronounce, but the way the latter is represented – with a ‘*q*’ (and no following ‘*u*’) – is counterintuitive, and difficult to remember at first. On the other hand, pinyin *r* represents a sound that, for many speakers of standard Mandarin, is a blend of the *r* of *run* with the *s* of *pleasure* (or the *j* of French *je*) – in other words, an ‘*r*’ with friction. This sound may be difficult for a non-Mandarin speaker to produce well, but associating it with the symbol ‘*r*’ is less problematical. So, as you learn pinyin, you will encounter problems of pronunciation on the one hand, and problems of transcription, on the other. It is important to keep the distinction clear.

1.2 The syllable

When introducing the sounds of standard Chinese, it is useful to begin with the syllable, a unit whose prominence is underscored by the one-character-per-syllable writing system. The *spoken* syllable in Chinese is often analyzed in terms of an initial consonant sound and a rhyme, the latter being everything other than the initial. Chinese school children, when focusing on pronunciation, often read out pinyin syllables (which are usually also meaningful units associated with characters) in an exaggerated initial-rhyme division: *tuh--ù* > *tù* (‘hare’), *luh--óng* > *lóng* (‘dragon’), etc.

The pinyin *written* syllable can also be usefully analyzed in terms of an initial and a rhyme. The rhyme, in turn, contains vowels (V), a tones (T) written above the vowels, medials (M) and endings (E). Of these, only the vowel is always present (as, for example, in the sentence-final particle that is simply an untuned *a*). Thus, all possible pinyin syllables can be represented by the following formula:

<i>Initial</i>		<i>Rhyme</i>		
			T	
C _i		M	<u>V</u>	E
		i,u,ü		i,o/u,n,ng

<i>Vowel</i> :	a
<i>Vowel\Tone</i> :	ā, è
<i>Initial + Vowel\Tone</i> :	tā, bǐ, kè, shū
<i>Initial + Medial + Vowel\Tone</i> :	xiè, zuò, duì, xué, jiù, nüé
<i>Initial + Vowel\Tone + Ending</i> :	hěn, máng, hǎo, lèi, dōu
<i>Initial + Medial + Vowel\Tone + Ending</i> :	jiàn, jiǎng, jiāo

Initials are 21 in number, and are usually presented in a chart of representative syllables, arranged in rows and columns (shown in §3.1 below). Whether the initials are written with a single consonant letter (l, m, z) or several (sh, zh), they all represent only one sound unit (or phoneme). Chinese has no initial ‘clusters’ of the sort represented by ‘cl’ or ‘sn’ in English.

There are six possible [written] **vowels**: a, e, i, o, u and ü (the last representing a ‘rounded high front’ vowel, as in German *über* or the last vowel of French *déjà vu*). Vowels can be preceded by **medials** (i, u and ü), and followed by **endings**, two of which are written with vowel symbols (i, o), and two with consonantal (n, ng). There is actually a third vowel ending that can occur after the main vowel (in addition to i and o), and that is u; for with the main vowel o, the ending o is written u to avoid the misleading combination ‘oo’. Thus, to cite words from Unit 1, one finds hǎo, lǎo (both with -o), but instead of ‘dǎo’, you get dǎu, and instead of ‘zhǎo’, you get zhǎu (both with -u).

Notice that the inventory of consonantal endings in Mandarin is small – only n and ng. Regional Chinese languages, such as Cantonese, have more (-p, -t, -m, etc.) The well known name of the Chinese frying pan, the ‘wok’, is derived from a Cantonese word, with a final ‘k’ sound; its Mandarin counterpart, guō, lacks the final consonant. In historical terms, Mandarin has replaced final consonants, Cantonese has preserved them. Surnames often show the same kind of distinction between the presence and absence of a final consonant in Mandarin and Cantonese: Lu and Luk, Yip and Ye, for example.

Tones are a particularly interesting feature of the Mandarin sound system and will be discussed in more detail in §2 in this unit. For now, we note that stressed syllables may have one of four possible tones, indicated by the use of diacritical marks written over the main vowel (V). Unstressed syllables, however, do not have tonal contrasts; their pitch is, for the most part, conditioned by that of surrounding syllables.

Because medials, vowels and some endings are all written with vowel letters, pinyin rhymes may have strings of two or three vowel letters, eg: -iu, -ui, -iao, -uai. By convention, the tone mark is placed on the vowel proper, not on the medial or on the ending: lèi, jiāo, zuò. As a rule of thumb, look to see if the first of two vowel letters is a possible medial; if it is, then the next vowel letter is the core vowel, and that gets the tone mark; if not, then the first gets it: iè, ǎo, ué, ōu, jào.

Exercise 1.

Without trying to pronounce the syllables, place the tone marks provided over the correct letter of the pinyin representations:

xie [˥] jiang [˨˩˦] dui [˥˩] hao [˥˩] lian [˥˩] gui [˥˩] zhou [˨˩˦] qiao [˥˩]

One sound that is not shown in the syllable formula given in §1.2 above is the final r-sound. It is represented, not surprisingly, by r in pinyin, and is obligatory in a few words with the e-vowel, such as èr ‘two’. However, in northern Mandarin, a common word-building suffix, appearing mostly in nouns, and favored by some speakers and some regions more than others, is also represented by a final ‘r’, eg diǎnr, huàr, bànr, huángr. The final r often blends with the rest of the syllable according to rather complicated rules that will be discussed in detail elsewhere.

2 Tones

Words in Mandarin are pronounced with a regular tonal contour, or pitch, much like the stress patterns that distinguish the English verb ‘reCORD’ from the noun ‘REcord’. In Mandarin, the word lǎoshī ‘teacher’, for example, is pronounced laoshi (‘low’ followed by ‘high’), which in English terms is like having to say teacher rather than teacher each time you say the word. The presence of tones in Chinese is often cited as another of those lurid features that makes the language unique and difficult to learn; but tones are, in fact, not unique to Chinese and probably no more difficult to learn than stress or intonation is for learners of English.

As noted earlier, there are four basic tones in Mandarin. Regional dialects of Mandarin, such as those spoken in the Tianjin area or in the far southwest (Kunming, for example) may realize the four tones with markedly different pitch contours from those found in standard Mandarin. Moreover, the regional languages have more than four tones. Cantonese, for example, is usually analyzed as having four tones on two levels, for a total of [at least] eight. Mandarin also differs from most of the regional languages in having a predilection for words with [non-initial] toneless syllables: shūshu ‘uncle’; xíngli ‘luggage’. In some cases, toneless syllables are virtually swallowed up by the previous syllable; wǒmen ‘we’, for example, is often pronounced ‘wǒm’ in speech.

2.1 The 4 tones

It is difficult to learn to produce or even recognize tones from descriptions, though we will use the descriptive terms ‘high (and level), rising, low, falling’ as a way of referring to them. These terms are only suggestive of the actual shape of the tone, but they do underscore the symmetry of the system: a high and a low, a rising and a falling. In modern Mandarin, though the tones have formal names (that can only be rationalized by reference to earlier stages of the language), it is common practice to refer to them numerically by using the numbers 1-4 (yī, èr, sān, sì) and the word for sound, shēng [shuhng]: yīshēng, èrshēng, sānshēng, sìshēng. (Toneless syllables are called qīngshēng ‘light-toned’.) In English we can also refer to the tones as ‘first’, ‘second’, ‘third’ and

‘fourth’. As noted earlier, in pinyin, tones are indicated iconically by marks placed over the ‘main’ vowel letter.

TONES

ā	high	1st	yīshēng
á	rising	2nd	èrshēng
ǎ	low	3rd	sānshēng
à	falling	4th	sìshēng
a	context dependent		qīngshēng

2.2 Tone concepts

To learn to produce tones, it is useful to conceive of them in particular ways. The first tone, for example, which has a high and level contour, can be thought of as **SUNG OUT**, because singing a syllable in English usually results in sustained level pitch rather like the high tone. The second tone, which rises from mid-low to high, can be associated with **DOUBT**: “Did you say Wáng?” “Máo?” The third tone is the subject of the next paragraph, but the fourth tone, which falls from a very high pitch to a low, can usefully be associated with **LIST FINAL** intonation, or – for many people – **CERTAINTY**: ‘I said Wèi’ or ‘It’s *late*!’; or ‘1,2,3 (all rising) and 4!’

2.3 The low-tone

You will notice that the pinyin symbol for the low-tone is v-shaped, suggesting a contour that falls, then rises. In isolation, it does indeed fall and rise: hǎo ‘be good’; wǒ ‘I; me’; jiǎng ‘speak; explain’. But in close conjunction with a following syllable (other than one with the same low-tone – as shown below), it tends to have a low, non-rising pitch. If you can find a Chinese speaker to model the following phrases (from Unit 1), you can try listening for relatively low pitch in the low-toned syllable, hěn [huhn] ‘very; quite’, that appear at the beginning of the following phrases:

hěn gāo	‘tall’
hěn máng	‘busy’
hěn lèi	‘tired’

For *most* speakers, a low-toned syllable in *second* position of a phrase will also stay low, without much of a rise. Again, if you can find a speaker to model the following phrases, see if you agree that the second syllable is primarily low:

shūfǎ	‘calligraphy’
tuántǐ	‘group’
kànfǎ	‘point of view’

For learners, regarding the third tone as ‘low’, then learning that it rises in certain contexts, seems to produce better results than thinking of it as falling-rising and canceling the final rise in certain contexts. *So the third tone, we will refer to as ‘low’, and to produce it, you aim low and add the final rise only when the syllable is isolated.*

2.4 The tone chart

The chart below takes 12 of the most common surnames to illustrate the four tones. (In Chinese, the surname is the first component of the full name, not the last: eg Lǐ in Lǐ Liánjié (Jet Li’s Chinese name). In the chart, the four tones are characterized in terms of their pitch contours (high and level, rising, etc.) as well as by the four heuristic concepts (sung out, doubt, etc.) that help us to produce them correctly.

<i>tone:</i>	1	2	3	4
<i>egs.</i>	Zhōu Zhāng Gāo	Wáng Máo Chén	Lǐ Kǒng Mǎ	Wèi Dù Zhào
<i>description:</i>	high, level	rising	low (with rise)	falling
<i>concept:</i>	sung out	doubt (?)	low	finality (!)

Exercise 2.

The following short sentences consist of a pronoun tā ‘he; she’, the verb xìng (think *syìng*), meaning ‘be surnamed’, and one of the 12 surnames presented above. Keeping your tone concepts in mind, and ideally, with feedback from a Chinese speaker, focus on the different tones of the surnames while pronouncing the sentences.

Tā xìng Zhāng.	His/her surname’s Zhang.
Tā xìng Máo.	
Tā xìng Wèi.	
Tā xìng Wáng.	
Tā xìng Kǒng.	
Tā xìng Zhōu.	
Tā xìng Dù.	
Tā xìng Gāo.	
Tā xìng Mǎ.	
Tā xìng Chén.	
Tā xìng Zhào.	
Tā xìng Lǐ	

2.5 On the history of Mandarin tones

Tone systems as complex, or more complex than that of Mandarin are a feature of dozens of languages spoken in southwest China and adjoining regions of mainland Southeast Asia, including the national languages of Burma, Thailand and Vietnam. While tone may

be a more or less permanent feature of the region, within particular languages, tone systems may appear, evolve, or disappear.

The tonal system of Chinese is also known to have evolved over the centuries. Evidence from ancient rhyme tables and other sources indicates that at an earlier stage, prior to the 7th century, the ancestor of modern Mandarin also had four tones. They were named píng ‘level’, shǎng ‘rising’, qù ‘going’ and rù ‘entering’ (which are the modern pronunciations of the names given to them then). The last was found only on checked syllables, those ending with stopped consonants such as -k, -t and -p, which as noted earlier, are no longer found in Mandarin.

The earlier names of the tones are suggestive, but we cannot know precisely what the four sounded like. We do know, however, that they were distributed differently from those of modern Mandarin. In fact, the modern names for the four tones of Mandarin reflect their evolution. The modern tones are called, formally, yīnpíng, yángpíng, shǎng and qù (tones 1 through 4, respectively). The rù-tone has disappeared (along with the consonantal endings), and the words that once had that tone now appear with other tones. As the names suggest, old píng toned words are now divided between yīnpíng (the level) and yángpíng (the rising). It is known that the tonal distinction between level and rising, seen on words such as tīng ‘listen’ versus tíng ‘stop’, emerged from a contrast that was formerly found in the initial consonants. Similar splits in all the original four tones are at the basis of the eight tone systems of regional languages such as Cantonese.

Some linguists have adduced evidence for pre-tonal stages of Chinese, or at least stages when pitch differences were not so prominent. A more detailed discussion of tone in Chinese can be found in books listed at the end of introduction.

3 Initial consonants

Many pinyin letters are pronounced ‘like English’: the ‘el’ of lǎo, for example, is very like English ‘l’, and pinyin f, s, n and m all have more or less the same values in Chinese and English scripts. Unfortunately, such cases are liable to make you think of English even where the pinyin letters have rather *different* values from those of English. Below is a table of symbols that represent all the possible initial consonants of Mandarin. Following Chinese custom, they are presented with a particular set of vowels, and ordered from front of the mouth (labials) to back (velars, and glottals).

3.1 The consonant chart

Two notes: First of all, letters w and y, which do appear initially in pinyin (eg in the numbers wǔ ‘five’ and yī ‘one’), are treated as special cases of ‘u’ and ‘i’, respectively, in initial position; thus, instead of ‘ī’, one finds yī, instead of ‘ǔ’, wǔ, instead of ‘iě’, yě, instead of ‘uǒ’, wǒ, etc. Second, the vowels conventionally placed with the different classes of initials to make them pronounceable turn out to be some of those that have quite idiosyncratic values for speakers of English. Thus ‘o’ in the first line of the table below is not pronounced ‘oh’, but ‘waw’; ‘e’ in the second line is ‘uh’; ‘i’ in the third and fourth lines is swallowed up by the initial, but in the fifth line, it represents the more expected ‘ee’. The vowel sounds will be discussed in §4 below, but for now, you can use

the hints provided on the right hand side of the chart, and imitate your teacher or some other speaker of Chinese:

like			I	II	III	IV	V-sound
	1	lips	bo	po	mo	fo	(‘waw’)
	2	tongue tip at teeth ^	de	te	ne	le	(‘uh’)
dzz/tsz/sz	3	flat tongue at teeth <u> </u>	zi	ci	si		(not ‘ee’)
jr/chr/shr	4	tongue tip raised <u> </u> !	zhi	chi	shi	ri	(not ‘ee’)
‘yie[ld]’	5	spread lips <>	ji	qi	xi		(‘ee’)
	6	back of tongue high ~	ge	ke	he		(‘uh’)

3.2 Notes

Columns I and II

In English, the distinction between sounds such as ‘b’ and ‘p’ or ‘d’ and ‘t’ is usually said to be one of voicing (vocal chord vibration): with ‘b’ and ‘d’, voicing begins relatively earlier than with ‘p’ and ‘t’. However, in Chinese, the onset of voicing of the row I consonants is different from that of English. The that the sound of pinyin ‘b’ is actually between English ‘b’ and ‘p’, that of pinyin ‘d’, between English ‘d’ and ‘t’, etc. That is why the Wade-Giles system of Romanization (mentioned in the introduction) writes ‘p/p’ rather than ‘b’ and ‘p’ (T’aipei rather than Taibei); in phonetic terms, both are voiceless, but the first is unaspirated, the second aspirated. Being aware of this will help you to adjust to what you hear; and remembering to articulate the column I initials ‘lightly’ should keep you from sounding too foreign.

Row 1

These consonants are ‘labials’ – all involve the lips. Pinyin writes the sound ‘waw’ (cf. English ‘paw’) with just an o only after the labials; otherwise it writes it uo. Thus bo, po, mo, fo rhyme with duo, tu, nuo, luo (the latter set not shown in the table above). In other words, o by itself always equals uo (and never ou). Apparently, the creators of pinyin felt that after the labial initials it was unnecessary to indicate the labial onset with ‘u’. It will be important to keep the sound of o / uo separate from that of ou, which rhymes with both syllables of English ‘oh no’.

Rows 3, 4 and 5 – the crucial rows!

With z, c, and s in row 3, the tongue is flat and touching the back of the teeth at the gum line. The letter i following row 3 initials is *not* pronounced ‘ee’; it simply represents a continuation of the voicing of the consonantal sound. So for zi, ci, si, think ‘dzz’, ‘tsz’, ‘ssz’ (as indicated on the left of the chart). English does not have consonants comparable to the first two row-3 initials, z and c, except at the end of words and across root boundaries: *pads*; *cats*. In German and Russian, though, similar sounds do occur at the beginning of words, eg German *zehn* [dz-] ‘ten’, or Russian *cená* [ts-] ‘price’. [The last, also written with a c, suggests the source of the pinyin convention.]

With zh, ch, sh and r in row-4, the tip of the tongue is raised towards the roof of the mouth (on or near the rough area behind the teeth known as the alveolar ridge) in what is called a retroflex position. As with the row-3 initials, the letter i in this position

represents only a persistence of the consonantal sound. So for zhi, chi, shi and ri, think ‘zhr’, ‘chr’, ‘shr’, and ‘rr’. In English, an ‘r’ following a consonant will often produce the retroflex articulation of the tongue that is characteristic of the row-4 consonants; so another way to get your tongue in the correct position for those initials is to make reference to English, and match zh to the ‘dr’ of ‘drill’, ch to the ‘tr’ of ‘trill’, sh to the ‘shr’ of ‘shrill’ and r to the ‘r’ of ‘rill’.

Finally, with j, q, and x of row-5, the tongue is positioned like the ‘yie’ in English ‘yield’; and this time, the letter i is pronounced ee, so for ji, qi, xi think ‘jyee’, ‘chyee’, ‘syee’. Later, you will see that row-5 initials are only followed by the written vowels i and ü. The first will always be pronounced ‘ee’ in this context, the second, always ‘ü’.

The initial-r of row-4

R-sounds vary considerably among languages: the Scots trill their tongue tips; the Parisians flutter their uvulas; Spanish flap their tongues; and Barbara Walters (a TV news broadcaster and interviewer) has an r that sounds like a cross between ‘r’ and ‘w’. The Chinese r is different again; it has a little bit of a buzz to it. Like zh, ch, and sh, it is retroflex (with tongue tip up) so it resembles the initial sound of English ‘rill’ or ‘ridge’; but it also has friction like the ‘s’ in ‘pleasure’ (or French *je* ‘I’). You will observe considerable variation in the quality of Chinese r, depending on the following vowel and on the particular speaker. Examples: rén, rè, rù, ràng, ruò, ròu, rì.

Exercise 3.

a) Try pronouncing the following syllables, randomly selected from rows 3, 4 and 5 initials, on level (ie 1st) tone:

qi	si	zhi	zi	ji	qi	si	ri	chi
xi	shi	ci	zhi	qi	si	chi	ji	xi

b) Now try pronouncing these Chinese names:

Cí Xì	Qí Báishí	Lǐ Shízhēn	Qízhōu
(last empress)	(famous calligrapher)	(16 th C herbalist, from <i>Qizhou</i>)	

3.3 An expanded chart of initials

The conventional chart of initial consonants exhibits a rather restricted and idiosyncratic set of rhymes. We can make the initial consonant chart a little more comprehensive by adding one or two lines to each row, as follows:

	(i)	(ii)	(iii)	(iv)
(1)	bo	po	mo	fo
	ban	pan	man	fan

(2)	de duo dai	te tuo tai	ne nuo nai	le luo lai
(3)	zi zao	ci cao	si sao	
(4)	zhi zhuo zhou	chi chuo chou	shi shuo shou	ri ruo rou
(5)	ji ju jian	qi qu qian	xi xu xian	
(6)	ge gan	ke kan	he han	

4 Rhymes

A table showing all possible rhymes follows below. It is too long and complicated to be quickly internalized like the chart of initials, but you can practice reading the rows aloud with the help of a teacher or native speaker. You can also map your progress through the rhymes by circling syllables, or adding meaningful examples, as you learn new vocabulary. The table is organized by main vowel (a, e, i, o, u, ü), and then within each vowel, by medial (i, u and ü) and final (i, o/u, n, ng). The penultimate column, marked ‘w/o C_i’ (ie ‘without initial consonant’), lists syllables that lack an initial consonant (with the rarer ones placed in parentheses) and so begin with a (written) vowel or medial (the latter always represented with an initial y or w). The final column gives pronunciation hints. Asterisks (*), following certain numbered rows, mark sets that need special attention. Final-r, whose special properties were mentioned above, is treated separately.

<i>Rhymes with (a):</i>	<i>egs</i>							<i>w/o C_i</i>
1	a	ta	cha	da	ma	ba	la	a
2	a-i	tai	chai	dai	mai	chai	zai	ai
3	a-o	tao	chao	dao	pao	zao	rao	ao
4	a-n	tan	ran	zhan	can	lan	pan	an
5	a-ng	dang	sang	zhang	mang	lang	zang	ang
6	i-a	jia	qia	xia				ya
7	i-a-o	jiao	qiao	xiao				yao
8*	i-a-n	jian	qian	xian				yan [yen]
9	i-a-ng	jiang	qiang	xiang				yang
10	u-a	hua	gua	zhua	shua			wa
11	u-a-i	chuai						(wai)
12	u-a-n	huan	guan	zhuan	shuan	cuan		wan
13	u-a-ng	huang	guang	zhuang	shuang			wang [wahng]

Rhymes with (e)

14	e	zhe	che	she	re	le	e	[uh]
15	e-i	zhei	shei	lei	fei	bei	(ei)	[ay]
16	e-n	zhen	shen	fen	cen	men	en	[uhn]
17	e-ng	leng	sheng	ceng	deng	zheng	(eng)	[uhng]
19	i-e	jie	xie	lie	mie		ye	[yeh]
20*	u-e	jue	que	xue	nüe	lüe	yue	[yüeh]

Rhymes with (i)**the ‘ee’ rhymes**

21a	i	li	bi	ti			yi	[yee]
21b		ji	qi	xi			yi	[yee]
22	i-n	jin	qin	xin	lin	bin	yin	[yeen]
23	i-ng	jing	qing	xing	ling	bing	ying	[yeeng]
24*	u-i	dui	gui	shui	rui	chui	[-way]	wei [way]

the ‘buzzing’ i-rhymes

25*	i	zi	ci	si			[dzz, tsz...]
26	i	zhi	chi	shi	ri		[jr, chr...]

Rhymes with (o)

27*	o	bo	po	mo	fo		[-waw]	
28	u-o	duo	tuo	guo	shuo	zuo	[-waw]	wo [waw]
29*	o-u	zhou	zou	dou	hou	chou	[-oh]	ou [oh]
30	o-ng	zhong	dong	long	zong			
31	i-o-ng	jiong	qiong	xiong				yong

Rhymes with (u)**the ‘oo’ rhymes**

32	u	shu	lu	zhu	zu	cu	[-oo]	wu [woo]
33*	u-n	shun	lun	zhun	kun	cun	[-wuhn]	wen [wuhn]
34*	i-u	jiu	qiu	xiu	liu	diu	[-yoo ~ -yeo]	you [yeo]

Rhymes with (ü)**the ‘ü’ rhymes**

35*	u	ju	qu	xu	lǔ	nǔ	[-yü]	yu [yü]
36	u-n	jün	qün	xün			[-yün]	yun [yün]

4.1 Notes on the rhymes

The relationship between the i- and u-rhymes and C_i

Recall that in the C_i chart presented earlier, the row-4 C_i (zh, ch, sh, r) are distinguished from the row-5 (j, q, x) by position of the tongue. In English terms, the distinction is a ‘j’, ‘ch’ or ‘sh’ with the tongue in the position of ‘dr’, ‘tr’ or ‘shr’ (respectively), versus a ‘j’, ‘ch’ or ‘sh’ with the tongue in the position of the ‘y’ of ‘yield’ (ji, qi, xi). But this difference, even if it is appreciated, seems, nonetheless, very slight. And, indeed, it would be much more difficult to perceive it if the vowels that followed were identically pronounced. But they never are!

Note that row-5 C_i initials (j, q, x) are ONLY followed by the sounds (not the written letters, the sounds!) ‘ee’ and ‘ü’, written i and u, respectively. Here are some examples:

ji, jie, jian, qi, qie, qian, xi, xie, xian; ju, jue, jun, qu, que, qun, xu, xue, xun.

Row-4 C_i, on the other hand (and the same goes for row-3) are NEVER followed by the sounds ‘ee’ and ‘ü’:

zhi, zi, zhu, zu, zhan, zan, chi, ci, chu, cu, chan, chen etc.

Because the creators of pinyin let i and u each represent two different sounds, this complementary distribution is obscured: the vowels of ji and zhi look alike, but they do not sound alike; the same for ju and zhu. So if you hear ‘chee’ it must be written qi, for ‘ee’ never follows ch; if you hear ‘chang’, it must be written chang, for q can only be followed by the sound ‘ee’. And so on.

Exercise 4.

The following syllables all contain the written vowels i and u. Practice reading them clearly, on a single tone. As with all the exercises in this lesson, repeat daily until confident.

chi qi xie qu chu chun jia qin cu qu shun
qun shu ju ci xu zi zhu shi xi xia qu

4.2 The value of the letter ‘e’

The value of e also violates the expectations of English speakers. It is ‘uh’ in all contexts (ze, deng, chen) except where it follows written i or u, when it is pronounced ‘eh’ (xie, nie, xue), or when it precedes a written i, where it is pronounced ‘ey’ (lei, bei, zei).

Exercise 5.

a) Practice reading the following syllables containing e:

chen wei zhen xie ben ren lei re bei jie e leng zei che bie

b) Now try pronouncing the following proper names:

[uh]	[uh]	[eh]	[ey]
Zhōu Ēnlái (premier)	Máo Zédōng (chairman)	Jiǎng Jièshí (Chiang Kai-shek)	Běijīng
Lǐ Dēnghuī (former Tw pres.)	Éméi shān (Omei Mtn.)	Lièníng (Lenin)	Sòng Měilíng (wife of Chiang)

4.3 The ‘o’ rhymes: ou versus uo / o

On early encounters, it is easy to confuse pinyin rhymes that are spelled similarly, such as -ou and -uo. This can lead to some pronunciation problems that are very difficult to correct later, so you need to make sure you master them early. The rhyme ou, with the ‘O’ leading, is pronounced like the name of the letter ‘O’ (in English) – rhyming with ‘know’. The rhyme, uo, on the other hand, with the ‘O’ trailing, is pronounced like ‘war’ without the final ‘r’. However, as you now know, after the row-1 C_i, uo is spelled o: bo, po, mo, fo rhyme with duo, tuo, nuo and luo.

Exercise 6.

a) Here are some more names (mostly), all containing ‘o’:

Bōlán (Poland)	Sūzhōu (city near Shanghai)	Mòxīgē (Mexico)
luòtuo (camel)	Zhāng Yímóu (film director)	Zhōu Ēnlái (premier)
luóbo (radish)	Guō Mòruò (20 th C writer)	Lǐ Bó (aka Lǐ Bái) (Tang poet)

b) And more single syllables, which you can read on a tone of your choosing:

mou tuo bo fo zhou duo po dou zuo fou luo rou

4.4 The ü-rhymes

The first note in §4.1 (under the list of rhymes) makes the point that many of the ü-rhymes are revealed by the class of consonantal initial. Written ü after row-5 initials (j, q, x) is always pronounced ü; after any other initial, it is ‘oo’; thus (with any particular tone): zhu - ju, chu - qu, shu - xu, but pu, fu, du, ku, hu, etc. However, the sound ‘ü’ does occur after two initials other than the j, q and x of row-5. It occurs after n and l, as well. In these cases, ü may contrast with u, and the difference has to be shown on the vowel, not on the initial: lù ‘road’ versus lǜ ‘green’; nǚ ‘a crossbow’ versus nǚ ‘female’. In addition to being a core vowel, the sound ‘ü’ also occurs as a medial. Again, when it follows row-5 initials, it is written as ü: jue, que, xue; but following l or n it is written with ü: lüèzì ‘abbreviation’; nüèjì ‘malaria’. In the latter cases, it is redundant, since there is no contrast üe versus ue.

5 Miscellany

5.1 Tonal shifts

Before leaving the survey of sounds and notation, we need to return to the subject of tone, and take note of the phenomenon of tonal shifts (called ‘tone sandhi’ by linguists). It turns out that in certain contexts, tones undergo shifts from one to the other. (In Mandarin, the contexts where this occurs are very limited; in regional languages such as

Hokkien, such shifts are much more pervasive.) We will mention these shifts here, and then practice producing them more systematically over the course of later units.

5.2 Low-tone shift

If two low tones (tone-3s) appear consecutively *in the same phrase*, the first shifts to a rising tone:

3 + 3	>	2 + 3	
low + low	>	rising + low	
hěn + hǎo	>	hén hǎo	‘good’
hěn + lěng	>	hén lěng	‘cold’
Lǐ + lǎoshī	>	Lí lǎoshī	‘Professor Lee’

It is, of course, possible to have three or more low tones in a row, but such cases will be considered later.

5.3 Two single-word shifts

There are also a few more idiosyncratic shifts that involve only single words. The negative, bu, is falling tone except when followed by another falling tone, in which case it shifts to a rising tone: bù hǎo ‘not well’, but bú lèi ‘not tired’. In the latter case, the result is a trajectory like the sides of a mountain, up, then down, and students in the past have kept track of this shift by calling it the ‘Fuji shift’, after Mount Fuji (which is, of course, in Japan, not China). Below, bu is shown in combination with some adjectival verbs (called Stative Verbs in Chinese grammatical tradition); these sets (involving stative verbs from the conversational material in Unit 1) should be repeated regularly until fully internalized.

	bù gāo	‘not tall’	
	bù máng	‘not busy’	
	bù hǎo	‘not well’	
<i>And exaggerated ></i>	bú lèi	‘not tired’	bú è ‘not hungry’
	bú rè	‘not hot’	bú cuò ‘not bad’

Another single-word shift involves the numeral yī ‘one’. In counting, and in many compounds, it is level toned: yī, èr, sān, sì ‘1, 2, 3, 4’; yīshēng. But where yī is grammatically linked to a following ‘measure word’, it shows the same tonal shift as bu, rising before a falling tone (yí fēn ‘a copy’), but falling before any other (yì bāo ‘a pack’).

	yì zhāng	‘a [table]’
	yì tiáo	‘a [fish]’
	yì běn	‘a [book]’
<i>but</i>	yí fēn	‘a copy [of a newspaper]’

Note that the low tone shift (hěn + hǎo > hén hǎo) applies to any word (or syllable) that fits the grammatical condition (of being within a phrase); but the shift from falling to rising affects only a few words, including bu and yi.

5.4 The apostrophe

In certain contexts, an apostrophe appears between the syllables of a compound written in pinyin: Xī'ān [the name of a city in China]; hǎi'ōu 'seagull'; chǒng'ài 'dote on'. The apostrophe is used when a syllable beginning with a vowel letter (a, e, o) is preceded (without space) by another syllable; in other words, where the syllable boundary is ambiguous. By convention, the apostrophe is only used when the trailing syllable begins with a vowel; a word like yīngān, with two potential syllable divisions, is always to be interpreted as yīn + gān, never yīng + ān (which would be yīng'ān).

6 Writing connected text in pinyin

Unlike earlier systems of Chinese phonetic notation, some of which were intended as fully fledged auxiliary writing systems that could co-exist with (or even replace) characters, pinyin was intended as an adjunct to characters, used to indicate pronunciation and to provide a means for alphabetical ordering. For this reason, the rules and conventions for writing connected text in pinyin were not well defined at first. However increasing use of computers for the production of text and in everyday communication, as well as the proliferation of contact between China and the rest of the world has put a premium on the use of pinyin. Nowadays, in addition to its use in pedagogical materials such as this book, pinyin is used for emailing, for input in word processing, for url or email addresses, and to complement characters on advertisements, announcements, and menus, particularly those intended for an international audience in Chinese cities and abroad.

In 1988, the State Language Commission issued a document with the translated title of “The Basic Rules for Hanyu Pinyin Orthography,” and with a few minor exceptions, this textbook conforms to those proposed rules. [The ABC Chinese-English Dictionary, cited at the end of the Background chapter, contains a translation of this document as an appendix.] Only two general points will be mentioned here. First, normal punctuation practices hold. Sentences begin with capital letters, as do proper names; they end with periods, and other punctuation marks are used more or less as in English. Second, words, not syllables, are enclosed by spaces. Thus ‘teacher’ is written lǎoshī, not lǎo shī. Characters, by contrast, which always represent syllable-length units, are separated by a space regardless of word boundaries. Of course, defining what a word is can be problematical, but pinyin dictionaries or glossaries can be relied upon to make those decisions for us. Other conventions, such as the use of the hyphen, will be noted when needed. So when you write pinyin, it should look like this:

Gémìng bú shì qǐngkè chīfàn....

revolution not be invite-guests eat-meal

Revolution isn't [like] inviting guests over for a meal....

Mao Zedong

Writing pinyin in this way makes it readable. And in fact, where emailing in characters is restricted by technical problems, pinyin can serve even without tone marks so long as the above orthographical conventions are observed: Geming bu shi qingke chifan....

7 Recapitulation

That completes our survey of the sounds and transcription of Mandarin Chinese. Already you will be able to pronounce the names of Chinese people and places considerably better than television and radio newscasters and announcers generally do. Exercise 7 reviews what you have covered in this lesson.

Exercise 7

a) Write out the formula for all possible pinyin syllables; list the medials; list the finals.

b) Place the tone marks given in the parentheses in the correct position in the syllables:

xue (/) bei (–) sou (v) jie (\) bie (/) suo (v)

c) List (or recite) 12 surnames, grouped by tone.

d) Write out the table of initial consonants. How many rows are there? Which rows are particularly problematical? What sounds (and vowel symbols) can follow the row-5 initials?

e) Pronounce the pairs on the tone indicated. Note: in this exercise, as well as in (h) below, not all syllables are actual Chinese words on the tone cited; cf. English 'brink' and 'blink', 'bring' and 'bling', but only 'brick' – no 'blick' (yet).

i. (tone 1) qī – cǐ, xī – sǐ, jī – zǐ, qū – cū, xū – sū, jū – zū

ii. (tone 2) zǐ – zhǐ, cǐ – chǐ, jǐ – zhǐ, xǐ – shǐ, sǐ – shǐ, qǐ – chǐ

iii. (tone 3) de – dei, ge – gei, le – lei, zhe – zhei

iv. (tone 3) bie – bei, lie – lei, pie – pei, die – dei.

v. (tone 1) pō–pōu, bō–duo, luo–lou, tuo–pō, ruo–rou, mo–luo, tuo–tōu

f) Pronounce the following personal and place names:

Zhōu Ēnlái
(premier)

Máo Zédōng
(chairman)

Jiǎng Jièshí
(Chiang Kai-shek)

Cáo Yǔ
(20th C playwright)

Lǐ Dēnghuī
(former Tw pres.)

Lǐ Xiāngjūn
(a patriotic courtesan)

Sòng Měilíng
(wife of Chiang)

Wáng Zhìzhì
(b-ball player)

Dèng Xiǎopíng (post Mao leader)	Zhū Róngjī (recent premier)	Lǐ Xiǎolóng (Bruce Lee)	Cáo Cǎo (historical figure)
Běijīng (capital)	Xī'ān (in Shaanxi)	Guǎngzhōu (Canton city)	Zhèngzhōu (city in Henan)
Sìchuān (province)	Jiāngxī (province)	Chóngqìng (city in W. China)	Chǔxióng (city in Yunnan)

g) Apply the tone-change rules to the following phrases:

hěn lěng cold	bu gāo not tall	lǎobǎn 'boss'	bu guì cheap	lǎo Lǐ old Lee	yì běn one book
bu hǎo not good	yǔǎn umbrella	bu duì wrong	nǐ hǎo hello	bu cuò not bad	yì fēn one copy

h) Read the sets listed below aloud. Each set of three syllables follows the pattern 'rising, rising, falling', like the usual list intonation of English '1, 2, 3', or 'boats, trains, planes'; lá, wéi, jìn!

lá	wéi	jìn!
láo	tái	dù!
sóu	sí	mìng!
zí	xiá	qìng!
ní	zhí	hòu!
lái	duó	zhèn!
fó	qí	cì!
xíng	cuó	shì!
móu	guó	shòu!
rén	béi	zhà!

Coda

Chinese who studied English in China in the sloganeering days prior to the 80s can often remember their first English sentence, because in those days textbook material was polemical and didactic and lesson content was carefully chosen for content and gravity. So let your first sentence also carry some weight, and be appropriate for the endeavors you are about to begin. Here it is, then:

種瓜得瓜，種豆得豆。

Zhòng guā dé guā, zhòng dòu dé dòu.

plant melon get melon, plant bean get bean

'[You] reap what you sow.'

(Cf. xīguā 'water melon'; dòuzi 'beans; peas'.)

Zàijiàn.

'Goodbye. (again-see)'

Míngtiān jiàn.

'See you tomorrow! (tomorrow see)'



Shrine in a Kūnmíng restaurant to Guāndì, a guardian spirit revered by owners of small businesses, soldiers, secret societies and others. [JKW 1997]

UNIT 1

Jiǔ céng zhī tái, qǐ yú lěi tǔ; qiān lǐ zhī xíng shǐ yú zú xià.
 9 level tower, begin by piling earth, 1000 mile journey begins with foot down
A tall tower begins with the foundation; a long journey begins with a single step.
 Lǎozǐ

Contents

- 1.1 Conventions
- 1.2 Pronunciation
- 1.3 Numbering and ordering
- 1.4 Stative Verbs
- 1.5 Time and tense
- 1.6 Pronouns *Exercise 1*
- 1.7 Action verbs
- 1.8 Conventional greetings *Exercise 2*
- 1.9 Greeting and taking leave
- 1.10 Tones *Exercise 3*
- 1.11 Summary
- 1.12 Rhymes and rhythms

1.1 Conventions

The previous Unit on ‘sounds and symbols’ provided the first steps in learning to associate the pinyin transcription of Chinese language material with accurate pronunciation. The task will continue as you start to learn to converse by listening to conversational material while reading it in the pinyin script. However, in the early units, it will be all too easy to fall back into associations based on English spelling, and so occasionally (as in the previous overview), Chinese cited in pinyin will be followed by a more transparent transitional spelling [placed in brackets] to alert you to the new values of the letters, eg: máng [mahng], or hěn [huhn].

In the initial units, where needed, you are provided not only with an idiomatic English translation of Chinese material, but also, in parentheses, with a word-for-word gloss. The latter takes you into the world of Chinese concepts and allows you to understand how meanings are composed. The following conventions are used to make the presentation of this information clearer.

Summary of conventions

- a) Parentheses (...) enclose literal meanings, eg: Máng ma? (‘be+busy Q’)
- b) Plusses (+) indicate one-to-many *where needed*, eg: nín ‘you+POL’
- c) Capitals (Q) indicate *grammatical notions*, eg: Q for ‘question’; POL for ‘polite’. In cases where there is no easy label for the notion, the Chinese word itself is cited in capitals, with a fuller explanation to appear later: Nǐ ne? (‘you NE’)

- d) Spaces () enclose words, eg: hěn hǎo versus shūfu; used instead of + in literal glosses, eg hǎochī ('be good-eat').
- e) Hyphens (-) used in standard pinyin transcription to link certain constituents, eg dì-yī 'first' or māma-hūhū 'so-so'. In English glosses, hyphens indicate meanings of the constituent parts of Chinese compounds, eg hǎochī ('be good-eat').
- f) Brackets [] indicate pronouns and other material that is obligatorily expressed in one language, not in the other: Máng ma? 'Are [you] busy?' Or they may enclose notes on style or other relevant information: bàng 'be good; super' [colloquial].
- g) Angle brackets < > indicate optional material: <Nǐ> lèi ma? ie, either Nǐ lèi ma? or Lèi ma?
- h) Non-italic / *italic* indicates turns in a conversation.

1.2 Pronunciation

To get your vocal organs ready to pronounce Chinese, it is useful to contrast the articulatory settings of Chinese and English by pronouncing pairs of words selected for their similarity of sound. Thus kǎo 'to test' differs from English 'cow' not only in tone, but also in vowel quality.

a)	kǎo	cow	b)	xìn	sin	c)	shòu	show
	hǎo	how		qín	chin		zhōu	Joe
	nǎo	now		jīn	gin		sǒu	so
	chǎo	chow[-time]		xìn	seen		ròu	row
	sǎo	sow['s ear]		jīn	Jean		dǒu	dough
	bǎo	[ship's] bow		lín	lean		tóu	toe
-
d)	pāo	paw	duō	doo[r]	e)	bízi	beads
	bō	bo[r]e	tuō	to[r]e		lízi	leads
	mō	mo[r]e	luō	law		xízi	seeds

1.3 Numbering and ordering

This section contains information that can be practiced daily in class by counting off, or giving the day's date.

1.3.1 The numbers, 1 – 10:

yī	èr	sān	sì	wǔ	liù	qī	bā	jiǔ	shí
1	2	3	4	5	6	7	8	9	10

1.3.2 Beyond 10

Higher numbers are formed quite regularly around shí ‘ten’ (or a multiple of ten), with following numbers additive (shísān ‘13’, shíqī ‘17’) and preceding numbers multiplicative (sānshí ‘30’, qīshí ‘70’):

shíyī	shí’èr	shísì	èrshí	èrshíyī	èrshí’èr	èrshísì	sānshí	sānshíyī
11	12	14	20	21	22	24	30	31

1.3.3 The ordinal numbers

Ordinals are formed with a prefix, dì (which by pinyin convention, is attached to the following number with a hyphen):

dì-yī	dì-èr	dì-sān	dì-sì	dì-wǔ, etc.
1 st	2 nd	3 rd	4 th	5 th

1.3.4 Dates

Dates are presented in descending order in Chinese, with year first (nián, *think [nien]*), then month (yuè, *think [yu-eh]*) and day (hào). Years are usually presented as a string of digits (that may include líng ‘zero’) rather than a single figure: yī-jiǔ-jiǔ-liù nián ‘1996’; èr-líng-líng-sān nián ‘2003’. Months are formed regularly with numerals: yīyuè ‘January’, èryuè ‘February’, shí’èryuè ‘December’.

èrlínglíngsān nián bāyuè sān hào	‘August 3 rd , 2003’
yījiǔbāwǔ nián èryuè shíbā hào	‘February 18 th , 1985’

Notes

1. Amongst northern Chinese, yīyuè often shows the *yī* tone shift in combination with a following day: yíyuè sān hào. Qī ‘7’ and bā ‘8’, both level-toned words, sometimes show the same shift in dates (as well as in other contexts prior to a fourth toned word): qíyuè liù hào; báyuè jiǔ hào.
2. In the written language, rì ‘day’ (a much simpler character) is often used in place of hào: thus written bāyuè sān rì (八月三日), which can be read out as such, would be spoken as bā ~ báyuè sān hào (which in turn, could be written verbatim as 八月三号).

1.3.5 The celestial stems

Just as English sometimes makes use of letters rather than numbers to indicate a sequence of items, so Chinese sometimes makes use of a closed set of words with fixed order known as the ‘ten stems’ (shígān), or the ‘celestial stems’ (tiāngān), for counting purposes. The ten stems have an interesting history, which will be discussed in greater detail along with information on the Chinese calendar in §4.6.2. For now, they will be used in much the same way that, in English, roman numerals or letters of the alphabet are used to mark subsections of a text, or turns in a dialogue. The first four or five of the ten are much more frequent than the others, simply because they occur early in the sequence.

The ten celestial stems (tiāngān)

jiǎ	yǐ	bǐng	dīng	wù
甲	乙	丙	丁	戊
A	B	C	D	E
jǐ	gēng	xīn	rén	guǐ
己	庚	辛	壬	癸
F	G	H	I	J

1.4 Stative Verbs

The verb is the heart of the Chinese sentence. Young urban speakers of Chinese may slip material from English or other languages into the noun position in a sentence (Wǒ yǒu lab. ‘I have a *lab*’), and nouns such as jítā ‘guitar’ with foreign origins have been incorporated in the language as a result of persistent contact with other cultures. But very rarely does foreign language material show up in the verb position.

Some comparisons with English also reveal the centrality of the verb to the Chinese sentence schema. In Chinese, where the context makes the participants clear, verbs do not need to be anchored with pronouns – as they do in English:

Jiǎ	Máng ma?	Are [you] busy?
Yǐ	Hěn máng.	Yes, [I] am.

In English, ‘am’ is not a possible response to the question ‘are you busy?’. A pronoun is required: ‘I am.’ However, in the English answer, the verb ‘busy’ does not need to be repeated – ‘I am’ rather than ‘I am busy’. Chinese behaves oppositely from English, as our example shows. Pronouns are often **not** expressed when the context makes the reference clear. On the other hand, verbs tend to be **reiterated** in the answer, without the need of an equivalent to the ‘yes’ or ‘no’ of English.

1.4.1 Types of verbs

As you encounter words in Chinese, you will find that it is useful to categorize them into groups and subgroups (the traditional parts of speech and their subclasses), such as nouns (with subtypes such as countable and non-countable), verbs (with subtypes such as transitive and non-transitive), pronouns (eg, personal pronouns and demonstratives), and adverbs (eg, manner adverbs and degree adverbs). Such categories capture useful generalizations about how words behave. An adverb, for example, will always appear before a verb (or other adverb).

It is also useful to be able to talk about the components of a sentence: subjects, predicates, adverbials, modifiers, etc. A general schema for the sentence hěn máng would be a null subject, and a predicate consisting of an adverb (hěn) and a verb (máng). It is not necessary to be adept at using the linguistic nomenclature, but it is important to be

able to understand the notion of classes of words and positions within sentence structure so that generalizations can be noted.

For Chinese verbs, it will be useful to distinguish a number of classes. In this lesson, we will focus on two. One resembles what are called adjectives in English and many other languages: hǎo ‘be good’, máng ‘be busy’, è ‘be hungry’. As the English glosses show, these words do not require an additional form of the verb ‘to be’ (‘are, am, is, etc.’) when they are used as predicates in Chinese: Lèi ma? ‘Are [you] tired?’ / Hěn lèi. ‘[I] am.’ The difference is shown by translating the Chinese words as ‘be+tired’, ‘be+good’, etc. Because such words convey states rather than actions, they are called ‘stative verbs’, abbreviated as ‘SVs’. Strictly speaking, SVs should always be glossed as ‘be+adjective’ (when they are being used as predicates). But once the notion is familiar, we will often fall back on the more convenient practice of glossing them with English adjectives: máng ‘busy’; shūfu ‘comfortable’.

Another general class of verbs involve actions: chī ‘eat’; xǐzǎo ‘to wash’; zǒu ‘to walk; leave’. These will simply be called action verbs, abbreviated V_{act}.

1.4.2 Questions and positive responses

You can begin by learning to ask questions with SVs, and to give either positive or negative responses. Assuming that the context makes explicit [subject] pronouns unnecessary, then one way to ask questions that seek confirmation or denial - *yes-no* questions - is to add the final ‘question particle’ ma to the proposal:

Hǎo ma?	Are [you] well?
Máng ma?	Is [she] busy?
Lèi ma?	Are [you] tired?
È ma?	Is [he] hungry?
Kě ma?	Are [you] thirsty?
Jǐnzhāng ma?	Are [they] nervous?
Shūfu ma?	Are [you] comfortable?
Lěng ma?	Are [you] cold?
Rè ma?	Is [it] hot?
Gāo ma?	Is [she] tall?
Duì ma?	Is [it] correct?

Notes: *máng* [mahng]
lèi rhymes with English ‘say’; *duì* (and *wèi*), rhyme with ‘way’
è [uh]; cf. *rè* [ruh] and *hěn* [huhn]
jǐnzhāng [jeen-j!ahng]; *shūfu* [sh!oofoo] – ! reminds you to raise the tip of your tongue towards the roof of your mouth.

Positive responses repeat the verb, usually with an adverb. The default adverb, where no other is chosen, is hěn, usually glossed as ‘very’, however, in contexts such as these, hěn does little more than support the positive orientation of the sentence, and so is best left untranslated. SVs such as duì ‘correct’, which are ‘all or nothing’, do not occur with degree adverbs, such as hěn.

Máng ma?	Hěn máng.	Yes, [I] am.
Kě ma?	Hěn kě.	Yes, [I] am. <i>Apply the tone rule!</i>
Gāo ma?	Hěn gāo.	Yes, [she] is.
Duì ma?	Duì.	Yes, [it] is.

Notice that unlike English, where the typical positive answer indicates affirmation with ‘yes’ before going on to answer the question, Mandarin has only the direct answer.

1.4.3 Negative responses

Negative responses are usually formed with bù ‘not the case’—recall that the tone of bù is conditioned by that of the following syllable.

Máng ma?	Bù máng.	No, [I]’m not.
Kě ma?	Bù kě.	No, [I]’m not.
Gāo ma?	Bù gāo.	No, [she]’s not.
Duì ma?	Bù duì.	No, [it]’s not.

As with positive answers, Chinese has no direct equivalent to ‘no’, but simply offers a negated verb.

A less abrupt negative (but, again, not used with duì) is formed with bú (with tone shift) plus tài ‘too; very’:

Hǎo ma?	Bú tài hǎo.	No, not very.
Máng ma?	Bú tài máng.	No, not too.
Lèi ma?	Bú tài lèi.	
È ma?	Bú tài è.	

[Negative questions with ma, such as Nǐ bú lèi ma? ‘Aren’t you tired?’, will be dealt with in a later unit. While such questions are easy to form in Chinese, the responses follow patterns unfamiliar to speakers of English.]

1.4.4 V-not-V questions

Another way to form *yes-no* questions is to present the verb and its negative, as though offering both options. The negative, bu, in these constructions is often toneless in normal speech: hǎo bù hǎo is usually pronounced hǎo bu hǎo, or even hǎo bu hao. While *V-ma* questions slightly presuppose an answer congruent with the question – ie positive for positive questions, negative for negative questions, *V-not-V* questions are neutral. At this stage, you can regard the two as essentially equivalent:

Rè ma?	Hěn rè.
Rè bu rè?	Hěn rè.
Lěng ma?	Bù lěng.
Lěng bu lěng?	Bú tài lěng.

Other examples

Dùi bu duì?	Dùi.
Hǎo bu hǎo?	Hěn hǎo. <i>With tone shift!</i>
Máng bu máng?	Bù máng.
Lèi bu lèi?	Hěn lèi.
È bu è?	Bú tài è.
Kě bu kě?	Hěn kě.
Lěng bu lěng?	Hěn lěng.
Rè bu rè?	Bú tài rè.
Jǐn<zhāng> bu jǐnzhāng?	Bù jǐnzhāng.
Shū<fu> bu shūfu?	Bù shūfu.

Note

With two-syllable SVs, the 2nd syllable of the first, positive part of *V-not-V* questions often gets elided, as indicated by < > in the last two examples.

1.4.5 Three degrees of response

You can respond to the two kinds of *yes-no* questions positively, neutrally, or negatively; the typical neutral response makes use of the adverb hái (or, before other adverbs, háishì) ‘still; yet’: hái hǎo ‘so so; [I]’m okay (still okay)’.

SUMMARY

SVs: hǎo, máng, lèi, è, kě, lěng, rè, gāo, shūfu, jǐnzhāng, duì				
Yes-No Qs		+	0	--
-ma	V-not-V			
Lèi ma?	Lèi bu lèi?	Hěn lèi.	Hái hǎo.	Bú lèi. Bú tài lèi.
Jǐnzhāng ma?	Jǐn bu jǐnzhāng?	Hěn jǐnzhāng.	Hái hǎo.	Bù jǐnzhāng. Bú tài jǐnzhāng.

1.5 Time and tense**1.5.1 Today, yesterday and tomorrow**

Speakers of English and other European languages take the verbal category of tense for granted: speaking of the past generally requires past tense. For Chinese (as well as many other languages), this is not so. Time words such as jīntiān ‘today’, zuótiān ‘yesterday’ (both of which share the root tiān ‘sky; day’), or dates (bā hào), may be added to simple sentences containing SVs without any change to the form of the verb, or any other addition to the sentence:

Zuótiān lěng ma?	Was [it] cold yesterday?	<Zuótiān> bú tài lěng.
Zuótiān rè bu rè?	Was [it] hot yesterday?	<Zuótiān> hěn rè!
Zuótiān hěn máng ma?	Were [you] busy yesterday?	<Zuótiān> hěn máng!

Jīntiān lèi bu lèi? Are [you] tired today? <Jīntiān> hái hǎo!
 Èrshíbā hào hěn lěng. The 28th was quite cold.

Note the differences in word order between the English and the Chinese in the previous examples:

Was it cold? > It was cold. Lěng ma? > Hěn lěng.
 Was it cold *yesterday*? Zuótiān lěng ma?

The appearance of a time word such as míngtiān (or a date) can be sufficient to indicate that an event is certain to occur in the future – something that is also true of English.

Wǒ míngtiān hěn máng. I'm busy tomorrow.

However, at times, Chinese does require some additional acknowledgement of the fact that, unlike the past and present, the future is uncertain. Thus, in talking about future weather, the word huì 'can; will; likely to' is in many cases added to the statement of futurity: Míngtiān huì hěn lěng ma? 'Will [it] be cold tomorrow?' Huì, while it does correspond to English 'will' in this example, is not actually as common as the latter. For the time being, you should be wary of talking about future states.

1.5.2 SVs *plus le*

Rather than the static notion of past versus present (or, more accurately, past versus non-past), Chinese is more sensitive to a dynamic notion of 'phase', or 'change'. For example, if a speaker wishes to underscore the relevance of a *new situation*, he can signal it by the addition of the sentence-final 'particle', le:

Zuótiān bù shūfu, jīntiān
 hǎo le. [I] didn't feel well yesterday, but [I]'m
 okay today.

An explicit contrast between an earlier situation (zuótiān) and a current one (jīntiān) typically triggers this use of le. However, it is quite possible state the situation at both times without underscoring the change with le, too, as the examples below show.

Other words that can signal prior or current time include:

earlier

yǐqián 'formerly; before; used to [be]'
běnlái 'originally; at first';
cóngqián 'before; in the past'

current

xiànzài 'now; a present'
zuìjìn 'recently; lately (most-near)'
mùqián 'at present; currently (eyes-
 before)'

Examples

Yǐqián hěn jǐnzhāng, xiànzài hǎo le.	[I] was nervous yesterday, but [I]’m okay now.
Xiànzài bú è le!	[I]’m not hungry anymore!
Yǐqián bù shūfu.	[It] used to be uncomfortable.
Jīntiān rè le!	[It]’s gotten hot today!
Zuótiān hěn lèi, jīntiān hěn máng.	[I] was tired yesterday [and] I’m busy today!
Běnlái hěn máng, xiànzài hǎo le.	[I] was busy at first, but now [I]’m okay.
Mùqián hěn lěng, hěn bù shūfu.	It’s quite cold at present, [I]’m not comfortable.
Běnlái hěn lěng, zuìjìn rè le.	It used to be cold, but lately it’s gotten hot.
Cóngqián wǒ bù shūfu, zuìjìn hái hǎo.	In the past, I wasn’t comfortable, but recently, [I]’m okay.

Observe that it is the *new situation* that is associated with le, not the original state! The presence of le generally cancels out the need for a supporting adverb, such as hěn.

1.6 Pronouns

As many of the examples above show, Chinese often manages to keep track of people (or things) relevant to a situation without the use of pronouns. But pronouns are available where context alone might be insufficient – or where it might otherwise be more appropriate to use one. The set of personal pronouns in Chinese is relatively simple, and regular. They are presented in the following table, with notes following:

<i>singular</i>	<i>collective</i>	<i>singular</i>	<i>plural</i>
wǒ	wǒmen	I, me	we, us
nǐ nín	nǐmen	you you [polite]	you [all]
tā	tāmen	he, she, [it] him, her	they, them

Notes

a) Tā tends to refer only to people (or to animals being treated as if they were people); in speech, at least, it rarely refers to things, and so rarely corresponds to English ‘it’. On those occasions when tā is used to refer to things, it is more common in object position, so it is more likely to occur in the Chinese equivalent

of the sentence ‘put it away’ than in ‘it’s in the drawer’. Chinese sometimes uses a demonstrative (zhè ‘this’ or nà ‘that’) where English has ‘it’, but generally it has no explicit correspondence at all.

b) The form nínmen (‘you+POL-MEN’) is rare, but does sometimes occur in letters, or in formal speech. The -men suffix (not usually toned, though sometimes cited in isolation with a rising tone) is most often found with pronouns, as shown. With nouns designating people, it can also occur as a ‘collective’ eg lǎoshī ‘teacher’, lǎoshīmen ‘teachers’. But even in such cases, -men should not be thought of as a plural marker, for it never co-occurs with numerals: sān ge lǎoshī ‘three teachers’, with no -men possible. In faster speech, wǒmen often becomes wǒm, tāmen, tām, and so on.

c) Mandarin speakers from Beijing and the northeast, also make a distinction (found in many languages) between wǒmen ‘we’ that includes speaker, addressee and others, and zán or zánmen (pronounced ‘zámen’, as if without the first ‘n’) ‘the two of us; we’. The latter includes the speaker and the person spoken to, but excludes others. Eg Zánmen zǒu ba! ‘Let’s leave [us, but not the others]’ – a phrase worth storing away as a prototype example for zánmen.

1.6.1 Names

Where the identification or status of a person requires more than a pronoun, then of course, Chinese has recourse to personal names, or names and titles (cf. §1.9.1). For now, suffice it to say that Chinese students often refer to each other either by personal name (at least two syllables), or by surname (xìng) prefixed by a syllable such as xiǎo ‘young’. Thus, Liú Guózhèng may be addressed by friends as Guózhèng or xiǎo Liú; Lǐ Dān, as Lǐ Dān (full name of two syllables) or xiǎo Lǐ.

1.6.2 The particle ne and the adverb yě

The particle ne, placed after subject nouns, has a number of uses. It may signal a pause for reflection, something particularly useful for learners:

Zuótiān ne, zuótiān hǎn rè.	Yesterday -- yesterday was hot.
Tā ne, tā hǎn jīnzhāng.	[As for] him, he’s quite anxious.

It may also be used to signal follow-up questions. The response to a follow-up question often contains the adverb yě ‘also; too; as well’. Recall that adverbs are placed before verbs (including SVs) or other adverbs (such as bù):

Jiǎ	Yǐ
Jīntiān lèi ma?	Hěn lèi, nǐ ne?
Wǒ yě hěn lèi.	

Jīntiān rè bù rè?	Hěn rè.
Zuótiān ne?	Zuótiān yě hěn rè.
Nǐ jǐnzhāng ma?	Bù jǐnzhāng le. Nǐ ne?
Wǒ hái shì hěn jǐnzhāng.	Ng.
Xiǎo Wáng zuótiān bù shūfu. Jīntiān ne?	
Jīntiān hǎo le.	Ng.

Notes

1. Háishi ‘still’; cf. §1.7.1.
2. Spoken Chinese makes use of variety of ‘interjections’. Ng (with pronunciation ranging from a nasalized ‘uh’ to ‘n’) is one of them. On the falling tone, it indicates agreement, or as in the above example, understanding.

Exercise 1.

Write down, and recite, what you would say under the circumstances; be prepared to shift roles:

1. Ask him if [he] was busy yesterday?
2. Note that [it]’s quite cold today.
3. Remark that [it]’s gotten cold today.
4. Find out if young Li’s nervous.
5. Respond that [she] is [nervous].
6. Say that you are too.
7. Say [you] didn’t feel well yesterday.
8. Say that you’re better now.
9. Tell your friend [you]’re not very hungry.
10. Tell him that you’re okay today, [but] you were quite nervous before.
11. Ask your friend if [she]’s thirsty [or not].
12. Find out if your classmate is comfortable.
13. Say that [you]’re not hungry anymore.
14. Say that he was wrong.

1.7 Action verbs

While SVs attribute emotional or physical states to people or things, V_{act} involve deeds such as ‘eating’ or ‘going to class’. V_{act} are often subdivided into ‘transitive’, ie those that generally presuppose an object (‘read > a book’; ‘eat > a meal’); and ‘intransitive’, ie those that do not presuppose an object (‘walk’; ‘kneel’). However, languages differ as to how this distinction is actually realized. In English for example, when the verb ‘eat’ means ‘eat a meal’, English has the option of either not expressing an object (‘When do we eat?’), or using the generic noun ‘meal’ (‘We had a meal earlier’).

Chinese adopts a different strategy. In comparable sentences, rather than not mentioning an object for lack of a particular one, Chinese only has the option of providing a generic object like ‘meal’: Nǐ chīfàn le ma? ‘Have you eaten? (you eat-rice

LE Q)’. The core meaning of fàn, as shown in the gloss, is ‘cooked rice’, but in this context, its meaning is extended to ‘food’ or ‘meal’. When a particular kind of food is mentioned, then fàn will be replaced by specific words: chī miàn ‘eat noodles’, chī bāozi ‘eat dumplings’, chī zǎodiǎn ‘eat breakfast’, etc.

Another case in which Chinese provides a generic object where English has either an intransitive verb or one of a number of specific options is xǐzǎo ‘to bathe; take a bath/shower, etc.’ Xǐzǎo is composed of the verb xǐ ‘wash’ and zǎo, an element that no longer has independent status, but which is treated like an object. So while English uses an intransitive verb ‘to bathe’ or a specific object ‘take a bath’, Chinese provides a generic object, zǎo. When a specific object is needed, it substitutes for zǎo: xǐ yīfu ‘wash clothes’; xǐ liǎn ‘wash [one’s] face’, etc.

The following table gives verbs or verb+objects for events that tend to happen in the course of a day. [Polite inquiries about bathing are appropriate in tropical or sub-tropical climates.]

VERB	OBJECT	V-O
zǒu ‘leave’		
qǐlái ‘get up; rise’		
shuì ‘sleep’	jiào <i>bound form</i>	shuìjiào ‘go to bed; sleep’
chī ‘eat’	fàn ‘cooked rice’	chīfàn ‘eat; have a [proper] meal’
xǐ ‘wash’	zǎo <i>bound form</i>	xǐzǎo ‘bathe; take a bath etc.’
kàn ‘look at’	bào ‘newspaper’	kànbào ‘read the paper’
shàng ‘ascend’ xià ‘descend’	kè ‘class’	shàngkè ‘teach a class; attend class’ xiàkè ‘finish class; get out of class’
shàng ‘ascend’ xià ‘descend’	bān ‘job; shift’	shàngbān ‘go to work; start work’ xiàbān ‘get out of work’

1.7.1 Negative statements, with méiyǒu

With action verbs, the plain negative with bù usually indicates intention:

Wǒ bù zǒu.	I’m not leaving.
Tāmen bù xǐzǎo.	They’re not going to bathe.
Tā bù chī le.	He won’t eat anymore.

Such declarations, while possible, are in fact more likely to be cast in some less abrupt form, using verbs such as yào ‘want’ or xiǎng ‘feel like (think)’. We will get to such verbs quite soon, but at this stage, rather than talking about intentions, we will focus on whether events have happened or not. In such cases, the negation is formed with the negative of the verb yǒu ‘have; exist’. This is méiyǒu, or simply méi. [Yǒu is the one verb in Mandarin whose negative is not formed with bù – the one *irregular* verb, you might say.]

Méi chīfàn.	[We] didn't eat; [we] haven't eaten.
Méiyou xǐzǎo.	[I] didn't bathe; [I] haven't bathed.
Méi shàngbān.	[She] didn't go to work; [she] hasn't started work.

Since the action verbs introduced in this lesson involve events that can be expected to take place regularly over the course of the day, the adverb hái (or háishi before other adverbs) 'still; yet' is common in negative answers. Hái<shi> is frequently accompanied by the sentence-final particle, ne, which in general, conveys a tone of immediacy or suspense (as well as being associated with follow up questions, cf. §1.6.2).

Hái méi chīfàn ne.	[We] haven't eaten yet.
Hái méiyou xǐzǎo ne.	[I] haven't bathed yet.
Hái méi shàngbān.	[She] hasn't started work yet.

1.7.2 Positive statements, with le

As noted in §1.5.2, le with SVs signals a newly relevant state: jīntiān hǎo le. With V_{act} , the function of le is more diffuse, or at least it seems so from a learner's perspective. Le with V_{act} , much as it does with SVs, may signal a newly relevant situation – or phase. But with V_{act} what is relevant may be the initiation of the action, or it may be the conclusion of the action.

a) Initiation:

Zǒu le.	[They]'re off.
Chīfàn le.	[They]'ve started [eating].
Shàngkè le.	[They]'re starting class.

b) Conclusion:

Zǒu le.	[They]'ve gone; they left.
Chīfàn le.	[We]'ve eaten; we ate.
Shàngkè le.	[They]'ve gone to class; [they] went to class.

'Conclusion' may seem like another way of saying 'past tense'; but there are reasons for avoiding any identification of le with [past] tense. You have already seen that with SVs, it is not the past situation that is marked with le, but the current one: Zuótiān bù shūfu, jīntiān hǎo le. And you will see many other cases where past tense in English does not correspond to the presence of le in Chinese. But more to the point: injecting the notion of past tense into our description of le suggests a static function quite at odds with that other, well-established dynamic function of le, to signal what is newly relevant.

For the time being, then, note that le has two faces: it signals the current relevancy of a new state or situation; and it signals the current relevancy of a completed event. While in the first case, le can appear with the negative, bù (bù lěng le 'it's not cold anymore'), in the second, it cannot – it can only be replaced by méi<you>, to form the negative (hái méi chī ne).

Lěng le	[It]'s gotten cold.
Bù lěng le.	[It]'s not cold anymore.
Shàngkè le.	Class is beginning; [they]'ve gone to class.
Bú shàngkè le.	[They]'re not going to class anymore.
Hái méi<you> shàngkè ne.	[They] haven't gone to class yet.

Confusion about the several senses of le with V_{act} can often be resolved by the addition adverbs, such as yǐjīng 'already':

Tāmen yǐjīng zǒu le.	They've already left.
Wǒ yǐjīng chīfàn le.	I've already eaten.
Yǐjīng xiàbān le.	[He]'s already quit [for the day].

1.7.3 Questions

Actions can be questioned with ma:

Chīfàn le ma?	Have [you] eaten [a meal]?
Xǐzǎo le ma?	Have [you] bathed?
Shàngbān le ma?	Has [she] started work?

Or with the *V-not-V* pattern, with the negative option reduced to méiyǒu (or just méi):

Chīfàn le méi<you>?
Xǐzǎo le méi<you>?
Shàngbān le méi<you>?

1.7.4 Summary of le-patterns

positive	negative
Rè le. It's gotten warm.	Bú rè le. It's not warm anymore.
Chī le. Shàngkè le. [We]'ve started. Let's begin.	Wǒ bù chī le. I'm not eating anymore.
<Yǐjīng> zǒu le. [He]'s <already>left.	<Hái> méi<you> zǒu <ne>. [She] hasn't left <yet>.
Tāmen <yǐjīng> chīfàn le. They've <already> eaten.	Tāmen hái méi<you> chīfàn <ne>. They haven't eaten <yet>.

1.7.5 Mini-conversations

The near synonyms kěshì and dànshì, used in the following two conversations, are both comparable to English ‘but’.

A.

Jiǎ:	Xǐzǎo le ma?	Have [you] bathed?
Yǐ:	Xǐzǎo le, kěshì hái méi chīfàn!	I have, but I haven't eaten yet.
Jiǎ:	È ma?	Hungry?
Yǐ:	Hěn è, nǐ ne?	Sure am; you?
Jiǎ:	O, wǒ – wǒ yǐjīng chī le.	Oh, me – I've already eaten.
Yǐ:	Xiǎo Bì ne?	And young Bì?
Jiǎ:	Yǐjīng zǒu le, shàngbān le.	[She]'s gone, [she]'s at work.
Yǐ:	O, shàngbān le.	Oh, [she]'s gone to work!

B.

Jiǎ:	Jīntiān hěn rè!	It's hot today.
Yǐ:	Ng, hěn rè. Nǐ chīfàn le ma?	Yeah, sure is. Have you eaten?
Jiǎ:	Hái méi, wǒ bú è.	Not yet – I'm not hungry.
Yǐ:	Jǐnzhāng ma?	Anxious?
Jiǎ:	Xiànzài hǎo le -- dànshì yǐqián hěn jǐnzhāng!	[I]'m fine now—but I was before!
Yǐ:	Chén Bó yǐjīng zǒu le ma?	Has Chen Bo already left?
Jiǎ:	Yǐjīng zǒu le, yǐjīng shàngkè le.	Yes, he has, he's gone to class.

1.8 Conventional Greetings**1.8.1 The addition of guò (untuned)**

Questions about eating are often used ‘phatically’, to be sociable rather than to seek actual information. There are quite a number of variants on the basic Chīfàn le ma that may serve this purpose. One, that is particularly common with verbs that describe regularly occurring events (such as having meals, going to work), involves the addition of a post-verbal guò (usually untuned), whose root meaning is ‘to pass by, over, through’.

Guò can occur in both the question and in responses (both positive and negative), but it can also be dropped from the responses, as shown below.

Chīguo<fàn> le ma?

Chī<guo> le.

Hái méi <chī<guo>> ne.

1.8.2 Reductions

In context, utterances are likely to be reduced, along the following lines: méiyou > méi; chīfàn > chī (but xǐzǎo does not reduce to xǐ, since xǐ alone means to ‘wash’ rather than ‘bathe’). Thus, the following are all possible – though the more elliptical questions are likely to produce more elliptical answers. (The English glosses for the responses only suggest the differences.)

Q	A	(A)
Chīfàn le ma?	Chīfàn le.	I’ve eaten my meal.
Chīguo fàn le ma?	Chīguo fàn le.	I’ve had my meal.
Chī le ma?	Chī le.	I have.
Chīguo le ma?	Chīguo le.	I’ve had it.
Chīfàn le méiyou?	Hái méi chī fàn ne.	I haven’t eaten my meal yet.
Chīguo fàn le méiyou?	Hái méi chīguo ne.	I haven’t had my meal yet.
Chīfàn le méi?	Hái méi chī ne.	I haven’t eaten yet.
Chīguo fàn le méi?	Hái méi chīguo ne.	I haven’t had it yet.
Chī le méi?	Hái méi ne.	Not yet.
	Méiyǒu.	No.
	Méi.	No.

Summary (showing typical expanded and reduced forms):

<i>Done?</i>	Chīfàn le ma?	Chī le ma?
<i>Done [or not]?</i>	Chīfàn le méiyou?	Chī le méi?
<i>Done.</i>	Chīfàn le.	Chī le.
<i>Not done.</i>	Méiyou chīfàn.	Méi chī.
<i>Done?</i>	Chīguo fàn le ma?	Chīguo le ma?
<i>Done [or not]?</i>	Chīguo fàn le méiyou?	Chīguo le méi?
<i>Done.</i>	Chīguo fàn le.	Chī le.

Exercise 2.

a) Ask and answer as indicated:

1. Read the paper?	Not yet.
2. Started work?	Yes, I have.
3. They’ve gone?	No, not yet.
4. Was it cold?	No, not very.
5. Have [they] got off work yet?	Yes, [they] have.
6. [We]’re not nervous anymore.	[You] were yesterday.
7. [I]’ve eaten.	Are [you] still hungry?
8. Bathed?	Yes, it was nice [comfortable].

9. Are they out of class yet?	Not yet.
10. Thirsty?	Not anymore.
11. Hungry?	Not anymore, I've eaten.
12. Has class started?	Not yet.
13. Nervous?	I am now!
14. Young Wang's in bed?	Yes, he's already in bed.
15. Are they up?	Yes, but they haven't eaten yet.

b) What would you say? (Use pronouns where needed.)

1. Ask your friend if she's eaten yet (3 ways).
2. Announce that she's already left work [for the day].
3. Explain that it was cold yesterday, but that it's gotten hot today.
4. Announce that she hasn't gone to class yet.
5. Explain that they've bathed, but they haven't eaten.
6. Explain that you were all unwell yesterday, but today you're fine.
7. Explain that the first's already gone, but the second and third still haven't.
8. Explain that it was warm yesterday, and that it is today as well.

1.9 Greeting and taking leave

1.9.1 Names and titles

Because even perfunctory greetings tend to involve a name and title, you need to have some rudimentary information about forms of address before being introduced to the language of greeting and leave taking. Below are five common Chinese surnames, followed by a title which means, literally, 'teacher', and the SV hǎo, which in this environment, serves as a simple acknowledgement. Lǎoshī, which has no exact correspondence in English, can be applied to both males and females, as well as to all ranks of teachers, and even other types of white-collar workers.

Zhāng lǎoshī, hǎo.	'Hello, Professor Zhang.'
Wáng lǎoshī, hǎo.	
Lǐ lǎoshī, hǎo.	[with tone shift]
Zhào lǎoshī, hǎo.	
Chén lǎoshī, hǎo.	

1.9.2 Hello

Using specialized greetings such as 'hi' or 'bonjour' to acknowledge or confirm the worth of a relationship on every encounter is not a universal feature of cultures. The practice seems to have crept into Chinese relatively recently. Whereas in the past, and even now in the countryside, people might acknowledge your presence by asking where you are going, or if you have eaten (if they say anything at all to a stranger), nowadays urban Chinese often make use of phrases like nǐ hǎo in ways similar to English 'hi' or 'hello'. Most people would probably regard nǐ hǎo as the prototypical neutral greeting, but there are other common options such as the ones listed below:

Nǐ hǎo!		Hi; Hello!
Nín hǎo!	<i>Deferential.</i>	How do you do?
Hei!	<i>Exclamation</i>	Ey! Hi!
Hǎo!		Hi! Hello!
Hǎo ma?		You well?
Nǐ hǎo a!	<i>Informal.</i>	How're you doing?

A version of ‘good morning’, based on the verb zǎo ‘be+early’, has been common usage in Taiwan, and is now becoming more current on the Mainland as well:

Zǎo!	Morning! (be+early)
Zǎo ān.	Good morning. (early peace)
Nǐ zǎo.	
Nín zǎo.	etc.

Expressions comparable to English ‘good afternoon’ or ‘good evening’ are also starting to be used in modern China: thus xiàwǔ ‘afternoon’ and wǎnshàng ‘evening’ are sometimes used in the expressions xiàwǔ hǎo ‘good afternoon’, wǎnshàng hǎo ‘good evening’. Wǎn ān ‘good night (late peace)’, as a sign off at the end of the day, has a longer pedigree, and is now commonly used by staff in larger hotels, for example.

In general, greetings of the sort listed above are used *more sparingly* than their English counterparts. Colleagues or classmates passing each other, for example, are less likely to use a formulaic greeting such as nǐ hǎo – though novelties such as fast food counters and toll booths (where toll collectors can sometimes be heard to greet each passing driver with nǐ hǎo) may encourage broader use. In general, though, a greeting to someone of higher status should be preceded by a name, or name and title (as in §1.9.1).

1.9.3 Goodbye

Many cultures have conventional phrases for taking leave. Often blessings serve the purpose (eg ‘bye’, from ‘good bye’, supposedly derived from the phrase ‘God be with you’). Here are some Chinese ‘goodbyes’, beginning with the standard, zàijiàn, literally ‘again-see’.

Zàijiàn.	<i>neutral</i>	Goodbye. (again-see)
Yihuǐr ~ yíhuìr jiàn.	<i>friendly</i>	See [you] soon. (awhile see)
Míngtiān jiàn.	<i>neutral</i>	See [you] tomorrow. (tomorrow see)
Huíjiàn.	<i>informal</i>	See [you] later; bye. (return-see)
Huítou jiàn.	<i>friendly</i>	See [you] shortly. (return-head see)
Màn zǒu.	<i>friendly</i>	Take it easy. (slowly walk)

Notes

- a) The addition of final -r to the written pinyin syllable represents a complex of phonetic effects that will be considered more fully later. In the case of yihuǐr ~ yíhuìr, the final -r affects the quality of the preceding vowel, so that it is pronounced [yihuě̃r ~ yíhuè̃r] rather than [yihuǐr ~ yíhuìr].

- b) The alternate pronunciation yíhuìr is often said to be ‘southern’.
- c) Students of all kinds, and other urban youth, often end a series of farewells with English bàibài.
- d) As with greetings, when saying goodbye to an older person, or a person of rank, it is normal to mention name and title first, eg: Wèi lǎoshī, zàijiàn.



Yílù-píng'ān [JKW 1982]

1.9.4 Bon Voyage

This is as good a time as ever to get familiar with a few phrases that are used to wish people well when they leave on a journey, or to greet them when they arrive. The most common expression for ‘bon voyage’, is:

Yílù-píng'ān.

‘Whole-journey peaceful.’

This expression applies to almost any journey, whether by air, ship or bus. Yílù-shùnfēng ‘whole-journey favorable-wind’, has much the same meaning, but is not used for journeys by air. Chinese are superstitious about effect of words, and would deem it ill advised to mention the word fēng ‘wind’ before a flight. Notice that both expressions contain four syllables, a favored configuration in the Chinese lexicon.

In greeting someone returning from a long journey, instead of the question ‘how was the flight/journey/voyage’, Chinese generally utter a variant of an expression that reflects the traditional discomforts of travel:

<Lù shàng> xīnkǔ ba.

‘Tough journey, huh? (<road on> bitter BA)’

An analysis of these expressions is provided above, but at this stage, they should simply be memorized (by repetition) and kept in storage for greeting visitors or seeing people off.

1.9.5 Smoothing the transitions

a) Prior to asking a question

In more formal situations, questions are often prefaced with the expression qǐngwèn, literally ‘request-ask’, but idiomatically equivalent to ‘may I ask’ or ‘excuse me’.

Qǐngwèn may also be preceded by a name and title.

Qǐngwèn, nǐ chīfàn le ma?	Excuse me, have you eaten?
Zhào lǎoshī, qǐngwèn, nín è bu è?	Prof. Zhao, mind if I ask: are you hungry?

Qǐng ‘request; invite’ also occurs in the common phrase qǐng zuò ‘have a seat (invite sit)’ and the expression, qǐng jìn ‘won’t you come in (invite enter)’.

b) Prior to leaving

In the normal course of events, just a goodbye is too abrupt for closing a conversation. One way to smooth the transition is, before saying goodbye, to announce that you have to leave. Here are four ways to do that, all involving the verb zǒu ‘leave; go’. These expressions are complicated to analyze; some notes are provided below, but otherwise, they should be internalized as units.

Hǎo, nà wǒ zǒu le. ‘Okay, I’m off then. (okay, in+that+case, I leave LE)’

Hei, wǒ gāi zǒu le. ‘Say, I should be off. (hey, I should leave LE)’

Hǎo, nà jiù zhèi-yàng ba, zǒu le. ‘Okay then, that’s it, [I]’m off! (okay, in+that+case then this-way BA, leave LE)’

Bù zǎo le, wǒ gāi zǒu le. ‘[It]’s late, I’d better be off. (not be+early LE, I should leave LE)’

Notes

Gāi or yīnggāi ‘should; must’; nà ‘in that case; well; then’; jiù ‘then’; ba is a particle associated with suggestions; le [here] signals a new situation. Taking leave obviously involves a broad range of situations, including seeing someone off on a journey (which, in China, is an extremely important event). The four options listed in this section serve well for closing an informal conversation.

1.10 Tones

1.10.1 Tone combos (the first 6)

Tones are easier to perceive and assimilate in pairs. Four tones form 16 possible combinations of two, but because of the restriction on combinations of low tones (3+3 > 2+3), only 15 pairs are distinctive. The six sets below are mostly made up of words already encountered. They should be memorized so that they can be recited by number: dì-yī: lǎoshī, jǐnzhāng; dì-èr: xǐzǎo, hěn hǎo, etc.

1 lǎoshī	2 xǐzǎo	3 zàijiàn
jǐnzhāng	hěn hǎo	kànbào
4 bú rè	5 hěn máng	6 bù gāo
bú lèi	hěn nán <i>difficult</i>	shàngbān

Tones in combination tend to accommodate each other to some degree, though not to the point of shifting to another tone. In the above sets, the most salient adjustment is probably that of 4+4, (zàijiàn) where the tone of the first syllable is not so steeply falling as that of the last. The first of the two is some times referred to as the ‘modified-4th’ tone.

1.10.2 Tone lock

In these first weeks of learning Chinese, you may find yourself unable to pronounce a tone, even unable to mimic your teacher – a situation that might be called ‘tone lock’. Tone lock can occur for many reasons, but one common one is that as a beginner, you will often be tentative, and tentativeness in English is accompanied by a rising contour. That’s fine if you are trying to say the name, Wáng, with rising tone. But it won’t work if you want to say Wèi, which is falling. Other strange conditions may occur: you may hear rising as falling, and falling as rising (flip-flop); your falling may refuse to fall (‘fear of falling’), your level, refuse not to fall (‘fear of flying’). Regardless of the symptoms, the best cure is to figuratively step back, and make use of your tone concepts: level is ‘sung out,’ rising is ‘doubtful’ (*Wáng? máng?*), low is ‘low’ (despite the contoured symbol), and falling is ‘final’ or ‘confidant’ (*Wáng, Chén, Wèi*; or ‘I said *Wèi*’).

1.10.3 The first ‘rule of 3’

If you find that the tonal cues, ‘sung out’, ‘doubt’, ‘low’ and ‘final’ do not serve you well, there are others that have been used in the past. Walter C. Hillier, in his *English-Chinese Dictionary* of 1953 (London: Routledge and Kegan Paul Ltd.) proposed ‘languid assertion’ for the first tone, ‘startled surprise’ for the second, ‘affectionate remonstrance’ for the third, and ‘abuse’ for the fourth. Whatever the label, the important point is to follow the rule of three: develop a concept for each tone, know what tone the word has, and monitor yourself when you speak.

1. conceptualize the tones (*sung out etc.*);
2. learn the tone with the word (*eg hao has low tone*);
3. monitor your speech.

Exercise 3.

a) Read out the following sets – recall your tone concepts:

1	dá	dǎ	dā	dà	bù	bǔ	bú	bù
2	kǒu	kòu	kōu	kòu	jīn	jín	jǐn	jìn
3	pán	pàn	pān	pán	guō	guǒ	guó	guò
4	wèi	wěi	wéi	wēi	hǎi	hái	hāi	hài

b) Tone shifts: Read the following sequences aloud, supplying the tones that are omitted:

1	bu máng	bu è	yì tài	yì tiáo
2	bu lèi	bu shì	yì kuài	dì-yì
3	bu jǐnzhāng	bu kě	yì wèi	yì zhāng
4	bu hǎo	bu cuò	yì běn	yì kè
5	hen hǎo	hen máng	hen zǎo	hen wǎn ^{late}
6	hen lèi	hen nán	hai hǎo	hen kě

c) Students often feel that the tones that are the most difficult to distinguish are the rising and the low. Here is a discrimination exercise that focuses on those two. In the disyllabic words below, the final syllables all contain either a rising tone or a low. Have a Chinese speaker read them to you twice each (from the characters), then see if you can correctly identify the missing tone in the pinyin versions of the words.

1. 英勇	2. 天才	3. 当年	4. 大米	5. 英语
6. 橡皮	7. 书法	8. 黑板	9. 加强	10. 冰球

11. 号码	12. 重叠	13. 开展	14. 开头	15. 多余
16. 孙女	17. 天然	18. 跳舞	19. 构成	20. 思想

1. yīngyong	2. tiāncái	3. dāngnian	4. dàmi	5. Yīngyu
6. xiàngpi	7. shūfa	8. hēiban	9. jiāqiang	10. bīngqiu
11. hàoma	12. chóngdie	13. kāizhan	14. kāitou	15. duōyu
16. sūnnü	17. tiānran	18. tiàowu	19. gòucheng	20. sīxiang

d) Select a tone for all, then practice reading out these syllables (across), all of which contain pinyin 'o' as main vowel:

duo dou fo kuo cou zhou zhuo zou zuo
bo guo ruo shou gou shuo suo po you

e) Read out the following syllables that contain the -ui or -iu rhymes – these are toned:

guì shuí ruì chuī zuì duì (wèi)
liú niú xiū qiú diū jiǔ (yǒu)
guǐ - jiǔ liù - duì cuì - qiú liú - shuí

1.11 Summary

Main patterns

	+	Hěn lèi.
Nǐ lèi ma?	0	Hái hǎo.
	--	Bú tài lèi.
Nǐ máng bu máng?		
Nǐ chīfàn le ma?	+	Chī le.
Nǐ chīfàn le méiyóu?	--	Hái méi ne.
Nǐ chīguo fàn le ma?	+	Chī<guo> le.
Nà, jiù zhèiyàng ba.		Hǎo, jiù zhèiyàng!
Zhāng lǎoshī, hǎo.		Wáng Jié, zàijiàn..

Conversational scenarios

<u>Greetings</u>	<u>Development</u>	<u>Leaving</u>
Nǐ hǎo.	Máng ma?	Hǎo, zàijiàn, míngtiān jiàn.
Wèi lǎoshī, hǎo.	Chīfàn le ma?	Chén lǎoshī, zàijiàn.
	Bú è le.	Míngtiān jiàn.

Tā hái méi xǐzǎo. Duì ma?

Nǐ ne? Yě hěn lèi. Tā yǐjīng qīlai le méiyóu?

Zuótiān hěn rè ma? Xiànzài ne? Shàng kè le méiyóu?

1.12 Rhymes and Rhythms

Rote learning, very highly prized in traditional and even modern China, and highly valued at other times in our own past, is no longer generally considered a beneficial educational method in the West. Outside class, however, people still learn parts for plays, and they often recall song lyrics, advertising jingles and slogans without much self-conscious effort. So we take advantage of these predilections by providing some suitable Chinese rhymed and rhythmic material at the end of each lesson. This material ranges from doggerel to poetry, from jingles to nursery rhymes and from satirical verse to songs and poems. It is selected for easy recall, and eventually it will form a useful repertoire that can be tapped for information about pronunciation, vocabulary and grammatical patterns. What is more, you will have something to recite when you are asked to ‘say something in Chinese’ or when you are in China and asked to sing or perform for an audience. And closer to home, you may be asked to atone for being late to class by reciting some short piece in front of your classmates.

The first rhyme – a nursery rhyme - tells the story of a young entrepreneur and his struggle to set up a business. The word-for-word gloss provided will guide you towards the meaning.

Dà dùzi

Dà dùzi,	big tummy
kāi pùzi,	open shop
méi běnqián,	not+have root-money
dàng kùzi.	pawn trousers

The second, also a nursery rhyme, has a shifting rhythm but a more mundane subject matter: the tadpole, denizen of village ponds and urban drainage systems.

Xiǎo kēdǒu

Xiǎo kēdǒu,	small tadpole
shuǐ lǐ yóu,	water in swim
xìxì de wěiba,	tiny DE tail
dàdà de tóu.	big DE head

Unit 2

Yù bù zhuó, bù chéng qì.
jade not carve, not become implement

A saying, in classical style, conveying the importance of discipline and perseverance in achieving success. The root meaning of qì (器) is a ‘vessel’, ie something that can be put to use. Its extended meanings include ‘utensils’, and ‘talent’.

Contents

2.1	Pronunciation	
2.2	Adverbs	
2.3	More SVs	<i>Exercise 1</i>
2.4	Nouns and modification	<i>Exercise 2</i>
2.5	Identity	<i>Exercise 3</i>
2.6	Names and titles	<i>Exercise 4</i>
2.7	Location and existence	<i>Exercise 5</i>
2.8	Miscellany	
2.9	Dialogue: at the airport	<i>Exercise 6</i>
2.10	Reflections: What have you learned?	
2.11	Pinyin notes and practice	<i>Exercise 7</i>
2.12	Summary	
2.13	Rhymes and rhythms	

2.1 Pronunciation

As before, to set the articulatory positions of your mouth and tongue for Chinese speech, contrast the following sets of Chinese and English words:

a)	lèi	lay	b)	lái	lie	c)	chū	chew
	méi	May		shāi	shy		shū	shoo
	zhèi	Jay		mài	my		shén	shun
	bēi	bay		pái	pie		zhuō	jaw
	péi	pay		bái	buy		zhōu	Joe
	fēi	Fay					shòu	show
d)	dízi	deeds	xízi	seeds				
	tóuzi	toads	qíci	cheats				
	luózi	lords	bǐci	beets (or beats)				

2.2 Adverbs

In the first unit, you were introduced to a number of words that are classed ‘adverbs’: hěn, bù, yě, hái or háishi and yǐjīng. It is difficult to characterize the general function of adverbs beyond rather abstract notions like ‘degree’, ‘amount’, or ‘manner’; but they can be defined positionally as words that are placed before, and are semantically linked to, a following verb (or other adverb).

2.2.1 *Tài with le*

Tài, seen only in negative sentences in the first unit (bú tài lèi), is also common in positive sentences, where it is frequently found with a final le: Tài hǎo le. ‘Great!’; Tài jǐnzhāng le. ‘[I]’m real anxious!’; Tài nán le. ‘[It]’s too difficult!’ Le in this context conveys a sense of excess (cf. English ‘exceedingly’), and as such, can be regarded as a special case of the notion of ‘new situation’. Notice that negative sentences with tài often suggest moderation rather than excess, so do not attract final le in the same way: bú tài hǎo.

2.2.2 *Other adverbs*

Below are examples of some additional common adverbs: dōu ‘all’, gèng ‘even more’, bǐjiào (pronounced bǐjiào by some) ‘rather; quite; fairly’, and zǒngshì ‘always’.

dōu ‘all’	Tāmen dōu hěn è. Dōu duì. Dōu méi chī ne.	[They]’re all hungry. [They]’re all right. None [of them] has eaten [yet].
gèng ‘even more’	Xiànzài hěn lěng, kěshi yǐqián gèng lěng.	[It]’s cold now, but [it] was even colder before.
bǐjiào ‘quite’	Wǒ jīntiān bǐjiào máng. Zuótiān bǐjiào rè.	I’m fairly busy today. Yesterday was fairly warm.
zǒngshì ‘always’	Xuéshēng zǒngshì hěn máng hěn lèi; dànrshi lǎoshī gèng máng gèng lèi.	Students are always busy and tired, but teachers are even more so.

2.2.3 *Intensifying or backing off*

a) *Fēicháng* ‘very; especially; unusually’

Rather than answering a *yes-no question* about a state with a neutral positive response (Nǐ lèi ma? / Hěn lèi.), you may want to intensify your answer. Fēicháng, an adverb whose literal meaning is ‘not-often’, is one of a number of options:

Jīntiān fēicháng rè!	[It]’s really hot today!
Fēicháng hǎo!	[It]’s unusually good!

b) *ADVs tǐng and mán ~ mǎn as intensifiers*

Some mention needs to be made here of two adverbs that are very common in certain phrases in colloquial speech. One is tǐng, whose core meaning is actually ‘straight; erect’, but which, as an ADV, carries the force of English ‘very’ or ‘really’. The other is mán, which has a variant in low tone, mǎn. The variants may reflect confusion between two different roots, one, mán, with a core meaning of ‘fierce’ and an adverbial meaning of ‘entirely; utterly’; and the other mǎn, with a core meaning of ‘full’, extended to ‘very; full’ in the adverbial position. The distinction may have been obscured in part by the fact that the two merge to mán when the low-tone rule applies in common phrases such as

mán hǎo. For whatever reason, they seem to be treated as synonymous in colloquial speech by many speakers.

Exclamations with mǎn or tǐng often occur with a final de (written with the same character as possessive de, 的, and sometimes referred to as *situational-de*):

Tǐng hǎo de.	Perfect; great!
Mán hǎo de.	[That]’s great!

Here are some common collocations, roughly glossed to convey the tone of the Chinese; mán is given in rising tone, but you may find that speakers from Taiwan and parts of southern China tend to say mǎn in contexts where the low tone is permitted.

Tǐng bú cuò de.	Not bad!
Tǐng shūfu.	[It]’s quite comfortable.
Tǐng yǒu yìsi de!	How interesting!
Mán hǎochī de!	[It]’s delicious!
Mán piàoliang.	[She]’s real attractive.
Mán bú cuò de!	[That]’s pretty darn good!
Mán bú zàihu.	[He] doesn’t give a damn. (‘to care; be concerned’)

c) *-jīle* ‘extremely’

Another option is the intensifying suffix -jīle, which follows SVs directly (and is therefore not an adverb). Jīle is a compound of jí ‘the extreme point’ or ‘axis’ (cf. Běijí ‘North Pole’), plus le. It is quite productive and can follow almost any SV to mean ‘extremely SV’.

Hǎo jíle!	Excellent!
Tiānqì rè jíle!	The weather’s extremely hot!

d) *Yǒu <yì>diǎnr* ‘kind of; a bit’

Rather than intensifying your answer, you may want to back off and answer ‘kind of; rather; a bit’. The construction is yǒu <yì>diǎnr + SV ‘(have a-bit SV)’, a phrase that appears in the adverbial slot and can be interpreted as a complex adverb. The yì of <yì>diǎnr is often elided (hence the <>). Taiwan and other southern Mandarin regions, where the final ‘r’ is not usual, say yǒu yìdiǎn SV, without the -r. Like the English ‘a bit’, this construction conveys some sort of inadequacy. So tā yǒu yìdiǎnr gāo ‘he’s a bit tall’ suggests that his height is problematical. [Note the presence of yǒu ‘have’ in the Chinese, with no direct correspondence in the English equivalent!]

Wǒ jīntiān yǒu (yì)diǎnr máng.	I’m kind of busy today.
Jīntiān yǒu (yì)diǎnr rè.	It’s rather hot today.
Wǒmen yǒu (yì)diǎnr è.	We’re a bit hungry

Summary of Adverbs (and other expressions of degree)

ADV	~Eng equivalent	with SVs	with V _{act}
bù	not	bú lèi	bú shàngbān
yě	too; also	yě hěn lèi	yě chī le
hái ~ háishi	still	hái hǎo háishi hěn lèi	hái méi zǒu ne
dōu	all	dōu hěn gāo	dōu shuìjiào le
yǐjīng	already		yǐjīng zǒu le
tài	very; too	tài máng le; bú tài máng	
hěn	very	hěn lèi	
tǐng, mǎn ~ mǎn	very; really	mǎn bú cuò	
gèng	even more	gèng rè	
bǐjiào ~ bǐjiào	rather; relatively	bǐjiào lěng	
zǒngshì	always	zǒngshì hěn máng	
fēicháng	extremely; very	fēicháng lěng	

SPECIAL CONSTRUCTIONS	~Eng equivalent	with SVs	with V _{act}
jíle	‘very; extremely’	hǎo jíle	
yǒu<yì> diǎn<r>	‘kind of; rather; a bit’	yǒu diǎnr guì	

2.2.4 Conjunctions

Conjunctions are words that conjoin linguistic units, either as equal partners, as in the case of ‘and’ or ‘but’ (called ‘coordinating conjunctions’), or in a skewed partnership, as in the case of ‘if’ and ‘because’ (called ‘subordinating conjunctions’). In Chinese, there is no word quite comparable to English ‘and’ that connects sentences; that function is often served by the adverb, yě:

Zuótiān wǒ bù shūfu, jīntiān yě bú tài hǎo. I wasn’t very well yesterday,
and [I]’m not too well today,
either.

Zuótiān hěn rè, jīntiān yě hěn rè. It was hot yesterday, and it’s
hot today, too.

As noted in §1.7.5, conjunctions kěshì and dànshì (the latter probably more common in non-northern regions) correspond to English ‘but’ or ‘however’. A third word, búguò, can also be mentioned here; though its range of meaning is broader than that of the other two, it has considerable overlap with them and can also often be translated as ‘but; however’.

Tāmen hái méi chīfàn, kěshì dōu bú è.	They haven't eaten, but they aren't hungry.
Wǒ chīfàn le, dànshi hái méi xǐzǎo.	I've eaten, but I haven't bathed yet.
Tā zǒu le, búguò jīntiān bú shàngbān.	She's left, but she's not going to work today.
<i>cf.</i> Tā zǒu le, búguò jīntiān méi shàngbān.	She's gone, but she didn't go to work today.

2.3 More SVs

Here are some additional SVs that can be incorporated in the patterns introduced in the first two units.

Of people

yán 'strict' lihai 'formidable; tough'

Of tasks

nán 'difficult' róngyì 'easy'

Of things

hǎochī 'nice [to eat]' hǎotīng 'nice [sounding]' guì 'expensive'

Of people or things

qīngchū 'clear' hǎokàn 'nice [looking]' piàoliang 'pretty'

qíguài 'strange; odd; surprising'

Of situations

xíng 'be okay; be satisfactory; [it'll] do'

Several of these SVs can be applied to people such as lǎoshī 'teachers' and xuésheng 'students'; others, as noted, are more like to apply to things such as Zhōngwén 'Chinese language' or dōngxi '[physical] things'.

2.3.1 Questions with zěnmeyàng 'how [is it]'

The question word zěnmeyàng (pronounced [zěmeyàng], without the first 'n') is used to ask questions corresponding to 'how is X'. Zěnmeyàng is also used as an informal greeting, rather like English 'how's it going'.

Jīntiān zěnmeyàng? How is [it] today?
Hěn rè. [It]'s hot.

Zhōngwén zěnmeyàng? How's Chinese [class]?
Hěn nán! Lǎoshī hěn yán. [It]'s difficult. The teacher's strict.

2.3.2 Examples

Lǎoshī zěnmeyàng? How's the teacher?
Hěn lìhài, tā fēicháng yán. [She]'s formidable; she's really strict.

Tā zěnmeyàng? <i>Hěn lèi, shuìjiào le.</i>	How is he? <i>[He]’s tired, [he]’s gone to bed.</i>
Tāmen zěnmeyàng? <i>Bù shūfu, méi shàngkè.</i>	How are they doing? <i>[They]’re not well, [they] weren’t in class.</i>
Zhōngwén zěnmeyàng? <i>Bù nán yě bù róngyì.</i>	What’s Chinese like? <i>[It]’s not difficult, nor is [it] easy.</i>
Zěnmeyàng? Hǎochī ma? <i>Hái kěyǐ.</i> Guì bu guì? <i>Bú tài guì, hái xíng.</i>	How is [it]? Good? <i>[It]’s okay.</i> Is [it] expensive? <i>Not too – [it]’s reasonable.</i>
Tiānqì zěnmeyàng? <i>Zuótiān fēicháng lěng,</i> <i>kěshì jīntiān hǎo le.</i>	How’s the weather? <i>Yesterday was very cold, but</i> <i>today’s okay.</i>

2.3.3 Juéde ‘feel; think’

Zěnmeyàng may be combined with, or may elicit the verb juéde ‘feel; think’ to form a more specific question about internal states:

Xiànzài nǐ juéde zěnmeyàng?	How do you feel now?
<i>Wǒ juéde bù shūfu.</i>	<i>I’m not feeling well.</i>
<i>Wǒ hěn jǐnzhāng.</i>	<i>I’m nervous.</i>
<i>Wǒ juéde hěn lèi.</i>	<i>I feel quite tired.</i>
<i>Hái xíng.</i>	<i>Okay.</i>

2.3.4 Zěnmeyàng as a greeting

Responses to zěnmeyàng as an informal greeting include the following:

Zěnmeyàng?	Hái hǎo.	[I]’m fine.
	Hái xíng.	[I]’m okay. (still alright)
	Hái kěyǐ.	Passable. (still be+possible)
	Bú cuò.	Not bad. (not be+erroneous)
	Mǎma-hūhū.	So-so.
	Lǎo yàngzi.	The usual. (old way)

Notes

- Kěyǐ is a verb meaning ‘may; be acceptable’.
- Cuò is a SV meaning ‘be wrong; be mistaken’.
- Mǎma-hūhū is a complex SV that is formed by repetition of the parts of the SV mǎhu ‘be casual; careless’.

Exercise 1.

Perform a dialogue between the two students, Máo Dàwéi and Lǐ Lìsān, along the following lines:

Máo Dàwéi

Hi, Lìsān!

Tired. How about you?

No, I already ate.

It was okay. How're your teachers? Strict?

But Japanese is even harder. They're both hard! ... Well, I must be off.

Okay, see you later.

Lǐ Lìsān

Hello, Dàwéi. How're you feeling today?

I'm a bit tired too – I still haven't eaten. How about you – hungry?

Was it good?

Very, they're formidable! Chinese is tough!

Okay, bye, take it easy.

2.4 Nouns and modification

This section begins with some additions to your repertoire of inanimate nouns. You will have a chance to practice these in context later in this unit as well as subsequently.

yàoshi	keys	yǎnjìng	glasses (eye-mirror)
shū	books	shūbāo	backpack (book-bundle)
hùzhào	passport	xié	shoes [xiézi in the South]
xíngli	luggage	<yǔ>sǎn	[rain]umbrella
bǐ	pen	bǐjìběn	notebook (pen-note-book)
qiānbǐ	pencil (lead-pen)	shǒujī	cell-phone (hand-machine)
màozi	cap; hat	xìnyòngkǎ	credit card (credit-card)
pínbāo	wallet (leather-pack)	dōngxi	[physical] things
tiānqì	weather (sky-air)	yīfu	clothes
bào<zhi>	newspaper (report-paper)	zìdiǎn	dictionary (character-records)
zìxíngchē	bike (self-go-vehicle)	chēzi	small vehicle; car
dānchē	bike (unit-vehicle)	qìchē	car; automobile

2.4.1 Measure-words

Nouns lead to the subject of 'measure-words'. In English, one can distinguish two kinds of nouns: those that can be counted directly, and those that can only be counted in terms of a container or amount.

countable
[can be counted directly]

book → 2 books
fish → 1 fish
pen → 3 pens

non-countable:
[counted by way of a container, amount, etc.]

wine → 10 bottles of wine
soup → 4 bowls of soup
tea → 5 cups of tea

It is true that wine, soup and tea can also be counted directly if the meaning is ‘varieties of’: 10 wines; 4 soups; 5 teas. But otherwise, such nouns need to be measured out. In Chinese (as well as in many other languages in the region, including Thai, Vietnamese and Burmese), all nouns can be considered non-countable, and are counted through the mediation of another noun-like word. [The vocabulary in these examples is only for illustration – it need not be internalized yet.]

shū → sì běn shū
book 2 spine book
2 books

jiǔ → shí píng jiǔ
wine 10 bottles wine
10 bottles of wine

yú → yì tiáo yú
fish 1 length fish
a fish

tāng → sì wǎn tāng
soup 4 bowls soup
4 bowls of soup

bǐ → sān zhī bǐ
pens 3 stub pen
3 pens

chá → sān bēi chá
tea 3 cup tea
3 cups of tea

Often a distinction is made between ‘measures’ and ‘classifiers’. The phrases on the right all involve measures, which serve to portion out a substance that is otherwise not naturally bound; all the examples are, in fact, liquids. Chinese often uses Measures where English would use them, as the examples show. Classifiers, on the other hand, are rare in English, though perhaps ‘block’ is an example, as in ‘block of apartments’. Classifiers serve to classify nouns along various physical dimensions. Tiáo for example is a classifier used typically for sinuous things, such as roads, rivers, and fish:

yì tiáo lù ‘a road’
sān tiáo hé ‘3 rivers’

liǎng tiáo yú ‘2 fish’
sì tiáo tuǐ ‘4 legs’

Interestingly, in many cases, the original impetus for a particular classifier has been obscured by cultural change. Items of news, for example, are still classified with tiáo (yì tiáo xīnwén ‘an item of news’) even though news is no longer delivered by way of a sinuous tickertape. The use of tiáo for watches may also be a relic of those days when people carried a fob watch on long, sinuous chains.

Rather than keep the notional distinction between classifiers and measures, both will be referred to as ‘Measure-words’, abbreviated as M’s. Before you encounter M’s in sentences, it will be useful to practice them in phrases. We begin with the default M, gè

(usually untuned). It appears with many personal nouns, including rén ‘person’ and xuésheng ‘student’. Note that when combined with an M, the number ‘two’ (but not a number ending in ‘two’, such as 12 or 22) is expressed as liǎng (‘pair’) rather than èr: liǎng ge ‘two [of them]’. And as that example shows, in context, the noun itself may be omitted.

Recall that the tone of yī ‘one’, level when counting or when clearly designating the number ‘1’, shifts to either falling or rising when yī is in conjunction with a following M. The basic tone of gè is falling (hence yí gè) and even though, as noted, gè is often toneless, it still elicits the shift before ‘losing’ its tone: yí gè.

The following sets can be recited regularly until familiar:

yí ge rén <i>1 person</i>	liǎng ge rén <i>2 people</i>	sān ge rén <i>3 people</i>	wǔ ge rén <i>5 people</i>	shí ge rén. <i>10 people</i>
yí ge xuésheng <i>1 student</i>		liǎng ge xuésheng <i>2 students</i>		sān ge xuésheng <i>3 students</i>
yí ge <i>1 of them</i>	liǎng ge <i>2 of them</i>	dì-yī ge <i>the 1st [one]</i>	dì-èr ge <i>the 2nd [one]</i>	dì-sān ge <i>the 3rd [one]</i>

The particle le following phrases like these (as in the main dialogue below) underscores the relevance of the ‘new situation’: Sì ge rén le. ‘So that’s 4 [people].’

Another particularly useful M is kuài ‘lump; chunk; piece’, which in the context of money (qián), means *yuan*, generally translated as ‘dollar’. The yuán is a unit of the currency known as rénmínbì [MB] ‘people’s currency’.

yí kuài qián	liǎng kuài qián	sān kuài qián	wǔ kuài qián	shí kuài qián
yí kuài	liǎng kuài	sān kuài	wǔ kuài	shí kuài

2.4.2 Possessive pronouns

In English, possessive pronouns have quite a complicated relationship to ordinary pronouns (eg ‘I > my > mine’; ‘she > her > hers’), but in Chinese, they are formed in a perfectly regular fashion by the addition of the ‘possessive marker’, de: wǒ ‘I’ > wǒ de ‘my; mine’. The full system is shown below:

wǒ de	wǒmen de	my; mine	our; ours
nǐ de	nǐmen de	your; yours	your; yours [plural]
tā de	tāmen de	his; her; hers	their; theirs

These may combine with nouns, as follows:

wǒ de zìdiǎn	my dictionary
tā de hùzhào	her passport

wǒmen de xíngli	our luggage
wǒ de xié<zi>	my shoes
nǐ de dōngxi	your things

The possessive marker de may also link noun modifiers to other nouns:

xuésheng de shūbāo	students' bags
lǎoshī de shū	teachers' books
Zhāng lǎoshī de yǎnjìng	Professor Zhang's glasses
zuótiān de tiānqì	yesterday's weather
jīntiān de bào<zhi>	today's newspaper

2.4.3 Demonstrative pronouns

Demonstrative pronouns ('this' and 'that') and locational pronouns ('here' and 'there') are shown in the chart below. Examples in context will follow later in the unit.

<i>proximate</i>	<i>distal</i>	<i>question</i>
zhè ~ zhèi 'this'	nà ~ nèi 'that'	nǎ ~ něi 'which'
zhèr ~ zhèlǐ 'here'	nàr ~ nǎlǐ 'there'	nǎr ~ nǎlǐ 'where'

Notes

- The forms, zhèi, nèi and něi, are generally found only in combination with a following M: zhè but zhèi ge 'this one'; nà but nèi ge 'that [one]'.
b) On the Mainland, where both forms of the locational pronouns occur, the *r*-forms are more colloquial, the *lǐ*-forms, more formal. Non-northern speakers of Mandarin, who tend to eschew forms with the *r*-suffix, either merge the locational pronouns with the demonstratives, pronouncing zhèr as zhè, nàr as nà, and nǎr as nǎ, or [particularly in Taiwan] use zhèlǐ, nàlǐ and nǎlǐ (> nálǐ). Notice that in all cases, the distal forms differ from the question forms only in tone: nà / nǎ; nèi / něi, etc.
c) Before a pause, nà is often used in an extended sense, translated in English as 'well; so; then; in that case':

Nà, wǒmen zǒu ba.	Well, let's go then. (so we leave BA)
Nà, nǐ de xíngli ne?	So how about your luggage then?

Exercise 2.

Provide Chinese equivalents for the following phrases and sentences:

my wallet	3 teachers	their clothes
her glasses	2 people	the newspaper on July 4 th
his things	4 students	Prof. Zhang's passport
yesterday's paper	2 dollars	her bike

How's Liáng Zhìfǔ doing today? / She's better.
 How was the weather yesterday? / It was 'freezing' cold!

2.5 Identity

Statements such as 'Today's Monday' or 'I'm Oliver' or 'She's an engineer' involve identity or category. In English, the primary verb that serves to identify or categorize is 'be' (whose forms include 'is', 'are', 'was', etc.). In Chinese, the relationship is sometimes expressed by simple juxtaposition, with no explicit linking verb. Dates, for example, can be linked to days, as follows:

Jīntiān jiǔyuè bā hào.	Today's the 8 th of September.
Zuótiān qī hào.	Yesterday was the 7 th .
Míngtiān jiǔ hào.	Tomorrow's the 9 th .

But the addition of an adverb, such bu, requires a verb, and in such cases, shì [usually untuned] must be expressed:

Jīntiān bú shì bā hào,	It's not the 8th today, it's the 9th.
shì jiǔ hào.	

And an untuned shì can also be present in the positive sentences:

Jīntiān <shì> jiǔyuè shí hào.	Today's September 10 th .
Míngtiān <shì> Zhōngqiū Jié.	Tomorrow's the 'Mid-Autumn Festival'.
	[ie the 'Moon Festival']

Naming and other kinds of identification sometimes omit shì in fast speech, but more commonly it can be heard as a toneless whisper, 'sh'.

Tā shì Wáng Shuò, wǒ de lǎoshī.	He's Wang Shuo, my teacher.
Wǒmen shì xuésheng, tā shì lǎoshī.	We're students, he's a teacher.
Zhè shì jīntiān de bào.	This is today's paper.
Shì nǐ de yàoshi ma?	Are [these] your keys?
Bú shì wǒ de sǎn, shì tā de.	[That]'s not my umbrella, [it]'s his.
Tāmen dōu shì xuésheng.	They're all students.

But don't forget, shì is not required with SVs:

Xuésheng zǒngshì hěn lèi,	The students are always tired, right?
duì bu duì?	

2.5.1 Questions

Now we can introduce the question words shéi (or shuí) ‘who, whom’ and shénme ‘what’ (which, like zěnmē, is pronounced [shéme], without the ‘n’). Unlike English, where question words generally appear at the head of the sentence, in Chinese, they remain in the position of the information supplied in the answer. Note the differences in word order between the English sentences and the Chinese:

Tā shì shéi? <i>Tā shì wǒ de lǎoshī.</i>	Who’s that? <i>That’s my teacher.</i>
Nà shì shénme? <i>Nà shì wǒ de hùzhào.</i>	What’s that? <i>That’s my passport.</i>
<Shi> shéi de yàoshi? <Shi> wǒ de – xièxie.	Whose keys are [these]? <i>[They]’re mine – thanks.</i>
<Shi> shuí de xíngli? <Shi> wǒmen de.	Whose luggage? <i>It’s ours.</i>
Zhè shì shéi de? <i>Shì wǒ de.</i>	Whose is this? <i>It’s mine.</i>
Shéi shì dì-yī ge? <i>Tā shì dì-yī ge.</i> Dì-èr ge ne? <i>Tā shì dì-èr ge.</i>	Who is the first [one]? <i>He’s the first.</i> And the second? <i>She’s the second.</i>

2.5.2 Hedging your answer

Frequently, when asked about identity, the answer is less than certain, so you may want to hedge your reply with a word like hǎoxiàng ‘seems like (good-resemble)’. The following short interchanges involve trying to guess the contents of a series of wrapped packages by feeling them:

Dì-yī shì shénme? <i>Dì-yī hǎoxiàng shì yàoshi.</i>	What’s the first? <i>The first seems like keys.</i>
Zhè shì shénme? <i>Hǎoxiàng shì shū.</i>	What’s this? <i>Seems like a book.</i>
Nà, zhè shì shénme? <i>Hǎoxiàng shì xiézi.</i>	Well, what’s this? <i>Seems like shoes.</i>

2.5.3 Naming

Naming is also a form of identification. And in fact, if you were to go round the classroom naming all your tóngxué ‘classmates’, you could do so with the verb shì as follows:

Nà shì Máo Xiān'ān.	That's Mao Xian'an.
Nà shì Léi Hànbo.	That's Lei Hanbo.
Nà shì Lǐ Dān.	That's Li Dan.
Nà hǎoxiàng shì Luó Zhìchéng.	Looks like that's Luo Zhicheng.
Nǐ shì bu shì Luó Zhìchéng?	Are you Luo Zhicheng?
Tā shì Léi Fēng!	He's Lei Feng.

Exercise 3.

Provide Chinese for the interchanges:

<i>Q</i>	<i>A</i>
Is it the 29 th today?	No, it's the 30 th .
Is this your umbrella?	No, that's Prof. Zhang's.
Who's first?	Seems like Wáng Jié is 1 st and Liú Guózhèng is 2 nd .
Are you all students?	Yes, we're all Prof. Wèi's students.
Is that your bike?	No, it's Léi Fēng's.

2.6 Names and titles

Names need not be introduced by shì. In some contexts more specialized verbs must be used. One you encountered in Unit 1: xìng 'be surnamed' (which also functions as a noun meaning 'surname'). Another is jiào 'to be named; to call'. But before we illustrate their use, we should add to the brief remarks about names and titles made in §1.6.1 and §1.9.1.

2.6.1 Names

Some common English names are directly transliterated into Chinese: Yuēhàn Shǐmìsī 'John Smith', keeping the English word order of given name before surname. Students of Chinese are usually given Chinese names, based on their own (either their surnames if they have enough syllables, or their full names), and these conform to Chinese types of two or three syllables. In such cases, Chinese word order, with surname before given, is followed. (In all but the first example below, English surnames are reduced to single syllables in the Chinese, as shown by the highlighting.)

Wèi Dēlì	Paul Wheatley
Táng Lìlì	Lily Tomlin
Máo Xiān'ān	Anne Mauboussin
Léi Hànbo	Robert Leonhardt
Lǐ Dān	David Lippmann

Such names are indistinguishable from names of actual Chinese, such as these:

Cū Lín	Kāng Yòuwéi	Yuán Shào	Zhèng Chénggōng
Zhèng Hé	Máo Qíling	Wáng Lì	Bái Sùzhēn

2.6.2 Xìng

Chinese names consist of a surname, or xìng, in initial position, followed by a given name or míngzi, literally ‘name-characters’. Xìng are usually – but not always – single syllables. As a verb, xìng is almost always used when asking for, or responding with, someone’s surname:

Tā xìng shénme?	What’s her surname?
Tā xìng Huáng.	She’s surnamed Huang.
Xìng Wáng?	Wang?
Bú shì xìng Wáng, tā xìng Huáng.	No, not Wang, she’s named Huang.

When addressing someone directly, the honorific expression guìxìng ‘worthy-surname’ (cf. guì ‘expensive’), with or without a pronoun, is the usual question:

<Nín> guìxìng?	May [I] ask your surname [please]?
Wǒ xìng Wèi.	I’m surnamed Wei.

2.6.3 Jiào

In much of the English speaking world, where informality tends to be considered a virtue, the shift from surname to given name can proceed very quickly. However, in Chinese, address in a professional setting is likely to persist longer as xìng plus title. So under normal levels of politeness, you would question someone about their xìng, not about their míngzi. However, in the appropriate context, it is possible to seek someone’s full name (regardless of the number of syllables). In such cases, the verb jiào ‘be called’ is used. Jiào can take either the person or the word míngzi as its subject; and it takes as its object at least two syllables of a name, never a single syllable. Below are some options, first for Lǐ Xiāngjūn, a three-syllable name, then for Zhèng Hé, with only two.

Q	A
Tā jiào shénme míngzi?	Tā jiào Lǐ Xiāngjūn.
Tā de míngzi jiào shénme?	Tā <de míngzi> jiào <Lǐ> Xiāngjūn.
Tā jiào shénme míngzi?	Tā jiào Zhèng Hé.
Tā de míngzi jiào shénme?	Tā <de míngzi> jiào Zhèng Hé.

2.6.4 *Asking and giving a name*

Typically, in face-to-face interaction, one asks politely for a surname, and in many cases, the response will be just a surname. However, where statuses are more or less matched, once the surname is provided, it is often followed by the full name, and this is a good model for the foreign student to copy:

<Nín> guìxìng?	
[Bái Sùzhēn]	Wo xìng Bái, jiào Bái Sùzhēn.
[Xǔ Xiān]	Wǒ xìng Xǔ, jiào Xǔ Xiān.

2.6.5 Titles

Here is a short selection of titles to add to lǎoshī. All of them follow a xìng, though some may be used alone under certain conditions. Xiānshēng ‘mister (first-born)’ is the generic title for adult males. In Taiwan, or overseas communities, xiǎojie ‘Miss; Ms (small older-sister)’ is quite a common title for unmarried women up to a certain age or, still with the woman’s xìng, even for young married women. In the same communities, married women can be addressed, with the husband’s xìng, as tàitai (etymologically related to tài, the adverb). The latter term is hardly ever used on the Mainland, and even xiǎojie is used much less there. On the Mainland, if no professional title (such as lǎoshī) is available, the options are to use full name or mingzi, or simply to avoid direct address completely.

Shīfu, literally ‘craftsman’, but often translated as ‘master’, has shifted in its usage in the last few decades, but traditionally, it has been used to address blue-collar workers (male or female). Finally, jīnglǐ ‘manager’, is a professional title for males or females, of the sort that might appear on a business card. Note the order *surname before title*:

surname	(given name)	title	
Wèi	<Bóyáng>	lǎoshī	Professor
Shí	<Jílóng>	xiānsheng	Mr.
Chén	<Yuè>	xiǎojie	Miss; Ms
Wáng	<Guóbǎo>	shīfu	‘master’
Zhōu	<Lǐ>	jīnglǐ	manager

2.6.6 Shì with names

As noted above, while surnames [alone] can only be introduced with the verb xìng, full names can be introduced by shì as well as jiào. In fact, unlike the other two verbs, shì can also introduce name and *title*. The shì option identifies one of a known group, and as such, is often appropriate to a classroom setting:

Tā shì Lǐ Guānghuī; tā shì Wáng Shuò; tā shì Táng Bīn; wǒ shì Wèi lǎoshī.
Dì-yī ge shì Xiāo Míngzuǒ, dì-èr ge shì Lǐ Míng, dì-sān ge shì Xiè Jìng.

Nǐ shì bu shì Zhāng xiānsheng?	Are you Mr. Zhang?
Zhāng jīnglǐ, hǎo.	How are you, Manager Zhang?
Zhè shì Dù shīfu.	This is Master Du.
Wǒ shì Wáng lǎoshī; tāmen dōu shì wǒ de xuéshēng.	I’m Prof. Wang and these are my students.
Chén xiǎojie shì Běijīng rén.	Miss Chen is from Beijing.

Exercise 4.

a) Assuming you were an official of appropriate rank and eminence to address the question, write out how the following people might respond (in the modern world) to <Nín> guìxìng?

1. Hú Shì, (20th C. philosopher and reformer, graduate of Cornell University): Wǒ xìng Hú, jiào Hú Shì.
2. Sīmǎ Qiān (the Han dynasty historian):
3. Zhāng Xuéliáng (Manchurian warlord):
4. Hán Yù (Tang dynasty scholar):
5. Yáng Guìfēi (courtesan, from the late Tang dynasty):
6. Cuī Jiàn (rock musician):

b) Translate the following, being careful to follow Chinese word order:

1. I'm a teacher.	2. Who's she?
3. Her surname's Sòng, her full name's Sòng Měilíng.	4. Hi, my name's Lǐ Dān.
5. Who's he? / He's my teacher.	6. That's Zhōu Lì.
7. His surname's Chén, full name, Chén Bó.	8. And him? / His surname's Xǔ, full name, Xǔ Xiān.
11. This is master Wèi.	12. Her name's Smith [Shǐmìsī].

2.7 Location and existence

In English, location is expressed with the same verb as identity (or category): the verb 'to be' (is, am, are, etc.). Chinese, however, uses entirely different verbs. Identity is signaled by shì; location, by zài 'be at':

I D	Tā shì xuésheng.	She's a student.
LOC	Tā zài Běijīng.	She's in Beijing.

2.7.1 Some Chinese place names

China is called Zhōngguó, often given the literal gloss of 'middle kingdom', a name which goes back to the time when it designated the ruling principality among the many that owed it fealty. The Chinese are then Zhōngguó rén 'Chinese-people'.

Administrative units of the People's Republic include provinces (省 shěng), prefectures (地 dì), counties (县 xiàn), townships (乡 xiāng) and villages (村 cūn). Of these, the county (xiàn) is the unit with the longest historical continuity, dating back some 2500 years. In modern mainland China the highest, or provincial level contains 33 divisions: 22 provinces (with Taiwan considered a 23rd), 5 autonomous regions, 4 municipalities, which are cities ruled by the central government (Běijīng, Shànghǎi, Tiānjīn and Chóngqīng), and 2 special autonomous districts (Hong Kong [Xiāng Gǎng] and Macau [Àomén]).

Taiwan, which administers the island of Táiwān, the Pescadores Islands (Pēnghú), as well as 13 small, scattered offshore islands, has a slightly different administrative structure. It has two centrally administered cities, Taipei (Táiběi) and the south-western city of Kaohsiung (Gāoxióng).

The chart below lists important cities. They can be located in terms of their province (using the verb zài), or in terms of their proximity to another place (using the lí pattern that follows in §2.7.2).

<i>Quadrant</i>	<i>The city of:</i>	<i>is in</i>	<i>the province (shěng) of:</i>
NW	Xīníng	zài	Qīnghǎi <shěng>.
NW	Wūlǔmùqí		Xīnjiāng.
N	Hūhéhàotè		*Nèiménggǔ.
NE	Shěnyáng		Liáoníng.
NE	Chángchūn		Jílín.
NE	Hā'ěrbīn		Hēilóngjiāng.
W	Lāsà		*Xīzàng.
C	Xī'ān		Shǎnxī.
E	Nánjīng		Jiāngsū .
E	Guǎngzhōu		Guǎngdōng.
SW	Guìlín		*Guǎngxī.
SW	Chéngdū		Sìchuān.
SW	Kūnmíng		Yúnnán.

Notes

- The asterisks (*) before Nèiménggǔ ‘Inner Mongolia’, Xīzàng ‘Tibet’ and Guǎngxī indicate that they are autonomous regions, zìzhìqū, not shěng.
- Shěnyáng was formerly called by its Manchu name, Mukden.
- The names of two provinces are distinguished only by tone: Shānxī ‘mountains-west’ (which is west of the province of Shāndōng ‘mountains-east’), and Shǎnxī (‘pass-west’) – sometimes romanized as ‘Shaanxi’ or ‘Shenhsi’ to distinguish it, which is west again of Shānxī.

2.7.2 Proximity

Relative proximity of one place to another can be expressed by a construction that involves the word lí ‘[away] from’, and the SVs jìn ‘be close’ and yuǎn ‘be far’. Notice the difference in word order from English.

Place-1	lí place-2	proximity
Běijīng	lí Guǎngzhōu	hěn yuǎn / hěn jìn.
<i>Beijing</i>	<i>from Canton</i>	<i>very far / close.</i>

Usage

Tiānjīn lí Běijīng bǐjiào jìn.

Tiānjīn's quite close to Běijīng.

Xī'ān zài Shǎnxī, lí Běijīng
bǐjiào yuǎn.

Xi'an's in Shanxi, quite far from Beijing.

Xīníng lí Chéngdū hěn jìn ma?
*Bú jìn; Xīníng lí Lánzhōu hěn jìn.*Is Xining near Chengdu?
*No, it's not; it's close to Lanzhou.*Xī'ān lí Běijīng hěn yuǎn, dànshì
Xīníng gèng yuǎn.Xi'an is far from Běijīng, but
Xining is even farther.People's Republic of China (PRC):
Administrative Divisions & Territorial Disputes

http://commons.wikimedia.org/wiki/File:China_administrative.png

2.7.3 Zài 'be+at'

In certain contexts, zài may appear without a [following] object, typically when it means 'be at home', or as a euphemism for 'be alive': tā bú zài 'he's not at home' or 'he's passed away' (the latter meaning more often with le, bú zài le, since that is likely to be news). Otherwise, zài is followed by words or phrases that are locations. But just what constitutes a location is not always obvious. Place names are locations as the examples in §2.7.1 show. So are the locational pronouns:

zài	zhèr ~ zhèlǐ	‘here’
	nàr ~ nàlǐ	‘there’
	nǎr ~ nǎlǐ	‘where’

Otherwise, most nouns need to be followed by one of a number of position words, such as shàng ‘on’ or lǐ ‘in’, before they can be locations and thereby act as objects to zài:

zài	fēijī shàng	on the plane
zài	shūbāo lǐ	in [my] bookbag

However, some common words for places do not always require following position words like shàng or lǐ. Sometimes additional position words are optional; sometimes they add a slight nuance of difference.

zài	jiā <lǐ>	at home
	cāntīng <lǐ>	in the cafeteria
	jīchǎng	at the airport

Before pronouns can act as objects of zài, they need support from one of the locational pronouns, such as zhèr ~ zhèlǐ: zài wǒ zhèr, literally ‘at me here’; zài tā nàr ‘at her there’. English actually expresses the notion more naturally with the verb ‘have’:

Qǐngwèn, jīntiān de bào	Excuse me, where’s today’s paper?
zài nǎr ~ nǎlǐ?	
Zài wǒ zhèr ~ zhèlǐ.	<i>I have it.</i>
Xíngli ne?	And the luggage?
Xíngli zài tā nàr.	<i>He has the luggage.</i>

2.7.4 Zài as a main verb; zài as a co-verb

Zài may be used as a main verb (as in §2.7.1 and below), but it can also introduce a location and appear prior to another verb, in which case it is called a co-verb in Chinese grammatical tradition (CV).

a) Examples of zài as a main verb

Qǐngwèn, Mǎ lǎoshī zài ma?	Excuse me, is Prof. Ma here?
Mǎ lǎoshī xiànzài zài Yúnnán.	<i>Prof. Ma is currently in Yunnan.</i>
Yàoshi zài nǎr?	Where are the keys?
Zài nàr. / Zài tā nàr.	<i>[They]’re over there. / She has [them].</i>
Nánjīng lí Héfēi bú tài yuǎn, kěshì Nánjīng zài Jiāngsū, Héfēi zài Ānhuī.	Nanjing’s not far from Hefei, but Nanjing’s in Jiangsu, [and] Hefei’s in Anhui.

Wǒ de hùzhào zài nǐ nàr ma?
Bú zài wǒ zhèr!

Do you have my passport?
I don't have [it].

Nǐ de xíngli zài nǎr?
Hái zài fēijī shàng.

Where are your bags?
[They] 're still on the airplane.

b) Zài as a co-verb

Co-verbs are like verbs in allowing direct modification by adverbs, but they frequently correspond to prepositions in English.

Xuésheng zhǒngshí zài cāntīng
 chīfàn.

Students always eat in the cafeteria.

Wǒmen zài fēijī shàng shuìjiào le.

We slept on the plane.

Zài jiā lǐ chīfàn bǐjiào hǎo.

It's better to eat at home.

In such cases, the *zài*-phrase expresses the location of an action. Later, you will see that *zài*-phrases also follow certain verbs (where *zài* is usually untuned): shēng zai Běijīng 'born in Beijing'.

2.7.5 The verb yǒu 'have'

The verb yǒu, with an 'irregular' negative méiyǒu or simply méi, was encountered in the previous unit as the negative counterpart of le with action verbs: Chīfàn le méiyǒu? Used alone, as a main verb, it conveys possession and existence:

Possession

Wǒ yǒu sān ge hùzhào.
 Wǒ méiyǒu sǎn.
 Xuéshēng dōu yǒu zìdiǎn.

I have 3 passports.
 I don't have an umbrella.
 The students all have dictionaries.

Existence

Wǒ méiyǒu xíngli.
 Nánjīng méiyǒu dìtiě.
 Chēzi lǐ yǒu yīfu, yě yǒu
 shūbāo.

I don't have any baggage.
 There's no underground railway in
 Nanjing.
 There are clothes and bookbags in the car.

Summary

<i>Identity; category</i>	(bú) shì	Nà shì jīntiān de bào. Tā shì lǎoshī.	is	That's today's paper. She's a teacher.
<i>Location</i>	(bú) zài	Chéngdū zài Sìchuān.	is (in etc.)	Chengdu's in Sichuan.
<i>Existence</i>	(méi)you	Xī'ān méiyǒu jīchǎng.	[there] is /are	There's no airport in Xi'an.
<i>Possession</i>	(méi)you	Wǒ méiyǒu hùzhào.	have	I don't have a passport.
<i>Proximity</i>	lí...(bú) jìn / (bù) yuǎn	Tiānjīn lí Běijīng bù yuǎn.	is close to / is far from	Tianjin's close to Beijing.

Exercise 5.

Render the following short exchanges in idiomatic Chinese. [Hint: Chinese would probably not make use of the verb yǒu 'have' in the A and C -dialogues.]

	Jiǎ	Yǐ
A.	-Where's the paper please? -No, today's. -You had it earlier.	-Yesterday's? -Sorry, I don't have it. -But I don't have it now.
B.	-Have you eaten yet? -Oh, you've already eaten! -Is your dorm far from here?	-I have. -Yes, in the dorm. -It's kind of far.
C.	-Whose bookbag? -Is it Lǐ Dān's? -Is it 'young' Liú's? -Then it's Sūn Hào's.	-Not mine, I don't have a bookbag. -No, I have Li Dan's. -No, he's not up yet. -Is it?

2.8 Miscellany**2.8.1 Welcome**

The dialogue at the end of this unit contains an expression used for welcoming someone to a place. Explicit welcomes are probably more likely to be seen written on signs in shops than spoken, but they are not out of place with foreigners. The verbs are huānyíng 'welcome' and lái 'come'. With the verb lái, destinations (rather than locations *per se*) can follow directly without any equivalent to the English preposition 'to': lái Běijīng, lái Guǎngzhōu. Notice that in English, the people being welcomed ('you') are not mentioned, while in Chinese, they are (nǐmen):

Huānyíng nǐmen lái Chéngdū!

Welcome to Chengdu.

In Chinese settings, explicit thanks are usually reserved for favors that go beyond the expected. But given the airport context, an expression of gratitude as a response to the welcome is not inappropriate. This one involves the verbs xiè ‘to thank’ – frequently repeated as xièxiè – and the verb, jiē ‘to meet; join’. The order is like that of English, but Chinese eschews connective words like ‘to’ and ‘for’. (‘Thank you for coming to meet us’ appears in Chinese as simply ‘thank you come meet us’.)

Xièxiè nǐmen lái jiē wǒmen.

Thanks for coming to meet us.

In China, shops and other business establishments often have a formal expression of welcome written near the entrance. This expression is: 欢迎光临 huānyíng guānglín, or xièxiè guānglín (both with the preferred four syllables). Guānglín, literally ‘illustrious presence’, is a fancy word for ‘guest’ or ‘visitor’. Sometimes, especially at openings or sales, ‘welcome hostesses’ (huānyíng xiǎojiē), stationed at the shop entrance wearing red costumes, will welcome or thank you with the same phrases.



Huānyíng nǐmen! [JKW 2003]

2.8.2 Particles

In addition to ma and ne, there are two other common final particles which have been encountered in the first two units. One is the particle a, which among its diverse functions, gives a hearty tone to statements or exclamations, and which slightly softens the abruptness of questions:

Lěng a!

[Wow, it]’s cold!

Máng a!

Busy, huh?!

Shéi a?

[Knock, knock.] Who [is it]?

The other is ba, which is associated with *suggestion* or *consensus*:

Zǒu ba.	Let's go.
Nà hǎo ba.	That's fine then.
Shàngchē ba.	Let's board the bus.

2.8.3 Praise

Chinese will praise your efforts to speak their language (called Zhōngwén or Hànyǔ), and will typically make use of an expression involving the verb shuō 'speak' (or, in southern Mandarin, jiǎng) followed by the particle +de. If you wonder whether this +de is the same as the possessive de introduced earlier in this unit, the answer is that it is not. This +de is followed by SV expressions (eg an adverb plus a SV): shuō+de hěn hǎo. The other is either followed by a noun (wǒ de shūbāo) or has the potential to be followed by a noun (wǒ de [shūbāo]). Were meaning and distribution not sufficient evidence for positing two different de's, we should cite the fact that they are also written with different characters, 的 (wǒ de) and 得 (shuō+de), respectively. So in order to make the distinction clear (and prepare you for writing different characters), we write the former as de and the latter as +de. You should do the same.

Zhōngwén shuō+de hěn hǎo.	[You] speak Chinese very well.
~ jiǎng+de hěn hǎo.	

To which you respond, modestly, that in fact you don't speak at all well:

Shuō+de bù hǎo	[I] speak very poorly.
~ jiǎng+de bù hǎo.	

The latter can be preceded by the expression nǎlǐ (often repeated), which is the [more formal] word for 'where', but which is also used to deflect praise, as if questioning its basis:

Nǎlǐ, nǎlǐ, shuō+de bù hǎo.	Nah, I speak rather badly.
~ jiǎng+de bù hǎo.	

When you see more examples, you will find that nothing can intervene in the combination shuō+de. So if Zhōngwén (or Hànyǔ) is mentioned, it cannot directly follow shuō, but needs to be cited first, as shown in the examples above. Since Chinese are so gracious about praising one's feeble efforts to speak their language, it is good to get used to this interchange early. For now, though, practice it only as it appears, and only with the verb shuō and its southern Mandarin counterpart, jiǎng.

2.9 Dialogue: at the airport

Given the need to restrict vocabulary and structures, the following dialogue cannot be regarded as completely natural, but it serves as a good model for some of the material that has been introduced in the first two units.

Situation: Professor Wáng (W) has come to the airport with a university driver to meet half a dozen international students who are arriving in China to continue their study of Chinese. The students all have Chinese names as well as their regular ones. One of them (Dàwéi [Dw]) spots Wáng lǎoshī holding a sign and walks over to introduce himself; some of the others follow and introduce themselves too. [X designates any one, or a few.]

Dw	Nín hǎo, wǒ shì Máo Dàwéi.	How are you, I'm Mao Dawei.
W.	O, Máo Dàwéi, wǒ shì Wáng lǎoshī.	Oh, Mao Dawei, I'm Prof. Wang.
An	Wáng lǎoshī, nín hǎo! Wǒ shì Lǐ Ānnà.	Prof. Wang, how are you? I'm Li Anna.
W.	Lǐ Ānnà, nǐ hǎo.	Li Anna, how are you?
Ym	Wáng lǎoshī, wǒ shì Xiǎolín Yóuměi.	Professor Wang, I'm Xiaolin Youmei.
W.	Xiǎolín Yóuměi, nǐ hǎo. Hǎo, sān ge rén le.	Xiaolin Youmei, hi. Okay, [that's] 3.
Ym	Hái yǒu tā – tā xìng Kǒng, jiào Kǒng Měi.	[pointing] And her too -- her name is Kong, she's called Kong Mei.
W.	Hǎo, Kǒng Měi, nǐ hǎo! Sì ge rén le. Nǐ ne?	Fine, how are you Kong Mei? [That's] 4 then. And [who are] you?
Jf	Wǒ shì Bái Jiéfei.	I'm Bai Jiefei.

W.	Bái Jiéfei, nǐ hǎo.... Nà hǎo, huānyíng nǐmen lái Běijīng!	Bai Jiefei, hi.... Okay, then, welcome to Beijing!
All	Xièxie, xièxie nǐmen lái jiē wǒmen.	Thanks; thank you for coming to meet us.
W.	Zhè shì Gāo shīfu.	This is Mr. Gao.
All	Gāo shīfu, nín hǎo.	Mr. Gao, how are you?

Gāo	Èi, nǐmen hǎo, nǐmen hǎo. Zhōngwén shuō+de hěn hǎo!	Ah, how are you, how are you? [You] speak Chinese very well!
All	Nǎlǐ, nǎlǐ, shuō+de bù hǎo!	Nah, we don't speak very well.

W.	Nǐmen hěn lèi ba.	You're probably tired.
X.	Bù, bú tài lèi, hái hǎo.	No, not too, [we]'re okay.
W.	È ma? Chīfàn le ma?	Are [you] hungry? Have [you] eaten?
X..	Bú è, zài fēijī shàng chī le.	No, [we]'re not, [we] ate on the airplane.
W.	Nà, nǐmen de xíngli ne?	And your bags?
X.	Zài zhèr: yī, èr, sān, sì, wǔ, liù. Dōu zài zhèr.	[They]'re here: 1, 2, 3, 4, 5, 6. [They]'re all here.

W.	Nà hǎo, wǒmen zǒu ba. Shàng chē ba.	Fine, let's go then. All aboard!
X.	Hǎo, hǎo.	Okay.
W.	Jīntiān yǒu diǎnr rè, nǐmen rè ma?	[Aboard the minibus.] [It]'s kind of hot today; are you hot?
X.	Bù, bú rè, hái hǎo. Wǒmen dōu hěn shūfu.	No, [we]'re not, [we]'re fine. We're all comfortable.
W.	Xíngli, hùzhào, sǎn dōu yǒu ma?	[You] have [your] bags, [your] passports, umbrellas?
X.	Dōu yǒu, dōu yǒu, xièxie.	[We] have them all, thanks.
W.	Hǎo, nà wǒmen zǒu ba.	Fine, so... let's go then!
X.	Běijīng hěn yuǎn ma?	Is Beijing far?
W.	Bù, lí zhèr bù yuǎn – hěn jìn!	No, it's not far from here – quite close!

This model conversation is quite ambitious. All its vocabulary is fairly new, of course, and it also introduces quite a few grammatical patterns and features. But a bold beginning has the advantage of giving you interesting material to work with from the start. To make it more manageable, it is divided into four sections. The first involves collecting all the people; the second, with welcoming them; the third, with finding out how they are; and the fourth, with getting to the minibus to drive to Beijing. Get familiar with the scenario first, then visualize the conversation. You should be able to re-enact it more or less as presented before trying it out with partners.

Exercise 6.

a) Translate the following

1. Okay, that's three people.
2. Who's the first person? The second?
3. That's it then, I'm off.
4. It's late, I should be going.
5. We've all eaten, we ate on the plane.
6. We're not hungry, we're fine.
7. Welcome to [...].
8. Thanks for coming to meet us.
9. That's it then, see you tomorrow.
10. Okay, bye, take it easy.
11. How about you – you thirsty?
12. That looks like my umbrella.

b) Comment that

1. you haven't eaten yet.
2. they haven't left yet.
3. she hasn't had her shower yet.
4. he hasn't got out of class yet.
5. you haven't read the day's paper yet.
6. you were tired yesterday, but today you're fine.
7. you're not nervous anymore.
8. you were cold on the plane, but you're fine now.
9. they've already gone to bed.

2.9.1 Airports and airlines

China has invested heavily in infrastructure projects in the last few decades, including the construction of new airports (jīchǎng) and the reconstruction of old ones. An airport said to be the world's largest is due to be completed near Beijing in time for the 2008 Olympics. Some of the better known airports are Capital (Shǒudū) in Beijing, Báiyún ('white clouds') in Canton, and Hóngqiáo (the old airport) and Pǔdōng (the new) in Shanghai – the last two both named after districts. Pǔdōng, which like so many of the new airports is far out of town, is served by a German-built mag-lev (magnetic levitation) train (officially called a cíxuán-fúchē 'magnet-suspend float-vehicle', but colloquially

referred to as a diàncíhē ‘electromagnetic-vehicle’). It reaches a top speed of 430 kilometers an hour during its 7-8 minute run between the airport and its city terminus at an outlying subway station.

Airlines are proliferating and consolidating in China. ‘Airline’ is hángkōng gōngsī, literally ‘aviation company’. Here is a list of some of the larger Chinese airlines for you to practice saying:

Zhōngguó Hángkōng Gōngsī	Air China
Zhōngguó Dōngfāng Hángkōng Gōngsī	China Eastern Airlines
Zhōngguó Běifāng Hángkōng Gōngsī	China Northern Airlines
Zhōngguó Xībēi Hángkōng Gōngsī	China Northwest Airlines
Zhōngguó Nánfāng Hángkōng Gōngsī	China Southern Airlines
Zhōngguó Xīnán Hángkōng Gōngsī	China Southwest Airlines
Xīnjiāng Hángkōng Gōngsī	Xinjiang Airlines
Yúnnán Hángkōng Gōngsī	Yunnan Airlines
Gǎnglóng Hángkōng Gōngsī	Dragonair [Hong Kong-dragon...]



Arriving at Xīníng, the capital of Qīnghǎi. [JKW 2005]

2.10 Reflections: What have you learned?

2.10.1 Words

Short words predominate. Most, but not all, Chinese words longer than a syllable are, historically at least, compounds: lǎoshī ‘old-teacher’ (with ‘old’ having the respectful connotations of ‘venerable’); xǐzǎo ‘wash-bathe’; hǎoxiàng ‘good-likeness’.

2.10.2 Meaning

In learning a foreign language, particularly a language that is linguistically and culturally distant from one’s native tongue, you quickly learn about the difficulties of translation. This is true for sentences as well as words. Hái hǎo, for example, as a response to Lèi bu

lèi? is composed of two words which, in other contexts, mean ‘still’ and ‘be+good’. But ‘still good’ does not make sense as a translation. ‘Not too’ or ‘no, I’m fine’ are closer to the Chinese sense, *a fact we can only know from understanding how the Chinese functions in its context, then seeking an English expression that serves the same function* (or has the same meaning in the context). As translators will tell you, this can be difficult to do, and in some cases nearly impossible without extensive circumlocution.

For learners, it is not enough to know the meaning of the sentence in context; learners want, and need to understand the role of sentence parts – words – in the formation of that meaning. One reason for this is that word meanings, or glosses, being more abstract, are more stable. ‘Good’ (or ‘be good’) is abstracted from the meaning of the word in specific contexts (where it may be translated variously as ‘be well’, ‘be okay’, ‘hello’, ‘nice’). That is why, in addition to citing a meaning appropriate to the context, word meanings are also provided in parentheses: eg: Hái hǎo ‘[I]’m okay. (still be+good)’

Providing word-for-word glosses serves another purpose. It takes us into the world of the foreign language and reveals conceptual differences that help to define the other culture. The fact that chīfàn ‘have a meal’ (and, by extension, in other contexts ‘make a living’) is composed of chī ‘eat’ and fàn ‘cooked rice’, reveals the role of that staple in the Chinese diet. It is a moot point whether translators should try to capture that fact by translating chīfàn as ‘eat-rice’ rather than simply ‘eat’ or ‘have a meal’. What do you think?

2.11 Pinyin notes and practice

2.11.1 Toneless syllables

As you have observed, not all syllables in Mandarin have a tone, eg: the second syllables in xínglǐ and máng ma. In this respect, Mandarin contrasts with some of the regional languages such as Cantonese, in which most syllables are toned. There are several types of toneless syllable (called qīngshēng ‘light-tone’) in standard Mandarin:

- (i) Particles such as ma, ne and ba never appear with a full tone, and so we can only write them with qīngshēng.
- (ii) Many words show qīngshēng in the final syllable: shūfu ‘comfortable’, or wǒmen ‘we; us’. On the evidence of compounds and other relatable expressions, these toneless syllables often turn out to have fully toned versions: shūfu has an adverbial form, shūshufúfú in which final fú appears with a rising tone. But dictionaries list words such as wǒmen and shūfu without tone on the second syllable, and we will do the same.
- (iii) Certain words (syllables) are toned in some contexts, toneless in others: bú lèi (with bú toned) but hǎo bu hǎo (with bu toneless). We will follow pronunciation in such cases, writing the tone in citation in contexts where it is pronounced, but omitting it in appropriate grammatical contexts.

- (iv) Finally, the incidence of *qīngshēng* varies with the rate and formality of speech as well as the region (with the northeast being particularly susceptible to toneless syllables). Thus in fast speech, jīntiān ‘today’ may be pronounced jīntian, without tone on tian. In these cases, we will still write the full tone, using current dictionaries as our guide.

For students’ purposes, the general rule is: you are always safe in writing the word in its lexical, careful, slow speech form, e.g.: wǒmen, shūfu, hǎo bù hǎo, jīntiān.

a) Writing changed tones

In this text, we do not write the changed tone for combinations of low tones; we write hěn hǎo, and apply the rule. This accords with the standard rules for writing pinyin entries in dictionaries or in continuous text. We do make an exception in writing the changed tones for bù and yì, however: bù gāo but bú lèi; yì zhāng but yí ge.

2.11.2 A pinyin quirk

Standard pinyin writes shénme, zěnmē (‘how’) and zánmen (‘we [inclusive]’), all with a medial ‘n’ that is not reflected in the pronunciation. This compares to other systems of transcription, such as Yale which writes *shéme*, National Romanization, which writes *sherme* (with the ‘r’ representing the rising tone), and Zhuyin Fuhao which writes ㄕㄜ ㄇㄛ, ie *she me* – none of them with an internal ‘n’. The reason pinyin writes a silent -n in these words has to do with the characters that represent them. The first syllable of shénme, zěnmē and zánmen are written with characters that are, in other contexts, pronounced shèn (with falling tone), zěn and zán respectively. While one is tempted to rectify the system and simply write shéme, zěmē and zámen in conformity with actual pronunciations, pinyin is now regarded as a standard transliteration in the Chinese speaking world and we should accept it as it is, if for no other reason than the fact that reference materials as well as computer input systems are based on it.

2.11.3 Tone combos (the next 6)

Recall the prototype examples of the six sets of tone combos presented in Unit 1: lǎoshī hái hǎo, zàijiàn, bú rè, hěn máng, bù gāo. Now we add six more combos – the first three all beginning with level-toned syllables – for a total of 12 of the 15.

7	8	9
Kūnmíng	jīchǎng	chīfàn
Zhōngwén	Wēiruǎn (Microsoft)	qī hào
huānyíng	Qīnghǎi	tiānqì
10	11	12
Héféi	qǐngwèn	zìdiǎn
Yúnnán	hǎokàn	dìtiě (underground train)
tóngxué (classmate)	yǎnjìng	Hànyǔ

Exercise 7.

a) Place the tone marks over the following words. (You may need to review the appropriate part of the lesson on sounds and symbols.)

level tone	jie	qiao	nao	jiu	cui
low	zei	pou	shao	xiao	bie
rising	xue	bei	tuo	zhui	liao

b) Now focus on the problematical initials – those found on lines 3,4,5 of our initial chart. Assign a tone, and the practice reading down:

ti	ta	dang		dou	dao
ci	ca	zang	si	zou	zao
ch!i	ch!a	zhang	shi	zhou	zhao
qi	qia	jiang	xi	jiu	jiao

2.12 Summary

tài...le	Tài máng le. (Bú tài máng.)
Adverbs	Zǒngshì hěn máng hěn lèi; gèng máng; yǒu yìdiǎnr lěng; etc.
SVs	Hěn nán; Bù hǎochī; Hěn lihai.
Zěnmeyàng	Jīntiān zěnmeyàng? Nǐ juéde zěnmeyàng?
Nouns	yàoshi, xíngli, dōngxi, zìxíngchē, etc.
M-words	èrshí ge <xuéshēng>; sān kuài <qián>
DE	wǒ de zìdiǎn; zuótiān de bào
Demonstr.	zhè ~ zhèi; zhèr ~ zhèlǐ
Identity	Jīntiān qī hào; Dōu shì wǒ de xuésheng.
QWs	shéi, shénme, nǎr ~ nǎlǐ, guìxìng, zěnmeyàng
Naming	Tā xìng Zhāng, jiào Zhāng Démíng; tā shì Zhāng Démíng.
Titles	Wèi lǎoshī; Gāo shīfu; Zhōu jīnglǐ
Location	Xíngli dōu zài zhèr; Dōu zài wǒ zhèr.
Loc'n with V	Wǒmen zài fēijī shàng chī le.
Proximity	Tiānjīn lí Běijīng hěn jìn.
Possession	Wǒ méiyǒu xíngli.
Existence	Nánjīng méiyǒu dìtiě.
Welcome	Huānyíng nǐmen lái Běijīng. / Xièxie nǐmen lái jiē wǒmen.
PTs	Shàngchē ba.
Praise	Zhōngwén shuō+de hěn hǎo! / Nǎlǐ, nǎlǐ, shuō+de bù hǎo.
Airports	Zhōngguó Hángkōng Gōngsī; jīchǎng; guónèi, guójì
Qīngshēng	xíngli; zǒu ba

2.13 Rhymes and rhythms

First a short rhyme that gives you practice with M-words: zhī (written with a different character from the zhī used with bǐ ‘pen’) is the M for animals such as chickens (yì zhī jī) and, as below, frogs; zhāng is a M for flat things such as tickets, tables, maps, lawns, as well as mouths; tiáo is a M for sinuous objects. Yǎnjīng ‘eye’ is tonally distinct from yǎnjìng ‘glasses’; eyes are counted by way of the default M, ge. Dàshēng, literally ‘big-sound’, is ‘loud’; xiǎoshēng is the opposite.

Yì zhī qīngwā

Yì zhī qīngwā, yì zhāng zuǐ,	one frog, one mouth
liǎng ge yǎnjīng, sì tiáo tuǐ.	two eyes, four legs.

<i>Nǐ shuō:</i>	<i>You say it:</i>
<i>Shuō dàshēng yìdiǎnr:</i>	<i>Say it louder:</i>
<i>Shuō xiǎoshēng yìdiǎnr:</i>	<i>Say it softer:</i>

Dà jiǎo

Dà jiǎo dà, dà jiǎo dà,	Big feet big, big feet big,
yīntiān xià yǔ bú hàipà;	cloudy fall+rain not fear;
dà jiǎo hǎo, dà jiǎo hǎo,	big feet good, big feet good,
yīntiān xià yǔ shuāi bù dǎo.	cloudy fall rain slip-not-fall.

<i>Nursery rhyme (colloquial)</i>	<i>‘Big feet’ in contrast to bound feet, presumably.</i>

Ràokǒulǐng ‘tongue twisters’

[Traditional] characters are included to show how the phonetic components of Chinese characters provide visual support for these two tongue twisters.

Māma qí mǎ, mǎ màn, māma mà mǎ.
 媽媽騎馬，馬慢，媽媽罵馬。
 Mum rides horse, horse slow, mum scolds horse.

Niūniū qiān niú, niú nìng, niūniū niǔ niú.
 妞妞牽牛，牛倏，妞妞扭牛。
 Little-girl leads ox, ox cunning, little-girl wrenches ox.

Unit 3

Zǐ yuē: Xué ér shí xī zhī, bú yì yuè hū?
 Master said: study and timely review it, not also pleasing Q.
The Master said, 'To learn and in due time rehearse it: is this not also pleasurable?'

Opening lines of the *Analects* of Confucius.
 (Brooks and Brooks translation) Classical Chinese

Contents

3.1 Pronunciation	
3.2 Amount	
3.3 Nationality	
3.4 The Cardinal Directions: NSEW	<i>Exercise 1</i>
3.5 Yes and no	<i>Exercise 2</i>
3.6 Thanks and sorry	<i>Exercise 3</i>
3.7 Things to drink	<i>Exercise 4</i>
3.8 Why, because, so	<i>Exercise 5</i>
3.9 Money	<i>Exercises 6,7</i>
3.10 Other numbered sets	<i>Exercise 8</i>
3.11 Courses and classes	<i>Exercise 9</i>
3.12 Dialogue: courses and classes	<i>Exercise 10</i>
3.13 Sounds and pinyin	<i>Exercise 11</i>
3.14 Summary	<i>Exercise 12</i>
3.15 Rhymes and rhythms	
<i>Appendix: Cities, countries and nationalities</i>	

3.1 Pronunciation: initials of rows 3 and 4

The *sounds* symbolized as z and c in pinyin (in row-3 of the initial chart) can be problematical for speakers of English, since they do not appear in initial position in English words. The word 'tsunami' for example, though represented in English dictionaries with the foreign 'ts' sound, is often anglicized as 'tunami' or 'sunami' by English speakers. [*Tsunami* is a Japanese word, written with characters whose Chinese meanings are 'shallows' and 'wave'; the Chinese word is hǎixiào 'sea roar'.]

The row-4 initials, the retroflex consonants pronounced with the tongue tip raised [!], also present difficulties, not just for English speakers, but for the many Chinese in southern regions (including Taiwan) who, in colloquial speech, pronounce zh, ch and sh as z, c, and s, respectively. [Standard] Mandarin is unique to the region in having both the dental (row-3) and retroflex (row 4) series. Speakers of regional Chinese languages such as Cantonese and Hakka, or those who speak Southeast Asian languages such as Thai and Vietnamese usually have one or other of the series, but not both.

The following sets, then, focus on lines 3 and 4 of the initial consonant sounds. Read them across, assigning a single tone; ! reminds you to raise the tip of your tongue.

1. cu > tu > ch!u > su > zu > du > zh!u
2. ta > ca > sa > ch!a > sh!a
3. zh!e > de > ze > ce > te > ch!e > se
4. duo > zuo > zh!uo > tuo > cuo > ch!uo > suo > sh!uo
5. tou > cou > ch!ou > zh!ou > zou > dou > sou > sh!ou

3.2 Amount

3.2.1 Larger numbers

As you know, numbers in Chinese are well behaved: 11 is 10-1, 12 is 10-2; 20 is 2-10 and 30, 3-10; 41 is 4-10-1, etc. Higher numbers, also quite regular, are based on bǎi ‘100’, qiān ‘1000’ and wàn ‘10,000’.

sānshí	sìshísān	jiǔshíjiǔ	yìbǎi	30	43	99	100
yìbǎi wǔshísān	bābǎi sānshí			153		830	
yìqiān	yíwàn	yìbǎiwàn		1000	10,000	1 million	

Notes

- a) Notice the use of the apostrophe to clarify syllable boundaries in those cases where a final vowel of one syllable meets an initial vowel of another: shí'èr. In large numbers, pinyin conventions write spaces between numbers built around a particular multiple of ten, eg: yìbǎi bāshíbā ‘188’.
- b) You will have more need to use large numbers when the subject is population, as in §8.3. In Chinese, there is a root for 10,000 (wàn), but not for a million; the latter is based on wàn: liǎngbǎiwàn ‘2 million’ (ie 200 x 10,000).

3.2.2 Some more measure phrases

Drinks can be measured with bēi ‘cup; glass’ or píng ‘bottle’. Cups, bēizi, on the other hand, and bottles píngzi, are measured with gè. Books are measured with běn ‘stem; binding’. Vehicles, including bicycles, are measured with liàng (falling tone); however, in Taiwan Mandarin, bicycles are often measured with jià ‘frame’.

yì bēi chá <i>a cup of tea</i>	liǎng bēi kāfēi <i>2 cups of coffee</i>	sān bēi qìshuǐ <i>3 glasses of soda</i>	sì bēi <i>4 cups [of...]</i>
yì píng píjiǔ <i>a bottle of beer</i>	liǎng píng kělè <i>2 bottles of cola</i>	sì píng jiǔ <i>4 bottles of wine</i>	sān píng <i>3 bottles [of...]</i>
yí ge bēizi <i>1 item cup</i>	liǎng ge píngzi <i>2 items bottle</i>	sān ge bēizi <i>3 items cup</i>	sì ge <i>4 [of them]</i>

yì běn shū a book	liǎng běn zìdiǎn 2 dictionaries	sān běn shū 3 books	shí běn 10 [of them]
yí liàng chēzi a car	liǎng liàng qìchē 2 automobiles	yí liàng zìxíngchē a bike	sān jià dānchē 3 bikes [Taiwan]

3.3 Nationality

3.3.1 Country names

Zhōngguó	Rìběn	Yīnní	Yīndù	Hánguó
Àodàliyà	Jiānádà	Měiguó	Mòxīgē	Éguó
Fǎguó	Yīngguó	Déguó	Yìdàlì	Xībānyá

Some country names – mostly those with a history of independence and national power – are composed of a single syllable plus guó ‘country; nation’, on the model of Zhōngguó ‘China (middle-country)’. For these countries, the first syllable is chosen for its sound as well as meaning: Měiguó ‘the USA (beautiful-country)’; Yīngguó ‘England; Britain (hero-country)’; Fǎguó ‘France (law-country)’; Déguó ‘Germany (virtue-country)’; Tàiguó ‘Thailand (peace-country)’.

Countries with deep historical ties to China retain their old names. Nippon, a name that is cognate with the English name Japan, is the source of the Chinese name, Rìběn, literally ‘sun-root’, ie from the Chinese perspective, the direction of the sunrise. Vietnam, a name that contains the Chinese root nán ‘south’ and the name of an ethnic group called Yuè in Chinese, is Yuènnán in Mandarin. Most other countries are simply transliterated: Jiānádà, Yìdàlì, Fēilǚbīn, Yīndù. City names, except for those in Japan and Korea, are almost all transliterated: Zhījiāgē, Bèi’érfāsītè, Tèlāwéifū. A few are translated rather than transliterated, eg Salt Lake City, Yánhúchéng ‘salt-lake-city’. A more extensive list of country and city names, with English equivalents, is provided in the appendix to this unit.

3.3.2 Asking about nationality

rén ‘person’	-guó ‘country’	dìfang ‘place’
Zhōngguó rén ‘a Chinese’	Zhōngguó ‘China’	shénme dìfang ‘what place’

There are several ways of asking about nationality, all of them involving the categorial verb shì. Recall that nǎ and něi represent the same word, as do nà and nèi; the first members of each pair (nǎ, nà) *tend to be* ‘free’ forms; the second (něi, nèi) *tend to be* bound to measures: nǎ but něi ge.

- i) Nǐ shì něiguó [~ nǎguó] rén? (‘you be which-country person’)
- ii) Nǐ shì nǎr ~ nǎlǐ de <rén>? (‘you be where DE person’)

iii) Nǐ shì shénme dìfang rén? ('you be what place person')

iv) Nǐ shì <cóng> shénme dìfang lái de? ('you be from what place come one')

Options (ii- iv) do not, strictly speaking, ask about nationality, but about place, and can be answered with a city or town, as well as a country name. The last, (iv) represents two options: with cóng [ts-] 'from', the question is, strictly speaking, about the country of residence – or by implication, where you were born. Without cóng, it could simply mean 'where do you [happen to have] come from'.

The responses to the questions usually take the same form as the question, eg:

Nǐ shì < cóng > shénme dìfang lái de? Where are you from?
 Wǒ shì <cóng> Ribēn lái de. I'm from Japan.

Nǐ shì něiguó rén? Which country are you from?
 Wǒ shì Hánguó rén. I'm from Korea.

Occasionally in conversation, people will ask about nationality using the more formal word, guójí 'nationality':

Nǐ de guójí shì shénme? What's your nationality?
 Wǒ shì Měiguó guójí. I'm an American citizen.

Nǐ shì shénme guójí? What's your nationality?
 Wǒ de guójí shì Jiānádà. My nationality is Canadian.
 or Wǒ shì Jiānádà rén. I'm from Canada.

3.3.3 Foreigners

'Foreign' in Chinese is wàiguó 'outside-country'; 'foreigners' are wàiguó rén. Foreigners are also called yáng rén. Yáng actually means 'seas', but with implications of 'overseas'; cf. words such as yángwáwa 'a doll [with European features]' or the now archaic yáng huǒ 'matches ([over]seas fire)'.

In China, foreigners of European ancestry are generally called lǎowài 'venerable foreigners': Ei, nǐ kàn, lǎowài lái le 'Hey, look, here comes the foreigner!' In southern China, local equivalents of the Cantonese term, *guailo* 'ghost people' (incorporated in regional Mandarin as guǐlǎo) is used much like lǎowài. The presence of the rather respectable prefix lǎo makes both terms acceptable. Yáng guǐzi 'foreign devils', however, is regarded as rather disparaging; one recent and widely used Chinese-to-Chinese dictionary gives its definition as [translated] 'an archaic term of disparagement for Westerners who invaded our country'. So even though one may occasionally use it tongue-in-cheek to refer to oneself, generally, it is better to avoid it.

3.3.4 Have you been there? V-guo

Talking about nationality or place of origin is likely to lead to questions about prior travel, so it is worthwhile taking a short digression to introduce the basics of the verb suffix guò [usually untuned] prior to a more detailed exposition in a later unit. Here we concentrate on two exchanges, the first involving the verb qù ‘go’, and the second involving the verb chī ‘eat’:

	Nǐ qù-guo Zhōngguó ma?	Have you [ever] been to China?
+	Qù-guo.	[I] have.
–	Méi<you> qù-guo.	[I] haven’t.
	Nǐ chī-guo hǎishēn ma?	Have you [ever] eaten sea cucumber?
+	Chī-guo.	I have.
–	Méi<you> chī-guo.	No, I haven’t.

Note that responses to questions with guò retain the guò in negative responses as well as positive. The negative response, like that with le, is formed with méi<you>.

‘Experiential’ guò should remind you of a construction that you encountered in Unit 1. There you learned several ways to ask if someone had had their meal, one way involving final le, and another that involved both le and the post-verbal guò: Nǐ chīguo fàn le ma? / Chī<guo> le. ‘Have you had your meal? / I have.’ Clearly the question does not mean ‘have you *ever* eaten’, along the lines of: Nǐ chī-guo hǎishēn ma? ‘Have you [ever] eaten sea cucumber?’

In this book, the two uses of guò are kept distinct by a convention not found in standard pinyin: the guò from Unit 1, that co-occurs with le, follows the verb directly (chīguo); the one introduced in this lesson, not associated with le and meaning ‘have ever done something’, follows the verb with a hyphen (chī-guo). In fact, even without this signal, context resolves most cases of potential ambiguity, just as it does in English with, eg ‘Have you eaten sea-cucumber?’ and ‘Have you eaten?’.

1	Nǐ shì Zhōngguó shénme dìfāng lái de?	Whereabouts in China are you from?
	Wǒ shì Xī’ān rén.	I’m from Xi’an.
	Xī’ān, wǒ qù-guo Xī’ān. Xī’ān hěn yǒumíng!	Xi’an, I’ve been there. Xi’an’s famous!
	Shì ma?	Is it?
2	Nǐ shì Měiguó rén ba?	I take it you’re American.
	Bù, wǒ shì Jiānádà rén.	No, I’m from Canada.
	<Nǐ shì> Jiānádà shénme dìfāng rén?	Whereabouts in Canada [are you from]?
	Wēngēhuá. Nǐ qù-guo ma?	Vancouver. Have you been?
	Méi qù-guo, kěshì hěn xiǎng qù.	No, but I’d love to go.

Notes

- a) hěn yǒumíng ‘quite have-name’; the Chinese speaker responds unassumingly even though he probably feels that Xi’an, with 2500 years of history, should be hěn yǒumíng.
 b) xiǎng, literally ‘think; think of’ but often, as here, used to indicate intention ‘want to; feel like’.

3.3.5 More on proximity

Cóng should be distinguished from lí, which has a similar meaning and appears in the same place in sentence structure. While cóng is associated with movement, lí is associated only with distance, and with the SVs jìn ‘close’ and yuǎn ‘far’.

Tā cóng Dàlián lái de; Dàlián
 zài Liáoníng shěng, lí Běijīng
 bù yuǎn.

She’s from Dalian; Dalian’s in
 Liaoning province, not far from Beijing.

An actual distance may be substituted for jìn and yuǎn. Distances in Chinese are measured in lǐ (low tone), equivalent to half a kilometer (or a third of a mile), or in gōnglǐ ‘kilometers’, but not usually in English miles (Yīnglǐ). All are M-words, so 100 kms. would be yībǎi gōnglǐ. The noun lù ‘road’ can, in certain cases, be added to the measure phrase, optionally mediated by de: yībǎi gōnglǐ <de> lù ‘100 kms [of road]’. Since mileage is a noun, a verb still has to be provided, and in Chinese it is usually yǒu ‘have’ (unlike English, which uses ‘is’). Distances are often approximate, of course, so it is also useful to learn the adverb dàgài ‘approximately’.

Jīchǎng lí wǒ de jiā yǒu
 wǔ gōnglǐ <lù>.

The airport is 5 kms. from my house.

Xīníng lí Xī’ān dàgài yǒu yīqiān
 gōnglǐ – hěn yuǎn.

Xining is about 1000 kms. from Xī’ān –
 [it]’s a long way off.

Wǒ de jiā lí huǒchēzhàn yǒu
 liǎng lǐ lù – bú tài yuǎn.

My house is 2 ‘miles’ from the station –
 not so far.

3.4 The cardinal directions: NSEW

Most of the cardinal directions are already familiar from place names (as well as from airline names). Běijīng, with běi, is the ‘northern capital’. Until the early 15th century, Nánjīng was the ‘southern capital’. The Japanese capital, Tokyo, is actually the Japanese reading of the characters that, in Mandarin, are pronounced Dōngjīng the ‘eastern capital’. That leaves xī ‘west’, which is represented in the Chinese city of Xī’ān (‘western-peace’), as well as in the Chinese name for Tibet, Xīzàng ‘western-repository’. The four directions are conventionally ordered either dōngnán-xīběi ‘ESWB’, or dōngxī-nánběi ‘EWSN’.

The ordering of the directions in Chinese reflects the primacy of the east-west axis, a primacy that is underscored in the names of the diagonal quadrants: dōngběi ‘NE’, dōngnán ‘SW’, xīběi ‘NW’ and xīnán ‘SW’. Dōngběi (with a capital initial) is also the name of the northeast region of China that includes the three provinces of Hēilóngjiāng (‘black-dragon-river’), Jílín, and Liáoníng. This is roughly the area that was colonized by Japan before World War II and at the time, referred to (in English) as ‘Manchuria’ (ie, home of the Manchus, who ruled China as the Qing [Ch’ing] dynasty from 1644-1912). Although Beijing and Tianjin might be considered to be in the northeast of China, they are usually described as being in the north, zài běibīānr, with dōngběi reserved for cities that are actually in the Dōngběi region. The northwest region that includes Xīnjiāng and Qīnghǎi, is referred to as the Dàxīběi ‘The Great Northwest’; while the southwest region that includes Yúnnán, Sìchuān and Guizhōu, is called the Xīnán.

On the whole, the directions require two syllables to function as nouns. So the diagonals may stand alone: Jílín zài dōngběi; Kūnmíng zài xīnán. But otherwise, the direction words need to combine with either biān<r> ‘side; bank’, bù ‘part’, or fāng ‘side; region’.

Běijīng zài běibù.	Beijing’s in the north.
Tiānjīn zài běibīānr;	Tianjin’s to the north.
Dàtóng zài běifāng.	Datong’s in the northern region.

The three options differ. Fāng, in particular, refers not to relative direction, but to a quadrant of the country: běifāng ‘the northern region’ or ‘the North’; nánfāng ‘the southern region’ or ‘the South’. Xīfāng and dōngfāng not only mean ‘the western region’ and ‘the eastern region’ respectively, but also (capitalized) ‘the West’ (ie the Occident) and ‘the East’ (the Orient). Combinations with bù (a combining version of bùfen ‘part’) refer to position within a whole; combinations with biānr are the least restricted, simply indicating a direction. So the southern province of Guǎngdōng is zài nánbù (since it is within China) as well as zài nánbiānr. But Yuènnán ‘Vietnam’, since it is a separate country, is only zài nánbiānr, not zài nánbù (at least, with reference to China).

Central regions can be referred to as zhōngbù (zhōng as in Zhōngguó and Zhōngwén).

Wǔhàn zài zhōngbù.	Wuhan is in the center [of the country].
Chóngqìng yě zài zhōngbù ma?	Is Chongqing in the middle as well?

Location with reference to the country is expressed with the larger unit first, unlike the English order: zài Zhōngguó běibù ‘in the north of China’. There is usually the option of inserting a possessive de between the country of reference and the direction (zài Zhōngguó de běibù, zài Zhōngguó de běibīānr). De makes a nuance of difference, and reveals the source of the Chinese word order as a possessive (or more accurately, an attributive) construction: ‘in China’s north’.

Běijīng zài Zhōngguó <de> běibù. Beijing's in the north of China.
 Niūyuē zài Měiguó <de> dōngběi. New York's in the northeast of the US.
 Yuènnán zài Zhōngguó <de> nánbiānr. Vietnam is south of China.

Summary of cardinal directions

xībēi<biānr>	běibiānr	dōngběi<biānr>
	[běifāng]	
xībēi<bù>	běibù	dōngběi<bù>
xībiānr		
[xīfāng] xībù	zhōngbù	dōngbù [dōngfāng]
		dōngbiānr
xīnán<bù>	nánbù	dōngnán<bù>
	[nánfāng]	
xīnán<biānr>	nánbiānr	dōngnán<biānr>

Exercise 1.

State, then write down the following geographic facts:

Tiānjīn's in the north of China, about 100 kms. from Běijīng. Shěnyáng is in the northeast, not far from Běijīng either. Shěnyáng is in Liáoníng. Chéngdū is in the middle of Sìchuān, Chóngqìng is south of Chéngdū, but it's not in the southern part of Sìchuān; it's a zhíxiáshì [ie under central administration]. Kūnmíng is in Yúnnán. Yúnnán isn't Yuènnán. Yúnnán is a part of China (yí bùfēn), but Yuènnán isn't part of China – it's southwest of China.

3.4.1 Dialogues

a) At a reception, Jiǎ, a student in London, finds himself next to Chén Yuè, a Chinese graduate student, and initiates a conversation in Chinese:

Jiǎ Qǐngwèn, nín guìxìng?

May I ask what your name is?

Ch Wǒ xìng Chén, jiào Chén Yuè.

My name's Chen, Chen Yue.

Jiǎ	Chén Yuè, nǐ shì Zhōngguó lái de ba.	Chen Yue, you're from China, I take it.
Ch	Shì, wǒ shì Zhōngguó rén.	Right, I am.
Jiǎ	Zhōngguó shénme dìfāng rén?	[From] where abouts in China?
Ch	Chángchūn.	Changchun.
Jiǎ	O Chángchūn. Nà, Chángchūn zài Dōngběi, shì bu shì?	O, Changchun. Now, Changchun's in the NE, isn't it?
Ch	Shì, zài Jílín shěng.	Yes, in Jilin province.
Jiǎ	Lǐ Běijīng bǐjiào yuǎn ba.	Quite far from Beijing, right?
Ch	Ng, lí Běijīng hěn yuǎn, dàgài yìqiān gōnglǐ!	Yes, quite far from Beijing – about 1000 kilometers!
Jiǎ	O, shì hěn yuǎn!	Oh, [that] IS a long way!

b) Léi Hánbó, an overseas student, thinks she recognizes Zhāng Yīng from an encounter earlier in the week:

Léi	Nín shì bu shì Zhāng Yīng?	Are you Zhang Ying?
Zh	Wǒ shì Zhāng Yīng.	Yes, I'm Zhang Ying.
Léi	Zhāng Yīng, wǒ shì Léi Hánbó, Wèi lǎoshī de xuésheng.	Zhang Ying, I'm Lei Hanbo, Prof. Wei's student.
Zh	O, Léi Hánbó, nǐ hǎo. Nǐ shì Měiguó rén ba?	O, Lei Hanbo, how are you. You're American, right?
Léi	Shì, wǒ shì Měiguó Bōshìdùn rén.	Yes, I'm an American from Boston.
Zh	O, Bōshìdùn. Bōshìdùn hěn yǒumíng!	O, Boston. Boston's quite well known ('very have name')!
Léi	Shì ma?	Really?

c) Jiǎ, a foreigner, and Yǐ, a Chinese, are looking at a series of numbered illustrations of political leaders in an old copy of *China Reconstructs*; Jiǎ – the foreigner, is asking questions about who's who:

- Jiǎ Nà, dì-yī ge shì Máo Zédōng ba. Well, #1 is Mao Zedong, I take it.
- Yǐ Shì, dì-yī ge shì Máo Zédōng. Yes, #1 is Mao Zedong.
- Jiǎ Máo Zédōng shì Húnán rén ba? Mao Zedong's from Hunan, right?
- Yǐ Shì, shì Húnnán rén. Yes, [he]'s from Hunan.
- Jiǎ Nà, dì-èr ge ne? And #2?
- Yǐ Dì-èr ge shì Zhōu Ēnlái. #2 is Zhou Enlai.
- Jiǎ O, Zhōu Ēnlái. Tā shì shénme dìfāng rén? Oh, Zhou Enlai. Where's he from?
- Yǐ Zhōu Ēnlái ne, tā shì Huái'ān rén. Zhou Enlai, he's from Huai'an.
- Jiǎ Huái'ān ne, zài Jiāngsū, shì bu shì? Huai'an, [that]'s in Jiangsu, isn't it?
- Yǐ Shì, zài Jiāngsū, lí Shànghǎi bù yuǎn. Yes, in Jiangsu, not far from Shanghai.
- Jiǎ Dì-sān ge ne? #3?
- Yǐ Dì-sān ge, nà shì Péng Déhuái. #3, that's Peng Dehuai.
- Jiǎ Péng Déhuái a, tā shì cóng shénme dìfāng lái de? Peng Dehuai, where's [he] from?
- Yǐ Péng Déhuái hǎoxiàng yě shì Húnán rén ba. Seems like Peng Dehuai's also from Hunan.



Dì-yī ge shì Máo Zédōng. [JKW 1982]

3.5 Yes and no

As observed throughout the first two units, where English tends to include ‘yes’ or ‘no’ in answers to ‘yes-no’ questions, Chinese often answers them by simply reiterating the verb, or verbal parts, in positive form or negative, as the case may be. Agreement can be emphasized by the addition of an initial duì ‘be correct’, though disagreement frequently requires a more subtle expression than the judgemental bú duì ‘wrong’.

Hǎotīng ma?
<Duì,> *hěn hǎotīng.*

Do you like [the music]? (nice-sound Q)
Yes, [I] do.

Xǐzǎo le ma?
Hái méi ne.

Have [you] bathed?
No, not yet.

Tāmen yǐjīng shuìjiào le ma?
<Duì,> *yǐjīng shuì le, kěshì Léi Bīn hái méi ne.*

Are they in bed already?
Yes, he has, but Lei Bin's still up.

Léi Bīn a, Léi Bīn shì shéi?
Léi Bīn shì tāmen de tóngxué.
O, míngbai.

Lei Bin? Who's Lei Bin?
Lei Bin's their classmate.
Oh, I see.

When the main verb is itself shì, then shì confirms, with initial duì available for emphasis, and bù ~ bú shì denies:

Nǐ shì dì-yī ge ma?
Duì, wǒ shì dì-yī ge.
Nà, tā shì dì-èr ge ma?
Bù, tā shì dì-sān ge.
Shì ma?
Shì, dì-sān ge shì tā.

You're the 1st?
Yes, I am.
And...she's 2nd?
No, she's #3.
Is that so?
Yes, she's 3rd.

Tā shì Měiguó rén ba.
Duì.
Tā àiren yě shì ma?
Bú shì, tā shì Zhōngguó rén.
A, míngbai.

He's American, I take it.
Right.
His spouse too?
No, she's Chinese.
Oh, I see!

3.5.1 Negative questions

So far so good: with ordinary yes-no questions, reiterating the verb in the positive confirms (with or without an initial duì); reiterating it in the negative denies. Negative questions, however, are not quite so forthright. Negative questions convey a change in expectations: Haven't you eaten? [I thought you had, but apparently you haven't.] Negative questions expect a negative answer: Haven't you eaten? / No, I haven't. In Chinese, as in English, it is still possible to reiterate the verb – in the negative – to confirm the new expectation. But while English generally responds to a negative question with ‘no’ (anticipating the negative verb), Chinese responds with duì ‘correct’ (confirming the negative statement).

Nǐ hái méi chīfàn ma?
<Dùi,> hái méi ne.

Haven't you eaten yet?
No, not yet.

Tāmen bú shì Měiguó rén ba.
<Dùi,> tāmen bú shì Měiguó rén.

They're not Americans, right.
No, they're not.

It is this incongruity between English and Chinese that gives rise to the observation that Chinese (along with Japanese and other languages in the region) has no equivalent to English 'yes' and 'no'.

What if, in the last example, counter to new expectations (but in conformity to the original ones), the people in question turned out to be Americans after all? In that case, the responses in both Chinese and English are less predictable. But typically, Chinese would change the value of the verb to positive and put emphasis on it: Tāmen shì Měiguó rén. And an introductory negative – bù, bù – would indicate the change from the new expectations back to the old.

Tāmen bú shì Měiguó rén ba?
Bù, bù, tāmen SHÌ Měiguó rén.

They're not Americans, are they?
Yes they are.

Here again, while the English 'yes' matches the positive verb ('they are Americans'), Chinese bù (or bú shì) denies the anticipated answer ('it's not the case that they aren't Americans').

Nà bú shì nǐ de hùzhào ma?
Dùi, bú shì wǒ de.
Bù, bù, SHÌ wǒ de.

Isn't that your passport?
No, it's not.
Yes it is.

3.5.2 Tag-questions

Sometimes, it is appropriate to indicate doubt, or seek confirmation by the use of *tag-questions*. The addition of questions formed with shì or duì to the foot of the sentence serve such a function.

Sūzhōu zài Jiāngsū, duì ma?
Dùi a, Sūzhōu zài Jiāngsū.

Suzhou's in Jiangsu, correct?
[That]'s the case, Suzhou's in Jiangsu.

Tā shì Yīngguó rén, shì bu shì?
Bú shì, tā shì Jiānádà rén.

He's English, right?
No, he's Canadian.

Nǐ de sǎn, shì bu shì?
Shì, xièxie.

[This] is your umbrella, isn't it?
[It] is, thanks.

Tā shì Dài Sīyí, duì bu duì?
Dùi, shì Dài Sīyí.

That's Dai Siyi, right?
Right, Dai Siyi.

3.5.3 Is it the case that...?

Shì bu shì can also be inserted before sentence elements to seek confirmation; and responses can be re-asserted by inserting a (fully stressed) shì ‘it is the case that’, as the following examples show:

Zhènjiāng shì bu shì zài Ānhuī?	Is Zhenjiang really in Anhui?
Bù, Zhènjiāng zài Jiāngsū, lí Nánjīng bù yuǎn.	No, it isn't. Zhenjiang's in Jiangsu, not far from Nanjing.

Shì bu shì in such sentences questions an underlying assumption: Zhenjiang's in Anhui. Shì in the response confirms it. These shì's are particularly common as a way of questioning adverbs:

Zhōngwén lǎoshī shì bu shì hěn yán?	Is it the case that Ch. teachers are strict?
Duì, tāmen shì hěn yán.	Yes, they [really] are!

Zhèr de lǎoshī shì bu shì zǒngshì hěn lèi?	Is it the case that the teachers here are always tired?
Tāmen shì hěn lèi, kěshì xuéshēng bú shì gèng lèi ma.	They <u>are</u> quite tired, but aren't students even more tired?

Tāmen shì bu shì dōu yǐng qīlái le?	Is it the case that they're all up already?
Bù, xiǎo Liáng hái méiyǒu qīlái, tā yǒu yìdiǎnr bù shūfu.	No, young Liang isn't up yet, he's not very well.

The appearance of shì with SVs in such sentences should not undermine your understanding that shì does not appear with SVs in neutral, unemphatic contexts.

Exercise 2.

Provide Chinese equivalents for the following interchanges:

You were born in Thailand, right?
Yes, but my nationality is American.

Is it the case that Nanjing isn't far from Shànghǎi?
That's right, it isn't that far away, about 200 kms.

Aren't they Chinese?
No, they're not. None of them is. Two of them are Korean, and two are Thai.

Isn't that your umbrella?
No, it's not mine. / I think it is!

Is Tianjin near Beijing?
Yes it is. It's about 180 kms from Beijing.

3.6 Thanks and sorry.

3.6.1 Responses to thanking

Thanking is not quite as perfunctory in Chinese as in English. In English, thanks are often given even after making a purchase, or when a waiter serves a dish or brings a drink. In Chinese, such transactions are more likely to be acknowledged with just hǎo ‘fine’ – if anything. Explicit thanking is not common, but where an action is worthy of thanks, then in informal or colloquial situations, xièxie or duōxiè (the latter, under the influence of Cantonese) suffices, while in more formal situations, the verb gǎnxiè ‘feel thanks’ can be used: hěn gǎnxiè <nǐ>. Responses to xièxie (or gǎnxiè), corresponding to English ‘you’re welcome’, vary considerably in Chinese. The main ones are listed below, with literal meanings.

Xièxie <nǐ>.

Thanks.

You’re welcome. >

Bú xiè.

not thank

Bú yòng xiè.

not use thank

Bú kèqì

not be+polite

Bié kèqì!

don’t be+polite

Bú yào kèqì.

not want be+polite

Bú yòng kèqì.

not use be+polite

Béng kèqì. [northern]

no-use be+polite

Yīnggāi de!

‘[It]’s what [I] should [do]!’

Notes

- a) Yòng’s core meaning is ‘to use’; yào’s is ‘want’.; but in the above contexts, the meanings of both are closer to ‘need’. Béng is a telescoped version of bú + yòng.
 b) Kèqì is composed of roots for ‘guest’ and ‘air; spirit’, so the literal meaning is, roughly, ‘adopt the airs of a guest’. Kè appears in expressions such as qǐngkè ‘entertain guests; to treat [by paying] (invite-guests)’ and words like kèrén ‘guest (guest-person)’ and kètīng ‘living room; parlor (guest-hall)’. Qì appears in words such as tiānqì ‘weather’ and qìfēn ‘atmosphere’.

Tā hěn kèqì

(S)he’s very polite.

Nǐ bié kèqì, wǒ qǐngkè.

Don’t worry, I’m treating.

- c) Yīnggāi de, containing the ‘modal verb’ yīnggāi ‘should; ought’ (cf. gāi), is a common response to a serious expression of gratitude. Xièxie nǐ lái jiē wǒ! / Yīnggāi de!

When someone fills your glass when you are conversing at a meal, or at other times when you might want to indicate appreciation without actually saying anything, you can tap the index finger, or the index and middle fingers on the table to express thanks. The practice is said to represent with bent fingers, the act of bowing.

3.6.4 Don't

The several responses to thanking and apologizing actually provide examples of the three main words of negation, bù, méi, and a third found in imperatives [orders], bié 'don't'.

The last can be combined with the verb wàng 'forget; leave behind', as follows:

Nǐ de sǎn, bié wàng le. <i>O, duì, xièxie.</i> Bú xiè.	Your umbrella, don't forget [it]! <i>O, right, thanks!</i> You're welcome.
Nǐ de píbāo, bié wàng le! <i>O, tiān a, wǒ de píbāo! Duōxiè, duōxiè.</i> Bú yòng kèqì.	Don't forget your wallet! <i>Oh, gosh, my wallet!</i> <i>Many thanks!</i> You're welcome.

Exercise 3.

Provide Chinese interchanges along the following lines:

Excuse me, whereabouts is the office?
The office is upstairs.

Don't forget your passport!
O, 'heavens', my passport, thanks.
You're welcome!

Your bookbag, don't forget [it].
Yikes, thanks!
You're welcome.

Have some tea!
No, I'm fine, thanks.

What'll you have to drink?
You have tea?

3.7 Things to drink

Traditionally, Chinese quenched their thirst with soup (often simply the water used to boil vegetables) or, if they could afford it, tea (which was introduced to China from India around the beginning of the Tang dynasty). For formal occasions, there were varieties of jiǔ, alcoholic drinks made from grains, such as rice and millet.

Nowadays, soup, tea and boiled water (kāishuǐ 'open water') are still probably the main beverages, but with increasing affluence and foreign commercial influence, drinking practices are changing, particularly in urban areas. Iced drinks, which were traditionally regarded as unhealthy – as they probably are – are now common. Soy milk

drinks are popular, and even cow's milk is gaining acceptance (despite widespread lactose intolerance). With the rise of fancy restaurants and cocktail bars, alcohol drinking practices are changing too. A Franco-Chinese joint enterprise is producing wines made with grapes under the Dynasty (*Cháodài*) label. Brandies and whiskeys are quite popular. Foreign wines and spirits (*yángjiǔ*), are drunk in different fashion in China. Grape wines and spirits, for example, are sometimes mixed with carbonated drinks, or are watered down and drunk with meals. Spirits, served in small glasses or cups, are more compatible with Chinese practices of toasting (cf. §8.4.5) than are grape wines served in larger amounts.

Non-alcoholic

chá	tea	kāfēi	coffee
kělè	cola [generic]	kāishuǐ	boiled water
qìshuǐ	carbonated drinks; soda	júzi shuǐ	orange juice
guǒzhī	fruit juice	níngméngzhī	lemonade
niúǎi	milk	dòujiāng	soybean milk
kuànguānshuǐ	mineral water (mineral-spring-water)		
Kékǒu kělè	Coke	Bǎishì kělè	Pepsi
Xuěbì	Sprite (snow-azure)'	Qī Xǐ	7 Up

Alcoholic (jiǔ)

yángjiǔ ('foreign-wine'); any foreign alcoholic drinks, both wines and spirits

Milder drinks -- 'wines' and beers

píjiǔ	beer
zhāpí, shēngpí	draft beer
mǐjiǔ	rice wine
pútaojiǔ	wine (grape-wine)
hóngjiǔ	red wine
hóngpútaojiǔ	red wine (red+grape-wine)
báipútaojiǔ	white wine
Shàoxīngjiǔ	a smooth rice wine, often served hot, from Shàoxīng in Zhèjiāng province.

Spirits

báijiǔ	generic white spirit, with high alcohol content.
liángshíjiǔ	generic name for wines made from grains.
gāoliang<jiǔ>	a white spirit made from gaoliang, or 'sorghum'.
Máotái<jiǔ>	the most famous of Chinese liquors, from Maotai in Guìzhōu.
Wǔliángyè	('5-grains-liquid'); a popular grain liquor with a medicinal taste.

The syllable *pí* in *píjiǔ* derives from the English word 'beer'; *jiǔ* is generic for alcoholic drinks. Nowadays, there are a large number of popular beers in China, eg *Yànjīng píjiǔ* (from *Yànjīng*, an old name for *Běijīng*), *Shànghǎi píjiǔ*, *Wǔxīng píjiǔ* ('5

star'), Xuě lù píjiǔ ('snow deer') and Qīngdǎo píjiǔ, named after the city of Qīngdǎo in Shandong. The Qīngdǎo Co. was originally a German brewery, set up in the German concession in Shandong.

Exercise 4

You can practice ordering drinks in succinct language, stating the item first, and then the amount: Niú nǎi, yì bēi. 'A glass of milk.' Typically, soft drinks are now served cold (albeit sometimes at a slightly higher price), but if not, you can request a cold one by saying bīng de 'ice one', or yào bīng de 'want ice one'. In ordinary places, ice is not usually added to drinks, possibly because people are aware that it may be made from non-potable sources. But to be sure, you may want to add bú yào bīngkuài 'not want icecubes' or, more politely, qǐng bié jiā bīngkuài 'request don't add icecubes'. Now, following the model above, try ordering the following:

1. A glass of coke; check to see if they have cold ones.
2. A bottle of orange juice.
3. 2 bottles of cold beer.
4. Tea for two; and a cup of boiled water.
5. 2 bottles of mineral water.
6. Find out if they have draft beer; if so, order two mugs.
7. 2 cups of coffee with milk.
8. Find out what kinds of soda they have; order two bottles or glasses.



Lái yì bēi lǚchá ba. [JKW 2002]

3.7.1 Dialogue

Huáng Jūrén (male) hears a knock on the door and recognizes his friend, Zhèng Chūnhuá (female). He addresses her with the personal xiǎo+last syllable of míngzi:

Hg.	Shéi a?	Who is it?
Zh.	Wǒ shì Zhèng Chūnhuá.	I'm Zhèng Chūnhuá.
Hg.	O, Xiǎohuá, qǐngjìn, qǐngzuò.	Oh, Xiǎohuá, come on in, have a seat.
Zh.	Xièxie. Ài, jīntiān rè jile!	Thanks. Gosh, it's so hot today!
Hg.	Ng. Nà nǐ hē yidiǎnr shénme? Yǒu kělè, níngméngzhī, píjiǔ.	Sure is. What'll you have to drink? There's cola, lemonade, beer.
Zh.	Bú yòng le, bú yòng le.	No need! [I'm fine.]
Hg.	Nǐ bié kèqi. Hē ba!	Relax! Have something!
Zh.	Hǎo, nà lái <yì> bēi lǜchá ba.	Okay, bring a cup of green tea, please.
Hg.	Hǎo, lùchá....Nǐ zuìjìn zěnmeyàng?	Okay, green tea....How are you doing these days?
Zh.	Hái kěyǐ. Zuótiān yǒu diǎnr bù shūfu, dànshì xiànzài hǎo le.	I'm okay. I didn't feel too well yesterday, but I'm okay now.
Hg.	Nǐ tài máng le!	You're too busy!
Zh.	Shì yǒu diǎnr máng! Nǐ yě shì. Xuésēng zǒngshì hěn máng hěn lèi a!	I am a bit! You too! Students are always tired and busy.

Notes

1. Other teas: lóngjǐng chá a type of green tea; wūlóng chá 'oolong tea'; júhuāchá 'chrysanthemum tea'; [Yīngguó] nǎichá '(English milk-tea)'.
2. Zuìjìn 'recently; these days'.

3.8 Why, because, so

If someone says they are tired or anxious, you will want to find out why. 'Why', wèishénme, is made up of wèi 'for [the sake of]' and shénme 'what'. The response will often be introduced with yīnwèi 'because'. Suǒyǐ 'so' introduces the consequences. Before you can give good reasons, you need some additional vocabulary. The following nouns all have to do with classwork:

kǎoshì	gōngkè	zuòyè	bàogào	shíyàn
test; exam	assignments	homework	reports	experiments

Notes

Kǎoshì and shíyàn are also [two-syllable] verbs, meaning ‘to do a test’ and ‘do an experiment’. ‘To test someone’s ability in a subject’ is simply kǎo: Yīnggāi kǎo tāmen de Zhōngwén ‘[We] should test their Chinese’. For now, concentrate on the use of these words as nouns.

Dialogues

- A. Jīntiān zěnmeyàng? How are you today?
 Yǒu kǎoshì suǒyǐ yǒu yìdiǎnr jǐnzhāng. [I] have a test, so I’m a bit nervous.
- B. Nǐ wèishénme jǐnzhāng? How come?
 <Yīnwei> míngtiān yǒu kǎoshì. [I] have an test tomorrow.
 Shénme kǎoshì? What kind of test?
 Zhōngwén kǎoshì. A Chinese test.

3.8.1 A lot of

Duō (a word to be carefully distinguished from dōu ‘all’) is a SV meaning ‘much; many; lots, etc.’ Its opposite, shǎo, can mean ‘few; not many’ but is also common as an adverb meaning ‘seldom; rarely’. Duō has some rather idiosyncratic properties: it may modify nouns directly (without de), but to do so, it requires the presence of at least a modifying adverb, such as hěn:

yǒu hěn duō <de> gōngkè	lots of assignments
yǒu hěn duō <de> kǎoshì	lots of tests
yǒu hěn duō <de> zuòyè	lots of homework

Instead of hěn, the two more or less synonymous adverbs zhème ‘in this way; so; such’ and nàme ‘in that way; so; such’, can also be used in conjunction with duō (and shǎo):

zhème duō gōngkè	such a lot of assignments
nàme duō bàogào	so many reports

Duō and shǎo can also be used as predicates – that is, main verbs. English finds the literal translation of the construction awkward (ie ‘exams are numerous’), preferring instead an existential ‘there is/are’, or a possessive ‘we have’:

Shíyàn duō bu duō?	Are there lots of experiments?
Gōngkè bǐjiào duō.	There are relatively many assignments.
Bàogào yě hěn duō.	[We] also have lots of reports.
Zuòyè gèng duō.	There is even more homework.
Kǎoshì bù shǎo.	[I] have quite a number of tests.
Zuòyè wèishénme nàme shǎo?	How come so little homework?

Reference can be made to the course by simply presenting it at the head of the sentence as a ‘topic’:

Zhōngwén, zuòyè hěn duō.	Chinese [class] has a lot of homework.
Rìwén, zuòyè duō dànshì kǎoshì shǎo.	Japanese [class] has a lot of homework, but few tests.

Sentences of the above type can usually be re-formed with yǒu, ‘have’, which makes them look rather more like the English:

Zhōngwén yǒu hěn duō zuòyè.	Chinese has lots of homework.
Rìwén méiyǒu nàme duō kǎoshì.	Japanese does have so many tests.
Zhōngwén, zuótiān yǒu kǎoshì, jīntiān yǒu bàogào.	[We] has a test in Chinese yesterday, [and] today we have a report.

Summary (not possible)*

Yǒu Zhōngwén zuòyè.	[We] have Chinese homework.
*Yǒu duō Zhōngwén zuòyè.	
Yǒu hěn duō Zhōngwén zuòyè. OR: Zhōngwén, zuòyè hěn duō.	There’s a lot of Ch. homework. [Chinese has lots of homework.]
Yǒu zhème duō Zhōngwén zuòyè.	There’s so much Ch. homework!
Yǒu nàme duō Zhōngwén zuòyè.	There’s so much Ch. homework!

Exercise 5.

In Chinese:

1. Explain that students have lots of homework each day so they’re always tired.
2. Ask why Japanese doesn’t have a lot of tests.
3. Explain that there are no classes tomorrow because it’s May the 1st.
4. Explain that your Chinese teacher is quite strict, and that you have lots of tests.
5. Explain that you didn’t have any homework yesterday.
6. Ask why they have so many reports.
7. Explain that you feel quite nervous today because you have a test.
8. Explain that you have lots of tests, and even more assignments.
9. Explain that physics [class] isn’t hard, but it has lots of homework.
10. Ask why they all have so many keys?

3.9 Money

G.E. Morrison, who wrote a book called *An Australian in China*, about his journey across southwest China to northern Burma at the very end of the 19th century, described how he managed his money:

Money in Western China consists of solid ingots of silver, and copper cash. The silver is in lumps of one tael or more each, the tael being a Chinese ounce and equivalent roughly to between 1400 and 1500 cash. ... From Hankow to Chungking my money was remitted by draft through a Chinese bank. ... I carried some silver with me; the rest I put up in a package and handed to a native post in Chungking, which undertook to deliver it intact to me in Yunnan city, 700 miles away, within a specified period. ... Money is thus remitted in Western China with complete confidence and security. [Morrison 1902: 95]

Round coins (often bearing a niánhào or ‘reign name’) with square holes in the middle (round said to be symbolic of heaven, square, of earth) were in use in China from several centuries BCE. In later times, these were often called ‘cash’, a translation of qián. Carried in strings of 1000, they were the medium of exchange for small purchases. Morrison also carried lumps of silver, useful for larger transactions. These were measured in *taels* [from Malay *tahil*], a weight that often translates the Chinese liǎng. Liǎng is still a regular measure of weight in markets in China. Originally 16 liǎng made up a jīn, but in the modern system, it is 10. Jīn is usually translated with another term derived from Malay, the ‘catty’. Paper money, reimbursable for silver (at least in those periods when the economy was well managed), has been in circulation in China for well over 1000 years. Dollars, that come into circulation in China from the 16th century, were not US dollars but Spanish (or Mexican).

Modern currencies

Nowadays, currency on the Mainland is the Rénmínbì ‘people’s-currency’, often abbreviated in English as ‘RMB’. Its main unit is the yuán, called kuài colloquially and translated as ‘dollar’ or ‘Chinese dollar’. Below the yuán is the jiǎo (máo colloquially) ‘ten cents’ and the fēn ‘cent’. Thus, in speech, \$1.25 is yí kuài liǎng máo wǔ ‘one dollar two dimes five’ (rather than a dollar and 25 fēn). Bills (as of 2003) have values of one, two, five, ten, fifty and a hundred. There are some small sized bills for values below one yuán. Coins are for low values only (some of which duplicate bills), including a one yuán piece, a 5 máo (50 cents), one máo (10 cents) and various very small denominations.

During the height of the communist period, foreign currencies were exchanged not for RMB, but for wàihuìjuàn, ‘Foreign Exchange Certificates’ or simply ‘FEC’. FEC were denominated like RMB and had the same official value, but since FEC were required for the purchase of foreign goods, they gained value on unofficial ‘black’ markets. FEC were abandoned in the early 90s. [The Chinese government, apparently, sold their remaining FEC to the government of neighboring Burma [Myanmar], who adopted the FEC system at about the time the Chinese abandoned it.]

In Taiwan (the ROC), the unit of currency is the Xīn Táibì, called the ‘new Taiwan Dollar’ in English (and abbreviated \$NT). Like its Mainland counterpart, it is called the yuán (kuài colloquially), with smaller units called jiǎo (máo) and fēn. Hong

Kong also retains its own currency, called Gǎngbì. Current (9/05) exchange rates for RMB are approximately 8.1 to the US dollar; for \$NT, approximately 31 to the dollar, and for HK\$, approximately 7.7 to the dollar.

In Unit 2, you learned that money, qián, is counted with kuài ‘yuan; dollar’. In fact, in formal language, yuán itself is the M-word, so that yí kuài qián is usually written (and sometimes spoken) as yì yuán (一圓 or 一元; both characters are used, but the latter is more common).

3.9.1 Dollars and cents

Currency is subdivided into the following units (which are all M’s):

<i>informal, spoken</i>	<i>literal meaning</i>	<i>formal, written</i>	<i>value</i>
kuài	‘lump; piece’	yuán ‘round’	RMB 1.00
máo	‘hair; small amount’	jiǎo	RMB 0.10
fēn	‘part’	fēn	RMB 0.01

Note that qián is the noun, kuài, máo, fēn etc. are M’s by which qián is counted:

yí kuài qián	liǎng kuài qián	sān kuài qián	wǔ kuài qián	shí kuài qián
yí kuài	liǎng kuài	sān kuài	wǔ kuài	shí kuài
RMB 1	RMB 2	RMB 3	RMB 5	RMB 10
liǎng máo	bā máo	sān fēn <qián>	jiǔ fēn <qián>	liǎng máo wǔ
RMB 0.8	RMB 0.4	3 cents	9 cents	25 cents

Notes

Kuài and máo are the normal spoken forms. However, yuán and jiǎo, while primarily written forms that appear on currency, on menus, and bills, are, in certain formal settings like hotels and banks, sometimes spoken: eg: sì yuán wǔ jiǎo ‘Y4.50’.

Exercise 6.

Practice citing the following prices until fluent:

1. 30 cents	11. 25.00
2. 50 cents	12. 11.85
3. 1.00	13. 35.00
4. 1.40	14. 39.95
5. 2.00	15. 19.35
6. 85 cents	16. 15 cents
7. 95 cents	17. 75 cents
8. 3.60	18. 1.85
9. 9.95	19. 99.00
10. 15.00	20. 102.00

3.9.2 How many?

a) Duōshao

The opposites duō ‘many’ and shǎo ‘few’ combine to form the question word duōshao ‘how many’ (with qīngshēng on the second syllable).

Jīntiān yǒu duōshao xuéshēng?	How many students today?
<i>Yǒu èrshísān ge.</i>	<i>23.</i>
Zuótiān ne?	And yesterday?
<i>Zuótiān yǒu èrshísì ge!</i>	<i>24, yesterday.</i>

Duōshao qián?	How much money?
<i>Liǎng kuài.</i>	<i>Y2.00.</i>

b) Jǐ ge?

When the expected number is low, the question word is not duōshao, but jǐ + M. Smaller than expected numbers and amounts may attract the adverb zhǐ ‘only’.

Yǒu duōshao xuéshēng?	How many students are there?
<i>Yǒu èrshísì ge.</i>	<i>24.</i>
Yǒu jǐ ge lǎoshī?	How many teachers are there?
<i>Zhǐ yǒu yí ge.</i>	<i>Only one.</i>
Nǐ yǒu jǐ kuài qián?	How much [money] do you have?
<i>Wǒ zhǐ yǒu yí kuài.</i>	<i>I only have a dollar.</i>
Wǒ de jiā lí jīchǎng zhǐ yǒu sān gōnglǐ.	My house is only 3 kms. from the airport!
<i>Nà hěn jìn!</i>	<i>That's close!</i>

c) Prices

Prices can be asked with duōshao (usually without M) or jǐ + M; the item in question can be placed first, with the sense of ‘cost’ left implicit:

Bǐjìběn duōshao qián?	How much are notebooks?
Yǔsǎn jǐ kuài qián?	How many dollars for an umbrella?

Where items are sold by particular amounts, Chinese will use an appropriate M:

Sān kuài bā yí ge.	\$3.80 each (‘for one’).
Wǔ máo yí fēn.	\$0.50 each. [newspapers]
Shí'èr kuài sān yì běn.	\$12.30 each [notebooks]

3.9.3 Making a purchase

In China, shopping often takes place under adverse conditions: markets are noisy and crowded; vendors often have strong local accents; tickets are sold through small windows jammed with customers. So it pays to reduce grammatical complexity, and speak in short,

sharp phrases. We will start with food and drink. To earlier drink vocabulary, we can add some fruit. (For health reasons, Chinese peel fruit before eating – many even peel grapes.)

píngguǒ	xiāngjiāo	xīguā	mángguǒ	chéngzi
<i>apples</i>	<i>bananas</i>	<i>water melons</i>	<i>mangoes</i>	<i>oranges</i>
yí ge	yí ge	yí kuài /piàn	yí ge	yí ge
	yí chuàn	yí ge		

These are purchased as wholes (yí ge), as parts (yí kuài ‘a piece’, yí piàn ‘a slice’), or bunches (yí chuàn ‘a bunch; cluster’). Or they are bought by weight (typically by the *jin* or ‘catty’ in China).

yì jīn	‘a catty’	½ a kilogram; 1.2 lbs
yì liǎng	‘a tael’	10 <i>liang</i> in a <i>jin</i>
yì gōngjīn	‘a kilogram’	2 catties, or 2.2 lbs
yì bàng	‘a pound’	

Notes

- a) Not so long ago, the liǎng was 1/16 of a jīn (hence the term ‘Chinese ounce’).
- b) People say èr liǎng ‘2 taels’ rather than the awkward *liǎng liǎng.

Other items:

bǐnggān	miànbāo	gāodiǎn	miànjīnzhǐ	bīngjílín
<i>biscuits</i>	<i>bread</i>	<i>pastries</i>	<i>tissues</i>	<i>icecream [stick]</i>
bāo	gè	gè	bāo	gēn

Notes

- a) bǐng is the generic for tortilla or pancake like foods; gān means ‘dry’.
- b) gāo is generic for ‘cakes’; diǎn is ‘a bit’ or ‘a snack’.
- c) bīngjílín, also pronounced bīngqílín (and sometimes bīngjílíng) ‘ice-cream’ (with jílín ~ qílín, etc. representing English ‘cream’); ice-cream comes on a stick (yì gēn), in tubs (yì xiǎobēi) and in cartons (yì hé).

Exercise 7.

What would you say to purchase the following items in the amounts indicated?

Work with a partner, if possible, with one of you buying and the other selling. Keep the small talk to a minimum. The buyer should begin with a perfunctory (but friendly) greeting (hǎo), then state the item – pointing to it if possible – and the number needed. The seller is likely to volunteer the price (per unit, if relevant), and the buyer can then repeat it to himself, or for confirmation, and close with: Hǎo, jiù zhèiyàng ba. You would be expected to bargain a bit at street stalls (cf. §8.4) – less so in shops. For now, you are buying small things and you won’t lose much!

1. apple	1	/	0.30 cents each
2. bananas	1 bunch	/	2.50 for a bunch
3. apples	1 catty	/	1.50 for a catty
4. biscuits	1 pack	/	3.00 a pack
5. spring water	1 bottle	/	1.00 a bottle
6. cola	2 bottles	/	5.00 for 2 bottles
7. bread	1 loaf	/	4.00 a loaf
8. bun	3	/	1.50 for 3
9. orange juice	1 bottle	/	1.75 a bottle
10. water melon	1 slice	/	0.80 per slice
11. water melon	whole	/	1.30 per jin
12. cigarets	1 pack	/	4.00 per pack
13. bananas	2	/	0.60 for 2
14. tissue	2 packs	/	3.00 per pack
15. ice-cream	1 tub	/	1.40 per tub
16. Mènglóng	1 stick	/	6.00 per stick.

(Mènglóng is the Chinese translation of ‘Magnum’, the name of a Wall’s [brand] of chocolate covered vanilla icecream, one of a number of ‘popsicles’ sold widely at street stands and small shops throughout China.)



Duōshao qián yì jīn? [JKW 1997]

3.10 Other numbered sets

3.10.1 Telephone numbers

‘Telephone number’ is diànhuà hàomǎ (‘telephone + number’). Asking about phone numbers makes use of the question words duōshao or shénme:

<Nǐ de> diànhuà <hàomǎ> shì duōshao? What’s your phone number?
 <Nǐ de> diànhuà <hàomǎ> shì shénme?

Local phone numbers in major Mainland cities generally have 7 or 8 digits, ie 3 + 4 or 4 + 4. (Area codes have 0 + 2 or 3 digits.) To state phone numbers, you need to know that ‘zero’ is líng; and that on the Mainland (but not Taiwan), the number ‘one’ (in strings of numbers, such as telephone numbers) is yāo rather than yī.

Wǒ jiā lǐ de diànhuà shì: (bāliùyāolíng) liù’èrwǔliù-jiǔ’èrsānsān.
 Wǒ de shǒujī shì: (yāosānliùbā) yāosībā sānqī’èrbā. *Zài shuō yì biān:*
 (yāosānliùbā) yāosībā sānqī’èrbā.

My home phone is: (8610) 6256-9233. My cell is (1368) 148-3728.
 [I]’ll repeat it (‘again say one time’): (1368) 148-3728.

Diànhuà ‘electric-speech’ is the word for an ordinary telephone, but in China people are more likely to talk about their shǒujī ‘mobile-phone (hand-machine)’. A variation on shǒujī is xiǎolíngtōng ‘small-lively-communicator’, a cheap mobile phone that can be used only in a single locale.

3.10.2 Days of the week

The traditional Chinese lunar month was divided into three periods (xún) of 10 days each. But when the western calendar was adopted, a term lǐbài, itself a compound of lǐ ‘ceremony; reverence’ and bài ‘pay respects’, which had been adapted by Christians to mean ‘worship’, was used to name days of the week. Nowadays, the word xīngqī ‘star-period’ is preferred in print, at least on the Mainland, but lǐbài continues as the main colloquial form. The days of the week are formed by the addition of numerals, beginning with yī for Monday. [Unlike in the US, the calendrical week begins with Monday in China, not Sunday.]

Monday	lǐbàiyī	xīngqīyī
Tuesday	lǐbài’èr	xīngqī’èr
Wednesday	lǐbàisān	xīngqīsān
Thursday	lǐbàisì	xīngqīsì
Friday	lǐbàiwǔ	xīngqīwǔ
Saturday	lǐbàiliù	xīngqīliù
Sunday	lǐbàitiān	xīngqītiān
(Sunday	lǐbàirì	xīngqīrì)

Since the variable for days of the week is a number, the question is formed with jǐ ‘how many’: lǐbàijǐ ~ xīngqījǐ ‘what day of the week’. Notice that there is no *lǐbàiqī or *xīngqīqī to confuse with lǐbàijǐ and xīngqījǐ.

‘Daily’ can be expressed as měitiān ‘everyday’. And a period of time covering several consecutive days can be expressed with cóng ‘from’ and dào ‘to’: <cóng> lǐbàiyī dào <lǐbài>sì ‘<from> Monday to Thursday’.

Jīntiān lǐbàijǐ?
Jīntiān lǐbàiyī.

What’s the day today?
It’s Monday.

Míngtiān líbài'èr, shì bu shì? <i>Shì, zuótiān shì líbàitiān.</i>	Tomorrow's Tuesday, isn't it? <i>Yes, yesterday was Sunday.</i>
Líbài'èr yǒu kǎoshì ma? <i>Yǒu, dànshì líbàisān méiyǒu kè.</i>	Is/was there an exam on Tuesday? <i>Yes, but there are no classes on Wednesday.</i>
Xīngqīsì hěn máng . <i>Xīngqīwǔ xíng ma?</i>	[I]'m busy on Thursday. <i>Will Friday work?</i>
Měitiān dōu yǒu kè ma? <i>Bù, xīngqīyī dào <xīngqī>sì dōu yǒu, dànshì xīngqīwǔ méiyǒu.</i>	Do you have class everyday? <i>No, Monday to Thursday I do, but not on Friday.</i>

Notes

Recall that in giving dates, eg jīntiān xīngqīyī, shì is often omitted if no adverbs are present. In the negative, shì would appear as support for the adverb, bù:
Jīntiān bù shì xīngqīyī.

3.10.3 Days of the month

Days of the month are formed, quite regularly, with hào, which in this context means 'number':

Jīntiān jǐ hào? <i>Èrshísān hào.</i>	What's the date today? <i>The 23rd.</i>
Èrshíwǔ hào hěn máng – yǒu <i>Zhōngwén kǎoshì.</i>	[We]'re busy on the 25th – there's a Chinese test.

a) Names of the months

The names of the months are also quite regular, formed with the word yuè 'moon; month' (often expanded to yuèfēn) and a number: sānyuè 'March,' liùyuèfēn 'June', shíyīyuè 'November'. As with the other date elements, the question is formed with jǐ 'how many':

Jīntiān jǐyuè jǐ hào? Jīntiān liùyuè èrshí'èr hào. Shíyuè sān hào yǒu kǎoshì.	What's the date today? Today's June 22st. There's a test on October 3rd.
Wǔyuè yí hào shì Guóqìng jié suǒyǐ méiyǒu kè.	May 1 st is National Day so there are no classes.

Notice that expressions that designate 'time when' precede their associated verbs!

3.10.4 Siblings

The collective for brothers and sisters is xiōngdì-jǐemèi. Older brother is gēge; xiōng is an archaic equivalent; but the other syllables are all single-syllable reflections of the

independent words for siblings: dìdì ‘younger brother’, jiějie ‘older sister’ and mèimei ‘younger sister’.

Nǐ yǒu xiōngdì-jiěmèi ma? <i>Yǒu <yí> ge dìdì, yí ge mèimei.</i>	Do you have any brothers or sisters? [I] have a younger brother, and a y. sis.
Yǒu méiyǒu xiōngdì-jiěmèi? <i>Wǒ zhǐ yǒu <yí> ge jiějie.</i>	Do [you] have any brothers or sisters? I only have an older sister.
Hǎoxiàng nǐ yǒu <yí> ge gēge, duì ma? <i>Méiyǒu, zhǐ yǒu <yí> ge jiějie.</i>	Seems like you have an older brother, right? No, only an older sister.

Note

In object position, the yí of yí ge is often elided, as indicated by <yí> ge.

3.10.5 Yígòng ‘altogether; in all’

Yígòng is an adverb meaning ‘all together; in all’, but because it is more versatile than prototypical adverbs such as yě and dōu, it is classified as a ‘moveable adverb’.

Moveable adverbs, unlike regular ones, can sometimes appear *without* a following verb:

Jīntiān yígòng yǒu duōshao xuésheng? <i>Yígòng yǒu shíqī ge.</i>	How many students today? <i>There are 17 altogether!</i>
Yígòng duōshao qián? <i>Yígòng yìqiān liǎngbǎi kuài.</i>	How much money altogether? <i>Altogether, Y1200.</i>

Exercise 8.

1. Tell them what your phone number is.
2. Let them know today’s date.
2. Ask how many students there are today altogether?
3. Explain that you have a younger brother and an older sister.
4. Explain that there’s an exam on October 30th.
5. Explain that you only have a dollar.
6. Explain that you’re feeling quite anxious -- because you have so many exams!
7. Explain that you have an exam everyday from Monday to Thursday.

3.11 Courses and classes

3.11.1 Subjects of study

Subjects of study – courses – frequently end in xué ‘study; learning’ (cf. xuésheng); however, when a subject consists of two or more syllables, the xué is optional. Here are some examples:

shùxué	(numbers-study)	mathematics
lishǐ<xué>		history
wùlǐ<xué>	(things-principles)	physics
jīngjì<xué>		economics
wénxué	(language-study)	literature
gōngchéng<xué>		engineering
guǎnlǐxué		management

Tǐyù ‘physical education’, however, is more ‘sports’ than a subject of study, so it does not usually occur with xué.

3.11.2 Talking about classes

a) Classes, courses, sessions:

Many words function as both nouns and measure words. Kè, for example, as a noun means ‘subject; course’, but as an M, it means ‘lesson’. M’s only appear after numbers (or demonstratives), and are optionally followed by nouns: yí ge <xuésheng>; zhèi ge rén, yí kuài <qíán>. But where there is no number (or demonstrative), there will be no measure words:

Jīntiān méiyǒu kè.	[I] don’t have class today.
Kè hěn nán.	The course/class is tough.
Méiyǒu pǐjiǔ le.	[We]’re out of beer!

Nouns may be counted with different measures, each conveying slightly different nuances. Kè, as a noun meaning ‘subject’ or ‘class’, for example, can be counted with the M mén (whose root-meaning is ‘door’) when the sense is ‘a *course*’; with jié (root-meaning ‘segment’) or táng (root-meaning ‘hall’), when the meaning is ‘a *class session*’.

word	kè	táng	jié	mén	bān
as NOUN	subject	hall	segment	door	session; class
as M.	lesson	class	class	course/subj	[flight etc.]

Examples

M: mén	Zhèi ge xuéqī, nǐ yǒu jǐ mén kè?	How many courses do you have this term? / I have four.
N: kè	Wǒ yǒu sì mén kè.	
N: kè	Jīntiān hái yǒu biéde kè ma?	Do [you] have other classes today?
M: táng	Hái yǒu liǎng táng.	I still have two more.
M: jié	Jīntiān yǒu jǐ jié?	How many [classes] today?
N: kè	Jīntiān méiyǒu kè.	I don’t have any classes today.
M: jié	Nà, míngtiān ne, míngtiān yǒu jǐ jié?	Well, what about tomorrow, how many [classes] tomorrow?
	Míngtiān zhǐ yǒu yì jié: shùxué.	Tomorrow, I just have one – mathematics.

N: kè	Jīntiān yǒu kè, kěshì míngtiān méiyǒu!	There's class today, but not tomorrow.
M: kè	Zhè shì dì-yī kè	This is the first lesson.
M: kè	Yígòng yǒu sānshí kè.	There are 30 lessons altogether.

Besides the noun kè 'class', the noun bān, whose root meaning is 'shift' or 'session' (cf. shàngbān 'go to work'), is also relevant to the subject of taking classes. Large sessions (or 'lectures') are dàbān; small sessions (or 'sections') are xiǎobān. These are counted with the general-M, gè:

Yígòng yǒu wǔ ge bān, liǎng ge dàbān, sān ge xiǎobān.	[There are] five sessions altogether, 2 lectures and 3 sections.

Like kè, bān can also be a M, but not for classes or the like. Bān is common as a M for trips of regularly scheduled transport, such as busses and airplanes: Xīngqīyī-sān-wǔ yǒu yì bān. 'There's a flight/bus/train on MWF.'

b) 'Taking' classes

In the examples under a), 'taking a class' was construed as 'having a class': yǒu wǔ mén kè. However, you should be aware that just as English allows the option of saying 'how many courses do you have' and 'how many are you taking', so Chinese offers options with shàng '(attend) take'; and [particularly in Taiwan] xiū '(cultivate) take', along with yǒu 'have':

Nǐ zhèi ge xuéqī shàng / yǒu / xiū jǐ mén kè?	How many courses are you taking this semester?
Wǒ shàng / yǒu / xiū wǔ mén.	I'm taking 5.

3.11.3 Moveable adverbs (dāngrán; yídìng)

a) Dāngrán 'of course'

Dāngrán, like yígòng, is classed as a moveable adverb, because some of the positional requirements of typical adverbs (such as the requirement of a following verb) are relaxed:

Lǐbàiwǔ yǒu kè ma?	Are there classes on Friday?
<i>Dāngrán, měitiān dōu yǒu kè.</i>	<i>Of course, there are classes everyday.</i>
Yǒu zuòyè ma?	Any homework?
<i>Dāngrán yǒu zuòyè, měitiān dōu yǒu zuòyè.</i>	<i>Of course there's homework, there's homework everyday!</i>

b) Yídìng 'for certain; for sure'

Xīngqīliù yídìng méi kè ma?	Is [it] certain that there's no class on Sat.?
<i>Xīngqīliù, xīngqītiān yídìng méiyǒu kè.</i>	<i>For certain there are no classes on Saturday and Sunday.</i>

Yídìng is especially common in the negative, bù yídìng ‘not necessarily’, when it often stands alone. Frequently, bù yídìng can be followed by a comment beginning with yǒude ‘some’, literally ‘there are some of them [which]’:

Kǎoshì dōu hěn nán ma?
*Bù yídìng. Yǒude hěn nán,
 yǒude bù nán!*

Are the tests all difficult?
*Not necessarily. Some are difficult,
 some aren't.*

Xuéshēng yídìng hěn lèi ma?
*Bù, lǎoshī hěn lèi, xuéshēng
 bù yídìng.*

Are students necessarily always tired?
*No, teachers are tired, students aren't
 necessarily.*

Exercise 9.

Express the following:

1. In all, you're taking 5 courses this semester, and they're all hard.
2. In Beijing, November isn't necessarily cold but July is certainly hot.
3. You have lots of classes on Tuesday and Thursday, but only one on Wednesday.
4. The lecture has 120 students, but the sections only have 12.
5. The mathematics teacher isn't too strict, but the tests are hard.
6. You don't have any more classes today.
7. You were nervous yesterday, but you're okay today.
8. The physics teacher's very strict, so I'm nervous in class.

3.11.4 Question words as indefinites

Question words in Chinese have two faces: they can function in questions (corresponding to the *wh-words* of English – ‘who’, ‘what’, ‘where’, etc.), and they can function as indefinites (corresponding to ‘anyone’, ‘anything’, ‘anywhere’, etc.) So shénme, in addition to its interrogative use, can also mean ‘anything’ in a non-interrogative context. The sense is often ‘anything in particular’:

Méi shénme wèntí.

[I] don't have any questions [in particular].

Méi shénme gōngkè.

[We] don't have any homework
[in particular].

Xièxie nǐ lái jiē wǒ.
Méi shénme. Hěn jìn!

Thanks for coming to pick me up.
[It]'s nothing – it's close by.

Duìbuqǐ, nǐ xìng shénme, wǒ wàng le.
Méi shénme. Wǒ xìng Zōu.

Sorry, what was your name – I've forgotten.
That's all right. My surname's Zou (sic!)

Many more examples of question-words used as indefinites will be encountered in later units.

3.12 Dialogue: courses and classes

Jiǎ and Yǐ are classmates at school, chatting over breakfast before going to class.

Jiǎ	Èi, nǐ hǎo, jīntiān zěnmeyàng?	Hi, how are you? How's it going today?
Yǐ	Hái hǎo, hái hǎo.	Fine, fine.
Jiǎ	Nǐ jīntiān máng bu máng?	You busy today?
Yǐ	Hěn máng!	I am!
Jiǎ	Wèishénme?	How come?
Yǐ	Yīnwèi yǒu kǎoshì.	Because I have a test.
Jiǎ	Yǒu shénme kǎoshì?	What test?
Yǐ	Zhōngwén kǎoshì.	A Chinese [language] test.

Jiǎ	Nà míngtiān ne?	Well how about tomorrow?
Yǐ	Míngtiān méiyǒu. Míngtiān hái hǎo.	None tomorrow, tomorrow's fine.
Jiǎ	Yǒu gōngkè ma?	Do [you] have any homework?
Yǐ	Yǒu, dāngrán yǒu.	Sure, of course [we] do.
Jiǎ	Zhōngwén, gōngkè duō bu duō?	Is there a lot of homework in Chinese?
Yǐ	Hěn duō, kěshi hěn yǒuyìsi!	There's a lot, but it's interesting!
Jiǎ	Hěn nán ba!	It must be difficult!
Yǐ	Bú tài nán, hái hǎo.	It's not so bad, it's fine.

Jiǎ	Nǐ hái yǒu shénme biéde kè?	What other classes do you have? (you still have what other classes)
Yǐ	Jīntiān, hái yǒu wùlǐ, shùxué, míngtiān yǒu lìshǐ.	I still have physics and maths today, tomorrow I have history.
Jiǎ	Zhōngwén měitiān dōu yǒu ma?	Do you have Chinese everyday? (Chinese daily all have Q)

Yǐ	Xīngqīyī dào sì dōu yǒu, xīngqīwǔ méiyǒu.	Everyday [from] Monday to Thursday, not on Friday. (Monday to Thurs all have, Friday not-have)
Jiǎ	Zhèi ge xuéqī yígòng shàng sì mén kè ma?	You're taking 4 courses altogether this semester? ('this M term altogether take...')
Yǐ	Yígòng shàng wǔ mén, hái yǒu tǐyù. Kěshì tǐyù méi shénme gōngkè.	Five altogether; there's PE as well. But PE doesn't have any homework.
Jiǎ	Wǔ mén kè, yíding hěn lèi!	Five courses, [you] must be tired!
Yǐ	Hái kěyǐ.	[I] manage.

*Variations:**Instead of: Nǐ jīntiān máng bu máng?*

Jīntiān nǐ jǐn<zhāng> bù jǐnzhāng?	Are you nervous today?
Jīntiān nǐ lèi bu lèi?	Are you tired today?
Jīntiān hǎo ma?	Are things okay today?
Nǐ shū<fu> bù shūfu?	Are you comfortable?

Instead of: Yǒu kǎoshì.

Yǒu gōngkè.	There's/[we] have homework
Yǒu zuòyè.	There's/[we] have an assignment.
Yǒu bàogào.	There's/[we] have a report.
Yǒu shíyàn.	There's/[we] have a lab.

Exercise 10.

Here are some sentences written by students learning Chinese; identify the likely mistakes and explain (if you can); then correct them.

1. *Wǒmen hái méi chī le.
2. *Méiyǒu kǎoshì míngtiān.
3. *Zhōu, nǐ è bu è?
4. *Míngtiān yǒu shénme kǎoshì? / Míngtiān méiyǒu.
5. *Chī fàn le ma? / Hái méi ne? / Wǒ yě. ('Me neither!')
6. *Tā hěn hǎochī.
7. *Míngtiān shémme kǎoshì nǐ yǒu?

3.13 Sounds and Pinyin

3.13.1 Tone combos (the last three sets)

13	14	15
kāfēi	bù nán	Táiwān
fēijī	dàxué	Chéngdū
cāntīng	shùxué	zuótiān

3.13.2 Initials

Recall your initials chart, and the complementary distribution of initial and rhymes for rows 3 and 4 on the one hand, and 5 on the other:

3,4	-i is never 'ee'	-u is 'oo', never 'yu'
	zì zhì	zū (zūn...) zhū (zhūn...)
	cì chì	cū (cūn...) chū (chūn...)
	sì shì	sū (sūn...) shū (shūn...)
	rì	rú (rún...)
5	-i is 'ee only'	-u is 'yu' never 'oo'
	jì (jiē, jiān...)	jū (juē, juān...)
	qì (qiē, qiān...)	qū (quē, quān...)
	xì (xiē, xiān...)	xū (xué, xuān...)

Exercise 11.

a) Write lines 3, 4, and 5 of your initial chart (z, c, s etc.) on a small sheet of paper, one for every three students. Then, as your teacher recites the list of words twice, determine by consensus which initial is involved:

[Samples: xie, chu, xi, qu, su, shu, zhun, jun, xian, ci, shuai, xu, cai, shi, xi, shun etc.]

b) By column, read aloud the following sets

yī	èr	sān	sì	wǔ	liù	qī	bā	jiǔ	shí
dou	zh!uo	gou	tuo	lou	po	zou	sh!uo	r!ou	mo
duo	zh!ou	guo	tou	luo	pou	zuo	sh!ou	r!uo	mou

Notice that row-5 initials do not appear in this exercise; why is that?

c) Practice reading the following sets aloud:

1)	rè	>	lè	>	hé	>	è	>	kě.
2)	rén	>	bèn	>	hěn	>	gēn	>	mén.
3)	mèng	>	lěng	>	pèng	>	gèng	>	fēng.
4)	zhāng	>	cháng	>	pàng	>	tàng	>	ràng.
5)	hǎo	>	zhào	>	pǎo	>	mǎo	>	zǎo.
6)	xiè	>	bié	>	jiè	>	tiē	>	liè.
7)	lèi	>	bēi	>	méi	>	fēi	>	zéi.
8)	lái	>	tài	>	mǎi	>	pái	>	zài

3.14 Summary

Numbers	yībǎiwàn (~ yībǎiwàn)
M-words	yì bēi chá; yí ge bēizi
Nationality	Nǐ shì nǐ guó rén? Tā shì cóng shénme dìfāng lái de?
Ever been?	Nǐ qù-guó Zhōngguó ma? / Méi qù-guó.
Miles away	Jíchǎng lí wǒ jiā zhǐ yǒu sān lǐ <lù>.
NSEW	Běijīng zài Zhōngguó běibīānr; Wúhàn zài zhōngbù. Yuènnán zài Zhōngguó de nánbiānr.
Confirmation	Nǐ shì dì-yī ma? / Shì de; Tā bú shì Měiguó rén ba. / Shì. Jīntiān shì hēn rè!
Tag-Qs	Nǐ de sǎn, shì bu shì?
Thanks	Xièxie. / Bié kèqì.
Sorry	Duìbuqǐ. / Méi guānxi.
Refusal	Hē yìdiǎnr shénme? / Bú yòng le, hái hǎo.
Don't forget	Nǐ de sǎn, bié wàng le.
Why?	Wèishénme hēn máng? / Yīnwèi yǒu hēn duō kǎoshì.
Lots of	Zhōngwén zuòyè hēn duō; Zhōngwén yǒu hēn duō zuòyè.
How many?	Yǒu duōshao xuéshēng? Jǐ ge lǎoshī? Duōshao qián? / Liǎng kuài.
Prices	Píngguǒ duōshao qián yì jīn?
Telephone	Nǐ de diànhuà shì duōshao?
Week days	Lǐbàiwǔ méiyǒu kè.
Siblings	Yǒu xiōngdì-jíemèi ma?
All together	Yíqǐ yǒu/shàng/xiū jǐ mén kè?
Classes	Jīntiān hái yǒu jǐ táng kè?
Any	Méi shénme wèntí.
Other	Hái yǒu shénme biéde kè?

Exercise 12.

Distinguishing words. Read each row aloud, then provide a distinguishing phrase for each word, eg, for the first set: Wǒ bù *shūfu*; Gāo *shīfu*, hǎo; *Shùxué* hěn nán ba.

1.	shūfu	shīfu	shùxué	shūbāo
2.	lǎoshī	kǎoshì	lishǐ	kěshi
3.	gōngkè	kèqi	yígòng	gōnglǐ
4.	xīngqīyī	xīngqījǐ	xínglǐ	xìng Lǐ
5.	měitiān	tiānqì	zìdiǎn	tǐng hǎo
6.	zàijiàn	zuìjìn	jǐnzhāng	zài zhèr
7.	qián	xiānsheng	hǎoxiàng	xuésheng
8.	xìng	xíng	xínglǐ	qǐng
9.	xiànzài	xǐzǎo	zǒngshi	hǎochī
10.	búguò	bú guì	bù gāo	bǐjiào
11.	cóngqián	cāntīng	gōngjīn	gāodiǎn
12.	qùguo	chīguo	qí ge	kèqi

3.15 Rhymes and Rhythms

Heads up!

Dàtóu, dàtóu,
xiàiyǔ, bù chóu;
biérén yǒu sǎn,
wǒ yǒu dà tóu.

Big-head, big-head,
falls rain, not worry;
other-people have umbrella,
I have big head.

Sheila Yong, from Boston University, made up an equally good – or better – version:

Tūtóu, tūtóu,
dà fēng, bù chóu;
biérén luàn fà,
wǒ béng shūtóu!

Bald-head, bald-head,
big wind, not worry;
other-people messy hair,
I no-need comb-head!

On the money!

Sānlúnchē, pǎo+de kuài,
shàngmiàn zuò <yí> ge lǎo tàitai;
yào wǔ máo, gěi yí kuài,
nǐ shuō qíguài bù qíguài?

3-wheel-vehicle, runs+DE fast,
top-side sits old woman;
[driver] wants 5 dimes, [she] gives a dollar,
you say strange or not?

Appendix: Countries and nationalities

Addition of rén to the country name regularly gives the name of the person from that country.

Countries (Guójiā)

China	Zhōngguó	Taiwan	Táiwān
Singapore	Xīnjiāpō	Japan	Rìběn
Indonesia	Yinní	Vietnam	Yuènnán
Thailand	Tàiguó	Burma=Myanmar	Miǎndiàn
India	Yìndù	Pakistan	Bājīstān
Bangladesh	Mèngjiālā	(S) Korea	Hánguó
(N.) Korea	Cháoxiǎn	Philippines	Fēilùbīn
Ireland	Ài'ěrlán	USA	Měiguó
Canada	Jiānádà	Mexico	Mòxīgē
Brazil	Bāxī	Argentina	Āgēntíng
Australia	Àodàlià	New Zealand	Xīn Xīlán
South Africa	Nánfēi	Nigeria	Nírìlià
Egypt	Āijí	Iran	Yīlǎng
Afghanistan	Āfùhàn	England/UK	Yīngguó
Spain	Xībānyá	Germany	Déguó
Italy	Yídàlì	France	Fǎguó (some: Fàguó)
Russia	Éguó (some: Èguó)	Greece	Xīlǎ
Israel	Yīsèliè	Iraq	Yīlǎkè

Cities (chéngshì)

Shanghai	Shànghǎi	Hong Kong	Xiānggǎng
Beijing	Běijīng	Shenyang	Shěnyáng
Canton	Guǎngzhōu	Shenzhen	Shēnzhèn
Beidaihe	Běidàihé (a resort on the coast near Beijing)		
Qingdao	Qīngdǎo	Tianjin	Tiānjīn
Chungking	Chóngqìng	Si-an	Xī'ān
Nanking	Nánjīng	Kunming	Kūnmíng
Gweilin	Guílín	Lhasa	Lāsà
Tokyo	Dōngjīng	Osaka	Dàbǎn
Seoul	Hànchéng ~ Shǒu'ěr	Jakarta	Yǎjiādá
Kuala Lumpur	Jílóngpō	Bangkok	Màngǔ
Hanoi	Hénèi	Saigon	Xīgòng
Delhi	Délì	Calcutta	Jiā'ěrgēdá
Manila	Mǎnílā	Dacca	Dákǎ
Mumbai/Bombay	Mèngmǎi	Baghdad	Bāgédá
Boston	Bōshìdùn	Chicago	Zhījiāgē
New York	Niǔ Yuē	Philadelphia	Fèichéng
Washington	Huáshèngdùn	San Francisco	Jiùjīnshān
Los Angeles	Luòshānjī	Salt Lake City	Yánhúchéng

Houston	Xiū ~ Háosīdùn	Dallas	Dálāsī
London	Lúndūn	Manchester	Mànchèsītè
Glasgow	Gèlāsēgē	Belfast	Bèi'ěrfāsītè
Dublin	Dūbólin	Paris	Bālí
Rome	Luómǎ	Athens	Yádiǎn
Cairo	Kāiluó	Tel Aviv	Tèlāwéifū
Sydney	Xīní	Perth	Bōsī

Notes on country and city names

Korea. The PRC calls (North) Korea Cháoxiǎn, while Taiwan and overseas communities call (South) Korea Hánguó. Cháoxiǎn is a Chinese version of what is usually rendered Choson in English, the name of the dynasty that came to an end in 1910. Hán (distinct from falling toned Hàn of Hànrén ‘Chinese’) is also a traditional name, historically applied to ‘states’ on the south and western parts of the Korean peninsula. In the past, the name Gāoli was also applied, based on the same root that gave us the name Korea; cf. the Koryo dynasty. Paradoxically, the capital of S. Korea, Seoul, was until very recently called Hànchéng in Chinese – Hàn not Hán; nowadays, Seoul is transliterated as Shǒu’ěr.

San Francisco. The Cantonese name, pronounced Sānfānshì (shì ‘city’) in Mandarin, is obviously a transliteration of the English. The name commonly used in Mandarin, Jiùjīnshān means literally ‘old gold mountain’, a reference to Gold Rush days, when numerous Chinese migrated to California from the coast of Canton province.

Huáshèngdùn. Also referred to in the US Chinese newspapers as Huáfū ‘national capital’.

Paris and Bali. If Paris is Bālí, you may wonder what the Chinese name for the island of Bali [Indonesia] is. It’s also Bālí. The distinction is made by adding dǎo ‘island’ to the latter: Bālídǎo. Cf. Hǎinándǎo ‘Hainan Island’ (off the southern coast of China).

Philadelphia. Fèichéng. Chéng is ‘city’ (originally ‘wall,’ a feature characteristic of cities). Fèi is a rendering of the first syllable of Philadelphia.

Tokyo. Dōngjīng, literally ‘eastern capital’; cf. Běijīng ‘northern capital’ and Nánjīng ‘southern capital’.

Russia. Éluósī or Èguó on the Mainland, but often Èguó in Taiwan. The USSR was called Sūlián, ie Sū from Sūwéi’āi ‘Soviet’ + lián meaning ‘unite’.

Canton, Chungking, Nanking, Peking etc. English spellings of Chinese names are not as irrational as they may at first seem. These spellings reflect spelling conventions adopted by the British and probably based on Cantonese pronunciation. In the Wade-Giles transcription, which still has some currency, the distinction between (pinyin) b, d, g and p, t, k etc. was represented as p, t, k and p’, t’, k’, respectively. In common practice, the apostrophes were omitted, hence Peking, Taipei, the Tao Te Ching (the Taoist classic) rather than pinyin Beijing, Taibei, Dao De Jing (the Daoist classic). The name ‘Canton’ is based on the name of the province, Guǎngdōng, rather than the city, Guǎngzhōu.

Unit 4

Hǔ sǐ liú pí, rén sǐ liú míng.
 ‘Tiger dies leaves skin, person dies leaves name!’
Classical Chinese saying

Contents

4.1	Tone contrasts	
4.2	Existence and location	
4.3	Time phrases	<i>Exercise 1, 2</i>
4.4	DE revisited	<i>Exercise 3</i>
4.5	Names in detail	
4.6	Years	
4.7	Studying and working	<i>Exercise 4</i>
4.8	Forms of address	<i>Exercise 5</i>
4.9	Introductions	<i>Exercise 6</i>
4.10	Dialogue: on the bus to <i>Mianyang</i>	
4.11	Food (1)	
4.12	Pinyin: initial w and y	<i>Exercise 7</i>
4.13	Summary	<i>Exercise 8</i>
4.14	Rhymes and rhythms	

Appendix 1: Courses of study and university names

Appendix 2: The 45 most common surnames

4.1 Tone contrasts

Practice the following tonal contrasts by reading the columns of paired words. Place a short pause between each member of the pairs so as to keep their tonal contours distinct.

a)	– versus /	b)	– versus \	c)	/ versus v
	cōng cóng cuō cuó		cū cù cūn cùn		chú chǔ chóu chǒu
	jiā jiá qiān qián		jiāng jiàng qī qì		jiáo jiǎo qíng qǐng
	tiān tián mō mó		tōng tòng niē niè		tú tǔ miáo miǎo
	xiā xiá shāo sháo		xiāng xiàng zāng zàng		shéng shěng zháo zhǎo

4.2 Existence and location

4.2.1 Places

fànguǎn<r> food-hall restaurant	tǐyùguǎn PE-hall gymnasium	túshūguǎn map-book-hall library	lǚguǎn travel-bldg hotel; hostel
shūdiàn book-shop bookstore	shāngdiàn trade-shop shop; store	fàndiàn food-shop hotel	xǐshǒujiān wash-hands-room lavatory
cèsuǒ lean-place toilet; WC	zhāodàisuǒ reception-place guest house	bàngōngshì do-work-room office	yínháng silver-comp. bank
dìtiě ground-iron underground train	huǒchēzhàn train-station train station	sùshè lodge-inn dormitory	cāntīng food-hall cafeteria

Notes

a) Several generic words for various kinds of buildings or rooms are to be found in last position in a number of these compounds: jiān; guǎn; suǒ; shì; diàn; etc. Because these forms only occur in compounds (at least in modern Mandarin), it is difficult to give them distinct meanings, so the [syllable] glosses provided above are only suggestive.

b) Cèsuǒ ('leaning-place') is the standard word for 'toilet', and is often found on signs; xǐshǒujiān 'wash-hands-room' is the term commonly used in public buildings and hotels. (Cf. §4.2.4.)

c) In spoken language, fànguǎn<r> is often generic for restaurants, along with cānguǎn and càiguǎn (neither with the 'r' option). Dining halls or cafeterias at universities or businesses are often called cāntīng. However, other terms, including several that contain the word jiǔ 'wine', also appear in restaurant names. These include fānzhuāng 'food-place+of+business' [large restaurants], and jiǔjiā 'wine-house' and jiǔlóu 'wine-building' [the last two common in Hong Kong]. Words for hotel also vary. Lǚguǎn is generic for small, local hotels. Kèzhàn ('guest-shelter') is used for inns in picturesque regions such as Lijiang in northwest Yunnan. Large hotels of the sort deemed suitable for foreigners are often referred to as fàndiàn (which, as the name suggests, were originally known for their fancy restaurants). Chinese government offices, universities, and even businesses often have at their disposal zhāodàisuǒ 'hostels (reception-places)', with basic amenities, for official (non-paying) or other (paying) guests.

4.2.2 Locations

Earlier, in §2.7.3, you encountered a number of position words, like shàng 'on' and lǐ 'in', that could be attached to nouns to form location phrases to follow zài 'be at': zài fēijī shàng 'aboard the airplane', zài sùshè lǐ 'in the dormitory'.

When position words are used alone (directly after zài), with no reference noun, they have to appear in more substantial form, with suffixes miàn<r> ‘face; facet’, biān<r> ‘border; side’ or (more colloquially) tou (which, in its toned form, tóu, means ‘head’): zài fēijī shàng ‘on the airplane’, but zài shàngmian<r>, zài shàngbian<r>, or zài shàngtou, all ‘on top; above; on board’. The choice of the two-syllable position word is not ruled out by the presence of a reference noun. Rhythmic considerations play a role, with a single-syllable noun being more likely to attract a single-syllable position word; thus, jiā lǐ ‘in the house’ rather than jiā lǐtou, and shān shàng ‘on the hill’ rather than shān shàngtou. But that is a tendency rather than a hard and fast rule.

The repertoire of position words together with their possible suffixes is presented in the following table:

Position nouns

<i>combining form</i>	<i>rough meaning</i>	+ <i>mian</i> <r>	+ <i>tou</i>	+ <i>bian</i> <r>	<i>other</i>
shàng	on; above	shàngmian	shàngtou	shàngbianr	
xià	under; below	xiàmian	(xiàtou)	(xiàbianr)	díxia
qián	in front; before	qiánmian	qiántou	qiánbianr	
hòu	behind; after	hòumian	hòutou	hòubianr	
lǐ	in; inside	lǐmian	lǐtou	(lǐbianr)	nèi
wài	outside	wàimian	wàitou	wàibianr	
zuǒ	left			zuǒbianr	
yòu	right			yòubianr	
páng	next to; beside			pángbiānr	
dōng	east			dōngbianr	
nán	south			nánbianr	
xī	west			xībianr	
běi	north			běibianr	
	vicinity				fùjīn

Notes

- Though díxia is more common than xiàmian and the other xià-combinations, this may be a product of the slight difference in meaning between xià ‘below’ or ‘lower’ and díxia ‘underneath’; thus, shān xià ‘at the foot of the mountains’ but chēzi díxia ‘underneath the car’.
- While lǐ and its compounds are used for ‘in; inside’, nèi (with no compound forms) usually has a more abstract sense of ‘within’: guónèi ‘within the country’ (versus guówài); shìnnèi ‘in town’ (versus shìwài).
- Biānr, untuned in most combinations, is fully toned in pángbiānr ‘next to’.
- Zhōngxīn, literally ‘center (middle-heart)’, eg shì zhōngxīn ‘the town center’, xuésheng zhōngxīn ‘student center’.

To begin with, you can focus on some combinations of noun and position noun that are particularly common. Here are some examples, along with some other phrases that can act as locations (after zài):

lóushàng bldg upper upstairs	lóuxià bldg-below downstairs	shānshàng mtn-on on the mtn	shísìhào lóu lǐ 14 number bldg in building #14	fùjīn attach-near in the vicinity
chénglǐ city-inside in town	chéngwài city-outside out of town	gébi separate-wall next door		

4.2.3 Existence versus location

As noted in Unit 2, the verb yǒu indicates existence, as well as possession. Existential sentences (‘there is/are’) in Chinese have the order: *Location – yǒu – item*.

<i>location</i>	<i>yǒu</i>	<i>item</i>	
Zhèr ~ zhèlǐ	yǒu	diànhuà	ma?
<Zhèr ~ zhèlǐ>	méiyǒu	<diànhuà>.	

Note that although zài is not usually present, the type of phrase that can constitute locations in this pattern are the same as those that typically follow zài, ie places (Běijīng), position words (qiántou, zuǒbianr) or combinations of noun and position words (jiā lǐ, shì zhōngxīn):

Shànghǎi yǒu dìtiě, kěshì Nánjīng méiyǒu.	There’s a metro in Shanghai, but not in Nanjing.
Zuǒbianr yǒu yí ge diànhuà.	There’s a phone on the left.
Huǒchēzhàn zài shì zhōngxīn ma? Fùjīn yǒu liǎng ge huǒchēzhàn: yí ge zài shì zhōngxīn, yí ge zài chéngwài.	Is the train station in the town center? There are 2 stations in the vicinity: one’s in town, one’s out of town.

In many cases, a question about existence will elicit a response *about location*. Location, as noted earlier, is conveyed by a pattern built around zài, with the thing to be located mentioned before the position noun: zài chéngwài ‘out of town’.

<i>item</i>	<i>zài</i>	<i>location</i>
Diànhuà	zài	nǎr?
<Diànhuà>	zài	lóushàng.

Usage

Zhèr yǒu xǐshǒujiān ma?	Is there a ‘lavatory’ here?
Yǒu, xǐshǒujiān zài hòutou.	Yes [there is]; the lavatory’s in the back.

Qǐngwèn, yǒu méiyǒu cāntīng?
Yǒu, zài gébì.

Is there a cafeteria?
Yes, there is, [it]'s next door.

Wèi lǎoshī de bàngōngshì ne?
Zài lóushàng.

And [where's] Prof. Wei's office?
Upstairs.

Zhèr fùjìn yǒu fànguǎnr ma?
Yǒu, lí zhèr bù yuǎn.

Are there any restaurants around here?
There are, not far away.

Qǐngwèn, dìtiě zài nǎlǐ?
Dìtiě ne, dìtiě zài qiánmian –
bù yuǎn.

May I ask where the Metro is, please?
The Metro, the Metro's ahead – not far.



Qǐngwèn, dìtiě zài nǎlǐ? [JKW 2004]

Zhèr fùjìn yǒu cèsuǒ ma?
Lóuxià hǎoxiàng yǒu.

Is there a toilet around here?
Seems there's one downstairs.

Liúxuésēng sùshè zài nǎr?
Liúxuésēng sùshè zài Xuésēng
Zhōngxīn pángbiānr.

Where's the foreign student dorm?
The foreign student dorm is next to the
Student Center.

Shūdiàn zài nǎr?
Shūdiàn dōu zài chéng lǐ.

Where's the bookshop?
The bookshops are all in town.

Qǐngwèn, diànhuà zài nǎr?
Diànhuà ne, diànhuà zài nàr,
zài zuǒbiānr.

May I ask where the phone is?
The phone's over there – on the
left.

Note

Liúxuéshēng, literally ‘remain-students’, are students studying abroad (‘overseas students’). At Chinese universities, they are frequently placed in a single dormitory or dormitory complex, often with better facilities.

4.2.4 Comfort stations

Traditionally, as expected from a society where the majority of people have been farmers and human waste has been an important fertilizer, Chinese have generally been less prone to create euphemisms about the waste products of the human body and the places where they are deposited. As noted above, the most common term nowadays for the latter is cèsuǒ. However, hotels and fancy restaurants are more prone to euphemisms such as xǐshǒujiān ‘lavatory (wash-hands-room)’ or guànxǐshì ‘bathroom’; and the urban middle classes, particularly in Taiwan and overseas communities might also use huàzhuāngjiān ‘powder room (make up-room)’ or wèishēngjiān ‘(hygiene-room)’. The latter is abbreviated in house listings, such as sānshì liǎngwèi or sānfáng liǎngwèi, both ‘3 rooms, 2 bathrooms’. Examples:

Qǐngwèn, cèsuǒ zài nǎr?
Zài hòubianr de yuànzi lǐ.

Where’s the toilet, please?
In the back yard.

Qǐngwèn, zhèr yǒu méiyǒu cèsuǒ?
Cèsuǒ ne, hǎoxiàng zài lóuxià.

Excuse me, is there a toilet [around] here?
A toilet...uhm, [I] believe it’s downstairs.

Qǐngwèn, zhèr yǒu xǐshǒujiān ma?
Xuésheng Zhōngxīn yǒu.

Excuse me, is there a lavatory here?
There’s one in the Student Center.

In the countryside, you are also likely to hear máofáng ‘outhouse (thatched-house)’. The actual item, the bowl – the commode – is mǎtǒng ‘horse-tub’ or gōngtǒng ‘public-tub’. The acts are sāniào ‘to piss (release urine)’, niàoniào ‘to urinate; piss’, or more euphemistically, xiǎobiàn, literally ‘small-convenience’, which can be a noun ‘urine’ as well as a verb ‘urinate; pee’. Its larger complement is, unsurprisingly, dàbiàn N ‘excrement’ or V ‘to defecate’. The less euphemistic version is lā shǐ ‘to shit (pull shit)’. While it is interesting to know the gritty details, as a novice, you should probably limit yourself to questions about location, of the kind illustrated above; if someone needs to know ‘what kind’, then xiǎobiàn and dàbiàn are appropriate: qù xiǎobiàn, qù dàbiàn.

4.2.5 Born, grow up and live

In examples seen so far, zài phrases have preceded their associated verbs: zài fēiji shàng chī le. However, such is not always the case. With verbs of shifting (such as fàng ‘put’), the zài-phrase appears after the verb (as a destination). And some verbs allow both pre- and post-verbal position of zài-phrases. This is true of the common verbs shēng ‘be born’, zhǎng ‘grow up’ and zhù ‘live; reside’. But because the pre-verbal position has grammatical consequences that will not be properly introduced until a later unit, here we will focus on the post-verbal position, that is quite appropriate for making some introductory biographical notes:

Tā shēng zài Běijīng, yě zhǎng
zài Běijīng, kěshì xiànzài zhù zài
Xī'ān.

She was born in Beijing and grew up in
Beijing, but now she lives in Xi'an.

Wǒ shēng zài Duōlúnduō, zhǎng
zài Niǔ Yuē, xiànzài zhù zài
Jiùjīnshān.

I was born in Toronto; I grew up in NY;
and now I live in SF.

4.3 Time Phrases

4.3.1 Topic--comment

Phrases conveying 'time when' (as opposed to duration), like those that convey location of action (as opposed to destination) also generally appear *before* their associated verb:

Tā zuótiān bù shūfu, kěshì jīntiān
hǎo le.

He wasn't well yesterday, but he's
okay today.

However, time phrases – but not usually location phrases – may also appear before the subject:

Zuótiān tā zěnmeyàng?
Zuótiān tā bù shūfu, hěn lèi, yě hěn
jǐnzhāng, suǒyǐ méiyǒu qù shàngkè.

How was she yesterday?
Yesterday, she didn't feel well, [she] was
tired and nervous, so [she] didn't go to
class.

Lǐbàiwǔ wǒmen dōu méiyǒu kè.
Xiètiān-xièdì!

None of us has class on Fridays.
Thank heavens!

The difference – position before or after the subject – has to do with what you are talking about. Typically, first position in a Chinese sentence introduces the topic, and what follows is a comment on that topic:

Zuótiān tā zěnmeyàng?
Zuótiān tā bù shūfu, jīntiān hǎo le.

[About yesterday:] How was he yesterday?
He wasn't well yesterday, but he's fine today.

Tā zuótiān zěnmeyàng?
Tā zuótiān juéde bù shūfu, hěn lèi,
yě hěn jǐnzhāng.

[About him:] How was he yesterday?
He didn't feel well yesterday; he was tired,
and anxious.

4.3.2 Clock time

a) The hours

Clock times are also 'time when' phrases, often appearing in conjunction with jīntiān, zuótiān or with words for divisions of the day like the following, based on roots zǎo 'early', wǎn 'late', and wǔ 'noon':

zǎoshàng
morning

shàngwǔ
mid-morning

zhōngwǔ
noon

xiàwǔ
afternoon

wǎnshàng
evening

Like English, where the term ‘o’clock’ derives from ‘of the clock’, clock time in Chinese is based on the word zhōng ‘clock’ (originally ‘bell’). Zhōng is measured out by diǎn ‘dots; points’ (cf. yídiǎn ‘a bit’) to form phrases such as jiǔ diǎn zhōng (reduceable to jiǔ diǎn) ‘9 o’clock’. Time is questioned with jǐ: Jǐ diǎn zhōng? ‘What time is [it]?’ In asking or giving clock time, le is often present in final position, suggesting ‘by now’. Complex time phrases in Chinese move, like dates, from large units to small: zǎoshàng jiǔ diǎn ‘9 in the morning’; míngtiān xiàwǔ sān diǎn ‘tomorrow afternoon at 3’.

Xiànzài jǐ diǎn <zhōng> le? <i>Shí diǎn.</i>	What time is it now? <i>[It's] 10:00.</i>

Zǎoshàng jiǔdiǎn dào shídiǎn yǒu kè.	I have a class from 9 -10 in the morning.

Zhōngwén kè <shì> jiǔdiǎn dào shídiǎn.	Chinese class is 9 -10.

b) Details

Fēn, literally ‘divide; a part’, is used for minutes (as well as cents); seconds are miǎo – both are measure words (so they can be counted directly):

jiǔ diǎn shí fēn 9:10	sān diǎn sānshíwǔ fēn 3:35
shí'èr diǎn líng sì 12:04	liù diǎn shíwǔ fēn 6:15

The half hour is either 30 minutes (sānshí fēn) or bàn ‘half’ (after diǎn, the M-word):

Xiànzài jiǔ diǎn bàn le.	It's now 9:30.
Xiànzài jiǔ diǎn sānshí fēn le.	

Quarter to and quarter past are expressed with kè, literally ‘a cut’ (from the notch that marked the measuring stick on old water clocks): yí kè ‘quarter’. ‘Quarter past’ is yí kè (some say guò yí kè) added to the hour; ‘quarter to’ is chà yí kè ‘less by one quarter’, placed either before or after the (coming) hour. Older speakers, and people from Taiwan, sometimes use sān kè ‘three quarters’ for ‘quarter to’.

jiǔ diǎn <guò> yí kè	‘quarter past 9’
chà yí kè shí diǎn	‘quarter to 10’
shí diǎn chà yí kè	‘quarter to 10’

In general, time past the half hour can be expressed as a lack, using chà + minutes, placed either before or after the hour:

chà wǔ fēn shí diǎn	‘five to 10’
shí diǎn chà wǔ fēn	
chà yí kè sì diǎn	‘quarter to 4’
sì diǎn chà yí kè	

Clock time – summary

Day and segment	to	hour	minutes (to/after)	<o'clock>
jīntiān zǎoshàng		yì diǎn	líng wǔ fēn	<zhōng>
zuótiān shàngwǔ		liǎng diǎn	shí fēn	
míngtiān zhōngwǔ		shí'èr diǎn	shíwǔ fēn ~ <guò> yí kè	
xiàwǔ		...	èrshíwǔ fēn	
wǎnshàng		...	sānshí fēn ~ bàn [sān kè]	
	chà shí fēn	...	chà shí fēn	
	chà yí kè	...	chà yí kè	
		Jǐ diǎn		<zhōng>?

In colloquial language, wǎnshàng extends until bedtime, even if it's very late; similarly, zǎoshàng is when you get up, even if it's very early:

Wǒ wǎnshàng liǎng diǎn shuìjiào, zǎoshàng shí diǎn qǐlai,
cóng shàngwǔ shíyī diǎn dào xiàwǔ sì diǎn yǒu kè.

Tiānwén kè shì xīngqī sì wǎnshàng Astronomy ('heaven-inscription') class is
shíyī diǎn dào liǎng diǎn. Thursday evenings, 11 to 2 am.

Where needed, more specialized time words are available, of course, eg: yèlǐ 'in the night', bànyè 'at midnight; late at night', língchén 'very early in the morning; before dawn', qīngzǎo 'early morning'.

Exercise 1.*Buying train tickets*

To buy a train ticket, you need to state the time and destination. Tickets are usually one-way, so that is not a variable. On short-distance express trains, such as the one from Shànghǎi to Nánjīng (stopping at Sūzhōu, Wúxī and Zhènjiāng), there is an option between soft seat (first class) and hard seat. But on long distance inter-city trains, there are commonly four types of ticket, plus a standing ticket.

yìngzuò ~ yìngxí 'hard-seat' yìngwò 'hard-berth'
ruǎnzuò ~ ruǎnxí 'soft-seat' ruǎnwò 'soft-berth'
zhànpào 'standing-ticket'

Zhànpào are sold (often for the same price) when yìngzuò ~ xí are sold out. Berths are 4 (ruǎnwò) to a cabin, or 6 (yìngwò) to a section, with egress to toilets and washrooms as well as dining car by way of a corridor along the station side of the carriage. A team of service staff (fúwùyuan) keep the cabins clean, make beds, sell snacks and reading matter, and on some lines, even rent out portable TVs and other electronic equipment for the duration of the journey.

It is possible to buy tickets through hotels up to three days in advance, and most travelers do that (paying a service fee, shǒuxùfèi ‘procedure-fee’). Buying at the station is more difficult. There, you generally have to work your way up to a small ticket window and state your needs succinctly, along the lines indicated below. Tickets are counted with zhāng, the measure for flat things (tables, maps, photographs, etc.)

<i>Place</i>	<i>Time</i>	<i>Type</i>	<i>Number</i>
Chéngdū	shàngwǔ jiǔ diǎn	ruǎnwò	liǎng zhāng

Now practice buying tickets according to the specifications indicated:

1.	Xīníng	4:00 this afternoon	hard berth	1
2.	Xī’ān	8 tomorrow morning	soft seat	2
3.	Hūhéhàotè	7 this evening	soft berth	3
4.	Lánzhōu	2:30 this afternoon	hard seat	1
5.	Hā’ěrbīn	tomorrow morn. 7	soft seat	2
6.	Guìlín	this afternoon 3:25	hard berth	1
7.	Chóngqìng	July 7, 7:00 pm	soft berth	4



Yìngwò, nǐ juéde shūfu ma? [JKW 2003]

4.3.3 Time of events (meals)

Meals are named by time of day added to roots such as fàn ‘rice; food; meals’, cān [tsān!] ‘meal’, or in the case of breakfast, diǎn ‘snack’ (cognate to yìdiǎn ‘a little’):

zǎofàn	zhōngfàn	wǎnfàn
zǎocān	zhōngcān	wǎncān
zǎodiǎn		

Recall that it is possible to express some uncertainty about time with the adverb dàgài ‘approximately; probably’. Other ‘hedging’ words include yěxǔ ‘maybe; probably; possibly’ and chàbùduō ‘approximately (less-not-much)’.

For now, it will only be possible to ask generic questions, such as ‘at what time do you eat breakfast’; questions about the past introduce a number of complications that will be dealt with later. So in addition to měitiān ‘everyday’ it will be useful to learn the following expressions, all built on cháng ‘often’, that have to do with habitual events:

cháng ~ chángcháng	often
píngcháng	usually
jīngcháng	frequently; often; regularly
tōngcháng	generally; normally

Usage

1. Zhōngguó rén píngcháng jǐ diǎn chī zǎofàn? <i>Dàgài liù dào qī diǎn ba.</i> <i>Měiguó rén ne?</i> Měiguó rén ne, jīngcháng jiǔ diǎn shàngbān. Yěxǔ qī diǎn bàn, bā diǎn chī zǎofàn.	What time do Chinese usually eat breakfast? <i>About 6 to 7. How about Americans?</i> Americans generally start work at 9. So maybe they eat breakfast at 7:30 [or] 8:00.
2. Xuéshēng ne, yīnwèi hěn máng, chángcháng zhǐ hē kāfēi bù chī zǎodiǎn. <i>Zhōngguó xuéshēng hěn shǎo shì zhèi yàngr. Zhōngguó xuéshēng tōngcháng chī zǎodiǎn.</i> Tāmen chī shénme? <i>Chī xīfàn, miàntiáo</i><r>.	Students, because they are so busy, they often just drink coffee and don’t eat breakfast. <i>Chinese students are rarely like that. Chinese students regularly eat breakfast.</i> What do they eat? <i>Rice porridge, noodles.</i>
3. Jǐdiǎn shàngkè? Jǐdiǎn xiàkè? <i>Wǒmen chàbùduō shí diǎn shàngkè shíyī diǎn xiàkè.</i>	What time does class start? What time do [you] get out of class? <i>We start class at about 10 and end at 11.</i>
4. Chīguo zǎofàn le méi? <i>Hái méi ne.</i>	Have you eaten breakfast? <i>Not yet.</i>

Nǐ bú shì jiǔ diǎn yǒu kè ma?
Zěnméi hái méi chī zǎofàn ne?

Isn't it the case that you have class at 9:00?
How come you haven't eaten breakfast yet?

Ai, wǒ bù xiǎng chī, wǒ hē
kāfēi jiù xíng le.

I don't feel like [any], I'll just have
coffee [and that'll be fine].

Notes

- a) Xīfàn 'watery-rice', a kind of gruel, to which pickles, preserved meats, vegetables and other items are added; similar to what is often called zhōu in some parts of the country.
- b) Miàntiáo 'wheat[flour]-lengths', generic for noodles.
- c) Nǐ bú shì... 'isn't it the case that...'
- d) Xiǎng 'think > feel like'

4.3.4 Business hours

bàngōng shíjiān	office hours
yíngyè shíjiān	business hours

Most urban communities in China have long operated on international business hours, often with adjustment for a longer lunch hour than most English speaking countries. Business hours (banks, offices) vary with region, but typically they are M-F, 8:30 – 5:30. Shops often keep much longer hours, and stay open on the weekend. Lunch breaks can run from 12 – 1:30 or even 2:00. Any sort of official meeting begins punctually. Here, more for reference at this point, are some basic queries about business hours:

Yíngyè shíjiān jǐ diǎn dào jǐ diǎn?	What are [your] business hours?
Nǐ jǐ diǎn kāimén?	When do you open (open door)?
Jǐ diǎn guānmén?	When do you close (close door)?

4.3.5 Time zones (shíqū)

It comes as a surprise for many people to find out that China operates on a single time zone, eight hours in advance of Greenwich Meantime (and conveniently, 12 hours in advance of the Eastern time zone of the US). Chinese lands far to the west are sparsely populated, so this system causes minimal disruption. For a period beginning in 1986, there was a daylight-savings shift (xiàshízhì 'summer-time-system'), but this was found impracticable and was abandoned a few years ago (as of 2003). The word shíchā literally 'time difference', also means 'jetlag'. (The noun form, chā, with level tone, is related to the verb form chà 'to lack', with falling tone.)

Shíchā hěn lihai.	The time lag / jet lag is bad!
Wo háishi hěn lèi – yīnwèi shíchā.	I'm still tired – because of the time lag.

Exercise 2.

Ask or explain:

1. What time do you bathe?
 2. I generally bathe in the morning at 6 or 7.
 3. I don't eat any breakfast, I just have some tea.
 4. But I usually eat lunch and dinner. Lunch at noon, dinner at 7.
 5. We start class at about 2 and end at 3.
 6. I have two classes today, one at 10 and one at 2.
 7. The lecture is at 9, the section at 10.
 8. From 2:00 to 4:00 this afternoon, we have a Chinese test.
 9. I've already bathed, but I haven't eaten yet.
 10. Do you always eat a breakfast? / Not necessarily.
 11. What time do you close, please?
 12. Have you ever been to Xichang? It's in Sichuan, about 400 kms from Chongqing.
-

4.4 DE revisited

As noted in §2.4.2, the addition of *de* turns a noun into an attribute of another noun, serving a function similar to the apostrophe-s of written English, or to prepositions such as 'on' or 'of':

Zhāng xiānshēng de xíngli	Mr. Zhang's luggage
Mǎ shīfu de dìdì	Master Ma's younger brother
xuésheng de zuòyè	students' homework
jīntiān de bàozhì	today's newspaper
zhèi ge xīngqītiān de piào	tickets for this Sunday [upcoming]
sān suì de nǚháir	a 3 year old girl ('female-child')
yǐqián de lǎoshī	a former teacher
Shìjiè Bēi de xiāoxi hěn yǒuyìsi.	The news about the World Cup is quite interesting.
Yǒu shénme Àoyùnhuì de xiāoxi ma?	Any news on the Olympics?

Notes

- a) Shìjiè Bēi 'World Cup'; cf. Ōuzhōu Bēi 'Euro Cup'; Àoyùnhuì 'Olympics (Olympic-sports-meeting)'.
- b) Xiāoxi 'report; news'.

Defining or disambiguating words, or identifying the character associated with a particular syllable, often involves DE in its function of linking attributes to nouns:

i)	Něi ge ‘shēng’? <i>Shēngri de shēng.</i>	Which ‘sheng’? <i>The sheng of ‘shengri [birthday]’.</i>
ii)	Dōngnánxībēi de xī ma? <i>Bù, xiāoxi de xī</i>	The xi of ‘dongnan-xibei’? <i>No, the xi of ‘xiaoxi’.</i>
iii)	Wǒ xìng Lù (路)! <i>Dàlù de Lù (陆) ma?</i> <i>Bù, mǎlù de Lù (路).</i> <i>Mǎlù de lù shì bu shì</i> <i>zǒulù de lù?</i> <i>Duì, shì zǒulù de lù.</i>	My [sur]name’s Lu. <i>The Lu of ‘mainland’?</i> <i>No, the Lu of ‘mainroad’.</i> <i>Is the ‘lu’ of ‘malu’ [main road] the</i> <i>‘lu’ of ‘zoulu’ [to walk]?</i> <i>That’s right, the ‘lu’ of ‘zoulu’.</i>
iv)	Zǒulù de lù zěnmē xiě? <i>Shì zhèi yàngxiě: 路;</i> <i>yígòng 13 ge bǐhuà. Lù nèi</i> <i>ge zì nǐ yǐjīng xué-guo ma?</i> <i>Xué-guo, kěshi wàng le.</i>	How do you write the lu of zoulu? <i>This way: 路; 13 strokes in all. Have you</i> <i>already studied the character for road?</i> <i>[We]’ve studied [it], but [we]’ve forgotten [it].</i>

4.4.1 Where the noun head is omitted

In many cases, the noun following de is implied, in which case it can be glossed as ‘the one/thing associated with’; in some cases, the form without the head noun is more natural.

Zhè shì tā de xíngli.	>	Zhè shì tā de.	These are his.
Shì xuésheng de zuòyè ma?	>	Shì xuésheng de ma?	Are [these] the students’?
Nà shì zuótiān de bào.	>	Nà shì zuótiān de.	That’s yesterday’s.
		Tā shì IBM de ma?	Is she from IBM?
		Bù, tā shì Wēiruǎn de.	No, she’s from MS.
Xìng Máo de yě shì lǎoshī ma?			Is the person named Mao also a teacher?
Wǒ bú tài qīngchu.			I’m not sure.
Xìng Zhào de shì lǎobǎn,			The person named Zhao’s the boss; the
xìng Lǐ de shì tā qīzi.			one named Li is his wife.

4.4.2 Where de does not appear

a) Country names

Expressions like Zhōngguó rén, Zhōngwén lǎoshī, or Běijīng dìtú ‘map of Beijing’ do not usually require an intervening de. The rule is that country names (and language names) may be directly attributed to following nouns.

b) Pronouns with kin terms

While tā de lǎoshī requires de, tā dìdì often omits it. Why? The rule is that pronouns (only!) tend to attach directly to kin terms.

	Zhè shì wǒ de péngyou.	This is my friend.
<i>but</i>	Zhè shì wǒ dìdì.	This is my younger brother.
	Zhè shì wǒ de lǎoshī.	This is my teacher.
<i>but</i>	Zhè shì wǒ shūshu.	This is my uncle ['father's y. bro.']
	Zhè shì Chén lǎoshī de jiějie.	This is Prof. Chen's older sister.
<i>but</i>	Zhè shì tā jiějie.	This is her older sister.

c) SVs without modifiers

SV phrases such as hěn hǎo, hěn hǎokàn, bù hǎochī, nàme guì, hěn hǎotīng are generally followed by de when they modify a noun:

bù hǎokàn de dìfang	an unattractive place
hěn hǎochī de Zhōngguó cài	delicious Chinese food
nàme yuǎn de dìfang	such a distant place
bù hǎotīng de yīnyuè	horrible sounding music

But bare (unmodified) SVs (especially single-syllable ones) may be so closely associated with a following noun that de does not intercede – or at least, is not required. Such combinations verge on becoming compound words. Compare the following:

lǎo péngyou	old friends
<i>but</i>	
hěn hǎo de péngyou	good friends
hǎo cài	good food
<i>but</i>	
bù hǎochī de cài	food that's not good
dà yú	big fish
<i>but</i>	
nàme dà de yú	such a big fish

A similar distinction is possible with some combinations of nouns. Those that combine as compound words do not require an intervening de: yúdǔ 'fish stomach'; mǎchē 'horse cart'. Those that are less word-like require de: xiàng de bízi 'an elephant's nose'; sùshè de dāmén 'the main door of the dormitory'.

d) Duō (and shǎo) as attributes

As noted in §3.8.1, duō (and shǎo) are exceptional as SV attributes in (i) requiring a modifying adverb, such as hěn, and (b) *not* requiring a connecting de:

Tā yǒu hěn duō Zhōngguó péngyou. He has lots of Chinese friends.

Zhèi ge dìfāng wèishénme yǒu nàme duō rén?	How come this place has so many people?

Nǐ yǒu zhème duō xíngli!	You have such a lot of luggage!

e) Several de's in the same phrase

Finally, where several de's might appear in the same phrase, the first is often omitted:

wǒ <de> péngyou de lǎoshī	my friend's teacher

But sometimes, having several de's in the same phrase is unavoidable. The presence of several de's in the following sentence is just as awkward and unavoidable as the several *of*'s in the English equivalent:

Wǒ mèimei de xiānshēng de lǎoshī shì wǒ shūshu de tàitai.	The teacher of the husband of my younger sister is my uncle's wife.

Exercise 3.

1. Explain that big ones aren't necessarily tasty, and small ones aren't all bad. [tomatoes]
2. Introduce your good friend, Liú Shíjiǔ.
3. Ask her if the keys belong to her.
4. Explain that your bags aren't here; they're still on the plane.
5. Explain that he's not your brother; that you don't have any brothers.
6. Explain that she's the boss's wife.
7. Explain that his older brother's wife is your Chinese teacher.
8. Announce that there's a report on the Olympics in yesterday's paper.
9. Ask how he (the addressee) feels about present day music [yīnyuè]?
10. Explain that you don't usually drink coffee in the morning.
11. Ask how to say 'tomato' in Chinese; then ask how it's written.

4.5 Names in detail

Some basic information about names and titles was presented in Unit 1 (§1.6.1 and 1.9.1) and Unit 2 (§2.6). This section adds further details.

4.5.1 The form of names

Chinese names are usually either two or three syllables long:

Wáng Mǎng
Dù Fǔ

Lǐ Péng
Cuī Jiàn

Liú Bāng
Jiāng Qīng

Dèng Xiǎopíng
Jiāng Zémín

Lǐ Dēnghuī
Zhū Róngjī

Lǐ Guāngyào
Máo Zédōng

Names of four or more syllables are usually foreign:

Zhōngcūn Yángzǐ (Japanese)
Yuēhàn Shǐmìsī John Smith

Notice that two-syllable *xìng*, like two-syllable *míngzi* are, by convention, written without spaces. (English syllabification practices are not suitable for pinyin; so, for example, a name like, Geling, will by English syllabification rules ‘wrap around’ as Ge-ling rather than the correct Ge-ling.)

4.5.2 *Xìng*

Xìng are rather limited in number. In fact, an expression for ‘the common people’ lǎobǎixìng ‘old hundred names’ suggests that there are only 100 *xìng*, though in fact, there are considerably more (and bǎi in that expression was not intended literally). Most [Chinese] *xìng* are single-syllable (Zhāng, Wáng, Lǐ), but a few are double-syllable (Sīmǎ, Ōuyáng, Sītú). Sīmǎ, you should know, was the *xìng* of China’s first major historian, Sīmǎ Qiān (145-86 BC), who wrote the Shǐ Jì, a history of China from earliest times to the Han dynasty, when he lived.

The character primer called the Bǎijiāxìng ‘Multitude of Family Names (100-family-names)’, that first appeared in the 10th century, gives over 400 single-syllable surnames and some 40 double. In modern times, rare surnames would enlarge those numbers, but relatively few surnames account for a large percentage of the population. It has been estimated that 20 surnames account for about 50% of the population; people named Lǐ alone may number as many as 100 million. Some *xìng* have meanings: Bái ‘white’, Wáng ‘king’. But others are (now) just names, eg Wú (of persons, as well as the name of several historical states). Some names are homophonous, differing only in character (eg the two Lù’s [路, 陆] cited in an earlier example); others differ only in tone, eg: Wáng (王) and Wāng (汪).

4.5.3 Other names

In addition to their public names (*xìng*), Chinese traditionally had (and some still have) a number of other names, including the zì, a disyllabic name taken (mostly by males) for use outside the family, and hào, adult nickname (again, more for males). Still other names were given in infancy (rǔmíng or xiǎomíng), in childhood (míng), or, at the other extreme, after death (shìhào). In modern times, the *míng* and the *zì* combine to form the *míngzì* ‘given name’; *rǔmíngs* are still common, eg xiǎobǎo ‘little treasure’.

It is worth examining the first lines of traditional biographical entries to see how names are cited. Here are two examples, one about a modern leader, Dèng Xiǎopíng (from an exhibit in the Hong Kong Museum of History), the other, from an entry in the *Cí Hǎi* ('word sea'), one of the more comprehensive of modern Chinese-to-Chinese dictionaries. It is introducing Confucius, who lived in the 6th and 5th centuries BCE. Both entries are rendered in pinyin, with underscoring and highlighting to make the correspondences clearer:

- i) Dèng Xiǎopíng yuánmíng Dèng Xiānshèng, xuémíng Dèng Xīxián, 1904 nián 8 yuè, 22 rì chūshēng....

Deng Xiaoping former name Deng Xiansheng, school [formal] name Deng Xixian, 1904 [year] August 22 [day] born....

- ii) Kǒngzǐ (gōngyuánqián 551 – gōngyuánqián 479): Chūn Qiū **mòqī**, sīxiǎngjiā, zhèngzhìjiā, jiàoyùjiā, Rújiā de **chuàngshǐzhě**. Míng Qiū, zì Zhōngnǐ. **Lǚguó** Zōuyì (**jīn** Shāndōng Qǔbù dōngnán) rén.

*Confucius (BC 551 – BC 479): **End of the Spring and Autumn period**; a philosopher, statesman, educator and **founder of the Confucian School**. His 'ming' was Qiū, his 'zi' was Zhōngnǐ. He was **a man** from Zōuyì in **the state of Lǚ** (near modern southeast Qǔbù in Shāndōng).*

4.5.4 Míngzì ('name-character')

Given names, míngzì, are more various than xìng and often selected for their meaning (along with well the appearance of their characters): Cài Qiáng 'Cai strong'; Cài Pǔ 'Cai great'; Cáo Hóng 'Cao red' [red being an auspicious color]; Lín Yíxī 'Lin happy-hope'; Zhāng Shūxiá 'Zhāng virtuous-chivalrous'; Luó Jiāqí 'Luo family-in+good+order'. In many cases it is possible to guess the sex of the person from the meanings of the name. (Of the 6 names mentioned in this paragraph, #3,4,5 are female, #1,2,6 are male, as it turns out.)

It is common practice to incorporate generational names in the *míngzì* by assigning a particular syllable (often chosen from a poem) to each generation. So for example, Máo Zédōng's younger brothers were Máo Zémín and Máo Zétán; his younger sister was Máo Zéhóng. All contain the syllable Zé (泽). Such practices allow people from the same district to work out – and remember – their kinship when they meet.

4.5.5 Usage

At pre-arranged meetings, people will introduce themselves and immediately present a business card. But at other times, people may wait to be introduced. If you do ask a stranger a name (say, someone seated next to you on a train) you would – as noted in Unit 2 -- use the polite form, guìxìng, often with the deferential pronoun nín. And generally, the response would supply xìng and míngzì:

[Nín] guìxìng?

Wǒ xìng Liú, jiào Liú Shíjiǔ.

In Taiwan, and sometimes on the Mainland, people may answer with humble forms:

(Taiwan) Guixìng? / Bìxìng Wèi. (Lit. ‘shabby surname...’)
 (Mainland) Guixìng? / Miǎn guì, xìng Wèi. (Lit. ‘dispense with guì...’)

4.6 Years

4.6.1 Dates

As noted in §1.3.4, years in dates are usually expressed as strings of single digits (rather than large numbers) placed before nián ‘year’. The only exception is the millennium year, 2000, which is sometimes expressed as ‘two thousand’ (making it, at a stretch, potentially ambiguous with 2000 years [in duration]).

2002	èrlínglíng’èr nián
1998	yījiǔjiǔbā nián
1840	yībāsilíng nián
2000	èrlínglínglíng nián or liǎngqiān nián

The question word used to elicit a year as a date is něi nián ‘which year’. [Recall něi is the combining form of nǎ ‘which’, just as nèi is the combining form of nà.] But asking about dates in the past introduces some grammatical features that will have to wait until a later unit.

In the Republic of China – Taiwan, years are numbered formally from the establishment of the Republic, with 1912 as year #1. Here are the dates on two newspapers, one from the Mainland, and one from Taiwan:

<u>Zhōngguó Dàlù [PRC]</u>	<u>Táiwān [ROC]</u>
èr líng líng èr nián	jiǔshíyī nián
shíyuè	shíyuè
èrshíyī rì	èrshíyī rì
xīngqīyī	xīngqīyī

Observe the year: Mainland 2002 - Taiwan 91. If you subtract the Taiwan year, 91, from 2002, you get 1911, the date of the fall of the Qing dynasty and the establishment of a republic (gònghéguó). In Chinese, the official name of Taiwan is still Zhōnghuá Mínguó ‘The Republic of China [ROC]’; the Mainland is called Zhōnghuá Rénmín Gònghéguó ‘The People’s Republic of China [PRC]’. So to translate the ROC date into the PRC, or western calendar date, you add 1911 years. In speech, the ROC year is only used on formal occasions in Taiwan, but it is still usual in official writing.

4.6.2 Historical notes on dating

In Unit 1, you were introduced to a set of 10 terms of fixed order, the tiāngān or ‘heavenly stems’, which the Chinese use to designate members of a sequence.

Traditionally, these tiāngān were used in combination with another set of 12, known as the dìzhī ‘the earthly branches’. The two sets formed a cycle of 60 gānzhī.

tiāngān 甲 乙 丙 丁 戊 己 庚 辛 壬 癸 (10)
jiǎ yǐ bǐng dīng wù jǐ gēng xīn rén guǐ

dìzhī 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥 (12)
zǐ chǒu yín mǎo chén sì wǔ wèi shēn yǒu xū hài

A sequence of 60 is achieved by combining the two sets in pairs, 甲子 jiǎzǐ, 乙丑 yǐchǒu, 丙寅 bǐngyín, and so on until the tenth, 癸酉 guǐyǒu, at which point the tiāngān begin again while the dìzhī continue: 甲戌 jiǎxū, 乙亥 yǐhài, 丙子 bǐngzǐ. After six repetitions of the tiāngān and five of the dìzhī, ending on 癸亥 guǐhài, all 60 possible combinations of the two sets will have been used, and the cycle begins again.

The gānzhī sets are attested as early as the Shang dynasty (1523-1028 BCE) on oracle bone inscriptions, when they were apparently used to count days (Wilkinson: 176). But the sets, individually as 10 or 12, or in combination as a set of 60, also came to designate other temporal units, such as years and hours. The 60 gānzhī were used to specify the dates of specific historical events. This was done by specifying the ruling emperor, either by name, or more usually, by reign name (niánhào), and then by counting from the first year of his reign using the gānzhī pairs.

Reign names of which several were often used over a single reign, were chosen for their auspicious meanings. The better known emperors are often known only by their reign names. Thus, Kāngxī, meaning ‘vitality and brilliance’ is the reign name of the great Qing emperor who ruled from 1661-1722. The well-known dictionary compiled during his reign is referred to, in English, as the *Kangxi Dictionary*. It contains almost 50,000 entries, and is still sold in Chinese bookshops. Kangxi’s grandson, the Qiánlóng emperor (also known by his reign name) is also well-known in the West. His long and eventful rule from 1736 - 96 just exceeded a 60 year gānzhī cycle. Some historical events are still commonly referred to by their gānzhī names, eg the Xīnhài Gémìng ‘the 1911 Revolution’ (xīnhài being year 48 of the 60 cycle).

The 12 dìzhī were also used to designate time of day, each one being assigned a two-hour period, beginning with 11pm to 1 am. These ‘hours’ (or shí) also correlated with the shēngxiào, the 12 animals of the zodiac (§4.6.4), so that the first dìzhī, 子 zǐ, linked to the first animal shǔ ‘rat’, designated the two hours from 11 pm to 1 am, the second, 丑 chǒu, linked with niú ‘ox’, designated the ‘hour’ 1 am to 3 am, and so on. The five ‘hours’ that fall in the night (at least in the most populated regions) were also called the wǔgēng, or ‘five changes’ or ‘shifts’ (yìgēng to wǔgēng). In cities, daytime ‘hours’ were announced by rhythmical beats from the official drum (gǔ), often lodged in drum towers (gǔlóu) of the sort that survive in cities such as Xi’an and Beijing. The drumming would then be repeated in more distant neighborhoods.

In addition to the dìzhī ‘hours’, from very early times time was also kept by means of water clocks or ‘clepsydra’ (a word derived from Greek roots for ‘steal’ and ‘water’). Water clocks measured time by the flow of water through a small aperture. Chinese water clocks traditionally divided the day into 100 equal divisions, called kè. The root meaning of kè is ‘to inscribe’, suggesting markings on a gauge; the usage survives in the modern terms for ‘quarter past’ and ‘quarter to’ the hour, yíkè and sānkè. One kè represented 14.4 minutes, or approximately 1/8th of a ‘double hour’ (or 1/100 of a day).

In 1912, the new Republic of China officially adopted the Gregorian calendar, and 1912 was named year one of the new era (so 2004 is year 93). In the modern era, Chinese have sometimes dated from the birthdate of Huángdì ‘the Yellow Emperor’ (one of the five mythical founding emperors). At the beginning of the Republic, this date was fixed as 4609 years before year one of the Republic, ie 2698 BCE.

4.6.3 Age

While in English, age and duration are both given in years (‘3 years old’, ‘for 3 years’), in Chinese there is a distinction. Years of duration are counted with nián (originally ‘a harvest’ or ‘harvest year’): sān nián ‘3 years’; sānshí nián ‘30 years’. But years of age are counted with sui (originally used for the planet ‘Jupiter’, with its revolutionary period of 12 years, then for the yearly cycle of seasons). Thus: shíbā suì ‘18 years old’, èrshíyī suì ‘21 years old’, jiǔ suì ‘9 years old’.

Asking about the age of adults, one can safely use the following expression:

Tā duō dà le?	(S/he how big by+now?)
Tā èrshíbā <sui> le.	S/he’s 28.

The addition of the noun niánjì ‘age’ makes the expressions a little more formal, and therefore more appropriate for a direct inquiry:

Nǐ duō dà niánjì?	(You how big age?)
Tā niánjì duō dà le?	(S/he age how big by+now?)

As the examples show, age can be expressed without a verb, much like dates in, where shì can be omitted in cases where there is no adverbial modification. Shì may also appear when rejecting an age:

Tā bú shì sìshí suì, tā shì shísì suì.	She’s not 40, she’s 14.

But otherwise, when a verb has to be supplied for an adverbial modifier, it is usually yǒu (rather than shì):

Tā duō dà?	How old is he?
Tā zhǐ yǒu bā suì.	He’s only 8.

With children, it is possible to ask about age directly using the basic expression: Nǐ jǐ suì? ‘How many years old are you?’ There are also deferential ways of asking about the age of older people. Sometimes, using the respectful form of address for old people, lǎorénjiā, will convey sufficient deference:

<Lǎorénjiā> jīnnián duō dà niánjì?	<Kind sir> may I ask how old [you] are this year?

Other expressions are also available that convey the tone of English ‘May I ask your age, sir?’

<Lǎorénjiā> guì gèng?	(<venerable+sir> worthy-age?)
<Lǎorénjiā> gāoshòu?	(<venerable+sir> long-life?)

One additional point: age is frequently given as an approximation, in which case lái (cognate with lái ‘come’) can be inserted between the number (typically a multiple of ten) and the M, suì:

Tā duō dà?	How old is he?
Tā <yǒu> wǔshí lái suì	She’s about 50 [50 ~ 55]; she’s 50 something.

Notes

- Notice that duō in duō dà functions as a question word meaning ‘to what degree’.
- Le often appears with expressions of age in the sense of ‘so far; by now’; however, the restrictive adverb zhǐ, is not compatible with final le.
- Suì can be omitted where the number is above a single digit: èrshíbā <suì>.

4.6.4 The animal signs

At times, it may be inappropriate to ask someone directly about his/her age, but it is nevertheless important to know roughly how old a person is so as to be able to use proper levels of deference. So Chinese often ask what one’s zodiac sign is instead, and infer age from that. Birth signs, called shēngxiào (‘born-resemble’) or shǔxiàng (‘belong-appearance’) are the 12 animals associated with the Chinese zodiac, beginning with the rat and ending with the pig. For reference, two recent cycles of years are noted here:

shǔ > niú > hǔ > tù > lóng > shé > mǎ > yáng > hóu > jī > gǒu > zhū.
rat > ox > tiger > hare > dragon > snake > horse > goat > monkey > chicken > dog > pig

1984 > 85 > 86 > 87 >	88 >	89 >	90 >	91 >	92 >	93 >	94 >	95
1972 > 73 > 74 > 75 >	76 >	77 >	78 >	79 >	80 >	81 >	82 >	83

Comments about birth signs generally make use of the verb shǔ ‘belong to’: Wǒ shǔ mǎ, tā shǔ tù! ‘I’m the horse [year], she’s the hare.’ So to discover a person’s age, you can ask:

Qǐngwèn, nǐ <shi> shǔ shénme de? What’s your animal sign, please?
 Wǒ <shi> shǔ lóng de. I’m the year of the dragon.

Notes

- a) The pattern here with *shi* and *de* translates literally ‘you be belong [to] what one’, which suggests a permanent status rather than a fleeting one; however, people do ask the question in its leaner form as well: Nǐ shǔ shénme?
 b) In 2005, a person born in the year of the dragon is either 17, 29, 41, etc. In most cases, the correct choice will be obvious.

Though traditionally, they have played a relatively small role in the casting of horoscopes and predicting the future, in recent years, particularly in more cosmopolitan places such as Hong Kong, the zodiac signs have come to play a more important role in the matching of couples for marriage, as well as in other social activities.

4.6.5 Year in school or college

‘Year’ or ‘grade’ in school or college is niánjí (unfortunately close to niánjì ‘age’, introduced in the previous section). Niánjí is a compound consisting of nián ‘year’ and jí ‘level’. Different levels are expressed as yīniánjí ‘first year (freshman)’; èrniánjí ‘second year (sophomore)’, etc. The question, ‘which level’, is formed with the low toned jǐ ‘how many; how much’; hence, jǐniánjí ‘what year’:

- Q. Qǐngwèn, nǐ shì jǐniánjí de < xuésheng >? Excuse me [may I ask], what grade you’re in?
 A. Wǒ shì sìniánjí de < xuésheng >. I’m a fourth year student.
 Wǒ shì Qīng Huá sānniánjí de xuésheng. I’m a 3rd year student at Tsinghua.
 Wǒ bú shì xuésheng. I’m not a student.
 Wǒ shì yánjiūshēng. I’m a graduate (or Brit. ‘post-graduate’) student. (research-student)

4.7 Studying and working

4.7.1 Vocabulary

<i>N</i>	<i>N or V</i>	<i>V+O</i>	<i>V+O</i>	<i>V</i>	<i>V</i>
zhuānyè	zhǔxiū	dúshū	niànshū	xuéxí	xué
a major [PRC];	a major;	study; attend	read; study	to study;	study;
a specialty;	to major in	school	[Tw]	to learn;	learn;
a discipline	[Tw]			emulate	imitate
				[PRC]	

<i>V+O</i>	<i>V+O</i>	<i>V</i>	<i>V+O</i>	<i>V+O</i>
shàngxué	kāixué	gōngzuò	gànhuór	bìyè
attend-school	begin-school	a job;	do-livelihood	conclude-undertaking
attend school;	start school	to work;	to be doing s/t;	to graduate
go to school		have a job	to work [PRC]	

In later units, you will discover that the difference between a two-syllable verb such as xuéxí or gōngzuò and a verb + object (V+O) such as gànhuór or bìyè is that the latter combination is much less stable. With V+O constructions, the O can be detached from the verb: Gàn shénme huó ne? ‘What’s [he] doing?’

4.7.2 Major; specialization

A major subject of study, or a specialization, is zhuānyè ‘special-study’ or, particularly in Taiwan, zhǔxiū ‘main-study’; the latter is also a verb, ‘to specialize; to major’.

Nǐ de zhuānyè / zhǔxiū shì shénme?
 Shì wùlǐ(xué).
 Shì yīnyuè(xué).

What’s your specialty/major?
 Physics.
 Music

4.7.3 To study

There are a number of verbs used for studying and learning, with differences in usage between the Mainland and Taiwan.

a) One set includes the verbs xué and xuéxí ‘study; learn’, the latter rarely used in Taiwan. Xuéxí is often used for the *activity* of studying (often expressed as niànshū in Taiwan).

Dàjiā dōu zài nǎr?

Where is everyone?

Dōu zài túshūguǎn xuéxí ~ niànshū;
 míngtiān yǒu kǎoshì.

They’re in the library studying;
 there’s a test tomorrow.

But in many contexts, both the single and [except in Taiwan] the disyllabic form are both possible:

Xuésheng dōu yīnggāi xué<xí>
 wàiyǔ, bú duì ma?

Students should all study foreign
 languages, no?

Ng, dōu yīnggāi xué!

Yes, they should!

However, xué is preferred in the following examples (both of which translate ‘learn’ rather than ‘study’):

Zhōngwén hěn nán xué ba. <i>Yǒu diǎnr nán, kěshì fēicháng yǒu yìsi.</i>	Chinese must be tough to learn. <i>It is a bit, but it's fascinating!</i>
Tā hěn cōngmíng, xué+de hěn kuài.	She's quite bright -- [she] learns fast.

b) Xuéxí also means 'emulate', with the model, usually introduced by xiàng 'towards':

Xiàng Léi Fēng xuéxí!	'Learn from Lei Feng (Emulate Lei Feng)'. [Lei Feng is a well-known labor hero from the 1960s.]

c) When the question 'what are you studying' is not about what you *happen* to be studying at that moment, but rather what field of study you are committed to, then the question (and answer) is usually cast as a nominalization, ie 'you be one [de] who studies what'. (cf. Nǐ <shì> shǔ shénme de? in §4.6.3.)

Q	Nǐ shì xué shénme de?	What are you studying?
A	Wǒ shì xué wùlǐxué de.	I'm studying physics.

4.7.4 Zài + verb 'action in progress'

Talking about being in school versus working often leads to comments that express ongoing action, such as: 'she's still in school' or 'he's working now'. So here we take a brief detour to consider how to express action in progress in Chinese.

It turns out that zài 'be at' not only occurs with noun objects to form location phrases (zài bàngōngshì 'in the office'; zài wàitōu 'outside') and post-verbal phrases (tā shēng zài Sūzhōu), but it occurs in the adverb position, before a verb, to emphasize 'action in progress' – often in conjunction with a final ne, which suggests a level of immediacy and engagement.

Tā chī zǎofàn le ma? <i>Hái méi ne, tā hái zài xǐzǎo ne.</i>	Has she eaten? <i>No, not yet; she's still showering.</i>
Zhāng Héng zài nǎ? <i>Tā zài kànbào ne.</i>	Where's Zhang Heng? <i>He's reading the paper.</i>
Duìbuqǐ, wǒ hái zài chīfàn ne. <i>Nǐ <zài> chī shénme ne?</i>	Sorry, I'm still eating. <i>What are you eating?</i>
Zhōu Shuāng qīlai le ma? <i>Hái méi ne, tā hái zài shuìjiào ne.</i>	Is Zhou Shuang up? <i>No, not yet, he's still sleeping.</i>

Ongoing action need not always be explicitly marked with zài; sometimes the final ne suffices to suggest that the action is in progress:

Nǐ chī shénme ne?
Chī kǒuxiāngtáng ne.

What are you eating?
Chewing gum ('mouth-fragrant-candy')

Nǐ kàn shénme ne?
Kàn Shìjiè Bēi de xiāoxi ne!

What are you reading?
An article on the World Cup.

4.7.5 Studying; being in school

Studying in the sense of being in school (or college) is expressed by one of a set of words that includes the synonymous verb+object compounds, dúshū and niànshū, literally 'be studying (study books)'. The two overlap with shàngxué, also a verb+object, which has the sense of 'being in school; studying' as well as 'starting school' – at the beginning of the day. In the following interchange, all three V+Os are acceptable:

Jiǎ Nǐ mèimei duō dà le?

How old is your sister?

Yǐ Èrshíqī

27.

Jiǎ Tā hái zài dúshū ma?

Is she still in school?

Yǐ Duì, tā hái zài dúshū, shì dàxué de xuésheng, zài Qīnghuá Dàxué xué yīxué de.

Yes, she is, she's a university student, studying medicine at Tsinghua University.

However, in the following interchange, where the sense is 'go to school; begin school for the day', shàngxué is more likely:

Měitiān jǐ diǎn <qù> shàngxué?

What time does [he] go to school?

Tā měitiān qī diǎn bàn qù shàngxué. He goes to school every day at 7:30.

'To begin the term at a school (or university)' is kāixué (the kāi of kāihuì 'hold/attend a meeting' or kāichē 'drive [a vehicle]'):

Wǒmen jiǔyuè èr hào kāixué.
Zhōngguó xuésheng yě shì jiǔ yuèfēn kāixué.

We start classes on September 2nd.
Chinese students start in September, too.

O, Zhōngguó dàxué yě shì jiǔyuèfēn kāixué ma?
Shì de.

Oh, Chinese universities also begin in September?
That's right!

4.7.6 Work

Students graduate and get jobs. In which case, the interchange in the previous section might read:

Jiǎ Nǐ mèimei duō dà le?

How old is your sister?

Yǐ Èrshíqī

27.

Jiǎ	Tā hái zài dúshū ma?	Is she still in school?
Yǐ	Tā bìyè le, tā gōngzuò le.	She's graduated, she's working.
Jiǎ	Shénme gōngzuò?	What sort of job?
Yǐ	Tā shì gāo diànnǎo de.	She does computing.

Note:

gāo a verb with a broad range of meaning: 'do; make; manage; deal with; set up; pick up; etc.

Other examples

Jiǎ	Tā zài shénme dìfāng gōngzuò?	Where does he work?
Yǐ	Tā zài bǎoxiǎn gōngsī gōngzuò.	He works in an insurance company
Jiǎ	Nǐ zhǎo shéi?	Who are you looking for?
Yǐ	Zhǎo xiǎo Féng – Féng Xiǎoquán.	Young Feng – Feng Xiaoquan.
Jiǎ	Tā zài gànhuó ne, zài cāngkù.	He's working, in the warehouse.
Yǐ	Zhème wǎn, hái zài gànhuó ne?	So late [and] he's still at work?
Jiǎ	Ng, tā shìr ~ shìqing tài duō le!	Yup, he's got too much [to do].

4.7.7 College and department

Establishing a person's department (xì) or school or university (dàxué) makes use of the question word něi (nǎ) and the general M gè: něi ge xì; něi ge dàxué. There are two ways to ask about university and department. One uses zài:

Nǐ shì zài něi ge dàxué?	Which university are you at?
Nǐ shì zài něi ge xì?	Which department are you in?

The other does not use zài, but rather, the nominalizing pattern but with shì and final de, along the lines of the earlier statements of a major: wǒ shì xué wùlǐ de 'I study physics.'

Nǐ shì něi ge dàxué de?	Which is your university?
Nǐ shì něi ge xì de?	Which is your department?

So, for example:

Jiǎ. Qǐngwèn, nǐ shì něi ge dàxué de?	Which university are you at?
Yǐ. Wǒ shì Běijīng Dàxué de.	I'm at Peking University [sic].

Jiǎ. O, Běi Dà; nà nǐ shì xué
shénme de?

Oh, Bei Da; so what are you
studying?

Yǐ. Wǒ shì xué guǎnlǐ xué de.

I'm studying management.

Jiǎ. Zài nǐ ge xì?

In which department?

Yǐ. Zài Jīngjì xì.

Economics.

Exercise 4.

Explain: that you are [years old];
that you're at [university / school];
that you're an [grad / undergrad];
that you're a [grade-level] student there;
that your major is [...];
that you're in the department of [...];
that you are taking [number] of subjects this semester; [list]
that you have [number] of classes today;
that you have classes today at [time] and [time];
that you have classes everyday except Wednesday.
that you were born and grew up in Chengdu, but now you live in Nanjing.

4.8 Forms of address

In general, Chinese place more importance on address forms of all kinds than Americans, a fact that reflects the importance of status in Chinese society. We can make a distinction, on the one hand, between forms of address that take the place of names of either strangers (like English 'sir', 'buddy', 'mac') or intimates (like 'sis', 'dad' and 'auntie') and, on the other hand, titles, that can occur with surnames (eg 'Mr.', 'Mrs.' and 'Professor').

4.8.1 Forms of address used instead of names

The safest course for foreigners may be to avoid forms of address when speaking to strangers, particularly to women, and to simply begin with qǐngwèn 'may I ask [you]', or with the more courtly expression, lǎojià 'excuse me; may I bother you' [more used in northern regions and by older speakers]. Otherwise, lǎoshī can be used to address male or female clerks and civil servants (as well as teachers, of course); xiānshēng 'sir' may be used to address adult males of the salaried classes; and shīfu 'master' (or lǎo shīfu for older people) can be used to address blue collar workers. Shop-keepers, male or female, can be addressed as lǎobǎn, which is similar in tone to English 'boss' [of a shop or small business]. Tóngzhi 'comrade' [modeled on Russian usage], in use into the 80s, was never an appropriate term of address for foreigners to use to Chinese. [Nowadays, it is said to be current among male urban homosexuals.]

Xiānshēng, jièguāng, jièguāng

Sirs, can I get through? ('borrow light')

Lǎojià ~ qǐngwèn, xǐshǒujiān
shì bu shì zài zhèi lóu?

Excuse me, is the restroom on this floor?

Shīfu, qǐngwèn, Pān yuànzǎng de Excuse me sir, [could you tell me]
bàngōngshì zài nǎ? where Dean Pan's office is?

Lǎobǎn, yǒu méiyǒu bǐjìběn? Sir, do you have any notebooks?

In Chinese, as in English (Miss? M'am?), there is probably no really appropriate way to address a female stranger, at least not on the Mainland. Xiǎojie 'Miss', that had some currency there in the past, and may still survive as a term of address in overseas communities, is now rare, possibly because the term has been contaminated by association with expressions such as sānpéi xiǎojie, '3 [ways]-keep+company girls'.

Chinese, like many cultures often uses kin terms for address where no actual relationship exists, in the same way that English-speaking children often use the terms 'uncle' and 'auntie' for adults of their parents' generation. In China, usage varies greatly with region and age of speaker, but some typical examples are listed below – more for reference at this point than for usage. Unless otherwise stated, these terms are not used as titles (ie not with a xìng).

shūshu	'uncle (father's younger brother)', eg a child to a male of his parents' age.
dàshū	as with <u>shūshu</u> , but by older speakers rather than children.
āyí	'auntie; nanny', eg a child to a woman of his parents' age.
bófù	'uncle (father's elder brother)', eg a young adult addressing the father of a good friend.
bómǔ	'aunt (wife of father's elder brother)', eg a young adult addressing the mother of a good friend.
dàye	'uncle' (<u>yéye</u> = 'paternal grandfather'); 'sir', to an elderly man.
lǎorénjia	'Sir [to old men]'; a respectful term of address to elderly men.
dànmā	'madam (father's elder brother's wife); to elderly women. <u>Dànmā</u> is more used in the north; <u>dàniáng</u> is more common in the south.
dàshěnr	'aunty'; used more in the countryside, as an affectionate term for women near the age of one's mother. Also after a <u>xìng</u> as: <u>Wáng shěnr</u> 'Aunt(ie) Wang'.
xiǎo dì; xiǎo mèi	'little brother; little sister': used by some to address young waiters or other attendants, acquaintances; can be patronizing.
xiǎo péngyou	'little friend' > adult to child.
gēmen	'brother- <i>plural</i> '; form of address used by young men amongst themselves (cf. English 'man; buddy; dude; brother').

4.8.2 The changing scene

As noted above, there has been considerable shift in the use of titles and address forms in the Mainland since the days of Mao Zedong. When the Communist Party was taken more seriously there, tóngzhì ‘comrade’ was the common form of address, and with the prestige of the proletariat, shīfu ‘master in trade’ spread from blue collar factory workers to workers in other professions as a form of address. Now lǎoshī seems to be taking over from shīfu, spreading from being a form of address for teachers to civil servants and people in other professions.

4.8.3 General titles

Most of the non-professional titles have been mentioned in earlier units, so we will only summarize them here:

	<i>as title</i>	<i>general meanings</i>	<i>example</i>	<i>notes</i>
xiānsheng	Mr.	[other’s] husband; or professor [m,f]	Wáng xiānsheng	<i>general Mainland</i>
lǎoshī	Mr. or Ms.	teacher	Wáng lǎoshī	<i>general</i>
shīfu	‘Master’		Gāo shīfu	<i>Mainland</i>
tàitai	Mrs.	[other’s] wife	Wáng tàitai	<i>Taiwan</i>
fūren	Mrs.; Lady	[other’s] wife	Wáng fūren	<i>general</i>
nǚshì	Ms.		Téng nǚshì	<i>mostly written</i>
xiǎojie	Miss	young woman	Téng xiǎojie	<i>more Taiwan</i>

Notes

- a) Titles such as xiānsheng can also follow full names: Wáng xiānshēng; Wáng Nǎi xiānshēng. For a time, xiānshēng was also used as a deferential title for older and eminent professors – male or female; this usage now seems rarer.
- b) Tàitai ‘Mrs. (great; grand)’ and fūren ‘Lady’ are both used with husband’s xìng. Téng xiǎojie married to, say, Zhū xiānsheng could be addressed as Zhū tàitai, or Zhū fūren, if appropriate.
- c) Nǚshì, a formal term for ‘Miss’, or ‘Ms’ – again always with the woman’s own xìng – might be starting to fill the gap left by the decline of xiǎojie, but at present, the preferred form of address for women without professional titles seems to be full name or míngzi (when appropriate). In certain regions, jiě ‘older sister’ is appended to the xìng to form a name used between good friends: Hóngjiě ‘sister Hong’.
- d) Fūren is a common form of address for wives of high officials, Zhū Róngjī fūren. Mrs. Thatcher, former Prime Minister of Great Britain is called Dài Zhuō’ěr fūren or Sàqiè’ěr fūren, as well as Tiě Niángzǐ ‘the Iron Lady’.
- e) Lǎoshī can be used for self, eg to students: Wǒ shì Liú lǎoshī. Though the expression lǎoshī, hǎo does occur as a passing greeting or acknowledgement, a

more considered greeting is more appropriate – one that includes the *xìng*: Wèi lǎoshī, hǎo, etc.

4.8.4 Other terms

There are a number of other terms that fit in the category of ‘address forms’ but which beginning students, and foreigners in general, are less likely to use. Here are two examples, using the surname Chén. Later, if you get a chance to work in a Chinese enterprise, you can observe the variety of titles and forms of address in more detail.

Chén lǎo used to address older people (male or female) of some eminence.
Chén gōng to engineers or others who have, or had, positions in industry; gōng
is short for gōngchéngshī ‘engineer’.

4.8.5 Professional titles

Professional titles are job titles, the sort that would be inscribed on a business card. They are used on first meeting, during the introductions, but later such titles are likely to be replaced by something less formal such as lǎoshī, xiānsheng or even full name (xìng+míngzì). Here is a selection of professional titles:

jiàoshòu ‘professor (teaching-instruct)’
Zhōu jiàoshòu; Zhào Yuánrèn jiàoshòu. Nowadays on the Mainland, teachers of all ranks are usually addressed, and often address each other, as lǎoshī. Jiàoshòu is more likely to be used in formal settings, eg introductions, where it is important to indicate rank explicitly.

jīnglǐ ‘manager [of a company etc.]’; Qián jīnglǐ

zhǔrèn ‘director; head; chairperson (main-official+post)’ [of a company, academic department, etc.]; Liào zhǔrèn

dǒngshì ‘director; trustee’; Huáng dǒngshì

zǒngcái ‘director-general; CEO (overall-rule)’; Cáo zǒngcái

dáoyǎn ‘director [of films or plays]’ Zhāng [Yìmóu] dáoyǎn

(...)-zhǎng ‘head of; chief of (...)’

eg	xiàozhǎng	principle of a school	(xiào ‘school’)
	yuànzǎng	dean; director of hospital etc.	(yuàn ‘public facility’)
	shìzhǎng	mayor	(shì ‘city’)
	shěngzhǎng	governor	(shěng ‘province’)
	kēzhǎng	department head (hospital)	(kē ‘section’)
	chùzhǎng	section chief (government)	(chù ‘office’)
	huìzhǎng	president of an association	(huì ‘association’)
	chǎngzhǎng	head of a factory	(chǎng ‘factory’)

zǒngtǒng	‘president’	Lǐ zǒngtǒng; Kèlíndùn zǒngtǒng; Bùshí zǒngtǒng
zhǔxí	‘chairman (main-seat)’	Máo zhǔxí

The titles on this list can be prefixed with fù- ‘vice; deputy; associate’. But while fù- might appear on a business card as part of the description of a person’s rank, office or function, it is not usually used in direct address. Thus a Mr. Lee who is a fùzhǔrèn ‘associate director’ would be introduced and addressed simply as Lǐ zhǔrèn. A variety of possible fù-titles are listed below:

fùjiàoshòu	associate professor	fùxiàozhǎng	vice principal
fùzhǔrèn	associate director	fùshìzhǎng	vice mayor
fùjīnglǐ	deputy manager	fùzǒngtǒng	vice president

4.8.6 From title to prefix

As friendships among Chinese develop, there comes a point when address shifts from the relatively formal xìng + title to other forms, including full name, míngzì or hào ‘nickname’. One of the possibilities, common amongst males, makes use of the prefix lǎo ‘old; venerable; etc.’ So instead of Wáng xiānsheng, friends might address Wáng as lǎo Wáng (nicely translated in Yuan and Church’s *The Oxford Starter Chinese Dictionary*, as ‘my pal [Wáng etc.]’). The factors that condition this shift involve age, relative status and other aspects of the relationship. Because it involves a degree of camaraderie that is not easily extended to non-locals, foreigners should probably wait for an explicit invitation before making such a shift.

In Cantonese speaking areas, the equivalent of lǎo is a (without tone), and so in southern regions (as well as in many communities of Southeast Asian Chinese), this prefix is borrowed into Mandarin, eg Abāo = lǎo Bāo, Améi = lǎo Méi.

Another prefix, xiǎo, is also used before xìng, as a term of endearment for young adults, particularly women (xiǎo Bì ‘young Bì’) or by contrast with another of the same surname who is older or has other features (size, maturity) that sets her or him apart.

Finally, it should be noted that intimates will (more in the northeast than south?) sometimes use xiǎo in front of the last syllable of a *given name*: thus Chén Bó might be addressed as Xiǎobó (rather than lǎo Chén or xiǎo Chén, or simply, Chén Bó).

full name	sex	informal	intimate	with title (formal)
Bái Sùzhēn	fem.	xiǎo Bái	Xiǎozhēn	Bái lǎoshī
Zhāng Dàmíng	male	lǎo Zhāng	Xiǎomíng	Zhāng jīnglǐ
Liáng Àimín	fem.	xiǎo Liáng	Xiǎomín	Liáng zhǔrèn

Exercise 5.

Greet the following people appropriately.

Eg	A teacher named Zhào	>>	Zhào lǎoshī, nín hǎo.
1	A middle-aged, married woman whose husband's surname is Bái:		
2	A young woman surnamed Guō Měifāng:		
3	The wife of an important official named Zhū:		
4	A CEO named Dèng:		
5	The eminent Professor Xú:		
6	The deputy manager of a company, named Qián:		
7	The principal of a school, named Yuán:		
8	An elderly man seated on a park bench; an elderly women:		
9	Your bus driver, named Zhào:		
10	Your teacher's husband, whose surname is Huáng:		

4.9 Introductions

Making introductions usually involves names and titles (Zhào Fāngfāng, Chén lǎoshī), pointing words (zhè, nà), set expressions of greeting (nǐ hǎo) and often, some explanation of the connection, provided in a phrase such as zhè shì wǒ de lǎoshī ‘this is my teacher’. A host may express his intention to introduce someone, using the disyllabic verb, jièshào ‘introduce’, as follows:

Zhāng lǎoshī, wǒ gěi nǐ
jièshao jièshao! Zhè shì....

Prof. Zhang, let me introduce you.
This is....

Notice how gěi shifts in meaning from its core sense of ‘give’ to ‘for [your benefit]’ when it is subordinated to the main verb, jièshào. Instead of zhè shì, the polite measure word for people, wèi will often be used: zhèi wèi shì....

4.9.1 Relational information

To keep things manageable, you can provide relational information about people in the format:

Zhè <wèi> shì wǒ <de>

This is my....

a) *With de*

Zhè <wèi> shì wǒ de lǎoshī.

This is my teacher.

wǒ de Zhōngwén lǎoshī.

Chinese teacher.

wǒ de xuésheng

student.

wǒ de tóngxué.

classmate.

wǒ de péngyou.

friend.

wǒ de lǎo péngyou.

good friend.

wǒ de lǎobǎn.

boss [slightly jocular].

Zhāng lǎoshī de xuésheng

Prof. Zhang's student.

b) Usually without de

Zhè shi	wǒ fùqin.	father.
	wǒ bà<ba>	Dad (intimate).
	wǒ mǔqin	mother.
	wǒ mā<ma>	Mum (intimate).
	wǒ gēge.	older brother.
	wǒ dìdì.	younger brother.
	wǒ jiějie.	older sister.
	wǒ mèimei.	younger sister.
	wǒ àirén [not in Tw]	spouse (husband, wife).
	wǒ zhàngfu	husband (neutral).
	wǒ lǎogōng	husband (neutral).
	wǒ xiānshēng	husband (formal).
	wǒ qīzi	wife (neutral).
	wǒ lǎopo ~ lǎopó	wife (informal).
	wǒ xifu	wife (regional).
	wǒ tàitai [more in Tw]	wife (formal).

4.9.2 A note on words for husband and wife

In Chinese, as in English, words for ‘spouse’ go in and out of fashion. The use of lǎogōng for ‘husband’, for example, was probably influenced by films and TV programs from Hong Kong and Taiwan, so that the term is current among younger urban people in the Mainland. The female version of lǎogōng, lǎopó, is also quite common, though for some, it has a slightly jocular (and some would add, disrespectful) tone, along the lines of English ‘my old lady’. (The male equivalent would be lǎotóuzi ‘my old man’.) Terms such as qīzi ‘wife’ and zhàngfu ‘husband’ are fairly neutral.

Máo Zédōng yǒu sì ge qīzi	Mao had 4 wives.
Máo Zédōng yǒu sì ge lǎopó.	

Nèirén ‘wife (within-person)’ has a humble tone. Southerners often use xifu, a variant on xifù ‘daughter-in-law’, for wife, eg: Sǎozi shì gēge de xifu. ‘Saozi [sister-in-law] is the wife of one’s elder brother.’

The PRC used to promote the use of àirén ‘love-person’ as a egalitarian term for spouse (husband or wife), and the phrase zhè shì wǒ àirén is still current on the Mainland. The term causes some giggles among non-Mainlanders, for in Taiwan, àirén sometimes has the meaning of ‘sweetheart’. (Àirén is not the normal word for ‘lover,’ however; that is qíng rén ‘feelings-person’, the word used for the Chinese title of the French film, *The Lover*, for example.)

Another term that has come into vogue in informal situations on the Mainland is nèiwèi for ‘spouse’ (literally ‘that-one’). Peculiarly, it combines with a plural possessive pronoun even when the reference is singular: wǒmen nèiwèi ‘(our spouse) my

husband/wife’. This may be because it derives from the phrase wǒmen jiā de nèiwèi ‘our family DE spouse’. Thus: Nǐmen nèiwèi zěnmeyàng? ‘How’s the wife / the old man?’

Foreigners, though they may hear intimate or familiar terms, should be careful not to use them unless their relationship warrants it!

4.9.3 Responses

A typical response to an introduction uses an appropriate title with the surname, and a conventional expression of greeting:

A, Qí lǎoshī, nín hǎo.

Oh, Prof. Qi, how are you?

The response to being introduced to someone of eminence is jiǔyǎng, literally ‘long+time-look+up+to’, often repeated as jiǔyǎng jiǔyǎng ‘[I]’ve heard a lot about you’. Sometimes dà míng ‘great name’ is added: jiǔyǎng dà míng.

O, Qí lǎoshī, jiǔyǎng, jiǔyǎng.

Oh, Prof. Qi, honored to meet you.

Children and sometimes young adults may show respect by addressing elders as shūshu ‘uncle’ or āyí ‘auntie’: Shūshu hǎo. ‘How are you, uncle.’

In English, we feel the need to confirm the worth of meeting someone by saying eg ‘nice to meet you’, either after an introduction, or at the end of an initial introduction, before taking leave. Traditionally, Chinese had no comparable expression, but nowadays, people in the more cosmopolitan cities, particularly when they are talking to foreigners, will use a phrase hěn gāoxìng rènshi nǐ (‘very happy know you’), or hěn gāoxìng jiàndào nǐ (‘very happy see you’), in more or less the same situations as English ‘nice to meet you’. The response may have a slightly different emphasis, expressed in the word order: Rènshi nǐ, wǒ yě hěn gāoxìng! ‘Happy to meet you too! = my pleasure!’.

A, Qí lǎoshī, hěn gāoxìng rènshi nǐ. Oh, Prof. Qi, nice to meet you.

4.9.4 Dialogues

a) You [Wèi] are introducing your friend Chén Huībó to your classmate, a student from China named Cài Wénjiā. You get Cài’s attention by calling out her name, and as you guide her towards Chén, you explain to her who he is. Cài then (re)states her full name, and the two acknowledge each other.

CHÉN Huībó (m)

(CÀI) Wénjiā (f)

*You [Wèi]

Wèi Cài Wénjiā, wǒ gěi nǐ jièshao
jièshao; zhè shì wǒ de péngyou,
Chén Huībó.

Cài Wénjiā, let me introduce you;
this is my friend, Chen Huibo.

Cài Chén Huībó, nǐ hǎo; wǒ shì Chen Huibo, how are you? I'm
Cài Wénjiā. Cài Wénjiā

Chén Cài Wénjiā, nǐ hǎo. Cài Wénjiā, how are you.

b) Now a relatively formal introduction, between people sharing a train cabin. (Hng = xìng Huáng de, jiàoshòu; Zh. = xìng Zhōu de, jīnglǐ.) Note the word for business card, míngpiàn, literally 'name-slice'.

Hng Eì, nín hǎo, wǒ xìng Huáng, Hi, how are you? My (sur)name's
zhè shì wǒ de míngpiàn. Nín Huang; this is my card. What's
guìxìng? your [sur]name?

(Looking at the card.)
Zh O, Húang lǎoshī, nín hǎo. Wǒ jiào Oh, Prof. Huang, how are you?
Zhōu Bǎolín – wǒ de míngpiàn. I'm named Zhou Baolin – my card.

(He too looks at the card.)
Hng A Zhōu jīnglǐ, nín hǎo. O Ah. Manager Wang, how do you
nín shì Wēiruǎn de! Wēiruǎn do? Oh, you're with Microsoft!
hěn yǒumíng a! Microsoft's famous!

Wáng Hái xíng ba! I guess [if you say so].

Note

Wēiruǎn de 'of ~ from Microsoft (tiny-soft DE)'

Exercise 6

a) Introductions:

Liáng Mínmin, a teacher, meets Dèng Lìlì also a teacher (both female) and introduces her student, Mǎ Yán (a male); fill in Dèng Lìlì's responses:

Liáng: Nín hǎo, wǒ xìng Liáng, jiào Liáng Mínmin.
Dèng: ??
Liáng: Dèng Lìlì, nǐ hǎo. Zhè shì Mǎ Yán, wǒ de xuéshēng.
Dèng: ??
Mǎ Dèng lǎoshī, hǎo. Rènshi nǐ, wǒ yě hěn gāoxìng.

b) Translate:

- 1) Miss Chén, this is my classmate, Wáng Bīnbīn.
- 2) This is my good friend, Bì Xiùqióng.
- 3) This is my younger sister, Chén Xiùxiù.
- 4) Professor Gāo, I've heard a lot about you.
- 5) Let me introduce you – this is Manager Wang, he's at Intel.
- 6) This is Li Dawei, he's been to China, and he's studying Chinese.



Dào Miányáng le ma? [JKW 2004]

4.10 Dialogue: on the bus to Miányáng

Méi Tàidé (Theo Meyering), a foreign student traveling by bus from Chéngdū to Miányáng [about 111 kms. to the northeast], is attempting to read the local paper; the man sitting next to him, who has been watching him for a while, breaks into conversation:

Ōu-y Kàndedǒng ma?

Can you read [it]?

Méi: Néng kàndǒng yìdiǎnr.

I can read a bit.

Ōu-y: Hànzì hěn duō ya!

Chinese has a *lohhht* of characters!

Méi: Shì, tài duō le!

Yes, too many!

Ōu-y: Wǒ xìng Ōuyáng – zhè shì wǒ de míngpiàn.

My name's Ouyang – here's my card.

Méi: A, Ōuyáng xiānsheng... Ōuyáng jīnglǐ, nín hǎo! Hěn gāoxìng rènshi nín.

Oh, Mr. Ouyang... Manager Ouyang, how do you do! Nice to meet you.

Ōu-y: Zhè shì wǒ àiren, Xiāo Měifāng.

This is my wife, Xiao Meifang.

Méi	Nín hǎo. Wǒde míngzi shì Theo Meyering, Méi Tàidé: Tàiguó de Tàì, Déguó de Dé. Duìbuqǐ, xiànzài wǒ yǐjīng méiyǒu míngpiàn le.	Hello. My name's Theo Meyering, Mei Taide: the tai of Taiguo, the de of Deguo. I'm sorry, I'm already out of business cards.
Xiāo:	Méi Tàidé, Méi xiānsheng, nǐ hǎo. Nǐ Zhōngwén jiǎng+de zhēn bàng!	Mei Taide, Mr. Mei, how do you do? You speak Chinese reeeally well!
Méi:	Nǎlǐ, nǎlǐ, jiǎng+de mǎmahūhū. Wǒ hái zài xué ne, wǒ zài Sìchuān Dàxué xuéxí.	Nice of you to say so [but] I speak poorly. I'm still studying [it] – I'm studying at Sichuan University.
Ōu-y:	Qǐngwèn nǐ shì cóng nǎ ge guójiā lái de?	May I ask what country you're from?
Méi:	Wǒ shì Hóulán rén; wǒ shēng zài Hóulán. Kěshì xiànzài wǒ shì Měiguó Mìxīgēn Dàxué de xuéshēng.	I'm from Holland; I was born in Holland. But at present, I'm a student at Michigan University.
Ōu-y	O, Mìxīgēn Dàxué, hěn yǒumíng. Nǐ shì jǐniánjí de xuéshēng?	Oh, Michigan University, it's famous. What year are you?
Méi:	Wǒ shì sìníánjí de.	I'm a senior.
Ōu-y	Nǐ shì Zhōngwén xì de ma?	Are you in the Chinese department?
Méi	Bù, wǒ shì Jīngjì xì de, wǒ xué Zhōngguó jīngjì... Ōuyáng xiānsheng, nín zài Chángchūn gōngzuò a?	No, I'm in economics, I'm studying Chinese economics. [So] you work in Changchun, Mr. Ouyang?
Ōu-y	Duì, wǒ zài Chángchūn gōngzuò, búguò wǒ shì Shěnyáng rén.	Yes, I work in Changchun, but I'm from Shenyang.
Méi:	Dōu zài Dōngběi, duì ba?	Both in the Northeast, right?
Ōu-y	Duì, Chángchūn zài Jílín shěng, Shěnyáng zài Liáoníng. Shěnyáng lí Běijīng bù yuǎn.	That's right, Changchun is in Jilin province, Shenyang is in Liaoning. Shenyang isn't far from Bj.
Měi:	Shěnyáng hěn dà, shì bu shì?	Shenyang's big, isn't it?
Ōu-y	Shì, yǒu chàbùduō wǔbǎiwàn rén ... Nǐ chīguò zhōngfàn le ma?	It is, it has about 5 million inhabitants...Have you had lunch?
Méi:	Chī le, zài Chéngdū chī le.	I have – in Chengdu.

- Ōu-y Nǐmen zhōngfàn dōu chī sānmíngzhì, shì bu shì? You eat sandwiches for lunch, right?
- Méi: Bù yídìng. Kěshì zài Zhōngguó, wǒ dāngrán chī Zhōngguó fàn. Not necessarily. But in China, I eat Chinese food of course.
- Ōu-y Zhōngguó fàn nǐ chīdeguàn ma? Are you accustomed to eating Chinese food?
- Méi: Dāngrán chīdeguàn, zài Hélán, zài Mèiguǒ, wǒ yě chángcháng chī Zhōngguó fàn. ...Dào Miányáng le ma? Of course I am, I often eat Chinese food in Holland and in the US. Have we reached Mianyang?
- Ōu-y Hái méi dào ne. Zhè shì Déyáng. Wǒmen zài zhè xiàchē. Dàgài yì diǎn bàn dào Miányáng. Not yet. This is Deyang. We get off here. [You] get to Mianyang at about 1:30.
- Méi: Oh, nǐmen zài Déyáng xiàchē? Oh, you get off at Deyang?
- Ōu-: Duì, wǒ yǒu ge jiějie zhù zài Déyáng. Yes, I have an older sister living in Deyang.
- Méi: Nǐmen de xíngli duō bu duō? Do you have a lot of bags?
- Ōu-: Bù duō – zhǐ yǒu yí jiàn. Hǎo, wǒmen xiàchē le. Zàijiàn! No, just one. Okay, we're getting off. Good bye!
- Méi: Hǎo, zàijiàn, zàijiàn! Okay, goodbye!

Notes

kàndědǒng ‘can understand [by reading] (look-able+to-understand)’. Kàndědǒng is an example of what is sometimes known as the ‘potential construction’ (cf. §7.1), which involves an action (kàn) and result (dědǒng) and an intervening +de (able to) or bu (unable to). Thus kànbudědǒng ‘cannot understand [by reading]’. Other examples: chīdeguàn, appearing later in this dialogue, ‘be in the habit of eating (eat-get-accustomed)’; and earlier, in the rhyme at the end of Unit 2, shuāibudǎo ‘won’t fall down (slip-not-fall)’. The response to Ouyang’s question might have been kàndědǒng ‘I do’ but Méi is more modest, and wishes to use yìdiǎnr ‘a little’. Kàndědǒng or kànbudědǒng do not permit gradations – either you do, or you don’t; so the response with yìdiǎnr has to be néng kàndědǒng yìdiǎnr ‘can understand a bit’.

néng ‘able to; can’ [not usually for learned abilities]

- Ōuyáng An example of one of the 40 or so disyllabic surnames. Tā xìng Ōuyáng. Méi Tàidé re-addresses him with jīnglǐ after reading his business card.
- Xiāo Měifāng Notice the Méi Tàidé refrains from addressing Ōuyáng's wife with title or name. Neither tàitai nor xiǎojie is appropriate, and using her name might seem too familiar. So he just says nǐ hǎo.
- àirén 'spouse; wife; husband'. This is typical usage.
- zhēn bàng bàng is a noun, meaning 'club' or 'cudgel'; but in colloquial speech, it has come to function as a SV with the meaning 'good; strong'; cf. English 'smashing'. The expression is more common in certain regions than others, and probably certain age groups than others.
- chīdeguàn 'in the habit of eating (eat-get-accustomed)'
- jiàn M-word for 'luggage' (and, paradoxically, for 'clothes' and 'business affairs' as well).

4.11 Food (1)

In China, meals are central to social life. But for the student of Chinese, who may have to eat most meals out, learning how to read the menu and order meals takes a long time. Eating at Chinese restaurants overseas may give the impression that there is a set of basic dishes at the heart of every Chinese regional cuisine. But within China, menus start to seem infinitely variable. And what is more, you will find that rather than consulting the menu, Chinese customers are just as likely to base their orders on a conversation with the waiter about what is seasonal or fresh, or what the restaurant's specialties are. So we will have to build up competence about Chinese food incrementally. We will begin with elementary categories.

The basic distinction in food is between fàn and cài. Both words have core and extended meanings, as follows:

fàn	cooked rice	>	staples
cài	vegetables	>	dishes; courses

Fàn in its extended meaning includes cooked rice, wheat, millet and other grains that – at least in less affluent times – formed the main caloric intake. Cài in its extended meaning would normally have been vegetables, with some dry or fresh fish, and very occasionally, a small amount of pork. Now, of course, cài includes the vast repertoire of dishes that can be served alongside the staples. Any ambiguity between core and extended meanings can be eliminated through compounding:

báifàn; mǐfàn	cooked rice [as opposed to other staples]
qīngcài	vegetables [as opposed to other dishes]

Rice is the staple of southern China where it is eaten cooked (mǐfàn), or ground into flour for noodles (mǐfěn) and dumpling wraps. In the north, wheat is the staple and forms the basis of wheat noodles (miàn ~ miàntiáo) and wheat dumpling-wraps. At breakfast and lunch, Chinese often eat a rice gruel or ‘congee’ (xīfàn ‘watery rice’ or zhōu), to which can be added various kinds of vegetables, meats and sauces, as well as broken up yóutiáo ‘fried dough sticks’.

miàn ~ miàntiáo	noodles	miànbāo	bread (wheat-bun)
mǐfěn	rice-flour noodles	dòufu	toufu
zhōu; xīfàn	rice porridge; congee	yóutiáo	fried dough sticks
bāozi	steamed stuffed buns		
guōtiē	pot stickers	jiǎozi	dumplings
tāng	soup	jīdàn	chicken eggs
ròu	meat	yā<ròu>	duck
zhūròu	pork	jī<ròu>	chicken
niúròu	beef	yáng ròu	lamb
yú	fish	hǎixiān	seafood
xiārén<r>	shrimp meat	hǎishēn	sea cucumber

Notes

- In combinations, parts of these citation forms are often dropped. In most cases, it is the second element: niúròu-miàn[tiáo] ‘beef noodles’. But in some cases, it is the first: niúròu-chǎo [mǐ]fěn ‘beef fried rice-noodles’.
- On a menu, unspecified ròu usually means ‘pork’.
- Many Chinese avoid eating beef because of Buddhist tradition, and because of taboos about killing work animals.
- Xiā is ‘shrimp’, rén<r> is ‘kernel’, so xiārénr ‘shrimp meat’.
- Sea cucumber is a euphemistic name for a kind of slug that lives on the bottom of the sea; eaten fresh, or dried, it is considered a delicacy.



Qīngzhēn xiānjī 'Muslim fresh chicken' at a street stall in Kunming. [JKW 1997]

4.11.1 Short narratives

a) Zhōngguó rén zuì xǐhuan hē shénme?

Yǒu péngyou wèn wǒ Zhōngguó rén zuì xǐhuan hē shénme. Wǒ shuō chuántǒng de Zhōngguó rén xǐhuan hē chá huòzhě báikāishuǐ, kěshì xiànzài hěn duō Zhōngguó rén yě xǐhuan hē qìshuǐ, kělè, hé niúǎi. Zhōngguó nánrén yě xǐhuan hē píjiǔ. Qīngdǎo píjiǔ shì zuì yǒumíng de Zhōngguó píjiǔ. Wǒ yě xǐhuan hē píjiǔ, kěshì bù néng hē tài duō, yì píng jiù gòu le! Zǎoshàng, wǒ yě hē kāfēi – hē yì bēi wǒ jiù bú huì juéde lèi!

b) Zuì xǐhuan chī shénme?

Nà, Zhōngguó rén zuì xǐhuan chī shénme? Zhè hěn nán shuō. Yīnwèi Zhōngguó rén chī de dōngxī tài duō le. Kěyǐ shuō běifāng rén bǐjiào xǐhuan chī miànshí, jiùshì yòng xiǎomàifěn zuò de shípǐn; nánfāng rén ne, tāmen bǐjiào xǐhuan chī mǐfàn. Měitiān dāngrán chī qīngcài, yě chī yìdiǎnr ròu, xiàng zhūròu, jīròu, niúròu. Ménggǔrén yě tèbié xǐhuan chī yáng ròu. Zhōngguó rén yě cháng chī hǎixiān, xiàng yú, xiārénr, hǎishēn. Yě xǐhuan chī bāozi, jiǎozi; zhèi lèi dōngxī kěyǐ shuō shì Zhōngguó chuántǒng de kuàicān. Língshí ne, tǐng duō de! Yǒu niúròugānr, guāzǐ<r>, huàméi.

Notes

yǒu péngyou	While English comfortably begins a sentence with an indefinite phrase such as ‘a friend’ or ‘someone’, Chinese makes use of the existential <u>yǒu</u> ‘there is/are...’: <u>Yǒu rén wèn wǒ</u> ...; <u>Yǒu rén shuō</u> .
chuántǒng	SV ‘traditional’.
báikāishuǐ	‘clear boiled water’
miànshí	‘cooked wheaten food’; cf. <u>shípǐn</u> . In Mandarin <u>shí</u> is a combining root that appears in compounds having to do with food, eg <u>shípǐn</u> , <u>língshí</u> , below. It is cognate with Cantonese <u>sìhk</u> , the verb ‘to eat’.
jiùshì	[in this context] ‘ie’
xiǎomài	‘wheat’; cf. <u>dàmài</u> ‘barley’, <u>yànmài</u> ‘oats’, <u>qiámài</u> ‘buckwheat’
shípǐn	‘food; comestibles’
Ménggǔ	Mongolia; cf. <u>Nèi Ménggǔ</u> ‘Inner Mongolia’.
tèbié	SV ‘special’; ADV ‘especially’.
zhèi lèi	‘this type’, and particularly in the expression <u>zhèi lèi dōngxī</u> ‘these sorts ~ categories of things’; cf. <u>zhèi zhǒng</u> ‘this kind’.
kuàicān	‘fast-food’
língshí	‘nibbles; snacks (zero; incidental-food)’
niúròugānr	‘beef jerky’; <u>yí dài</u> ‘a bag’
guāzǐ<r>	‘water melon seeds’
huàméi	‘preserved plums’; <u>yì bāo</u> ‘a packet’

4.12 Pinyin: initial w and y

Though syllables may begin with the vowels a, o, e (eg è, ān, ōu etc.), *they do not* begin with i or u. Where medial i and u might occur at the beginning of a syllable, they are written y and w, respectively. You might think of such cases as follows:

duo, shuo, drop the Ci:	uo	>	wo
xie, bie, drop the Ci:	ie	>	ye

However, if i, u, ü are themselves vowels (as in nǐ, shū, nǚ), then dropping the Ci would leave only the vowels i, u, and ü, and if these were simply rewritten as y and w, you would end up with rather curious looking syllables like ‘w’ (shu, drop the Ci to get u > ‘w’) or ‘wn’ (shun > un > ‘wn’). So in such cases, instead of upgrading i and u to y and w as before, y and w are **added** to them:

	<i>as a syllable</i>		
ji, drop the j:	i	>	yi
jin, drop the j:	in	>	yin
jing, drop the j:	ing	>	ying
shu, drop the sh:	u	>	wu
xu, drop the x:	u [ü]	>	yu
jun, drop the j:	un [ün]	>	yun
xue, drop the x:	ue [üe]	>	yue

There are a few **exceptions** to the pattern:

>>	jiu, drop the j:	iu >	you;	<u>yu</u> is taken [see above]
>>	gui, drop the g:	ui >	wei;	no syllable <u>wi</u> ; rhymes with <u>ei</u>
>>	zhun, drop the zh:	un >	wen;	no syllable ‘wun’; rhymes with <u>en</u>



Yí duì fūfù ('1 pair husband-wife') zhǐ shēng yí ge háizi hǎo. [JKW 1997]

Exercise 7.

Recognizing foreign place names: With your knowledge of pinyin, see if you can read out and recognize these Chinese versions of English place names and other English loans:

<i>a) Place names</i>	<i>hint</i>	<i>English</i>
Fóluólǐdǎ		
Yàlisāngnà		
Mǎsàzhūsài		
Nèibùlāsījiā		
Éhài'ér		
Élègāng	Yes, it's a state.	
Zhījīagē	city	
Àidīngbǎo	in Scotland	
Hóngdūlāsī	Central America	
Ālāsījiā		
Àodàliyà		
Bāxī		
Dálāsī	in Texas	
Xīn Ào'ěrliáng		
Bājīsītǎn		
<i>b) Common nouns</i>		
qiǎokeli or zhūgǔli	food	
sānmíngzhì	food	
hànbǎobāo		
qīsī ~ zhīshì hànbǎobāo		
shālā	leafy food	
pǐsà bǐng	fast food (<u>bǐng</u> 'biscuit; cracker')	
kěkǒukělè		
Màidāngláo		
Hànbǎowáng	wáng 'king'	
<i>c) People (Mainland usage)</i>		
Shāshìbǐyà		
Suǒfēiyà Luólán		
Mǎlóng Báilándù	'The horror, the horror!'	
Àosēn Wēi'ěrsī		
Gélǐgāoli Pàikè		
Yīnggélì Bāomán		
Luósīfǔ	4 terms	
Gé'ěrbāqiáofǔ	USSR	
Shīwǎxīngé	'I'll be back – as governor!'	
Pàwǎluódì	Big stage presence!	

4.13 Summary

Existence	Zhèr yǒu xǐshǒujiān ma? / Yǒu, xǐshǒujiān zài hòutou.
Location:	Zhèr fùjìn yǒu Zhōngguó fànguǎnr ma? / Yǒu liǎng ge.
Born in...	Tā shēng zài Běijīng, yě zhǎng zài Běijīng, kěshi xiànzài zhù zài Xī'ān.
Clock time	Xiànzài jǐ diǎn <zhōng> le? / Shí diǎn. Wǒ wǎnshàng liǎng diǎn shuìjiào, zǎoshàng shí diǎn qǐlái.
Habitually	Zhōngguó rén píngcháng jǐ diǎn chī zǎodiǎn?
Tickets	Guìlín, jīntiān xiàwǔ 3:25, yìngzuò, yì zhāng.
DE	Shìjièbēi de xiāoxi; bù hǎotīng de yīnyuè shēngnǐ de shēng, dàlù de lù Tā shì IBM de.
No DE	tā dìdi; lǎo péngyou; zhème duō xínglǐ
Names	Guìxìng? / Wǒ xìng Bái, jiào Bái Sùzhēn.
Age	Nín <niánjì> duō dà le? / Zhǐ yǒu shíqī suì.
Sign	Nǐ <shì> shǔ shénme de? / Shǔ mǎ de.
Level	Nǐ shì jǐ niánjī de xuésheng? / Sān niánjī de.
Major	Zhuānyè shì shénme? / Shì wùlǐ.
Department	Nǐ zài nǐ ge xì? ~ Nǐ shì nǐ ge xì de?
Zài + V	Tā hái zài dúshū.
Studying	Tā zài túshūguǎn xuéxí.
Titles	Lǐ xiàozhǎng; Qián jīnglǐ
Introductions	Zhāng lǎoshī, wǒ gěi nǐ jièshào jièshào; zhè<i wèi> shì...
Nice to meet..	Jiǔyǎng, jiǔyǎng; hěn gāoxìng rènshi nǐ.
Understand?	Kàndèdǒng ma? / Néng kàndǒng yìdiǎnr.
Work	Tā zài Cháng Chūn gōngzuò. / Tā gàn shénme huó ne?
Used to doing	Zhōngguó cài nǐ chīdeguàn ma?
Rice, wheat	Běifāng rén bǐjiào xǐhuān chī miàntiáo, nánfāng rén bǐjiào xǐhuān chī mǐfàn.
Someone...	Yǒu rén wèn wǒ....

Exercise 8

Vocabulary practice: Incorporate each of the following in a brief phrase that shows you know the meaning, eg: shàngwǔ > jīntiān shàngwǔ.

juéde	jièshào	fēicháng	jīchǎng
yàoshi	yǐjīng	yíding	yígòng
xiāoxi	xiànzài	mǐfèn	máfan
yìqiān	yìqián	qiánmiàn	mùqián
shíchā	zhuānyè	shàngwǔ	xiàwǔ
duōshao	dōu shì	zuǒbianr	gànhuó<r>
jiǔyǎng	yángjiǔ	shàngbān	jīngcháng
zhōngwǔ	Zhōngwén	zhōngtōu	zhōngbù
bàngōngshì	yánjiūshēng	jīchǎng	chǎngzhǎng
niánjì	mǐfàn	xīfàn	yěxǔ

4.14 Rhymes and rhythms

a) First, a traditional rhyme for the (lunar) new year which mentions several new-year customs, such as buying new clothes and setting off fire crackers.

Xīnnián dào, xīnnián dào,
chuān xīn yī, dài xīn mào,
pīpī pāpā fàng biānpào!

New year arrives, new year arrives
wear new clothes, wear new hat
pipi papa set-off firecrackers.

b) This next rhyme tells the story of life in a factory – from the workers’ point of view:

Èrlóu sānlóu, chángzhǎng shūjì
sílóu, wǔlóu, qīnqī guānxi,
gōngrén jiējí, dǐngtiān-lìdì,
zhīzú chánglè, zán bù shēngqì.

2nd floor, 3rd floor, factory-head sect’y
4th floor, 5th floor, kin connections
workers (social) class, salt-of-the-earth
be content with one’s lot, we not angry.

[Overheard at a seminar on Chinese language teaching, Harvard, 2002.]

Notes:

shūjì	secretary of a political or other organization (‘book-note+down’)
dǐngtiān-lìdì	be of indomitable spirit (‘support-sky set+up-ground’)
zhīzú chánglè	be content with one’s lot and be happy (‘know-enough happiness’)
zán	a reduced form of <u>zámen</u>

Appendix 1: Courses of study and university names

1. Courses of study

yǔyánxué	linguistics (language-study)
wénxué	literature (writing-study)
bǐjiào-wénxué	comparative literature
lìshǐ<xué>	history
rénlèixué	anthropology (man-kind)
yīnyuè	music
shāngyè	business (business-occupation)
guǎnlǐ<xué>	management (manage-study)
chéngshì-guǎnlǐxué	urban planning (city-manage-study)
jiànzhù<xué>	architecture
jīngjì<xué>	economics
wùlǐ<xué>	physics (things-principles)
huàxué	chemistry (transformation-study)
shēngwù<xué>	biology (life-matter)
yíchuánxué ~ jīyīnxué	genetics (heredity-study ~ gene-study)
dànnǎo-rènzhīxué	brain and cognitive science
shùxué	mathematics (number-study)
yīxué	medicine

engineering

gōngchéng<xué>	engineering
jìsuànjī<xué> [Mainland]	computer science (calculate+machine)
diànnǎo<xué> [Taiwan]	computer science (electric-brain)
diànzǐ gōngchéng<xué>	electrical engineering
tǔmù gōngchéng<xué>	civil engineering (earth-wood)
jīxiè gōngchéng<xué>	mechanical engineering
hángkōng gōngchéng<xué>	aeronautical engineering
hángkōng hángtiān<xué>	aero-astro (aviation space+flight)
cáiliào gōngchéng<xué>	material science (material engineering)

2. The names of universities

Most non-Chinese universities have sinicized versions of their names, eg: Gēlúnbǐyà Dàxué ‘Columbia University’. There are some exceptions: the Chinese names for Oxford and Cambridge Universities are translations of their etymological meanings, ie Niú Jīn ‘Ox-Ford’ and Jiàn Qiáo ‘Cam-Bridge’ [the Cam being the name of the river that runs through Cambridge]. MIT is also translated: Máshěng Lǐgōng Xuéyuàn, literally ‘Massachusetts Science Institute’. The names of Chinese Universities often combine a location with dàxué ‘university (big-learning)’. Some university names can be shortened: eg Běijīng Dàxué > Běi Dà; Táiwān Dàxué > Tái Dà. Here, for reference, are the names of some other well-known universities:

a) Non-Chinese

Kāngnǎi’ěr Dàxué ~ Kāng Dà	Cornell University
Gēlúnbǐyà Dàxué ~ Gē Dà	Columbia University
Hāfó Dàxué	Harvard University
Yēlǔ Dàxué	Yale University
Pǔlínshìdùn Dàxué	Princeton University
Dùkè Dàxué	Duke University
Shītǎnfú ~ Sītǎnfú	Stanford University
Bókèlì Dàxué	UC Berkeley
Mìxīgēn Dàxué	University of Michigan
Míngdé Dàxué ~ Míng Dà	Middlebury College, Vermont
Lúndūn Dàxué	London University
Niú Jīn Dàxué	Oxford University
Jiàn Qiáo Dàxué	Cambridge University
Àozhōu Guólì Dàxué (Ào Dà)	Australian National University (ANU)

b) Chinese:

Běijīng Dàxué ~ Běi Dà	Peking University, in n.w. Beijing
Qīnghuá Dàxué	Tsinghua University, in n.w. Beijing
Běijīng Shīfàn Dàxué ~ Běishī Dà	Beijing Normal University
Běijīng Hángkōng (Hángtiān) Dàxué ~ Háng Dà	Beijing University of Aeronautics [and Astronautics]

Rénmín Dàxué ~ Rén Dà
 Nánkāi Dàxué (~ Nándà)
 Nánjīng Dàxué ~ Nándà
 Fùdàn Dàxué
 Jiāotōng Dàxué
 Zhōngshān Dàxué
 Guóli Táiwān Dàxué~ Tái Dà

People's University, Beijing
 Nankai University, in Tianjin
 Nanjing University, in Nanjing
 Fudan University, in Shanghai
 Shanghai Jiaotong ('Communications') U.
 Sun Yat-sen University, Canton
 National Taiwan University, in Taipei

Appendix 2: The 45 most common surnames

Though it is peculiar to present surnames as sound alone, without characters, it is useful for learners to be familiar with the pronunciation of at least the most common surnames. So 45 names (including those already encountered) are provided below. They are organized in groups of 10, each with an exemplar from Chinese history. The frequency list of surnames is taken from Shan Lin's *What's in a Chinese Name* (Singapore: Federal Publications, 1981). According to this book, the first 10 names account for 40% of the population, the second 10, for 10%, the third ten, for 10% and the all 45, for 70% of the population (p.17).

Since many Chinese resident in the US and Europe are of Cantonese or other heritage, the varied spelling of surnames frequently conforms to the sound of regional languages. To give some sense of this range, Cantonese pronunciations are also provided, on the right, in the Yale system of romanization. In this system, Cantonese is analyzed as having three tones in two registers, one high and one low. The high set is marked as á, a, and à, and the low set as ah, ah, and ah (with 'a' standing in for all vowels).

<i>Xìng</i>	<i>Example</i>	<i>Cantonese pronunciation</i>
Zhāng	Zhāng Xuéliáng (1901 - 2001) NE China leader in 1920s	Jeùng
Wáng	Wáng Ānshí (1021 - 1081) poet and reformer	Wòhng
Lǐ	Lǐ Sī (3 rd C BCE) chancellor to Qín emperor	Leíh
Zhào	Zhào Ziyáng (1919 - 2005) PRC politician	Jiuh
Chén	Chén Yì (1901 - 72) PRC military commander	Chàhn
Yáng	Yáng Guǐfēi (8 th C) famous concubine	Yeùhng
Wú	Wú Sānguī (17 th C) general who 'let the Manchus in'	Ngh (')
Liú	Liú Bāng (247-195 BCE) 1st emperor of Hàn	Laùh
Huáng	Huángdì (trad. 2698 - 2598 BCE) Yellow Emperor	Wòhng
Zhōu	Zhōu Ēnlái (1898 -1976) first PRC premier	Jaù
Xú	Xú Zhímó (1896 - 1931) poet and essayist	Cheuih
Zhū	Zhū Yuánzhāng (1328 - 1399) 1st Míng emperor	Jyù
Lín	Lín Biāo (1907 - 1971) once designated to succeed Máo	Làhm
Sūn	Sūn Yìxiān (1866 -1925) Sun Yat Sen aka Sūn Zhōngshān	Syùn
Mǎ	Mǎ Yuán (14BCE - 49) conqueror of Vietnam in 42 AD	Máh
Gāo	Gāo Chái (6th C BCE) a disciple of Confucius	Goù
Hú	Hú Shì (1891 - 1962) promoted vernacular writing	Wùh

Zhèng	Zhèng Hé (15 th C) led voyages to SEA and Africa	Jehng	
Guō	Guō Mòruò (1892 -1978) playwright, writer	Gok	
Xiāo	Xiāo Hé (2 nd C BCE) advisor to Liú Bāng	Siù	
Xiè	Xiè Xiǎo'é (8th, 9th C) avenged death of kin	Jeh	
Hé	Hé Diǎn (436 - 504) reclusive scholar		Hòh
Xǔ	Xǔ Xùn (240 - 374) magician and dragon slayer	Heúi	
Sòng	Sòng Qínglíng (1892 -1982) wife of Sun Yatsen	Sung	
Shěn	Shěn Yuē (441 - 513) scholar with double-pupil eyes	Sám	
Luó	Luó Gōngyuǎn (8th C?) magician	Lòh	
Hán	Hán Yù (768 - 824) Tang scholar	Hòhn	
Dèng	Dèng Xiǎopíng (1904 -1997) post-Mao leader	Dahng	
Liáng	Liáng Qǐchāo (1873 -1929) early 20th C intellectual	Leùhng	
Yè	Yè Míngshēn (1807 - 60) Governor of Canton	Yihp	
Fāng	Fāng Guózhēn (14 th C) pirate, and governor	Fòng	
Cuī	Cuī Jiàn, PRC's first major rock star	Cheúi	
Chéng	Chéng Miǎo (3 rd C BCE) inventor of small seal characters	Chìhng	
Pān	Pān Fēi (5th-6th C) concubine, intro' foot binding?	Pònn	
Cáo	Cáo Cāo (155 - 220) general from 3 Kingdoms period	Chouh	
Féng	Féng Yǒulán (1895 -1990) philospher	Fuhng	
Wāng	Wāng Lái (18th C) mathematician	Wòng	
Cài	Cài Shùn (1st C) one of the 24 examples of filialpiety	Choi	
Yuán	Yuán Shìkǎi (1859 -1916) first president of ROC	Yùhn	
Lú	Lú Shēng (8th C) young lad in the Dream of Yellow Millet	Loùh	
Táng	Táng Yín (1470 -1523) scholar and painter (Sūzhōu school)	Tòhng	
Qián	Qián Liú (851 - 932) warrior prince	Chìhn	
Dù	Dù Fǔ (712 -70) reknowned poet	Douh	
Péng	Péng Zǔ (2nd millennium BCE) a Chinese Methuselah	Pàhng	
Lù	Lù Yú (9 th C) famous hermit	Luhk	

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+de 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. Fēicháng máng. Fēicháng lěng. Fēicháng rè.	b)	Mēn jíle. Máng jíle. Lěng jíle. Rè jíle.	c)	Yǒu yìdiǎnr mēn. Yǒu yìdiǎnr máng. Yǒu yìdiǎnr lěng. Yǒu yìdiǎnr guì.
d)	Juéde hěn mēn. Juéde hěn nán. Juéde hěn lěng. Juéde hěn lèi.	e)	Mēn-sǐle. Máng-sǐle. Lěng-sǐle. Rè-sǐle.	f)	Hǎo mēn a! Hǎo máng a! Hǎo lěng a! 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	Bǎishíkělè
Chinese food	foreign food	palatable-pleasant	100-things-pleasant
		Coca Cola	Pepsi Cola

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

verbs

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

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.

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

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

Guìlín shì zài nánbiānr háishi zài
běibiānr?

Guìlín zài Guǎngxī, zài nánbiānr.

Is Guilin in the south or the north?

Guilin's in Guangxi, in the south.

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.

Chá huòzhě kāfēi dōu xíng.

Tea or coffee are both fine.

Either tea or coffee will be fine.

Lǐbàisān lǐbàisì dōu kěyǐ.

Lǐbàisān huò lǐbàisì dōu kěyǐ.

Wednesday or Thursday are both possible.

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'

bànr 'partner; mate'

dàjiā 'everyone (large family)'

dānshù 'odd number'

zuò bàn 'act as partner'

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) Bàn '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, zěnmē 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
a bowl of beef soup	2 plates of shrimp fried rice	a basket ~ a catty of bao

Other items:

yúpiàn	ròusī	báicài	jiǔcài	shícài
fish slices	pork shreds	white veg		seasonal
slices of fish	shredded pork	cabbage	scallions	vegetables
gāli	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
gāli-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, [We] 'll have a 'fish-fragrant eggplant',
yí ge shāo'èrdōng, [and] a 'cooked two-winter'; a
yí ge huíguōròu, yí ge sùshíjīn, 'double-cooked pork'; a 'mixed vegetables',
zài yào yí ge suānlàtāng. 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: Okay, 4 dishes and a soup:
yúxiāng-qiézi, shāo'èrdōng, 'fish-flavor eggplant'; 'cooked 2 winter',
huíguōròu, sùshíjīn; dàwǎn 'double-cooked pork'; 'mixed vegetables'
suānlàtāng. 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[zì] 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 kèqì, nǐ chàng+de bú cuò! You're too 'modest', you sing well.
 Wǒ xǐhuan zuòfàn kěshì 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'; yìdiǎnr '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 yìdiǎndiǎn. 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')

Jìntiān 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
duìbùqǐ rénmin, duìbùqǐ 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.
Wǒmen shì ...	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 yǒuyìsi</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, coverbs, and serialization

jiāoshū	gàosu	mǎi	mài	wèn	wèntí
teach-books					
teach	tell	buy	sell	ask	a question
dǎ diànhuà	sòng			shì<qíng>	
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.
- Dōngxì are physical things, shì<qíng>, 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 shìqíng	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 shēngrì; 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	Bú 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 Xuānwǔqū 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

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

5.7 Music and musicians

5.7.1 Singers, styles and other vocabulary:

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

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?
Yǐ	Wǒ bǐjiào xǐhuan yáogǔnyuè hé xīhā.	<i>I prefer rock and hiphop.</i>
Jiǎ	Něi ge gēshǒu?	Which singers?
Yǐ	Zhōngguó de ma?	<i>Chinese [ones]?</i>
Jiǎ	Shì.	Yes.
Yǐ	Xǐhuan Zhōu Jiélún, Nà Yīng.	<i>I like Zhou Jielun, Na Ying.</i>
Jiǎ	Nà, Xīfāng de ne?	And Western ones?
Yǐ	Xīfāng de ne, zuì xǐhuan Māo Wáng!	<i>Western ones, I like ‘the King’.</i>
Jiǎ	Nà nǐ yě xǐhuan juéshì ma?	Do you like jazz too?
Yǐ	Juéshì ne, hái kěyǐ, kěshi wǒ bù cháng tīng, tīngbuguàn.	<i>Jazz, [I] quite [like it], but I don’t often listen [to it], I’m not used [to it].</i>

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

Note:

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



Chàng+de hǎo, lǎ+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, kěshì 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 Cui Jiàn de <gē>.	I'd like to listen to one of Cui Jian's.
Cui Jiàn de nǐ shǒu gē?	Which one of Cui Jian's?
Cui 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	Cuī Jiàn	男	Huāfáng Gūniang 'flower house girl'
2094	Cuī Jiàn		Yīwú suǒyǒu 'to have nothing at all'
2095	Cuī 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 zhīdao). In southern Mandarin, xiǎode is the colloquial equivalent.

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

Tā wèishénme hěn jǐnzhāng? Wǒ bù zhīdao ~ 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 bù 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 understand [now].
	Chàbuduō le!	Just about.
	Jīběishàng dǒng le!	Basically, I do.
	Duìbuqǐ, hái shì bù dǒng!	Sorry, I still don't get it.

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'
chīdegùan	'be in the habit of eating'
chībùguàn	'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:

Direct speech (schematic)

I asked: "Where are you going?"

We don't know: "Is he Chinese?"

I don't know: "Why is she so nervous?"

Reported speech (actual)

I asked where you were going.

We don't know whether/if he's Chinese [or not].

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 jīnzhāng?”

I don’t know: “Why is he so nervous?”

Reported speech

Wǒ bù zhīdào tā wèishénme hěn jīnzhāng.

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
 Wǒmen dào Běijīng qu.

Nǐmen shàng nǎr ~ nǎlǐ qu? same
 Wǒmen 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?

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

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

Wǒmen 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):

Wǒmen 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?
Wǒ bú qù nǎr ~ nǎlǐ.

Where are you going?
I'm not going anywhere (in particular).

Nǐ dào nǎr ~ nǎlǐ qù ?
Wǒ bú dào nǎr ~ nǎlǐ qù.

Where are you going?
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 Guílín, 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 discussed 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<lai/qu></i>
bānjiā 'moving'	líkāi Běijīng	zǒu dào nǎr <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 Lǐjiāng.	[We]'re leaving Zhenjiang [in Jiangsu] on the 3 rd , and [we]'ll get to Lijiang [in Yunnan] on the 5 th .
Wǒ shēng zài Shēnzhèn, zài nán biānr, kěshì 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 Lǐjiāng 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 qīnqī	visit relatives
kàn dìtú	look at a map
kànbìng	see a doctor; see a patient (look+at-illness)
kàn rènào	go where the excitement is (look+at-hubbub)

5.10.2 *Other things to do*

mǎi dōngxī	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 shìqīng	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.

Wǒ yào dào Lúndūn qu kàn qīnqī.	I want to go to London to visit [my] relatives.

Xiàowǔ, 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 qīnqī. 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 dōngxì	<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 hái 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 jiù huí jiā.

I’m going home after [I] eat.

Shénme shíhou mǎi piào?

When do we buy our tickets?

Shàng-le chē jiù 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 gè, 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
last yearshàng ge yuè
last monthshàng ge xīnqī ~ lǐbài
last weekzhōumò
weekendjīnnián
this yearzhèi ge yuè
this monthzhèi ge lǐbài ~ xīngqī
this weekmíngnián
next yearxià ge yuè
next monthxià ge xīngqī ~ lǐbài
next week

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?
Yǐjīng qǔ le.Have you already picked up your passport?
Yes, I have. [Note qǔ vs qù.]Zuótiān méiyǒu kè, dào nǎr qù le?
Méi dào nǎr qù, wǒmen zài jiā lǐ
zuò gōngkè ne.No class yesterday, where'd you go?
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 northwest 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.

Nánde gēn nǚde 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 dōngxī.

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

- Zhāng. Hēn rè, yě hēn 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 Argentina, 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. Eī, bú cuò, Yīngguó hěn 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 huǒchē 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'; <u>gāng dào</u> 'just arrived'; <u>Tā gāng chīguo wǎnfàn.</u>
chīwán	<u>wán</u> 'finish' may follow almost any action verb: <u>shuōwán le</u> ; <u>xiěwán le</u> ; <u>hái méi kǎowán ne</u> .
kěxī	'a pity (able-pity)'
xià cì	<u>cì</u> 'time' is a verbal measure; cf. <u>zài shuō yí cì</u> 'say it again'.
qiáng	SV 'strong; powerful; better'
xiūxi	V 'rest', often reiterated as <u>xiūxi xiūxi</u> .
kāichē qu	with <u>kaiche</u> acting as an adverbial, 'go driving'; cf. <u>zǒulù qu</u> .
zuò huǒchē	<u>zuò</u> 'sit' corresponding to English 'take'; cf. <u>zuò fēijī qu</u> .
cóng ... zǒu	'to go this way' is expressed with <u>cóng</u> 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’, wéizǔir ‘a bib’, xìngrénr ‘almonds’, etc. The suffix appears with a few non-nouns as well: shùnrshǒur ‘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, Beiping Tongyao Xuanji, Taipei: Da Zhongguo Guoshu Gongsi, 1969, p. 94.*]

Qióng tàitai

Qióng tàitair	poor wife
Bàozhe ge jiānr,	clutches [her] shoulders
chīwán le fānr	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 [gàr]	bànr [bàr]	píng ⁿ r
cír	[cér]	xià ⁿ r	wèir [wèr]	mén ⁿ r	chóng ⁿ r
shìr	[shèr]		kuàir [kuàr]	diǎnr	kòng ⁿ r
pír	[piér]		huìr [huèr]	guǎn [guǎr]	yàng ⁿ r
yìr	[yèr]			gùnr [guèr]	huáng ⁿ 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: kòngⁿr > [kòⁿr], etc. These rules are hard to apply, so for now, we will focus on *r-words* that are frequently encountered, like diǎnr, yàngⁿr, 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 hēn lěng. Yé hēn lěng or Yě | hén lěng.
2. Wǒ yě hēn kě. Wó yě | hén kě.
3. Lǎo Lǐ yě hēn hǎo. Láo Lǐ yě | hén hǎo.
4. Wǒ yě hēn 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. Jiǔcài-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 shēngnǐ; 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 qùle 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 diǎobào, 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’.

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 shóuròu! The English prefer well-cooked meat.

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 āi;	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

shàng xià

zài chéng lǐ

zài xiāngxià

many few

above below

in town

in the country

gāo ǎi

gāo dī

cháng duǎn

guì piányi

tall short

high low

long short

expensive cheap

hǎo huài

kuài màn

pàng shòu

zuǒ yòu

good bad

fast slow

fat thin

left right

xiāng chòu

gānjìng zāng

cōngmíng bèn

nán róngyì

fragrant smelly

clean dirty

clever; stupid

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 yǎnjīng hěn dà. ‘She has big eyes. (she eyes quite big)’

TOPIC	COMMENT	
<i>person</i>	<i>part</i>	<i><adv> SV</i>
Tā	rén	hěn hǎo.
Tā	yǎnjīng	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	yǎnjīng	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	pífū	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.

yǎnjīng ‘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].

pífu ‘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*, ‘Descendents of the Dragon’ that reads:

hēi yǎnjīng hēi tóufa huáng pífu, yǒngyǒng yuǎnyuǎn shì lóng de chuánrén
black eyes black hair yellow skin, eternally be dragon’s descendents

The line shows that in addition to the ‘person (part-SV)’ pattern illustrated above (tā yǎnjīng 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 bízǐ hěn gāo.

Tā <shi> gāo bǐliáng<r> ~ dà bízǐ.

Tā tóufa shì hēisè de.

Tā <shi> 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 jué.
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 méiyóu.

Shàng ge xīngqī, nǐ shàng-guo
bān ma?

Méi shàng-guo, bù shūfu.

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

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 méiyou (with or without V-guo):

Nǐ qù-guo Táiwān ma?	Have you [ever] been to China?
+ Yǒu. / Qù-guo.	[I] have.
– Méiyou. / Méi qù-guo >.	[I] haven't.

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 méiyou?	Have you been to China [or not]?
Hái méi qù-guo, kěshì hěn xiǎng qù.	Not yet, but I'd like to.

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

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

Two adverbs are particularly drawn to the construction with guò:

cónglái	only in negative sentences; meaning 'never'; sometimes reduced to just <u>cóng</u> ;
céngjīng	not usually with negative sentences; 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.	+
		Méi<you> chī-guo.	–
	Chī-guo hǎishēn méi<you>?	[Méiyóu.]	–
‘have eaten; did eat’	Chīguo fàn le ma?	Chī<guo> le.	+
	Chīguo fàn le méi<you>?	Hái 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?
Zhèi 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 1st 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 st 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>	<i>hǎishēn</i>	<i>pídàn ~ sōnghuā</i>	<i>yúchì</i>
	<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>	<i>Wòhǔ Cánglóng</i>	<i>Dàhóng Dēnglóng Gāogāo Guà.</i>
		<i>big-red lantern high hang</i>
	<i>Crouching tiger, hidden dragon</i>	<i>Raise the Red Lantern</i>
<i>places</i>	<i>Kūmíng</i>	<i>Dàlǐ</i>
<i>in Yunnan</i>		<i>Lǐjiāng Shílín</i>
		<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 nài 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	Shì a, 'Sūzhōu yuánlín' hěn piàoliang. Wǒmen cháng shuō: 'Shàng yǒu tiāntáng, xià yǒu Sū Háng.'	Yes, Sūzhōu gardens are quite beautiful. We often say: 'There's paradise above, and Su(zhou) and Hang(zhou) below.'

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</u> , <u>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
shuìjiào 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 jīngcháng hē báijiǔ.	Mongolians generally drink ‘white liquor’ with their meals.

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

Nǐ Zhōngwén shuō+de hěn hǎo; nǐ shì bu shì céngjīng xué-guo? <i>Nǐ tài kèqi, wǒ cóng méi xué-guo.</i>	You speak Chinese very well; did you study it before? (‘is it the case that you...’) <i>You’re too nice; no, I’ve never studied before.</i>

[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 hái zài xǐzǎo. When he got back we were still in the bath.

<Zài> chīfàn de shíhou bù yīnggāi hē lěngyǐn. You shouldn’t drink cold drinks with [your] 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 You shouldn't go swimming after you eat.
yóuyǒng.

Appendix II of this unit lists the more prominent dynasties of Chinese history. 'Dynasty' is chádài 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 chádài? <i>Nà shì Qíncháo. [Qínshǐhuáng de chádài.]</i>	Which dynasty is before the Han? <i>That's the Qin. [The dynasty of Qinshihuang (the 1st emperor of Ch'in).]</i>
2.	Tángcháo yǐhòu ne? Tángcháo yǐhòu shì shénme chádài? <i>Tángcháo yǐhòu shì Sòngcháo.</i>	And after the Tang? What dynasty is after the Tang? <i>After the Tang is the Song.</i>
	Sòngcháo yǐhòu ne? <i>Sòngcháo yǐhòu shì Yuáncháo. [Ménggǔ rén de chádài.]</i>	And after the Song? <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? <i>Xīngqīliù qù.</i>	May I ask when you're going to Beijing? <i>I'm going on Saturday.</i>

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

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

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

Jiǎ Wǒ jiārén dōu shì lǎoshī: wǒ bà zài dàxué jiāo gōngchéng; mā zài zhōngxué jiāo wùlǐ; mèimei zài xiǎoxué jiāo yīnyuè.	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.

Yǐ Wǒ jiārén dōu shì yīshēng! Fùmǔ dōu zài Dì-yī Rénmín Yīyuàn gōngzuò, jiějie zài zhěnsuǒ gōngzuò.	My family members are all doctors: my parents both work at #1 People's Hospital, and my older sister works in a clinic.

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 rd 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 jiù 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 zěnmē zǒu?

*Tiāntán...wàng nán zǒu, guò liǎng sān
ge lùkǒu jiù 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 Màoyì 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 lǐ 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 zài 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 Dàtóng.
 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 zhǎng dà 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 zài Xī'ān kěshì xiànzài zhù zài Běijīng.	No, I was born in Xi'an, and I grew up in Xi'an but now I 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 hái zhù zài Xī'ān.	I came in 1998. My parents still live in Xi'an.
Yǐ	Nà nǐ xǐ bù xǐhuan Běijīng?	So do you like Beijing?
Jiǎ	Běijīng bú cuò, kěshì wǒ hěn xiǎng Xī'ān.	Beijing's not bad, but I miss Xi'an.
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 lái wánrwánr.	Next time [you] go, you should 'come 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 zàijiàn 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 18th.
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 kànkàn 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’:

Jiǎ: Qǐngwèn, nín zěnmē chēnghu?

Excuse me, sir/madame, how should you be addressed?

Yǐ: Nǐmen jiào wǒ Yáng lǎoshī
jiù hǎo le.

It’s fine if you call me Yang laoshi.

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 chàbùduō 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	Huáliūliū 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	Shuìjiào yǐqián bù yīnggāi zuò yùndòng.
After	Míngcháo yǐhòu shì Qīngcháo.
When?	Nǐ shénme shíhou néng qù qǔ 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. Qīngwèn, dìtiězhàn zěnmē zǒu? (Zěnmē 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 zěnmē 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
cónglai	huílai	méi lái	hěn guāi	sān kuài	kǔ
yīnwèi	yīnliào	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

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:	Can drink 1 jin [but] drinks 8 ounces:
duìbùqǐ rénmin,	apologies to the people,
duìbùqǐ dǎng.	apologies to the party.

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

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

元朝	Yuáncháo <i>Yuan Dynasty</i>	1279 – 1368	Yuán Tàizǔ = Chéngjí Sīhàn [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]

Unit 7

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

Contents

7.1 Verb Combos (1)	Exercise 1
7.2 Connecting sentences	Exercise 2
7.3 Speaking languages	Exercise 3
7.4 Dialogue: language abilities	
7.5 Dialogue: tea and coffee	Exercise 4
7.6 Along or with others; conveyances	
7.7 <u>Cái</u> ADV ‘not until’	Exercise 5
7.8 Duration	Exercise 6
7.9 More <i>le</i> -patterns	Exercise 7
7.10 Weather	Exercise 8
7.11 Dialogue: Talking about the weather.	
7.12 Coverbs (2): <u>gēn</u> and <u>duì</u>	
7.13 Narrative: A letter home.	Exercise 9
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]’, kànguān ‘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 jìnlái '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 bàopǐ jīng 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) Zhào. The root meaning of zhào 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 zhǎozhào ~ zhǎodào le ma?
Zhǎozhào ~ zhǎodào le. Xiètiān xièdì!

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

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

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

Zuótiān wǎnshàng hěn rè, wǒ
shuìbuzhào 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 nài ge zì xiěcuò le.
Nà, yīnggāi zěnméi 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?

Bāyuèfēn qù de.

Shénme shíhou huílái de?

Shíyīyuè.

When did you go [there]?

In August.

When did [you] come back?

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-guo ma?

Have you [ever] been back [there]?

Tā shíbā suì lái de Měiguó,
cóng méi huíqù-guo.

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 lai?

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. Qǐng xiàlai kànkàn ba. Xiàqu kànkàn ba.	4. Qǐng jìnlai kànkàn ba. Jinqu kànkàn ba.
5. Qǐng chūlai kànkàn ba. Chūqu kànkàn ba.	6. Qǐng huílai kànkàn ba. Huíqu kànkàn 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 jiù 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 cafe to send email.

Notes

gòu	'be enough'; <u>qián bú gòu</u> 'not enough money'; <u>gòu le, gòu le</u> 'that's enough – fine'.
xìnyòngkǎ	'credit-card'.
diànnǎo	'computer (electric-brain)'; also <u>jìsuànjī</u> 'calculator; computer (compute-machine)'.
wǎngbā	'internet café (net-bar)'; cf. <u>shàngwǎng</u> '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. Màikè Qiáodān shì ge dǎlánqiú de. Tā bù zěnmē ('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 kě hěn nán. Zhōngwén kě hěn yǒuyìsì.
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 chīdegùàn Zhōngguó cài.
9. Tā měitiān zǎoshàng dōu hē kāfēi. Tā háishi zǒng xiǎng shuìjiào.

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, Let's buy a carton of ice-cream, okay?
hǎo bu hǎo?

Yǐ Nà bù xíng! No, we can't do that!

Yàoshi mǎi bīngjílín, wǒmen If [we] buy ice cream, [we] won't have
jiu méi qián mǎi cài le! any money to buy food!

<Yàoshi> méi qián mǎi cài jiu méi If [we] don't have money for food,
dōngxī chī <le>. [we] won't have anything to eat.

<Yàoshi> méi dōngxī chī, If [we] don't have anything to eat,
wǒmen jiu méiyǒu jìnrg <le>. we won't have any energy.

<Yàoshi> méiyǒu jìnrg, wǒmen If [we] don't have any energy, we
jiu bù néng gōngzuò <le>. won't be able to work.

	<Yàoshi> bù néng gōngzuò, jiù 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>jiù méi qián mǎi cài le</u>), <u>le</u> might not reappear until the culminating sentence (<u>gèng méi qián le</u>).
méiyǒu jìn	Or <u>méiyǒu 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	Yuènnánhuà	'Vietnamese'
Déguóhuà	Yìndùhuà	Mǐndiànhuà	'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 (Yìdàlì > 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 kěxī). 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 kěxī!	(–)	What a pity!
Zhēn kělián!	(–)	How sad!
Tǎoyàn!	(–)	What a nuisance! What a pain!
Máfan!	(–)	What a lot of trouble! Bother!
Zhēn ěxin!	(–)	How nauseating! Yeuchh!
Bù hǎo yìsi!	(–)	How embarrassing! I’m sorry! My apologies!

Notes

- Unmodified, bùdeliǎo is a common response to something negative; if modified by zhēn, it conveys amazement.
- 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

Yǐ is a foreign female student in China studying Chinese; Jiǎ is a middle-aged woman that she's just been introduced to. Yǐ is making an effort to be modest and deferential.

Jiǎ.	Nǐ Pǔtōnghuà shuō+de hěn biāozhǔn!	You speak Mandarin very properly!
Yǐ.	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?
Yǐ.	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.
Yǐ	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?
Yǐ	Wǒ yě huì shuō yìdiǎn Rìběn huà.	I speak a little Japanese as well.
Jiǎ	O, Zhōngguó huà, Rìběn huà dōu huì shuō! Zhēn liǎobùqǐ!	Oh, (you speak) Chinese and Japanese; that's amazing!

Yǐ. A, mǎmahūhū, dōu shuō+de bú tài hǎo. Well, so-so, I don't speak them very well.

Notes

nǐ Pǔtōnghuà... Nǐ de Pǔtōnghuà 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 nǎlǐ, and can be used when a person of higher status offers praise. The following le can be treated as part of the expression.

rènshi Hànzì In Chinese, the *ability* to read is treated differently from the *act* of reading; the former is often expressed as rènshi Hànzì, while the latter usually kànshū.

tīng shuō dú xiě kě bú shì ma. This is a set way for talking about the four skills. Kě (in its written form) is the same kě as in kěyǐ and kěshì, but here it is an ADV, meaning 'really; indeed; surely' (cf. Kě bié wàng le 'Make sure you don't forget!'). A more literal translation of kě bú shì ma 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, Some people like mooncakes, some
yǒu rén bù xǐhuan. don't.

Sìshēng, yǒu rén shuō+de hěn [With] the four tones, some say them
biāozhǔn, yǒu rén shuō+de bú accurately, some don't.
tài biāozhǔn.

Yǒu shíhou or yǒu de shíhou 'sometimes; at times' is used in much the same way:

Yīnyuè ne, yǒu shíhou wǒ tīng Sometimes I listen to rock and roll,
yáogǔnyuè, yǒu shíhou tīng and sometimes I listen to classical music.
gǔdiǎn yīnyuè.

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 dìfāng hěn gāo,
yǒude hěn dī.

Some parts of Sichuan are high, some
are very low.

7.5 Dialogue: Tea and coffee

Yǐ is a Chinese student and Jiǎ is a foreigner:

Jiǎ Ài, jīntiān yǒu diǎn(r) lěng.

Gosh, it's a bit cold today.

Yǐ Hē <yì>diǎn(r) chá ba.

Have some tea!

Jiǎ Hǎo, xièxie.

Fine, thanks.

Yǐ 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 shuìjiào.

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.

Yǐ 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.

Yǐ 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 báifàn, hē chá. Zěnmē 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)’; quánqíúhuà ‘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 / Zhōngguó rén / hē / kěshì
4. bù yídìng / Fǎguóhuà / tīngdedǒng / Yìdàlihuà / huì / de rén / jiǎng
5. Yīngwén de / bù duō / huì shuō / hěn shǎo / yě / Yīngguó / Yīngguó rén / dànshì / bù yuǎn / huì shuō / lí / Fǎguó / Fǎguó rén / Fǎguóhuà de
6. Zhōngguó rén / dànshì / fùmǔ / tā / bú shì / yíyàng / Zhōngguó rén zhēn hǎo / Zhōngwén / tā de / xiàng
7. kāfēi / chá / kěshì / hē / yǒurén / xǐhuān / yǐqián / zhǐ / xiànzài / Zhōngguó rén / 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
gēn tā yíkuàir qù

to go [together] with him/her

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?	Are you going alone?
	Shì, yí ge rén qù.	Yes, alone.
	Nǐ yí ge rén qù hěn bù róngyì ba.	It's not easy going alone is it?
	Méi guānxi, wǒ xíguàn le.	It's okay, I'm used to it.
2	Tā měitiān dōu yí ge rén zài cāntīng chī zhōngfàn.	Everyday she eats lunch all by her- self in the cafeteria.
	Wǒ yě měitiān dōu yí ge rén zài cāntīng chīfàn.	I eat on my own in the cafeteria everyday too.
	Nà, nǐ wèishénme bù gēn tā yìqǐ chī ne?	Well, why don't you eat with her?
	Yīnwèi wǒmen chīfàn de shíjiān bù yíyàng.	Because we eat at different times.

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?	Chī le, zài jiā lǐ chī de.
	Zìjǐ zuò de ma?	Bù, shì mǎi de.
	Hǎochī ma?	Māmāhūhū.

2.	Chī le ma? Sùshè yǒu cāntīng ma? O, zìjǐ zuò de, yíding hěn hǎochī.	Chī le, zài sùshè chī de. Méiyǒu; shì wǒ zìjǐ zuò de. Hái kěyǐ.
3.	Chī le méi? Gēn shéi yìqǐ qù de? Xià cì, nǐ xiān lái zhǎo wǒ ba.	Chī le, zài xiǎochīdiàn chī de. Yí ge rén qù de. Hǎo, wǒ huì lái zhǎo nǐ.
4.	Rènshi tā ma? Shì ma? Xiǎoxué a?	Dāngrán, rènshi tā hěn jiǔ le. Shì, wǒmen shì zài xiǎoxué rènshi de. Shì, wǒmen shì zài Tiānjīn yìqǐ shàng de xuéxiào.
5.	Nǐ qù-guo Zhōngguó méiyǒu? Něi nián qù de? Yí ge rén qù de ma?	Qù-guo. Qù nián qù de. 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 dí	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 shì shénme shíhou qù de?	When did they go?
Qùnián bāyuèfēn 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?	May I ask when you get out of class?
Jīntiān yǒu kǎoshì, sān diǎn bàn cái xiàkè.	There’s an exam today, [so] we won’t get out till 3:30.
Nǐmen píngcháng jǐ diǎn shuìjiào?	What time do you usually go to bed?
Píngcháng wǎnshang liǎng sān diǎn cái shuìjiào.	[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 chēle fàn 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.)

Q	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?
A	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

1. Nǐ zhù zai nǎr?	Where do you live?
Zài Lúwān.	In Luwan [a district of Shanghai].
Zěnmé 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.
2. Míngtiān qù Lìjiāng ma?	[You]’re going to Lijiang tomorrow?
Shì, míngtiān zǎoshàng.	Yes, tomorrow morning.
Zěnmé qù?	How are you going?
Zuò fēijī qu.	[We]’re going by plane.

Yào jǐ ge xiǎoshí? How many hours does it take?
Chàbuduō yí ge bàn xiǎoshí. About an hour and a half.
 Qù jǐ tiān? How many days are you going for?
Sān tiān, lǐbàisì huílái. 3 days, [we]’ll be back on Thursday.

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 jiù 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 complete-enterprise <i>to graduate</i>	jiéhūn VO tie-marriage <i>to get married</i>	jiāoshū VO teach-books <i>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_{act} -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 <le>.</i>	How many years have you been studying? <i>Two years <so far>.</i>
Nǐ yǐjīng zǒu-le jǐ ge xiǎoshí le? <i>Sān ge xiǎoshí <le>.</i>	How long have you been walking so far? <i>Three hours <so far>.</i>
Nǐ děng-le duō jiǔ le? <i>Bàn ge xiǎoshí <le>.</i>	How long have you been waiting? <i>A half hour <so far>.</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 <le>.</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 >
Wǒ děng tā yǐjīng děng-le
yí ge xiǎoshí le.

wait for him >
I've been waiting for him for an hour
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!
Xué-le jǐ nián le?

You speak Chinese very well! How
many years have you been studying [it]?

*Zhǐ xué-le bàn nián *le.*

[I] 've only been studying half a year.

Zhǐ xué-le bàn nián jiù shuō+de
nàme hǎo, zhēn liǎobuqǐ!

Only been studying half a year and
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? 1997 nián. Na, nǐ yǐjīng zài zhèr liù nián le. Shì a, liù nián le.	When did you come [here]? [It was] in 1997. So you've already been here 6 yrs [so far]. Yes, six years [so far].
ii) Nǐ zài Huáshèngdùn yǒu jǐ nián le? Sān nián le. 2000 nián lái de.	How many years in Washington [so far]? Three years [so far]. I came in 2000.
iii) Nǐ zhù zài zhèr jǐ nián le? Shí nián le.	How long have you lived here [so far]? Ten years [so far].
iv) Qǐngwèn, nǐ shì jǐ niánjí de xuésheng? Sān niánjí de. O, nǐ zài Běi Dà yǐjīng yǒu sān nián le. Shì, yǒu sān nián le.	May I ask what year you are? A junior. Oh, so you've been at Peking University 3 years [so far] already. Yes, it's been three years [so far].
v) Nǐ rènshi tā jǐ nián le? Yǐjīng èrshí duō nián le.	How long have you known her? More than 20 years already.
vi) Nǐ zài Zhōngguó jǐ nián le? Sān nián le.	How long have you been in China [so far]? 3 years [so far].

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 1st.
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, kěshi 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'.

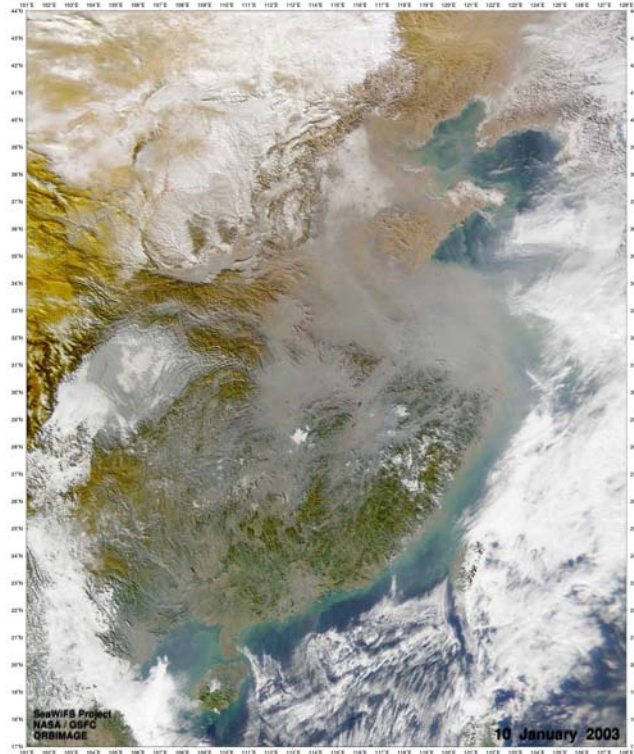
Notes

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 xià yǔ, 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: xià xuě ‘to snow (fall snow)’, xià wù ‘to be foggy (fall fog)’.

i. Nǐ kàn, xià yǔ le / xià xuě le!	Look, it’s raining /snowing!
ii. Zuótiān xià yǔ 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 xià wù.	It’s often foggy in San Francisco.
v. Běijīng cóng liù yuè dào bā yuè cháng cháng xià yǔ.	From June to August, it often rains in Beijing.
vi. Dōngtiān shì hěn lěng, dàn shì bù cháng xià xuě.	The winters <i>are</i> quite cold, but it rarely snows.
vii. Wàitou zài xià dà yǔ.	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_{act}).
- 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°C / 23.7°F and for Canton in the southeast is 13.5°C / 56.3°F . But mean *summer* temperatures in north and south differ rather little. The mean average in July in Beijing is 26.0°C / 78.8°F , while in Canton, it is 28.3°C / 82.9°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, yèlǐ èrshíwǔ dù!	Canton (city)’s very humid, 30° in the daytime, 25° at night!

Shèshì 23 dù shì Huáshì 73 dù ba?	23°C is 73°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 jǐnzāng.	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	Kūn- míng	Hàn- kǒu	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	35	22	25	33	30	25	27	26	28	30	25
27	26	19	23	25	24	23	20	18	22	22	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 yàng, 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, kěshì měitiān dōu kàn bu jiàn tàiyang! Zhèi yàng 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 kànbujiàn 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?
Yǐ	Ng, wǒ míngbai nǐ de yìsi. Yǒu diǎnr nán shuō. Wǒ xiànzài 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!
Yǐ	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.
Yǐ	Kūnmíng, aiya, hěn yuǎn.	Kunming, wow, [that]’s far.
Jiǎ	Wǒmen qù Kūnmíng yīnwèi nàr de tiānqì bǐjiào liángkuài, bù zěnmē rè!	We’re off to Km. ‘cos the weather’s cooler there – it’s not so hot!
Yǐ	Wǒmen cháng shuō Kūnmíng sìjì de tiānqì dōu xiàng chūntiān yíyàng – sìjì-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?
Yǐ	Yèlǐ yǒu diǎnr liáng, kěshì báitiān dōu hěn hǎo. Cóng liúyuè dào bāyuè cháng xiàyuǎ, 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?
Yǐ	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?
Yǐ	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: língwài 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 zěnmē rè 'not so hot', making use of the indefinite function of zěnmē; cf. bù zěnmē gāo, bù zěnmē 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 dōngxī, 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 duìbuqǐ ‘sorry (face-not-worthy)’ and duìmiàn ‘opposite’ (zài huǒchēzhàn<de>duìmiàn). It may also function as a CV, subordinated to following SVs:

Yǒu rén shuō niúǎi duì shēntǐ hěn hǎo. <i>Tīngshuō duì pífū 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>Kěshì 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.

Suīrán tā de zhuānyè shì huàxué,
kěshì tā shuō duì huàxué měiyǒu
xìngqù; xiànzài hěn xiǎng xué
yǔyánxué!

Although she's majoring in chemistry,
she says she's not interested in it; now
she wants to study linguistics.

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 dìfāng 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 lǐ pào zài kāfēiguǎnr, lěngyǐndiàn, xiǎochīdiàn. Běijīng chéng lǐ 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 xīngqīsi), Lín lǎoshī qīng 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 yěxǔ 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 zai: <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 _____	the normal sign-off for personal letters; also <u>nǐ de tóngxué</u> , etc.
2004.1.17	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 16th 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:

huāpíng	[huāpíng]	‘vase (flower-bottle)’
húzuǐ	[húzuǐ]	‘spout [of a kettle] (kettle-mouth)’
xiǎoqǔ	[xiǎoqǔ]	‘a popular ditty; song (little-tune)’
dònghuàpiānr	[dònghuàpiānr]	‘cartoon (move-drawing-film)’
pūgaijuǎnr	[pūgaijuǎnr]	‘bed roll; bed kit (bedclothes-roll)’
chǒujuér	[chǒujuér]	‘clown’
dànhuáng	[dànhuá ⁿ]	‘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
Qīujú 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
Shímiàn Máifu (*10-sides Ambush)	House of Flying Daggers	2005

7.15 Highlights

About to	Kuài xiàkè le.
V-wán	Jīntiān de gōngkè hái méi zuòwán.
V-dào	Zuótiān méi kàndào nǐ.
V-zháo	Wǎnshàng hěn rè, shuǐbuzháo jiào!
V-hǎo	Fàn yǐjīng zuòhǎo le.
V-bǎo	Chībǎo le, chībǎo le.
V-cuò	Nèi ge zì hǎoxiàng xiěcuò le.
Cái	Tā 1997 nián cái huílai de.
Come back	Nǐ shénme shíhou huí sùshè lai?
V-lai/qu	Qǐng guòlai kànkàn 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, jiù dǎ ge diànhuà ba.
Exclamations	Zhēn liǎobuqǐ!
Other lgs	Nǐ hái huì shuō biéde wàiyǔ ma?
Some	Bù yíding, yǒurén xǐhuan, yǒurén bù xǐhuān.
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 duì diànnǎo gǎn xìngqù.

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.

zěnmē ‘how; in what way’

Zěnmeyàng?

How’re [you] doing? / How’s [it] going?

Zěnmē bàn?

What can be done about [it]?

Zěnmē shuō?

How do [you] say it?

Nǐ zěnmē qù?

How do [you] go [there]?

Zhōngwén, zěnmē shuō?

How’s [it] said [in] Chinese?

indef Duō yuǎn?

Bù zěnmē 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 <le>?

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
shíjiān le?

How long have they been in Xining?

wèishénme ‘why; how come’

Nǐ wèishénme hěn máng?

How come you’re so busy?

Hěn lèi a? Wèishénme?

You’re tired. How come?

Unit 8

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

“Be good and virtuous citizens!”

Public sign at Kunming Teachers College, 1999.

Zhìfù guāngróng!

Get-wealth bright-honor.

“To get rich is glorious.”

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

Contents

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

Appendix 1: Additional measure-words

8.1 Temporal and logical sequence

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

Vocabulary

xiān ‘first’

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

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

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

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

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

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

jiéguǒ ‘as a result (form-fruit)’

Examples

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

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

Notes

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

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

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

Notes

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

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

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

Notes

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

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

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

Notes

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

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

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

Notes

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

Exercise 1

a) Prepare narratives along the following lines:

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

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

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

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

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



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

8.2 Sports

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

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

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

Vocabulary

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

Usage

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

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

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

Notes

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

8.2.1 List of sports

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

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

Exercise 2.

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



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

8.3 Comparison

8.3.1 Non-comparatives

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

Xiàtiān duō rè?	How hot are the summers?
Tā duō gāo?	How tall is he?
Fēijīchǎng duō yuǎn?	How far's the airport?

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

With the modification placed before the SV

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

With the modification placed after the SV

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

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

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

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

8.3.2 Comparison

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

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

Notes

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

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

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

A bǐ B SV degree

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

Notes

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

Short dialogue on population:

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

Summary

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

8.3.3 Another perspective: 'not as...'

a) Méi<you>...<nàme>

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

- Běijīng méiyou Shànghǎi <nàme> dà. Beijing's not as big as Shanghai.
Duì a, Shànghǎi bǐ Běijīng dà duōle. Right, Shanghai's a lot bigger than Beijing.
- Miǎndiàn méiyou Tàiguó <nàme> fādá. Burma's not as developed as Thailand.
Shì a, Miǎndiàn bǐjiào luòhòu. Right, Burma's more undeveloped.
- Kūnmíng de hǎibá méiyou Xīníng de <nàme> gāo. Kunming's [elevation] isn't as high as [that of] Xining.
Shì a, Xīníng de hǎibá shì sānqiān duō mǐ. That's right, Xining's over 3000 meters high.
 Kěshì Lāsà de gèng gāo. Zài Lāsà hūxi hěn kùnnan. But Lhasa['s] is even higher. In Lhasa, breathing is quite difficult.

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

Notes

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

b) *Bùrú* 'not as'

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

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

Otherwise, a SV may be explicitly mentioned:

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

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

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

Summary

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

c) Comparatives with *V+de*:

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

V+de, then bǐ:

Tā Yīngyǔ shuō+de [bǐ wǒ hǎo].

He speaks English better than I do.

Tā chànggē chàng+de [bǐ wǒ hǎo].

She sings better than I do.

Bǐ, then V+de:

Yīngyǔ, tā bǐ wǒ [shuō+de hǎo].

He speaks English better than I do.

Chàngē, tā bǐ wǒ [chàng+de hǎo].

She sings better than I do.

Exercise 3.

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

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

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

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

8.4 Cities, population

8.4.1 Zuì ‘most; very’

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

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

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

Note

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

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

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

8.4.2 Approximately

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

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

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

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

Xīchāng zài Kūnmíng de běibīānr,
yǒu wǔbǎi gōnglǐ zuǒyòu.

Xichang is about 500 kms north
of Kunming.

Notes

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

8.4.3 Large numbers

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

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

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

Exercise 4.**a) Populations**

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

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

b) Write Chinese equivalents for the following:

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

Notes

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



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

8.4.4 Talking about size of cities, population

a)

Shànghǎi shì bu shì Zhōngguó zuì dà de chéngshì?

Is Shanghai the largest city in China?

Nǐ shuō de shì rénkǒu ma?

You mean in terms of population?

Shì.

Yes.

Dàgài Shànghǎi bǐ Běijīng dà yìdiǎnr.
Tīngshuō xiànzài shì yìqiān bābǎiwàn!

I guess Shanghai's a bit bigger than Bj.
I hear it's 18 million nowadays.

b)

Měiguó zuì dà de chéngshì shì nǐ ge?

Which is the largest city in the US?

Shì Niǔ Yuē; Luòshānjī shì dì-èr.
Zhījiāgē bú shì bǐ Luòshānjī dà ma?

It's NY; LA is second.
Isn't Chicago bigger than LA?

Bù, Zhījiāgē shì dì-sān ...huòzhě
xiànzài Xiūsīdùn [Háosīdùn] kěnéng
bǐ Zhījiāgē shāowēi dà yìdiǎnr.

No, Chicago's #3 ...or is Houston
perhaps Houston is now a little bit
bigger than Chicago.

c)

Zhōngguó ne, Shànghǎi zuì dà,
kěshì dì-èr, dì-sān wǒ bú tài qīngchu.

As for China, Shanghai's the largest,
but I'm not sure about 2nd and 3rd.

Běijīng shì bu shì dì-èr?

Is Beijing #2?

Yǒurén shuō Chóngqìng yě shì Zhōngguó
zuì dà de chéngshì zhīyī!

Some say that Chongqing is also
one of the biggest cities in China.

Kěshì Chóngqìng hǎoxiàng méiyǒu
Běijīng nàme dà!

But it seems that Chongqing isn't as
big as Beijing.

Chóngqìng shì ge zhíxiáshì,
duì ma?

Chongqing is a 'directly
administered city', isn't it?

Duì a, Běijīng, Tiānjīn, Shànghǎi,
Chóngqìng dōu shì zhíxiáshì!

Right, Beijing, Tianjin, Shanghai and
Chongqing are all dir. adm. cities.

Běijīng de rénkǒu shì duōshao?

What's Beijing's population?

Běijīng de wǒ bù zhīdao, Tiānjīn de rénkǒu
shì bābǎiwàn ba.

I don't know what Beijing's is, [but]
Tianjin's is 8 million, I guess.

d)

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

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

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

8.5 Bargaining

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

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

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

Seeking a reduction

Kěyǐ shǎo yìdiǎnr ma?

Can you reduce it a bit?

Piányì yìdiǎnr, kěyǐ ma?

Can you make it a little cheaper?

Néng piányì yìdiǎnr ma?

Finding the bottom

Nǐ zuì shǎo duōshao qián?

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

Zuì dī de jiàgé shì duōshao?

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

Discounts

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

Time to think

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

Seller’s defense

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

Finally, the sale

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

Notes

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

8.5.1 At the fruit stand

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

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

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

Notes

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

Other fruit

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



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

8.5.2 Tastes and flavors

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

Notes

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

b) Dàn, méiyóu wèidào.

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

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

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

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

8.5.3 Adding or subtracting amounts

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

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

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

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

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

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

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

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

8.5.4 Cuisines

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

vocabulary

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

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

Exercise 5.

Provide Chinese for the following:

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

8.5.5 Banquets and toasts

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

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

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

<Dàjiā> gānbēi, gānbēi!
Hǎo, gānbēi.

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

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

Jiǎ Lái, lái gānbēi, gānbēi! Come on, bottoms up!

Yǐ Wǒ bù néng hē, suíyì, suíyì. I can't drink [it all], [so] at one's pleasure.

Jiǎ Bù xíng, gānbēi, gānbēi. That won't do, bottoms up!

Yǐ Hǎo, hǎo, wǒ suíyì, [in jest] Okay, fine, I'll sip, you swig.
nǐmen gānbēi.

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

Wèi dàjiā de jiànkāng gānbēi! Here's to everyone's health!

Wèi zánmen gòngtóng de shìyè gānbēi! Here's to our common cause!

Wèi nǐmen de xuéxí jìnbù gānbēi! Here's to progress in your studies!

Wèi wǒmen de hézuò yúkuài gānbēi! Here's to successful cooperation!

Zhù nín jiànkāng, jīng nǐ yì bēi! A glass to your health!

Zhù nǐmen chénggōng, jīng nǐmen yì bēi! A glass to your success!

Jiāqiáng jiāoliú, zēngjìn yǒuyì! Strengthen exchanges and promote friendship!

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

Xièxie nǐmen de kuāndài. Thank you for the hospitality.

Xièxie nǐmen de rèqíng zhāodài! Thanks for your warm reception!

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

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

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

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



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

8.6 Dialogue: In the store

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

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

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

Notes:

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

Other purchases

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

8.6.1 Shì<qíng> 'things'

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

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

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

7. Mini-dialogue

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

8.7 Regional languages: dialogue and narrative

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

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

Guǎngdōnghuà or Cantonese

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

Fújiàn huà or Hokkien

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

Shànghǎihuà

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

Kèjiāhuà or Hakka

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

8.7.1 Chinese regional languages

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

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

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

Jiǎ Ài, Hànyǔ zhēn fùzá!

Wow, Chinese is so complicated!

Notes

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

8.8 A narrative about Lin Mei

Fāngyán: dìfang de yǔyán

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

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

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

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

Xīn de hé chuántǒng de

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

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

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

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

Notes

Fāngyán: difang de yǔyán

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

Xīn de hé chuántǒng de

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

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

8.8.1 A note on ‘old’

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

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

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

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

Exercise 6.

Answer the following questions on the narrative:

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

8.9 Jobs**8.9.1 Version 1**

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

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

Notes

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

Additional vocabulary relevant to talking about family

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

Other professions:

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

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



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

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

8.9.2 Version 2

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

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

Notes:

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

8.10 V+le revisited

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

8.10.1 Sequence of events

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

Shénme shíhou mǎi piào?
Shàngle chē jiù mǎi piào.

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

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

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

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

Wǒ zǎoshàng chī-le xiànrǎng
 cái yǒu jīngshen.

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

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

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

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

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

Tā chī-le fàn jiù huí jiā le.

She went home after [she] ate.

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

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

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

8.10.2 *V-le with quantified objects*

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

Zuótiān wǒ qù Cháng Chéng le.
 vs

I visited the Great Wall yesterday.

Zuótiān wǒ qù-le yí tàng
 Cháng Chéng.

I took a trip to the Great Wall yesterday.

Or:

Tā shuìjiào le.
 vs

She's gone to bed.

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

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

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

A short dialogue

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

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

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

Notes

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

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

8.9.3 Other cases of V -le

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

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

Exercise 7:

Explain that:

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

Summary of le (and related patterns)

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

8.11 Dialogue: What did you do yesterday?

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



The Great Wall at Sīmǎtái. [JKW 2005]

Exercise 8.

Rearrange these words and phrases to form sentences:

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

8.12 Verb Combos (2)

8.12.1 Directional complements

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

With ná

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

Other examples

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

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

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

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

Usage

a)	Nǐ de dōngxì nàme duō ya! Wǒ bāng nǐ náchūlai, hǎo bu hǎo? Méi guānxi, wǒ zìjǐ ná ba! Bù, wǒ bāng nǐ ná ba.	You have so many things! I’ll help you bring them out, okay? Never mind, I’ll get them. No I’ll help you with them.

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

Exercise 9.

Without mentioning the destination, make requests as indicated.

Examples

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

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

Request that your friend help you to

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

8.12.2 Forgetting and remembering*a) Forgetting*

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

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

Notes

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

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

O, wǒ de píbāo wàng zai jiā lǐ le.	I've left my wallet at home.
Āiyā, hùzhào wàng zai jīchǎng le!	Aach, [I] left my passport at the airport.

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

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

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

b) Remembering:

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

Hànyǔ hái jìde ma?

You still remember your Chinese?

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

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

Chinese characters are tough to remember and easy to forget!

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

Nèi jiàn shìqing, nǐ hái jìde ma?

You still remember that?

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

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

Wǒ jìbuqīngchu.

I don't recall [him] clearly.

Notes

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

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

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

O, xiǎngqǐlai le!

Oh, now I remember!

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

c) In song:

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

From Wàngjì tā 'forgetting him':

Wàngjì tā děngyú wàngdiào-le yíqiè.

Forget him equals forget-drop LE everything.

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

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

I remember have a place, I forever not can forget

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

From Xiǎngqǐ nǐ ‘remembering you’:

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

8.12.3 I haven’t slept for two days!

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

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

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

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

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

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

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

8.13 Measure words revisited

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

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

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

Zhèi xiē sǎn, nǐ bǎ shì nǐ de?

Which of these umbrellas is yours?

Nǐ gàosu wǒ nǐ xiē yīfu shì xǐ de,
nǐ xiē shì gānxǐ de.

Tell me which of these clothes are
to be washed, and which dry-cleaned.

8.13.1

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

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

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

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

Exercise 10

Provide Chinese equivalents:

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

8.13 Aspirations

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

qīshí niándài

shǒubiǎo
fèngrènjī
zìxíngchē
shōuyīnjī

literal meanings

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

ie

watch
sewing maching
bicycle
radio

bāshí niándài

xǐyījī
diànbīngxiāng
diànshàn
mótuōchē

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

washing machine
refrigerator
electric fan
motorcycle

jiǔshí niándài

cǎidiàn
yīnxiǎng
yí tài jiājù
zhàoxiàngjī

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

color TV
stereo
set of furniture
camera



In the bike lane, Kunming. [JKW 1997]

Exercise 11.

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

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

8.14 Highlights

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

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

8.15 Rhymes and rhythms

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

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

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

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

c) And finally, a never-ending story:

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



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

Appendix 1: Additional Measure Words

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

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

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



Hong Kong: Kowloon street scene [JKW 2005]

Unit 9

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

Contents

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

9.1 More modification

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

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

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

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

Chúshī shì [zài fānguǎnr zuòfàn de] rén.

9.1.1 Other vocabulary:

The following vocabulary is needed for exercise 1, below:

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

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

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

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

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

Exercise 1.

a) Provide items that fit the following definitions:

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

b) Provide Chinese definitions based on the characteristics provided:

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

9.1.2 Dialogue: Who's in the photo?

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

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

Notes

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

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



[JKW 1997]

9.2 Clothes

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

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

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

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

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

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

clothing

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

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

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

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

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

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

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

Note

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

9.2.1 Describing people in terms of their clothes

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

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

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

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

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

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



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

9.3 Bargaining, the way the Chinese might do it.

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

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

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

Yī: Yìqiānwǔ. ¥1,500.

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

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

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

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

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

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

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

Based on Chen Tong, 09/05

Notes:

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

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

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

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

9.4.1 Verbs involving configuration or bodily attitudes

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

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

Examples

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

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

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

Standing or sitting in class?

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

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

Notes:

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

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

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

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

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

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

9.4.2 Doors and windows

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

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

a) Item *V-zhe*

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

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

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

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

b) Existence: Location V-zhe item

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

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

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

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

Other examples:

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

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

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

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

d) V-zhe V

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

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

Tā xiào-zhe shuō:

She laughed and said:

Wǒ méi shíjiān gēn nǐ cāi-zhe wánr.

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

Notes

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

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

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

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

Nǐ liú-zhe ba.

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

Ná-zhe ba.

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

Děng-zhe ba.

Hang on.

Tīng-zhe – bié zài shuō le!

Listen – don't say any more!

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

Mén shì bu shì kāi-zhe ne?

Is the door open?

Méi kāi, guān-zhe de.

It isn't open, it's closed.

Qīngwèn, jǐ diǎn?

What's the time, please?

Duìbuqǐ, wǒ jīntiān méi dài biǎo.

Sorry, I'm not wearing my watch today.

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

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

biǎo

N 'watch'

xuě

N 'snow'

gāng

ADV 'just; a short while ago'

xuéxiào

N 'school'

zhòngjiǎng

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

b) Provide Chinese paraphrases:

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

9.4.3 Ongoing acts versus persisting states

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

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

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

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

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

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

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

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

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

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

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

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

9.4.4 Perspectives

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

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

Exercise 3

Paraphrase in Chinese:

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

9.4.5 At the temple

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

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

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

Notes

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



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

9.5 Colors

The Chinese core color terms are the following:

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

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

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

huángsè de	hóngsè de	zǐsè de	lǜsè de	lánsè de

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

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

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

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

Examples:

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

Usage

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

9.6 Dialogue: buying a seal

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

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

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

gōngyì: 'handicrafts' etc.

M-word

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

shapes and textures

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

material

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



Seals for sale, Tianjin. [JKW 2001]

9.7 The Bǎ (把) construction

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

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

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

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

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

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

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

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

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

3.	Qǐng <i>bǎ</i> mén dǎkāi. <i>Wǒ yǐjīng bǎ mén dǎkāi le.</i>	Please open the door. <i>I've already opened it.</i>
4.	Yǒu diǎnr hēi, qǐng <i>bǎ</i> dēng dǎkāi. <i>Dēng huài le, dǎbukāi.</i> Nà, wǒmen <i>bǎ</i> zhuōzi bāndào chuānghu nàr, hǎo bu hǎo? <i>Tài zhòng le, bānbudòng.</i> Nà, <i>bǎ</i> tái dēng náguolai ba.	It's a bit dark, put the light on, please. <i>The light's broken, [it] won't go on.</i> Well then, let's move the table over to the window, okay? <i>It's too heavy, [it] can't be moved.</i> Okay, then let's bring the desk-lamp over here.
5.	Qǐng <i>bǎ</i> lóng nèi ge zì xiě zài hēibǎn shàng. <i>Hǎo, wǒ bǎ lóng nèi ge zì xiě zài hēibǎn shàng le.</i> Xiě+de hěn hǎo. Xiànzài <i>bǎ</i> fèng zì xiě zài hēibǎn shàng. <i>Hǎo, wǒ bǎ fèng nèi ge zì xiě zài hēibǎn shàng le.</i>	Please write the character for dragon on the blackboard. <i>Okay, I've written the character for dragon on the board.</i> [You]'ve written [it] very nicely. Now write the character for phoenix on the board. <i>Okay, I've written the character for phoenix on the blackboard.</i>
6.	Shéi <i>bǎ</i> wǒ de píjiǔ hē le? <i>Méi rén hē-le nǐ de píjiǔ!</i>	Who drank my beer? <i>No one's drunk your beer!</i>
7.	Nǐ xiān <i>bǎ</i> niúròu qiēqiē. <i>Zěnme qiē, qiē piàn'r hái shì qiē kuài'r?</i>	First slice the beef. <i>How? Into slices, or into pieces?</i>

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

Notes

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

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

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

9.7.1 Making tea

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

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

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

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

And (s)he instructs as follows:

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

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

Notes

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

Exercise 4

Paraphrase the following in Chinese:

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

9.8 Verb Combos (3)

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

Exercise 5

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

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

9.8.1 Position of objects

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

Tā bǎ bǐ náqǐlai le.

She picked up the pen.

Tā bǎ huà náxiàlai le.

He lifted the painting down.

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

Tā náqǐ bǐ lai le.

She picked up a pen.

Wǒ xiǎngbuqǐ tā de míngzi [lai] le.

I can’t remember his name.

9.8.2 More verb complements

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

Tā de diànhuà hàomǎ wǒ lǎo jìbuzhù!

I can never remember his phone number.

Tā hěn cōngmíng, nǐ wèn buzhù tā!

He’s smart, you won’t stump him!

Názhù le ma?

Got it?

Wǒ ná buzhù!

I can’t hold it!

Jiēzhù! / Jiēzhù le!

Catch it! / Got it!

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

Notes

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

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

c) Dòng ‘move’, yùndòng de dòng.

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

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

Kāibukāi ~ dǎbukāi chuānghu.

I can’t open the window.

Zǒukāi! Zhèr méiyǒu nǐ de shìr.

Get lost; this doesn’t concern you.

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

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

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

Bǎ qiāng fàngxià!

Put the gun down!

Zhèi jiān jiàoshì zuòbuxià
sānshí ge rén.

This classroom won't seat 30.

Zuòxià ba.

Why don't you sit down.

Wǒ wàng-le dàishàng biǎo.

I forgot to put my watch on.

Tā pà tā kǎobushàng dàxué.

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

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

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

Xiāngzi tài xiǎo le, fāngbuxià
dōngxi.

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

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

Tāmen yǐjīng bānzǒu le.

They've already moved away [from here].

Shéi bǎ wǒ de yàoshi nǎzǒu le?

Who's gone off with my keys?

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

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

9.8.3 Specialized forms

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

Duìbùqǐ.

Sorry. ('face-not-worthy')

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

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

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

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

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

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

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

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

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

Chàbuliǎo duōshao.

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

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

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

c) Semantic extensions

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

Zhèi jiàn shì shuōqǐlái róngyì,
zuòqǐlái nán.

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

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

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

Shàoxīnghuà tīngqǐlái hěn xiàng
Shànghǎihuà.

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

Exercise 6

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

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

9.9 Peking Duck

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

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

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

Notes

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

9.10 Stand a little closer

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

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

Usage

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

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

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

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

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

9.10.1 Getting home

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

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

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

Jiǎ: Shì, Lìjiāng. Yes, Lijiang.

Yǐ: Èrshí kuài. 20 yuan.

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

Yǐ: Shì. Yes.

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

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

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

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

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

Yǐ: Fàngxīn ba! Don't worry!

.....

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

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

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

Yǐ: Hǎo, màn zǒu! Okay, take it easy!

Notes

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



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

Exercise 7.*Provide paraphrases:*

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

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

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

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

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

Before the verb, as CVs:

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

After the verb, as part of phrase complements:

Tāmen bān dào Pǔdōng qu le.	They've moved to Pudong.

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

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

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

a) Dào.

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

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

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

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

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



Bǎ xìn fàngzai xìntǒng lǐ! (Shànghǎi 2006)

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

Notes

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

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

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

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

Shuōdào, zuòdào.

Saying is doing.

Mǎibudào.

It can't be bought [here].

b) Zài

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

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

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

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

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

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

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

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

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

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

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

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

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

Put your luggage in the luggage rack, okay?

Hǎo, xiǎoxīn ba, bù néng yā.

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

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

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

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

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

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

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

c) Gěi.

i. As a full verb

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

V-person-thing

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

Examples

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

ii. *Following a verb: V-gei*

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

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

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

Usage

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

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

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

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

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

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

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

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

as coverb

as the 2nd verb in a series

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

Exercise 8.

Provide Chinese paraphrases:

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

9.12 Wáng Xuéyīng

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

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

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

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

Notes

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

Exercise 9.

Answer the following questions about the story:

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

9.13 Patterns with duì

Constructions involving the CV duì are reviewed here:

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

Yǒu rén shuō niú nǎi duì shēntǐ hǎo.

Tīngshuō niú nǎi duì pífú hǎo; xiāngjiāo duì nǎozǐ hǎo.

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

Duì xià wéiqí gǎn xìngqù ma?

Are [you] interested in playing 'go'?

Hěn gǎn xìngqù, dànshì duì xiàngqí gèng yǒu xìngqù.

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

Wǒ cóng xiǎo duì huàhuàr yǒu xìngqù.

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

Tīngshuō Qīngcháo de Kāngxī huángdì duì tiānwén fēicháng gǎn xìngqù.

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

Notes

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

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

Tā duì Zhōngguó de xiàndài lìshǐ
hěn yǒu yánjiū.

She’s very well informed about
modern Chinese history.

9.14 Interjections

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

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

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

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

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

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

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



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

9.15 On apologies

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

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

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

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

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

Usage

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

9.16 Highlights

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

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

9.17 Rhymes and rhythms

1. Xīnnián láidào

Now another rhyme about the traditional lunar new year:

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

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

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

2. Advice for healthy living

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

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

etc.

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

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



Healthy living, Shanghai subway. [JKW 2005]

3. 东方红 Dōngfāng Hóng

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

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

1.

东方红 太阳升,
Dōngfāng hóng, tàiyang shēng,

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

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

China appears LE a Mao Zedong;

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

tā wèi rénmin mǒu xìngfú,

忽儿嘿哟,
hū ér hēi yōu,

<refrain>

他是人民大救星.
tā shì rénmin dà jiùxīng.

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

2.

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

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

3.

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

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



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

Unit 10

Jiànshè yǒu Zhōngguó tèsè de shèhuìzhǔyì!

Establish [possess Chinese special-quality DE] socialism!

Establish a socialism with special Chinese characteristics.

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

Contents

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

Appendix: Body Parts

10.1 Feeling ill

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

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

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

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

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

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

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

I've got a bit of a cough.
He's got a cold, and is coughing terribly.

He's got a 39 degree fever.
She's had a fever for 2 days.

[I]'m not feeling well, [my] head aches.
[My] head/stomach/foot/back hurts.
[I] don't feel very well – the runs.
Not too good, [I]'m spitting blood.
[I]'m not well, [I]'m dizzy.
[I]'m not well, allergies!
I'm homesick!
- b) Wǒmen zǒu-le hěn yuǎn le,
jiǎo shàng yǒu shuǐpào!
Yào yí ge bāngdí ma?

Bǐ bāngdí hái dà!

Nà, fàng yì zhāng bēngdài ba.
- We've walked a long way; I've got blisters on my feet!
Do you want a 'bandaid'?

It's bigger than a bandaid.

So, you'd better put a bandage on it.
- c) Chīyào le ma? /
Hái méi. Bù xiǎng chī. Pà kǔ.
- Have [you] taken medicine [for it?]
Not yet. [I] don't want to, [I]'m afraid [it]'ll be bitter.
- d) Āi, yá hěn téng. Néng bu néng
gěi wǒ jièshao yí ge yáyī?
Kěyǐ, wǒ shūshu shi yáyī!
- Ow, [my] tooth hurts. Can you 'recommend' a dentist for me?
Sure, my uncle's a dentist.

Notes

- a) Southern Chinese tend to say tòng instead of téng: tóu / wèi / jiǎo / bèi tòng.
 b) Related to tù, with falling tone, is tǔ with low tone, whose core meaning is ‘spit’ (with an extended meaning of ‘enunciate’ – as in ‘spit out’ words): Qǐng wù suí dì tǔtán ‘please [do] not randomly spit’ is a common public health notice. Tù, on the other hand, suggests unintentional evacuation [from the mouth], typically vomiting, but also, as in this case, spitting blood.
 c) Chinese medicines come in many tastes, but even if the taste isn’t nice, it’s not usual to try to disguise it by adding sweet ingredients.



Kǒuqiāng zhěnsuǒ. ‘Oral clinic’. Kunming. [JKW 1997]

10.1.1 A note on traditional Chinese medicine (Zhōngyī)

Shēngcǐ

shíyù food-desire appetite	zuǐ mouth	kǔ bitter	ěrmíng ear-sound ringing ears	nèi internal	xūyào need to
qùhuǒyào go-fire-medicine reduce-heat medicine	xiè to discharge		shì <shì> to try		

Here is a sample interchange that uses terminology from traditional Chinese medicine [Zhōngyī]:

Zhèi liǎng tiān méi shíyù, zuǐ lǐ kǔ, ěrmíng!
For the past couple of days I've lost my
appetite, and my ears are ringing!

Nǐ kěnéng shì nèi rè, xūyào chī
diǎnr qùhuǒyào, xièxiè huǒ.
You might have 'an internal heat', [you]
should eat some 'reduce internal heat'
medicine, and 'discharge' some heat.

Hǎo, nǐ shuō de yǒu dàolǐ;
wǒ shìshì kàn.
Okay, what you say makes sense; I'll
try [it].

Exercise 1. Paraphrase in Chinese:

When I got up this morning I didn't feel very well. At first, I thought it was because I had drunk too much the previous night. So I had a cup of coffee, and then lay down (tǎng) on the sofa for a couple of hours. At noon, I ate a bit, but I didn't have an appetite, my stomach was upset, and I had diarrhea. By the afternoon, I realized I had a cold, my head ached, and I didn't have any energy. I took a cab to the hospital, but it was more than an hour before I could see a doctor. She gave me some medicine for reducing internal heat and told me to rest for a few days. So I did. I'm feeling a lot better now, but I still feel a bit dizzy. I guess I need to eat more, and drink more water.

10.2 More on indefinites

As noted in earlier units, question words in Chinese can also function as indefinites. So nǎr may mean 'where' or 'anywhere'; shénme may mean 'what' or 'anything'; and jǐ may mean 'how many' or 'many; several', depending on the context.

Wǒ bú qù nǎr.	I'm not going anywhere [in particular].
Wǒ bù zhǎo shéi.	I'm not looking for anyone [in particular].
Wǒ bù xiǎng mǎi shénme.	I don't feel like buying anything [in particular].
Wǒ méi chī shénme yào.	I didn't take any medicine [in particular].
Zhōngwén shū, wǒ méiyǒu jǐ běn.	I don't have many Chinese books.
Tāmen méiyǒu duōshao qián.	They don't have much money.
Tā bù zěnmē gāo.	She's not that tall.

10.2.1 Complete exclusion or inclusion

Complete exclusion or inclusion can be conveyed by placing the indefinite phrase before the verb and supporting it by inclusive adverbs such as dōu or yě. Where both options are feasible – the plain indefinite and the exclusive/inclusive – then the difference can be highlighted by the addition of 'in particular' or 'at all' (or 'else' in some contexts) to the English translation, as indicated in the following examples:

a)	Wǒ nǎr yě bú qù.	I'm not going anywhere [at all].
	Wǒ dào nǎr dōu bú qù.	
	Wǒ bú qù nǎr.	I'm not going anywhere [in particular].
	Wǒ bú dào nǎr qù.	

Tāmen shéi dōu bú rènshi.	They don't know anyone [at all].
Tāmen bú rènshi shéi.	They don't know anyone [in particular].
Wǒmen shénme dōu bù xiǎng mǎi.	We don't want to buy anything [at all].
Wǒmen bù xiǎng mǎi shénme.	We don't want to buy anything [in particular].
b) Wǒ shénme dōu bú pà. Nǐ zhēn de shénme dōu bú pà ma?	I'm not afraid of anything [at all]. Are you really not afraid of anything [at all]?
Tā shéi dōu bú pà.	She's not afraid of anyone [at all].
Tā bǐ shéi dōu gāo.	He's taller than anyone [else].
Něitiān dōu xíng.	Any day [at all] is fine.
c) Tā zěnmē shuì yě shuìbuzháo.	No matter how he tries, he can't sleep.
Nèi ge biān zì, wǒ zěnmē xiě yě xiěbuduì.	The character 'biān', no matter how I write it, I can't get it right.
Jīntiān de zuòyè zěnmē zuò yě zuòbúwán.	No matter how I try, I can't get today's homework done.

10.2.2 Virtual exclusion or inclusion

Another strategy for indicating near or complete exclusion or inclusion is to cite a small amount and then rule even that out:

Wǒ yì fēn qián dōu méiyǒu.	I don't have a cent [to my name].
Wǒ yì máo yě méiyǒu.	I don't have a dime [to my name].
Tā yì běn yě méi kàn-guò.	He's hasn't even read one [of them].
Tā yì kǒu dōu bù gǎn chī.	She didn't dare to eat a bite [of it].

Where no particular item suggests itself, then yìdiǎnr can provide the amount:

Wǒ yìdiǎnr dōu bú lèi / bú è....	I'm not the least bit tired / hungry....
Wǒ yìdiǎnr dōu bú pà.	I'm not the least bit scared!
Wǒ yìdiǎnr dōu bù dǒng.	I don't understand any of it.

10.2.3 *Lián...dōu/yě ‘even’*

Lián has a core meaning of ‘join; link; connect’, but in certain contexts, in conjunction with inclusive adverbs such as dōu or yě, it corresponds to English ‘even’. And as such, it can serve to support virtual exclusion or inclusion of the type cited above:

Wǒ yí fèn qián dōu méiyǒu. ~
Wǒ lián yí fèn qián dōu méiyǒu!

In other examples, lián ... dōu/yě indicates ‘to a degree that includes even ...’:

Jīntiān máng+de bùdeliǎo, lián wǔfàn yě méi shíjiān chī.	[I]’m really busy today – didn’t even have time to eat lunch.
Wǒ lèi+de lián zìjǐ de míngzi dōu wàng le!	I was so tired I forgot my own name! [~ I’m so tired....]

In another common construction, lián appears with bié shuō ‘to say nothing of’:

Nǐ qù-guo Hūhéhàotè ma? <i>Hūhéhàotè?! Bié shuō Hūhéhàotè le, wǒ lián Běijīng dōu méi qù-guo!</i>	Have you been to Huhhot? <i>Huhhot? I haven’t even been to Beijing, to say nothing of Huhhot.</i>
Nǐ kàn-guo Hóng Lóu Mèng ma? <i>Hóng Lóu Mèng a! Bié shuō Hóng Lóu Mèng, wǒ lián Hóngsè Niángzǐ Jūn yě méi kàn-guo!</i>	Have you read Dream of the Red Chamber? <i>Dream of the Red Chamber! I haven’t even read ‘The Red Detachment of Women’, let alone Dream of the Red Chamber!</i>

Note

Hóng Lóu Mèng, literally ‘Red-Building Dream’, but usually translated as ‘Dream of the Red Chamber’. Written by Cáo Xuěqín (曹雪芹) at the end of the 17th century, it is probably the best known of the Chinese classic vernacular novels. Hóngsè Niángzǐjūn (红色娘子军) ‘The Red Detachment of Women’ was one of the ‘model’ ballets (later a play and a film) from the time of the Cultural Revolution. As a ballet, it was performed for President Nixon on his 1972 visit.

10.2.4 *Paired indefinites.*

A final note: Indefinites often come in pairs, the second referring back to the first:

Xiǎng chī shénme jiù chī shénme.	Eat whatever you want.
Xiǎng qù nǎlǐ jiù qù nǎlǐ.	Go wherever you want.
Xiǎng wèn shénme jiù wèn shénme.	Ask whatever you want.
Xiǎng gēn shéi liáotiān jiù gēn shéi liáotiān.	Talk to whomever you want!



Wǒ shénme dōu bú pà! Public art in Dalian. [JKW 2005]

Exercise 2

Provide Chinese for the following mini-conversations:

1.

It's so hot – I don't feel like going anywhere [in particular].

Nor me, I'm just going to stay home and watch the World Cup.

2.

What did you do over the New Year break?

Absolutely nothing! I got sick and had to stay in bed the whole week.

3.

Order whatever you like – it's my treat ('I'm inviting') today!

You shouldn't; you treated last time – this time, I'm treating.

4.

This is a bright little kid; he does things faster than anyone, and better than anyone!

That's my 4th daughter – actually [qíshí] she's more mischievous than anyone!

5.

No matter how I try, I can't sleep; it's just too hot.

Don't you have airconditioning?

6.

Have you been to Burma?

Burma?! I haven't even been to London let alone Burma!

7.

We'll get out at the next intersection, okay?

I can't stop [tíng] at the intersection.

That's fine – we'll get out wherever it's convenient [fāngbiàn].

10.3 Verb Reduplication

In Chinese, as in other languages, it is sometimes useful to give an impression of wariness or nonchalance by suggesting that an action involves a minimum of effort:

Hē yidiǎnr chá ba.

Have a little tea.

Shànglai kànkàn ba.

Come on up and take a look.

As the second example shows, one way to achieve this effect is to reduplicate the verb (with the repeat untoned). There are a number of other options. With single-syllable verbs, such as kàn ‘look’ or zuò ‘sit’, yī ‘one’ can be inserted between the verbs, as if to say ‘look a look’ or ‘sit a sitting’. In this case, yī is untoned, but both iterations of the verb are toned:

kàn yī kàn

take a look

zuò yī zuò

sit a bit

zǒu yī zǒu

take a walk

Much the same effect can be achieved by adding the phrase yíxià ‘one time’ instead of the second iteration of the verb. So the options are:

Děngdeng!

Hang on!

Děng yī děng!

Wait a sec.!

Děng yíxià!

Hold on!

Two-syllable verbs, such as xiūxi are more restricted. Two-syllable verbs can still often be followed by a reiteration. They can also be followed by yíxià; but they do not accept a medial yī. So for two syllable verbs, the options are:

Xiūxi xiūxi ba.

Take a break.

Xiūxi yíxià ba.

Wǒ gěi nǐ jièshao jièshao.

Let me introduce you.

Wǒ gěi nǐ jièshao yíxià.

Other common examples:

Nǐ chángchang ba.

Have a taste [why don’t you?]

Nǐ cháng yī cháng ba.

Nǐ cháng yíxià ba.

Shuìshuì jiào ba.

Sleep a bit.

Shuì yíxià jiào ba.

Nǐ cāicai ~ cāi yī cāi ~ cāi yíxià.

Take a guess.

Nǐ wènwen tā ba.

Why don’t you just ask her.

Nǐ de zìdiǎn, néng kànkàn ma? Can I take a look at your dictionary?

Mōmo ~ mō yi mō ~ mō yixià! Feel [this]!

Certain verbs of cognition and consideration seem especially prone to the reduplication patterns:

xiǎng think	kǎolǜ think over; consider	shāngliang discuss; consult	tán talk; chat

Xiān gēn tā tán yi tán. Talk to her first.

Zánmen shāngliang shāngliang. Let's talk about it.

Ràng wǒ kǎolǜ yixià. Let me think it over.

Kǎolǜ, of course, involves a delay or postponement, so it is not surprising that in certain contexts, sentences such as the last may serve as an indirect way of denying a request – a way of saying ‘no’. There are, of course, other expressions that serve the same purpose of delaying a decision, eg: Yìhòu zài shuō ba ‘Why don’t we talk about it later?’

10.4 An interview with your teacher

This is an interview with a teacher whose name happens to be Wei (but you can fill in the name and particulars of your own teacher). This interview covers a lot of familiar ground and serves as a good review for biographical information.

nǐ	Wèi lǎoshī, néng bù néng wèn nín jǐ ge gèrén de wèntí?	Prof. Wei, can [I] ask you a few personal questions?
Wèi	Kěyǐ, méi wèntí, nǐ yào wèn shénme?	You may, no problem, what do you want to ask?
nǐ	Wǒ xiǎng wèn nín jǐ ge jiāting de wèntí, jǐ ge àihào de wèntí.	I'd like to ask you a few family questions, and some questions about your hobbies.
Wèi	Dāngrán kěyǐ. Wèn ba!	Of course you can. Go ahead and ask!
nǐ	Wèi lǎoshī, nín shēng zài Yīngguó ba?	Prof. Wei, you were born in England then?
Wèi	Shì a, kěshì wǒ shíwǔ suì jiù lái Měiguó le.	Yes, but at 15, I came to the US.
nǐ	Shíwǔ suì, kěshì Wèi lǎoshī hái dài diǎnr Yīngguó de kǒuyīn!	At 15, but ‘you’ (Prof. Wei) still have a bit of an English accent!

- Wèi Yīngguó rén shuō shì Měiguó de kǒuyīn, Měiguó rén shuō shì Yīngguó de kǒuyīn. Yěxǔ shì 'bàn Yīng bàn Měi'.
The English say it's an American accent, the Americans say it's English. [I] expect it's half English and half American.
- nǐ Wèi lǎoshī jiéhūn le ma? Are you (Prof. Wei) married?
- Wèi Jiéhūn le, jiéhūn èrshí duō nián le, yǒu sì ge hái zi. Yes, [I] am, [I] 've been married for over 20 years. With 4 children.
- nǐ Wèi shīmǔ yě shì Yīngguó rén ma? Is 'Mrs' Wèi English too?
- Wèi Bù, tā shì Měiguó Xīn'ǎo'érliáng lái de! Wǒmen shì zài Xiāng Gǎng rènshi de!
No, she's from New Orleans, in the US! We met in Hong Kong!
- nǐ O, Xiāng Gǎng rènshi de, zhēn qiǎo! O, [you] met in Hong Kong, how fortunate!
- Wèi Shì a, nèi ge shíhou wǒ zài Xiāng Gǎng jiāoshū, tā qù Xiāng Gǎng lǚyóu yí ge xīngqī. Wǒmen shì zài chēzhàn pèngdao de.
Yes, at that time, I was teaching in HK, she traveled to HK for a week. We met at a bus station.
- nǐ Wèi lǎoshī háizimen duō dà? How old are your children [Prof. Wei]?
- Wèi Sān ge yǐjīng chéngnián le, xiǎo de shíqī suì. Three are already grown, the small one is 17.
- nǐ Jǐ ge nánhái r, jǐ ge nǚhái r? How many boys, how many girls?
- Wèi Dōu shì nǚhái r! They're all girls.
- nǐ Wèi lǎoshī yǒu méiyóu xiōngdì-jěmèi? Do you have any siblings [Prof. Wei]?
- Wèi Yǒu ge dìdì, qíshí shì ge tóngfù yì mǔ de dìdì. I have a younger brother – actually, he's a half brother ('same father different mother').
- nǐ Wèi lǎoshī, chúle Zhōngwén yǐwài, nín hái huì shuō shénme biéde wàiguóhuà ma? Prof. Wei, do you speak any other languages besides Chinese?
- Wèi Wǒ yě huì shuō diǎnr Miǎndiàn huà. Nǐmen zhīdao, wǒ duì Miǎndiàn hěn gǎn xìngqù! I also speak some Burmese. You know I'm quite interested in Burma.

nǐ	Tīngshuō nín qù-guo hǎo jǐ cì le.	I hear you've been many times.
Wèi	Shì, wǒ chàbuduō měinián dōu qù yí cì. Xīwàng jiānglái yǒu jīhuì qù zhù yī liǎng nián duō zuò yìdiǎnr yánjiū, bǎ wǒ de jīngyàn xiěchéng yì běn shū.	That's right, I go almost every year. In the future, I hope to have a chance to go and live [there] for a year or two, do some more research, and write a book based on my experiences [there].
nǐ	Nà, Wèi láoshī, nín zài zhè zhù-le jǐ nián le?	Well, Prof. Wei, how long have you been living here?
Wèi	Bā nián le. Zhè shì wǒ dì-jiǔ nián!	8 years. This is my 9th year.
nǐ	Wèi lǎoshī, chúle jiāoshū zuò yánjiū yǐwài, nín shì bu shì hái yǒu yì xiē àihào?	Apart from teaching and doing research do you also have some hobbies?
Wèi	Wǒ xǐhuan qí zìxíngchē, pá shān. Nǐ ne?	I like to ride my bike, and climb mountains. How about you?
nǐ	Wǒ xǐhuan tīng liúxíng yīnyuè, tiàowǔ, kàn diànyǐng. Wèi lǎoshī, xièxie, hěn yǒu yìsi!	I like to listen to modern music, to dance, and watch movies. Thank you very much, Prof. Wei, [that] was very interesting!
Wèi	Bú xiè, bú yòng kèqi.	You're quite welcome.

Shēngcí 'new words'

gèrén	individual; personal	àihào	hobby (love-like)
jiāting	family; household	dài...kǒuyīn	have ('carry') an ...accent
shīmǔ	wife of teacher	qiǎo	coincident; opportune
lǚyóu	travel; tour	chēzhàn	station
pèngdao	bump into; meet (bump-to)	chéngnián	mature; grown
qíshí	actually; in fact ('its reality')		('become year')
tóngfù yīmǔ	same father, different mother; cf. yìfù tóngmǔ		
chúle...yǐwài	in addition to; besides	hǎo jǐ cì	a lot of times
xīwàng	hope (contrast xǐhuan)	jiānglái	[in the] future
jīhuì	opportunity	jīngyàn	experience
xiěchéng	write [into]; cf. biànxíng 'change into'		
bǎ ... xiěchéng	'write my experiences in a book, ie write a book based on my exp.'		
pá	climb	liúxíng	popular
yīnyuè	music	tiàowǔ	dance

10.5 Minor Constructions

10.5.1 *Chúle ...yǐwài*

Chúle...yǐwài means literally ‘having removed...and put aside’, hence ‘besides; except for; other than’. The clause following will generally contain an inclusive adverb, such as *dōu*, *yě*, or *hái*. In more formal contexts, *yǐwài* can be rendered as *zhī wài*, with the Classical Chinese particle *zhī*. (Cf. *zhī yī* ‘one of’ and *zhīqián*, the formal alternative to *yǐqián* ‘before’.) Sometimes, either the first part of the expression (*chúle*) or the second (*yǐwài*) will be omitted.

Chúle Zhōngwén yǐwài nǐ hái huì shuō shénme wàiyǔ?	What foreign languages do you speak other than Chinese?

Chúle zhōumò (yǐwài), tā biéde shíhou dōu bú zài jiā.	Except for the weekends, he’s never at home [at other times].

Míngcháo Zhū Yuánzhāng huángdì jiàn de gōngdiàn, xiànzài chúle dìjī yǐwài, biéde dōu méiyǒu le.	Except for the foundations, nothing of the imperial palace built by the Ming Emperor Zhu Yuanzhang, remains! [Of Nanjing.]

Notes

- a) Jiàn V ‘build; construct’; cf. *jiànli* ‘set up; establish’.
- b) Dìjī N ‘ground; base; foundation (land-base)’.

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

Ài, shìjiè yuèlái yuè luàn.	Gosh, the world is getting more and more chaotic.

Dà chéngshì yuèlái yuè wēixiǎn.	Big cities are becoming more and more dangerous.

Nà shì yīnwèi rén yuèlái yuè duō.	That’s because there are more and more people.

Wénhuà Dàgémìng gǎo+de yuèlái yuè jīliè.	The Cultural Revolution was carried out more and more intensely.

Lái may be replaced with other verbs, as in the following examples:

Guōtiē, yuè chī yuè xiǎng chī.	The more you eat potstickers the more you want to eat them.

Hànzì xué+de yuè duō, wàng+de yuè kuài!	With characters, the more you study [them] faster you forget [them].

Pá+de yuè gāo, shuāi+de yuè cǎn.	The higher you climb the farther you fall.

Notes

luàn	SV	chaotic; N ‘disorder’; in Chinese, the opposite of <u>luàn</u> is <u>zhì</u> ‘control; order’.
wēixiǎn	SV	dangerous: <u>Xiǎoxīn</u> , <u>hěn wēixiǎn</u> !
gǎo	V	a verb with a wide range of senses: ‘to do; make; manage; pick up, etc.’
jīliè	SV	intense [of sports: <u>jīliè de yùndòng</u> , <u>hěn jīliè de bǐsài</u> ; or arguments: <u>Zhēnglùn jīlièqilai le</u> ‘The argument intensified.’]
pá	V	crawl; climb; scramble
shuāi	V	fall down; slip
cǎn	SV	tragic; miserable

10.5.3 ‘Ought’ and ‘must’

There are a number of common verbs that convey notions of obligation and necessity:

<yīng>gāi	ought; should; have to
děi / búbì	must; have to [only in positive] / needn’t [only in negative]
bìxū	necessarily; be essential [often as a modifier]
bìyào	need; obligatory; necessary
xūyào	V: should; have to; need; require; N: requirements; needs

Nǐ yīnggāi xiūxi xiūxi.

You should take a rest.

Míngtiān yǒu kǎoshì, wǒ gāi
qù túshūguǎn xuéxí.

Tomorrow [there’s] a test, I should
go to the library to study.

Wǒ děi mǎshàng huíqù.

I have to go back right away.

Cóng Guǎngzhōu zuò huǒchē
dào Běijīng yídìng děi jīngguò
Wǔhàn ma?
*Wo xiǎng bù yídìng děi jīngguò
Wǔhàn.*

If you go by train from Canton to
Běijīng do you have to go through
Wuhan?
*I don’t think you HAVE to go through
Wuhan.*

Búbì huànchē.

No need to change (buses).

Búbì dōu qù, yí ge rén qù jiù
xíng le.

No need for [you] all to go, one will do.

Yào kāichē bìxū yǒu zhízhào.

If you want to drive, you need a license.

Zhèr de xuéshēng rúguǒ yào bìyè
bìxū xué wàiyǔ.

Students here need to study a foreign
language if they want to graduate.

riyòng bìxūpǐn

daily necessities

bú bìyào de máfan / shǒuxù.	unnecessary bother / procedures.
Wǒ kàn méiyǒu bìyào bǎ tā suǒshàng.	I don't think that it's necessary to lock it. (‘As I see [it], there's no necessity to...’)
“Ài nǐ yě xūyào hěn duō de yǒnggǎn.”	“Loving you takes a lot of courage.” [Title of a popular song by the Cantonese singer, Harlem Yu.]
Nǐmen xūyào bǐ píngcháng zǎo yìdiǎnr chī zǎofàn.	You need to eat breakfast a bit earlier than usual.
Yǒu shénme xūyào bāngmáng de ma?	Anything you need help with?

Exercise 3

Explain that although things are getting more and more expensive, people (rénmen) are also earning (zhuàn) more and more money. Take fruit: in the past people used to eat water melons in the spring and apples in the fall. That was it. Occasionally there were also bananas or oranges. But except for those, you couldn't find any other fruit, and couldn't afford to buy any other fruit. But now, the situation (qíngxíng) is quite different. Now you can buy oranges and bananas in the winter. But they are much more expensive than in the past. When I was a child, we used to pay about 90 cents for a bunch (M chuàn) of bananas. Now you pay RMB 4-5. But the more expensive they are, they more they sell! It's amazing.

10.6 Xiēhòuyǔ, a form of word play

An expression in the last section, *bú bìyào de shǒuxù*, conjures up a pungent example of a class of Chinese word play known as *xiēhòuyǔ*. *Xiēhòuyǔ* consist of two parts: the first part, which is stated, poses a riddle; the second part, which is usually not stated, answers it. But the creativity of the *xiēhòuyǔ* comes from the fact that the unstated answer requires further interpretation for it to apply to the situation. Here are a few examples:

<i>stated</i>		<i>unstated</i>	<i>implied</i>
Háma tiào jǐng toad jumps+in well	>	bù dòng, bù dòng. budong, budong [noise]	> not understand
Fēijī shàng guà nuǎnpíng airplane on hang thermos;	>	gāo shuǐpíng. high ‘water-level’	> high standard
Shíbā suì zhào jìngzi 18 yrs-old reflect mirror	>	lǎo yàngzi. as always	> no change [Because by 18, you're grown.]

And the more earthy example suggested by the earlier phrase:

Tuō kùzi fàng pì	>	bú biyào de shǒuxù.
remove trousers put fart		unnecessary DE procedures > red tape

While it is useful to know about xiēhòuyǔ, using them in speech would suggest a level of language use that would be hard for anybody but the most advanced students to sustain. In some ways, xiēhòuyǔ, like proverbs or sayings, can be mastered just like any other vocabulary, by observing – or being told – actual usage and then trying them out warily. However, they are used sparingly in ordinary conversation – particularly to foreigners – and so in the foundation stages of study, it is enough to be aware of them, and collect other examples from Chinese friends – who are usually delighted to talk about the subject.

10.7 Religion

Though the official line in China is that religions are superstition (míxìn, which means, literally, ‘confused belief’), nowadays some religious activity is tolerated, provided it does not show potential for threatening the power of the state. Chinese, knowing that formal religion plays a more prominent role in the life of many foreigners, will often ask about religious affiliation.

Nǐ xìn shénme jiào?	What’s your religion?
Wǒ shi Fójiàotú.	I’m Buddhist. (‘Buddhism-follower’)
Wǒ bú xìn jiào.	I don’t have a religion.

Answers would generally be expected to come from the following (alphabetical) list:

<i>Religion</i>		<i>Practitioner</i>	
Buddhism	Fójiào	Buddhist	Fójiàotú
Catholicism	Tiānzhǔjiào (heaven-host-religion)	Catholic	Tiānzhǔtú
Christianity	Jīdūjiào (Christ-religion)	Christian	Jīdūjiào de
Hinduism	Yīndùjiào	Hindu	Yīndùjiào de
Islam	Huíjiào	Moslem	Huízú
Judaism	Yóutàijiào	Jew	Yóutàirén
Protestantism	Xīnjiào (new-religion)	Protestant	Xīnjiàotú

Notes

- jiào ‘teachings’, reduced from zóngjiào ‘religion’.
- tú ‘disciple; follower’, a bound form; as noted, tú is not used for followers of all religions.

- c) Moslems are considered a minority group (shǎoshù mínzú) in China – the only minority group defined in terms of religion.
- d) While ordinary people in Chinese know about Tiānzhǔjiào, there is often some confusion about the difference between Jīdūjiào and Xīnjiào.
- e) It is often argued that Taoism (Dàojiào) and Buddhism operate syncretically, ie within a single system. In ordinary speech, people often identify themselves – or others – as Fójiàotú, or xìn Fójiào de, but not xìn Dàojiào de.
- f) Because of their importance in US history, the Puritans, Qīnqǐjiàotú ‘clear-religion-followers’, are also well known in China.



A roof in the Yōnghégōng ‘The Palace [temple] of Harmony and Peace’ in Beijing. [JKW 2005]

The names of buildings where the various faiths worship or otherwise practice their religions are incorporated in the sentences below:

Xìn Fó de zài sìmiào shāoxiāng
bàifó.

People who believe in Buddhism burn
incense and worship the Buddha in temples.

Xìn Jīdūjiào de zài jiàotáng
zuò lǐbài.

People who believe in Christianity worship
in churches.

Xìn Huíjiào de zài qīngzhēnsì
qídǎo.

People who believe in Islam pray in
mosques.

Summary:

<i>Practitioner</i>	<i>building</i>	<i>worship practices</i>	
Xìn Fó de (Fójiàotú)	sìmiào	shāoxiāng	bàifó
Xìn Jīdūjiào de	jiàotáng	zuò lǐbài	qídǎo
Xìn Huíjiào de	qīngzhēnsì	qídǎo	

Notes

Buddhist priests are known as héchàng; Catholic priests are shénfu; protestant pastors are mùshī (‘shepherd – teacher’); non-specialists would be unlikely to know the comparable terms for the other religions.



Chinese temple [the Qíngfú Gōng], Rangoon, Burma. [JKW 1970]

10.8 Verb Combos (4)

Students of English know the difficulty of dealing with its vast repertoire of ‘phrasal verbs’: check in, check out, check up; or pick on, pick off, pick up, pick out. The second element of these combinations is a directional particle; but the meaning of the whole is often not easily deduced from its component parts. In other words, many are idiomatic. In Chinese, verb-combos present much the same problem. While some are transparent (eg náguòqu), others are harder to derive from the elements involved (mǎibuqǐ). For this reason, they have been introduced incrementally. This section introduces a few more idiosyncratic sets.

10.8.1 –*xiàlai*

Verbs of recording or notation are completed by the directional complement xiàlai, roughly corresponding to ‘down’ in English. The relevant verbs are:

xiě	jì	bèi	lù	zhào	huà	miáo
write	note	memorize	record	photograph	draw; paint	trace

Usage

1. Qǐng bǎ tā xiěxiàlai. Would you mind writing it down.
2. Shuō màn yìdiǎnr, wǒ jìbuxiàlai. Speak slower – I can’t get it down.

3.	Méi tīngqīngchū, nǐ shì bu shì bǎ tā jìxiàlai le? <i>Jìxiàlai le, nǐ kàn.</i> Ng, wǒ kànbudǒng. <i>Wǒ de zì xiě+de bù hǎo.</i>	I didn't hear clearly, did you get it down? <i>Yes, I did, look.</i> Er, I can't read it. <i>I didn't write the characters very well.</i>
4.	Tāmen shuō de hěn yǒu yìsi; wǒmen yīnggāi bǎ tā lùxiàlai.	What they're saying is fascinating; we should record it.
5.	Wǒmen zuì hǎo bǎ nèi zhāng dìtú miáoxiàlai.	It would be best if we traced that map.

10.8.2 – *chūlai*

Chūlai, with the literal meaning of 'come out', combines with verbs of perception to mean 'figure out; recognize':

Yīnwèi tā de màozi, wǒ bǎ tā rènchūlai le. [rènshi]	I recognized him by his hat.
Nǐ cāidechūlai wǒ shì shéi ma? <i>Cāibuchūlai.</i>	Can you guess who I am? <i>No, I can't.</i>
Dǎ diànhuà de shíhou tīngbuchū- lai tā shì wàiguó rén.	On the phone, you can't hear that she's a foreigner.
Nǐ kàndechū zhèi ge dìfang yǒu hěn duō biànhuà!	You can see that this place has a lot of changes.



Shànghǎi: Wǒ rènchū zhèi ge dìfang lái le ! [JKW 2005]

10.8.3 Moving out

Hǎi Bó is trying to get in touch with his friend Xǔ Chángdé. But when he phones his apartment, the woman who answers doesn't know where he is. Note how the selection of particular verb complements can modify the verb bān 'move'.

Hǎi Wèi, qǐng zhǎo Xǔ Chángdé jiē diànhuà. Hello, may I speak to Xǔ Chángdé?

Nǚde Xǔ Chángdé a, tā bānzǒu le. Xǔ Chángdé? He's moved away.

Hǎi Tā bānjiā le ma? He's moved?

Nǚde Shì, bānjiā le. Yes.

Hǎi Bāndào nǎlǐ, zhīdao ma? Do you know where he's gone?

Nǚde Bù zhīdao. I don't know.

Hǎi Tā shì shénme shíhou bānchūqu de? When did he move out?

Nǚde Bù zhīdao. Wǒmen běn yuè chū bānjìnlai de. Don't know. We moved in at the beginning of the month.

Hǎi Hǎo, duō xiè. Okay, thanks.

Nǚde Bú xiè! You're welcome!

Notes

- a) Wèi is an interjection, used to open a telephone conversation, or call out to someone.
- b) Qǐng zhǎo X jiē diànhuà is the conventional way of asking to speak to someone, literally 'invite find X connect phone'.
- c) Běn yuè chū, literally 'root month beginning', ie 'at the beginning of the current month'; cf. běn yuè dǐ 'at the end of the month'.

10.9 Transformations (with chéng)

Since learning a language inevitably involves errors of perception or translation, such expressions involving transformations will be useful. Some are formed with chéng, itself a verb meaning 'become' (cf. chéng le yí ge shén 'became a spirit' in the 'temple' – dialogue in Unit 9). Added to compatible verbs, chéng introduces a 'transform' – the product of a transformation. Frequently, the 'thing transformed' is marked by bǎ. Here are examples:

Tā bǎ zhuā nèi ge zì xiěchéng zhǎo le. She has written the character *zhua* (抓) as *zhao* (爪).

Tā bǎ shuǎi nèi ge zì kànchéng
yòng le.

He read the characters *shuai* (甩) as *yong*
(用).

Tā bǎ xīhuan nèi ge cí shuōchéng
xīwàng le.

She pronounced the word *xihuan* as *xiwang*.

Qǐng bāng wǒ bǎ zhèi jǐ ge jùzi
fānyìchéng Yīngwén.

Please help me translate these sentences
into English.

Interestingly, standard transliterations of the two hotels (fāndiàn), the Hilton and the Sheraton, are very similar in Chinese. The first is Xī'ěrdùn; the second is Xièlādùn (at least in one of its renditions). It is easy to hear one as the other:

Nǐ shuō Xī'ěrdùn, wǒ bǎ tā
tīngchéng Xièlādùn le!

[When] you said 'Hilton', I heard
it as Sheraton.

Exercise 4. Provide translations for:

1. We often translate duìbuqǐ as 'sorry', but actually, it's not quite the same.
2. You can't call 'good' 'bad', or 'bad' 'good'.
3. His book has been translated into Chinese.
4. First year students often read 也 as 他, or 找 as 我.
5. My driver heard Sheraton as Hilton, so I ended up staying far from the office.

10.10 Bèi 'by'

In English, a sentence such as 'The police arrested them' can be recast, for various rhetorical reasons, as 'they were arrested by the police', or 'they got arrested by the police'. The agent can be stated, using the preposition 'by'; or it can be omitted: 'They were ~ got arrested'. Sometimes the agent is unknown; at other times, there are reasons not to state the agent – avoiding responsibility, for example. In many languages, the shift from starting with the agent (the police) to starting with the 'patient' (the people arrested), and the consequent changes to the verb ('arrested > was/got arrested') are characterized by the terms 'active' to 'passive'.

Chinese verbs, as we have seen, are uncommitted to many of the categories that are taken for granted in English and many European languages: tense, person (she sings, they sing), and passive too. In many cases – perhaps most cases – where English has a passive, Chinese is noncommittal and simply lets the context determine how a particular noun relates to the verb. The following pair of Chinese sentences are structurally identical; yet in most contexts, the first is translated by an English passive, the second by an active:

Nín zěnmē chēnghu?

How [should] you be addressed?

Nín zěnmē yòng?

How do you use [this]?

However, there are cases in Chinese which do bear a resemblance to what in European tradition has been referred to as passive voice. These involve the word bèi (or one of several other words whose function is nearly synonymous with bèi). The pair of sentences below (utilizing the verb zhuā ‘arrest; seize’) illustrate:

Jǐngchá bǎ tāmen zhuāqīlai le. The police arrested them.
Tāmen bèi <jǐngchá> zhuāqīlai le. They got arrested <by the police>.

In both languages, agent and ‘patient’ – person affected – are rearranged so as to make the patient the starting point. While in the Chinese, bèi cannot be omitted, its object, jǐngchá, can be. (In the English example, ‘by the police’ can be omitted, but not just ‘the police’.) It is noteworthy, however, that the verb in Chinese undergoes no modification – it is zhuā in both cases (cf. English ‘arrested’ but ‘got arrested’). However, under some conditions – and perhaps more often in some regions than others – the Chinese verb can be modified by the addition of gěi (‘give’ in one of its diverse functions) before the verb.

Tāmen <bèi jǐngchá> gěi zhuāqīlai le. They got arrested <by the police>.

The addition of gěi may add an additional nuance of commiseration or regret. (The use of ‘got’ in English, rather than the more neutral ‘have been’, may serve the same purpose.) The possibility of adding gěi to the verb makes the structural comparison between English and Chinese more compelling. But regardless of the structural similarities, bèi, like its active counterpart bǎ, has certain conditions attached to it which makes the Chinese construction with bèi much less common than English passives. In most cases – not all – bèi (and its counterparts) only appear with actions which have an adverse effect: with things breaking, being lost or stolen, damaged, etc.

1. Tā de zìxíngchē bèi bómǔ mài le. <i>O, nà tài kěxī le.</i> Tā shuō qí zìxíngchē tài wēixiǎn le!	His bike got sold by [my] aunt. <i>Oh, what a pity.</i> She said that riding bikes was too dangerous.
2. Wǒmen zǎoshàng liù diǎn bèi chǎoxǐng le. <i>Bèi háizimen ma?</i> Bù, bèi lājīchē.	We got woken up at 6:00 am. <i>By the kids?</i> No, by rubbish trucks.
3. Xíngli dōu yǐjīng bèi tāmen názǒu le. <i>Ná dào nǎlǐ le?</i> Wǒ bù qīngchu, yěxǔ ná dào wàitou le.	The luggage has already been taken away by them. <i>Where’d they take it to?</i> Not sure, maybe they took it outside.

10.10.1. Other options, with gěi, jiào, ràng

It is worth noting that there are alternatives to bèi, some of them more colloquial: jiào, ràng, and gěi (yet again). Unlike bèi, they all have other functions: ràng ‘let’; jiào ‘call’; gěi ‘give; for’. Ràng and jiào require an object, even if a ‘dummy’ rén; but gěi, like bèi, does not.

Zìxíngchē bèi <rén> <gěi> tōu le. [My] bike got stolen by someone.
 Zìxíngchē gěi <rén> <gěi> tōu le.
 Zìxíngchē jiào rén <gěi> tōu le.
 Zìxíngchē ràng rén <gěi> tōu le.

No doubt you have marveled at the versatility of the word gěi, which occurs as a main verb (‘give’) as a CV (‘for [the benefit of]’), as an alternative to bèi ‘by’, and as a signal of the passive turn in the verb (gěi tōu le). Yes, it is possible to find a single sentence containing several gěi’s in different functions; and yes, at times there is ambiguity. But all this is new, and for now, we should focus on the options that are the least problematical – the bèi options. Below are some examples and dialogues that encapsulate what needs to be learned at this point.

10.10.2 What happened?

Since bèi sentences tend to involve comment on misfortunes, questions that express curiosity about events provide a typical lead in:

Usage

Q	Zěnmē yì huí shì?	What happened?
	Zěnmē le?	What’s going on?
	Zěnmē gǎo de?	What the heck?

A Tā bèi jǐngchá jiàozhù le. (call-stay) She was stopped by the police.

Tā bèi qiāng dǎzhòng le. (shoot-hit) He was gunned down.

Tāmen bèi fá le. They were fined.

Tāmen bèi bǎngjià le. (bind-rack) They were kidnapped.

Tā bèi jiéchí le. (coerce-keep) She was hijacked.

Bèi kòuyā zài Yīlākè le. (tie up-detain) [They] were detained in Iraq.

Tāmen bèi jiéwéi rénrhì.
 (plunder-as hostage) They were taken hostage.

Notes

yì huí shì		‘an item of business’; the expression with <u>zěnmē</u> is idiomatic and should be learned as such.
gǎo	V	‘do; make; manage’

jiàozhù	VV	‘call out-stay’, ie ‘pull over’
qiāng	N	‘gun’
dǎzhòng	VV	‘shoot-hit’; with falling-toned <u>zhòng</u> meaning ‘hit [a target]’
fá	V	‘to fine’; cf. <u>fákuǎn</u> VO ‘pay a fine’
jiéwéi rénzhi		‘take-as human-pledge’

10.10.3 Dialogue

Jiǎ has just been told about the arrest of an acquaintance; Yǐ has the details.

Jiǎ	Tīngshuō Lǐ Xīnjié zuótiān bèi <jīngchá> zhuāzǒu le.	I hear that Li Xinjie got taken off by the police yesterday.
Yǐ	Shì, tā qù yóuxíng le.	Yes, he was demonstrating.
Jiǎ	Yóuxíng? Shénme yóuxíng?	Demonstrating? What demonstration?
Yǐ	Shìwēi yóuxíng.	A protest demonstration.
Jiǎ	Zhēn de ma?	You’re kidding!
Yǐ	Zhēn de.	I’m serious.
Jiǎ	Qù shìwēi shénme?	What was [he] protesting?
Yǐ	Fǎnduì fǔbài.	[He] was protesting corruption.
Jiǎ	Fǔbài?	Corruption?
Yǐ	Fǎnduì dāngdì guānyuán fǔbài.	Yes, [they] were protesting corruption among local officials.
Jiǎ	Tā huì zěnmeyàng ne?	What’ll happen to him?
Yǐ	Tā kěnéng huì bèi guān jǐ ge yuè ba!	He may be locked up for a few months.
Jiǎ	Huì bu huì yǒu ge shēnpàn?	Will there be a trial?
Yǐ	Bù, tā huì bèi fákuǎn, ránhòu huì qiǎnsòng huíjiā.	No, he’ll be fined, then he’ll be sent home.
Jiǎ	Ai, zhēn shì yí jiàn hěn yánzhòng de shì.	Gosh, that’s serious.



Gōng'ān 'Public security' [JKW 1997]

Notes

zhuā	V	'seize; catch; arrest'; zhuāzǒu 'seize and take off'
yóuxíng	N	'parades'; V 'to parade'
shìwēi	N	'a demonstration'; V 'to protest; demonstrate'
fǎnduì	V	'to oppose; protest'
fǔbài	N	'corruption'
dāngdì		'local'
guānyuán	N	'officials'
guān	V	'to close': <u>bèi guān jǐ ge yuè</u> 'get shut [in] for several months'
shěnpàn	N	'a trial'
fákǔǎn	N	'a fine'; VO 'to pay a fine'
qiǎnsòng	V	'to send back; expel'
yánzhòng	SV	'serious (strict-heavy)'

Exercise 5*a) Translate*

1. We got locked outside and had to call the police to let (ràng) us in.
2. May I borrow (jiè) your camera (zhàoxiàngjī)? / Someone's already borrowed it.
3. My plane tickets and passport got stolen (tōu). / Oh, that's too bad!
4. They stole a car and got arrested by the police!
5. He was fined \$200 for spitting (tǔtán). [VO fá...kuǎn]

b) Provide an English paraphrase for the following:

Wǒ dì-yí cì zài Zhōngguó lǚxíng de shíhou fāsheng de zuì zāogāo de shìqing shì dāng wǒ zài qù Wūlǔmùqí de huǒchē shàng shuǐzháo-le de shíhou, wǒ de hùzhào bèi tōu le. Xíngyùn de shì, língshìguǎn tóngyì mǎshàng fā gěi wǒ yì běn xīn de. Chūménr lǚxíng de rén suǐshí-suǐdì dōu yào zhùyì xiǎotōu. Zài nǎr dōu yíyàng.

Notes

fāsheng	V	‘happen; occur; take place’
zāogāo	Phr	‘too bad; what a pity’
dāng...de shíhou		‘when...’
tōu	V	‘steal’
xìngyùn	SV	‘be fortunate’
lǐngshìguǎn	N	‘consulate’
tóngyì	V	‘agree; approve’
fā	V	‘issue’
chūménr	VO	‘leave home; go out’
suíshí-suìdì	Loc	‘whenever and wherever’
xiǎotōu	N	‘crooks; thieves’

10.11 Seeking opinions: a dialogue

Jiǎ is a foreign student, Yǐ, a Chinese student.

Jiǎ	Qǐngwèn, Xīzàng de qíngkuàng zuìjìn zěnmeyàng?	May I ask what the situation in Tibet is like these days?
Yǐ	Tīngshuō xiànzài de jīngjì bú cuò, dànshì rénquán yǒu diǎnr wèntí.	I hear that nowadays the economy isn't bad, but there are some problems with human rights.
Jiǎ	Zhōngguó rén duì Dálài Lǎma yǒu shénme kànfǎ?	How do Chinese view the Dalai Lama?
Yǐ	Zhōngguó zhèngfǔ bù xǐhuān tā, kěshì hěn duō Xīzàng rén hěn xǐhuān tā. Měiguó rén zěnmeyàng xiǎng?	The Chinese government doesn't like him, but lots of Tibetans do like him. How do Americans feel?
Jiǎ	Yǒude Měiguó rén xiǎng Xīzàng shì yí ge guójiā, bú shì Zhōngguó de yí bùfēn.	Some Americans think that Tibet is a country rather than a part of China.
Yǐ	Nǐ juéde ne?	What do you feel?
Jiǎ	Zhèi ge wèntí hěn fùzá, kěshì yěxǔ zuìhòu Xīzàng rén hái deī zìjǐ juéding.	That's a complicated question, but in the end, the Tibetans will have to decide for themselves.

Notes

qíngkuàng	N	‘situation (emotion-situation)’; also <u>qíngxíng</u> ‘situation (emotion-form)’.

Places

Xīnjiāng	[Province in the far northwest of China.]
Miǎndiàn	Burma [Myanmar]

People

Aung San Suu Kyi:	Miǎndiàn de Nuòbèi'ěr Jiǎng huòdé-zhě. Burmese DE Nobel Prize receive-er
Chén Shǔibiǎn:	Táiwān de zǒngtǒng [elected 2000, re-elected 2004]

Descriptions

hěn qióng	poor
hěn luòhòu	backwards
hěn fādá	developed
kējì hěn xiāngjìn	technologically advanced ('science-tech first-enter')

Issues

jīngjì	economics
rénquán	(people-rights)
wèishēng	hygiene; sanitation; health
jiànkāng	health; healthy
jiāotōng	transportation; communications; traffic
kōngqì	air
huánjìng	environment
wūrǎn	pollution: <u>kōngqì wūrǎn</u> ; <u>shuǐ wūrǎn</u> ; <u>huánjìng wūrǎn</u>
jiàoyù	education
qìhòu	climate (literal or metaphorical)
zhèngfǔ	government
fǔbài	corruption: <u>fǔbài de guānliáo</u> 'corrupt officials ~ bureaucrats'
rénkǒu	population
shīyè	unemployment (lose-job); cf. <u>xiàgāng</u> 'layoffs'
yǐnshí	diet (drink-food)
zhǒngzú qíshì	(race-prejudice)
wújiā kěguī	homelessness (no-home can-return)
nànmín	refugees (calamity-people); <u>bìnnànzǎ</u> 'avoid-calamity-ers'
kǒngbù-zhǔyì	terrorism (terror-ism); <u>kǒngbù-fènzì</u> 'terrorists (terror-elements)'

10.12 Chōuyān 'Smoking'*Jiǎ:*

Zhōngguó nánrén dàduōshù píngcháng dōu chōuyān. Tāmen zhīdao chōuyān duì shēntǐ bù hǎo, kěshì yīnwèi péngyou dōu chōu, suǒyǐ tāmen juéde bù chōu bù xíng; péngyou gěi nǐ yān, nǐ zěnmé néng bù chōu? Fǎnzhèng, dàjiā dōu xíguàn chōuyān, suǒyǐ hěn shǎo yǒu rén fǎnduì. Yǒu péngyou gàosu wǒ, yǒude nánde yì tiān chōu liǎng bāo, nà jiùshì yí ge xīngqī shísì bāo, yí ge yuè liùshí bāo, yí nián qībǎi duō bāo! Xiànzài yì bāo hǎo yān zuì piányì chàbuduō bā kuài qián (Rénmínbì, nà jiùshì yí kuài Měijīn), suǒyǐ yí nián làngfèi

zhème duō qián, tài kěxī le! Zhōngguó zuì yǒumíng de yāncǎo gōngsī zài Yúnnánshěng, zuì yǒumíng de páizi yěxǔ shì *Yúnyān*, *Hóngtǎshān*, hé *Āshìmǎ*. Jiē shàng, qìchē shàng, nǐ huì kànjiàn hěn duō xiāngyān de guǎnggào!



Běijīng hútòng de yāntān ('cigarette stand'). [JKW 2005]

Yǒurén chōu Zhōngguó yān, yě yǒurén chōu wàiguó yān, xiàng *Wànbǎolù*, *Lètou* (*Luòtuò*). Wàiguó yān dōu bǐjiào guì, yì bāo chàbuduō shí duō kuài qián. Suīrán hěn guì, kěshì chōu wàiguó yān de yě bù shǎo. Tīngshuō shì yīnwèi wàiguó yān jìn r [jyè] bǐjiào dà. Xiànzài hěn duō Zhōngguó rén yě zhīdao chōu tài duō yān bù hǎo, kěshì chōuyān de rén háishi hěn duō. Nà, nǐ shuō Měiguó zěnmeyàng? Ōuzhōu ne?

Yǐ:

Wǒ xiān shuō Měiguó de qíngxíng. Yíqián zài Měiguó, chōuyān de rén bìng bù shǎo. Wǔshí niándài, liùshí niándài de diànyǐng-yǎnyuán bú shì lǎo chōuyān ma? Kěshì zuìjìn èrshí duō nián lái, chōuyān de hǎoxiàng yuè lái yuè shǎo. Wèishénme ne? Nà shì yīnwèi dàjiā dōu zhīdao chōuyān duì shēntǐ bù hǎo, chōuyān de bǐjiào róngyì dé áizhèng. Suǒyǐ xiànzài Měiguó hěn duō dìfang, xiàng jīchǎng, huǒchēzhàn, fànguǎnr, fàndiàn dēngdēng bú ràng nǐ chōuyān, měi ge dìfang dōu shuō: “Bù zhǔn xīyān.” (Xīyān jiùshì chōuyān de yìsi, xīyān nèi ge cí kěnéng bǐjiào zhèngshì, chōuyān bǐjiào kǒuyǔ.) Nǐ kàn, Měiguó zǒngtǒng chōuyān ma? Lígēn (Léigēn), Kělíndùn, Bùshí (fù-zǐ), zhìshǎo zài biérén miànqián bù chōu!

Zài Měiguó chōuyān de bǐjiào shǎo yě shì yīnwèi yān hěn guì! Yì bāo sì-wǔ kuài qián (Měijīn, nà jiùshì sān sìshí duō kuài Rénmínbì.) Ōuzhōu ne, zài Ōuzhōu yān gèng guì, chōuyān de méiyǒu yìqián de nàme duō, kěshì kěnéng háishi bǐ Měiguó de duō yìdiǎnr. Wǒ ne, wǒ zìjǐ bù chōuyān, érqǐè cónglái méi chōu-guó, dànshi biérén yào chōu, nà, wǒ jiù bú huì guǎn tāmen. Wǒ de kànfǎ shì ‘bié guǎn xián shì’, xiǎng chōu jiù chōu ba!

Notes:

dàduōshù	N ‘the majority (big-many-number)’
xíguàn	N ‘habit; custom’; cf. <u>xǐhuan</u> , <u>xīwàng</u> ‘hope’
fǎnduì	V ‘oppose; object’
làngfèi	V ‘waste (time, money, etc.)’
kěxī	V ‘pitiable; unfortunate’; cf. <u>Tài kěxī le</u> . ‘That’s too bad.’
yāncǎo	‘tobacco (smoke grass)’; cf. <u>chōuyān</u> , <u>xīyān</u> ‘to smoke’
páizi	‘brand name’
jiē shàng	‘(street-on)’
xiāngyān	‘cigaretts (fragrant-tobacco)’
guǎnggào	N ‘advertisement’ (gàosu de gào)
Wànbǎolù	‘Marlboro’
Lètou (Luòtuó)	‘Camel’
bìng	Adv. ‘really [not]’, before negatives: <u>bìng bù piányi</u> ‘not at all cheap’.
yǎnyuán	N ‘actors (perform-people)’
zuìjìn èrshí duō nián lái	‘over the past 20+ years’
dé áizhèng	VO ‘get cancer’
zhǔn	V ‘permit’, usually negative; common on signs: <u>bù zhǔn</u> ‘forbidden to ...’
zhèngshì	SV ‘formal’
kǒuyǔ	N ‘spoken language’; SV ‘be-colloquial’; <u>hěn kǒuyǔ</u>
zhìshǎo	Adv. ‘at least’
miànqián	Loc’n Noun: ‘in front of [someone]; before (face-front)’
érqǐè	N ‘moreover; in addition’
guǎn	V ‘take care of; deal with; run s/t’
bié guǎn xián shì	‘mind one’s own business (don’t concern sparetime-things)’
jìn [jyer]	[colloquial] ‘strength; vigor’; = <u>yǒu lìqì</u> ‘have strength; vigor’

Nèi zhǒng yānyèr hěn yǒu jìn!	That kind of tobacco [leaf] is very strong!
Wǒ jīntiān bù shūfu, méi jìn.	I don’t feel well today, no strength.
Nǐ kàn, nèi ge rén zhēn yǒu jìn.	Look, that guy’s really strong.
Zhōngguó de báijiǔ hěn yǒu jìn.	Chinese white liquor is really strong.

Exercise 6

Explain that American beer is more expensive than Chinese beer, but that Chinese still buy it. Budweiser, called Bǎiwēi in China, is getting more and more popular (pǔbiàn). Explain that you don't think it has as much flavor as Chinese brands like Qīngdǎo, Shànghǎi or Yànjīng. So you always tell your Chinese friends that they should drink Chinese brands, not imports! The same with cigarettes. Chinese pay attention to [zhòngshì ('heavy-view')] brands. American brands are well known, so they buy American brands. They say that, in any case, American cigarettes are stronger than Chinese cigarettes and they taste better. I can't believe this is really the case!

10.12.1 Smoking: a dialogue

A friend (Yǐ)--college age--offers you (Jiǎ) a cigarette; most males in China smoke and so offering someone a cigarette is considered a friendly gesture, and is sometimes difficult to refuse.

Jiǎ	Lái (yì) kē yān ba.	Have a cigarette.
Yǐ	Xièxie, wǒ bu chōuyān.	No thanks, I don't smoke.
Jiǎ	Zhēnde bù chōu a?	You really don't smoke?
Yǐ	Zhēnde!	Really!
Jiǎ	Duì a, chōuyān bù hǎo, duì shēntǐ bù hǎo.	Right, smoking's not good, it's not good for you[r body].
Yǐ	Zhōngguó rén dōu chōuyān ma?	Do Chinese all smoke?
Jiǎ	Chàbuduō le, nánde dōu chōu, nǚde bǐjiào shǎo. Wǒ chōu, xíng ma?	More or less, men all smoke, women less so. You mind if I smoke?
Yǐ	Xíng, xíng, méi guānxi.	Fine, fine, no problem.
Jiǎ	Hǎo, suīrán duì shēntǐ bù hǎo, kěshì wǒ hái shì děi chōu.	Good, although it's not good for me, I still have to smoke.
Yǐ	Wèishénme?	How come?
Jiǎ	Péngyou gěi nǐ yān, zěnméi néng bù chōu?	<If> friends give you cigarettes, how can you not smoke?

Notes

lái here 'take (cause to come)'; cf. lái yì bēi kāfēi.

kē M ‘stub of...’; kē is a measure word for cigarettes and other similarly shaped objects. Cigaretts are sometimes counted with the measure words zhī or gēn, as well as kē.
zhēnde Adv. ‘really’, a variant of zhēn.

10.13 Driving

a) Kāichē

Wǒ bú huì kāichē, kěshì wǒ hěn xiǎng kāi, suǒyǐ xiànzài yǒu ge péngyou bāng wǒ xué.

Wǒ de péngyou shuō kāichē hěn róngyì, dànshi wǒ juéde kāichē bìng bù róngyì.

Yǒushíhou wǒ juéde háishi bù kāi hǎo; chē de wéixiū, bǎoxiǎn dōu hěn guì; chéng lǐ kāichē hěn màn. Zài shuō, hǎo duō rén kāichē kāi+de tài kuài, kāi+de hěn měng! Lù shàng hěn wēixiǎn!

Bù jiǔ yǐqián zài Zhōngguó, chē xiāngdāng guì, hěn duō rén mǎibuqǐ, suǒyǐ lù shàng de chēzi bǐjiào shǎo. Dànshi zuìjìn qíngxíng biàn-le hěn duō. Xiànzài chē bǐjiào piányi. Guóchǎn de xiànzài bǐ Měiguó de piányi yìdiǎnr; Rénmínbì dàgài qībāwàn jiu kěyǐ mǎi yí liàng. Jìnkǒu de dāngrán bǐ guóchǎn de guì hěn duō, kěshì jìnkǒu de yě shì yuèlái yuè piányi. Tóngshí gāosù-gōnglù yě shì yí nián bǐ yí nián duō, suǒyǐ nǐ xiǎng kāi dào shénme dìfang dōu xíng! Zhù zài chéngshì lǐtōu de rén dàduōshù xiǎngyào mǎi qìchē kěyǐ mǎi qìchē. Zài xiāngxià qíngxíng bù tóng, kěshì nóngcūn lǐtōu de chēzi háishi bǐ jǐ nián qián duō deduō. Kěshì rúguǒ nǐ bù xiǎng huāqián mǎi yí liàng chē nà, zài Zhōngguó méi chē yě méiyǒu guānxi. Wèishénme ne? Yīnwèi gōnggòng jiāotōng hěn hǎo, yǒu gōnggòng qìchē, yǒu dìtiě, yǒu tiělù. Zài Měiguó, hěn bù yíyàng: Méiyǒu chē hěn bù fāngbiàn – kěyǐ shuō ‘méi chē dēngyú méi tuǐ’. Zài Měiguó méi chē jiù bù néng qù gòuwù zhōngxīn mǎi dōngxì, méi chē jiù bù néng qù kàn péngyou, bù néng qù kàn diànyǐng, yě bù néng qù shàngxué. Hǎoxiàng zài Měiguó méi chē shénme shì dōu zuòbuliǎo.

Zài Měiguó yǒu hěn duō Měiguó páizi de chē, xiàng *Fútè*, *Biékè*, yě yǒu Ōuzhōu de, xiàng *Àodí*, *Bēnchí*, yě yǒu Rìběn de, xiàng *Fēngtián*, *Běntián*, Hánguó de xiàng *Xiàndài*. Nà Zhōngguó yě yǒu hěn duō páizi. Zuì pǔbiàn de yěxǔ shì *Sāngtǎnà Jiédá*, *Biékè* dēngdeng, kěshì jìnkǒu de yě bù shǎo, yě shì yuèlái yuè duō. Wǒ yě tīngshuō Zhōngguó de bǎiwàn-fùwēng, tāmen mǎi *Láosīlǎisī*, shìjiè shàng zuì guì de chē! Ai, biànhuà zhēn dà ya! Èrshíduō nián yǐqián, Zhōngguó lǎobǎixìng yǒu zìxíngchē, yǐjīng

hěn mǎnyì le! Xiànzài shéi dōu xīwàng zìjǐ yǒu yí liàng qìchē. Búguò rúguǒ Zhōngguó měi ge jiāting dōu yǒu yí liàng qìchē de huà, nà Zhōngguó de jiāotōng qíngxíng huì shì shénme yàngzi de ne?



Bóchuán (‘barges’), zài Sūzhōu de yùnhé. [JKW 2006]

b) Páizhào

Zài Zhōngguó mǎi chē rénmen yíding yào kàn chē de páizi; kěshi chē nèi de kuānshì yě hěn zhòngyào. Shēnfēn bǐjiào gāo de guānyuán huòzhě shāngrén, tā de qìchē yíding shì pízuo, chēchuāng bōli shì àn sè de (zhèi yàng wàibiān kànbujiàn líbiānr, kěshi líbiānr kàndejiàn wàibiānr). Qìchē de páizhào yě hěn zhòngyào. Páizhào shàng bixū yǒu jíxiáng shùzì, xiàng bā (tīngqǐlai xiàng fācái de fā) huòzhě sān (sān zài Guǎngdōnghuà lǐ tīngqǐlai xiàng gāoshēng de shēng de yìsì), bù yīnggāi yǒu bù jíxiáng de shùzì, bǐrú sì (tīngqǐlai xiàng sǐdiào de sǐ yíyàng). Zài shuō, yǒu shíhou cóng chē páizhào de hàomǎ kěyǐ kàndechū rénjiā de shēnfēn.

Cóng shàngbiān shuō de wǒmen kěyǐ zhīdao Zhōngguó rén tèbié zhùyì shēnfēn. Suǒyǐ wǒmen qù Zhōngguó de shíhou, yíding yào zhùyì Zhōngguó rén de shēnfēn wèntí, tèbié shì zài chēnghu tāmen de shíhou.



Liáoníng de páizhào. [JKW 2005]

Notes:

wéixiū	V ‘to maintain; keep up’
bǎoxiǎn	N ‘insurance’
zài shuō	‘moreover; what’s more’
měng	SV ‘be wild’
wéixiǎn	SV ‘be dangerous’; N ‘danger’
bù jiǔ	‘not long’ (cf. <u>jiǔ</u> ‘be long [of time]’)
tóngshí	‘at the same time’
gāosù-gōnglù	N ‘expressways (high-speed public-road)’
nóngcūn	N ‘villages; countryside’
huā qián	VO ‘spend money’
jiāotōng	N ‘transportation’
tiělù	N ‘railways (iron-road)’
fāngbiàn	SV ‘convenient’
děngyú	V ‘be equivalent to (equal-to)’
tuǐ	N ‘legs’
páizi	N ‘brand names’; cf. <u>pǐnpái</u> ‘trademark’

<i>Fútè</i>	PN: ‘Ford’	<i>Biékè</i>	PN: ‘Buick’
<i>Àodí</i>	PN: ‘Audi’	<i>Bēnchí</i>	PN: ‘Mercedes’
<i>Fēngtián</i>	PN: ‘Toyota’	<i>Běntián</i>	PN: ‘Honda’
<i>Jiédá</i>	PN: ‘Volkswagon (Jetta)’	<i>Xiàndài</i>	PN: ‘Hyundai’
<i>Sāngtǎnà</i>	PN: car produced by a joint venture with VW		
<i>Láosīláisī</i>	PN ‘Rolls Royce’		
bǎiwàn-fùwēng	N: ‘millionaire (million wealthy-old man)’		
biànhuà	N ‘changes (change-transformation)’		
lǎobǎixìng	N ‘the ordinary people (old-hundred-surnames)’		
mǎnyì	SV ‘satisfied; pleased’		
shéi dōu	N ‘everyone’		
nèi	Loc ‘inside’; cf <u>guónèi</u> ‘within the country’; <u>shìnnèi</u> ‘in town’		
kuǎnshì	N ‘designs; styles’		
zhòngyào	SV ‘be important’		
shēnfēn	N ‘status’		

guānyuán	N ‘officials’
shāngrén	N ‘businessmen’
pízuò	N ‘leather seats’
chēchuāng	N ‘car windows’
bōli	N ‘glass’
àn	SV ‘be dark; dim’
páizhào	N ‘license plates’
jíxiáng	SV ‘lucky; auspicious’
shùzi	N ‘numbers’
fācái	V ‘get rich’; cf. <u>gōngxǐ fācái</u> , a Chinese New Year greeting
gāoshēng	V ‘get a promotion (high-rise)’
zhùyì	V ‘pay attention to’

Exercise 7

Huídá (‘respond to’) wèntí:

1. Zài Zhōngguó wèishénme yǒu rén bù xiǎng mǎi qìchē?
2. Xiànzài zài Zhōngguó jiāotōng de qíngxíng zěnmeyàng?
3. Wèishénme shuō zài Zhōngguó méiyǒu chē méiyǒu guānxi?
4. Wèishénme shuō zài Měiguó bìxū děi yǒu qìchē?
5. Nà, zài Ōuzhōu ne? Shì bu shì méiyǒu qìchē yě hěn bù fāngbiàn?
6. Zhōngguó nǐ xiē páizi de qìchē zuì liúxíng?
7. Zhōngguó de lǎobǎixìng dōu xiǎng mǎi qìchē de huà, nà jiāotōng de qíngxíng huì zěnmeyàng?
8. Zhōngguó rén chūle chē de páizi yǐwài yě huì zhùyì dào nǐ xiē fāngmiàn (‘facet’)?
9. Nǐ qù Zhōngguó kànkàn chē de páizhào huì fāxiàn nǐ xiē fāngmiàn bǐjiào yǒu yìsi?

10.14 Vivid SVs (of the form SVxx)

In earlier units, you have seen vivid adjectives formed from SV roots and repeated syllables: huáliūliū; huīméngméng (~ mēng). While some of the repeated syllables can be matched with some confidence to independent words (eg bīng ‘ice’ in lěngbīngbīng), for others, the only indication of their source comes from the characters used to write them, and these may have been chosen for their sound rather than their meaning. The repeated sī in lāsīsī ‘hot; peppery’ is written with the character usually used for ‘silk’; lāsūsū, which has much the same meaning, contains the repeated syllable sū, written with the character for ‘crisp’. It is hard to see what contribution these words make to the meaning of the whole, other than filling out the pattern.

Most of the repeated syllables are level-toned. A number of them show variation, probably due to the influence of the usual tone of the character chosen for the second

syllable. The *teng* of rèténgténg for example, is often pronounced with a level tone even though pedantic speakers are likely to argue, on the basis of the character 騰 which in other contexts is pronounced with rising tone, that rising (and not level) is the ‘correct’ tone. However, there are a few cases where the tone of the repeated syllable clearly is not level, eg kōngdàngdàng.

Vivid SVs of this type have certain grammatical properties that set them apart from ordinary SVs. They cannot be modified by ‘adverbs of degree’ such as hěn or tài, for example. Typically, they act as modifiers connected to nouns by a following de; or they stand alone (still with following de) as commentaries; cf. examples below.

The list below gives an indication of the range of vivid SVs; the meaning of the root SV is given in parentheses.

cháohūhū	(cháo ‘damp’)	damp; clammy
huáliūliū	(huá ‘slippery’)	slimy; slippery [of roads]; slick [of hǎishēn]
làsī	(là ‘peppery hot’)	hot; peppery [food]
lètàotáo	(lè, cf. kuàilè ‘happy’)	happy [of children; life]
lěngbīngbīng	(lěng + bīng ‘ice’)	icy cold [of iron, facial expressions]
hēiyōuyōu	(hēi ‘black’)	jet black [of hair, soil]
hóngtōngtōng	(hóng ‘red’)	glowing red; brilliant red
hóngpūpū	(hóng ‘red’)	reddish
luànhōnghōng	(luàn ‘chaotic’)	tumultuous
liàngjīngjīng	(liàng ‘bright’)	glimmering; sparklinig
míngguāngguāng	(míng ‘luminous’)	gleaming [metal]
nuǎnhōnghōng	(nuǎn ‘warm’)	cozy and warm
rèténgténg (~ tēng)	(rè)	steaming hot [of buns, noodles]
rèhūhū	(rè)	piping hot [of a stove, heater]
rèhōnghōng	(rè)	very warm; boiling [of weather]
kōngdàngdàng	(kōng ‘empty’)	empty; deserted [of station, mall]
xiāngpēnpēn	(xiāng ‘fragrant’)	sweet smelling; savory; appetizing
wùméngméng (~ mēng)	(wù ‘fog’)	hazy, misty

Usage

Nǐmen niánqīngrén jiu xiàng zǎoshàng
bā-jiǔ diǎn zhōng hóngtōngtōng de
tàiyáng yíyàng.

You young people look like the
glowing red sun at 8 or 9 in the
morning. [Said by Mao Zedong.]

Nǐ kàn, tāmen dōu zài kàng shàng
zuò-zhe ne, nuǎnhōnghōng de.

Look at them all sitting on the
'stove', all cozy and warm.

Lái le, rèténgténg de jiǎozi!

Here they come! Piping hot
dumplings!

Notes

In houses in the cold northern parts of China, families sleep on a large brick platform heated from within, known as a kàng.

10.15 Tōngxùn gōngjù 'Communication tools'

Èrshí nián yǐqián, Zhōngguó rén yào gào su qīnqī huòzhě péngyou yí jiàn shìqing, tāmen jiu kěyǐ dǎ diànhuà, yě kěyǐ xiěxìn. Suīrán xìn bǐjiào màn, kěshì hěn duō jiāting méiyǒu diànhuà, jì xìn yě bǐjiào piányi, suǒyǐ píngcháng dàjiā chàbuduō dōu xiěxìn, bù dǎ diànhuà.

Xiànzài qíngxíng wánquán bù yíyàng le. Zài chéngshì hěn duō jiāting dōu yǒu diànhuà le. Jiùshi zài nóngcūn, yě yǒu bù shǎo rén yǒu diànhuà le. Kěshì xiànzài zuì liúxíng de shì shǒujī. Shǒujī yǐqián yǒu yìdiǎnr bù fāngbiàn, hěn dà, diànhuàfèi yě hěn guì. Nèiyàng dàdà de shǒujī yě yǒu rén jiào 'dàgēdà'. Wèishénme jiào dàgēdà ne? Dàgēdà nèi ge shuōfǎ běnlái shì Xiānggǎng rén yòng de. Dàgē yǒu liǎng ge yìsi. Yí ge shì zuì dà de gēge. Lìngwài yí ge shì hēishèhuì de tóur. Suǒyǐ dàgē hěn lihai, dàgēdà yě hěn lihai.

Fǎnzhèng, xiànzài shǒujī bú dà, hěn fāngbiàn, kěyǐ fàng zài kǒudài lǐ huò dài zài yāodài shàng. Zuìjìn zài Zhōngguó chule shǒujī yǐwài yě yǒu xiǎolíngtōng. Xiǎolíngtōng shì dàxiǎo de xiǎo; língtōng shì lái+de kuài de yìsi, huòzhě 'xíng' de yìsi. Xiǎolíngtōng bǐ pǔtōng de shǒujī piányi, dànshì zhǐ néng zài yí ge dìfang yòng, zhǐ néng dǎ dào shìnèi, bù néng dǎ dào shìwài.

Zài èrshíyī shìjì de Zhōngguó yǒu hěn duō rén yòng wǎngluò le. Wǎngluò yě yǒu rén jiào yīntèwǎng. Yǒu hěn duō rén měitiān dōu zài jiā lǐ huòzhě zài 'wǎngbā'

shàngwǎng. Yě yǒu hěn duō liáotiānshì gēn lùntán, dàjiā kěyǐ tán guójiā de dàshì, yě kěyǐ tán gèrén de wèntí. Yǒude wǎngzhàn měitiān yǒu jǐshí wàn rén liúlǎn. Suīrán zài Zhōngguó yòng yīntèwǎng de hěn duō kěshi háishi yǒu hěn duō wǎngzhàn bù néng kàn. Zhōngguó zhèngfǔ bú ràng rénmen kàn de wǎngzhàn, hěn duō yǒu zhèngzhì de huòzhě sèqíng de nèiróng. Jiùshi MIT de wǎngzhàn yǒushíhou cóng Zhōngguó yě liánbushàng, yěxǔ shì yīnwèi yǒu yìxiē Zhōngguó zhèngfǔ bù xǐhuan de liánjiē.



Fast transport: The Mag-lev train serving Pudong Airport, Shanghai. [JKW 2005]

Zài xiànzài de Zhōngguó, diànzǐ yóujiàn yě duō le. Yǒu rén kāi wánxiào jiào diànzǐ yóujiàn ‘yīmèi’ér’, xiàng Yīngwén de ‘email’ yíyàng. Kěshì Zhōngwén de yīmèi’ér yě yǒu ‘tā mèimei’ de yìsi. (Píngcháng yòng Hànzì xiě yīmèi’ér bú yòng ‘yī èr sān’ de ‘yī’; yòng lìngwài yí ge yī [伊], shì ‘tā’ de yìsi.) Dàgēdà, yīmèi’ér, kěyǐ shuō zhèi xiē dōngxi yǒu diǎnr xiàng qīnqī péngyou yíyàng!

Yěxǔ nǐmen yǐjīng zhīdao yìxiē yǒuyìsi de Zhōngwén wǎngzhàn le. Bù shǎo xué Zhōngwén de xuésheng dōu yòng <Zhongwen.com>, kěyǐ chá shēngzi, liǎojiě Hànzì de láiyuán, dú Zhōngwén wénzhāng, yě kěyǐ zài pīnyīn liáotiānshì liáotiān. Yě yǒu Xiè Tiānwèi lǎoshī de wǎngyè, www.csulb.edu/~txie, yǒu hěn duō gēn xué Zhōngwén yǒuguān de liánjiē.

Zhōngguó zuì liúxíng de wǎngzhàn zhīyī shì <sina.com> (Yīngwén), huò <sina.com.cn> (Zhōngwén). Nàr de xīnwén bàodào nǐmen háishi kànbudǒng, kěshi tiānqì yùbào yěxǔ néng kàndòng yìdiǎnr. Shìshi kàn ba! Yīngguó de Guǎngbō Gōngsī de wǎngzhàn <http://bbc.co.uk/worldservice> yě yǒuyòng; xīnwén bàodào kěyǐ fānyìchéng sishí duō ge yǔyán.

Kàn Zhōngwén wǎngyè de shíhou, nǐ huì fāxiàn suīrán nèiróng yìbān shì Zhōngwén de, wǎngzhàn de míngzi yě shì Zhōngwén de, kěshi wǎngzhǐ háishi yòng Yīngwén xiě de. Jiùshì méiyǒu Zhōngwén wǎngzhǐ. Nǐmen zhīdao wèishénme ma?

Notes

tōngxùn	N	communication
gōngjù	N	tool
qīnqī	N	relatives; relations
jiùshi...yě..		even...as well
nóngcūn	N	village (agriculture village)
[diànhuà]fèi	N	[telephone] expenses; charges
hēishèhuì	N	criminal underworld (black society)
lingwài [yí ge]		another; an additional
shuōfǎ	N	way of speaking; cf. kànfǎ ‘way of looking = view’
tóur	N	head
fǎnzhèng		anyway (upside down – right way up)
kǒudài	N	pocket (hole-bag)
yāodài	N	belt (waist-belt)
shìnnèi		within the city (city-within)
wǎngluò	N	network; the net
shàngwǎng	VO	to access the net
wǎngbā	N	internet café (net-BAR)
liáotiānshì	N	chatrooms (chat-day-room)
lùntán	N	forum (discuss-forum)
tán	V	discuss; chat; talk
gèrén	N	individual
wǎngzhàn	N	website (net-station)
liúlǎn	V	browse
ràng	V	[here] let; make
zhèngzhì	N	politics
sèqíng	N,SV	sex; sexy (yánsè de sè, shìqing de qíng)
nèiróng	N	content (within-contain)
liánbushàng	VV	not able to access
liánjiē	N	links
yóujiàn	N	mail

chá shēngzi	VO	look-up vocabulary (raw-words)
liǎojiě	V	understand; comprehend; find out
láiyuán	N	origin; source; derivation; history
wénzhāng	N	article (M <u>piān</u>)
wǎngyè	N	webpage
gēn...yǒuguānde		having to do with; having some connection with (with...have-connection-DE)
xīnwén bàodào	N	news report
yùbào	N	forecast
guǎngbō	V,N	to broadcast; a broadcast
fāxiàn	V	discover
yībān	SV	normal; same as Adv normally; similarly
wǎngzhǐ	N	(net-address); cf. <u>dìzhǐ</u> 'address'

Exercise 8.

Provide a Chinese paraphrase:

What you say about the situation in China is very interesting. Here in the U.S, telephone calls also used to be quite expensive – especially long-distance ones (chángtú); but not anymore. I still often write letters to my relatives, but that's because they're older and they still like to read letters. Sending a letter is still pretty inexpensive - only about 40 cents within the country; a letter to China is about 80 cents airmail. But students nowadays all have computers, so we prefer to send email. Often, I don't know enough characters to write what I want to say in Chinese; and in any case, I have trouble sending characters. So I write pinyin and as long as I write words, my Chinese friends seem to be able to read it. I don't write the tones (sishēng) either, since that takes too long and what's more, it makes it too messy to read. Almost all my friends have cellphones; with the new ones, you can surf the web, take photos or listen to music. They're kind of expensive, but we can't live without them. My cellphone bill is more than my food bill sometimes!

10.16 Waiting and rushing

a) The words

děng	wait
děngdeng ~ dēng yidēng ~ dēng yixià	wait a sec; just a minute
shāo<wēi> dēng yixià	wait for a bit
dēng yíhuìr ~ yíhuǐr	wait awhile
Mǎshàng jiù lái.	[I]'ll be right there.
Mǎshàng jiù huí lái.	[I]'ll be right back.
Wǒ yíhuǐr jiù huí lái.	I'll be back shortly.
Wǒ hěn kuài jiù <huì> huí lai!	I'll be back right away!
Mǎshàng jiù hǎo.	[It]'ll be done in a jiffy.

Notes

- a) Yíhuìr ~ yìhuǐr (the latter pronunciation is more colloquial) ‘awhile’
- b) Shāo<wēi> ‘slightly; for a bit’; (Wēiruǎn de wēi); hotel telephone operators in China tend to say qǐng shāo děng when they transfer your call.
- c) Mǎshàng ‘immediately; at once’, literally ‘on a horse’; synonymous with likè.
- d) Huì indicates a degree of probability.

Usage

Qǐng shāowēi děng yíxià, wǒ mǎshàng jiù huílai!	Hang on a minute, I’ll be right back.
Qǐng děng yíxià, wǒ qù lóushàng wènwén tā. Nǐ zuò yìhuǐr ba.	Just a minute, I’ll go upstairs and ask her. ‘Make yourself comfortable.’
Qǐng děngdeng, wǒ qù bàngōngshì zhǎo tā.	Just a minute, I’ll go see if he’s in the office.
Qǐng děng yìhuǐr, wǒ de yàoshi wàng zài bàngōngshì le.	Hang on a minute, I left my keys in the office.
Qǐng děng yíxià, wǒ qù zhǎo tā. Nǐ xiān hē diǎnr chá ba.	Hold on a minute, I’ll go find him. Have some tea first.
Qǐng děngdeng, tā zài dǎ diànhuà ne.	Hold on for a minute please, he’s on the phone.
Qǐng shāowēi děng yíxià, wǒ děi qù mǎi yóupiào, mǎshàng jiù huílai. Qǐng zuò yíxià.	Hold on for a bit please, I have to go and buy some stamps – I’ll be right back. Make yourself at home.

Notes

- a) Zuò yíxià, literally ‘sit a bit’, but often used when someone has to step out for a while, hence the freer translation of ‘make yourself at home’.

10.17 Telephoning

Speaking on the telephone involves a certain amount of conventional speech at the beginning and end of the conversation. Here are vocabulary and phrases related to telephones and telephoning:

About telephoning

dǎ diànhuà	to telephone; make a phone call
dǎ chángtú diànhuà	to make a long distance call
dǎ guójì diànhuà	to make an international call
zhuǎn fēnjī	to connect to an extension (turn; revolve)

diànhuàkǎ	phone card
diànhuàtíng	phone kiosk
diànhuàfèi	phone charges
miǎnfèi	free (avoid-fee)
Shì dìqū yòng de ma?	Is this for local calls?
Quánguó yòng de.	It's used throughout the country.
Dǎ dào nǎlǐ?	Where are you phoning to?
Dǎ gěi shéi?	Who are you phoning?
Yǒu shìr, qǐng dǎ ge diànhuà gěi wǒ.	If you have a problem, feel free to phone me.
Nǐ de diànhuà.	It's for you.
Qǐng zhuǎn èrshíwǔ (fēnjī).	Please connect me to extension 25.
Néng dǎ chángtú ma?	Can you dial long distance?
Néng zìjǐ dǎ ma?	Can [we] dial [it] ourselves?
Zhǐ néng dǎ dào shìnèi.	You can only call in town.
Néng dǎ dào guówài ma?	Can we call abroad?

Notes

As in most parts of the world, a variety of discount telephone cards can be bought from news agents and other small shops in China. In China, these are usually sold below face value; a RMB 100 card might go for RMB 30. (Dǎ zhé ma? 'Do you allow a discount?') Some are local (dìqū yòng de); others can be used throughout China (quánguó yòng de) or even internationally (guójì de).

On the phone [phrases]:

Wèi.	Hello.
<Nín> nǐ wèi?	Who is it? (which person)
Wèi, nǐ shì Zhōu Yǔ ma?	Hello, is that Zhou Yu?
Wǒ jiùshì.	Speaking. [This is he.]
Qǐng zhǎo Máo Xiān'ān jiē diànhuà.	Can I speak to Mao Xian'an please? (Please find Mao Xian'an to get the phone.)
Wǒ gěi nǐ qù zhǎo tā.	I'll go find her for you. (I for you go find her.)
Yào liú ge huà gěi tā ma?	You want to leave a voice message for her?
Nǐ yào liúyán ma?	You want to leave a voice message?
Wǒ shì Léi Nuò, qǐng liúyán.	This is Lei Nuo, please leave a message. [Telephone answering machine]



Shànghǎi jūmínlóu ('residential building'). [JKW 2006]

10.17.1 Leaving a message

Lù Jìngsī, a foreign scholar, is trying to reach Wáng Xuéyīng in his office.

W.	Wèi?	Hello?
Lù.	Wèi, qǐng zhǎo Wáng lǎoshī jiē diànhuà.	Hi, I'm trying to get Prof. Wang.
W.	O, tā xiànzài bú zài zhèr, kěnéng zài lóu shàng. Qǐng děng yíxià, Wǒ gěi nǐ qù zhǎo tā.	Oh, he's not here right now, he may be upstairs. Just a minute, I'll go and look for him for you.
Lù.	Hǎo, máfan nǐ la! (<u>le a</u> > <u>la</u>)	Okay, sorry for the trouble.
.....		
W.	Tā yě bú zài lóu shàng. Yào bu yào liú ge huà?	He's not upstairs. You want to leave a message?
Lù.	Hǎo, xièxie. Wǒ shì Lù Jìngsī. Qǐng tā huílai yǐhòu gěi wǒ dǎ ge diànhuà. Wǒ zài jiā lǐ.	Okay, thanks. This is Lù Jìngsī. Ask him to phone me when he gets home. I'm at home.
W.	Tā zhīdao nǐ de diànhuà hàomǎ ma?	Does he know your phone #?
Lù.	Diànhuà hàomǎ shì 245-1209.	[My] number's 245-1209.
W.	Hǎo, wǒ huì gàosu tā.	Fine, I'll tell him.

Notes

a) Wèi is an exclamation used to hail people at a distance, or confirm a telephone connection. Though its tone is marked as falling in dictionaries, its actual pitch varies with context.

b) Qǐng zhǎo [*person*] jiē diànhuà ‘please get [...] to come to the phone’ is in fact a request to speak to a person (~ ‘may I speak to [...]’) and reflects the fact that before cellphones, telephones were often outside of residences and people had to be hailed or fetched from some distance away.

10.18 Chinese etiquette

Shěn Fēipéng, a teacher from Belgium, makes a phone call to his Chinese friend, Zhōu Yǔ, to ask a question about Chinese etiquette. Zhōu’s wife (Tt) answers the phone.

Tt.	Wèi?	Hello?
Sh.	Wèi, Zhōu Yǔ? [~ Wèi, Zhōu Yǔ ma? ~ Wèi, nǐ shì Zhōu Yǔ ma? ~ Wèi, nǐ shì bu shì Zhōu Yǔ? ~ Wèi, lǎo Zhōu zài ma?	Hello, Zhou Yu? ~ Hello, Zhou Yu? ~ Hello, is that Zhōu Yǔ? ~ Hello, is that Zhou Yu? ~ Hello, is Zhou there?]
Tt.	Qǐng děng yíxià, wǒ qù zhǎo tā.... Lǎo Zhōu, nǐ de diànhuà!	Just (wait) a minute please, I’ll go and find him....Zhou, it’s for you!
Zh.	Hǎo, xièxie. ...Wèi, nín (shì) nǐ wèi?	Okay, thanks. ...Hello, who’s that?
Sh.	Wǒ shì Shěn Fēipéng.	I’m Shen Feipeng.
Zh.	O, Fēipéng, nǐ hǎo. Shénme shìr?	Oh, Feiping, how are you. What’s up?
Sh.	Lǎo Zhōu, wǒ néng bù néng wèn nǐ yí ge Zhōngguó fēngsù xíguàn de wèntí?	Zhou, can I ask you a question about Chinese customs?
Zh.	Wèn ba.	Sure!
Sh.	Shì zhèi yàng: yǒu rén qǐng wǒ chīfàn, wǒ shì bu shì yīnggāi sòng ge lǐwù gěi tā?	It’s like this: someone’s invited me for a meal; should I bring them a present?
Zh.	Nà yào kàn shì shénme qíngkuàng, shénme dìfāng.	Now that depends on the situation and the place.
Sh.	Shì ge tóngshì, wǒmen xiāngdāng shù. Tā qǐng wǒ dào tā jiā qù.	It’s a colleague. We’re close. He’s invited me to his house.

- Zh. Zhèi yàng, dài yí shù xiānhuā, huòzhě yì xiē shuǐguǒ, jiù kěyǐ le. Búbi huā hěn duō qián. Biǎoshi ge yìsi. In that case, you can take a bunch of fresh flowers or some fruit. No need to spend a lot of money. 'It's the thought.'
- Sh. Hǎo, shì chūntiān, wǒ jiù mǎiyí shù huā ba. Okay, it's spring, I'll buy a bunch of flowers.
- Zh. Huā hěn héshì! Flowers are fine! ('suitable')
- Sh. Hěn gǎnxiè! Many thanks! ('very grateful')
- Zh. Bié kèqì. You're welcome.
- Sh. Hǎo, jiù zhèi yàngr. Zàijiàn. Okay, that's it then. Bye.

Notes

- a) Notice that in conventional usage, Chinese generally makes use of the first and second person pronouns in expressions like Nǐ shì shéi? and Wǒ shì Shěn Fēipéng, while English prefers 'it' or 'this': 'Who is it? / This is Shěn Fēipéng.' Similarly: Qǐng zhǎo Zhōu Yǔ jiē diànhuà. / Wǒ jiùshì. 'May I speak to Zhou Yu? / This is he. ~ Speaking.'
- b) The word huā has a number of senses, including 'flowers; blossoms' (yí shù huā), 'design' (huāyàng 'design; pattern'); and 'to spend' (huāqián), possibly following a semantic course from 'flower' to 'ornament', from 'ornament' to 'waste or dissipation', and from there to 'expense'. Contrast huà 'change'.
- c) Biǎoshi ge yìsi, literally 'to express a meaning', ie 'as a token [of friendship, affection, etc.]'

10.18.1 Gifts

There are a number of conventional remarks associated with the giving and receiving of gifts. For larger gifts for example, the host might say: Tài pòfèi le! '[You] spent too much [money]', using the expression pòfèi 'squander money (break-expense)'. On presenting such a present, the guest [giver] might say, with modesty: Xiǎo yìsi. 'Just a token (small meaning).' However, bringing some fruit or flowers as an expression of thanks (much as Americans and Europeans might bring a bottle of wine) usually elicits more perfunctory remarks along the following lines:

- i) Gěi nǐ dàilái yí shù huā! I've brought you a bunch of flowers.
Zhēn piàoliang. Nǐ tài kèqì le. How pretty! 'You shouldn't have.'
- ii) Dàilái yìdiǎnr shuǐguǒ, dàijiā yìqǐ chī. I've brought some fruit for everyone.
Nǐ tài kèqì le. You shouldn't have.



Suzhou: town's edge. [JKW 2006]

10.19 Highlights

shēngbìng	Tā gǎnmào le, yě ké+de hěn lihai. Chī yào le ma?
indefinites	Shénme dōu bú pà! Xiǎng chī duōshao jiù chī duōshao!
reduplication	Nǐ cháng yi cháng ba; Xiūxi xiūxi ba.
wèntí	jǐ ge jiāting de wèntí; jǐ ge àihào de wèntí
kǒuyīn	dài yìdiǎnr nánfāng de kǒuyīn
chúle...yǐwài	Chúle xīngqīsì yǐwài, měitiān dōu yǒu kè.
yuèlái yuè	Dà chéngshì yuèlái yuè wēixiǎn. Pá+de yuè gāo, shuāi+de yuè cǎn.
búbì	Búbì huànchē.
xìnjiào	Nǐ xìn shénme jiào? / Wǒ shì xìn Huíjiào de.
V-xiàlai	Qǐng bǎ tā xiěxiàlai.
V-chūlai	Nǐ cāidechū<lai> wǒ shì shéi ma?
bān	Wǒmen běnyuè chū cái bānjìnlai de. ('not until the beginning of the month')
V-chéng	Qǐng bāng wǒ bǎ nèi jǐ ge jùzi fānyìchéng Yīngwén.
bèi, etc.	Tā bèi jǐngchá zhuāzǒu le. Wǒ de zìxíngchē jiào rén gěi tōu le.
qíngkuàng	Jīngjì bú cuò, kěshì rénquán yǒu yìdiǎnr wèntí. ~ qíngxíng.
chōuyān	Chōuyān de bǐjiào róngyì dé áizhèng. ~ xīyān. Lái yì kē yān ba.
kāichē	Wǒ juéde kāichē bìng bù róngyì.
shēnfēn	Zhōngguó rén tèbié zhùyì shēnfēn.
SV-xx	hóngtóngtōng de tàiyang; rèténgténg de jiǎozǐ
tōngxùn	Wǎngluò yě yǒu rén jiào 'yīntèwǎng'; shǒujī ne, yě yǒu rén....

Zhōngguó zuì liúxíng de wǎngzhàn zhīyī ...
 děng Qǐng shāowēi děng yíxià.
 mǎshàng Mǎshàng jiù huílai.
 dǎ diànhuà Wèi, nǐ shì Zhōu Yǔ ma? / Wǒ jiùshì.
 Wǒ shì Zhāng Yīng, qǐng liúyán.
 mǎi lǐwù Búbì huā hěn duō qián; biǎoshi ge yìsi.
 Dàilai yìdiǎnr shuǐguǒ, dàjiā yìqǐ chī!

Exercise 9.

Distinguish the following words by citing them in short phrases:

fāshāo	fāsheng	huāshēng	mǎshàng	fákuǎn	fādá
qiǎo	jiào	xiǎo	qiáo	hěn chǎo	jiāo
bìyè	bìxū	bǐjiào	búbì	jǔxíng	liúxíng
xíguàn	xǐhuan	xīguā	xiūxi	xuéxí	xīwàng
kǎolǔ	kǎoshì	jǐngchá	wēixiǎn	yóuxíng	kǒuyīn

10.20 Rhymes and Rhythms

Sailing the Seas, another paean to Mao that is still popular in modern China, where Mao occupies cultural space between demagogue and demigod.

大海航行靠舵手

Dàhǎi hángxíng kào duòshǒu

Sailing the seas depends on the helmsman

大海航行靠舵手

Dàhǎi hángxíng kào duòshǒu,
seas navigate depend+on helmsman

Sailing the seas depends on the
helmsman,

万物生长靠太阳

wànwù shēngzhǎng kào tàiyang,
all-things growth depend-on sun

all things depend on the sun for
growth;

雨露滋润禾苗壮

yǔ lù zìrùn hémiáo zhuàng,
rain dew moisten seedlings strong

water and dew moisten the seedlings
and make them strong;

干革命靠的是毛泽东思想

gàn gémìng kào de shì Máo Zédōng sīxiǎng.
do revolution depend-on DE is MZD Thought.

people who engage in revolution
depend on MZD Thought.

Refrain

鱼离不开水呀

Yú líbukāi shuǐ ya,
fish separate-not-away [from] water ya

Fish can't be separated from water,

瓜儿离不开秧

guār líbukāi yāng,
melons separate-not-away [from] stalk

melons can't be separated from the
stalk,

革命群众离不开共产党

gémìng qúnzhòng líbukāi Gòngchǎndǎng,
revolution masses separate-not-away [from] CCP

revolutionary masses can't be
separated from the CCP,

毛泽东思想是不落的太阳。

Máo Zédōng sīxiǎng shì bú luò de tàiyáng.
Mao Zedong Thought is not fall DE sun.

MZD Thought is a never setting sun.



Shànghǎi: The Jìng'ān Sì ('Calm-peace Temple'), with Yáo Míng advertising Reeboks. [JKW 2005]

Appendix: Body parts

Core body parts, as opposed to figurative extensions (eg ‘He’s the brains of the operation’) might seem to be well-demarcated notions that would translate easily from language to language; but in fact, though their core meanings correspond fairly well, their connotations may be quite different. This is particularly true of the internal organs, where in Chinese, for example, xīngānr, ‘heart’ and ‘liver’ is a term of affection (fùmǔ de xīngān bǎobèi ‘parents’ darling treasure’); where (at least in some regions) xīncháng ‘heart’ and ‘intestine’ is, roughly, ‘in the mood for’ (méiyóu xīncháng qù kàn diànyǐng); and where fèifǔ ‘lungs’ and ‘bowels’ means ‘from the bottom of one’s heart’ (fèifǔ zhī yán ‘words from the bottom of one’s heart’).

The following list is not exhaustive. You may want to add to it, with specialized words such as ‘temple’, ‘forehead’ or ‘calf’. In addition, you should check regional and local variation (pronunciation as well as root), and observe usage and metaphorical extensions.

<i>head</i> tóu	<i>hair</i> tóufa	<i>brain</i> nǎozi	<i>ears</i> ěrduo	<i>eyes</i> yǎnjing	<i>nose</i> bízi
<i>mouth</i> zuǐ	<i>teeth</i> yáchǐ	<i>eyebrow</i> méimao	<i>cheek</i> jiá	<i>chin</i> xiàba	<i>tongue</i> shétou
<i>throat</i> hóulong	<i>neck</i> bózi	<i>body</i> shēntǐ	<i>shoulders</i> jiānbǎng	<i>back</i> bèi	<i>chest</i> xiōng
<i>skin</i> pífu	<i>arm</i> gēbei	<i>hand</i> shǒu	<i>finger</i> shǒuzhǐ	<i>thumb</i> dàmǔzhǐ	<i>waist</i> yāo
<i>heart</i> xīn	<i>liver</i> gān	<i>lungs</i> fèi	<i>stomach</i> wèi	<i>spleen</i> pí	<i>kidneys</i> shèn
<i>bladder</i> pángguāng	<i>gall</i> dǎnnáng	<i>abdomen</i> dùzi	<i>navel</i> dùqí	<i>intestine</i> cháng	<i>blood</i> xiě (~xuè)
<i>breasts</i> milk-house rúfáng	<i>penis</i> yin-stem yīnjīng	<i>vagina</i> yin-way yīndào	<i>testicle</i> testicle-pellet gāowán	<i>uterus</i> child-temple zǐgōng	<i>anus</i> lg int.-door gāngmén
<i>buttocks</i> pìgu	<i>thighs</i> dàtuǐ	<i>knee</i> xīgai	<i>leg</i> tuǐ	<i>foot</i> jiǎo	<i>bones</i> gútou (~ gǔtou)

Unit 11

Jǐ suǒ bú yù, wù shī yú rén.

Self what not want, not bestow to others.

[Zìjǐ de jǐ; suǒyǐ de suǒ, but here, meaning ‘that which’; bú yù = bú yào;
wù = bié; shīyú = gěi; rén = biérén.]

Do not to others what you wouldn't want done to yourself.

Confucius' version of the golden rule.

[Classical Chinese]

Contents

- 11.1 Constructions with yī ‘one’
- 11.2 Places to see in Beijing (dialogue)
- 11.3 Requests
- 11.4 A Geography Lesson (narrative)
- 11.5 Following a recipe
- 11.6 Xuéxí Hànzì (narrative)
- 11.7 Australia (dialogue)
- 11.8 To Yangzhou by way of Zhenjiang (narrative)
- 11.9 Confrontation, 1 (dialogue)
- 11.10 Rhymes and rhythms

11.1 Constructions with yī ‘one’

11.1.1 Yī + *VERB*

In addition to combining with a measure word to form a quantifying phrase (yí gè, yì tiáo), yī can also be found directly before a verb, in conjunction with the adverb jiù in the ensuing clause. In such cases, the meaning is ‘as soon as’, or ‘whenever’. You can easily make up a sequence along the following lines to illustrate this usage:

Lǎoshī yí jìn jiàoshì,	xuésheng jiù zhànqīlai;
xuésheng yí zhànqīlai,	jiù gēn lǎoshī shuō: ‘Lǎoshī hǎo’;
xuésheng yì shuōwán,	lǎoshī jiù qǐng tāmen zuòxia;
tāmen yí zuòxia,	lǎoshī jiù kāishǐ diǎnmíng;
lǎoshī yì diǎnwán míng,	jiù kāishǐ shàngkè.

Notes

jiàoshì	N	‘classroom’; <i>jiao</i> as a noun has falling tone; cf <u>jiàoshòu</u> ‘professor’ and <u>jiàoxué</u> ‘education’, but <u>jiāoshū</u> ‘teach’.
kāishǐ	V	‘begin; start to’, with <u>kāihuì de kāi</u> .
diǎnmíng	VO	‘call roll (check-names)’; cf. <u>diǎncài</u> ‘order food’. <u>Diǎn</u> ’s core meaning of ‘dot; point; bit’ can be extended to the notion of ‘a checkmark’ or ‘designation’, hence ‘select; choose; pick out’.

11.1.2 Yī + NOUN

Yī also combines directly with certain nouns to mean ‘all of’; the phrase is typically supported by dōu ‘all’:

Wǒ yì shǒu dōu shì shuǐ.	My hands are covered in water.
Wǒ yì shēn dōu shì hàn.	I’m covered in sweat.
Yí dì dōu shì fàn!	There’s rice all over the floor.
Xiǎoxīn, yí dì dōu shì shuǐ.	Watch it, the floor’s covered in water.
Zhēn kěpà! Tā yì liǎn dōu shì xiě; hòulái cái zhīdao yuánlái jiùshì liú bíxiě.	It was terrible; her face was covered in blood; turned out she just had a nose-bleed – as we found out later.

11.2 Places to see in Beijing

Professor Kǒng from Běi Dà is visiting Máo Dàwéi’s family in Bōshìdùn. Professor Kǒng is about the same age as his father, so Máo addresses him as shūshu ‘uncle’.

Máo	Kǒng shūshu, nǐ shì Běijīng lái de. Néng bu néng gào su wǒ Běijīng yǒu xiē shénme hǎowánr de dìfang?	Uncle Kong, you’re from Beijing, can you tell me what sort of interesting places there are in Beijing?
Kǒng	Hǎowánr a, ai, hǎowánr de dìfang hěn duō ya: chéng lí yǒu Gùgōng – jiùshì yǐqián de Zǐjìnchéng. Yě yǒu Tiān’ānmén Guǎngchǎng, Tiāntán, Běihǎi. Hěn duō ya!	Interesting places, huh; wow, there are lots of interesting places: in town there’s the Palace Museum – the former Forbidden City. And there’s the Square of Heavenly Peace, the Temple of Heaven, North Lake. Lots!
Máo	Wǒ tīngshuō Běihǎi tèbié měi.	I’ve heard that Beihai is especially attractive.
Kǒng	Shì a, nà shì yīnwèi Běihǎi Gōngyuánr yǒu Báitǎ.	Yes, that’s because in Beihai Park, there’s the White Pagoda.
Máo	Wèishénme yǒu Báitǎ jiù měi ne?	What’s so attractive about the White Pagoda?
Kǒng	Báitǎ hěn piàoliang, yǒu Zàngzú de fēnggé. Fēngjǐng yě hěn měi; zài xiǎoshān shàng, qiánbiānr yǒu hú, liǎngbiānr dōu shì shù.	The White Pagoda is very attractive; [it]’s Tibetan style. The scenery is also very beautiful: [it]’s on a small hill, with a lake in front, and trees all around.

Máo Nà, chéng wài ne?

How about out of town?

Kǒng Chéng wài a, xīběibiānr yǒu Yíhéyuán, hái yǒu Běijīng Dàxué gēn Qīnghuá Dàxué. Yǒu rén shuō Qīnghuá shì Zhōngguó de MIT.

Out of town, there's the Summer Palace in the northwest, as well as Peking University and Tsinghua University. Some people say that Tsinghua is the MIT of China.

Máo Yīnggāi shuō MIT shì Měiguó de Qīnghuá, duì bu duì?

They should say that MIT is the Tsinghua of the US, shouldn't they?

Notes

a) Gùgōng (former; old-palace); Zǐjīnchéng (purple-forbidden-city); Tiān'ānmén (heaven-peace-gate); Tiāntán (heaven-altar); Báitǎ (white-pagoda)

b) Zàngzú 'Tibetan-ethnic group'

c) fēnggé 'style (wind-pattern)'

d) fēngjǐng 'landscape; scenery (wind-scene)'

e) liǎngbiānr dōu shì shù, with shì rather than yǒu; not just that 'there are trees on both sides', but that there's a profusion of trees, ie 'there are trees everywhere on both sides'.



Báitǎ shì Zàngzú de fēnggé. [2004, JKW]

Exercise 1. Guided translation

With yourself as the main character, paraphrase (and, if you like, elaborate) the narrative below in Chinese. Then, in class, in groups of 3 or 4, compare your responses and create a single final version to read out in class (or hand in). Your teacher will provide some guidance if needed.

Got in from Shanghai at 10 in the morning. A beautiful day, blue skies, sunny. Rarely had such clear skies so decided to go and see the Great Wall! Not much time, so had to hurry. Took a taxi to the hostel (zhāodàisuǒ) and dumped our bags. Then caught the underground train to Dōngzhímén ('east-direct-gate'). Ran to the bus station, found the bus to Mì Yún ('dense clouds'), bus pulled out as soon as [I] got on. Took an hour and a half to

get to Mì Yún. From Mì Yún, took a minibus to Sīmǎtái. Arrived at the parking lot below the Wall at 3:00. As soon as we arrived, we climbed up to the wall. The lower parts were covered with tourists; but the higher parts were almost empty. Took about 2 hours to go all the way [yìzhí dào] to the highest point and back. Going back, we got caught in traffic jams [sàichē], so we didn't get back till almost 10 pm. By that time, the only place that was open was the Dūnhuáng [The Den] in Cháoyáng District [qū] – so we had a meal there.

11.3 Requests

Recognizing that requests for assistance are impositions on another person's time, speakers can couch their requests in the form of a question that at least gives the potential benefactor a choice; or they can begin the request with a covering phrase like máfan nǐ 'may I bother you' or tuō nǐ yí jiàn shì 'mind if I ask a favor (entrust you one M thing)' – the latter more common when the request involves an item of business rather than just passing help.

Because someone – oneself or others – stands to gain from a request, they may also be associated with preverbal, or 'coverb' phrases, such as the following:

bāng wǒ	help me [to]
gěi nǐ	for your benefit
tì wǒ	in my place
wèi tāmen	for their sake

Exercise 2

You can try combining the above pre-verbal (or 'coverb') phrases with the following actions to form requests – there may be more than one option. (Qǐng can convey a sufficient tone of politeness.)

1. mǎi yì zhāng fēijīpiào	buy a plane ticket
2. bǎ biǎo tiánhǎo	fill out the form
3. dǎ ~ jiào yí ge dí	order a taxi
4. bǎ bāoguǒ dǎkāi	open the parcels
5. mǎi yí ge xiāngzi	buy a trunk
6. zuò wǎnfàn	make dinner
7. zhǎo ge jìniànpǐn	find a souvenir
8. zhǎo 314 hào de fángjiān	find room #304
9. shàngwǎng	to get online
10. bǎ píngzi dǎkāi	open a bottle
11. jiē diànhuà	answer the phone
12. yòng Hànzì xiě míngzi	write the name in characters
13. bǎ huāpíng fàng gāo yìdiǎnr	put the vase higher up
14. jiéyān	give up smoking ('prohibit-cigarettes')
15. tiāo yí gè.	pick one

Note: The CV wèi (as in wèishénme, to be contrasted with wéi ‘be; make’, written with the same character) seems particularly common in titles of songs and stories

Wǒ wèi nǐ zhùfú.	I wish you happiness. (‘I for you wish-luck’) [song]
Wèi nǐ zhōngqíng.	Walk the line. (‘for you be-deeply-in-love’) [film]
Wèi nǐ kū.	[I] cry for you.
Wèi nǐ zuòzhèng.	[I] vouch for you. (‘for you give-evidence’)
Wèi nǐ chī kuáng.	Go nuts for you. (‘for you eat-crazy’) [novel]

11.3.1 Mild requests

Requests can be couched in a way that suggests they require very little of others. One way to do this is with verb reduplication (or V + yíxià ‘V a time; a while’):

Jiè yíxià nǐ de zìdiǎn, hǎo bu hǎo?	May [I] borrow your dictionary for a bit?
Qǐng nǐ gěi wǒmen jièshào yíxià MIT de qíngkuàng, hǎo bu hǎo?	Would you mind saying something about the situation at MIT by way of introduction?
Nǐ néng bu néng gěi wǒ shuōshuo Yīngguó dàxué shì zěnmē biānzhì de?	Could you tell me a little about how English universities are organized?
Néng bù néng gěi wǒmen jiěshì yíxià ‘sì’ hé ‘miào’ nèi liǎng ge cí zěnmē bù yíyàng?	Would you mind explaining to us how the two words, <u>sì</u> (‘temple’) and <u>miào</u> (‘shrine’) differ?

Notes

- a) Contrast V jièshào ‘introduce’ and V jiěshì ‘explicate; explain’.
- b) Qíngkuàng and qíngxíng are near synonyms.
- c) biānzhì V, literally ‘weave together’, but also ‘work out; organize’.

As the previous examples show, the question form gives the appearance of choice on the part of the donor and, provided that only minor assistance is required, offers a conventional way of pre-empting any possible offence. Tag questions may serve the same purpose:

Qǐng bǎ làjiàng náguòlai, hǎo ma?	Please bring the chillie paste, okay?
Qǐng bǎ cù diguòlai, hǎo bu hǎo.	Please pass the vinegar, okay?

Notes

- a) dì ‘pass; forward; transmit’; diguòlai is generally used for passing something at the table, rather than going elsewhere to get it (náguòlai). Recall other verbs in the ‘carrying’ domain: ná ‘carry in the hands’; dài ‘bring someone; carry something light’; káng ‘carry something heavy; lug’; tái ‘carry by lifting, as a table or trunk’; tí ‘carry in the hand, with arms down, as a briefcase’.

11.3.2 More imposing requests

With requests that involve more work on the part of the donor, the imposition can be acknowledged with phrases such as those mentioned earlier, involving the verbs máfan ‘to bother; annoy’ and tuō ‘entrust’:

Tuō nǐ yí jiàn shì: bāng wǒ dìng yí ge fángjiān, hǎo bu hǎo?	May I ask you something? can you help me make a room reservation?
Tuō nǐ yí jiàn shì: nǐ qù Kūnmíng, qǐng bǎ wǒ de yí jiàn dàyī náhuílai.	Can I ask you for something? [When] you go to Kunming, would you bring back a coat of mine?
Máfan nǐ kàn yíxià xíngli, wǒ děi qu zhǎo ge xǐshǒujiān.	Would you mind watching my luggage – I have to go and find a lavatory.
Máfan nǐ bǎ zhèi ge bāoguǒ gěi lǎobǎn, hǎo bu hǎo?	Would you mind giving this parcel to the boss?
Rúguǒ nǐ míngtiān yǒu kòng de huà, máfan nǐ bāng wǒ kāi ge hùtóu, hǎo bu hǎo?	If you happen to have some time tomorrow, would you mind help- ing me to open a bank account?
Máfan nǐ bāng wǒ tiánhǎo zhèi xiē shēnqǐngbiǎo.	Would you mind helping me to fill out these application forms?

Notes

- a) dìng V ‘to book; subscribe to’; not, according to the characters, the dìng of yídìng.
- b) bāoguǒ N ‘parcel; package’
- c) yǒu kòng ‘have [free] time’; obviously related to kōng with level tone, ‘empty; hollow; blank’, seen in words such as kōngtiáo ‘airconditioning’, kōngqì ‘air’.
- d) hùtóu N ‘bank account’
- e) tián V ‘to fill [out]’; tiánhǎo ‘fill out properly’; tiánwán ‘finish filling out’
- f) shēnqǐngbiǎo N ‘application forms (apply-form)’

11.3.3 Requests with implied criticism

Requesting others to modify their behavior – in other words, complaining – is more sensitive; typically it takes the form of a request plus a reason for complaint:

Qǐng nǐ bǎ diànshì kāi xiǎo yìdiǎnr, hǎo bu hǎo? Yǒu diǎnr chǎo.	Would you mind switching down the TV? It’s a bit loud.
Qǐng bǎ zìxíngchē fàng zài wàitōu, hǎo ma? Zhèr tài jǐ le.	Would you mind putting your bike outside? Space is tight here. (‘too crowded’)

Qǐng shuō xiǎoshēng yìdiǎnr,
hǎo ma? Wǒ méi fǎ kànshū a.

Would you mind speaking more softly?
I can't concentrate.

Notes

- a) jǐ 'be crowded; pressed'
- b) shuō xiǎoshēng yìdiǎnr 'speak more softly'; shuō dàshēng yìdiǎnr 'speak louder'
- c) méi fǎ = méiyǒu fǎzi 'no way'

People cutting in line can be a problem at ticket booths. Here are some progressively more abrupt complaints couched in the form of requests; foreigners probably shouldn't venture past the first.

Qǐng nǐ pái yíxià duì.

Please line up.

Bú yào chàduì!

Don't cut in line!

Páiduì qù, nǐ máng shénme?

Go line up – what's your hurry!

Notes

páiduì VO 'line up (arrange-line); chàduì. 'cut in line (insert-line)'

11.4 A Geography Lesson

1. Zhōngguó dì dà wù bó

Wǒ jīntiān yào gēn nǐmen shuō yìdiǎnr Zhōngguó dìlǐ. Nǐmen dōu zhīdào, Zhōngguó shì yí ge hěn dà de guójiā, rénǒu yě hěn duō. Zhōngguó rén de shuōfǎ shì: 'Zhōngguó dì dà wù bó, lìshǐ yōujiǔ.' 'Wù bó' de yìsi shì zīyuán hěn duō, hěn fēngfù; 'yōujiǔ' de yìsi shì 'hěn cháng shíjiān'. Kànkàn dìtú jiù zhīdào Zhōngguó duō dà le. Cháoxiǎn, Éluósī, Měnggǔ, Āfùhàn, Bājīstǎn, Níbó'ěr, Yìndù, Miǎndiàn, Lǎowō, hái yǒu Yuènnán dōu shì Zhōngguó de língúo.

2. Huáng Hé gēn Cháng Jiāng

Zhōngguó yǒu liǎng tiáo dà hé, Huáng Hé gēn Cháng Jiāng. Huáng Hé zài běibīānr, Cháng Jiāng zài nánbīānr. Shànghǎi zài Cháng Jiāng biānr shàng, Nánjīng, Wǔhàn, Chóngqīng yě zài Cháng Jiāng biānr shàng. Huáng Hé gēn Cháng Jiāng de shuǐ dōu shì cóng Qīng-Zàng Gāoyuán liúxiàlai de. Huáng Hé liúguò Gānsù, Nèiměnggǔ, Shānxī hé Shānxī de shíhou, shuǐ biàn+de yuèlái-yuèhuáng, yīnwèi zhèi xiē dìfāng de tǔ shì

huángsè de, jiào huángtǔ, suǒyǐ Zhōngguó rén jiào zhèi tiáo hé Huáng Hé. Huáng Hé shì huáng de, běifāng nóngcūn de tiān, dì, hé fāngzi yě dōu shì huáng de.

Měinián xiàtiān, běifāng xiàyǔ de shíhou, Huáng Hé de shuǐ bǐjiào duō. Kěshi bú xiàyǔ de shíhou, Huáng Hé de shuǐ jiù hěn shǎo, yǒushíhou chàbuduō méiyǒu shuǐ. Wǒ tīngshuō chàbuduō èrshí nián yǐqián, zài Shāndōng de Jǐ'nán, kěyǐ qí zìxíngchē guò Huáng Hé. Yīnwèi shuǐ yǒushíhou bù duō, suǒyǐ zài Huáng Hé shàng kànbudào shénme dà chuán, zhǐ kàndedào hěn duō xiǎo de dùchuán. Xiàyǔ xià+de duō de shíhou, Huáng Hé yǒu hóngshuǐ de wèntí. Zài 1855 nián, Huáng Hé xiàyóu yǒu hěn dà de shuǐzāi. Jiéguǒ ne, běnlái Huáng Hé cóng Shāndōng nánbù liúdào hǎi lǐ, xiànzài, Huáng Hé cóng Shāndōng běibù liúdào hǎi lǐ. Hěn duō rén zài 1855 nián nèi cì dàshuǐ zhōng sǐ le.

Cháng Jiāng shì Zhōngguó de lìngwài yì tiáo dà hé. Cháng Jiāng yě jiào 'Yángzǐ Jiāng'. Qíshí, Cháng Jiāng zài bù tóng de dìfāng yǒu bù tóng de míngzi. Bǐrú shuō, zài Shànghǎi, Nánjīng nèi xiē dìfāng dàjiā jiào Cháng Jiāng Yángzǐ Jiāng. Zài Sìchuān, Yúnnán nèi xiē dìfāng dàjiā jiào Cháng Jiāng Jīnshā Jiāng. Yěxǔ yīnwèi yǐqián dào Zhōngguó de wàiguó rén dàduōshù dōu dāi zài Shànghǎi dào Nánjīng nèi yí duàn, suǒyǐ tāmen dōu yòng Yángzǐ zhèi ge míngzi.

3. Hé gēn jiāng

Nǐmen yěxǔ juéde hěn qíguài, wèishénme Zhōngwén yǒu 'hé', yě yǒu 'jiāng', zhèi liǎng ge cí? Wǒmen shuō Cháng Jiāng, Zhū Jiāng (jīngguò Guǎngzhōu de nèi tiáo dà hé), hái yǒu Hàn Jiāng (zài Guǎngdōng), Mǐn Jiāng (zài Fújiàn), hé Lí Jiāng (zài Guǎngxī). Dōu zài nánbiānr. (Cháng Jiāng yǐnán de dìfāng yě kěyǐ jiào Jiāngnán – xiàng Chángshā, Wǔhàn, Nánchāng, Nánjīng nèi xiē chéngshì.) Hé ne, xiàng Huáng Hé, Huái Hé (zài Jiāngsū, Ānhuī, Húběi) dàduōshù dōu zài běibù. 'Jiāng' zhèi ge cí bǐjiào lǎo, chúle hé de míngzi yǐwài, dàjiā píngcháng bú tài yòng le. Píngcháng shuōhuà de shíhou, wǒmen yòng 'hé', bǐfāng shuō: 'Zhōngguó yǒu liǎng tiáo dà hé'; 'Měiguó zuì cháng de hé shì Mìxīxībǐ hé.'



Chángjiāng jīngguó Shànghǎi. [JKW 2005]

4. Sānxiá

"Sānxiá" nǐmen yěxǔ tīngshuō-guo ba. Zài Cháng Jiāng zhōngyóu, héshuǐ liúguò yìxiē hěn zhǎi de shānqū. Yǒu yí duàn, Cháng Jiāng zhǐ yǒu chàbuduō yìbǎi mǐ kuān, liǎng biānr dōu shì yòu gāo yòu dǒu de shān, hěn zhuàngguān. Yóukè dōu hěn xǐhuan kàn zhèiyàng de fēngjǐng. Kěshi yěxǔ nǐmen yě tīngshuō-guo, wèi le fāzhǎn diànlì, zài Cháng Jiāng Sānxiá de zhèi yí duàn, xiū-le yí ge hěn dà de shuǐbà, héshuǐ yānmò-le hěnduō cūnzi, nóngmín děi bāndào bǐjiào gāo de dìfang huòzhě děi qù biéde dìfang.

5. Gāo shān, shāmò

Nǐmen xǐhuan páshān ma? Xǐhuan tànsuǒ dàzìrán ma? Nǐ kànkàn Zhōngguó dìtú, nǐ huì kàndào Zhōngguó dàbùfen dōu shì gāoshān huòzhě shāmò. Shìjiè shang zuì gāo de shān, hěn duō zài Xīzàng. Zhūmùlángmǎfēng jiù zài Xīzàng hé Níbó'ěr de biānjiè shang. Zhōngguó xīběi yǒu liǎng tiáo dà shānmài: zuì běibiānr de shì Tiān Shān; gèng nán yìdiǎnr, zài Xīnjiāng hé Xīzàng zhōngjiān shì Kūnlún shānmài. Xīběi yě yǒu hěn duō shāmò – shuǐ shǎo, shù shǎo, rén shǎo, tàiyáng hěn dà hěn rè de dìfang. Yào guò shāmò háishi qí luòtuo zuì hǎo, yīnwèi luòtuo kěyǐ zǒu hěn yuǎn de lù ér bù yòng hē shuǐ.

6. Rénkǒu

Zhōngguó xībù dōu shì shān, běibù shāmò hěn duō. Nèi xiē dìfang yīnwèi shuǐ bù duō huò tǔdì bù hǎo, bù néng zhòng zhuāngjia, suǒyǐ rén bù duō. Nǐ dǎkāi yì běn Zhōngguó dìtú kàn yì zhāng dìxíngtú, nǐ jiù huì zhīdao wèishénme Zhōngguó rénkǒu zuì duō de

dìfāng dōu zài dōngbù. Dōngbù bǐjiào píng, tǔdì bǐjiào féiwò, kěyǐ zhòng màizi gēn dàozi. Tèbié shì Cháng Jiāng běibiānr de Huáběi Píngyuán hé Cháng Jiāng zhōngyóu xiàyóu de píngyuán. Zhōngguó dōngnán rénǎi yě bǐjiào duō. Xīnán bù píng, shān hěn duō, kěshì féiwò de tǔdì yě hěn duō, kěyǐ zhǎng dàozi, nóngmín kěyǐ chī mǐfàn.

7. Sìchuān Péndì

Sìchuān yě shì rénǎi bǐjiào duō de shěng. Sìchuān shì ge péndì, sībīānr dōu shì shān, zhōngjiān hěn dà de dìfāng dōu bǐjiào dī. Yīnwèi Sìchuān hái bǐjiào qióng, suǒyǐ Sìchuān hěn duō rén qù biéde dìfāng dǎgōng. Sìchuānhuà yě suàn shì běifāng fāngyán, kěshì Sìchuān rén shuō Pǔtōnghuà dài hěn zhòng de kǒuyīn, wàiguó lái de xuésheng yěxǔ zài nà zhū yí duàn shíjiān yǐhòu cái néng tīngdeguān.

8. Wǔ Yuè

Zhōngguó rén juéde shān suǐrán hěn měi hěn zhuàngguān, kěshì yě hěn kěpà. Chuántǒng de Zhōngguó rén rènwéi shān shì shén, xiān, móguǐ zhù de dìfāng, hěn wēixiǎn. Búguò yǒude shān Zhōngguó rén hěn xǐhuan qù. Wǔ Yuè shì wǔ zuò yǒumíng de shān. (Yuè jiùshì gāodà de shān de yìsi.) Dōngyuè shì Tàishān (zài Shāndōng), Běiyuè shì Héngshān (zài Shānxī), Xīyuè shì Huáshān (zài Shǎnxī), Nányuè shì Héngshān (zài Húnán), Zhōngyuè shì Sōngshān (zài Hénán). Yǒu liǎng zuò jiào Héngshān, duì ma? Liǎng zuò Héngshān dúyīn shì yíyàng, kěshì Hànzì bù yíyàng. Shānxī de Héngshān shì ‘shùxīnpáng’ de ‘héng’ zì (恆), Húnán de shì ‘shuānglǐrén’ de ‘héng’ zì (衡). Nèi wǔ zuò shān shì Dàojiào de míngshān; língwài Zhōngguó yě yǒu sì ge Fójiào de míngshān. Sìchuān de Éméi shān jiùshì qízhōng de yí ge. Zhōngguó rén xǐhuan pá zhèi xiē míngshān, yě chángcháng zài shāndǐng zhù yí ge wǎnshàng kàn fēngjǐng. Yīnwèi zuìjìn jiàn-le hěn duō lǎnchē, kěyǐ cóng shān xià zuò chē dào shānyāo huò shāndǐng, suǒyǐ xiànzài jiùshì niánjì dà yìdiǎnr de yóukè yě kěyǐ pá míngshān. Kěshì wǒ zìjǐ juéde páshān yīnggāi shì fèixīn de huódòng, bù yīnggāi tài qīngsōng, hái shì zǒushàngqu, páshàngqu hǎo, shíjiān cháng yìdiǎnr, nà wúsǎowèi, zhèi yàng cái kěyǐ shuō shì hǎohàn!

With Chén Tōng.



Sunset over Yùlóng Xuěshān, near Lìjiāng.

Shēngcí

dìlǐ	cf dìlǐxué
zīyuán	‘natural resources’
fēngfù	SV ‘plentiful; rich’
línguó	ie lín-guó; guójiā pángbiānr de guójiā: Jiānádà shì Měiguó línguó zhīyī.
Qīng-Zàng	Qīnghǎi-Xīzàng; kàn dìtú.
gāoyuán	hǎibá bǐjiào gāo de dà piàn píngdì.
liú; liúguo	V ‘flow; flow through’
dùchuán	guò hé guò hú de chuán.
hóngshuǐ	‘flooding’
xiàyóu / zhōngyóu / shàngyóu	‘the lower reaches / middle reaches / upper reaches [river]’
-zāi	‘disaster’; eg <u>shuǐzāi</u> ‘floods’; <u>chóngzāi</u> ‘plague of insects’; <u>tiānzāi</u> ‘natural disaster’; <u>huǒzāi</u> ‘fire [as disaster]’; <u>hànzāi</u> ‘drought’.
Jīnshājiāng	‘gold-sands-river’ [the Yangtze along the Sichuan-Yunnan border]
dāi	= tíngliú ‘stop and stay’
yí duàn	‘a section of’
shānqū	shān duō de dìqū.
mǐ	‘meter = measure of length’
dǒu	SV ‘steep’
zhuànguān	SV ‘magnificent’
fāzhǎn	V ‘build; develop’
diànlì	‘electrical power’
shuǐbà	‘dam’
yānmò	V ‘inundate; flood’
tànsuǒ	V ‘explore’
dàzìrán	‘nature; Nature’
shāmò	‘deserts’
ér	Conj. ‘and; but’; érqǐě de ér.
biānjìe	‘borders’

- fēng	‘peak’
shānmài	‘mountain ranges’
zhòng	SV ‘heavy’
zhuāngjia	‘crops’
dìxíngtú	‘relief map’
féiwò	SV ‘fertile’
màizi, dàozi	‘wheat; rice [as a plant]’
Huáběi	Zhōnghuá de huá; běibīānr de běi.
péndì	‘basin; bowl’
qióng	SV; méiyóu qián, méiyóu dōngxī de.
dǎgōng	‘[colloq] to seek work; work’; dǎkāi de dǎ, gōngzuò de gōng.
suàn	‘calculate; regard as’; dǎsuàn de suàn.
rènwéi	V ‘regard ... as / to be’; rènshi de rèn, chéngwéi de chéng.
xiān, móguǐ	‘celestial beings; demons’
wēixiǎn	SV ‘dangerous’
dúyīn	‘[reading] pronunciation’; dúshū de dū; shēngyīn de yīn.
Dàojiào	‘Taoism’; zhīdào de dào; yǒu dàolǐ de dào; jiàoshì de jiào.
qízhōng	‘among them’; see <i>notes</i> , below.
shāndǐng	‘top of a mountain’
lǎnchē	‘cable-car’
shānyāo	‘mid-slope (mountain-waist)’
fèixīn	VO ‘take a lot of trouble to’
qīngsōng	SV ‘relaxed’
wúsuǒwèi	‘never mind; [it] doesn’t matter (nothing to be said)’; wújiā-kěguī de wú.
hǎohàn	‘a man; a hero (good-Han)’

Notes

qízhōng ‘among them (their-midst)’; qíshí (‘its-actual’) de qí; zhōngxīn de zhōng.

- Egs. 1. Yígòng yǒu èrshí bā ge xuéshēng, qízhōng Riběn rén zuì duō.
 2. Zài Xīnxīlán de shí dà chūkǒu shìchǎng zhōng, yǒu liù ge zài Yàzhōu, qízhōng Riběn shì Xīnxīlán chǎnpǐn chūkǒu de dì-èr dà shìchǎng.

[cited from Beijing University’s language corpus site]

Exercise 3

a) Translate the follow excerpts (except #5, to be paraphrased in Chinese):

1. Huáng Hé liúguò Nèiměnggǔ hé Shǎnxī de shíhou, shuǐ biàn+de yuèlái-yuèhuáng.
2. Yíqián dào Zhōngguó de wàiguó rén dàduōshù dōu dāi zài Shànghǎi dào Nánjīng nèi yí duàn.
3. Wèile fāzhǎn diànlì, zài Cháng Jiāng Sānxiá de zhèi yí duàn, xiū-le yí ge hěn dà de shuǐbà, héshuǐ yānmò-le hěnduō cūnzi.
4. Yào guò shāmò, háishi qí luòtuo zuì hǎo, yīnwèi luòtuo kěyǐ zǒu hěn yuǎn de lù ér bù yòng hē shuǐ.
5. [Paraphrase in Chinese] Zhōngguó dì dà wù bó, lishǐ yōujiǔ.

b) Explain or identify the following:

1. Liúguò, without a hyphen, tīngshuō-guò, with a hyphen.
2. The + in 'Xiàyǔ xià+de duō de shíhou'.
3. Distinguish the following by citing compounds or phrases: eg suàn/suān; dǎsuàn de suàn; suānlàtāng de suān. Some are homonyms.

Cí/cì; hé/hé; zhòng/zhòng and zhōng/zhōng/zhǒng; zhāng/zhǎng.

c) Answer the questions:

1. Línguó shì shénme yìsì? Bǎ Měiguó de línguó lièxiàlai. Fǎguó de ne?
2. Huáng Hé cóng nǎlǐ liú dào nǎlǐ?
3. Wèishénme yǒu rén shuō Huáng Hé bǐ Cháng Jiāng wēixiǎn?
4. Wèishénme xiàmiàn de Zhōngguó dìtú yǒu yí ge Shanxi, yě yǒu yí ge Shaanxi?
5. Zhōngwén zěnme yǒu 'hé', yě yǒu 'jiāng' nèi liǎng ge cí?
6. Zhūmùlángmǎfēng zài nǎr? Yīngwén de míngzi shì shénme?
7. Luòtuo Yīngwén zěnme shuō? Nǎlǐ luòtuo zuì chángjiàn?

d) Essay:

Describe the Mississippi to friends in China: longest; flows from...to...; upper/middle/lower reaches; boats; floods....



11.5 Following a recipe

Menus are another prototypical context for the use of bǎ (or its synonym, jiāng). Here are oral instructions from our own dà shīfu ‘master chef’, Chén Tōng lǎoshī, for making jiācháng dòufu. He has already laid the various ingredients out on the kitchen table:

zhǔliào (‘basic ingredients’):	dòufu yíkuài		
fùliào (‘secondary ingredients’):	qīngjiāo <i>peppers</i>	xiānggū <i>mushrooms</i>	mù’ěr <i>wood-ears</i>
tiáoliào (‘seasonings’)			
jiàng ‘sauce’	dòubànjiàng	‘thick spicy broad bean sauce (bean-segment-sauce)’	
yóu ‘oil’			
jiàng ‘sauce’	jiàngyóu, xiāngyóu	‘soy sauce’ ‘sesame oil (fragrant-oil)’	
táng ‘sugar’			
jiǔ ‘wine; liquor’	liàojiǔ, diànfěn	‘cooking wine’ ‘starch’	
jiāng ‘ginger’	jiāngmò,	‘chopped ginger’	
mò ‘tips; fine slices’			
cōng ‘onions’	qīngcōng,	‘onions (green-onions)’	
tāng ‘soup’	gāotāng.	‘soup-stock (high-soup)’	

You gather round and he gives instructions (zuòfǎ), in steps (bù), as follows:

- Dì-yī bù: Xiān bǎ dòufu qiē chéng chángfāng kuài. Bǎ qīngjiāo qiē chéng piànr. Bǎ qīngcōng qiē chéng mò. [bǎ....qiē chéng kuài/piànr/mò]
- Dì-èr bù: Bǎ guō fàng zài lúzi shàng shāorè.
- Dì-sān bù: Bǎ yóu fàngjìn guō li, shāodào jiǔ-chéng rè. Bǎ jiāngmò fàngdào guō li chǎo yíxià. Ránhòu zài bǎ dòubànjiàng fàngjìnqu chǎo yíxià.
- Dì-sì bù: Xiànzài bǎ gāotāng, xiānggū, mù’ěr hé dòufu fàngjìn guō li, ránhòu zài bǎ yìdiǎnr jiàngyóu hé táng fàngjìnqu. Bǎ zhèi xiē dōngxī shāokāi yǐhòu, bǎ huǒ tiáoxiǎo.
- Dì-wǔ bù: Xiǎohuǒ shāo yì fēn zhōng, bǎ shuǐ diànfěn fàngjìnqu, zài bǎ qīngjiāopiànr hé jiāngmò fàngjìnqu. Zuìhòu zài cài shàng fàng yìdiǎnr xiāngyóu hé cōngmò. Jiācháng dòufu jiu zuòhǎo le. *After Chen Tong, 10/26/04*

Notes

qiē	V	cut	chéng	V	become; into
chángfāng	SV	rectangular	shāo	V	cook; to heat
guō	N	a wok	lúzi	N	stove; cooker
jiǔ-chéng	90% [of boiling] ('9 parts')		tiáo	V	adjust
			tiáoxiǎo		turn down [flames; radio]

Exercise 4: Translate the following, being careful to account for all the words:

1. Bǎ guō fàng zài lúzi shàng shāorè.
2. Bǎ zhèi xiē dōngxī shāokāi yǐhòu, bǎ huǒ tiáoxiǎo.
3. Zài bǎ qīngjiāopiànr hé jiāngmò fàngjìnqù.
4. Zuìhòu zài cài shàng fàng yìdiǎnr xiāngyóu. Jiācháng dòufu jiu zuòhǎo le.



Zài bāo jiǎozi. [JKW 2005]

11.6 Xuéxí Hànzì

Yǒurén shuō xué Hànyǔ bù yídìng děi xuéxí Hànzì. Yìsi yěxǔ shì gāng kāishǐ xuéxí Hànyǔ, guāng xué huìhuà bù xué Hànzì shì yǒu dào lǐ de; zhèiyàng xuéshēngmen kěyǐ zhùyì dào fāyīn, yǔfǎ, tígāo tāmen de huìhuà nénglì. Zài shuō, yǐjīng yǒu diǎnr Hànyǔ de jīchǔ, xuéxí yuèdú kěyǐ gèng kuài, xiàolǜ gèng gāo. Kěshì guò-le yì liǎng ge xuéqī yǐhòu, néng shuōhuà bú rěnde zì jiù bù néng zhēnde liǎojiě Zhōngguó. Fǎnzhèng, nà shì wǒ de kànfǎ. Zhōngguó měi ge dìfāng dōu yǒu Hànzì, chéngshì yǒu, nóngcūn yě yǒu. Bú rěnshi zì nǐ jiùshi ge wénmáng! Zhēn diūliǎn! Bú rěnshi zì nǐ jiù bù néng kànshū, bù néng

kànbào, bù néng chàng kǎlāOK, yě kànbudǒng biāoyǔ, kànbudǒng duìlián, chūnlián shénme de.

Yěxǔ nǐmen chàbuduō dōu zài xué Hànzì, néng rènshi liǎng sān bǎi ge zì le. Kěshì Hànzì yǒu liǎng zhǒng, duì ma, yǒu fántǐzì, yě yǒu jiǎntǐzì. Nǐmen xué de shì nǐ zhǒng? Zhōngguó Dàlù gēn Xīnjiāpō dōu yòng jiǎntǐzì; Táiwān hé yì xiē hǎiwài Huárén dōu yòng fántǐzì. Táiwān rén yǒude bù xǐhuan yòng jiǎntǐzì, shuō chuántǒng de zì cái shì guīfàn de; Dàlù de dàoshi bù zěnme yángé, suīrán dàduōshù de shíhou yòng de shì jiǎntǐzì, kěshì yǒude shíhou yě yòng fántǐzì. Bǐfāng shuō, shāngdiàn de zhāopái, míngpiàn yǒushíhou yě yòng fántǐzì. Qián jǐ nián Zhōngguó zhèngfǔ dàoshi hǎoxiàng yào guīfàn yòng zì, shuō bù néng suíbiàn yòng fántǐzì le, yíding děi yòng jiǎntǐzì. Zhèi yàng dàijiā xiě de zì jiu yíyàng le.

Xué Hànzì hěn yǒu yìsi, duì ma; kěshì yǒude shíhou Hànzì bù róngyì jìzhù! Zěnme bàn? Lǎoshī cháng shuō xué yí ge zì yīnggāi kàn nèi ge zì de piānpáng. Hěn duō Hànzì yǒu liǎng ge piānpáng: yí ge shì xíngpáng, yíge shì shēngpáng. Xíngpáng yě kěyǐ jiào bùshǒu. Bùshǒu chángcháng yǒu zìjǐ de míngzi: rénzipáng; kǒuzipáng; yánzipáng; jīnzipáng; sāndiǎnshǔi; cǎozitóu; zhúzitóu, dēngdēng. Nàme, lǎoshī kěyǐ wèn nǐmen: chī (吃) nèi ge zì de bùshǒu shì shénme? Nà, nǐ kěyǐ shuō chī de bùshǒu shì kǒuzipáng (口). Huòzhě, lǎoshī wèn nǐmen shuōhuà de huà nèi gē zì (話/话) de bùshǒu shì shénme, nǐ jiu kěyǐ shuō, huà de bùshǒu shì yánzipáng (言/讠). Huòzhě, lǎoshī kěyǐ wèn nǐmen, nǐ xiē zì yǒu qǐngkè de qǐng (請/请) de shēngpáng (青)? Nǐ jiù kěyǐ shuō qíngtiān de qíng (晴), huòzhě qíngxíng de qíng (情).

Yěxǔ nǐmen yě xiǎng zhīdào Zhōngguó de xiǎo háizi zěnme xuéxí Hànzì. Wǒ bù zhīdao tāmen xiànzài yòng shénme fāngfǎ, keshì yǐqián, tāmen yòng yìxiē shū, xiàng Sān Zì Jīng, Qiān Zì Wén. Zhèi xiē shū shì tèbié wèile gěi xiǎoháir jièshao zuì jīchǔ de Hànzì xiě de. Sān Zì Jīng, měi jù yǒu sān ge zì, Qiān Zì Wén, měi jù yǒu sì ge zì. Qíshí, nèi liǎng běn shū búdàn yǒu shēngzì, érqǐ yǒu Zhōngguó lìshǐ, zhèxué, wénhuà de nèiróng. Gěi nǐmen shuō jǐ ge lizi. Zhè shì Sān Zì Jīng de jǐ jù; shì yòng wényánwén xiě de, kěshì nǐmen kànkàn Yīngwén de fānyì jiu dǒng le.

養不教，	Yǎng bú jiào,	Raise [a child] not instruct,
父之過；	fù zhī guò;	father's error;
教不嚴，	jiào bù yán,	teach not rigorous,
師之惰。	shī zhī duò.	teacher's laziness.

Hái yǒu:

玉不琢，	Yù bù zhuó,	Jade not polished,
不成器；	bù chéng qì;	not become 'an implement' (ie useful)
人不學，	rén bù xué,	person not study,
不知義。	bù zhī yì.	not know righteousness.

Shuō de hěn yǒu dào lǐ, duì. ma?



Bú rènshi zì nǐ jiùshì ge wénmáng! [JKW 1997]

Shēngcí biǎo

gāng	ADV 'just; only; a short while ago'
guāng	ADV <u>zhǐyǒu</u> ; <u>guāng</u> 's core meaning is 'brightness'.
huìhuà	'conversation (capable-words)'
zhùyì	V 'pay attention'
fāyīn	'pronunciation (issue-sounds)'
yǔfǎ	'grammar'
tígāo	'raise; enhance; improve (raise-high)'

zài shuō	‘moreover; what’s more’
jīchǔ	‘foundation; basis’; SV ‘basic; fundamental’
yuèdú	‘reading’; dúshū de dú.
xiàolǜ	‘efficiency’
rènde	= rènshi
wénmáng	‘an illiterate; illiteracy (language-blind)’
diūliǎn	VO ‘lose face; be shameful’
duìlián	‘(opposing-couplet); antithetical written sayings, of the sort that adorn entrance-ways, scrolls etc.’
biāoyǔ	‘posters with slogans or exhortations written on them’; cf. <u>kǒuhào</u> ‘slogans’
chūnlián	‘New Year couplets (eg on doorways)’; cf. <u>duìlián</u> .
hǎiwài	‘overseas’
Huárén	‘Chinese [people]’
guīfàn	a standard; a norm; SV ‘standard; according to the norm’
dàoshì	ADV ‘on the contrary’
yángé	SV ‘be strict; rigid’
zhāopái	‘shop signs’
jìzhù	‘remember (note-stay)’
piānpáng	‘character components (on the side-next to)’
wèile	‘in order to’; wèishénme de wèi + le.
měi jù	= měi ge jùzi.
jùzi	‘sentence’; <u>yí ge jùzi</u> .
búdàn...érqiě	‘not only... but [what’s more]....’
zhéxué	‘philosophy’; cf. <u>zhéxuéjiā</u> .
nèiróng	‘contents’; shì nèi de nèi; róngyì de róng .
wényánwén	‘Classical Chinese’
fānyì	‘translation/translate’
yǒu dào lǐ	‘makes sense’; cf. <u>Méiyǒu dào lǐ</u> .

Notes

gāng

gāng dào ‘just arrived’

gāng xué-le yì nián ‘just completed a year’

Gāng chūqù zěnmē yòu huílái le.

‘[You] just left, how come you’re back again?’

guāng

Lǚ màozi guāng shì gěi nánrén dài de ma?

‘Is it only men who wear the green cap?’

[The ‘lǚ màozi’ is worn by cuckolds.]

dào<shi>

Wǒ dào bù juéde lěng! ‘I’m not cold [contrary to what you might expect].’

Tā dào shì méiyǒu shénme wàiguó kǒuyīn!

‘She, surprisingly, doesn’t have a foreign accent.’

búdàn...érqiě

Búdàn jiǎndān érqiě miǎnfèi! (miǎnfèi 'avoid-fee')

It's not only simple, it's free!

Búdàn jīqì féicháng bù hǎo, érqiě shòuhòu-fúwù yě féicháng bù hǎo. ('sell-after service')

Not only is the machine no good, but the aftersale's service isn't any good either.

Exercise 5

a) Translate these excerpts:

1. Yìsì yěxǔ shì gāng kāishǐ xuéxí Hànyǔ, guāng xué huìhuà bù xué Hànzì shì yǒu dàolǐ de.
2. Qián jǐ nián Zhōngguó zhèngfǔ dàoshì hǎoxiàng yào guīfàn yòng zì, shuō bù néng suíbiàn yòng fántǐzì le, yídìng děi yòng jiǎntǐzì.

b) Define in Chinese; some definitions cite synonyms or opposites; others are descriptive, often beginning with a modifying phrase+de.

1. wénmáng	2. duīliǎn
3. fāyīn	4. shuǐbà
5. shāndǐng	6. qīngsōng

c) Distinguish the following by producing typical phrases for each:

1. duìlián / diūliǎn	2. biāoyǔ / biāozhǔn
3. fāyīn / fāngyán	4. zhùyì / jìzhù

d) Answer the questions:

1. Táiwān rén duì jiǎntǐzì yǒu shénme kànfǎ? Nǐ ne?
2. Sān Zì Jīng shì shénme yàng de shū?
3. Xué Hànzì shénme fāngfǎ zuì hǎo?

11.7 Australia

Jiǎ is a foreign student attending Nanjing University; Yǐ is a Chinese student at Nán Dà.

Jiǎ Nǐ yǒu xiōngdì jiěmèi ma?

Do you have any siblings?

Yǐ Yǒu ge jiějie, yǒu ge mèimei!

I have older and younger sisters.

Jiǎ. Tāmen yě zhù zai Nánjīng ma?

Do they also live in Nanjing?

- Yǐ. Jiějie zhù zhèr, wǒ mèi jià-le ge Àozhōurén. Tāmen xiān zài Nánjīng zhù le liǎng nián, ránhòu bāndào Àozhōu qù le. *My older sister lives here; my younger married an Australian. They first lived in Nanjing for a couple of years, then moved to Australia.*
- Jiǎ O, tāmen zhù zai Àozhōu! *Oh, they live in Australia!*
- Yǐ Shì a, zài Xīní, yǐjīng zài nàr sān nián le. Kāi-le yì jiā lǚxíngshè, shēngyì bú cuò. *Yes, in Sydney, they've already been there 3 years. They opened a travel agency, business isn't bad.*
- Jiǎ Fāngbiàn; hǎo mǎi fēijīpiào ya! *Convenient; good for buying airtickets!*
- Yǐ Shì a; tāmen jīngcháng lái kàn wǒmen, qíma, yì nián yì cì! *For sure; they regularly come to see us, at least once a year.*
- Jiǎ. Wǒ yě zài Àozhōu zhù-guo, zài nàr shàng-guo liǎng nián xué! *I also used to live in Australia; I went to school there for a couple of years.*
- Yǐ Nǐ méi shénme Àozhōu kǒuyīn ya! *You don't have much of an Australian accent!*
- Jiǎ. Yǐqián yǒu, xiànzài méi le. *I used to, but I don't anymore.*
- Yǐ Àozhōu hěn tèbié, duì ma? *Australia's very special, isn't it?*
- Jiǎ Shì a. Bǎi fēn zhī bāshí dōu shì shāmò. Dàduōshù de rén zhù zài yì xiē hǎibiān de dà chéngshì, xiàng Xīní, Bósī, Bùlǐsībēn, Dá'ěrwén. Shǒudū dàoshì zài nèidì de. *Yes, it's about 80% desert. Most of the people live in the large cities on the coasts – Sydney, Perth, Brisbane, Darwin. But the capital's inland.*
- Yǐ Ng, Kānpéilā ba. Hái yǒu tǐng duō qítè de zhíwù hé dòngwù. *Uh huh, Canberra, right? And there are lots of strange plants and animals [there].*
- Jiǎ. Shì a: xiàng dàishǔ, èyú, kǎolā xióng, yāzuǐshòu, xiàoniǎo shénme de. *Yes, like roos, crocs, koalas, platypusses 'laughing birds' and so on.*
- Yǐ Nǐ shuō de nèi ge xiàoniǎo shì shénme niǎo? *What sort of a bird is the 'laughing bird' you mentioned?*
- Jiǎ. Shì Àozhōu de yì zhǒng dà cuìniǎo. Jiào de shēngyīn yǒu diǎnr xiàng rén xiào de shēngyīn. *It's a kind of large Australian kingfisher. Its call is a little like the sound of human laughter.*

Yǐ Yǒu zhèi yàng de niǎo ma?

Is there such a bird?

Jiǎ Yǒu, yíding yǒu, kěshi bù zhīdao
dàodǐ Zhōngwén míngzi shì shénme.

Yes, there certainly is, but I haven't a
clue what the Chinese name is.

Yǐ Zhōngguó de zhíwù dòngwù yě tèbié
duō. Tīngshuō Zhōngguó xī'nán hé
dōngbù de wùzhǒng gēn Yànmǎxùn
liúyù chàbuduō yíyàng duō, bǐ shìjiè
shàng biéde dìfāng dōu duō.

China also has a tremendous number of
plants and animals. I've heard it said that
the southwest and east of China have as
many species as the Amazon river basin,
[which] is more than any other places
in the world.

Jiǎ Yěxǔ zhè jiùshì Zhōngguó cài
yòng de liào nàme duō nàme bùtóng
de yuányīn. Měi cì yànxí dōu yǒu
wǒ cónglái méi chī-guo de cài, xiàng
shàng cì wǒmen qù Xīníng chī de
hóutóugū, niàngpí, gǒujiāoniào-bǐng,
shénme de.

I guess that's why Chinese cooking uses
so many different ingredients. Every
banquet has dishes I've never eaten, like
on that last trip to Xining [when] we ate
'monkey-head-mushrooms', 'fermented
skin', 'dog-sprinkle-urine pancakes', etc.

Shēngcíbǎo

zhù zhèr = zhù zai zhèr

jià V 'to marry [of a female]'; historically derived by 4th tone shift (cf. hǎo
'good' > hào 'like', jiāo 'teach' > jiào 'instruction') from jiā 'house', ie
'to move into the husband's household'. The comparable word for males
is qǔ 'marry [of a man]', which derives from – or more likely, is the same
word as – the verb qǔ 'get'; cf. English 'take a wife'.

jiā N 'house', but here a M for certain kinds of establishments, eg fànguǎn,
gōngchǎng.

lǚxíngshè 'travel agency'; shèhuì ('society') de shè.

shēngyì 'business; trade'; chūshēng de shēng, yìsì de yì, hence 'means of living'.

hǎo here used as a Conj: 'so as to; the better to'.

qǐmǎ 'at least'; = zhìshǎo.

dàoshi ADV 'contrary to expectations; exceptionally; actually'; cf. the verb dào
'to go back; reverse'.

shǒudū 'capital [city]'

qítè SV; a blend of qíguài and tèbié.

zhíwù 'plants (growing-things)'; dòngwù 'animals (moving-things)'

dàishǔ 'kangaroo (pocket-rodent)'; cf. sōngshǔ 'squirrel (pine-rodent)'; lǎoshǔ
'rat; mouse (venerable-rodent)'; jiāshǔ 'rat; mouse (house-rodent)'.

èyú 'crocodile'; yāzuǐshòu 'platypus (duck-bill-wild animal)'.

cuìniǎo 'kingfisher (emerald green-bird)'; cf. cuìyù 'blue jade', frequently
advertised in jewelry shops in China.

shēngyīn 'sound'; cf. shēngdiào 'tones'.

dàodǐ 'in the end; after all (reach-bottom)'; contrast dìdào ~ dàodǐ 'authentic'.

wùzhǒng 'species (thing-kind)'; dòngwù de wù, liǎng zhǒng de zhǒng.

liúyù	‘river basin; drainage area (flow-region)’
liào	‘materials; ingredients’; cf. <u>liàojiǔ</u> ‘cooking wine’; <u>zhǔliào</u> ‘main ingredients’
de yuányīn	‘the reason that; [the reason] why... (original-cause)’
yànxí	‘banquets (banquet-mat)’
gǒujiāoniào	‘dog-sprinkle-urine’. The reference to dog’s urine comes from the fat that is sprinkled on the pancakes in the cooking. The name is local to Xining and probably other parts of Qinghai and the Northwest.



Kànkàn dìtú jiù zhīdao le! [JKW: Dalian 2005]

Exercise 6

a) Explain and/or give comparable examples of the following uses of *le*:

1. Wǒ mèi jià-le ge Àozhōurén.
2. Tāmen xiān zài Nánjīng zhù le liǎng nián.
3. Ránhòu tāmen bāndào Àozhōu qù le!
4. Tāmen yǐjīng zài nàr sān nián le.

b) Usage:

1. In groups of three, try to think of one or two scenarios along the following lines, to share with your classmates: Someone makes a request and supports it with a reason introduced by hǎo ‘better to’. Example: Nǐ liú ge diànhuà, yǒu shìr hǎo gēn nǐ liánxì. ‘Leave a phone number, *so that* [I] can get in touch if something happens.’ ‘Put the car out front, *so that* I can....’ Etc.

2. Complete the following sentences:

- i. Wǒ jīngcháng gǎnmào de yuányīn ...
- ii. Kuàicān zài Zhōngguó shòu huānyíng de yuányīn...
- iii. Nánrén bǐ nǚrén gèng xǐhuan hūnwàiliàn de yuányīn...
- iv. Tāmen chuī-le de yuányīn...

Notes: hūnwàiliàn ‘marriage-outside-love’; chuī ‘blow’, but here ‘break up; fail’.

11.8 To Yangzhou by way of Zhenjiang.

Yàoshi cóng Shànghǎi zuò zuì kuài de huǒchē ('tèkuài' huǒchē) dào Nánjīng qu, nǐ huì jīngguò Sūzhōu, Wúxī, Chángzhōu, hé Zhènjiāng nèi jǐ ge chéngshì. Zuihòu nèi ge shì yīnwèi cù ér yǒumíng, kěshì qù nèi ge dìfāng de yóukè yěxǔ bù duō. Zhènjiāng zài Cháng Jiāng nán'àn, lí Nánjīng dàgài yǒu 65 gōnglǐ. Cóng Zhènjiāng guò hé dào duìmiàn, zài Cháng Jiāng běi'àn, yǒu yí ge bǐjiào dà de chéngshì, nà jiùshì Yángzhōu. Běnlái Yángzhōu shì ge gǎngkǒu, zài Cháng Jiāng biān shàng, kěshì zǎojiù bèi yūnī sāizhù-le, jiéguǒ ne, xiànzài Yángzhōu bú shì gǎngkǒu le, lí hé biān yǒu diǎnr jùlǐ, cóng Zhènjiāng kànbujiàn le.

Wǒ yǒu yí cì zài Nánjīng de shíhou, tīngshuō Yángzhōu nèi ge chéngshì dàyuē yìqiān nián yǐqián shì quán shìjiè bǐjiào yǒumíng de dàgǎng zhīyī, yīnggāi chèn jīhuì qù kàn yíxià. Yángzhōu lí Nánjīng bù yuǎn. Zuì zhíjiē de lùxiàn shì xiān zǒu 1968 nián xiū de Nánjīng Chángjiāng Dàqiáo, ránhòu zài xīn de gāosù gōnglù shàng kāi chābùduō jiǔshí fēn zhōng jiù dào le. Kěshì wǒ juéde zhème zǒu méi shénme yìsi, suǒyǐ juédìng zuò huǒchē xiān dào Chángjiāng nán'àn-de Zhènjiāng, ránhòu zhǎo ge dùchuán guòhé qù Yángzhōu. Kàn-le dǎoyóushū, wǒ fāxiàn Zhènjiāng xiàng Yángzhōu yíyàng, lìshǐ yě xiāngdāng cháng. Yǐqián jiào Jīngkǒu. Zài Běi Sòng, Dà Yùnhé xiūhǎo de shíhou, Jīngkǒu shì ge zhòngyào de hégǎng.

Nà, zǎoshàng bā diǎn, huǒchē líkāi-le Nánjīng, bú dào shí diǎn jiù dào-le Zhènjiāng. Yí lù shàng, wǒmen jīngguo bù shǎo xiǎo shān'gǔ, liǎngmiàn dōu shì lǚlù de dàotián. Wǒmen zài huǒchēzhàn xià-le chē, tí-zhe bāo, zǒu dào wàitóu, xiǎng suíbiàn zǒu yí zǒu. Zhènjiāng suàn shì ge zhìzàoyè de chéngshì, rénǚ dàgài yǒu jǐshíwàn. Nà shíhou shì xiàtiān, suǒyǐ tiānqì yòu rè yòu cháo, zǒu-le yìhuǐr, wǒ jiù quán shēn dōu shì hàn le. Lù liǎngbiān yǒu hěn duō xiǎo tānzi, xiǎo gōngchǎng, hái yǒu hěn duō shāngdiàn – lóuxià shì shāngdiàn, lóushàng shì zhù de dìfāng. Jiē shàng dào chù dōu shì gōnggòng-qìchē, kǎchē, xiǎo qìchē hé zìxíngchē. Hòulái, wǒ yán-zhe yí tiáo yòu hēi yòu chòu, límian dōu shì lǎjī de yùnhé zǒu-le yìhuǐr. Nà bú shì Dà Yùnhé; qíshí shì ge bǐjiào dà de páishuǐdào. Fǎnzhèng, wǒ yǐwéi yán-zhe shuǐ zǒu, yíding huì dào hébiānr, kěshì zuìhòu wǒ zǒu dào-le yí jiā dà gōngchǎng, guòbùquè le. Hěn máfan!

Guò-le yìhuǐr, wǒ méiyǒu mùbiāo-de shàng-le yí liàng gōnggòng-qìchē, zhèi liàng chē hěn jiù, mào de dōu shì hēi yān. Shòupiàoyuán wèn wǒ qù nǎr, wǒ gēn tā shuō, jiù qù chénglǐ, ránhòu suíbiàn mǎi-le chēpiào. Zuò-le yìhuǐr chē yǐhòu, wǒ kànjiàn yí páipái de lǎo fángzi, jiù zài nàlǐ xià-le chē. Yǒu yí tiáo xiǎojiē, hěn zhǎi, zǒuguòqu yǐhòu wǒ fāxiàn chàbuduō yí gōnglǐ cháng, liǎngbiānr dōu shì shítou fángzi. Nèi tiáo jiē jiào Xī-jīndù Gǔjiē. Wǒ-de lǚyóushū shàng shuō, dàgài yìqiān nián yǐqián, zài Sòngcháo nèi ge shíhou, zhèi tiáo jiē shì hěn rènào de shāngyè jiē. Jiù xiàng míngzi shuō de yíyàng, yǐqián zài jiē de yí tóu shì yí ge xiǎo mǎtóu. Jùshuō, zài Yuáncháo de shíhou, Mákě Bōluó qù Zhènjiāng jiùshì zài nèi ge mǎtóu shàng'àn de. Kěshì xiànzài, hé'àn lí nèi tiáo jiē yǐjīng hěn yuǎn le.



Zhènjiāng, Xī-jīndù Gǔjiē. [JKW 1997]

Wǒ gēn yí xiē zhù zài Xī-jīndù Gǔjiē de rén liáo-le liáotiān. Tāmen dōu huì shuō Pǔtōnghuà, kěshì kǒuyīn hěn zhòng, bù róngyì tīngdǒng. Tāmen shuō méiyǒu cóng Zhènjiāng zhíjiē dào Yángzhōu de dùchuán; dùchuán zài chéng wài, zài Zhènjiāng de xī biānr, bú suàn tài yuǎn. Tāmen yě shuō líkāi Zhènjiāng yǐqián, yīnggāi qù kànkàn Zhènjiāng shìjiè wénmíng de sān zuò shān: Jīnshān, Jiāoshān, hái yǒu Běigùshān. Měi zuò shān shàng dōu yǒu yí zuò miào. Hěn yǒu yìsi.

Hòulái wǒ jiào-le yí liàng sānlúnchē. (Sānlúnchē zài dà chéngshì yòng de bù duō, kěshì zài xiǎo chéngshì, yàoshi lù bù yuǎn, hái yǒu rén zuò.) Yīnwéi yǒu ge huì shuō huì xiě Zhōngwén de wàiguó rén zuò tā de chē, dēngchē shīfu xiāngdāng gāoxìng. Tā shì ge

zúqiú mí, wèn-le wǒ hěn duō zúqiú de wèntí, yě xiǎng zhīdao wǒ shì nǐ ge qiúduì de qiú mí. Tā yě xǐhuan lánqiú. Wǒ wèn tā shì bushi Wáng Zhìzhì de qiú mí, tā shuō gèng xǐhuan Yáo Míng hé Mài kè Qiáodān. Zuihòu tā bǎ wǒ dài dào-le yì jiā Mài dāngláo. Mài dāngláo, Kěndéjī, Bìshèngkè zhèi yàng de wàiguó kuàicāndiàn zài Zhōngguó hěn shòu huānyíng, yīnwéi zhè xiē kuàicāndiàn dōu yǒu kōngtiáo, yíngyè shíjiān hěn cháng, límian de cèsuǒ yě bǐjiào gānjìng.

Wo xiūxi-le yìhuìr yǐhòu, jiù qù zhǎo Zhènjiāng Sān Shān, nèi sān ge jīngdiǎn. Dì yī zuò, Jīnshān, zài Zhènjiāng chéng běi, zài hébiān. Jīnshān yǐqián shì hé lǐ de yí zuò xiǎo dǎo, xiànzài yǐjīng bú shì dǎo le. Jīnshān shàng yǒu yí zuò miào, shì hòulái xiū de, niándài bù jiǔ, dànshi háishi hěn piàoliang de. Zhōngguó yǒu yí ge hěn yǒumíng de chuántǒng gùshi, Báishé Zhuàn. Gùshi de yí bùfen jiùshi zài Jīnshān Sì fāsheng de. Zhīdao nèi ge gùshi ma? Bái Sùzhēn běnlái shì yí tiáo shé, hòulái biànchéng-le yí ge hěn piàoliang de nǚde. Yǒu yí cì, zài Hángzhōu xià dà yǔ de shíhou, Bái Sùzhēn bǎ zìjǐ de sǎn jiè gěi-le yí ge jiào Xǔ Xiān de nánrén. Tāmen yíjiàn-zhōngqíng, hòulái jiéhūn le. Kěshì yǒu ge jiào Fǎhǎi de lǎo héshàng gàosu Xǔ Xiān tā de qīzi búshì rén, ér shì yí tiáo shé, shì ge yāojīng. Xǔ Xiān jiù pǎodào-le wǒmen shuō de nèi ge Jīnshān Sì. Bái Sùzhēn yě gēnzhe tā qù-le nàlǐ, gēn Fǎhǎi dǎ-le yí zhàng. Zài Jīnshān Sì lǐ, xiànzài háishi yǒu yí ge dòng, jùshuō Fǎhǎi yǐqián jiù zhù zài nàlǐ, zài nàr dǎzuò.

Kànwan-le Jīnshān Sì hái yǒu liǎng ge jīngdiǎn yào qù kàn. Běigùshān zài Jīnshān hé Jiāoshān zhōngjiānr, zǒulù tài yuǎn, fùjìn yě méiyǒu sānlúnchē, suǒyǐ wǒ zuò-le yí liàng chūzūchē. Běigùshān hǎoxiàng zhǐ yǒu wǒ yí ge yóukè, yěxǔ shì yīnwéi tiānqì tài rè le. Fǎnzhèng, wǒ hěn kuài-de pá-dào shān dǐng, wàng xià kàn Zhènjiāng, kànjiàn hěn duō gōngchǎng, hái yǒu tíng zài mǎtōu de huòchuán hé lúnchuán. Běigùshān-de sìmiào hòumiàn, yǒu yí zuò xiǎo tíngzi. Nèi ge tíngzi zài lìshǐ shàng hěn yǒumíng. Jùshuō, yìqiān qībǎi nián yǐqián, zài Sānguó shídài, Shǔguó de Liú Bèi, gēn tā hòulái de yuè mǔ zài nàr jiàn-guo miàn.

Yǐjīng xiāngdāng wǎn le, ànzhào wǒ běnlái de jìhuà yīnggāi guò hé qu Yángzhōu, suǒyǐ méi shíjiān zài qù kàn Jiāoshān le. Wo zhǐhǎo zuò gōnggòng-qìchē qù Yángzhōu le. Zhènjiāng xībiānr yì tiáo hěn dà de dùchuán bǎ qìchē dài dào-le hé de duì'àn. Tiān hēi

yǐqián, wǒ dào-le Yángzhōu, hái yǒu diǎnr shíjiān qù kànkan Xīhú Gōngyuán. Tángcháo de shīrén, Dù Mù, suīrán zhǎng zai běifāng de Cháng'ān, kěshi tā xiě-guo yì shǒu bǐjiào yǒumíng de shī; shì guānyú Yángzhōu de Xīhú Gōngyuán de. Zhè shì zuì hòu liǎng háng:

Èrshísì qiáo míngyuè yè, 24 bridges, bright moon night,
yùrén héchù jiào chuī xiāo? 'jade' people what place [do they] blow flutes?

Suīrán yì zhěngtiān wǒ dōu cōngcōng-mángmáng-de pǎolai-pǎoqu, dànshi zhè yì tiān háishi hěn yǒu chéngjiùgǎn, gěi wǒ liúxià-le hěn shēn de yìnxìang!

Shēngcíbǎo

tèkuài	= tèbié kuài
jīngguò	V. 'to pass through; experience'; CV 'by way of; via'
cù	vinegar; <u>xiāngcù</u> 'fragrant vinegar'
ér	CONJ 'and then; and as a result'; cf.
běi'ān	northern bank; <u>shàng'ān</u> 'to go ashore'.
gǎngkǒu	'a port'; cf. dàgǎng 'large port' and <u>héngǎng</u> 'a river port (river-port)'.
zǎojiù	ADV. 'long ago; early on'
yūní	'silt; sludge'
sāizhù	VV 'block-up; stop up'; cf. <u>názhù</u> 'catch', <u>jìzhù</u> 'remember' with <u>zhù</u> 'live; stay' as the second verb.
jùlǐ	'distance', with lǐ 'from'.
dàyuē	'approximately'; cf. <u>chàbuduō</u> , which appears before the amount, and <u>zuǒyòu</u> , which comes after it (<u>sānbǎi zuǒyòu</u>).
yìqiān vs. yǐqián	
quán + N	'the whole...'; quánjiā 'all your family'. For synonyms of 'all', see below.
chèn...jīhuì	'take the opportunity of/to....'; fēijī de jī; huìyì de huì.
zhíjiē	ADV. 'directly'; yìzhí zǒu de zhí, jiē péngyou de jiē.
lùxiàn	'route (road-thread)'
xiū	'build, construct' and 'repair, mend'; cf. other words for 'build', below.
dùchuán	'ferry'
dǎoyóushū	'guidebook'
Běi Sòng	the northern Song dynasty (960-1127).
zhòngyào	SV 'important'; hěn zhòng de zhòng, yào qián de yào.
shān'gǔ	'mountain valleys'
dàotián	'rice fields'
zhìzàoyè	'manufacturing industry'; cf. <u>zài Zhōngguó zhìzào de</u> 'made in China'.
hàn	'sweat'
tānzi	'a vendor's stall'
gōngchǎng	'factories'; M is jiā.
dàochù	'everywhere (arrive-place)'; = <u>chùchù</u> .

kǎchē	‘trucks; lorries (block-vehicles – <i>from their shape?</i>)’
yánzhe	CV ‘along; following’
lājī	‘rubbish; trash’; pronounced <i>lēsē</i> in Taiwan.
páishuǐdào	‘channel-water-route’; cf. <u>páipái</u> , below.
mùbiāo	‘objective; goal’; the adjectival phrase <u>méiyǒu mùbiāo</u> ‘without a clear goal’ is marked as an adverbial by the particle <u>-de</u> (written 地); hence ‘arbitrarily’. Cf. Unit 12.8 ‘Adverbials’.
mào	‘emit; belch forth’; cf. <u>màoxiǎn</u> ‘take risks; go on adventures’.
páipái	‘row upon row (line; row; rib)’
lǚyóushū	‘travel-book’; cf. <u>dǎoyóushū</u> , above.
Xī-jīndù Gǔjiē	(‘west-ferry crossing-ancient-street’)
yì tóu	‘one extreme; one end (head)’
mǎtóu	‘wharf; jetty’
jùshuō	‘it is said; they say’
wénmíng	‘well-known (hear-name)’; cf. <u>yǒumíng</u> .
sānlúnchē	‘three-wheeled bicycle; trishaw’
dēngchē shīfu	‘peddle-bike master’
zúqiúmí	‘football fan’
qiúduì	‘[ball] team’
qiúmí	‘sports fan (ball-fan)’
dài	‘bring; take; lead to’; cf. <u>dài...kǒuyīn</u> .
shòu huānyíng	‘get a welcome; be welcomed (receive...welcome)’
jīngdiǎn	‘scenic point’
dǎo	‘island’; cf. <u>Hǎinán Dǎo</u> ‘Hainan Island’.
niándài	‘age’
fāsheng	V ‘to occur (issue-be born)’
yì tiáo shé	‘a snake’
yíjiàn-zhōngqíng	‘fall in love at first sight (as soon as-see cherish-feeling)’
héshàng	‘priest’
yāojīng	‘demon; siren’
gēnzhe	CV. ‘following; with’
dǎ...zhàng	VO. ‘to fight (hit-cudgel)’
dòng	‘hole; cave’
dǎzuò	‘sit in meditation; meditate (hit-sit)’
hěn kuài-de	‘quickly’, with the SV used adverbially and marked with <u>-de</u> (地).
huòchuán	‘cargo ship (goods-boat)’
lúnchuán	‘steamship (wheel-boat)’
tíngzi	‘pavilion; kiosk’
Shǔguó	1 of the ‘3 Kingdoms’ (220-265), in the region of what is now Sichuan.
yuèmǔ	‘wife’s mother; mother-in-law’
ànzhào	CV ‘according to’
jìhuà	N/V ‘plan’
guānyú	CV. ‘about; concerning’
háng	‘a row; a line [of verse]’
zhěngtiān	‘the whole day’

cōngmáng	ADV. ‘hastily; in a hurry’; the reduplication adds intensity.
chéngjiùgǎn	‘feeling of success (success-feeling)’; cf. gǎnxiè ‘feel grateful for’
liú ... yìnxiàng	‘leave a ... impression (print-appearance)’; liúxué de liú.
shēn	SV ‘deep’

Notes

a) Dù Mù (803-52) was a poet of the late Tang (well enough known to have inspired at least one line in a Pink Floyd song). The poem cited here is called Jì Yángzhōu Hán Chuò pànguān ‘Sent to Judge Han Chuo of Yangzhou’. In all, it consists of 4 lines, each with 7 character-words; the lines cited above are the last two. Yùrén ‘jade people’ in the last line suggests ladies of great delicacy. It is the line about the 24 bridges that is most strongly associated with West Lake Park in Yangzhou; there is a pavilion there said to command views of all 24.

b) You have encountered a number of words which can, in the right contexts, be translated ‘build’. There is a lot of overlap between them, but here, for reference, is a table that tries to draw some broad distinctions; the four single-syllable words are the most common and general.

	<i>core mng > build</i>	<i>possible objects</i>	<i>comment</i>
zào	make; manufacture	fěijī; fángzi; jīqì; jùzi	not just buildings
xiū	repair; mend; build	jīchǎng; tiělù; shuǐbà	extensive clearing?
xiūjiàn	build	yí ge jīchǎng; tiělù	followed by M
gài	cover; build	fángzi; sùshè, miào	buildings with roofs
jiàn	build; construct	shuǐbà; diànzhàn	large scale buildings
jiànli	set up; found	yīyuàn; wàijiāo guānxi	concrete or abstract
jiànshè	establish	shèhuì-zhǔyì; xīn Zhōngguó	usually abstract
jiànzhù	build; erect	gāolóu	more often as a N

Notes

jīqì ‘machines’; jùzi ‘sentences’; tiělù ‘railways (iron-road)’; diànzhàn ‘power stations (electric-station)’; wàijiāo guānxi ‘foreign affairs’; shèhuì-zhǔyì ‘socialism’.

c) You have also encountered several words that have the general meaning of ‘inclusion’ (or in the negative, ‘exclusion’). As with the previous set, there are apparently areas of overlap (eg quán and zhěng gè):

	<i>context</i>	<i>example</i>
dōu	before verbs	dōu bú duì ‘[they]’re all wrong’
suǒyǒude	before nouns	suǒyǒude shū ‘all the books’
	‘all of’	suǒyǒude jìn ‘all [one’s] strength’
quán	before nouns	quán jiā ‘[your] whole family’
	‘the whole of’	quán Zhōngguó ‘the whole of China’
zhěng	before M	zhěngtiān ‘the whole day’
zhěng gè	before nouns	zhěng gè Zhōngguó ‘the whole of China’
yíqiè	can stand alone	Yíqiè dōu hěn hǎo. ‘Everything’s fine.’

The best way to deal with such sets is to remember typical phrases: xiū-le ge shuǐbà, gài-le yì suǒ fángzi, quán jiā, suǒyǒude dōngxī.

Exercise 7

Translate the following excerpts:

1. Zùihòu nèi ge shì yīnwèi cù ér yǒumíng, kěshì qù nèi ge dìfāng de yóukè yěxǔ bù duō.
2. Zuì zhíjiē de lùxiàn shì xiān zǒu 1968 nián xiū de Nánjīng Chángjiāng Dàqiáo, ránhòu zài xīn de gāosù gōnglù shàng kāi chàbùduō jiǔshí fēn zhōng jiù dào le.
3. Jīnshān shàng yǒu yí zuò miào, shì hòulái xiū de, niándài bù jiǔ, dànshì háishi hěn piàoliang de.
4. Yǐjīng xiāngdāng wǎn le, ànzhào wǒ běnlái de jìhuà yīnggāi guò hé qu Yángzhōu, suǒyǐ méi shíjiān zài qù kàn Jiāoshān le. Wǒ zhǐhǎo zuò gōnggòng-qìchē qù Yángzhōu le.

11.9 Confrontation (1)

Given the concentration of population in China and the daily pressures on people, confrontations seem relatively rare. But not all conversations are genteel, so it is useful to consider the expression of anger and indignation. Here is an idealized sample of a confrontation between two women. (A similar situation, involving men, appears in 12.9.) Notice Jiǎ's reference to behavior and moral norms (which are hard to capture in the English): déxing (in Jiǎ's 3rd comment) is literally 'moral-conduct', but the implication is 'bad conduct'. Jiǎ goes on to say that Yǐ 'lacks morality' – quē dàdè 'lack big-morality'. Bǐng, a passer-by, gets involved in the end; this too is quite typical, even though in this case, s/he can't resolve the issue.

Jiǎ	Nǐ huì qíchē ma?	You know how to ride [a bike]?
Yǐ	Yo, gàn shá?	Hey, what're you doing?
Jiǎ	Nǐ yà wǒ jiǎo le. Zhème kuān de mǎlù, nǐ wàng nǎr qí bù xíng fēi wàng rén jiǎo shàng qí!!	You crushed my foot! Such a wide road, and you can't find anywhere to ride but over my foot!
Yǐ	Nǐ zǒu nǎr bù xíng fēi wàng wǒ chē gǔlu dǐxià zuān!	And you can't walk anywhere but you have to slide under my wheels!
Jiǎ	Qiáo nǐ nèi fù déxing.	Look at you – what behaviour!
Yǐ	Nǐ déxing hǎo?	And your behavior's good?
Jiǎ	Nǐ yàoshi bú huì qíchē, huíjiā liànlìan zài chūlái.	If you can't ride [a bike], then go home and practice and come out again!

- Yǐ Nǐ zǒudào zhǎng diǎnr yǎn, zhuàng-le
wǒ piányi nǐ le, zhuàng qìchē shang jiu
méi mìng le! *Keep your eyes open when you're
walking; if you hit me, it's no big
deal for me, but if you hit a car,
you're done for.*
- Jiǎ Nǐ quē dàdé de, nǐ zài wàng qián qí,
zhuàngshàng diànxian gānzi, zhuàngsǐ nǐ. *You're hopeless, ride on and smash
into a telegraph pole and kill
yourself.*
- Yǐ Nǐ tā ma cái zhuàng-sǐ ne! Chòu bú
yàoliǎn de, zǔi gānjìng diǎnr,
gěi nǐmen jiā jǐ diǎnr dé. *It's YOU who'll kill yourself!
You stinking shameful person,
clean [out] your mouth, do your
family a favor!*
- Bǐng Wǒ shuō jiějie suàn le ba! Nǎr nàme
dà huǒqì ya! *Say, sister, let it go! Why such a
temper?*
- Yǐ Jiějie jiùshi huǒ dà, zěnmē le? *Sister **has** a bad temper – what of it?
[= I]*
- Bǐng Yo, jiějie jīnr chī-le qiāngyào le, huǒ
bù dǎ yí chù lái; zám rěbuqǐ, hái
duǒbuqǐ ma? Zǒu le, gē jǐ ge, chī
huǒguō qu le! *Hey, sister [you] **ingested gun-
powder today** [you're really in a snit];
fires don't start in one place. [It
takes more than one spark to start a fire.]
We can't afford to make it worse.
[You're not easy to deal with.] **But can't
we [at least] stay away from it?**
[We don't want to get burned.] **Let's go,
guys, let's get go for hotpot!***
- [With Tong Chen.]

Shēngcíbiāo

qíchē	VO. Versus qìchē N 'vehicle'.
gàn shá	shénme > [colloq.] shá, so = gàn shénme
yà jiǎo VO	'run over; crush [my] foot'; cf. jiǎotàchē 'foot-push-vehicle'.
kuān	SV. 'wide'; bù zhǎi 'not narrow'.
fēi	'is not' (cf. fēicháng 'not usual'), but here, 'have got to; must'. The latter meanings are derived from the double-negative expression fēi...bù kě 'have to (not....be okay)'; eg fēi qù bù kě 'cannot not go; must go'.
gūlu	'[colloq.] wheels'
zuān	V. 'bore into; slip into'
qiáo	V 'look; look at; observe'
déxing	N '[colloq.] bad behavior; negligence'. The M fù (馱) is used for things which come in pairs (yí fù yǎnjìng) or packs (yí fù pūkèpái)

	‘a deck of [poker] cards’), but also, as here, with emotional expressions (cf. <u>yí fù xiàoliǎn</u> ‘a smiling face’).
liàn	V ‘practice’; cf. <u>liànxí</u> ‘to practice; exercises’
zǒudào	VO ‘[regional] to walk; to walk the roads’
zhǎngyǎn	VO ‘[colloq.] work on your eyesight (expand-eyes)’
zhuàng	V ‘collide; run into; meet’; <u>zhuàngsǐ</u> VV ‘collide [and] die’; <u>zhuàngshàng</u> VV ‘collide with’.
piányi	[here] V ‘get off lightly ([regard] as cheap)’
míng	‘life; fate; destiny’
quē	V ‘lack’
dàdé	‘virtue’
diànxiàn gānzi	‘electrical pole’
tāmā	ADV ‘damn; goddam(your-mother)’
cái	Recall that <u>cái</u> underscores conditions that must be met before something applies: <u>sān diǎn cái huíjiā</u> ‘not going home until 3’, with <u>sān diǎn</u> being the condition before <u>huíjiā</u> takes place. In the sentence in the dialogue, the prior condition is that the person to be killed is ‘nǐ’, with <u>tā mā</u> reflecting heightened emotion: ‘It’s YOU who’ll bloody well kill yourself.’
yàoliǎn	VO ‘be brazen; act shamefully [need face]’; <u>bú yàoliǎn de</u> ‘one lacking face’.
jí diǎnr dé	VO ‘accumulate some virtue’, ie do good deeds; gain some karma.
jīnr	= jīntiān
qiāngyào	‘explosives; gunpowder (fire-medicine)’; <u>chī qiāngyào</u> ‘to speak rudely’.
yí chù	‘one place’; cf. <u>dàochù</u> ~ <u>chùchù</u> ‘everywhere’.
bù dǎ yí chù lái	with <u>dǎ</u> , here, meaning ‘from’: ‘not from one place come’.
rěbuqǐ	‘can’t afford to offend’, ie ‘too tough to handle (inflamm-not-worth)’.
duǒbuqǐ	<u>duǒ</u> ‘hide; avoid’; <u>duǒbuqǐ</u> ‘not manage to avoid’.
gēr jǐ gē	‘you guys (brother-several-M)’
huǒguō	‘hot pot’, a play on earlier comments about ‘temper’, eg <u>huǒ bu dà</u> .

Note

Bing’s last comment is quite difficult to construe (and I have to thank several members of the Kenyon Chinese discussion list for suggestions, not all of which I have followed). While it could have been simplified, it was decided to let it stand verbatim as an illustration the sort of difficulties that can arise from dealing with colloquial language in a foreign culture at a distance from the actual setting.

11.10 Rhymes and rhythms

1. Healthy living:

Dōng chī luóbo, xià chī jiāng, bù lǎo yīsheng kāi yàofāng.
winter eat turnips summer eat ginger, not bother doctor write prescription.

Rén xiǎng cháng shòu ān, yào jiǎn yè lái cān.
People want long life peaceful, need reduce night bring food.

Zǎo chībǎo, wǔ chīhǎo, wǎn chīshǎo.
Early eat-full, noon eat well, evening eat little.

Yào xiǎng shēntǐ hǎo, zǎocān yào chībǎo.
Need want body good, breakfast need eat-full.

Fàn hòu bǎi bù zǒu, huódào jiǔshíjiǔ.
Food after 100 steps go, live to 99.

Néng jì yān hé jiǔ, huódào jiǔshíjiǔ.
Can forbid tobacco and liquor, live to 99.

Yùfáng chángwèibìng, yǐnshí yào gānjìng.
Prevent intestine stomach ill, drink-food must be clean.

2. Jingles:

Zhǐ róng-zài kǒu	only melt-in mouth
Bù róng-zài shǒu.	not melt-in hand
	[M & M advert.]

Nǐ xiǎng shēntǐ hǎo	you intend body good
qǐng hē Jiànlǐbǎo.	request drink Jianlibao.

[Advert. for *Jianlibao*, a tonic drink that has lost sales to foreign soft drinks.]

3. The following is a well know folk-ditty with extremely ancient roots. It is said to be as old as some of the material in the *Shī Jīng* ('poetry classic'), a collection thought to have been compiled by Confucius from popular songs dating back as far as 1000 BC. The *Jī rǎng gē* is cited in 'The record of the lives of emperors and kings (*Dì Wáng Shìjì*)' from the 3rd century, which contains material from sources since lost. It is written in a classical style. A modern rendering is provided below it for comparison.

Jī rǎng gē

Rì chū ér zuò,
 Rì rù ér xī,
 záo jǐng ér yǐn,
 gēng tián ér shí.
 Dì lì yǔ wǒ hé yǒu zāi?

Ram earth song

sun rise and work
 sun set and rest
 dig wells and drink
 till fields and eat
 Emperor power to us
 what have 'the heck'

Classical Chinese – the original

Tàiyang chūlái jiu gōngzuò,	sun come-out then work
tàiyang xiàshān jiu xiūxi.	sun behind-hills then rest
Zài dì lǐ wā ge jǐng hēshuǐ,	at earth in dig a well drink water
zài tián lǐ zhòngdì chīfàn.	at fields in till soil eat-meals
Huángdì de wēilì duì wǒmen	emperor's might to us
yǒu shénme guānxi ne?	have what connection

translated into Modern Chinese

Notice how Classical Chinese often makes use of different roots from the modern language (yǐn, for modern hē 'drink,' shí for modern chī 'eat,' the former of which survive in the common words for 'drink' and 'eat' in Cantonese), but they also tend more to single-syllable words (rì – tàiyang; zuò – gōngzuò; xī – xiūxi; hé - shénme). Almost all the words in the classical original above appear in the modern standard language, but often in compounds (yǐn > yǐnliào 'beverages', xī > xiūxi 'to rest') or with different meanings (rì 'day' rather than 'sun').

Unit 12

Spiritual steps on the road to enlightenment

Confucius on education

Zǐ yuē:

Wú shí-yǒu-wǔ ér zhì yú xué;
sānshí ér lì;
sìshí ér bú huò;
wǔshí ér zhī tiān mìng;
liùshí ér ěr shùn;
qíshí ér cóng xīn suǒ yù, bù yú jǔ.

Lúnyǔ 2.4

The Master said:

I 10 + 5 *ér* set-sights on learning;
30 *ér* stand-up;
40 *ér* not doubt;
50 *ér* know heaven's will;
60 *ér* ears obedient;
70 *ér* follow heart's desires, without
crossing limits.

Analects 2.4

The first word, wú (无), is Modern Chinese wú. Ér (而), which occurs in every line above with the same function, is a Classical Chinese conjunction which can sometimes be translated 'and', but in these contexts requires something more explicit such as 'having done so', 'on doing so', 'on reaching [the age of 30]', etc.

"The Master said: At fifteen I was determined on learning, at thirty I was established, at forty I had no doubts, at fifty I understood the commands of Heaven, at sixty my ears were obedient, at seventy I may follow what my heart desires without transgressing the limits." Translation from E. Bruce Brooks and A. Taeko Brooks, *The Original Analects: Sayings of Confucius and His Successors* [p. 110].

Contents

- 12.1 Taking photographs
- 12.2 Méi Tàidé: the story
- 12.3 The Tian'anmen incident (a dialogue)
- 12.4 Kinship (a narrative)
- 12.5 Death
- 12.6 The Chinese School System
- 12.7 Life in Tianjin
- 12.8 Adverbials of manner
- 12.9 Confrontation (2) (a dialogue)
- 12.10 The Northwind and the Sun

12.1 Taking photographs

Like people elsewhere, Chinese take photographs to record and commemorate special occasions such as meetings, gatherings with friends or family, or excursions. At scenic spots (jīngdìǎn) this means, ideally, getting oneself photographed either by commercial photographers, who often establish themselves at those places that command the best views, or by friends or accommodating strangers. Photographing a gathering of colleagues or family will initiate mixing and jostling until the people of high status – elders or superiors – accept their proper positions front and center. They in turn, are likely to assume fairly serious expressions, which will spread to all but the youngest members of the group.

Shēngcí

zhàoxiàng <i>photo-likeness</i> V O take a photo	(~ pāizhào) <i>take-photo</i> V O (in Taiwan and south)	shèyǐng <i>shoot-shadows</i> V O shoot a film	zhàoxiàngjī <i>take-photo-machine</i> N camera	shùzi zhàoxiàngjī <i>number camera</i> N digital camera
zhàoxiàlai <i>record by photographing</i> take [a photo] [of s/t]	zhào <yí> ge ~ zhāng xiàng <i>take a photo</i> take a picture [of someone]			jièyì <i>interpose-intention</i> object to
jiāojiǎnr <i>plastic-roll</i> film	jùjiāo [zhàoxiàngjī] <i>gather-scorch</i> to focus [a camera]	zìdòng de <i>self-move DE</i> automatic	jìngtóu <i>mirror-TOU</i> lens; shot; scene	àn niǔ ~ jiàn <i>push button ~ key</i> press the button

Jùzi

- 1a. Yào wǒ tì nǐ zhào ma? Would [you] like me to take [it] for you?
b. Wǒ lái bāng nǐmen zhào, hǎo ma? Let me help you take [it], okay?
2. Láojià ~ máfan nǐ, bāng ~ tì wǒ zhào ge xiàng. [Zìjǐ gěi zìjǐ zhào bù xíng!] Would you mind taking a picture for me? [One can't take a picture of oneself!]
3. Sījī shīfu, néng bu néng tíng yíxià bǎ fēngjǐng zhàoxiàlai? Driver, could we stop and take some photos of the scenery?
4. Wǒ bǎ zhèi ge shéntái zhàoxiàlai, tāmen jièyì bu jièyì? Would they mind if I took a picture of the shrine ('god-platform')?
5. Néng bu néng bǎ ménshén zhàoxiàlai? Could I take a picture of the door gods?
6. Wǒ gěi nǐ zhào ge xiàng, nǐ jièyì bú jièyì? Would you mind if I took your photograph?
7. Wǒ bǎ nǐmen dōu zhàoxiàlai, xíng ma? Can I take a picture of the whole group?
8. Qǐng zhànjìn yìdiǎnr. Stand a bit closer, please.
9. Qǐng wàng hòu/qián zhàn yìdiǎnr. Further back / forward, please.
10. Qǐng zhànjìn yìdiǎnr. Could you bunch in a bit? [jǐn 'tight']
11. Fēnchéng liǎng pái, hǎo bu hǎo? Split up into two rows, okay?
12. Gāo de zài hòubiānr, āi de zài qiánbiānr. Tall [people] in the back, short, in the front.

13. Dōu shì zìdòng de, àn shàngtóu de niǔ ~ jiàn, jiù hǎo.	Everything's automatic; just press the button ~ key on top.
14. Hái děi jùjiāo; duìzhe qiánbiānr de jùjiāo.	You need to focus – focus on the people in front.
15. Kànqǐlai tǐng hǎo!	It looks great.
16. Xiào yìdiǎnr; yī èr: qíezi!	Smiiiile; 1, 2, 'eggplant'!
17. Zài lái yí gè!	One more!
18. Wǒ huì gěi nǐmen jǐ jǐ fēnr.	I'll send you some copies.
19. Yǒu yìdiǎnr bèiyīnr; wàng liàng chū zhànzhān.	It's a bit dark [shady]; move out into the light [and stand].
20. Tài liàng le, wàng biānshàng zhànzhān.	It's too bright, stand to the side.
21. Shǎnguāngdēng liàng le ma?	Did the flash go off?

Notes

- a) zìdòng 'automatic (self-move)'
- b) àn V 'press'; niǔ 'button; knob'; jiàn 'key [as on a keyboard]'
- c) bèiyīnr 'dark; shady (back-dark)'; liàng SV 'bright; light'
- d) shǎnguāngdēng '[camera]flash (lightning-light-lamp)'

Exercise 1

In groups of two or three, compose short interchanges that cover the following situations:

1. You'd like to take a photograph of the Buddha statues (Fóxiàng) in the main hall (dàdiàn) of the Huating Temple (Huátíng Chánsì) on Xī Shān, near Kūnmíng; ask if it's okay to do so; then set it up.
2. You've just climbed Fúbō Shān in Guílín and a view of the city and the surrounding karst hills lies before you. Try to get someone to take a photo of you with the hills in the background; then have the person take another, to be sure of a good one.
3. You and a number of visitors are being given a tour by a group from the host university – Zhōngguó Kēxué Jìshù Dàxué (known as USTC – 'The University of Science and Technology of China'), in Héfěi. At a suitable time, you ask if it would be okay to take a picture of everyone – in front of the lake might be a nice place. Make sure the arrangement is appropriate.

4. You're driving from Xīníng towards Qīnghǎi Lake. As the road gets higher the views get better and better. Ask the driver if he'd mind stopping at some convenient point so you (and your colleagues) can take some photos of the impressive scenery.



Advertisement, Shanghai. [JKW 2006]

12.2 Méi Tàidé: The Story (see Unit 4)

Èrlínglíngwǔ nián wǔyuè de yì tiān, zài Chéngdū kāiwǎng Miányáng de chángtú qìchē shàng zuò-zhe hěn duō rén, yǒude zài kànbào, yǒude zài kàn xiǎoshuō, yǒude zài liáotiānr, yǒude zài dǎpái, yǒude zài xià xiàngqí, yǒude zài chī dōngxī, hái yǒude rén zài shuìjiào.

Zài chéngkè zhōng, yǒu yí ge huáng tóufa、lán yǎnjīng、dà bízi de wàiguóren. Tā jiào Méi Tàidé, shì Hélánrén, jǐ nián qián cóng Hélán dào Měiguó Mixīgēn Dàxué qù xuéxí. Tā èrniánjí de shíhou juédìng xuéxí Zhōngguó jīngjì, xiànzài yǐjīng shì sīniánjí de xuéshēng le. Tā juédé yánjiū Zhōngguó jīngjì hěn yǒu yìsi, rúguǒ dǒng Zhōngwén jiù gèng hǎo le. Suǒyǐ tā liǎng nián yǐqián kāishǐ xuéxí Zhōngwén. Suīrán tā zài Měiguó yǐjīng xué-le liǎng nián de Zhōngwén le, kěshi tā juéde zhǐ yǒu qù Zhōngguó cái nénggòu gèng hǎo de tígāo tā de Zhōngwén tīng shuō nénglì, cái néng gèng hǎo-de liǎojiě Zhōngguó wǔ qiān duō nián de wénhuà hé lìshǐ, cái néng gèng hǎo-de rènshi Zhōngguó shèhuì, suǒyǐ shàng ge xuéqī tā cóng Mixīgēn Dàxué láidào Chéngdū Sìchuān Dàxué

xuéxí Zhōngwén hé Zhōngguó wénhuà. Tā zhèi cì lìyòng shǔjià de jīhuì yí ge rén qù Miányáng lǚxíng.

Tā zài chē shàng yě xiǎng gēn biérén liáotiān, liànxí Zhōngwén, kěshì tā kàndào liáotiānr de rén dōu liáo+de hěn rènào, tā yě bù zhīdào yào gēn tāmen shuō shénme, suǒyǐ tā zhǐ hǎo yìbiānr tīng biérén shuōhuà, yìbiānr náchulai dāngtiān de Zhōngwén bàozhǐ kàn.

Zhèi shíhou, yí wèi zuò zài lí Méi Tàidé bù yuǎn de rén kàndào Méi Tàidé zài kàn Zhōngwén bàozhǐ, juéde hěn hǎowánr, yīnwèi yǒude Zhōngguó rén xiǎng, Zhōngwén duìyú wàiguó rén lái shuō fēicháng nán. Wàiguó rén néng shuō yìdiǎnr Zhōngwén yǐjīng hěn búcuò le, néng kàn Zhōngwén bàozhǐ de wàiguó rén jiù gèng liǎobuqǐ le. Tā juéding yào gēn zhèi wèi kàndedǒng Hànzì de lǎowài liáoliao. Tā zhànqǐlai, zǒuguòqu gēn Méi Tàidé zuò-le zìwǒ jièshào, ránhòu yòu gěi Méi Tàidé jièshào-le tāde tàitai. Méi Tàidé yě zuò-le zìwǒ jièshào. Jiù zhèiyang liǎngge rén jiù liáo-le-qǐlai. Liáotiānr zhōng, Méi Tàidé zhīdào-le zhèi wèi Zhōngguó rén xìng Ōuyáng, shì yí ge gōngsī de jīnglǐ. Tā xiànzài hé tàitai yìqǐ qù Déyáng kàn tā de jiějie. Ōuyáng xiānsheng yě hěn gāoxìng rènshi zhèi wèi huì jiǎng Zhōngwén, jiào Tàidé de lǎowài. Liǎngge rén liáo+de hěn kāixīn, cóng Zhōngguó lìshǐ, liáo dào Zhōngguó gǎigé kāifàng; cóng Zhōngguó gǎigé kāifàng liáo dào Zhōngguó jīngjì; cóng Zhōngguó jīngjì liáo dào Zhōngguó wénhuà. Zuì ràng Ōuyáng xiānsheng gāoxìng de shì tāmen liǎngge dōu xǐhuan chī Sìchuān cài. Tàidé gào su Ōuyáng, tā lái Zhōngguó yǐhòu tiāntiān dōu chī Zhōngguó fàn, suǒyǐ tā xiànzài yǐjīng chīguàn-le, tèbié shì Sìchuān cài, yòu má yòu là, chī-le yǐhòu ràng rén yǒu yì zhǒng shuōbùchūlái de gǎnjué. Ōuyáng gào su Méi Tàidé, tā shì Dōngběi Chángchūn rén, Dōngběi Chángchūn yě yǒu hěn duō hǎochī de dōngxì, kěshì tā zuì xǐhuan chī de cài hái shì Sìchuān cài.

Liǎngge rén liáo-zhe liáo-zhe, Déyáng jiù dào le. Xiàchē yìqián, Ōuyáng xiānsheng gào su Méi Tàidé, dàgài xiàwǔ yī diǎn zuǒyòu dào Miányáng, ràng tā yī diǎn yìqián zuòhǎo xiàchē de zhǔnbèi. Ōuyáng xiānsheng hé tā tàitai yào xiàchē le, Ōuyáng xiānsheng hé Méi Tàidé dōu yǒudiǎnr nánguò, yīnwèi tāmen fāxiàn tāmen liǎng ge rén

yǒu hěnduō yíyàng de xìngqū hé àihào. Yòng Zhōngguó huà shuō zhè shì yǒu yuánfèn. Ōuyáng xiānsheng bǎ zìjǐ de míngpiàn gěi-le Méi Tàidé yì zhāng, hái shuō, rènshi tā zhèi ge wàiguó péngyou hěn gāoxìng, xīwàng néng bǎochí liánxì. Yīnwèi Méi Tàidé méiyǒu míngpiàn le, tā zhǐhǎo bǎ zìjǐ de diànhuà-hàomǎ hé yīmèi'ér dìzhǐ xiě zài Ōuyáng xiānsheng de běnzi shàng. Dào Déyáng le, Méi Tàidé hěn kèqì, yào bāng Ōuyáng xiānsheng ná xínglǐ, sòng Ōuyáng xiānsheng hé tā tàitai xiàchē, kěshi Ōuyáng xiānsheng shuō tāmen de xínglǐ bù duō, zhǐ yǒu yí jiàn, jiù bú yào xiàchē le. Ōuyáng xiānsheng gēn Méi Tàidé shuō yàoshi tā yǒu shíjiān de huà, huānyíng tā dào Chángchūn qù wánr liǎng tiān. Jiù zhèiyàng, tāmen shuō-le zàijiàn, jiù fēnshǒu le.

Shēngcǐbiāo

kāiwǎng	V 'heading to; be bound for', often in reference to airplanes, ships, buses.
chángtú	'long distance'; cf. <u>chángtú diànhuà</u>
xiǎoshuō<r>	'a novel'
dǎpái	VO 'play cards'
xià xiàngqí	VO 'play Chinese chess' (~ 'play go')
chéngkè	N 'passengers (ride-guests)'
nénggòu	= néng
tígāo ... nénglì	V 'to improve; raise (lift-high)...abilities (capable-strength)'
shèhuì	'society'
liyòng	V 'to utilize; make use of (benefit-use)'
shǔjià	'summer holiday (heat-leave)'
jīhuì	'opportunity'; cf. <u>chèn ... jīhuì</u> 'take advantage of the opportunity to...'
yìbiānr...yìbiānr	'on the one hand...on the other; to V and V (one-side)'
dāngtiān	'that day; the same day'; dāngrán de dāng.
duìyu ... lái shuō	'[their] attitude towards; [their] view of ...'
kāixīn	SV 'be happy'; V 'to rejoice; feel happy'
gǎigé kāifàng	N 'reform and openness'
gǎnjué	'feelings'; gǎn xìngqū, gǎnxiè de gǎn.
zhǔnbèi	N. 'preparation'; V 'to prepare'
nánguò	SV 'sad (hard to pass through)'
yuánfèn	'destiny; fate; affinity'
bǎochí liánxì	'keep in touch (preserve-links)'
fēnshǒu	VO 'part company; go separate ways; say goodbye'

Notes

liáo-zhe liáo-zhe ‘continued to chat [in this way, until...]’; cf. zǒu-zhe zǒu-zhe ‘they walked on [like this, until...]. This can be treated as one of a number of common patterns in which zhe appears, and like the others, this one also serves to set the scene, as part of the build up to an event, in this case, Déyáng jiù dào le.

Exercise 2

a) Provide accurate but idiomatic translations of the following excerpts (some of which are full sentences, some of which are not):

1. Kěshì tā juéde zhǐ yǒu qù Zhōngguó cái nénggòu gèng hǎo-de tígāo tā de Zhōngwén tīng shuō nénglì, cái néng gèng hǎo-de liǎojiě Zhōngguó wǔ qiān duō nián de wénhuà hé lìshǐ.
2. Kěshì tā kàndào liáotiānr de rén dōu liáo+de hěn rènào, tā yě bù zhīdào yào gēn tāmen shuō shénme, suǒyǐ tā zhǐhǎo yìbiānr tīng biérén shuōhuà, yìbiānr náchūlai dāngtiān de Zhōngwén bàozhǐ kàn.
3. Jiù zhèiyàng liǎngge rén jiù liáo-le-qīlai.
4. ...yòu má yòu là, chī-le yǐhòu ràng rén yǒu yì zhǒng shuōbùchūlái de gǎnjué...
5. ...ràng tā yī diǎn yǐqián zuòhǎo xiàchē de zhǔnbèi...

b) In groups of two or three, prepare answers for the following questions:

1. Méi Tàidé hé Ōuyáng xiānsheng shì zěnmē rènshi de?
2. Qǐng shuō yìdiǎnr guānyú Méi Tàidé de bèijǐng (‘background’)
3. Shuō yìdiǎnr guānyú Ōuyáng xiānsheng de qíngxíng.
4. Méi Tàidé Hànyǔ shuō+de zěnmē yàng? Xué-le duōcháng shíjiān le?
5. Méi Tàidé hé Ōuyáng xiānsheng liáo de shì shénme?
6. Ōuyáng xiānsheng wèishénme juéde Méi Tàidé hěn liǎobuqǐ?

c) Review of V-zhe and other patterns. With one or two other classmates, compose a Chinese version of the following – and provide an ending.

He rode up on a bike, holding an umbrella in his hand. He was wearing a white shirt (chènshān) and jeans (niúzáikù), and had a black beret (bèilémào) on his head. He was covered in mud (ní), and looked tired. It had been raining for 3 days and there was water all over. As soon as I saw him, I knew he wasn’t well. I was preparing dinner. I gave him a towel (máojīn) and told him to hang his trousers up to dry. By the time I returned with a cup of tea, he was lying down (tǎng) on the sofa. I noticed a small silver box (yínsè de hézi) sitting on the table next to him. ‘I’ve missed you’, he said. We sat for a while, then suddenly (hūrán)



[JKW 2006]

12.3 The Tian'anmen Incident

Máo Dàwéi is staying with the parents of his Chinese teacher. They are retired and considerably older than his father. He carefully broaches the topic of the Tian'anmen 'incident' that took place on June 4, 1989, usually referred to in Chinese as the Liùsì Shìjiàn 'the 6-4 incident', or simply Liùsì. Dàwéi approaches the topic rather carefully:

Máo	Bóbo, Měiguó rén chángcháng shuō Liùsì Shìjiàn, Zhōngguó rén shuō ma?	Uncle, Americans often talk about the June 4 incident; do Chinese?
Bóbo	Aiya, Liùsì, xiànzài Zhōngguó rén yǐjīng bù shuō le! Nà dōu shì guòqu de shì le.	Oh, June 4, nowadays Chinese don't talk about it anymore! It's all in the past.
Máo	Nà, nèi shíhou nǐ qù-guo Tiān'ānmén ma?	Well, did you go to TAM at that time?
Bobo	Wǒ ma, wǒ Liùsì nèi tiān jiù zài Dōng Cháng'ān Jiē.	Me? On June 4 I was on East Chang-an Street.
Máo	O, Cháng'ān Jiē, nà shì chuān- guo Tiān'ānmén Guǎngchǎng- de nèi tiáo dàjiē, duì ma?	Oh, Chang'an Street, that's the street that passes through Tian'anmen Square, isn't it?
Bóbo	Shì a. Zài Běijīng Dàfàndiàn de qiántou. Hěn duō wàiguó jìzhě dōu zài nàr.	It is. [I] was in front of the Beijing Hotel. There were a lot of foreign reporters there.

Máo Guǎngchǎng jímǎn-le xuésheng ma? And the square was full of students?

Bóbo Dàochù dōu jímǎn-le xuésheng, érqǐě búdàn shì xuésheng, yě yǒu gōngrén hé nóngmín! Tāmen qíngxù dōu hěn jīdòng. Yīnwèi wǒmen bù zhīdao huì fāsheng shénme shì. Kěshì nà shì hěn jiǔ yǐqián de shìr le. Wǒmen xiànzài de qíngxíng bǐ yǐqián hǎo duō le!

Yes, there were students everywhere, and not just students, there were also workers and peasants! Feelings ran high. Because we didn't know what was going to happen. But that was a long time ago. Nowadays, things are much better than before!

Notes

bóbo	‘father’s elder brother; uncle; father’s friend of similar age’
shìjiàn	‘incident’; shìqing de shì; yí jiàn shìqing de jiàn.
chuānguò	V ‘pass through’; chuān yīfu de chuān.
jímǎn	VV ‘crowded to capacity [crowded-full]’; cf. <u>kèmǎn</u> ‘packed with guests’ [eg a cinema]’.
érqǐě, búdàn..yě	‘what’s more, not only...but....’
qíngxù	‘emotions; feelings; mood’
jīdòng SV	‘agitated; restless’; dòngwù, yùndòng de dòng.
fāsheng V	‘happen; occur’; cf. <u>fāxiàn</u> ‘discover’; <u>fāzhǎn</u> ‘develop’.

Exercise 3

Provide short phrases that distinguish the following words:

1. shíjiān 2. shìjiàn 3. shíhou 4. shìqing 5. qíngxù 6. qíngxíng 7. shìjiè 8. qīngsōng

12.4 Kinship

There are two types of kinterms, those used in direct address (‘Hi, Dad’), and those used to refer to the relationship (‘father’). In Chinese, a child may address her *grandfather on her father’s side* (her zǔfù) as yéye, her *grandfather on her mother’s side* (her wàigōng or wài zǔfù), as gōnggong. Typically, the address forms show wide variation in Chinese, as they do in English (eg for ‘grandmother’, grandma, granny, gran, mawmaw, etc.) So while the relationships mentioned in the passage below are all significant in the Chinese kinship system, the particular terms cited may vary from region to region. You might compare the usage here with that of your Chinese friends.

Guòqu de Zhōngguó jiāting dàduō dōu shì dàijiāting, yóuqí shì zài nóngcūn, tǐng máfan de. Wèishénme máfan ne? Yīnwèi rén tài duō; rén duō shìr jiu duō. Háizimen suīrán dōu jiéhūn le, yǒu-le zìjǐ de jiāting, dànshi hái dōu gēn fùmǔ guò. Yí dàijiāzi shí

duō kǒu rén, yǒude shènzhì èrshíjǐ kǒu rén, nǐ shuōshuo zhème duō rén, měitiān dēi yǒu duōshao shìr. Rén duō, shìr jiù duō, wèntí yě jiù duō, suǒyǐ yǒude shíhou wèile yìdiǎnr jīmáo-suànpí de xiǎoshìr, nòng+de dàjiā dōu bú tài yúkuài. Nǐ shuō máfan bu máfan?

Wèishénme rén-men jié-le hūn hái gēn fùmǔ guò? Zhè shì yīnwèi rén-men shòu-le Zhōngguó chuántǒng sīxiǎng de yǐngxiǎng. Zhōngguó rén de chuántǒng sīxiǎng shì shénme ne? Zhōngguó rén de chuántǒng sīxiǎng yǒu hěn duō, qízhōng yí ge shì hěn zhòngshì jiāting guānniàn. Jǐ bèi rén zhù zài yìqǐ de dàjiāting zài Zhōngguó cúnzài-le jǐ qiān nián, zài zhèi yàng de dàjiāting lǐmian niánlíng zuì dà de rén – yě jiùshì bèifen zuì dà de rén – quánlì zuì dà, tāmen shì jiāzhǎng, tāmen shuō de huà shéi dōu dēi tīng, xiǎobèir de rén – yě jiùshì háizimen – méiyǒu shénme zìyóu, jiā lǐ de yíqiè dōu dēi yǒu jiāzhǎng lái juédìng, bāokuò háizimen de hūnshì.

Duìyú nǚrén-men lái shuō, tāmen zài jiā lǐ méiyǒu shénme dìwèi, tāmen zhǔyào de gōngzuò jiùshì zhàogù hái zi, zhàogù zhàngfu, zuòfàn, dēngdēng. Kěshì rúguǒ tāmen shēng de hái zi duō, yóuqí shì shēng de nánhái zi duō, nàme tā duì zhèi ge dàjiāting de gòngxiàn yě jiù dà. Yīnwèi ànzhào Zhōngguó chuántǒng de sīxiǎng, yí ge jiāting lǐ rúguǒ érzi duō, sūnzi duō, nàme, jiāzhǎng jiù huì fēicháng gāoxìng, fēicháng zìhào; yīnwèi érzi sūnzi duō dàibiǎo érsūn-mǎntáng, duōzǐ-duōfú, jiāting-xīngwàng. Zài Zhōngguó jiāting lǐ, rén-men hái tèbié zhòngshì jìnglǎo-àiyòu. Shénme shì jìnglǎo-àiyòu? Jìnglǎo jiùshì niánqīngrén yào zūnjìng zhǎngbèi, xiǎoshùn fùmǔ; àiyòu jiùshì zhǎngbèi yào téng'ài èrnǚ, téng'ài xiǎozìbèir. Hái zi xiǎo de shíhou yóu fùmǔ zhàogù, fùmǔ lǎo-le yǐhòu yǒu èrnǚ fúyǎng, zhè zài Zhōngguó rén de sīxiǎng zhōng shì tiānjīng-dìyì de. Zhè jiùshì wèishénme yǒu xiē Zhōngguó rén lái Měiguó hòu shēng-le hái zi, hái bǎ fùmǔ cóng Zhōngguó jiē lái bāngzhù zhàogù de yuángù.

Xiàndài shèhuì de jiāting gēn yìqián bǐ, yǒu-le fēicháng dà de biànhuà, dàjiāting yě jīběn bù cúnzài le, jiāting biàn+de yuè lái yuè xiǎo le, dàduōshù de jiāzhǎng yě dōu bú zài guǎn háizimen de shìr le. Niánqīngrén jié-le hūn, yǒu tiáojiàn de huà, jiù dōu bānchūqu zhù, dúlì shēnghuó le, zhǐ shì zhōumò huòzhě yǒu shíjiān de huà, qù kànkan fùmǔ, bāngzhù fùmǔ gàn diǎnr huór. Nǚrén-men yě yǒu-le shèhuì dìwèi, hěn duō nǚrén

zài jīngjì shàng yě dúlì le. Jiāting biànxǎo le, rénǚ shǎo le, jiù shǎo-le hěn duō máfan. Kěshì yóuyú Zhōngguó zhèngfǔ zài qīshí niándài shíxíng de jìhuà-shēngyù. zhèngcè, měi jiā zhǐ néng yǒu yí ge háiǐ, ‘xiǎo huángdì’ de wèntí jiù chūxiàn le.

Nǐmen ràng wǒ shuōshuo wǒ jiā de qíngkuàng? Hǎo, wǒ shuōshuo wǒ jiā de qíngkuàng. Wǒ jiā yǒu sān kǒu rén, wǒ tàitai, wǒ háiǐ, hái yǒu wǒ. Tàitai yě jiùshì wǒ àiren; zhèngshì de chēnghu shì fūrén. Rúguǒ nǐmen xiǎng gěi biérén jièshào nǐ tàitai, nǐ kěyǐ shuō, “zhè shì wǒ àiren”. Kěshì rúguǒ zài péngyou huòzhě hěn shù de rén miànqián tíqǐ zìjǐ de tàitai shí, wǒmen yě chángcháng shuō ‘wǒ nài wèi...’, ‘wǒ nài kǒuzi...’, ‘wǒmen háiǐ tā mā...’, ‘wǒ lǎopo’. Xiànzài rén-men gèng xǐhuan yòng ‘tàitai’ lái chēnghu zìjǐ de àiren le. Ào, nǐ wèn wǒ tàitai zěnmé chēnghu wǒ? Yíyàng, yǐqián tā jièshào wǒ shí yě yòng ‘àiren’ zhèi ge cí, xiànzài gǎn shímáo, zài bú tài zhèngshì de chǎnghé tā chángcháng yòng ‘lǎogōng’ zhèi ge chēnghu, zài péngyou, shúrén miànqián yě yòng ‘wǒ nài wèi...’, ‘wǒ nài kǒuzi...’, ‘wǒmen háiǐ tā bà...’, zhèngshì yìdiǎnr de chǎnghé tā chángcháng yòng ‘xiānshēng’ zhèi ge chēnghu.

Nǐmen xiànzài xiǎng ràng wǒ shuōshuo Zhōngguó rén de qīnqī guānxi. Hǎo ba, wǒ jiù lái shuōshuo, búguò, zhèi duì nǐmen lái shuō kě shì yí ge tǐng fùzá de wèntí, bú tài róngyì jìzhù.

Jiù ná wǒ de jiārén lái shuō ba: wǒ bàba shì wǒ tàitai de gōngong, shì wǒ háiǐ de yéye; wǒ māma shì wǒ tàitai de pópo, shì wǒ háiǐ de nǎinai.

Wǒ zài jiā páiháng lǎosān, shàngbiānr yǒu yí ge gēge, yí ge jiějie; xiàbiānr yǒu yí ge dìdi, yí ge mèimei. Wǒ háiǐ jiào wǒ gēge dàyé; yǒude dìfang yě jiào bóbo; jiào wǒ dìdi shūshu, jiào wǒ jiějie dàgū, jiào wǒ mèimei èrgū.

Wǒ de gēge, dìdi, jiějie, mèimei dōu jiéhūn le, tāmen yě dōu yǒu-le háiǐ. Wǒ gēge de tàitai shì wǒ de sāozi, wǒ háiǐ jiào tā dànáng; wǒ dìdi de tàitai shì wǒ de dìmèi, wǒ háiǐ jiào tā shěnr; wǒ jiějie de xiānsheng shì wǒ de jiěfū, wǒ háiǐ jiào tā dàgūfu; wǒ mèimei de xiānshēng shì wǒ de mèifu, wǒ háiǐ jiào tā èrgūfu. Wǒ gēge hé dìdi de érzi jiùshì wǒ de zhízi, tāmen de nǚ’ér shì wǒ de zhínǚ; wǒ shì wǒ gēge háiǐ de shūshu, shì wǒ dìdi háiǐ de dàyé; wǒ tàitai shì wǒ gēge háiǐ de shěnr, shì wǒ dìdi háiǐ de dànáng.

Wǒ jiějie hé mèimei de érzi shì wǒ de wàishēng, tāmen de nǚ'ér shì wǒ de wàishēngnǚ,
wǒ shì tāmen de jiùjiu, wǒ tàitai shì tāmen de jùnmā, yǒude dìfang yě jiào jùnmǔ; wǒ
gēge, dìdi de nánhái shì wǒ háizi de tánggē huòzhě tángdì, tāmen de nǚ'ér shì tā de
tángjiě huòzhě tángmèi; wǒ jiějie, mèimei de nánhái shì wǒ háizi de biǎogē huòzhě
biǎodì, nǚ'ér shì tā de biǎojiě huòzhě biǎomèi.

Wǒ tàitai de māma shì wǒ de yuèmmǔ, shì wǒ háizi de lǎolao; wǒ tàitai de bàba shì
wǒ de yuèfù, shì wǒ háizi de lǎoye. Wǒ tàitai yě yǒu yí ge gēge, yí ge dìdi, yí ge jiějie, yí
ge mèimei, tāmen yě dōu jiéhūn le, yě dōu yǒu-le háizi. Wǒ tàitai de gēge hé dìdi dōu shì
wǒ háizi de jiùjiu, tāmen de tàitai shì wǒ háizi de jùnmā, yě jiào jùnmǔ; wǒ tàitai de jiějie
hé mèimei shì wǒ háizi de dàyí hé èryí. Wǒ tàitai de gēge hé dìdi de érzi dōu shì wǒ háizi
de biǎogē huòzhě biǎodì, tāmen de nǚ'ér shì wǒ háizi de biǎojiě huòzhě biǎomèi; wǒ
tàitai de jiějie hé mèimei de érzi shì wǒ háizi de yíge huòzhě yídi; tāmen de nǚ'ér shì wǒ
háizi de yíjiě huòzhě yímèi.

Nà, nǐmen kànkàn, Zhōngguó jiāting de qīnqi guānxi shì bu shì tài fùzá le? Zài
chéngshì shì zhèi yàng, zài nóngcūn jiù gèng fùzá le, yǒude rén shuō Zhōngguó rén de
qīnqi guānxi shì qīnqi de qīnqi yě shì qīnqi, suǒyǐ yǒude shíhou jiù lián wǒmen zìjǐ yě
gǎobuqīngchū zìjǐ de qīnqi guānxi. Hǎo le, wǒ shuō-le bàntiān, bù zhī nǐmen shǐfǒu dōu
nòngqīngchū le Zhōngguó jiāting hé Zhōngguó qīnqi de guānxi. Nǐmen xiànzài kěyǐ bǎ
shàngmiàn de nèi xiē Zhōngguó qīnqi guānxi de cíhuì fānyìchéng Yīngwén, zhèi yàng
nǐmen jiù néng duì zhèi liǎng ge xìtǒng de bù tóng de dìfang kàn+de gèng qīngchū

Based on material provided by Chén Tōng.

Shēngcí

yí dàjiāzi	= yí ge dàjiāting
shènzhì	‘even to the point of; so much so that (even-reach)’
wèile	‘on account of’; cf. <u>wèi</u> ‘for the sake of’; <u>wèi</u> and <u>wèile</u> overlap, but the former is more often followed by a person (<u>wèi rénmin fúwù</u>), the latter by a purpose or reason (as here).
jī máo-suàn pí	literally ‘chicken-feather garlic-skin’, ie ‘inessential matters’.
nòng	a verb with very broad application: ‘make; do; engage; obtain’; <u>nòngcuò</u> ‘make a mistake; goof’; <u>nònghǎo</u> ‘make good; fix’; <u>nòngqīngchū</u> ‘clarify’.
yúkuài	SV ‘cheerful; happy; joyful’; cf. <u>kuàilè</u> .
shòu...	literally ‘to receive ... influence’, ie ‘to be influenced by...’
yǐngxiǎng	

sīxiǎng	‘thought’
qízhōng	‘among which; including (its-middle)’; <u>qízhōng yí ge shì...</u> ‘one of which is....’
zhòngshì	V ‘value; regard as important (heavy-view)’; zhòngyào de zhòng; shìqing de shì.
guānniàn	‘concept; notion; idea’; zhuàngguān de guān, niànshū de niàn.
jǐ bèi	‘several generations’; cf. <u>shàngbèi</u> ‘ancestors; older generation’.
cúnzài	V ‘exist; be’
niánlǐng	‘age [on forms, etc.]’
bèifen	‘position in the family or clan’; cf. <u>jǐ bèi</u> .
quánlì	‘power; authority’; rénquán de quán, lìliàng de lì.
jiāzhǎng	‘head of the family’; cf. <u>xiàozhǎng</u> , <u>shìzhǎng</u> .
xiǎobèir	‘young members of a family’; cf. <u>bèifen</u> , <u>jǐ bèi</u> , <u>zhǎngbèi</u> ‘elders; seniors’
zìyóu	‘freedom (self-source)’
yíqiè	‘everything; all (one-cut)’; cf. 11.8 notes.
bāokuò	V ‘to include’
hūnshì	‘marriage (marriage-business)’
duìyú	CV ‘in connection with; for; to’; <u>duìyú</u> ... <u>lái shuō</u> ‘as for...’
dìwèi	‘position’; dìfang de dì, nèi wèi de wèi.
zhǔyào	‘the main; principle; the main thing (host-need)’; <u>zhǔyào mùbiāo</u> ‘main objective’.
zhàogù	V ‘look after; care for; show consideration for’
duì...gòngxiàn	‘contribute to’
zìhào	V ‘pride oneself on’; zìjǐ de zì.
dàibiǎo	V ‘to represent’; also a N.
érsūn-mǎntáng	‘children-grandchildren full-house’; cf. <u>jǐmǎn</u> , <u>kèmǎn</u> .
duōzǐ-duōfú	‘many-children much-fortune’
xīngwàng	SV ‘prosperous; thriving’
jìnglǎo-àiyòu	‘respect-elders love-youngsters’
zūnjìng	V ‘respect’; jìng nǐ yì bēi jiǔ de jìng.
xiàoshùn	V ‘respect one’s parents; be obedient’
téng’ài	V ‘be fond of; dearly love’; tóu téng de téng.
fúyǎng	V ‘bring up; raise; support’; fúzhù ‘hold on’ de fú; yǎng zhū de yǎng.
xiǎozìbèir	‘youngster (small-character; name-generation)’
tiānjīng-dìyì	‘a matter of course; taken for granted; quite all right; proper (heaven-pass earth-proper)’; jīngguo de jīng.
jiēlai	V ‘meet; receive; bring over’; jiē péngyou, jiē diànhuà de jiē.
shèhuì	‘society’
jīběn	SV ‘basic; fundamental’; ADV ‘on the whole; basically’; jīchū de jī; yì běn shū de běn.
guǎn	V ‘have charge of; bother about; manage’; guǎnlǐ de guǎn.
yǒu tiáojiàn	‘have the means to’; <u>tiáojiàn</u> ‘conditions; factors’.
dúlì	V ‘stand one’s own’; SV ‘be independent’.
gànhuór	VO ‘to work; do things’
yóuyú	CV ‘owing to; on account of’
shíxíng	V ‘carry out; put into practice; implement (real-go)’
jìhuà-shēngyù	‘family planning; birth control (plan-bear children)’

zhèngcè	‘policy’; zhèngfǔ de zhèng.
xiǎo huángdì	‘little emperor’
chūxiàn	‘emerge; happen’; <u>chūxiàn-le yí ge wèntí</u> ‘there’s a problem’.
shìfǒu	shì bu shì.
zhèngshì	‘formal’; cf. <u>fēizhèngshì</u> .
shú ~ shóu	SV ‘familiar; close’
miànqián	‘before; to one’s face (face-before)’
tíqǐ	‘to raise; bring up [a subject]’; cf. <u>bié tí le</u> ‘don’t bring it up’
...shí	= de shíhou
gǎn shímáo	‘follow fashion (chase-fashion)’
chǎnghé	‘a setting; situation; occasion’; jīchǎng de chǎng.
páiháng	Wǒ páiháng lǎodà. ‘I’m the oldest child [in my family].’
lián ... yě	‘even...’
cíhuì	‘words and phrases’
xìtǒng	‘system’

Notes

a) Rén-mén, nǚrén-mén: -mén, toneless with pronouns (zámen) also occurs, sometimes toned, with personal nouns to indicate plurality: lǎoshī-mén; xuésheng-men, etc. With nouns, it is optional, and omitted if the number is otherwise clear from the context. Mén never co-occurs with a number; so either sān ge rén or simply rén-mén.

b) Lián...yě/dōu ‘even; to the point of’

Wǒ lián yì fēn qián dōu méiyǒu!
Zhèi ge zì lián lǎoshī yě bú rènshi.

I don’t have a cent [to my name]!
Even [my] teacher doesn’t know
this character.



Retirees on the island of Gǔlàngyǔ, off Xiàmén in Fújiàn. [JKW 2006]

Exercise 4

a) Translate the following excerpts into English:

1. Rén duō, shìr jiu duō, wèntí yě jiu duō, suǒyǐ yǒude shíhou wèile yìdiǎnr jīmáo-suànpí de xiǎoshìr, nòng+de dàjiā dōu bú tài yúkuài.
2. Háizi xiǎo de shíhou yǒu fùmǔ zhàogù, fùmǔ lǎo-le yǐhòu yǒu érnǚ fúyǎng, zhè zài Zhōngguó rén de sīxiǎng zhōng shì tiānjīng-dìyì de.
3. Xiàndài shèhuì de jiāting gēn yǐqián bǐ yǒu-le fēicháng dà de biànhuà, dàjiāting yě jīběn bù cúnzài le, jiāting biàn+de yuèlái yuèxiǎo le, dàduōshù de jiāzhǎng yě dōu bú zài guǎn háizimen de shìr le.
4. Kěshi yóuyú Zhōngguó zhèngfǔ zài qīshí niándài shíxíng de jìhuà-shēngyù zhèngcè, měi jiā zhǐ néng yǒu yí ge háizi, ‘xiǎo huángdì’ de wèntí jiu chūxiàn le.
5. Kěshi rúguǒ zài péngyou huòzhě hěn shù de rén miàncián tíqǐ zìjǐ de tàitai shí, wǒmen yě chángcháng shuō ‘wǒ nèi wèi’

b) Terms. With one or two classmates, relisten/reread the kinship passage and as you do so, fill in the Chinese terms in the charts below; then go back and fill in the English terms where applicable, and be prepared to talk about how the two systems differ (in terms of distinctions, ambiguity, overlap, etc.)

Through husband or wife:

Description	Chinese term	English term (if any)
husband's father		
husband's mother	pópo	mother-in-law
wife's father		
wife's mother		mother-in-law

Through siblings:

Description	Chinese term	English term (if any)
older brother's wife		
younger brother's wife		
brother's son		
brother's daughter		
older sister's husband		
younger sister's husband		
sister's son		
sister's daughter	wàishēngnǚ	neice

Through mother:

<i>Description</i>	<i>Chinese term</i>	<i>English term (if any)</i>
mother's father		
mother's mother		
mother's brother		
mother's brother's wife		
mother's older sister	dà yí	aunt
mother's younger sister	è yí	aunt
mother's brother's older son	biǎo gē	
mother's bro's younger son		
mo's bro's older daughter		
mo's bro's yngr daughter		
mother's sister's older son		
mother's sis's younger son	yí dì	cousin
mo's sis's older daughter		
mo's sis's younger daughter		

Through father:

<i>Description</i>	<i>Chinese term</i>	<i>English term (if any)</i>
father's father		
father's mother		
father's older brother		uncle
father's older brother's wife		
father's younger brother		
father's ygr brother's wife	shěn r	[?]
father's older sister		
father's older sis's husband		
father's younger sister		
father's yngr sis's husband		
father's bro's older son		
father's bro's yngr son	táng dì	cousin
father's bro's older daughter		
father's bro's yngr daughter		
father's sister's older son	biǎo gē	
father's sister's yngr son		
father's sis's older daughter		
father's sis's yngr daughter		

c) Create sentences or phrases to illustrate the usage of the following expressions:

1. shòu...yǐngxiǎng	2. gěi wǒ liú-le...yìxiàng
3. duì...gòngxiàn	4. lián...yě/dōu

12.5 Death

We haven't had much to say about death so far. Confucius wrote: Wèi zhī shēng, yān zhī sǐ? Which means, literally: 'Not yet know life, wherein know death?' He was admonishing followers to attend to the rites and rituals of this world, the basis of social stability, rather than follow the prescriptions of those who claimed esoteric knowledge about the hereafter. But although we do not want to dwell upon death, we do want to be able to report it from time to time.

Someone's death can be presented in direct, unadorned fashion, using sǐ 'die':

Tā sǐ le.	He's dead; he died.
Tā sǐdiào le.	" " " ("die-fall")

However, Chinese, like speakers of many other languages, prefer euphemisms, particularly where the death involves friend or family:

Wǒ bà yě bú zài le. My father's no longer with [us] either.

Mǔqīn qùshì shí, wǒ shí suì. I was 10 when my mother passed on. ('depart-world')

Tā qiánnián jiù guòshì le. He passed away the year before last. ('pass-world')

Written / formal language has other options, including shìshì 'depart the world':

Zhōu Ēnlái tóngzhì shìshì èrshíbā zhōunián
the 28th anniversary of the passing of Zhou Enlai

12.5.1 Causes

People may die of natural causes; or they may die of disease or accident. Here are some options:

àizībìng love...illness aids	xīnzàngbìng heart-organ- heart attack	(chū) chēhuò (happen) car-disaster (be in) an auto accident	áizhèng cancer-disease cancer	zhōngfēng middle-wind <have a> stroke
zìshā self-kill commit suicide	xīdú take-drugs drugs	yānsǐ drown-die drown	bèi dǎsǐ de by hit-kill LE be killed; be shot	

zài zhànzhēng zhōng	dǎzhàng	fēijī shīshì	Wénhuà Dàgéming zhōng
in battle middle	to fight	plane-loss-event	culture big-revol'n in
in the war	fighting	a plane-crash	in the Cultural Revol'n

Note

Zhōngfēng N or V ‘a stroke; have a stroke’; cf. fáng zhōngfēng ‘prevent stroke’; zhōngfēng de wēixiǎn ‘danger of stroke’; tā zhōngfēng le ‘she’s had a stroke’, also huàn zhōngfēng le ‘she’s suffered a stroke’, with huàn ‘contract; suffer [an illness]’. The more scientific word for stroke – or cerebral hemorrhage – is the graphic nǎoyìxuè ~ xiě ‘brain-overflow-blood’.

In colloquial speech, the illness can be treated as an adverbial (cf. 12.8 below), and placed in a position before the verb:

<i>Tā <shi> zěnmē sǐ de?</i>	<i>How did <s>he die?</i>
Tā lǎo sǐ de.	She died of natural causes. (‘old-age die’)
Tā shì áizhèng sǐ de.	He died of cancer.
Tā àizībìng sǐ de.	She died of aids.
Tā shì xīnzàngbìng sǐ de.	He died of a heart attack.
Tā dǎzhàng sǐ de.	He died fighting.
Tā zài Dì-èr cì Shìjiè Dàzhàn zhōng sǐ de.	He died in WW II.
Tā shì zìshā sǐ de.	She committed suicide.
Tā bèi dǎsǐ de.	He was killed/ shot.
Tāmen chēhuò sǐ de.	They died in a traffic accident.

A more formal version, making use of the versatile literary preposition yú ‘at; from; of; by, etc.’ and Classical Chinese word order, is also sometimes spoken:

Tā sǐ yú zhōngfēng.	She died of a stroke.
Tā sǐ yú fēijī shīshì.	He died in a plane crash.

Exercise 5

Report on the date and cause of death of some well known people, or on people killed in disasters, such as airplane crashes, earthquakes or wars:

Eg: Mǎo Wáng shì xīdú sǐ de, zài 1977 nián; tā zhǐ yǒu 42 suì.
Zài 2005 nián, hěn duō rén shì dìzhèn sǐ de. (~ dìzhèn yà [‘crush’] sǐ de.)



Grave on Cheung Chao Island, Hong Kong. [JKW 2006]

12.6 The Chinese School System

Zhōngguó jiàoyù zhìdù jīběnshàng fēnchéng xiǎoxué liù nián, zhōngxué sān nián, gāozhōng sān nián, dàxué sì nián. Xiǎoxué, zhōngxué, gāozhōng hé dàxué yǒu zhòngdiǎn hé fēizhòngdiǎn. Zhòngdiǎn xiǎoxué, zhōngxué, gāozhōng hé dàxué gè fāngmiàn de tiáojiàn dōu bǐ fēizhòngdiǎn hǎo.

Zhōngguó de hái zi yìbān dōu shì qī suì kāishǐ shàng xiǎoxué. Yīnwèi Zhōngguó de xuéxiào bǐ Měiguó de shǎo, língwài, Zhōngguó rén kǒu tài duō, zài jiāshàng Zhōngguó hěn duō jiā tíng dōu zhǐ yǒu yí ge hái zi, suǒyǐ, hěn duō fù mǔ dōu yǒu ‘wàng zǐ-chéng lóng’, ‘wàng nǚ-chéng fèng’ de sīxiǎng. Dàduōshù fù mǔ dōu xīwàng tāmen de hái zi yǐhòu bǐ tāmen qiáng, suǒyǐ dōu xiǎng bàn fǎ ràng zìjǐ de hái zi dào zhòngdiǎn xiǎoxué qù dúshū. Dàn shì jìn zhòngdiǎn xuéxiào hěn bù róngyì. Chule xuésheng zìjǐ xuéxí hǎo yǐwài, fù mǔ hái děi yǒu qián, huòzhě yǒu guānxi cái xíng. Bù guǎn shì shàng zhòngdiǎn xiǎoxué hái shì fēizhòngdiǎn xiǎoxué de xuésheng, tāmen de fù mǔ hé lǎoshī dōu yào xiǎng bàn fǎ ràng tāmen shàng zhòngdiǎn zhōngxué hé zhòngdiǎn gāozhōng, yīnwèi zhǐ yǒu shàng-le zhòngdiǎn zhōngxué, tèbié shì zhòngdiǎn gāozhōng, shàng dàxué de jīhuì cái néng gèng dà. Suǒyǐ, jué dàduōshù Zhōngguó de xuéshēng cóng xiǎo xuéxí jiù fēicháng nǚlì, fù mǔ hé lǎoshī yě dōu bǐ+de hěn jìn, mùdì jiù shì yǐhòu néng ràng zhèi xiē xuésheng shàng ge hǎo gāozhōng, yǐhòu hǎo kǎo ge dàxué. Xiànzài hěn duō Zhōngguó

rén dōu rènwéi zhīshi hěn zhòngyào, méiyǒu zhīshi jiù méiyǒu yíqiè. Èrqiè hěn duō fùmǔ dōu bǎ xīwàng jìtuō zài tāmen zhèi ge wéiyī de háizi shēn shàng, xīwàng tāmen de háizi néng dédào zuì hǎo de jiàoyù.

Zhōngguó de xuésheng cóng xiǎo jiù fēicháng xīnkǔ. Tāmen měitiān zǎoshang qī diǎn duō jiù yào dào xuéxiào. Xiàowǔ wǔ liù diǎn cái néng huíjiā. Xiǎo xuésheng zhōumò yě xiūxi buliǎo, tāmen de fùmǔ hái yào sòng tāmen qù cānjiā yìxiē xìngqù huódòng, pìrúshuō, qù liàn yuèqì, huìhuà, dēngdēng. Tāmen de fùmǔ xīwàng tāmen chule yào xuéxihǎo yǐwài, hái yào yǒu yíjì-zhīcháng, zhèiyàng yěxǔ yǐhòu huì duì háizi de chéngzhǎng yǒu bāngzhù. Xuésheng dào-le gāozhōng jiù gèng máng le. Wèile kǎo dàxué, tāmen měitiān chule shàngkè yǐwài, kèyú shíjiān jīběnshàng dōu yòng zài dàliàng zuò liànxi tí shàng le. Kǎobushàng dàxué de xuésheng, dàduōshù dōu shàng-le jìshù xuéxiào huòzhě zhíyè gāozhōng le. Zài zhèiyàng de xuéxiào lǐ xuéxí liǎng sān nián yǐhòu, yǒu-le yíjì-zhīcháng, biyè hòu dào gōngchǎng qù dāng jìshù gōngrén huòzhě zuò qítā de gōngzuò.

Suízhe gǎigé kāifàng, Zhōngguó de jīngjì yuèlái-yuèhǎo. Xiànzài Zhōngguó de xuéxiào dōu shōufèi le. Xuéxiào bù yíyàng, shōufèi de duōshao yě bù yíyàng. Zhèiyàng, méiyǒu qián de háizi shàngxué hěn kùnnán. Suǒyǐ hěn duō xuéxiào yě dōu yǒu jiǎngxuéjīn zhìdù, tèbié shì dàxué. Zhōngguó hái yǒu yí ge “Xīwàng Gōngchéng”. “Xīwàng gōngchéng” zhǔyào shì bāngzhù hěn qióng de dìfang de háizi shàngxué de, yě bāngzhù nèi xiē jiātíng shēnghuó yǒu kùnnán, dàn xuéxí fēicháng hǎo de xuéshēng de. Xiànzài Zhōngguó zhèngfǔ yě ràng yǒuqián rén náchū yìxiē qián lai bāngzhù Zhōngguó de jiàoyù, ràng tāmen bàn xuéxiào. Suǒyǐ Zhōngguó xiànzài yě yǒu sīlǐ xiǎoxué, sīlǐ zhōngxué, sīlǐ gāozhōng hé sīlǐ dàxué. Zhōngguó xiànzài de jiàoyù bǐ yǐqián hǎo duōle, néng shàng dàxué de rén yě yuèlai-yuèduō le.

[Chen Tong]

Shēngcí

jiàoyù	‘education’
zhìdù	‘system’
zhòngdiǎn	‘emphasis; key’; <u>zhòngdiǎn dàxué</u> ‘university for gifted students’
fēi-	‘not; un-’; cf. <u>fēicháng</u> ‘un-usual’; <u>fēihuáyì</u> ‘non-Chinese Americans’; <u>fēizhèngshì</u> ‘in-formal’.

gè fāngmiàn	‘each aspect’; cf. <u>gè wèi péngyou</u> ‘my friends,...’; <u>gè guó</u> ‘every country’.
yìbān	ADV ‘generally; on the whole’; SV ‘general; ordinary’
língwài	ADV ‘in addition; besides’
zài jiāshàng	‘as well as (again add-on)’; <u>yīnwèi</u> ..., <u>língwài</u> ... <u>zài jiāshàng</u> ...
lóng; fèng	‘dragon’; ‘phoenix’; <u>wàngzǐ/nǚ-chénglóng/fèng</u> , ‘hope one’s children have a bright future (hope-children-become-dragon/phoenix)’
xīwàng	V ‘to hope’; N ‘hope [for]’
bùguǎn	‘no matter ...’; see examples in <i>notes</i> below.
jué bù...	‘in no way; absolutely not; not in the least’; <u>jué</u> ‘cut; sever’.
nǔlì	SV ‘hard working’; VO ‘make great effort to’
bī	V ‘force; push for’; <u>bī+de hěn jìn</u> ‘push [them] hard’; jǐnzhāng de jìn.
mùdì	‘goal (eye-goal)’; <u>mùbiāo</u> ‘objective’
hǎo+V	‘the better to’
rènwéi	‘think that; reckon that’; <u>rènshi de rèn</u> ; <u>yǐwéi de wéi</u> .
zhīshi	‘knowledge’; <u>zhīdao de zhī</u> , <u>rènshi de shí</u> .
jìtuō zài	‘entrust to the care of; place hope in’; <u>jìxìn de jì</u> ; <u>tuō nǐ yí jiàn shì de tuō</u> .
wéiyī de	‘the sole; the only [one]’
dédào	‘to obtain (get-reach)’
xīnkǔ	SV ‘be laborious; to be hard work’; V ‘work hard’
xìngqù	‘interest’; <u>hěn yǒu xìngqù</u> ; <u>duì lǐshǐ gǎn xìngqù</u> .
huódòng	‘activities (live-move)’; <u>dòngwù de dòng</u> .
yìjī-zhīcháng	‘professional skill; technical specialization (‘one-skill’s-strength’)
kèyú shíjiān	‘after-school time’; cf. <u>yèyú</u> ‘after work’, <u>yèyúxuéxiào</u> ‘part-time school’
dàliàng	‘a large amount of; a lot (great-amount)’
liànxì tí	‘to practice questions/problems’
jìshù	‘technology; skill; technique’
zhíyè	‘occupation; profession’; <u>wǒ de zhíyè shì</u>
qítā	‘other; the rest’; cf. <u>biéde</u> ; <u>língwài</u> with which it overlaps.
suízhe	CV ‘following the; along with the...’; there are a number of CVs which incorporate the verbal suffix <u>zhe</u> , including <u>gēnzhe</u> ‘with’, <u>yánzhe</u> ‘along’.
shōufèi	‘collect fees; charge’; <u>shōuyīnjī de shōu</u> ; <u>diànhuàfèi de fèi</u> .
kùnnán	‘difficulties’
jiǎngxuéjīn	‘scholarships (award-study-gold)’; also <u>zhùxuéjīn</u> ‘help-study-gold’.
Xīwàng-Gōngchéng	‘Project Hope (hope-engineering project)’
sīlì	‘private (private-establish)’; cf. <u>zhōulì</u> ‘state’; <u>gōnglì</u> ‘public; government [established]’.

Notes

Bù guǎn: ‘no matter [question]’; The following pair of examples are cited from the very useful Mandarin language corpus website of the Center for Chinese Linguistics at Beijing University (<ccl.pku.edu.cn>). Notice that the phrase following bù guǎn always has the form of a question.

Bù guǎn qù nǎlǐ, yào liú ge huà yǐbiàn liánxì.

No matter go where, need leave a note so-as-to-facilitate contact.

Bù guǎn tiānxià fāsheng shénme shì, zhǐyào rén-men chībǎo dùzi, yíqiè jiù hǎobàn le.

No matter under heaven happens what thing, as long as people eat-full stomach, all then easy-manage LE.

Exercise 6

a) Translate these excerpts:

1. Yīnwèi zhǐ yǒu shàng-le zhòngdiǎn zhōngxué, tèbié shì zhòngdiǎn gāozhōng, shàng dàxué de jīhuì cái néng gèng dà.
2. Suǒyǐ, jué dàduōshù Zhōngguó de xuésheng cóng xiǎo xuéxí jiù fēicháng nǚlì, fùmǔ hé lǎoshī yě dōu bī+de hěn jǐn, mùdì jiùshì yǐhòu néng ràng zhèi xiē xuésheng shàng ge hǎo gāozhōng, yǐhòu hǎo kǎo ge dàxué.
3. Xiǎo xuésheng zhōumò yě xiūxi buliǎo, tāmen de fùmǔ hái yào sòng tāmen qù cānjiā yìxiē xìngqù huódòng, pìrúshuō, qù liàn yuèqì, huìhuà, dēngdēng.
4. ...yě bāngzhù nèi xiē jiātíng shēnghuó yǒu kùnnán, dàn xuéxí fēicháng hǎo de xuéshēng de.

b) Answer the questions in Chinese:

1. Zhòngdiǎn xuéxiào hé fēizhòngdiǎn xuéxiào zěnme bù yíyàng?
2. Qǐng jiěshì yíxià 'wángzǐ chénglóng' hé 'wángnǚ chéngfèng' shì shénme yìyì ('significance')?
3. Jùshuō Zhōngguó xuésheng cóng xiǎo shēnghuó hěn xīnkǔ; wèishénme zhèi yàngr shuō?
4. 'Xīwàng Gōngchéng' shì shénme?



Qiānmíng shèjì 'Signature design', Canton [JKW 2006]

12.7 Life in Tianjin

Wǒmen lái Měiguó yǐqián zhù zài Tiānjīn. Wǒmen zài Tiānjīn de jiā shì yí ge Riběnrén de xiǎo lóufáng, yǒu liǎng céng. Dì-yī céng zhù-zhe yí hù rénjiā, wǒmen zhù èr céng. Nǐmen kěnéng huì wèn, wèishénme nèi ge xiǎo èrlóu shì Riběnrén de ne? Yīnwèi 1900 nián, bāguó-liánjūn rùqìn Zhōngguó yǐhòu, nèi ge dìfāng shì Riběnrén de zūjièdì, yǒu hěn duō Riběnrén zài nàr zhù, suǒyǐ nèi yí dài yǒu hěn duō fángzi dōu shì Riběnrén gài de, dāngrán yě jiùshì Riběnrén de le. 1976 nián Tángshān dà dìzhèn de shíhou, fángzi huài le. Wèile bǎochí yuánlái de yàngzi, zhèngfǔ yòu ànzhào yuánlái de shìyàng chóngxīn fāngài le. Dànshì zhǐ shì wàimiàn gēn yǐqián chàbuduō yíyàng, dìbǎn, mén hé chuānghu dōu hé yǐqián bù yíyàng le.

Wǒmen zhù de nèi ge xiǎo èrlóu zài Tiānjīnshì zhōngxīn, yě jiùshì Tiānjīn zuì rènao de dìfāng. Fùjìn yǒu hěn duō dà shāngchǎng, dà fàndiàn, yīyuàn, diànyǐngyuàn, dēngdēng, suǒyǐ huāqián hěn fāngbiàn. Wǒmen zhù de xiǎo èrlóu duìmiàn shì Tiānjīnshì Diànbào Dàlóu, hòumiàn shì Tiānjīn Ribàoshè, zuǒmiàn shì Tiānjīn Jiàoyù Xuéyuàn, yòumiàn shì Tiānjīn Gǔpiào Jiāoyì Zhōngxīn. Gǔpiào Jiāoyì Zhōngxīn jiùshì chǎogǔ de dìfāng. Suīrán wǒmen zhù de dìfāng lí Gǔpiào Jiāoyì Zhōngxīn hěn jìn, chǎogǔ hěn fāngbiàn, dànshì wǒmen méiyǒu qián qù chǎogǔ. Lóu xià shì Tiānjīn hěn yǒumíng de, yě shì hěn zhòngyào de yí tiáo mǎlù jiào Nánjīng Lù. Lóu xià bù yuǎnchù jiùshì dìtiězhàn, qìchēzhàn. Cóng wǒmen zhù de dìfāng zǒu shíwǔ fēn zhōng jiùshì Tiānjīn ‘Gǒu bù lǐ Bāozipù’, nèi shì yí gè zài Zhōngguó hěn yǒumíng de bāozipù. Měitiān dōu yǒu hěn duō rén qù nàr chī bāozi, dāngrán yě yǒu hěn duō wàiguó rén qù nàr chī. Zǒu èrshí duō fēn zhōng jiùshì Hǎi Hé. Hǎi Hé shì chuāngguo Tiānjīnshì zhōngxīn de yí tiáo hé, shì Zhōngguó hěn yǒumíng de héliú zhīyī. Xiàtiān de shíhou, wǒmen sān kǒu chángcháng chī-le wǎnfàn yǐhòu, dào hé biānr qù wánr, qu chéngliáng.

Yīnwèi shì Riběnrén de xiǎo lóufáng, suǒyǐ wǒmen de fángzi bú tài dà. Wǒmen yǒu liǎng ge fángjiān, yí ge xiǎo wèishēngjiān, hé yí ge xiǎo chúfáng. Suīrán hé Měiguó rén de fángzi bǐ, wǒmen de xiǎo-le yìdiǎn, dànshì sānkǒu-zhījiā zhù-zhe hěn shūfu. Fángjiān suīrán bú tài dà, dànshì bèi wǒ tàitai shǒushì+de zhěngqí, hěn gānjìng. Fángjiān lǐ yǒu yí ge hěn dà de diànshì, yí ge dà bīngxiāng, dōu shì wǒ 1993 nián cóng Měiguó

huíqu de shíhou mǎi de, dōu shì ‘Sōngxià’ páir de. Wèishénme mǎi Sōngxià páir de?
Dàjiā dōu shuō Sōngxià páir de diànqì bǐjiào hǎo, suǒyǐ wǒ jiù mǎi le.

Cóng wàimiàn de wūzi wàng wài kàn jiùshì Diànbào Dàlóu de dàzhōng. Zhèi ge dàzhōng měi yí ge xiǎoshí xiǎng yí cì, shì jǐ diǎn tā jiù xiǎng jǐ xià, suǒyǐ wǒmen nèi ge shíhou bù xūyào biǎo, yào zhīdao shíjiān, wàng wài kànkan huò tīng yǐxià jiù zhīdao shì jǐ diǎn le. Suǒyǐ yǒude shíhou, wǒmen péngyou de biǎo bù zhǔn huòzhě tíng le, tāmen jiù huì gěi wǒmen dǎ ge diànhuà, wèn wǒmen Diànbào Dàlóu de zhōng jǐ diǎn le, yīnwèi rén-mén xiǎng nèi ge dàzhōng yīnggāi shì zuì zhǔn de.

Wǒmen zài Tiānjīn zhù de dìfang suīrán gàn shénme dōu hěn fāngbiàn, dànshì hěn chǎo. Měitiān cóngzǎo-dàowǎn, láilái-wǎngwǎng de rén hé qìchē bú duàn, yìdiǎnr yě bù ānjìng. Shuōhuà shēng, qìchē shēng, dàzhōng shēng, chǎo+de nǐ hěn fán. Měitiān yě jiù yǒu sì-wǔ ge xiǎoshí ānjìng yìdiǎnr, nà jiùshì yě lǐ yì diǎn dào qīngchén sì diǎn. Nǐ rúguǒ yǒu shīmián de wèntí, nǐ bù néng zhù zài nàr, děi kǎolù bānjiā. Nǐmen rúguǒ yǒu jīhuì hé wǒmen yìqǐ qù Tiānjīn, wǒmen yídìng dài nǐmen qù cānguan cānguan wǒmen yuánlai zhù de dìfang.

Chén Tōng

Shēngcí

-shì	‘type’; cf. <u>Yīngguóshì de Yīngwén</u> ‘British English’.
lóufáng	‘a building of more than 1 story’
rénjiā<r>	‘family’
hù	‘M for households’; <u>sānshí hù rénjiā</u> ‘30 families’; cf. <u>kǒu</u> .
bāguó-liánjūn	‘8-country united-army’; a foreign expeditionary army sent to China in 1900 to defeat the Boxer Uprising. In China, this army is remembered for its violent reprisals.
rùqìn	V ‘invade (enter-invade)’
zūjièdì	‘concession, settlement (rent-borrow-place)’
yí dài	‘belt; band; zone’
gài	‘to cover; to build [houses]’
Tángshān	a city in Héběi, northeastern China, not so far from Tianjin. In July 1976 it suffered the most devastating earthquake of modern times, with an estimated 250,000 people killed.
dìzhèn	‘earthquake’
bǎochí	‘preserve (hold-support)’
yuánlái	‘original; former’
chóngxīn	ADV ‘again; anew (again-new)’
fāngǎi	[ie fān-gǎi] V ‘renovate [a house] (overturn-build)’

dìbǎn	‘floor’
shāngchǎng	‘bazaar; market (business-space)’
huāqián	VO ‘spend money’
ribàoshè	‘newspaper agency’
xuéyuàn	‘college’
gǔpiào	‘stocks (share-ticket)’
jiāoyì	N/V ‘trade; transaction’
chǎo gǔ<piào>	VO ‘speculate on stocks; play the stockmarket (fry-stocks)’
mǎlù	‘main road (horse-road)’
yuǎnchù	‘distant place (far-place)’; cf. <u>dàochù</u> ~ <u>chùchù</u> ‘everywhere’.
gǒubulǐ	a type of dumpling made famous by a restaurant in Tianjin, but now also found on menus outside Tianjin. The name means, literally ‘dog not obey’ – presumably because doggie is so smitten with the dumplings.
pù	‘shop’; <u>pùzi</u> .
héliú	‘river (river-flow)’
chéngliáng	VO ‘enjoy the breeze (ride-coolness)’
shōushi	V ‘tidy up; put in order; pack’; shōushi xíngli.
zhěngqí	SV ‘neat; tidy (entire-even)’; zhěngtiān de zhěng.
diànrì	‘appliance (electric-tool)’
dàzhōng	‘large bell’
xiǎng	V ‘to ring out’
zhǔn	SV ‘accurate’
lái wǎng	‘come and go; comings and goings’
fán	SV ‘irritating; obnoxious’; cf. <u>máfan</u> .
qīngchén	‘early morning’
shīmián	VO ‘have problems sleeping (lose-sleep)’
kǎolǔ	V ‘consider; think about’; contrast <u>shāngliang</u> ‘talk over’.
dài	V ‘lead; take; accompany’
cānguān	V ‘visit; tour’

Exercise 7

a) Translate the following excerpts:

1. Zhèi ge dàzhōng měi yí ge xiǎoshí xiǎng yí cì, shì jǐ diǎn tā jiù xiǎng jǐ xià, suǒyǐ wǒmen nèi ge shíhou bù xūyào biǎo, yào zhīdao shíjiān, wàng wài kànkan huò tīng yíxià jiù zhīdao shì jǐ diǎn le.
2. Wǒmen zài Tiānjīn zhù de dìfang suīrán gàn shénme dōu hěn fāngbiàn, dànshì hěn chǎo. Měitiān cóngzǎo-dàowǎn, láilái-wǎngwǎng de rén hé qìchē bú duàn, yìdiǎnr yě bù ānjìng.

b) Answer the questions in Chinese:

1. Wèishénme zài Tiānjīn yǒude fángzi shì Rìběnshì de fángzi?
2. Shuō yíxià Tángshān dàdìzhèn de shìr.
3. Wèishénme shuō tā zhù de fángzi hěn fāngbiàn?
4. Shuō yíxià nèi suǒ fángzi de yàngzi.

12.8 Adverbials of manner

In sentence structure, adverbials modify verb-phrases and are positioned directly before them. Words that are specialized to act in this position are adverbs. Common ones are often one syllable: dōu, yě, hái; others may be disyllabic: mǎshang, zǎojiù ('long ago'), yìzhí ('all along; straight'):

Wǒ xiān zǒu.	I'll go first [then].
Yòu lái le!	Here [she] is again!
Zhēn tǎoyàn!	How annoying!
Gāng chīwán le.	[We] just finished [eating].
Wǒ dào bù juéde rè!	I don't feel hot!
Míngtiān zài shuō ba.	Let's talk tomorrow then.
Wǒ fēicháng mǎnyì.	I'm quite satisfied.
Mǎshang jiù lái.	I'll be right back.
Xiāngdāng fùzá.	[It]'s rather complicated.
Wǒmen gǎnkuài zǒu ba!	We'd better be off right away.
Nǐ tā mā cái fēng le ne.	[It]'s you who's so damned crazy!

Disyllabic adverbs are sometimes followed by *-de*, the adverbial marker, which comes into play more when other parts of speech function as adverbials (see next section):

Jīntiān fēicháng<-de> rè!	It's extremely hot today.
Wǒmen zhíjiē<-de> qù!	We're going directly there.

12.8.1 Reduplication and the adverbial marker *-de*

Words and phrases other than adverbs, per se, can occupy the adverbial position; most of these convey something about the *manner* of the verbal event – the 'how':

Tā <u>dī-zhe</u> tóu zǒulái-zǒuqù.	He walked back and forth with his head down.
<u>Dǎ</u> ge <u>dí</u> qù ba.	Why don't [you] take a taxi there?
Tā shì <u>chēhuò</u> sǐ de.	He died in a car accident.
Tā <u>wǎn</u> dào shí fēn zhōng.	She got there ten minutes late.

Adjectives (SVs) are particularly common in the adverbial position. A few, like wǎn above, can appear in common expressions without modification or other marking:

SV		ADV
Huǒchē gèng kuài.	>	Kuài zǒu ba, bù zǎo le.
<i>Trains are even faster.</i>		<i>Hurry, it's late.</i>
Zìxíngchē hěn màn.	>	Màn zǒu!
<i>Bikes are slow.</i>		<i>Take it easy.</i>

And some SVs have gained a specialized adverbial meaning so that they can be categorized as SV or ADV. Lǎo for example, as an SV means ‘be old’, but as an ADV means ‘always; persistently’:

Tāmen lǎo le.	>	Tāmen lǎo bǎochí yíding de jùlí.
<i>They’re getting old.</i>		<i>They always keep a set distance [between them].</i>

But otherwise SVs that are only a single syllable have to be marked as adverbials either by reduplication, or by modification (eg by hěn) and the addition of the adverbial marker -de. (This -de is usually written with the *di* of dìfang: (地), a practice that derives from the fact that in certain regions, it is pronounced ‘dì’ rather than ‘de’.) The two processes, reduplication and marking with -de, are illustrated below:

i.) SV > ADV through reduplication; the example is from the beginning of *Chars 5*:

Zǎozāo shuì, wǎnwǎn qǐ,	Early to bed, late to rise,
yòu shěng dēngyóu, yòu shěng mǐ.	saves you lamp oil, saves you rice.

Notice the tonal and other modifications that accompany the reduplication in this context. In northern Mandarin speech, the reduplicated syllable is often pronounced with the r-suffix, and if so, the tone shifts to level (if it’s not already level): hǎo > hǎohǎor; màn > mànmǎnr; duō > duōduōr. Not all speakers produce these changes; non-northern speakers say mànmàn zǒu, hǎohǎo xiūxi, with neither the r-flavoring nor the tone change.

ii.) SV > ADV through modification (kuài > hěn kuài) + -de (the example taken from the journey to Zhenjiang):

Wǒ hěn kuài-de pá dào shāndǐng, wàng xià kàn Zhènjiāng...

Disyllabic and larger SVs are more versatile and can appear as adverbials without reduplication, and either with or without -de:

Tā hěn nǚli<-de> gōngzuò.	She works very hard.
Tā hěn nàixīn<-de> děng-le tā hěn duō nián le.	He’s been waiting patiently for her for many years.
Tā hái yúkuài-de huíyì-le qùnián 12 yuè duì Zhōngguó de yǒuhǎo fǎngwèn.	She still recalled fondly her friendly visit to China last December. <i>[From the CCL at BKU website cited above.]</i>

Notes

- a) nàixīn SV ‘be patient’
- b) huíyì V ‘recall’
- c) yǒuhǎo SV ‘friendly’; péngyou de yǒu + hǎo.
- d) fǎngwèn V ‘to visit; interview’; N ‘a visit’

Many, but not all, disyllabic SVs can also be reduplicated. If so, they follow the pattern AB > AABB: shūfu > shūshū-fúfú; qīngchu > qīngqīng-chǔchǔ. And as the examples show, under reduplication, neutral tones – if any -- get restored to full tones. Such reduplicated adverbials are also usually marked with adverbial *-de*:

Suīrán yì zhěngtiān wǒ dōu cōngcōng-mángmáng-de pǎolái-paoqù...

The four syllable adverbial is a preferred type, and appears not just as a result of reduplication, but also through other processes of elaboration:

Tā bùzhī-bùjué-de jiù kūqilai le. He couldn't help but burst into tears.

Tāmen liǎng ge liǎng ge-de zǒujìnqu le. They went in two by two.

Wǒ méiyǒu mùbiāo-de shàng-le yí ge gōnggòngqìchē. ('without aim; randomly')

Onomatopoeic expressions are also frequently found in the adverbial position. One common construction subordinates them to a noun, yì shēng 'the sound of', often with a regular *de* (的), not with an adverbial *-de*:

Qíáng huālā yì shēng dǎo le. The wall collapsed with a crashing sound.

Píngzi pā de (的) yì shēng zhà le. The bottle exploded with a pow [sound].

However, four syllable onomatopoeic expressions may be directly attached to the verb, in which case, they are usually marked by adverbial *-de*: This following example (also from the CCL at BKU website) is cited in its entirety because it contains fine examples of the xyy adjectival pattern as well (cf. Unit 10.8).

Guònián de biānpào pīla-pālā-de (地) The New Year's firecrackers exploded
xiǎng le; tuányuán de zhuō shàng bim-bim-bam-bam; and the delegates' table
bǎimǎn-le rètēngtēng, was brimming with the piping hot, savory
xiāngpēnpēn-de (的) niánfàn. New Year's feast.

Notes

- a) tuányuán 'delegates (group-member)'; cf. fúwùyuan.
- b) bǎimǎn VV 'lay out-full'; cf. jǐmǎn, kènmǎn
- c) niánfàn 'New Year's meal'

And though not onomatopoeic, expressions in the form xyy are also common in the adverbial position:

Tā xiàomīmī-de diǎn-le diǎn tóu. He nodded his head with a smile.

12.8.2 Manner adverbials vs predicate complements

A source of confusion for speakers of English is the fact that some words that are clearly adverbs in English do not show up as adverbials in Chinese:

He speaks Chinese properly. Tā zhōngwén shuō+de hěn biāozhǔn.
 He doesn't write badly either. Tā yě xiě+de bú cuò.

In both these cases, the English adverbs show up in the so-called 'predicate complement' position – the construction with +*de*. In some cases, both options are possible:

Tā qīngqīng-chǔchǔ-de bǎ zhèi ge wèntí jiěshì-le yíxià.

Tā bǎ zhèi ge wèntí jiěshì+de hěn qīngchu.

The difference is subtle. In the first – with the adverbial – the focus is on the *process*: 'his method of presentation is very systematic and clear'. In the second, the focus is on the *result*: 'people understood his presentation very clearly'. If you keep the distinction between process and result in mind, then it is not surprising that instructions tend to employ manner adverbials, while evaluations use predicate complements:

Instructions: Qǐng hǎohāor bǎ nǐ de míngzì xiě zài hēibǎn shàng.

Evaluation: Nǐ xiě+de hěn hǎo.

Instructions: Qǐng duōduō zhǐjiào. [A polite formula used when asking for comments on your work.] More suggestions please.



Two hours by bus from Guilin. [JKW 2006]

12.8.3 The three ‘de’s:

Though earlier written Mandarin followed the spoken language in writing the three functions of *de* (that in this text we distinguish as *de*, *+de or no space*, and *-de*) all with 的, since the post-World War II period, educators have insisted on writing them differently, as 的, 得, and 地, respectively. Here are examples of each:

Zhèi ge cái shì nǐ de.	的
Wǒmen shì zài Xiānggǎng rènshi de.	的
Tā shuō+de hěn biāozhǔn.	得
Nǐ tīngdedǒng ma?	得
Tā jìngjìng-de tǎng zài shāfa shàng.	地
<i>She lay quietly on the sofa.</i>	

12.8.4 A vivid event

Jiǎ: Jīntiān zǎoshàng, nèi ge rén zhēn dòu!	That guy was really funny this morning!
Yǐ: Shéi a?	Who?
Jiǎ: Bú rènshi! Tā jíjí-mángmáng-de pǎojìn jiàoshì, bǎ yīfu guà zài mén hòu biānr, bǎ shū fàng zài zhuōzi shàng.	Don’t know him. He hurries into the class-room, hangs his coat behind the door, and puts his books on the table.
Yǐ: Tā shàngkè lái le!	He was coming to class.
Jiǎ: Shì a! Kěshi tā yòu huānghuāng-zhāngzhāng-de ná-le dōngxī pǎochūqu le.	Yes. But then he frantically grabs his things again and runs out.
Yǐ: Zěnmé yòu pǎo le; bú shì lái shàngkè de ma?	How come he ran out again; wasn’t he coming to class?
Jiǎ: Tā hūrán fāxiàn zǒucuò jiàoshì le!	He suddenly realized he’d walked into the wrong room!

Shēngcí

dòu V ‘weird; funny’
 jíjí-mángmáng, or jíjí ADV ‘be in a hurry; anxious; urgent (urgent-busy)’
 huānghuāng-zhāngzhāng derived by reduplication from SV huāngzhāng ‘flustered’.

Note the several appearances of yòu (又) ‘once again’.
hūrán ADV ‘suddenly’

12.9 Confrontation (2)

While you are still coming to grips with basic conversational material, it is appropriate to try to speak a standard form of the language, and adopt a fairly formal level of usage. However, if you live in a Chinese setting, you will quickly realize that the Mandarin that you hear on the street (rather than in an institutional setting) is likely to be quite regional in its usage, and informal – larded with colorful language, slang, obscenities and obscure references. The conversation below, though still rather idealized compared to real life, provides a glimpse of what to observe. But first, a digression to introduce some language of mild abuse.

12.9.1 Expletives and swear words

Expletives are phrases along the lines of ‘you idiot’ or ‘you fool’ (or worse), used to express intense emotions, particularly disgust, anger or contempt, but also surprise or wonder. Chinese has as many varieties as English. Here is a sample of some less obscene words that fall under the general headings of ‘nonsense’ and ‘idiot/bastard’:

1. Nonsense.

gǒupì	‘bullshit; nonsense (dog-fart)’
húshuō	‘nonsense’
fèihuà	‘rubbish (waste-words)’

2. Stupidity

shǎguā	‘idiot (stupid melon)’
shǎguādàn	‘idiot (stupid-melon-egg); <i>see next item.</i>
wángbādàn	‘son-of-a-bitch; bastard’; <u>wángbā</u> means ‘turtle; tortoise’, with an extended meaning of ‘cuckold’; <u>dàn</u> is ‘egg’, so ‘child of a cuckold’, or ‘bastard’.
báichī shǎzi	‘idiot (white-silly idiot)’
shénjīngbīng	‘crazy; nuts (mental-illness)’
zázhōng	‘bastard (mixed-race)’
gǒu’nyáng yǎng de	‘son of a bitch (dog-girl raised)’
chòugǒushǐ	‘piece of shit (smelly-dog-shit)’
gǒuzǎizi	‘bastard (dog-whelp)’
nǎozǐ-yǒubīng	‘moron (brain have-disease)’
liúmáng	‘bum; hooligan’
wúlài	‘rascal; good-for-nothing (not-rely on)’
èrbǎiwǔ	‘dope; idiot’; how ‘250’ came to have this meaning is a subject of much speculation.

3. Tā mā <de> ‘damn’

Another expression that should be mentioned in this context is tā mā <de>, literally ‘his/her mother’s’. In its crudest form, the object is provided and the English translation would have to make use of the f-word. But as is, it corresponds to ‘damn; damned; bloody’, a signal of emotional intensity. It tends to be used adverbially. In the first of the two examples below, it reinforces an emotion of wonder or delight; in the second, of anger or contempt.

Nǐ tā mā de zhēn xíng a, jǐ tiān zài gǔshì shàng zhuàn-le shíwàn yuán!

You bloody really okay, few days at stockmarket on earn-LE 100,000/-.

You’re really something! A few days playing the stockmarket and you’ve earned 100,000/-.

[To someone who has just accidentally spit on him.]

Nǐ tā mā de háishi rén ma? Dàjiēshàng dào chù luàn lā!

You damn still person Q street everywhere random-pull [shit].

What sort of a person are you? Shitting all over the street!

12.9.2 Dialogue

This conversation takes place under conditions similar to those in the Unit 11.9 conversation, that takes place between two women involved in a bicycling accident. In this case, the protagonists are men, and their language is concomitantly, cruder (though still toned down for this family textbook).

Jiǎ and Yǐ, riding bikes on a busy street in Beijing, collide with each other:

Jiǎ	Ài, xiā le, wàng nǎ qí?	Hey, [you]’re blind, where are you going?
Yǐ	Nǐ tāma cái xiā le ne!	It’s you who’s so motherf’ing blind!
Jiǎ	Ài, nǐ zěnmē chūménr zǒng bǎ nǐ mā dài zhe?	Hey, how come you’re bringing your mother every time you leave the house?
Yǐ	Cào nǐ mā de!	Up your mother’s!
Jiǎ	Nǐ zuǐ gānjìng diǎnr, chòu zuǐ. Zǎochén méi shùkǒu jiù chūlai le?	Hey, clean your mouth out, you filthy gob! You come out without gargling this morning?
Yǐ	Shǎo fèihuà, wǒ zìxíngchē huài le, gěi wǒ xiūchē qu?	Cut the nonsense! My bike’s damaged; you gonna have it fixed for me?
Jiǎ	Gěi nǐ xiū chē? Zuòmèng qǔ xífur -- xiǎng+de měi. Wǒ hái méi jiào nǐ gěi wǒ xiūchē ne?	Fix it for you? You’re dreaming – dream on! Haven’t I told you to fix my bike yet?
Yǐ	Wǒ gěi nǐ xiū ge pì!	I’ll fix your fart!

- Jiǎ Nǐ tāma zhǎo zòu a! You looking for a goddam thrashing?
- Yǐ *Zěnmēzhe, xiǎng bǐhua bǐhua?*
Nǐ hái bú shì gèr. Wǒ kàn nǐ hái shì
xiān liàn jǐ nián zài lài zhǎo wǒ. *How's that, you wanna make gestures?*
You're not up to it yet. Look, you come and
and find me after you practice for a couple
of years.
- Bǐng Suàn le, suàn le, chē méi huài,**
rén yě méi shāng, dōu hébì zhème
dà huǒr ne? **[Passer-by] Forget it! [Your] bikes are**
fine and no one's hurt, why you all so
het up?
- Jiǎ Bú shì wǒ huǒr dà; tā zhuàng-le
 wǒ hái mà rén. I'm not het up; he's cursing me after
 colliding with me!
- Yǐ *Nǐ yào bù xiān mà rén ne?* *And if you hadn't cursed first?*
- Bǐng Déle, déle, dàzǎochén qílái**
shēngqì shāng shēnzi. **Okay, enough, it's not good for the body**
to be angry in the morning.
- Jiǎ Tā yào tàidu hǎo yìdiǎnr,
 dào ge qiàn, jiu suàn le. Nǐ kàn
 tā nèi yàng, jiu gēn chī-le
 qiāngyào sì de! He needs to improve his attitude and
 apologize, then [I]'d forget it. Look at
 him there, like he's ingested gunpowder!
- Bǐng Sàn le, sàn le, yàoburán shàngbān**
dōu wǎn le. **Break it up, break it up, else you'll be**
late for work.
- Jiǎ Yàobushì kàn zài dàhuǒr de
 miàn shàng, wǒ jīntiān fēi ràng
 nǐ shūfu shūfu bù kě! If [I] wasn't thinking of your face, mate,
 I'd sure make you nice and comfortable
 today!
- Yǐ *Bié zuǐ yìng le! Xíng le, gāi*
gànmá gànmá qù ba! *Don't talk tough! Go ahead, do what you*
need to do.
- Bǐng Sàn le, sàn le.** **Break it up now, break it up!**

[With help from friends who wish to remain anonymous.]

Shēngcí

- xiā V 'be blind'
 cào... a word for which there is no standard character; informally, it is
 sometimes written 'X'.
- shùkǒur 'gargle (wash-mouth)'
 zuòmèng VO 'have a dream; dream'
 qǔ xífur VO 'find a wife; marry (marry-wife)'

pì	‘fart’; cf. <u>pìgu</u> ‘bottom; butt’ and <u>fàngpì</u> VO ‘fart’.
zòu	V ‘beat; hit; strike’
bǐhua	‘gestures’
gèr	‘stature; height’; cf. <u>tā gèr hěn gāo</u> .
shāng	V ‘harm’; <u>shāng shēnzi</u> ‘harm the body’.
hébi	= wèishénme
dàhuǒr	‘temper (big-fire)’
mà	‘curse’
déle	‘enough; stop (get-LE)’
tàidu	‘attitude’
dàoqiàn	VO ‘apologize (express-apology)’
gēn...sì de	‘similar to; like (with...like DE)’
sàn	‘disperse; scatter’
yàoburán	‘otherwise; or else (if-not-thus)’; also <u>bùrán</u> or <u>yàobu</u> .
miàn	‘face’, literal and figurative.
fēi...bù kě	‘have to; must (not...be okay)’
zuǐ yìng	‘talk tough (mouth hard)’; yìngwò de yìng.



‘Fèn pái (Fun brand)’ store, Xiàmén [JKW 2006]

12.10 The Northwind and the Sun

The following is unlike the material that has been placed at the end of the previous 11 units in that it is not a rhyme, but a tale. A fable, in fact, one of Aesop’s fables. Aesop was a Greek, of course, and though it is said that some of the fables in his collection derived from north Indian sources, and so, at some later date, could have been transmitted to China along with Buddhism, the Chinese version of this fable, The North Wind and the Sun, has a more mundane and recent source. Translations of the fable in different

languages were used to demonstrate the International Phonetic Alphabet in various publications; and linguists have collected versions of the story for comparative purposes.

In that tradition, Chao Yuen Ren (赵元任 Zhào Yuánrèn), a linguist who was as well known out of China as he was within, composed the following version of the tale in the style of a storyteller. It is published in the first volume of his *Readings in Sayable Chinese* (Asian Language Publications, Inc., San Francisco, 1968, p. 3), however, according to a note following the text there, his version was first published in *Le Maître Phonétique* in 1928. Chao, incidentally, was born in Tianjin in 1892, was educated at both Cornell and Harvard, taught at U.C Berkeley for many years, and died in Berkeley in 1982 at the age of 90.

You would do well to memorize the fable so as to be able to retell it with gesture and emotion. The short tale also provides some fine examples of the more important grammatical patterns that you have encountered in this course.

Běifēng gēn tàiyang

Yǒu yì huí Běifēng gēn Tàiyang zhèng dāi nàr zhēnglùn shéi de běnshì dà.
Shuō-zhe shuō-zhe, lái-le yí ge zǒudào de shēn shàng chuān-zhe yí jiàn hòu
páozi. Tāmen liǎ jiu shānglianghǎo-le shuō, shéi néng xiān jiào nèi ge
zǒudào de bǎ tā de páozi tuō-le xiàlai a, jiu suàn shéi de běnshì dà. Hǎo,
Běifēng jiu shǐqǐ dàjìn lai jìngguā-jìngguā, kěshi tā guā+de yuè lihai, nèi rén bǎ
páozi guǒ+de yuè jǐn; dào mòliǎor Běifēng méi-le fǎzi, zhǐhǎo jiu suàn le.
Yìhuìr Tàiyang jiu chūlái rèrē-de yí shài, nèi zǒudào de mǎshang jiu bǎ
páozi tuō-le xiàlai. Suǒyǐ Běifēng bù néng bù chéngrèn dàodǐ háishi tàiyang
bǐ tā běnshì dà.

Word-for-word

Have 1 time Northwind and Sun just stay there dispute whose talent bigger. Talking on and on,
[when] come-LE a walker body on wear-ing 1 M thick cloak. They 2 then
consider-ready-le say, whoever can first make that M walker BA his cloak remove-le off,
then reckon that-one's talent bigger. Okay, Northwind then apply-begin big strength come exhaust-blow,
but he blow + more strong, that person BA cloak wrap + more tight; arrive at end Northwind not have way,
can only then give-up LE. In a bit Sun then out-come hot-ly shine, that walker immediately then
BA cloak remove-LE off. So Northwind not able not admit in -the-end still Sun than him talent bigger.

Notes

yǒu yí huí	‘Once upon a time...’; recall <u>huí</u> ‘occasion; time’; cf. <u>yí cì</u> .
běnsì	běnlái de běn, shìqīng de shì.
zǒudào-de	‘walk-road-one’
tāmen liǎ	= tāmen liǎng ge rén
shāngliang	‘consult; talk over’
shǐ	V ‘make; cause; apply’; <u>shǐqǐlái</u> , with <u>dàjìn</u> ‘effort’ as object inserted between <u>shǐqǐ</u> and <u>lái</u> .
dàjìn	‘big effort’; zhēn yǒu jìn de jìn.
jìnguā jìnguā	jìn SV ‘to the utmost; with the greatest of effort’ + <u>guā</u> V ‘blow [of wind]’; cf. <u>guāfēng</u> .
guǒ	V ‘wrap up’; cf. <u>bāoguǒ</u> ‘package’.
mòliǎor	<u>zuihòu</u> ; zhōumò de mò; le ~ liǎo de liǎo.
méi le fǎzi	= méi fǎzi.
shài	V ‘to dry in the sun; to sunbathe; to shine’
chéngrèn	V ‘admit; recognize that’; rènshi de rèn.



Oyo! Oyoo advertisement, Shanghai. [JKW 2006]

完

The Chinese Menu (Zhōngguó càidān)

Julian K. Wheatley, with Tong Chen

Part I: Preliminaries

1. Types of Chinese food

Zhōngguó cài chángcháng fēnchéng jǐ ge zhǒnglèi, xiàng tānglèi, ròulèi. Càidān cháng yǒu xiàmiàn de zhèi jǐ lèi:

[Notes: càidān ‘menu’, cf. dān ‘unit; odd’; fēn ‘divide’, cf. fēn ‘minute; cent’; chéng ‘become; into’; zhǒng ‘kind’; lèi ‘class; category’, hence zhǒnglèi ‘kinds; varieties’. Below: lìrú ‘for instance; such as’, cf. bìrú ‘for example’]

Liángcàilèi, also lěnghūnlèi ‘cold meats’; lìrú: làbáicài ‘hot pickled cabbage’
(‘cold-dish-type’)

shūcàilèi, or sùcàilèi ‘vegetables’; lìrú: sùshíjǐn ‘(simple-assortment)’
(‘vegetable-type; basic-food-type’)

tānglèi ‘soups’; lìrú: suānlàtāng ‘(sour-hot-soup)’

hǎixiānlèi ‘seafood’; lìrú: míngxiā ‘prawns’; hǎishēn ‘sea cucumber’
(‘sea-fresh-type’)

dòufulèi: lìrú: mápódòufu ‘beancurd cooked in hot sauce’

bàochǎolèi ‘quick or stir fry’; lìrú: bàoqíqiú ‘(quickfry-chicken-balls)’
(‘quickfry-stirfry-type’)

yóuzhǎlèi ‘oil-fry-kind’; lìrú: zházhījī ‘(fried-young-chicken)’

ròulèi lìrú: huíguōròu ‘double-cooked pork (return-wok-pork)’; sometimes divided into zhūròulèi ‘pork dishes’, niúròulèi etc. Plain ròu implies ‘pork’.

jīyālèi ‘chicken-duck-type’; lìrú: cùipí-shāojī ‘crisp skin-cooked chicken’

shāguōlèi food cooked in earthenware pots
(‘sand-pot-type’)

huǒguōlèi ‘hotpot’; lìrú: shíjīn-huǒguō ‘assorted hotpot’
(‘fire-pot-type’)

diǎnxīnlèi ‘light food; *dimsum*’; lìrú: shuǐjiǎo ‘steamed dumplings (water-dumplings)’
(‘spot to-the heart-type’)

miànlèi:	<u>Miàn</u> generally means noodles or pasta made from wheat flour, but it may also include, eg: <u>mǐfěn</u> ‘rice-flour noodles’, also called <u>héfěn</u> and, in Southeast Asia, <u>guōtiáo</u> [‘Kwey Teow’ in Hokkien]. Cf. <u>tāngmiàn</u> ‘noodle soup’ distinguished from <u>lāomiàn</u> ‘(ladled+out-noodles)’ ie <i>lomein</i> , served without the soup. <u>Lìrú</u> : <u>niúròumiàn</u> ‘beef noodles’.
zhǔshílèi, sometimes fàn�èi (‘main-food-type’)	dishes served on or with rice, <u>lìrú</u> : <u>chāshāo-chǎofàn</u> ‘roast pork-fried-rice’
tānglèi	‘soups’; <u>lìrú</u> : <u>dànhuātāng</u> ‘egg-flower-soup; egg-drop soup’
tiándiǎnlèi	‘desserts’, traditionally not a major category. <u>Lìrú</u> : <u>bābǎofàn</u> ‘8-valuable-rice’ a pudding with rice, fruit and nuts.

2. The names of dishes

a) Descriptive names, in which the parts give some clue to the dish

chǎojiǎodīng	‘stirfried-chicken-cubes’
zhá cài-ròusī-tāng	‘pickled cabbage-meat shreds-soup’
hǎishēn-běigū-pádà yā	‘sea cucumber-northern mushrooms-braised big duck’

b) Dishes incorporating proper names:

Yángzhōu-chǎofàn	‘Yangzhou friend rice’ [Yángzhōu on the Yángzijiāng, or Cháng Jiāng east of Nánjīng]
Dōngpōròu	‘Dongpo’s pork’, a fatty pork dish associated with – and possibly created by – the Song dynasty poet Sū Shì, generally known as Sū Dōngpō ‘Su of the east bank’ [of the Yangtze, the site of his house.]
Xīhú-cùyú	‘(West Lake-vinegar fish)’ [West Lake, in Hángzhōu]

c) Dishes with numbers: èrdōng, sānxiān, bābǎo, sānzhēn

shāo'èrdōng,	‘cooked-2-winters’; the two are usually dōnggū ‘winter-mushrooms’ and dōngsūn winter-bamboo-shoots’

sānxiān-hǎishēn,	‘3 freshes-seaslug’, ie sea cucumber (actually an animal), plus, eg shredded pork, bamboo shoots, and chicken
gānbèi-sìsī	‘scallops-4 shreds, ie ‘scallops + 4 meats/vegetables’.

d) Poetically or allusively named dishes

máyǐ-shàngshù	‘ants-climb-tree’; spicy ground beef sauce poured over deep fried ‘bean threads’ (fěnsī). The dish is named for the black specks that appear on the noodles.
shīzītóu	‘lion-head’; large meatballs stewed with cabbage leaves, reminiscent of a lion’s head.
Zuǒgōngjī	‘Zuǒ-duke-chicken’, often called ‘General Zuo’s chicken’; a dish said to have been created in America by a cook from the Cantonese region.
Luóhàn-pádàyā	Luóhàn < Skt. arahant; ‘Buddhist saint-braised-big-duck’
Fótiàoqiáng	‘Buddha-jumps-wall’; a stew of meats and dried ingredients served in a big wine jar. A Fujianese dish.

e) Chinese dishes are almost all associated with a region or a regional cuisine, but some have special associations with particular places, and are promoted as such – as dìfāng fēngwèi cài.

guòqiáo-míxiàn:	‘cross bridge-rice strands’; associated with Kūnmíng, Yúnnán.
Máojiācài:	‘Mao-home-dishes’; Hunan countryside dishes, supposedly the sort of things that Mao Zedong enjoyed growing up, eg hóngshāoròu ‘braised beef’.
gǒubulǐ bāozi:	‘dog-not-obey dumplings’; from Tianjin.
ěrduo-yā-zhágāo:	‘ear-duck-fried cakes’; sweet and deep fried ‘cake’, another specialty of Tianjin.
yáng ròu-pàomò:	‘lamb meat-broth’; a specialty of Xi’an.
yānròu	‘salted pressed pork’; associated with Zhènjiāng in Jiāngsū.

3. Some specialized menu terms

shíjīn	什錦	‘assortment of; mix of’; sometimes represented on menus as <i>subgum</i> , a spelling based on the Cantonese pronunciation.
hóng	紅	‘red’, usually meaning ‘cooked in soysauce’; cf. <u>hóngshāo</u> ‘red-cooked’, ie simmered in soysauce.
yúxiāng	魚香	‘fish-scented = tasty’; a garlic sauce.
chǐzhī	豉汁	a black bean sauce
chǐjiāo	豉椒	‘black bean-peppers’
gālí	咖喱	‘curry’
háoyóu	蠔油	‘oyster sauce’
gōngbǎo	宮保	‘palace-keep’; cooked with chilies and peanuts.
jiàngbào	醬爆	‘sauce-quickfried’; usually means cooked with a bean-paste sauce.
sānsī	三絲	‘three-shredded’
èrdōng	二冬	‘two-winter [vegetables]’; also <u>shuāngdōng</u> ‘pair of winter’.
shícài	時菜	‘seasonal vegetables (time-vegetables)’
málà	麻辣	‘numb-spicy hot’; cooked with <u>huājiāo</u> ‘Sichuan pepper’, chili, and sesame oil.
zhēn	珍	‘treasure’; usually means ‘giblets’.
jiācháng	家常	‘home-frequent’, ie home-style.

4. The 8 Chinese cuisines (*bā ge cài*)

Zhōngguó bù tóng dìfāng yǒu bù tóng de wèidào, bù tóng de zuòfǎ, bù tóng de chīfǎ.

Bǐfāng shuō, Guǎngdōng fùjìn yǒu Guǎngdōng cài, Shànghǎi fùjìn yǒu Shànghǎi cài.

Zhōngguó rén píngcháng shuō Zhōngguó cài yǒu bā ge cài.

[-fǎ ‘way of ...’; cài ‘food-systems’; biéchēng ‘other name’; bāokuò ‘include’; huángdì ‘emperor’]

Shāndōng cài: yě jiào Lǚ cài; Lǚ shì Shāndōng de biéchēng. Shāndōng cài yě bāokuò Běijīng cài.

Guǎngdōng cài: yě jiào Yuè cài. (Yuè shì Guǎngdōng de biéchēng.)

Sìchuān cài: yě jiào Chuān cài. (Chuān shì hé de yìsì; Sìchuān yǒu sì tiáo hé; Chuān jiùshì Sìchuān de biéchēng.)

Jiāngsū cài: yě jiào Huáiyáng cài. (Huái shì Huái Hé; Yáng shì Yángzhōu –
dōu zài Jiāngsū.)

Zhèjiāng cài yě jiào Zhè cài.
~ Shànghái cài

Ānhuì cài: yě jiào Wǎn cài. (Wǎn shì Ānhuì de biéchēng.)

Húnán cài: yě jiào Xiāngcài. (Xiāng shì Húnán de biéchēng.)

Fújiàn cài: yě jiào Mǐn cài. (Mǐn shì Fújiàn de biéchēng; Táiwān cài shì Mǐn
cài de yì zhǒng.)

*Zhèi bā ge càixì, zuì yǒumíng de zuì pǔbiān de yěxǔ shì Lǚ cài, Yuè cài, Chuān cài, hé
Xiāng cài. Chule nèi bā ge càixì yǐwài, yě yǒu jǐ ge tèbié de, xiàng:*

gōngtíng cài: ‘palace food’; shì huángdì chī de, hěn tèbié, hěn guì.

kǒngfū cài: ‘Confucius-residence food’; Yīnwéi Kǒngfūzǐ de lǎojiā shì
Shāndōng, suǒyǐ kǒngfū cài hěn xiàng Shāndōng cài, huòzhě shì
Shāndōng cài de yì zhǒng.

qīngzhēn cài: ‘Moslem food (qīngzhēn ‘clear-truth = Islam’); cf. qīngzhēnsì ‘a
mosque’.

Zhōngguó rén cháng shuō Zhōngguó dōng-nán-xī-běi de cài gè yǒu gè de wèidào. Tāmen
shuō: nán tián, běi xián, dōng là, xī suān. Nà bú shì shuō nánbiān měi gè cài dōu shì tián
de huòzhě běibiān měi gè cài shì xián de, shì yìbān lái shuō dōu shì zhèi yàng.

[Notes: gè yǒu gè de [] ‘each has its own []’; měi ge cài ‘each dish’; yìbān ‘general;
ordinary; common’; yìbān lái shuō ‘generally speaking’]

5. Methods of cooking (pēngtiáo fāngfǎ)

Zhōngguó rén yě shuō Zhōngguó cài yǒu xiē zhǔyào de zuòfǎ – yě jiùshì shuō pēngtiáo
fāngfǎ:

[Notes: zhǔyào ‘main; chief; major’; pēngtiáo fāngfǎ ‘methods of cooking’]

jiān ‘shallow-fry [in a little oil]’; jiānyú ‘fried fish’
chǎo ‘stir-fry [in a little oil]’; chǎofàn; chǎomiàn
zhá ‘deep-fry [in deep, hot oil]’; zhájī ‘fried chicken’
bào ‘quick-fry’; bàoyāohuā ‘(quick-fry- kidney-flower)’

pēng	‘sautee [in very hot oil]’; pēng dàxiā ‘sauteed prawns’
shāo	‘fry in light vegetable oil, stirring’; shāosānsī ‘cook-3-shredded’
dùn	‘boil in water, low heat; stew’; dùnniúròu ‘stewed beef’
zhēng	(or qīngzhēng) ‘steam over water’; qīngzhēngyú ‘steamed fish’
huì	‘boil in water and (thicken with) soy sauce’; huìxiārénr ‘braised shrimp’
bá ~ pá	‘boil or steam, then thicken with starch’; páhǎishēn ‘braised sea-cuke’
zhǔ	‘boil; cook [general term]’; shuǐzhǔ-niúròu ‘boiled beef’ [Sichuān cài]
kǎo	‘bake; roast; toast’; kǎomiànbāo ‘toast’; kǎoyā ‘roast duck’
tángcù	‘(sugar-vinegar) deep fry, then add sweet and sour sauce’; tángcùyú
hóngshāo	‘(red-cook) boil in soysauce; braise’; hóngshāo-qiézi ‘braised eggplant’
bàn	‘mix’, especially of various cold appetizers; bànhǎizhé ‘mixed jellyfish’
xūn	‘to smoke [food] after boiling’; xūnyú ‘smoked fish’
kòu	‘steam in a mold’; kòuròu ‘potted meat’
jiàng	‘boil in a little soysauce’; jiàngbào-jīdīng ‘fried chicken cubes’
cuān	‘boil in soup for a short time’; cuānwánzi ‘boiled-meat-balls’

6. Spices and seasonings (zuóliào)

Zhōngguó cài bǐjiào cháng yòng de zuóliào:

cōng	‘onions’	jiāng	‘ginger’
suàn	‘garlic’	jiàngyóu	‘soy sauce’
liàojiǔ	‘cooking wine’	yán	‘salt’
táng	‘sugar’	cù	‘vinegar’
yóu	‘oil’	xiāngyóu; máyóu	‘sesame oil’
diànfěn	‘starch’	huājiāo	‘Sichuan pepper’
làjiāo	‘chillies’		

7. Ways of cutting (qiēfǎ)

dīng	‘cubes’;	jiàngbào-jīdīng	‘fried chicken cubes’
piàn	‘slices’;	yúpiàn	‘sliced fish’
sī	‘shredded’;	ròusī-chǎomiàn	‘fried noodles with shredded pork’
qiú	‘ball; curl’;	chǎoxiāqiú	‘fried shrimp balls [‘curls of shrimp’]

8. Tools (gōngjù), with example sentences

Vocabulary

shícài	‘seasonal food (timely-food)’
náshǒu cài	‘special; expert; signature [dishes] (take-hand)’
gěi wǒ tuījiàn [...]	‘recommend [...] for me’
diǎn (cài)	‘order [food]; also jiào [cài]
zài lái []	‘bring another []’
féi	‘fatty; rich; sleek’
sùcài	‘vegetarian food (simple-food)’

càidān

Qǐng gěi wǒ càidān kànkàn.

menu (dish-list):

May I look at a menu please.

*kuàizi*Qǐng gěi wǒ lái yí fù kuàizi.
Shǎo le yí fù kuàizi.*chopsticks*May I have a set of chopsticks, please.
[We]’re short a pair of chopsticks.*dāochā; dāozi; chāzi*Zài lái yí bǎ dāozi, zhèi bǎ bù
gānjìng*knives and forks*

Bring another knife, this one’s dirty.

sháo; sháozi; tángsháo; yí ge sháo

Méiyǒu sháo, bù néng hē tāng!

‘spoon’

Without a spoon, [you] can drink soup.

*bēizi*Máfan nǐ zài lái yí ge bēizi, zhèi ge
shì pòliè de!*‘cup; glass’*May I trouble you for another glass – this
one’s cracked!*guō**wǎn**pán; pánzi**cānjīn**yì wǎn; yí ge wǎn**yì pán; yí ge pánzi**‘pot; pan; frying pan’**‘bowl of; bowl’**‘plate of; plate, tray, dish’**‘napkin (food-towel)’***9. Usage (shuōfǎ)**

Nǐmen zhèr yǒu shénme shícài?

What seasonal vegetables do you have
[here]?

Nǐmen zhèr yǒu shénme nánshǒu cài?

What specialties do you do here?

Wǒ yí ge rén; néng bu néng gěi wǒ
tuījiàn nǐmen yí ge bǐjiào nánshǒu de cài.I’m alone; could you recommend one of
your better dishes?

Mǎidān ba; zhàngdān ba.

The bill/check please. In recent years, the
Cantonese mǎidān ‘buy-list’ seems to have
gained ground over zhàngdān ‘account-list’.

Gòu bu gòu sì ge rén chī?

Enough for 4?

Bú gòu wǒmen zài diǎn, hǎo ma?

[If it]’s not enough, we’ll order more, okay?

Sān ge cài yí ge tāng yīnggāi gòu ~
zúgòu.3 dishes and a soup should be enough ~
sufficient.

Zài lái yí wǎn báifàn.

Bring another bowl of rice.

Xiànzài, shénme yú zuì féi?

What kind of fish is best [‘plump’] these days?

Qǐng bú yào tài là.

Not too hot please.

Yǒu méiyǒu sùcài, wǒ bù chī ròu.

Do you have any ‘vegetable dishes’ – I don’t eat meat.

Zhēn qiàdào hǎochù!

That really hits the spot! (‘appropriate-reach good-place’)



Part II: Dialogue in a Restaurant
A slightly exaggerated and idealized conversation.
(Characters here, a pinyin version below.)

1. 在饭馆儿

王=主人；史密斯=客人；小姐=服务员
 Wáng = zhǔrén; Shǐmìsī = kèrén; xiǎojiě = fúwùyuán

王	老史，今天想吃(一)点儿什么？	Lǎo Shǐ...
史	随便，随便。	Suíbiàn, suíbiàn.
王	哎，别随便啊，今天给你 <u>接风</u> ！ 我请客，你就别客气了。放心地 点菜，喜欢吃什么就点什么。	Ai, ...gěi nǐ jiē fēng!
史	别，别，别太 <u>破费</u> 了，随便吃 一点儿 <u>得了</u> 。	Bié tài pòfèi le,... ...déle!
王	那怎么行啊？你是 <u>远方</u> 来的客人， 不能 <u>怠慢</u> 了！	...nǐ shì yuǎnfāng lái de kèrén, bù néng dàimàn le!
史	我不会点菜，还是你来吧。 我一到饭馆儿就 <u>傻</u> ！我客随 <u>主便</u> 。	yī...jiù shǎ! Wǒ kèsuí- zhǔbiàn.
王	好吧，你喜欢吃 <u>海鲜</u> 呢？还是喜欢 吃 <u>肉类</u> 的菜？	...hǎixiān ...ròulèi de cài?
史	<u>平时</u> 吃的 <u>挺随便</u> ， <u>主要是蔬菜</u> 。	Píngshí chī de tǐng suíbiàn, zhǔyào shì shūcài.
王	那，咱先来几个 <u>素菜</u> 。小姐！	Nà, zá xiān lái jǐ ge sùcài.

小 先生，点菜吗？

王 你们这儿的素菜哪个最拿手？

zui náshǒu?

小 干煸四季豆，蚝油芥兰，荷兰豆，
香菇菜心，家常豆腐，素什锦。

Gānbān-sìjì-dòu, háoyóu-
jièlán, hélándòu, xiānggū-
càixīn, jiācháng-dòufu,
sùshíjīn.

王 那，就来个家常豆腐，素什锦，
荷兰豆。哎，小姐，你们这儿
有面筋吗？

... miànjīn

小 有，有冬瓜面筋，独面筋，
也有面筋白菜粉条。

yǒu dōngguā-miànjīn,
dúmiànjīn, miànjīn-báicài-
fěntiáo.

王 来个独面筋吧。

... dúmiànjīn

小 先生还要点什么？

王 四个素菜了。再来两个荤菜。
老史，你们在美国总吃牛肉，
对吗？那，来个龙须牛肉，
再来个蚝油牛肉。

sì ge sùcài le. Zài lái liǎng ge
hūncài.

... lóngxū-niúròu,

... háoyóu-niúròu.

史 行了，行了，太多了，两个人
吃不了！

王 没问题，吃得了。这点儿菜
都吃不了，那还叫男子汉吗？
再来两个海味儿的，一个
红烧目鱼，一个龙虾两吃。

... chīdeliǎo.

... nà hái jiào nánzǐhàn ma?

... hǎiwèir de,

hóngshāo-mùyú, ... lóngxiā-liǎngchī.

小 先生，水酒要不要？

- 史 不要，不要，我一喝酒就上头
上脸儿，来点儿凉水就行了。 shàng liǎnr, ... liángshuǐ
- 王 什么上头，上脸儿的？吃饭
 哪儿有不喝酒的？在中国，
 吃饭没有光喝凉水的！啤酒 ... guāng hē liángshuǐ de!
 也没什么劲儿。今天让我们 ... yě méi shénme jìn. Jīntiān ràng
 老史尝尝中国白酒。小姐， wǒmen lǎo Shǐ chángcháng....
 你们这儿有什么名酒？
- 小 我们什么名酒都有，有茅台， yǒu Máotái,
 有五粮液，蒙古王。 yǒu Wǔliángyè, Měnggǔwáng.
- 王 有小瓶儿的吗？ ... xiǎo píngr ... ?
- 小 有二两装的和半斤装的。 Yǒu èr liǎng zhuāng hé bàn jīn
 zhuāng de.
- 王 半斤装的茅台和五粮液，
 一样来一瓶儿。 yíyàng lái yì píngr!
- 小 还要一点儿什么呢？
- 史 不要了，不要了，千万别再要了。 ... qiānwàn bié zài yào le.
 我看我今天非把肚子吃爆了不可！ ... fēi bǎ dùzi chībào le bù kě!
- 王 哎，多年不见的朋友，我们今天
 应该好好喝喝。
- 史 好，好，借这个机会好好聊聊。 ..., jiè zhèi ge jīhuì hǎohǎo
 liáoliáo.

(After Chen Tong, with minor modifications by JKW.)

Shēngcíbiǎo

zhǔrén gěi nǐ jiē fēng! jiē fēng	host; <u>kèrén de xiāngfǎn</u> have a reception/party for you welcome s/o after a journey (meet-wind)
Bié tài pòfèi le!	Don't incur expense/waste too much money! (break-expenses)
Déle! yuǎnfāng	That's plenty/enough! (get-le) distant place; afar
kèrén, bù néng dàimàn le! Dàimàn le!	guests shouldn't be neglected! I'm neglecting you -- not doing my duty.
yī...jiù shǎ kèsuǐ-zhǔbiàn	as soon as...then helpless (idiotic) go along with (guest follow-host's will); the expression is based on <u>suíbiàn</u> and the opposites <u>zhǔ</u> 'host' and <u>kè</u> 'guest'.
hǎixiān ròulèi Píngshí chī de tǐng suíbiàn, zhǔyào shì shūcài. zhǔyào	seafood (sea-fresh) meat (meat-category) I'm usually pretty simple in my eating, as long as [it]'s vegetarian dishes. SV 'main; chief; major (host-need)'
Nà, zám xiān lái jǐ ge sùcài. diǎn cài zuì nánshǒu?	Okay, let's have a few veg. dishes first. order food (indicate dishes) dishes you do best (most take-hand)
gānbīan-sìjì-dòu	[Sichuan] 'dry stirfry-4 seasons-beans'; dry cooked string beans, with seasonings, stir fried until liquid evaporates.
háoyóu-jièlán hélándòu xiānggū-càixīn	broccoli in oyster sauce pea pods (Holland beans) mushrooms and flowering cabbage (fragrant mushroom-vegetable heart)
jiācháng-dòufu sùshíjīn.	home-cooked tofu (house-common tofu) vegetarian platter
miànjīn dōngguā-miànjīn dúmiànjīn miànjīn-báicài-fěntiáo	'gluten', <i>see note below</i> winter melon gluten 'solitary' gluten gluten-bokchoy-bean noodles
hūncài lóngxū-niúròu háoyóu-niúròu	meat dishes asparagus beef (dragon beard-beef) beef with oyster sauce

nánzǐhàn
hǎiwèir
hóngshāo-mùyú
lóngxiā-liǎngchī

‘a he-man’
seafood
red-braised cod
lobster two-eats

shàng liǎnr
liángshuǐ
guāng hē liángshuǐ de!
Píjiǔ yě méiyǒu shénme jìn.
chángchang
Máotái
Wǔliángyè
Měnggǔwáng
èr liǎng zhuāng
Qiānwàn bié zài yào le.
qiānwàn bié

for the face to flush
cold water
[people] who only drink cold water
And beer doesn’t have any kick.
taste; try
Maotai liquor
a grain liquor (5 grain liquid)
‘Mongolian King’ [liquor]
two ounces capacity
Pleeease don’t order any more!
absolutely don’t (1000-10,000 don’t)

fēi bǎ dùzi chībào le bù kě!

have to fill one’s stomach to bursting; cf.
chībǎo ‘eat to fill’ but here, chībào ‘eat to
bursting’.

fēi bù kě!

must; inevitably; no choice but to
([a double negative] not to....not okay)

Note on 面筋 miànjīn ‘gluten’:

Barbara Tropp, in her book *The Modern Art of Chinese Cooking: Techniques and Recipes*, calls miànjīn as a kind of ‘mock meat’, a category that covers ‘a variety of products made variously from wheat gluten and soybeans that are flavored and fashioned to resemble meat’ (p.553).



2. In a restaurant (pinyin version)

Wáng [W] = the host; Shǐmìsī ‘Smith’ [Sm] = a guest; xiǎojiě [x] = the waitress

- W: Lǎo Shǐ, jīntiān xiǎng chī yìdiǎnr shénme?
Smith, my man, what would you like to have?
- Sm: Suíbiàn, suíbiàn.
Oh, whatever.
- W: Āi, bié suíbiàn a, jīntiān gěi nǐ jiēfēng! Wǒ qǐngkè, nǐ jiù bié kèqì le. Fàngxīn-de diǎn cài, xǐhuan chī shénme jiù diǎn shénme.
Hey, no ‘whatever-ing’, today we’re welcoming you! I’m inviting, so relax. Don’t worry about ordering, order whatever you like.
- Sm: Bié, bié, bié tài pòfèi le, suíbiàn chī yìdiǎnr déle!
Don’t spend too much, [let’s] just have a little something and that’ll do!
- W: Nà zěnmé xíng a? Nǐ shì yuǎnfāng lái de kèrén, bù néng dàimàn le!
What do you mean? You’re a guest, from a long way off, we can’t neglect our duty.
- Sm: Wǒ bú huì diǎn cài, háishi nǐ lái ba. Wǒ yí dào fānguǎnr jiù shā! Wǒ kèsuí-zhǔbiàn.
I can’t order, better you do it. I’m helpless whenever I get to a restaurant. I’ll just go along with you.
- W: Hǎo ba, nǐ xǐhuan chī hǎixiān ne? Háishi xǐhuan chī ròulèi de cài?
Okay, do you like seafood? Or meat?
- Sm: Píngshí chī de tǐng suíbiàn, zhǔyào shì shūcài.
Generally, I’m not at all fussy, I’m basically into vegetables.
- W: Nà, zánmen xiān lái jǐ ge sùcài. Xiǎojiě!
Okay, let’s have some vegetarian food first. Waitress!
- x: Xiānshēng, diǎncài ma?
You’re ordering, sir?
- W: Nǐmen zhèr de sùcài, nǐ ge zuì nàshǒu?
What’s your best vegetarian dish here?
- x: Gānbīan-sìjì-dòu, háoyóu-jièlán, hélándòu, xiānggū-càixīn, jiācháng-dòufu, sùshíjīn.
Stirfried string beans, broccoli in oyster sauce, pea pods, mushrooms and flowering cabbage, home-cooked tofu, veg. platter.
- W: Nà, jiù lái jǐ ge jiācháng-dòufu, sùshíjīn, hélándòu. Āi, xiǎojiě, nǐmen zhèr yǒu miànjīn ma?
So, bring a home-cooked tofu, a veg. platter, and pea pods. Say, hon’, do you have gluten here?

- x: Yǒu, yǒu dōngguā-miànjīn, dúmiànjīn, Yes, we have winter-melon gluten, plain
yě yǒu miànjīn-báicài-fěntiáo. gluten, and gluten-bokchoy-bean noodles.
- W: Lái ge dúmiànjīn ba. Bring a plain gluten, okay?
- x: Xiānshēng hái yǒu yìdiǎnr shénme? What else will you have, sir?
- W: Sì ge sùcài le. Zài lái liǎng ge hūncài. [That]'s 4 vegetable dishes. Bring two
Lǎo Shǐ, nǐmen zài Měiguó zǒng chī meat dishes as well. Smith, in America you
niúròu, duì me? Nà, lái ge lóngxū- always eat beef, right? So bring an
niúròu, zài lái ge háoyóu-niúròu. asparagus beef, and a beef with oyster sauce
as well.
- Sm: Xíng le, xíng le, tài duō le, liǎng ge [That]'ll do, [that]'s too much, two
rén chībuliǎo! people can't eat that much.
- W: Méi wèntí, chīdeliǎo. Zhè diǎnr cài No problem, [we] can eat [it]. [Can] we
dōu chīdeliǎo, nà hái jiào nánzǐhàn ma? still call [ourselves] men eating this little
Zài lái liǎng ge hǎiwèi de, yí ge bit of food? Bring two seafood dishes, a
hóngshāo-mùyú, yí ge lóngxiā- braised cod and a couple of lobster meals.
liǎngchī.
- x: Xiānshēng, shuǐjiǔ yào bu yào? Do you want water and wine, sir?
- Sm: Bú yào, bú yào, wǒ yì hē jiǔ jiù No, no, whenever I drink it goes to my
shàngtóu shàngliǎnr, lái diǎnr head and I get flushed; bring a couple of
liángshuǐ jiù xíng le. cold waters – that'll be fine.
- W: Shénme shàngtóu, shàngliǎnr de? What do you mean 'goes to your head and
Chīfàn nǎr yǒu bù hē jiǔ de? Zài your face'? How can you have a meal
Zhōngguó, chīfàn méiyǒu guāng without wine? In China, we don't just drink
hē liángshuǐ de! Píjiǔ yě méiyǒu cold water. And beer's not strong enough.
shénme jìn. Jīntiān ràng wǒmen Today, let's have Mr. Smith try some
lǎo Shǐ chángchāng Zhōngguó Chinese white-liquor. Miss, what sort of
báijiǔ. Xiǎojiě, nǐmen zhè yǒu well known wines do you have here?
shénme míngjiǔ?
- x: Wǒmen shénme míngjiǔ dōu yǒu, We have all the well-known wines, Maotai,
yǒu Máotái, yǒu Wǔliángyè, 5-Grain, Mongol King.
Měnggǔwáng.
- W: Yǒu xiǎopíng de ma? Do you have small bottles?
- x: Yǒu èr liǎng zhuāng de hé bàn jīn We have 2 ounce bottles and half-jin bottles.
zhuāng de.

- W: Bàn jīn zhuāng de Máotái hé
Wǔliángyè, yí yàng lái yí píng.
A half-jin bottle of Mao Tai and 5-Grain,
one of each.
- x: Hái yào yìdiǎnr shénme ne?
And what else?
- Sm: *Bú yào le, bú yào le, qiānwàn bié zài
yào le! Wǒ kàn wǒ jīntiān fēi bǎ dùzi
chībào le bù kě!*
*Nothing else, please, nothing else! Looks
like my stomach's going to explode for sure
today!*
- W: Āi, duōnián bú jiàn de péngyou,
wǒmen jīntiān hǎohǎo hēhe.
Hey, [it]'s been years since we friends saw
[each other], we should have a proper drink.
- Sm: *Hǎo, hǎo, jiè zhèi ge jīhuì hǎohǎo
liáoliao.*
*Okay, [let]'s take this opportunity to have a
good chat!*



[JKW 2005]

Part III. Sample menu items

菜单 / 菜單

1. Lěnghūnlèi = lěngcàilèi ‘(cold) appetizers’

冷荤类 / 冷葷類

pīnpánr ‘(put+together-dish) appetizers; hors
d’oeuvres’

拼盘儿 / 拼盤兒

málà yāzhǎng ‘(numb-hot-duck-feet)’

麻辣鸭掌 / 麻辣鴨掌

málà’ěrsī ‘(numb-hot-ear-shreds)’

麻辣耳丝 / 麻辣耳絲

sōnghuā = pídàn ‘preserved egg’, aka 1000 year
old eggs

松花-皮蛋 / 松花-皮蛋

shāndōngshāojī ‘(Shandong-cooked-chicken)’

山东烧鸡 / 山東燒雞

xūnyú ‘(smoked-fish)’

熏鱼 / 燻魚

bànyāzhǎng ‘(mixed-duck-feet)’

拌鸭掌 / 拌鴨掌

bànsānxiān ‘(mixed-three-freshes)’

拌三鲜 / 拌三鮮

bànhǎizhé ‘(mixed-jellyfish)’

拌海蜇 / 拌海蜇

wǔxiāngniúròu ‘(5-spice-beef)’

五香牛肉 / 五香牛肉

làhuánguā ‘(spicy-yellow-gourd)’; cucumber with chillies
bàngbàngjī ‘shredded boiled chicken, spicy
sauce’, served cold

辣黄瓜 / 辣黃瓜
棒棒鸡 / 棒棒雞

báiqiējī ‘(white-cut-chicken)’

白切鸡 / 白切雞

Sìchuānpàocài ‘(Sichuan+pickles)’

四川泡菜 / 四川泡菜

dōngjī ‘(jellied-chicken)’

冻鸡 / 凍雞

2. Hǎixiānlèi ‘fresh seafood’

fènghuángyúchì ‘(phoenix-fish-fins) shark fin with
shredded chicken’

凤凰鱼翅 / 鳳凰魚翅

sānsīyúchì ‘(3-shreds-fish-fins) shark fin with shred-
ded chicken’

三丝鱼翅 / 三絲魚翅

sānxiānhǎishēn ‘(3-fresh-seaslug) sea cucumber +
shredded pork, bamboo shoots, chicken’

三鲜海参 / 三鮮海參

gānzhámíngxiā ‘(dry-fried-prawns) dry-fried prawns’

干炸明虾 / 乾炸明蝦

guōbāxiārén (~ xiārénrguōbā) ‘(pan-crust-shrimp-meat)’
shrimp over scorched rice – ‘bombs over Moscow’

锅巴虾仁 / 鍋巴蝦仁

Dòngtíngxiāpiàn ‘Dongting [Lake]-shrimp-slices’

洞庭虾片 / 洞庭蝦片

xuědòuxiārénr ‘(snow-peas-shrimp)’

雪斗虾仁 / 雪豆蝦仁

cùipíxiāqiú ‘(crisp-skin-shrimp-ball) crispy shrimpballs’

脆皮虾球 / 脆皮蝦球

qīngzhēnghémán ‘(steamed-river-eel)’

清蒸河鳗 / 清蒸河鰻

tángcùyú ‘(sugar-vinegar-fish) sweet and sour fish’

糖醋鱼 / 糖醋魚

Xīhúcùyú ‘(West-Lake-vinegar-fish) West Lake [Hang Zhōu] fish’	西湖醋鱼 / 西湖醋魚
wǔliǔyú ‘(5-willow-fish) sweet and sour fish pieces’	五柳鱼 / 五柳魚
huóyúsānchī ‘(live-fish-3-eat)’; a fish cooked 3 ways – as soup, with sweet sauce, and with brown sauce.	活鱼三吃 / 活魚三吃
chǎoyúpiàn ‘(stirfried-fish-slices)’	炒鱼片 / 炒魚片
tángcùyúpiàn ‘(sugar-vinegar-fish-slices) sweet and sour fish’ [Cant.]	糖醋鱼片 / 糖醋魚片
tángcùquányú ‘(sugar-vinegar-whole-fish) sweet and sour whole fish’ [Cant.]	糖醋全鱼 / 糖醋全魚
hóngshāojiǎyú ‘(braised –carapace-fish) [Nánjīng region] braised soft-shelled turtle’	红烧甲鱼 / 紅燒甲魚
qīngdùnǐqiū ‘clear-stew-loach’ [loach or ‘smelt’, a fish] stewed in clear broth’.	清炖泥鳅 / 清燉泥鳅



3. Bào chǎo lèi ‘quick-stirfried’

chǎoyāohuā ‘(stirfried-kidney-flowers) fried pork kidney’	炒腰花 / 炒腰花
chǎozhūgān ‘(stirfried-pork-liver)’	炒猪肝 / 炒豬肝
bàosānzhēn ‘(quickfried-3-treasures) fried chicken giblets and pork stomach’	爆三珍 / 爆三珍
chǎojīdīng ‘(stirfried-chicken-cubes) fried diced chicken’	炒鸡丁 / 炒雞丁
làzitiánjī ‘(chili-young-field-chicken) frog-legs in hot sauce’	辣子田鸡 / 辣子田雞
jiàngbàotiánjī ‘(sauce-fastfried-field-chicken) frog-legs sautéed in duck sauce’	酱爆田鸡 / 醬爆田雞
bàosānyàng ‘(quickfry-3-kinds) fried pork kidney, liver, plus other fried meat’	爆三样 / 爆三樣

4. Ròulèi ‘meat [pork]’

jīngjiàng ròusī ‘(Běijīng-sauce-meat-shreds)’
 dōngsūn chǎoròusī ‘(winter-bambooshoots-stirfried-meatshreds)’
 cōngbào niúròu ‘(onions-quickfried-beef) beef with green onions’
 hóngshāo dǔkuài ‘(red-braised-stomach-pieces) braised pork stomach’
 huíguō ròu ‘(return-wok-meat) double-cooked pork’
 jiàngbào ròu ‘(sauce-fastfried-meat) pork sautéed in duck sauce’
 nánjiān wánzi ‘(south-lightfry-balls) fried meat balls, [southern style]’
 quánjiā fú ‘(complete-home-fortune)’, like chapsuey.
 gānbèi sìsī ‘(scallop-4-shreds) scallop + 4 meats or vegetables’
 gúlǎo ròu ‘sweet and sour pork’ [Cantonese]
 mùxū ròu ‘(wood-whiskers-meat) shredded pork with vegetables, egg, stirfried’; mooshoo
 tángcù páigǔ ‘(sugar-vinegar-spareribs)’
 méicài kòuròu ‘(preserved-vegetable-stewed pork)’ [Hakka dish]

京醬肉絲／京醬肉絲
 冬筍炒肉絲／冬筍炒肉絲
 蔥爆牛肉／蔥爆牛肉
 紅燒肚塊／紅燒肚塊
 回鍋肉／回鍋肉
 醬爆肉／醬爆肉
 南煎丸子／南煎丸子
 全家福／全家福
 干貝四絲／乾貝四絲
 咕老肉／咕老肉
 木須肉／木須肉
 糖醋排骨／糖醋排骨
 梅菜扣肉／梅菜扣肉

5. Yóuzhálèi ‘oil-fried’

zházǐ jī ‘(deepfried-young-chicken)’
 zhábá kuài ‘(deepfried-8-pieces)’
 qīngzhá féicháng ‘(clear-deepfried-fat intestines)’
 zházhēngān ‘(deepfried-treasure-liver) deepfried chicken giblets’
 zhápáigǔ ‘(deepfried-spareribs)’

炸子雞／炸子雞
 炸八塊／炸八塊
 清炸肥腸／清炸肥腸
 炸珍肝／炸珍肝
 炸排骨／炸排骨

6. Jīyālèi ‘chicken and duck’

hóngshāo jī ‘(red-cooked-chicken)’
 tiánsuān jīkuài ‘(sweet-sour-chicken-pieces)’
 gōngbǎo jīdīng ‘(gongbao-chicken-cubes)’; chicken cubes, chili and peanuts, stirfried.

紅燒雞／紅燒雞
 甜酸雞塊／甜酸雞塊
 宮保雞丁／宮保雞丁

jiàngbào jī dīng '(sauce-quickfry-chicken-cubes)'	酱爆鸡丁 / 醬爆雞丁
yóulín zǐ jī '(oil-baste-young-chicken)'	油淋子鸡 / 油淋子雞
máo gū jī piàn '(mushrooms+chicken-slices) moogoogaipan	毛菇鸡片 / 毛菇雞片
yāo guǒ jī dīng '(cashews-chicken-cubes)'	腰果鸡丁 / 腰果雞丁
shí cài jī qiú '(seasonal-vegetables-chicken-balls)'	时菜鸡球 / 時菜雞球
zhá bā kuài '(deepfried-8-pieces)' - Peking style	炸八块 / 炸八塊
Zuǒ gōng jī '(Zuo-duke-chicken) General Zuo's	佐公鸡 / 佐公雞
chicken', aka zuǒ zōng táng jī; chicken pieces	(佐宗棠鸡)
with chili, ginger, garlic.	
fú róng jī piàn '(fooyong-chicken-slices)'	芙蓉鸡片 / 芙蓉雞片
xiāng sū yā '(aromatic-crisp-duck)'	香酥鸭 / 香酥鴨
Běi jīng kǎo yā '(Peking-roast-duck) Peking duck'	北京烤鸭 / 北京烤鴨
chǎo yā zhǎng '(stirfried-duck-feet)'	炒鸭掌 / 炒鴨掌

7. Shū cài lèi / sù cài lèi 'vegetable dishes; vegetarian dishes'

háoyóu jiè lán '(oyster-sauce-Chinese-broccoli)'	蚝油芥兰 / 蠔油芥蘭
yú xiāng qié zi '(fish-aroma-eggplant)'	鱼香茄子 / 魚香茄子
chǎo'èr dōng (~ shāo'èr dōng) '(stir-fried-2-winter [veg])	炒二冬 / 炒二冬
bamboo shoots and dried mushrooms	(烧二冬)
chǎo sān dōng '(stirfried-3-winters)', bamboo shoots,	炒三冬 / 炒三冬
mushrooms, preserved cabbage	(烧三冬)
bá ~ pá shuāng cài '(boiled-pair-vegetables) cabbage and	扒双菜 / 扒雙菜
mustard greens'	
jī yóu bái cài '(chicken-fat-cabbage)'	鸡油白菜 / 雞油白菜
sù shí jīn '(vegetable-assortment)'	素什锦 / 素什錦
fān qié chǎo jī dàn '(tomato-fried-eggs)'; fān qié 'foreign+	番茄炒鸡蛋 / 番茄炒雞蛋
eggplant'	
jiā cháng dòu fu '(home-frequent-doufu) home style	家常豆腐 / 家常豆腐
beancurd'	
hóng shāo dòu fu '(red-braised-doufu) braised	红烧豆腐 / 紅燒豆腐
beancurd'	
má pó dòu fu '(numb-old+woman-doufu) 'Mother Po's	麻婆豆腐 / 麻婆豆腐
toufu', ie beancurd cubes, minced pork, spicy	
sauce with Sichuan pepper	
dōng gū dòu fu '(mushroom+beancurd)'	冬菇豆腐 / 冬菇豆腐

8. Shāguō ‘earthenware pot’

shāguōyútóu ‘(+fish-head)’
 shāguōshízitóu ‘(+lion-head) large meatballs stewed
 with cabbage leaves’
 shāguōshíjīn ‘(+ [veg] assortment)’
 shāguōdòufu
 shāguōsānxiān

沙锅鱼头 / 沙鍋魚頭
 沙锅狮子头 / 沙鍋獅子頭
 沙锅什锦 / 沙鍋什錦
 沙锅豆腐 / 沙鍋豆腐
 沙锅三鲜 / 沙鍋三鮮

9. Huǒguō ‘(fire-pot) hotpot; fondue’

shíjīnhuǒguō ‘(assortment+hotpot)’
 sānxiānhuǒguō

什锦火锅 / 什錦火鍋
 三鲜火锅 / 三鮮火鍋

10. Tānglèi ‘soups’

bàoyútāng ‘(abalone)’
 cuānyāzhǎng ‘(drop-in-boiling-water-duck-feet)
 duck feet soup’
 sānxiāntāng ‘(3-fresh-soup)’ with shrimp, pork,
 and chicken’
 suānlàtāng ‘(sour-hot-soup)’
 dànhuātāng ‘(egg-flower-soup) egg-drop soup’; more
 often known as jīdàntāng in China.
 cuānwánzi ‘(drop+in+boiling+water-meatballs)’
 zhūgāntāng ‘(pork-liver-soup)’
 hùntūntāng ‘wonton soup’
 jiāchángdòufutāng ‘(home-often-dòufu-soup)’
 zhàicàiròusītāng ‘(picked-cabbage-pork-shreds-soup)’
 báicàidòufutāng ‘(white-cabbage-beancurd-soup)’
 huǒtuīdōnggūtāng ‘(ham-mushroom-soup)’

鲍鱼汤 / 鮑魚湯
 余鸭掌 / 余鴨掌
 三鲜汤 / 三鮮湯
 酸辣汤 / 酸辣湯
 蛋花汤 / 蛋花湯
 (鸡蛋汤)
 余丸子 / 余丸子
 猪肝汤 / 豬肝湯
 馄饨汤 / 餛吞湯
 家常豆腐汤 / 家常豆腐湯
 榨菜肉丝汤 / 榨菜肉絲湯
 白菜豆腐汤 / 白菜豆腐湯
 火腿冬菇汤 / 火腿冬菇湯

11. Miànlèi, often divided into tāngmiàn ‘noodle soup’ and lāomiàn ‘(ladle out-noodles) without soup’

ròusīchǎomiàn ‘(meat-shreds-stirfried-noodles)’
 zhájiàngmiàn ‘(fried-sauce-noodles)’ noodles with bean
 paste and pork
 shíjīnchǎomiàn ‘(assorted-stirfried-noodles)’

肉丝炒面 / 肉絲炒麵
 炸酱面 / 炸醬麵
 什锦炒面 / 什錦炒麵

dàlǔmiàn ‘(big-stewed-noodles)’	大卤面 / 大鹵麵
páigǔmiàn ‘(ribs-noodles)’	排骨面 / 排骨麵
sānxiānmiàn ‘(3-freshes)’	三鲜面 / 三鮮麵
dàndànmiàn ‘noodles with spicy sesame sauce’ – [Sichuan]	担担面 / 擔擔麵
ròusīliángmiàn ‘(meat-shred-cold-noodle)’	肉丝凉面 / 肉絲涼麵
ròusītāngmiàn ‘(meat-shreds-soup-noodle)’	肉丝汤面 / 肉絲湯麵
chāshāotāngmiàn ‘(red+braised-noodle-soup)’	叉烧汤面 / 叉燒湯麵
yúpiàntāngmiàn ‘(fish-slice-..)’	鱼片汤面 / 魚片湯麵
xiāqiútāngmiàn ‘shrimp-ball-...’	虾球汤面 / 蝦球湯麵
gèshilāomiàn ‘(any-style-lomein) lomein with either pork, beef, chicken, shrimp, veg. etc.	各式捞面 / 各式撈麵
běnlóulāomiàn ‘(local-restaurant-lomein) house lomein’	本楼捞面 / 本樓撈麵
gānchǎoniúhé ‘(dry-stirfried-beef-hefen) dry noodles	干炒牛河 / 乾炒牛河
chǐjiāoniúhé ‘(blackbean-chillies-beef-hefen)’ dry noodles, and beef with black bean sauce.	鼓椒牛河 / 鼓椒牛河

12. Zhǔshílèi ‘main-food-type = rice dishes’, not usually eaten alone in China.

chāshāochǎofàn ‘(roast-pork-fried-rice)’	叉烧炒饭 / 叉燒炒飯
yúpiànchǎofàn ‘(fish-slices-friedrice)’	鱼片炒饭 / 魚片炒飯
yángzhōuchǎofàn ‘Yangzhou style fried rice’	扬州炒饭 / 揚州炒飯
xiārénrchǎofàn ‘shrimp meat fried rice’	虾仁炒饭 / 蝦仁兒炒飯
sānxiānchǎofàn ‘fried rice with three fresh’	三鲜炒饭 / 三鮮炒飯

13. Diǎnxīnlèi, ie Cantonese ‘dimsum’, as well as light fare from other regions.

jiǎozi ‘dumplings’	饺子 / 餃子
shuǐjiǎo ‘(water) boiled dumplings’	水饺 / 水餃
zhēngjiǎo ‘(steamed) steamed dumplings’	蒸饺 / 蒸餃
bāozi ‘steamed buns’	包子 / 包子
xiǎolóngbāo ‘(little-cage-bao) small steamed buns’	小笼包 / 小籠包
guōtiē ‘(pot-stick) potstickers’	锅贴儿 / 鍋貼兒
shāomài ‘(cook-sell)’; steamed open ravioli or dumplings.	烧卖 / 燒賣
chūnjuǎnr ‘(spring-rolls)’	春卷儿 / 春卷兒
jiānbǐng ‘(fried-chapatti) + fried chapatti’ [zǎofàn]	煎饼 / 煎餅
xiànrǐng ‘(stuffing-chapatti) meat filled chapatti’	馅儿饼 / 餡兒餅
báobǐng = jiāchángbǐng ‘thin chapatti’	薄饼 / 薄餅
shāobǐng ‘(cooked+chapatti)’ [zǎofàn]	烧饼 / 燒餅

mántou ‘steamed white buns; steamed bread’
 huājuǎnr ‘flower twists’, a type of bread or bun
 yóutiáo ‘(oil-lengths)’, sometimes called Chinese
 doughnuts; eaten with zhōu, shāobǐng etc.
 zòngzi ‘rice and savories in a banana leaf packet’
 zhōu ‘porridge; gruel’; jīzhōu ‘chicken porridge’
 [zǎofàn]

馒头／饅頭
 花卷儿／花卷兒
 油条／油條
 粽子／粽子
 粥／粥

14. Tiándiǎnlèi ‘desserts; sweets’

bābǎofàn ‘(8-jewel-rice)’
 hǔpòliánzǐ ‘(amber-lotus-seeds) lotus seeds
 steamed in sweet sauce’
 básīxiāngjiāo ‘(pull-silk-bananas)’ candied bananas
 xìngrénr dòufu ‘almond beancurd’

八宝饭／八寶飯
 琥珀莲子／琥珀蓮子
 拔丝香蕉／拔絲香蕉
 杏仁儿豆腐／杏仁兒豆腐



Cāntīng: Zǎodiǎn, shuǐjiǎo, jiāchángcài, jīngdōngròubǐng. [Beijing 2005]