

STANDARD CHINESE: A MODULAR APPROACH

STUDENT TEXT AND WORKBOOK

MODULE 7: SOCIETY

Before starting Unit 1 of this module, you should have completed core modules 1 through 6 and the optional modules Personal Welfare, Restaurant, and Hotel.

May 1981

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Roberta S. Barry and Thomas E. Madden



## PREFACE

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

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

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

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

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

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

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

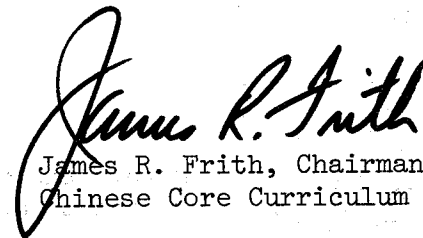
Administrative assistance was provided at various times by Vincent Basciano, Lisa A. Bowden, Jill W. Ellis, Donna Fong, Renee T.C. Liang, Thomas E. Madden, Susan C. Pola, and Kathleen Strype.

The production of tape recordings was directed by Jose M. Ramirez of the Foreign Service Institute Recording Studio. The Chinese script was voiced by Ms. Chao, Ms. Chen, Mr. Chen, Ms. Diao, Ms. Hu, Mr. Khuo, Mr. Li, and Ms. Yang. The English script was read by Ms. Barale, Ms. Barry, Mr. Basciano, Ms. Ellis, Ms. Pola, and Ms. Strype.

The graphics were produced by John McClelland of the Foreign Service Institute Audio-Visual Staff, under the general supervision of Joseph A. Sadote, Chief of Audio-Visual.

Standard Chinese: A Modular Approach was field-tested with the cooperation of Brown University; the Defense Language Institute, Foreign Language Center; the Foreign Service Institute; the Language Learning Center; the United States Air Force Academy; the University of Illinois; and the University of Virginia.

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



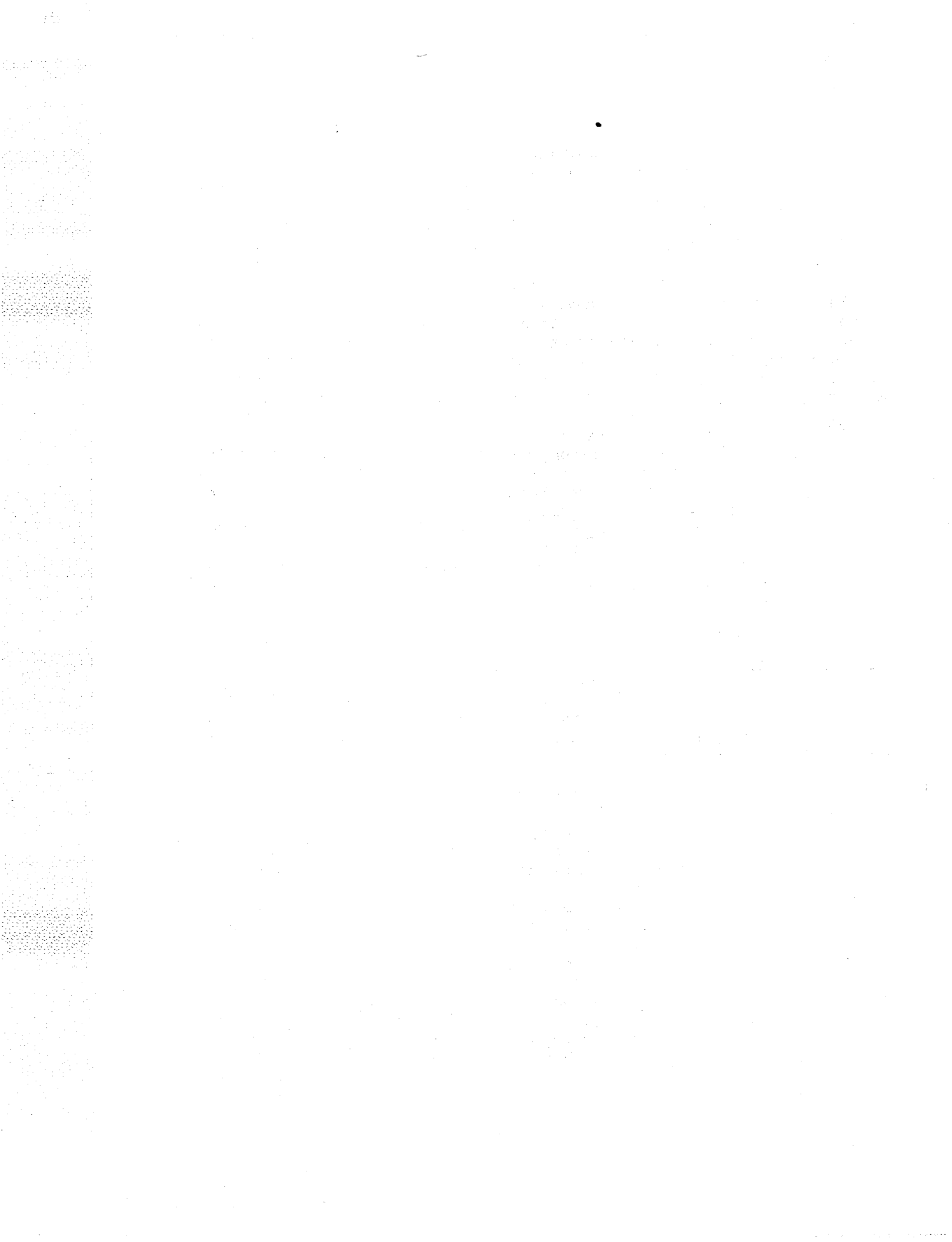
James R. Frith, Chairman  
Chinese Core Curriculum Project Board

## CONTENTS

Preface . . . . .	iii
Introduction	
Section 1: To the Student . . . . .	1
Section 2: To the Teacher . . . . .	3
List of Tapes for Module 7 . . . . .	5
Objectives for the Society Module . . . . .	6
UNIT 1 Travel Plans	
Introduction . . . . .	8
Reference List . . . . .	9
Vocabulary . . . . .	11
Reference Notes . . . . .	13
(Verb) <u>de shi...</u>	
Phrases with <u>guānyú</u> , "concerning," "about"	
The directional ending <u>-lái</u>	
<u>huì</u> , "might," "be likely to," "will"	
The sentence marker <u>-de</u> , "that's the way the situation is"	
Review Dialogue . . . . .	31
Workbook . . . . .	34
Exercise Dialogues . . . . .	37
UNIT 2 Equality of the Sexes	
Introduction . . . . .	42
Reference List . . . . .	43
Vocabulary . . . . .	45
Reference Notes . . . . .	47
<u>biéde</u> , "other(s)"	
<u>yuè...yuè...</u> , "the more...the more..."	
<u>yuè lái yuè...</u> , "more and more..."	
<u>xiàng</u> , "like"	
The adverb <u>jiù</u> , "as soon/early as that"	
Review Dialogue . . . . .	64
Workbook . . . . .	67
Exercise Dialogues . . . . .	70
UNIT 3 Family Values	
Introduction . . . . .	75
Reference List . . . . .	76
Vocabulary . . . . .	78
Reference Notes . . . . .	80
The verb ending <u>-qilai</u> : the start of an action or condition	
<u>cónglái bù/méi</u> , "never"	
<u>cái</u> , "only," before amounts	
<u>-zhe</u> showing the manner of an action	
The verb ending <u>-dào</u> : --successful reaching/obtaining/finding	
--(with verbs of speech) "of," "about"	
--successful perceiving ( <u>kāndào</u> )	

	The adverb <u>zài</u> , "anymore"	
	Placement of phrases with <u>dào</u> , "to," "up to," "until"	
	Review Dialogue . . . . .	100
	Workbook . . . . .	104
	Exercise Dialogues . . . . .	107
UNIT 4	A Family History	
	Introduction . . . . .	112
	Reference List . . . . .	113
	Vocabulary . . . . .	115
	Reference Notes . . . . .	117
	More on <u>ne</u> , marker of absence of change/lack of completion	
	Terms for grandparents	
	More on indefinite pronouns ("any/no" expressions)	
	<u>bāngzhu</u> and <u>bāng máng</u>	
	Review Dialogue . . . . .	132
	Workbook . . . . .	136
	Exercise Dialogues . . . . .	139
UNIT 5	Traditional Attitudes and Modern Changes	
	Introduction . . . . .	144
	Reference List . . . . .	145
	Vocabulary . . . . .	147
	Reference Notes . . . . .	149
	<u>...yě hǎo, ...yě hǎo</u> , "whether...or..."	
	Necessary condition marked by <u>cái</u>	
	Placement of specifier after a modifying phrase	
	"In order to"	
	<u>yǐhòu</u> and <u>hòulái</u> compared	
	Review Dialogue . . . . .	165
	Workbook . . . . .	169
	Exercise Dialogues . . . . .	172
UNIT 6	Politics and Culture	
	Introduction . . . . .	176
	Reference List . . . . .	177
	Vocabulary . . . . .	179
	Reference Notes . . . . .	181
	<u>-de huà</u> , "if," "in case"	
	More on <u>-guo</u> vs. <u>-le</u>	
	<u>bù guǎn...</u> , "no matter..."	
	Reduplicating adjectival verbs for vividness	
	<u>qù</u> and <u>lái</u> expressing purpose	
	Review Dialogue . . . . .	198
	Workbook . . . . .	202
	Exercise Dialogues . . . . .	205
UNIT 7	Social Problems	
	Introduction . . . . .	210
	Reference List . . . . .	211
	Vocabulary . . . . .	213

Reference Notes . . . . .	215
<u>-duō le</u> , "much more"	
(Verb) (Verb) <u>kàn</u> , "try and (Verb)"	
"Not anymore," "never again"	
<u>lián...dōu...</u> , "even"	
<u>zhǐ yào...jiù...</u> , "provided that..."	
<u>bú shì...jiù shì...</u> , "if not...then...," "either...or..."	
Review Dialogue . . . . .	231
Workbook . . . . .	234
Exercise Dialogues . . . . .	237
 UNIT 8   Directions for the Future	
Introduction . . . . .	242
Reference List . . . . .	243
Vocabulary . . . . .	245
Reference Notes . . . . .	247
Action-Process compound verbs	
The directional ending <u>-huí</u>	
<u>yòu</u> , "after all," "anyway"	
<u>yě bu</u> , "don't even," "won't even"	
Review Dialogue . . . . .	260
Workbook . . . . .	264
Exercise Dialogues . . . . .	267
 Vocabulary . . . . .	271





## INTRODUCTION

### SECTION 1: TO THE STUDENT

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

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

#### How to Use the Book

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

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

You may find it helpful to read through the reference notes three times. On the first time through, read only the notes on cultural background. The second time, go through the notes that explain new grammatical structures. The third time, read only the notes on the meanings and usage of new words. For review, test yourself on the example sentences in the notes by covering the Chinese column and trying to translate the English column into Chinese. Check your answer immediately.

### How to Use the Tapes

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

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

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

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

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

## SECTION 2: TO THE TEACHER

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

How to Use the Reference Notes

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

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

How to Use the Exercise Dialogues

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

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

The taped exercises 2, 3, and 4, are to be listened to outside of class as many times as is necessary for the student to answer the questions in the workbook section. In class, the teacher should ask the questions, rephrased in Chinese, and have students answer from their notes or, preferably, from

memory. If students bring up questions on colloquialisms contained in the dialogues at this time, handle them quickly; avoid digressions on expressions which are not required for production. The point of this activity is for the students to talk--to practice saying the new words and structures of the unit.

### Further Classroom Activities

(1) Use the subjects discussed in the dialogues as points of departure for class discussions in which the teacher takes the part of the Chinese who wants to understand American society and the American students try to explain their ways of thinking and doing things. Depending on class size, the level of the students, and individual students' competitiveness or reticence, these conversations will need to be more or less structured. If necessary in order to maintain the flow of ideas or to keep a small number of students from dominating the discussion, everyone can be asked to outline possible answers before coming to class, or the teacher may prepare an outline for the students.

(2) Students can be asked to tell the story of the review dialogue or an exercise dialogue in their own words. This can be done by the whole class together; if one student omits an important point in the story, another student can remind him of it or supply it himself.

(3) Have students pick out from the reference list and the dialogues certain sentences which serve a particular communicative function. The Chinese material in this book is especially suited to this type of exercise because of the colloquial tone of the dialogues and the range of emotions and linguistic functions displayed within them. For example, the students may be asked to find a sentence that conveys enthusiasm toward an idea, one that conveys tentativeness when asking a question about a delicate subject, or one that conveys a desire to be helpful. Using the sentences thus found as take-off points, the teacher can then ask the students to come up with other sentences with the same linguistic function, or ask them to change elements of the sentence to vary its function.

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

Wǒ kǎolǚ kǎolǚ.	I'll think it over. (non-committal)
Fēicháng hǎo.	Great. (enthusiastic)
Nà wǒmen shuōhǎo le . . .	Then we've agreed . . . (decisive)
Jiù zhèiyang.	It's settled. (decisive)

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

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

Review

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

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

## TAPES FOR MODULE 7 (SOC)

Unit 1: SOC 1.1, SOC 1.2  
Unit 2: SOC 2.1, SOC 2.2  
Unit 3: SOC 3.1, SOC 3.2  
Unit 4: SOC 4.1, SOC 4.2  
Unit 5: SOC 5.1, SOC 5.2  
Unit 6: SOC 6.1, SOC 6.2  
Unit 7: SOC 7.1, SOC 7.2  
Unit 8: SOC 8.1, SOC 8.2

Review Tapes: SOC Review 1-4, Tape 1 (Chinese to English)  
SOC Review 1-4, Tape 2 (English to Chinese)  
SOC Review 5-8, Tape 1 (Chinese to English)  
SOC Review 5-8, Tape 2 (English to Chinese)

MODULE 7: SOCIETY

The Society Module (SOC) will provide you with the linguistic skills and cultural background information you need to visit a Chinese family, discuss some aspects of family life and society, to find out how someone's family fits into the pattern of traditional Chinese society, and how it reflects the changes of modern society.

Before starting this module, you must take and pass the MTG Criterion Test. In addition, it is assumed that by this point you will have already completed the optional modules Personal Welfare, Restaurant, and Hotel; vocabulary from these modules is now considered taught.

The SOC Criterion Test will focus largely on this module, but material from the first six core modules and associated resource modules is also included.

OBJECTIVES

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

1. Give the English equivalent for any Chinese sentence in the SOC Reference Lists.
2. Say any Chinese sentence in the SOC Reference Lists when cued with its English equivalent.
3. Ask someone about the size of his family, which family members live at home, and where other family members live and why.
4. Use the rules of Chinese etiquette in social visits: the proper times for visiting; the custom of offering refreshments to visitors and the type of response expected from the visitor; and some polite ways to end a social visit.
5. Discuss the status, duties, and responsibilities of sons in the traditional Chinese family.
6. Discuss the different relationships within the Chinese family, especially those between parents and children, and between mother-in-law and daughter-in-law.
7. Explain why the large (extended) family was the ideal pattern in traditional Chinese society.

SOC, Objectives

8. Use the proper terms for referring to your own or someone else's children, and understand the terms for addressing one's children directly; use the terms for paternal grandparents; use the terms for the parents of one's friend.
9. Understand why early marriage was a common practice in traditional China.
10. Discuss the effects of the development of industry and business on traditional Chinese society.
11. Discuss the concept of filial obedience.
12. Compare the position of women in Chinese society before and after the founding of the People's Republic of China.
13. Discuss traditional marriage arrangements in China and the roles women were placed in as a result. Understand the government's policy toward marriage after 1949 and the actual changes that have occurred.
14. Explain and defend some of your personal views on topics such as equality of the sexes, the status of women, living together, marriage, parent-child relationships, care of the elderly, the effects of political and economic conditions on society, crime, and drug abuse.

UNIT 1

Travel Plans

INTRODUCTION

Grammar Topics Covered in This Unit

1. The pattern (Verb) de shi....
2. Phrases with guānyú, "concerning," "about."
3. The directional ending -lai.
4. The auxiliary verb huì, "might," "be likely to," "will."
5. The sentence marker -de, "that's the way the situation is."

Functional Language Contained in This Unit

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



Unit 1, Reference List

- |  |   |
|--|---|
| 1. A: Jīntiān wǒ <u>jièdao</u> yìběn hǎo <u>xiǎoshuō</u> .   | Today I borrowed a good novel (from someone).   |
| B: Shénme xiǎoshuō, <u>ràng</u> nǐ zènme gāoxìng?  | What novel is it that makes you so happy?   |
| 2. A: Zhèiběn xiǎoshuō xiěde shì <u>dàlùde qíngkuàng</u> .   | This novel is about the situation on the mainland.  |
| B: <u>Guānyú dàlùde?</u> Jiè gěi wǒ kànkan xíng bu xíng?   | About the mainland? How about lending it to me to read?   |
| 3. A: Xiàge <u>xuéqī</u> nǐ xiǎng <u>yánjiū</u> shénme?  | What are you going to do research on next semester?   |
| B: Hái shì lǎo wèntí: Zhōng-guóde <u>zhèngzhì</u> qíngkuàng.   | It's still the same old topic: the political situation in China.                                |
| 4. A: Zuótiān Xiǎo Míng gěi tā nǚpéngyou xiě xìn, xiěde hǎo <u>cháng!</u>                              | Yesterday Xiǎo Míng wrote a letter to his girl friend, and it was really long!                  |
| B: <u>Niánqīng</u> rén <u>zǒng</u> shì niánqīng rén. Wǒ niánqīngde shíhou yě shì zhèiyang, nǐ wàng le? | Young people are always young people. When I was young I was like that too, have you forgotten? |
| 5. A: <u>Shǔjiàde</u> shíhou, nǐ xiǎng dào nǎr qu wánwanr?   | Where do you want to go over summer vacation?   |
| B: Wǒ xiǎng dào <u>Yàzhōu</u> jǐge <u>guójiā</u> qu kànkan.  | I'd like to go visit a few countries in Asia.   |
| 6. A: Zènme, nǐ xiǎng yánjiū Yàzhōude <u>wénhuà chuántǒng</u> ?  | Oh? Do you want to do research on Asia's cultural tradition?                                    |
| B: Bù néng shuō yánjiū. Wǒ zhǐ shì xiǎng qù kànkan nàlìde <u>shèhuì</u> qíngkuàng.                     | It can't be called research. I just want to go have a look at the social situation there.       |
| 7. A: Lǎo Wáng, wǒ jīntiān <u>gǎnjué</u> hěn bu shūfu.   | Lǎo Wáng, I feel awful today.   |
| B: Kuài <u>zuòxia</u> , wǒ qù gěi nǐ dào bēi chá lai.  | Sit down and I'll go pour you a cup of tea.   |

8. A: Nǐ qùde nèige dìfang  
zhèngzhi, jīngjī fāngmiànde  
qíngxìng zěnmeyàng?  
What was the political and economic  
situation like where you went?
- B: Jǐjù huà shuōbugīngchū,  
yǒu shíjiān wǒ zài gēn  
ni mànmanr shuō ba.  
I can't explain it clearly in just  
a few sentences; when I have  
time I'll tell you all about it.
9. A: Yánjiū Zhōngguó xiànzài de  
wèntí yíding dǎi dōngde  
Zhōngguó lìshǐ.  
To study the problems of China now,  
you have to understand Chinese  
history.
- B: Nǐ shuōde zhèiyidiǎn hěn  
yào jīn, wǒ kāolǔ kāolǔ.  
This point of yours is very important;  
I'll think it over.
10. A: Nǐ zài Zhōngguó zhù liǎng-  
nián, yíding huì xuéhǎo  
Zhōngwénde.  
If you live in China for two years,  
you're sure to learn Chinese  
very well.
- B: Shì a, yìfāngmiàn kéyì  
xuéhǎo Zhōngwén, yìfāngmiàn  
yě kéyì duō zhīdao yidiǎnr  
Zhōngguóde shìqìng.  
Yes, on the one hand I can learn  
Chinese well, and on the other  
hand I can find out more things  
about China.

ADDITIONAL REQUIRED VOCABULARY

11. yìbiān(r)...yìbiān(r)      doing...while doing...
12. yímiàn...yímiàn...      doing...while doing...

## VOCABULARY

cháng chuántǒng	to be long tradition, traditional
dàlù dào -diǎn dǒngde	mainland, continent to pour point to understand, to grasp, to know
-fāngmiàn (-fāngmian)	aspect, side, area, respect
gǎnjué	feeling, sensation; to feel, to perceive
guānyú	as to, with regard to, concerning, about
guójiā	country, state, nation; national
huì	might, be likely to, will
jiè jièdao -jù	to borrow; to lend to successfully borrow sentence; (counter for sentences or utterances, often followed by <u>huà</u> , "speech")
kǎolǚ	to consider, to think about
mànmǎnr (mànmàn)	slowly; gradually, by and by; taking one's time; in all details
niánqīng	to be young
qíngkuàng	situation, circumstances, condition, state of affairs
qíngxíng	situation, circumstances, condition, state of affairs
ràng	to make (someone a certain way)
shèhuì shǔjià shuōbuqīngchu	society, social summer vacation can't explain clearly
wénhuà	culture
xiǎoshuō (-)xuéqī	fiction, novel semester, term (of school)
yánjiū (yánjiu, yánjiù)	to study (in detail), to do research on; research
Yàzhōu (Yǎzhōu)	Asia

yìbiān(r)...yìbiān(r)...  
yìfāngmiàn..., yìfāngmiàn...

doing...while doing...  
on the one hand..., on the other hand;  
for one thing..., for another...;  
doing...while doing...  
doing...while doing...

yímiàn(r)...yímiàn(r)...

politics, political affairs; political  
always; inevitably, without exception,  
after all, in any case  
to sit down

zhèngzhi  
zǒng

zuòxia

Unit 1, Reference Notes

1. A: Jīntiān wǒ jièdào yìběn  
hǎo xiǎoshuō. Today I borrowed a good  
novel (from someone).
- B: Shénme xiǎoshuō, ràng ni  
zènme gāoxìng? What novel is it that  
makes you so happy?

Notes on No. 1

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

Wǒ dào túshūguǎn qù jiè shū. I'm going to the library to borrow  
[take out] some books.

For "from," use gēn or xiàng<sup>o</sup> for people and cóng for place names like the library.

Wǒ méi dài qián, xiǎng gēn  
(xiàng) Níngníng qù jiè. I didn't bring any money. I want to  
go borrow some from Níngníng.

Wǒ cóng túshūguǎn jièle yìběn  
Zhōngguó lìshǐ shū. I borrowed a Chinese history book  
from the library.

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

Wǒ cóng tā nèr jièle wǔkuài qián. I borrowed five dollars from him.

For people, you may also use the common pattern wèn...jiè..., literally "ask...borrow...":

Wǒ wèn ta jièle yìběn shū. I borrowed a book from him.

Wǒ bù hǎo yìsi wèn biérén jiè  
qián. I'm too embarrassed to borrow money  
from other people.

jièdào: The ending -dào expresses that the borrowing results in the thing being obtained. You learned -dào and the similar Běijīng -zhào in the verb jiēdào/jiēzhào, "to receive," in the Meeting module.

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

Wǒ gēn tā jièle yìběn  
zìdiǎn. I borrowed a dictionary from him.

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<sup>o</sup>Xiàng is used more in written style.

Wǒ qù jièguo, kěshi méi jièdào.

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

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

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

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

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

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

Zài zhèr kàn kēyì, bù néng jièchuqu.

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

Tā bǎ wǒde chē jièqu le.

He borrowed my car (and took it away).

Tā bǎ nèiběn shū jièzǒu le.

He borrowed that book (and took it away).

Wǒ cóng tā nèr jièlai wǔkuài qián.

I borrowed five dollars from him.

ràng: "to make" someone a certain way, or "to cause" someone to become a certain way. When used this way, ràng is followed by a person and an adjectival verb. You learned ràng as "to let" in the Welfare module: Ràng wǒ kànkan nǐde hùzhào, "Let me see your passport." [Ràng can also mean "to have," "to tell," or "to make" someone do something.]

Tā shuōde huà ràng wǒ hěn shēng-qì.

What he said made me very angry.

Tā nàme bú kèqì ràng tā péngyou hěn bù hǎo yìsi.

He embarrassed his friend by being so rude.

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

Zhèi shì shénme kāfēi?--zhème hǎo hē.

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

Zhèi jiù shì nǐ mǎide chē?--zènme nánkàn!

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

Nǐ xǐhuan shùxué a?--nàme méi yìsi!

You like math?--such a boring thing!

2. A: Zhèiběn xiǎoshuō xiěde shì dàlùde qíngkuàng. This novel is about the situation on the mainland.
- B: Guānyú dàlùde? Jiè gěi wǒ kànkan xíng bu xíng? About the mainland? How about lending it to me to read?

Notes on No. 2

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

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

A	IS	B
VERB de	shì	B
Tā zuòde	shì	báicài.

"What he's making is cabbage."

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

- A: Nǐ zài Jiāzhōu Dàxué niànde shì shénme? What is it that you study at the University of California?
- B: Wǒ niànde shì jīngjìxué. It's economics.
- Zhèige diànyǐng jiǎngde shì yige Zhōngguó rén qù Měiguó wánde shì. This film is about a Chinese going to America to visit.
- Gāngcái nǐ jiàode shì shénme? Shi fàn háishi miàn? What did you order just now? Rice or noodles?
- Nǐ xiànzài shuōde shì wǒ háishi tā? Is the person you're talking about now me or him?
- Tā hěn xǐhuan kàn shū, kěshi tā kànde dōu shì yìxiē méi yìside xiǎoshuō. He likes to read, but all he reads are stupid novels.

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

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

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

Nǐde qíngkuàng gēn tāde chàbuduō. You and he are in about the same situation.

Wǒ dìdìde jīngjī qíngkuàng bù tài hǎo. My younger brother's financial situation isn't too good.

Nà shì sìshínián qiánde shì, xiànzài qíngkuàng bù tóng le. That was forty years ago. Now things are different.

A: Nǐ néng bu néng gěi wǒ jiǎng-jiang nǐ zài dàlùde qíngkuàng? Could you tell me about the way things were for you on the mainland?  
B: Nǐde yìsi shì wǒ zìjǐde qíngkuàng ma? Do you mean my own situation?

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

Tā gěi wǒmen jièshaole tāmen xuéxiàode qíngkuàng. He gave us a presentation (briefing) on their school. (E.g., what grades, how many students and teachers, what subjects are taught, etc.)

Wǒ bù tài shúxī Měidàsīde qíngkuàng. I'm not too familiar with (the way things are at) the Department of American and Oceanic Affairs.

guānyú: "with regard to, concerning" The phrase guānyú dàlùde means literally "one concerning the mainland." Guānyú is rather formal. In everyday speech, the idea of "about" is more often expressed in other ways, but guānyú is often used in formal contexts.

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

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



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

Guānyú nèijiàn shì, wǒ shénme  
dōu bù zhīdào.

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

Guānyú nèrde qíngkuàng, nǐ gěi  
wǒ dǎtīng dǎtīng hǎo ba?

Would you please ask for me about  
the situation there?

Guānyú zhèige, nǐmen hái yǒu  
méiyǒu shénme wèntí?

Do you have any other questions  
about this?

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

Xièxie nǐ gāosu wǒ zhème duō  
guānyú dàlùde qíngkuàng.

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

Tā zhīdao hěn duō guānyú zhèi-  
fāngmiàn de shìqíng.

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

Wǒmen zhèli méiyǒu duōshao  
guānyú Zhōngguó de shū.

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

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

Wǒ cóng Xiǎo Zhào nàr jìelai yì-  
běn shū, shì guānyú Zhōngguó  
càide, nǐ kànkàn.

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

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

Wǒ zuótiān kànle yige diànyǐng.  
Shénme diànyǐng?  
Guānyú Fǎguó...  
Guānyú Fǎguóde shénme?  
Guānyú Fǎguóde jīngjì.

I saw a movie yesterday.  
About what?  
About France...  
About what (aspect) of France?  
About the French economy.

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

Nǐ tīngshuō guānyú Tiětuōde  
xiāoxi ma?

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

Bú yào wèn wǒ guānyú shùxuéde  
wèntí.

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

jiè gěi wǒ kànkān: "lend (it) to me to read" In exchange 1, jiè was translated "borrow." Now you see it used for "to lend." To say "lend something to someone," the gěi phrase always follows the verb jiè. If the indirect object (person who receives) is a pronoun, gěi may be omitted:

<p>                 Jiè wǒ yìzhī bǐ.                  Jiè gěi wǒ yìzhī bǐ.             </p>	}	Lend me a pen.
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(In this extremely common sentence, the gěi is more frequently omitted.)

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|--|--|
| <p>3. A: Xiàge <u>xuéqī</u> nǐ xiǎng<br/>yánjiū shénme?</p> <p>B: Hái shì lǎo wèntí: Zhōng-<br/>guóde <u>zhèngzhì</u> qíngkuàng.</p> | <p>What are you going to do<br/>research on next semester?</p> <p>It's still the same old topic:<br/>the political situation in China.</p> |
|--|--|

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

<p>Xiànzài yǒude Měiguó dàxué yíge xuéqī zhǐ yǒu shíèr-sānge líbài.</p>	<p>Some American colleges have semesters which last only twelve or thirteen weeks.</p>
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<p>Shàngge xuéqī nǐ dōu niǎnle shénme?</p>	<p>What (courses) did you take last semester?</p>
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Xuéqī may also be used without the counter -ge: shàngxuéqī, xiàxuéqī, yìxué-qī, etc.

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

- |   |  |
|---|--|
| <p>Tā yánjiūde shì nǚfāngmiānde<br/>wèntí?</p>                                    | <p>What area does she study (OR do<br/>research on)?</p>                                   |
| <p>Kē Jiàoshòu zài jīngjì fāngmiān-<br/>de yánjiū shì dàjiā hěn<br/>shóuxīde.</p> | <p>Everyone is familiar with Professor<br/>Kē's research in the area of<br/>economics.</p> |
| <p>Tāde yánjiū gōngzuò hěn zhòng-<br/>yào.</p>                                    | <p>His research work is very important.</p>  |

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

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

Zhèige wèntí wǒmen děi yánjiū  
yanjiu.

We should discuss (OR look into this)  
question.

zhèngzhi: "politics, political affairs; political"

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

zhèngzhi: The concentrated expression of economics. It comes into being on a particular economic base, serves the economic base, and has a tremendous influence on economic development. In a class society, economic interests are the most fundamental interests of the different classes. In order to safeguard their own interests, the classes inevitably wage intense class struggle among each other. Therefore, class struggle and handling relations between the classes becomes the main content of politics. The relations which politics must handle are the internal relations of a class, relations between the classes, relations between nationalities, and international relations. Politics is manifested in policies and activities in the areas of national life and international relations of political parties, social groups, and social forces which represent certain classes. The politics of the exploiting class has as its aim to oppress the working people and to preserve its own narrow interests. In the politics of the proletariat, bourgeois rule is overthrown with revolutionary violence under the leadership of the proletarian political party, and the dictatorship of the proletariat is established; after power has been seized, socialist revolution is carried through to the end, class struggle is properly waged, and contradictions between ourselves and the enemy as well as contradictions among the people . . . are properly handled; then the focus of struggle is progressively turned towards engaging in the cause of socialist construction and devoting major efforts to developing production, and creating the conditions needed to completely abolish classes and bring about communism.

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

4. A: Zuótiān Xiǎo Míng gěi tā  
nǚpéngyou xiě xìn, xiěde  
hǎo cháng! Yesterday Xiǎo Míng wrote a  
letter to his girl friend,  
and it was really long!
- B: Niánqīng rén zǒngshì niánqīng  
rén. Wǒ niánqīngde shíhou  
yě shì zhèiyang, nǐ wàng le? Young people are always young  
people; when I was young  
I was like that too, have you  
forgotten?

Notes on No. 4

cháng: "to be long" in physical length, or in some cases, time.° The opposite of cháng is duǎn, "to be short."

Chángchéng yǒu duō cháng? How long is the Great Wall?  
Yǒu liùqiānduō gōnglǐ (cháng). It's over six thousand kilometers  
(long).

Nǐ xiěde tài cháng le, duǎn  
yidiǎnr, hǎo bu hǎo? You made this (piece of writing) too  
long. Could you shorten it?

Wǒ hěn cháng shíjiān méi kànjian  
ta le. I haven't seen him in a long time.  
(Hěn cháng shíjiān is the same  
as hěn jiǔ)

Wǒ xiǎng nǐ zài nàr zhǎo fángzi  
yídìng xūyào yige hěn chángde  
shíjiān. I'm sure it will take you a long time  
to find a house there.

Tā zài zhèr gōngzuòde shíjiān yǒu  
duō cháng? How long did he work here?

niánqīng: "to be young" While the idea of being young is often relative to a particular situation, niánqīng rén usually means people from the teens through the twenties.

Tā niánqīngde shíhou bǐ xiànzài  
gèng hǎo kàn. When she was young she was even more  
beautiful than now.

Niánqīng rén dōu xǐhuan wánr. All young people like to have fun.

zǒng: "always, invariably" Like other adverbs such as zhēn, "really," and hái, "still," zǒng is often followed by shì.

Nǐ zǒngshì wèn wǒ wèntí. You always ask me questions.

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

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

Zhèizhǒng shìqíng zǒngshì ràng rén hěn gāoxìng. This type of thing always makes one very happy.

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

Tā zǒng bù xǐhuan biérén wèn tā jiālide shì. He never likes other people to ask about his family.

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

Xiǎoháizi zǒng shì xiǎoháizi, dàle jiù hǎo le. Children will be children; after they grow up it will be better.

Nǐ bú jiè wǒ, wǒ zài zhèr kàn-kan zǒng kényi ba? If you won't lend it [this book] to me, at least I can read it here, can't I?

Nǐ niàn shū shì hǎo shì, zǒng bù néng bù chī fàn ba? It's great that you're studying, but after all, you can't go without eating, can you?

Nǐ shì Měiguó rén, nǐ zǒng bù néng bù zhīdào Dézhōu zài nǎr ba?! You're an American, you can't very well not know where Texas is, can you?!

Nǐ nǎzǒu wǒde shū, zǒng děi wèn wǒ yíxià! You really should ask before you take one of my books.

Zǒng yǒu yìtiān, tā huì huílaide. Someday he will surely come back.

Èrshíge bú gòu, nà nǐ shuō sānshíge zǒng gòu le ba? If twenty isn't enough, then thirty should surely be enough, wouldn't you say?

A: Gōnggòng qìchē méiyǒu dào nèige dìfangde, wǒmen děi qí zìxíngchē qu. There aren't any buses that go there. We'll have to go by bicycle.

B: Òu, qí chē duó lèi... Oh, but it's so tiring to ride a bicycle.

A: Zǒng bǐ zǒuzhe qù hǎoduō le. Well, it's much better than walking!

Lái wǎn yìdiǎnr zǒng bǐ bù lái hǎo. It's better to come a little late than not to come at all.

A: Guānyú nǐ zhèige wèntí, wǒ zhīdaode bù duō, dàgài méiyǒu bànfǎ huífázhāo.

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

B: Nǐ zǒng zhīdaode bǐ wǒmen duō, jiù qǐng nǐ jiǎngjiang ba!

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

5. A: Shǔjiàde shíhòu, nǐ xiǎng dào nǎr qù wǎnrwanr?

Where do you want to go over summer vacation?

B: Wǒ xiǎng dào Yàzhōu jǐge guójiā qù kànkan.

I'd like to go visit a few countries in Asia.

Notes on No. 5

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

Zhèige shǔjià wǒ bú dào nǎr qù. This summer vacation I'm not going anywhere.

Yàzhōu: "Asia" Yà comes from the transliterated word for Asia, Yàxiyà. Zhōu means "continent." Many people say Yàzhōu.

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

6. A: Zěnmé, nǐ xiǎng yánjiū Yàzhōude wénhuà chuántǒng?

Oh? Do you want to do research on Asia's cultural tradition?

B: Bù néng shuō yánjiū. Wǒ zhǐ shì xiǎng qù kànkan nàlǐde shèhuì qíngkuàng.

It can't be called research. I just want to go have a look at the social situation there.

Notes on No. 6

Zěnmé?: "oh?; what?; really?" The intonation can change the implication.

Zěnmé, nǐ yě dào zhèr lái le!

Well, you've come here too!

Zěnmé? Tā bú shì Zhōngguó rén? Nà tāde Zhōngwén zěnmé zěnmé hǎo ne?

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

A: Nǐ xiàwǔ yǒu shíjiān ma?

Do you have any time this afternoon?

B: Zěnmé? Yǒu shì ma?

Why? Is something happening?

wénhuà: "culture, civilization" Also "education, cultural background" as in méiyóu wénhuàde rén, "an uncultured person" or an "uneducated person."

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

Xiānggǎngde shèhuì wèntí zhēn duō.

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

7. A: Lǎo Wáng, wǒ jīntiān gǎnjué hěn bu shūfu.

Lǎo Wáng, I feel awful today.

B: Kuài zuòxia, wǒ qù gěi ni dào bēi chá lai.

Sit down and I'll go get you a cup of tea.

Notes on No. 7

gǎnjué: "to feel; feeling" In 7a, gǎnjué is used as a verb. Here are other examples:

Nǐ gǎnjué zěnmeyàng?

How do you feel?

Nǐ jīntiān gǎnjué hǎo yidiǎnr le ma?

Do you feel better today?

Wǒ gǎnjué tā jīntiān yǒu diǎnr bu gāoxìng.

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

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

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

Here is an example of gǎnjué used as a noun:

Zhèi shì wǒde gǎnjué, nǐde kànfa zěnmeyàng?

That's my feeling, what is your opinion?

zuòxia: "to sit down" Also zuòxialai.

Qǐng zuòxia(lai) tán.

Have a seat and let's talk about it.

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

written and comes here. In Yifu dōu yǐjīng xǐlái le, "All the clothes have already been washed and brought here," it is the topic yifu which were washed and brought here.

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

- |  |   |
|--|---|
| Nǐ nǎr jièlai zhème yíliàng pò chē?!   | Where did you borrow such a beat-up old car from?   |
| Wǒ zuì xǐhuan nǐ cóng Shànghǎi mǎilade nèijiàn máoyī.                        | I like the sweater you bought in Shànghǎi best.   |
| Wǒ yídìng gěi ni zhǎolai nèiběn shū OR Wǒ yídìng gěi ni zhǎo nèiběn shū lai. | I'll be sure to find that book for you.   |
| Nǐ shénme shíhou yǒu shíjiān, dǎ ge diànhuà lai, wǒmen yìqǐ qù kàn diànyǐng. | When you get the time, give me a call, and we'll go see a movie together. ( <u>Lai</u> must follow the object.) |
| Bié wàngle míngtiān yě bǎ nǐde nǚpéngyou dàilai.                             | Don't forget to bring your girlfriend tomorrow too.   |
| 8. A: Nǐ qùde nège dìfang, zhèngzhi, jīngji fāngmiàn de qíngxìng zěnmeyàng?  | What was the political and economic situation like where you went?  |
| B: Jǐjù huà shuōbuqīngchu, yǒu shíjiān wǒ zài gēn ni mànmanr shuō ba.        | I can't explain it clearly in just a few sentences; when I have time I'll tell you all about it.                |

Notes on No. 8

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

Fāngmiàn has two main uses:

- (1) "aspect, respect, area, field"

- |  |   |
|--|---|
| Zhèige wèntí yǒu liǎngfāngmiàn.          | There are two aspects to this question. |
| Wǒmen zài zhèifāngmiàn zuòde hái bú gòu. | We haven't done enough in this area.    |



Yīngguó zài jīngjixué fāngmiàn de yánjiū zuòde bù shǎo. A lot of research in the area of economics has been done in England.

Wǒ méi shíde shíhòu xǐhuan kànkan wénxué fāngmiàn de shū. When I don't have anything to do I like to read books on the subject of literature.

A: Wǒ kànle nǐ xiěde yǐhòu juéde yǒu yìfāngmiàn kěyǐ xiěde gèng hǎo. After reading what you wrote, I feel there's one respect in which you can make it better.

B: Nǐfāngmiàn ne? What respect?

(2) "party, side," referring to a group of people

Niūyuē fāngmiàn dàgài bú huì yǒu shénme wèntí, kěshì wǒmen yīnggāi hé Běijīng fāngmiàn xiān shāngliang yíxià zài shuō. New York won't have any problem with this, but we should check with Běijīng before going ahead. (meaning groups of people, e.g., offices of a company.)

Guānyú zhèige wèntí, liǎng fāngmiàn de kànfǎ yǒu diǎn bù tóng. The two sides have somewhat different views on this question.

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

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

Wǒ shuōbùqīngchū wèishénme tā shēngqì. I can't really explain why he got angry.

Bù shuōqīngchūle bù xíng. It won't do not to explain it clearly.

Tā shuōqīngchūle tāde mùdì. He explained his goal clearly.

Nǐ néng bu néng shuōqīngchū "niánqīng" hé "xiǎo" de bù tóng? Can you explain clearly the differences between niánqīng and xiǎo?

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

Mànmàn(de) or mànmānr(de) has these meanings:

(1) "slowly" Don't forget, however, that "slowly" can sometimes be translated by màn alone.

Tā mànmanrde zǒu huí jiā qu le. He slowly walked home.

BUT Zǒu màn yidiǎnr. }  
Màn diǎnr zǒu. } Walk more slowly.

(2) "gradually, bit by bit, by and by"

Nǐ gāng lái, duì zhèrde qíngkuàng You just arrived and are unfamiliar  
bù shúxī, mànmanr nǐ jiu zhīdao with the situation here, but you'll  
le. come to know it by and by.

Mànmanrde, tā jiu dǒng le. Gradually he began to understand.

(3) Sentences which instruct someone to mànmanr do this or that can often be translated as "take your time...", or "don't rush."

Mànmanr zǒu, zánmen láiidejí. Let's take our time walking. We'll  
make it.

Bù jí, mànmanr chī, wǒ děng There's no hurry, so take your time  
nǐ. eating. I'll wait for you.

(4) With verbs meaning "to tell" someone about something, mànmanr has more of the meaning "in all details."

Nǐ zuòxia, wǒ mànmanr gēn ni Sit down and I'll give you the whole  
jiǎng. story.

Wǒ hái xiǎng gēn ni duō tántan I'd like to talk some more with you  
zhèijiàn shì. about this.

Hǎode, yǐhòu wǒmen mànman tán. Okay, later we can talk all about it.

9. A: Yánjiū Zhōngguó xiànzài de To study the problems of China now,  
wèntí yídìng děi dǒngde you have to understand Chinese  
Zhōngguó lìshǐ. history.

B: Nǐ shuōde zhèiyidiǎn hěn This point of yours is very impor-  
yào, wǒ kǎolù kǎolù. tant; I'll think it over.

Notes on No. 9

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

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

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

Ò, hái yǒu yìdiǎn.

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

Zhèi shì ràng rén xīnli zuì bù shūfude yìdiǎn.

This is the most upsetting point.

Nèi yìdiǎn wǒmen yǐjīng tánguo le.

We've been over that point already.

Wǒ juéde tā shuōde měiyìdiǎn dōu duì.

I think that every point of his was right.

kǎolǚ: "to consider, to think over; consideration"

Zhèi yìdiǎn wǒmen yīnggāi kǎolǚ.

We should consider this point.

Wǒ děi hǎohāor kǎolǚ zhèige wèntí.

I have to think this matter over carefully.

Zhèi fāngmiàn de qíngkuàng nǐ kǎolǚ le ma?

Have you taken this aspect of the matter into consideration?

10. A: Nǐ zài Zhōngguó zhù liǎng-nián, yídìng huì xuéhǎo Zhōngwénde.

If you live in China for two years you're sure to learn Chinese very well.

B: Shì a, yìfāngmiàn kéyì xuéhǎo Zhōngwén, yìfāngmiàn yě kéyì duō zhīdao yìdiǎnr Zhōngguó de shìqing.

Yes, on the one hand I can learn Chinese well, and on the other hand I can find out more things about China.

Notes on No. 10

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

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

huì

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

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

Yídìng yào wǒ qù, tā cái huì qù.

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

Cài yàoshi fàngde tài duō le,  
báobǐng huì pò.

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

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

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

bú huì

Bú dà huì ba?

That's not very likely.

Dàgài bú huì shi tā.

It's probably not him.

Yàoshi zài Táiwān mǎi jiù bú huì  
zhème guì le.

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

Nǐ bú huì zhǎobudào ba?

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

Nǐ bú yào jí le, wǒ bú huì chū  
shìde.

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

huì...ma?

Nǐ kàn jīntiān wǎnshang huì  
liángkuai yidiǎn ma?

Do you think it might be cooler  
tonight?

Tā huì qù ma? Tā huì qù.

Will he go? He'll go.

huì bu huì

Míngtiān tā huì bu huì lái?

Will he come tomorrow?

Wǒmen xiěde nèifēng xìn, dào  
xiànzài tāmen hái méiyǒu  
shōudào, wǒmen huì bu huì  
xiěcuòle dìzhǐ?

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

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

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

Nǐ kàn jīntiān huì bu huì xià yǔ?

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

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

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

- (1) Sentences with shi in the sense of "it is that..., it is a case of..."  
This shi may often be omitted.

Wǒ shì bú qùde.

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

Zhèige, nǐ shì zhīdaode.

This you know.

Nèige rén (shì) yǒu wèntíde.

There's something wrong with that guy.

A: Nǐ zěnme lái le?

Why are you here?

B: (Shì) Lǐ Xiānsheng jiào  
wǒ lái de.

Mr. Lǐ told me to come.

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

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

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

Nǐ gàosu ta, tā huì shēngqìde.

If you tell him he'll get angry.

Zài xiě yìliǎngge zhōngtóu, wǒ  
xiǎng néng xiěwán de.

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

Nǐ zěnme méi mǎi a, yìdiǎn dōu  
bù guǐ, nǐ yīnggāi mǎide.

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

Nǐ zhème bù shūfu, jīntiānde  
huì nǐ bù yīnggāi qùde.

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

Wǒmen zǒng yǒu yìtiān yào huí  
dàlùde.

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

- (3) Others: sentences with certain adverbs like yídìng, with potential  
resultative verbs, with the aspect marker -guo, etc.

Zhèixiē shū yídìng xūyàode.

These books are definitely needed.

Wǒ hē kāfēi cónglái bú fàng  
tángde.

I never take sugar in my coffee.

Mápó Doufu píngcháng dōu yǒu  
ròude.

Mápó Beancurd usually has meat in it.

Wǒmende gōngzuò zhēnshi tài duō  
le, zuǒbuwán de!

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

Zhèige diànyǐng wǒ cóngqián  
kànguode.

I've seen this movie before.

Bú yàoǐnde.

It doesn't matter.

Hǎode, hǎode.

All right, all right.

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

Zài Xiānggǎng yìfāngmiàn nǐ yǒu  
jǐhui hé Zhōngguo rén tán huà,  
yìfāngmiàn kényì zhīdao dàlùde  
qíngkuàng.

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

Tā yìfāngmiàn kàn diànshì, yì-  
fāngmiàn chī dōngxī.

He watches television while eating.

11. yìbiān(r)...yìbiān(r)...

doing...while doing ...

12. yímiàn(r)...yímiàn(r)...

doing...while doing ...

Notes on Nos. 11 and 12

yìbiān(r)...yìbiān(r)... and yímiàn(r)...yímiàn(r)...: "doing...while doing..." Both of these patterns are similar to the second meaning of yìfāngmiàn...yìfāngmiàn...

Yìbiān zuò yìbiān xué ba!

Learn by doing (learn as you do it)!

Wǒ yìbiānr tīng yìbiānr xiě.

I write as I listen.

Wǒmen yìbiān zǒu yìbiān tán,  
hǎo bu hǎo?

Let's talk as we walk, okay?

Unit 1, Tape 1, Review Dialogue

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

A: À! Shì nǐ ya! Hǎo jiǔ bu jiàn! Well, it's you! I haven't seen you  
 Jīntiān zěnme yǒu shíjiān chūlai in a long time! How is it you've  
 zǒuzou? got time to come out for a walk today?

B: Yíge zhōngtóu yǐqián, wǒ cóng I called you an hour ago from  
 xuéxiào gěi ni dǎ diànhuà, nǐ school, but you weren't home. I  
 bú zài jiā, gāngcái wǒ dào zhèli just came over to this neighborhood  
 fǔjìn mǎi dōngxì, jiù lái kàn- to do some shopping, so I stopped by  
 kan. Zhēn bú cuò, nǐ yǐjīng to visit. It's great that you're  
 huílai le. back already.

A: Duìbuqǐ, wǒ gāngcái dào Sorry. I just went over to a  
 péngyou jiā jiè shū qu le. friend's house to borrow a book.

B: Shénme shū? Yòu shì guānyú What book? More about China, I  
 Zhōngguóde ba? bet.

A: Duì le, yǒu Xiānggǎngde, Yes, there are ones from Hong  
 dàlùde, yě yǒu Táiwānde, dōu Kong, the mainland and Taiwan, all  
 shì xiǎoshuōr. Nǐ zuòxia kàn, fiction. Sit down and have a look.  
 wǒ qù gěi ni dào bēi chá lai. I'll go get you a cup of tea.

B: Bú yào máfan, shénme hēde dōu Don't go to any trouble. Anything  
 xíng. to drink is fine.

A: Kěkǒukělè, júzi shuǐ<sup>o</sup>, háishi Coke, orange juice or beer?  
 píjiǔ?

B: M, júzi shuǐ ba! Um, orange juice.

A: Hǎo, wǒ mǎshàng jiù lái, yào Okay, I'll get it right now. Do  
 bīngkuàir ma? you want ice cubes?

B: Bú yào, xièxie. No, thanks.

(Lǐ Píng sits down and leafs through the books, and Tom returns with two glasses of orange juice.)

B: Tāngmǔ?! Tom?

A: Ng? Yeah?

B: Zhè sāngē dìfangde shū, nǐ dōu Reading books from all three of  
 kàn, nǐ juéde zěnmeyàng? these places, what do you think?

A: Wǒde gǎnjué bú shì yíjù huà I can't explain my feelings in

<sup>o</sup>Kěkǒukělè, "Coca-Cola"; júzi shuǐ(r), "orange juice" (Běijīng usage)

kéyǐ shuōqīngchūde. Eng...  
zhème shuō ba, wǒ zǒng juéde  
dàlù rén, Xiānggǎng rén, hé  
Táiwān rén dōu shì Zhōngguó rén,  
tāmen yǒu yíyàngde wénhuà chuán-  
tǒng, kěshì yīnwèi zhèngzhìde  
qíngkuàng bù tóng, shèhuìde  
qíngkuàng yě jiù bù yíyàng le.

B: Nǐ shuōde duì, dànshì nǐ yào  
dǒngde Zhōngguó shèhuì, zhǐ  
kàn shū shì bú gòude.

A: Éi, nǐ zhīdào ma, xiànzài xué  
Zhōngwénde xuéshēng yǒu hěn duō  
jīhuì dào Zhōngguó qu. Suǒyǐ  
wǒ jìhuà zài zhèige xuéqī wánle  
de shíhou, qù Zhōngguó kànkàn.  
Érqiě, wǒ hái xiǎng zhǎo ge hǎo  
péngyou yìqǐ qù.

B: Zuótiān wǒ jiēdao wǒ mǔqīnde  
xìn, tā xīwàng wǒ huí Xiānggǎng  
guò shǔjià; zěnmeyàng, nǐ hé wǒ  
yìqǐ huíqu ba. Nǐ kéyǐ zhù zài  
wǒmen jiāli, érqiě, zài Xiānggǎng  
yìfāngmiàn nǐ yǒu jīhuì hé Zhōng-  
guó rén tán huà, yì fāngmiàn kéyǐ  
zhīdào dàlù, Xiānggǎng hé Táiwān  
de qíngkuàng, nǐ kàn hǎo bu  
hǎo?

A: Fēicháng hǎo!

B: Nàme, nǐ hái yào hé nǐ jiāli  
rén shāngliang yìxiar ba?

A: Bú bì, gěi fùmǔ dǎ diànhuàde  
shíhou, gāosu tāmen wǒde jìhuà  
jiù xíng le. Wǒ yào yánjiū  
Zhōngguó shèhuì, fùmǔ yídìng  
huì gāoxìngde.

B: Měiguó niánqīng rén dōu yǒu  
zìjǐde xiǎngfǎ, zhèi yìdiǎnr,  
wǒ fēicháng xǐhuan.

A: Niánqīng rén yǒu zìjǐde xiǎngfǎ  
shì duìde, kěshì fùmǔde huà yě  
yīnggāi kǎolǜ.

just a few words. Hmm...let's say  
that I've always felt that people  
on the mainland, in Hong Kong and  
Taiwan are all Chinese, all have the  
same cultural tradition, but because  
the political situations are differ-  
ent, the social situations are also  
different.

You're right. But if you want to  
understand Chinese society, it's not  
enough just to read books.

Say, you know, students of Chinese  
have a lot of opportunities to go to  
China now. So I'm planning to go to  
China for a visit when this semester  
is over. And what's more, I'd like  
to find a good friend to go with.

Yesterday I got a letter from my  
mother, and she'd like me to come  
back to Hong Kong for summer vacation.  
How about going back with me? You can  
stay at our house; what's more, in  
Hong Kong, on the one hand you'll have  
a chance to talk with Chinese and on  
the other hand you can learn about the  
situation on the mainland, in Hong  
Kong and in Taiwan. What do you think?

Great!

Well then, you'll still want to  
discuss this a bit with your parents,  
I suppose?

That's not necessary. When I call  
them, I'll tell them my plan, and  
then everything should be all right.  
I'm sure they'll be happy that I want  
to study Chinese society.

Young people in America really  
think for themselves (have their own  
ideas). I really like that.

It's good that young people think  
for themselves, but you still ought  
to consider what your parents say.



- B: M. Nà wǒmen shuōhǎo le, jīn-nián shǔjià qù Xiānggǎng, xiānzài hái yǒu wǔge yuède shíjiān kéyǐ zhǔnbèi.
- A: Duì, jiù zhème bàn! Jīnnián xiàtiān wǒ jiù yào dào zhèige dìfang dà, rénkǒu duō, lìshǐ yǒu chángde guójiā qu le. Hài! Zhèige jìhua zhēn ràng wǒ gāoxìng!
- B: Hǎo, jiù zhèiyang. Wǒ yīnggāi zǒu le!
- A: Nǐ máng shenme! Hái zǎo ne!
- B: Bù zǎo le, huíqu hái děi niàn shū ne!
- A: Nà, yǒu shíjiān nǐ zài lái wánr!
- B: Hǎo, míngtiān jiàn.
- A: Míngtiān jiàn!
- Mm. Well then we have decided. This summer vacation we'll go to Hong Kong. We still have five months to prepare.
- Right, that's what we'll do. This summer we will go to that country with a large area, a great population, and a long history. Boy, this plan really makes me happy.
- Good, it's settled. I have to go.
- What's the hurry? It's still early!
- No it isn't. I still have to study when I get back.
- Well then, come again when you have time!
- Okay, see you tomorrow.
- See you tomorrow.

Unit 1, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

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

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

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

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

Questions for Exercise 2

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

1. How does Xiǎo Míng's mother know that something is on his mind?  
How does she bring up the subject?
2. What are his classmates doing over the summer?
3. Why does he think Asian culture is interesting?

4. How does Xiǎo Míng's mother react to his idea?
5. What advice does she give?

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

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

### Exercise 3

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

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

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

Wōde tiān na!	My God!
xuéshēnghuì	student association
guānxīn	to be concerned about
jìndàishǐ	modern history
xiàndài	modern
pǐchá bǐng	pizza
gǔshū	ancient books

### Questions for Exercise 3

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

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

5. What will the roommates do after the American student finishes his homework?

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

#### Exercise 4

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

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

You will need the following new words and phrases:

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

#### Questions for Exercise 4

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

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

Dialogue and Translation for Exercise 2

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

- A: Xiǎo Míng, nǐ zài chī yidiǎnr a. Xiǎo Míng, have some more to eat.
- B: Mā, wǒ chībǎo le, bù xiǎng chī le. I'm full, Mom. I don't want any more.
- A: Měitiān niàn shū niànde zhème wǎn, zài bu duō chī yidiǎnr, zěnme xíng na? You study so late every day, if you keep eating so little, how will that do?
- B: Wǒ zhēnde chībǎo le, yìdiǎnr dōu bù xiǎng chī le. I've really had enough. I just don't want any more.
- A: Háizi, nǐ yǒu shénme xīnshì Kě bu kéyi hé wo tántan? Son, what do you have on your mind? Can you talk about it with me?
- B: Mā, nǐ zuòxia. Zánmen lái Měiguó sìwǔnián le, lái de shíhou wǒ hái shì ge háizi, xiànzài yǐjīng shì dàren le. Wǒ suīrán zhǎngdà le, kěshì zuò shénme shìr, hái shì xiǎng xiān hé nín tántan. Mom, sit down. We've been in America for four or five years now. When we came I was still a child, but now I'm an adult. But even though I've grown up, whenever I do something I still like to discuss it with you first.
- A: Hǎode, yǒu shénme shìr, nǐ jiù shuō ba! Okay, if you have something you'd like to talk about, go ahead.
- B: Mā, wǒ yǒu jǐge Měiguó tóngxué, dōu shì xué Zhōngwénde, jīnnián shǔjià, tāmen xiǎng dào Yàzhōu qù kànkàn, wǒ yě xiǎng hé tāmen yìqǐ qù. Mom, I have a few American classmates who study Chinese. This summer vacation, they want to go to Asia, and I'd like to go with them.
- A: Dōu shì niánqīng rén ma? Are they all young people?
- B: Shì a, dōu shì dàxuéshēng. Yes, they're all college students.
- A: Tāmen qù Yàzhōu, shì qù wánr hái shì qù yánjiū Yàzhōude zhèngzhì, wénhuà qíngxíng? Are they going to Asia for fun or to study the political and cultural situation in Asia?
- B: Wǒ xiǎng, tāmen juéde Yàzhōu wénhuà hěn yǒu yìsi, Yàzhōu gèguó shèhuìde qíngkuàng yě hěn yǒu yìsi. I think they find Asian culture and the social situation in the Asian countries very interesting.

- A: Tāmen juéde zuì yǒu yìside dīfang shì nǎr a? Which place do they think is the most interesting?
- B: Dāngrán shì Zhōngguó! China, of course!
- A: Nǐ líkāi Zhōngguo zhǐ yǒu sìwunián, jiù xiǎng huíqu le? You left China only four or five years ago, and already you want to go back again?
- B: Wǒ lái de shíhou cái shàng gāozhōng, duì Zhōngguo wénhuà dōngdéde tài shǎo. Wǒ xiǎng wǒ yīnggāi huíqu kànkan. When I came I was only in senior high, and I understood too little about Chinese culture. I think I ought to go back to visit.
- A: Zhōngguode wénhuà yǐjīng yǒu sìqiānniánde lìshǐ, yǒu yìside dōngxī hěn duō. Nǐ yào yánjiū Zhōngguo wénhuà, wǒ bù fǎnduì. Búguò, zǒu yìqián, nǐ yīdìng yào hé Yéye hǎohāor tán yìcì. Tā jǐshínián méiyǒu huíqu le, yīdìng yǒu hěn duō huà yào hé nǐ shuō. Chinese culture already has four thousand years of history, and there are many interesting things. I'm not against your wanting to study Chinese culture. But before you go you have to talk it over thoroughly with Grandpa. He hasn't been back in several decades and I'm sure he'll have a lot to say to you.
- B: Wǒ jìzhu le, yīdìng hé Yéye hǎohāor tán yìtán. I'll remember. I'll make sure I talk it over thoroughly with Grandpa.

Dialogue and Translation for Exercise 3

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

- A: Wǒde tiān na! Nǐ hái zài niàn shū? Ài, hē bēi píjiǔ xiūxi xiūxi hǎo bu hǎo? My God! Are you still studying? Hey, how about taking a break for a beer?
- B: Hǎo hǎo hǎo, ràng wo bǎ zhèiyidiǎnr kànwán xíng bu xíng? Okay, okay, let me finish reading this little bit, okay?
- A: Hài, nǐ zǒngshì kàn gǔshū! Xiànzài shèhuìde qíngxìng, nǐ jiu yìdiǎnr dōu bu kǎolǜ ma? Come on, you're always reading classics! Don't you ever think about the condition of today's society?
- B: Shéi shuō wǒ bù kǎolǜ, xuéshēnghuìde shì wǒ yě zuòle bù shǎo ma! Who says I don't think about it. I've done a lot with the Student Association, you know!
- A: Nǐ zhēn yǒu yìsi! Zuò yìdiǎnr xuéshēnghuìde shì jiu shì guānxīn shèhuì le! You're something else! Just doing a little work with the Student Association means you're concerned about society!

- B: Nà nǐ shuō, wǒ yīnggāi zuò diǎn shénme ne? Well then, what do you think I should do?
- A: Dàlùshang yǒu nàme duō rén, nǐ zěnmé bú wènwen tāmen de qíngxíng zěnmeyàng? There are so many people on the mainland, how come you don't try to find out what their situation is like?
- B: Wǒ juéde zhèngzhi wèntí tài máfan, wǒ bù xiǎng tán zhèngzhi. I think that political problems are too much bother (tedious and involved). I don't like to talk about politics.
- A: Wǒ yě méiyǒu yào gēn nǐ tán zhèngzhì de yìsi. Wǒde yìsi shì, nǐ yānjiū Zhōngguó de shíhòu, yīfāngmiàn yào kànkan gǔshū, yānjiūyānjiū Zhōngguó chuántǒng wénhuà, yīfāngmiàn yě kéyǐ kànkan zhèi yìbāiniándè Zhōngguó lìshǐ. I didn't mean I wanted to talk politics with you. I mean that as you study China, on the one hand you should read the classics and study traditional Chinese culture, but on the other hand you can also read some Chinese history of the past hundred years.
- B: Zhèiyidiǎn shì duìde. Zhèi yìxuéqī wǒ bú shì yǒu Zhōngguó jìndàishǐ kè ma? You're right about that. I have modern Chinese history class this semester, don't I?
- A: Wǒ xiǎng chūle shàng xué yǐwài, nǐ hái kéyǐ kàn yìdiǎnr xiǎoshuōr. But I think that besides taking classes, you could read some fiction, too.
- B: Kàn xiǎoshuōr?! Wǒ nǎr yǒu shíjiān kàn shénme xiǎoshuōr? Read fiction?! When (lit. "where") do I have time to read any fiction?
- A: Wǒ zuìjìn zài kàn jǐběnr Zhōngguó jìndài xiǎoshuōr, fēicháng yǒu yìsi. Nǐ rúguǒ xiǎng dǒngde Zhōngguó xiàndài shèhuì, zhēn děi duō kàn diǎnr zhèizhǒng xiǎoshuōr. Lately I've been reading a few modern Chinese novels which are very interesting. If you want to understand modern Chinese society, you really have to read more of this kind of fiction.
- B: Wǒ zěnmé kéyǐ hé nǐ bǐ, nǐ kànde nàme kuài! É, zhèiyang hǎo bu hǎo, nǐ kànwán yǐhòu gào su wo nǎiyìběn hǎo yìdiǎnr, wǒ zài kàn, xíng bu xíng? How can I compare with you; you read so fast! Hey, how about this: after you've finished reading them, tell me which book is best and then I'll read it, okay?
- A: Hǎo hǎo hǎo, jiù zhèiyang ba! Xiànzài wǒ bú zài máfan ni le. Èi, duì le, jīntiān wǎnshàng zánmen chī shénme? Wǒ lái zuò yìdiǎnr, hǎo bu hǎo? Okay, that's what we'll do. Now I'll leave you alone. Oh yeah--what are we going to eat tonight? I'll make something, okay?
- B: Bú bì zuò le, suǐbiàn chī diǎnr ba! Wǒ niànwán zhèiyìdiǎnr, zánmen chūqu chī pǐchá bǐng, hǎo bu hǎo? You don't have to make anything. Why don't we just have something easy. After I finish reading this, how about going out and having a pizza?

A: Hǎo! Nǐ kuài diǎnr niàn,  
niànwán zánmen jiu zǒu.

Okay! Hurry up and read, we'll leave  
right after you finish.

Dialogue and Translation for Exercise 4

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

A: Táng Xiānsheng, wǒ kéyi  
jìnlai ma?

Professor (Teacher) Táng, may I come  
in?

B: Dāngrán, qǐng jìnlai ba! Yǒu  
shì ma?

Of course, please come in! Is  
there some matter (you want to see  
me about)?

A: Mm, jīntiān shàng kède shíhou  
nín dàgài hěn bu shūfu, wǒ lái  
kànkan nín.

Um, in class today, you must have  
felt very bad, so I've come to see you.

B: Òu! Hái dài le huā lai!  
Xièxie ni.

Oh! You even brought flowers!  
Thank you.

A: Méi shenme, yīnggāide. Táng  
Xiānsheng, nín xiànzài de gǎnjué  
zěnmeyàng, hǎo yidiǎnr ma?

Not at all, it's only proper. Dr.  
Táng, how do you feel now, better?

B: Hǎoduō le, xièxie ni.

Much better, thank you.

A: Yǒu shénme wǒ kéyi gěi nín  
zuòde...nín bié kèqi.

If there's anything I can do for  
you...don't be polite.

B: Nǐ qù dào liǎngbēi kāfēi lai,  
hǎo bu hǎo?

How about going and pouring [us] a  
couple of cups of coffee?

A: Wǒ xiǎng, jīntiān shàng kède  
shíhou nín tài jīdòng, xiànzài  
zuì hǎo bù hē kāfēi.

I think that during class today  
you got too worked up. It would be  
best if you didn't have any coffee  
now.

B: Hǎo ba, nǐ dào liǎngbēi júzi-  
shuǐ lai. Wǒ bú yào bīng.

Okay, then get us two glasses of  
orange juice. I don't want any ice.

A: Hǎode, wǒ jiù lái.

Okay, I'll be right back.

(She gets the orange juice out of the refrigerator in Professor Táng's office and brings it over to his desk.)

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Professor Táng first studied literature in the early 1930's in Shànghǎi and himself belonged to several literary clubs and publications which included some of the authors he now discusses with his students.



- A: Táng Xiānsheng, yǒu yíjù huà wǒ bù zhīdào kéyì bu kéyì shuō. Dr. Táng, there's something I want to say but I don't know if I can.
- B: Yǒu shénme huà, nǐ jiù shuō ba! Whatever you have to say, just say it!
- A: Nín měicì jiǎng Zhōngguó liùshí niándài wénxué dōu fēicháng jīdòng, zhèiyangr duì nín de shēntǐ bù hǎo! Every time you talk about Chinese literature of the sixties you get very agitated. That's bad for your health!
- B: Wǒ yě zhīdào, kěshì yì tán zhèi fāngmiàn de wèntí, zǒngshì ràng wǒ hěn jīdòng. I know, but as soon as I talk about the topic it always makes me very agitated.
- A: Zhōngguó wénxué de qíngkuàng zhèijīnián yǒule hěn dà de gǎibiàn. Yǒu de shíhou hǎo yídiǎnr, yǒu de shíhou bù zěnme hǎo. There have been big changes in the state of Chinese literature in the past few years. Sometimes it's been a little better and sometimes it hasn't been too good.
- B: Zhōngguó de shìqing jiù shì zhèiyàng, hé zhèngzhì de guānxi tài dà. Wǒ lǎo le, wǒ méi bànfa dǒng le. That's exactly the way things are in China; their relationship with politics is too great. I'm too old, I can't understand it any more.
- A: Nín shì wǒmende lǎoshī. Rúguǒ nín bù dǒng, shéi dǒng ne? But you're our teacher. If you don't understand, who does?
- B: Èi, yǐhòu de yánjiū, jiù shì nǐmen niánqīng rénde shì le. (Sigh) In the future, research will be the job of you young people.
- A: Táng Xiānsheng, nín bú yào zhèiyangr xiǎng, wǒmen dōu xīwàng yǐhòu Zhōngguó wénxué de qíngxing huì hǎo yídiǎnr. Jīntiān wǒ zài túshūguǎn jiè le jǐběnr xīn shū, dōu shì bú cuò de. Gěi nín liúxia ba! Dr. Táng, don't think that way. All of us hope that the state of Chinese literature will get better in the future. I got a few new books out of the library today which are all pretty good. I'll leave them with you!
- B: Hǎo, yǒu shíjiān wǒ kànyikan. Okay, I'll look through them when I have time.
- A: Wǒ zǒu le, nín duō xiūxi yihuǐr. Zàijiàn. I'm going to leave now. You get some more rest. Good-bye.
- B: Hǎo, zài jiàn. Xièxie nǐ lái kàn wǒ. All right, good-bye. Thanks for coming to see me.
- A: Bú kèqi. You're welcome.

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Many authors of considerable fame and accomplishment were persecuted during the Cultural Revolution. One unfortunate instance of this resulted in Lǎo Shě's suicide.

UNIT 2

Equality of the Sexes

INTRODUCTION

Grammar Topics Covered in This Unit

1. The uses of biéde, "other(s)" and lìngwài, "other."
2. The pattern méi...jiù...
3. The pattern yuè...yuè..., "the more...the more...."
4. The pattern yuè lái yuè..., "more and more...."
5. The verb ending -xiagu, "to continue," "to go on."
6. The prepositional verb xiàng, "like."
7. The adverb jiù, "as soon/early as that."

Functional Language Contained in This Unit

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

Unit 2, Reference List

1. A: Zhèiběn Fǎwén zhōukān  
xiāngdāng bú cuò!  
This French weekly is quite good!
- B: À! Nǐ xiànzài duì Fǎwén  
hěn yǒu yánjiū le, néng  
kàn Fǎwén zázhi le!  
Oh! You know a lot about French now;  
you can read French magazines!
2. A: Nánnǚ píngděng shì bu shì  
Zhōngguó rénde kànfǎ?  
Is equality between men and women  
a Chinese viewpoint?
- B: Shì, kěshi nèi shì Zhōngguó  
rénde xīn guānniàn, bú  
shì lǎo guānniàn.  
Yes, but that's a new concept of the  
Chinese, not an old one.
3. A: Zhèipiān wénzhāng bù hǎo ma?  
Isn't this article any good?
- B: Bú shì zhèige yìsi. Wénzhāng  
bú cuò, jiù shì chánglè  
yidiǎnr.  
That wasn't what I meant. The article  
is pretty good, it's just that it's  
a bit long.
- B: Nǐ hái yǒu shénme biéde  
wénzhāng ma?  
Do you have any other articles?
4. A: Nǐ jiēhūn yǐqián yìzhí dōu  
gēn fùmǔ yìqǐ zhù ma?  
Before you got married did you  
live with your parents all along?
- B: Bú shì, wǒ méi jiēhūn jiù  
líkāi jiā dúlì shēnghuóle  
qī-bā nián.  
No, I left home before I got  
married and lived independently for  
seven or eight years.
5. A: Nǐ kàn, zhèr yǒu yìpiān  
guānyú tóngjūde xīnwén.  
Look, here's a news article about  
"living together."
- B: Suànle ba. Zhèizhǒng  
xīnwén yǒu shénme yìsi?  
Forget it. What's interesting about  
that kind of news?
6. A: Nǐ jiějie yīxué fāngmiànde  
shū yuè lái yuè duō le!  
Your sister is getting more and more  
medical books!
- B: Shì a, tā zài pīnmìng xué  
yī ne.  
Yes, she's studying medicine with  
all her energy.

7. A: Liú Xiānshengde kè shízài méi yìsi.  
Mr. Liú's class is really boring.
- B: Nǐ tīngxiǎqu, màn mǎnr huì yǒu xìngqùde.  
If you keep attending it, gradually you'll become interested.
8. A: Xiàng Wáng Jiàoshòu zhèi-yangde lǎoshī zhēnshi bù duō.  
There really aren't many teachers like Professor Wáng.
- B: Nǐ shuōduì le. Rúguǒ bú shì tā bāngzhu wo, wǒ zhēn bù xiǎng xué le.  
You're right. If it weren't for the help he's given me, I wouldn't want to study anymore.
9. A: Sānnián yǐqián wǒ jiu bù kào fùmǔ shēnghuó le.  
I stopped depending on my parents for a living three years ago.
- B: Nǐ néng zìjǐ guǎn zìjǐ, zhēn bú cuò.  
It's really great that you can take care of yourself [be your own boss].
10. A: Tā xiěde jǐběn xiǎoshuō xiànzài dōu hěn liúxíng.  
The novels he wrote are all very popular now.
- B: Nà dāngrán, xiàng tā nèiyang yǒu dìwei yǒu zhīshide rén, xiěde xiǎoshuō yíding yǒu yìsi.  
Of course. Novels written by someone with his position and knowledge are sure to be interesting.

ADDITIONAL REQUIRED VOCABULARY

11. yǒu bāngzhu to be helpful
12. yǒu dào lǐ to make sense
13. zìyóu to be free; freedom
14. -bèizi all one's life, lifetime
15. Xīnwén Zhōukān Newsweek
16. fùnǚ woman; women, womankind

## VOCABULARY

bāngzhu -bèizi	help; to help all one's life, lifetime
dàolǐ	principle, truth, hows and whys; reason, argument, sense
dìwei	position, status
dúlì	to be independent; independence
fùnǚ	woman; women, womankind
guǎn	to take care of; to mind, to bother about
guānniàn	concept, idea, notion
jiéhūn (jiēhūn)	to get married
kào	to depend on, to rely on; to lean against; to be near, to be next to
liúxíng	to be common, to be popular, to be prevalent
méi yìsi	to be uninteresting, to be boring; to be pointless, to be meaningless; to be a drag; to be without value, not worthy of respect
nánnǚ	men and women, male-female
-piān	(counter for sheets, articles or pieces of writing)
píngděng pīnmìng	equality; to be equal (of people) with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death
shēnghuó shízài suàn le	life; to live; livelihood really; to be real forget it, let's drop the matter, let it go at that; come off it, come on
tóngjū	to cohabit; cohabitation
wénzhāng	article, essay; prose (writing) style
xiàng	to be like, to resemble; like; such as
xiāngdāng	quite, pretty, considerably

-xiāqu	(resultative ending which indicates continuing an action)
xìngqu	interest
xīnwén	news
<u>Xīnwén Zhōukān</u>	<u>Newsweek</u>
xué yī	to study medicine
yī	medical science, medicine (used in phrases like <u>xué yī</u> )
yīxué	medical science, medicine
yìzhí	all along, continuously, all the time (up until a certain point)
yǒu bāngzhu	to be helpful
yǒu dàolǐ	to make sense
yǒu xìngqu	to be interested
yǒu yánjiū	to have done research on; to know a lot about
yuè...yuè...	the more...the more...
yuè lái yuè...	more and more..., increasingly...
zhīshi	knowledge
zhōukān	weekly publication, weekly magazine, a "weekly"
zìyóu	freedom; to be free

Unit 2, Reference Notes

1. A: Zhèiběn Fǎwén zhōukān  
xiāngdāng bú cuò! This French weekly is quite good!
- B: À! Nǐ xiànzài duì Fǎwén  
hěn yǒu yánjiū le, néng Oh! You know a lot about French now;  
kàn Fǎwén zázhi le! you can read French magazines!

Notes on No. 1

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

zhōumò	weekend
zhōubào	weekly publication, weekly
zhōukān	weekly publication
yuèkān	monthly publication
bàokān	newspapers and magazines
qīkān	periodicals
kānwù	publications

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

Tā chǎode cài xiāngdāng hǎo chí. He cooks pretty well.

Zhèige zhǎnlǎnguǎn xiāngdāng bǔ cuò. This exhibition hall is quite good.

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

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

duì	. . . . .	yǒu yánjiū
(with regard to)	[a subject of study]	have research)

"to know a lot about (something)"

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

2. A: Nánnǚ píngděng shì bu shì Zhōngguó réndè kànfǎ? Is equality between men and women a Chinese viewpoint?
- B: Shì, kěshì nèi shì Zhōngguó réndè xīn guānniàn, bú shì lǎo guānniàn. Yes, but that's a new concept of the Chinese, not an old one.

Notes on No. 2

nánnǚ: "male and female," used only for humans."

Nánnǚde shìqing zuì nán shuō. Matters between men and women are the hardest to judge.

Wǒmen xuéxiào nánnǚ xuéshēng dōu yǒu. There are both men and women students at our school.

Nán and nǚ may modify nouns referring to people, e.g., nǚxuéshēng, "woman student," nǚtóngzhì, "woman comrade."

- A: Chén Yǐngmíng dào nǎr qu le? Where did Chén Yǐngmíng go?  
 B: Tā hé yíge tóngxué chūqu le. He went out with a classmate.  
 A: Shì nántóngxué shì nǚtóngxué? Was it a male classmate or a female classmate?

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

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

nánnǚ píngděng: "equality of the sexes," literally "man-woman equality." The marriage law of May 1, 1950, established a policy in the PRC which has

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For animals, "male" is gōng(de) and "female" is mǔ(de), e.g., gōngniú, "bull," mùniú, "cow."

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



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

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

Cóngqián zài Zhōngguó nánǚ bù  
píngděng, xiànzài bù tóng le.      Formerly men and women were unequal  
in China. Now it is different.

Měiguó rén gēn Zhōngguó rén duì  
nánǚ píngděngde guānniàn bú  
tài yíyàng.      Americans and Chinese don't have  
all that similar an idea of  
equality of the sexes.

guānniàn: "way of thought, concept; sense (of), mentality (of)" This is a way of thinking about the larger issues of life, the way "things" (values, responsibilities, and so on) should be. One guānniàn is only part of a whole system of attitudes, thoughts and beliefs. In given contexts, you can sometimes translate it as an "idea" held by a person or group (but it does not mean "idea" as in "I have a good idea" [this would be zhúyì]). In a society, ways of thinking come and go; people have a mixture of xīn guānniàn, "new ways of thought, new ideas," and lǎo guānniàn, "old ways of thought, old ideas." Ways of thinking which are no longer current are called jiù guānniàn, "outmoded ways of thinking." For instance, equality of the sexes is a xīn guānniàn; the idea that arranged marriages are superior to marriages of free choice is a lǎo guānniàn; the idea of child brides as acceptable and practical is a jiù guānniàn. Some guānniàn are considered "correct" and "good" by the majority, and some are considered "incorrect" and "bad." Jiāting guānniàn, "a sense of family," is usually considered good. "Bad" concepts have names too [for example, sīyǒu guānniàn, "sense of personal ownership"]. People are sometimes criticized because their such-and-such guānniàn is too weak or too strong, and they are told accordingly either to strengthen it or get rid of it.

Měiguó rénde guānniàn gēn  
Zhōngguó rénde guānniàn yǒude  
yíyàng, yǒude bù yíyàng.      Sometimes the American way of thinking  
and the Chinese way is the same,  
sometimes not.

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°Other "good" concepts containing words that haven't been presented yet are dàodé guānniàn, "sense of morality," zǔzhǐ guānniàn, "sense of organization," and zhèngcè guānniàn, "sense of official policy."

Nǐ kàn ba, zài guò jǐnián nián-  
qīngrén yīnggāi wǎnliàn wǎnhūn.  
jiù huì biàncheng yìzhǒng  
guānniàn.

You watch, in a few more years, it  
will have become an accepted idea  
that young people should get in-  
volved late and marry late.

3. A: Zhèipiān wénzhāng bù hǎo ma? Isn't this article any good?
- B: Bú shì zhèige yìsi. Wénzhāng  
bú cuò, jiù shì chánglē yidiǎnr. That wasn't what I meant. The article  
is pretty good, it's just that it's  
a bit long.
- B: Nǐ hái yǒu shénme biéde  
wénzhāng ma? Do you have any other articles?

Notes on No. 3

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

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

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

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

jiù shì...: Jiù here means "merely, only, just."

chánglē yidiǎnr: "a little bit too long." The marker le following an adjectival verb, such as "to be long" can mean either: 1) new situation, the article is now a bit long, or 2) excessive degree, the article is a bit too long. You've seen the second meaning in sentences such as Tài hǎo le, "That's wonderful!" Sentence 3B tells you that the speaker feels the article is overly long.

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

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

biàncheng: "to change into" (SOC Unit 3)

Nǐ hái yào kàn biéde ma?

Would you like to look at some other ones? (UNSPECIFIED OTHERS)

Nǐ hái yào kàn lìngwài yíge ma?

Would you like to see the other one, too? (A CERTAIN ONE--"THE" OTHER)

Contrast also:

Zhèiběnr zìdiǎn bù hǎo, wǒ yào lìngwài yíběnr.

This dictionary is no good. I want the other one. (A CERTAIN OTHER ONE--e.g., the other one which the sales clerk showed you)

Zhèiběnr zìdiǎn bù hǎo, wǒ yào biéde.

This dictionary is no good. I want another. (UNSPECIFIED--e.g., you don't know whether the store has any others, but you would like to see some)

Other examples:

Tāmen liǎngge rén, yíge shì wǒ gēge, lìngwài yíge shì wǒ péngyou.

Of those two, one is my older brother, and the other is my friend. (A CERTAIN OTHER--"THE" OTHER)

Wǒmen zhèixiē rén lǐbiānr, chūle wǒ dào Xiānggǎng qù yíwài, biéde rén dōu dào Táiwān qù.

Of those of us here, only I am going to Hong Kong; all the others are going to Taiwan. (UNSPECIFIED--ANY AND ALL OTHERS IN THE GROUP)

Zuótiān lái de rén, wǒ zhǐ rènshi Táng Huīyīng, lìngwài sānge rén wǒ dōu bú rènshi.

Of the people who came yesterday, I only know Táng Huīyīng. I don't know any of the other three. (CERTAIN OTHERS--"THE" OTHER ONES)

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

Wǒmen zhǐ yǒu zhèiyíběn, méiyou biéde.

We only have this one volume. We don't have any others.

Wǒmen xūyào biéde shū.

We need (an)other book(s).

This last sentence can mean either 1) the content of the book(s) is bad and you want to change to another book entirely, or 2) you need other books to supplement the one you are using.

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

Tā hái yào biéde.

He wants more of them.

Tā hái zuòle biéde cài.

He made other dishes as well.

Nǐ hái zhīdao biéde hǎo fānguǎnr  
ma?

Do you know any other good restaurants?

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

Nǐ yào shénme?

What do you want?

Nǐ yào shénme ma?

Do you want anything?

Nǐ dōu zhīdao shénme hǎo fàn-  
guǎnr?

What good restaurants do you know?

Nǐ zhīdao shénme hǎo fàn-  
guǎnr ma?

Do you know of any good restaurants?

4. A: Nǐ jiéhūn yǐqián yìzhí dōu  
gēn fùmǔ yìqǐ zhù ma?

Before you got married did you  
live with your parents all along?

B: Bú shì, wǒ méi jiéhūn jiu  
líkāi jiā dúlì shēnghuóle  
qī-bā nián.

No, I left home before I got married  
and lived independently for seven  
or eight years.

Notes on No. 4

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

Tāmen jiéhūnle méiyǒu?

Have they gotten married yet? (This  
is the equivalent of "Are they  
married?")

Tāmen méi jiéhūn.

They have not gotten married. (Equi-  
valent to "They are not married.")

Tāmen bù jiéhūn.

They are not going to get married.

Nǐ jiéhūn duō jiǔ le?

How long have you been married?

Jiéhūn is a verb-object compound, literally meaning "to knot marriage." Jié and hūn can be separated by aspect markers, such as -de or -guo.

Nǐ shì shénme shíhou jiéde hūn?  
or Nǐ shì shénme shíhou  
jiéhūnde?

When did you get married?

Liú Xiānsheng jiéguo sāncì hūn.

Mr. Liú has been married three times.

To say "get married TO SOMEONE" use the pattern gēn...jiéhūn or hé...jiéhūn.

Tā gēn shéi jiéhūn le?

To whom did he get married?

yìzhí: "all along, continuously, always" You have seen yìzhí, "straight," used to refer to direction, as in yìzhí zǒu. Here yìzhí is used to refer to time.

Wǒmen yìzhí zài zhèli gōngzuò.

We've always worked here.

Tā yìzhí zài Táidà niàn shū.

He studied all along at Taiwan University.

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

Yǔ yìzhí xiàle sāntiān.

It rained for three days straight.

Often the time phrase and yìzhí are followed by dōu.

Tā wǔtiān yìzhí dōu méi xiūxi.

He didn't rest for five days on end.

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

Tā méi xué sìwǔge yuè Yīngwén  
jiù shuōde bú cuò le.

Before he had studied even three  
or four months of English, he  
could speak it pretty well.

Tā bìng méi hǎo jiù lái shàng  
bān le.

She came back to work before  
she had recovered from her illness.

Wǒ gào su nǐ méi jǐtiān, nǐ  
yǒu wàng le!

I told you just a few days ago  
and you've forgotten again.

Méi duō jiǔ, tā jiù shuìzháo le.

He fell asleep before long.

Yǔ xiàle méi duō jiǔ jiù tíng le.

It hadn't rained long when it  
stopped.

dúlì: "to be independent, to be on one's own; independence," literally "singly stand."

Měiguó shì yīqīqīliùnián dúlìde.

America became independent in 1776.

Zuìjìn jǐnián yǒu jǐge xīn dúlìde  
guójiā.

There have been several newly inde-  
pendent countries in the last  
few years.

Nèige hái'zi hěn xǐhuan dúlì shēnghuó, tā zài zhōngxuéde shíhou yǐjīng kāishǐ gōngzuò le. That child really likes to be independent. He started to work when he was in high school.

Tā zhème dà, jīngji hái méiyǒu dúlì. He's so old and still not economically independent.

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

Xióngmāo chàbuduō dōu shēnghuó zài gāoshānshang. Almost all panda bears live in the high mountains.

Tā zài shēnghuoshang duì wǒ hěn zhàogu. She takes good care of me in my daily life.

Tā xiǎo shíhou shēnghuó qíngxíng hěn bù hǎo. When he was a child, he lived in very bad circumstances.

5. A: Nǐ kàn, zhèr yǒu yìpiān guānyú tóngjūde xīnwén. Look, here's a news article on "living together."

B: Suànle ba. Zhèizhǒng xīnwén yǒu shénme yìsi? Forget it. What's interesting about that kind of news?

Notes on No. 5

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

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

Nǐ kàn diànshì xīnwén le ma? Did you see the television news?

Jīntiān bàoshangde xīnwén hěn yǒu yìsi, yīnggāi hǎohāor kànkān. The news in the paper today is very interesting; you should read it carefully.

\*According to those pandas who answered our surveys.

- A: Jīntiān tā gàosu wǒ yíge xīnwén, shuō Xiǎo Wáng hé Xiǎo Lǐ "Shíyī" jiēhūn. Today she told me some real news. She said that Xiǎo Wáng and Xiǎo Lǐ are getting married on October 1 (National Day).
- B: Zhēnde? Zhèi zhēn shi ge dà xīnwén. Really? Boy, that really is big news.

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

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

6. A: Nǐ jiějie yīxué fāngmiànde shū yuè lái yuè duō le! Your sister is getting more and more medical books!
- B: Shì a, tā zài pīnmìng xué yī ne. Yes, she's studying medicine with all her energy.

Notes on No. 6

nǐ jiějie yīxué fāngmiànde shū: "your sister's medical books" To say just "your sister's books" you put a -de on jiějie: Nǐ jiějiède shū. But -de is not used after jiějie in 6A. This is because of the modifying phrase yīxué fāngmiànde, which ends in -de. To have two -de phrases in a row before a noun is often considered stylistically bad; the way to get around it is to keep only the last -de. Other examples:

Běijīng [-de] zuì hǎo -de fànguǎnr

Zhōu Xiānsheng [-de] tàitai -de péngyou

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

yuè duō	yuè hǎo
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"the more the better"

yuè kàn	yuè bù dǒng
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"the more one reads, the  
more confused one gets"

Péngyou yuè duō yuè hǎo.                      The more friends you have, the better.

Dìtú yuè dà yuè qīngchū.                      The larger a map is, the clearer  
it is.

Tā bù xǐhuan qǐng kè, juéde  
kèren yuè duō yuè máfan.                      She doesn't like to invite guests;  
she feels that the more guests  
there are, the more trouble it is.

Wǒ yuè xiǎng yuè pà.                              The more I thought about it, the more  
frightened I got.

Tā yuè shuō yuè shēngqì.                      The more he talked, the madder he  
got.

Nèipiān wénzhāng xiěde hěn bu                      The article is very unclear. The  
qīngchū, nǐ yuè kàn yuè bù dǒng.                      more you read it, the less you  
understand.

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

yuè lái	yuè gāo
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"to become taller and taller"

Huáng Tàitāide nǚér yuè lái yuè  
piàoliang le.                                      Mrs. Huáng's daughter is getting  
prettier all the time.

Dōngxi yuè lái yuè guì le.                      Things are getting more and more  
expensive.

zài: Zài is the marker of ongoing action which you learned in the Meeting module, Unit 2: Tā xiànzài zài kāi huì, "She is attending a meeting now." Note that zài is used in sentence 6B even though the action of studying is not necessarily going on at this very second, but only at intervals. She might not be studying right when this sentence is said, but she still is going to medical school. Likewise, if you are in the middle of a novel, you can say Wǒ zài kàn yiběn xiǎoshuō even if you have put it aside for a day or two.

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

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



Shìqing tài duō, tā pīnmíngde zuō yě zuōbuwán.

There's too much to do. She's working like mad and still won't be able to finish.

Xiǎoháir yí kànjian lǎoshǔ<sup>o</sup> jiù pīnmíng pǎo huí jiā qu le.

As soon as the child saw the rat, he ran like mad for home.

7. A: Liú Xiānshengde kè shízài méi yìsi.

Mr. Liú's class is really boring.

B: Nǐ tīngxiaqu, mànmanr huì yǒu xìngqude.

If you keep attending it, gradually you'll become interested.

Notes On No. 7

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

Tā shízài yònggōng<sup>oo</sup>, měitiān wǎnshang niǎn hǎo jǐge zhōngtóu Yīngwén.

He is really industrious; every night he studies several hours of English.

Wǒ shízài bù zhīdào.

I really (OR honestly) don't know.

Wǒ shízài gàosu nǐ ba, wǒ bù xiǎng qù.

I'll tell you the truth: I don't want to go.

Yàoshi nǐ shízài méi bànfa, nà jiù suàn le.

If you really can't do it, then just forget it.

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

Tā zhèige rén hěn shízài.

He is very sincere and dependable.

méi yìsi: This phrase, meaning literally "has no meaning," has an abundance of uses: (1) uninteresting, boring; (2) pointless, meaningless; (3) to be a drag; (4) without value, not worthy of respect, cheap.

(1) Zhèiběn shū zhēn méi yìsi.

This book is really boring.

Wǒ kàn nǐ bú bì qù nèige dìfang, méi shenme yìsi.

I don't think you need to go there. It's not particularly fun (interesting).

(2) Jīntiān kāi huì, shénme dōu méi zuò, zhēn méi yìsi.

We didn't get anything done at today's meeting. How pointless.

Tā bù dǒng, zài jiǎng yě méi yìsi.

He doesn't understand. It's pointless to try to explain it any more.

---

lǎoshǔ: "rat" (LIC 2)      yònggōng: "to be industrious" (SOC 3)

Tā bú zài, zánmen qù yě méi yìsi, shénme dōu bù néng zuò. Since he's not there, it would be pointless for us to go. We wouldn't be able to do anything.

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

(4) Zài tā bèihòu shuō zhèiyangde huà, zhēn méi yìsi! Talking like that behind her back is really low.

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

Zhèiběn shū tài méi yìsi, wǒ kànbuxiàqù le. This book is too boring. I can't read on.

Nǐ shuōde duì, jiǎngxiaqu. That's right. Go on (speaking).

A: Gàosu wo, hòulái zěnme le? Tell me, what happens later?  
B: Gàosu nǐ méi yìsi. Nǐ kàn-xiaqu jiù huì zhīdao le. It would be no fun to tell you. Go on reading and you'll find out.

Shuōxiaqu a, wǒmen dōu ài tīng. Go on talking. We all love to listen.

Nǐ zhèiyang děngxiaqu zěnme xíng ne? How can you go on waiting like this?

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

Wǒ duì nèijiàn shì yìdiǎnr xìngqu yě méiyǒu. I have no interest at all in that matter.

Nǐ duì shénmeyàngde shū zuì yǒu xìngqu? What kind of books are you most interested in?

8. A: Xiàng Wáng Jiàoshòu zhèiyangde lǎoshī zhēnshi bù duō. There really aren't many teachers like Professor Wáng.

B: Nǐ shuōduì le. Rúguo bú shi tā bāngzhu wo, wǒ zhēn bù xiǎng xué le. You're right. If it weren't for the help he's given me, I wouldn't want to study anymore.

Notes on No. 8

xiàng: "to be similar to, to resemble" Xiàng may be used as a full

bèihòu: "behind the back"

verb or as a prepositional verb. Here it is a full verb:

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

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

Tā xiàng tā gēge nàme cōngmíng. She's as intelligent as her brother.

Nǐ yǒu tā nàme gāo. You're as tall as he is.

Nǐ gēn tā yíyàng gāo. You're the same height as he.

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

Nǐ xiàng wǒ zhème ná kuàizi. You hold chopsticks like I do.

Xiàng huà nàme hǎokàn. (It's) as beautiful as a painting.

Zhèiliǎngtiānde tiānqì xiàng chūntiān nàme shūfu. The weather the past couple of days has been as nice as spring.

Tāde yǎnjīng xiàng hǎishuǐ yíyàng lán. Her eyes are as blue as sea water.

The negative bù comes before the prepositional verb xiàng.

Tā bú xiàng tā mèimei nàme cōngmíng. He's not as intelligent as his little sister.

Nèi shíhou shēnghuó bú xiàng xiànzài zhème hǎo. Life was not as good then as it is now.

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

xiàng tā zhèiyangde rén people like him (lit., "like him this kind of people")

xiàng Wáng Jiàoshòu zhèiyangde lǎoshī teachers like Professor Wáng (lit., "like Professor Wáng this kind of teachers")

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

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

Měitiān dōu xiàng jīntiān zhèiyang jiù shūfu le. If every day were like today, we would have it easy.

Běijīng kǎo yā zhèiyangde cài, tiāntiān chī tài guì le. It would be too expensive to eat dishes like Běijīng roast duck every day.

9. A: Sānnián yǐqián wǒ jiu bú kào fùmǔ shēnghuó le. I stopped depending on my parents for a living three years ago.

B: Nǐ néng zìjǐ guǎn zìjǐ, zhēn bú cuò. It's really great that you can take care of yourself (be your own boss).

Notes on No. 9

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

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

Nǐde yīfu yìhuǐr jiù xǐhǎo le. Your clothes will be all washed in just a while (that soon).

Míngtiān wǒ jiù yǒu gōngfu, kéyǐ qù le. I'll have time to go tomorrow (that soon).

Nǐ zài děng yìhuǐr, yìdiǎn-zhōng jiù yǒu dīxià huǒchē le. Wait a while longer, there will be a subway train at one o'clock (that soon).

Jīntiān zǎoshang wǒ wǔdiǎn zhōng jiù qǐlai le. I got up at five this morning (that early).

kào: This verb has several commonly used meanings: (1) to lean against, to lay back on, (2) to depend/rely on, and (3) to be near/next to.

Bié kào chēmén. Don't lean against the door of the car.

Wǒde Yīngwén bù hǎo, xiě wénzhāng wánquán kào zìdiǎn. My English isn't good. When I write essays, I depend completely on a dictionary.

Tā zǒngshì kào zài chuángshàng<sup>o</sup> kàn shū. He's always laying back in bed reading.

Mài'āmì shì yíge kào hǎide chéngshì. Miami is a city on the sea.

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

Nǐmen liǎngge chūqu wánr, shéi guǎn hái'zi? If you two go out (for fun), who'll look after the kids?

Lǐ Xuěméi guǎn jiā guǎnde hǎo. Lǐ Xuěméi runs the house very well.

Liú Xiānsheng shì guǎn kǎo-shìde. Mr. Liú is in charge of testing.

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

Tā bù xǐhuan guǎn biérénde shì. He doesn't like to mind others' business.

Wǒ yào zuò shénme, wǒ zìjǐ zhīdao, nǐ shǎo guǎn wǒde shì, hǎo bu hǎo? I know what I want to do, would you please not interfere with my affairs so much! (IMPOLITE)

Wǒ bù guǎn, suíbiàn nǐ. I don't care. Whatever you like.

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

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

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

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

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

Wǒ bù xǐhuan wǒ zìjǐ. I don't like myself. (as said by a confused teenager)

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chuáng: "bed"  
kǎoshì: "test, exam; testing"

- |  |   |
|--|---|
| Nǐ bù xiǎo le, yīnggāi zhīdao<br>zìjǐ zhàogu zìjǐ.   | You're not a child anymore; you<br>should know how to take care<br>of yourself.                             |
| Nǐ bú yào zìjǐ gěi zìjǐ zhǎo<br>máfan.   | Don't go asking for trouble<br>for yourself.  |
| Tā zhèiyangr zuò, zìjǐ piàn <sup>oo</sup><br>zìjǐ.   | By doing this, he's only fooling<br>himself.  |
| 10. A: Tā xiěde jǐběn xiǎoshuō<br>xiànzài dōu hěn <u>liúxíng</u> .   | The novels he wrote are all very<br>popular now.  |
| B: Nà dāngrán, xiàng tā nèiyang<br>yǒu <u>dìwei</u> yǒu <u>zhīshide</u> rén,<br>xiěde xiǎoshuō yíding yǒu<br>yìsi. | Of course. Novels written by<br>someone with his position and<br>knowledge are sure to be inter-<br>esting. |
| 11. yǒu bāngzhu  | to be helpful   |
| 12. yǒu dàoilǐ   | to make sense   |

Notes on Nos. 10 through 12

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

Zhèizhǒng huà xiànzài hěn  
liúxíng, kěshi wǒ xiǎng zhè  
huà bú tài duì.

This kind of talk is very popular  
these days, but I don't think  
it's very true.

Xiànzài chuān duǎn qúnzi bù  
liúxíng le.

It's not popular to wear long skirts  
anymore.

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

Xiànzài liúxíng chuān cháng  
qúnzi.

It is popular to wear long  
skirts now.

Zài hěn duō dìfang, yuè lái  
yuè liúxíng nánǚ tóngjū le.

In a lot of places, it is getting  
more and more common for men and  
women to live together.

Liúxíng is also used in compound nouns, such as liúxíngbìng, "epidemic."

Zhè yíge xīngqī yǒu liúxíng-  
bìng, nǐmen jiāde hái zi  
zuì hǎo bié chū mén.

This past week there has been an  
epidemic; it would be best if  
your children didn't go out.

---

zhàogu: "to take care of, to care for" (Society, Unit 5)  
piàn: "to fool, to deceive"

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

Tāde dìwei hěn gāo.

He has a very high position.

Nǐ cái gōngzuòle shíjinián jiù  
yǒule jīntiānde dìwei hěn  
bù róngyi.

Having worked only ten or so years,  
it wasn't easy to get the position  
you have today.

Tāmen yào yǒu dúlìde jīngjī hé  
shèhuì dìwei.

They want independent economic and  
social status.

yǒu zhīshi: "to be knowledgeable," literally "to have knowledge"

yǒu dàoǐ: "to make sense," literally "to have reason"

yǒu bāngzhu: "to be helpful," literally "to have help"

Here you see three more examples of how yǒu, "to exist, to have," and a noun can be used to make an adjectival verb. Sometimes the meaning of the resulting phrase is more than just the sum of its parts. Yǒu xìngqù is "to be interested (in something)," while yǒu yìsì is "to be interesting." Here are some of the others you have already learned.

yǒu guānxi      to be related to  
yǒu yánjiū      to be expert

yǒu míng      to be famous  
yǒu yòng      to be useful

13. zìyóu

to be free; freedom

14. -bèizi

all one's life, lifetime

15. Xīnwén Zhōukān

Newsweek

16. fùnǚ

woman; women, womankind

Notes on Nos. 13 through 16

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

Wǒ gōngzuòle yībèizi, xiànzài  
liùshisuǐ le, kéyi xiūxiūxi  
le.

I've worked all my life and am now  
sixty years old. I can take a  
little rest now.

Jiéhūn shì yībèizide shì, děi  
hǎohāo xiǎngxiang.

Marriage is a lifetime thing; you  
should think it over carefully.

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

Unit 2, Tape 1, Review Dialogue

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

- B: Èi! Tāngmǔ, nǐ hǎo a! Hey! Hi, Tom!
- A: Nǐ hǎo, Lǐ Píng! Lái kàn shū ma? Hi, Lǐ Píng. Did you come here to do some reading?
- B: Chīle wǎnfàn, chūlai zǒuzou, dào túshūguǎn kànkān xīn dàode zázhi. After dinner I went out for a walk and came to the library to read through some of the new magazines.
- A: Nǐ zuì xǐhuande Yīngwén zázhi shì shénme? What's your favorite English magazine?
- B: Ng, Xīnwén Zhōukān. Um, Newsweek.
- A: Wèishenme ne? Why?
- B: Xīnwén Zhōukān hěn hǎo, duì xué Yīngwén hěn yǒu bāngzhu. Newsweek is very good. It's a big help in learning English.
- A: Duì, kàn zhèige zázhi, yìfāngmiàn kéyi xué Yīngwén, yìfāngmiàn kéyi zhīdao Měiguó shèhuìde qíngkuàng, shì bú cuò. Zhèige xīngqī yǒu shénme yǒu yìside wénzhāng ma? Right. When you read it, you can study English at the same time you learn about conditions in American society; it is good. Are there any interesting articles in it this week?
- B: Yǒu, yǒu yìpiān guānyú nánǚ píngděngde wénzhāng hěn yǒu yìsi. Yes, there's an article about equality of the sexes that's very interesting.
- A: Òu, "nánǚ píngděng"...wǒde nǚpéngyou duì zhèige tímu<sup>o</sup> hěn yǒu yánjiū. Zěnme? Nǐ yě duì zhèige wèntí yǒu xìngqu ma? Oh, "equality of the sexes"...My girl friend is an expert on the subject. Don't tell me--are you interested in that issue too?
- B: Yǒu, wǒ yǒu xìngqu, érgiě xiǎng zhīdao nǐmende kànfǎ. Wǒ kéyi wèn jǐge wèntí ma? Yes, I am, and I'd also like to know your views on it. Can I ask a few questions?
- A: Dāngrán, qǐng wèn ba! Sure. What would you like to know?
- B: Zhèipiān wénzhāng shuō, zài hěn duō dìfāng yuè lái yuè liúxíng nánǚ tóngjū le. E, duì-
- The article says that in a lot of places cohabitation is getting more and more common. Uh, excuse

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<sup>o</sup>tímu, "subject, topic" (see Unit 5)



buqǐ...°

me...

A: Méi shenme, nǐ shuōxiāqu.

Not at all, go on.

B: Zhèipiān wénzhāng hái shuō zhèizhǒng shì hé fùnǚde dìwei yǒu guānxi. Zhèi yidiǎn wǒ zhēnshi bù dǒng le. Zhōngguó rénde chuántǒng guānniàn shì, fùnǚ méiyǒu jiēhūn, bù yīnggāi hé tāde nán péngyou zhù zai yìqǐ.

It also said in the article that this is related to the status of women. I really don't understand that point. The traditional Chinese idea is that a woman should not live with her boyfriend before they get married.

A: Wǒmende guānniàn bú tài yí-yàng. Yìxiē fùnǚ, tèbié shì zhīshi fùnǚ, tāmen bú yào kào xiānsheng shēnghuó, tāmen yào yǒu dúlìde jīngjì hé shèhuì dìwei. Xiàng wǒde nǚ péngyou, tā jiù yǒu zhèiyangde kàn fǎ. Èrqiè wǒ xiǎng, tóngjūde wèntí hé hěn duō shìqing yǒu guānxi, bù zhǐ shì fùnǚde dìwei wèntí.

We have a somewhat different concept. Some women, especially women intellectuals, don't want to depend on their husbands in order to live; they want to have independent economic and social status. Like my girlfriend--that's the way her view is. But also, I think that living together has to do with a lot of things. It's not just a question of the status of women.

B: Rúguǒ keyì tán de huà, nǐ gěi wǒ jiǎngjiang zěnmeyàng?

If it's all right to talk about it, would you tell me more?

A: Hǎo, zhèiyangr ba, wǒ gěi nǐ tántan wǒde shì, nǐ jiù zhīdao wǒmen zěnmeyàng xiǎng le. Wǒde nǚ péngyou, tā shì xué yīde. Xué yī bú shì yíjiàn róngyìde shì. Tā hái yào zài dàxué xuéxí liùnián.

Okay, how about this. I'll tell you about my situation, and then you'll know the way we think. My girlfriend is studying medicine. Studying medicine isn't the easiest thing. She still has six more years of university.

B: Nà nǐmen shénme shíhou jiēhūn ne?

Then when are you getting married?

A: Xiànzài wǒmen hái bù xiǎng jiēhūn.

We don't want to get married just yet.

B: Wèishénme? Nǐmen juéde jiēle hūn, yǒule hái zi huì hěn máfan, shì bu shì?

Why not? You think that once you get married and have children it'll be a lot of trouble, right?

A: Bú shì zhèige yìsi. Jiùshì wǒmen jiēhūnle, yě bù yíding mǎshàng yào hái zi. Zhōngyàode shì wǒmen zhèi yí bèizi yào zuò shénme, hái méiyǒu hǎohāor xiǎng-guó ne, yīnggāi xiān xiǎng nèige

That's not the point. Even if we get married, we won't necessarily have children right away. The important thing is that we haven't even thought out well what we want to do in our lives. We should think about

°The reason Lǐ Píng is being so careful here is that he knows Tom and his girlfriend are living together.

wèntí. Érqiě wǒmen dōu yuànyì zài jiēhūn yǐqián qīngchǔde zhīdao zìjǐ xǐhuande nèige rén shì yíge shénmeyàngde rén. Zhèi yě xūyào shíjiān.

that problem first. What's more, we each want to have a clear idea of of what kind of person the other is before we get married. And that takes time.

B: Kěshi yǒu rén huì juéde nǐmen zhèiyang zuò shì yīnwèi nǐmen juéde tóngjū bǐ jiēhūn zìyóu.

But some people will think you are doing this because you feel that living together is freer than marriage.

A: Yǒu rén zhème shuō, kěshi wǒ xiǎng tāmen méi dǒng wǒmende zìyóu shì shénme.

Some people say that, but I don't think they have understood what our freedom is.

B: Shì shénme ne?

What is it, then?

A: Měiguó rén juéde zìjǐ kényì jìhuà zìjǐde shēnghuó shì zuì zhòngyàode zìyóu. Rúguo Měiguó méiyǒu zhèizhǒng zìyóu, jiù bú huì yǒu nàme duō rén xiǎng lái Měiguó le, nǐ shuō wǒ shuōde duì bu duì?

Americans feel that to be able to plan their own life is the most important freedom. If America didn't have that kind of freedom, there wouldn't be so many people who want to come here. Don't you think I'm right?

B: Nǐ shuōde yǒu diǎnr dàoili. Òu . . . Wǒ hái wàngle wèn ni, jīnnián xiàtiān, nǐde nǚpéngyǒu néng péi ni dào Xiānggǎng qu ma?

There's something to what you say. Oh . . . I forgot to ask you something else: Will your girlfriend be able to come with you to Hong Kong this summer?

A: Bù xíng. Tā jìhuà dào Déguó qu niàn shū. Shǔjiàde shíhou tā yào zài Déguó zhù sānge yuè, nà duì tāde Déwén yíding hěn yǒu bāngzhu.

No. She's planning to go to school in Germany. During summer vacation she's going to live in Germany for three months. I'm sure that will help her German a lot.

B: Duì.

That's right.

A: Zěnmeyàng, nǐ duì Xīnwén Zhōukān zhèipiān wénzhāng hái yǒu shénme biéde kànfǎ ma?

So what about it, do you have any other opinions about that article in Newsweek?

B: Kànfǎ yǒu. Zhèige tímu hěn dà, wǒmen yǐhòu màn màn zài tán.

Yes, I have other opinions about it. But it's a big topic. We can talk all about it later.

A: Hǎo, yǐhòu zài tán.

Okay, we'll talk about it later.

Unit 2, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

This exercise is a conversation in which a young man in Běijīng talks with a middle-aged man about a problem.

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

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

húshuō	to talk nonsense; drivel
xiǎngbuchū	can't think up, can't come up with
Xiǎo Lín tamen	Xiǎo Lín and the others
shēnqǐng	to apply for

Questions for Exercise 2

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

1. Propose a reason why Xiǎo Míngzi is no longer in school. (Hint: What are his other friends doing? What is the policy emphasis in China on careers for youth?)
2. Is Xiǎo Míngzi looking for a job? Why or why not?
3. What kind of job does his middle-aged friend suggest?
4. To whom must Xiǎo Míngzi apply before he goes out to take pictures?

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

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

### Exercise 3

In this conversation a grandmother and her granddaughter discuss sexual equality and changes in morality in new China.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

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

Nà hái yòng shuō	That goes without saying
duó hǎo!	How great that is!
qíguài	to be strange
<u>Zhōngguó Qīngnián</u>	<u>China Youth</u> (a periodical)
hòulái	afterwards
dàodé	morality, morals, ethics

### Questions for Exercise 3

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

1. What was the status of women before liberation?
2. What did the granddaughter read about in the latest issue of China Youth?
3. What is her grandmother's reaction?
4. What things does a "sense of morality" probably include for the grandmother?

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

Exercise 4

In this exercise, as a mother and son finish dinner, they discuss his future.

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

You will need the following new words and phrases:

shuòshì	Master's degree
bóshì	Ph.D.
zhǎobudào	to be unable to find
<u>Zhōngxuéshēng</u>	<u>High School Student</u> (a periodical)
gāozhōng	senior high school
fādá	to be developed

Questions for Exercise 4

1. What is Xiǎo Lín's mother's major concern about his future?
2. Why doesn't he want to go to college anymore?
3. Who does Xiǎo Lín use as an example of why a college education is useless?
4. What is his mother's position on the advantages of college education in Hong Kong?
5. Does Xiǎo Lín's mother act as an advisor or does she expect her son to obey her wishes on this matter?

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

Dialogue and Translation for Exercise 2

Conversation between a middle-aged man (A) and a young man (B) in Běijīng.

- A: Xiǎo Míngzi, jīntiān zěnme yǒu shíjiān zài jiā?  
 Xiǎo Míngzi, how is it that you have time to be at home today?
- B: Zěnme méi shíjiān? Líkāi xuéxiào yǐhòu, shíjiān duōduō le.  
 How would I not have time? Since I left school, I've had lots more time.
- A: Bié húshuō. Nǐ yǒu gōngzuò le meiyǒu?  
 Cut it out. Do you have a job yet?
- B: Yǒu gōngzuò! Yǒule gōngzuò hái zài zhèr zuòzhe! Nǐ zhēn yǒu yìsi!  
 Have a job! If I had a job would I still be sitting here! You're something else!
- A: Ào! Wǒ zhīdao le, nǐ hái méi gōngzuò<sup>o</sup> na!  
 Oh! I see, you still don't have a job!
- B: Ñg. Lǎoshī<sup>oo</sup> shuō wǒ kényi děngyíděng.  
 Uh-huh. My teachers said I can wait a while.
- A: Nǐ zhèiyang děngxiaqu zěnme xíng ne? Yìtiān méi gōngzuò, yìtiān jiù děi kào fùmǔ a.  
 How will it do for you to go on waiting like this? Every day you don't have a job, you have to depend on your parents.
- B: Hài, wǒ yě zhīdao, zhèiyang xiàqu bù xíng, kěshi wǒ shízài xiǎngbuchū shenme hǎo bànfa ya! Nǐ shuō wǒ zěnme bàn?  
 (Sigh), I know that it won't do to go on like this, but I really can't think of any good solution! What do you think I should do?
- A: Nǐ huì shénme?  
 What do you know how to do?
- B: Wǒ shénme dōu bú huì. Xiàng Xiǎo Lín tamen huì zuò zhuōzi yīzi shenmede, yě dōu yǒu gōngzuò le.  
 I don't know how to do anything. Like Xiǎo Lín and the others, who can make tables, chairs, and so on, all have jobs already.
- A: Éi, nǐ huì bu huì zhào xiàng?  
 Say, can you take photographs?
- B: Bú huì.  
 No.

<sup>o</sup>Work is assigned, so getting a job is not a matter of personal initiative. Work assignment is done by the work assignment committee of the city district, under coordination of the citywide office.

<sup>oo</sup>Teachers, while not directly involved in the assignment of work, can be influential in the process. There is a group of teachers in each high school or university who make specific recommendations to city offices which decide whether a student finds work in the city or is sent to the country.

- A: Nǐ duì zhào xiàng yǒu méiyǒu xìngqǔ? Are you interested in photography?
- B: Yǒu a! Sure!
- A: Zhèiyang ba! Wǒ yǒu yíge Rìběn zhàoxiàngjī, wǒ jiāo ni zěnmeyàng zhào xiàng, nǐ jiù kéyǐ yǒu gōngzuò le. How about this: I have a Japanese camera. I'll teach you how to take pictures, and then you can have a job.
- B: Suàn le ba, huì zhào xiàng zěnmé huì yǒu gōngzuò ne! Come on! How can I have a job by knowing how to take pictures!
- A: Hàì, nǐ zhēn bù cōngmíng. Měitiān dōu yǒu bù shǎo rén lái Běijīng, shéi bù xiǎng zài Tiān'ānmén qián zhào zhāng xiàng! Nǐ zài zhǎo liǎngge tóngxué, yǒu guǎn zhàoxiàngde, yǒu guǎn shōu qiándé, bú jiù xíng le ma? Tsk, you're really not on the ball. Every day there are lots of people who come to Běijīng; who doesn't want to get their picture taken in front of Tiān'ānmén! If you find a couple of classmates, and have one in charge of taking the pictures and one in charge of collecting the money, then you're all set, right?
- B: Nín shuōde yǒu dào lǐ, jiù zěnmé bàn! Duì le, yào chūqu zhào xiàng, hái xūyào shēngqǐng ba? What you say makes sense; that's just what I'll do! Oh yes--if you want to go out and take pictures, you have to apply, too, don't you?
- A: Nà róngyì. Míngtiān, nǐ qù zhǎo lǎoshī, tāmen huì bāngzhu ni bànde. That's easy. Tomorrow, go see your teachers. They'll help you do it.

Dialogue and Translation for Exercise 3

Conversation between a grandmother (B) and her granddaughter (A) in Běijīng.

- A: Nǎinai, nín shuō, xīn Zhōngguó, nánǚ píngděng, fùnǚde dìwei gāoduō le, duì bu duì? Grandma, don't you think that in new China, with equality of the sexes, the status of women is much higher?
- B: Nà hái yòng shuō. Wǒmen niánqīngde shíhou, fùnǚ zài jiāli, zài shèhuìshang dōu méiyǒu shenme dìwei, zhǐ yǒu hěn shǎode nǚháizi yǒu jīhuì niàn shū. Bú xiǎng nǐmen, gēn nánháizi yíyàng, niàn shū, zuò shì, duó hǎo! That goes without saying. When we were young, women didn't have much status in the family or in society. Only a very few girls had a chance to study. It wasn't like the way it is for you, who study and work just the same as boys. How great that is!
- A: Nǎinai, nà nǐ shuō, tóngjū zhèijiàn shìr shì bu shì duì fùnǚ bù hǎo? Then what do you think, Grandma, is cohabitation a bad thing for women?

- B: Nǐ zěnmē yuè shuō yuè qíguài le? Zài xīn Zhōngguó nǎr yǒu tóngjūde shìr? What's with these odd topics you're bringing up? Where is there such a thing as cohabitation in new China?
- A: Zěnmē méiyǒu? Wǒ gāngcái kànde Zhōngguó Qīngniánshang jiù yǒu yìpiān wénzhāng, zhèipiān wénzhāng shuō, yǒu yíge nánháiizi hé yíge nǚháiizi tóngjū le. There isn't, huh? Well in the China Youth that I just read there's an article that said there was a young man who was living with a young woman.
- B: Tāmen wèishénme bù jiēhūn? Why didn't they get married?
- A: Nèige nánde xiǎng shàng dàxué. The man wanted to go to college.
- B: Òu, duì le, jiēle hūn jiù bù néng shàng dàxué le. Nà hòulái ne? Oh, right, you can't go to college after you're married. So what happened afterwards?
- A: Hòulái, nèige nánde zhēn shàng dàxué le. Afterwards, the man really went to college.
- B: Niànwánle shū tāmen jiēhūn le ba? And after he finished school they got married, I suppose?
- A: Méiyǒu. Niànwán shū, nèige nánde xiǎng, nèi nǚháiizi méi dīwei, yě méi qián, tāmen jiù suàn le. No. After he finished school, the guy thought, she didn't have any status or any money, so they should call it quits.
- B: Suàn le?! Nà shì shénme huà! Tā hái yǒu méiyǒu yìdiǎnr dàodé guānniàn! Call it quits! What kind of thing is that to say! Didn't he have any sense of morality!
- A: Dàodé guānniàn?! Hēng, xiànzài shèhuishang jiù yǒu zhèizhǒng shìr! Nín shuō zhèi shì wèishénme? Sense of morality?! Ha, that's just the sort of thing that society is full of these days! Why do you think that is?!
- B: Ài! Zhèi shíjǐnián qíqíguài-guàide xīnwén zhēn duō! Shénme shíhou cái néng hǎo yìdiǎnr ne? (Sigh) The last decade or so there sure has been a lot of strange news! When will it get better?
- A: Shéi zhīdào! Wǒ xiǎng kuài le! Kuài hǎo yìdiǎnr le! I think it will be soon! It's going to get better soon!

Dialogue and Translation for Exercise 4

In Hong Kong, a mother (A) and son (B) have just finished dinner.

- A: Xiǎo Lín, chīle fàn bú yào niàn shū le, xiūxi xiuxi ba! Xiǎo Lín, don't study any more after dinner, just relax a bit!



- B: Hǎo. Nǐn yào hē chá ma? Wǒ qù dào.  
Do you want to drink some tea? I'll go pour it.
- A: Děng yíxià, ràng wo kànkàn, nǐde máoyī shì bu shì pò le? Míngtiān wǒ děi qù gěi ni mǎi jiàn xīnde.  
Wait a second, let me see, is your sweater torn? Tomorrow I'll have to go buy you a new one.
- B: Mā, wǒ bú yào xīnde, zhèijiàn hái keyi chuān ne.  
Mom, I don't want a new one. I can still wear this one.
- A: Tiān lěng le, nǐ xūyào yíjiàn xīn máoyī, wǒ huì gěi ni yùbeihǎo. Míngnián nǐ shàng dàxuéde shíhou, wǒ huì duō gěi ni yùbei jǐjiàn xīn yīfu.  
The weather's getting cold, you need a new sweater. I'll get one ready for you. Next year when you go to college I'll get a few more new things ready for you to wear.
- B: Bú yòng le, wǒ bù xiǎng shàng dàxué le.  
You don't need to, I don't want to go to college anymore.
- A: Wèishénme? Nǐ bú shì yào xué yī ma?  
Why not? Don't you want to study medicine?
- B: Bù shǎo rén shuō bú shàng dàxué yě keyi gōngzuò, yě yíyàng keyi shēnghuó. Wèishénme yíding yào shàng dàxué ne?  
A lot of people say that you can work and live just the same without going to college. Why is it necessary to go to college?
- A: Zhèizhǒng huà xiànzài hěn liúxíng, kěshi wǒ xiǎng zhè huà bú tài duì.  
This kind of talk is very popular these days, but I don't think it's very true.
- B: Wèishénme? Yǒude rén zài dàxuéli pǐnmìng niàn shū, xiàng wǒmen jiā duìmiànde Zhōu Xiānsheng, duì shùxué nàme yǒu yánjiū, déle shuòshì, bóshì, hái bu shì zhǎobudào gōngzuò!  
Why not? Some people study like mad at a university, like Mr. Zhōu who lives across from us; he's such an expert in mathematics, he's got a Master's degree and a Ph.D., and isn't he still unable to find a job!
- A: Zhōu Xiānshengde qíngxíng gēn biérén bù tóng, suǐrán tā xiāngdāng yǒu zhīshi, kěshi tā bù xǐhuande gōngzuò tā jiu bú zuò, nà dāngrán bù róngyi zhǎodào gōngzuò.  
Mr. Zhōu's situation is different from other people's. Although he is quite knowledgeable, he won't take a job he doesn't like. So of course it isn't easy for him to find a job.
- B: Duì le, tā bù xǐhuan zuò lǎoshī, tā jiù xǐhuan xiě wénzhāng, zài Zhōngxuéshēng zhōukānshang wǒ hái kànjianguo tāde wénzhāng ne!  
Right. He doesn't like to be a teacher, he just likes to write articles. I've even seen his articles in the weekly High School Student!

- A: Tāde wénzhāng hǎo bu hǎo? Are his articles good?
- B: Hǎo, kěshi bù róngyì dǒng, zhōngxuéshēng kàn zhèiyangde wénzhāng tài nán le. Yes, but they're not easy to understand. They're too hard for high school students to read.
- A: Suóyì, nǐ bù néng shuō Zhōu Xiānshēngde qíngxìng jiù shì dàjiāde qíngxìng. Wǒ xiǎng, kéyì zhèiyang shuō: niànguó hěn duō shūde rén bù yíding yǒu hěn hǎode gōngzuò. Kěshi duō nián yidiǎnr shū duì zhǎo gōngzuò yíding yǒu bāngzhu. So you can't say that Mr. Zhōu's situation is everyone's situation. I think you might say this: someone who has had a lot of education doesn't necessarily get a very good job. But getting more education will certainly be helpful in looking for a job.
- B: Kěshi, wǒde jǐge tóngxué gāozhōng méiyǒu niánwán jiù zuò shì le, xiànzài tāmen de shēnghuó dōu bú yòng kào fùmǔ le, tāmen dōu dúlì le. But several classmates of mine started working before they had finished high school, and now they don't have to depend on their parents to support them; they're all independent.
- A: Dànshì wǒ xiǎng, shèhuì háishì xūyào yǒu zhīshide rén, shèhuì yuè fādà yuè xūyào yǒu zhīshi. Nǐ shuō duì bu duì? But I think that society still needs knowledgeable people. The more developed society is, the more it needs knowledge. Don't you think so?
- B: Duì! Right!
- A: Nàme hǎo le, nǐ niàn dàxuéde shì zěnmeyàng? All right then, what about the matter of your going to college?
- B: Mm . . . wǒ zài xiǎngyixiǎng. Mm . . . I'll think it over some more.
- A: Hǎo, wǒmen míngtiān zài tántan. Okay, we'll talk more about it tomorrow.

## UNIT 3

## Family Values

## INTRODUCTION

Grammar Topics Covered in This Unit

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

Functional Language Contained in This Unit

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

Unit 3, Reference List

1. A: Nǐ jiějie xiànzài zěnmē duì zhèngzhì wèntí rèxīnqilai le?  
How is it that your older sister has become so interested and enthusiastic about political questions now?
- B: Zhèi méiyǒu shénme qíguài, tā jīnnián kāishǐ xué zhèngzhīxué le.  
There's nothing strange about that, she started studying political science this year.
2. A: Nǐ zěnmē bù chī le?  
Why aren't you eating?
- B: Wǒde wèi hěn nánshòu, chībuxiàqù le.  
My stomach is uncomfortable, I can't eat anymore.
- A: Nà wǒ gěi ni nòng dianr tāng lai.  
I'll go get you some soup then.
3. A: Wǒ qù zhǎo Xiǎo Lán liáo tiānr.  
I'm going to go look for Xiǎo Lán to have a chat.
- B: Nǐ bié qù le, tā yìtiān dào wǎn yònggōng, méi shíjiān péi ni liáo tiānr.  
Don't go, she works hard all day long and doesn't have the time to chat with you.
4. A: Wáng jiā Xiǎo Lán cónglái méiyǒu nán péngyou ma?  
Hasn't the Wáng family's Xiǎo Lán ever had a boy friend?
- B: Tā cái shíjiǔsuì, mángzhe niàn shū, hái méiyǒu xiǎngdào zhèxiē shìr ne!  
She's only nineteen years old, busy studying, and hasn't thought of these things yet!
5. A: Wǒde xiǎo nǚér liǎngsānsuìde shíhou cháng kū, xiànzài zhǎngdà le, bú zài kū le.  
My youngest daughter cried a lot when she was two or three years old, but now she has grown up and doesn't cry anymore.
6. A: Zuò fùmǔde bù yīnggāi zhòng nán qīng nǚ.  
Those who are parents shouldn't regard males as superior to females.
- B: Duì. Zuò háizide yě yīnggāi xiàoshun fùmǔ.  
Right. And those who are children should show filial obedience to their parents.

7. A: Nǐ dìdì báitiān zài jiā ma? Is your younger brother at home during the day?  
B: Bú zài, nǐ děng dào wǎnshang zài dǎ diànhuà lai ba. No, wait until the evening and then call him.
8. A: Zhōngguó rén cónglái bù jiǎng nánǚ píngděng ma? Didn't the Chinese ever stress equality between men and women?  
B: Shuōdao nánǚ píngděng, nà shì zuìjìn jǐshíniǎnde xīn guānniàn. As for equality of the sexes, that's a new concept of the last few decades.
9. A: Dà jiāting yǒu shénme hǎo? What's good about large families?  
B: Zěnmé bù hǎo? Rén duō, zhuàn qiānde rén yě duō ma! What could be bad about them? After all, if there are more people, there are also more people earning money!  
A: Yàoshi suǒyǒude rén dōu xiàng nín zhèiyang xiǎng, Zhōngguó xiànzài bù zhīdào yǒu duōshao yì rén le! If everyone thought the way you do, who knows how many hundreds of millions of people there would be in China now!
10. A: Nǐ zhèicì huí guó kàndao nǐ lǎojiāde rén le ma? Did you see the people in your hometown on this visit back to your country?  
B: Kàndao le. Tāmen shēng-huóde bú cuò, wǒ lǎojiā yě biànchéng yíge hěn rènaode dìfangr le. Yes. They're living pretty well, and my hometown has become quite a bustling place.

ADDITIONAL REQUIRED VOCABULARY

11. yǒu yòng to be useful  
12. hēiyè (darkness of) night, nighttime  
13. xīn heart

## VOCABULARY

báitiān	daytime
biàn	to change, to become different
biànchéng	to turn into, to become
cái	only (before an amount)
-chéng	into
chībuxiàqù	cannot eat (cannot get down)
cónglái	ever (up till now), always (up till now)
cónglái bù/méi	never
-dào	(resultative ending used for perception by one of the senses: <u>jiàndào</u> , <u>kàndào</u> , <u>tīngdào</u> , etc.)
-dào	(resultative ending used to indicate reaching: <u>xiǎngdào</u> , <u>shuōdào</u> , <u>tán-dào</u> , etc., often translated as "about")
děng dào	to wait until; when, by the time
hēiyè	(darkness of) night, nighttime
jiǎng	to stress, to pay attention to, to be particular about
jiāting	family
kàndào	to see
kū	to cry
liáo	to chat
liáo tiān(r)	to chat
ma	(marker of obviousness of reasoning)
nánshòu	to be uncomfortable; to feel bad, to feel unhappy
nòng (nèng)	to do; to fool with; to get
nònglai	to get and bring
qíguài	to be strange, to be odd, to be surprising
-qilai	(resultative ending which indicates starting)
rèxīn	to be enthusiastic and interested; to be warmhearted; to be earnest
rèxīnqilai	to become enthusiastic and interested
shuōdào	to speak of; as for
suǒyǒude...dōu	all

xiǎngdao  
xiàoshun  
-xiaqu

xīn

-yì  
yì tiān dào wǎn  
yònggōng

yǒu yòng

zhǎng  
zhǎngdà  
zhòng nán qīng nǚ  
zhuàn qián  
zuìjìn  
zuò

to think of  
to be filial; filial obedience  
down (directional ending used for  
eating or drinking down)  
heart; mind

hundred million  
all day long  
to be industrious, to be hardworking  
(in one's studies)  
to be useful

to grow  
to grow up  
to regard males as superior to females  
to earn money, to make money  
recently; soon  
to be, to act as

Unit 3, Reference Notes

1. A: Nǐ jiějie xiànzài zěnmē duì zhèngzhì wèntí rèxīnqilai le?  
 How is that your older sister has become so interested and enthusiastic about political questions now?
- B: Zhèi méiyǒu shénme qíguài, tā jīnnián kāishǐ xué zhèngzhìxué le.  
 There's nothing strange about that, she started studying political science this year.

Notes on No. 1

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

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

As main verb

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

As an adverb

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

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

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

---

°tiào, "to jump, to leap"



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

(WITH AN ACTION VERB)

Háizi kūqilai le.

The child began (has begun) to cry.

(WITH AN ADJECTIVAL VERB)

Tiānqì rèqilai le.

The weather has warmed up.

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

Bù zhīdào wèishénme, tā xiànzài  
hēqì jiǔ lai le.

I don't know why, but he has started  
to drink now.

Wǒ liùge yuè méi xiǎngguo jiā,  
kěshì jīntiān xiǎngqì jiā  
lai le.

I haven't thought of home for  
six months, but today I started  
to feel homesick.

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

Zhèige yǐzide yàngzi hěn  
hǎo kàn, kěshì zuòqilai  
bù shūfu.

This kind of chair is very  
attractive, but when you sit  
in it, it's uncomfortable.

Tā shuōqì Zhōngwén lai zhēn  
nántīng.

It sounds terrible when he speaks  
Chinese.

Zuòqì shì lai, tā bǐ shéi  
dōu kuài.

When it comes to working, he  
is faster than anyone else.

Shuōqilai róngyì, zuòqilai nán.

It's easy to talk about, but hard to  
do.

When -gilai is used this way with verbs of perception, the additional meaning of "it seems" is communicated:

Kànqilai tā zhīdao zhèijiàn shì.

It looks as if he knows about  
this matter.

Tā kànqilai hěn niánqīng.

He looks very young.

Tīngqilai hěn yǒu dàoilǐ.

It sounds reasonable.

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

Wǒ xiǎngqilai le, tā xìng Mài.

Now I remember, his surname is  
Mài.

qíguài: "to be strange, to be surprising, to be odd"

Zhēn qíguài, tā tiāntiān lái,  
jīntiān zěnme méi lái ne?

How strange. He comes every day.  
How is it he didn't come today?

Nèige shíhou, shénme qíguàide  
shì dōu yǒu, bié shuō le.

Back then, there were all kinds  
of strange things; don't talk  
about it any more.

Tāmende guānxi wǒ juéde hěn  
qíguài.

I find their relationship very  
strange.

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

Wǒ zhēn qíguài tā wèishenme yào  
zènme zuò.

I really can't understand why he  
wanted (OR wants) to do that.

Wǒ zhēn qíguài zhèijiàn shì tā  
zěnme kéyǐ bàndedào.

I really can't imagine how he can  
(OR could) do it.

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

Nà	yǒu shénme	hǎo?
Nà	méiyǒu shénme	hǎo.
Gāosu ta	yǒu shénme	bú duì?

"What's so good about that?"

"There's nothing good about that."

"What's wrong with telling him?"

A: Tā duì Zhōngguóde qíngkuàng  
zhīdaode bù shǎo!

He knows so much about China!

B: Nà yǒu shénme qíguài, tā  
zài Zhōngguó zhùguo shínián.

What's strange about that, he lived  
in China for ten years!

2. A: Nǐ zěnme bù chī le?

Why aren't you eating?

B: Wǒde wèi hěn nánshòu, chībū-  
xiàqù le.

My stomach is uncomfortable, I can't  
eat anymore.

A: Nà wǒ gěi nǐ nòng dianr tāng  
lai.

I'll go get you some soup then.

Notes on No. 2

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

Zài fēijīshàng zuòle èrshigè  
xiǎoshí, tài nánshòu le!

Twenty hours on an airplane. How  
uncomfortable!

Zhēn ràng rén nánshòu.

It really makes one feel bad.

Zánmen dōu shì zuò yīshēngde,  
kànjian bìngren méi yào chī,  
zhēn nánshòu.

We're both in medicine; seeing sick  
people without medicine to take  
was really upsetting.

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

Tīngdàole zhèiyàngde huà, tā  
xīnli hěn nánshòu.

He was very sad after hearing  
that kind of talk.

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

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

chīdexiàqù	able to eat it down
chībuxiàqù	unable to eat it down
méi chīxiàqù	didn't eat it down
chīxiàqù le	ate it down

Wǒ chīde tài bǎo le, chībuxiàqù  
le.

I'm too full, I can't eat any more.

Zhèige yào chīxiàqù jiù huì hǎo  
le.

You'll feel better after you take  
this medicine.

A: Zhèige yào zhēn kǔ, wǒ  
hēbuxiàqù.

This medicine is really bitter. I  
can't get it down.

B: Méiyou guānxi, kuài diǎn  
hēxiàqù jiu kéyì le.

Sure you can. Just drink it down  
real fast.

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

Zánmen kāishǐ nòng fàn, hǎo bu  
hǎo?

Let's start to make dinner, okay?

Tā bù zhīdào zěnme nòngle hǎoduō  
qián.

Somehow he made himself a lot of  
money.

---

bìngren: "sick person, patient"

Wǒ xiǎng nǐ bú bì guǎn zhèijiàn shì, nòngde bù hǎo dōu shì nǐde cuò. I don't think you should try to take charge of this. If you handled it badly it would be all your fault.

Shìqing yuè nòng yuè dà, zhēn bù zhīdào zěnmē bàn cái hǎo. This matter is getting blown up bigger and bigger. I really don't know what to do.

Tā zhème shuō nòngde wǒ zhēn bù hǎo yìsi. His saying that really embarrassed me.

Nòng can mean "to play with, to fool with, to monkey with":

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

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

Shi shéi bǎ wǒde yǔsǎn nònghuài le? Who was it who broke my umbrella? (literally, "made it so that it broke")

Wǒ qù bǎ zǎofàn nònghǎo. I'll go get breakfast ready.

Zhèige wèntí hěn yàojǐn, děi nòngqīngchu. This question is very important, we must get it clear.

Bié nòngzāngle nǐde yīfu. Don't get your clothes dirty.

Nǐ nòngcuò le ba, tā qùnián cái cóng dàlù chūlai. You're mistaken, I think. He didn't leave the mainland until last year.

Zhèige wèntí, nǐ zuótiān gěi wǒ jiǎngguò le, jīntiān wǒ yòu nòngbudǒng le, nǐ kě bu kéyi zài gěi wǒ jiǎng yíci? Yesterday you explained this question to me, but today I can't understand it again. Could you explain it to me once again?

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

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

3. A: Wǒ qù zhǎo Xiǎo Lán  
liáo tiānr.

I'm going to go look for Xiǎo Lán to  
have a chat.

B: Nǐ bié qù le, tā yìtiān dào  
wǎn yònggōng, méi shíjiān  
péi ni liáo tiānr.

Don't go, she works hard all day long  
and doesn't have the time to chat  
with you.

Notes on No. 3

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

Wǒmen liáole yíge zhōngtóu.

We chatted for an hour.

Nǐ shénme shíhou yǒu gōngfu,  
wǒmen zhǎo ge dìfang liáoliáo  
tiānr.

When you have time, we'll go find  
a place and chat a while.

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

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

Tā yìtiān dào wǎn dōu zài máng.

He's busy all day long.

Tā yìtiān dào wǎn shuō tāde  
qián bú gòu yòng.

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

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

Nǐ bú yònggōng jiù bú ràng ni  
niàn dàxué le.

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

Wǒmen zhèrde xuésheng dōu hěn  
yònggōng.

All our students here are very  
hardworking.

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

Míngtiān wǒ yào péi wǒ mǔqin qù  
kàn bìng.

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

- |   |  |
|---|--|
| Méi rén péi wǒ qù, wǒ jiù bú qù le.                   | If no one goes along with me, I won't go.  |
| Wǒmen lái péipei nǐ.                                  | We'll keep you company.  |
| Lǎo rén chángcháng xǐhuan yǒu rén péizhe tā shuō huà. | Older people often like to have someone to keep them company and talk with them. |
4. A: Wáng jiā Xiǎo Lán cónglái méiyǒu nán péngyou ma?  
 B: Tā cái shíjiǔsuì, mángzhe niǎn shū, hái méiyǒu xiǎngdào zhèxiē shìr ne!
- |   |   |
|---|---|
| Hasn't the Wáng family's Xiǎo Lán ever had a boyfriend? | She's only nineteen years old, busy studying, and hasn't thought of these things yet! |
|---|---|

Notes on No. 4

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

- |  |   |
|--|---|
| Tā <u>cónglái</u> bú dào wǒ jiā lái.   | She never comes to my house.  |
| Tā <u>cónglái</u> méi dào wǒ jiā lái guo.  | She has never been to my house (before).  |
| Wǒ <u>cónglái</u> méiyǒu xiǎngdào xiànzài hái yǒu zhèiyàngde jiāting, zhèiyàngde fùmǔ. | I never imagined that there were still families and parents like this these days. |

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

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

---

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

- |  |   |
|--|---|
| Zhǐ/Jiù néng zènme zuò.                            | (We) can only do it this way.                 |
| Wǒmen jǐge rén, zhǐ/jiù yǒu wǒ huì shuō Fǎguo huà. | I am the only one of us who can speak French. |

(Cái may not be used in such sentences.)

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

Tā cái xuéle sānnián, jiù shuōde nàme hǎo.	He's only studied three years and speaks so well. (AS LITTLE AS THREE YEARS)
---	--

Tā yìgòng cái kànle sānpiān wén- zhāng.	He only read three articles altogether. (SO FEW)
--	---

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

Cái wǔge rén?	Only five people? (SO FEW?)
---------------	-----------------------------

A: Tāde fángzi yìnián cái sānbǎi kuài.	His house costs only three hundred dollars a year. (SO LITTLE!)
---	--

B: Cái zènme yidiǎnr?	Is that all? (SO LITTLE?)
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Sentence 4B illustrates that when speaking about a person's age, cái should be used for "only" rather than jiù. It is also much better to use cái for "only" when speaking about the time of day, the date, etc.:

Cái yìdiǎn zhōng, hái láidejí.	It's only one o'clock, we can still make it.
--------------------------------	---

Jīntiān cái shísānhào, hái zǎo ne!	Today is only the thirteenth (of the month). It's still early!
---------------------------------------	---

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

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

Nǐ zài máng shénme ne?	What are you busy with?
------------------------	-------------------------

Wǒ mángle yìtiān le.	I have been busily working all day.
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Tā yìtiān dào wǎn máng zhèige máng nèige.	He is busy with all sorts of things all day long.
--	--

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

another), for example, Tā bìngzhe ne, "He is ill," or Mén kāizhe ne, "The door is open."

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

Wǒmen zǒuzhe qù.	Let's go on foot.
Tā pǎozhe xià lóu qu le.	He went running downstairs.
Tā kāizhe chē lái le.	He came driving a car.
Tā nǎzhe dōngxi shàng chē le.	Carrying the things, he boarded the bus.
Tā zhèi jǐtiān mángzhe kāi huì.	The last few days he has been busy with meetings.
Tā jízhè zǒu, bǎ yàoshi wàng zai jiāli le.	He was in a hurry to leave, and left the keys at home.
Wǒmen zǒuzhe liáo tiān.	We talked while walking.

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

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

Wǒ hái xiǎngdào lìngwài yidiǎn.	I've thought of another point.
Wǒ xiǎng dàgài jiù nǐ yíge rén lái, shéi xiǎngdào nǐmen dōu lái le!	I thought you would probably be the only one coming. Who would have thought all of you would come!
Wǒ méi xiǎngdào huì yǒu zhèi-zhǒng qíngkuàng.	I didn't expect this kind of situation. (Lit., "I didn't think there would be this kind of situation.")
Xiǎngbudào tāmen huì zènme kuài jiéhūn.	I was surprised they got married so soon.
A: Nǐ méi kǎolǜdào zhèi yidiǎn ba?	You didn't consider that point, did you?
B: Zènme kǎolǜdào nàme duō shìqing!	How could I take so many things into consideration!



5. A: Wǒde xiǎo nǚ'ér liǎngsānsuìde  
shíhòu cháng kū, xiànzài  
zhǎngdà le, bú zài kū le. My youngest daughter cried a lot  
when she was two or three years  
old, but now she has grown up  
and doesn't cry anymore.

Notes on No. 5

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

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

Nǐ zhǎngdàle xiǎng zuò shénme? What do you want to do when you  
grow up?

Sānge yuè bú jiàn, zhèige hái'izi It's been just three months since I  
zhǎngdàle bù shǎo. last saw this youngster and he has  
grown quite a bit.

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

Wǒ tài lèi le, méiyǒu bànfǎ zài I'm too tired. I can't write any  
xiě le. more.

Wǒ bù néng zài chī le, zài chī I can't eat any more. If I eat more  
jiù bù shūfu le. I won't feel well.

Bú yào zài xiǎng zhèixiē shìqing Stop thinking about these things.  
le.

Bú yào zài shuō le, hǎo bu hǎo? Don't talk about it anymore, okay?

Yǐhòu wǒ bú zài nàme màn le. In the future, I won't be so slow  
anymore.

6. A: Zuò fùmǔde bù yīnggāi zhòng nán qīng nǚ. Those who are parents shouldn't regard males as superior to females.
- B: Duì. Zuò háizide yě yīnggāi xiàoshun fùmǔ. Right. And those who are children should show filial obedience to their parents.

Notes on No. 6

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

Wǒ xiǎode shíhou chángcháng xiǎng jiānglái yào zuò yíge yīsheng, kěshì xiànzài zhīdao zuò yīsheng tài nán le. When I was young I often thought I wanted to be a doctor when I grew up, but now I know that it's too hard to be a doctor.

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

Zhèi shì wǒ dìyīcì zuò zhǔrén<sup>o</sup> qīng kè, xīnli hěn jǐnzhāng.<sup>oo</sup> This is the first time I am to be host and have guests over. I'm nervous.

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

Zhèizhǒng shìqing, zuò fùmǔde yīnggāi xiān xiǎngdào. Those in the position of parents should foresee things like this.

Kāndao xuéshengde Zhōngwén xuéde nàme hǎo, wǒmen zuò lǎoshīde zhēn gāoxìng. When we see that our students have learned their Chinese so well, it makes us teachers very happy.

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

In the traditional Chinese family, a son had a starring role. One reason was that sons assured the family's continuity, something which every man felt was his duty to his ancestors. In addition, the son usually became the family representative after the father's death or retirement. A daughter, on the other hand, was expected to leave the family and become part of her

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<sup>o</sup> zhǔrén, "host, master"      <sup>oo</sup> jǐnzhāng, "to be nervous, to be tense"

husband's household, so her importance was considerably less than that of a son. A woman was always subject to a man's authority: a daughter had to obey her father, a wife had to obey her husband, and a widow had to obey her son. Of course, individual women, by their strength, intelligence, and personality, were able to exert great influence on the family, but this was often accomplished indirectly.

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

Zhèige háizi hěn xiàoshun.                      This child is very filial.

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

7. A: Nǐ dìdi báitiān zài jiā ma?                      Is your younger brother at home during the day?
- B: Bú zài, nǐ děng dào wǎnshang zài dǎ diànhuà lai ba.                      No, wait until the evening and then call him.

Notes on No. 7

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

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

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

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

- (1) location: "to, up to"  
 (2) time: "until"

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

Dào phrase after verb

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

Wǒ zǒu dào shūfáng wàibian, tīng- I walked up to the door of the study  
 jian tāmen zài lǐbian shuō huà. and heard them inside talking.

Wǒ yǐjīng kàn dào dìyìbǎilíngyī I've already read up to page 101.  
 yè le.

Wǒ zuótiān wǎnshang kàn shū Last night I read until past three  
 kàn dào sāndiǎnduō zhōng. o'clock (in the morning).

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

MAIN VERB	dào	TIME OR PLACE	lai OR qu
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Tā zǒu dào wǒ qiánmian qu le. He walked in front of me.

Qǐng bǎ nèijǐběn shū ná dào Please bring those books here.  
 zhèli lai.

Dào phrase before the verb

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

Tā dào Chóngqìng qù le. He has gone to Chóngqìng.

Tā yào dào wǒ zhèr lái. He is coming to my place.

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

A: Wǒmen dào nǎr chī fàn? Where shall we go to eat?  
 B: Dào fàntīng chī fàn. We'll go to the dining room to eat.

(Literally, these mean "To where shall we eat?" and "We'll to the dining room eat.")

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

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yè, "page"

Dào xiàwǔ zài tán.

Let's wait until the afternoon and then talk. (Contrast tán dào xiàwǔ, "talk until the afternoon.")

8. A: Zhōngguó rén cónglái bù jiǎng nánǚ píngděng ma?

Didn't the Chinese ever stress equality between men and women?

B: Shuōdao nánǚ píngděng, nà shí zuìjìn jǐshínián de xīn guānniàn.

As for equality of the sexes, that's a new concept of the last few decades.

Notes on No. 8

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

Wǒ cónglái bù xiǎng zǎoshang niàn shū.

I never feel like studying in the morning.

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

STATE VERBS (Use bù.)

Wǒde qián cónglái dōu bú gòu.

I have never had enough money.

Tā cónglái bù xiǎng zuò zhèiyangde gōngzuò.

He never wants/has never wanted to do this kind of work.

Wǒ cónglái bù xǐhuan qù Niǚ Yuē.

I never like/have never liked going to New York.

PROCESS VERBS (Use méi.)

Tā cónglái méi jiēguo hūn.

She has never gotten married.

Tā cónglái méi bìngguo.

He has never gotten sick.

Zhèige diànshì cónglái méi huài-guo.

This television has never broken.

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

- (1) Wǒ cónglái méi kànguo zhèi-  
yangrde shū. I have never read a book like this.  
(PAST EXPERIENCE)
- (2) Wǒ cónglái bú kàn zheiyangrde  
shū. I never read (present) this kind of  
book OR I never used to read this  
kind of book. (HABITUAL)

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

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

Wǒ cóngqián méi chīguo Zhōngguó  
cài. I haven't eaten Chinese food before.  
(There wasn't one time when I ate  
Chinese food.)

Wǒ cónglái méi chīguo Zhōngguó  
cài. I have never eaten Chinese food  
(from the very beginning).

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

Zhèige rén hěn jiǎng chī, hěn  
jiǎng chuān. This person is fastidious about  
what he eats and what he wears.

Tāmen jiā tài jiǎng guīju.<sup>o</sup>  
Wǒmen Xiǎo Lán yīnggāi  
xiǎoxīn. Their family is overly particular  
about manners. Our Xiǎo Lán  
should be careful.

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

Wǒmen gāngcái hái shuōdao nǐ,  
nǐ jiù lái le. We were talking about you just  
now, and here you are!

Jīntiān nǐ gēn ta jiǎngdao wǒ  
méiyǒu? Did you talk about me with him  
today?

Wǒ chángcháng xiǎngdao wǒde  
háizi. I often think of my child.

<sup>o</sup>guīju: "manners" (see Unit 4)

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

Shuōdao jiéhūnde shì, wǒ hái  
děi xiǎngyixiǎng.

When it comes to the marriage, I  
have to think it over some more.

Tāndao Zhōngguo wénhuà,  
tā bǐ wǒ zhīdaode duō.

When it comes to Chinese culture,  
he knows a lot more than I do.

Shuōdao Lǐ Xiānsheng, wǒ jiu  
xiǎngqilai le, hǎo jiǔ méi  
qù kàn ta le.

Speaking of Mr. Lǐ, it occurs to me  
that we haven't been to see him in  
quite a while.

zuìjìn: "recently, lately; recent, last" Zuìjìn may be used as a time word, coming either before or after the subject, but always before the verb.

Zuìjìn, wǒmen gōngsī yòu pàile  
yíge rén qù Xiānggǎng.

Recently, our company sent another  
person to Hong Kong.

Wǒ zuìjìn tài máng, méi shíjiān  
gēn ta shuō.

I've been very busy lately, and  
haven't had time to tell him.

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

Zuìjìn yíge yuè, tā dōu méiyǒu  
lái xìn.

She hasn't written for the last month.

Tā shi zuìjìn jǐtiān cái lái de.

She just arrived within the last few  
days.

Besides referring to the near past, zuìjìn can also refer to the near future-- "soon":

Tā zuìjìn yào chū guó.

He will be going abroad soon.

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

9. A: Dà jiāting yǒu shénme hǎo? What's good about large families?
- B: Zěnmē bù hǎo? Rén duō,  
zhuàn qiánde rén yě duō ma! What could be bad about them? After  
all, if there are more people  
there are also more people earning  
money!
- A: Yàoshi suǒyǒude rén dōu  
xiàng nín zhèiyang xiǎng,  
Zhōngguo xiànzài bù zhīdào  
yǒu duōshao yì rén le! If everyone thought they way you do,  
who knows how many hundreds of  
millions of people there would be  
in China now!

Notes on No. 9

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

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

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

zěnmē bù hǎo: "How could they be bad?" or, more idiomatically, "What could be bad about them?" Use zěnmē to make a rhetorical question disagreeing with someone else's position.

A: Bú duì, bú duì.                              That's not right, that's not right.  
B: Zěnmē bú duì!                              What do you mean it's wrong!

A: Wǒmen bù kéyǐ zhèiyàng zuò.      We can't do it this way.  
B: Zěnmē bù kéyǐ?! Zhèi méiyǒu      Why not?! There's nothing wrong with  
shenme bù kéyǐde.                              it.

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

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

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



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

Suǒyǒude cài wǒ dōu chīwán le. I finished all the food.

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

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

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

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

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

Suǒyǒude kāfēitīng wǒ dōu qùguo. I've been to all the coffeehouses.

Rúguo wǒ yǒu qián wǒ jiù yào mǎi suǒyǒu zhèixiē Hān-Yīng zìdiǎn. If I had money, I'd like to buy all of these Chinese-English dictionaries.

Tā dào guo Měiguó suǒyǒu(de) yǒu yìside dìfang. He has been to all the interesting places in the U.S.

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

1,000	yìqiān
10,000	yíwàn
100,000	shíwàn
1,000,000	yìbǎi wàn ("one million")
10,000,000	yìqiān wàn
100,000,000	yíyì
1,000,000,000	shíyì ("one billion")

10. A: Nǐ zhèicì huí guó kàndao nǐ lǎojiāde rén le ma? Did you see the people in your hometown on this visit back to your country?

B: Kàndao le. Tāmen shēng-huóde bú cuò, wǒ lǎojiā yě biàncéng yíge hěn rènaode dìfang le. Yes, they're living pretty well, and my hometown has become quite a bustling place.

Notes on No. 10

kàndao: "to see, to perceive by sight" This is another example of the ending -dao used as part of a compound verb of result. You have now seen -dao meaning (1) "to successfully reach/obtain/find" and (2) "about." With verbs

of perception, the meaning of -dao can be thought of as "successfully reach" by means of the senses, or "to successfully perceive." Another instance of this is tīngdao "to hear, to perceive by listening."

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

biàn: "to change, to become different, to transform, to alter"

Zhèige rén zhēnde biàn le, yǐqián tā bú shì zhèiyàngde. This fellow has really changed, he wasn't this way before.

Zhèijiàn máoyī xǐle jǐcì, biàn yánsè le. After this sweater was washed a few times, it changed color.

Jǐnián bú jiàn, tā yǐjīng biàn lǎo le. I hadn't seen him for a few years; he had aged a lot. (refers to his appearance)

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

Cóng qùnián dào xiànzài, tā biànde jiànkāngduō le. He has become a lot healthier since last year.

Wǒ shíjǐnián méi jiàndao ta, bù zhīdào tā biànde zěnyàng le? I haven't seen him in over ten years. I wonder what he is like now?

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

Wǒ bǎ tāde chènshān gǎichéng yíjiàn xiǎoháizide yīfu le. I took his shirt and altered it into an article of clothing for a child.

Qǐng nǐ bǎ zhèipiān wénzhāng fānyichéng Rìwén. Please translate this article into Japanese.

Zhèige háizi yǐjīng zhǎngcheng dàren le. This child has already grown into an adult.

11. yǒu yòng to be useful

12. hēiyè (darkness of) night, nighttime

13. xīn heart; mind

Notes on Nos. 12 and 13

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

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

Tā(de) xīn hǎo.

He has a good heart (i.e., he is kind).

Tā zuòle zhèijiàn shì, xīnli hěn nánguò.

He felt very bad after he did that.

Tā xiěwánle zhèipiān xiǎoshuō, xīnli hěn gāoxìng.

He was very happy after he finished writing this short story.

Tā xīnli xiǎngde hé tā zuòde bù yíyàng.

He acts differently than he thinks.

(For the organ "heart," use xīnzàng, literally, "heart-organ.")

Unit 3, Review Dialogue

On the flight from Washington to Hong Kong (via New York and Anchorage), Lǐ Píng (B) and Tom (A) are chatting.

- A: Zài fēijīshang zuòle zhème yìtiān, gǎnjué zěnmeyàng? How do you feel after being on a plane all day like this?
- B: Zhēn bu shūfu, měicì zuò fēijī dōu xiàng shēng bìng yíyàng. Tèbié shì zài fēijīshang huànle shíjiān, báitiān biànchenglè hēiyè, hēiyè biànchenglè báitiān, tài nánshòu le! I don't feel well at all. Every time I take a plane it's like getting ill. Especially with the time change on the plane, daylight turning into night and night turning back into daylight, how uncomfortable!
- A: Duì le, bù shūfude shihou yǐnggāi hē diǎnr bīngshuǐr. Wǒ qù gěi nǐ nòng diǎnr bīngshuǐr lái, hǎo bu hǎo? Right: You should have some ice water when you don't feel well. I'll go get you some ice water, okay?
- B: Hǎo shì hǎo, kěshi wǒ shízài hēbuxiàqù le. . . . Suàn le ba, wǒmen liáoliao tiānr, yěxǔ huì hǎo yìdiǎnr. Well, okay, but I really couldn't drink any. . . . Forget it, let's just chat and maybe it'll get a little better.
- A: Zài guò jǐge zhōngtóu nǐ jiu dào jiā le, xiǎng jiā ma? Just another few hours and you'll be home. Are you homesick?
- B: Xiǎng. Zài Měiguó liǎngnián le, yìtiān máng dào wǎn, méiyou xiǎngguo jiā, kěshi xiànzài xiǎngqi jiā lai le. Nǐ shuō qíguài bu qíguài? Yes. The whole two years I was in America, I was busy all day long and never got homesick, but now here I am feeling homesick. Don't you think that's strange?
- A: Nà méiyou shénme qíguài. Rén ma, zǒng yào yǒu diǎnr jiāting guānniàn. Tèbié shì Zhōngguó rén; Zhōngguó rén shì jiǎng xiàoshunde. There's nothing strange about that. People are people! They have to have a sense of attachment to their family. Especially Chinese people; the Chinese put a lot of importance on filial obedience.
- B: Wǒ juéde zuò fùmǔ shì hěn bù róngyìde, háizi yǐnggāi xiàoshun fùmǔ. I think that it's very difficult to be parents, so children ought to be filial toward their parents.
- A: Zhèige xiǎngfǎ shì nǐ fùmǔ jiāo nide ma? Did your parents teach you that way of thinking?
- B: Bú shì, shì shèhuì jiāo wode. No, society taught it to me. My

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\*hǎo shì hǎo, kěshi... means literally, "as for being all right, it is all right, but..." This means "It is okay, but..." or in more idiomatic English, "Well, okay, but..."

- Wǒ mǔqīn cónglái bù hé wǒ tán xiàoshun.  
 mother never talks to me about filial obedience.
- A: Zhēnde? Really?
- B: Zhēnde. Wǒ dìyīcì zhuàn qián-de shíhou, cái shíwūsui. Huí dao jiāli, jiù bǎ kǒudàili suǒ-yǒude qián dōu gěi wǒ mǔqīn le, hái shuō wǒ yǐhòu yào xiàoshun māma.  
 Really. The first time I made money I was only fifteen. When I got home, I gave all the money I had in my pocket to my mother, and I said that in the future I must be filial toward her.
- A: Nǐ māma zěnme shuō? What did she say?
- B: Tā kū le. Tā shuō wǒ néng dúlì, néng zài shèhuishang zuò ge yǒu yòngde rén jiù shì zuì hǎode xiàoshun. Wǒ gěi tāde qián, tā dōu gěi wǒ mǎicheng shū. Yǐhòu, wǒ jiu gèng yònggōng le.  
 She cried. She said that if I could be independent and be a useful person in society that would be the best way to show filial obedience. She used all the money I gave her to buy books for me. After that, I worked even harder.
- A: Zhēn shì yíwèi hǎo māma. She's really a good mother.
- B: Shì. . . . Wǒ xiě xìn gěi tā, gào su ta wǒ yào hé yíwèi Měiguó péngyou yìqǐ huílai guò shǔjià, tā hěn gāoxìng. Tā hěn huānyíng nǐ lái.  
 Yes, she is. . . . She was very happy when I wrote her telling her that I was going to come back with an American friend for the summer vacation. She's very glad to have you at (welcomes you to) our house.
- C: Duìbuqǐ, liǎngwèi xiānsēn, nǐmen yào hē diǎn sēnme?  
 Excuse me, what would you two gentlemen like to drink?
- B: Wǒ bú dà shūfu, bú yào shenme. I'm not feeling too well, I don't want anything.
- C: Òu, bú dà sūfú, yìbēi zè cá, hǎo bu hǎo? Oh, you don't feel well? How about a cup of hot tea?
- B: Hǎode, xièxie ni. All right, thank you.
- A: Wǒ lái yìpíng píjiǔ. Nǐmen yǒu méiyǒu Heineken? I'd like a beer. Do you have Heineken?
- C: Yǒu. Yes.
- A: Xièxie. Thank you.
- C: Bú kèqì. Zèiwèi xiānsēn, nǐ hái yào sēnme, qǐng gào su wǒ. You're welcome. Sir, if you want anything else, please let me know.

\*We have altered the spelling to show the stewardess's non-standard pronunciation.

- B: Hǎode, xièxie ni. All right. Thank you.
- A: Wǒmen shuō dao nǎr le? Duì le, nǐmen jiāli chūle nǐ fùmǔ hé zǔmǔ yīwài hái yǒu shénme rén ma? Now, where were we? Oh yes: Is there anyone else in your family besides your parents and your grandmother?
- B: Nǐ wàngle, wǒ hái yǒu yíge mèimei, zài yínháng zuò shìde. You've forgotten that I also have a younger sister who works in a bank.
- A: Òu, duì le, nǐ gēn wo shuōguo, wǒ zěnme wàngle ne! Oh, of course. You told me before. How could I have forgotten!
- B: Shuōdao wǒ mèimei, jiù xiǎngdao wǒ mǔqin. Nǐ zhīdao zài Zhōngguó, zhòng nán qīng nǚde guānniàn hái shì yǒude. Kěshì wǒ mèimei shì líkāi dàxué yǐhòu yòu zài Yīngguó niànle liǎngnián shū cái zuò shìde. Zhèi yě yào gǎnxiè<sup>o</sup> wǒ mǔqin. Mentioning my sister reminds me of my mother again. You know, in China people still have the concept that men are superior to women. But after my sister graduated from college, she studied for two more years in England before she started working. That was also thanks to my mother.
- A: Nǐ mèimei xiànzài zhǐ zuò shì, hái shì yě niàn diǎnr shū? Does your sister just work now, or does she also take some classes?
- B: Tā zhǐ zuò shì. Búguò tā hěn rèxīn yánjiū dàlùde qíngxíng, cháng kàn hěn duō guānyú dàlùde shū. Tā cháng shuō, "Wo shì Zhōngguo rén, dàlùshang yǒu shíyì Zhōngguo rén, wǒ zěnme keyi bù zhīdào tāmen de shēnghuó, gōngzuò, hé xuéxíde qíngkuàng ne? She's just working, but she studies the mainland situation very enthusiastically. She reads a lot of books about the mainland. She often says, "I'm Chinese, and there are one billion Chinese on the mainland. How can I be ignorant of the way they live, work, and study?"
- A: Tāde huà hěn yǒu dào lǐ. What she says is quite right.
- B: Tā yǒu hěn duō dàlù lái de péngyou; nǐ hé tā tántan, yě huì juéde hěn yǒu yìsi. She has a lot of friends from the mainland; you'll find it very interesting to talk with her.
- A: Tā duì dàlùde qíngxíng zěnme rèxīn, nǐ mǔqin yǒu shénme kǎnfama? Does your mother have anything to say about her enthusiastic interest in the situation on the mainland?
- B: Tā cháng shuō: "Háizi zhǎngdàle, tāmen yào zǒu shénme lù yīnggāi zìjǐ kǎolǚ." She often says, "When children grow up, they should decide for themselves what road they want to take."
- A: Zhēn hǎo, shízài shì tài hǎo le. That's great! That's really wonderful.

<sup>o</sup> gǎnxiè, "to be grateful/thankful to"

SOC, Unit 3

B: Děng dao nǐ jiàndao tade shihou, When you meet her I'm sure you'll  
nǐ yídìng huì xǐhuan ta, yě huì like her, and our home, too.  
xǐhuan wǒmen jiāde.

A: Yídìng! I'm sure I will, too!

Unit 3, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

This exercise is a conversation between a Chinese student and an American student in their dormitory room somewhere in the the U.S.

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

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

Kěkǒukělè	Coca Cola
-bān	(counter for a class of students)
nǚshēng	coeds, women students
zǎo	a long time ago
diào yǎnlèi	to cry (lit., "fall tears")

Questions for Exercise 2

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

1. What is the Chinese student's girlfriend studying? Why is he worried about her?
2. What was the traditional Chinese attitude toward educating women?
3. How did the Chinese student first meet his girlfriend?
4. Why do you suppose she would let herself cry in the library? What was her boyfriend's reaction?
5. How was she able to come to college?



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

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

### Exercise 3

In this conversation a mother and son in Běijīng talk after a day of work.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

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

kělián	to be pitiful
sǐ	to die
bú fàngxīn	to worry
rìzi	days
jīngshén	energy, spirits

### Questions for Exercise 3

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

1. What is Wáng Lì's problem?
2. How does the son propose to help her?
3. What problem does the mother see with this proposal? What does the son volunteer to do?
4. What is the mother's reaction to her son's suggestion?
5. What two other things would lift Wáng Lì's spirits?

After you have prepared your answers, you may want to look at the translation for the conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

Exercise 4

In this conversation, a husband and wife talk in their home in Běijīng.

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

You will need the following new words:

Qīnghǎi	(a province in Western China)
bìngrén	sick person, patient
fǎnzhèng	anyway, in any case
chénglǐ rén yě hǎo, xiāngxià rén yě hǎo	whether it's city people or country people
yīyuàn	hospital

Questions for Exercise 4

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

1. Why was Xiùyún late coming home?
2. Why did she get medicine for her husband? For what reason does she insist he take the medicine?
3. What did they see in Qīnghǎi ten years ago?
4. What are their professions?
5. What kind of situation does the husband hope China will never have again?

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

Dialogue and Translation for Exercise 2

Conversation between an American student and a Chinese student in their college dormitory in America.

- A: Nǐ zěnmē yíge rén zài zhèlǐ?  
Nǐde nǚpéngyou ne?      How come you're all alone here?  
Where's your girlfriend?
- B: Zài túshūguǎn niàn tāde  
jīngjìxué.      She's in the library studying her  
economics.
- A: Tā zhēn yònggōng! Zhème hǎode  
tiānqì, hái zài pīnmìng niàn shū!  
She really works hard! The weather  
is so nice, and she's still knocking  
herself out studying.
- B: Shì a! Gāngcái, wǒ qù gěi  
ta sòngle yídiǎn Kēkǒukělè, wǒ  
gēn ta shuō, zhèiyang niànxiāqu  
shì yào shēng bìngde, kěshì tā bù  
tīng, háishì zài nàr niàn.  
That's right! Just now, I went to  
take her a Coke, and I told her she  
was going to get sick if she kept on  
studying like this, but she wouldn't  
listen. She just went on studying.
- A: Wǒ xiǎng nǐde nǚpéngyou yǒu  
diǎnr tèbié, wǒmen bānlǐde jǐge  
nǚshēng zǎo jiù pǎo dào hǎi-  
biānr qu wǎnr le.      I think your girlfriend is a little  
unusual. Several of the women students  
in our class took off for the beach a  
long time ago.
- B: Zhè hé tāde jiātíng yǒu guānxi.      It has to do with her family.
- A: Zěnmē ne?      What do you mean?
- B: Tāde fùmǔ yǒu zhòng nán qīng  
nǚde lǎo guānniàn. Tāmen xiǎng  
érzi shì zìjǐde, nǚér zhǎngdàle  
zǒng yào jiéhūnde, jiēle hūn jiù  
shì biérén jiāde rén le, niàn  
shū yǒu shénme yòng?  
Her parents have the old idea of  
regarding men as superior to women.  
They think that a son is theirs, but  
a daughter gets married sooner or  
later when she grows up, and after  
she's married she belongs to another  
family, so what use is it for her to  
get an education?
- A: Wǒ cónglái méiyǒu xiǎngdào,  
xiànzài hái yǒu zhèiyangde jiā-  
tíng, zhèiyangde fùmǔ.      I never imagined that there were  
still families and parents like  
that these days.
- B: Zhè méiyǒu shénme qíguài, bǎ  
lǎo guānniàn biànchéng xīn  
guānniàn bú shì yíjiàn róngyìde  
shì.      There's nothing so strange about  
that; it's not an easy thing to  
change one's old ideas into new ideas.
- A: Nà, nǐde nǚpéngyou yǒu xiōng-  
dì jiěmèi ma?      Then, does your girl friend have  
any brothers and sisters?
- B: Yǒu, jiù yǒu yíge gēge.      Yes, just one older brother.
- A: Tā niàn shū niànde hǎo bu hǎo?      How does he do in school?

- B: Māmāhūhū, wǒ xiǎng tā bú shì yíge hěn yǒnggōngde xuéshēng. Just so-so, I don't think he's a very hard worker.
- A: Nǐ rènshi ta? You know him?
- B: Rènshi. Wǒ hé tāmen shì zhōngxué tóngxué, tā gēge zhīdao tā niǎnwánle zhōngxué jiu kéyi shàng dàxué, kěshi tā fùmǔ bú ràng mèimei niàn dàxué. Wǒ kàndao tā chángcháng yíge rén zài túshūguǎn diào yǎnlèi, jiù wèn ta wèishénme, mǎnmǎnde, wǒ jiu zhīdao tāde qíngxíng le. Yes. We were classmates in high school. Her brother knew that after he finished high school he could go to college, but her parents wouldn't let her go. I used to see her alone in the library, crying, and I asked her why. Gradually, I found out about her situation.
- A: Ò, shì zhèiyang! Nà tā shì zènme lái dàxué niàn shūde ne? Oh, so that's the story! So then, how was it that she came to college?
- B: Wǒ fùmǔ bāngzhu ta. Qùnián, tā zìjǐ yě zhuǎnle diǎn qián. Wǒ mǔqīn shuō zhèige háizi zènme xiǎng niàn shū, wǒmen duō bāngzhu ta yìdiǎnr, ràng ta hǎohǎo niàn shū ba! Zhèiyàng tā jiù bú zuò shì, zhǐ niàn shū le. My parents helped her out. Also, last year she earned some money on her own. My mother said she wanted so badly to study, that we should help her out and let her do it properly! This way she can just study without having to work.
- A: Shì zhèiyang! Wǒmen qù kànkan ta, ràng ta xiūxi-xiuxi. Oh, is that so! Let's go see her, and make her take a break.
- B: Hǎo, zǒu! Good, let's go!

Dialogue and Translation for Exercise 3

In Běijīng, a mother and son talk after a day of work.

- A: Mā, nín dào nǎr qu le? Where have you been, Mom?
- B: Zài Lǎo Wáng jiā zuòle yihuǐr. I was over at Lǎo Wáng's for a while.
- A: Wáng Lìde qíngkuàng hǎo yìdiǎnr ma? Is Wáng Lì's situation better now?
- B: Hǎo yìdiǎnr, bù kǔ le, kěshi háishi yìtiān dào wǎn méiyǒu yíjù huà. Somewhat better. She isn't crying anymore, but she still doesn't say a thing all day long.
- A: Zhēn ràng rén nánshòu. It really makes one feel bad.
- B: Kě bu shì ma, shízài shì kělián, Wáng Lì fùqīn sǐle cái Doesn't it, though? It's really pitiful: first Wáng Lì's father

bànnián mǔqīn yòu sǐ le. Bái-tiān hǎo yìdiǎnr, dàjiā kēyì qù péipei ta. Wǎnshang, nǚ-háizi yíge rén zài jiāli, zhēn ràng rén bú fàngxīn.

dies, and then less than half a year later her mother dies, too. During the daytime it's not so bad, everybody goes and keeps her company. But in the evening the girl is alone at home. It really makes one worry.

A: Mā, wǒ xiǎngdao yíge hǎo bànfǎ, ràng Wáng Lì bān dao zánmen jiā lái ba! Nín gēn tā liáoliao tiānr, yěxǔ huì hǎo yìdiǎnr.

Mom, I've thought of a good way (to solve the problem). Have Wáng Lì move to our house! If you can chat with her, maybe that will help.

B: Mm, zhèige bànfǎ hǎo shi hǎo, kěshi zánmen jiā jiù zhè liǎngjiān xiǎo wūzi, wǒ bǎ nǚ fàng zai nǎr ne?

That is a good idea, but our place only has these two small rooms. Where would I put you?

A: Wǒ xiǎng Wáng Lì bānlái yǐhòu wǒ kēyì zài Wáng jiā zhù jǐtiān, dèng Wáng Lìde qíngkuàng hǎo yìdiǎnr, wǒ zài bānhuilai ma!

I think I could go live at the Wáng's house. When Wáng Lì's condition is a little better, I'll move back here!

B: Hǎo háizi, nǚ zhème rèxīn bāngzhu biérén, hěn hǎo. . . . Wáng Lì hěn xiàoshun, zhèixiē rìzi, tā huì chángcháng xiǎng tāde fùmǔ, duō hé tā tántan, mànmanrde, tā huì hǎo yìdiǎnr.

Good boy. It's good that you're so eager to help others. . . . Wáng Lì is very filial, and she'll miss her parents a lot during this time. If we talk with her a lot, gradually, she'll get better.

A: Wǒ zài qù zhǎozhao tā cóngqiānde tóngxué, ràng tamen dōu lái hé ta tántan, péi ta chūqu zǒuzou.

I'll go call on some of her former classmates and have them come talk with her and go out for walks with her.

B: Duì le, dèngdào tā shàng bān le, jiù hǎo le. Rén mángde shíhou jīngshén huì hǎo yìxiē.

Right. When she starts work, everything will be all right. When a person is busy, their spirits improve.

A: Duì. Nà zánmen xiànzài jiù qù jiē ta ba!

Right. Well, let's go get her right now!

B: Dèngyidèng, bǎ wūzi shōushi-hǎo zài qù.

Wait. Let's straighten up the room before we go.

A: Wǒ gēn nín yíkuàir shōushi.

I'll straighten it up with you.

Dialogue and Translation for Exercise 4

A husband and wife talk in Běijīng.

- A: Xiùyún, nǐ huí lái le. Jīntiān zěnmē zěnmē wǎn? Hi Xiùyún, you're back. How come you're so late tonight?
- B: Xiàle bānr, wǒ yòu qù mǎi diǎnr yào. After work I went to buy some medicine.
- A: Wǒ xiǎng wǒ yǐjīng hǎo le, hái mǎi shénme yào? I think I've already recovered. What are you buying medicine for?
- B: Nǐ cái yìtiān bù fā shāo, jiù shuō hǎo le? Kuài yidiǎnr bǎ zhèi liǎngzhǒng yào dōu chī-xiaqu. Your fever has only been gone for one day and you say you've recovered? Come on and take these two medicines.
- A: Wǒ nǎr xūyào zěnmē duō yào! As if I needed all this medicine!
- B: Zhèizhǒng gǎnmào bú shì yìtiān liǎngtiān jiù huì hǎode, nǐ yídìng děi bǎ zhèi jǐzhǒng yào dōu chīle. This kind of cold doesn't get better in just a day or two. You have to take all of these medicines.
- A: Hǎo hǎo hǎo, wǒ chī. Okay, okay, I'll take them.
- B: Wǒ gěi nǐ dào bēi rèshuǐ lai, xiànzài jiù chī. I'll get you a cup of hot water, and you take them right now.
- A: Éi°, shuōdao chī yào, wǒ jiù xiǎngqilai le, nǐ hái jìde shínián qián, zánmen zài Qīnghǎi xiāngxià kànjiānde nèijiàn shì ma? Say, speaking of taking medicine reminds me, do you remember what we saw out in the country of Qīnghǎi ten years ago?
- B: Zěnmē bú jìde, zánmen dōu shì zuò yīshēngde, kànjian bìngren méi yào chī, zhēn nánshòu. How could I forget. We're both doctors; seeing sick people without medicine to take was really upsetting.
- A: Kěshi, hái yǒu rén shuō zhèizhǒng qíngxìng méi guānxi, fǎnzhèng Zhōngguó rén duō, zhēn shì bù jiǎng dào lǐ! But you know what some people say? They say that this sort of situation doesn't matter, that there are plenty of Chinese anyway. How crazy!
- B: Hài! Nèige shíhou, shénme qíguàide shìr dōu yǒu, bié shuō le. (Sigh). Back then, there were all sorts of strange things; don't talk about it any more.
- A: Kéyì bù shuō, kěshi bú huì wàng. Zhōngguó yǒu jǐyì rén, chénglǐ rén yě hǎo, xiāngxià We don't have to talk about it, but we won't forget it. There are several hundred million people in China.

Éi is an interjection which tells that the speaker just thought of something.

rén yě hǎo, yǒu bìng bù néng  
kàn yīsheng, yǒu bìng méi  
yào chīde shì, zài yě bù néng  
yǒu le.

Whether it's people in the city or  
people in the country, we can't have  
any more situations where people are  
sick and yet unable to see a doctor  
or get medicine.

B: Nǐ shuōde duì. Hǎo le, hǎo le,  
nǐde bìng cái hǎo yidiǎnr, nǐ  
chīle yào zǎo diǎnr xiūxi ba.

You're right. Okay, your illness  
is only a little better, after you  
take your medicine go to bed early.

A: Wǒ xiān bǎ yào chīle, děng  
yihuǐr, wǒ hái děi chūqu  
yītàng, yīyuànli hái yǒu  
jǐjiàn shì děi bàn, wǒ qù kàn  
yixia jiu huílai.

I'll take the medicine now, but  
I have to go out again in a while.  
I still have a few things I have  
to take care of at the hospital.  
I'll be back right after I go take  
a look there.

B: Zǎo diǎnr huílai!

Don't come back too late!

UNIT 4

A Family History

INTRODUCTION

Grammar Topics Covered in This Unit

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

Functional Language Contained in This Unit

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



Unit 4, Reference List

1. A: Nǐ bàba zhème zǎo jiu  
    qǐlai le!  
 B: Tā niánji dà le, měitiān  
    shuǐde zǎo.  
 Your father got up so early!  
 He's getting on in years, and  
 he goes to bed early.
  
2. A: Xiǎo Wángde yéye yòu hé  
    nèixie xiǎo péngyou  
    liáo tiānr ne!  
 B: Tā rén hěn hǎo, hěn  
    xǐhuan háiizi.  
 Xiǎo Wáng's grandfather is  
 talking with those kids  
 again!  
 He's a very good person, and  
 he likes children a lot.
  
3. A: Zhèi liǎngnián nǐ nǎinai  
    shēntǐ hǎo ma?  
 B: Hái hǎo, yǒu shíhou hái  
    néng qǐlai shōushi  
    shoushi wūzi.  
 Has your grandmother's health been  
 good the past couple of years?  
 Fairly good; sometimes she  
 can still get up and straighten  
 up the room.
  
4. A: Zhāng jiāde érxífu hěn  
    yǒu guīju.  
 B: Shì a, Zhāng jiā nǎinai  
    zhēn yǒu fúqi.  
 The Zhāng family's daughter-  
 in-law is a proper young woman.  
 Yes, the Zhāng family's grand-  
 mother is really blessed with  
 good fortune.
  
5. A: Guòqù, Zhōngguo rén  
    chū guó niàn shū duó  
    nǎn!  
 B: Xiànzài hǎo le, zǒu dao  
    nǎr yě méi rén kànbugǐ  
    le.  
 In the past how difficult it  
 was for Chinese to go abroad  
 to study!  
 Now it's better, no matter where  
 they go, no one looks down on  
 them anymore.
  
6. A: Rénjia dōu juéde Xiǎo Wáng  
    shì ge hěn yǒu lǐmàode  
    háiizi.  
 Everyone feels Xiǎo Wáng is a very  
 well-mannered child.

7. A: Zhèi yìjiā rén dōu niànguo  
bù shǎo shū.  
B: Tīngshuō tāmen de sūnzi  
sūnnǚ xiànzài dōu  
niàn SÌ Shū ne!
- This whole family has had  
quite a good education.  
I understand that their grandsons  
and granddaughters are (all)  
studying the Four Books now!
8. A: Tāmen jiā guòqù shí yǒu  
qián rén, yǒu bù shǎo  
cáichǎn.  
B: Nǐ shuōde cáichǎn shì  
tǔdì ba?
- Their family used to be rich.  
They had quite a lot of  
property.  
The property you're talking  
about is land, isn't it?
9. A: Nǐ zhùxiàlai ba, yě kěyǐ  
gěi wǒmen bāng dianr  
máng.  
B: Wǒ báitiān yǒu kè, zhǐ hǎo  
wǎnshang zuò diǎnr shì.
- Stay (live) here and you can help  
us a bit.  
I have classes during the day;  
I can only work at night.
10. A: Wǒ mǔqin zǒng dānxīn wǒ gēge  
zài wàibianr chī kǔ.  
B: Tāmen jǐge xiǎo péngyou  
hùxiāng bāng máng, bú  
huì chī kǔde.
- My mother is always worried  
that my older brother is having  
a rough time away from home.  
His bunch of friends help  
each other out. They don't  
have such a rough time.

## VOCABULARY

bàba	father, dad, papa
bāng máng	to help; help
bù shǎo	to be quite a lot, to be much, to be many
cáichǎn	property
chī kǔ	to suffer, to undergo hardship
dānxīn	to be worried, to be uneasy
duó (duō)	how...!
érxífu(r) (érxífer)	daughter-in-law
fúqi	blessings, good fortune
guīju	rules of proper behavior, social etiquette, manners; rule (of a community or organization), es- tablished practice, custom
guòqù	the past
hái	fairly, passably
hùxiāng	mutually
-jiā	(counter for families)
kànbuqǐ	to look down on, to scorn, to despise
lǐmào	manners, politeness
nǎinai	grandmother (on father's side)
niánji	age
qǐlai	to get up (in several senses)
rén	person; body; self
rénjia	people; they; he, she; I
shēntǐ	body; health
shōushi	to straighten up; to get one's things ready
Sì Shū	the Four Books ( <u>Dàxué</u> , <u>Zhōngyōng</u> , <u>Lúnyǔ</u> , <u>Mèngzǐ</u> )
sūnnǚ	granddaughter (through one's son)
sūnzi	grandson (through one's son)
tǔdì	land
xiǎo péngyou	little friend; kids

SOC, Unit 4

yéye  
yòu  
yǒu guīju  
yǒu lǐmào  
yǒu qián

zhǐ hǎo  
zhùxiáilai

grandfather (on the father's side)  
also  
to have manners, to be proper  
to be well mannered, to be polite  
to be rich

can only, to have to, to be forced to  
to move and stay (in a place), to  
settle down

Unit 4, Reference Notes

1. A: Nǐ bàba zhème zǎo jiu qǐlai le.                      Your father got up so early.

B: Tā niánji dà le, měitiān shuìde zǎo.                      He's getting on in years, and he goes to bed early.

Notes on No. 1

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

Tā wǔdiǎn zhōng jiu qǐlai le.                      He got up at five (that early).

Wǒ mǎshàng jiu lái.                                      I'll be there in a minute.

Bù jiǔ, tā jiu líkāi le.                                  Shortly afterwards, he left.

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

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

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

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

Tā (yǒu) duō dà niánji le?                              How old is he? (USED ONLY OF ADULTS)

Tā niánji dà le.    He's advanced in years.

Tā niánji bù xiǎo le.                                        She's not young any more.

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

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

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

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

Tā shuìle meiyou?	{ Has he gone to bed? Did he sleep (and then get up)?
Xià yǔ le ma?	{ Has it started to rain? Did it rain (and then stop)?
Diànlíng xiǎngle <sup>o</sup> ma?	{ Has the bell gone off? Did the bell ring (and then stop)?

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

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

Tā shuì zai dìshang kàn diànshì.	He lies on the floor and watches television.
Nǐ kàn tā shuì dao zhuōzishang lai le!	Look at him lying on the table!

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

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<sup>o</sup> xiǎng: "to sound, to make a sound"

2. A: Xiǎo Wángde yéye yòu hé  
 nèixie xiǎo péngyou  
 liáo tiānr ne!

Xiǎo Wáng's grandfather is  
 talking with those kids  
 again!

B: Tā rén hěn hǎo, hěn  
 xǐhuan háizi.

He's a very good person, and  
 he likes children a lot.

Notes on No. 2

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

Xiǎo péngyou, "little friends," is a warm term for young children. It may be used either to address children directly or to talk about them in the third person. The host of a children's television show, for example, would address the young viewers as xiǎo péngyou(men). You may someday need to use this word to address a young child whom you don't know, for example, one that you meet on the street. And, of course, xiǎo péngyou is also used in its literal sense to refer to the "young friends" of a child.

Xiǎo péngyou! Tiān hēi le, kuài      Little boy/girl, it's getting dark  
 huí jiā qu ba!                              out. You'd better go back home.

Nèixiē xiǎo péngyou dōu zài      Those kids are playing outdoors.  
 wàitou wánr ne.

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

(1) Continued State, e.g.,

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

(2) Ongoing Action, e.g.,

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

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

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

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

Xiǎo hào <sup>z</sup> ir		A little mouse
Shàng dēng <sup>t</sup> áir		Went up the lampstand
Tōu yóu hē		To steal oil to drink
Xiàbulái		But he couldn't get down
Jiào Yéye		He called Grandpa
Yéye zá suàn <u>ne</u>	(ONGOING ACTION)	But Grandpa was crushing garlic
Jiào Nǎinai		He called Grandma
Nǎinai zhǔ fàn <u>ne</u>		But Grandma was cooking
Jiào Niūer		He called Granddaughter
Bào māo lai		Who brought the cat
Zēr! Zā! Děizhao le!		Squeak! Scratch! Got him!

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

(1) character

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

(2) mental state

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

(3) physical self

Nǐ rén hǎo diǎnr le ma?	Are you better today? (i.e., your health)
A: Cáo Yǔshēng bú shì shuō wǔ-diǎn zhōng kāi huì ma?	Didn't Cáo Yǔshēng say there would be a meeting at five o'clock?
B: Shì a!	That's right!
A: Tā rén ne?	So where <u>is</u> he?
Tā gāngcái hái zài zhèr, zěnme yìhuǐ rén bú jiàn le?	He was just here a minute ago, how could he have disappeared so fast?
Rén lǎo xīn bu lǎo.	(saying) The person is old, but his heart is not old. ("young at heart")



Rén yì zǒu, chá jiù liáng.

(saying) As soon as the person has left, the tea gets cold. (describes someone who forgets a friendship no sooner than he has left--often used to describe Americans)

3. A: Zhèi liǎngnián nǐ nǎinai shēntǐ hǎo ma?

Has your grandmother's health been good the past couple of years?

B: Hái hǎo, yǒu shíhòu hái néng qǐlai shǒushì shòushì wūzi.

Fairly good; sometimes she can still get up and straighten up the room.

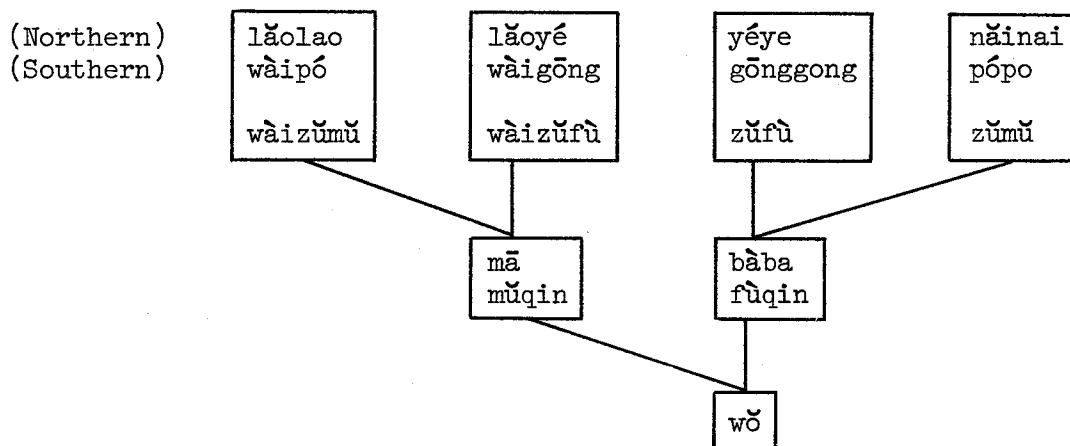
Notes on No. 3

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

Guò liǎngtiān wǒmen jiù qù.

We are going there in a couple of days.

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



shēntǐ: "body" OR "health"

Tāde shēntǐ zhēn bàng.

He is in great shape.

---

bàng, "to be great/fantastic/terrific"

Bié zǒngshì pīnmìng niàn shū,  
děi duō zhùyì shēntǐ.

Don't always be knocking yourself  
out studying; you should look after  
your health more.

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

Zhèige diànyǐng hái bú cuò,  
suǐrán cháng yidiǎn, kěshì  
duì wǒde Zhōngwén yǒu bāngzhu.

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

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

Nèige fànguǎnr hái kěyi, yǒu jǐge  
cài nǐ kěyi shìshi.

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

A: Nǐ zuìjìn zěnmeyàng?

How have you been lately?

B: Hái māmāhūhū, jiù shì máng  
yidiǎnr.

Enh, all right, just a little busy.

A: Zhōngguó yǒu yìqiānniǎnde  
lìshǐ...

China has one thousand years of  
history...

B: Á, nǐ shuō shénme? Yìqiān-  
nián?!

What? How's that? One thousand  
years?!

A: Òu, bú shì, sānqiānnián.

Oh, I mean three thousand years.

B: Nà hái chàbuduō.

That's more like it.

shōushi: "to straighten up"

Nǐ yǐnggāi bǎ nǐde wūzi shōushi  
shoushi le.

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

Wǒ xiānsheng zǒngshì shuō wǒ wūzi  
shōushide bù gānjing.

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

Zhèijiàn shì yì kāishǐ jiù zuòde  
bù hǎo, xiànzài méi bànfǎ shōu-  
shi le.

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

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

4. A: Zhāng jiāde érxífu hěn  
yǒu guīju.

The Zhāng family's daughter-  
in-law is a proper young woman.

B: Shì a, Zhāng jiā nǎinai  
zhēn yǒu fúqi.

Yes, the Zhāng family's grand-  
mother is really blessed with  
good fortune.

Notes on No. 4

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

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

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

Zhào Zhōngguode lǎo guīju, qǐng  
kède shihou kèren yīnggāi xiān  
kāishǐ chī.

It is an old Chinese custom that  
when you have guests, the guests  
should start eating first.

Zài qù nèige guójiā yǐqián, zuì  
hǎo wǒ néng zhīdao yìxiē nèrde  
guīju.

Before going to that country it would  
best if I could find out about some  
of their customs.

Jūnrén yǒu hěnn duō tèbiéde guīju.

Military people have a lot of special  
regulations.

Zhè shi wǒmende guīju.

That's the way we do things here.

Zhème duō guīju!

All this formality!

Yǒu guīju, as you see in exchange 4, means "to have manners, to be proper (in behavior)." Méi guīju is "to be badly behaved," said, for example, of a child. (Bù guīju may be used to imply unfaithfulness of a wife.)

Zhāng Tàitai jiāo háizi jiāode  
hǎo, tāde háizi dōu hěnn yǒu  
guīju.

Mrs. Zhāng teaches her children well,  
they are all very well-behaved.

Xiǎo Sānr! Bié zhèiyangr. Kè-  
ren kànjian nǐ zènme méi  
guīju, zènme hǎo yìsi?

Cut it out, Xiǎo Sānr. What will the  
guests think when they see you mis-  
behaving so?

fúqi: This is a traditional Chinese concept: the destiny to enjoy happiness in life. It is different from the Western idea of luck [which is closer to Chinese yùnci]. Luck refers to chance occurrences like winning a lottery, while fúqi refers to one's whole life situation. Some people have more fúqi and some less. In practice, fúqi is measured by a person's wealth, prestige, and especially his or her family situation. In traditional China, for a man to have a lot of sons was reason to say he had fúqi. In exchange 4, the grandmother is said to have fúqi because her daughter-in-law is a very proper or well-behaved woman.

Tā zhēn yǒu fúqi, búdàn yǒu yíge  
hǎo jiāting, yǒu yǒu yíge hǎo  
gōngzuò.

He is really blessed with good for-  
tune. Not only does he have a nice  
family, but a good job, too.

Nǐ fúqì zhēn hǎo, dà érzi jì  
qián, xiǎo nǚér sòng huār!

You are really blessed with good fortune. Your oldest son sent you money and your little girl gave you flowers!

Daughters-in-law: The relationship between the husband's wife and his mother is different in traditional China from in the West. A wife, after all, is considered to become a member of her husband's family, so she is supposed to regard her mother-in-law as her new mother, and show her the same filial obedience. The husband's mother, for her part, tries to find for her son a young woman who will obey and get along with her, who will work hard for the family and around the house.

5. A: Guòqù, Zhōngguó rén  
chū guó niàn shū duó  
nán!

In the past how difficult it was for Chinese to go abroad to study!

B: Xiànzài hǎo le, zǒu dao  
nǎr yě méi rén kànbuqǐ  
le.

Now it's better, no matter where they go, no one looks down on them anymore.

Notes on No. 5

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

Guòqù, tā zài Xiānggǎngde shíhou, In the past, when he was in Hong  
tā jiāo shū. Kong, he taught school.

Guòqù, tā bāngguo wo hěn duō máng. In the past he has been a great help  
to me.

Guòqù may also be used to modify a noun phrase:

Nà dōu shì guòqùde shì le! Those are all things of the past!

duó nán: "how difficult!" Duō, in Běijīng often pronounced duó, is used before a state verb to express a high degree, like "how" in English:

Jīntiān tiānqi duō hǎo. How nice the weather is today.

Nǐ bù zhīdào zài zhèr mǎi diànyǐng piào yǒu duó nán! You don't know how hard it is to buy a movie ticket here!

Duó piàoliangde hái zi a! What a beautiful child!

Tā zěnmē kěyǐ zhème shuō? Duó rāng rén shēngqì! How can he say such a thing? How infuriating!

Nǐ kàn tā duó xǐhuan niàn shū. Look at how he loves to study.

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

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

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

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

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

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

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

Bié kànbuqǐ zhèxiē xiǎo shì.	Don't look down on these little matters.
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Wǒ zuì kànbuqǐ zhèiyangde rén.	I despise this kind of person most.
Bù yīnggāi kànbuqǐ fùnǚ, nánrén néng zuòde shì, nǚrén yě néng zuò.	Don't look down on women. Anything a man can do a woman can do.

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

Wǒ kàndeqǐ nǐ cái ràng nǐ guǎn zhèijiàn shì.	It's only because I think a lot of you that I'm letting you have charge of this matter.
Nǐ yàoshi xiǎng ràng biérén kàn- deqǐ nǐ, nǐ děi bǐ biérén zuò- de hǎo.	If you want to have others think highly of you, you have to do better than they.

6. A: <u>Rénjia</u> dōu juéde Xiǎo Wáng shì ge hěn yǒu <u>lǐmào</u> de háizi.	Everyone feels Xiǎo Wáng is a very well-mannered child.
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Notes on No. 6

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

Rénjia dōu shuō nèige dìfang hěn hǎo kàn.	People say that place is very pretty.
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It can also mean "other people" or "someone else":

Zhèiběnr shū dàgài kéyǐ jiè gěi nǐ, búguò shì rénjiade, wǒ děi xiān wènwen.	I can probably lend you this book, but it's someone else's. I have to ask them first.
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Besides referring to unspecified people, rénjia can also refer to specific people. Most often it refers to a specific third party, "he," "she," or "they":

Rénjia bú jiè, suàn le ba!	If he doesn't want to lend it, then just forget it!
A: Nǐ nǚér yǒu háizi le meiyǒu? B: Méiyǒu--rénjia bú yào!	Has your daughter had any children yet? No--she doesn't want any!
Wǒ gěi rénjia, rénjia bú yào. Zěnme bàn?	I tried to give it to her, but she didn't want it. What can you do?
Nǐ kàn rénjia Xiǎo Huá xuéde duō hǎo, nǐ ne!	Look at how well Xiǎo Huá does in her studies, but you!

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

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

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

- |  |   |
|--|---|
| Cóngqián zài Zhōngguó lǐmào hěn yàojiǎn. | Etiquette used to be very important in China. |
|--|---|

Yǒu lǐmào means "to be well-mannered," méiyǒu lǐmào "to be ill-mannered."

- |  |   |
|--|---|
| 7. A: Zhèi yìjiā rén dōu niànguo bù shǎo shū.                | This whole family has had quite a good education.   |
| B: Tīngshuō tāmen de sūnzi sūnnǚ xiànzài dōu niàn Sì Shū ne! | I understand that their grandsons and granddaughters are (all) studying the Four Books now! |

Notes on No. 7

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

- |   |   |
|---|---|
| Nèi yìjiā, rénrén dōu gōngzuò, yìtiān dào wǎn méi rén zài jiā.                        | Everyone in that family works. There's no one home all day long.                                    |
| Cóng zhèi sānjiā rénde qíngxíng, nǐ kéyǐ zhīdao yìxiē guānyú Zhōngguó rénde shēnghuó. | From the situations of these three families, you can learn something about the life of the Chinese. |

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

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

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

8. A: Tāmen jiā guòqù shì yǒu qián rén, yǒu bù shǎo cáichǎn. Their family used to be rich. They had quite a lot of property.
- B: Nǐ shuōde cáichǎn shì tǔdì ba? The property you're talking about is land, isn't it?

Notes on No. 8

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

<u>yǒu yìsi</u>	to be interesting, to be fun
<u>yǒu bāngzhu</u>	to be helpful
<u>yǒu dàolǐ</u>	to be reasonable, to be logical
<u>yǒu xìngqu</u>	to be interested
<u>yǒu yánjiū</u>	to be expert

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

Tā	hěn	yǒu qián.	"He is very rich."
Nèiběn shū	zhēn	yǒu yìsi.	"That book is really interesting."
Lǐ Píng	zuì	méi xìngqu.	"Lǐ Píng is the least interested."
Zènme shuō	shízài	méiyǒu dàolǐ.	"To say that is really unreasonable."

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

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

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

Bú tài yǒu yìsi. Not too interesting.

Tài méiyǒu yìsi! So boring!



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

9. A: Nǐ zhùxialai ba, yě kěyǐ  
gěi wǒmen bāng dianr  
máng.

Stay (live) here and you can help us a bit.

B: Wǒ báitiān yǒu kè, zhǐ hǎo  
wǎnshang zuò diǎnr shì.

I have classes during the day;  
I can only work at night.

Notes on No. 9

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

Gāng láiide shíhou bù zhīdào,  
zhùxialai yǐhòu cái zhīdào  
wèishénme méi rén xǐhuan dào  
zhèige dìfang lái.

When you first get here you don't know, it's only after you've lived here for a while that you realize why nobody likes to come here.

A: Wǒ xiànzài qù zhǎo yige  
lǚguǎn qu.

I'm going to go look for a hotel now.

B: Méi guānxi, nǐ jiù zài wǒ  
jiā zhùxialai ba!

That's all right, why don't you just stay at my house?

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

Bāng máng is a verb-object phrase (literally, "help-busy,"--"help me in my busy-ness"). For example, you can say

Bāng wo yìdiǎnr máng. Help me a little.

Wǒ zài Měiguode shíhou, tā  
bāng le wǒ bù shǎo máng. He helped me a lot when I was in America.

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

	Tā	bāngzhu	wo.
BUT	Tā	bāng	wǒde máng.
	or Tā	gěi wǒ	bāng máng.

"He helps me."

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

zhǐ hǎo: "can only, have no choice but to"

Xià zhème dàde yǔ, wǒmen zhǐ hǎo  
bú qù le.

Since it's raining so hard, we have  
no choice but not to go.

Dàjiā dōu bú yuànyì péi wǒ qù,  
wǒ zhǐ hǎo yíge rén qù le.

Nobody wants to go with me. All I  
can do is go by myself.

Qìyóu yuè lái yuè guì, hěn duō  
rén zhǐ hǎo zuò gōnggòng  
qìchē le.

With gasoline getting more and more  
expensive, many people have no  
choice but to take the bus.

10. A: Wǒ mǔqin zǒng dānxīn wǒ gēge  
zài wàibianr chī kǔ.

My mother is always worried  
that my older brother is having  
a rough time away from home.

B: Tāmen jǐge xiǎopéngyou  
hùxiāng bāng máng, bú  
huì chī kǔde.

His bunch of friends help  
each other out. They don't  
have such a rough time.

Notes on No. 10

dānxīn: "to be worried (that)"

Yǐjīng shíyīdiǎn le, Xiǎo Píng  
hái méi huí lái, tāde fùmǔ hěn  
dānxīn.

It's eleven o'clock already and Xiǎo  
Píng hasn't gotten back home yet.  
His parents are very worried.

Nǐ bú bì dānxīn, hái zi dàle,  
tā zìjǐ huì dǒngde.

You don't need to worry. When the  
child grows up he'll understand.

Wǒ dānxīn tāde xuéxí.

I'm worried about his studies.

Wǒ dānxīn wǒ nǎinaide shēntǐ.

I'm worried about my grandmother's  
health.

Wǒ dānxīn tā yǒu shénme wèntí.

I'm worried that he has some problem.

Tā dānxīn tā zuòbuhǎo nèijiàn  
shì.

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

zài wàibianr: Literally, "on the outside," a common way of saying  
"away from home" or "away from one's hometown." The Chinese have an expres-  
sion (in literary style), Zài jiā qiān rì hǎo, chū wài yì shí nán, "At home  
one thousand days are good, but when one is on the outside (away from one's  
hometown) even one moment is difficult."

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

Tā chīle bù shǎo kǔ cái cóng dà-  
xué bìyè.

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

Méiyǒu chīguo zhànzhēngde<sup>o</sup> kǔ,  
jiù bù zhīdào jīntiānde shēng-  
huó láide bù róngyi.

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

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

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

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

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

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

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

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

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

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<sup>o</sup>zhànzhēng, "war"

Unit 4, Review Dialogue

Early in the morning the day after Lǐ Píng (B) and Tom (A) arrive in Hong Kong, Lǐ Píng's grandmother (C) is straightening up the living room, when Lǐ Píng walks in.

- B: Nǎinai, nín zhēn zǎo. Wǒ mā ne?      You're up so early, Grandma. Where's Mom?
- C: Tā ya, chūqu mǎi cài le. Érzi huílai le, zǒng yào duō mǎi diǎnr cài ma! Nǐde péngyou ne? Tā hái méiyǒu qīlai ba?      Oh, she went out to buy some groceries. When a son comes back, you've always got to buy some extra food. Where's your friend? He's not up yet, is he?
- B: Qīlai le, xǐ liǎn ne.      Yes, he's up. He's washing his face.
- C: Xiǎo Píng a, nǐde péngyou jiào shénme míngzi, wǒ yòu wàng le.      Xiǎo Píng, what's your friend's name? I've forgotten it again.
- B: Jiào "Tāngmǔ."      "Tom."
- C: Ò, "Tāngmǔ," hái hǎo jì. Nǐ hé tā shuō, dào le zánmen jiā, jiù shì yìjiā rén, shénme shìr dōu bié kèqi. Tā yí kèqi, wǒ jiu bù zhīdào zěnme bàn hǎo le.      Hm, "Tom," that's fairly easy to remember. You tell him that in our house he's just part of the family and he shouldn't be polite about anything. Once he starts in with the politeness, I won't know what to do.
- B: Wǒmen huílai yǐqián zài Tāngmǔ jiā zhùle liǎngtiān, tā bàba māma duì wǒ hěn hǎo. Tāngmǔ rén yě hěn hǎo, zài Měiguode shíhou, tā gěi wǒ bù shǎo bāng-zhu.      Before we came back we stayed at Tom's house for a couple of days. His parents were very nice to me. Tom is also a very good person; when we were in America, he helped me a lot.
- C: Ò, zhèiyang hǎo, niánqīng rén yīnggāi hùxiāng bāng máng. Ài! Jìde nǐ yéye zài Rìběn nèi shíhou, pīnmìng niàn shū, rénjiā Rìběn rén hái shì kàn bu qǐ ya, nǎr yǒu shénme Rìběn péngyou. Zhǐ hǎo jǐge Zhōngguó xuésheng zhù zài yìqǐ. Ài!      Mm. That's good. Young people ought to help each other out. (Sigh) I remember when your grandfather was in Japan, he studied like crazy, but those Japanese still looked down on him. He didn't have any Japanese friends to speak of. The Chinese students just had to live together. (Sigh)
- B: Nǎinai, guòqùde shì jiu bié qù xiǎng ta le.      Grandma, don't go thinking about things from bygone days anymore.

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\*Questions ending in ne often ask the whereabouts of someone or something, hence the translation "Where's Mom?"

- C: Xiànzài hǎodeduō le, nǐ zài wàibianr niàn shū, wǒ bú nàme dānxīn le.  
(Tom enters.)
- A: Lǐ Nǎinai<sup>°</sup>, nín zǎo!  
C: Zǎo, Tāngmǔ, zuòle yìtiān fēijī bù duō shuì yihuǐr?  
A: Shuìgòu le. Lǐ Nǎinai, nín zuòzhe ba, wǒmen bāng nín shōushi.  
C: Duō yǒu lǐmàode hái'zi!  
A: Lǐ Nǎinai, nín hé érzi, érxífur zhù zai yìqǐ, sūnzi, sūnnǚ yě cháng lái, nín de fúqi zhēn hǎo.  
C: Shéi shuō bú shì ne? Wǒ cháng shuō, wǒmen jiāde fúqi dōu shì wǒ nà xiǎoshunde érxífur dàilaide.  
B: Wǒ nǎinai yòu gāi<sup>°°</sup> shuō wǒmen jiāde lìshǐ le.  
A: Lǐ Nǎinai, zhèixiē shìr nín gěi wǒ jiǎngjiang xíng bu xíng?  
C: Hǎo wa. Shuōqilái huà jiu cháng le. °°° Wǒ hé Xiǎo Píng yéye dōu shì Shěnyáng rén. Rìben rén lái le yìhòu, cáichǎn ya, tǔdì ya, dōu bù néng guǎn le, líkāi jiā pǎo dào le Nánfāng. Xiǎo Píng bàba zài Shànghǎi niàn shū cái rènshile wǒmen zhèige érxífu.
- These days, it's much better. I don't worry so much about you out there studying.
- Good morning, Grandma Lǐ!
- Good morning, Tom. After a day on the airplane don't you want to get some more sleep?
- No, I've gotten enough sleep. Grandma Lǐ, you sit down, we'll straighten up for you.
- What a well-mannered child!
- Grandma Lǐ, you're so fortunate to live with your son and daughter-in-law, and to have your grandson and granddaughter come often.
- That's for sure. I often say that the good fortune of our family was all brought to us by that filial daughter-in-law of mine.
- Here goes Grandma telling our family history again.
- Grandma Lǐ, could you tell me about these things?
- Sure! It's a long story. Xiǎo Píng's grandfather and I are both from Shěnyáng (Mukden). When the Japanese came, we couldn't bother with our property or land any more; we left our home and fled to the South. Xiǎo Píng's father didn't meet our daughter-in-law<sup>°°°°</sup> until he was going to school in Shànghǎi.

<sup>°</sup>Tom knows that this way of addressing Grandma is proper for a friend of her grandson. He intentionally calls her Lǐ Nǎinai as soon as he sees her in order to establish the relationship.

<sup>°°</sup>gāi: "will probably"

<sup>°°°</sup>More literally, "When it comes to telling it, the talk is long."

<sup>°°°°</sup>Notice that grandma's phrasing shows that the woman is first a daughter-in-law, then a wife.

- A: Nèi shihou nǚháizi shàng dà-xuéde duō bu duō? Were there many women who went to college in those days?
- C: Méiyou xiànzài zhème duō. Wǒmen érxífū jiā xiāngdāng yǒu qián, érqǐe yí dàjiā rén yǒu qī-bāshígè, zài Sūzhōu shéi dōu zhīdao tāmen jiā. Not as many as there are now. My daughter-in-law's family was quite rich, and there were seventy or eighty people in that one big family. Everyone in Sūzhōu knew them.
- A: Zhèiyangrde jiāting guǐju yídìng bù shǎo. A family like that must have had a strict code of behavior.
- C: Shéi shuō bú shì ne! Tāmen jiāde xiǎojie bù néng zài wàibianr niàn shū, zhǐ néng qǐng lǎoshī dào jiāli jiāo diǎnr Sī Shū shenmede. Xiǎo Píng mǔqīn juéde yíge fùnǚ yào zài shèhuìshang dúlì, yídìng děi chūqu niàn shū. Jiù zhèiyang, tā cái pǎo dào Shànghǎi niàn shū qu le. You bet they did! Their young ladies couldn't go to school outside the home: they could only hire a teacher to come to the house and teach them a little of the Four Books and so forth. Xiǎo Píng's mother felt that if a woman wanted to be independent in society, she had to leave home to study. That's why she ran away to Shànghǎi to go to school.
- A: Zài nèi shihou, zhēn bu róngyi. That must have been really hard back then.
- C: Zài dàxuéde shíhou, Xiǎo Píngde fùmǔ shì hěn hǎode péngyou, kěshì zěnme bàn ne? Wǒmen shénme dōu méiyou le, yě méiyou qián, zìjǐde érzǐ zěnme néng hé zhèiyangr yíwèi xiǎojie jiēhūn ne? Xiǎo Píng mā bú nàme xiǎng. . . . When they were in college, Xiǎo Píng's parents were very good friends, but what were we to do? We didn't have a thing left, and we didn't have any money. How could our (own) son marry a young lady like that? But Xiǎo Píng's mother didn't think so. . . .
- A: Tā zěnme xiǎng? What did she think?
- C: Tā shuō tā yào zhǎo yíge zìjǐ xǐhuande rén jiēhūn, dīwei hé qián dōu bú zhòngyào. Ài, tā chīle duōshao kǔ cái líkāile nèige dà jiāting. She said she wanted to find a person she herself liked to get married to, and that status and money weren't important. (Sigh) What she went through to leave that big family.
- A: Nà, nǐmen zěnme dào Xiānggǎng lái le ne? Well then, how did you come to Hong Kong?
- C: Tāmen zài Yīngguó niàn wán shū jiù lái Xiānggǎng zuò shì, yìnián yǐhòu yòu bǎ wǒmen jiēlai le, zhèiyangr yíjiā rén cái zài Xiānggǎng zhùxiālai le. Xiànzài wǒ niánji dà le, jiāli dà shìr xiǎo shìr dōu shì Xiǎo When they finished school in England they came to Hong Kong to work; a year later they brought us out, and then our whole family settled here. Now that I'm getting on in years, Xiǎo Píng's mother takes care of all the big and small matters

SOC, Unit 4

Píng mǔqīn guān. Nǐ shuō wǒ  
fúqī hǎo, zhēn shì yìdiǎnr yě  
bú cuò.

B: Nǎinai, wǒ mā kuài huílai le  
ba?

C: Kuài huílai le, wǒmen qù bǎ  
zǎofàn nònghǎo ba.

A, B: Hǎo, zǒu ba.

here at home. So when you say I'm  
blessed with good fortune, you're  
absolutely right.

Grandma, Mom will be home soon,  
won't she?

Yes. Let's go get breakfast  
ready.

Okay, let's go.

Unit 4, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

This exercise is a conversation between two neighbors who meet in their courtyard in Běijīng.

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

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

Dàjiě

"Older Sister," a familiar way of addressing a woman about one's own age or older

shàng bānde shàng bān,  
shàng xuéde shàng xué

They're either at the office or at school; some are at the office and others at school

zuòbuliǎo

unable to do

yī

as soon as

gài

to build, to construct

zhèngfǔ

government

gāi

should

Questions for Exercise 2

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

1. Why does Older Sister Lín do all of her own housework?
2. What does she think of her daughter-in-law?



3. What can you infer about what housing is like in Older Sister Lín's neighborhood?
4. From this conversation you can see that a daughter-in-law is very important in the Chinese family. Make a list of her responsibilities.

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

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

### Exercise 3

In this conversation a Chinese man invites his girlfriend over for dinner.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

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

pà	to be afraid
shǒuchāode	handwritten

### Questions for Exercise 3

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

1. Why is Xiǎo Lán hesitant to go to her boyfriend's home for dinner?
2. Why does Xiǎo Lán think large families are difficult?
3. Where would the couple live if they got married? Why must they wait for a place of their own to live?
4. What does Xiǎo Lán think of bringing to her boyfriend's home that evening? Why?

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

Exercise 4

In this exercise a grandmother talks with her granddaughter.

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

You will need the following new words and phrases:

quánjiā rén	the whole family
xìngkuī	fortunately, luckily
guò rìzi	to live; to get along
rìzi bù hǎo guò	hard to get along
qiāo mén	to knock at the door

Questions for Exercise 4

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

1. What does Grandma think of the new generation of daughters-in-law?
2. How does Grandma remember her own experience as a newlywed?
3. What is the difference between "standards of conduct" and "manners"?
4. Why does Grandma reprimand Xiǎo Yún? Do you think she was justified?

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

Dialogue and Translation for Exercise 2

In Běijīng, two old neighbors meet in their courtyard.

- A: Lín Dàjiě, xǐ yīfu na! Older Sister Lín, doing your laundry?
- B: Bù xǐ zěnme bàn, shàng bānde shàng bān, shàng xuéde shàng xué, jiālǐde shìr hái bu shì dōu děi wǒ zuò! If I didn't do it what would we do; everyone is either at the office or at school, don't I have to do all the house work in the end!
- A: Házimen dōu máng, yǒu nín zài jiā, gěi tamen bāng bù shǎo máng. Your children are all busy, but you're at home helping them out a lot.
- B: Ài, niánji dà le, zuòbuliǎo duōshǎo shìr le! (Sigh), I'm getting old, I can't do very much any more!
- A: Wǒ kàn, nín érxífur zài jiāde shìhour, yě bāng nín zuò bù shǎo shì a. I see that when your daughter-in-law is home she helps you do a lot of things too.
- B: Nǐ shuōde yìdiǎnr yě bú cuò, wǒ nèige érxífur bǐ wǒ érxǐ hǎoduō le, yí dào jiā, yòu zuò fàn, yòu xǐ yīfu, yòu shōushi wūzi, ài! Kěxǐ wǒ bù néng shénme shìr dōu kào ta ya. You're absolutely right. That daughter-in-law of mine is much better than my son. As soon as she gets to the house, she cooks and washes and straightens up the room. (Sigh), it's too bad I can't depend on her for everything.
- A: Wèishénme ne? Why not?
- B: Rénjia duō máng! Yíge yuè cái néng huí jiā yíci. She's so busy! She can only come home once a month.
- A: Nà tā bù néng zài nín jiālǐ zhùxiálai ma? Well, can't she move in with you?
- B: Bù xíng a! Wūzi tài xiǎo! Érxífur huílai le, ràng ta zhù zai nǎr? That wouldn't do! The house is too small! If my daughter-in-law came back, where would I have her stay?
- A: Shì a! Yàoshi yǒu fángzi, yìjiā rén zhù zai yíkuàir, hùxiāng bāngmáng, nà yǒu duō hǎo! Duì le, tīng wǒ nǚér shuō, tāmen xuéxiào nèibiānr gài le hǎo duō xīn fángzi. Yes! If you had enough housing, how nice it would be to have the whole family living together and helping each other. Oh yes--I hear from my daughter that a lot of new buildings have been built over by their school.

- B: Fángzi wèntí shì ge dà shìr, zhèngfǔ bú huì bù guǎn. Yǒule xīn fángzi, zánmen jiù hǎo le. The housing problem is a big thing; the government wouldn't ignore it. After we get some new housing [in this area] we'll be all right.
- A: Kě bu shì ma! Dào le nèige shíhour, nín jiù bú yòng dānxīn le. Nín gēn nín èrxífur yídìng néng bǎ zhèige jiā nòngde shūshufufude. That's for sure! When that time comes you won't have to worry any more. I'm sure you and your daughter-in-law will be able to make a very comfortable home.
- B: Shì a! Nà jiù hǎo le! Yes! Then everything will be all right!
- A: Hǎo, Lín Dàjiě, bù zǎo le, wǒ yě gāi huí jiā zuò fàn qu le. Yǒu shíjiān zài liáo a. All right, Older Sister Lín, it's getting late, and I should really be going back home to fix dinner. We'll chat some more when we have time.
- B: Méi shìr jiù lái zuòzuò. Mǎn zǒu a! Stop in sometime when you're not busy. Take care!

Dialogue and Translation for Exercise 3

In Běijīng, a 24-year-old man (M) talks with his 23-year-old woman friend (F). They have been close friends for a while.

- M: Xiǎo Lán, jīntiān wǒ bàba zài jiā, wǎnshang dào wǒmen jiā chī fàn ba! Xiǎo Lán, my father is home today, why don't you have dinner at our house tonight?
- F: Wǒ bú qù. I'm not going.
- M: Wèishénme? Wǒ bàba rén hěn hǎo, nǐ bú bì dānxīn. Why? My father's a very good person you don't have to worry.
- F: Wǒ mā shuō . . . My mother said . . .
- M: Nǐ mā shuō shénme? What did your mother say?
- F: Wǒ mā shuō: nǐ jiā rén duō, nǐ yéye, nāinai hái zài, xiōngdì jiěmèi hǎojīgè, jiāli guīju yě bù shǎo, pà wǒ qùle yǐhòu chī kǔ. My mother said that you have a big family. Your grandparents are still alive, you have so many brothers and sisters, and your family has such a strict code of behavior, that she was afraid I would have a rough time after I went [i.e., after I married you and went to live with your family].

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°shūshufufude, "very comfortable"      °yě gāi, "really should"

- M: Hài, nǐ xiǎngde tài duō le, wǒ nǎinai guòqù zuò érxífude shihou chīguo hěn duō kǔ, suǒyǐ tā duì wǒ māma tèbié hǎo, nǐ xiǎng wǒ nǎinai, wǒ māma tāmen zěnme huì ràng ni chī kǔ ne? Oh come on, you're thinking too much. Back when my grandmother was a daughter-in-law she had quite a rough time, so she's particularly good to my mother. Really, how could my grandmother and mother give you a hard time!
- F: Xiànzài dāngrán hái hǎo, yǐhòu ne? Yídàjiā rén zhù zai yíkuàir, shíjiān chángle zǒng shì hěn máfande. Of course it's okay now, but how about later on? When a large family lives together, it always gets difficult after a while.
- M: Zhèi yidiǎn wǒ yě xiǎngdào le, niánji dàle, xiǎngfa yǒude shihou hé niánqīng rén bú tài yíyàng, yǐhòu yǒule fángzi wǒmen bānchulai jiu xíng le. I've thought of that too. When people get older, their way of thinking is sometimes kind of different from young people. Afterwards when we get a place [of our own] we'll move out, and then it will be all right.
- F: Shénme shíhour cái néng yǒu fángzi ne? And when will we be able to get a place to live?
- M: Bié jí, wǒ xiǎng bú huì děng hěn cháng shíjiānde. Don't worry, I don't think we'll have to wait too long.
- F: Èng. Mm.
- M: Nàme, jīntiān wǎnshang dào wǒmen jiā qu, hǎo ma? Then, how about going to our house tonight?
- F: Mm . . . Jīntiān wǎnshang dōu yǒu shéi? Mm . . . Who's going to be there tonight?
- M: Zhǐ yǒu wǒ bàba, māma, hé wǒ, xiōngdì jiěmèi dōu bú zài. Just my father, mother, and I. None of my brothers and sisters will be there.
- F: Nà, yéye, nǎinai ne? What about your grandparents?
- M: Yéye nǎinai hē chāde shihou guōlai zuò yìxiar, ránhòu jiu huí tāmen wūzi xiūxi qu le. They'll come out and sit for a while when we have tea, and then they'll go back to their room to rest.
- F: Tóuyìcì qù, wǒ dài diǎnr shénme hǎo a? What should I bring, since this is my first visit?
- M: Shénme dōu bú yào dài. Don't bring anything at all.

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<sup>7</sup>Fángzi here refers to any type of housing, including an apartment or just a room. The housing situation in Běijīng is so tight that this couple will probably have to wait months to get one room.

- F: Nà zěnmē xíng? Tīngshuō nǐ yéyede zì xiěde hěn hǎo a? How can I do that? I hear your grandfather is very good at writing characters?
- M: Shì a, zěnmē la? That's right. Why?
- F: Wǒ bàba yǒu yítào shǒuchāode Sī Shū, sòng gěi nǐ yéye hǎo bu hǎo? My father has a handwritten copy of the Four Books. How about if I give it to your grandfather?
- M: Nà tài hǎo le. That would be great.
- F: Wǒ huí jiā shōushi yìxiar jiu lái. I'm going to go home now to straighten up a bit and then I'll be right there.
- M: Dēng yihuǐr wǒ lái jiē ni a! I'll come and get you in a while!
- B: Èi! Okay!

Dialogue and Translation for Exercise 4

Conversation between a grandmother and granddaughter in Běijīng.

- A: Xiǎo Yún na! Bādiǎn bàn le, hái bu qǐlai! Xiǎo Yún! It's half past eight, aren't you getting up!
- B: Nǎinai, jīntiān shì Xīngqītiān, ràng rénjiā duō shuì yihuǐr ma! Grandma, today's Sunday. Let me sleep a little later!
- A: Xiànzàide niánqīng rén zhēn yǒu fúqi, shuì dao bādiǎn bàn hái bu xiǎng qǐ. Wǒmen zuò èrxífu-de shìhou, wǔdiǎn zhōng jiu děi qǐlai, zuò quánjiā rénde zǎofàn le, nǎr néng shuì dao bādiǎn bàn?! Young people today are so fortunate. They sleep until eight-thirty and still don't want to get up. When we were daughters-in-law, we had to get up at five o'clock and make breakfast for the whole family. Who could sleep until eight-thirty!
- B: Nà dōu shì guòqùde shìr le! Those are all things of the past!
- A: Shì a. Guòqùde shì, zhēn shì méi bànfar shuō. Wǒ gēn nǐ yéye jiēhūnde shìhou, nǐ yéye jiā hěn yǒu qián, yě yǒu bù shǎo tǔdì, wǒmen jiāli méi shenme cáichǎn, dào le rénjiā jiāli, yí dàjiā rén dōu kàn zhe wǒ zhèige xīn lái de èrxífu. Zěnmē bàn ne? Wǒ zhǐ-hǎo zuò le zhèiyangr zuò nèiyangr, yìtiān dào wǎn méiyǒu tíngde shìhou. Ài! Xīngkuǐ nǐ Yes. The things of the past are really sad to recall. When I married your grandfather, his family was rich and had a lot of land. Our family didn't have much property. When I arrived in his household, everyone in that huge family stared at me, the new daughter-in-law. What could I do? Just keep slaving away. I didn't stop the whole day long. (Sigh) It's a good thing your grandfather

zuò le zhèiyangr zuò nèiyangr: "After having done this thing, do that thing," i.e., "do one task after another."

- yéye shì ge hǎo rén, wǒde rìzi  
cái hǎo guò yidiǎnr.
- was a good man; that's the only thing  
that made life a little easier.
- B: Xiànzài bù tóng le, xiànzài  
niánqīng rén jiēhūn yǐhòu bú  
yòng zài dānxīn zhèixiē le.
- Things are different now. Now  
young people don't have to worry  
about that sort of thing after they  
get married.
- A: Kěshi guīju háishi děi yǒu a!  
Děi yǒu lǐmào, jiāli lǎorén dōu  
qǐlai le, nǐ hái shuì zài  
chuángshàng, nà zěnme xíng?
- But you still have to have stan-  
dards of conduct! You have to have  
manners. If the old people in the  
family are up and you're still in bed  
sleeping, is that any way to act?
- B: Hǎo le, hǎo le, nǎinai, wǒ mǎ-  
shàng jiù qǐlai le. Nǐ tīng,  
shéi zài qiǎo mén na?!
- Okay, okay, grandma. I'll get up  
right away. Listen, who's knocking  
at the door?!
- A: Hái wèn shenme? Hái bu shì  
nǐde péngyou lái le.°°°
- You have to ask? It's your friend,  
of course.
- B: Láojià, láojià, hǎo nǎinai,°°°  
nín qù kāi mén ba, wǒ kuài bǎ  
wūzi shōushi yixiār.
- Oh, please, please, would you go get  
the door, dear grandma? I'll straighten up  
the room real quickly.
- A: Hǎo hǎo hǎo, wǒ jiù qù, kuài  
shōushi ba!
- Okay, I'll get it right away. You  
hurry and straighten up.

---

°Hái, "still" is used in rhetorical questions; here it implies "The answer to your question is so obvious, why are you still asking?" Shénme, here in the neutral tone, means "why, what for" rather than "what."

°°Hái bu shì is used in rhetorical questions; literally, it means, "Is it not still (a case of...)," or in more colloquial English, "Could it be anything but...." Here, it is best translated as "of course."

°°°hǎo nǎinai: A rather theatrical, humorously cajoling form of address, "dear grandma." The girl uses this term in order to get her grandmother to do her the favor of answering the front door.

UNIT 5

Traditional Attitudes  
and Modern Changes

INTRODUCTION

Grammar Topics Covered in This Unit

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

Functional Language Contained in This Unit

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



Unit 5, Reference List

1. A: Zhèi liǎngnián, nǐmende shōurù zěnmeyàng? What has your income been like the past couple of years?
- B: Zhèi liǎngnián, nóngyè shēngchǎn qíngkuàng bú cuò, shōurù yě hái hǎo. The past couple of years, agricultural production conditions have been pretty good, and our income has been all right, too.
2. A: Tāde shuōfǎ wǒ méi tīng-dǒng, nǐ tīngmíngbai le ma? I didn't understand the way he said that. Did you understand it?
- B: Méiyǒu, wǒ yě méi tīngmíngbai, érqiè zhèige tímu yě tài nán le. No, I didn't understand it either. Moreover this topic is too hard.
3. A: Xué pīnyīn yě hǎo, bù xué pīnyīn yě hǎo, Zhōngguó zì zǒng dǎi xué. Whether you study romanization or not, you'll always have to study Chinese characters.
- B: Shì a, zhèiyang Zhōngguó wénhuà cái néng bǎochíxiàqù. Yes, this is the only way Chinese culture can continue to be preserved.
4. A: Jiāli láodònglì duō, shēnghuó yě jiù huì hǎo yìdiǎnr. If a family has more manpower, then it follows that life will be a little better.
- B: Kěshi xiànzài rénkǒu duō bù yídìng yǒu shénme hǎochù. But now it's not necessarily an advantage to have a lot of people.
5. A: Zài nàr xiě zìde nèige rén shì bu shì tā zhàngfu? Is that person writing over there her husband?
- B: Zhèng shì tā! That's him all right!
6. A: Gōngshāngyè fādá yǒu shénme hǎochù? Nǎli dōu nàme zāng! What benefit is there in having a flourishing industry and commerce? It's so dirty everywhere!
- B: Zhèi yìdiǎn wǒ bù tóngyì, gōngshāngyè fādá yǒu bù shǎo hǎochù. I don't agree with that. There are a lot of benefits to having a flourishing industry and commerce.

7. A: Tā wèishénme zǎohūn? Why did she get married early?  
 B: Qùnián tā fùqin sǐ le, méi Last year her father died and there  
 rén zhàogu ta, zhǐ hǎo was no one to take care of her.  
 jiēhūn le. All she could do was get married.
8. A: Duōshù rén dōu xǐhuan zìyóu. Most people like freedom.  
 B: Kěshi, bú shi hěn duō rén néng But not many people can obtain  
dédao zìyóu. freedom.
9. Wèile néng hùxiāng zhàogu, All three generations live together  
 tāmen yìjiā sāndài zhù zai so that they can take care of each  
 yìqǐ. other.
10. A: Tīngshuō cóngqián, nǐmen I've heard that in the past you had  
 zhèli yǒu hěn duō yǒu a lot of interesting customs here.  
 yìside fēngsú.  
 B: Shì a. Hòulái gōngshāngyè Yes. Later, when industry and  
 fādá le, fēngsú yě gǎibiàn commerce developed, customs  
 le. changed, too.

ADDITIONAL REQUIRED VOCABULARY

11. láodòng to labor; labor
12. láolì labor force, labor
13. gōngyè industry
14. shāngyè business, commerce
15. dàduōshù(r) the great majority
16. huó to live; to become alive; to survive;  
 to be live/alive/living; to be  
 movable/moving
17. xíguàn habit, custom, usual practice; to be  
 accustomed to, to be used to
18. tīng to heed, to obey (someone's orders)

VOCABULARY

bǎochí	to keep, to preserve, to maintain
cái	only in that case, only under this condition
dàduōshù(r) -dài	the great majority generation (counter); era, (historical) period
dé	to get
dédao	to get
duōshù(r)	the majority of, most of
fādá	to be (highly) developed, to be flourishing, to be prosperous
fēngsú	custom(s)
gǎibiàn gōngyè gōngshāngyè	to change industry industry and commerce
hǎochù	benefit, advantage
hòulái	later, afterwards
huó	to live; to become alive; to survive; to be live/alive/living; to be movable/moving
láodòng	to labor
láodònglì	labor force, labor; able-bodied person
láolì	labor force, labor
míngbai	to understand, to be clear on, to comprehend; to be clear, to be obvious
nóngyè	agriculture
shāngyè	commerce, business
shēngchǎn	to produce; production
shōurù	income, earnings
shuōfǎ	way of saying a thing; statement, version, argument
sǐ	to die
tímù (tímù)	topic, subject; title; (test) question, problem
tīng	to heed, to obey (someone's orders)
tóngyì	to agree, to consent; agreement, consent
wèile	in order to; for the purpose of; for the sake of

xíguàn

habit, custom, usual practice; to  
be accustomed to, to be used to

...yě hǎo, ...yě hǎo  
yě jiù  
yǒu hǎochù

whether...or...; both...and...  
accordingly, correspondingly, so  
to be beneficial, to be good (for)

zǎohūn

early marriage; child marriage; to  
marry as a child, to marry early  
husband

zhàngfu

zhàogu

zhèng

to take of; care  
just, precisely, right

Unit 5, Reference Notes

1. A: Zhèi liǎngnián, nǐmende  
shōurù zěnmeyàng? What has your income been like  
the past couple of years?
- B: Zhèi liǎngnián, nóngyè  
shēngchǎn qǐngkuàng bú  
cuò, shōurù yě hái hǎo. These past couple of years agricul-  
tural production conditions have  
been pretty good, and income is  
all right, too.

Notes on No. 1

zhèiliǎngnián: See Unit 4, Notes on No. 3.

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

Tāde shōurù bù shǎo. Her income isn't small. (lit., "little")

Tāde shōurù bú tài duō. His income isn't very high.

shēngchǎn: "to produce (agricultural or industrial products), to manu-  
facture (industrial products); production, operation (of a plant)"

Nǐmen dōu shēngchǎn shénme? What (all) do you produce?

Yǒu rén shuō xiāngxiade shēngchǎn Some people say that production and  
hé shēngguó qǐngkuàng hǎo yì-  
diǎn le. living conditions in the country-  
side have gotten somewhat better.

A: Wǒ zhǎo Lǐ Guóqiáng. I'm looking for Lǐ Guóqiáng.

B: Duìbuqǐ, xiànzài shì shēng-  
chǎn shíjiān, bù néng zhǎo  
rén. I'm sorry, it's production time now.  
You can't visit people.

2. A: Tāde shuōfǎ wǒ méi tīng-  
dǒng, nǐ tīngmíngbai  
le ma? I didn't understand the way he said  
that. Did you understand it?

B: Méiyǒu, wǒ yě méi tīngmíngbai, No, I didn't understand it either.  
érqiě zhèige tímu yě tài  
nán le. Moreover, this topic is too hard.

Notes on No. 2

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

Xiànzài wǒ míngbai le. Now I see.

Wǒ míngbai nǐde yìsi. I understand what you mean.

Gāngcái nǐ yòu gěi wǒ jiǎngle  
yíci, wǒ bǐjiǎo míngbai le.

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

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

Zhèijiàn shìqing hěn míngbai.

This matter is very clear/obvious.

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

Zuótiānde kè wǒ yìdiǎnr dōu  
tīngbumíngbai.

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

Gāngcái lǎoshī shuōde wǒ méi  
tīngqīngchu.

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

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

Nǐ kàn méi kànmíngbai zhèige  
tímu?

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

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

Gāng xué yìzhǒng wàiwénde shíhou,  
bù guǎn tīngdemíngbai tīngbu-  
míngbai, duō tīng duì nǐ yídìng  
yǒu hǎochù.

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

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

Wǒmen jīntiān huàn yíge tán huàde  
tímu, tányítán shēnghuó fāng-  
miànde shì.

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

Zhèiběn shūde tímu shì Zhōngguó-  
de Shèhuì."

The title of this book is Chinese  
Society.

Zuótiān kǎoshìde tímu nàme duō,  
wǒ zhēn bù zhīdào xiān zuò  
něige hǎo.

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

Zhèiyangde tímu wǒ zài gāozhōng<sup>o</sup>  
de shíhou dōu zuòguo, xiānzài  
dōu wàngle.

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

<sup>o</sup> gāozhōng, "senior high," short for gāojí zhōngxué

3. A: Xué pīnyīn yě hǎo, bù xué pīnyīn yě hǎo, Zhōngguó zì zǒng děi xué. Whether you study romanization or not, you'll always have to study Chinese characters.

B: Shì a, zhèiyang Zhōngguó wénhuà cái néng bǎochíxiàqù. Yes, this is the only way Chinese culture can continue to be preserved.

Notes on No. 3

...yě hǎo, ...yě hǎo: This pattern can mean either (1) "whether...or..." or (2) "both...and...."

Nǐ qù yě hǎo, bú qù yě hǎo, wǒ yídìng qù. Whether or not you are going, I'm going for sure.

Tā tīng yě hǎo, bù tīng yě hǎo, zǒng yǒu yìtiān tā huì míngbaide. Whether he listens or not, there'll be a day when he understands.

Tā lái yě hǎo, bù lái yě hǎo, zánmen xiān chī fàn ba. Whether or not he comes, let's start eating.

Nǐ qù yě hǎo, huòshì wǒ qù yě hǎo, zǒng děi yǒu yíge rén qù. Whether you go or I go, somebody has to go.

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

Búguò wǒ xiǎng, dàlù yě hǎo, Tái-wān yě hǎo, jǐshínián lái dōu yǒule hěn dàde gǎibiàn. But I think that both the mainland and Taiwan have undergone big changes in the past few decades.

Zhōngguó rén yě hǎo, Měiguó rén yě hǎo, dōu yīnggāi bǎochí tāmen de wénhuà chuántǒng. Chinese people and American people should both preserve their cultural heritage.

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

Zhèijiàn shì,	tā guǎn	cái xíng.
As for this matter,	(if) he takes care of it,	<u>only in that case</u> will it be okay.

"It won't be okay unless he takes care of this matter."

Here are other examples:

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

bǎochí: "to keep, to preserve, to maintain"

Yàoshi nǐ néng bǎochí měitiān  
jì sīge xīn zì, yìnián kéyì  
jì yìqiān duō ge zì le.

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

Zhōngguó shèhuì hěn duō dìfang  
dōu bǎochízhe lǎode fēngsú  
xíguàn.

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

4. A: Jiāli láodònglì duō, shēnghuó  
yě jiù huì hǎo yìdiǎnr.

If a family has more manpower, then it follows that life will be a little better.

B: Kěshi xiànzài rénkǒu duō  
bù yídìng yǒu shénme  
hǎochù.

But now it's not necessarily an advantage to have a lot of people.

Notes on No. 4

láodònglì: "work force," literally "labor-power"

Fùnǚ zài nóngcūn shì xiāngdāng  
zhòngyàode láodònglì.

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

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

A: Tāmen jiā yǒu jǐge láodònglì? How many able-bodied persons are there in their family?

B: Yǒu sìge bàn láodònglì. There are four and a half. (The half may be a child or an older person who cannot do as much work.)

-lì by itself means "power" or "ability," and is used in combinations:

nénglì	ability	rénlì	manpower
diànlì	electric power	tīnglì	hearing ability
huǒlì	firepower; thermal	shuǐlì	water power, hydraulic power
dònglì	motivating power, force, impetus, driving force		

Jì, "to remember," can also mean "to commit to memory."



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

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

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

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

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

Wǒ shì liǎngnián yǐqián xuéde  
Zhōngwén kěshì yìzhí méi jīhui  
shuō, yě jiù wàng le.

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

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

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

Wǒ gāng xué Zhōngwénde shíhou,  
hěn zhùyì fāyīn, shíjiān  
chánglē yě jiù bù guān le.

When I first started studying Chinese,  
I payed a lot of attention to pro-  
nunciation, but as time went on, I  
stopped paying attention to it.

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

Nǐ tiāntiān dōu hē jiǔ yǒu  
shénme hǎochù!

What good does it do you to drink  
every day!

Use the pattern duì...yǒu hǎochù for "to be good for..., to be of benefit to...":

A: Yǒu rén shuō hē píjiǔ duì  
shēntǐ yǒu hǎochù.

Some people say that it is good for  
the health (body) to drink beer.

B: Bù yídìng ba, wǒ yǒu xuěyā  
gāo, duì wǒ méi shénme  
hǎochu.

Not necessarily! I have high blood  
pressure. It's not good for me.

Wǒmen yíkuàir niàn shū duì  
liǎngge rén dōu yǒu hǎochu.

It would be advantageous to both of  
us to study together.

5. A: Zài nàr xiě zìde nèige rén shì bu shì tā zhàngfu? Is that person writing over there her husband?
- B: Zhèng shì tā! That's him all right!

Notes on No. 5

zài nàr xiě zìde nèige rén: "the person writing over there" Notice once again that the preferred word order is to put the specifier-number-counter between the modifying phrase and the noun.

Modifying phrase	Specifier-Number-Counter	Noun
xiě zìde	nèige	rén
hěn hǎo kànde	nèi sānge	nǚhái

It is also possible to put the nèige or zhèige at the head of the phrase (nèige xiě zìde rén) but especially in longer phrases it sounds better to keep nèige or zhèige close to the noun, as in the Reference List sentence above.

zhèng: "just, right, exactly, precisely" Like other adverbs, zhèng is placed in front of a verb.

- Wǒ zhèng yào zhǎo nǐ shāngliang zhèijiàn shìqing. I was just looking for you to talk about this matter.
- Nǐ chuān zhèige yánsè zhèng héshì. This color is just right for you (to wear).
- Wǒ yào kànde zhèng shì zhèiběn shū. This is just the book I want to read.
- Zuótiān lái kàn nǐde zhèng shì zhèige rén. This is precisely the person who came to see you yesterday.
- Zhèng shì yīnwei zhèige, tā cái zǒu le. That's precisely why he left.

Jiù shì is more colloquial than zhèng shì. For 5B, you could also say Jiù shì tā!

6. A: Gōngshāngyè fādá yǒu shénme hǎochù? Nǎli dōu nàme zāng! What benefit is there in having a flourishing industry and commerce? It's so dirty everywhere!
- B: Zhèi yìdiǎn wǒ bú tóngyì, gōngshāngyè fādá yǒu bù shǎo hǎochù. I don't agree with that. There are a lot of benefits to having a flourishing industry and commerce.

Notes on No. 6

gōngshāngyè: "industry and commerce" This is a compound of gōngyè "industry" and shāngyè, "commerce." Gōngyè and nóngyè can also combine as gōngnóngyè, as in gōngnóngyè shēngchǎn, "industrial and agricultural production."

fādá: "to be developed, to be well-developed; to be prosperous, to be flourishing" This is an adjectival verb, that is, it describes a state or condition. A literal translation of the Reference List sentence above might be: "(For) industry-commerce to be flourishing, there is what benefit?" In addition to describing industry, fādá can be used to describe a person's muscular build or a developed country.

Zhèige guójiā hěn fādá. This country is very prosperous.

Tāmen nàrde wénhuà hěn fādá. The culture there is very developed.

Don't confuse the state verb fādá with the action verb fāzhǎn, which can take an object, e.g., fāzhǎn nóngyè, "to develop agriculture."

náli dōu...: "everywhere" Here you see another example of a question word (here náli "where") used to mean "every..." or "any..." In order to get such a meaning, you must use náli (or shéi, shénme, etc.) before dōu or yě. Notice that the question word can come in various places in the sentence.

Q: Tā xiàtiān xiǎng qù shénme dìfang? Where is he going this summer?

B: Tā shénme dìfang dōu bú qù. He is not going anywhere.

Q: Shéi yào qù nèibiānr kāi huì? Who is going to the meeting there?

A: Shéi dōu qù. Everybody is going.

Zěnme zuò dōu bù xíng. Any way you do it, it just doesn't work.

tóngyì: "to agree, to consent; agreement, consent" As a verb, the meaning of tóngyì is the same as in English. But there is a difference in how you say WHO it is you agree with. In Chinese, you don't agree with a person; you agree with an idea, opinion, statement, etc. In sentence 6B, the object zhèi yìdiǎn is up front in the sentence. Notice the placement of the object in the sentences below.

Tāde xiǎngfa nǐ tóngyì ma? Do you agree with his opinion?

Wǒ tóngyì tāde kǎnfa. I agree with him (his ideas).

CAUTION: Often speakers of English want to say gēn...tóngyì because we say "agree with..." in English, but there is no such form in Chinese. Instead, use the last example above. Tóngyì may also be directly followed by a clause, as in

Tā bù tóngyì tāmen jiēhūn. He doesn't approve of (OR won't agree to) their getting married.

As a noun, tóngyì means "agreement" or "consent."

Wǒmen xūyào tāmen de tóngyì cái  
néng zuò zhèijiàn shì.

We need their consent before we can  
do this.

7. A: Tā wèishénme zǎohūn?

Why did she get married early?

B: Qùnián tā fùqin sǐ le, méi  
rén zhàogu ta, zhǐ hǎo  
jiēhūn le.

Last year her father died and there  
was no one to take care of her, so  
all she could do was get married.

Notes on No. 7

This exchange illustrates that old ways of thinking persist in China today. Although in urban areas an increasing number of women are self-sufficient, great variations in social and economic conditions are starkly obvious in a comparison of city and country life.

zǎohūn: "early marriage" This can refer to two different things, sometimes causing confusion.

First, it refers to the Chinese practice of marrying a young girl off long before she was an adult in order to bring some money into her parents' home and to add to the number of able-bodied workers in her in-laws' home. Her "husband" was also very young--as young as twelve to fourteen years old, and often younger than she.

Second, these days zǎohūn can simply mean marrying at a somewhat younger age than is normally expected. This is the meaning in exchange 7.

Èrshísìsuì jiēhūn zěnme néng  
shuō shì zǎohūn?

How can you say getting married at  
twenty-four is early marriage?

Zhōngguó guòqù dàduōshù rén dōu  
zǎohūn.

In the past most people in China  
married at an early age.

sǐ: "to die" This is a process verb, like bìng "to become ill, to get sick," and therefore corresponds to the English "to become dead" rather than "to be dead." Sǐ is a process verb; it describes an instantaneous change of state. In English one can say of a person with a terminal illness that he "is dying," but this cannot be translated directly into Chinese. Rather, one must say Tā kuài (yào) sǐ le, "He is about to die," or Tā huóbuliǎo duō jiǔ le, "He won't live much longer," or Tā huóbucháng le, "He hasn't long to live."

Tīngshuō Lǎo Liú de fùqin sǐ le.

I heard that Lǎo Liú's father has  
died.

The verb sǐ is not usually negated with bù, but rather with méi or hái méi (even when it corresponds to English "to be dead").

Nèi shíhou, tā fùqin méi sǐ,  
kéyì chángcháng zhàogu ta.

At that time, his father was alive,  
and was able to take care of him.

Sǐ can be used directly before a noun as an adjective meaning "dead." Shi sǐde may be used to mean "is dead."

Zhèi shi yìtiáo sǐ yú.

This is a dead fish.

Zhèitiáo yú shi sǐde.

This fish is a dead one OR This fish is dead.

Sǐ may be considered blunt and uncouth or inauspicious when used for people. To be respectful, use guòqu le, "passed away," or gùshì le, "left the world." Sometimes you can avoid saying sǐ by using hái zài or hái huózhe, "still living," e.g., Nèi shihou tā yéye hái zài/hái huózhe, "At that time, his grandfather was still living." (See Notes on No. 15.)

In some parts of traditional China, the usage of sǐ was affected by superstition. This is especially true in Taiwan. Even today, during the lunar New Year holidays, some traditionalists take pains to avoid uttering sǐ, "to die," lest they be plagued by bad luck and death in the clan for the next twelve months. In Taiwan, the superstition extends to the similar-sounding word sì, "four." Some hospitals have no fourth floor; sìlóu, "fourth floor," could too easily become sǐlóu, "death floor," in rapid speech. For a similar reason, some motorists refuse to drive cars with license plates bearing the number 4. And if money is given as a wedding present, the figure must not contain the number 4, or the donor would be guilty of wishing death on the couple.

zhàogu: "to look after, to take care of; care" Yǒu zhàogu can mean "to be well taken care of, to receive good treatment." (For the first example, you need to know that yòuéryuán means "kindergarten.")

Háizimen zài jiāli bǐ zài yòuér-yuánli yǒu zhàogu.

The children get better care at home than they would at kindergarten.

Tā yíge rén zài jiā, méiyou zhàogu bù xíng.

With his being all alone at home, it won't do for him to be without care.

Tā bìngde hěn lìhai, xūyào tèbié-(de) zhàogu.

He is very ill and needs special care.

Tāde háiizi duì tā hěn hǎo, tāde shēnghuó yǒu zhàogu.

His children are very good to him; his daily needs are well taken care of.

8. A: Duōshù rén dōu xǐhuan zìyóu. Most people like freedom.  
 B: Kěshi, bú shi hěn duō rén néng dédao zìyóu. But not many people can obtain freedom.

Notes on No. 8

duōshù(r): "majority, most," literally, "the larger number" Dàduōshù(r) is "the great majority." In many instances, there isn't much difference in meaning between duōshù and dàduōshù. Duōshù can be used to modify a noun, as in duōshùdǎng, "the majority party," or duōshù mínzú, "majority nationalities." [The opposite of duōshù is shǎoshù, "minority." See Traveling in China module, Unit 1.]

bú shi: "it is not the case that" To translate the subject "not many people" into Chinese, you need to use a verb (shi or yǒu). You can't put bù directly before hěn duō rén. Other examples:

Nèige dìfang, bú shi nǐ xiǎng qù jiù kéyǐ qù(de), nǐ děi xiān dédao tóngyì. You can't go there any time you want. You need to get approval first.

Bú shi wǒ bú yuànyì gēn nǐ jiēhūn, shi wǒ fùmǔ bù tóngyì. It's not that I don't want to marry you; it's that my parents don't approve.

dé: "to get, to receive" Dé is much more limited than English "to get." Use dé only for passively receiving a prize, a degree, a grade, and the like. (For these examples, you need to know kǎoshì, "test"; yōu, "excellent" [used in mainland schools like the grade "A" in the U.S.]; fēn, "points"; jiǎng, "prize"; shuòshì, "Master's degree.")

Zuótiānde kǎoshì wǒ déle ge "yōu." I got an "A" on yesterday's test.

Tā déle yībǎi fēn. He got 100 (points).

Shéi dé jiǎng le? Who won the prize?

Tā shi nǎinián déde shuòshì? What year did he receive his Master's degree?

Dé is also used for "contracting" diseases. (In the second example, lánwěiyán is "appendicitis.")

Tā dé bǐng le, bù néng qù le. He came down with something and cannot go.

Tā déle lánwěiyán, děi mǎshàng kāi dǎo. He got appendicitis and had to be operated on immediately.

dédao: "to receive, to get, to gain, to obtain" Add the ending -dào to the verb dé to get the meaning of successful obtaining (cf. jièdao, "to successfully borrow," in Unit 1).

Tā dédao hùzhào yǐhòu mǎshàng jiù zǒu le.	He left immediately after getting his passport.
Tā gēn ta jiēhūn, jiù shì xiǎng dédao tāde qián.	He only married her to get her money.
Hěn duō rén débudào zìyóu.	Many people are unable to obtain freedom.
Tā cóng zhèli débudào shenme hǎochu.	He won't be able to gain anything from this.

"To get" in English often means to actively seek to obtain a thing. In those cases, do not use dé(dào). Use such verbs as ná/nádào/nálai, zhǎo/zhǎodào/zhǎolai, nòngdao/nònglai, or a more specific verb such as mǎi, yào ("to ask for"), jiè; and qǐng(lai) or jiào(lai) for "getting" people.

9. <u>Wèile</u> néng hùxiāng zhàogu, tāmen yìjiā sāndài zhù zai yìqǐ.	All three generations live together so that they can take care of each other.
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Notes on No. 9

wèile: "in order to, for the purpose of; for the sake of" A phrase with wèile may come at the very front of the sentence or after the subject.

Tā wèile yào dào Zhōngguó qù gōngzuò, suóyì xiànzài zài xué Zhōngwén ne.	Because he wants to go to China to work, he is studying Chinese now.
Wèile kàn diànyǐng, tā méi qù shàng kè.	He didn't go to class so he could go see a movie.

Wèile may also come after shi:

Zhèijiàn shì dōu shì wèile tā.	This was done all for him.
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This prepositional verb covers a range of meanings falling under the categories of (1) benefit, (2) purpose, or (3) motive. It is sometimes hard to pinpoint exactly which of these meanings is the one expressed by a particular sentence.

Benefit, sake

Wǒ wèile tā cái láiide.	I came only for his sake.
Wǒ wánquán shì wèile nǐ.	I am (doing this) entirely for your sake.

Purpose, goal

Wèile qián, tā shénme dōu zuòde-chūlái. For money, he is liable to do anything.

Wèile mǎi zhèiběn shū, tā qùle liùge shūdiàn. He went to six bookstores in order to get this book.

Nǐ pǎo zhème yuǎnde lù, jiù shi wèile ná zhèizhāng piào? You came all this way just to get that ticket?

Wèile bǎochí niánqīng, tā yòng niú'nǎi xǐzǎo. She washes with (cow's) milk to preserve her youth.

Wèile yào is a common combination which often means the same as wèile:

Wèile yào qù kàn péngyou, jīntiān wǒ děi zǎo yìdiǎnr xià bān. In order to go visit a friend, I have to leave work a little early today.

Wèile yào niàn shū, wǒ zhèige Xīngqītiān bù chūqu le. I'm not going out this Sunday so that I can study.

Wèile bú yào tài lèi, wǒ měitiān dōu zuò chē shàng bān. In order not to get too tired, I take the bus to work every day.

Wèile néng dúlì shēnghuó, tā hěn zǎo jiù líkāi fùmǔ le. In order to live independently, she left her parents very early.

Motive or reason for some act, thought, or feeling

Wèile zhèijiàn shì, wǒ juéde hěn bù hǎo yìsi. I feel very embarrassed about (because of) this matter.

Wèile zhèijiàn shì, tā yíyè dōu shuǐbuzháo jiào. He couldn't get to sleep all night on account of this matter.

Wǒ jiù shi wèi(le) zhèijiàn shì láide. I have come precisely because of this matter.

Jiù wèi(le) zhème yìdiǎnr shì, nǐ jiù shēngqì la? You got angry over such a small thing?

Even though you will find that wèile is sometimes idiomatically translated as "because," as in these last examples, it is still not completely a synonym of yīnwèi. When you want to say "because," you should use yīnwèi. When you want to say "for the sake of" or "for the purpose of," use wèile.



qián, nǐmen  
duō yǒu  
í.  
I've heard that in the past you had  
a lot of interesting customs here.

gōngshāngyè  
sú yě gǎibiàn le.  
Yes. Later, when industry and  
commerce developed, customs  
changed, too.

The definition of fēngsú in a Chinese dictionary  
of etiquette, usual practices, etc., adhered to over  
in the development of society." Compare this with  
endency or social practice cultivated over a long  
ich is hard to change abruptly." Notice that xíguàn  
ices or habits of either an individual or a community,  
only to those of a community.

u zǎohūnde  
In the past China had the custom  
of early (child) marriage.

ards, later" Both hòulái and yǐhòu are time nouns which  
afterwards" or "later." But there are differences

terns: Yǐhòu can either follow another element (trans-  
r it can be used by itself.

ómen jiù zǒu le. After he came, we left.

ài láiguó. Afterwards, he never came back again.

d by itself.

ì jiào le. Afterwards he went to sleep.

ning: Both yǐhòu and hòulái may be used to refer to  
s, either yǐhòu or hòulái may be used in the sentence  
zhīdào zěnme bàn, kěshì hòulái/yǐhòu xiǎngchūle yíge hǎo  
ng, he didn't know what to do, but later he thought up a

o say "afterwards" or "later" referring to the future,  
1. When it refers to the future time, yǐhòu can be  
ways, depending on the context:

děng yǐhòu zài Let's wait until the future to see  
about future matters.

g, qǐng cháng In the future when you have time,  
please come over more often.

su ni. I'll tell you later on.

live only in water.

e there live to be very

long life.

ly won't live much longer.

vive":

ent into the hospital, no one  
he could live (survive), but  
d another year before he died.

yú, "live fish," huó rén,  
must use huó with the end-

huózì, "movable type";  
nder"]; huóshuǐ, "flowing

n a more general sense,

d habit to read in bed.

rly riser. (Lit., "I have  
it of getting up early.")

doesn't like her husband's  
f not coming home until  
midnight.

now why this sentence is said  
y. It's just the way we say

come/be accustomed to":

my first day wearing  
and I'm not used to them  
hope I can get used to  
ickly.

s all used to the food here.

ly used to doing it this way.  
ry hard to change.

tīng: This word, which you already know as "to listen," can also mean "to heed, to obey" someone's suggestions, directions, or orders.

Tā shuōde yǒu dào lǐ, nǐ yīnggāi  
tīng tāde huà.

What he says makes sense. You should  
listen to him (do as he says).

Wǒ gàosu tā yīnggāi zhèiyang  
zuò, tā bù tīng.

I told him he should do this, but  
he wouldn't listen.

Hǎo ba, tīng nǐde.

Okay, I'll do as you say. (nǐde is  
short for nǐde huà.)

Unit 5, Review Dialogue

Lǐ Píng (B), Tom (A), and Lǐ Píng's classmate from Taiwan, Wáng Chéng (D), have just gone to the movie The Dream of the Red Chamber<sup>\*</sup>. On their way home, they chat.

- B: Tāngmǔ, nǐ zěnmē bù shuō huà? How come you aren't talking, Tom?
- A: Duìbuqǐ, kàn zhège diànyǐng, shízài ràng rén bù shūfu, tèbié shi kàn dao nèige dìfāng. . . . I'm sorry. Watching this movie was really distressing. Especially when it got to that part. . . .
- D: Nāge dìfāng? Which part?
- A: Jiù shi Dàiyù sǐde shihou. . . . The part when Dàiyù dies. . . .
- B: Ñg, duì le, Dàiyù sǐde shihou zhèng shi Bǎoyù jiēhūnde shihou. Kàn dao zhèli, zhēn shi ràng rén hēn bu shūfu. Mm, right, Dàiyù dies just when Bǎoyù is getting married. At that point, I really felt uncomfortable.
- D: Nǐmen yǒu méiyǒu zhùyìdào, hěn duō nǚde kàn dao zhège dìfāng dōu kū le. Did you notice, a lot of women started crying when it got to that part.
- A: Wǒ kàndao le. Ài, yǒude shíhou, wǒ zhēnde bù míngbai, wèishenme hěn duō shūli háishi shuō Zhōngguó chuántǒngde dà jiāting yǒu bù shǎo hǎochu, hǎochu zài nǎli? Wèile bǎochí dà jiātingde chuántǒng, ràng niánqīngde yí dài huò zhè jī dài chí nǎme duō kǔ, zhè jiù shi dà jiātingde hǎochù ma? Yes. (Sigh) Sometimes I really don't understand why a lot of books say that there were many advantages to the traditional Chinese large family. What advantages? Just in order to preserve the tradition of the large family, the younger generation or generations were made to suffer so much. That's the advantage of the large family?
- D: Dà jiātingde hǎochù xiànzài bu duō le. Nǐmen zhīdào Zhōngguode dà jiāting gēn lìshǐ yǒu guānxī. Zhōngguó shi nóngyè shèhuì, shēngchǎn dōu yào kào rénlì, shéi jiāde láolì duō, shéi jiāde shēnghuó jiù huì hǎo yìdiǎn. Lǐ Píng, nǐ xiǎng shì bu shi zhèyàng ne? The large family doesn't have many advantages any more. You know, the large family has to do with Chinese history. China was an agricultural society, and production depended on manpower. If a family had a larger labor force they had a better life. Lǐ Píng, do you think that's right?
- B: Shì, shì zhèiyàngde. Yes, that's right.
- A: Nǎme, xiànzài qíngxíng bù tóng But now the situation is different.

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<sup>\*</sup>This novel by Cáo Xuěqín (1724?-1764) tells of the twilight years of the Jiǎ family, grown wealthy in the service of Qīng Dynasty emperors. The story revolves around the spoiled and effeminate young man of the house, Jiǎ Bǎoyù (Precious Jade), and his love for his cousin, Lín Dàiyù (Black Jade).

le, xiànzài gōngshāngyè fādá le,  
wèishenme hái yǒu rén shuō dà  
jiāting hǎo ne?

Now that industry and commerce are highly developed, why do some people still say that the large family is good?

D: Dà jiātingde guānniàn yǐjīng  
yǒu jǐqiānniánde lìshǐ le, yào  
gāibiàn tā, xūyào bǐjiào chángde  
shíjiān. Dàlùde qíngxíng wǒ bù  
qīngchū, Táiwānde qíngxíng shí  
dà jiāting yuè lái yuè shǎo le.  
Suǐrán Zhōngguó rén xǐhuan dà  
jiāting, juéde dàjiā zhù zai  
yìqǐ, hùxiāng yǒu zhàogu, dànshi  
gōngshāngyè fādá le, gōngzuòde  
jīhuì duō le, xiǎo jiāting yě  
jiu yuè lái yuè duō le.

The concept of the large family has already existed for several thousand years. It'll take a rather long time to change it. I don't know about the situation on the mainland. But on Taiwan, the situation is that there are fewer and fewer large families. Although the Chinese like big families and think that if everyone lives together they can take care of each other, industry and commerce are flourishing and there are more job opportunities, so there are more and more small families.

B: Xiànzài dà jiāting yuè lái yuè  
shǎo, zǎohūnde fēngsú yě jiū  
méiyǒu le.

Now as large families grow fewer and fewer, the custom of child marriage will disappear.

A: Zǎohūn hé dà jiāting yǒu shénme  
guānxi ma?

Is child marriage related to the large family?

D: Yǒu guānxi. Zhè zhǔyào<sup>o</sup> shì lǎo-  
lùde wèntí.

Yes. It's mainly a question of labor force.

B: Nǐ xiǎng, zǎohūn, zǎo yǒu háizi,  
jiāli láodònglì duō, lǎorén yě jiū  
kéyǐ zǎo yidiǎn dédào zhàogu.

After all, with child marriage, children are born sooner, the family has more work hands, and the old people can get taken care of sooner.

A: Kěshi zài gōngshāngyè shèhuìli,  
duōshù lǎorén dōu yǒu shōurù.  
Xiànzài Táiwān yǐjīng shì gōng-  
shāngyè shèhuì, zhèiyangde wèntí  
yě jiū méiyǒu le.

But in an industrial-commercial society, most of the old people have an income. Today Taiwan is already an industrial-commercial society, so that kind of problem doesn't exist there anymore.

B: Dànshi, nǐ bié wàngle, dàlù hái  
shì nóngyè shèhuì, zhàogu lǎorén-  
de wèntí hái shì dà wèntí, zǎo-  
hūnde fēngsú yě hái shì yǒu.

But don't forget that the mainland is still an agricultural society. Caring for old people is still a big problem, and the custom of child marriage still exists there.

A: Nǐ dàgài nòngcuòle ba, dàlùde  
zhèngfǔ zěnme huì tóngyì rénmen  
zǎohūn ne?

You must be mistaken. How could the government on the mainland agree to let people marry as children?

<sup>o</sup>zhǔyào, "mainly"

- B: Wǒ shuōde shì nóngcūn,<sup>1</sup> shénme zǎohūn na, zhōng nán qīng nǚ a, zhèizhōng shì zǒng shì hé jīngjì bù fādá yǒu guānxide.
- I'm talking about rural areas, Things like child marriage or regarding males as superior to females always have to do with an undeveloped economy.
- D: Wǒ shízài bù xǐhuan zǎohūn. Wǒ xiǎng duōshù zǎohūnde rén hòuláide shēnghuó dōu yǒu diǎn wèntí.
- I really don't like child marriage. I think that most people who are married as children have problems later on in life.
- B: Tèbié shì fùnǚ.
- Especially women.
- A: Duì le, wǒ tīngshuōguo zhèiyang yìzhōng shuōfǎ: Zhōngguo fùnǚ méiyǒu jiēhūn yǐqián yào tīng fùmǔde, jiēle hūn dǐ tīng zhàngfude, zhàngfu sǐle dǐ tīng érzide.<sup>2</sup> Qǐngwèn, Zhōngguo fùnǚ shénme shíhòu cái néng yǒu tāmen zìjǐde xiǎngfǎ, shénme shíhòu cái néng yǒu yìdiǎnr zìyóu ne?
- Right. I've heard a saying to the effect that before a Chinese woman gets married she has to obey her parents, after she gets married she has to obey her husband, and after her husband dies she has to obey her son. I ask you, when will Chinese women be able to think for themselves? When will they be able to have a little freedom?
- B: Òu, xiànzài méiyǒu rén jiǎng zhèixiē le.
- Nobody is strict about those customs anymore.
- A: Suǐrán méiyǒu rén jiǎng, kěshì zhèizhōng chuántǒng sīxiǎng<sup>3</sup> hái-shì yǒu a!
- Nobody is strict about them, but the traditional thinking is still there!
- D: Nǐ shuōde yě yǒu dào lǐ, hái shì nàjù huà, jǐqiānniánde lǎo guānniàn bú shì hěn kuài kéyǐ gǎibiànde.
- That's right. It's still the same old story. Ideas which are several thousand years old can't be changed very quickly.
- B: Ñg, búguò wǒ xiǎng, dàlù yě hǎo, Táiwān yě hǎo, jǐshínián lái dōu yǒule hěn dàde gǎibiàn, fùnǚde dìwei yě dōu yǒule tígāo,<sup>4</sup> chuántǒngde guānniàn yě zài biàn.
- Yeah, but I think that both the mainland and Taiwan have undergone big changes in the past few decades. The status of women has improved, and traditional ideas are changing.
- A: Ñg, zhèyidiǎn wǒ tóngyì.
- Mm, that I agree with.

<sup>1</sup>nóngcūn, "rural area" (See Unit 6)

<sup>2</sup>Zhōngguo fùnǚ méiyǒu jiēhūn yǐqián yào tīng fùmǔde: (1) méiyǒu jiēhūn yǐqián is completely equivalent to jiēhūn yǐqián "before getting married". The méiyǒu does not change the meaning. (2) Tīng fùmǔde is equivalent to tīng fùmǔde huà, "to obey one's parents."

<sup>3</sup>sīxiǎng, "thought, thinking" (See Life in China module, Unit 4)

<sup>4</sup>tígāo, "raise, improve(ment)" (See Traveling in China module, Unit 2)

SOC, Unit 5

B: Hǎo, wǒmen dào jiā le. Wáng  
Chéng jìnqu zuòzuò ba!

Okay, we are at my house. Come  
in for a while, Wáng Chéng, okay?

D: Hǎo, jìnqù yíxià.

Okay, I'll come in for a while.

Unit 5, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

This exercise is a conversation between a grandmother and her high-school-age granddaughter in Tiānjīn.

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

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

Zhāng Lǐ Shì

(an old way of referring to a woman whose own surname is Lǐ and whose husband's surname is Zhāng)

zài shuō

besides, moreover

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Can you infer how people generally learn about new policies like birth control in China?
2. What does Grandma think of the new policy?
3. What is the difference between the old and the new custom with regard to taking one's husband's surname after marriage?

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

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

Exercise 3

In this conversation two classmates are talking in Hong Kong about the situation on the mainland.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

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

shìchǎng                                      market

nóngmín                                        peasant

For this conversation, you also need to know what "free markets" are. The Chinese term is zìyóu shìchǎng. These are government-controlled, negotiated-price markets which individual peasants, brigades, or communes hold in the cities at officially designated locations to sell agricultural products, livestock, and fish. After units have fulfilled state quotas for an agricultural sideline product, any surplus (with the exception of certain restricted products) may be sold on the open market. Free markets are supposed to encourage agricultural sideline production, stimulate the exchange of urban and rural products, improve the supply of non-staple foods in the cities, and supplement state-operated commerce.

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. How do free markets help peasants? How do they help agricultural production?
2. How do free markets improve life for people in the cities?
3. What other developments in the countryside do the classmates think will affect the mainland's economic situation?
4. For how long did classmate B's family live in the Jiāngxī countryside?

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

Exercise 4

In this exercise two classmates in Hong Kong discuss a death in the family of a friend.

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



You will need the following words and phrases:

lǎoxiānsheng

old gentleman

gūhuī

ashes (of a person)

sònghuiqu

to take back

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where will Mr. Wáng's remains be buried?
2. What was the nature of family clashes between Mr. Wáng and his five sons?
3. From Mr. Wáng's point of view, what were the advantages in having his sons get married young?
4. What did his sons think about early marriage?
5. What did Mr. Wáng gradually come to understand that made him give up trying to have his sons marry early?
6. What sentence can you say to someone in a conversation to suggest that you talk about a different topic?

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

Dialogue and Translation for Exercise 2

In Tiānjīn, a grandmother talks with her high school age daughter.

- A: Xiǎolán, kàn bào na! Reading the paper, Xiǎolán?
- B: Nǎinai, jīntiān bàoshang shuōle, "Yíge zuì hǎo, liǎngge gòu le, sānge tài duō"! Grandma, today it says in the paper, "One is best, two are enough, three are too many"!
- A: Shénme? "Yíge zuì hǎo"? Wǒ méi tīngmíngbai. What? "One is best"? I don't understand.
- B: Nà shi shuō shēng háizi, shēng yíge zuì hǎo, liǎngge jiù gòu le, sānge tài duō. It's about having children. It's best to have one, two are enough, and three are too many.
- A: "Shēng yíge zuì hǎo"? Shēng ge nǚhái zi zěnme bàn? Hái děi zài shēng yíge nán de ma! "It's best to have one"? What do you do if you have a girl? Then you have to try to have a boy!
- B: Éi, nǎinai, nǚhái zi yǒu shénme bù hǎo? Nánhái zi yě hǎo, nǚhái zi yě hǎo, dōu shi zìjǐ de hái zi ya! But Grandma, what's wrong with girls? Boys or girls, they're all one's own children!
- A: Nà bù yíyàng, nǚhái zi jiē le hūn, shēng le hái zi, hái zi děi xìng zhāng fù de xìng, nǐ xiǎng nánhái zi hé nǚhái zi yíyàng ma? It's not the same thing. When a girl gets married and has a child, the child has to take the husband's surname. You think boys are the same as girls?
- B: Nà wǒ bù tóngyì. Nín yě shi nǚ de, nín wèi shénme nà me kàn bu qǐ fù nǚ a? That I don't agree with. You're a woman too. Why do you look down on women so much?
- A: Bú shi kàn bu qǐ, shè huì de qíng-xìng jiù shi zhè yàng. Nǐ yé ye xìng Zhāng, wǒ zì jǐ xìng Lǐ, jiē hūn yǐ hòu rén jiā jiào wǒ Zhāng Lǐ Shì, zěn me méi yǒu rén jiào wǒ Lǐ Zhāng Shì? It's not that I look down on them. That's the way society is. Your grandfather's name is Zhāng and mine is Lǐ. After we got married people called me Zhāng Lǐ Shì. Why didn't anyone call me Lǐ Zhāng Shì!
- B: Zhè shi jiù fēng sú, xiàn zài méi yǒu zhèi xiē shuō fǎr le. Wǒ shi Zhāng Xiǎolán, jiē hūn yǐ hòu wǒ hái shi Zhāng Xiǎolán. That's the old custom. Those terms aren't used anymore. I'm Zhāng Xiǎolán, and after I get married I'll still be Zhāng Xiǎolán.
- A: Yǐ hòu hái zi yě xìng Zhāng ma? And will your children use the surname Zhāng too?
- B: Zěn me bù kě yǐ, nín kàn duì miàn r-de Wáng Ā yí, yǒu le hái zi jiào Wáng Lín, yě méi yǒu rén shuō bù kě yǐ ma! Zài shuō, duō shēng hái zi yǒu Why not? Look at Auntie Wáng across the way. When she had her child it was called Wáng Lín, and no one said there was anything wrong with that.

shénme hǎochur, dàjiā shōurù dōu  
bù duō, háizi duōle, dāren duō kǔ!

Besides, what's the advantage in  
having a lot of children? Everyone  
has a small income, and if there are  
a lot of children, how hard it is  
for the adults!

A: Hǎole, hǎole, jiù suàn nǐ shuōde  
duì. Kuài chī fàn ba! Chīwánle  
hái děi shàng xué qu na!

Okay, okay, let's say you're right.  
Hurry up and eat! You have to go to  
school after you finish eating!

Dialogue and Translation for Exercise 3

In Hong Kong, two classmates are talking.

A: Nǐ zuìjìn kàn bào le meiyou?

Have you been reading the papers  
lately?

B: Shénme bào?

What papers?

A: Dàlù bàozhǐ. Yǒu yíjiàn shìqing  
hěn yǒu yìsi, bù zhīdào nǐ zhùyì  
le meiyou?

The mainland newspapers. I wonder  
if you've noticed something very in-  
teresting.

B: Shénme shì?

What?

A: Zìyóu shìchǎng.

Free markets.

B: Ñg, wǒ yě kàndao le, wǒ xiǎng  
zhèi shì yíge bāngzhu nóngmín  
zhuàn qiándé hǎo bànfā.

Mm, I've seen that too. I think  
it's a good way to help peasants  
make money.

A: Lìngwài yidiǎn, nóngmínde shōurù  
duō le, duì nóngyè shēngchǎn yě  
yǒu hǎochu.

And another point is that it will  
be good for agricultural production  
if the peasants' income goes up.

B: Duì, wǒ xiǎng wèile ràng xiāng-  
xiade shēngchǎn hé shēnghuo  
qíngkuàng hǎo yidiǎn, zhèiyangde  
shìchǎng yīnggāi bànxiāqu.

Right. I think they ought to con-  
tinue running these markets in order  
to make production and living con-  
ditions in the country better.

A: Ērqiě, chéngli rénde shēnghuó yě  
huì hǎo yidiǎnr, tāmen kéyì zài  
zìyóu shìchǎng mǎidào xīnxiānde  
cǎi, zhēnshì bú cuò.

What's more, life will be better  
for people in the cities. They can  
buy fresh foods at the free markets.  
It's really pretty good.

B: Yǐhòu zìyóu shìchǎng yuè bàn  
yuè hǎo, xiāngxiade xiǎo gōng-  
shāngyè yě huì fādáqilai, dàlùde  
jīngjì qíngkuàng huì yǒu hěn  
dàde gǎibiàn.

In the future, free markets will  
get better and better, small industry  
and commerce in the countryside will  
begin to prosper, and there will be  
big changes in the mainland's  
economic situation.

- A: Wǒ jìde nǐ lǎojiā zài Jiāngxī. I remember your family is from Jiāngxī.
- B: Shì. Tīng wǒ fùqin shuō, tāmen jǐdài rén dōu zhù zài Jiāngxī xiāngxià. Yes. My father tells me that they lived in the Jiāngxī countryside for several generations.
- A: Xiànzài lǎojiā hái yǒu rén ba? You still have family there, don't you?
- B: Yǒu, wǒ tīngshuō nèrde qíngkuàng xiànzài bú cuò le. Yes. I understand that the situation there is pretty good now.
- A: Nà hǎo, yǒu jīhuì xiǎng huíqu kànkàn ba? That's good, if you have the chance do you want to go back to visit?
- B: Yídìng! Sure!

Dialogue and Translation for Exercise 4

Conversation between two classmates in Hong Kong.

- A: Wǒ tīngshuō Wáng Tāode fùqin sǐ le. I hear that Wáng Tāo's father died.
- B: Shì. Wáng Tāo hé tā mǔqin xià Xīngqīyī yào bǎ lǎoxiānshengde gūhuī sònghuiqu. Yes. Wáng Tāo and his mother are going to take the old gentleman's ashes back next Monday.
- A: Tāmen lǎojiā zài nǎr? Where's their family from?
- B: Zài Guǎngdōng. Guǎngdōng.
- A: Tīngshuō Wáng Lǎoxiānsheng huó-zhede shihou chángcháng xǐhuan tán lǎojiāde shìr? I understand that when Mr. Wáng was alive he often liked to talk about the way things were back in their old home, is that right?
- B: Shì a! Wáng Lǎoxiānsheng rén hěn hǎo, jiù shì yǒu diǎnr lǎo guānniàn, zǒng xiǎng bǎochí dà jiātíngde chuántǒng, kěshì jiālǐde niánqīng rén duōshu dōu bù tīng tāde huà, yǒu shihou tā yě hěn bu gāoxìng. Yes! Mr. Wáng was a very good person, but he was a bit old-fashioned in his way of thinking. He always wanted to keep the tradition of the large family, but most of the young people in the family wouldn't listen to him. So sometimes he was very displeased.
- A: Nǐ néng bu néng gěi wo jiǎng-jiang ne? Can you tell me about it?

---

\*It is the custom to take the remains back to one's hometown.

B: Xíng a! Wáng Lǎoxiānsheng yǒu wǔge érzi, tā yuànyì érzimen zǎohūn, tā xiǎng, zǎo jiēhūn, zǎo yǒu sūnzi, nà duō hǎo!

Sure! Mr. Wáng had five sons. He wanted his sons to marry early. He thought that if [his sons] got married young, he would get grandsons sooner, and how great that would be.

A: Zǎohūn, lǎorén yě kényì zǎo yidiǎnr yǒu zhàogu, zhè bú cuò.

With early marriage, old people can be cared for sooner; that's good too.

B: Wáng Lǎoxiānsheng zhèng shì zhèige yìsi. Kěshi érzimen bú nàme xiǎng.

That's exactly what Mr. Wáng had in mind. But his sons didn't think think so.

A: Tāmen zěnmē xiǎng?

What did they think?

B: Tāmen shuō nèizhǒng "zǎohūn, jiāli láodònglì duō, shōurù jiu duō, shēnghuó jiu hǎo" de xiǎngfǎ shízài shì tài jiù le. Tāmen shì niánqīng rén, tāmen de guānniàn dōu shì xīnde.

They thought the idea that "early marriage brings the family more manpower, and therefore more income and a better life" is really too old. They're young people and all their ideas are new ones.

A: Wáng Lǎoxiānsheng zěnmē bàn ne?

What did Mr. Wáng do?

B: Hòulái tā mànmande yě míngbai xiànzài gēn guòqù wánquán bù tóng le, tā yě jiù bù shuō shenme le. Suóyì yìzhí dào Wáng Xiānsheng sǐ, jiāli yě méiyǒu shenme dà wèntí.

Later he gradually came to understand that things are completely different now from the way they used to be, so he stopped talking about it. So there weren't any big problems in the family up until Mr. Wáng died.

A: Hǎo le, wǒmen huàn ge tímu ba, tántan nǐde qíngxíng. Nǐ zuìjìn zěnmeyàng? Niàn shū niànde hǎo bu hǎo?

Okay, let's change the subject and talk about your situation. How have you been lately? Are your studies going well?

B: Bú cuò, jiù shì máng. Jīntiān yǒu diǎn shíjiān xiūxi xiūxi, wǒmen qù hē chá hǎo bu hǎo?

Pretty well, its just that I'm busy. But today I have time to take a break. Let's go have some tea, okay?

A: Hǎo, zǒu ba!

Okay, let's go!

UNIT 6

Politics and Culture

INTRODUCTION

Grammar Topics Covered in This Unit

1. -de huà, "if," "in case."
2. Choosing between -guo and -le.
3. More on zài, "in the midst of."
4. Bù guǎn..., "no matter."
5. Nǎr used in rhetorical questions to make a denial.
6. Reduplicating adjectival verbs for vividness.
7. Qù and lái expressing purpose.
8. (Amount of time) lái, "in the past...," "over the past...."

Functional Language Contained in This Unit

1. Requesting to speak with someone.
2. Making a comment in order to verify a piece of information.
3. Expressing that you are disturbed by a troublesome circumstance.
4. Expressing scandalized disapproval.

Unit 6, Reference List

1. A: Nǐ yàoshi xiǎng tīng gùshi-  
de huà, wǒ gěi nǐ jiǎng  
yíge ya!  
B: Suàn le. Wǒmen xià qí ba!  
If you want to listen to a story,  
I'll tell you one.  
Forget it. Let's play chess.
2. A: Tīngshuō jiěfàng yǐhòu,  
Gòngchǎndǎng zuòle xiē  
hǎo shì.  
B: Èng, yǒu xiē zhèngcè shì bú  
cuò, yǒu xiē bú tài hǎo.  
I've heard that the Communist Party  
did some good things after  
liberation.  
Yes, some policies were all right,  
but some weren't too good.
3. A: Lǎo Wángde érzi rùguo  
Tuán ma?  
B: Méiyǒu, tīngshuō cānjiāguo  
Hóngwèibīng.  
Did Lǎo Wáng's son ever join the  
Communist Youth League?  
No, but I've heard that he was in  
the Red Guards.
4. A: Nǐ tīngshuō le ma, Lǎo  
Zhāngde nǚér àishang  
Xiǎo Wáng le.  
B: Zhè zhēn shì máfan shìr,  
Lǎo Zhāng zuì hèn Wáng-  
jiāde rén.  
Have you heard? Lǎo Zhāng's daughter  
has fallen in love with Xiǎo  
Wáng.  
This is really trouble. Lǎo Zhāng  
really hates the Wáng family.
5. A: Rúguo nǐ bú jièyì de huà,  
wǒ xiǎng hé nǐde mìshu  
tán jīfēn zhōng.  
B: Tā zài dǎ zì, mǎshàng jiù  
lái.  
If you don't mind, I'd like to talk  
with your secretary for a few  
minutes.  
He's typing, he'll be here in  
a moment.
6. A: Zhèige hái'zi bú xiàng huà,  
bù guǎn zěnmē shuō dōu  
bù tīng.  
B: Duì ma, zhè nǎr xiàng Xīn  
Zhōngguóde értóng!  
This child is too much. No matter  
what you say, he just doesn't  
listen.  
Yes, he's certainly no [not like  
any] child of "New China."

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\*The term "liberation" is used with such frequency that we introduce it here despite the controversy over whether anything in fact was liberated or freed. For most people in China it is simply jargon for referring to 1949, and the semantic content is of little importance.

7. A: Zhèipiān duǎnpiān xiǎoshuō  
xiěde shì shénme? What is this short story about?
- B: Xiěde shì yíge nóngcūn  
gànbude gùshi. It's the story of a cadre in a  
rural area.
8. A: Nǐ jíjí máng máng de, zuò  
shénme qu a? What are you in such a hurry to  
go do?
- B: Shàng xué qu a! I'm going to school!
9. A: Zhèngfǔ shì bu shì bǎohù  
rénmende cáichǎn? Does the government protect people's  
property?
- B: Shì. Zhèngfǔ shíxíng  
bǎohù rénmen cáichǎnde  
zhèngcè. Yes. The government is carrying  
out a policy of protecting  
people's property.
10. Zài Gòngchǎndǎng lǐngdǎoxià,  
Zhōngguó zài shìjièshàngde  
dìwei yǒule hěn dàde gǎibiàn. Under the leadership of the Com-  
munist Party, China's position  
in the world has changed greatly.
11. A: Shínián lái, zhèi liǎngge  
chéngshìde gōngshāngyè  
yuè lái yuè fādá le. In the past ten years industry and  
commerce in these two cities have  
become more and more developed.
- B: Zhè hé zhèngfǔde lǐngdǎo  
shì fēnbukāide. This can't be separated from the  
government's leadership.

ADDITIONAL REQUIRED VOCABULARY

12. dǎng political party; (capital D-) the  
(Communist) Party
13. yuányīn reason, cause
14. jiārù to join



VOCABULARY

ài	to love
àishang	to fall in love with
bǎohù	to protect
bù guǎn	no matter (what, whether, etc.)
bú xiàng huà	to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)
cānjiā	to participate in, to take part in, to join, to attend
chéngshì	city; urban
dǎng	(political) party
dǎ zì	to type (on a typewriter)
-de huà	if; in case; supposing that
duǎnpiān	short (stories, articles)
értóng	child (formal word)
fēn	to divide, to separate, to split
fēnkāi	to separate, to split up
gānbu	cadre
Gòngchǎndǎng	the Communist Party
gùshi	story
hèn	to hate, to loathe, to detest
Hóngwèibīng	(a) Red Guard; the Red Guards
jiārù	to join
jiěfàng	to liberate, to emancipate; liberation
jièyì	to mind, to take offense
jíjí máng máng	in a big hurry
jí máng	to be hasty, to be hurried
...lái	for the past...(amount of time)
lǐngdǎo	to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre
nóngcūn	country, rural area; rural; village
rù	to enter; to join
rù Tuán	to join the Communist Youth League ( <u>Gòngqīngtuán</u> or <u>Gòngchǎnzhǔyì</u> <u>Qīngniántuán</u> )
-shang	(verb ending indicating starting and continuing)
shàng xué	to go to school; to attend school

SOC, Unit 6

shìjiè  
shìjièshang  
shíxíng

world  
in the world, in the whole world  
to practice, to carry out, to put into  
effect, to implement

-tuán  
Tuán

group, society  
the (Communist Youth) League

-xià  
xià qí

under  
to play chess

yuányīn

reason, cause

zhèngcè  
zhèngfǔ

policy  
government

Unit 6, Reference Notes

1. A: Nǐ yàoshi xiǎng tīng gùshi-  
de huà, wǒ gěi nǐ jiǎng  
yíge ya! If you want to listen to a story,  
I'll tell you one.
- B: Suàn le. Wǒmen xià qí ba! Forget it. Let's play chess.

Notes on No. 1

gùshi: "story," only in the sense of a short, fictional tale. Remember that another word you have learned, xiǎoshuō, can also be used for "story" in the sense of a literary work. Also take special note that a news "story" should be translated as xīnwén (NOT gùshi).

"To tell stories" is jiǎng (OR shuō) gùshi (don't use the verb gàosu).

Nǐmen zhèr yǒu shénme értóng  
gùshi ma? Do you have any children's stories  
here? (In a bookstore)

Zhèipiān gùshi xiěde zhēn hǎo. This story is very well written.

Gùshi may take as a counter either -ge, -duàn, or -piān (for written stories).

-de huà: "if," "in case," or "supposing that" Used at the end of a clause which tells a hypothetical situation, often in combination with another word for "if" (yàoshi, rúguǒ, etc.) earlier in the same clause.

Yàoshi nǐ bú qùde huà, wǒ yě bú  
qù. If you don't go, I won't go.

Chī fàn chībǎo le, yàoshi zài chī  
de huà, dùzi jiu bù shūfu le. If you eat more after you're already  
full, your stomach won't feel well.

Wǒ qǐlai tài zǎode huà, wǒ jiù  
huì juéde lèi. If I get up too early I feel tired.

Yào shi wǒde huà, wǒ bú nàme zuò. If it had been me, I wouldn't have  
done it that way.

xià qí: "play chess" This is actually a general word for several different kinds of chess or other board games. [Specific names do exist for each game: xiàngqí, "Chinese chess"; tiàoqí, "(the Chinese form of) checkers"; wéiqí, "go" (a board game); guójì xiàngqí (PRC) or xīyáng qí (Taiwan), "international or Western chess"; etc.]

Nǐ gēn shéi xià qí? Who did you play chess with?

Tā xià qí xiàde hěn hǎo. He plays chess very well.

2. A: Tīngshuō jiěfàng yǐhòu,  
Gòngchǎndǎng zuòle xiē  
hǎo shì. I've heard that the Communist Party  
did some good things after  
liberation.
- B: Èng, yǒu xiē zhèngcè shì bú  
cuò, yǒu xiē bú tài hǎo. Yes, some policies were all right,  
but some weren't too good.

Notes on No. 2

jiěfàng: "to liberate, to emancipate; liberation" This word is applied in Communist ideology to the overthrow of what is considered "reactionary" rule. In China today jiěfàng may be used to refer to the actual occupation of an individual area by Communist forces at any time from 1945 up until 1950 (when the administrative authority of the Communist government had finally extended throughout the mainland and Hǎinán Island). For example, if someone says

Wǒmen zhèige dìfang jiěfàngde  
wǎn. Our area was liberated late (in the  
revolution).

this means that Communist forces reached their area at a late date (perhaps in late 1949 or early 1950). jiěfàng may also be used to refer to the end of "China's War of Liberation," marked by the official proclamation of the People's Republic of China on October 1, 1949. For example,

jiěfàng yǐhòude jǐnián, wǒ zhù  
zai Shànghǎi. For the first few years after liber-  
ation I lived in Shànghǎi.

Gòngchǎndǎng: "the Communist party," literally "share-property party" In a mainland China context, the Communist party is often referred to simply as Dǎng, "the Party." The official name is Zhōngguó Gòngchǎndǎng, "Chinese Communist Party (CCP)."

zhèngcè: "policy" (especially of a government)

Zuìjīnde zhèngcè gǎibiàn le. The (government's) policy has changed  
recently.

3. A: Lǎo Wángde érzi rùguo  
Tuán ma? Did Lǎo Wáng's son ever join the  
Communist Youth League?
- B: Méiyǒu, tīngshuō cānjiāguo  
Hóngwèibīng. No, but I've heard that he was in  
the Red Guards.

Notes on No. 3

rù: "to enter" Rù is most often used in literary Chinese. In the spoken language, it is mainly used in a handful of set phrases like rù xué, "to enter school, to start school," or rù yuàn, "to be hospitalized." Otherwise, "to enter" is expressed by the verbs jìn, jìnlai, or jìngu.

In the set phrases rù Tuán, "to join the Communist Youth League," and rù Dǎng, "to join the Communist Party," rù is actually short for the verb jiārù (No. 14 on the Reference List), which means "to join" an organization.

Tuán: "the League," short for Zhōngguó Gòngchǎnzhǔyì Qīngniántuán, "China Communist Youth League," also abbreviated as Gòngqīngtuán. This is a nationwide organization for working youth and students between the ages of fourteen and twenty-five. Its aim is to cultivate members' political awareness and their cultural and scientific knowledge. The League's history goes back to 1922, but its name, goals, and influence have changed over the years. During the Cultural Revolution, the functions of the League were largely taken over by the Red Guards (see note on next page), but in 1973 the League began to recover its former influence. Today, the League organizes political study sessions as well as educational and recreational activities at schools, universities, factories, and other places of work. The League also provides leadership for the Young Pioneers (Shàoxiānduì), an organization for children from seven to fourteen.

The connection between the Communist Party and the League is a close one, although the League is independently organized and has its own central committee with a national congress that meets periodically. Policy leadership for the League comes from the Youth Department of the Communist Party Central Committee. By no means do all League members go on to become Party members, but leadership experience in League activities makes many likely candidates for later Party membership.

cānjiā: "to join; to participate in, to take part in; to attend"  
Cānjiā refers to the action of joining a group or joining in an activity. It also means "to participate" or "to take part in." Cānjiā is also the word to use for "to attend" a meeting, convention, or other gathering (but not a play, film, or other non-participatory event).

- |   |  |
|---|--|
| Zhōngguó cānjiā Shìjiè Yínháng<br>le.                                 | China has joined the World Bank.   |
| Wǒmen jìhuà xià xīngqī kāi ge<br>wǎnhuì, nǐ xiǎng bu xiǎng<br>cānjiā? | We're planning to have an evening<br>party next week. Would you like<br>to join in?          |
| Dàjiā dōu yīnggāi cānjiā<br>láodòng.                                  | Everyone should participate in<br>(physical) labor.  |
| Tā cānjiāle yíge xùnliànbān.°°  | He is attending a training class OR<br>He attended a training class.<br>(depends on context) |
| Wǒ yào qù cānjiā míngtiān xiàwude<br>huì.                             | I'm going to attend the meeting<br>tomorrow afternoon.                                       |

rùguo Tuán, cānjiāguo Hóngwèibīng: You were introduced to the marker -guo in the Biographic Information module, with sentences like Nǐ cóngqián lái guo ma?, "Have you ever been here before?" You also saw that -guo can provide by itself the meaning of "ever": Tā qùguo Zhōngguó ma?, "Has he ever been to China?" In exchange 3, the speakers use -guo with the meaning of "ever" having done something.

° wǎnhuì, "evening party"

°° xùnliànbān, "training class"

Why use -guo and not -le in these sentences? A helpful rule of thumb is to use -guo in Chinese when you would say "ever" in English. But -guo and "ever" do not always correspond; as you can see in sentence 3B, the English does not contain the word "ever." The reason speaker B decided to use -guo there rather than le is that he knows Lǎo Wáng's son is no longer in the Red Guards. Using -guo rather than le implies that the joining (cānjiā) was later undone--that the son is not a Red Guard now.

The verb cānjiā tells an action that results in a new state: the action of joining results in the state of being part of something. Similar verbs include zuò, "to sit," (the action of sitting results in the state of being seated) and chuān (the action of putting on clothes results in the state of the clothes being on). Process verbs as well show the change from one state to a new state, like bìng (to go from wellness to sickness), dào (to go from not being here to being here). When -guo is used with these kinds of verbs it often implies that the resulting state is no longer in effect.

Hóngwèibīng: "the Red Guards," lit., "Red Guard-Soldiers" It was in Běijīng in 1966 that middle school and college students first began to form groups calling themselves Hóngwèibīng. At that time CCP Chairman Máo Zédōng had been trying with little success to stir up a mass movement against "revisionist" elements in the Chinese Communist Party, and to infuse the country with a new revolutionary spirit. The newly formed Red Guard groups first directed their efforts at reactionary leaders in the schools. After Máo publicly expressed his support for the Red Guards, their movement quickly grew into a major force in the first stage of the Cultural Revolution. Their opposition to Liú Shàoqí, then Chairman (head of state) of the PRC, was instrumental in his downfall. Before long, groups of Red Guards were crisscrossing China by train, bus, any means of transportation--many on foot--to spread the concepts of the Cultural Revolution. The scale of these excursions is difficult to imagine; Red Guards, other student groups, and tagalongs--altogether millions of young people--were to be seen everywhere, bringing Běijīng's political movements to the rest of the country.

After their inception, the thousands of Red Guard groups nationwide had difficulty forming a cohesive organization, and after the first three years of the Cultural Revolution (1966 to 1968) their power began to wane. They remained a prestige group, however, until their official abolishment in 1978.

Outside observers, as well as many Chinese, had mixed opinions of the Red Guards. That they were a major force in stirring the country to join in the movements of the time is beyond question. But the zealous excesses and cruelties of many Red Guards toward people of "undesirable" political or family backgrounds are equally well known.

---

\*-Guo may also be used when the speaker does not know for sure whether the state is still in effect. But do not use -guo when you know for sure that the state is still in effect. For example, if you know that a person has come here and is still here, you can only say Tā lái le.

4. A: Nǐ tīngshuō le ma, Lǎo Zhāngde nǚ'ér àishang Xiǎo Wáng le. Have you heard? Lǎo Zhāng's daughter has fallen in love with Xiǎo Wáng.
- B: Zhè zhēn shì máfan shìr, Lǎo Zhāng zuì hèn Wáng jiāde rén. This is really trouble. Lǎo Zhāng really hates the Wáng family.

Notes on No. 4

ài: "to love" (state verb)

Wǒ xiǎng tā shì zhēnde ài nǐ. I think she really loves you.

Tā yòu ài xuéxí, yòu ài láodòng, shì ge hǎo tóngzhì. She loves study and loves physical labor. She is a good comrade.

Ài can also mean "to like, to be fond of" a food, hobby, sport, activity, etc. It is usually used before a verb, as in the following examples:

Wǒ zuì ài chī tángcù páigǔ le! I just love sweet and sour spareribs!

Tā zhēn ài jiǎng huà. He really loves to talk.

A: Nǐ ài kàn diànyǐng ma? Do you like to go to the movies?  
B: Bú ài. No.

Wǒ fùqin ài xià qí. My father is fond of (playing) chess.

àishang: "to fall in love (with someone)"

Zài zhèige xuéxiào shàng kè yíge yuè yǐhòu, tā jiu àishang tāde Zhōngwén lǎoshī le. After attending classes at this school for one month, he fell in love with his Chinese teacher.

Cóng dìyīcì kànjian ta, wǒ jiu àishang ta le. I fell in love with her right from the first time I saw her.

Wǒ zhīdao nǐ bú ài wole, xǐhuanshang Wáng Chéng le. I know you don't love me anymore; you've taken a liking to Wáng Chéng.

Particularly in Běijīng speech, the ending -shang added to some verbs has the meaning of starting and then continuing, "to set about (doing something), to fall into the habit of (doing something), to take to (doing something)."

Tāmen yòu xiàshang qí le. They have started to play chess again OR They're back playing chess again.

Nǐ yòu chōushang yān le?! You're smoking again?!

---

chōu yān, "to smoke"

Rénjia shuì jiào le, nǐ zěnme  
chàngshang gē le?!

There are people trying to sleep.  
What are you doing singing?!

Kànshang means "to take a fancy to, to settle on":

Wǒ kànshang nèizhǒng chē le, děng  
wǒ yǒule qián wǒ yíding mǎi  
yíliàng.

I've taken a fancy to that kind of  
car. When I have money I'll cer-  
tainly buy one.

àishang Xiǎo Wáng le: A new-situation le is extremely common when presenting an event as "hot news," as the speaker does in this sentence. Hot news should, after all, be presented to the listener as something he doesn't already know--as a new situation. (For the second example you need to know zǒngtǒng, "president," and fǎngwèn, "to visit.")

Wǒ zhǎodao yige xīnde gōngzuò  
le!

I've found a new job!

Jīntiān bàozhǐshang shuō Měiguó  
zǒngtǒng yào dào Zhōngguó lái  
fǎngwèn le.

It says in today's paper that the  
president of the U.S. is going to  
come visit China!

Of course, this le is sometimes optional. It may be omitted in the above two examples, but not in sentence 4A.

hèn: "to hate," only in the literal meaning of "to loathe, to detest, to have intense ill feelings toward"

Wǒ hèn nèiyìjiā rén.

I hate that whole family.

Wǒ hèn ta gěi wo dàilaile nàme  
duō máfan.

I hate him for bringing me so much  
trouble.

Wǒ zuì hèn zuò zhèizhǒng shì.

I detest doing this sort of thing  
most of all.

"To hate" in the milder sense of "to dislike" or "to wish to avoid" is expressed in Chinese by other words. (For the last example below you need to know tǎoyàn, "to dislike, to be disgusted with.")

Zǎoshang wǒ zhēn bú yào qǐlai.

I hate to get up in the morning.

Zhèiyang máfan nǐ, wǒ zhēn bù hǎo  
yìsi.

I hate to put you to all this  
trouble.

Xiàng tā zhèiyangde rén méiyǒu  
yíge hǎo gōngzuò, tài kěxī le.

I hate to see someone like him  
without a good job.

Wǒ tǎoyàn mǎi dōngxì.

I hate shopping.

---

chàng gē, "to sing (songs)" (a verb plus general object, like niàn shū)



5. A: Rúguo nǐ bú jièyì de huà,  
wǒ xiǎng hé nǐ de mìshu  
tán jīfēn zhōng. If you don't mind, I'd like to talk  
with your secretary for a few  
minutes.
- B: Tā zài dǎ zì, mǎshàng jiù  
lái. He's typing, he'll be here in  
a moment.

Notes on No. 5

jièyì: "to take offense, to mind" This is mostly used when preceded by  
a negative word (bù or bié).

Wǒ shì shuōzhe wánrde, xīwàng nǐ  
bú yào jièyì. I was kidding (when I said that). I  
hope you don't take offense.

A: Nǐ bú huì jièyì ba?  
B: Bú huì. You don't mind, do you?  
No, that's all right.

Nǐ jièyì bu jièyì wǒ míngtiān  
dài ge péngyou qù cānjiā nǐ de  
wǎnhuì? Do you mind if I take a friend along  
to your party tomorrow night?

dǎ zì: "to type" on a typewriter, literally "to hit characters."

Tā dǎ zì dǎde hěn kuài. He types very fast.

Zì here is a general object like huà in shuō huà. Speakers of English are  
often tempted to say dǎ zì zhèige for "type this," but that is incorrect. To  
specify the thing which is typed, use dǎ without the word zì. Some verb  
endings, especially -chulai, are often used with dǎ:

Gěi wǒ dǎ yíxiàr (zhèige). Type this for me.

Qǐng nǐ bǎ zhèifēng xìn dǎ yí-  
xiàr. Please type this letter.

Wǒ děi qù dǎ yí fēng xìn. I have to go type a letter.

Nǐ dǎwán nèifēng xìn le ma? Have you finished typing that letter?

Nèifēng xìn dǎchulai le meiyǒu? Has that letter been typed?

Wǒ bǎ zhèige dǎchulaile mǎshàng  
gěi nǐ sòngguoqu. I'll bring this over to you as soon  
as I finish typing it.

Used as a noun, dǎ zì means "typing" (like the school subject):

Wǒ xuéguo dǎ zì. I've studied typing.

Tā zài yíge zhōngxué jiāo Yīngwén  
dǎ zì. She teaches English typing at a  
middle school.

---

wǎnhuì, "evening party"

Zì, by itself, may be used as follows:

Wǒ dǎcuòle yíge zì.

I typed a character (letter or word) wrong.

Zhèiběn shū, zì tài xiǎo.

The type is too small in this book.

zài dǎ zì: "He's (in the midst of) typing" You first learned zài, the marker of ongoing action, in Meeting, Unit 2: Tā zài kāi huì, "He is (in the midst of) attending a meeting." Use zài to specify that an action is in the midst of progressing or evolving.

Because zài denotes "continuing action," it is used with action verbs, which indicate the event has duration. On the other hand, process verbs, which indicate simply a change of state, are not compatible with zài: sǐ, "to die," dào, "to arrive," tíng, "to (come to a) stop," qù, "to go." The verb sǐ, for example, describes the instantaneous transition from a living state to a dead state. It makes no sense to speak of being "in the midst of dying"; a person is either alive or dead.\* Likewise, you have either arrived (dào) or not; are either stopped (tíng) or still moving; are either gone (qù) or still present.

You can make zài negative with either bù or méi. Questions are usually best formed with shì bu shì zài; some speakers use yǒu méiyǒu zài or zài bu zài.

Sentences with zài often end in ne, the emphatic marker of absence of change (see Unit 4, Notes on No. 2).

6. A: Zhèige háizi bú xiàng huà,  
bù guǎn zěnmē shuō dōu  
bù tīng.

This child is too much. No matter what you say, he just doesn't listen.

B: Duì ma, zhè nǎr xiàng Xīn  
Zhōngguóde értóng!

Yes, he's certainly no [not like any] child of "New China."

Notes on No. 6

bú xiàng huà: "to be outrageous, to be ridiculous, to be absurd" Literally this means "doesn't resemble speech." As used today, bú xiàng huà may be applied not only to things which are said, but also to situations and people.

Zhèiyang zhēn bú xiàng huà, jiù  
yào qián bú zuò shì, zěnmē  
xíng!

This is outrageous! To just want money but not work. How can that do!

Bú xiàng huà, bǎ wūzi nòngde  
zhème luàn, yě bù shōushi  
shoushi.

This is too much! He made the room such a mess and doesn't even straighten up.

---

\*In English "He is dying" may look like an ongoing action, but it actually means "He is very near to passing from a living state to a dead state." The passing itself is instantaneous. So to translate "He is dying" into Chinese, you have to rephrase the thought, e.g., Tā kuài yào sǐ le, "He is going to die soon," or Tā huóbucháng le, "He won't live long."

Zhèige háizi yìtiān dào wǎn wǎnr, This child plays all day long and  
 bú niàn shū, zhēn bú xiàng huà. doesn't study. He's really too  
 much.

bù guǎn: "no matter..." The first half of a bù guǎn sentence contains either (1) an interrogative word, e.g.,

Bù guǎn	shénme shéi shénme shíhou nǎr wèishénme zěnmé duōshǎo duó lèi
---------	--

No matter what  
 who  
 when  
 where  
 why  
 how  
 how much  
 how tired  
 etc.

or (2) a clause expressing alternatives, e.g.,

Bù guǎn	tā qù bu qù shì bu shì zhēnde tā shì Zhōngguo rén háishi Měiguo rén jīntiān (háishi) míngtiān
---------	--

No matter whether he goes or not  
 whether it's true or not  
 whether he is Chinese  
 or American  
 whether it's today or  
 tomorrow  
 etc.

The last half of a bù guǎn sentence usually (not always) has dōu or sometimes yě.

Bù guǎn nǐ gěi duōshǎo qián, wǒ  
 dōu (yě) bú mài.

No matter how much money you offer,  
 I'm not selling it.

Bù guǎn nǐ xūyào shénme, tā nèr  
 yídìng (dōu) yǒu.

No matter what you need, he is sure  
 to have it at his place. (Dōu is  
 optional and yě is not used here.)

Bù guǎn xià bu xià yǔ, wǒ dōu qù.

Whether it rains or not, I'm going.

nǎr: Literally "where," used in rhetorical questions to make a denial.  
 Compare this with Náli!, which you learned in the Biographic Information  
 module to deny compliments.

A: Zhèixiē fángzi dōu shì nǐde  
 ma?

Do these houses all belong to you?

B: Nǎr a!

Heck no!

A: Tā dào nǎr qù le?

Where did he go?

B: Wǒ nǎr zhīdao!

How should I know! (MAY BE IMPOLITE)

A: Wǒ qù wèn ta.

I'll go ask him.

B: Tā nǎr zhīdao! (stress  
 on "tā")

He doesn't know! (MAY BE IMPOLITE)

Sāndiǎn zhōng nǎr néng dào!

How could we possibly arrive by  
three o'clock!

értóng: "child" This is the word used in formal contexts. It usually refers to children under approximately ten years of age.

értóng wénxué

children's literature

értóng yīyuàn

children's hospital

7. A: Zhèipiān duǎnpiān xiǎoshuō xiěde shì shénme? What is this short story about?

B: Xiěde shì yíge nóngcūn gānbude gùshi.

It's the story of a cadre in a rural area.

Notes on No. 7

duǎnpiān: "short," of written compositions. Duǎnpiān xiǎoshuō, "short story." In China, the short story began to develop as a genre as early as the Táng and Sòng dynasties. In modern times, Chinese short story writers were greatly influenced by Western short stories.

nóngcūn: This has three main uses: (1) "country, rural area"; (2) "rural," when used to modify a noun; and (3) "rural community, farm village" (counter: ge). In mainland China, this third use is no longer common because of the reorganization of rural areas into communes, with village-sized units becoming production brigades (shēngchǎn dàduì).

In the Welfare module, you learned another word for "country, rural area": xiāngxià. Xiāngxià and nóngcūn are comparable in meaning. Xiāngxià is chiefly a conversational word, however, rarely used in formal contexts. Xiāngxià may even be used in a disparaging manner; nóngcūn, being more neutral in connotation, cannot.

Tāmen jiā zài nóngcūn.

Their home is in the country.

Nóngcūnde kōngqì bǐ chéngli hǎoduō le.

The air in the country is much better than in the city.

Tā māma cóng nóngcūn lái, dài lai hǎo duō xīnxiān jīdàn.

His mother came from the country and brought lots of fresh eggs with her.

Tā zài yíge nóngcūn(de) yīyuàn gōngzuò.

She works in a rural hospital.

Zhèige xuéxiàode xuésheng dōu dào nóngcūn cānjiā láodòng qu le.

The students of this school have all gone to the country to participate in labor.

---

\*The expressions zhèige cūnr, "this village," women cūnr, "our village," nimen cūnr, "your village," etc., are nevertheless still used in the PRC.

Zhèige nóngcūn yǒu duōshǎo  
rénkǒu?

What is the population of this farm  
village? (not mainland usage)

gānbu: Usually translated into English by the French word "cadre," this word has two meanings in China. First, it can refer to full-time functionaries of the (usually central) Party or government. Second--this is the sense of gānbu in sentence 7B--it can have the broader meaning of any person who has a leadership job. There are cadres in the army, factories, schools, communes, anywhere leadership positions exist. It is always clear who is a gānbu and who is not; positions and people are well defined as cadre or not. Gānbu is contrasted with qúnzhòng, "the masses." For example, certain meetings may be attended by "cadres" but not by "the masses," and certain documents are distributed to "cadres" of a certain level but not to "the masses."

Most cadres are "not engaged in production" [tuōchǎn le], but some are "half released from production" [bàn tuōchǎn]. Very few are "not released from production" [bù tuōchǎn]. In general, cadres' salaries are higher than ordinary workers, and they have more privileges.

Lǎo gānbu is translated as "veteran cadre," that is, a cadre from before liberation.

In the PRC, the English word "cadre" is usually pronounced "cah-der," with the first syllable stressed.

8. A: Nǐ jíjí máng máng de zuò  
shénme qu a?

What are you in such a hurry to  
go do?

B: Shàng xué qu a!

I'm going to school!

Notes on No. 8

jíjí máng máng: "in a great hurry" This comes from a repetition of each syllable of the adjectival verb jí máng, which means "hasty, hurried." Jí means "anxious" and máng, which you have learned as "busy," here means "in a rushed manner."

Many adjectival verbs may be reduplicated to make them more vivid. For example:

A: Něige shi Chén Bīn?

Which (of those people) is Chén Bīn?  
The tall one.

B: Gāogāode nège.

A: Něige gāogāode? Nǐ shi shuō  
hēihēi shòushòude nège?

Which tall one? You mean the dark,  
thin one?

B: Bú shì. Báibái pàngpàngde  
nège.

No. The pale (light-complexioned),  
fat one.

Bǎobǎode means "very full":

Wǒ chīde bǎobǎode.

I'm very full.

---

\*The word gānbu is also used in Taiwan, although not as frequently as on the mainland, to refer to people in positions of leadership in many kinds of organizations, especially government, the army, and large corporations.

Adjectival verbs of two syllables are reduplicated in an AABB pattern: repeat the first syllable twice and then the second syllable twice.

gāoxìng	becomes	gāogāoxìngxìng
píngcháng	becomes	píngpíngchángcháng
kèqi	becomes	kèkèqìqì

Adjectival verbs reduplicated this way can be used to modify nouns, as in

Tā jiù shì yíge píngpíngchángchángde rén.      He is just an ordinary fellow.

or to modify verbs, as in

Wǒmen kèkèqìqìde tántan.      Let's talk it over politely.

Tāmen gāogāoxìngxìngde zǒu le.      They left happily.

These reduplicated adjectival verbs are not made negative or used in a comparative sentence.

zuò shénme qu: Literally, "you are going in order to do what?" Qù and lái may be used at the end of a sentence to show purpose: "go in order to..." or "come in order to..." Whether you choose lai or qu depends, in many cases, on the direction of the action; if the direction is towards "here," use lai, and if it is "away," use qu.

Wèn tā qu ba!      Go ask him!

Nǐ kuài máng qu ba!      Go about your business!

Wǒ kàn ni lai le.      I've come to see you.

Putting qu or lai before or after the verb phrase gives about the same meaning. In fact, in Běijīng speech, they may be used both before and after the verb phrase. The following three patterns are equivalent:

Nǐ qù wèn tā.	}	You go ask him.
Nǐ wèn tā qu.		
Nǐ qù wèn tā qu.		

Tā lái ná piào le.	}	He came (has come) to get the tickets.
Tā ná piào lai le.		
Tā lái ná piào lai le.		

Here are more examples:

Tā zuò shénme qu le?	What did he go to do?
Shuì jiào qu le.	He went to go to bed.
Huí jiā qu le.	He went to go home.
Xǐ yīfu qu le.	He went to do some laundry.
Nòng fàn qu le.	He went to get dinner ready.
Mǎi dōngxí qu le.	He went to do some shopping.

Sometimes there can be ambiguity about whether qu and lai are being used to express "purpose" or "direction." For example, the phrase ná piào lai means "bring the tickets here" if lai is a directional ending, but "come here in order to get the tickets" if lai indicates purpose.

shàng xué: This phrase means either "to go to school" in the sense of "It's eight o'clock, the children have already gone to school," or "to attend school," as in "I attended high school in Chicago." Xué is a general object like shū in niàn shū, "to study." You can replace it by a more specific object such as xiǎoxué, "elementary school," or Jǐngshān Zhōngxué, "Jǐngshān Middle School."

Tā shàng xué qu le.

He has gone to school.

Suīrán tā niánji dà le, kěshi tā hái xiǎng shàng xué.

Although he's old, he still wants to go to school.

9. A: Zhèngfǔ shì bu shì bǎohù rénmen de cáichǎn?

Does the government protect people's property?

B: Shì. Zhèngfǔ shíxíng bǎohù rénmen cáichǎn de zhèngcè.

Yes. The government is carrying out a policy of protecting people's property.

Notes on No. 9

zhèngfǔ: "government" Zhèng originally meant "political affairs," and fǔ was the word for "government offices."

Tā zài Měiguó zhèngfǔ lǐ gōngzuò. He works in the U.S. government.

Distinguish zhèngfǔ from guójiā, "the state."° In PRC terminology, guójiā is the entire organization by means of which the ruling class exercises its rule, including administrative bodies, the military, police, courts, and prisons. Zhèngfǔ refers to the administrative bodies of the state--for example, the State Council.

bǎohù: "to protect" from harm or loss, or "to safeguard"

huánjìng bǎohù  
fùnǚ értóng bǎohù

environmental protection  
woman and child protection

Cóng xiǎo jiù dǐ bǎohù yǎnjīng.

One should protect one's eyes from the time one is a child.

Nǐ kàn rénjiade chē bǎohùde duó hǎo, nǐde ne?!

Look at how well maintained his car is! But yours!

Wǒmen yīnggāi bǎohù guójiā cáichǎn.

We should protect state property.

°Here we are not talking about guójiā's other meaning, "country, nation."

Even before liberation, the Chinese Communists attempted to allay widespread fears that a Communist government would signal an end to private property by proclaiming bǎohù rénmin cáichǎn as an official policy.

shíxíng: "to carry out, to put into practice/effect, to implement" an idea, plan, policy, system, or program.

Zhèige jìhuà néng bu néng shíxíng      Whether or not this plan can be im-  
hái shì ge wèntí.                              plemented is still a question.

Xiàge yuè wǒmen yào kāishǐ shí-      Next month we are going to put a new  
xíng yìzhǒng xīnde kǎoshì                  method for testing into practice.  
bànfǎ.

10. Zài Gòngchǎndǎng lǐngdǎoxià,      Under the leadership of the Com-  
Zhōngguó zài shìjièshàngde                  munist Party, China's position  
dìwei yǒule hěn dàde gǎibiàn.              in the world has changed greatly.

Notes on No. 10

lǐngdǎo: "to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre"

Tāde lǐngdǎo nénglì hěn qiáng.<sup>o</sup>      He has great leadership ability.

Tā nàme niánqīng jiu lǐngdǎo nàme      He is in charge of so many people at  
duō rén?                                      such a young age?

A: Nǐmende gōngzuò zuòde bú cuò.      You do your job well.

B: Nà dōu shì zhèngfǔ lǐngdǎode      It's all thanks to the good leader-  
hǎo.    ship of the government. (Lit.,  
"That is all because the govern-  
ment leads well.")

Zhèijiàn shìqing wǒmen děi wèn-      We'll have to ask our leading  
wen lǐngdǎo.                                  cadres about this.

Tā lǐngdǎo zhèige gōngzuò, zhèi-      If he directs this project, it  
jiàn shì yídìng zuòbuhǎo.                  surely won't be done well.

Gòngqīngtuán lǐngdǎo Shàoxiān-      The Communist Youth League exercises  
duì.    leadership over (provides guidance  
for) the Young Pioneers.

-xià: "under," used only after certain nouns. The ones you have learned so far in this course are lǐngdǎo, qíngkuàng, bāngzhù, zhàogu.

Zài zhèizhǒng qíngkuàngxià, zuì      In this kind of situation, it is  
hǎo shénme dōu bú zuò.                      best not to do anything.

---

<sup>o</sup>nénglì, "ability"; qiáng, "strong"



shìjiè: "world"

Zhèige dìfang duì tā lái shuō  
hǎoxiàng shì yíge xīn shìjiè.

To him, this place seemed like a new world.

Tā duì dìsān shìjiè guójiāde  
zhèngzhì qíngkuàng yǒu xìngqū.

He is interested in the political situation in third world countries.

To say "in the world," use shìjièshàng.  
"in the whole world."

This is often equivalent to English

Shìjièshàng méiyǒu yíge rén  
xiàng tā zhèiyàng.

There is no one like him in the whole world.

Ruìshì biǎo zài shìjièshàng hěn  
yǒu míng.

Swiss watches are famous throughout the world.

Shìjiè can also be used to modify other nouns:

Zhōngguó shì Shìjiè Yínhángde  
chéngyuánguó.

China is a member country of the World Bank.

11. A: Shínián lái, zhèi liǎngge  
chéngshìde gōngshāngyè  
yuè lái yuè fādá le.

In the past ten years, industry and commerce in these two cities have become more and more developed.

B: Zhè hé zhèngfǔde lǐngdǎo  
shì fēnbūkāide.

This can't be separated from the government's leadership.

Notes on No. 11

shínián lái: "for the past ten years" or "over the past ten years"

Shínián lái, wǒ xuéle hěn duō  
Yīngwén.

Over the past ten years, I've learned a lot of English.

Jǐnián lái wǒ dōu méiyǒu shōudào  
tāde xìn le.

I haven't gotten any letters from her for the past few years.

Lái is usually used with a relatively long period of time, especially months or years. There are no definite rules for how long is "long," but you would not, for example, use lái to say "for the last half hour" (which would be zhèi bànge zhōngtóu).

The expression of time may be preceded by zhèi, "these," for example, zhèi jǐnián lái, "for the past few years."

chéngshì: "city" or "(comparatively large) town" Originally chéng meant a city wall and shì a "market." (Shì is now also an administrative unit, as in Běijīng shì, "Beijing municipality.")

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\* chéngyuánguó, "member country"

You have already learned the word chéng for "city, town." Chéng, which originally meant "city walls," is now mostly used in set phrases such as jìn chéng, "to go into the city, to go into town, to go downtown" (to the part within the original city walls); or chénglǐ, "in the city," and chéngwài, "outside the city" (again using the walls to differentiate the two). Chéng is also used to translate "town" in foreign place names, e.g., Qiáozhìchéng, "Georgetown." The Chinese also use xiǎo chéng to translate "town" when referring to foreign situations, as in

Tā zhù zai lí Niǔ Yuē bù yuǎnde yíge xiǎo chéngli.	He lives in a little town near New York.
---	---

But xiǎo chéng is not used to speak of a town in China; instead people say "county" (xiàn) or "commune" (gōngshè) or just "place" (dìfang).

To translate "city," chéngshì is the word you will use most often.

Lúndūn shì shìjiè yǒu míngde dà chéngshì.	London is a world-famous metropolis.
--	--------------------------------------

Shànghǎi shì shìjièshàng zuì dàde chéngshì.	Shànghǎi is the largest city in the world.
--	---

fēnbukāi: "cannot be separated" A more English-sounding translation for sentence 11B would be, "This is directly related to the government's leadership."

The verb fēn means "to separate, to divide," as in

Wǒmen fēn yíge píngguǒ, hǎo bu hǎo?	Let's split (share) an apple, okay?
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Bǎ nèige píngguǒ fēn liǎngkuài.	Divide the apple in two.
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Píngguǒ fēn hǎo duō zhǒng.	There are lots of different kinds of apples. (Lit., "Apples are divided into many kinds.")
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The verb ending -kāi, which you have seen meaning "open" as in dākai, here is something like English "apart."

Bǎ háizimen fēnkāi.	Keep the children apart.
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Bǎ hóngde gēn lánde fēnkāi.	Keep the red ones separate from the blue ones.
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Zhèi liǎngzhāng zhǐ shì fēnde- kāide.	These two sheets of paper can be taken apart.
--	--

Notes on Additional Required Vocabulary

yuányīn: "reason, cause"

Nà shì shénme yuányīn?

Why is that?

A: Shì shénme yuányīn tā jīn-tiān méi lái?

Why is it he didn't come today?

B: Shéi zhīdào, wèn tā zìjǐ qu ba!

Who knows? Go ask him!

Wǒ niàn Zhōngwénde yuányīn shì yīnwei wǒ yào dào Zhōngguó qu gōngzuò.

The reason I'm studying Chinese is that I am going to go work in China.

Wǒ dìng<sup>o</sup> zhème duō Zhōngguó bàozhǐ shì yǒu yuányīnde.

There's a reason for my subscribing to so many Chinese newspapers.

Nǐ zuò zhèige jìhua yǒu méiyǒu shénme tèbiéde yuányīn?

Is there some special reason why you are making this plan?

Méiyǒu shénme tèbiéde yuányīn yào zhèiyangr zuò.

There's no particular reason for doing it this way.

jiārù: This is the formal word for "to join." (You will recognize jiā, "add," from cānjiā and rù, "enter," from rù Tuán.)

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<sup>o</sup>Dìng is the same word you learned in the Meeting module for "to reserve."

Unit 6, Review Dialogue

On the balcony of Lǐ Píng's apartment, Tom (A) and Lǐ Píng's sister Lǐ Wén (E) have a conversation.

- A: Lǐ Wén, nǐ yíge rén zài zhèr xià qí?<sup>o</sup> Are you playing chess all by yourself out here, Lǐ Wén?
- E: Suǐbiàn wánrwanr, jīntiān Bàba bú zài jiā, píngcháng zǒng shì wǒ hé Bàba xià qí. Zěnme, nǐ yě xiǎng wánr ma? Just fooling around. My father isn't home today. Usually he and I play against each other. What's up? Do you want to play too?
- A: Bù, wǒ bú tài huì xià; rúguǒ nǐ yǒu kòng, wǒ xiǎng hé nǐ liáoliao. No, I'm not too good at chess. But if you've got the time I'd like to chat with you a bit.
- E: Wǒ yě zhèng xiǎng hé nǐ liáoliao ne, qǐng zuò! Rúguǒ nǐ bú jièyìde huà, wǒ xiǎng wèn nǐ liǎngge wèn tí. It just so happens I felt like talking with you myself. Have a seat. If you don't mind, I'd like to ask you a couple of questions.
- A: Bú yào kèqi, qǐng wèn ba! Certainly, go right ahead.
- E: Měinián shǔjiàde shihou, nǐ dōu líkāi jiā, yíge rén qù lǚxíng ma? Do you leave home and go traveling by yourself every summer?
- A: Chàbuduō shì zhèiyangr. Just about.
- E: Nàme, nǐde fùmǔ hěn yǒu qián ba? Then your parents must be very rich, I guess?
- A: Tāmen dōu zài dàxué jiāo shū, bú shì hěn yǒu qiánde rén, érqiě wǒ lǚxíngde qián dōu shì wǒ zìjǐ zhuànde. Píngcháng shàng xuéde shihou, wǒ hái zuò diǎnr shìr, xiàng dǎ zì, fānyi diǎnr xiǎo wénzhāng shenmede. Zhuànle qián, shǔjiàde shihou chūqu zǒuzou, kànkān shìjiè. They both teach college, [so] they're not very rich; besides, I earn my own travel money. During the school year I usually do some outside work like typing, translating little articles, and so on. Then when I've earned the money I go away to see the world during summer vacation.
- E: Zhēn bú cuò. Nǐ néng fānyi, nàme nǐde Zhōngwén hěn hǎo le? Néng shuō yě néng kàn? That's great. If you're able to translate, your Chinese must be very good. You can speak and also read?
- A: Néng kàn yìdiǎnr. Wǒ duì Zhōngguo wénhuà, Zhōngguo shè-huì hěn yǒu xìngqu, hěn xiǎng yánjiū yanjiu. Suǒyǐ, rúguǒ nǐ I can read a little. I'm very interested in Chinese culture and society, and I'd like very much to study them. So, if you don't mind,

<sup>o</sup>Lǐ Wén may be working out chess strategies or playing Chinese chess (which can be done alone).

bú jièyìde huà, wǒ yě hěn xiǎng wèn nǐ jǐge wèntí.

I'd like to ask you a few questions.

E: Qǐng!

Be my guest!

A: Tīng Lǐ Píng shuō, nǐ zhīdao xiē dàlùde qíngkuàng.

I hear from Lǐ Píng that you know a bit about the situation on the mainland.

E: Wǒ yǒu hěn duō tóngxué hé péngyou, tāmen dōu shì cóng dàlù lái. Tāmen zài nàr shēnghuóle èrsānshínián, dāng-rán hěn qīngchǔ. Wǒ hé tāmen chángcháng zài yìqǐ, yě jiù zhīdao le yídiǎnr.

I have a lot of classmates and friends who come from the mainland. They lived there for twenty or thirty years, so naturally they know quite well what goes on there. I spend a lot of time with them, so I've gotten to know something about it too.

A: Tīngshuō, Zhōngguó zhèngfǔ shíxíng nánǚ píngděngde zhèng-cè, suǒyì Zhōngguó fùnǚde dìwèi tígāole hěn duō, jiātíngde qíngkuàng yě hé jiěfàng yǐqián bù yíyàng le.

I understand that the Chinese government carries out a policy of equality of men and women, so the position of women has improved a great deal, and families are in quite a different way than before liberation.

E: Nǐ shuōde duì. Zài Gòngchǎn-dǎng lǐngdǎoxià, bù guǎn shì nóngcūn hái shì chéngshì, nǚ-háizi hé nánháizi yíyàng, dōu kényì shàng xué, zhǎngdàle yě yíyàng kényì yǒu gōngzuò. Jiā-tíng, fùnǚ hé értóng, dōu kényì dédao shèhuìde bǎohù.

That's right. Under the leadership of the Communist Party, no matter whether in the countryside or the cities, girls can go to school just as boys can, and when they grow up they can also get jobs just the same. Families, women and children all receive society's protection.

A: Zhè bú shì hěn hǎo ma?

That's great, isn't it?

E: Mm, yīnggāi shì hěn hǎo, kěshì cóng Liù Liù nián dào Qī Liù nián, zài zhèi shíniánlǐ, shèhuì-shàng yīnwèi zhèngzhìde yuányīn yǒule hěn duō wèntí. Wǒ kényì gěi nǐ jiǎng yige gùshi.

Yeah, it ought to be great, but in the ten years from '66 to '76, a lot of social problems came about because of political reasons. I can tell you a story.

A: Nǐ kuài shuōshuo ba!

Oh, please do!

E: Nǐ tīngzhe, ā. Yǒu yíwèi lǎo gānbu, zài Shànghǎi gōngzuò. Tā zhǐ yǒu yíge nǚér. Kěshì zài Liù Qī niánde shíhour, lǐngdǎo shuō tā yǒu zhèngzhì wèntí.

Listen to this. There was this old cadre who worked in Shànghǎi. She only had one daughter. But in '67 the leadership said she had political problems.

- A: Zāogāo! Nà tā nǚér yě yǒu máfan le. Uh-oh! Then her daughter was in for some trouble too.
- E: Yìdiǎnr dōu bú cuò. Zhèige nǚháizi bù néng rù Tuán, bù néng cānjiā Hóngwèibīng. Péngyou, tóngxué dōu líkāile ta. Yǒude shíhour, zài dàjiēshang, hěn shóuxīde rén yě hǎoxiàng bú rènshi ta yíyàng. Absolutely right. This girl couldn't join the (Communist Youth), League or the Red Guards. Her friends and classmates all left her. Sometimes when she was walking down the street, people she knew well would act as if they didn't know her.
- A: Nà, tā zěnmèi bàn ne? Well then, what did she do?
- E: Nèige shíhou, tā juéde shēnghuó zhēn shi yìdiǎnr xīwàng yě méiyǒu. Tā kāishǐ hèn tāde mǔqīn. Tā yào líkāi ta, tā yào líkāi tāde jiā. At that time she felt that her life was completely hopeless. She began to hate her mother. She wanted to leave her. She wanted to leave her home.
- A: Hòulái ne? And after that?
- E: Hòulái, tāmen zhēnde fēnkāi le. Nǚér dào le nóngcūn. Afterwards, they really did split up. The daughter went to the countryside.
- A: Zhèiyang, tāde qíngkuàng huì hǎo yìdiǎnr ba? That way her situation got a little better, I guess?
- E: Yìdiǎnr yě méiyǒu. Zài nóngcūn suīrán tā gōngzuòde hěn hǎo, tā háishi méiyǒu shénme zhèngzhì shēnghuó, lǐngdǎo hé rénmen yě méiyǒu yīnwei tā líkāile mǔqīn jiù gǎibiàn duì tāde kàn fǎ. Not a bit. Although she worked very well in the countryside, she still didn't have any political life. The leadership and the people didn't change their opinion of her just because she left her mother, either.
- A: Nà, tā dàgài bú huì yǒu shénme péngyou, yě bù róngyi àishang shénme rén. Well then, she probably didn't have any friends, and it probably wasn't easy to fall in love with anyone.
- E: Shì. Tài nán le. Tā àishangle yíge nánháizi, nèige nánháizi yě ài tā, érqǐ yīnwei tā, bù néng yǒu ge bǐjiào hǎode gōngzuò. Yes. It was really hard. She fell in love with a boy, and he loved her. But because of her, he couldn't get a better job.
- A: Zhè shízài tài bú xiàng huà le. That's really absurd.
- E: Jiǔnián yǐhòu, lǐngdǎo nòngqīngchǔ le, tā mǔqīn méiyǒu wèntí. Zhèige nǚháizi jíjí mángmáng pǎohuí Shànghǎi, kěshi tā zài yě jiàn budào tāde mǔqīn le. Tā mǔqīn yǐjīng sǐ zài yīyuànli le. Nine years later, the leadership got it straightened out that her mother was (politically) okay. The girl rushed back to Shanghai in a flurry, but she was never to see her mother again. She had already died in a hospital.

A: Yíge jiāting jiù zhèiyang wán le! Nǐ zěnmē huì zhīdao zhèige gùshi?

Just like that, a family was destroyed! How do you happen to know this story?

E: Yàoshi nǐ zhùyì yíxià Qī Qī nián, Qī Bā niánde Zhōngguó bàozhǐ, jiù kěyì kàndào hěn duō zhèiyangde gùshi. Wǒ zài gěi nǐ jièshào yìběn shū.

If you watched the newspapers in '77 and '78 you could see lots of stories like that. Let me recommend a book to you, too.

A: Shénme shū?

What book?

E: Zhōngguó Yī Jiǔ Qī Qī nián dào Yī Jiǔ Qī Bā nián Duǎnpiān Xiǎoshuō.

Chinese Short Stories of 1977-1978.

E: Nǐ zhīdao, rúguo yǒu rén xiǎng dǒngde Zhōngguó shèhuì, jiù yíding yào yánjiū cóng Liù Liù nián dào Qī Liù niánde qíngkuàng. Yánjiūle yǐhòu cái néng míngbai jīntiānde Zhōngguó zhèngfǔ hé Zhōngguó rén wèishenme yào gǎibiàn zhè shínián lái zhèngzhìshang, jīngjìshangde qíngkuàng, ràng Zhōngguó rén zhēnde dédao jiěfàng.

You know, if someone wants to understand Chinese society they have to study the situation from '66 to '76. Only after you've studied it can you understand why today the Chinese government and people are trying to change the political and economic conditions of the past ten years and let the Chinese people really be liberated.

A: Nǐ néng bāng wǒ zhǎodào nèiběn shū ma?

Can you help me find that book?

E: Wǒ yǒu zhèiběn shū, kěyì sòng<sup>o</sup> gěi nǐ. Kàn shū hái bú gòu, yǒu jīhui qù dàlù kànkan.

I have it, and I can give it to you. But reading isn't enough. If you get the chance, go visit the mainland.

A: Wǒ yǒu jīhui yíding qù.

If I get the chance, I certainly will.

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<sup>o</sup>Sòng here means "to give" something as a gift.

Unit 6, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

This exercise is a conversation in which an evening university teacher visits the home of her student, Gāo Xiǎohuá, who also works in a Shànghǎi factory, to talk with her mother.

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

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

yèdà	evening university
pǎolai pǎoqū	to run around
xuéhuì	to learn, to master
gōngchǎng	factory

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What kind of student is Xiǎohuá?
2. What was Teacher Liú's main concern in visiting Comrade Fāng Bǎolán?
3. What were schools like during the Cultural Revolution?
4. Did Teacher Liú come as a representative of the university, factory, or both? How do you know?

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



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

Exercise 3

In this exercise a husband and wife in the city of Harbin in northeast China talk at home.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

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

Xiǎo Èr	(the couple's son, "Little No. Two," so called because he is their second child)
zhǐ yào	as long as, provided that
gāogàn	senior cadres
běnrén	herself, himself, oneself, myself, etc.

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where did Xiǎo Èr go after work?
2. What kind of trouble does Xiǎo Èr's father anticipate?
3. What does Xiǎo Èr's mother think of his girlfriend?
4. To whom does she refer when discussing political trouble? Why?

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

Exercise 4

In this exercise a student talks with another student from mainland China in their dorm in Hong Kong.

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

You will need the following new word:

wénxuéjiā

writer, literary man

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why do the roommates decide to stay home? What do they decide to do instead?
2. Where did Chén Bīn learn to play chess? Why do you suppose he was living there?
3. What was the countryside like during the Cultural Revolution?
4. What did Chén Bīn do besides play chess?
5. After Chén Bīn's experience, what does he think of the situation in mainland China?

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

Dialogue and Translation for Exercise 2

A young woman named Gāo Xiǎohuá works at a factory in Shànghǎi and attends the factory's evening university. One afternoon her teacher (A) at the university pays a visit to Gāo Xiǎohuá's mother, Fāng Bǎolán (B).

A: Nǐ shì Fāng Bǎolán Tóngzhì ma? Are you Comrade Fāng Bǎolán?

B: Shì. Nín guìxìng? Yes. May I ask your name?

A: Wǒ xìng Liú, shì Gāo Xiǎohuá Tóngzhì zài yèdàde lǎoshī. My name is Liú. I'm Comrade Gāo Xiǎohuá's teacher at the evening university.

B: Òu, shì Xiǎohuáde lǎoshī. Kuài qǐng jìnlai zuò. Oh, Xiǎohuá's teacher! Please come in and sit down.

(Gāo sits down and Fāng brings some tea.)

B: Liú Lǎoshī, Xiǎohuá zài yèdà zěnmeyàng a? How is Xiǎohuá doing in the evening university, Teacher Liú?

A: Xiǎohuá hěn yònggōng, xuéxide hěn hǎo. Kěshì wǒ zǒng juéde Xiǎohuá shēntǐ bú gòu hǎo. Měitiān dōu hǎoxiàng hěn lèi, shì bu shì shuìde bú gòu? Xiǎohuá is very hardworking and does very well in her studies, but it does seem to me that her health is not good enough. She seems tired every day. Is it because she doesn't get enough sleep?

B: Yìdiǎnr dōu bú cuò, shì xiūxide bú gòu. Zhèi háizi měitiān huílai niàn shū dōu děi niàn dao liǎng-sāndiǎn zhōng. Absolutely right. She doesn't get enough rest. Every day the child comes home and studies until two or three o'clock.

A: Xiànzàide niánqīng rén zhèiyang niàn shū shì yǒu yuányīnde. There's a (good) reason for the way young people study now.

B: Shéi shuō bú shì ne? Shínián lái xuéxiàode qīngxìng tài bú xiàng huà le. Nèi shíhou háizimen niànbuliǎo shū, cānjiāle Hóngwèibīng, yìtiān dào wǎn zài wàibiānr pǎolai pǎoqū, shénme yě méi xuéhuì. Xiànzài cānjiāle gōngzuò, zài bú niàn shū, zěnméi néng bǎ gōngzuò zuòhǎo ne? That's for sure! For the past ten years conditions in the schools have been unspeakable. During that time, students couldn't study. They joined the Red Guards and were out running around from morning till night. They didn't learn a thing. Now that they are participating in work, if they go on without studying, how can they do their work well?

A: Kěshì, shíniánde shū bú shì shítīān bàn yuè<sup>o</sup> kéyì niànwǎnde. But you can't complete ten years of study in ten days or half a month.<sup>o</sup>

<sup>o</sup>This is an idiom for "a short time."

Wǒmen zuò lǎoshīde, zuò fùmǔde  
hái děi bǎohù tāmen de jiànkāng.  
Bù néng ràng tāmen tài lèi le.  
Nǐmen Xiǎohuá měitiān yídìng  
yào zǎo diǎnr xiūxi.

Those of use who are teachers and  
parents still must protect their  
health. We can't let them get too  
tired. Your Xiǎohuá must go to bed  
earlier.

B: Zhēn xièxie nín. Nín huíqu  
yǐhòu yě tì wǒmen xièxie  
gōngchǎng hé yèdàde lǐngdǎo.

Thank you very much. When you get  
back, thank the leadership at the  
factory and the evening university.

A: Bú kèqi. Zhèxiē dōu shì wǒmen  
yīnggāi zuòde.

Not at all. All this is what we  
should be doing.

B: Wǒ yě huì zhàogu Xiǎohuá, ràng  
tā hǎohāor gōngzuò, hǎohāor  
xuéxi.

And I'll take care of Xiǎohuá, and  
see that she works well and studies  
well.

A: Hǎo, wǒ zǒu le. Zàijiàn!

All right. I'll be on my way.  
Good-bye.

B: Zàijiàn! Yǒu kòngr lái zuò a!

Good-bye. When you have time,  
come over and sit a while.

Dialogue and Translation for Exercise 3

In the city of Harbin in northeast China, a mother (B) and father (A) talk at home.

A: Èi, Xiǎo Èr xiàle bān, jíjí-  
mángmángde yòu dào nǎr qù le?

Say, where did Xiǎo Èr go off to  
in such a rush after work?

B: Tā shuō, qù gēn tāde yíge tóng-  
xué xué Yīngwén dǎ zì.

He said he was going to learn  
English typing from a classmate.

A: Xué Yīngwén dǎ zì? Shì nán-  
tóngxué hái shì nǚtóngxué?

To learn English typing? Was it  
a male classmate or a female class-  
mate?

B: Jiù shì shàngcì lái guode nèige  
nǚtóngxué.

It's the female classmate who was  
over last time.

A: Xiǎo Èr yàoshi àishang nèige  
nǚháizi jiù máfan le.

If Xiǎo Èr falls in love with that  
girl it's going to be trouble.

B: Yǒu shénme máfan? Nà háizi  
shì dàxuéshēng, yòu yǒu lǐmào,  
láile hái bāng wǒ zuò fàn shenme-  
de. Yǒu shénme bù hǎo?

What trouble? That girl is a  
college student, and well mannered.  
And when she came over she even  
helped me cook and so on. What's  
wrong with that?

A: Nǐ zhīdao shénme? Tā fùqīn  
yǒu zhèngzhi wèntí.

What do you know? Her father  
has political problems.

- B: Bú duì ba?! Wǒ tīng Xiǎo Èr shuō, jīnnián xiàtiān tā rù Tuán le. Yàoshi tā fùqin yǒu zhèngzhì wèntíde huà, tā néng rù Tuán ma?
- A: Néng, xiànzài yǒu zhèngcè, zhǐ yào hái zi hǎo, jiù kěyǐ rù Tuán, bù guǎn tā fùmǔde wèntí yǒu duō dà.
- B: Zhè jiù duì le ma, wǒ shuō nèi hái zi shì hǎo hái zi!
- A: Bù xíng, hái shì děi ràng tāmen fēnkāi, yǐhòu máfan tài duō!
- B: Shéi méiyǒu máfan? Gāogānde hái zi jiù méiyǒu máfan le? Lín Biāo cóngqián yě shì dà gānbùr, nǐ néng ràng nǐ érzi gēn tā nǚér jiēhūn ma?
- A: Hǎo hǎo hǎo, bié shuō le. Hái zide shì zhēn bù hǎo bàn!
- B: Yǒu shénme bù hǎo bànde?! Zhǐ yào nèi hái zi běnrén hǎo, tāmen yǒu hùxiāng xǐhuan, jiù xíng le.
- A: Hǎo hǎo hǎo! Tīng nǐde.
- You must be wrong! I've heard from Xiǎo Èr that she joined the (Communist Youth) League this summer. If her father had political problems, could she join the League?
- Yes. Now there's a policy that as long as the child is good, he or she can enter the League, no matter how great his or her parents' problems are.
- There you have it, then! I said she was a good child.
- No, it won't do. We should still make them break up. There will be too much trouble later on.
- Who doesn't have trouble? Do you think the children of senior cadres don't have any trouble? Lín Biāo was a big cadre too, but would you let your son marry his daughter?
- Okay, okay. Don't say any more! Children's matters are really hard to handle.
- What's hard to handle? As long as the girl herself is good, and they like each other, it will be fine.
- Okay. We'll do as you say.

Dialogue and Translation for Exercise 4

In Hong Kong, a student (A) talks with another student from mainland China (B) in their dorm.

- A: Chén Bīn, jīntiān wǎnshàng bù chūqu ma?
- B: Wàimian zài xià yǔ, bù xiǎng chūqu le, nǐ ne?
- A: Wǒ yě bù chūqu, wǒmen xià qí hǎo bu hǎo?
- B: Hǎo a!
- Chén Bīn, aren't you going out tonight?
- It's raining outside. I don't want to go out. How about you?
- I don't want to go out either. How about playing chess?
- Okay!

- A: Duì le, nǐ xià qí xiàde zhème hǎo, shì zài nǎr xuéde? Say, you play chess so well. Where did you learn it?
- B: Nnnn . . . Mnnn . . .
- A: Duìbuqǐ, rúguo nǐ bú jièyide huà, jiù jiǎng gěi wo tīngting. Excuse me, if you don't mind, tell me about it.
- B: Méiyou shenme. Nǐ zhīdao, wǒ zài nóngcūn zhùguo shínián. That's all right. You know I lived in the country for ten years.
- A: Wǒ zhīdao. I know.
- B: Wǒ zhùde nèige dìfang zài shān-lǐ, méiyou gōnggòng qìchē, gèng méiyou huǒchē. Ērqiě, nèige shíhou wǒ jiālide rén yě dōu cóng chéngshì bān dao xiāngxià qu le. The place I lived was in the mountains. There were no buses, much less trains. Also, at that time my whole family had moved from the city to the country.
- A: Nà, nǐ yìnián sānbǎi liùshiwǔ-tiān bù líkāi nèige dìfang le? Then you didn't leave the place 365 days a year?
- B: Jiù shì. That's right.
- A: Nǐ měitiān zuò shénme ne? So what did you do every day?
- B: Nèige dìfang yǒu ge xiǎo tú-shūguǎn. There was a small library there.
- A: Lǐbianr yǒu shénme shū? What kind of books did it have?
- B: Òu, chúle zhèngzhì shū yǐwài, jiù shì értóng gùshi, méi shénme yìsi. Oh, apart from political books, there were only children's stories, which weren't very interesting.
- A: Nà nǐ zěnme bàn? Well then, what did you do?
- B: Túshūguǎnli yě yǒu rén xià qí, wǒ gēn tāmen xué, mànmande, wǒ xià qí xiàde bú cuò le. There were people who played chess in the library. I learned from them. By and by I began to play chess pretty well.
- A: Chúle xià qí nǐ hái zuò shénme? What did you do besides playing chess?
- B: Òu, xiěguo yìdiǎn duǎnpiān xiǎoshuō. Oh, I wrote a few short stories.
- A: Òu! Nǐ shì ge wénxuéjiā! Yǒu jīhui gěi wo kànkān, xíng bu xíng? Oh, you're a writer! When you have a chance, let me read some, okay?

B: Xiěde bù hǎo.

They're not very good.

A: Hài, bú yào kèqǐ ma! Duì le, yǒu yíge wèntí, wǒ hěn zǎo jiù xiǎng wèn nǐ.

Oh, don't be polite! Oh yes, there's a question I've been wanting to ask you for a long time.

B: Shénme wèntí?

What?

A: Xiànzài nǐ dào le Xiānggǎng, kàndào le bù tóng de shìjiè, nǐ xiǎng shénme? Nǐ bú hěn nèi shíniánde shēnghuó ma?

Now that you've come to Hong Kong and seen a different world, what do you think? Aren't you bitter about life during those ten years?

B: Měi yí cì xiǎng dào nèi shíniánde shēnghuó, wǒ dōu hěn nánshòu, kěshì nèi bú shì wǒ yíge rénde shì, shì shèhuì de wèntí. Wǒ xiǎng xiànzài zhèngfǔ de zhèngcè yǒu le gǎibiàn. Wǒ xīwàng zài zhèige zhèngfǔ lǐngdǎoxià de Zhōngguó rén bú yào zài yǒu nèi shíniánde qíngkuàng.

I'm always sad whenever I think of those ten years of life. But I am not alone in this, it's a problem of society. I think that the government's policy has changed. I hope that under the leadership of this government, what went on during those ten years will never happen to the Chinese people again.

A: Wǒ yě xīwàng. Hǎo, wǒmen xià qí ba.

Me too. Okay, let's play chess.

## UNIT 7

## Social Problems

## INTRODUCTION

Grammar Topics Covered in This Unit

1. (Adjectival Verb)-duō le, "much more...."
2. (Verb) (Verb) kàn, "try and (Verb)."
3. How to express "not anymore," "never again."
4. The pattern cóng X (Verb)-qǐ, "to start (Verb)-ing from X."
5. How to express billions.
6. The pattern lián...dōu..., "even."
7. The pattern zhǐ yào...jiù..., "provided that...."
8. Lái indicating that someone will perform a specified action.
9. The pattern bú shì...jiù shì..., "either...or...."
10. Shǐ, "to cause/make/enable."

Functional Language Contained in This Unit

1. Stating hypotheses about the causes of phenomena.
2. Stating hypotheses about the interrelationships of phenomena.
3. Expressing value judgments about abstract phenomena.
4. Expressing different degrees of agreement and disagreement.



Unit 7, Reference List

1. A: Nǐ juéde zuìjìn shèhuìshang  
āndìng yìdiǎnr ma? Do you think society has been calmer lately?
- B: Dāngrán, yǒule xīn fǎlǚ,  
fàn zuìde rén shǎoduō le. Of course. Since there have been new laws, there are far fewer people committing crimes.
2. A: Wǒ xiǎng kànkan jīntiān  
yǒu shénme guānggào. I'd like see what ads there are today.
- B: Zhèr yǒu yí fèn Huáshèngdùn  
Yóubào, náqu zhǎozhǎo kàn  
ba! Here's a copy of the Washington Post. Take it and try to find some.
3. A: Zuìjìn jǐnián jiàoyu gōngzuò  
yǒu hěn dàde jìnbù. There's been a lot of progress in work in education these past few years.
- B: Shì a, xuéxiàoli zài yě  
méiyǒu shénme luànqībāzāo-  
de qíngkuàng le. Yes, schools aren't so messed up anymore.
4. A: Nǐ shuō, zōngjiàode zéren  
shì shénme? What do you think the responsibility of religion is?
- B: Zhèi bú shì yíge jiǎndānde  
wèntí, wǒmen děi cóng  
lìshǐ tánqǐ. That's not a simple question. We have to begin by talking about history.
5. A: Zài dàlùde shíyì rénkǒu-  
zhōng yǒu duóshǎo shì  
shòuguó jiàoyude? How many of the one billion people on the mainland have received an education?
- B: Wǒ xiǎng xiànzài lián lí  
chéngshì hěn yuǎnde nóngcūn  
dōu yǒu xuéxiào, shòuguó  
jiàoyude rén dàgài bù shǎo. I think that now even villages far from the city have schools, so there are probably a lot of people who are educated.
6. A: Míng Bào bú cuò, shìjièxìng-  
de xīnwén tā dōu yǒu. The Ming Pao is not bad. It has all the world news.
- B: Duì le. Míng Bào bú cuò,  
bù néng bu kàn. Yes, the Ming Pao is quite good. You have to read it.

7. A: Zhǐ yào nǐ lái bāng máng  
wǒmen jiù yǒu bànfa. As long as you help out, we'll be able to do it.
- B: Zhè yǒu shénme? Yīnggāide ma. This is nothing. It's only right.
8. A: Nǐ kàn, zhèipiān wénzhānglǐ  
bú shì xī dú, jiù shì  
shā rén. Look, there's nothing in this article but taking drugs and killing.
- B: Kàn zhèizhǒng xīnwén, zhǐ néng shǐ rén nánshòu. Reading this kind of news will only make you feel bad. Forget it, don't read it.  
Suàn le, bú yào kàn le.
9. Běnlái tāde Zhōngwén bú cuò, Originally, his Chinese was pretty good, but he's been away from China for a long time and he's forgotten a lot.  
líkāi Zhōngguó jiǔle, wàngle hěn duō.

ADDITIONAL REQUIRED VOCABULARY

10. luàn to be confused, to be chaotic
11. yǒu xiào to be effective; to be valid

VOCABULARY

āndìng	to be stable/settled/quiet
běnlái	originally, in the beginning, at first; to begin with, in the first place
bù néng bu	to have to, must
cóng...(Verb)-qǐ	to start (Verb)-ing from...
fǎlǚ	law
fàn	to violate, to offend
fàn zuì	to commit a crime
guǎnggào	advertisement
<u>Huáshèngdùn Yóubào</u>	the <u>Washington Post</u>
jiǎndān	to be simple
jiàoyu	to educate; education
jìnbù	to progress; progress
(V V) kàn	try and (V), (V) and see how it is
lái	(used before a verb to express that something will be done)
lián...dōu/yě...	even...
luàn	to be in disorder, to be chaotic, to be in a mess; indiscriminately, recklessly, arbitrarily, any old way
luànqībāzāo	in a mess, in confusion, in disorder; miscellaneous, jumbled, all thrown in together
<u>Míng Bào</u>	<u>Ming Pao</u> (a Hong Kong newspaper)
shā	to kill (in general); to kill (specifically with a knife or knifelike instrument); to try to kill
shǐ	to cause, to enable (followed by a verb)
shìjièxìng	worldwide
shòu jiàoyu	to receive an education
xī dú	to take drugs
-xìng	nature, -ness, -ibility
yǒu bànfa, (duì...)	to be able to deal with (something)
yǒu xiào	to be effective; to be valid

zài yě bù/méi	never again
zéren	responsibility
zhǐ yào	if only
-zhōng	in; among
zōngjiào	(organized) religion
zuì	crime; guilt

Unit 7, Reference Notes

1. A: Nǐ juéde zuìjìn shèhuìshàng  
āndìng yìdiǎnr ma? Do you think society has been a  
little calmer lately?
- B: Dāngrán, yǒule xīn fǎlǚ,  
fàn zuìde rén shǎoduō le. Of course. Since there have been  
new laws, there are far fewer  
people committing crimes.

Notes on No. 1

āndìng: "to be stable/settled/quiet," used to describe lives, countries, political and social situations. Ān is "peaceful" and dìng is "settled."

Xiànzài yéye nǎinai shēnghuó  
āndìng, shénme dōu hǎo. Now grandpa and grandma have a  
settled life; everything is fine.

Wǒ xiǎng zhè hé zhèngzhi bù  
āndìng yǒu guānxi. I think this has to do with political  
instability.

Zhèige guójiāde zhèngfǔ zhèi  
jīnián hěn bù āndìng. These past few years this country's  
government has been very unstable.

Āndìngxiàlai means "to settle down, to calm down," used in speaking of a situation, a place, or a person's feelings.

Xiànzài háiizi dōu yǒu gōngzuò  
le, shēnghuó cái āndìngxiàlai  
le. Now that the children all have jobs,  
our life has finally settled down.

Shèhuìshàng fàn zuìde wèntí tài  
duō, dàjiāde shēnghuó jiu méi  
bànfǎ āndìngxiàlai. When there's too much of a crime  
problem in society, people's life  
can't settle down.

fǎlǚ: "law"

Zhèi yǐjīng biànchéngle fǎlǚ. This has already become the law.

Zhèige wèntí yǒu fǎlǚ zài, fēi-  
cháng qīngchǔ. Laws exist (lit., "there are laws  
there") on this question. It's  
very clear-cut.

Yǒu fǎlǚ guǎn zhèjiàn shì ma? Is there a law dealing with this?

Wǒmende fǎlǚ bǎohù értóng. Our law protects children.

Tā xiànzài niàn fǎlǚ. He is studying law now.

xīn fǎlǚ: In March, 1978, after the first session of the Fifth National People's Congress, the Chinese government began to adopt many new laws. Beginning July 1, 1979, the Fifth National People's Congress passed into effect twelve new legal codes, including a criminal code.

fàn: "to violate, to offend, to transgress, to commit (wrongs, crimes, errors)" Here are some other words commonly used with the verb fàn:

fàn zuì	to commit crimes	fàn fǎ	to break the law
fàn guī	to violate regulations		

Zhèige hái'zi méi xīwàng le, fànle yòu fàn, zǒng shì bù gǎi.	There is no more hope for this child. He violates the rules time and again and never reforms.
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zuì: "crime, guilt," used in phrases like fàn zuì, "to commit a crime," and yǒu zuì, "to be guilty (of a crime)."

Wǒ fànle shénme zuì, wèishénme yào chī zhème duō kǔ?	What crime have I committed? Why do I have to suffer so much?
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Tā shì bu shì zhēnde yǒu zuì, lìshǐ huì huídá wǒmende.	History will give us an answer as to whether he is really guilty or not.
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...shǎoduō le: "a lot less, far fewer" The adjectival verb duō, "to be many, to be much," can be used after other adjectival verbs which can be qualified by degree, such as hǎoduō le, "a lot better," duōduō le, "a lot more." In such phrases, the first adjectival verb is used as a process verb, showing a change of state, and therefore the phrase always ends in le.

Nǐ bǐ yǐqián shòuduō le.°	You're a lot thinner than before.
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Qībānián yǐhòu, dào Zhōngguó qùde jīhui duōduō le.	Since '78, there have been a lot more opportunities to go to China.
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2. A: Wǒ xiǎng kànkàn jīntiān yǒu shénme <u>guǎnggào</u> .	I'd like see what ads there are today.
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B: Zhèr yǒu yí fèn <u>Huáshèngdùn</u> <u>Yóubào</u> , náqu <u>zhǎozhǎo kàn</u> ba!	Here's a copy of the <u>Washington</u> <u>Post</u> , take it and try to find some.
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Notes on No. 2

Yóubào: "Post," in the name of a newspaper. The syllable yóu means "post" or "mail," as in yóujú, "post office." [Names of other newspapers are translated using the same pattern, X-bào: Shíbào is "Times," Rìbào is "Daily," Kuàibào is "Express."]

náqu...: "take away" This is a compound verb of direction. Many of the compound verbs you have seen have three syllables. But like dàolai in Unit 1 of this module (dàolai yìbēi chá), náqu has only two: the main action verb and the relative motion (away). The direction of the action (up, down, in, out, etc.) is not specified. (See the display on the next page.)

° shòu, "to be thin"

Main Verb	Direction	Relative Motion Towards or Away
ná zǒu pǎo kāi bān	chū jìn xià shàng guò qī	lái qù

°-qǐ- is used only with -lái, never with -qù.

zhǎozhǎo kàn: "try to find" Zhǎo is the verb "to look for, to search." It is reduplicated here, meaning that the action lasts an indefinite amount of time: "look a little bit." Kàn following a reduplicated verb means "and see (if it works, if it's okay, if you can do it, etc.)."

Nǐ shìshi kàn ba. Give it a try and see (if you can do it, if he will cooperate, etc.).

Nǐ zuòzuò kàn, zhèige shāfā zhēn shūfu. Sit down and try it out. This sofa is really comfortable.

A: Nǐ xiǎng tā kěn° jiè wo tāde diànshì ma? Do you think he'd be willing to lend me his television?

B: Bù zhīdào, nǐ qù wènwen kàn. I don't know. Go ask him and see.

A: Wǒ duì nǐ zhèipiān wénzhāng yǒu bù tóngde kànǎ. I have a different point of view on (what you say in) your article.

B: Nǐ shuōshuo kàn. Let's hear what it is.

3. A: Zuìjìn jǐnián jiàoyu gōngzuò yǒu hěn dàde jìnbù. There's been a lot of progress in work in education these past few years.

B: Shì a, xuéxiàoli zài yě méiyou shénme luànqībāzāo de qíngkuàng le. Yes, schools aren't so messed up anymore.

Notes on No. 3

jiàoyu: "to educate; education" Jiào is the same character as jiāo, "to teach," but in jiàoyu is pronounced with a Falling tone. Yù means "to cultivate, to raise." Jiàoyu has some different uses from English "to educate." It is used not only for institutional education but also for parents' education of their children, and in the PRC for "education" of the people by the Communist Party. (For the first example, you need to know nǚlì, "to make efforts.")

---

°kěn, "to be willing to"

Fùmǔ yīnggāi jiàoyu háizi nǚlì xuéxí.	Parents should teach their children to study hard.
Nèige háizi méiyóu jiàoyuhǎo.	That child was poorly trained (in manners, morals, general knowledge).
Wǒmen yào gěi háizi àide jiàoyu.	We should give children a loving education. (Taiwan usage)
Jiāting jiàoyu hé xuéxiào jiàoyu yíyàng zhòngyào.	Education in the home is just as important as school education. ( <u>Jiāting jiàoyu</u> consists of parents acting as examples in morals, character, family relations, hygiene, etc.)
Zhèiběn shū duì wǒ jiàoyu hěn dà.	This book has educated me a lot. (PRC usage)
Kànle zhèige diànyǐng gěile wǒmen hěn dàde jiàoyu.	Seeing this movie has taught us a great deal. (PRC usage)

Another sense of jiàoyu is to try through reason to convince a person to do things according to certain rules, instructions, or demands:

Nǐ děi jiàoyu jiàoyu nǐde háizi, tā yuè lái yuè huài.	You have to try to straighten out your child. He is becoming more and more of a scoundrel.
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Jiàoyu is commonly used in the phrase shòu jiàoyu, "to receive an education," which is discussed in No. 5 below.

jìnbù: "to make progress, to advance" or, as a noun, "progress." Literally "to put forward steps."

Yīxué jìnbùde nàme kuài.	Medicine is advancing so rapidly.
Tāde Yīngwén yòu jìnbù le.	He has made some more progress with his English.
Tāde Zhōngwén jìnbù tài màn.	His Chinese is progressing too slowly.

Jìnbù is commonly used with the verb yǒu, especially yǒu hěn dàde jìnbù.

Zuìjìn jǐge yuè wǒmende xuéshēng yǒule hěn dàde jìnbù.	Our students have made great progress these last few months.
--	--

Yǒu jìnbù is used as an adjectival verb, "to be improved."

Nèige xuéxiào hěn yǒu jìnbù.	That school is greatly improved.
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In the PRC, jìnbù is used as an adjectival verb meaning "to be (politically) progressive," that is, suited to the needs of the times and stimulating the development of society.



zài yě méiyǒu...le: "not anymore..." The adverb zài and a negative, such as méiyǒu, can be used to express the idea of not doing something anymore. There are two word orders:

$\left. \begin{array}{l} \text{méiyǒu} \\ \text{bù} \end{array} \right\}$	zài	OR	zài	$\left\{ \begin{array}{l} (\text{yě}) \text{ méiyǒu} \\ (\text{yě}) \text{ bù} \end{array} \right.$
---	-----	----	-----	---

For examples of the first pattern, see Unit 3, Notes on No. 5, bú zài kū le, "doesn't cry anymore."

The second pattern is more emphatic. The word zài should be given special stress in these sentences:

Wǒ **ZÀI** bù huílai le!                      I'm never coming back here again!

If yě is added between zài and the negative, the meaning is about the same.

Wǒ **ZÀI** yě bù chī táng le.                      I'm never going to eat candy again.

Nèitiáo lù hěn wēixiǎn, nǐ **ZÀI** yě bié zǒu nèitiáo lù le.                      That road is very dangerous, don't ever take it again.

luàn: "to be in disorder, to be in a mess, to be chaotic"

Zhèr tài luàn, dào wàimian qu tántan.                      It's too chaotic (noisy) in here. Let's go outside to talk.

Zhèi jǐnián nèige guójiā yǒu diǎnr luàn.                      That country has been a little bit chaotic the last few years.

Shìjiè hǎo duō dìfang hěn luàn.                      So many places in the world are in disorder.

Tāde zhuōzishang zǒng shì hěn luàn.                      His table top is always a mess.

Zhèr tài luàn, jiào xiǎoháir chūqu wánr.                      It's too noisy in here. Tell the children to go out and play.

Duìbuqǐ, wǒ xiěde hěn luàn, nǐ kàndedǒng ma?                      I'm sorry I wrote this so messily. Can you read it?

As an adverb, luàn means "arbitrarily, any old way, at random, indiscriminately."

Luàn jiǎng!                      Baloney! (southern Chinese usage)

Bú yào luàn xiě.                      Don't write it just any old way.

Nǐde dōngxi bú yào dào chù<sup>o</sup> luàn fàng.                      Don't leave your things all over the place.

---

<sup>o</sup>dào chù, "everywhere"

Tāmen zuótiān luàn chī luàn hē. They ate and drank like crazy yesterday.

Nèige rén luàn gǎo nánǚ guānxi. He/she is (sexually) loose.

Bú yào luàn pǎo. Quit running all over the place.

luànqībāzāo: "to be in disorder, to be in a mess," literally "chaotic-seven-eight-rotten" Some people have translated this as "at sixes and sevens." It can refer to physical or moral messes.

Duìbuqǐ, fángjiān luànqībāzāode, I'm sorry, the room is a mess. I  
wǒ jīntiān hái méiyǒu shíjiān haven't had the time to straighten  
shōushi. up yet today.

Zhèijiàn shìqing běnlái hěn hǎo, Everything was fine at first, but then  
dànshi nèige rén bǎ ta gǎode he came along and messed it up.  
luànqībāzāo.

Tā gēn yíge luànqībāzāode nánrén She went out with a disreputable  
chūqu le. (unsavory) character.

Luànqībāzāo is not made negative and is not used in comparative sentences.

4. A: Nǐ shuō, zōngjiàode zéren What do you think the responsibility  
shì shénme? of religion is?

B: Zhèi bú shì yíge jiǎndānde That's not a simple question. We  
wèntí, wǒmen děi cóng have to begin by talking about  
lìshǐ tánqǐ. history.

Notes on No. 4

Nǐ shuō: Followed by a question, nǐ shuō is used to ask the listener's opinion. The forms nǐ shuō ne or nǐ shuō shì bu shì may be used at the end of a statement to ask for confirmation.

Nǐ shuō wǒ yīnggāi zěnmē bàn? What do you think I should do?

Wǒ xiǎng jiāting jiàoyu hé shè- I think that education in the home  
huì jiàoyu dōu bǐ xuéxiào and in society are more important  
jiàoyu zhòngyào, nǐ shuō ne? than school education. Do you  
agree?

Nèige guǎnggào hěn yǒu yìsi, nǐ That's a great advertisement, don't  
shuō shì bu shì? you think?

zéren: "responsibility, duty" Also pronounced zérèn.

Rúguǒ zhèijiàn shìqing zuòde If this thing isn't done well, it's  
bù hǎo, wǒ yǒu zéren. my responsibility.

Lǎoshīde zéren jiù shì bāngzhu  
xuéshēng hǎohāor xuéxí.

The teacher's responsibility is to  
help the students apply themselves  
to their studies.

A: Jiàoyu háizi shì fùnǚde  
zéren ma!

Rearing (educating) children is the  
responsibility of women!

B: Xiànzài fùnǚ jiěfàng le,  
nánrén yě yǒu zéren zuò  
zhèixiē shìqīng.

Women are liberated now. Men also  
have the responsibility to do these  
things.

Shìqīng nòng dao xiànzài zhèi-  
yangr, zéren bú zài wǒmen.

It is not our responsibility that  
the situation was made the way it  
is now.

cóng lìshǐ tánqǐ: "begin by talking about history" In Unit 3 of this mod-  
ule, you learned that the directional ending -qilai, besides indicating upward  
motion, could also be used to indicate beginning an action (Nǐ jiějie zěnme duì  
zhèngzhì wèntí rèxīnqilai le?). The ending -qǐ in tánqǐ also means "to start,"  
but is used only in the fixed pattern cóng X (Verb)qǐ, "to start (Verb)-ing  
from X." While the English translation for sentence 4B says "begin by talking  
about history," the Chinese says literally, "start talking from history."

Zhèijiàn shì cóng nǎr shuōqǐ?

Where should I begin? (when about  
to tell a story, etc.)

Wǒ bù zhīdào cóng nǎr xiěqǐ.

I don't know where to begin writing.

Wǒmen děi cóng tóur zuòqǐ.

We have to start from the beginning  
again. (Cóng tóur means "from the  
beginning.")

cóng líng zuòqǐ

to start from scratch (lit., "start  
from zero")

5. A: Zài dàlùde shíyì rénkǒuzhōng  
yǒu duōshǎo shì shòuguo  
jiàoyude?

How many of the one billion people  
on the mainland have received an  
education?

B: Wǒ xiǎng xiànzài lián lí  
chéngshì hěn yuǎnde nóngcūn  
dōu yǒu xuéxiào, shòuguo  
jiàoyude rén dàgài bù shǎo.

I think that now even villages far  
from the city have schools, so  
there are probably a lot of people  
who are educated.

Notes on No. 5

shíyì: "one billion," literally "ten one-hundred-millions" Here are  
some more examples of how to express billions in Chinese:

1 billion	1,000,000,000	shíyì
1.1 billion	1,100,000,000	shíyīyì
2 billion	2,000,000,000	èrshiyì
10 billion	10,000,000,000	yìbǎiyì
10.5 billion	10,500,000,000	yìbǎilíngwǔyì

zài...rénkǒuzhōng: "in the population, of the population" The syllable -zhōng can be added to nouns, like the locational ending -lǐmiàn, to give the meaning "in" or "among." It is often used with the verb zài.

Zài zhèige jīhuàzhōng wǒmen hái yǒu liǎngge xiǎo wèntí xūyào zài tán. There are still a couple of little questions we have to discuss in this plan.

Xuéshēngzhōng yǒu bù shǎo shì cóng nóngcūn lái de. Many of the students are from the country.

Zài dìsān shìjiè guójiāzhōng, bù shǎo shì Yǎzhōu hé Fēizhōude guójiā. Many of the countries of the third world are countries of Asia and Africa.

Shèhuì shēnghuózhōngde wèntí, wǒmen yě bù néng bú zhùyì a! We can't very well ignore the problems of life in society.

shòu: "to receive" The types of things which can be "received" using the verb shòu are limited. Shòu is usually followed by a verb being used as a noun.

(Receiver)	shòu	(Action)
Fùnǚ értóng	shòu	fǎlǜde bǎohù.
(Women and children	receive	the protection of the law.)

Zhèige zhōukān zài Měiguó hěn shòu huānyíng. This weekly is very well received (popular) in the United States.

shòu jiàoyu: "to receive an education" Shòuguó jiàoyu means "educated" (because of -guo, which indicates having experienced something).

Tā shì (yíge) shòuguó jiàoyude rén, zěnme huì zuò zhèizhǒng shì? She is an educated person. How could she do such a thing?

Tā shòuguó dàxué jiàoyu. He has (received) a college education.

lián...dōu: "even..." Lián is a prepositional verb which literally means "including," but in the lián...dōu pattern, "even." A lián phrase always precedes the verb. Either the adverb dōu or yě is used in a sentence with lián. Notice how lián can be used with subjects, objects, and verbs:

With subject

Lián (Subject)                      dōu/yě . . . .

Lián	xiǎoháizi	dōu dǒng zhèijiàn shì.	"Even children understand this
Lián	shòuguó jiàoyude rén	dōu tīngbudǒng tāde huà.	"Even educated people can't understand what he says."

Jīntiān tiānqi bù hǎo, lián tā  
zhème ài wánrde rén dōu bu chū-  
qu le, nǐ wèishenme yào qù?

The weather is bad today. Even he,  
who likes to play so much, isn't  
going out. Why are you?

Nǐ hái shuō méiyǒu zhèijiàn shì,  
bú zhǐ shì Xiānggǎng bàozhǐ,  
lián Běijīngde bàozhǐ dōu xiěle  
zhèitiáo xīnwén.

How can you say it's not true. Not  
only the Hong Kong papers reported  
this piece of news, it was even in  
the Běijīng papers.

With object

lián (Object) dōu/yě . . . .

Tā	lián	zìjǐde míngzi	dōu bú huì xiě.
Tā	lián	guānggào	dōu kàn.

"He can't even write his own name."  
"He even reads the ads."

Tā jīntiān bù shūfu, lián fàn  
yě bù xiǎng chī le.  
Wǒ lián yíge zì dōu bú jìde le.  
Jīntiān lián yìdiǎn fēng yě  
méiyǒu.

He isn't feeling well today. He  
won't even eat.  
I don't even remember one word.  
There isn't the least bit of wind  
today.

With verb

lián<sup>o</sup> (Verb) dōu/yě méi/bù (Verb)

Tā	lián	kàn	dōu	méi kàn wo.
Tā	lián	tīng	dōu	bù tīng.
Tā	(lián)	wèn	dōu	bú wèn.

"She didn't even look at me."  
"He wouldn't even listen."  
"He didn't even ask."

<sup>o</sup>lián is often optional in this pattern.

A: Zhāng Sān shì nǐde lǎo  
péngyou ba?

Zhāng Sān is an old friend of yours,  
isn't he?

B: Wǒ lián jiàn dōu méi jiànguo  
ta, zěnmē huì shì lǎo  
péngyou ne?

I've never even met him. How could  
he be an old friend of mine?

Nǐ lián cháng dōu méi cháng,  
zěnmē zhīdao zhèige cài bù hǎo  
chī ne?

You didn't even taste the dish. How  
could you know it doesn't taste  
good?

6. A: Míng Bào bú cuò, shìjièxìng-  
de xīnwén tā dōu yǒu.

The Ming Pao is not bad. It has  
all the world news.

B: Duì le. Míng Bào bú cuò,  
bù néng bú kàn.

Yes, the Ming Pao is quite good, you  
have to read it.

Notes on No. 6

Míng Bào: A Hong Kong newspaper known for reporting without an overly  
dominant political point of view.

shìjièxìng: The syllable -xìng, "character, nature, quality," can be used after a noun like the English endings -ness, -ity, or -ce, as in "one-sidedness," "creativity," "importance." The resulting abstract noun can be used alone or is frequently used, followed by -de, to modify another noun.

kěnéngxìng	possibility, likelihood
zhòngyàoxìng	importance
dúlìxìng	independent character
xíguànxìng	habitual
liúxìngxìng	epidemic
lìshìxìng	historical
yàoxìng	property of a medicine
yóuxìng	oiliness

tā: You have learned tā as "he" or "she," but sentence 6A is the first time in this course that tā has been used as "it." (The word tā may also be omitted from the sentence without changing the meaning.) You know that Chinese most often does not use any word for "it," as in

Wǒ qù nà. I'll go get it.

Zài zhuōzishang. It's on the table.

Furthermore, "it" is sometimes expressed in Chinese by repeating the entire noun phrase, for example

A: Nǐ néng bāng wo zhǎodào Can you help me find that book?

zhèiběn shū ma?  
B: Wǒ yǒu zhèiběn shū, kéyi I have it, and I can give it to you.  
sòng gei ni.

Least often, "it" is expressed by the pronoun tā.<sup>o</sup> There is no single rule which will tell you when you can use tā. It is often used as the object of bǎ:

Nǐ bǎ ta nà dao nǎr qu le? Wǒ Where did you take it to? How come  
zěnme zhǎobudào? I can't find it?

Hái yǒu yíge jiǎozi, nǐ bǎ ta There's one more dumpling left; you  
chīle. eat it.

bù néng bu: "cannot not"--in other words, "cannot but; have no choice but to; must" The second bu is unstressed and usually neutral tone.

Wèile jiātingde guānxi, wǒ bù For the sake of my family, I have no  
néng bu zhèiyang zuò. choice but to do this.

Gēn zhèizhǒng rén zài yìqǐde When together with this sort of  
shíhou, bù néng bu xiǎoxīn person, one must be rather careful.  
yidiǎnr.

<sup>o</sup>One stylistic feature of modern written Chinese is that tā is used for "it" much more than in true spoken Chinese. This was originally an imitation of the structure of Western languages.

7. A: Zhǐ yào nǐ lái bāng máng wōmen jiù yǒu bànfa. As long as you help out, we'll be able to do it.
- B: Zhè yǒu shénme? Yīnggāide ma! This is nothing. It's only right!

Notes on No. 7

zhǐ yào: "as long as, provided that" This is used in the pattern zhǐ yào...jiù.

Bú yào kǎolǚ tài duō, zhǐ yào nǐ xǐhuan jiù hǎo le. Don't think it over so much. If you like it, that's all that matters.

Zhǐ yào wǒ jīntiān wǎnshang yǒu kòng, jiù kényi bǎ zhèiběn shū kànwán. As long as I have time tonight, I can finish reading this book.

Nǐ zhǐ yào bǎ shū niànhǎole, zhǎo gōngzuò jiù méiyǒu wèntí le. As long as you do well in your studies, you won't have any trouble finding a job.

lái: In commands and suggestions, this verb merely indicates that a person will perform some action, and can usually go untranslated. When talking about one's own intention, lái can be translated as "let me" or "let's."

Wǒ lái wèn nǐ. Let me ask you.

Wǒ lái shuō liǎngjù. Let me say a few words.

Wǒmen lái tántan zhèige wèntí. Let's discuss this question.

A: Zhèige zì xiěde duì bu duì? Is this character written correctly?  
B: Wǒ lái kànkàn. Let me take a look.

Xiànzài qǐng Wáng Ānmín Tóngzhì lái gěi wǒmen jiǎngjiāng huà. Now let's ask Comrade Wáng Ānmín to speak to us.

Nǐ kuài qù máng ba! Wǒmen lái shōushi. You go take care of what you have to do. We'll straighten up.

Chīle fàn wǒmen zài lái zuò kāfēi. After dinner let's make some coffee. (zài means "then" here.)

Wǒmen yìqǐ lái bàn. Wǒ lái bàn zhèr, nǐ dào nèibiān qù. Let's move this together. I'll take it from here, and you go over there.

Lǐ Zhènghàn, qǐng nǐ lái niàn. Lǐ Zhènghàn, would you read aloud please?

yīnggāide: This is short for Wǒ bāngzhu nǐ shì yīnggāide, "It is right that I help you." Use the phrase yīnggāide to respond when someone thanks you for doing a favor which you consider natural under the circumstances.

8. A: Nǐ kàn, zhèipiān wénzhāngli  
bú shì xī dú, jiù shì  
shā rén. Look, there's nothing in this  
article but taking drugs and  
killing people.
- B: Kān zhèizhǒng xīnwén, zhǐ  
néng shǐ rén nánshòu.  
Suàn le, bú yào kàn le. Reading this kind of news will only  
make you feel bad. Forget it,  
don't read it.

Notes on No. 8

bú shì...jiù shì...: "if it's not...then it's..." or "either...or..."

Bú shì tā, jiù shì nǐ, chūle  
nǐmen yīwài hái yǒu shéi huì  
zhèiyang zuò? It was either he or you. Who would  
do something like that besides one  
of you?

Lǎo Wáng zuò cài, bú shì tài  
xián jiù shì tài là. Lǎo Wáng's cooking is always either  
too salty or too hot.

Tā bú shì zài jiā, jiù shì zài  
bāngōngshì, biéde dìfang tā  
bú huì qù. If he isn't at home, then he's at the  
office. He wouldn't go anyplace  
else.

Tā bú shì chī zhège, jiù shì  
chī nèige, zuǐ méiyǒu tíngde  
shíhou. He's always eating something or other.  
His mouth never stops going.

xī dú: "to take drugs" Literally "to inhale poison," but used for any  
method of drug taking. (For the last example you need to know kěkǎyīn, "co-  
caine," and hǎiluōyīn, "heroin.")

Tā yìtiān máng dào wǎn, zěnme  
huì qù xī dú? He's busy all day long. He wouldn't  
go and take drugs!

Nèige háizi xī dú xīle hǎo jǐ-  
nián le, shēntǐ yǐjīng huài le. That kid has been taking drugs for  
years, and his health has gotten  
bad.

Tā xī shénme dú? Kěkǎyīn hái shì  
hǎiluōyīn? What drugs does he take? Cocaine or  
heroin?

shā rén: "to kill, to murder" or "to try (unsuccessfully) to kill/  
murder" The Chinese verbs for "kill" often consist of two parts: a verb  
telling the action (stab, shoot, beat, etc.) and a verb telling the resulting  
process of dying. Here is a list of some common ones (this is only here to  
clarify a point of grammar--you don't have to memorize all these words):

- hàisǐ (by scheming)
- zhāsǐ (by stabbing)
- diànsǐ (by electric shock)
- dúsǐ (by poisoning)

---

° zuǐ, "mouth"



diàosǐ (by hanging)  
 biēsǐ (by suffocation or drowning)  
 lēisǐ (by strangling with a cord)  
 qiāsǐ (by strangling with the hands)  
 yàsǐ (by crushing or running over)  
 zhuàngsǐ (by a collision)  
 qìsǐ (by making someone angry!)  
 dǎsǐ (by a blow, beating, or gunshot)

and the most general term of all

nòngsǐ (by any means)

In classical Chinese, shā originally meant "to kill with a knife" or "to slaughter (an animal)." Today, shā is still used for "to slaughter" or "kill" animals, as in

Nǐ huì bu huì shā jī?

Do you know how to kill  
a chicken?

In modern Chinese, shā can have (1) a general meaning or (2) a specific meaning.

(1) The general meaning of shā is the same as nòngsǐ or the English "to kill, to murder." This is the way shā is used when the method of killing is not stated or not known.

Tā bǎ nèige rén shā sǐ le.

He killed that person. (method not  
considered)

(2) The specific meaning of shā is to kill with a knife or knifelike instrument (e.g., a bayonet). In this meaning, shā contrasts with all the other ways of killing listed above. When in your sentence you want to express the method of killing, you must choose an appropriate verb. It would be wrong to say Tā yòng qiāng bǎ nèige rén shā sǐ le. Instead, you should say

Tā yòng qiāng bǎ nèige rén dǎ sǐ  
le.

He killed that man with a gun.

Shā takes on its specific meaning as soon as you start talking about methods, so in such sentences, you must choose your verb according to the mode of killing.

A: Tā bǎ tā tàitai shā sǐ le.

He killed his wife.

B: Zěnme nòngsǐde?

How did he kill her?

A: Dú sǐde.

He poisoned her.

One last point: Shā may express the action of only trying to kill, without implying that the person or animal actually died.

Tā shā jǐ shāle liǎngdāo kǎshi  
méi bǎ ta shā sǐ.

He cut the chicken twice, but didn't  
kill it.

\*qiāng, "gun"

shǐ: "to cause, to make"

shǐ (Object) (Verb) . . .

	shǐ	rén	nánshòu	"makes one sad"
zhēn	shǐ	wǒ	gāoxìng	"really makes me happy"
	shǐ	wǒ	juéde yǒu xīwàng	"makes me feel that there's hope"
	shǐ	tā	wàngle nèijiàn	
			shì	"made him forget that matter"

Tā xiǎngle bù shǎo bànfǎ, yě méi  
shǐ tā érzi duì shàng dàxué  
yǒu xìngqū.

He tried lots of different things,  
but couldn't interest his son in  
(going to) college.

Kāndào tā shǐ wǒ juéde hěn gāo-  
xìng.

It made me very happy to see him.

If there is an aspect marker, it goes with the verb following shǐ, never with shǐ itself:

Shì shénme yuányīn shǐ tāmen  
fēnkāi le?

What was it that caused them to  
split up?

Shǐ sometimes means "to enable," particularly if followed by néng or other words of that meaning:

Chīle zhèizhǒng xīnde yào, shǐ  
bìngren hǎode hěn kuài.

By taking this new medicine, the pa-  
tient was able (enabled) to recover  
very quickly.

Although shǐ may sometimes be translated by "make," "make" may not always be translated by shǐ. When "make" means "to compel" someone to do something, it can be translated by jiào:

Lǐ Xiānsheng jiào tā zài xiě  
yíci.

Mr. Lǐ made him write it over again.

9. Běnlái tāde Zhōngwén bú cuò,  
líkāi Zhōngguó jiǔle, wàngle  
hěn duō.

Originally, his Chinese was pretty  
good, but he's been away from  
China for a long time and has  
forgotten a lot.

Notes on No. 9

běnlái: "originally, in the beginning, at first; to begin with, in the first place" This is a moveable adverb; that is, it may come before or after the subject, but always before the verb.

Běnlái has two main uses: (1) to indicate that the situation was originally one way but then it changed, and (2) to express that something has been the case since the beginning and is still the case. On the next page are examples of both meanings.

(1) SITUATION HAS CHANGED

Wǒ běnlái bú qù, xiànzài qù le.

Originally I wasn't going to go, but now I will.

Wǒ běnlái bù xǐhuan ta, kěshi xiànzài xǐhuan ta le.

Originally I didn't like her, but now I do.

Běnlái shuō shí yào dào Xīngqī-wǔ cái néng zuòwán, dànshì wǒ tīngshuō tāmen yào zǎo yidiǎnr zuòwán.

Originally it was said that they wouldn't be finished until Friday, but now I hear they're going to finish sooner.

Běnlái wǒ xiǎng jīntiān xiàwǔ qù kàn diànyǐng, hòulái tīngshuō kāi huì. Suān le, wǒ yǐhòu zài qù ba.

Originally I wanted to go see a movie this afternoon. Later I heard there was a meeting. Oh well. I'll go another time.

Běnlái wǒ jīntiān yào qù Guǎngzhōu, kěshi tiānqì bù hǎo, dàgài děi míngtiān cái néng zǒu le.

Originally I was going to Guǎngzhōu today, but the weather is bad, so now I probably won't be able to go until tomorrow.

Zhèijiàn shì běnlái shì kéyi bànde, kěshi shéi xiǎngdào huì yǒu zhèige qíngkuàng?

It could have been done, but who expected this to happen?

(2) SITUATION WAS LIKE THIS TO START WITH AND STILL IS

Translations for this meaning include "to begin with" and "in the first place." In this use, běnlái is often followed by jiù.

Wǒ běnlái jiù bù xǐhuan ta, xiànzài hái bù xǐhuan ta.

I never did like her, and I still don't like her.

A: Nǐ bié qù nèige dìfang!

Don't go there!

B: Wǒ běnlái jiù bú qù.

I wasn't going to go there in the first place.

A: Nǐ bié zài qù le.

Don't ever go there again.

B: Wǒ běnlái jiù méi qù.

I never did go there.

A: Wǒ háishi juéde nǐ yīnggāi qù yítàng.

I still think you ought to go there.

B: Wǒ běnlái jiù yào qù.

I am going. (I was intending to go even before you told me to.)

Běnlái jiù gāi zhèiyang bàn.

We should have done this in the first place.

A: Zhèige kāfēi zěnme zènme hēi?

Why is this coffee so black?

B: Kāfēi ma, běnlái jiù shì hēide.

Coffee is supposed to be black!

A clause with běnlái is often related to another with dāngrán:

Zhèige dōngxi běnlái jiù shì nǐ-  
de, wǒ dāngrán yào huán gei nǐ!

This thing belongs to you; of course  
I would return it to you.

Běnlái tā zài dàxué niǎnde shì  
shèhuìxué, tā dāngrán duì shè-  
huì wèntí yǒu xìngqù.

She studied sociology in college,  
so of course she's interested in  
social problems.

Note on Additional Required Vocabulary

yǒu xiào: "to be effective; to be valid"

Zhèige yào hěn yǒu xiào.

This medicine is very effective.

Zhèizhāng piào hái yǒu xiào ma?

Is this ticket still valid?

Unit 7, Review Dialogue

- Lǐ Píng (B), Tom (A), and Lǐ Wén (E) are talking in the Lǐ's living room.
- A: Nǐ zài kàn shénme bàozhǐ?                      What newspaper are you reading?
- B: Míng Bào. Míng Bào bú cuò,                      Ming Pao. It's pretty good,  
hěn yǒu yìsi.    very interesting.
- E: Zài Měiguó yě xiàng Xiānggǎng                      In America is it the same as in  
zhèiyang, shénme luànqībāzāode                      Hong Kong: they put all kinds of  
xīnwén dōu wǎng bàozhǐshàng xiě                      crazy news in the paper?  
ma?
- A: Píngcháng wǒ kàn Huáshèngdùn                      I usually read the Washington Post.  
Yóubào. Zhèige bàozhǐ bú cuò,                      It's a pretty good paper. It has  
guónèi, guówàide xīnwén dōu yǒu,                      domestic as well as international  
dāngrán guǎnggào yě bù shǎo.                      news. Of course there are a lot of  
Zhōngwén bàozhǐ, wǒ yě kàn, nèi                      ads, too. I read Chinese newspapers  
shàngbianr yě yǒu nǐ shuōde                      too, and they have "all kinds of crazy  
nèizhǒng "luànqībāzāo" de                      news" in them, as you put it.  
xīnwén.
- B: Nǐmen zhèiyang shuō, wǒ bù                      I don't really agree with what  
zěnme tóngyì. Shénme shì "luàn-                      you are saying. What is "all kinds  
qībāzāo"? Shèhuì shēnghuó běn-                      of crazy news"? That's exactly the  
lái jiù shì zhèiyang ma!                                      way life in society is!
- E: Suàn le ba! Jīntiān shì shā                      Forget it! Today it's killing,  
rén, míngtiān shì xī dú, wǒ bú                      tomorrow it's drugs. I don't want  
yào kàn.    to read that.
- A: Kàn háishi xūyào kànde, yīnwei                      We still need to read it, because  
shèhuì shēnghuózhōngde wèntí,                      we can't very well ignore the prob-  
wǒmen yě bù néng bú zhùyì a!                                      lems of life in society.
- E: Xiānggǎngde shèhuì wèntí zhēn                      Hong Kong sure has a lot of social  
duō! Shénme dìfāngde rén dōu                      problems. There are people from  
yǒu, shénmeyāngde wèntí yě dōu                      everywhere, and all kinds of problems.  
yǒu.
- A: Shèhuì wèntí shì shìjièxìngde,                      Problems in society are worldwide.  
bù zhǐ shì Xiānggǎng yǒu.                                      Hong Kong isn't the only place that  
has them.
- E: Ñg, nàme, rénmen duì zhèixie                      Mm, then is there nothing people  
wèntí jiù méiyǒu shénme bànfǎr                      can do about these problems?  
ma?
- B: Bànfǎ hěn duō, dìfāng bù tóng,                      There are a lot of ways to deal  
bànfǎ yě bù yíyàng. Kěshì                      with them. Different places have  
zhèixiē bànfǎ shì bu shì yǒu                      different ways of dealing with them.  
xiào jiù bù zhīdào le.                                      But whether these ways work or not  
is another question.

- A: Yǒu rén shuō zōngjiào shì yìzhǒng bànfǎ, bù guǎn shénme jiào, dōu shì jiāo rén zuò hǎo shìrde. Kěshì wǒ xiǎng jiàoyu hěn zhòngyào, shǒu jiào-yude rén yuè duō, shèhuide wèntí yuè shǎo.
- B: Érqǐě jīngjī fādá yě hěn yào-jǐn. Jīngjī bù fādáde dìfang, rénmen fàn zuìde jīhuì jiù gèng duō.
- E: Jiù shì ma, rén yào chī fàn, lián fàn dōu chībubǎo, tāmen zěnme néng bú fàn zuì ne?
- A: Wǒ xiǎng méi nàme jiǎndān. Fàn zuì hé hěn duō shì yǒu guānxi, tèbié shì hé jiātíng yǒu guānxi.
- E: Nǐ jiǎngjiang kàn.
- A: Zài jīngjī fādáde dìfang, xiǎo jiātíng yuè lái yuè duō, érqǐě fùmǔmen dōu yǒu gōngzuò, dōu hěn máng, méiyǒu shíjiān duō guǎn háizi. Yǒu xiē niánqīngde fùmǔ yě hěn shǎo xiǎngdao zìjǐde zé-ren, méiyǒu shénme jiātíng guānniàn.
- E: Nǐde huà yǒu dào lǐ, kěshì dà-lùde qíngxìng ne? Nǐmen zěnme xiǎng?
- B: Shì a. Dàlù jīngjī bù fādá, érqǐě dàjiā yě dōu yǒu jiātíng guānniàn. Kěshì, kànkàn bàozhǐ, dàlùshàng fàn zuìde rén yě bù shǎo.
- A: Wǒ xiǎng zhè hé zhèngzhì bù āndìng yǒu guānxi, tèbié shì cóng Liù Liù nián dào Qī Liù nián.
- Some people say that religion is one way. No matter what the religion, it always teaches people to do good. But I think education is important. The more educated people there are, the fewer social problems there will be.
- And also, a developed economy is important. In places where the economy isn't well-developed, there are more opportunities for people to commit crimes.
- Exactly. People have to eat. If they can't even get enough to eat, how can you expect them not to commit crimes?
- I don't think it's so simple. Crime is related to many different things, especially to the family.
- Would you explain what you mean?
- Where the economy is developed, there are more and more small families; also, both parents have jobs and are very busy, so they don't have time to take good care of the children. Some young parents seldom think of their own responsibilities and don't have much of a sense of family attachment.
- That makes sense. But what about the situation on the mainland? What do you two think?
- Yeah, the mainland's economy isn't developed, and furthermore everyone has a sense of attachment to the family. But read the papers: there are quite a few people committing crimes on the mainland too.
- I think this has to do with the political instability, especially from '66 to '76.

B: Shì ma, nèige shihou, shénme fǎlǜ dōu méiyǒu. Lián fàn zuì bú fàn zuì dōu nòngbuqīngchu, shèhui wèntí zěnme huì shǎo?

Yes. During that time there wasn't any law at all. If you can't even tell the difference between committing a crime and not committing one, how can social problems be reduced?

A: Nǐde kànfǎ, wǒ hěn tóngyì. Wǒ xiǎng, zhǐ yǒu shǐ zhèngzhì āndìng, jīngjì, wénhuà fādà, cái néng shǐ shèhui jìnbù.

I agree very much with your view. I think that society can only be made to progress if the political situation is stabilized and the economy and culture are made to flourish.

(Grandma Lǐ walks in.)

G: Nǐmen zài tán shénme, tánde zhème gāoxìng?

What are you talking about so cheerfully?

A: Lǐ Nǎinai, wǒmen zài tán shèhui wèntí.

We're talking about social problems, Grandma Lǐ.

G: Hǎo le, nǐmen tángòu le meiyǒu? Chīle fàn zài tán xíng bu xíng?

Well, have you talked enough? How about continuing the conversation after dinner?

A, B, E: Xíng, chīle fàn zài tán.

Okay! We'll talk more after dinner.

Unit 7, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

This conversation begins when two young friends run into each other at a trolley stop on the west side of Běijīng.

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

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

bàng

to be great, to be fantastic

bú jiàn bú  
sàn!

don't leave until we've met up!

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where is Xiǎo Liú working and what is he doing there?
2. How does he keep up with his English?
3. What does the article say about education in the U.S.?
4. What does Xiǎo Liú's friend want him to do?

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

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



Exercise 3

In this exercise two sisters talk in the home of a Chinese family in Washington, D.C.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why do they say that the Ming Pao is a good newspaper?
2. What is the procedure for mail-ordering a television for one's relatives in Guǎngzhōu?
3. Why would overseas Chinese want to take advantage of this procedure? (Can't their relatives in China buy a television themselves?)
4. To whom do the sisters want to send the television? Why?
5. In what form will they make the payment?

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

Exercise 4

In this conversation a father and son in Běijīng talk about religion.

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

You will need the following words and phrases:

xiāngxìn	to believe in
jiàotáng	church
zuò lǐbài	to worship, to attend religious services
Nán Měi	South America
tóu	head, chief, boss
xué hǎo	to learn from good examples, to learn to be a good person

gōngkè

homework, schoolwork, classwork

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What does the son think is so strange? Why is this on his mind?
2. What did the son read in the newspaper? What was his reaction?
3. What does his father have to say about religion? (There are four points.)
4. Xué hǎo is considered very important for teenagers in China. How does this fit into the son's concept of religion?

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

Dialogue and Translation for Exercise 2

Two young friends run into each other at a trolley stop on the west side of Běijīng.

- A: Hēi, Xiǎo Liú! Hǎo jiǔ bú jiàn.  
Nǐ xiànzài zài nǎr gōngzuò ne? Hey, Xiǎo Liú! Long time no see.  
Where are you working now?
- B: Jiù zài zhèr, Běijīng Túshūguǎn. Right here, at the Běijīng Library.
- A: Hèi, hǎo gōngzuò! Zài túshūguǎn  
zuò shénme? Hey, what a great job! What do you  
do there?
- B: Fānyì. Translation.
- A: Yīngwén fānyì? English translation?
- B: Yīngwén fānyì. English translation.
- A: Nǐ zhēn yǒu bànfa! Xuéle jǐ-  
niánde Yīngwén zhēn yǒu yòng le.  
Xiànzài zài fānyì shénme? You're really something! Those few  
years you've spent studying English  
really turned out to be useful. What  
are you translating now?
- B: Jīntiān fānyide shì Huáshèngdùn  
Yóubàode yìpiān wénzhāng, xiěde  
shì guānyú jiàoyude wèntí. Today I'm translating an article  
from the Washington Post on the topic  
of education.
- A: Zhēn bù jiǎndān! Lián bàozhǐ  
dōu néng fānyì le. Nǐ yǒu shí-  
jiān ma? Néng bu néng gěi wǒ  
jiǎng diǎnr? That's amazing! You can even  
translate newspapers now. Do you  
have some time? Can you tell me a  
little about it?
- B: Wǎnshang wǒ hái děi xué Yīngwén,  
jiù néng gēn nǐ liáo jǐfēn zhōng. Tonight I have to study English,  
so I can only chat with you for a  
few minutes.
- A: Nǐ hái xué Yīngwén? You're still studying English?
- B: Yīngwén bú gòu, bù néng bù xué  
ya! My English isn't good enough. I  
have to study!
- A: Shéi jiāo nǐ? Who teaches you?
- B: Wǒ gēge jīnnián xiàtiān cóng  
Měiguó huílai le, tā jiāo wǒ. My brother came back from the U.S.  
this summer. He's teaching me.

---

°bù jiǎndān, "not simple/ordinary/commonplace," in other words, "amazing, phenomenal."

- A: Zhēn bàng! Duì le, kuài<sup>°</sup> shuō-shuō nèipiān wénzhāng, wǒ tīngshuō zài Měiguó shòuguo dàxué jiàoyude rén hěn duō.
- B: Duì le, Měiguó shì dàxuéshēng zuì duōde guójiā.
- A: Zhēnde?
- B: Zhēnde, dàjiā yìfāngmiàn gōngzuò, yìfāngmiàn xuéxí, yǒu bù shǎo rén dōu<sup>°°</sup> wūshisuì le, hái zài dàxué niàn shū ne.
- A: Wǒ xiǎng zhèi shì Měiguó jìnbù-de yíge yuányīn! Zhèipiān wénzhāng nǐ fānwánle<sup>°°°</sup> ma?
- B: Kuài fānwán le, dàgài míngtiān jiù fānwán le.
- A: Néng bu néng gěi wo kànkàn? --Zhōngwénde.
- B: Wǒ wèn yíxià wǒmende lǐngdǎo, dàgài méiyǒu shenme wèntí.
- A: Nà míngtiān wǎnshang liùdiǎn bàn, wǒ hái zài zhèr dēng ni, bú jiàn bú sǎn a!
- B: Xíng, bú jiàn bú sǎn!
- That's fantastic! Oh yeah, tell me about that article. I hear that there are a lot of people with a college education in the U.S.
- Yes, the U.S. is the country with the most college students (in the world).
- Really?
- Really. Everyone works and studies at the same time. There are quite a few people who even at the age of fifty are still studying at a university.
- I think that's also a reason why America is so progressive! Have you finished translating the article?
- Almost. I'll probably finish tomorrow.
- Could you give it to me to read? --the Chinese.
- I'll ask our leader. There probably won't be any problem.
- Then tomorrow evening at six-thirty I'll wait for you here. And don't leave until we've met up!
- Okay, we won't leave until we've met up!

---

<sup>°</sup>kuài here should not be translated as "quickly" or "hurry up"; it simply conveys the eagerness of the speaker to hear about the article, something like the British, "Do tell me about that article."

<sup>°°</sup>Dōu here means "as much as, even," so dōu wūshisuì le means "as old as fifty" or "even fifty years old."

<sup>°°°</sup>Fānwán le means the same as fānyiwán le, "finished translating."

Dialogue and Translation for Exercise 3

Two sisters talk in the home of a Chinese family in Washington, D.C.

- A: Èrjiě, nǐ kàn shénme bào ne?                      What newspaper are you reading, Sister No. Two?
- B: Míng Bào, wǒ xǐhuan zhèige                      Míng Pao. I like it; it's neither  
bào zhǐ, bù zuǒ yě bú yòu.                      too left nor too right.
- A: Èrqiě, shìjièxìngde xīnwén tā                      And it has all the world news.  
dōu yǒu. Zhèige bào zhēnde bú cuò.                      It's really quite a good paper.
- B: Wǒ yě xǐhuan tāde guǎnggào, duì                      I like its advertisements too.  
wǒmen zhèixie zhù zai guówàide                      They are very useful to us Chinese  
Zhōngguo rén hěn yǒu yòng.                      who live abroad.
- A: Nǐ kànjian shénme guǎnggào le,                      What ad did you see that you're so  
zhème yǒu xìngqu?                      interested in?
- B: Nǐ lái kàn, zhèr yǒu yige                      Come look, there's an ad for a  
diànshì guǎnggào.                      television here.
- A: Zěnmē shuōde?                      What does it say?
- B: Zhèige guǎnggào shuō, zhǐ yào                      It says that if we just send a  
wǒmen jì yìzhāng zhīpiào dào                      check to Hong Kong, we can buy a  
Xiānggǎng, jiù kényi gěi jiālǐ rén                      color television for our family.  
mǎi cǎisè diànshì le.
- A: Shì ma? Dàlù rén mǎi diànshì                      Oh? It's not easy for people on  
bù róngyi. Wǒmen lái kànkan,                      the mainland to buy televisions.  
kàn néng bu néng gěi yéye nǎinai                      Let's look and see if we can buy a  
mǎi ge diànshì.                      T.V. for grandpa and grandma.
- B: Bànfa shì zhèiyàng: Wǒmen bǎ                      This is the way it works: We send  
qián hé yéyede dìzhǐ jì dao                      the money and grandpa's address to  
Xiānggǎng, Xiānggǎngde gōngsī jì                      Hong Kong, and the company in Hong  
yìzhāng dānzi gěi tāmen, tāmen                      Kong sends them a receipt, and then  
jiu kényi zài Guǎngzhōude bǎihuò                      they can pick up the television at a  
gōngsī qǔ diànshì le.                      department store in Guǎngzhōu.
- A: Rúguǒ nèige diànshì bù hǎo                      What if the television has some-  
zěnmē bàn?                      thing wrong with it?
- B: Nà shì gōngsīde zéren, tāmen                      That's the company's responsibility.  
yídìng kényi gěi huàn yige                      I'm sure they would exchange it for a  
hǎode.                      good one.

<sup>o</sup>Dānzi here refers to a tíhuòdān, "bill of lading," hence it may be translated loosely as "receipt." (The specific translation for "receipt" is shōujù or fāpiào.)

<sup>oo</sup>Gěi is a colloquial abbreviation for gěi tāmen, "for them."

A: M, nà bú cuò, xiànzài yéye  
nǎinai shēnghuó āndìng, shénme  
dōu hǎo, jiù shì shǎo yige  
diànshì. Yǒule diànshì, tāmen  
yídìng hěn gāoxìng.

Mm, that's good. Now grandpa and  
grandma have a settled life, and all  
is well for them; the only thing they  
lack is a television. When they have  
a television I'm sure they'll be very  
happy.

B: Duì, wǒmen jīntiān jiù bǎ  
zhīpiào jìchuqu.

Right. Let's send out the check  
today.

Dialogue and Translation for Exercise 4

A father (B) and son (A) talk in Běijīng.

A: Bàba! Xiànzài zěnmē yǒu zěnmē  
duō rén xiāngxìn zōngjiào le,  
zhēn qíguài!

Dad, how come there are so many  
people who believe in religion now?  
It's so strange!

B: Nǐ kànjian shénme shì le?

Why, what have you seen?

A: Zài lùkǒurshang nèige jiàotáng,  
jīntiān yǒu hěn duō rén zài ner  
zuò lǐbài, yě yǒu niánqīngde  
rén!

In that church on the corner, today  
there were a lot of people worship-  
ing. There were young people there  
too.

B: Wǒmēnde fǎlǚ shuō Zhōngguó rén  
kéyì yǒu zōngjiào zìyóu, zhèi  
méiyǒu shénme qíguài ma!

Our law does give the Chinese people  
freedom of religion. There's nothing  
strange about that!

A: Wǒ jìde bàoshang shuō, zài Nán  
Měide yíge guójiā yǒu yìzhǒng  
shénme zōngjiào yǒu hěn duō rén  
xiāngxìn, zhèixiē rén bǎ zìjìde  
qián dōu gěile zhèige zōngjiào-  
de tóur, kěshì zhèige tóur shì  
ge huàirén, xīdú, shā rén, shénme  
luānqībāzāode shìr dōu zuò.  
Suǒyì wǒ juéde zōngjiào zìyóu  
yě bù yídìng hǎo.

I remember it said in the newspaper  
that there was some religion in South  
America a lot of people believed in,  
and the people gave all their money  
to the head of this religion, but he  
was a bad person who took drugs and  
killed people and did all sorts of  
crazy things. So I don't think that  
freedom of religion is necessarily  
good.

B: Zōngjiào bú shì yíjiàn jiǎndān-  
de shì. Zōngjiào hé fàn zuì méi-  
yǒu yídìngde guānxi. Zōngjiào  
yǒu tāde dúlìxìng, yǒude shíhou  
hé zhèngzhì, wénhuà yǒu guānxi,  
yǒude shíhou méiyǒu. Děng dào  
nǐ zhǎngdàle yǐhòu, rúguo nǐ yǒu  
xìngqu kéyì yánjiū yanjiu.

Religion isn't a simple thing. It  
doesn't have a definite relationship  
to crime. Religion has its independ-  
ent character; sometimes it's related  
to politics and culture, and some-  
times it isn't. When you grow up,  
if you're interested, you can study  
it.

---

\* yìzhǒng shénme zōngjiào, "some religion" Shénme here acts as an indefinite  
pronoun modifying zōngjiào and means that the speaker does not know how to  
describe or specify the religion precisely.

A: Wǒ tīngshuō shìjièshàng yǒu hěn duō bù tóngde zōngjiào, yě yǒu hěn duō yǒu yìside zōngjiào gùshi, zài zhèixiē gùshili yǒu xiē shì ràng rén xué hǎo, shí duì rén yǒu hǎochùde.

I hear that there are many different religions in the world and that there are a lot of interesting religious stories. Some of the stories have the purpose of teaching people from good examples, so they're good for people.

B: Zhèi shì zhēnde. Yánjiū zōngjiào xūyào hěn duōde zhīshi, tèbié shì lìshǐ zhīshi, shì hěn yǒu yìside. Hǎo le, zhèige wèntí wǒmen yǐhòu zài tán. Nǐde gōngkè zuòwánle meiyǒu?

That's true. To study religion, you need a lot of knowledge, especially a knowledge of history. It's very interesting. All right, we'll talk about this question later. Is your homework done?

A: Hái yǒu yìdiǎnr, wǒ mǎshàng jiù qù zuò.

I still have a little. I'll go do it right away.

B: Hǎo, kuài qù ba! Zuòwánle gōngkè zài tán.

Okay, hurry up! When you've finished your homework, we'll talk some more.

A: Hǎo!

Okay!

## UNIT 8

## Directions for the Future

## INTRODUCTION

Grammar Topics Covered in This Unit

1. Action-Process compound verbs.
2. The directional ending -huí, "back."
3. The patterns (Verb) dōng (Verb) xī and dōng (Verb) xī (Verb).
4. The marker -de after phrases with a parallel structure.
5. The adverb yòu, "after all," "anyway."
6. The adverb phrase yě bu, "don't even," "won't even," "wouldn't even."

Functional Language Contained in This Unit

1. Asking for an explanation of the causes/motives behind a situation.
2. Politely asking someone to quiet down.
3. Expressing appreciation to someone for their hospitality.
4. Taking leave of a group of people in the middle of a conversation.



Unit 8, Reference List

1. A: Míngtiān dōu yǒu shéi kǎoshì? Who's taking the test tomorrow?  
 B: Děng yíxià wǒ gěi ni xiě yíge dānzi. I'll write you a list in a minute.
  
2. A: Bómǔ shuì wǔjiào ne ba? Is your mother taking a [noontime] nap?  
 B: X, xiǎo shēng diǎnr. Bié bǎ ta chǎoxǐng le. Sh! Keep it down. Don't wake her up.
  
3. A: Nǐ kàn zhèicìde shēngyì zěnmeyàng? How do you think business will go this time?  
 B: Bù zhīdào. Yào kàn yùncì le. I don't know. It depends on luck.
  
4. A: Wǒ xiǎng qù mǎi xiē gōngyìpǐn dài huí Měiguó. I want to go buy some handicrafts to take back to America.  
 B: Wǒ zhèr zhènghǎo yǒu jǐjiàn, nǐ dōu dàishang ba. I just happen to have some here. Take them with you.
  
5. A: Hǎoxiàng shi Xiǎo Lǐ cóng ménkǒur guòqu le. That looked like Xiǎo Lǐ who just passed by the door.  
 B: Nǐ hǎohāorde zài zhèr niàn shū ba! Bié xiǎng dōng xiǎng xīde. You just tend to your studies [properly]! Don't be thinking of this and that.
  
6. A: Qùnián tāde Yīngwén hái shuōde nàme nántīng, jīnnián hǎoxiàng hǎoduō le. Shi zěnmè huí shì? Last year his English still sounded so awful, but this year it seems a lot better. What happened?  
 B: Shi zěnmè huí shì, tā mǔqīn téng ta, sòng ta qù Yīngguó niànle yìnián shū. It's this way: his mother dotes on him and sent him to school in England for a year.
  
7. A: Tā hái qù zhǎo Xiǎo Lán gàn shenme, rénjiā yǒu bù xǐhuan ta! What is he going to see Xiǎo Lán for? After all, she doesn't like him.  
 B: Nǐ bié jí, wǒ lái quànquàn ta. Don't get upset, I'll try to persuade him.

8. A: Nǐ shuō wǒ gāi bu gai qù? Do you think I should go?  
B: Nǐ kànzhe bàn ba, tīngshuō nèige dìfangr kuài dǎ zhàng le. You do as you see fit, but I hear that there's about to be a war there.
9. A: Gāngcái wǒ qù gěi Wáng Dàifu Just now when I went to see Dr. Wáng sòngxíng, tā shuō tā yuànyì gěi nín kànkàn. off, he said he would be willing to see you [medically].  
B: Zhèi yíxiàzi hǎo le. (Now) that's great. I'll go see him Dēng tā huílai wǒ qù when he gets back. kàn ta.
10. A: Zhèige shǎ hái zi, zènme What a stupid kid, why didn't you dàde shìr yě bu zǎo tell me about this before, since diǎnr gàosu wo! it's such an important thing.  
B: Wǒ yuánlái gēn nín shuōguo, I did tell you, but you've forgotten. nín wàng le.

ADDITIONAL REQUIRED VOCABULARY

11. gānmá (colloquial) why on earth, what for; to do what
12. lái to do (something), to perform (something), to have (an event), to help oneself (to food, etc.), to join in (a game, etc.)
13. bófù uncle (father's elder brother); term for the father of one's friend

VOCABULARY

bófù	uncle (father's elder brother); term for the father of one's friend
bómǔ	aunt (wife of father's elder brother); term for the mother of one's friend
chǎo	to be noisy; to disturb by making noise
chǎoxǐng	to wake (someone) up by being noisy
dàishang	to take along (Běijīng)
dānzi	list; form
dǎ zhàng	to fight a war, to go to war
děi kàn (or yào kàn)	to depend on
děng	when; by the time; till
děng yíxià	wait a while; in a little while
gāi	should, ought to; to be someone's turn to
gànmá	to do what; (colloquial) why on earth, what for
gànshenme	to do what; (colloquial) why on earth, what for
gōngyìpǐn	handicrafts
guòqu	to pass
hǎohāor	well; properly; thoroughly
hǎoxiàng	to seem as if
-huí	(counter for <u>shì</u> , "matter")
kàn	to depend on
kànzhe	(followed by a verb) as one sees fit, as one deems reasonable
kǎo	to take/give an exam, test, or quiz
kǎoshì	to take/give an exam, test, or quiz; exam, test
lái	to do (something), to perform (something), to have (an event), to help oneself (to food, etc.), to join in (a game, etc.)
nántīng	to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous
quàn	to advise, to urge, to try to persuade
shǎ	to be stupid, to be dumb, to be silly, to be naive

shēngyì (shēngyi)	business, trade
sòngxíng	to see (someone) off, to wish (someone) a good trip; to give a going-away party
téng	to be (very) fond of, to be attached to, to dote on
wǔjiào	noontime nap
yào kàn (or <u>děi kàn</u> )	to depend on
yòu	anyway; after all (used in questions and negative statements)
yuánlái	original, former; originally, formerly; (expresses finding out the true situation)
yuànyì	to wish, would like, to want to; to be willing to
yùnqi	luck
zěnmē (yì)huí shì	what's it all about
zěnmē (yì)huí shì	like this
zhèi yíxiàzi	after this, as a result of this
zhème huí shì	like this
zhènghǎo(r)	it just so happens that, to happen to, as it happens; just in time, just right, just enough

Unit 8, Reference Notes

1. A: Míngtiān dōu yǒu shéi kǎoshì? Who's taking the test tomorrow?  
 B: Děng yíxià wǒ gěi ni xiě yíge dānzi. I'll write you a list in a minute.

Notes on No. 1

kǎoshì: "to take/give an exam, test, or quiz; test, exam" This may be used as a verb-object compound or as a noun. Kǎo as a verb may be used alone if the context makes it clear.

- Kǎoshì yǐhòu tā lèi le. She was tired after taking the test.  
 Zhèicì kǎoshì tā kǎode bú cuò. He did pretty well on the test this time.  
 Nǐ jīntiān kǎode zěnmeyàng? How did the test(s) go today?  
 Nǐde jīngjixué kǎode zěnmeyàng? How did you do on your economics exam?  
 Wǒ lái kǎokao nǐ. Let me quiz you.  
 Kǎowán shì yǐhòu (OR Kǎowánle yǐhòu), wǒmen qù kàn diànyǐng, hǎo bu hǎo? Let's go to the movies after we're done taking the test.

děng yíxià may have its literal meaning, "wait a minute, wait a while," or it may mean "in a minute, in a while."

"WAIT A MINUTE, WAIT A WHILE"

- Děng yíxià, wǒ yào dǎ ge diànhuà, dǎwánle wǒmen jiù zǒu, hǎo bu hǎo? Wait a second, I want to make a phone call. We'll go as soon as I'm finished, okay?  
 Nǐ děng yíxià, wǒ lái bāngzhu ni. Wait a second, let me help you with that.

"IN A MINUTE, IN A WHILE"

- Nǐ xiān chī, děng yíxià wǒ xǐwánle yīfu jiù lái. You go ahead and eat. I'll come as soon as I've finished washing the clothes.  
 Nǐmen xiān zǒu ba, děng yíxià wǒ zài qù. You go ahead and leave. I'll go in a while.  
 Děng yíxià yǒu yíwèi xīng Wángde lái zhǎo wo, qǐng ni ràng ta jìnlai. In a while a Mr. Wáng will be coming to see me. Please let him in.

2. A: Bómǔ shuì wǔjiào ne ba? Is your mother taking a [noontime] nap?  
 B: X, xiǎo shēng diǎnr. Bié Sh! Keep it down. Don't  
 bǎ ta chǎoxǐng le. wake her up.

Notes on No. 2

bómǔ: "wife of father's older brother," but also a term for the mother of one's friend. Relationships between friends are often thought of and even spoken of in terms similar to family relationships. Friends are like brothers and sisters, and therefore a friend's parents are addressed as aunt (bómǔ) and uncle (bófù).

shuì wǔjiào: "to take a nap," literally "to sleep the afternoon sleep."  
Wǔshuì shíjiān is "afternoon nap time," as in a school or organization.

- Wǒ jīntiān méi shíjiān shuì I didn't have time to take my  
 wǔjiào. afternoon nap today.
- A: Jīntiān nǐmen yǒu meiyou Do you have an afternoon nap today?  
 wǔshuì shíjiān?  
 B: Méiyou. Zhōngfàn yǐhòu jiù No. We have a meeting right after  
 kāi huì. lunch.

Many Chinese take a rest after the midday meal. Work, school, and store schedules often make time for this, especially in hot weather.

X: "Sh!" This is the "word" you use to signal someone to keep quiet. It is said with rounded lips--like whispering the syllable xū.

chǎoxǐng: "to wake up by making noise" Chǎo can mean "to be noisy," or as in chǎoxǐng, "to disturb by being noisy." [It can also mean "to quarrel, to squabble."] Xǐng (Welfare module, Unit 4) is "to wake up," a process verb. The compound chǎoxǐng is therefore made up of an action verb plus a process verb, with the meaning "by performing the action, to cause the process (change of state) to occur." You can use this pattern to make a lot of useful compound verbs:

- Nǐ zǒulèi le ba, zuòxia xiūxi You must be tired (from walking).  
 yihuǐr. Sit down and rest a while.
- A: Tā zěnmē bīng le? Shì bu shì How come he got sick? Was it that he  
 zuótiān hēde tài duō? had too much to drink yesterday?  
 B: Bú shì hēde tài duō, shì No, he didn't have too much to drink.  
 chīde tài duō chībīng le. He got sick from eating too much.
- Nǐ shuìgòu le ma? Did you get enough sleep?
- Tā bǎ yǎnjīng kūhóng le. She cried her eyes red.

3. A: Nǐ kàn zhèicìde shēngyì zěnmeyàng? How do you think business will go this time?  
B: Bù zhīdào. Yào kàn yùngqi le. I don't know. It depends on luck.

Notes on No. 3

shēngyì: "business, trade" Also pronounced shēngyì.

yào kàn: "depends on..." By itself, kàn (which you know as "to look at" and "to think, to have the opinion that") has another meaning, "to depend on, to be up to, to be determined by." Often yào or děi is added before it.

- A: Nǐ míngtiān shì qù háishi bú qù? Are you going tomorrow or not?  
B: Ng, děi kàn tiānqi. Mm, that depends on the weather.  
A: Wǒ jīntiān kéyì zǎo diǎnr huí jiā ma? Can I go home early today?  
B: (Yào) kàn nǐ zuòdewán zuòbùwán zhèixiē shì. That depends on whether you can finish these tasks.  
A: Nǐ néng gēn wǒmen qù Jiāzhōu ma? Can you go to California with us?  
B: Jiù kàn shíjiān le, yào shì xiàtiān jiù kéyì le. That only depends on the time. If it's in the summer I can go.  
Kàn nǐde le! It's all up to you now!

yùngqi: "luck; to be lucky" This word can be used either as a noun or as an adjectival verb. The following sentences show some of its uses as a noun:

- Tāde yùngqi zhēn bú cuò. He really has good luck.  
Nǐ yùngqi zhēn hǎo! You're really lucky!

[To say "to be unlucky," use dǎoméi or bù zǒu yùn.]

4. A: Wǒ xiǎng qù mǎi xiē gōngyì-pǐn dài huí Měiguó. I want to go buy some handicrafts to take back to America.  
B: Wǒ zhèr zhèng hǎo yǒu jǐjiàn, nǐ dōu dàishang ba. I just happen to have some here. Take them with you.

Notes on No. 4

dàihuí: "to bring/take back" You have seen huí used as a main verb meaning "to return to," in huí jiā, "to return home," and huí guó, "to return to one's country," and with the endings -lai and -gu as in huílai, "to come back." Here you see it used as a directional ending. Dàihuí can only be

used if it is followed by a place name, like Měiguó in sentence 4A. Otherwise you should use dàihuilai or dàihuiqu, depending on whether the direction is toward or away from the point of reference.

Zhèixiē cài wǒmen chībùwán, kényi dàihuiqu ma? We can't finish these dishes (of food). May we take them back with us?

A: Zènme yuǎnde lù, zǒubuhuíqù le ba? It's such a long way. We can't walk back, can we?

B: Zǒudehuíqù. Xiànzài cái wǔdiǎn zhōng, zǒuhuiqu zhǐ yào yíge bàn zhōngtóu jiu gòu le. Sure we can. It's only five o'clock now. It will only take an hour and a half to walk back.

Nǐ bǎ péngyou sòngqu yǐhòu, děi bǎ chē kāihuilai, wǒ yào yòng. After you've dropped your friend off, you have to drive the car back here. I want to use it.

zhènghǎo(r): (1) "just right; just in time; just enough"

Nǐ zhèishuāng xié wǒ chuān zhènghǎo(r). These shoes of yours fit me just right.

Nǐ lái de zhènghǎo(r), wǎn jífēn zhōng wǒ jiu zǒu le. You came just in time. If you'd come a few minutes later, I would have already left.

Zhèixiē qián zhènghǎo(r) mǎi nèige diànshì. This money is just enough to buy that T.V.

(2) "to be opportune"

Nǐ zài zhèr zhènghǎo(r), bāng wo yíge máng. It's a good thing (lit., "opportune") you're here. You can help me out.

(3) "as it happens, it just so happens"

Jīntiān zhènghǎo(r) pèngdao<sup>o</sup> Lǐ Xiānsheng, jiù bǎ shìqing bàn le. I just happened to run into Mr. Lǐ today, so I took care of that matter.

Wǒ běnlái xiǎng xiàge yuè mǎi shāfā<sup>oo</sup>, jīntiān zhènghǎo(r) pèngdao héshìde, jiù mǎi le. I was originally going to buy a sofa next month, but today I happened to come across the right kind, so I bought it.

<sup>o</sup>pèngdao, "to run into, to come across"

<sup>oo</sup>shāfā, "sofa"



dàishang: "to take along with one" In the Běijīng dialect, the verb ending -shang is sometimes used to mean "along with" a person. (For the first example you need to know tí, "to carry from the hand at the side of the body.")

- |                                      |  |
|--------------------------------------|--|
| Tā tíshang shūbāo jiu zǒu le.        | She picked up her schoolbag and left.    |
| Zhèige sǎn nǐ nǎshang ba.            | Take this umbrella along with you.       |
| Nǐ bàoshang hái'zi, wǒ nǎzhe zhèige. | You carry the child, and I'll hold this. |

Speakers who are not from Běijīng would use different endings in these cases, for example -zhe or -qu (depending on the meaning of the sentence).

5. A: Hǎoxiàng shi Xiǎo Lǐ cóng ménkǒu guòqu le.      That looked like Xiǎo Lǐ who just passed by the door.
- B: Nǐ hǎohāorde zài zhèr niàn shū ba! Bié xiǎng dōng xiǎng xīde.      You just tend to your studies [properly]! Don't be thinking of this and that.

Notes on No. 5

guòqu: "to pass, to go over" Contrast guòqu (neutral-tone qu) with guòqù (falling-tone qù), "the past" (see Unit 4 of this module).  
Guòlai is "to come over."

- |                        |   |
|------------------------|---|
| Nǐ guòqu kànkàn.       | Go over there and take a look.  |
| Ménkǒu guòqu yíge rén. | Someone passed by the door.   |
| Nàr guòlai yíge rén.   | Someone is coming over from there.                                      |
| Yìhuǐr jiu guòqu le.   | It will pass in just a while.   |
| Kuài guòlai!           | Come on over here!  |
| Guòlai zuò yìhuǐr ba.  | Come over (to my house) for a while. (Lit., "Come over to sit awhile.") |
| Guòlai!                | C'mere! OR Get over here. (CAN BE IMPOLITE)                             |

Guòqu is also a polite or respectful word for "to die," similar to English "to pass away." As mentioned in Unit 5, Chinese often avoid using the stark-sounding sǐ.

hǎohāor: "well; industriously; properly; thoroughly" In Unit 1 of this module, you learned mǎnmǎnr "slowly," which is a reduplication of the adjectival verb mǎn "to be slow." In Běijīng conversation, the second mǎn is said with the first tone, and -r is added, making mǎnmǎnr. In many other parts of China, it is said as mǎnmǎn. Likewise, Běijīng hǎohāor is often heard as

hǎohǎo elsewhere. Reduplication allows an adjectival verb to be used before a verb as a modifier, with or without -de, for example, mànmàn(de) chī, "to eat slowly," hǎohǎo(de) tīng, "to listen well."

Hǎohǎorde (hǎohǎode) has more specific meanings than just "well." It can mean "properly," "thoroughly," or "nicely," or "in perfectly good condition, with nothing the least bit wrong."

Xiànzài hǎohǎorde niàn shū, Study properly now, and do your job  
yǐhòu hǎohǎorde gōngzuò. properly later on.

Gāngcái hái hǎohǎorde, xiànzài Everything was fine just a minute  
bù zhī zěnméi huí shì yòu kū- ago. Now I don't know what hap-  
qilai le. pened, but she's crying again.

Zhèngzhīde shìqing gēn xiǎoháizi Politics is like children playing.  
wǎn yíyàng, liǎngtiān yǐqián First everything's fine, and then  
hái hǎohǎorde, liǎngtiān yǐhòu a couple of days later they're  
jiu dǎqilai le. fighting.

xiǎng dōng xiǎng xī: "to think of this and that, to let one's mind wander" Dōng, "east," and xī, "west," are used in the patterns (Verb) dōng (Verb) xī and dōng (Verb) xī (Verb) to express that a person's action has no definite aim or that something is done haphazardly. More examples:

kàn dōng kàn xī	looking here and there
xué dōng xué xī	studying this and that
zǒu dōng zǒu xī	walking all about
zhǎo dōng zhǎo xī	searching here and there

You can also say dōng xiǎng xī xiǎng, dōng kàn xī kàn, etc. Here are some examples in sentences:

Guò mǎlùde shíhou, bié zhème Don't let your eyes wander when you  
kàn dōng kàn xīde, duó wēixiǎn cross the street. It's very dan-  
a! gerous!

Tā zǒng shì xué dōng xué xīde He's been studying this and that for  
yǐjīng shínián le, hái méi ten years, and still hasn't gradu-  
cóng dàxué bìyè. ated from college.

Nǐ shénme dōngxī diū le, zhǎo You're hunting all over the place.  
dōng zhǎo xīde. What did you lose?

Zhèi liǎngnián wǒ yìzhí zǒu dōng The past couple of years I've been  
zǒu xī, méi shíjiān gēn jiāli traipsing all over the place, and  
rén zài yìqǐ. haven't had any time to be with my  
family.

...-de: Here you see a new use of the marker -de. After certain phrases, especially ones with a parallel structure, -de means "that way," describing a way of looking, acting, or just a state of affairs. (For the following examples, you need these three items: lǎo, "all the time, always";

bù huāng bù máng, "calm, not the least bit flustered"; and dǎ zhēn, "to get an injection.")

Nǐ gàn má lǎo zǒuchū zǒujìnde?!

How come you keep walking in and out?!

Shíjiān kuài dào le, nǐ zěnmē hái bù huāng bù mángde?

It's almost time, how can you be so calm?

Zhèi bàngē duō yuè, yòu dǎ zhēn yòu chī yàode, tāde tuǐ hǎoxiàng yǐjīng hǎo le.

During the past half month or so, with all the injections and medications, her leg seems to have already recovered.

Zhèi shi shénme xié! Yìzhī dà yìzhī xiǎode!

What kind of shoes are these, with one bigger than the other!

6. A: Qùnián tāde Yīngwén hái shuōde nàme nántīng, jīnnián hǎoxiàng hǎoduō le. Shi zěnmē huí shì?

Last year his English still sounded so awful, but this year it seems a lot better. What happened?

B: Shi zěnmē huí shì, tā mǔqīn téng ta, sòng ta qù Yīngguó niànle yìnián shū.

It's this way, his mother dotes on him and sent him to school in England for a year.

Notes on No. 6

téng: "to be fond of, to be attached to, to dote on"

Zhèige háizi, bù guǎn nǐ zěnmē téng ta, tā yě bu tīng huà.

This kid! No matter how fond of him you are, he never does what you say.

Nǎinai zhēn téng wǒ dìdì!

Grandma is really attached to (OR dotes on) my younger brother.

Zhèi háizi zhēn kě'ài! Ràng rén bù néng bu téng!

This child is adorable; you can't help but be fond of him!

Tā tèbié téng érzi, zǒng pà tā chībuhǎo.

She is especially attached to her son, and is always afraid that he won't eat well.

zěnmē huí shì: "what happened; what's it all about; what's the story" Also said as zěnmē yìhuí shì. Zěnmē here means zěnmeyàng, "what kind, of what nature." Huí is a counter for shì, as in Yǒu zhèihuí shì ma?, "Is there such a thing?" or "Did such a thing (really) happen?" In the phrase zěnmē yìhuí shì, the number yī is often dropped from yìhuí just as it can be dropped in phrases like chī (yí)ge píngguǒ, "eat an apple."

Zhèi shi zěnmē huí shì? Wūli zěnmē nàme zāng?

What is this, anyway? Why is this room so dirty?

kě'ài, "to be loveable/adorable"

Zhèi shì zěnmē huí shì? Dōngxi  
yìtiān bǐ yìtiān guǐ!

What's going on, anyway? Things are  
getting more and more expensive  
every day.

zěnmē huí shì: Also zhènmē huí shì. This phrase has two main uses:

- (1) Used before telling the facts or details of an event, as in sentence 6B.
- (2) Said after one learns the facts or outcome of an event, e.g.,

Yuánlái shì zhènmē huí shì!

Oh, so that's the story!

Yào zhīdao shì zhènmē huí shì,  
wǒ jiù bù lái le.

If I had known that was what it was  
all about, I wouldn't have come.

7. A: Tā yòu qù zhǎo Xiǎo Lán  
gàn shénme, rénjiā yòu  
bù xǐhuan tā!

What is he going to see Xiǎo Lán for?  
After all, she doesn't like him.

B: Nǐ bié jí, wǒ lái quānquān  
ta.

Don't get upset, I'll try to per-  
suade him.

Notes on No. 7

zhǎo: Literally, "to look for," but when the object is a person it can mean, "to call on" a person. This is the way zhǎo is used in sentence 7A, hence the translation "going to see Xiǎo Lán," rather than "going to look for Xiǎo Lán."

Xīngqītiān tā zǒngshì qù zhǎo  
péngyou.

On Sundays, he always goes to see  
his friends.

Zhèizhǒng wèntí zhǎo tā méi  
cuò!

When you have that kind of problem,  
you won't go wrong if you go to  
him.

Zhǎo wǒ méi yòng, wǒ bù guǎn zhè  
shì.

It's useless to come to me about  
this matter, I'm not in charge of  
it.

gàn shénme: "to do what; what for, why" Gàn is the verb "to do." Gàn shénme and the similar gàn má can be used (1) to ask what someone is doing; (2) like wèishénme, except with a livelier, more conversational tone; or (3) rhetorically, to question the value or use of something.

Nǐ gàn má ne?

What are you doing?

Nǐ míngtiān gàn shénme?

What are you doing tomorrow?

Gàn shénme lǎo gēnzhe<sup>o</sup> wǒ!?

What are you doing always following  
me?

---

<sup>o</sup> gēn, "to follow"

Gànmá mǎi zhèige? Nàme guì!	What did you buy this for? It's so expensive!
Nǐ gànmá zǒng tīng tāde?!	How come you always do what <u>he</u> says?!
Hái zài zhèr gàn shénme? Kuài huí jiā ba!	Why are you still here? Hurry up and go home!
Zhèi shì xiǎo shìqing ma! Nǐ gànmá zhème shēngqì?	This is such a small matter! Why should you get so angry?
Zhèige dōngxi shì gàn máde?	What's this thing for?
A: Wǎnshang nǐ yídìng dào tā jiā qù yítàng.	You have to go to her house tonight.
B: Gàn shenme?	What for?
A: Bǎ zhèige sòngqu.	To take this to her.
Lián <u>nǐ</u> dou bú qù, <u>wǒ</u> gàn shenme qù?!	If <u>you</u> aren't even going, why should <u>I</u> go?

yòu: You have seen the adverb yòu meaning (1) "again," as in Nǐ yòu lái le, "You're here again" and (2) "both...and...", as in Yòu hǎo yòu piányi, "Both good and inexpensive." In sentence 7A, yòu is used to stress that the speaker thinks what he is saying is a strong reason why something should be otherwise. This yòu is usually used in sentences with the verb made negative, or in rhetorical questions (those to which no answer is expected).

IN SENTENCES WITH THE VERB MADE NEGATIVE

Tā yòu bù shǎ.	He's no dummy, after all.
Wǒ yòu bù zhīdào jīntiān xià yǔ.	After all, I didn't know it was going to rain today.
Nǐ yòu méi kànjianguo ta, nǐ zěnmé zhīdao tā bù hǎo?	You've never seen him, after all; how could you know he's no good?
Tā yòu bú shì wàijiāoguān, zěnmé zài dàshiguǎn gōngzuò?	He's not a diplomat, after all; why is he working in the embassy?

IN RHETORICAL QUESTIONS

Tā yòu zhīdao shénme?	What does <u>he</u> know, anyway? (Means, "He doesn't know anything.")
Shéi yòu néng kànde nàme yuǎn ne?	Who could have seen that far ahead, after all? (Means, "No one could have seen that far.")
Bùzhǎng yòu zěnmeyàng?	So what if he's a (government) minister? (Means, "The fact that he's a government minister is unimpressive.")

Yàoshi tā bù néng zuò, shéi yòu néng zuò ne? If he can't do it, who can? (Means, "If he can't, nobody can.")

quàn: "to advise" or "to try to persuade" a person. This describes the action of talking to someone in order to bring them around to a certain way of thinking. Sentence 7B might be translated simply as, "Don't get upset, I'll talk to him."

Wǒ quàn nǐ háishi bú yào xué wénxué, biyè yǐhòu zhǎo gōngzuò nán na! My advice to you is not to study literature. It would be awfully hard to find a job after you graduate.

Tāde shì nǐ bú yào quàn, tā huì gěi nǐ zhǎo máfande. You'd better not try to advise him about his affairs, otherwise he'll give you trouble.

8. A: Nǐ shuō wǒ gāi bu gai qù? Do you think I should go?

B: Nǐ kànzhe bàn ba, tīngshuō nèige dìfangr kuài dǎ zhàng le. You do as you see fit, but I hear that there's about to be a war there.

Notes on No. 8

gāi: "should; ought to; to be someone's turn to (do something)" Gāi is an auxiliary verb very similar in meaning to yīnggāi.

Kuài qīdiǎn bàn le, wǒ gāi shàng bàn qu le. It's almost seven-thirty. I should be leaving for work.

Wǒ gāi shuō shénme ne? What should I say?

Gāi is frequently used before the subject of a clause. In such cases it can also mean "to be (someone's) turn to (do something)."

Míngtiān gāi tā qǐng kè le. Tomorrow it's his turn to treat.

Zhèixiē shì běnlái gāi wǒ zuòde, bìngqǐ zhèi jǐtiān, tóngshìmen dōu bāng máng zuòwán le. It should have been me who did these things in the first place, but with me being sick the past few days, my colleagues finished them all for me.

Zhèicì gāi wǒ qǐng nǐ kàn diànyǐng le. This time it's my turn to treat you to a movie.

Gāi nǐ zǒu le OR Gāi nǐ le. Your move OR It's your turn. (in playing a game)

kànzhe: In front of another verb, kànzhe means "(do something) as one sees fit." The "looking" in kànzhe refers to looking at the situation in order to decide what one is able to do and what is best to do. The most common phrase in which kànzhe appears is kànzhe bàn, "to do as one thinks best."

- A: Nǐ shuō wǒ shì qù hǎo ne?  
Háishì bú qù hǎo? Do you think it would be best for me  
to go or not to go?
- B: Zěnmē shuō ne? Nǐ kànzhe  
bān ba! What should I say? Do what you think  
best!
- A: Nǐ yào mǎi shénme yánsède  
chènshān? What color shirt do you want to buy?
- B: Nǐ kànzhe mǎi ba. Buy what you think best.

dǎ zhàng: "to fight a war, to go to war" This is a verb plus general object, like niàn shū. Zhàng is not used by itself (except in a construction like Zhèi yízhàng dǎle hǎojǐge yuè, "This battle/war was fought for many months," in which zhàng simply precedes dǎ instead of following it).

If you want to say "war" by itself, you have to use another word, zhànzhēng, which is taught in the next module.

9. A: Gāngcái wǒ qù gěi Wáng Dàifu  
sòngxíng, tā shuō tā  
yuànyì gěi nín kànkan. Just now when I went to see Dr. Wáng  
off, he said he would be willing  
to see you [medically].
- B: Zhèi yíxiàzi hǎo le. Děng  
tā huílai wǒ qù kàn ta. (Now) that's great. I'll go see him  
when he gets back.

Notes on No. 9

sòngxíng: (1) "to see off, to wish (someone) a good trip"

Xiàwǔ liǎngdiǎn wǒ dào jīchǎng  
gěi Zhāng Xiānsheng, Zhāng  
Tàitai sòngxíng. At two this afternoon I'm going to  
the airport to see Mr. and Mrs.  
Zhāng off.

(2) "to give a going-away party"

A: Nǐ jīntiān wǎnshang yǒu  
méiyǒu shì? Are you busy tonight?

B: Wǒmen jīntiān wǎnshang chūqu  
chī fàn, gěi péngyou sòng-  
xíng. We're going out for dinner tonight  
to have a going-away party for a  
friend.

zhèi yíxiàzi: "as a result of this" This means that something has happened which brings a new turn to the situation. It can often be translated into English simply by using the word "now." (In sentence 9B, it may be best just to omit it from the translation.)

Qián lái le, zhèi yíxiàzi kéyì  
mǎi fángzi le! The money has come. Now we can buy  
the house!

Zhèi yíxiàzi zāogāo le, wǒde  
qián bú gòu le. This is terrible! I don't have  
enough money (e.g., to pay for the  
things I just brought to the  
cashier).

děng: "when, by the time; till" This word, which you first learned as "to wait," can have these other meanings in a dependent clause. This use is similar to that of děng dào, which you learned in Unit 3 may be used for "when" or "by the time."

Děng wǒ dào le Běijīng wǒ cái  
zhīdao tā yě zài Běijīng.

It wasn't till I got to Běijīng that  
I found out he was there too.

10. A: Zhèige shǎ háizi, zènme  
dāde shìr yě bu zǎo  
diǎnr gāosu wo!

What a stupid kid, why didn't you  
tell me about this before, since  
it's such an important thing.

B: Wǒ yuánlái gēn nín shuōguo,  
nín wàng le.

I did tell you, but you've forgotten.

Notes on No. 10

shǎ: "to be stupid, to be silly, to be naive"

Nǐ zhēn shǎ! Qián fàng zai yín-  
hángli duō hǎo! Fàng zai jiā-  
li gān shénme?

You're really silly. It's such a  
good idea to put your money in a  
bank, what are you keeping it at  
home for?

Shǎ háizi, bié zǒng wèn nèixiē  
shǎ wèntí, hǎo bu hǎo?

You silly kid, would you quit asking  
such silly questions all the time?

zǎo: Besides "early," zǎo can also mean "before, sooner," or "long ago." Here are more examples.

Tāmen jǐge nǚtóngxué zǎo jiu  
pǎo dao hǎibiānr qu wǎnr le.

Those women students took off for the  
beach a long time ago.

Hài! Wǒ zǎo lái yìtiān jiu  
hǎo le.

(Sigh) If only I had come a day  
earlier.

Sometimes zǎo only conveys the speaker's feeling of regret and irritation. "A long time ago" might actually be no more than a moment ago. In such cases, zǎo can be translated by intonation alone:

Nǐ zěnme bù zǎo shuō! Xiànzài  
hái lái de jí ma?

Why didn't you say so (before)! How  
can we make it in time now?

Wǒ zǎo zhīdao tā shì zhèige  
yàngzi jiu bú huì zhème shǎ  
le.

If I had known that he was this way,  
I wouldn't have been so naive.

yě bu: "don't even, won't even, wouldn't even" do something that one should do.

Bādiǎn bàn le, nǐ yě bu zǎo diǎnr  
jiào wo, wǒ xiànzài lái bu jí le.

It's half past eight! Why didn't you  
get me up before? Now I won't make  
it in time.



Nǐ yě bu kuài diǎnr shōushi, wǒ- Will you hurry up and get your things  
men dōu děngjí le. ready? We're all getting itchy  
(from waiting).

Tā yě bu kuài diǎnr lái, cài What is keeping him ["Won't he even  
yǐjīng liáng le! come a little faster"]? The food  
is cold already!

yuánlái: (1) "originally" In this meaning, it is usually interchange-  
able with běnlái, which you learned in Unit 7.

Tā yuánlái bù chī ròu, xiànzài He didn't used to eat meat. No he's  
bù zhīdào zěnmē chīqilai le. started eating it for some reason.

Wǒ yuánlái méi jìhua qù Ōuzhōu, I hadn't originally planned to go to  
hòulái tā yídìng yào qù, wǒ Europe. Then she insisted on going,  
yě jiù gēnqu wánrle yítàng. so I went along for the fun of it.

(2) Used when revealing a fact which was not previously known, especially  
when that fact provides an explanation or solution to a puzzling situation.  
This can sometimes be translated by "it turns out that..." or by "So...!"  
(Běnlái cannot be used for this meaning.)

Wǒ xiǎng shì tā xiěde, yuánlái Oh, so you wrote this! I thought  
jiù shì nǐ xiěde! he wrote it.

À! Yuánlái nǐ jiù shì Xú Xiān- Oh! So you're Mr. Xú? Welcome!  
sheng? Huānyíng, tài huānyíng Welcome indeed!  
le!

À, yuánlái shì zhème huí shì! Oh! So that's what happened!

(3) Yuánláide may be used to modify a noun, with the meaning "original":

Wǒmen yuánláide jìhua shì xiàge Our original plan was to go next  
Xīngqīwǔ qù. Friday.

Tāmen yuánláide fāngzi zài Their original house was outside the  
chéngwàitou, xiànzài bān dao city, (but) now they've moved  
chéngli qu zhù le. into the city.

---

\*gēn, "to follow, to go along with"

Unit 8, Review Dialogue

In Lǐ Píng and Tom's room, Tom (A) is getting his things packed, when Lǐ Píng (B) comes in.

- B: Tāngmǔ, wǒ tīngshuō nǐ yào qù dàlù le? Tom, I hear you're going to the mainland?
- A: Shì a, shàngwǔ wǒ dào lǐngshì-guān qù kàn yige péngyou. Zhèng-hǎor yǒu yige gōngsī dào dàlù qu tán shēngyì. Tāmen yào yige dǎ zì dǎde kuài, yòu dǒng diǎnr Zhōngwénde rén. Yeah! I went to the consulate this morning to visit a friend, and there just happened to be a company going to the mainland on business. They wanted someone who could type fast and who understood a little Chinese.
- B: Nǐ yùnlǜ zhēn bú cuò. Yào qù duō jiǔ ne? You're so lucky. How long are you going for?
- A: Yào kàn qíngkuàng, dàgài bānge yuè dào yíge yuè. We'll have to see. Probably two weeks to a month.
- B: Wǒ yě dào Táiwān qù bānge yuè. Wáng Chéng qǐng wǒ hé Xiǎo Wén dào tā jiā qu wánr. And I'm going to Taiwan for two weeks. Wáng Chéng invited Xiǎo Wén (Lǐ Wén) and me to his house.
- A: Àhà! Zhè yíxià zhēn bú cuò, wǒ qù dàlù, nǐ qù Táiwān, huílai yǐhòu wǒmen lái yige kǎoshì, kàn-kan shéi duì shèhuì qíngkuàng yánjiūde bǐjiǎo hǎo. That's great! You're going to Taiwan and I'm going to the mainland. When we get back we'll have to have a little contest and see who's done a better job of studying society.
- B: Hǎo! Okay.
- (Lǐ Píng's grandmother (C) enters.)
- C: Xiǎo Píng, Tāngmǔ, nǐmen dōu zài zhèr ne! Hi, Xiǎo Píng. Hi, Tom.
- B: Nǎinai, nǐn zěnme bú shuì wǔ-jiào le? How come you're not taking your nap, grandma?
- A: Lǐ Nǎinai, duìbuqǐ, wǒmen bǎ nǐn chāoxǐng le. I'm sorry Grandma Lǐ, we woke you up.

\*Notice that grandma says literally "You are both here." This, however, is not a statement made after looking for the two and finally finding them. It's simply a common way of greeting or starting a conversation: you state the obvious.

\*\*More literally, "How is it you are no longer taking your nap?" (New-situation le)

C: Méiyóu, wǒ yě gāi qǐlái le.\*

No you didn't. It was about time I got up anyway.

Tāngmǔ a, nǐ dào dàlù qu, bú xiàng zài Měiguó, zài Xiānggǎng; yào zhīdao duō zhàogu zìjǐ. Xiǎo Píng māma chūqu gěi ni mǎi diǎnr dōngxī dàishang.

Tom, when you go to the mainland, it won't be like America or Hong Kong; you'll have to know how to look after yourself. Xiǎo Píng's mother went out to get you some things to take with you.

A: Lǐ Nǎinai, wǒ shénme dōu yǒu, bú yòng dài le.

I have everything, Grandma Lǐ, I don't need to take anything else.

(Xiǎo Wén (E) comes in quietly.)

E: Wǒ nǎinai, wǒ mā dōu téng ni, nǐ jiu dàishang ba!

My grandmother and mother are fond of you, go ahead and take the things!

A: Lǐ Nǎinai, wǒ huí Měiguó yìqián, hái xiǎng zài lái yíci, xíng bu xíng?

Grandma Lǐ, I have to come back here once again before I go to America. Will that be okay?

C: Zhèi háiizi, zěnme bù xíng ne? Zhèr jiù shì nǐde jiā ya!

Oh, this youngster! How could it not be all right? This is your home!

A: Nín yào wǒ gěi nín dài diǎnr shénme dōngxī a?

Did you want me to bring you back something?

C: Duì le, zhèr yǒu yìzhāng dānzi, shí yìxiē gōngyìpǐn, qián jiù zài zhèige xìnfēnglǐ, nǐ kànzhe mǎi ba!

Yes, here's a list.\*\*\* It's some handicrafts. The money is in this envelope. Buy what you can.

E: Nǎinai, zánmen jiā yǒu nàme xiē gōngyìpǐn, hái mǎi tā gàn shénme!

We have so many handicrafts already, why do you want to buy more of them?

C: Shā háiizi, děng dao nǐ jiēhūnde shíhou jiu yǒu yòng le.

Silly girl! They'll come in handy when you get married.

E: Nàme nántǐng!

Ugh! That sounds awful!

C: Nà yǒu shénme nántǐng, hǎo shìr ma!

What's so awful about that? That (marriage) is a happy event.

---

\*In other words, they did wake her up with their talking.

\*\*Grandma is referring to living conditions--it's not as comfortable on the mainland as in the U.S. or Hong Kong.

\*\*\*This is a natural example of how one who has freely extended favors is not shy to ask a favor in return.

E: Nǐmen zài zhèr, wǒ qu kànkàn,  
hǎoxiàng māma huílai le.

Don't get up. I think mom is  
back, I'm going to go see.

(Xiǎo Wén leaves.)

A: Nǎinai, Xiǎo Wén zhēnde yào  
jiēhūn le?

Is Xiǎo Wén really getting married,  
grandma?

B: Shi zhème huí shì, Xiǎo Wén  
zài Yīngguo niàn shūde shihou  
rènshile yíge Rìběn rén, xiànzài  
tā hé Xiǎo Wén zài yíge yínhángli  
zuò shì, duì Xiǎo Wén bú cuò.  
Kěshi . . .

It's like this: When Xiǎo Wén  
was studying in England she met a  
Japanese guy. Now he works at the  
same bank as she does. He's very  
nice to her, but . . .

C: Yuánlái, wǒ hé Xiǎo Wén tā  
bāba dōu bù tóngyì. Nǐ xiǎng ma,  
Zhōngguo rén hé Rìběn rén zěnme  
yě méi bànfar biāncheng yìjiāzi<sup>••</sup>  
ya! Kěshi Xiǎo Wén hé tā māma  
yuányì, wǒmen yě jiu bù néng  
shuō shénme le.

Originally, Xiǎo Wén's father and  
I were both against it. After all,  
there's just no way that Chinese and  
Japanese can become part of the same  
family. But Xiǎo Wén and her mother  
wanted it, so there wasn't anything  
we could say about it.

A: Xiǎo Wén māma zěnme shuō ne?

What did Xiǎo Wén's mother say  
about it?

C: Tā quànle wo hǎojǐcì. Tāde  
huà yǒu dàoli. Tā shuō, Zhōng-  
guo rén hé Rìběn rén shì dàguo  
zhàng. Kěshi xiànzài, shìqing  
yǐjīng guòqu jǐshínián le, wèi-  
shénme hái yào ràng háizimen chǐ  
kǔ ne?

She tried to persuade me many  
times. What she said makes sense.  
She said that the Chinese and the  
Japanese did go to war, but now that  
it's all been over for a few decades,  
why should the children still be made  
to suffer for it?

A: Bómǔ shuōde duì. Éi, wǒ lái  
Xiānggǎng zěnme duō tiān le, zěn-  
me hái méi kànjian ta ne?

She's right about that. By the  
way, I've been here in Hong Kong for  
so many days now, how is it that I  
haven't seen him?

C: Tā huí Rìběn kàn tā māma qu le,  
nèi shì ge xiàoshunde háizi. Dēng  
nǐ cóng dàlù huílaide shihou, tā  
yě gāi huílai le.

He went back to Japan to visit his  
mother. He's a very filial boy. He  
should be back by the time you come  
back from the mainland.

A: Zhēn yǒu yìsi!

That's so interesting!

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<sup>•</sup>More literally, "You people are here." Notice this simple way of leaving a group. "You're here" is the functional equivalent of "You stay here," i.e., "I'm going to leave. Please go on talking without me." Another sentence you can use when leaving a group is Nǐmen tántan, wǒ xiān zǒu, "You go on talking, I'm going to leave."

<sup>••</sup>yìjiāzi means yìjiā rén (one family).

- C: Yǒu yìsi ba,<sup>1</sup> Tāngmǔ, nǐ bù zhī-  
dào, rén lǎo le, guānniàn yě lǎo  
le, yǒude shíhour zhēnde yào gǎi-  
gai le. Oh, it's interesting all right.<sup>1</sup>  
You don't know, Tom, when a person  
gets old, their ideas get old too.  
Sometimes one really has to change  
a bit.
- (Xiǎo Píng's mother [F] comes in carrying some things.)
- B: Mā, nǐ huílai le? Hi mom, you're back?
- F: Huílai le. Hi, yeah, I'm back.
- A: Bómǔ, wǒ shuō shénme hǎo ne?  
Nín shízài tài kèqi le. Auntie, what can I say? This is  
really too polite of you.
- F: Zhèidiǎn chīde, yòngde, dōu  
dàiqu, zhèliǎngjiàn yīfu  
děngyixià chuānchuan kàn, héshì  
bu héshì. This food and these things are for  
you to take with you. And these two  
things to wear you can try on later  
and see if they fit you.
- A: Bómǔ, nà jiu xièxie le. Well then, thanks a lot, auntie.
- F: Nàme yidiǎndiǎn dōngxi xiè  
shenme. Lùshang hǎohǎo zhàogu  
zìjǐ, shìqing wánle jiu huílai,  
xiūxi jǐtiān zài huí Měiguó. Why should you thank me for these  
odds and ends! You just look after  
yourself very carefully while you're  
traveling, and when the job is fin-  
ished come back here and rest up for  
a few days before you go back to  
America.
- A: Ng, wǒ yídìng huílai. Okay, I'll be sure and come back.
- C: Guò liǎngtiān, Xiǎo Píng, Xiǎo  
Wén yě yào zǒu le. Xiǎo Píng  
mā,<sup>2</sup> jīnr<sup>3</sup> wǎnshang zám<sup>4</sup> bú zuò  
fàn le. Děng huǐr Xiǎo Píng  
bàba huílai, yíkuàir chūqu chī  
wǎnfàn, gěi háizimen sòngsong  
xíng, hǎo bu hǎo? In another day or two Xiǎo Píng and  
Xiǎo Wén will be leaving too. Mom,  
let's not make dinner tonight. When  
Xiǎo Píng's father gets back, we'll  
all go out to dinner and have a going-  
away party for the kids, okay?
- F: Hǎode, hǎode. All right.

<sup>1</sup>Grandma's reply intimates that the experience of her granddaughter having a Japanese boyfriend put her through some difficult times and made her reflect deeply on her opinions.

<sup>2</sup>Grandma Lǐ here addresses her daughter-in-law as Xiǎo Píng mā, "Xiǎo Píng's mother." Compare this with the way some grandparents in English-speaking countries call their grandchildren's parents "Mom" and "Dad" even though they are their own children.

<sup>3</sup>jīnr: jīntiān (Běijīng)

<sup>4</sup>zám: The slurred pronunciation of zánmen used in conversation. (Běijīng)

Unit 8, Tape 2 Workbook

Exercise 1

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

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

Exercise 2

In this exercise a mother and son talk in their apartment in Hángzhōu.

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

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

xiǎo diǎnr shēngr

a little more quietly

bāo

to wrap

tán liàn'ài

to be in love, to be going together  
(having a courtship)

Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why is his sister going to America? Why is she taking handicrafts?
2. What will happen in the evening?
3. What news does he learn about his sister?
4. Does his mother seem nervous? How can you tell?

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

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

Exercise 3

In this conversation a mother talks to her daughter in Běijīng about her grandparents.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words for this conversation:

qiánxiē nián

a few years back

zài shuō

besides, moreover

Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What is Xiǎo Yún doing? Why?
2. What is the latest news about Xiǎo Yún's grandfather?
3. Why does the mother seem to have little regard for the company she talks about?
4. According to the mother, what is the grandfather's attitude toward work?
5. What does the mother ask her daughter to write into the letter to grandfather?

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

Exercise 4

This conversation takes place in the office of a factory in Běijīng where an older man and a younger man are on the night shift.

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

You will need the following words and phrases:

Lǎo Shīfu

old master

gémìng

revolution

Zhū Lǎozǒng

(an affectionate name for Zhū Dé, a military leader of China and commander of the Eighth Route Army during the war of resistance against Japan.)

jūnduì

army

Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What did Wáng Lǎo Shīfu do before the war of resistance against Japan? Was it a secure job?
2. What happened to his business during the war of resistance against Japan?
3. What did "Zhū Lǎozǒng" (Zhū Dé) do at that time? What did Wáng Lǎo Shīfu do for Zhū Lǎozǒng?

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



Dialogue and Translation for Exercise 2

A mother (B) and her son (A) talk in their apartment in Hángzhōu.

- A: Mā, wǒ jiějie shénme shíhou zǒu a? Ma, when is older sister leaving?
- B: Wǎnshàng shíyīdiǎn zhōngde huǒchē. Nǐ xiǎo diǎnr shēngr shuō huà. Bié bǎ tā chǎoxǐng le, ràng ta zài duō shuì yìhuǐr. On the 11:00 train this evening. Speak a little more quietly. Don't wake her, let her sleep a little while longer.
- A: Ào, jiějie shuì wǔjiào na, wǒ xiǎo diǎnr shēngr. Mā, jiějie yào dài zǒude dōngxi dōu zhǔnbèi-hǎo le ma? Oh, sister is taking a (noontime) nap. I'll speak more softly. Ma, have all the things older sister is going to take along with her been gotten ready?
- B: Chàbuduō le, jiù shì hái yǒu yìxiē gōngyìpǐn méiyǒu nòng hǎo, nǐ huílai le, zhèng hǎo bāngbāng máng, bǎ zhèixiē dōngxi bāoqilai. Just about, there are just a few handicrafts not yet taken care of. You've come back just in time to help by wrapping these things.
- A: Jiějie shì dào Měiguó qù niàn shūde, dài gōngyìpǐn gàn shénme? Sister's going to America to go to school; what is she taking handicrafts for?
- B: Zài dàxuélǐ niàn shū zǒng huì yǒu ge hǎo péngyou, wàiguó rén xǐhuan Zhōngguó gōngyìpǐn, dàishàng yìdiǎnr, sòngsòng rén, bú shì hěn hǎo ma? In college you're always going to have a good friend. Foreigners like Chinese handicrafts. So isn't it a good idea to take some along to give people as gifts?
- A: Hǎo, wǒ yìhuǐr jiù bāohǎo le. Okay, I'll have them wrapped in a minute.
- B: Duì le, nǐ zài zhèr nòng, wǒ dào chúfáng kàn yíxià, kànkan cài hǎole méiyǒu. Oh--you take care of this here, and I'll go take a look in the kitchen to see if the food is done.
- A: Wǎnshàng hái yǒu kèren ma? Are there guests coming tonight, too?
- B: Yǒu. Dēng yíxià Zhōu Bómǔ hé tā érzi lái gěi nǐ jiějie sòng-xíng. Yes, in a little while Mrs. (Auntie) Zhōu and her son are coming over to give your sister a send-off.
- A: Mā, wǒ kàn, wǒ jiějie gēn Xiǎo Zhōu hǎoxiàng bú cuò ma! Ma, I think older sister and Xiǎo Zhōu seem to be getting along pretty well!
- B: Shǎ hái zi! Nǐ jiějie gēn Xiǎo Zhōu tán liàn'ài kuài yìnián le, nǐ hái bù zhīdào! You dumb kid! Your sister and Xiǎo Zhōu have been in love for almost a year now. Didn't you know?!

- A: Ào! Yuánlái shì zènme huí shìr! Hǎo, mā, nǐ kuài máng qu ba! Zhèi diǎnr gōngyìpǐn jiāo gěi wǒ le. Oh, so that's what's been going on all along. Okay, mom, you go ahead with your work. Hand the handicrafts over to me.
- B: Nǐ kuài bāo, bāowánle, dào chūfáng lái bāng wo máng. Get these wrapped quickly. When you're done, come to the kitchen and help me.
- A: Xíng, wǒ yìhuìr jiù lái. Okay, I'll be there in a minute.

Dialogue and Translation for Exercise 3

In Běijīng a mother (B) talks with her daughter (A).

- B: Xiǎo Yún na, zuótiān kǎoshì kǎowán le, jīntiān hái zài wūli máng shénme na? Xiǎo Yún, your exams were over yesterday. What are you still working on here today?
- A: Xiě jǐfēng xìn, zhèixiē xìn zǎo jiù gāi xiě le, jīntiān yǒu yìdiǎnr shíjiān, wǒ xiǎng bǎ tamen xiěwán. Writing a few letters. I should have written them a long time ago. I have a little time today, so I wanted to get them written.
- B: Gěi yéyede xìn xiěle méiyǒu? Yéye nàme téng nǐ, kuài gěi tā xiě fēng xìn ba! Have you written grandfather? He's so fond of you, you really should write him a letter!
- A: Shàngcì yéye lái xìn shuō, tāmen gōngsī qǐng tā qù bāng máng ne. Zhèijiàn shìr, nǐn zènme xiǎng? The last time grandfather wrote, he said that their company had asked him to go help out. What do you think of that?
- B: Tāmen gōngsī xiǎng gēn wàiguo rén zuò shēngyì, qǐng yéye qù bāng máng, zhèijiàn shìr, wǒ shénme yě bú yuànyì shuō. Their company wants to do business with foreigners, so they asked your grandfather to help out. I don't want to say anything about this.
- A: Wèishénme ne? Why?
- B: Qiánxiē nián, tāmen gōngsīde rén shuō nǐ yéye, shuōde nàme nántǐng. Xiànzài tāmen yǒu wèntí le, yòu xiǎngdào nǐ yéye le. Suàn le ba, ràng tāmen kànzhe bàn ba. Wǒ bù xiǎng quàn nǐ yéye qù bāng zhèige máng. Niánji dàle, hǎohāorde zài jiāli xiūxiūxiū bǐ shénme dōu hǎo. A few years back, the people in the company were saying such awful things about your grandfather. But now, they go to him with their problems. The hell with it! Let them do what they like. I don't want to advise your grandfather to help them. When a person gets old, it's best for him to stay at home and get a lot of relaxation.

\*This means "No comment. If I said anything about this, it wouldn't be complimentary."

- A: Mā, wǒ xiǎng yéye yídìng bù tóngyì nínde shuōfār. Guòqùde shìr yǐjīng guòqu le. Xiànzài yǒu rén qǐng ta bāng máng, zài shuō zhèixiē shìr duì guójiā yǒu hǎochu, tā yídìng huì qù zuòde.
- Ma, I'm sure that grandfather wouldn't agree with that. What's over is over ("Past things are already past"). Now someone asks him to help out, and besides, these things are good for the country. I'm sure he'll do it.
- B: Wǒ yě zhīdao, nǐ yéye nèige rén zhǐ yào yǒu gōngzuò, bù guǎn duō nán, tā yě huì pīnmìng qù zuòde. Nǐ xiě xìn de shíhou, bié wàngle xiěshang, ràng tā bié tài lèi le, měitiān shuì ge xiǎo wǔjiào.
- I know that too. Your grandfather is the kind of person who, as long there's a job, will knock himself out to do it, no matter how hard it is. When you write the letter, don't forget to write that he mustn't tire himself out too much, and to take a little noontime nap every day.
- A: Hǎo. Xiěshang le. Nǎinai huì hǎohāor zhàogu yéyede. Nín fàng-xīn hǎo le.
- Okay. It's written. Grandma will take good care of grandfather. Don't you worry.
- B: Ài! Hǎo le, wǒ yào chūqu mǎi dōngxi, nǐde xìn xiěwán le méiyǒu? Wǒ lái gěi nǐ jì.
- (Sigh) Okay, I've got to go out to buy some things. Have you finished writing your letters? I'll mail them for you.
- A: Zhèi sānfēng xìn xiěwán le, děng yíxiàr, wǒ tiēshang yóupiào. Hǎo, xiànzài hǎo le. Nín nǎzǒu ba.
- These three are finished. Wait a second while I put stamps on them. Okay, they're ready. Here they are.
- B: Wǒ zǒu le.
- I'm leaving.
- A: Mā, nín zǎo diǎnr huílai!
- Ma, don't be gone long!

Dialogue and Translation for Exercise 4

In the office of a factory in Běijīng, an older man (B) and a younger man (A) are on the night shift:

- A: Wáng Lǎo Shīfu, nín xiūxi yì-huǐr ba. Wǒ zài zhèr kànzhe, nín bié dānxīn, wǒ bú huì shuì jiàode.
- Old Master Wáng, you rest a while. I'll watch things here, don't worry. I won't fall asleep.
- B: Òu, wǒ bú lèi, zánmen liǎ<sup>o</sup> liáoliao tiānr ba!
- I'm not tired. Let's us two have a chat!
- A: Wáng Lǎo Shīfu, wǒ tīngshuō, nín jiěfàng qián jiù cānjiā gé mìng le, nínde gùshi yídìng bù shǎo, gěi wo jiǎngjiang ba!
- Old Master Wáng, I've heard that you joined the revolutionary ranks before liberation. You must have a lot of stories; tell me one!

<sup>o</sup>liǎ: A colloquial word meaning liǎngge.

- B: Nǐ zhīdao, jiěfàng qián wǒ shì zuò xiǎo mǎimaide, nèi shíhou zuò xiǎo mǎimai duō nán! Néng bu néng zhuàn yìdiǎnr qián dōu yào kàn yùncì hǎo huài. You know, before liberation I was in small business. At that time, it was so hard to do small business. Whether or not you could make a little money depended on whether your luck was good or bad.
- A: Hòulái ne? And later?
- B: Hòulái Rìběn rén lái le, Rìběn rén gēn zánmen dǎ zhàng, zhèi yíxiàzi wǒde mǎimai . . . Later the Japanese came. After the Japanese went to war with us, my business . . .
- A: Zuòbuxiàqu le. You couldn't carry it on.
- B: Bú shì, wǒde mǎimai yuè zuò yuè dà le. No, it got bigger and bigger.
- A: Zěnmē ne? How was that?
- B: Nǐ xuéguo lìshǐ. Nǐ zhīdao nèi shíhou Zhū Lǎozōng gēn Rìběn rén dǎle yízhàng . . . You've studied history. You know that at that time Zhū Lǎozōng (Zhū Dé) fought with the Japanese . . .
- A: Zhīdao, nèi yízhàng dǎle hǎo jǐge yuè. Nèi shíhou nín gàn shénme ne? Yes, they fought for many months. What were you doing at that time?
- B: Wǒ? Wǒ yìtiān dào wǎn nǎzhe dānzi gěi Zhū Lǎozōngde jūnduì mǎi dōngxī ya! Shénme chīde, chuānde, yào a, wǒ dōu néng mǎidào. Me? From morning to night I was carrying a list buying things for Zhū Dé's army. Food, clothes, medicine, I could buy them all.
- A: Ēi, zhēn yǒu yìsi, nín zài gěi wǒ jiǎngjiāng. Gee, that's fascinating, tell me more.
- B: Òu, xiànzài bù néng jiǎng le. Zánmen gāi chūqu kànkan le. Yàoshi méiyǒu shénme wèntí, huílai wǒ zài gěi nǐ jiǎng. I can't now. It's time we went out and took a look. If there aren't any problems, I'll tell you more after we get back.
- A: Nà zánmen zǒu ba! Then let's go!

VOCABULARY

Module & Unit

ài	to love	7.6
àishang	to fall in love with	7.6
āndìng	to be peaceful and stable, to be quiet and settled	7.7
bàba	father, dad, papa	7.4
báitiān	daytime	7.3
-bān	(counter for class of students)	7.3°
bàng	to be great, to be fantastic, to be terrific	7.4°, 7.7°
bāng máng	to help; help	7.4
bāngzhu	to help; help; as a help to, for	7.2
bāo	to wrap	7.8°
bǎochí	to keep, to preserve, to maintain	7.5
bǎohù	to protect	7.6
bèihòu	behind someone's back	7.2°
-bèizi	all one's life, lifetime	7.2
běnlái	originally, in the beginning, at first; to begin with, in the first place	7.7
běnrén	herself, himself, oneself, myself, etc.	7.6°
bǐ	to compare	7.1°
biàn	to change, to become different	7.3
biànchéng	to change into	7.2°, 7.3
bǐcǐ	each other, one another, both; the same to you	7.5°
bìng rén	sick person, patient	7.3°
bómǔ	aunt (wife of father's elder brother); (term for the mother of one's friend)	7.8
bóshì	Ph.D.	7.2°
bú fāngxīn	to worry	7.3°
bù guǎn	no matter (what, whether, etc.)	7.5°, 7.6
bù huāng bù máng	calm, not the least bit flustered	7.8°
bú jiàn bú sà	don't leave until we've met up	7.7°
bù jiǎndān	not ordinary, not commonplace; remarkable	7.7°
bù néng bu	to have to, must	7.7
bù shǎo	to be quite a lot, to be much, to be many	7.4
bú shi...jiù shi...	if it isn't...then it's...; either... or...	7.7
bú xiàng huà	to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)	7.6

cái	only (before an amount)	7.3
cái	only in that case, only under this condition	7.5
cáichǎn	property	7.4
cānjiā	to participate in, to take part in; to join; to attend	7.6
cháng	to be long	7.1
chàng gē	to sing (songs)	7.6°
chǎo	to be noisy; to disturb by making noise	7.8
chǎoxǐng	to wake (someone) up by being noisy	7.8
-chéng	(verb ending) into	7.3
chéngshì	city; urban	7.6
chéngyuánguó	member country	7.6°
chībuxiàqù	to be unable to eat	7.3
chī kǔ	to suffer, to undergo hardship	7.4
chōu yān	to smoke (tobacco)	7.6
chuáng	bed	7.2°, 7.5°
chuántǒng	tradition, traditional	7.1
cónglái	ever (up till now), always (up till now)	7.3
cónglái bù/méi	never (up till now)	7.3
cóng...(Verb)-qǐ	to begin (Verb)-ing from...	7.7
cūnr	village	7.6°
dàduōshù(r)	the great majority	7.5
-dài	generation; era, (historical) period	7.5
dàishang	to take along (Běijīng)	7.8
dàjiě	"older sister" (a respectful term of address for a woman about one's own age or older)	7.4°
dàlù	mainland, continent	7.1
dǎng	(political) party	7.6
dānxīn	to be worried, to be uneasy	7.4
dānzi	list; form	7.8
dào	to pour, to dump	7.1
-dào	(resultative ending used for perception by one of the senses: <u>jiàndào</u> , <u>kàndào</u> , <u>tīngdào</u> , etc.)	7.3
-dào	(resultative ending used to indicate reaching; in <u>xiǎngdào</u> , <u>tándào</u> , etc., translated as "about" or "of")	7.3
dào chù	everywhere	7.7°
dào dé	morality, morals, ethics	7.2°
dào lājī	to take out (dump) the garbage	7.3°
dào lǐ	principle, truth, hows and whys; reason, argument, sense	7.2
dà xué shēng	college student	7.1°
dǎ zhàng	to fight a war, to go to war	7.8

dǎ zhēn	to get an injection	7.8°
dǎ zì	to type (on a typewriter)	7.6
dé	to get	7.5
dédao	to receive, to get	7.5
-de huà	if; in case; supposing that	7.6
děi kàn	to depend on	7.8
děng	when; by the time; till	7.8
děng dào	wait until; when, by the time	7.3
děng yíxià	wait a minute; in a little while	7.8
-diǎn	point	7.1
diào yǎnlèi	to cry	7.3°
dìwei	position, status	7.2
dǒngde	to understand, to grasp, to know	7.1
duǎnpiān	short (stories, articles)	7.6
dúlì	to be independent; independence	7.2
duó (duō)	how (to what extent)	7.4
duó hǎo!	how great that is!	7.2°
duōshù(r)	the majority (of), most (of)	7.5
éi	say! (interjection telling that the speaker just thought of something)	7.3°
értóng	child (formal word)	7.6
érxífu(r) (-fer)	daughter-in-law	7.4
fādá	to be (highly) developed, to be flourishing, to be prosperous	7.2°, 7.5
fǎlǚ	law	7.7
fān	to translate	7.7°
fàn	to violate, to offend, to commit; to have an attack (of an old disease)	7.7
fǎnduì	to oppose, to be against	7.1°
-fāngmiàn (-mian)	aspect, side, area, respect	7.1
fāngwèn	to visit	7.6°
fǎnzhèng	anyway, in any case	7.3°
fàn zuì	to commit a crime	7.7
fāzhǎn	to develop, to expand, to grow	7.5
fēn	points	7.5°
fēn	to divide, to separate, to split	7.6
fēngsú	custom(s)	7.5
fēnkāi	to separate, to split up	7.6
fùnǚ	woman; women, womankind	7.2
fúqi	blessings, good fortune	7.4
gāi	will probably	7.4°
gāi	should, ought to	7.4°, 7.8

gài	to build, to construct	7.4°
gǎibiàn	to change; change(s)	7.1°, 7.5
gānbu	cadre	7.6
gǎnjué	feeling, sensation; to feel, to perceive	7.1
gànmá	to do what; (colloquial) why on earth, what for	7.8
gān shenme	to do what; (colloquial) why on earth, what for	7.8
gǎnxiè	to be thankful, to be grateful	7.3°
gāogān	senior cadres	7.6°
gāozhōng	senior high school	7.1°, 7.2°, 7.5
gèguó	various countries	7.1°
gémìng	revolution	7.8°
gēn	to follow	7.8°
gōng	male (for animals)	7.2°
Gōngchǎndǎng	Communist Party	7.6
gōngchǎng	factory, mill, plant, works	7.6°
gōnggong	grandfather, grandpa (paternal)	7.4°
gōngkè	homework	7.7°
Gōngqīngtuán	Communist Youth League	7.6°
gōngshāngyè	industry and commerce	7.5
gōngyè	industry	7.5
gōngyìpǐn	handicrafts	7.8
guān	to take care of; to mind, to bother about	7.2
guǎnggào	advertisement	7.7
guānniàn	concept, idea, notion	7.2
guānxīn	to be concerned/care about	7.1°
guānyú	as to, with regard to, concerning, about	7.1
gǔhuī	bone ashes, ashes (of a person)	7.5°
guīju	rules of proper behavior, social etiquette, manners; special customs, established practice, rule (of a community or organization)	7.3°, 7.4
guójiā	country, state, nation; national	7.1
guòqù	the past	7.4
guòqu	to pass; to pass away, to die	7.8
guò rìzi	to live; to get along	7.4°
gùshi	story	7.6
gǔshū	ancient book	7.1°
hái	fairly, passably	7.4
hǎiluòyīn	heroin	7.7°
hǎochù	benefit, advantage	7.5
hǎohāor	properly, carefully, thoroughly	7.1°, 7.8
hǎo shi hǎo, kěshi...	well, okay, but...	7.3°
hǎoxiàng	to seem as if, to seem like	7.8



hēiyè	(darkness of) night, nighttime	7.3
hèn	to hate, to loathe, to detest	7.6
Hóngwèibīng	(a) Red Guard; the Red Guards	7.6
hòulái	later, afterwards	7.2°, 7.5
Huáshèngdùn Yóubào	Washington Post	7.7
-huí	(counter for <u>shì</u> , "matter")	7.8
huì	might; to be likely to; will	7.1
huó	to live; to become alive; to survive; to be live/alive/living; mobile, moving	7.5
húshuō	to talk nonsense; nonsense, drivel	7.2°
hùxiāng	mutually	7.4
jì	to remember; to commit to memory	7.5°
-jiā	(counter for families)	7.4
jiǎndān	to be simple	7.7
jiǎng	to stress, to pay attention to, to be particular about	7.3
jiǎng	prize	7.5°
jiǎngjiu	to be particular about; to be elegant, to be tasteful	7.3°
jiàotáng	church, cathedral	7.7°
jiàoyu	to educate; education	7.7
jiārù	to join	7.6
jiāting	family	7.3°
jīdòng	to be agitated, to be worked up	7.1°
jiè	to borrow; to lend	7.1
jièdao	to successfully borrow	7.1
jiěfàng	to liberate, to emancipate; liberation	7.6
jiéhūn (jiéhūn)	to get married	7.2
jièyì	to mind, to take offense	7.6
jíjí mángmáng	in a hurry, extremely rushed	7.6
jímáng	to be hasty, to be hurried	7.6
jìnbù	to progress; progress	7.7
jìndàishǐ	modern history	7.1°
jīngshén	energy, spirits	7.3°
jīnr	today (Běijīng)	7.8°
jǐnzhāng	to be nervous, to be upset	7.3°
jìzhu	to remember	7.1°
-jù	sentence; (counter for sentences or utterances, often followed by <u>huà</u> , "speech")	7.1
jūnduì	army	7.8°
júzi shuǐ(r)	orange juice (Běijīng)	7.1°
(V V) kàn	try and (V), (V) and see how it is	7.7
kàn	to depend on	7.8

kànbuqǐ	to look down on, to scorn, to despise	7.4
kàndao	to see	7.3
kànzhe	(followed by a verb) as one sees fit, as one deems reasonable	7.8
kǎo	to take/give an exam, test, or quiz	7.8
kào	to depend on, to rely on; to lean against; to be near, to be next to	7.2
kǎolǚ	to consider, to think about; consideration	7.1
kǎoshì	to take/give an exam, test, or quiz; exam, test	7.8
kěài	to be loveable, to be adorable	7.8°
kěkǎyīn	cocaine	7.7°
Kěkōukēlè	Coca Cola	7.1°, 7.3°
kělián	to be pitiful	7.3°
kěn	to be willing to	7.7°
kū	to cry	7.3
...lái	for the past... (amount of time)	7.6
lái	(used before a verb to express that something will be done)	7.7
lái	to do (something), to perform (something), to have (an event), to help oneself to (food, etc.), to join in (a game, etc.)	7.8
lājī	garbage	7.3°
lánwěiyán	appendicitis	7.5°
lǎo	all the time, always	7.8°
láodòng	to labor	7.5
láodònglì	labor force, labor; able-bodied person	7.5
lǎolao	grandmother, grandma (maternal)	7.4°
lǎolì	labor force; labor	7.5
lǎo shīfu	old master	7.5
lǎoshǔ (láoshu)	mouse or rat	7.2°
lǎoxiānsheng	old gentlemen	7.5°
lǎoyé	grandfather, grandpa (maternal)	7.4°
lǎozōng	(used with surname as an affectionate term for a high-ranking PLA commander)	7.8°
liǎ	(Běijīng colloquial word meaning <u>liǎngge</u> , "two")	7.8°
lián...dōu/yě...	even...	7.7
liáo	to chat	7.3
liáo tiān(r)	to chat	7.3
lǐmào	manners, politeness	7.4
lǐngdǎo	to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre	7.6

		<u>Module &amp; Unit</u>
liùshí niǎndài	the decade of the sixties	7.1°
liúxia	to leave	7.1°
liúxíng	to be common, to be popular, to be prevalent	7.2
luàn	to be in disorder, to be in a mess, to be chaotic; arbitrarily, recklessly, any old way	7.7
luànqībāzāo	in a mess, in confusion, in disorder; miscellaneous, motley, all thrown in together	7.7
ma	(marker for obviousness of reasoning)	7.3
mǎnmǎnr (mǎnmàn)	slowly; gradually, by and by; taking one's time (doing something); (tell) all about, in all details	7.1
méi yìsi	to be uninteresting/boring; to be pointless/meaningless; to be a drag; to be without value, not worthy of respect, cheap	7.2
míngbai	to understand, to be clear on, to comprehend; to be clear, to be intelligible	7.5
<u>Míng Bào</u>	<u>Ming Pao</u> (a Hong Kong newspaper)	7.7
mǔ	female (for animals)	7.2°
nǎinai	grandmother (paternal)	7.4
nà hái yòng shuō	that goes without saying	7.2°
Nán Měi	South America	7.7°
nánnǚ	men and women, male-female	7.2
nánshòu	to be uncomfortable; to feel bad, to feel unhappy	7.3
nántīng	to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous	7.8
ne	(used in questions asking the whereabouts of someone/something)	7.4°
nénglì	ability	7.6°
niánji (niánjì)	age	7.4
niánqīng	to be young	7.1
nòng (nèng)	to do; to fool with; to get	7.3
nóngcūn	country, rural area; rural	7.5°, 7.6
nónglai	to get and bring	7.3
nóngmín	peasant	7.5°
nóngyè	agriculture	7.5
nǚlì	to make efforts	7.7°
nǚshēng	coed, woman student	7.3

pà	to be afraid	7.4°
pǎolai pǎoqù	to run around	7.6°
pèngdao	to run into, to come across	7.8°
-piān	(counter for sheets, articles or pieces of writing)	7.2
piàn	to fool, to deceive	7.2°
pǐchá bǐng	pizza	7.1°
píngděng	equality; to be equal (of people)	7.2
pǐnmìng	with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death	7.2
pǐzhǔn	to give permission, to approve; approval, permission, sanction	7.5°
pópo	grandmother, grandma	7.4°
qiāng	gun	7.7°
qiáng	to be strong	7.6°
qiánxiē nián	a few years back, in recent years	7.8°
qiāo mén	to knock at the door	7.4°
qíguài	to be strange, to be odd, to be surprising	7.3
qǐlai	to get up (in several senses)	7.4
-qilai	(resultative ending which indicates starting)	7.3
Qīnghǎi	(a province in western China)	7.3°
qíngkuàng	situation, circumstances, condition, state of affairs	7.1
qíngxíng	situation, circumstances, condition, state of affairs	7.1
quàn	to advise, to urge, to try to persuade	7.8
quánjiā rén	the whole family	7.4°
ràng	to make (someone a certain way)	7.1
rén	person; self; body	7.4
rénjia	people; other people; someone else; they; he, she; I	7.4
rèxīn	to be enthusiastic and interested, to be warmhearted, to be earnest	7.3
rèxīnqilai	to become enthusiastic and interested	7.3
rìzi	day; date; time	7.3°
rù	to enter; to join (an organization)	7.6
rù Tuán	to join the Communist Youth League ( <u>Gòngqīngtuán</u> or <u>Gòngchǎnzhǔyì Qīngniántuán</u> )	7.6

shā	to kill (means unspecified); to kill (specifically, with a knife or knifelike instrument); to try to kill	7.7
shǎ	to be stupid, to be dumb, to be silly, to be naive	7.8
shāfā	sofa	7.8°
-shang	(verb ending indicating starting and continuing)	7.6
shàng xué	to go to school; to attend school	7.6
shāngyè	commerce, business	7.5
Shàoxiānduì	Young Pioneers	7.6°
shèhuì	society; social	7.1
shēngchǎn	to produce; production	7.5
shēnghuó	to live; life; daily life; livelihood	7.2
shēngyì (shēngyì)	business, trade	7.8
shēnqǐng	to apply (for)	7.2°
shēntǐ	body; health	7.4
shǐ	to cause (followed by a verb), to make, to enable	7.7
shìchǎng	market	7.5°
shìjiè	world	7.6
shìjièshang	in the world, in the whole world	7.6
shìjièxìng	worldwide	7.7
shíxíng	to practice, to carry out, to put into effect, to implement (a method, policy, plan, reform, etc.)	7.6
shízài	really; to be real	7.2
shòu	to receive	7.7
shòu	to be thin	7.7°
shǒuchāode	handwritten	7.4°
shòu jiàoyu	to receive an education	7.7
shōurù	income, earnings	7.5
shōushi	to straighten up; to get one's things ready	7.4
shǔjià	summer vacation	7.1
shuōbuqīngchu	can't explain clearly	7.1
shuōdao	to speak of; as for	7.3
shuōfǎ	way of saying a thing; statement, version, argument	7.5
shuòshì	Master's degree	7.2°, 7.5°
sǐ	to die	7.3°, 7.5°
Sì Shū	the Four Books ( <u>Dàxué</u> , <u>Zhōngyōng</u> , <u>Lúnyǔ</u> , <u>Mèngzǐ</u> )	7.4
sīxiǎng	thought, way of thinking	7.5°
sònghuiqu	to take/escort back	7.5°
sòngxíng	to see (someone off), to wish (someone) a good trip; to give a going-away party	7.8

suàn le	forget it, let's drop the matter, let it go at that; come off it, come on	7.2
sūnnǚ	granddaughter (through one's son)	7.4
sūnzi	grandson (through one's son)	7.4
suǒyǒude...dōu	all	7.3
tán liàn'ài	to be in love, to be going together (courtship)	7.8°
tǎoyàn	to dislike, to be disgusted with	7.6
téng	to be very fond of, to be attached to, to dote on	7.8
tí	to carry (from the hand at the side of the body)	7.8°
tiào	to jump, to leap	7.3°
tímù (-mù)	topic, subject; title; examination question, test problem	7.5
tīng	to heed (advice), to obey (orders)	7.5
tóngjū	to cohabit; cohabitation	7.2
tóngyì	to consent, to agree	7.5
tóu	head, chief, boss	7.7°
-tuán	group, society	7.6
Tuán	(Communist Youth) League	7.6
tǔdì	land	7.4
wàigōng	grandfather, grandpa (maternal)	7.4°
wàipó	grandmother, grandma (maternal)	7.4°
wàiwén	foreign language	7.5°
wǎnhuì	evening party	7.6°
wǎnliàn wǎnhūn	late involvement and late marriage	7.2°
wèile	in order to; for the purpose of; for the sake of	7.5
wénhuà	culture; schooling, education, literacy	7.1
wénxuéjiā	writer, literary man	7.6°
wénzhāng	article, essay; prose (writing) style	7.2
wǒde tiān na!	my God!	7.1°
wǔjiào	noontime nap	7.8
-xià	under	7.6
xiàndài	to be modern; contemporary; modern times	7.1°
xiǎng	to sound, to make a sound	7.4°
xiàng	to be like, to resemble; like; such as	7.2

xiǎngbuchū	can't think up, can't come up with	7.2°
xiāngdāng	quite, pretty, considerably	7.2
xiǎngdao	to think of	7.3
xiāngxìn	to believe (in); to trust, to be convinced (that)	7.7°
xiǎo	young	7.1°
xiǎo diǎnr shēng(r)	a little more quietly	7.8°
xiǎo péngyou	little friend; kids	7.4
xiàoshun	to be filial; filial obedience	7.3
xiǎoshuō(r)	fiction, novel	7.1
xià qí	to play chess	7.6
-xiaqu	(resultative ending which indicates continuing an action)	7.2
-xiaqu	down (directional ending used for eating or drinking down)	7.3
xī dú	to take drugs; drug taking	7.7
xíguàn	habit, custom, usual practice; to be accustomed to, to be used to	7.5
xīn	heart	7.3
-xìng	nature, -ness, -ity	7.7
xìngkuī	fortunately, luckily	7.4°
xìngqu	interest	7.2
xīnlǐ	in one's heart, in one's mind	7.1°
xīnshì	something weighing on one's mind, worry	7.1°
xīnwén	news	7.2
<u>Xīnwén Zhōukān</u>	<u>Newsweek</u>	7.2
xué hǎo	to learn from good examples, to learn to be a good person	7.7°
xuéhuì	to learn, to master	7.6°
xuéqī	semester, term (of school)	7.1
xuéshēnghuì	student association	7.1°
xué yī	to study medicine	7.2
xùnliànbān	training class	7.6°
yánjiū (-jiū, -jiù)	to study (in detail), to do research on; research	7.1
yào kàn	to depend on	7.8
Yàzhōu (Yǎ-)	Asia	7.1
yèdà	evening university	7.6°
yě gāi	really should	7.4°
...yě hǎo, ...yě hǎo	whether...or...; both...and...	7.5
yě jiù	accordingly, correspondingly, so	7.5
yéye	grandfather (paternal)	7.1°, 7.4
yī	medical science, medicine (used in phrases like <u>xué yī</u> )	7.2
yī	as soon as	7.1°, 7.4°
-yì	hundred million	7.3

yìbiān(r)...	doing...while doing...	7.1
yìbiān(r)...		
yìfāngmiàn..., yìfāngmiàn...	on the one hand...on the other hand; for one thing..., for another thing...	7.2
yìjīāzi	one family; the whole family; the same family	7.8°
yímiàn(r)...	doing...while doing...	7.1
yímiàn(r)...		
yìtiān dào wǎn	all day long	7.3
yīxué	medical science, medicine	7.2
yīyuàn	hospital	7.3°
yìzhí	all along, continuously, all the time (up until a certain point)	7.2
yònggōng	to be hardworking, to be industrious (in one's studies)	7.3
yōu	excellent	7.5°
yǒu	to come up to (a certain level)	7.2°
yòu	also	7.4
yòu	anyway; after all	7.8
yǒu bànfǎ, (duì...)	to be able to deal with (something)	7.7
yǒu bāngzhu	to be helpful	7.2
yǒu dàolǐ	to make sense	7.2
yòuéryuán	kindergarten	7.5°
yǒu guīju	to have manners, to be proper	7.4
yǒu hǎochù	to be beneficial, to be good (for)	7.5
yǒu lǐmào	to be well mannered, to be polite	7.4
yǒu qián	to be rich	7.4
yǒu xiào	to be effective; to be valid	7.7
yǒu xìngqu	to be interested	7.2
yǒu yánjiū	to have done research on; to know a lot about	7.2
yǒu yòng	to be useful	7.3
yuánlái	original, former; originally, formerly; it turns out that..., so...! (expresses finding out the true situation)	7.8
-yuànyì	to wish, would like, to want to; to be willing to	7.8
yuányīn	reason, cause	7.6
yuè lái yuè...	more and more..., increasingly	7.2
yuè...yuè...	the more...the more...	7.2
yùncì	luck	7.8
-zài shuō	furthermore, besides, moreover	7.5°, 7.8°
zài yě bù/méi	never again	7.7
zǎo	a long time ago	7.3°
zǎohūn	early marriage; child marriage; to marry as a child; to marry early	7.5



zěnmē (yì)huí shì	what's it all about	7.8
zěnmē (yì)huí shì	like this	7.8
zéren (-rèn)	responsibility	7.7
zhǎng	to grow	7.3
zhǎngdà	to grow up	7.3
zhàngfu	husband	7.5
zhànzhēng	war	7.4
zhǎobudào	can't find, to be unable to find	7.2
zhàogu	to take care of; care	7.2, 7.5
zhèi yíxiàzi	after this, as a result of this	7.8
zhème (yì)huí shì	like this	7.8
zhèng	just, precisely, right	7.5
zhèngcè	policy	7.5, 7.6
zhèngfǔ	government	7.4, 7.6
zhènghǎo(r)	it just so happens that, to happen to, as it happens; just in time, just right, just enough	7.8
zhèngzhi	politics; political	7.1
zhǐ hǎo	can only, to have to, to be forced to	7.4
zhīshi	knowledge	7.2
zhǐ yào	provided that, as long as	7.6, 7.7
-zhōng	in	7.7
<u>Zhōngguó Qīngnián</u>	<u>China Youth</u> (a periodical)	7.2
zhōng nán qīng nǚ	to regard males as superior to females	7.3
<u>Zhōngxuéshēng</u>	<u>High School Student</u> (a periodical)	7.2
zhōukān	weekly publication, weekly magazine	7.2
zhuàn qián	to earn money, to make money	7.3
zhǔrén	host, master	7.3
zhùxiàlai	to move and stay (in a place), to settle down	7.4
zhǔyào	mainly	7.5
zìyóu	freedom; to be free	7.2
zìyóu shìchǎng	free market	7.5
zǒng	always; inevitably, without exception; after all, in any case	7.1
zōngjiào	(organized) religion	7.7
zōngtǒng	president	7.6
zuǐ	mouth	7.7
zuì	crime, guilt	7.7
zuǐjìn	lately, recently; the near future, soon	7.3
zuò	to be, to act as	7.3
zuòbuliǎo	to be unable to do	7.4
zuò lǐbái	to worship, to go to church	7.7
zuòxia	to sit down	7.1

