STANDARD CHINESE
A Modular Approach

MODULE 7: SOCIETY
STUDENT TEXT AND WORKBOOK

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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
PREFACE


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 F. 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. Sheeham 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 K.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. Malin 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-juhng 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. Sadot, 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
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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-
of 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 kāolū kāolū. I'll think it over. (non-committal)
Fēicháng hǎo. Great. (enthusiastic)
Nà wǒmen shuòhǎo le ... Then we've agreed ... (decisive)
Jiù zhèiyàng. 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 kěyí a!), lukewarm acceptance (Kěyí ... or Yě hǎo), indecisiveness
(M ... or Nà, wǒ hěi dì xīnxīxiăng or Zài shuō ba), etc. If you make up
supplementary exercises, you may find it effective to base them on the commu-
nicative 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)
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.
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 guānyū, "concerning," "about."
3. The directional ending -lai.
4. The auxiliary verb hūi, "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 jiàodào yīběn hǎo xiǎoshū.  
   B: Shénme xiǎoshū, ràng nǐ zèrne gāoxìng?  
   Today I borrowed a good novel (from someone).  
   What novel is it that makes you so happy?

   B: Guānyú dàlǜde? Jǐ gěi wǒ kānkan xíng bu xíng?  
   This novel is about the situation on the mainland.  
   About the mainland? How about lending it to me to read?

3. A: Xìāge xuéqǐ nǐ xiǎng yánjìu shénme?  
   B: Hái shì lǎo wèntí: Zhōngguó de zhèngzhí qīngkuāng.  
   What are you going to do research on next semester?  
   It's still the same old topic: the political situation in China.

4. A: Zuǒtiān Xiǎo Méng gěi tā nǚpíngyǒu xiē xīn, xiěde hǎo cháng!  
   B: Niānqīng rén zǒng shì niānqīng rén. Wǒ niānqīng dé shíhou yē shì zhèiyàng, nǐ wàng le?  
   Yesterday Xiao Ming wrote a letter to his girl friend, and it was really long!  
   Young people are always young people. When I was young I was like that too, have you forgotten?

5. A: Shūjiāde shíhou, nǐ xiǎng dào nǎr qu wǎnr?  
   B: Wǒ xiǎng dào Yàzhōu jǐge guójì qu kānkan.  
   Where do you want to go over summer vacation?  
   I'd like to go visit a few countries in Asia.

6. A: Zhèxuè, nǐ xiǎng yánjìu Yàzhōude wénhuà chuàngtòng?  
   B: Bù néng shuō yánjìu. Wǒ zhī shì xiǎng qu kānkan nǎlìde shèhùi qīngkuāng.  
   Oh? Do you want to do research on Asia's cultural tradition?  
   It can't be called research. I just want to go have a look at the social situation there.

   B: Kuài zuòxià, wǒ qù gěi nǐ dào běi chā lai.  
   Lǎo Wáng, I feel awful today.  
   Sit down and I'll go pour you a cup of tea.
8. A: 你的 哪个 地方 政治 经济 面 的 情况 如何？
B: 我 住 了 一会儿， 看你 姥 姥 在 跟 你 妈 妈 讲 话。

8. A: 你的居住地的政治和经济情况如何？
B: 我不能用几句话说清楚，等有时间再告诉你。

9. A: 研究 中国 问题 现在 你需要 了解 中国 历史。
B: 你的 观点 很 重要， 我会 考虑 的。

9. A: 研究中国问题现在你需要了解中国历史。
B: 你的观点很重要，我会考虑的。

10. A: 你在 中国 住 两 年， 你 一定 会 学 中国 很 好。
B: 是的， 一方面 我 能 学 好 中文， 另 一方面 我 能 了解 更多 中国 的 事情。

10. A: 你在 中国 住 两 年， 你 一定 会 学 中国 很 好。
B: 是的， 一方面 我 能 学 好 中文， 另 一方面 我 能 了解 更多 中国 的 事情。

ADDITIONAL REQUIRED VOCABULARY

11. 一边...一边...

12. 一边...一边...

11. 一边...一边...

12. 一边...一边...
### VOCABULARY

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<tr>
<td>chuántōng</td>
<td>tradition, traditional</td>
</tr>
<tr>
<td>dàlù</td>
<td>mainland, continent</td>
</tr>
<tr>
<td>dào</td>
<td>to pour</td>
</tr>
<tr>
<td>-diān</td>
<td>point</td>
</tr>
<tr>
<td>dōngde</td>
<td>to understand, to grasp, to know</td>
</tr>
<tr>
<td>-fāngmiàn (fāngmian)</td>
<td>aspect, side, area, respect</td>
</tr>
<tr>
<td>gānjué</td>
<td>feeling, sensation; to feel, to perceive</td>
</tr>
<tr>
<td>guānyú</td>
<td>as to, with regard to, concerning, about</td>
</tr>
<tr>
<td>guójìā</td>
<td>country, state, nation; national</td>
</tr>
<tr>
<td>huì</td>
<td>might, be likely to, will</td>
</tr>
<tr>
<td>jiè</td>
<td>to borrow; to lend</td>
</tr>
<tr>
<td>jièdào</td>
<td>to successfully borrow</td>
</tr>
<tr>
<td>-jù</td>
<td>sentence; (counter for sentences or utterances, often followed by huà, &quot;speech&quot;)</td>
</tr>
<tr>
<td>kǎolǜ</td>
<td>to consider, to think about</td>
</tr>
<tr>
<td>màn màn (màn màn)</td>
<td>slowly; gradually, by and by; taking one's time; in all details</td>
</tr>
<tr>
<td>niánqīng</td>
<td>to be young</td>
</tr>
<tr>
<td>qíngkuàng</td>
<td>situation, circumstances, condition, state of affairs</td>
</tr>
<tr>
<td>qíngxìng</td>
<td>situation, circumstances, condition, state of affairs</td>
</tr>
<tr>
<td>ràng</td>
<td>to make (someone a certain way)</td>
</tr>
<tr>
<td>shèhuì</td>
<td>society, social</td>
</tr>
<tr>
<td>shūjià</td>
<td>summer vacation</td>
</tr>
<tr>
<td>shuōbùqīngchu</td>
<td>can't explain clearly</td>
</tr>
<tr>
<td>wénhuà</td>
<td>culture</td>
</tr>
<tr>
<td>xiǎoshuō (-)xuéqī</td>
<td>fiction, novel</td>
</tr>
<tr>
<td>yánjìū (yánjiū, yánjìù)</td>
<td>to study (in detail), to do research on; research</td>
</tr>
<tr>
<td>Yàzhōu (Yàzhōu)</td>
<td>Asia</td>
</tr>
</tbody>
</table>
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yi'biǎn(r)...yi'biǎn(r)...
yìfāngmiàn..., yìfāngmiàn...
yǐmiàn(r)...yi'miàn(r)...
zhèngzhì  politics, political affairs; political
zōng   always; inevitably, without exception,  after all, in any case
tsùòxia  to sit down

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

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Unit 1, Reference Notes

1. A: Jiàntiān wǒ jièdào yīběn hǎo xiǎoshūō.
   B: Shénmé xiǎoshūō, ràng ni zěnme gǎoxìng?
   Today I borrowed a good novel (from someone).
   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 tūshūguǎn qù jiè shū. I'm going to the library to borrow [take out] some books.

For "from," use gēn or xiàng for people and cóng for place names like the library.

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


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

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 bù hǎo yǐshì wèn biérēn 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 -zhāo in the verb jièdào/jièzhāo, "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 yīběn zìdīǎn. I borrowed a dictionary from him.

*Xìng is used more in written style.*
Wǒ qù jièguo, kěshì méi jièdào. I went and tried to borrow it, but I didn't get it.

A: Nǐ cóng túshūguǎn jièdào nèibèn Měiguó lǐshǐ shū le ma? Did you get that American history book out of the library?
B: Méiyǒu, dōu jièchuqu le. No, they had all been taken out.
Dàgāi xià Xīngqīyī cái néng jièdào. 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 kěyì, bù néng jièchuqu. You can read it here, but you can't take it out.

Tā bǎ wǒ de ché jiègu le. He borrowed my car (and took it away).

Tā bǎ nèibèn shū jièzǒu le. He borrowed that book (and took it away).

Wǒ cóng tā nèr jièlai wū kuài qíán. 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 shèng-qí. What he said made me very angry.

Tā nàme bù kěqì ràng tā pèngyou hěn bù hǎo yīsì. He embarrassed his friend by being so rude.

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

Zhěi shì shénme kāfēi?—zhèméi hǎo hē. What kind of coffee is this? It's so good.

Zhěi jiù shì nǐ mǎi de chē?—zěnmé nánkǎn! So this is the car you bought? It's so ugly!

Mǐ xǐhuān shùxué zěnme yīsì?—nàme méi yīsì! You like math?—such a boring thing!
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2. A: Zhèiběn xiǎoshuō xiǎde shì
dài lù de qǐngkuāng. This novel is about the
situation on the mainland.

B: Guànyú dài lù? Jiè gǎi wǒ
kànkan xǐng bu xǐng? 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 shì construction discussed immediately below.

xiǎde shì: This structure, (Verb) de shì, is a major structure of
Chinese, so pay extra attention! Use (Verb) de shì 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:

<table>
<thead>
<tr>
<th>A</th>
<th>IS</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>VERB</td>
<td>de</td>
<td>shì</td>
</tr>
<tr>
<td>Tā zuò de</td>
<td>shì</td>
<td>báicài.</td>
</tr>
</tbody>
</table>

"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 dái lù de qǐngkuāng is new infor-
mation which is focused on.

A: Wǒ zài Jiāzhōu Dàxué niàn de
shì shénme? What is it that you study at the
University of California?
B: Wǒ niàn de shì Jīngjì xué.

Zhèige diàn yìng jiăng de shì
yī ge Zhōngguó rén qù Māiguó
wàn de shì.

Gāngcái tā jiăo de shì shénme?
Shì fàn hǎi shì mǐn? What did you order just now? Rice
or noodles?

Nǐ xiànzài shuō de shì wǒ hǎi shì
tā? Is the person you're talking about
now me or him?

Tā hěn xǐ huan kàn shǔ, kě shì tā
càn de dōu shì yǐ xiè méi yī side
xiǎoshuō.

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

Other ways are by using the verb jiăng, "to talk about," as in Zhèiběn shū
jiăng shénme?, "What is this book about?"; and guānyú (see the note in this
section).
qingkuang: "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 qingkuang when in English we would just say "things" or "the way things are."

Niye qingkuang gen tade chabuduo. You and he are in about the same situation.

Wo didide jingji qingkuang bu tai hao. My younger brother's financial situation isn't too good.

Nai shi sishinián qiande shi, xianzai qingkuang bu teng le. That was forty years ago. Now things are different.

A: Ni neyang bu neyang gei wo jiangjiang ni zai daolu de qingkuang? Could you tell me about the way things were for you on the mainland?
B: Niye yi jisi shi wo ziji de qingkuang ma? Do you mean my own situation?

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

Ta gei womei jieshaole tamen xuexiaode qingkuang. He gave us a presentation (briefing) on their school. (E.g., what grades, how many students and teachers, what subjects are taught, etc.)

Wo bu tai shuxi Midaside qingkuang. I'm not too familiar with (the way things are at) the Department of American and Oceanic Affairs.

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

Guanyu 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. Guanyu does not occur where you would normally expect to find a prepositional verb phrase (before the verb, e.g., dao Zhongguo qushi). Nor does guanyu 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 guanyu phrase (that is, guanyu and its object) can only occur in the following places in the sentence:

1. Other ways include using the verbs jiang and xie (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 jiang shenme de? (actually an abbreviated form of Zheige jismu [program] shi jiang shenme de?). It would sound stilted to use guanyu 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 Shenme dianying?.
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(1) Guānyú can occur at the beginning of the sentence to introduce the topic about to be commented on.

Guānyú nèijiān shì, wǒ shènme dōu bù zhīdào. Concerning that matter, I don't know anything. (OR I don't know anything about that matter.)

Guānyú nèrde qíngkuàng, ni gěi wo dàting dàting hǎo ba? Would you please ask for me about the situation there?

Guānyú zhèige, nǐmen hái yǒu méiyou shènme wèntí? Do you have any other questions about this?

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

Xièxiè nǐ gāosu wo zhème duō guānyú dàlède qíngkuàng. Thank you for telling me so much about the situation on the mainland.

Tā zhīdào hěn duō guānyú zhè-fǎngmiàn de shìqíng. He knows a lot (of things) about this field.

Wǒmen zhèlǐ méiyou 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.


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

Wǒ zuótiān kànle yīge diànyǐng. I saw a movie yesterday.

Shènme diànyǐng? About what?

Guānyú Fǎguó... About France...

Guānyú Fǎguó de shènme? About what (aspect) of France?

Guānyú Fǎguó de jīngyì. 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.")

Yǐ tǐngshuo guānyú Tiětuōde xīāoxi ma? Have you heard (the news) about Tito? (i.e., that he had died)

Bú yǐ zō wèn guānyú shùxuēde wèntí. Don't ask me (any questions) about math.
jiè gěi wǒ kànkan: "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:

Jiè wo yìzhī bǐ. 
Jiè gěi wo yìzhī bǐ.  

Lend me a pen. 

(In this extremely common sentence, the gěi is more frequently omitted.)

3. A: Xiàgé xuéqī nǐ xiǎng yánjìū shénme?  
What are you going to do research on next semester?

B: Hài shì lǎo wèntí: Zhōngguó de zhèngzhì qǐngkuàng.  
It's still the same old topic: the political situation in China.

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).

Xiànzài yǒude Měiguó dàxué yīge xuéqī zhǐ yǒu shìèr-sàngé líbài.  
Some American colleges have semesters which last only twelve or thirteen weeks.

Shàngge xuéqī nǐ dōu niǎnle shénme?  
What (courses) did you take last semester?

Xuéqī may also be used without the counter -ge: shàngxuéqī, xiàxuéqī, yīxuéqī, etc.

yánjìū: "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).

Tā yánjìū de shì nǐ fāngmíandié wèntí?  
What area does she study (OR do research on)?

Kē Jiàoshòu zài jǐngjì fāngmíanda yánjìū shì dàjiā hěn shǒuxíde.  
Everyone is familiar with Professor Kē's research in the area of economics.

Tāde yánjìū gōngzuò hěn zhòngyào.  
His research work is very important.

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

A gěi phrase before jiè would mean "for," not "to." Example: Tā gěi wǒ jiēle jībèn shū, "He borrowed a few books for me."
Zhēngzhi: "politics, political affairs; political"

Keep in mind that because of China's political system, the word zhēngzhi 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 zhēngzhi from a Chinese dictionary.*

zhēngzhi: 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 zhēngzhi being used in a host of phrases such as "political influence," "political relations," "political background," "political qualifications," etc.

*Cīhāi, Shānghāi Cīshū Chūbānsuè, 1979.
4. A: Zuótiān Xǐāo Míng gěi tā
nǐ péngyǒu xiè xīn, xiǎo de
hǎo cháng!

B: Niàngǐng rén zōngshí niàngǐng
rén. Wǒ niàngǐn de shíhòu
yě shì zhēiyàng, nǐ wàng le?

Yesterday Xǐāo Míng wrote a
letter to his girl friend,
and it was really long!

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 duǒ cháng?
Yǐu lìqiàánduō gōnglǐ (cháng).
NY xiā de tài cháng le, duǎn
yǐdiǎnr, hǎo bu hǎo?

How long is the Great Wall?
It's over six thousand kilometers
(long).

You made this (piece of writing) too
long. Could you shorten it?

Wǒ hěn cháng shǐjiān mèi kànjiàn
ta le.

I haven't seen him in a long time.
(hěn cháng shǐjiān is the same
as hěn jiǔ)

Wǒ xiāng nǐ zài nàr zhǎo fāngzi
yǐdìng xūyào yíge hěn chángde
shǐjiān.

I'm sure it will take you a long time
to find a house there.

Tā zài zhèr gōngzuòde shǐjiān yǒu
How long did he work here?
duǒ cháng?

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

Tā niàngǐn de shíhòu bǐ xiānzhǎi
gěng hǎo kăn.

When she was young she was even more
beautiful than now.

Niàngǐng rén dōu xǐhuān wánr.

All young people like to have fun.

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

NY zōngshí wēn wǒ wèntí.

You always ask me questions.

*There are other words for "long" in other contexts. When referring to dis-
tance, use yuán: Lǚ hěn yuán, "It's a long way." For time, you will also
need jiǔ: Tā zǒu le duǒ jiǔ le?, "How long has it been since he left?"

**Remember that xiǎo is another word for "young": Tā bǐ wǒ xiǎo yìsíl, "He's
a year younger than I." Wǒ xiǎo de shíhòu usually means "When I was a child."
When speaking to a child, you would say NY hái xiǎo for "you're still young."
Zheizhong shiqing zongshi rang ren hen gaoxing.

This type of thing always makes one very happy.

Zong bu, "always not..." is one way of saying "never":

Ta zong bu xihuan bieren wen ta jialide shi.

He never likes other people to ask about his family.

Zong has another use, which is the one you see in exchange 4: Instead of meaning literally "on every occasion" or "at all times," zong 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.

Xiaoaizi zong shi xiaoaiizi, daile jiu hao le.

Children will be children; after they grow up it will be better.

Ni bu jie wo, wo zai zher kan-kan zongKeyi ba?

If you won't lend it [this book] to me, at least I can read it here, can't I?

Ni nian shu shi hao shi, zong bu neng bu chi ran ba?

It's great that you're studying, but after all, you can't go without eating, can you?

Ni shi Meiguoren, ni zong bu neng bu zhidao Dezhou zai nar ba?!

You're an American, you can't very well not know where Texas is, can you?!

Ni nazou wo de shu, zong deh wen wo yizhi!

You really should ask before you take one of my books.

Zong you yitian, ta hui huilaide.

Someday he will surely come back.

Ershige bu gou, na ni shuo san- shige zong gou le ba?

If twenty isn't enough, then thirty should surely be enough, wouldn't you say?

A: Gonggong qichui meiyou dao neige difangde, women deqi zixingche qu.

There aren't any buses that go there. We'll have to go by bicycle.

B: Ou, qi che duo lei... Oh, but it's so tiring to ride a bicycle.

A: Zong bi zhouhe qi hai dou le.

Well, it's much better than walking!

Lai wen yidianr zong bi bu lai hao.

It's better to come a little late than not to come at all.
A: Guānyú nǐ zhèige wèntí, wǒ zhīdàode bù duō, dāngài méiyǒu bāntā huídáhǎo.
B: Nǐ zōng zhīdàode bǐ wǒmen duō, jiù qǐng ní jiāngjiāng bā!

don't know much about this question of yours. I probably can't give you a good answer.
In any case, you know more than we do, so please try.

5. A: Shūjiā de shíhou, nǐ xiǎng dào nǎr qu wānrwān?</p>
B: Wǒ xiǎng dào Yàzhōu jīge guójiā qu kànkan.

Where do you want to go over summer vacation?
I'd like to go visit a few countries in Asia.

Notes on No. 5

shūjiā: "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 shūjiā wǒ bù dào nǎr qù. This summer vacation I'm not going anywhere.

Yàzhōu: "Asia" Yà comes from the transliterated word for Asia, Yàxìyà. 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: Zěnme, nǐ xiǎng yánjiū Yàzhōude wénhuà chuántǒng?
B: Bù néng shuō yánjiū. Wǒ zhī shì xiǎng qù kànkan nàlìde shèhuì qǐngkuàng.

Oh? Do you want to do research on Asia's cultural tradition?
It can't be called research. I just want to go have a look at the social situation there.

Notes on No. 6

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

Zěnme, nǐ yě dào zhèr lái le! Well, you've come here too!
Zěnme? Tā bù shì Zhōngguó rén? Wǒ tāde Zhōngwēn zěnme zěnme hǎo ne?

What? He's not Chinese? Then how is his Chinese so good?
A: Nǐ xiàwù yǒu shíjiān ma?
B: Zěnme? Yǒu shí ma?

Do you have any time this afternoon?
Why? Is something happening?
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wénhuà: "culture, civilization" Also "education, cultural background" as in měiyǒu wénhuà de 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 shèhuì shàng, less frequently zài shèhuì lǐ.

Xiānggǎng de shèhuì wèntí zhēn duō. Hong Kong sure has a lot of social problems. (e.g., drugs, killings)


B: Kùi zuòxià, wǒ qù gěi nǐ dào bèi chá lāi. Sit down and I'll go get you a cup of tea.

Notes on No. 7

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

Nǐ gānjué zēnmeyàng? How do you feel?

Nǐ jīntiān gānjué hǎo yìdiānr le mā? Do you feel better today?

Wǒ gānjué tā jīntiān yǒu diānr bu gāoxìng. I get the feeling he's a little unhappy (OR bothered) today.

Suīrán wǒ bù fǎ shāo le, kěshì zǒng gānjué hěn lèi. Although I don't have a fever any more, I feel very tired all the time.

Here is an example of gānjué used as a noun:

Zhèi shì wǒde gānjué, nǐde kānfa zēnmeyàng? That's my feeling, what is your opinion?

zuòxià: "to sit down" Also zuòxiá lāi.

Qǐng zuòxiá (lāi) tán. Have a seat and let's talk about it.

dào...lāi: Dào is "to pour"; dàolái is "to pour and bring here." You have seen lāi used as a directional ending before, as in náxíá lāi, "bring down and here," or pǎolái "run here." There are two things to notice about the meaning of lāi 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 lǎi 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 xiělái yīfēng xīn le, "He has written a letter which has come here," it is the object xīn which is
written and comes here. In 你都洗完了 "All the clothes have already been washed and brought here," it is the topic 你 which were washed and brought here.

You will often split 来 from the verb by inserting an object like 之前 a, as in sentence 7B. In fact, in sentence 7B, 来 and 来 may not precede the object. The rules allowing 来 to precede the object are complex, and here we will just give some examples of usage.

Nǐ nàr jièlái zhème yǐliàng pò chē? Where did you borrow such a beat-up old car from?

Wǒ zuì xīhuān ni cōng Shānghǎi màilaide nèijīān màoyǐ. I like the sweater you bought in Shānghǎi best.

Wǒ yídīng gěi ni zhelái nèiběn shū OR Wǒ yídīng gěi ni zhǎo nèiběn shū lái. I'll be sure to find that book for you.

Nǐ shénné shíhou yǒu shíjiān, dà ge diànhuà lái, wǒmen yǐqǐ qù kàn diànhýìng. When you get the time, give me a call, and we'll go see a movie together. (Lái must follow the object.)

Bié wàngle míngtiān yē bā niè de nǚpéngyǒu dāilái. Don't forget to bring your girlfriend tomorrow too.

8. A: Nǐ qùde nèige dìfāng, zhèngzhì, jīngjì fāngmiàn de qíngxìng zěnmeyàng? What was the political and economic situation like where you went?

B: Yījī huà shuōbúqīngchu, yǒu shíjiān wǒ zài gēn nǐ mànánr 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"

Zhège wèntǐ yǒu liàng fāngmiàn. There are two aspects to this question.

Wǒmen zài zhèi fāngmiàn zuòde hái bù gōu. We haven't done enough in this area.
Yīngguó zài jīngjixué fāngmìànde yānjiū zuòde bù shǎo.
A lot of research in the area of economics has been done in England.

Wǒ méi shìde shíhou xīhuan kànkan wénxué fāngmìànde shū.
When I don't have anything to do I like to read books on the subject of literature.

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

B: Nǐ fāngmiàn ne?
What respect?

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

Niūyuè fāngmìàn dàgài bù hui yǒu shème wèntí, kěshì wǒmen yīnggài hé Běijīng fāngmìàn xiān shǎngliang yìxia 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.)

Guànyú zhège wèntí, liǎng fāngmìànde kān fǎ yǒu diǎn bù tóng.
The two sides have somewhat different views on this question.

qíngxìng: 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.

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

Wǒ shuōbuqǐngchu wēishenme tā shéngqì.
I can't really explain why he got angry.

Bù shuōqǐngchu bù xǐng.
It won't do not to explain it clearly.

Tā shuōqǐngchu tāde mùdì.
He explained his goal clearly.

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

mànmàn: 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 kuìkuài(r)de, "quickly," and hǎochàorde, "well, properly."

Mànmàn(de) or mànmàn(r)de has these meanings:

(1) "slowly" Don't forget, however, that "slowly" can sometimes be translated by mān alone.
Tā màn mānr de zǒu huí jiā qu le. He slowly walked home.

BUT Zǒu màn yīdiǎnr. Màn diǎnr zǒu. Walk more slowly.

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

Nǐ gāng lái, duì zhèrde qìngkuàng bù shūxī, màn mānr nǐ jiù zhīdào le. You just arrived and are unfamiliar with the situation here, but you'll come to know it by and by.

Màn mānr de, tā jiù dōng le. Gradually he began to understand.

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

Màn mānr zǒu, zánmen láidejí. Let's take our time walking. We'll make it.

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

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

Nǐ zuòxiá, wǒ màn mānr gēn nǐ jiāng. Sit down and I'll give you the whole story.

Wǒ hái xiǎng gēn nǐ duō tán tān zhějìān shì. I'd like to talk some more with you about this.

Hǎode, yīhòu wǒ men màn mān tán. Okay, later we can talk all about it.

9. A: Yánjū Zhōngguó xiànzāide wèntí yǐdāng děi dōngde Zhōngguó lǐshǐ. To study the problems of China now, you have to understand Chinese history.

B: Nǐ shuōde zhě yīdiǎnr hěn yào jīn, wǒ kǎoliú kǎoliú. This point of yours is very important; I'll think it over.

Notes on No. 9

dōngde: "to understand" Narrower in use than dōng. You dōngde 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 dōng), nor what the teacher just said (that you tīngdōng le), nor someone else's feelings (that you liáojiē, which will be presented in the Traveling in China module).

You have seen the component -de in the verbs rēndē and jǐde. It is only used in a handful of verbs, sometimes acting like a resultative ending. For example, you can say rēnbude, "can't recognise," and jǐbude, "can't remember," but you may not use dōngde in the potential form; for "can't understand," you just say bù dōngde.
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-diǎn: "point" (For the second example, you need to know xīnli, "in one's heart.")

b, hái yǒu yīdiǎn. Oh, there's one more point [that should be madel.

Zhè shì ràng rén xīnli zuì bù shūfude yīdiǎn. This is the most upsetting point.

Nèi yīdiǎn wǒmen yǐjīng tánɡuō le. We've been over that point already.

Wǒ juédé tā shuōde měi yīdiǎn dōu dui. I think that every point of his was right.

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

Zhè yīdiǎn wǒmen yīnɡgāi kǎolǜ. We should consider this point.

Wǒ děi hǎohǎor kǎolǜ zhēge wèntí. I have to think this matter over carefully.

Zhè fānɡmiàn de qínɡkuànɡ nǐ kǎolǜ le ma? Have you taken this aspect of the matter into consideration?

10. A: Nǐ zài Zhōnɡguó zhù liǎnɡnián, yǐdīng hùi xuēhāo Zhōnɡwén de. If you live in China for two years you're sure to learn Chinese very well.

B: Shì a, yīfānɡmiàn kěyǐ xuēhāo Zhōnɡwén, yīfānɡmiàn yě kěyǐ duō zhīdào yīdiǎn Zhōnɡguóde shìqínɡ. 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

hùi: "might, be likely to, will" You already know hùi meaning "to know how to, can." Here you see hùi used in a new way, to express likelihood. As you can see from these three English translations, hùi 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 hùi to clarify the degree of certainty, for example, yǐdīng, "definitely," dàɡāi, "probably," yěxū, "perhaps," etc.

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

hùi

Yǐjīng shíèr diǎn bàn le, zhè shì hòu shēi hùi lái ne? It's half past twelve. Who would come at this hour?

Yǐdīng yào wǒ qù, tā cái hùi qù. I'll have to go or else he won't go.
If you put too much food in, the pancake will break.

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

That's not very likely.

It's probably not him.

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

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

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

Do you think it might be cooler tonight?

Will he go? He'll go.

Will he come tomorrow?

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

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

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

-nǐ huí zǒucūde: So far you have seen -de used as a marker of possession or of modification, and in the shì...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 shì or is understood to have an omitted shì, the majority of native Bēijīng 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 shì in the sense of "it is that..., it is a case of..."  
This shì may often be omitted.

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

Zhège, nǐ shì zhídàode.  This you know.

Nèige rèn (shì) yǒu wèntíde.  There's something wrong with that guy.

A: Nǐ zěnme lái le?  Why are you here?
B: (Shì) Lǐ Xiānshēng jiào  Mr. Lǐ told me to come.
wǒ láide.

Cōngqián wǒ cóng Xiānggǎng  In the past whenever I have bought  
měi shùde shǐhou, méicì  (mail-order) books from Hong Kong,  
dōu (shì) jì zhípiào de.  I have always paid by check (lit.,  
"sent a check").

(2) Sentences with an auxiliary verb (hui, nèng, yào, yínggāi, etc.)

Nǐ gào su ta, tā hui shèngqiè.  If you tell him he'll get angry.

Zài xiě yǐliànggè zhòngtóu, wǒ  If I write for another hour or two,  
xǐāng nèng xiǎiwán de.  I think I can finish writing it.

Nǐ zěnme méi mái a, yīdiǎn dōu  How come you didn't buy it? It's not  
bú guì, nǐ yínggāi mái de.  at all expensive. You should have  
bought it.

Nǐ zhèměi bù shūfū, jǐntiānde  Since you're feeling so ill, you  
huí nǐ bù yínggāi qùde.  shouldn't go to today's meeting.

Wǒmen zōng yǒu yītiān yào huí  There will come a day when we will  
dālái.  go back to the mainland.

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

Zhēnxiē shū yídèng xūyào de.  These books are definitely needed.

Wǒ hē kāfēi cónglái bù fāng  I never take sugar in my coffee.
tángde.

Mápó Dōufu píngcháng dōu yǒu  Mápó Beancurd usually has meat in it.
róude.

Wǒmén děng gòngzuò zhènshì tài duō  We really have an awful lot of work.  
le, zuòbùwànde!  We'll never be through with it.

Zhègè diànyǐng wǒ cóngqián  I've seen this movie before.  
kānguōde.
Bú yào jīnde.
It doesn't matter.

Hǎode, hǎode.
All right, all right.

yīfāngmiàn...yīfāngmiàn...: 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 yīfāngmiàn nǐ yǒu jīhui hé Zhōngguó rén tān huā, yīfāngmiàn kěyǐ zhīdào qílùde 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 yīfāngmiàn kàn diànshì, yīfāngmiàn chī dōngxi.
He watches television while eating.

11. yībiān(r)...yībiān(r)... doing...while doing ...

12. yīmiàn(r)...yīmiàn(r)... doing...while doing ...

Notes on Nos. 11 and 12

yībiān(r)...yībiān(r)... and yīmiàn(r)...yīmiàn(r)...: "doing...while doing..." Both of these patterns are similar to the second meaning of yīfāngmiàn...yīfāngmiàn....

Yībiān xué yībiān xué bā!
Learn by doing (learn as you do it)!

Wǒ yībiānr tíng yībiānr xiě.
I write as I listen.

Wǒmen yībiān zǒu yībiān tán, bào bù hǎo?
Let's talk as we walk, okay?
Unit 1, Tape 1, Review Dialogue

As Tom (A) (Tângmû), 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 Lý Ping (B), an exchange student from Hong Kong.

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

B: Yíge zhōngtōu yìqián, wǒ cóng xuéxiào gěi nǐ dà diànhuà, nǐ bù zāi jiā, gāngcái wǒ dào zhèlǐ fǔjīn mái dōngxi, jìu lái kàn-kan. Zhēn bù cuò, nǐ yǐjīng huílái le. I called you an hour ago from school, but you weren't home. I just came over to this neighborhood to do some shopping, so I stopped by to visit. It's great that you're back already.

A: Duībuqǐ, wǒ gāngcái dào pèngyou jiǔ jìe shū qu le. Sorry. I just went over to a friend's house to borrow a book.


A: Duì le, yǒu Xiānggǎngde, dàlù, yě yǒu Táiwānde, dōu shì xiāoshūr. Ni zhuōxià kàn, wǒ qù gěi nǐ dào bāi bā chā lai. Yes, there are ones from Hong Kong, the mainland and Taiwan, all fiction. Sit down and have a look. I'll go get you a cup of tea.

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

A: Kēkēkēlè, júzǐ shuǐ", háishì píjí? Coke, orange juice or beer?

B: M, júzǐ shuǐ ba! Um, orange juice.

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

B: Bú yào, xiàxiè. No, thanks.

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

B: Tângmù?! Tom?

A: Ê? Yeah?

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

A: Wǒde gānjué bù shì yǐjù huà I can't explain my feelings in...
SUC, Unit 1

kéyí shuōqìngchuō. Eng... zhème shuō ba, wǒ zǒng juéde
dàlù rén, Xiānggāng rén, hé 
Táiwān rén dōu shí Zhōngguó rén, 
sànmen yǒu yìyàng de wèihuà chuándōng, kěshì yínwéi zhèngzhíde qīngkuàng bù tóng, shènhūde qīngkuàng yě jìu bù yìyàng le.

B: Nǐ shuōde duì, dànshì nǐ yào
dōngde Zhōngguó shènhū, zhī
xǐn shū shì bǐ gōu de.

A: Òi, nǐ zài dào ma, xiānzǎi xué
Zhōngwéni xuěshēng yǒu hěn duō
jīhuì dào Zhōngguó qu. Suǒyì
wǒ jīhuì zài zhèjiè xuéqǐ wánle
de shíhou, qí Zhōngguó kānkan.
Èrqì, wǒ hái xiǎng zhǎo ge hǎo
sēngyou yǐqǐ qì.

B: Zuótiān wǒ jiēdào wǒ méiínde
xīn, tài xiānwáng wǒ húfú Xiānggāng
guò shūjī; zěnmeyáng, nǐ hé wǒ
yǐqǐ hūfú ba. Nǐ kěyí zhù zài
wǒmen jiā; èrqì, zài Xiānggāng
yǐfángmiàn nǐ yǒu jīhui hé Zhōngguó
rén tān huá, yì rǎngmiàn kěyí
zhídào dálù, Xiānggāng hé Táiwān
de qīngkuàng, nǐ kěn hǎo bu
gāo?

A: Fēicháng hǎo!

B: Mànme, nǐ hái yào hé nǐ jiālǐ
rén shāngliang yìxiār ba?

A: Bú bì, gěi rúmù dǎ diànhuà
dē shíhòu, găosù tāmen wǒdē jīhuì
jiù xīng le. Wǒ yào yánjìū
Zhōngguó shènhū, rúmù yídìng
huǐ găoxíngde.

B: Wǒgú niángqīng rén dōu yǒu
zǐjī de xiāngfā, zhě shì yídānr,
wǒ fēicháng xīhuān.

A: Niángqīng rén yǒu zǐjī de xiāngfā
shì duō, kěshì rúmù hū yě
yínggài kāolā.
SOC, Unit 1

B: 木。咱们说好啦，今年暑假去香港，先在寒假有足够的时间可以准备。

A: 对，就这些吧！今年我今天就去那个地方大，人多，厉害你常常去国家去吧。好！这计划真让我高兴！

B: 好，就这些东西。我一会儿走。

A: 你慢点冲！早呢！

B: 不早了，赶紧去学校呢！

A: 好，你今年寒假来玩。

B: 好，明天见。

A: 明天见！
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
- háochāo  properly, carefully, thoroughly
- jìzhù  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:

Wǒde tiān na! My God!
xuéshēnghuì student association
guānxīn to be concerned about
jìncàishǐ modern history
xiàndài modern
pǐchá bīng 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:

jidong to get worked up, to be agitated
liushi niandai the decade of the sixties
yi as soon as
gai bian change(s)
liuxia to leave

Questions for Exercise 4

1. Why was Professor Tang 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 Tang'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 yīdiǎnr à.  
Xiǎo Míng, have some more to eat.

B: Mā, wǒ chībāo le, bù xiǎng chī le.  
I'm full, Mom. I don't want any more.

A: Wǒ jīn niànr niàn shū niàn de zhème wǎn, zài wǔ duō chī yīdiǎnr, zěnme xǐng nà?  
You study so late every day, if you keep eating so little, how will that do?

B: Wǒ zhèndèng chībāo le, yīdiǎnr dōu bù xiǎng chī le.  
I've really had enough. I just don't want any more.

A: Hǎizǐ, nǐ yǒu shénme xǐshī? Kě bu kěyì hē wǒ tǎntán?  
Son, what do you have on your mind? Can you talk about it with me?

B: Mā, nǐ zuòxìa. Zànmen lái Měiguó shùshù chū le, láide shíhou wǒ hái shì gěi hálí, xiànzài yǐjīng shì dàrén le. Wǒ suīrán zhǎngdà le, kěshì zuò shénme shǐr, hǎishì xiǎng xiān hě nín tǎntán.  
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, nǐ yǒu shénme shǐr, nǐ jiù shuō ba!  
Okay, if you have something you'd like to talk about, go ahead.

B: Mā, wǒ yǒu jiē Méiguó tóng-xué, dōu shì xué Zhōngwénwèi, jǐnqián shùjí, tāmen xiǎng dào Yāzhōu qù kànkan, wǒ yě xiǎng hě tāmen yǐqǐ 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 niánqǐng rén ma?  
Are they all young people?

B: Shí a, dōu shì dàxuéshèng.  
Yes, they're all college students.

A: Tāmen qù Yāzhōu, shì qù wǎnr hǎishì qù yànjiū Yāzhōude zhèngzhì, wénhuà qǐngxìng?  
Are they going to Asia for fun or to study the political and cultural situation in Asia?

B: Wǒ xiǎng, tāmen juède Yāzhōu wénhuà hěn yǒu yìsì, Yāzhōu gèguó shèhuìde qǐngkuàng yě hěn yǒu yìsì.  
I think they find Asian culture and the social situation in the Asian countries very interesting.
A: Tāmen juēde zuǐ yǒu yìsìde dirigang shì zār a?

Which place do they think is the most interesting?

B: Dāngrán shì Zhōngguó!

China, of course!

A: Nǐ lǐkāi Zhōngguó zhǐ yǒu sìwǔnián, jiù xiǎng huíqū le?

You left China only four or five years ago, and already you want to go back again?

B: Wǒ lái de shihou cāi shèng kǎozhōng, duī Zhōngguó wénhuà dōngdìde tài shǎo. Wǒ xiāng wǒ yǐnggǎi huíqū kānkǎn.

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.


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 jízhu le, yídīng hé Yéye hāohāo tān yīcì tān yīcì.

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 Shìjì, 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 xīuxī 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 bā zhēiyídiǎnr kàn wàn xìng bu xǐng?

Okay, okay, let me finish reading this little bit, okay?

A: Hái, nǐ zǒngshì kàn gǔshū! Xiānzài shēhuǐde qíngxìng, nǐ jiǔ yídānér dōu bu kǎolū 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 kǎolū, xuēshēnghuìde shì wǒ yē zúōle 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 yǐsì! Zuǒ yídǎnér xuéshēnghuìde shì jiǔ shí guānxìng shēnhū le!

You're something else! Just doing a little work with the Student Association means you're concerned about society!
B: Nà rì shū, wǒ yǐnggài zuò diǎn shēnme ne?
A: Dàlùshang yǒu nàme duō rén, rě zhēme bù wěnwen tāmende qíngxìng zhēnmeyàng?
B: Wǒ juède zhèngzhí wèntí tài māfan, wǒ bù xiǎng tān zhèngzhí.

B: Zhèiyídiǎn shì duìde. Zhèi yìxuéqǐ wǒ bù shì yǒu Zhōngguó jīnéaǐshí kě ma?
A: Wǒ xiǎng chūle shǎng xué yǐwéi, nǐ hái kěyì kàn yídīnr xiǎoshūr.
B: Kàn xiǎoshūr? Wǒ nǎr yǒu shìjiān kàn shěnme xiǎoshūr?

B: Wǒ zěmme kěyì hé ņǐ bǐ, ņǐ kāndé nàme kuài! È, zhèiyàng hǎo bu hào, ņǐ kānwān yǐhòu gāosu wo néiyīběn hǎo yídīnr, wǒ zài kàn, xíng bu xíng?
A: Hǎo hǎo hǎo, jiù zhèiyàng ba! Xiànzài wǒ bù zài māfan nǐ le. Èi, duì le, jīntiān wānshàng zānmén chī shēnme? Wǒ lái zuò yídīnr, hǎo bu hào?
B: Bù bǐ zuò le, suǒbiàn chī diǎnr ba! Wǒ niànwán zhèiyí-diǎnr, zānmén chūqu chī píchá bǐng, hǎo bu hào?

Well then, what do you think I should do?
There are so many people on the mainland, how come you don't try to find out what their situation is like?
I think that political problems are too much bother (tedious and involved). I don't like to talk about politics.
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.
You're right about that. I have modern Chinese history class this semester, don't I?
But I think that besides taking classes, you could read some fiction, too.
Read fiction?! When (lit. "where") do I have time to read any fiction?
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.
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?
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?
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: 你好! 我快迟归呢，
    迟晚咱们就走。
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 Tâng (B).*

A: 탕先生, 我可以
    迟来吗？
Professor (Teacher) Tâng, may I come
    in?

B: 等等, 请迟来吧! 有
    事吗?
Of course, please come in! Is there some matter (you want to see
    me about)?

A: 呃, 独生子睡得不好, 我得
    晚点
    去。
Um, in class today, you must have
    felt very bad, so I've come to see you.

B: 呃! 她迟到好来!
    谢谢。
Oh! You even brought flowers!
    Thank you.

A: 我知道, 睡得不好.
    您不舒服?
Not at all, it's only proper. Dr.
    Tâng, how do you feel now, better?

B: 好多了, 谢谢。
Much better, thank you.

A: 您事情我礼拜您
    呢.
If there's anything I can do for
    you...don't be polite.

B: 我请你茶好喝
    吧。
How about going and pouring [us] a
    couple of cups of coffee?

A: 我想, 孤生子睡得
    不好, 早上就
    起不来。
I think that during class today
    you got too worked up. It would be
    best if you didn't have any coffee
    now.

B: 好吧, 我请你茶喝太
    早晨。我们
    洗澡。
Okay, then get us two glasses of
    orange juice. I don't want any ice.

A: 好的, 我立就来。
Okay, I'll be right back.

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

*Professor Tâng 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 Xiānshēng, ǒu yǐjù huà, wǒ bù zhīdào kěyī bù kěyī shuō. Dr. Táng, there's something I want to say but I don't know if I can.

B: ǒu shénme huà, nǐ jiù shuō ba! Whatever you have to say, just say it!

A: mín měicí jiāng zhōngguó liùshí niándài wénxué dōu fēicháng jīdòng, zhèiyàng duì mín de shèntǐ 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 yǐ tān zhèi fāngmiàn de wěntí, zōngshì ràng wǒ hěn jīdòng. I know, but as soon as I talk about the topic it always makes me very agitated.

A: zhōngguó wénxuéde qīngkuàng zhèijīn nǐ yǒu hěn dàde gānjiàn. Yǒude shíhòu hǎo yǐdǐnvr, yǒude shíhòu 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: zhōngguóde shíqìng jiǔ shì zhèiyàng, hē zhèngzhì guānxì tài dà. Wǒ lào le, wǒ méi bānrā dòng 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: mín shì wǒmén de lǎoshī. Rúguǒ mín bù dōng, shéi dōng ne? But you're our teacher. If you don't understand, who does?

B: ěi, yīzhōu yánjiū, jǐ shì nǐmén niǎnqǐng réndè shì le. (Sigh) In the future, research will be the job of you young people.

A: Táng Xiānshēng, nǐ bù yào zhèiyàng xiāng, wǒmén dōu xiàwàng yǒu zhōngguó wénxuéde qīngxīng huì hǎo yǐdǐnvr. Jīntiān wǒ zài tǔshūguǎn jièle jǐběn xīn shǎ, dōu shì bù cuòde. Gěi nǐmí liúxī bā! 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, ǒu shìjiān wǒ kǎnyīkan. Okay, I'll look through them when I have time.

A: wǒ zǒu le, nǐ duō xiūxi yǐhuír. Záijiān. I'm going to leave now. You get some more rest. Good-bye.

B: Hǎo, zǎi jiān. Xièxiè nǐ lái kàn wo. All right, good-bye. Thanks for coming to see me.

A: Bù kěqì. You're welcome.

*Many authors of considerable fame and accomplishment were persecuted during the Cultural Revolution. One unfortunate instance of this resulted in Lào Shè's suicide.*
UNIT 2

Equality of the Sexes

INTRODUCTION

Grammar Topics Covered in This Unit

1. The uses of biède, "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 -xiàqu, "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 zhōu'ǒuăn xiāngdǎng bù cuò!
   
   B: À! Nǐ xiànzài duì Fǎwén hěn yǒu yānjiū le, nèng kàn Fǎwén zāzhǐ le!
   
   This French weekly is quite good!
   
   Oh! You know a lot about French now; you can read French magazines!

2. A: Nànnǚ píngděng shì bu shì Zhōngguó rén dé kàn fǎ?
   
   B: Shì, kěshì nèi shì Zhōngguó rén dé xīn guànmían, bù shì lǎo guànmían.
   
   Is equality between men and women a Chinese viewpoint?
   
   Yes, but that's a new concept of the Chinese, not an old one.

3. A: Zhèlǐpiān wénzhāng bù hǎo ma?
   
   B: Bù shì zhèige yīsì. Wénzhāng bù cuò, jiù shì chángré yǐ́dǐ̄n.
   
   Isn't this article any good?
   
   That wasn't what I meant. The article is pretty good, it's just that it's a bit long.

   B: Nǐ hǎi yǒu shènmé biéde wénzhāng ma?
   
   Do you have any other articles?

4. A: Nǐ jiēhūn yīqián yǐzhǐ dōu gèn fùmǔ yǐqǐ zhù mà?
   
   B: Bù shì, wǒ mái jiēhūn jiù lǐkāi jiā dōu shēnghuóqí bā nián.
   
   Before you got married did you live with your parents all along?
   
   No, I left home before I got married and lived independently for seven or eight years.

5. A: Nǐ kàn, zhèr yǒu yīlǐpān guānyú tóngjūde xǐnwēn.
   
   B: Suànle ba. Zhèzhòng xǐnwēn yǒu shènmé yīsì?
   
   Look, here's a news article about "living together."
   
   Forget it. What's interesting about that kind of news?

6. A: Nǐ jiějie yīxuē fāngmiàn de shū yuè lái yuè duō le!
   
   B: Shì a, tā zài pīnmíng xué yī ne.
   
   Your sister is getting more and more medical books!
   
   Yes, she's studying medicine with all her energy.
7. A: Liú Xiānsheng de kè shízài méi yísi.
   B: Ñì tīngxiāoqu, mānmān rúì yǒu xīngqude.
   Mr. Liú’s class is really boring.
   If you keep attending it, gradually you'll become interested.

   B: Ñì shùduì le. Rúguǒ bù shì tā bāngzhù wǒ, wǒ zhēn bù xiǎng xué le.
   There really aren't many teachers like Professor Wáng.
   You're right. If it weren't for the help he's given me, I wouldn't want to study anymore.

   B: Ñì nèng zìjī guān zìjī, zhēn bù cuò.
   I stopped depending on my parents for a living three years ago.
   It's really great that you can take care of yourself [be your own boss].

10. A: Tā xiède jǐběn xiǎoshuō xiànzài dōu hěn liúxíng.
    B: Nà dāngrán, xiāng tā nèiyáng yǒu diéi yǒu zhīshì dé rén, xiède xiǎoshuō yìdīng yǒu yísi.
    The novels he wrote are all very popular now.
    Of course. Novels written by someone with his position and knowledge are sure to be interesting.

ADDITIONAL REQUIRED VOCABULARY

11. yǒu bāngzhù  to be helpful
12. yǒu dàolǐ  to make sense
13. zìyǒu  to be free; freedom
14. –bèizi  all one's life, lifetime
15. Xīnwén Zhōukān  Newsweek
16. fūnǚ  woman; women, womankind
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāngzhū</td>
<td>help; to help</td>
</tr>
<tr>
<td>-bèizi</td>
<td>all one's life, lifetime</td>
</tr>
<tr>
<td>dùolǐ</td>
<td>principle, truth, hows and whys; reason, argument, sense</td>
</tr>
<tr>
<td>diwei</td>
<td>position, status</td>
</tr>
<tr>
<td>dúlǐ</td>
<td>to be independent; independence</td>
</tr>
<tr>
<td>fūnǚ</td>
<td>woman; women, womankind</td>
</tr>
<tr>
<td>guān</td>
<td>to take care of; to mind, to bother about</td>
</tr>
<tr>
<td>guānniàn</td>
<td>concept, idea, notion</td>
</tr>
<tr>
<td>jiēhūn (jiēhūn)</td>
<td>to get married</td>
</tr>
<tr>
<td>kāo</td>
<td>to depend on, to rely on; to lean against; to be near, to be next to</td>
</tr>
<tr>
<td>liúxíng</td>
<td>to be common, to be popular, to be prevalent</td>
</tr>
<tr>
<td>méi yìsi</td>
<td>to be uninteresting, to be boring; to be pointless, to be meaningless; to be a drag; to be without value, not worthy of respect</td>
</tr>
<tr>
<td>nánnǚ</td>
<td>men and women, male-female</td>
</tr>
<tr>
<td>-piān</td>
<td>(counter for sheets, articles or pieces of writing)</td>
</tr>
<tr>
<td>píngděng</td>
<td>equality; to be equal (of people)</td>
</tr>
<tr>
<td>pínmìng</td>
<td>with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death</td>
</tr>
<tr>
<td>shēnghuō</td>
<td>life; to live; livelihood</td>
</tr>
<tr>
<td>shízài</td>
<td>really; to be real</td>
</tr>
<tr>
<td>suàn le</td>
<td>forget it, let's drop the matter, let it go at that; come off it, come on</td>
</tr>
<tr>
<td>tóngjū</td>
<td>to cohabit; cohabitation</td>
</tr>
<tr>
<td>wénzhāng</td>
<td>article, essay; prose (writing) style</td>
</tr>
<tr>
<td>xiàng</td>
<td>to be like, to resemble; like; such as</td>
</tr>
<tr>
<td>xiāngdāng</td>
<td>quite, pretty, considerably</td>
</tr>
</tbody>
</table>
-xiaqu  (resultative ending which indicates continuing an action)

xìngqu  interest
xīnwén  news
xīnwén Zhōu'àn  Newsweek
xué yī  to study medicine

yī  medical science, medicine (used in phrases like xué yī)
yǐxué  medical science, medicine
yǐzhí  all along, continuously, all the time (up until a certain point)

yǒu bāngzhú  to be helpful
yǒu dǎolǐ  to make sense
yǒu xìngqu  to be interested
yǒu yánjū  to have done research on; to know a lot about
yuè...yuè...  the more...the more...
yuè lái yuè...  more and more..., increasingly...

zhīshí  knowledge
zhōu'àn  weekly publication, weekly magazine, a "weekly"
zìyóu  freedom; to be free
Unit 2, Reference Notes

1. A: Zhēiběn Fǎwén zhōuqùān xiāngdāng bù cuò!
This French weekly is quite good!

B: À! Nǐ xiànzài duì Fǎwén hěn yǒu yánjiù le, néng kàn Fǎwén zázhì le!
Oh! You know a lot about French now; you can read French magazines!

Notes on No. 1

zhōuqùān: "weekly publication, weekly magazine" One of the meanings for zhōu is "week." (Other meanings include "cycle, circuit.") Kǎn 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 kân "to read." Some other words using these syllables (which you will often hear, but need not learn now) are:

zhōumù weekend
zhōubào weekly publication, weekly
zhōukǎn weekly publication
yuèkǎn monthly publication
bāokǎn newspapers and magazines
qīkǎn periodicals
kǎnwù 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 hǎi, "fairly, rather" (which will be presented in Unit 4).

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

Zhèige zhǎnlāngqū xiāngdāng This exhibition hall is quite good.
bù cuò.

yǒu yánjiù: "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 yánjiù 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:

<table>
<thead>
<tr>
<th>duì</th>
<th></th>
<th>yǒu yánjiù</th>
</tr>
</thead>
<tbody>
<tr>
<td>(with regard</td>
<td>[a subject of study]</td>
<td>have research</td>
</tr>
<tr>
<td>to)</td>
<td></td>
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</tr>
</tbody>
</table>

"to know a lot about (something)"

47
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.

   B: Shì, kěshì nèi shì Zhōngguó rénde xīn guǎnniàn, bù shì lǎo guǎnniàn. Yes, but that's a new concept of the Chinese, not an old one.

Notes on No. 2
	nǎnnǚ: "male and female," used only for humans.*

Māshì shìqìng zuì nán shùo. Matters between men and women are the hardest to judge.

Wǒmen xuéxiào nǎnnǚ 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 yīge tóngxué chūqū le. He went out with a classmate.
A: Shì nà tóngxué shì nǚtóngxué? Was it a male classmate or a female classmate?

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

A: Wǒ méi zhāizhòng xǐng bu xǐng? Should I buy this kind?
B: Bù xǐng, zhè shì nándé yòngde. No, this is for men's use.

A: Gāngcái yǒu yīge rén dǎ diànhuà lái zhāo nǐ. Just now someone telephoned for you.
B: Shì nán shì nǚ de? Was it a man or a woman?

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

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

Tāde gōu shì gōngde hǎishi mǔde? Is his dog a male or a female?

Yǒu rén shuō kàidào yīhǒu 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 women 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 nánfū bù píngděng, xiǎnzài bù tōng le. Formerly men and women were unequal in China. Now it is different.

Měiguó rén gěn Zhōngguó rén duì nánfū píngděngde guǎnniàn bù tài yǐyàng. Americans and Chinese don't have all that similar an idea of equality of the sexes.

guǎnniàn: "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 guǎnniàn 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 zhǔyì]). In a society, ways of thinking come and go; people have a mixture of xīn guǎnniàn, "new ways of thought, new ideas," and lào guǎnniàn, "old ways of thought, old ideas." Ways of thinking which are no longer current are called jiù guǎnniàn, "outmoded ways of thinking." For instance, equality of the sexes is a xīn guǎnniàn; the idea that arranged marriages are superior to marriages of free choice is a lào guǎnniàn; the idea of child brides as acceptable and practical is a jiù guǎnniàn. Some guǎnniàn are considered "correct" and "good" by the majority, and some are considered "incorrect" and "bad." Jiàotíng guǎnniàn, "a sense of family," is usually considered good. "Bad" concepts have names too [for example, sǐyǒu guǎnniàn, "sense of personal ownership"]. People are sometimes criticized because their such-and-such guǎnniàn is too weak or too strong, and they are told accordingly either to strengthen it or get rid of it.

Měiguó rén de guǎnniàn gěn Zhōngguó rén de guǎnniàn yǒu de yǐyàng, yǒu de bù yǐyàng. Sometimes the American way of thinking and the Chinese way is the same, sometimes not.

"Other "good" concepts containing words that haven't been presented yet are dàodé guǎnniàn, "sense of morality," zhīzhī guǎnniàn, "sense of organization," and zhèngcè guǎnniàn, "sense of official policy."
Nǐ kàn ba, zài guò jǐnián niánqǐngrén yǐnggài wānlìan wānhūn* jì huì biāncēng yìzhòng guānniàn.
You watch, in a few more years, it will have become an accepted idea that young people should get involved late and marry late.

3. A: Zhěipiān wénzhāng bù hǎo ma?
Isn't this article any good?

B: Bú shì zhège yīsi. Wénzhāng bú cuò, jì huì chǎngé yīdiǎnr.
That wasn't what I meant. The article is pretty good, it's just that it's a bit long.

B: Nǐ hǎi 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 yīzhāng 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, yīpiān(r) equals both sides of one page.

wénzhāng: (1) "a writing, literary composition, article, essay" (counter: -piān); (2) "prose style," as in Tāde wénzhāng bù cuò. His (prose) writing is very good.

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

jì huì...: Jì huì here means "merely, only, just."

chǎngé yīdiǎnr: "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 Tāi 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 lǐngwài, "another" or "the other." Use biéde when you are not specifying "which others." Use lǐngwài + Number + Counter when you refer to a certain "other" or certain "others." Contrast this pair of sentences:

*Wānlìan wānhūn: "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.

**biāncēng: "to change into" (SOC Unit 3)
SOC, Unit 2

Nǐ hǎi yào kàn biéde ma? Would you like to look at some other ones? (UNSPECIFIED OTHERS)

Nǐ hǎi yào kàn lǐngwāi yíge ma? Would you like to see the other one, too? (A CERTAIN ONE--"THE" OTHER)

Contrast also:

Zhèiběnr zìdiǎn bù hǎo, wǒ yào lǐngwāi yīběnr. 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 liàngge rén, yíge shì wǒ gēge, lǐngwāi 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 lǐdiǎnr, chūle wǒ dào Xīānggǎng qù yǐwǎi, biéde rén dōu dào Táiwān qū. 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)

Zuòtiān lǎide rén, wǒ zhī rènshì Tánghuìyīng, lǐngwāi sānge rén wǒ dōu bù rènshì. Of the people who came yesterday, I only know Tánghuìyīng. 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 zhī yǒu zhèiyìběn, 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.

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

Tā hǎi zuòle biéde cài.
He made other dishes as well.

Nǐ hái zhīdào biéde hǎo fànɡuǎnr 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 zhīdào shénme hǎo fànɡuǎnr?
What good restaurants do you know?

Nǐ zhīdào shénme hǎo fànɡuǎnr ma?
Do you know of any good restaurants?

4. A: Nǐ jiēhūn yǐqián yǐzhī dōu gèn tūmu yǐqǐ zhù ma?
Before you got married did you live with your parents all along?

B: Bù shì, wǒ méi jiēhūn jiù lǐkǎi jiā dūlì shēnghuóle qī-bā nián.
No, I left home before I got married and lived independently for seven or eight years.

Notes on No. 4

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

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

Tāmen méi jiēhūn.
They have not gotten married. (Equivalent to "They are not married.")

Tāmen bù jiēhūn.
They are not going to get married.

Nǐ jiēhūn duō jiǔ le?
Have long have you been married?

Jiēhūn 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 shí shénme shíhou jièdē hūn?
When did you get married?

or Nǐ shí shénme shíhou jiēhūnde?

Liú Xiānshēng jièguò sāncì hūn.
Mr. Liú has been married three times.
To say "get married TO SOMEONE" use the pattern gēn...jiēhūn or hē...jiēhūn.

Tā gēn shéi jiēhūn le? To whom did he get married?

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

Wǒmen yǐzhí zài zhèlǐ gōngzuò. We've always worked here.

Tā yǐzhí zài Tāidà niàn zhū. He studied all along at Taiwan University.

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

Yǔ yǐzhí xiāle sān tiān. It rained for three days straight.

Often the time phrase and yǐzhí are followed by dōu.

Tā wùtiān yǐzhí dōu méi xiūxī. He didn't rest for five days on end.

wǒ méi jiēhūn jiù lǐkāi 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 sìwǔ gé yǐngwén jiù shuōde bù 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 shuìzhāo le. He fell asleep before long.

Yǔ xiāle 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 yǐqí qì liè nián dúlí de. America became independent in 1776.

Zuò jīnián yǒu yī ge xīn dúlí guó jiā. There have been several newly independent countries in the last few years.
Neige hãi zi hên xǐhuan dû lì shènghuò, tà zài zhòngxuéde shìhou yì jīng kǎishǐ gòngzuò le. That child really likes to be inde-
pendent. He started to work when he was in high school.

Tâ zhème dà, jīngji hài méiyòu dû lì. He's so old and still not econom-
ically independent.

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

Xióngmāo chàbuduò dōu shènghuò zài gāoshānshàng.* Almost all panda bears live in
the high mountains.

Tâ zài shènghuoshàng duì wǒ hên zhāogu. She takes good care of me in my
daily life.

Tâ xiăo shìhou shènghuò qíngxìng hên bù hào. When he was a child, he lived in
very bad circumstances.

5. A: Nǐ kàn, zhèr yǒu yìnpiăn guānyû tóngjùde xīnwén. Look, here's a news article on
"living together."

B: Suănle ba. Zhèizhòng xīnwén yǒu shènme yísi? Forget it. What's interesting about
that kind of news?

Notes on No. 5

tóngjù: "to live together, to cohabit" Jū is a literary word for "to
live." Although some dictionaries define tóngjù simply as "to live together,"
giving examples such as an uncle and nephew living together, tóngjù 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 nánnǚ tóngjù
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 xiăoxí, "tidings," (MBD,
Unit 5) which has a second meaning of "official news."]

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

Jìntiān bàoshìngde xīnwén hên yǒu yísi, yīnggāi hǎohào kànkan. 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 gāosu wǒ yīge xīnwén, shuō Xiǎo Wāng hé Xiǎo Lǐ "Shīyī" jiēhūn.  
Today she told me some real news. She said that Xiǎo Wāng and Xiǎo Lǐ are getting married on October 1 (National Day).

B: Zhēnde? Zhèi zhēn shí 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, bù 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 jǐu xiǎng zài jiālǐ suǒbiàn chī yǐdiǎnr 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 jiǔ qù, bù qù jiǔ suàn le.  
If you want to go, then go. If you don't want to go, then forget it.

6. A: Nǐ jiějie yǐxué fāngmiànde shū yuè lái yuè duō le!  
Your sister is getting more and more medical books!

B: Shì a, tā zài pīnmìng xué yǐ ne.  
Yes, she's studying medicine with all her energy.

Notes on No. 6

Nǐ jiějie yǐxué fāngmiànde shū: "Your sister's medical books." To say just "your sister's books" you put a -de on jiějie: Nǐ jiějiēde shū. But -de is not used after jiějie in 6A. This is because of the modifying phrase yǐxué 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] zúi hǎo -de fāngguān

Zhōu Xiānshēng [-de] tāitai -de pèngyou

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

"the more the better"
"the more one reads, the more confused one gets"

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

Dítú yuè dà yuè qīngchú. The larger a map is, the clearer it is.

Tā bù xǐhuān qīng kē, juéde kěrén yuè duō yuè máfān. She doesn't like to invite guests; she feels that the more guests there are, the more trouble it is.

Wǒ yuè xiāng 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.

Měipiān wénzhāng xiěde hěn bu qīngchú, nǐ yuè kàn yuè bù dǒng. The article is very unclear. The 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":

<table>
<thead>
<tr>
<th>[yuè lái]</th>
<th>[yuè gāo]</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;to become taller and taller&quot;</td>
<td></td>
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Huáng Tàitáide nǚér yuè lái yuè piāoliàng 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 xiàngzài zài kǎi 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 yìběn 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.)

pinmìng: "exerting the utmost strength, with all one's might, for all one is worth, desperately, like mad" Pinmìng means literally "to risk one's life" or "to defy death." One translation which captures the spirit of pinmìng is "knocking oneself out."
Shìqìng tài duō, tā pǐnmìng dé zuǒ yè zuòbùwàn. There's too much to do. She's working like mad and still won't be able to finish.

Xiǎocháir yì kàn jian lǎoshù jiù pǐnmìng pǎo hū fǔ jiā qu le. As soon as the child saw the rat, he ran like mad for home.

7. A: Liú Xiānshéng de kè shízài méi yìsi.
B: Nǐ tīngxiàqu, māmānr huì yòu xīngguóde.

Mr. Liú's class is really boring.
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", měitiān wǎnshàng niàn hǎo jǐgê zhōngtōu 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 gào su nǐ ba, wǒ bù xiǎng qu.
I'll tell you the truth: I don't want to go.

Yǎoshì nǐ shízài méi bānfa, nà jìu 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 zhēige 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 bù bǐ qù nèige dìfāng, méi shenme yìsi.
I don't think you need to go there. It's not particularly fun (interesting)

(2) Jìntiān kāi huì, shěnmè dōu méi zuǒ, zhēn méi yìsi.
We didn't get anything done at today's meeting. How pointless.

Tā bù dōng, zài jiāng yě méi yìsi.
He doesn't understand. It's pointless to try to explain it any more.

lǎoshù: "rat" (LIC 2) yònggōng: "to be industrious" (SOC 3)
Tā bú zài, zánmen qù yě méi yìsi, Since he's not there, it would be
shénme dōu bù néng zuò. pointless for us to go. We wouldn't
be able to do anything.

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

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

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

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

ní shuōde duì, jiāngxiāqu. That's right. Go on (speaking).

A: Gàosu wo, hǒulái zěnme le? Tell me, what happens later?
B: Gàosu ni méi yìsi. Nǐ kàn-
xīaqu jiù huì zhídào le. It would be no fun to tell you. Go

Shuōxiāqu a, wǒmen dōu ài on reading and you'll find out.
tīng. Go on talking. We all love to

ní zhēiyàng dēngxiāqu zěnme listen.

xīng ne? How can you go on waiting like this?

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

wǒ duì nèijiàn shì yìdiānr I have no interest at all in that
xīngqu yě méiyou. matter.

ní duì shènmeyàngrde shū zuì What kind of books are you most
yǒu xīngqu? interested in?

8. A: Xiàng Wáng Jiàoshòu zhēi-
yàngde lǎoshī zhēnshì bù duō. There really aren't many teachers
like Professor Wáng.

B: Nǐ shūduì le. Rúguó bù You're right. If it weren't for
shì tā bāngzhù wo, wǒ the help he's given me, I
zhēn bù xiǎng xué le. 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 xiǎng fǔqīn, bù xiǎng mǔqīn. He resembles his father, not his mother.

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

Tā xiǎng tā gēge nāme cōngmíng. She's as intelligent as her brother.
Nǐ yǒu tā nāme gāo. You're as tall as he is.
Nǐ gèn tā yíyǎng gāo. You're the same height as he.

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

Nǐ xiǎng wǒ zhème ná kuāizi. You hold chopsticks like I do.
Xiǎng huār nāme hǎokàn. (It's) as beautiful as a painting.
Zhènliǎngtiān de tiānqì xiǎng chūntiān nāme shūfū. The weather the past couple of days has been as nice as spring.
Tāde yǎnjīng xiǎng hǎishuǐ yíyǎng lǎn. Her eyes are as blue as sea water.

The negative bù comes before the prepositional verb xiǎng.

Tā bù xiǎng tā mèimei nāme cōngmíng. He's not as intelligent as his little sister.
Nèi shíhou shēnghuó bù xiǎng xiànzǎi zhème hǎo. Life was not as good then as it is now.

Xiǎng...zhèiyáng: Zhèiyáng(r) or nèiyáng(r) are sometimes used after a noun or pronoun in phrases with xiǎng, for example:

xiǎng tā zhèiyángde rén people like him (lit., "like him this kind of people")

xiǎng Wáng Jiàoshòu zhèiyángde láoshī teachers like Professor Wáng (lit., "like Professor Wáng this kind of teachers")

*Yǒu, as used in the second example above, can be thought of as meaning "comes up to (a certain level)." Gèn, which is usually used with yíyǎng 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 ...gèn...yíyǎng.... For example, Nǐ gèn tā yíyǎng gāo states explicitly that you are the same height as he, so it would be inappropriate to use xiǎng there.
In such sentences, the zhèiyàng(r) or nèiyàng(r) are hard to translate into smooth English. It is usually best to leave those words out of the translation.

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

Běijīng kǎo yā zhèiyángde cài, tiāntiān chǐ tài guī le. It would be too expensive to eat dishes like Běijīng roast duck every day.

9. A: Sānnián yīqiān wǒ jiù bǔ kǎo fùmǔ shēnghuó le. I stopped depending on my parents for a living three years ago.

B: Wǒ néng zìjǐ guān zìjǐ, zhēn bù 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 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 jǐntiān jiù 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.

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

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

Wǒ zài dēng yīhuǐr, yídiǎnzhōng jiù yǒu dìxià huǒchē le. Wait a while longer, there will be a subway train at one o'clock (that soon).

Jǐntiān zǎoshàng wǒ wūdiǎn zhōng jiù qǐlái 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 wànquán kào zìdiǎn. My English isn't good. When I write essays, I depend completely on a dictionary.
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Tā zōngshi kāo zài chuángshang
kān shū.

He's always laying back in bed
reading.

Mài'ānì shì yīge kāo hǎide
chēngshī.

Miami is a city on the sea.

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

Nǐmen liǎnɡɡe chūqū wánr, shéi
guǎn hāizì?

If you two go out (for fun),
who'll look after the kids?

Lǐ Xuēmēi guǎn jiā guǎnde hǎo.

Lǐ Xuēmēi runs the house very well.

Liú Xiānshèng shì guǎn kāo-
shīde.**

Mr. Liú is in charge of testing.

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

Tā bù xǐhuàn guǎn bǐrènde shī.

He doesn't like to mind others'
business.

Wǒ yào zú shénme, wǒ zǐjì
zhīdào, nǐ shǎo guǎn wǒde
shī, hǎo bu háo?

I know what I want to do, would
you please not interfere with
my affairs so much! (IMPOLITE)

Wǒ bù guǎn, suībiàn 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."

Zhī shì wǒmen zǐjī de shī,
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 jǐntiān wǎnshang rúguŏ
bù qù, tā huī hěn bu gāoxǐng.

If you don't go tonight he'll be
very unhappy.

B: Guǎn ta ne! Wǒ yào niǎn
shǔ, méi shìjiān qù.

Who gives a damn about him! I've got
to study; I don't have time to go.

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

Wǒ bù xǐhuàn wǒ zijǐ.

I don't like myself. (as said
by a confused teenager)

chuáng: "bed"

kāoshī: "test, exam; testing"
Nǐ bù xiǎo le, yīnggǎi zhī chǎo zìjǐ zhào gu zìjǐ. You're not a child anymore; you should know how to take care of yourself.

Nǐ bù yào zìjǐ gěi zìjǐ zhào máfan. Don't go asking for trouble for yourself.

Tā zhèiyàng zuò, zìjǐ piàn* zìjǐ. By doing this, he's only fooling himself.

10. A: Tā xiěde jīběn xiǎoshuō xiànzài dōu hěn liúxìng. The novels he wrote are all very popular now.

B: Nà dāngrán, xiàng tā nèiyàng yǒu diwèi yǒu zhīshìde rén, xiěde xiǎoshuō yídǐng yǒu yìsì. Of course. Novels written by someone with his position and knowledge are sure to be interesting.

11. yǒu bāngzhù to be helpful

12. yǒu dǎolǐ to make sense

Notes on Nos. 10 through 12

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

Zhèzhòng huà xiànzài hěn liúxìng, kěshí wǒ xiǎng zhè huà bù tài dǔí. This kind of talk is very popular these days, but I don't think it's very true.

Xiànzài chuān duān qúnzi bù liúxìng le. It's not popular to wear long skirts anymore.

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

Xiànzài liúxìng chuān cháng qúnzi. It is popular to wear long skirts now.

Zài hěn duō difang, yuè lái yuè liúxìng nán nǚ tóngjū le. In a lot of places, it is getting more and more common for men and women to live together.

Liúxìng is also used in compound nouns, such as liúxìngbǐng, "epidemic."

Zhè yīge xīngqī yǒu liúxìngbǐng, nǐmén jiā de háizi zuǐ hǎo bié chū mén. This past week there has been an epidemic; it would be best if your children didn't go out.

*shào gu: "to take care of, to care for" (Society, Unit 5)
**piàn: "to fool, to deceive"
diwei: "position, place or status (in an organization or society)"

Tāde diwei hěn gāo. He has a very high position.

Yǒu cáigōngzuò de shìjiān jiù yǒu jǐntiǎn de diwei hěn bù róngyì.

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

Tāmen yào yǒu dūlè jīngjì hé shènhuì diwei.

They want independent economic and social status.

yǒu zhīshí: "to be knowledgeable," literally "to have knowledge"
yǒu dào lí: "to make sense," literally "to have reason"
yǒu bāngzhù: "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 xìngqu is "to be interested (in something)," while yǒu yǐsi is "to be interesting." Here are some of the others you have already learned.

yǒu guānxi to be related to yǒu míng to be famous
yǒu yānjiǔ to be expert yǒu yōng to be useful

13. zìyǒu to be free; freedom
14. -bèizi all one's life, lifetime
15. Xīnwén Zhōukān Newsweek
16. fūnǚ woman; women, womankind

Notes on Nos. 13 through 16

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

Wǒ gōngzuò le yībèizi, xiànzái liùshíshí le, kěyǐ xiūxíxiūxí le. I've worked all my life and am now sixty years old. I can take a little rest now.

Jiēhūn shì yībèizìde shī, děi hāohāor xiāngxiāng. Marriage is a lifetime thing; you should think it over carefully.

fūnǚ: In Taiwan, a fūnǚ is generally a married woman, but in PRC usage the word has no connotations about marital status. fūnǚ is also used in a collective sense, "women" or "womankind."
At the entrance to Lauinger Library at Georgetown University, Lý Bình (B) encounters Tom (A).

B: essage! Tángmǎ, nǐ hǎo a! Hey! Hi, Tom!
A:  Nǐ hǎo, Lý Bình! Lái kàn shū ma? Hi, Lý Bình. Did you come here to do some reading?
B:  Chīle wǎnfàn, chūlai zòuzou, dào tǔshūguǎn kàn kàn xīn dàode zázhì. After dinner I went out for a walk and came to the library to read through some of the new magazines.
A:  Nǐ zú xīhuande Yīngwén zázhì shì shénme? What’s your favorite English magazine?
B:  Ng, Xīnwèn Zhōukān. Um, Newsweek.
A:  Wèishenme ne? Why?
B:  Xīnwèn Zhōukān hěn hǎo, duì xuē Yīngwén hěn yǒu bāngzhù. Newsweek is very good. It’s a big help in learning English.
A:  Duì, kàn zhèige zázhì, yīfāngmiăn kěyì xuē Yīngwén, yīfāngmiăn kěyì zhīdào Měiguó shèhuìde qǐngkuàng, shì bù cuò. Zhèige xīngqì yǒu shēnme yǒu yīside wénzhǎng 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 yǐpiān guānyú nán nǚ píngdǎngde wénzhāng hěn yǒu yǐlì. Yes, there’s an article about equality of the sexes that’s very interesting.
A:  Ou, "nán nǚ píngdǎng"...wǒde mǔpángyou duì zhèige tímu hěn yǒu yánjù. Zěnmé? Nǐ yě duì zhèige wèntí yǒu xǐngqu 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 xīngqù, ěrqiě xiāng zhīdào nǐmènde kàn. Wǒ kěyì wěn jīge 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:  Zhèjiàn wénzhāng shuō, zài hěn duō dīfāng yuè lǐ yuè liú-xīng nán nǚ tóngjū le. E, duì—The article says that in a lot of places cohabitation is getting more and more common. Uh, excuse

*tímu, "subject, topic" (see Unit 5)
buqǐ...

A: Méi shenme, nǐ shuōxiaqu.


A: Wǒmen de guānniàn bù tài yī-yàng. Yīxiē fūnū, tèbié shì zhīshì fūnū, tāmen bù yào kào xiānsheng shènghuó, tāmen yào yǒu dūlǐ jǐngjì hé shèhuì dìwei. Xìāng wǒde nánpéngyou, tā jiù yǒu zhěiyángde kānfǎ. Èrqī wǒ xiāng, tóngjùde wèntí hěn duō shìqíng yǒu guānxì, bù zhī shì fūnūde dìwei wèntí.

B: Rúguǒ kěyǐ tǎnde huà, nǐ gěi wǒ jiāngjiāng zhěmeyàng?

A: Hǎo, zhěiyángrè bā, wǒ gěi nǐ tāntan wǒde shì, nǐ jiù zhīdào wǒmen zhěnme xiāng le. Wǒde nánpéngyou, tā shì xuě yǐde. Xué yǐ bù shì yǐjiān róngyíde shír. Tā hái yào zài dàxué xuěxǐ liǜnián.

B: Nǐ nǐmen shènme shíhou jiēhūn ne?

A: Xiànzài wǒmen hái bù xiǎng jiēhūn.

B: Wéishénme? Nǐmen juéde jiěle hūn, yǒu hǎizì hū hěn māfàn, shì bù shì?

A: Bù shì zhèige yísi. Jiùshì wǒmen jiēhūnle, yē bù yídǐng mǎishàng yào hǎizi. Zhōngguóde shì wǒmen zhěi yìběizi yào zuò shènme, hái méiyǒu hǎichāo xiǎngguo ne, yǐnggāi xiāng xiǎng nēige...

Not at all, go on.

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.

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.

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

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.

Then when are you getting married?

We don't want to get married just yet.

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

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 Li Ping is being so careful here is that he knows Tom and his girlfriend are living together.
wèntí. Ærgiè wòmen dōu yuàn yì jìhūn yíqián qǐngchūde zhídào zīyǐ xīhuàn de nèige rén shì yǐ fèn shènmeyàng de rén. Zhèi yě xǐyuàn shíjiān.

B: Kēshi yǒu rén huì juéde nǐmén zhēiyàng zuò shì yīnweī nǐmén juéde tóngjù bǐ jìhūn zīyōu.

A: Yǒu rén zhèmè shuō, kēshi wǒ xiǎng tāmén měi dōng wǒmèn zīyōu shì shènmé.

B: Shì shènmé ne?

A: Mǎiguó rén juéde zīyǐ kāyí jīhuá zīyǐ de shènghuó shì zuǐ zhòngyào de zīyōu. Rúguò Mǎiguó měiyǒu zhēzīhōng zīyōu, jìu bù hěn yǒu nàmà rén xiǎng lái Mǎiguó le, nǐ shuō wǒ shuōde dū bu dūi?

B: Nǐ shuōde yǒu diǎnr dàolì. Ou . . . Wǒ hái wàngle wèn nǐ, jīnnián xiàtān, nǐ dé nǔpéngyǒu nèng pèi nǐ dào Xiǎnggǎng qu ma?


B: Dūi.

A: Zènme yìyòng, nǐ duì Xīnwén Zhòuhuā kān zhěpiàn wènzhāng hǎi yǒu shènmé biéde kànǐ ma?

B: Kānǐ yǒu. Zhēge tímu hěn dà, wǒmèn yǐhòu mǎnmànzài zài tān.

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

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

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

What is it, then?

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?

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?

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.

That's right.

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

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

Okay, we'll talk about it later.
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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 Peking 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
xiǎngbūchū can't think up, can't come up with
Xiǎo Lín tamen Xiǎo Lín and the others
shēnqīng 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.

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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:

Mà hái yòng shuō That goes without saying
duō hǎo! How great that is!
qíguài to be strange
Zhōngguó Qīngnián China Youth (a periodical)
hòu lái 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.
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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:

duòshí
bóshí
zhǎobudào
Zhōngxuéshēng
gāozhōng
fādá

Master's degree
Ph.D.
to be unable to find
High School Student (a periodical)
senior high school
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 Beijing.

A: Xiǎo Míngzi, jīntiān zěnme yǒu shíjiān zài jiā?  
Xīǎo Míngzi, how is it that you have time to be at home today?

B: Zěnme méi shíjiān? Lǐkāi xuéxiǎo yīhòu, shíjiān duōduō le.  
How would I not have time? Since I left school, I've had lots more time.

A: Bǐe húshuō. Nǐ yǒu gōngzuò le méiyou?  
Cut it out. Do you have a job yet?

B: Yǒu gōngzuò! Tōu le gōngzuò hái zài xīhē 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 zhīdào le, nǐ hái méi gōngzuò ne!  
Oh! I see, you still don't have a job!

B: "Ng. Lǎoshī*" shuō wǒ kěyí dēngyíděng.  
Uh-huh. My teachers said I can wait a while.

A: Nǐ zhèli yang dēngxiàqu zěnme xǐng 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: Hǎi, wǒ yě zhīdào, zhàiliàng xiàqu bù xǐng, kěshí wǒ shīfāi xiāngbùchū shènmé hǎo bānfǎ ya! Nǐ shuō wǒ zěnme bān?  
(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 shēnmé?  
What do you know how to do?

B: Wǒ shēnmé dōu bù huì. Xiǎng Xīǎo Lín tamen huì zuò zhūzǐ yīzī shènmédea, 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: Êi, nǐ huì bù huì zhào xiàng?  
Say, can you take photographs?

B: Bù huì.  
No.

*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.

**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 xìngguǒ?

Are you interested in photography?

B: Yǒu a!

Sure!

A: Zhēitiān ba! Wǒ yǒu yī ge Rìběn zhàoxiàngjī, wǒ jiào nǐ zěnmeyàng zhào xiàng, nǐ jiù kěyǐ 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: Hǎi, nǐ zhēn bù cóngmíng.

Tsk, you're really not on the ball.

Měitiān dōu yǒu bù shǎo rén lái Běijīng, shéi bù xiǎng zài Tiān'ānmén qián zhào zhēng xiàng! Nǐ zài zhào liàngge tóngxué, yǒu guān zhàoxiàngdè, yǒu guān shòu qiàndé, bù jí xǐng le ma?

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: Nǐn shuōde yǒu dàolǐ, jiù zěnmé bān! Dúi le, yào chūqu zhào xiàng, hái xǐyào 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 róngyi. Míngtiān, nǐ qù zhào lǎoshī, tāmen huì bāngzhù ni bānè.

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: Nǎinǎi, nǐn shuō, xīn Zhōngguó, nán nǚ píngděng, fūnǚ de diwèi gāoduǒ 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 hǎi yòng shuō. Wǒmen niánqiāngde shìhou, fūnǚ zài jiān, zài shèhuìshàng dōu méiyǒu shēnmé diwèi, zhǐ yǒu hēn shǎode nǚhái zǐ yǒu jīhū nián shǔ. Bù xiǎng nǐmen, gēn nánhái zì yìyàng, nián shǔ, zuò shì, duō 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: Nǎinǎi, nā nǐ shuō, tóngjū zhèjiān shìr shì bu shì duì fūnǚ bù hǎo?

Then what do you think, Grandma, is cohabitation a bad thing for women?
B: 你 zero me yuè shuo yue qifudai le? Zai Xin Zhongguo nar you tongjude shir?

A: Zemin meiyou. Wo gancai kande Zhongguo Qingnian shang ji you yi pian wenzhang, zhei pian wenzhang shuo, you yi ge nanhaizi he yi ge nuhaizi tongju le.

B: Tamen weshenme bu jiehun?

A: Nige nande xiang shang daixue.

B: Ou, dui le, jiele hun ju bu neng shang daixue le. Na houlai ne?

A: Houla, nige nande zhen shang daixue le.

B: Nianwanle shu tamen jiehun le ba?

A: Meiyou. Nianwan shu, nige nande xiang, nei nuhaizi mei diwei, ye mei qian, tamen jiu suan le.

B: Suane le? Shi shi shenme hua! Ta hai you meiyou yidiunn daode guannian!

A: Daoede guannian! Heng, xianzai shenhui shang ji you zheizhong shir! Nian shuo zhe shi wei shenme?

B: Ai! Zhei shijianian qiqiuai guaide xinwen zhen du! Shenme shihoucai neng hao yidiunn ne?

A: Shei zhidao! Wo xiang kuai le! Kuai hao yidiunn le!

Dialogue and Translation for Exercise 4

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

A: Xiao Lin, chile fan bu yao nian shu le, xiuxi xiuxi ba!

Xiao Lin, don't study any more after dinner, just relax a bit!
SOC, Unit 2


A:  Děng yíxià, ràng wǒ kànkan, nǐ de māoyī shì bu shì pò le? Míngtiān wǒ děi qù gěi nǐ mǎi jiǎn xīn de.

B:  Mā, wǒ bù yào xīn de, zhèjiān hái zài yī kuài chuān ne.

A:  Tiān lěng le, nǐ xūyào yíjiè xīn māoyī, wǒ huì gěi nǐ yùbei-hāo. Míngnián nǐ shàng dà xué de shíhou, wǒ huì duō gěi nǐ yùbei jiān xīn yǐfu.

B:  Bù yòng le, wǒ bù xiǎng shàng dà xué le.

A:  Wèishénme? Nǐ bù shì yào xué yī ma?

B:  Bù shǎo rén shuō bù shàng dà xué yě kěyǐ gōngzuò, yě yǐyàng kěyǐ shēnghuò. Wèishénme yídīng yào shàng dà xué ne?

A:  Zhèzhòng huà xiànzài hěn lǐxíng, kěshì wǒ xiǎng zhè huà bù tài tàí.

B:  Wèishénme? Yǒude rén zài dà xué lǐ pǐnmíng niàn shū, xiàng wōmen jiā duīmǎi Zhōu Xiānshèng, dù shì xué ne má yān-jī, dēi shuòshì, bōshì, kǎi bu shì zhǎobùdào gōngzuò!

A:  Zhōu Xiānshèng de qǐngxīng gēn biérén bù tóng, suīrán tài xiǎngdāng yǒu zhīshí, kěshì tā bù xīhuān gōngzuò tā jiù bù zuò, nà dāngrán bù rónɡyì zhào- dào gōngzuò.

B:  Duì le, tā bù xīhuān zuò lǎoshī, tā jiù xīhuān xiě wén- zhānɡ, zài Zhōngxuéshèng zhōu-kānshānɡ wǒ hái kànjiānguò tài dé wénzhānɡ ne!

Do you want to drink some tea? I'll go pour it.

Wait a second, let me see, is your sweater torn? Tomorrow I'll have to go buy you a new one.

Mom, I don't want a new one. I can still wear this one.

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.

You don't need to, I don't want to go to college anymore.

Why not? Don't you want to study medicine?

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?

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

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!

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.

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?
B: Hǎo, kěshǐ bù róngyì dōng, zhōngxuéshēng kàn zhēiyàng de wénzhāng tài nán le.

B: Kěshì, wǒde jīge tóngxué gāozhōng méiyǒu niànwán jiù zuò shì le, xiànrán tāmende shēnghuó dōu bú yòng kāo fùmǔ le, tāmén dōu dú le.

A: Dānshì wǒ xiǎng, shèhuì hāishí xūyào yǒu zhīshìde rěn, shèhuì yuē fādá yuē xūyào yǒu zhīshì. Nǐ shuō duì bu duì?
B: Duì!

A: Māme hǎo le, nǐ niànr dàxuéde shì zěnmeyàng?
B: Mm . . . wǒ zài xiǎngyìxiǎng.

A: Hǎo, wǒmen míngtiān zài tāntan.
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)yóu shénme (Adjectival Verb).
3. Cónglái bù/méi, "never."
4. The adverb cāi, "only," before amounts.
5. The marker -zhe showing the manner of an action.
6. The verb ending -dǎo 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 suǒyìduó, "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 jiējie xiànzāi zhènme duī zhèngzhí wèntí rènxínglai le? How is it that your older sister has become so interested and enthusiastic about political questions now?
B: Zhēi méiyǒu shénme qíguài, tā jīn nián kāishí xué zhèngzhìhuà le. There's nothing strange about that, she started studying political science this year.

2. A: Nǐ zhènme bù chī le? Why aren't you eating?
B: Wǒde wèi hěn nánshòu, chību-xià le. My stomach is uncomfortable, I can't eat anymore.
A: Nà wǒ gěi nǐ ròng diànru tāng lái. I'll go get you some soup then.

3. A: Wǒ qù zhǎo Xiǎo Lán liáo tiánr. I'm going to go look for Xiǎo Lán to have a chat.
B: Nǐ bié qù le, tā yǐtiān dào wǎn yǒnggōng, méi shì jiān péi nǐ liáo tiánr. 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 méiyou nánpéngyou ma? Hasn't the Wáng family's Xiǎo Lán ever had a boy friend?
B: Tā cói shì jiān sù, nángzhe niān shù, hǎi méiyou xiàngdào zhèjīng shír ne! She's only nineteen years old, busy studying, and hasn't thought of these things yet!

5. A: Wǒde xiǎo nǚér liǎngsānsuǒde shī hòu cháng kǔ, xiànzāi zhāngdà le, bù zài kǔ 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 fùmūde bù yīnggāi zhòng nán qīng nǚ. Those who are parents shouldn't regard males as superior to females.
B: Duì. Zuò háizí de yě yīnggāi xiǎoshùn fùmū. Right. And those who are children should show filial obedience to their parents.
7. A: Nǐ dìdi bǎitiān zài jiā ma? Is your younger brother at home during the day?
   B: Bú zāi, nǐ dèng dào wǎnshang zài dā diànnuǎn lái ba. No, wait until the evening and then call him.

8. A: Zhōngguó rén cónglái bù jiāng nán nǚ píngděng ma? Didn't the Chinese ever stress equality between men and women?
   B: Shuōdào nán nǚ píngděng, nà shì zuì jìn jīshìniángde xīn guǎnniàn. As for equality of the sexes, that's a new concept of the last few decades.

9. A: Dà jìàntǐng yǒu shénme hǎo? What's good about large families?
   B: Zěme bù hǎo? Rén duō, zhuan qiándé 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: Yào shì suǒ yǒu rén dōu xiāng nǐ zhēiyàng xiǎng, Zhōngguó xiān zài bù zhīdào yǒu duōshǎo yǐ 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 zhěicti huí guó kàndào nǐ làojiàde rén le ma? Did you see the people in your hometown on this visit back to your country?
    B: Kàndào le. Tāmen shēng huò bù cuò, wǒ làojià yě biāncēng yīge hūn rènaode difangr 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
biàn
biànchēng
cái
-chéng
chībuxiàqù
cónglái
cónglái bù/méi
-dào
-dào
děng dào
hēiyè
jiāng
jiātīng
kàn dào
kū
liáo
liáo tiān(r)
ma
nánshòu
nònɡ (nèng)
nònɡlái
qíguǎi
-qílái
-rèxīn
-rèxīnqīlái
shuōdào
suǒyǒude...dōu
daytime
to change, to become different
to turn into, to become
only (before an amount)
into
cannot eat (cannot get down)
ever (up till now), always
(up till now)
never
(resultative ending used for perception by one of the senses:
jiàndào, kàndào, tīnɡdào, etc.)
(resultative ending used to indicate reaching: xiāngdào, shuōdào, tān-dào, etc., often translated as "about")
to wait until; when, by the time
(darkness of) night, nighttime
to stress, to pay attention to,
to be particular about
family
to see
to cry
to chat
to chat
(marker of obviousness of reasoning)
to be uncomfortable; to feel bad,
to feel unhappy
to do; to fool with; to get
to get and bring
to be strange, to be odd, to be surprising
(resultative ending which indicates starting)
to be enthusiastic and interested:
to be warmhearted; to be earnest
to become enthusiastic and interested
to speak of; as for
all
SOC, Unit 3

xiǎngdào
xiǎoshūn
-xiàqu

xīn

-yī
yī tiān dào wǎn
yònggōng

yǒu yòng

zhǎng
zhǎngdà
zhǒng nán qīng nǚ
zhūàn qián
zuìjīn
zuǒ

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 jiā jie xiànzài zěnmé duì zhèngzhì wèntí rèxǐngilái le? How is that your older sister has become so interested and enthusiastic about political questions now?

B: Zhè měiyǒu shénme qíguài, tā jǐnnián kāishǐ xué zhèngzhìxué le. There's nothing strange about that, she started studying political science this year.

Notes on No. 1

rèxǐn: "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, rèxǐn 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 rèxǐn. He's very enthusiastic about studying Chinese.

Tā duì rèn hěn rèxǐn, shěnme shì shòu dōu xǐhuān bāng rèn máng. He's very warmhearted towards people. He always likes to help people out.

As an adverb

Tā hěn rèxǐn yánjiū dàlùde qíngkuàng. She studies the mainland situation very enthusiastically.

Hǎo háizi, nǐ zhěnme rèxǐn bāngzhù biérén, hěn hǎo. Good child. It's good that you're so eager to help others.

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

Tā zhànqilái le. He stood up.

Tā tiàoqilái le. She jumped up.

Zhēng zhuōzǐ wǒmen tāibùqilái, nǐ lái bāngbang máng hǎo bu hǎo? We can't lift this table up. Come and help us, okay?

*tíào, "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 rèqílai 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:

Bū zhīdào wēishénme, tā xiànzǎi hēqí jiǔ lai le. I don't know why, but he has started to drink now.

Wǒ lìlìge yuè měi xiăngguo jiā, kěshì jīntiān xiāngqì 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":

Zhègè yīzhìde yàngzǐ hěn hǎo kān, kěshì zuòqílai bù shūfu. This kind of chair is very attractive, but when you sit in it, it's uncomfortable.

Tā shuōqí Zhōngwén lai zhēn nánqǐng. It sounds terrible when he speaks Chinese.

Zuòqí shì lai, tā bǐ shéi dōu kuài. When it comes to working, he is faster than anyone else.

Shuōqílai róngyì, zuòqílai 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:

Kānqílai tā zhīdào zhèjiàn shì. It looks as if he knows about this matter.

Tā kānqílai hěn niánqìng. He looks very young.

Tīngqílai hěn yǒu dàolǐ. It sounds reasonable.

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

Wǒ xiāngqílai le, tā xīng Mǎi. Now I remember, his surname is Mǎi.
SOC, Unit 3

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

Zhēn qíguài, tā tiāntiān lái, jǐntiān zēnme méi lái ne?

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

Nēige shíhou, shénme qíguài de shí 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 wèishènme yào zēnme zuò.

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

Wǒ zhēn qíguài zhējiān shì tā zēnme kěyì bāndēdào.

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

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

<table>
<thead>
<tr>
<th>Nà yǒu shénme hǎo?</th>
<th>Nà méiyǒu shénme hǎo.</th>
<th>Gāosù ta yǒu shénme bù duì?</th>
</tr>
</thead>
</table>
| "What's so good about that?" | "There's nothing good about that." | "What's wrong with telling him?"

A: Tā dui Zhōngguóde qíngkuàng zhídàode bù shǎo!

He knows so much about China!

B: Nà yǒu shénme qíguài, tā zài Zhōngguó zhūguó shínián. in China for ten years!

2. A: Nǐ zēnme bù chǐ le?

Why aren't you eating?

B: Wǒde wèi hěn nánshòu, chībùxiàluò le.

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

A: Nà wǒ gěi nǐ nòng diánr 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 èrshíge xiǎoshí, tài nánshòu le!

Twenty hours on an airplane. How uncomfortable!

Zhēn ràng rèn nánshòu.

It really makes one feel bad.
Zánmen dōu shì zuò yīshēngde, kànjiàn bìngrèn 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 zhèjàỳàngde huà, tā xīnli hěn nánshòu. He was very sad after hearing that kind of talk.

chībuxiàqū: "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 -dè- or -bù- as a middle syllable for the additional meaning of "can" or "cannot." In chīđe-xiàqù/chībuxiàqù and hēđexiàqù/hēbuxiàqù, the syllables -xià and -gù 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.

<table>
<thead>
<tr>
<th>chīđe-xiàqù</th>
<th>able to eat it down</th>
</tr>
</thead>
<tbody>
<tr>
<td>chībuxiàqù</td>
<td>unable to eat it down</td>
</tr>
<tr>
<td>méi chīxiàqù</td>
<td>didn't eat it down</td>
</tr>
<tr>
<td>chīxiàqù le</td>
<td>ate it down</td>
</tr>
</tbody>
</table>

Wǒ chīde tài bāo le, chībuxiàqù le. I'm too full, I can't eat any more.

Zhèige yào chīxiàqù jìù hūi hāo 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: Méiyǒu guānxì, kùài diănhr hēxiàqù jī yì 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 hāo? Let's start to make dinner, okay?

Tā bù zhìdào zhēme nòngle hǎoduō qián. Somehow he made himself a lot of money.

*"bìngrèn: "sick person, patient"
Wǒ xiǎng nǐ bù bǐ guàn zhèjièn 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.

Shìqíng yuè nòng yuè dà, zhēn bù zhīdào zěnme 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 yīsī.

His saying that really embarrassed me.

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

Bié nòng wǒde biāo.

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:

Shì shéi bā wǒde yūsān nònghuái le?

Who was it who broke my umbrella? (literally, "made it so that it broke")

Wǒ qù bā zǎofàn nòngghǎo.

I'll go get breakfast ready.

Zhèige wèntí hěn yàojīn, děi nòngqǐngchū.

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 dàlû chūlái.

You're mistaken, I think. He didn't leave the mainland until last year.

Zhèige wèntí, nǐ zuòtiān gěi wǒ jiāngguō le, jīntiān wǒ yǒu nòngbudōng le, nǐ kě bu kěyǐ zài gěi wǒ jiāng yīcì?

Yesterday you explained this question to me, but today I can't understand it again. Could you explain it to me once again?

nònglái: "to get and bring (here)" Compare the use of the directional ending -lái in nònglái to its use in Wǒ gěi nǐ dào běi chálái, which you learned in Unit 1.

Nǐ cóng nǎr nònglái de?

Where did you get this from?
3. A: Wǒ quzhǎo Xiǎo Lán liáotiānr.  I'm going to go look for Xiǎo Lán to have a chat.

   B: Wǒ biè qu le, tā yītiān dāo wǎn yōnggōng, méi shíjiān pèi nǐ liáotiānr.  Don't go, she works hard all day long and doesn't have the time to chat with you.

**Notes on No. 3**

liáotiānr: "to chat" Liáo means "to chat," and tiānr acts as its object. Tiānr may also be omitted.

Wǒmen liáole yīge zhōngtōu.  We chatted for an hour.

Nǐ shénnéng shǐ hòu yǒu gōngfú, wǒmen zhǎo ge dìfāng liáoliào tiānr.  When you have time, we'll go find a place and chat a while.

Nǐ biè qu 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."

yītiān dāo wǎn: "all day long" The syllable yī ("one") is sometimes used to mean "the whole, the entire." Yītiān dāo wǎn can be literally translated 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 yītiān màng dāo wǎn, "busy the whole day until late," or "busy all day long."

Tā yītiān dāo wǎn dōu zài màng.  He's busy all day long.

Tā yītiān dāo wǎn shǔō tāde qián bù gòu yòng.  She's always saying from morning to night that she doesn't have enough money.

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

Nǐ bù yōnggōng jìlù bù ràng nǐ niàn dàxué le.  If you don't work hard, I won't let you go to college.

Wǒmen zhèrde xuéshèng dōu hěn yōnggōng.  All our students here are very hardworking.

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

Míngtiān wǒ yào pèi wǒ mǔqīn qù kàn bǐng.  Tomorrow I'm going along with my mother to see the doctor.
Méi rén péi wǒ qù, wǒ jiù bù qù le.

Wǒmen lái péipei nǐ.

Lǎo rén chángcháng xǐhuan yǒu rén pízhe tā shuō huà.

If no one goes along with me, I won't go.

We'll keep you company.

Older people often like to have someone to keep them company and talk with them.

4. A: Wáng jiā Xīǎo Lán cóngláì měiyou nánpéngyǒu ma?

B: Tā cái shíjiǔsuì, mánɡzhe nián shǔ, hái měiyǒu xǐɑngdào zhēixie 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

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

Tā cóngláí bù dào wǒ jiā lái.

Tā cóngláí méi dào wǒ jiā láiguò.

Wǒ cóngláí měiyǒu xiǎngdào xǐɑnzǎi hái yǒu zhēiyángde jiātǐng, zhēiyángde fùmǔ.

She never comes to my house.

She has never been to my house (before).

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 zuòtiān 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 zēnmèi zuò. (We) can only do it this way.

Wǒmen jīge rén, zhǐ/jiù yǒu wǒ huì shuō Fāguó huà. I am the only one of us who can speak French.

(Cái may not be used in such sentences.)
SOC, Unit 3

(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 yígòng 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 wúge rén? Only five people? (SO FEW?)

A: Tāde fángzi yīnián cái sānbǎi kuài. His house costs only three hundred dollars a year. (SO LITTLE!)
B: Cái zènme yǐdiǎnr? Is that all? (SO LITTLE?)

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 yǐdiǎn zhōng, hái láidejǐ. It's only one o'clock, we can still make it.

Jīntiān cái shísān hào, 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.: Wǒ jiù géi tā yǐdiǎnr ba, "Just give him a little"; Wǒ zhǐ yào chī yǐwǎn rān, "I only want to eat one bowl of rice."

mángzhe niànr 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 mángliàng yǐtiān le. I have been busily working all day.

Tā yǐtiān dào wǎn máng zhēge 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 kěyí 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 pǎožhe 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

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another), for example, Tā bāngzhe 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 māngzhe niān shū. In this case, the verb plus -zhe describes the means or manner of the following verb.

Wōmen 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 názhe dōngxi shān chē le. Carrying the things, he boarded the bus.
Tā zhèi jītiān māngzhe kāi hù. The last few days he has been busy with meetings.
Tā jízhe zǒu, bā yàoshi wàng zai jiā le. He was in a hurry to leave, and left the keys at home.
Wōmen zǒuzhe liáo tiān. We talked while walking.

xiāngdào: "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 jièdào, "to successfully borrow" and shuōdào, "to talk about." The verb ending -dào means "to successfully reach/obtain/find." In the compound verb xiāngdào, the verb xiāng expresses the action of thinking about it, and -dào says that your thought "reached to" the idea—came into your head.

Another verb like xiāng in referring to mental activity is kǎolù, "to consider," which you learned in Unit 1, and just as with xiāng, you can use -dào with kǎolù. Here are examples of xiāngdào and kǎolùdào. Notice the different translations possible for měi xiāngdào and xiāngbudào.

Wō hái xiāngdào lǐngwài yídiān. I've thought of another point.
Wō xiāng dàgài jiù yǐ yíge rén lái, shéi xiāngdào nǐmen dōu lái le! I thought you would probably be the only one coming. Who would have thought all of you would come!
Wō méi xiāngdào hùi yǒu zhēi-zhōng qīngkuāng. I didn't expect this kind of situation. (Lit., "I didn't think there would be this kind of situation.")
Xiāngbudào tāmen hùi zěnmé kuài jiēhūn. I was surprised they got married so soon.
A: Nǐ méi kǎolùdào zhěi yídiān ba? You didn't consider that point, did you?
B: Zěnmé kǎolùdèdào nǎme duō shìqīng! How could I take so many things into consideration!
5. A: Wǒ de xiǎo nǚér lǐngsānsuíde shíhou cháng kū, xiānzáì zhǎngdà le, bù 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 nǚér: 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?

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

bù 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 xiě le. I'm too tired. I can't write anymore.

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

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

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

Yǐhòu wǒ bù zài nàme màn le. In the future, I won't be so slow anymore.
6. A: Zuò fùmǔde bù yīnggài zhòng nán qīng nǚ. Those who are parents shouldn't regard males as superior to females.

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 jīnglái yào zuò yīge yīshēng, kěshì xiànzāi zhīdào zuò yīshēng 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 zuòguò Jīngjī Bùzhǎng. He was once the Minister of Finance. (You could also say Tā cóngqián shì Jīngjī Bùzhǎng.)

Zhè shì wǒ diyīcì zuò zhūrèn... qīng kē, xīnli hěn jǐnzhǎng... This is the first time I am to be host and have guests over. I'm nervous.

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

Zhèzhǒng shīqìng, zuò fùmǔde yīnggài xiān xiǎngdào. Those in the position of parents should foresee things like this.

Kàndào xuēshèngde Zhōngguó xuéde nàme hào, wǒmen zuò láoshìde zhěn 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

* zhūrèn, "host, master"  ** jǐnzhǎng, "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.

xiăoshun: 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":

Zhègè háizi hěn xiăoshun. 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 dǐdi báitiān zài jiā ma? Is your younger brother at home during the day?

B: Bú zài, nǐ děng dào wānshāng zài dà diànhuà lái bā. 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 wānshāng, "evening, night."

Tā báitiān zuò shì, wānshāng 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 xiăngdào "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:

"This is from an old saying called the Săn Cóng, "the Three Follows," i.e., the three paths to be followed. The saying is usually quoted in its original classical style: Zài jiă cóng rū, chú jiă cóng fū, rū sī cóng zǐ, "When at home obey your father, when married obey your husband, when your husband dies obey your son."
SOC, Unit 3

(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- jian tāmen zài lǐbian shuō huà. I walked up to the door of the study and heard them inside talking.

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

Wǒ zuōtiān wǎnshang kàn shū kàn dào sàndíǎnduō zhǒng. Last night I read until past three 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:

<table>
<thead>
<tr>
<th>MAIN VERB</th>
<th>dào</th>
<th>TIME OR PLACE</th>
<th>lái OR qù</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tā zǒu dào wǒ qiánmiàn qu le.</td>
<td>He walked in front of me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qǐng bā nèijǐběn shū nà dào zhèlǐ lái.</td>
<td>Please bring those books here.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 fǎntíng 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:

*vê, "page"
DAO XIÀWU ZÀI TÂN.  

Let's wait until the afternoon and then talk. (Contrast TÂN DAO XIÀWU, "talk until the afternoon.")

8. A: ZhÔNGGUO RÈN CÔNGLÀI BÙ JIÀNG NÀN NĨ PÌNGDÈNG MA?  

ĐIDN'T THE CHINESE EVER STRESS EQUALITY BETWEEN MEN AND WOMEN?

B: SHUÔDÀO NÀN NĨ PÌNGDÈNG, NÀ SHÌ ZUÎJÌN JÌSHÎNIÀNDE XÌN GUÀNNIÂN.  

AS FOR EQUALITY OF THE SEXES, THAT'S A NEW CONCEPT OF THE LAST FEW DECADES.

Notes on No. 8

cÔNGLÀI BÙ: "never, never does..." Earlier in this unit (No. 4), you saw the phrase CÔNGLÀI MĒI "have never, had never..." CÔNGLÀI ITSELF MEANS "at any time in the past up until now."

WÔ CÔNGLÀI BÙ XIÀNG ZÀOSHANG NÌN SHÛ. I never feel like studying in the morning.

Whether you choose CÔNGLÀI BÙ OR CÔNGLÀI MĒI 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 MĒI when referring to an actual state of affairs. ACTION verbs can be negated with BÙ OR MĒI depending on the meaning. While there are grammar rules for choosing BÙ OR MĒI 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.)

WÔDE QIÀN CÔNGLÀI DÔU BÙ GÔU. I have never had enough money.

TÔ CÔNGLÀI BÙ XIÀNG ZUÔ ZHÉI-YANGDE GÔNGZUÔ. He never wants/has never wanted to do this kind of work.

WÔ CÔNGLÀI BÙ XIHUAN QU NÌN YUÈ. I never like/have never liked going to New York.

PROCESS VERBS (Use MĒI.)

TÔ CÔNGLÀI MĒI JIÈGUÔ HŪN. She has never gotten married.

TÔ CÔNGLÀI MĒI BÌNGGUÔ. He has never gotten sick.

ZHÈGE DIÀNSHÌ CÔNGLÀI MĒI HUÀI-GUÔ. This television has never broken.

ACTION VERBS (BÙ AND MĒI MAKE A DIFFERENCE IN MEANING.)
(1) Wǒ cónglái méi kàngguo zhèi-yangrde shū. I have never read a book like this. (PAST EXPERIENCE)

(2) Wǒ cónglái bù kàn zheiyangrde shū. I never read (present) this kind of book OR I never used to read this kind of book. (HABITUAL)

Cóngláí 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." Cóngláí 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."

Cóngláí, "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 cóngláí méi may sometimes be translated as "never," but cóngláí 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 cóngláí 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 jiāng.]

Zhèige rén hěn jiǎng chī, hěn jiāng chuān. This person is fastidious about what he eats and what he wears.

Tāmen jiā tài jiāng guījū. Their family is overly particular about manners. Our Xiǎo Lán should be careful.

wǒmen xǐāo lán yínggāi xiǎoxīn. Their family is overly particular about manners. Our Xiǎo Lán should be careful.

shuōdào: "to speak of; as for" In this unit, you have seen dào used as a resultative ending "to successfully reach/obtain/find," as in xiǎngdào. "to think of." You also saw it as a prepositional verb in děng dào, "wait until." Here you see another example of -dào as a resultative ending. When -dào is used with verbs of speech, such as shuō, tán or jiāng, they are translated as "to speak of" or "to talk about." (In this meaning, -dào is not interchangeable with -zhào.)

Wǒmen gāngcái hái shuōdào nǐ, nǐ jiù lái le. We were talking about you just now, and here you are!

Jǐntiān nǐ gèn ta jiāngdào wǒ méiyǒu? Did you talk about me with him today?

Wǒ chángcháng xiǎngdào wǒde háizi. I often think of my child.

*guījū: "manners" (see Unit 4)
Notice that in sentence 8B, shuōdào 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.

Shuōdào jīzhūnde shì, wǒ hái  
dǐ xiāngyixiǎng. When it comes to the marriage, I  
have to think it over some more.

Tándao Zhōngguó wěnhuà,  
tā bǐ wǒ zhǐdàode duō. When it comes to Chinese culture,  
he knows a lot more than I do.

Shuōdào Lǐ Xiānsheng, wǒ jiū  
xiāngqilai le, hǎo jiǔ měi  
quăn tā le. Speaking of Mr. Lǐ, it occurs to me  
that we haven't been to see him in  
quite a while.

zúlìnlín: "recently, lately; recent, last" Zúlìnlín may be used as a time  
word, coming either before or after the subject, but always before the verb.

Zúlìnlín, wǒmen gōngsi yǒu pàile  
yíge rén qù Xiānggāng. Recently, our company sent another  
person to Hong Kong.

Wǒ zúlìnlín tài mánɡ, měi shījiān  
gēn tā shuō. I've been very busy lately, and  
haven't had time to tell him.

In sentence 8B (...nà shì zúlìnlín yīshíniàn de xīn guānnián), zúlìnlín is used as  
an adjective modifying a Number-Counter-Noun. Other examples:

Zúlìnlín yīge yuè, tā dōu méiyou  
lái xìn. She hasn't written for the last month.

Tā shì zúlìnlín jǐtiān cái láide. She just arrived within the last few  
days.

Besides referring to the near past, zúlìnlín can also refer to the near future--  
"soon":

Tā zúlìnlín yào chū guó. He will be going abroad soon.

To make it clear you are talking about the future rather than the past, use  
zúlìnlín in combination with auxiliary verbs like yào, xiǎng, dǎsuàn, zhūnbǎi,  
jīnlù, etc.

9. A: Dà jiātíng yǒu shénme hǎo? What's good about large families?
B: Zěnmé bù hǎo? Rén duō,  
zhuan shì yè duō ma! What could be bad about them? After  
all, if there are more people  
there are also more people earning  
money!
A: Yào shì suǒyǒude rén duō  
xiāng nǐn zhèiyàng xiāng,  
Zhōngguó xiānzhài bù zhǐdào  
yǒu duōshào yī 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 jiātīng: "large family; extended family" The phrases dà jiātīng and xiǎo jiātīng, literally "large family" and "small family," are often used in a specific sense. In traditional Chinese society, dà jiātīng 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 jiātīng—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 jiātīng, like the Jiān 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 jiātīng, which refers to the family as an entity, for jiā rén or jiālìde 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 Nǐ Yuē qù kàn wǒ jiā rén (OR wǒ jiālìde rén). I'm going to New York to see my family.

zhènme bù hǎo: "How could they be bad?" or, more idiomatically, "What could be bad about them?" Use zhènme 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: Zhènme bù duì! What do you mean it's wrong!

A: Wǒmen bù kěyī zhèiyáng zuò. We can't do it this way.
B: Zhènme bù kěyī?! Zhèi méiyǒu shènme bù kěyīde. Why not?! There's nothing wrong with 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: Wèishénme zǒng děi wǒ zuò fān ne? Why do I always have to do the cooking?
Wife: Nànnǚ píngdéng ma! Equality of the sexes!
H: Nà hǎo, yīhǒu yǐ guàn dào lājī. Okay, then from now on, you take care of taking out the garbage.
W: Wèishénme? Why?
H: Nànnǚ píngdéng ma! Equality of the sexes!

suǒyǒu: "all" This is the word for "all" used to modify nouns. (The adverb dōu is used to modify verbs.) Suǒyǒu is mostly used with nouns at the front of the sentence (that is, subjects or objects in topic position). In sentences with suǒyǒu, 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 bā construction, in which case dōu goes before the main verb, not before the prepositional verb bā.

Wǒ bā 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, Huáshèngdān suǒyǒude wǒ dōu qūguo 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 kāfēitiēng wǒ dōu qūguo. I've been to all the coffeehouses.

Rúguo wǒ yǒu qián wǒ jū yào mǎi suǒyǒu zhèhǎi Hān-Yīng zìdiǎn. If I had money, I'd like to buy all of these Chinese-English dictionaries.

Tā dàoguó Wéiguó suǒyǒu(de) yǒu yīside dǐfāng. He has been to all the interesting places in the U.S.

ｙī: "hundred million" After qiān, "1000," and wàn, "10,000," the next single syllable to represent a higher number in Chinese is yī, "100,000,000."

<table>
<thead>
<tr>
<th>Number</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,000</td>
<td>yīqiān</td>
</tr>
<tr>
<td>10,000</td>
<td>yīwàn</td>
</tr>
<tr>
<td>100,000</td>
<td>shíwàn</td>
</tr>
<tr>
<td>1,000,000</td>
<td>yībǎi wàn (&quot;one million&quot;)</td>
</tr>
<tr>
<td>10,000,000</td>
<td>yīqiān wàn</td>
</tr>
<tr>
<td>100,000,000</td>
<td>yīyī</td>
</tr>
<tr>
<td>1,000,000,000</td>
<td>shíyī (&quot;one billion&quot;)</td>
</tr>
</tbody>
</table>

10. A: Nǐ zhècǐ hui guó kàndào nǐ làojiāde rén le ma? Did you see the people in your hometown on this visit back to your country?

B: Kàndào le. Tāmen shēnghuó de bù cuò, wǒ làojiā yě biānchéng yīge hěn rènàode dīfāng le. Yes, they're living pretty well, and my hometown has become quite a bustling place.

Notes on No. 10

kàndào: "to see, to perceive by sight" This is another example of the ending -dào used as part of a compound verb of result. You have now seen -dào 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."

Děißing speakers prefer kànjiàn and tīngjiàn in many contexts, but kàn dao and tīngdao are used by all speakers of Standard Chinese.

biàn: "to change, to become different, to transform, to alter"

Zhēige rén zhēnde biàn le, yīqián tā bù shì zhēiyàngde. This fellow has really changed, he wasn't this way before.

Zhēijiàn mǎoyī xīle jīcì, biàn yánsè le. After this sweater was washed a few times, it changed color.

Jǐnián bù 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 qùnìán dào xiànzài, tā biànde jiānhǎngduō le. He has become a lot healthier since last year.

Wǒ shǐjiùnián mèi jiàndào ta, bù zhīdào tā biànde zěnmeyàng 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: gāichéng, "to change (one thing) into (another)"; fānyíchéng, "to translate into"; zuòchéng, "to make into"; zhǎngchéng, "to grow into."

Wǒ bǎ tāde chénshān gāichéng yǐjiàn xiǎoháižìde yīfu le. I took his shirt and altered it into an article of clothing for a child.

Qǐng nǐ bǎ zhèjiān wénzhǎng fānyíchéng Řiwen. Please translate this article into Japanese.

Zhēige háizi yǐjīng zhǎngchéng dàrèn 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 wānshāng.
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 zuōle zhēi jìàn shì, xīnli hěn nánguò. He felt very bad after he did that.

Tā xiǎnwánle zhēi piān xǐōushūō, xīnli hěn gāoxìng. He was very happy after he finished writing this short story.

Tā xīnlì xiǎngde hé tā zuōde bù yìyàng. 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), Li Ping (B) and Tom (A) are chatting.

A: Zài fēijīshāng zuòle zhèmē yī-tiān, gānjué zěnmeyàng?

How do you feel after being on a plane all day like this?

B: Zhēn bu shūfu, měícì zuò fēi-jī dōu shēng bīng yǐyàng. Tèbīe shì zài fēijīshāng huānle shījiān, báiitiān biànchéngle hēi yē, hēi yē biànchéngle bái-tiān, tài nánshǒu 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: Duī le, bù shūfu de shìhou yīnggāi hē diǎnr bǐngshuǐr. Wǒ qù gēi nǐ nóng diǎnr bǐngshuǐr lai, 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," kěshì wǒ shìzài hēbuxiāqù le.... Suān le ba, wǒmen liāoliao tiānr, yēxū huǐ hǎo yǐdiān.

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 zhōngtōu nǐ jiu dào jiā le, xiāng jiā ma?

Just another few hours and you'll be home. Are you homesick?

B: Xǐng. Zài Méiguó liǎngnián le, yītīān mǎng dào wān, měiyīu xiāngguo jiā, kěshì xiānzài xiāngqì jiā lai le. Nǐ shuō qí-guāi bu qí-guāi?

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?


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 fūmǔ shì hěn bù róngyide, hǎizī yīnggāi xiāoshùn fūmǔ.

I think that it's very difficult to be parents, so children ought to be filial toward their parents.

A: Zhēige xiǎngfǎ shì nǐ fūmǔ jiāo nide ma?

Did your parents teach you that way of thinking?

B: Bù shì, shì shèhuì jiāo wǒde. No, society taught it to me. My

"hǎo shì hǎo, kěshì..." 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 mǔqin cóngláí bù hé wo tán xiǎoshun.

A: Zhēnde?

B: Zhēnde. Wǒ dìyǐcǐ zhuàn qián de shìhou, cái shìwùsuì. Huǐ dào jiālǐ, jiù bù kǎndālǐ suǒ yǒu dí gěi wǒ mǔqin le, hái shūō wǒ yīhòu yào xiǎoshun māmā.

A: Nǐ māmā zěnme shuō?

B: Tā kū le. Tā shuō wǒ néng dúlì, néng zài shēnhuóshìng zúo ge yǒu yòngde rén jì shǐ zuì hào de xiǎoshun. Wǒ gěi tā de qián, tā dōu gěi wo mái chēng shū. Yīhòu, wǒ jiù gěng yǒnggōng le.

A: Zhēn shì yǐwèi hǎo māmā.

B: Shǐ... Wǒ xiǎo xīn gěi tā, gāosu ta wǒ yào hé yǐwèi Měiguó pěngyǒu yīqǐ huílái guò shǔjiǎ, tā hěn gāoxìng. Tā hěn huānyǐng nǐ lái.

C: Duìbuqǐ, liǎngwèi xiǎnsēn, nǐmen yào hē diǎn sēnme?

B: Wǒ bú dà shūfù, bú yào shènme.

C: Òu, bú dà sūrū, yībēi zě cǎi, hǎo bù hǎo?

B: Hǎode, xièxiè nǐ.

A: Wǒ lái yǐpǐng pǐjǐ. Nǐmen yǒu méiyǒu Heineken?


mother never talks to me about filial obedience.

Really?

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.

What did she say?

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.

She's really a good mother.

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.

Excuse me, what would you two gentlemen like to drink?

I'm not feeling too well, I don't want anything.

Oh, you don't feel well? How about a cup of hot tea?

All right, thank you.

I'd like a beer. Do you have Heineken?

Yes.

Thank you.

We have altered the spelling to show the stewardess's non-standard pronunciation.
B:  Hǎode, xièxié ni.

A:  Wǒmen shuō dao nǎr le? Duì le, nǐmen jiālǐ chūle nǐ fùmǔ hé zǔmǔ yīwài hái yǒu shěnmé rèn ma?

B:  Nǐ wàngle, wǒ hái yǒu yīge mèimei, zài yīzhāng zuò shì de.

A:  Òu, duì le, nǐ gèn wo shuōguo, wǒ zěnme wàngle ne?


A:  Nǐ mèimei xiānzài zhǐ zuò shì, háishi yě niàn diǎnr shū?

B:  Tā zhī zuò shì. Búguō tā hěn rèxin yānjū dàlù dìngxìng, cháng kàn hěn duō guānyuán dàlù de shū. Tā cháng shuō, "Wǒ shì Zhōngguó rén, dàlùshàng yǒu shì-yì Zhōngguó rén, wǒ zěnme kěyǐ bǐ zhīdào tāmènde shēnghuó, gōngzuò, hé xuéxí de qíngkuàng ne?"

A:  Tāde huà hěn yǒu dàcìyi.

B:  Tā yǒu hěn duō dàlù láide pénghou; nǐ hé tā tánxī, yě huì juédì hěn yǒu yīsì.

A:  Tā dui dàlù dìngxìng zěnme rèxin, nǐ mǔqīn yǒu shěnmé kānfǎ ma?

B:  Tā cháng shuō: "Háizi zhǎng-dále, tāmèn yào zǒu shēnmé lè yīnggāi zǐjiǎo kǎolū."

A:  Zhēn hǎo, shízāi shì tài hǎo le.

All right. Thank you.

Now, where were we? Oh yes: Is there anyone else in your family besides your parents and your grandmother?

You've forgotten that I also have a younger sister who works in a bank.

Oh, of course. You told me before. How could I have forgotten!

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.

Does your sister just work now, or does she also take some classes?

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?"

What she says is quite right.

She has a lot of friends from the mainland; you'll find it very interesting to talk with her.

Does your mother have anything to say about her enthusiastic interest in the situation on the mainland?

She often says, "When children grow up, they should decide for themselves what road they want to take."

That's great! That's really wonderful.

*Gǎnxiè, "to be grateful/thankful to*
B:   Deng dao nǐ jiàndao tā de shihou,  When you meet her I'm sure you'll
nǐ yìdìng huì xǐhuān tā, yě huì  like her, and our home, too.
xǐhuān wǒmen jiāde.

A:  Yìdìng!  I'm sure I will, too!
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 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:

Kēkǒukēlè  Coca Cola
-bān  (counter for a class of students)

nǚshēng  coeds, women students

zǎo  a long time ago

diāo 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?
SOC, Unit 3

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
rìzī  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 Lǐ'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 Lǐ'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.
SOC, Unit 3

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:

Qīnhǎi (a province in Western China)
bìngrén sick person, patient
fǎnzhèng anyway, in any case
chéngli rén yě hǎo, whether it's city people or country people
xiāngxià rén yě hǎo
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 Qīnhǎi 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 zěnme yīge rén zài zhēlǐ? Nǐde nǚpéngyou ne?  How come you're all alone here? Where's your girlfriend?

B: Zài tūshūguān nián tāde jīngjìxué. She's in the library studying her economics.

A: Tā zhēn yǒnggōng! Zhème hàode tiānqì, hái zài pǐnmìng niàn shū! She really works hard! The weather is so nice, and she's still knocking herself out studying.

B: Shī a! Gāngcái, wǒ qù gěi ta sōngle yìdiān Kēkōukējì, wǒ gēn ta shuō, zhēiyàng niànxiāqu shì yào shēng bǐngde, kěshì tā bù tīng, háishi 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 diān tèbié, wǒmen bānlíde jīge nǔshèng zǎo jù pō dāo hāi-biānr qu wānr 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 hě tāde jiātǐng yǒu guānxì. It has to do with her family.

A: Zěnme ne? What do you mean?

B: Tāde fùmǔ yǒu zhòng nán qǐng nǐde láo guānniàn. Tāmen xiǎng zài shì zǐjīde, nǚér zhāngdále zōng yào jiāhùde, jiějie hún jiù shì biérán jiěde rén le, niàn shū yǒu shēnme yǒng? 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 cóngglái mèiyou xiǎngdào, xiānzài hǎi yǒu zhēiyàngde jiā-tǐng, zhēiyàngde fùmǔ. I never imagined that there were still families and parents like that these days.

B: Zhè mèiyou shēnme qíguāi, tā láo guānniǎn biāncèng xīn guānniǎn bǔ shì yǐjiān róngyìde shí. 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 jǐměi ma? Then, does your girl friend have any brothers and sisters?

B: Yě yǒu, jìu yǒu yīge gēge. Yes, just one older brother.

A: Tā niàn shū niàngde hǎo bù hǎo? How does he do in school?
B: Mămăhăhū, wǒ xiǎng tā bù shì yíge hěn yǒnggōngde xuēshēng.

A: Nǐ rěnshì ta?

B: Rènshì. Wǒ hé tāmen shì zhōngxué tóngxué, tā gēge zhīdao tā niànqúnle zhōngxué jiù kěyǐ shāng dàxué, kěshì tā fūmǔ bù ràng méimei niàn dàxué. Wǒ kǎndào tā chǎngcháng yíge rén zài tǔshūguǎn diào yānlèi, jiù wèn ta wēishēnme, māmānđé, wǒ jīu zhīdao tāde qìngxìng le.

A: Ō, shì zhěiyàng! Nà tā shì zěnmé lǎi dàxué niàn shūde ne?

B: Wǒ fūmǔ bāngzhù ta. Qūnían, tā zìjǐ yě zhùnle diǎn qián. Wǒ mǔqín shuō zhěge háizi zěnmé xiǎng niàn shū, wǒmen duō bǎngzhù tā yídīānr, ràng tā hǎohǎo niàn shū bā! Zhèi-yàng tā jiù bù zuò shì, zhǐ niàn shū le.

A: Shi zhěiyàng! Wǒmen qù kànkàn ta, ràng ta xiūxi- xiūxi.

B: Hǎo, zǒu!

Dialogue and Translation for Exercise 3

In Béijing, a mother and son talk after a day of work.

A: Mā, nín dào nǎr qu le?

B: Zài Lǎo Wáng jiā zuòle yìhuá.

A: Wáng Lǐ de qǐngkuàng hǎo yídīānr ma?

B: Hǎo yídīānr, bù kù le, kěshì hái shì yǐtiān dào wǎn měiyòu yǐjū huá.

A: Zhēn rǎng rén nánshòu.

B: Kě bù shì ma, shízāi shì kǎilián, Wáng Lǐ fūqin sīyé cái.

Just so-so, I don't think he's a very hard worker.

You know him?

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.

Oh, so that's the story! So then, how was it that she came to college?

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.

Oh, is that so! Let's go see her, and make her take a break.

Good, let's go!

Where have you been, Mom?

I was over at Lǎo Wáng's for a while.

Is Wáng Lǐ's situation better now?

Somewhat better. She isn't crying anymore, but she still doesn't say a thing all day long.

It really makes one feel bad.

Doesn't it, though? It's really pitiful: first Wáng Lǐ's father
bànmián mǔqín yōu sǐ le. Bái-
tiān hǎo yǐdiǎnr, cāi jiā kěyī
guò péipei ta. Wānháng, nǚ-
hái zi yīge rén zāi jiāli, zhēn
ràng rén bù fāngxīn.

A: Mā, wǒ xiǎngdào yīge hǎo
bānpā, ràng Wáng Lì bān dao
zámen jiā lái ba! Nǐ gèn
tā liǎoliào tiānr, yěxǔ huì
hǎo yǐdiǎnr.

B: Mm, zhèige bānpā hǎo shì hǎo,
kēshì zāmen jiā rì zhè
liǎngjiān xǐào wūzi, wǒ bā nǐ
ràng zài nàr ne?

A: Wǒ xiǎng Wáng Lì bānlái yīhòu
wǒ kěyī zài Wáng jiā zhù jītiān,
dèng Wáng Lìde qīngkuāng hǎo yǐ-
diǎnr, wǒ zài bānshuǐlai ma!

B: Hǎo háizi, nǐ zhème rèxīn
bānzhu biānrén, hěn hǎo... .
Wáng Lì hěn xiǎoshun, zhèxīě
rúzi, tā huì chángcháng xiàng
tāde rūmǔ, duō hé tā tāntān,
mànmiàndé, tā huì hǎo yǐdiǎnr.

A: Wǒ zài qū zhǎozhào tā cóng-
guāndē tóngxué, ràng tāmén dōu
lái hé ta tāntān, pēi ta chūqu
zōuzou.

B: Dùi le, děngdào tā shāng
bān le, jiù hǎo le. Rén mǎngde
shihou jīngshēn huì hǎo yǐxiē.

A: Dùi. Nà zāmen xiànzài jiù
qu jiē ta ba!

B: Dēngyídēng, bā wūzi shōushì-
hǎo zài qu.

A: Wǒ gèn nín yīkuǎir shōushì.

B: 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.

A: 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: That is a good idea, but our place
only has these two small rooms.
Would where I put you?

A: 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.

B: I'll go call on some of her former
classmates and have them come talk
with her and go out for walks with
her.

A: Right. When she starts work, every-
thing will be all right. When a per-
son is busy, their spirits improve.

B: Right. Well, let's go get her
right now!

A: Wait. Let's straighten up the room
before we go.

B: I'll straighten it up with you.
Dialogue and Translation for Exercise 4

A husband and wife talk in Beijing.

A: Xiàoyǔn, nǐ huílái le. Jiàntiān zěnme zēnme wǎn?
Hi Xiàoyǔn, you're back. How come you're so late tonight?

B: Xiàle bān, wǒ yǒu qù mǎi diànr yào.
After work I went to buy some medicine.

A: Wǒ xiǎng wǒ yǐjīng hǎo le, hái mǎi shēnme 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 yídiǎn bā zhělǐ liàngzhǒng yào dōu chǐ-
Your fever has only been gone for one day and you say you've recovered? Come on and take these two medicines.

xìaqu.

A: Wǒ nǐ xǐyuǎo zěnme duō yào!
As if I needed all this medicine!

B: Zhèzhōng gǎnmào bù shì yǐtiān liǎngtiān jiù huì hǎode, nǐ yǐdǐng děi bā zhělǐ jīzhǒng 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 gěí nǐ dào běi rèshuǐ lái, xiānzài jiù chī.
I'll get you a cup of hot water, and you take them right now.

A: Éi’, shuōdào chī yào, wǒ jiǔ xiǎngqǐlái le, nǐ hái jìde shì
dìnãi qíān, zámen zài Qīnghǎi xiāngxià kānjīan de nēijīn shì
e ma?
Say, speaking of taking medicine reminds me, do you remember what we saw out in the country of Qīnghǎi ten years ago?

B: Zěnme bù jīde, zámén dōu shì zuò yǐshēngde, kānjīan bīngrén méi yào chī, zhēn nánshǒu.
How could I forget. We're both doctors; seeing sick people without medicine to take was really upsetting.

A: Kǎshì, hái yǒu rén shuō zhèzhōng qīngxìng méi guānxi, rǎnzhěng Zhōngguó rén dōu, zhēn shì bù jiāng dàolǐ!
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! Néige shìhòu, shēnme qīguàide shìr dōu yǒu, bié shuō le.
(Sigh). Back then, there were all sorts of strange things; don't talk about it any more.

A: Kéyí bù shuō, kǎshì bù hui wǎng. Zhōngguó yǒu jǐyī rén, chénglǐ rén yě hǎo, xiāngxiá
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 yīshēng, yǒu bìng méi yào chī de shí, 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 shuō de duì. Hǎo le, hǎo le, nǐ de bìng cái hǎo yídīnr, nǐ chīle yào zǎo diǎnr xiūxī 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 yīhuír, wǒ hái děi chūqù yǐtàn, yǐyuǎnli hái yǒu jījiān shǐ děi bān, wǒ qù kàn yǐxià jīu huìlái.

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 huìlái!

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 (duō), "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 bába zhème zǎo jiù qǐlái le! Your father got up so early!
   B: Tā niánjì dà le, měitiān shuǐ de zǎo. He's getting on in years, and he goes to bed early.

2. A: Xiǎo Wángde yéye yòu hé nèixie xiǎo péngyou liǎo tiānr ne! Xiǎo Wáng's grandfather is talking with those kids again!
   B: Tā rén hěn hǎo, hěn xīhuàn háizi. He's a very good person, and he likes children a lot.

3. A: Zhèi liǎngnián nǐ nǎinai shēnǐ hǎo ma? Has your grandmother's health been good the past couple of years?
   B: Hái hǎo, yǒu shìhou hái nèng qǐlái shǒushì shoushi wǔzǐ. Fairly good; sometimes she can still get up and straighten up the room.

4. A: Zhāng jiāde érxiū hěn yǒu gùjū. The Zhāng family's daughter-in-law is a proper young woman.
   B: Shì a, Zhāng jiā nǎinai zhēn yǒu fūqì. Yes, the Zhāng family's grandmother is really blessed with good fortune.

5. A: Guóguó, Zhōngguó rén chū guó nián shū duō nán! In the past how difficult it was for Chinese to go abroad to study!
   B: Xiānzài hǎo le, zǒu dào nǎr yě méi rén kànbugī le. Now it's better, no matter where they go, no one looks down on them anymore.

6. A: Fénjiā dōu juédé Xiǎo Wáng shì ge hěn yǒu lǐmào de háizi. Everyone feels Xiǎo Wáng is a very well-mannered child.
7. A: Zhè yǐ jiā rén dōu niànguò bù shǎo shū.  This whole family has had quite a good education.
B: Tīngshuō tāmènde sūnzi sūnnǔ xiànzài dōu niàn Sì Shū ne! I understand that their grandsons and granddaughters are (all) studying the Four Books now!

8. A: Tāmén jiā guòqù shì yǒu qián rén, yǒu bù shǎo cáichǎn. Their family used to be rich. They had quite a lot of property.
B: Wǒ shuōde cáichǎn shì tǔdì ba? The property you're talking about is land, isn't it?

B: Wǒ báitiān yǒu kǎ, zhǐ hǎo wǎnshang zuò diānr shì. I have classes during the day; I can only work at night.

10. A: Wǒ mǔqīn zōng dānxīn wǒ gēge zài wāibiàn r chī kǔ. My mother is always worried that my older brother is having a rough time away from home.
B: Tāmén jǐge xiǎo péngyou hǔxiāng bāng máng, bù hū chī kūde. His bunch of friends help each other out. They don't have such a rough time.
### VOCABULARY

<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>bàba</td>
<td>father, dad, papa</td>
</tr>
<tr>
<td>bāng máng</td>
<td>to help; help</td>
</tr>
<tr>
<td>bù shǎo</td>
<td>to be quite a lot, to be much, to be many</td>
</tr>
<tr>
<td>cǎichǎn</td>
<td>property</td>
</tr>
<tr>
<td>chǐ kǔ</td>
<td>to suffer, to undergo hardship</td>
</tr>
<tr>
<td>dānxīn</td>
<td>to be worried, to be uneasy</td>
</tr>
<tr>
<td>duō (duǒ)</td>
<td>how...!</td>
</tr>
<tr>
<td>érxīfu(r) (érxífer)</td>
<td>daughter-in-law</td>
</tr>
<tr>
<td>fūqi</td>
<td>blessings, good fortune</td>
</tr>
<tr>
<td>guīju</td>
<td>rules of proper behavior, social etiquette, manners; rule (of a community or organization), established practice, custom</td>
</tr>
<tr>
<td>guòqù</td>
<td>the past</td>
</tr>
<tr>
<td>hái</td>
<td>fairly, passably</td>
</tr>
<tr>
<td>hùxiāng</td>
<td>mutually</td>
</tr>
<tr>
<td>-jiā</td>
<td>(counter for families)</td>
</tr>
<tr>
<td>kànbuqǐ</td>
<td>to look down on, to scorn, to despise</td>
</tr>
<tr>
<td>lǐmào</td>
<td>manners, politeness</td>
</tr>
<tr>
<td>nāinai</td>
<td>grandmother (on father's side)</td>
</tr>
<tr>
<td>niánji</td>
<td>age</td>
</tr>
<tr>
<td>qǐlai</td>
<td>to get up (in several senses)</td>
</tr>
<tr>
<td>rén</td>
<td>person; body; self</td>
</tr>
<tr>
<td>rénjia</td>
<td>people; they; he, she; I</td>
</tr>
<tr>
<td>shēntǐ</td>
<td>body; health</td>
</tr>
<tr>
<td>shǒushi</td>
<td>to straighten up; to get one's things ready</td>
</tr>
<tr>
<td>Sī Shū</td>
<td>the Four Books (Dàxué, Zhōngyōng, Lúnìyǐ, Měngzǐ)</td>
</tr>
<tr>
<td>sūnnǚ</td>
<td>granddaughter (through one's son)</td>
</tr>
<tr>
<td>sūnzǐ</td>
<td>grandson (through one's son)</td>
</tr>
<tr>
<td>tǔdì</td>
<td>land</td>
</tr>
<tr>
<td>xiǎo péngyou</td>
<td>little friend; kids</td>
</tr>
</tbody>
</table>
yéye  grandfather (on the father's side)
yòu  also
yòu guīju  to have manners, to be proper
yòu lǐmào  to be well mannered, to be polite
yòu qián  to be rich
zhǐ hǎo  can only, to have to, to be forced to
zhùxialai  to move and stay (in a place), to settle down
Unit 4, Reference Notes

1. A: Nǐ bāba zhème zǎo jiù qǐlái le.
   Your father got up so early.

   B: Tā niánjì dà le, měitiān shuǐde zǎo.
   He's getting on in years, and he goes to bed early.

Notes on No. 1

zhème zǎo jiù qǐlái le: The adverb jiǔ is used to stress the earliness (zhème zǎo) of father's getting up. On this use of jiǔ, review Unit 2, Notes on No. 9. Here are more examples:

Tā wǔdiǎn zhōng jiù qǐlái le.
   He got up at five (that early).

Wǒ mǎshàng jiù lái.
   I'll be there in a minute.

Bù jiǔ, tā jiù lǐkǎi le.
   Shortly afterwards, he left.

qǐlái: "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" [qǐlái gèmíng].

Nǐ tiāntiān shénme shíhou qǐlái? When do you get up every day?

Tā niánjì 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 niánjì:

Tā (yǒu) duó dà niánjì le? How old is he? (USED ONLY OF ADULTS)

Tā niánjì dà le.
   He's advanced in years.

Tā niánjì bù xiǎo le.
   She's not young any more.

Use Nín duó dà niánjì le? to ask an adult's age. To ask a child's age, though, say Nǐ duó dà le? or Nǐ yǒu duó 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 shuǐde 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)?

Diànling xiāngle 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," Diànling xiāng 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, Diànling xiāngzhe 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 zài diànhang kàn diànhì. He lies on the floor and watches television.

Nǐ kàn tā shuì dao zhūōzhishang 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 kǎide tài kuài le, "You are driving too fast"). Shuǐde wǎn means either "to go to bed late" or "to sleep late."

*xiāng: "to sound, to make a sound"
2. A: 老先生的爷爷有他
      喜欢小孩儿，孩子们
      喜欢他。

B: 他是很善良的人，和
      喜欢孩子们。

Notes on No. 2

"grandfather," only for the father's father. Back in the Biographic Information module you learned 祖父 for "paternal grandfather." 老 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 奶奶 below (Notes on No. 3). [One's mother's father is 爷 or 爷.]

Xiao pengyou, "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 老小孩. 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, 老小孩 is also used in its literal sense to refer to the "young friends" of a child.

Xiao pengyou! Tian he le, kui
      hui jia qu ba!

喜欢小孩 dous zai
      wai tou wa ne.

liaoye ne: Ne, which you first learned in the sentence Hai mei 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.,

Hai you ne.
Hai mei you ne.

There is still some more.
Not yet.

(2) Ongoing Action, e.g.,

Tae chi fan ne.
Nainai zuo fan ne.

He's eating.
Grandma is cooking.

Remember also that ne is often used in sentences which contain -zhe, the marker of DURATION (something like continued state), or zai, the marker of ONGOING ACTION.

Tae shui jiao ne. (NO CHANGE)
Tae shui zhe ne. (DURATION + NO CHANGE)
Tae zai shui ne. (ONGOING + NO CHANGE)
SOC, Unit 4

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 hàozìr
Shàng dēngtái ěr
Tōu yǒu hē
Xiābulái
Jīào Yēye
Yéye zā suàn ne (ONGOING ACTION)
Jīào Nǎinai
Nǎinai zhū fàn ne
Jīào Niúer
Bāo mào lái
Zēr! Zā! Děizhāo le!

A little mouse
Went up the lampstand
To steal oil to drink
But he couldn't get down
He called Grandpa
But Grandpa was crushing garlic
He called Grandma
But Grandma was cooking
He called Granddaughter
Who brought the cat
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 rèxin, chángcháng bāngzhū biérén.

He is a very warmhearted person.
He often helps others.

Tā rén zuǒ shī hǎo yǒu xiǎoxīn.

He does things well and carefully.

Tā rén zhēn bù cuò.

He is a very nice person.

(2) mental state

Tā hēduō le, rén yǒu diǎnr bù tái 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 Yūshēng bù shì shuō wǔ-diǎn zhōng kǎi huǐ ma?
B: Shī a!
A: Tā rén ne?

Didn't Cáo Yūshēng say there would be a meeting at five o'clock?
That's right!
So where is he?

Tā gāngcái hái zài zhèr, zěnme yīhuǐ rén bù jiān 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")
Ren yue zǒu, cha jiu 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 liàngnián nǐ nǎinai shèntǐ hǎo ma? Has your grandmother's health been good the past couple of years?  
B: Hài hǎo, yǒu shìhou hái néng qǐlái shǒushi shoushi wūzī. Fairly good; sometimes she can still get up and straighten up the room.

Notes on No. 3

Zhèi liàngnián: "the last couple of years" Zhèi before an amount of time often means "the last" or "the past." Liàng does not necessarily mean exactly "two" but can mean "a couple," an indefinite small number.

Guò liàngtiān 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 yěye nǎinai. [A maternal grandmother is called láolao or wāipó.] 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.)

(Northern)  (Southern)
láolao wāipó  lǎoyé wàigōng  yěye gōnggōng  nǎinai pópo
wāizǔmǔ wāizǐfù  zǔfù  zǔmǔ

shèntǐ: "body" OR "health"
Tāde shèntǐ zhēn bàng. He is in great shape.

bàng, "to be great/fantastic/terrific"
Bié zōngshí pīnmìng niàn shū,
děi duō zhùyì shēnǐ.
Don't always be knocking yourself
out studying; you should look after
your health more.

hái hǎo: "fairly good" You first learned the advert 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 bù cuò,
suīrán chāng yìdān, kěshì
duì wǒde Zhōngwén yǒu bāngzhù.
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 fāngwǎnr hái kéi, yǒu jīge
cài nǐ kéi shīshī.
That restaurant isn't too bad. They
have a few dishes you might try.

A: Nǐ zuìjǐn zěnmeyàng?
B: Hái māmāhū, jǐ shi mǎng
yìdān.
How have you been lately?
Enh, all right, just a little busy.

A: Zhōngguó yǒu yīqiānniànde
lǐshǐ...
China has one thousand years of
history...
B: À, nǐ shuō shènmé? Yīqiānniànde?!
A: Dū, bù shì, sānqiānniànnián.
B: Wǒ hái chàbùduō.
What? How's that? One thousand
years?!
Oh, I mean three thousand years.
That's more like it.

shǒushí: "to straighten up"

Nǐ yīnggāi bǎ nǐ de wūzī shǒushí
shōushí le.
You ought to straighten up your room.
(le indicates "It's gotten to that
point.")

Wǒ xiānshēng zōngshí shuō wǒ wūzī
shōushídè bù gānjìng.
My husband always says I don't keep
my room neat.

Zhèjǐnián shì yī kāishǐ jìlù zuòde
bù hǎo, xiànzáì méi bànfǎ shǒushí
le.
This thing was handled poorly right
from the start. Now there's no
way it can be remedied.

Shǒushí xǐnglǐ means "to pack one's baggage."

4. A: Zhāng jiāde érxfù hěn
yǒu guīju.
The Zhāng family's daughter-
in-law is a proper young woman.

B: Shì a, Zhāng jiā nǎinai
zhēn yǒu fūqì.
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: Zhāngjiā.

èrxiāfù: "daughter-in-law" In Běijīng, this word is often pronounced èrxiāfù or èrxiāfēr (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 Zhōngguóde lǎo guīju, qǐng kède shīhòu kèrén yīnggāi xiān kāishǐ chǐ.
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 nèng zhídào yīxiē nèrde guīju.
Before going to that country it would be best if I could find out about some of their customs.

Jūnrén yǒu hěn duō tèbiéde guīju. Military people have a lot of special regulations.

Zhè shì wǒmén de guīju.
That's the way we do things here.

Zhèmèi 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 Tàitái jiāo háizǐ jiāode hǎo, tài de hái zǐ dōu hěn yǒu guīju.
Mrs. Zhāng teaches her children well, they are all very well-behaved.

Xiǎo Sānr! Bié zhēnyáng. Kě-rén kǎnjian nǐ zěnmé méi guīju, zěnmé hǎo yǐsì?
Cut it out, Xiǎo Sānr. What will the guests think when they see you misbehaving so?

fūqì: 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 yùnqì]. Luck refers to chance occurrences like winning a lottery, while fūqì refers to one's whole life situation. Some people have more fūqì and some less. In practice, fūqì 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 fūqì. In exchange 4, the grandmother is said to have fūqì because her daughter-in-law is a very proper or well-behaved woman.

Tā zhēn yǒu fūqì, bùdān yǒu yīge hǎo jiàqǐng, yǒu yǒu yīge hǎo gōngzuò. He is really blessed with good fortune. Not only does he have a nice family, but a good job, too.
NY fūqi zhēn hǎo, dà ěrzi jī qīán, xiǎo nüěr 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: Guōqù, Zhōngguó rén chǔ guó niàn shǔ duō nán! 

In the past how difficult it was for Chinese to go abroad to study!

B: Xiǎnzài hǎo le, zǎo dao něr yě méi rén kǎnbūguǐ le. 

Now it's better, no matter where they go, no one looks down on them anymore.

Notes on No. 5

Guōqù: "the past" Distinguish this noun from the verb "to pass," which in Bēijīng has a neutral-tone qu: guōqu. Since it is a time word, the noun guōqù 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:

Guōqù, tā zài Xiānggǎngde shíhou, tā jiǎo shū. 

In the past, when he was in Hong Kong, he taught school.

Guōqù, tā bǎngguó wǒ hěn duō máng. In the past he has been a great help to me.

Guōqù may also be used to modify a noun phrase:

Nà dōu shì guōqù de shì le! Those are all things of the past!

duō nán: "how difficult!" Duō, in Bēijīng often pronounced duō, is used before a state verb to express a high degree, like "how" in English:

Jǐntiān tiānqì duō hǎo. How nice the weather is today.

NY bù zhīdào zài zhèr mǎi diǎn-yǐng piāo yǒu duō nán! You don't know how hard it is to buy a movie ticket here!

Duō piàoliɑngde hǎizi a! What a beautiful child!

Tā zěnme kēyǔ zhèmē shuò? Duō ràng rén shěnqǐ! How can he say such a thing? How infuriating!

NY kàn tā duō xǐhuān nián shǔ. Look at how he loves to study.
zōu dào nár yě méi rén kānbufǎi: Nár 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 shíhou dōu kēyí. A question word, such as shéi, shénme, néige or nár 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 kēyí qù. Anyone may go.
Shéi dōu bù kēyí qù. No one may go.
Shénme dōu kēyí yòng. You may use anything.
Shénme dōu bù kēyí yòng. You may not use anything.
Néige dōu yǐyàng. Any of them would be the same.
Néige dōu bù qīngchu. None of them is clear.
Nár dōu kēyí qù. You can go anywhere.
Nár 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 kēyí qù. No one can go.
Shénme yě bù kēyí yòng. You may not use anything.
Néige yě bù qīngchu. None of them is clear.
Nár 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:

Mái gěi shéi dōu kēyí. It's okay to sell it to anyone.
Mái gěi shéi dōu bù kēyí. It's not okay to sell it to anyone.
Mái gěi shéi yě bù kēyí. It's not okay to sell it to anyone.

Fāng zài nár dōu yǐyàng. It's the same wherever you put it.
Fāng zài nár dōu bù yǐyàng. It's different every place you put it.

Dào néige yōujú qù jǐ dōu kēyí. It would be all right to go to any post office to mail it.
Gēn shéi shuō dōu (OR yě) méi guānxí. It doesn't matter who you tell it to.

kānbufǎi: A resultative compound verb meaning "to lock down on, to scorn, to despise." Unlike other resultative verb compounds, this one occurs only with -de- or -bu-. (Méi kānqǐ and kānqǐ le are very rare.)

Bié kānbufǎi zhèxiē xiǎo shì. Don't look down on these little matters.
Wǒ zuì kàn buqǐ zhèiyáng de rén. I despise this kind of person most.

Bù yīnggāi kàn buqǐ fūnǚ, nǎnrén néng zuò de shì, nǚrén yě néng zuò. Don't look down on women. Anything a man can do a woman can do.

The positive form kàn déqǐ means to treat someone or something seriously because you believe them/to be capable, important, worthy, etc. It may be translated as "to think a lot of," "to think highly of":

Wǒ kàn déqǐ ni cái ràng nǐ guān zhèijiàn shì. It's only because I think a lot of you that I'm letting you have charge of this matter.

Nǐ yáoshi xiǎng ràng biérén kàn-deqǐ ni, nǐ dǐ bǐ biérén zuò-de hǎo. If you want to have others think highly of you, you have to do better than they.

6. A: Rénjìa dōu juédè Xiǎo Wáng shì ge hěn yǒu lǐmào de háizi. Everyone feels Xiǎo Wáng is a very well-mannered child.

Notes on No. 6

rénjìa: This pronoun has a few different meanings. As used in exchange 6 it means "everyone, people (in general), they":

Rénjìa dōu shuō nèige dìfang hěn hǎo. People say that place is very pretty.

It can also mean "other people" or "someone else":

Zhēn shì shū duōgāi kěyí jìè gěi nǐ, bùguō shì rénjìadě, wǒ dǐ xiān wènwen. I can probably lend you this book, but it's someone else's. I have to ask them first.

Besides referring to unspecified people, rénjìa can also refer to specific people. Most often it refers to a specific third party, "he," "she," or "they":

Rénjìa bù jìé, suàn le ba! If he doesn't want to lend it, then just forget it!

A: Nǐ nǚér yǒu háizi le meiyǒu? Has your daughter had any children yet?
B: Méiyǒu—rénjìa bù yào. No—she doesn't want any!

Wǒ gěi rénjìa, rénjìa bù yào. Zěnmé bàn? I tried to give it to her, but she didn't want it. What can you do?

Nǐ kàn rénjìa 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 yídīn nr ma! You want so much?! Come on, give me a little!
Rénjia bù xǐhuān zhèizhōng diànyīng! Wēishénme yídīng yào qù kàn? I don't like this kind of movie! Why do I have to go see it?
Rénjia děng nǐ yíge zhōngtōu le. I've been waiting for you for an hour.
Jīntiān shì Xīngqītiān, ràng rénjia duō shuǐ yīhuír ma! Today's Sunday. Let me sleep a little later!

límào: "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." Máo is "appearance."]

Cōngqián zài Zhōngguó límào hěn yàojīn. Etiquette used to be very important in China.

Yǒu límào means "to be well-mannered," méiyǒu límào "to be ill-mannered."

7. A: Zhèi yījiā rén dōu niànguò bù shǎo shū. This whole family has had quite a good education.
B: Tīngshuō tāmende sūnzi sūnnǔ xiànzāi dōu niàn Sì Shū ne! I understand that their grandsons and granddaughters are (all) studying the Four Books now!

Notes on No. 7

Zhèi yījiā 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."

Měi yījiā, rénrén dōu gōngzuò, yìtiān dào wǎn měi rén zài jiā. Everyone in that family works. There's no one home all day long.
Cōng zhèi sānjiā rénde qīngxīng, nǐ kěyì zhīdào yíxiē guānyú Zhōngguó rénde shēnghuó. From the situations of these three families, you can learn something about the life of the Chinese.

niànguò 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 niànguò bù shǎo shū as "to be very well educated" or "to have a good education."
Sūnzi, "grandson," and sūnnu, "granddaughter" include only the children of one's son. [The children of one's daughter are called wàisūnzi and wài-
sūnnu.] Sūnnu may also have an -r ending: sūnru (the real Bēijīng pronunciation of -r in kind of tricky; ask a native Bēijīng speaker to say sūnru for you).

Sì Shū: "the Four Books," which are Dāxué, "The Great Learning"; Zhōng-
yōng, "The Doctrine of the Mean"; Lùnyǔ, "The Analects of Confucius"; and Mēngzi, "Mencius." Dāxué and Zhōngyōng are chapters from Lì Jī, "The Book of Rites," which were raised to the status of separate "books" by the Southern Sōng Dynasty philosopher Zhū Xī. After the Sōng 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 guóqù shì yǒu qián
rén, yǒu bù shǎo cǎichǎn. Their family used to be rich,
They had quite a lot of property.

B: Nǐ shuōde cǎichǎn shì
té dì 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:
yǒu yìsi to be interesting, to be fun
yǒu bāngzhù to be helpful
yǒu dào yì to be reasonable, to be logical
yǒu xìng qu to be interested
yǒu yán jiū 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"; féicháng, "very, extremely"; zhēn, "really"; tāi, "too"; etc.

<table>
<thead>
<tr>
<th>Tā</th>
<th>hěn</th>
<th>yǒu qián. &quot;He is very rich.&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Néiběn shū</td>
<td>zhēn</td>
<td>yǒu yìsi. &quot;That book is really interesting.&quot;</td>
</tr>
<tr>
<td>Lǐ Píng</td>
<td>zuì</td>
<td>méi xìng qu. &quot;Lǐ Píng is the least interested.&quot;</td>
</tr>
<tr>
<td>Zànme shuō</td>
<td>shízài</td>
<td>méiyōu dàolì. &quot;To say that is really unreasonable.&quot;</td>
</tr>
</tbody>
</table>

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 bù tài yǒu qián. He isn't too rich.

You cannot use méi in this sentence because the negation goes with tāi, not
with yǒu. In fact, switching around the order of negative and adverb results
in a big difference in meaning:

Bù tài yǒu yìsi. Not too interesting.
Tài méiyou yìsi! So boring!
yǒu qián rén: "wealthy people" This is a sort of compound noun, so -de is not used.

9. A: Nǐ zhùxiālai ba, yě kěyí
gěi wǒmen bāng diàn
máng.

B: Wǒ bāitiān yǒu kē, zhǐ hǎo
wēnshāng zuò diānr shí.

Stay (live) here and you can help us a bit.
I have classes during the day; I can only work at night.

Notes on No. 9

zhùxiālai: "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 -xiālai adds the meaning of coming to rest, not going away.

Gāng láide shíhou bù zhīdào,
zhùxiālai yǐhòu cāi zhīdào
wèishénme měi rén xīhuàn 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 yīge
lǚguān qu.
B: Méi guānxi, nǐ jílù zài wǒ
jiā zhùxiālai ba!

I'm going to go look for a hotel now.
That's all right, why don't you just stay at my house?

bāng mǎng: "to help; help" You first saw this in the Welfare module, Unit 6. Then in Unit 2 of this module, you learned bāngzhù. Both are very common. Bāngzhù is a little more formal than bāng mǎng, which is purely conversational.

Bāng mǎng is a verb-object phrase (literally, "help-busy,"--"help me in my busy-ness"). For example, you can say

Bāng wǒ yādiǎnr mǎng.
Help me a little.

Wǒ zài Méiguó duì shíhou, tā
bānglèi wǒ bù shāo mǎng.
He helped me a lot when I was in America.

Bāngzhù, however, is just a verb. The word order is therefore simpler with bāngzhù than with bāngmǎng.

<table>
<thead>
<tr>
<th>Tā</th>
<th>bāngzhù</th>
<th>wǒ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tā</td>
<td>bāng</td>
<td>wǒde mǎng.</td>
</tr>
<tr>
<td>or Tā</td>
<td>gěi wǒ</td>
<td>bāng mǎng.</td>
</tr>
</tbody>
</table>

"He helps me."

You can see that when bāng mǎng is used, the person helped is expressed either (1) in a phrase modifying mǎng or (2) in a prepositional phrase with gěi.
zhī hǎo: "can only, have no choice but to"

Xià zhèmè dàde yǔ, wǒmen zhī hǎo bù qu le. Since it's raining so hard, we have no choice but not to go.

Dàjiā dōu bù yuàn yì péi wo qù, wǒ zhī hǎo yǐge rěn qu le. Nobody wants to go with me. All I can do is go by myself.

Gāiyǔ yuè lái yuè guì, hěn duō rěn zhī hǎo zuò gōnggōng qīché le. With gasoline getting more and more expensive, many people have no choice but to take the bus.

10. A: Wǒ mùqín zǒng dānxīn wǒ gēge zài wàibianr chī kū. My mother is always worried that my older brother is having a rough time away from home.

B: Témen jīge xiǎopéngyou hùxiāng bāng mǎng, bù huì chī kūde. 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 huílái, 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 bù bǐ dānxīn, háizi dàle, tā zǐjǐ huǐ dōngdá. 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 nǎinàide shēntǐ. I'm worried about my grandmother's health.

Wǒ dānxīn tā yǒu shēnmè wèntí. I'm worried that he has some problem.

Tā dānxīn tā zuòbùhǎo nèijiàn shì. He's worried he won't be able to do it well.

zhī wàibianr: Literally, "on the outside," a common way of saying "away from home" or "away from one's hometown." The Chinese have an expression (in literary style), Zài jiā qiān rì hǎo, chuî wàì 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 kū; "to have a rough time, to suffer hardships" Kū, "bitter," when referring to life or an experience, means "hardship, suffering, pain."

Tā chīle bù shǎo kǔ cái cōng dàxué bìyē. He went through some rough times before he graduated from college.
Meiyou chīguo zhànzhēngde kǔ, jìu bù zhīdào jīntiānde shēnghuó láide bù róngyì.

If you haven't experienced the suffering of war, you don't know that our life today didn't come easily.

Nèng chī kǔ means "to be able to take hardships," "to have fortitude."

Zhōngguó hěn duō rénde kàn fǎ 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 kěyǐ hùxiāng xuéxí. Wǒ jiāo wǒ Yīngwén, wǒ jiāo ni Zhòngwén.

We can learn from each other. You teach me English and I'll teach you Chinese.

---

*zhànzhēng, "war"
Unit 4, Review Dialogue

Early in the morning the day after Li Ping (B) and Tom (A) arrive in Hong Kong, Li Ping's grandmother (C) is straightening up the living room, when Li Ping walks in.

B: Nínâi, nín zhěn zāo. Wǒ mā ne?* You're up so early, Grandma. Where's Mom?

C: Tā ya, chūqù mǎi cái le. Ėrzi huílái le, zǒng yào duō mái diānr cái ma? Nǐde péngyou ne? Tā hái mèiyóu qǐlái 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: Qǐlái le, wǒ liǎn ne. Yes, he's up. He's washing his face.

C: Xiǎo Píng a, nǐde péngyou jiào shènmé míngzi, wǒ yǒu wàng le. Xiǎo Píng, what's your friend's name? I've forgotten it again.

B: Jiào "Tāngmǔ." "Tom."

C: Ō, "Tāngmǔ," hǎi hǎo jí. Nǐ hé tā shuō, dāole zānmén jiā, jīn shì yìjiā rén, shènmé shìr dōu bié kǎi. Tā yì kǎi, wǒ jū bù zhídào zěnmé bān hǎo le. Ha, "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 huílái yǐqián zài Tāngmǔ jiā zhùle liàngtiān, tā bāba máma duì wǒ hěn hǎo. Tāngmǔ rén yě hěn hǎo, zāi Mèiguó de shìhòu, tā gěi wǒ bù shào bāng-zhū. 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: Ō, zhèiyáng hǎo, niànqīng rén yǐnggǎi hǔxiāng bāng mǎng. Āi! Jīde nǐ yéyé zài Rìběn nèi shìhòu, pīnming niān shū, rénjia Rìběn rén hāishī kǎnbùqǐ ya, nàr yǒu shènmé Rìběn pèngyou. Zhǐ hǎo jīge zhōngguó xuèshēng zhū zài yìqǐ. Āi! Mr. 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: Nínâi, guóqùde shì jīu bié qù xiǎng ta le. Grandma, don't go thinking about things from bygone days anymore.

*Questions ending in ne often ask the whereabouts of someone or something, hence the translation "Where's Mom?"
SOC, Unit 4

C: Xiànzài hǎo deduō le, nǐ zài wàibianr niàn shū, wǒ bù nàme dānxīn le.

(Tom enters.)

A: Lǐ Nàinai*, nín zǎo!

C: Zǎo, Tāngmǔ, zuòle yìtiān fēijī bù duō shuǐ yīhuǐr?

A: Shūgòu le. Lǐ Nàinai, nín zuòzhè ba, wǒmen bāng nín shōushì.

C: Duō yǒu lǐmào de háizi!

A: Lǐ Nàinai, nín hé ěrzi, ěrxífū zhù zài yǐqi, sūnzi, sūnmǔ yě chāng lái, nínde fǔqí zhēn hào.

C: Shěi shuō bù shì ne? Wǒ cháng shuō, wǒmen jīāde fǔqí dōu shì wǒ nà xiāoshunde ěrxífū dàilaide.

B: Wǒ nǎinai yǒu gāi** shuō wǒmen jiāde lǐshì le.

A: Lǐ Nàinai, zhēxiē shír nín gěi wǒ jiāngjiāng xíng bù xíng?

C: Hǎo wa. Shuōqīlái huà jìu cháng le***. Wǒ hé Xiǎo Píng yě yě duō shì Shēnyāng rěn. Hēbèn rěn lǎile yīzhòu, cāichǎn ya, tǔdì ya, dōu bù néng guān le, lǐkāi jiā pāo dàole Nánfāng. Xiǎo Píng bāba zài Shànghǎi niăn shū cái rènshíle wǒmen zhēige ěrxífū.

A: Lǐ Nàinai, zhēxiē shír nín gěi wǒ jiāngjiāng xíng bù xíng?

C: Hǎo wa. Shuōqīlái huà jìu cháng le***. Wǒ hé Xiǎo Píng yě yě duō shì Shēnyāng rěn. Hēbèn rěn lǎile yīzhòu, cāichǎn ya, tǔdì ya, dōu bù néng guān le, lǐkāi jiā pāo dàole Nánfāng. Xiǎo Píng bāba zài Shànghǎi niăn shū cái rènshíle wǒmen zhēige ěrxífū.

*Tom knows that this way of addressing Grandma is proper for a friend of her grandson. He intentionally calls her Lǐ Nāinai as soon as he sees her in order to establish the relationship.

**gāi: "will probably"

***More literally, "When it comes to telling it, the talk is long."

****Notice that grandma's phrasing shows that the woman is first a daughter-in-law, then a wife.

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 Shēnyāng (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**** until he was going to school in Shànghǎi.

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A: Nêi shihou nüêaizi shang da-xué de duô bu duô?

C: Méiyou xiànzài zhème duô. Wômen érxìfu jià xiàngdăng yóu qìan, èrqiè yìdàjìa rèn yóu qì-bànhè, zài Súzhōu shéi dòu zhídào tâmen jià. Were there many women who went to college in those days?

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 Súzhōu knew them.

A family like that must have had a strict code of behavior.

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 nêi shihou, zhên bu róngyì. A: Zài dà-xué de shihou, Xiǎo Píng de fùmǔ shì hên hǎode péngyou, kěshì zhěmê bàn ne? Wômen shénme dòu méiyou le, yê méiyou qìan, zìjiè èrqiè zhěmê néng hê zhèiyáng yìwèi xiàojie jièhūn ne? Xiǎo Píng mā bu nàme xiāng... That must have been really hard back then.

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: Tâ zhěmê xiāng?

What did she think?

She said she wanted to find a person herself liked to get married to, and that status and money weren't important. (Sigh) What she went through to leave that big family.

Well then, how did you come to Hong Kong?

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
Píng mǔqín guǎn. Nǐ shuō wǒ fùqí hǎo, zhēn shì yǐdiǎnr yě bù cuò.

here at home. So when you say I'm blessed with good fortune, you're absolutely right.

B: Māmā, wǒ mā kuài huílái le ba?

Grandma, Mom will be home soon, won't she?

C: Kuài huílái le, wǒmen qù bā zǎofàn nènghǎo ba.

Yes. Let's go get breakfast ready.

A, B: Hǎo, zǒu ba.

Okay, let's go.
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 Bēijīng.

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:

Dājiě "Older Sister," a familiar way of addressing a woman about one's own age or older

shàng bānēi shàng bān, They're either at the office or shàng xuéde shàng xué at school; some are at the office and others at school

zuòbōuliào unable to do

yǐ as soon as
gāi 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:

quānjiā rén  the whole family
xìngkuì  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 Beijing, two old neighbors meet in their courtyard.

A: Lin Daji, xǐ yǐfu na! Older Sister Lin, doing your laundry?

B: Bù xǐ zěnme bān, shāng bān shèng bān, shāng xuě shèng xué, jiālǐ de shì hǎi bu shì dōu déi 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: Háizimen dōu máng, yǒu nín zài jiā, gěi tamen bāng bù shǎo mānér.
Your children are all busy, but you're at home helping them out a lot.

B: Ài, niánji dé le, zuòbùliǎo duōshǎo shì hē le!
(Sigh), I'm getting old, I can't do very much any more!

A: Wǒ kàn, nín érxīfur zài jiāde shìhòur, 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 shūōde yědiǎnr yě bù cuò, wǒ néige érxīfur bǐ wǒ érzi hǎo-duō le, yǐ dào jiā, yǒu zuò fān, yǒu xǐ yǐfu, yǒu shōushí wǔzi, ài! Kěxī wǒ bù néng shēnme shì hē dōu kāo 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 yícì.
She's so busy! She can only come home once a month.

A: Nà tā bù néng zài nín jiālǐ zhǔxíalai ma?
Well, can't she move in with you?

B: Bù xíng a! Wǔzi tài xiǎo! Érxīfur huǐlái le, ràng ta zhù zài nàr?
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 fāngzi, yǐjīā rén zhù zài yìkuài, hùxiāng bāngmáng, nà yǒu duō hǎo! Duì le, tīng wǒ nǐer shuō, tāmen xuéxiào nèibìānr gāile hǎo duō xīn fāngzi.
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: Făngzi wèntí shì ge dà shír, zhēngfēi bù hū bù guān. Yǒule xīn făngzi, zànmen jiù hǎo le.

A: Kě bu shì ma! Dàole nèige shíhou, nǐn jiù bù yòng dànxīn le. Mǐn gēn nǐn yěfēn yìdìng néng bù zhēng jiā nòngde shūshufufu dé.

B: Shì a! Nà jiù hǎo le!


B: Méi shír jiù lái zuòzú. Màn zōu a!

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.

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.

Yes! Then everything will be all right!

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.

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, wànsāng dào wǒmen jiā chì fàn ba?

F: Wǒ bù qù.


F: Wǒ mǎ shuō . . .

M: Nǐ mǎ shuō shénme?


Xiǎo Lán, my father is home today, why don't you have dinner at our house tonight?

I'm not going.

Why? My father's a very good person you don't have to worry.

My mother said . . .

What did your mother say?

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].

*shūshufufu dé, "very comfortable" **yě gāi, "really should"
M: 哼, 你xiǎngde tài duō le, wǒ nǎinai guòqù zuò ěrrìfùde shìhòu chǐguǒ hén duō kǔ, suǒyì tā dāi wǒ māmā tèbié hào, nǐ xiǎng wǒ nǎinai, wǒ māmā tāmen zěnme huì ràng nǐ chī kǔ ne?

O 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: xiǎnzài dǎngrán hǎi hǎo, yīhòu ne? Yǐdài jǐ rén zhù zài yīkùài, shíjiān chánggé zǒng shì hěn máfándé.

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 yìdiǎn wǒ yě xiǎngdàole, niánjì dàle, xiāngfā yǒude shìhòu hě niánqǐng rén bù tài yìyàng, yīhòu yòule fàngzì, wǒmen bānchulai jīu xǐng 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 shíhou cài néng yǒu fàngzì ne?

And when will we be able to get a place to live?

M: Bìé jí, wǒ xiǎng bù huí děng hěn cháng shíjiānè.

Don't worry, I don't think we'll have to wait too long.

F: Mǐng.

Mm.

M: Nàme, jīntiān wǎnshàng dǎo wǒmen jiā qu, hǎo ma?

Then, how about going to our house tonight?

F: Mǐn ... Jīntiān wǎnshàng dōu yòu shèi?

Mm ... Who's going to be there tonight?

M: zhǐ yǒu wǒ bàba, māmā, hē wǒ, xiōngdì jiēméi dōu bù zài.

Just my father, mother, and I. None of my brothers and sisters will be there.

F: Nà, yéyé, nǎinai ne?

What about your grandparents?

M: Yéyé nǎinai hē cháde shìhòu guólài zuò yīxiān, ránhòu jīu huí tāmen wúzǐ 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: Tōuyuèqi, wǒ dài diànér shénme hǎo a?

What should I bring, since this is my first visit?

M: Shénme dōu bù yào dài.

Don't bring anything at all.

*Fàngzì here refers to any type of housing, including an apartment or just a room. The housing situation in Beijing is so tight that this couple will probably have to wait months to get one room.*
SOC, Unit 4

F: Nà zěnme xíng? Tīngshūō nǐ yěyède zì xiěde hěnhǎo a?
How can I do that? I hear your grandfather is very good at writing characters?

M: Shì a, zěnme la?
That's right. Why?

F: Wǒ bàbà yǒu yītào shǒuchāode Sì Shū, sōng gěi nǐ yěyè 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 hū jǐn shōusāi yíxiār jiū lái.
I'm going to go home now to straighten up a bit and then I'll be right there.

M: Dēng yīhuír 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: Xīǎo Yún na! Bādiǎn bān le, hái bu qīlái!
Xīǎo Yún! It's half past eight, aren't you getting up?

B: Mínǎi, jǐntiān shì Xīngqìtiān, ràng rènjīa duō shūǐ yīhuír mà!
Grandma, today's Sunday. Let me sleep a little later!

A: Xiǎnzài déng bādiǎn rén zhēn yǒu ńí qǐ, shuǐ dào bādiǎn bān hái bu xiǎng qǐ. Wǒměn zuǒ érxīfù de shǐhòu, wūdīǎn zhòng jiū děi qīlái, zuǒ quánjiā rénzhě zǎofǎn le, nǎr něng shǔí dào bādiǎn bān?!
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 guóqiū de shǐr le!
Those are all things of the past!

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

*zuōle zhēiyángr zuō nèiyángr: "After having done this thing, do that thing," i.e., "do one task after another."
yéye shì ge hǎo rén, wǒde rǐzì cái hǎo guò yīdiǎnr.

was a good man; that's the only thing that made life a little easier.

B: Xiànzài bù tōng le, xiànzài niánqìng rén jiēhūn yǐhòu bù 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: Kěshì guǐju háishi déi yǒu a! Děi yǒu lǐmào, jiālǐ làorén dōu qǐlái le, nǐ hǎi shuì zài chuāngshang, nà zěnme xíng?

But you still have to have standards 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 mǎshāng jiù qǐlái le. NY tǐng, shéi zài gǐǎo mèn na?!

Okay, okay, grandma. I'll get up right away. Listen, who's knocking at the door?!

A: Hái wèn shénme? Hái bu shì nǐde péngyou lái le.**

You have to ask? It's your friend, of course.

B: Làojià, làojià, hǎo nǎinai,*** nǐn qū kāi mén ba, wǒ kuài bā wūzi shōushi yìxiān.

Oh, please, please, would you go get the door, dear grandma? I'll straighten the room real quickly.

A: Hǎo hǎo hǎo, wǒ jìù 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 亡好, ...亡好, "whether...or...."
2. The adverb 要 marking necessary condition.
3. Placement of specifier after a modifying phrase.
4. 而, "in order to."
5. Comparison of two words for "afterwards," 亡后 and 后来.

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, nǐmènde shòurú zěnmeyàng? What has your income been like the past couple of years?
   B: Zhèi liǎngnián, nóngyè shèngchǎn qíngkuāng bù cuò, shòurú yè hǎi hǎo. The past couple of years, agricultural production conditions have been pretty good, and our income has been all right, too.

2. A: Tāde shuōfá wǒ méi tíng-dǒng, nǐ tíngmíngbái le ma? I didn't understand the way he said that. Did you understand it?
   B: Méiyǒu, wǒ yě méi tíngmíngbái, érqiě 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 zōng děi xué. Whether you study romanization or not, you'll always have to study Chinese characters.
   B: Shì a, zhèiyáng Zhōngguó wénhuà cái néng bāochǐxiàqù. Yes, this is the only way Chinese culture can continue to be preserved.

4. A: Jílǐ liǎodònglì duō, shēnghuò yě jiǔ huí hǎo yǐdiǎnr. If a family has more manpower, then it follows that life will be a little better.
   B: Kěshì xiànzài rénkǒu duō bù yǐdāng yōu shénme hǎochǔ. But now it's not necessarily an advantage to have a lot of people.

5. A: Zài nàr xiě zìde nǐge rén shì wǔ shí 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 hǎochǔ? Nǎlǐ dōu nǎme zāng! What benefit is there in having a flourishing industry and commerce? It's so dirty everywhere!
   B: Zhèi yǐdiǎn wǒ bù tóngyì, gōngshāngyè fādá yǒu bù shǎo hǎochǔ. 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 fùqìn sǐ le, méi  Last year her father died and there
       rén zhàoguó ta, zhī hǎo  was no one to take care of her.
       jiēhūn le.   All she could do was get married.

   B: Kěshì, bù shì hěn duō rén néng  But not many people can obtain
       dédào zǐyóu.  freedom.

9. Wèile néng hùxiāng zhàoguó,  All three generations live together
   tāmen yījiā sāndǎi zhù zài  so that they can take care of each
   yǐlǐ.   other.

10. A: Tīngshuō cōngqián, nǐmen  I've heard that in the past you had
    zhělǐ yǒu hěn duō yǒu  a lot of interesting customs here.
    yīsidé fēngsú.   
   B: Shì a. Hǒulái gōngshàngyè  Yes. Later, when industry and
      fādá le, fēngsú yě gǎibiàn  commerce developed, customs
      le.   changed, too.

ADDITIONAL REQUIRED VOCABULARY

11. lǎodònɡ  to labor; labor
12. lǎolì     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

dàoduōshù(r) the great majority
-dài 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
fēngsuí custom(s)

gāibiàn to change
gōngyè industry
gōngshāngyè industry and commerce

hǎochù benefit, advantage
hòulái later, afterwards
huò to live; to become alive; to survive; to be live/alive/living; to be movable/moving

láo dòng to labor
láo dōng lì labor force, labor; able-bodied person
láo lì labor force, labor

míngbài 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
shuō fā way of saying a thing; statement, version, argument

sǐ to die

tímu (tí mǔ) topic, subject; title; (test) question, problem

tīng to heed, to obey (someone's orders)
tóng yí to agree, to consent; agreement, consent

wèile in order to; for the purpose of; for the sake of
xíguàn

...yě hǎo, ...yě hǎo
yě jiù
yǒu hǎochù

zǎohūn
zhàngfu
zhàogu
zhèng

habit, custom, usual practice; to be accustomed to, to be used to
whether...or...; both...and...
accordingly, correspondingly, so to be beneficial, to be good (for)
early marriage; child marriage; to marry as a child, to marry early husband
to take of; care
just, precisely, right
Unit 5, Reference Notes

1. A: Zhèi liǎngnián, nǐmende shōùrù zēnme yàng? What has your income been like the past couple of years?
   B: Zhèi liǎngnián, nóngyè shēngchǎn qǐngkuàng bú cuò, shōùrù yě hǎi hǎo. These past couple of years agricultural production conditions have been pretty good, and income is all right, too.

Notes on No. 1

Zhèi liǎngnián: See Unit 4, Notes on No. 3.

Shōùrù: "income, earnings" While in English you say "income" is "large" or "small," in Chinese you say "much" (duō) or "little" (shǎo).

Tāde shōùrù bù shǎo. Her income isn't small. (lit., "little")

Tāde shōùrù bù tài duō. His income isn't very high.

Shēngchǎn: "to produce (agricultural or industrial products), to manufacture (industrial products); production, operation (of a plant)"

Nǐmén dōu shēngchǎn shénme? What (all) do you produce?

Yǒu rén shuō xiāngxià de shēngchǎn hé shēnghuò qǐngkuàng hào yǐ-diǎn le. Some people say that production and living conditions in the countryside have gotten somewhat better.

A: Wǒ zhǎo Lǐ Guóqiáng. I'm looking for Lǐ Guóqiáng.
B: Duìbùqǐ, xiānzài shì shēngchǎn shìjiān, bù néng zhǎo rén. I'm sorry, it's production time now. You can't visit people.

2. A: Tāde shuōfā wǒ méi tíng-dòng, nǐ tíngmíngbāi le ma? I didn't understand the way he said that. Did you understand it?
   B: Mǎiyī, wǒ yě méi tíngmíngbāi, érqiě zhèige tímu yě tài nán le. No, I didn't understand it either. Moreover, this topic is too hard.

Notes on No. 2

Míngbāi: "to be clear on, to understand," literally, "bright-white"
This is an adjectival verb which may or may not be followed by an object:

Xiānzài wǒ míngbāi le. Now I see.

Wǒ míngbāi nǐde yìsi. I understand what you mean.
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Gāngcái nǐ yǒu gěi wǒ jiāngle yīcé, wǒ bǐjīnlǐ míngbāi le. Now that you've just explained it to me again, I understand it better.

Míngbāi can also be used to mean "to be clear, to be obvious," as in:

Zhēijiān shǐqǐng hěn míngbāi. This matter is very clear/obvious.

Tīngmíngbāi: "to hear and understand" This is a compound verb of result with an adjectival verb, míngbāi indicating the result. As just stated, míngbāi can mean either "to understand" or "to be clear," but tīngmíngbāi means only "to understand by listening," NOT "to hear clearly." Use tīngqīngchū to mean "to hear clearly."

Suōtiānde kě wǒ yǐdiǎnr dōu tīngbùmíngbāi. I couldn't understand a thing in yesterday's class.

Gāngcái lǎochí shuōde wǒ méi tīngqīngchū. I didn't hear (clearly) what the teacher just said.

Another verb of perception which can take míngbāi to show the result is kàn, "to see, to read."

Nǐ kàn méi kànmíngbāi zhēige tímu? Did you understand the (test) question (when you read it)?

As a compound verb of result, tīngmíngbāi can take the syllables -de- and -bù- to add the meaning of "can" and "can't." (For the following example you need to know wàiwén, "foreign language," and bù guān, "no matter.")

Gāng xué yīzhōng wàiwénde shìhòu, When you're just beginning to study a foreign language, it's good for bù guān tīngdémíngbāi tīngbù- míngbāi, duō tīng duǒ nǐ yǐdīng yǒu hāochù. 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 jǐntiān huàn yī gé tār huáde tímu, tánghītān shēnghuó fāngmiàn de shì. Today let's change the topic of conversation and chat about things from daily life.


Zuòtiān kǎoshì tīmu nàme duō, wǒ zhēn bù zhědāo xiān zuò nǐgè hǎo. There were so many problems on yesterday's test, I didn't know which to do first.

Zhèiyìngde tīmu wǒ zài gāoshōng* de shìhòu dōu zuòguò, xiànzài dōu wàngle. I did this sort of problems when I was in senior high school, but now I have forgotten all about them.

*Gāoshōng, "senior high," short for gāojí zhōngxué
3. A: Xué pinyin yě hǎo, bù xué pinyin yě hǎo, Zhōngguó zì zǒng děi xué. Whether you study romanization or not, you'll always have to study Chinese characters.

B: Shì a, zhèjiāng Zhōngguó wénhuà cāi 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 qu yě hǎo, bù qu yě hǎo, wǒ yídǐng qu. Whether or not you are going, I'm going for sure.

Tā tīng yě hǎo, bù tīng yě hǎo, zǒng yǒu yìtiān tā huì míngbāide. Whether he listens or not, there'll be a day when he understands.

Tā lái yě hǎo, bù lái yě hǎo, zánmen xiān chǐ fàn ba. Whether or not he comes, let's start eating.

Nǐ qu yě hǎo, huāshì wǒ qu yě hǎo, zǒng děi yǒu yíge rén qu. 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...":

Búguó wǒ xiǎng, dàlù yě hǎo, Táiwān yě hǎo, jīshínián lái dōu yǒule hěn dàde gǎibǐăn. But I think that both the mainland and Taiwan have undergone big changes in the past few decades.

Zhōngguó rén yě hǎo, Wāiguó rén yě hǎo, dōu yīnggāi bǎochí tāmende wénhuà chuándōng. Chinese people and American people should both preserve their cultural heritage.

cāi: You've already seen cāi in talking about those ("not until") as in Tā zuòtiān cāi láide, "He didn't come until yesterday." Here you see another use of cāi, "not unless." It points out a NECESSARY CONDITION.

<table>
<thead>
<tr>
<th>Zhèjiān shì,</th>
<th>tā guǎn</th>
<th>cāi xíng.</th>
</tr>
</thead>
<tbody>
<tr>
<td>As for this matter,</td>
<td>(if) he takes care of it,</td>
<td>only in that case will it be okay.</td>
</tr>
</tbody>
</table>

"It won't be okay unless he takes care of this matter."

Here are other examples:
### ＜SOC, Unit 5＞

<table>
<thead>
<tr>
<th>Shíge</th>
<th>cái gòu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zhèiyàng</td>
<td>cái hǎo.</td>
</tr>
<tr>
<td>Piányì</td>
<td>wǒ cái mái.</td>
</tr>
<tr>
<td>Nǐ qù</td>
<td>wǒ cái qù.</td>
</tr>
<tr>
<td>Zhēitào pánzìwăn</td>
<td>wǒ cái yòng.</td>
</tr>
</tbody>
</table>

"No fewer than ten is enough."
"Only in this way is it good."
"I won't buy it unless it's cheap."
"I won't go unless you do."
"I don't use this set of dishes unless I have guests."

**bāochí:** "to keep, to preserve, to maintain"

Yàoshi nǐ néng bāochí měitiān jī sīge xīn zì, yīnián kěyì jī yìqiān duō ge zì le.

Zhōngguó shěnhuǐ hěn duō dìfang dōu bāochízhe lǎode fēngsú xǐguàn.

If you can keep on memorizing four new characters a day, you'll be able to memorize over a thousand a year.

There are a lot of places in Chinese society which are still holding on to old customs and habits.

4. A: Jiàlǐ láodònglì duō, shēnghuó yē jiù hǎo yǐdiǎnr.
   B: Kěshì xiànzài rènkǒu duō bù yǐdīng yǒu shènmé hǎochù.

**Notes on No. 4**

lǎodònglì: "work force," literally "labor-power"

Fùnǚ zài nóngeün shì xiāngdāng zhōngyào de lǎodònglì.

In rural areas, women are a very important source of labor.

Lǎodònglì may also be used to refer to able-bodied individuals who do manual labor:

A: Tāmen jiā yǒu jǐge lǎodònglì? How many able-bodied persons are there in their family?
B: Yǒu sīge bān lǎodònglì. 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:

<table>
<thead>
<tr>
<th>nènglì</th>
<th>rénlì</th>
</tr>
</thead>
<tbody>
<tr>
<td>diànlì</td>
<td>rénlì</td>
</tr>
<tr>
<td>huìlì</td>
<td>tīnglì</td>
</tr>
<tr>
<td>dōnglì</td>
<td>shǔlì</td>
</tr>
</tbody>
</table>

nènglì: ability  
diànlì: electric power  
huìlì: firepower; thermal  
dōnglì: 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 duī wǒ hěn bù kěqi, wǒ yě jiù bù gèn tā shuō huà le. He was very rude to me, so I won't talk with him anymore.

Wǒ jiào ta bù yào bāng wǒ xǐ wǎn, tā yìdǐng 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 yǐzhí méi jǐhuì 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 biěrén yào qù, yě jiù suān le. I wanted to go, but nobody else did, so I said the heck with it.

Wǒ gāng xué Zhōngwén de shíhou, hěn zhùyǐ fāyǐn, shǐjīān chángle yě jiù bù guān le. When I first started studying Chinese, I paid a lot of attention to pronunciation, but as time went on, I stopped paying attention to it.

hǎochú: "benefit, advantage" You may also hear hǎochu (Neutral-tone chu). The phrase yǒu hǎochú means "to be advantageous, to be beneficial."

NY tiāntiān dōu hě jiǔ yǒu shénme hǎochú! What good does it do you to drink every day?

Use the pattern duì...yǒu hǎochú for "to be good for..., to be of benefit to...":

A: Yǒu rén shuō hě pǐjiǔ duì shēntǐ yǒu hǎochú. Some people say that it is good for the health (body) to drink beer.

B: Bù yídǐng ba, wǒ yǒu xuēyā gāo, duì wǒ méi shènme hǎochú. Not necessarily! I have high blood pressure. It's not good for me.

Wǒmen yīkuàir nián shū duì liǎngge rén dōu yǒu hǎochú. It would be advantageous to both of us to study together.
5. A: Zài nàr xiě zìde nèige rên 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

zhài nàr xiě zìde nèige rên: "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.

<table>
<thead>
<tr>
<th>Specifier-Number-Counter</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>xiě zìde</td>
<td>nèige</td>
</tr>
<tr>
<td>hěn hǎo kànde</td>
<td>nèi sāng</td>
</tr>
</tbody>
</table>

It is also possible to put the nèige or zhèige at the head of the phrase (nèige xiě zìde rên) 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 yǐ shāngliàng zhèijiàn shìqíng. I was just looking for you to talk about this matter.

Nǐ chuān zhèige yǎnsè zhèng hèshī. This color is just right for you (to wear).

Wǒ yào kàn de zhèng shì zhèibèn shū. This is just the book I want to read.

Zuǒtiān lái kàn nǐde zhèng shì zhèige rên. 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? Nǎlǐ dōu nàmé 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.
Notes on No. 6

gōngshāngyè: "industry and commerce" This is a compound of gōngyè "industry" and shāngyè, "commerce." Gōngyè and nòngyè can also combine as gōngnòngyè, as in gōngnòngyè 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 wēnhuà 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 nòngyè, "to develop agriculture."

nǎlǐ dōu...: "everywhere" Here you see another example of a question word (here nǎlǐ "where") used to mean "every..." or "any..." In order to get such a meaning, you must use nǎlǐ (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 shéi yìdiān is up front in the sentence. Notice the placement of the object in the sentences below.

Tāde xiǎngfǎ nǐ tóngyì ma? Do you agree with his opinion?

Wǒ tóngyì tāde kānfa. 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.
SOC, Unit 5

As a noun, tóngyì means "agreement" or "consent."

Wǒmen xùyào tāmende tóngyì cái néng zuò zhēijìān shí.

We need their consent before we can do this.

7. A: Tā wèishénme zāohūn?

Why did she get married early?

B: Qùnián tā fùqin sǐ le, méi rén zhāogu ta, zhī 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.

zāohūn: "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 zāohūn can simply mean marrying at a somewhat younger age than is normally expected. This is the meaning in exchange 7.

Èrshìsìwǔ jíshūn zhěnme néng shuō shì zāohūn?

How can you say getting married at twenty-four is early marriage?

Zhōngguó guǒqǔ dàduōshù rén dōu zāohūn.

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 kūlǐ (yào) sǐ le, "He is about to die," or Tā huǒbūliǎo dōu jīn le, "He won't live much longer," or Tā huǒbūcháng le, "He hasn't long to live."

Tīngshuō Lǎo Liúde fùqìn 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").

Néi shihou, tā fùqìn méi sǐ, kěyì chāngcháng zhāogu ta. At that time, his father was alive, and was able to take care of him.
SY can be used directly before a noun as an adjective meaning "dead." Shí
SY dé may be used to mean "is dead."

Zhè shí yǐtiáo sì yú. This is a dead fish.
Zhèitiáo yú shì sī dé. This fish is a dead one OR This
fish is dead.

SY may be considered blunt and uncouth or inauspicious when used for people.
To be respectful, use guò qu le, "passed away," or qū shì le, "left the world."
Sometimes you can avoid saying sì by using hái zǎi or hái huó zhe, "still
living," e.g., Měi shíhou tā yè yě hái zǎi/hái huó zhe, "At that time, his
grandfather was still living." (See Notes on No. 15.)

In some parts of traditional China, the usage of sì was affected by super-
stition. This is especially true in Taiwan. Even today, during the lunar New
Year holidays, some traditionalists take pains to avoid uttering sì, "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; sì lóu, "fourth floor," could too
easily become sì lóu, "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.

zhāo gu: "to look after, to take care of; care" Yǒu zhāo gu can mean "to
be well taken care of, to receive good treatment." (For the first example,
you need to know that yòu é yuán means "kindergarten.")

Hái zì men zài jiā lǐ bǐ zài yòu é-
yuánli yǒu zhāo gu. The children get better care at home
than they would at kindergarten.

Tā yī ge rén zài jiā, méiyǒu zhāo-
gu bù xíng. With his being all alone at home, it
won't do for him to be without care.

Tā bìngde hěn lí hǎi, xū yào tè bì-
(de) zhāo gu. He is very ill and needs special care.

Tā de hái zǐ dū tā hěn hǎo, tā de
shēnghuó yǒu zhāo gu. His children are very good to him;
his daily needs are well taken care of.

B: Kěshì, bù shì hěn duō rén néng dédào 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 duōshùdāng, "the majority party," or duōshùfēngzú, "majority nationalities." (The opposite of duōshù is shǎoshù, "minority." See Traveling in China module, Unit 1.)

bù shì: "it is not the case that" To translate the subject "not many people" into Chinese, you need to use a verb (shì or yǒu). You can't put bù directly before hěn duō rén. Other examples:

Nèige dìfàng, bù shì nǐ xiǎng qù jǐ bái wǔ, nǐ dǎi xiān dédào tòngyí. You can't go there any time you want. You need to get approval first.

Bù shì wǒ bù yuàn yì gěn nǐ jiē hùn, wǒ fā dà bù tóngyí. 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"; yǒu, "excellent" [used in mainland schools like the grade "A" in the U.S.]; fēn, "points"; jiǎng, "prize"; shuòshì, "Master's degree." )

Zuòtiān de kǎoshì wǒ dé de ge "yǒu." I got an "A" on yesterday's test.

Tā dé de yī bǎi fēn. He got 100 (points).

Shéi dé jiǎng le? Who won the prize?

Tā shì nǐ nǐn nián dé dé shuòshì? What year did he receive his Master's degree?

Dé is also used for "contracting" diseases. (In the second example, lánwèiyán is "appendicitis." )

Tā dé bìng le, bù néng qù le. He came down with something and cannot go.

Tā dé le lánwèiyán, dé mǎshàng kāi dào. He got appendicitis and had to be operated on immediately.
dédao: "to receive, to get, to gain, to obtain" Add the ending -dāo to the verb dé to get the meaning of successful obtaining (cf. jièdào, "to successfully borrow," in Unit 1).

Ta dédao hūzhào yīhòu mǎshàng jiù zǒu le. He left immediately after getting his passport.

Ta gēn ta jiēzhūn, jiù shì xiāng dédào tāde qián. He only married her to get her money.

Hěn duō rén débudāo zìyōu. Many people are unable to obtain freedom.

Ta cōng zhēlǐ débudāo shenme hǎochū. 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(dāo). Use such verbs as ná/nǎdāo/nàlái, zhǎo/zhàodāo/zhāolái, rōngdāo/rōnglái, or a more specific verb such as měi, yào ("to ask for"), jiè; and qīng(lái) or jiào(lái) for "getting" people.

9. Wèile néng hùxiāng zhàogú, tāmén yījiā sāndài zhù zài yīqí. All three generations live together so that they can take care of each other.

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, suǒyǐ xiànzài zài xué Zhōngwén ne. Because he wants to go to China to work, he is studying Chinese now.

Wèile kàn diànyīng, tā méi qù shāng kē. He didn't go to class so he could go see a movie.

Wèile may also come after shí:

Zhèjǐnán shì dōu shì wèile tā. This was done all for him.

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 cǎi làide. 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 zuò dé-chúlāi.
For money, he is liable to do anything.

Wèile mǎi zheiběn shū, tā qùle lìngge shūdiàn.
He went to six bookstores in order to get this book.

Nǐ pāo zhème yuǎnde lǜ, jiù shì wèile ná zhèzhǎng piào?
You came all this way just to get that ticket?

Wèile bǎochí niánqīng, tā yòng niǔnǐ xiǎzǎo.
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 yǐdiǎnr xiǎ bān.
In order to go visit a friend, I have to leave work a little early today.

Wèile yào niàn shū, wǒ zhèlǐng Xīngqītiān bù chī qu le.
I'm not going out this Sunday so that I can study.

Wèile bù 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 dūlǐ shēnghuò, tā hěn zǎo jiù lǐkǎi fùmǔ le.
In order to live independently, she left her parents very early.

Motive or reason for some act, thought, or feeling

Wèile zhèjiān shī, wǒ juède hěn bù hǎo yǐsì.
I feel very embarrassed about (because of) this matter.

Wèile zhèjiān shī, tā yǐyě dōu shūixǐzhāo jiào.
He couldn't get to sleep all night on account of this matter.

Wǒ jiù shì wèi(le) zhèjiān shī láide.
I have come precisely because of this matter.

Jiù wèi(le) zhème yídīnr shí, nǐ jiù shěngqī 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.
10. A: Tīngshuō cōngqián, nǐmen zhèlǐ yǒu hěn duō yǒu yǐside fēngsū. I've heard that in the past you had a lot of interesting customs here.

B: Shì a. Hòulái gōngshāngyè fādále, fēngsū yě gǎibiàn le. Yes. Later, when industry and commerce developed, customs changed, too.

Notes on No. 10

fēngsū: "custom" The definition of fēngsū in a Chinese dictionary reads: "the sum total of etiquette, usual practices, etc., adhered to over a long period of time in the development of society." Compare this with xíguàn: "behavior, tendency or social practice cultivated over a long period of time, and which is hard to change abruptly." Notice that xíguàn may refer to the practices or habits of either an individual or a community, whereas fēngsū refers only to those of a community.

Guóqiū Zhōngguó yǒu zāochūn de fēngsū. In the past China had the custom of early (child) marriage.

hòulái: "afterwards, later" Both hòulái and yíhou are time nouns which can be translated as "afterwards" or "later." But there are differences between them:

(1) Differences in patterns: Yíhou can either follow another element (translated as "after...") or it can be used by itself.

Tā láile yíhou, wǒmen jiù zǒu le. After he came, we left.

Yíhou tā méiyou zài láiguō. Afterwards, he never came back again.

Hòulái can only be used by itself.

Hòulái tā jiù shuì jiào le. Afterwards he went to sleep.

(2) Differences in meaning: Both yíhou and hòulái may be used to refer to the past. For example, either yíhou or hòulái may be used in the sentence Kǎishǐ de shénme bāng, kǎishǐ hòulái/yíhou xiǎngchū yi ge hǎo bāng. "In the beginning, he didn't know what to do, but later he thought up a good way."

But if you want to say "afterwards" or "later" referring to the future, you can only use yíhou. When it refers to the future time, yíhou can be translated in various ways, depending on the context:

Yíhoude shìqǐng, děng yíhou zài shùō. Let's wait until the future to see about future matters.

Yíhou nǐ yǒu kòng, qǐng cháng lái wán. In the future when you have time, please come over more often.

Wǒ yíhou zài gào su nǐ. I'll tell you later on.
Tāde háizi shuōle, yīhòu tā yào gèn yīge Rìběn rén jiēhūn. His child said that someday, he wants to marry a Japanese.

Usage Note: Yīhòu has the literal meaning of "after that." It implies that some past event functions as a dividing point in time, a sort of time boundary. Yīhòu refers to the period from the end of that time boundary up to another point of reference (usually the time of speaking). It is often translated as "since."

Tā zhǐ xǐle yīběn shū, yīhòu zài méi xiēguo. He only wrote one book, and hasn't written any since (if he is still alive) OR He wrote only one book, and after that never wrote another. (if he is dead)

gǎibiàn: "to change; change"

Wǒ bù méngbái tā wèishénme háishi I don't understand why he still can't bù néng gǎibiàn tāde guānzhì. change his ideas (way of thinking).

Bìàn, which you learned in Unit 3, can be used only as a verb, not as a noun. Bìàn and gǎibiàn may be interchangeable in a small number of contexts, but there is an essential difference between them: Bìàn is a process verb, "to become different," and gǎibiàn is an action plus process, "to alter in such a way as to become different." This can cause English-speaking students confusion because the English verb "change" covers both these meanings. Here are some examples:

Tāde xǐngfǎ biàn le. His way of thinking changed (became different).

Wǒmen yīnggāi gǎibiàn zhège qíngkuàng. We should change this state of affairs (alter this state of affairs so that it becomes different).

Notes on Additional Required Vocabulary

lǎodòng: The verb "to do physical labor, to labor, to work" or the noun "physical labor, manual labor."

shēngchǎn lǎodòng productive labor
lǎodòng shōurú income from work

huò: "to live" Huò, shēnghuò, and zhù may all be translated as "to live" but actually have different meanings. Huò basically refers to the body's having life or breath, and is the opposite of sǐ. Shēnghuò emphasizes day-to-day living; it is used mostly when describing the needs or quality of daily life. Zhù is used to talk about residence in a particular place, either as one's home, or temporarily (zhù lǔguǎn, "to stay at a hotel," and zhù yuàn, "to stay in the hospital").
Yú zài shuǐli cǎi néng huó.  Fish can live only in water.

Nèige difangde rén kěyí huó dao hěn lǎo.  The people there live to be very old.

Tā huóde hěn cháng.  He had a long life.

Tā dàgài huóbucháng le.  He probably won't live much longer.

Huó often means "to live" in the sense of "to survive":

Tā jīn yīyuán de shìhou, shéi dōu xiǎng tā bù néng huó le, kěshì tā yǒu huóle yīnián cǎi sǐ.  When he went into the hospital, no one thought he could live (survive), but he lived another year before he died.

Huó can modify a noun directly, for example, huó yú, "live fish," huó rén, "living person." But to say, "Is he alive?" you must use huó with the ending -zhe: Tā huózhe ma?

Huó can also mean "movable, moving," as in: huózī, "movable type"; huóyè, "loose-leaf" (huóyèjiān is "loose-leaf binder"); huóshuǐ, "flowing water."

xīguàn: As a noun, this means "habit" or, in a more general sense, "custom, usual practice."

Tāng zài chuāngshàng kàn shū shì yīge bù hǎode xīguàn.  It's a bad habit to read in bed.

Wǒ yǒu zǎo qǐde xīguàn.  I'm an early riser. (Lit., "I have the habit of getting up early."")

Tāitài bù xīhuán tā xiānsheng bānyè yīhòu cǎi huí jiā de xīguàn.  The wife doesn't like her husband's habit of not coming home until after midnight.

Zhēng jùzǐ bù zhīdào wèishénme zhènmé shuō, zhējǐ jiù shì wǒmen-de xīguàn.  I don't know why this sentence is said this way. It's just the way we say it.

As a verb, xīguàn means "to get/be used to, to become/be accustomed to":

Jīntiān shì wǒ dǐyǐtiān dàì yǎn-jīng, wǒ hái méi xīguàn.  Wǒ xīwàng hěn kuài jìu kěyí xīguàn le.  Today is my first day wearing glasses and I'm not used to them yet. I hope I can get used to them quickly.

Wǒ hěn bù xīguàn chī zhèrde fān.  I'm not at all used to the food here.

Wǒ yǐjīng xīguàn zhèměi zuò le, hěn nán gāi. I'm already used to doing it this way. It's very hard to change.

*chuáng, "bed"
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 dàolǐ, nǐ yīnggāi
tīng tā de huà. What he says makes sense. You should
listen to him (do as he says).

Wǒ gàosu tā yīnggāi zhèiyàng
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*. On their way home, they chat.

B: Tāngmǔ, nǐ zěnme bù shuò huà? How come you aren't talking, Tom?

A: Dàibùqǐ, kàn zhèige diànyǐng, shízài rǎng rén bu shūfu, tèbié shì kàn dào nèige dǐfangr. I'm sorry. Watching this movie was really distressing. Especially when it got to that part.

D: Nǎge dǐfāng? Which part?

A: Jiù shì Dàiyǔ sìde shìhòu. The part when Dāiyú dies.

B: Ng, duì le, Dāiyǔ sìde shìhòu zhèng shì Bǎoyù jiēhùndé shìhòu. Kàn dào zhělǐ, zhèn shì ràng rén hěn bu shūfu. Mm, right, Dāiyú dies just when Bǎoyù is getting married. At that point, I really felt uncomfortable.

D: Nǐmen yǒu méiyǒu zhùyìdào, hēn duō náde kàn dào zhège dǐfāng dōu kù le. Did you notice, a lot of women started crying when it got to that part.

A: Wǒ kànle le. Ài, yǒude shìhòu, wǒ zhēn dé bu mǐngbāi, wéishenme hěn duō shǔlǐ hǎishì shuō Zhōngguó chuánzhōngde dà jiātíng yǒu bù shǎo hǎochū, hǎochū zǎi náli? Wéile bǎochí dà jiātíngde chuánzhōng, rǎng niánqìngde yīdáihuò zhě jīdài chī nǎmè duō kù, zhè jìù shì dà jiātíngde hǎochū 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 jiātíngde hǎochū xiànzài bu duō le. Nǐmen zhīdào Zhōngguó duì jiātíng gèn lǐshì yǒu guǎnxī. Zhōngguó shì nóngyè shēnhū, shēngchǎn dōu yào kào rénlǐ, shéi jiādé lāožī duō, shéi jiādé shēnghuò jì hū hǎo yǐdān. Lǐ Píng, nǐ xiǎng shī bu shì zhěyàng 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 zhèyìyangde. Yes, that's right.

A: Nàme, xiànzài qǐngxìnghū bù tóng But now the situation is different.

*This novel by Cáo Xuēqín (1724?-1764) tells of the twilight years of the Jiā family, grown wealthy in the service of Qīng Dynasty emperors. The story revolves around the spoiled and effeminate young man of the house, Jiā Bǎoyù (Precious Jade), and his love for his cousin, Lín Dāiyǔ (Black Jade).*
le, xiànzǎi ɡōnɡshànɡyè fādá le, wèishénme hái yǒu rén shuō dà jiātiēnɡ bāo ne?

D: Dā jiātiēnɡde ɡuānìnên yǐjīnɡ yǒu jǐqiānǐn̄de lǐshì le, yào ɡùbǐn̄ tā, xīyào bǐjiāo chānɡdé shǐjiān. Dǎlûde qǐnxīn wǒ bù qǐnchu, Táiwān de qǐnxīn shì dā jiātiēnɡ yuè lái yuè shǎo le. Suīrán Zhōnɡguó rén xǐhuān dā jiātiēnɡ, juéde dâjiā zhù zài yǐlǐ, nǔxiānɡ yǒu zhàogu, dānshi ɡōnɡshànɡyè fādá le, ɡōnɡzuòde jīnshì duō le, xīnɡ jiātiēnɡ yě jiu yuè lái yuè duō le.

B: Xiànzǎi dā jiātiēnɡ yuè lái yuè shǎo, zāohūndé fēnɡsū yě jiu méiyōu le.

A: Zāohūn hé dā jiātiēnɡ yǒu shénme ɡuānxī ma?


B: ɡǐ xiānɡ, zāohūn, zǎo yǒu háizi, jīlǐ lǎodiān duō, lǎorén yě jiu kěyī zǎo yǐdiǎn cédào zhàogu.

A: ɡǔshì zài ɡōnɡshànɡyè shèhūlǐ, duōshí lǎorén dòu yǒu shōurú. Xiànzǎi Táiwān yǐjīnɡ shì ɡōnɡshànɡyè shèhūlǐ, zhèiyuǎnɡ dé wèntí yě jiu méiyōu le.

B: Dānshi, ɡù biě wǎnɡle, dàlù hái shì nónɡyè shèhūlǐ, zhàogu lǎorén- de wèntí hái shì dà wèntí, zǎo- hūndé fēnɡsū yě hāishí yǒu.

A: ɡù dàɡài nónɡzuòde ba, dàlùde zhèntǐ zěnme hui tónɡyì rénmén zāohūn ne?

Now that industry and commerce are highly developed, why do some people still say that the large family is good?

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.

Now as large families grow fewer and fewer, the custom of child marriage will disappear.

Is child marriage related to the large family?

Yes. It's mainly a question of labor force.

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.

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.

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.

You must be mistaken. How could the government on the mainland agree to let people marry as children?

*zhǔyào, "mainly"
B: Wǒ sùōde shì nóngecún, 1 shènme zhǎohūn na, zhòng nán qīng nǚ a, zhèzhòng shì zōng shì hé jìngjì bǔ fādá yǒu guǎnxīde.

D: Wǒ shǐzài bù xǐhuān zhǎohūn. Wǒ xiǎng duōshǎ shǐhūn de rèn hōulái de shēnghuó dōu yǒu diān wèntí.

B: Tèbié shì fùnǚ.

A: Duì le, wǒ tīngshuōguó zhèiyang yízhōng shùōfǎ: Zhōngguó fùnǚ méiyòu jiēhūn yǐqián yào tīng fūmù de, jiēle hún dì tīng zhāngfùde, zhǎngfù sǐle dì tīng ěrzídé. 2 Qīngwén, Zhōngguó fùnǚ shěnme shìfóu cāi néng yǒu tāmén zhǐjīde xiǎngfǎ, shěnme shìfóu cāi néng yǒu yǐdīnr zhīyǒu ne?

B: Óu, xiǎnzài méiyòu rèn jiǎng zhèxīle.

A: Suīrán méiyòu rèn jiǎng, kěshì zhèzhòng chuàngtòng sīxiǎng 3 háishì yǒu a!

D: Nǐ shuōde yě yǒu dàolǐ, háishì nàjù hùa, jīqiǎnnián láo guǎnnián bù shì hěn kuāi kěyí gāibiànde.

B: Ng, búguò wǒ xiǎng, dālù yě hǎo, Tàiwān yě hǎo, jiāshǐnián lái dōu yǒu hěn dàde gāibiàn, fūmūde dìwéi yě dōu yǒu tíguó, 4 chuàngtòngde guǎnnián yě zài biàn.

A: Ng, zhèyídiān wǒ tóngyì. Mm, that I agree with.

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1 nóngecún, "rural area" (See Unit 6)
2 Zhōngguó fūnǚ méiyòu jiēhūn yǐqián yào tīng fūmù de: 1 méiyòu jiēhūn yǐqián is completely equivalent to jiēhūn yǐqián "before getting married". The méiyòu does not change the meaning. (2) Tīng fūmù is equivalent to tīng fūmù huà, "to obey one's parents."
3 sīxiǎng, "thought, thinking" (See Life in China module, Unit 4)
4 tíguó, "raise, improve(ment)" (See Traveling in China module, Unit 2)
B: 好，我們到家了。王
                周，進去坐坐吧！
D: 好，進去坐坐。
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 Shí  (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.
SOC, Unit 5

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:

shíchǎng  market
nóngmín  peasant

For this conversation, you also need to know what "free markets" are. The Chinese term is zìyǒu shíchǎng. 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:

lǎoxiānshēng  old gentleman
gūhuī  ashes (of a person)
sōnghuīqu  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 bāo na!
B: Nǎinai, jǐntiān bàoshang shuōle, "yīge zú hǎo, liǎngge gòu le, sānge tài duō"!
A: Shénme? "Yīge zú hǎo"? Wǒ méi tīngmíngbāi.
B: Nà shì shuō shēng háizi, shēng yīge zú hǎo, liǎngge jiù gòu le, sānge tài duō.
A: "Shēng yīge zú hǎo"? Shēng ge nǎihài zěnmé bān? Hái děi zài shēng yīge nán de ma?
B: Ëi, nǎinai, nǎihài yǒu shénme bù hǎo? Nǎihái yě hǎo, nǎihái yě hǎo, dōu shì zǐ jǐde háizi ya!
A: Nà bù yǐyàng, nǎihái jié de hūn, shēngle háizi, háizi dì xīng zhǎngfùde xīngrì, nǐ xiǎng nǎihái hé nǎihái yǐyàng de?
B: Nà wǒ bù tóngyì. Nǐ yě shì nǚrén, nǐ wèishénme nàme kånbǔqǐ fùrūn de a?
A: Bú shì kānbǔqǐ, shèhuǐde qīng-xīng jiù shì zhēiyàngr. Nǐ yě yě xīng Zhāng, wǒ zǐyī xīng Li, jiēhūn yǐhòu rénjǐa jiàò wǒ Zhāng Li Shī, zěnmé méiyǒu rén jiàò wǒ Li Zhāng Shī?
B: Zhèi shì jiù fēngsú, xiānzài méiyǒu zhèxiè shuōfār le. Wǒ shì Zhāng Xiǎolán, jiēhūn yǐhòu wǒ hái shì Zhāng Xiǎolán.
A: Yǐhòu háizi yě xīng Zhāng mà?
B: Zěnmé bù kěyì, nǐn kàn duūmǐlàn- de wàng āyī, yǒu háizi jiàò wáng Lín, yě méiyǒu rén shuō bù kěyì ma! Zài shuō, duō shēng háizi yǒu...
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!

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 zuījīn kàn bāo le meiyou?
B: Shènme bāo?
A: Dàlǜ bàozhǐ. Yǒu yījiàn shíqìng hén yǒu yǐsi, bù zhídào nǐ zhùyǐ le meiyou?
B: Shènme shì?
A: Zìyǒu shìchāng.
B: Ňg, wǒ yě kǎndao le, wǒ xiǎng zhè shì yīge bāngzhú nónɡmín zhùàn qiánde hǎo bānfa.
A: Lǐnɡwài yídiǎn, nónɡmín de shōurù duō le, duǐ nónɡyè shèngchān yě yǒu hǎochu.
B: Duì, wǒ xiǎng wéile ránɡ xiānɡ- xià de shènɡchān hé shēnghuo qíngkuānɡ hǎo yídiǎn, zhèyìyànɡ de shìchānɡ yǐnɡɡāi bānxiáqu.
A: Ěrqiě, chénɡlì rén de shēnghuò yě hū hǎo yǐdiǎn, tāmén kěyǐ zài zìyǒu shìchānɡ mǎidào xīnxiànɡ duì, zhēnshì bù cuò.
B: Yǐhòu zìyǒu shìchānɡ yuè bèn yuè hǎo, xiāngxià de xiǎo gōnɡ- shānɡyè yě hū fādàqìlái, dàlǜ de jǐnɡjí qíngkuānɡ hū yǒu hěn dàde ɡǎibiān.

And another point is that it will be good for agricultural production if the peasants' income goes up.

Right. I think they ought to continue running these markets in order to make production and living conditions in the country better.

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.

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 jīde nǐ lǎojiā zài Jiāngxī. I remember your family is from Jiāngxī.

B: Shì. Tīng wǒ fùqín shuō, tāmen jǐdài rén dōu zhù zai Jiāngxī xiāngxiā. 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 bù cuò le. Yes. I understand that the situation there is pretty good now.

A: Nà hǎo, yǒu jīhui xiāng hufu kànkan ba? That's good, if you have the chance do you want to go back to visit?

B: Yídīng! Sure!

Dialogue and Translation for Exercise 4

Conversation between two classmates in Hong Kong.

A: Wǒ tīngshuō Wáng Tāo de fùqín sī le. I hear that Wáng Tāo's father died.

B: Shì. Wáng Tāo hé tā mǔqin xià Xīngqī yào bā lǎoxiānsànhengde gǔhuǐ sònghuí. 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 Lǎoxiānsànheng huǒzhede shìhòu chángcháng xīhuān tān lǎojiāde shìhèr? 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 Lǎoxiānsànheng rén hěn hǎo, jiù shì yǒu diǎnr lǎo guānmiàn, zōng xiǎng bāochí dà jiàbǐng de chuangōng, kěshì jiā- lide niǎnqīng rén duōshuō dōu bù tīng tái hū, yǒu shìhòu 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 wǒ jiāng-jīang 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 wúge érzi, tā yuàn yì ērzingen zǎochūn, tā xiǎng, zǎo jiēhūn, zǎo yǒu sūnzi, nà duō hǎo!

A: Zǎochūn, láorén yě kěyì zǎo yídīnǐr yǒu zhàogu, zhè bù cuò.


A: Tāmen zěnme xiǎng?

B: Tāmen shuō nèizhòng "zǎochūn, jiālǐ làodòngli duō, shōurù jiù duō, shēnghuò jiù hǎo" de xiǎngfǎ shízài shì tài jǐu le. Tāmen shì niàngqīng rén, tāmende guānniàn dōu shì xīnde.

A: Wáng Lǎoxiānsheng zěnme bàn ne?

B: Hǎolái tā mǎnmǎnde yě míngbài xiāncāi gēn guóqū wǎnquán bù tóng le, tā yě jiù bù shuō shènme le. Suǒyǐ yīzhī dào Wáng Xiānsheng sǐ, jiālǐ yě méiyǒu shènme dào wèntí.

A: Hǎo le, wǒmén huàn ge tímu ba, tāntan nǐde qíngxíng. Nǐ zúijīn zěnmeyàng? Nián shù nǐniānde hǎo bu hǎo?

B: Bù cuò, jǐù shì mǎng. Jǐntiān yǒu diàn shǐjìān xiūxi xiūxi, wǒmén qù hē chá hǎo bu hǎo?

A: Hǎo, zǒu ba!

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.

With early marriage, old people can be cared for sooner; that's good too.

That's exactly what Mr. Wáng had in mind. But his sons didn't think so.

What did they think?

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.

What did Mr. Wáng do?

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.

Okay, let's change the subject and talk about your situation. How have you been lately? Are your studies going well?

Pretty well, it's just that I'm busy. But today I have time to take a break. Let's go have some tea, okay?

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. Nǐ used in rhetorical questions to make a denial.
6. Reduplicating adjectival verbs for vividness.
7. Gù 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: ̀Ǹ ỳàoshi xiàng tíng gùshí—de huà, wò gěi ni jiāng yíge ya!
   If you want to listen to a story, I'll tell you one.

   B: Suàn le. Wòmen xià qì ba!
   Forget it. Let's play chess.

   I've heard that the Communist Party did some good things after liberation.*

   B: Èng, nǐ xiè zhèngcè shì bù cuò, nǐ xiè bù tài hǎo.
   Yes, some policies were all right, but some weren't too good.

3. A: Lào Wáng de érzi rùguo Tuán ma?
   Did Lào Wáng's son ever join the Communist Youth League?

   B: Méiyǒu, tíngshuō cānjiānguó Hóngwèibìng.
   No, but I've heard that he was in the Red Guards.

   Have you heard? Lǎo Zhāng's daughter has fallen in love with Xiǎo Wáng.

   B: Zhè zhēn shì māfàn shìr, Lǎo Zhāng zuǐ hěn Wáng—jiāde rén.
   This is really trouble. Lǎo Zhāng really hates the Wáng family.

5. A: Rùguó nǐ bù jièyīde huà, wò xiàng nǐ míngzì tān jǐfēn zhòng.
   If you don't mind, I'd like to talk with your secretary for a few minutes.

   B: Tā zài dà zì, mǎshàng jiù lái.
   He's typing, he'll be here in a moment.

   This child is too much. No matter what you say, he just doesn't listen.

   B: Duì ma, zhè nǎr xiàng Xīn Zhōngguó de értóng!
   Yes, he's certainly no [not like any] child of "New China."

*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: Zhènghuì èryī duǎnpíān xiǎoshuō xìède shì shénme? What is this short story about?
    B: Xìède shì yīge nóngróu gānbùde gǔshì. It's the story of a cadre in a rural area.

8. A: Nǐ jiùmángmángde, zuò shénme qu à? What are you in such a hurry to go do?
    B: Shàngxué qu à! I'm going to school!

9. A: Zhèngfǔ shì bu shì bāohù rénmènde cāichǎn? Does the government protect people's property?
    B: Shì. Zhèngfǔ shíxíng bāohù rénmén cāichǎnde zhèngcè. Yes. The government is carrying out a policy of protecting people's property.

10. Zài Gōngchǎndǎng lǐngdǎoxià, Zhōngguó zài shèlǐ shāngdè dìwèi yǒu le hěn dà de gǔibiàn. Under the leadership of the Communist Party, China's position in the world has changed greatly.

11. A: Shínián lái, zhèi liǎngge chéngshì de gōngchéng yè lái yuè fādá le. In the past ten years industry and commerce in these two cities have become more and more developed.
    B: Zhè hěnzhèngfǔ de lǐngdǎo shì fēn bǔkǎide. This can't be separated from the government's leadership.

ADDITIONAL REQUIRED VOCABULARY

12. dǎng political party; (capital D-) the (Communist) Party
13. yuánzhǐ reason, cause
14. jiānrù to join
**VOCABULARY**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ài</td>
<td>to love</td>
</tr>
<tr>
<td>àishang</td>
<td>to fall in love with</td>
</tr>
<tr>
<td>bǎochù</td>
<td>to protect</td>
</tr>
<tr>
<td>bù guān</td>
<td>no matter (what, whether, etc.)</td>
</tr>
<tr>
<td>bù xiāng hùà</td>
<td>to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)</td>
</tr>
<tr>
<td>cānjiā</td>
<td>to participate in, to take part in, to join, to attend</td>
</tr>
<tr>
<td>chéngshì</td>
<td>city; urban</td>
</tr>
<tr>
<td>dǎng</td>
<td>(political) party</td>
</tr>
<tr>
<td>dǎ zì</td>
<td>to type (on a typewriter)</td>
</tr>
<tr>
<td>-de huà</td>
<td>if; in case; supposing that</td>
</tr>
<tr>
<td>duānpíān</td>
<td>short (stories, articles)</td>
</tr>
<tr>
<td>értóng</td>
<td>child (formal word)</td>
</tr>
<tr>
<td>fēn</td>
<td>to divide, to separate, to split</td>
</tr>
<tr>
<td>fēnkǎi</td>
<td>to separate, to split up</td>
</tr>
<tr>
<td>gànbu</td>
<td>cadre</td>
</tr>
<tr>
<td>Gòngchāndǎng</td>
<td>the Communist Party</td>
</tr>
<tr>
<td>gùshì</td>
<td>story</td>
</tr>
<tr>
<td>hèn</td>
<td>to hate, to loathe, to detest</td>
</tr>
<tr>
<td>Hóngwèibīng</td>
<td>(a) Red Guard; the Red Guards</td>
</tr>
<tr>
<td>jiārù</td>
<td>to join</td>
</tr>
<tr>
<td>jiēfàng</td>
<td>to liberate, to emancipate; liberation</td>
</tr>
<tr>
<td>jièyī</td>
<td>to mind, to take offense</td>
</tr>
<tr>
<td>jījǐmángmáng</td>
<td>in a big hurry</td>
</tr>
<tr>
<td>jímáng</td>
<td>to be hasty, to be hurried</td>
</tr>
<tr>
<td>...lái</td>
<td>for the past... (amount of time)</td>
</tr>
<tr>
<td>lǐngdào</td>
<td>to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre</td>
</tr>
<tr>
<td>nónɡcūn</td>
<td>country, rural area; rural; village</td>
</tr>
<tr>
<td>rù</td>
<td>to enter; to join</td>
</tr>
<tr>
<td>rù Tuán</td>
<td>to join the Communist Youth League (Gōngqǐntuán or Gōngchānzhǔyuán)</td>
</tr>
<tr>
<td>-shang</td>
<td>(verb ending indicating starting and continuing)</td>
</tr>
<tr>
<td>shànɡ xué</td>
<td>to go to school; to attend school</td>
</tr>
<tr>
<td>Character</td>
<td>Translation</td>
</tr>
<tr>
<td>-----------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>shìjiè</td>
<td>world</td>
</tr>
<tr>
<td>shìjièshàng</td>
<td>in the world, in the whole world</td>
</tr>
<tr>
<td>shíxíng</td>
<td>to practice, to carry out, to put into effect, to implement</td>
</tr>
<tr>
<td>-tuán</td>
<td>group, society</td>
</tr>
<tr>
<td>Tuán</td>
<td>the (Communist Youth) League</td>
</tr>
<tr>
<td>-xià</td>
<td>under</td>
</tr>
<tr>
<td>xià qí</td>
<td>to play chess</td>
</tr>
<tr>
<td>yuányīn</td>
<td>reason, cause</td>
</tr>
<tr>
<td>zhèngcè</td>
<td>policy</td>
</tr>
<tr>
<td>zhèngfǔ</td>
<td>government</td>
</tr>
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</table>
Unit 6, Reference Notes

1. A: NDER xiăng tīng gùshi-de huà, wǒ gěi ni jiāng yīge ya! If you want to listen to a story, I'll tell you one.

B: Suăn le. Wǒmen xià qī 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 xīnwen (NOT gùshi).

"To tell stories" is jīnxīng (OR shuō) gùshi (don't use the verb gàosu).

Nǐmen zhèr yǒu shènmé értóng gùshi ma? Do you have any children's stories here? (In a bookstore)

Zhèbǐ shì gùshi xiēde zhèn 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 bù qù huà, wǒ yě bù qù. If you don't go, I won't go.

Chī fàn chī bāo le, yàoshi zài chī de huà, dūzi jiù bù shūfu le. If you eat more after you're already full, your stomach won't feel well.

Wǒ qīlai tài zǎode huà, wǒ jiù huí juède lài. If I get up too early I feel tired.

Yào shì wǒ de huà, wǒ bù nàme zuò. If it had been me, I wouldn't have done it that way.

xià qī: "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"; tiǎoqí, "(the Chinese form of) checkers"; wèiqí, "go" (a board game); guǎní xiǎngqí (PRC) or xiāngqí (Taiwan), "international or Western chess"; etc.)

Nǐ gèn shéi xià qī? Who did you play chess with?

Tā xià qī xià de hěn hǎo. He plays chess very well.
2. A: Tīngshuō jiěfàng yǐndù, Gōngchǎndǎng zuò le xiě hǎo shì. I've heard that the Communist Party did some good things after liberation.

B: Èng, yǒu xiě zhèngcè shì bù cuò, yǒu xiě bù 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 zhēngé dìfāng 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 yǐnhòu jīnjīn, wǒ zhù zài Shānghǎi. For the first few years after liberation I lived in Shānghǎi.

Gōngchǎndǎng: "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 Gōngchǎndǎng, "Chinese Communist Party (CCP)."

zhèngcè: "policy" (especially of a government)

Zuìjīndé zhèngcè gǎibiàn le. The (government's) policy has changed recently.

3. A: Lǎo Wángde èrzi rùguó Tuán ma? Did Lǎo Wáng's son ever join the Communist Youth League?

B: Méiyǒu, tīngshūō cānjiāguò Hóngwěibíng. 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 jīn, jīnlái, or jīngu.

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 jiā (No. 12 on the Reference List), which means "to join" an organization.

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Tuân: "the League," short for Zhōngguó Gòngchǎnzhǔyì Qīngniánzuò, "China Communist Youth League," also abbreviated as Gòngqǐngtuàn. 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 (Shàoqìánduǎn), 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.

cānjìa: "to join; to participate in; to take part in; to attend"
Cānjìa refers to the action of joining a group or joining in an activity. It also means "to participate" or "to take part in." Cānjìa 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 cānjìa Shìjiè Yínháng le.
China has joined the World Bank.

wǒmen jīhū xià xīngqī kāi ge wǎnhuì, nǐ xiǎng bù xiǎng cānjìa?
We're planning to have an evening party next week. Would you like to join in?

Dàjìā dōu yīnggāi cānjìa lǎdòng.
Everyone should participate in (physical) labor.

tā cānjìāle yīge xùnlìānbān.**
He is attending a training class OR He attended a training class. (depends on context)

Wǒ yào qù cānjìa míngtiān xiàwù hùi.
I'm going to attend the meeting tomorrow afternoon.

rùguò Tuân, cānjìāguō Hóngwěibǐng: You were introduced to the marker -guō in the Biographic Information module, with sentences like Nǐ cóngguǎn láiguō ma? "Have you ever been here before?" You also saw that -guō can provide by itself the meaning of "ever": Tā qùguō Zhōngguó ma? "Has he ever been to China?" In exchange 3, the speakers use -guō with the meaning of "ever" having done something.

* wǎnhuì, "evening party"  ** xùnlìānbān, "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 Lào Wáng's son is no longer in the Red Guards. Using -guo rather than le implies that the joining (cān'jiā) was later undone—that the son is not a Red Guard now.

The verb cān'jiā 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.*

Hóngwéibīng: "the Red Guards," lit., "Red Guard-Soldiers" It was in Bēijīng in 1966 that middle school and college students first began to form groups calling themselves Hóngwéibīng. 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 Lǐ Shāoqì, then Chairman (head of state) of the PRC, was instrumental in his downfall. Before long, groups of Red Guards were criss-crossing 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—alltogether millions of young people—were to be seen everywhere, bringing Bēijīng'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 abolition 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.

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*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.
A: Nǐ tīngshuō le ma, Lǎo Zhāngde nǚér āishang Xióo Wáng le.
Have you heard? Lǎo Zhānɡ's daughter has fallen in love with Xióo Wáng.

B: Zhè zhēn shì mǎfān shìr, Lǎo Zhānɡ zúi hèn Wáng jiāde rèn.
This is really trouble. Lǎo Zhānɡ really hates the Wáng family.

Notes on No. 4

āi: "to love" (state verb)

Wǒ xiǎng tā shì zhēn de āi nǐ.
I think she really loves you.

Tā yǒu āi xuéxí, yǒu āi làodòng, shì ge hǎo tōngzhí.
She loves study and loves physical labor. She is a good comrade.

āi 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 zúi āi chī tāngguò páigǔ le!
I just love sweet and sour spareribs!

Tā zhēn āi jiǎng huà.
He really loves to talk.

A: Nǐ āi kàn diànyǐng ma?
B: Bú āi.
Do you like to go to the movies?
No.

Wǒ fùqín āi xià qí.
My father is fond of (playing) chess.

āishang: "to fall in love (with someone)"

Zài zhège xuéxiào shàng kě yǐ ge yuè yǐhòu, tā jiù āishang tāde Zhōngwén lǎoshī le.
After attending classes at this school for one month, he fell in love with his Chinese teacher.

Cóng dièyìcì kǎnjiān ta, wǒ jiù āishang ta le.
I fell in love with her right from the first time I saw her.

Wǒ zhīdào nǐ bù āi wǒ le, xǐhuān- shang 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 yǒu xiàshang qǐ le.
They have started to play chess again OR They're back playing chess again.

Nǐ yǒu chōushang yān* le?!
You're smoking again?!

*chōu yān, "to smoke"
Pénjiā shuǐ jiào le, nǐ zěnme chàngshāng gē* le?!
There are people trying to sleep. What are you doing singing?!

Kănshāng means "to take a fancy to, to settle on":

Wǒ kănshāng nèichǒng chē le, děng wǒ yǒu lüè qián wǒ yídǐng mǎi yǐliǎng.
Wǒ’ve taken a fancy to that kind of car. When I have money I’ll certainly buy one.

Ai shāng 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 zǒngtōng, "president," and fǎngwèn, "to visit."

Wǒ zhǎodào yīge xīn de gōngzuò le!
Wǒ’ve found a new job!

Jīntiān bāozhǐshāng shuō Wěiguó zǒngtōng 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 nèiyījiā rén.
I hate that whole family.

Wǒ hèn ta gěi wǒ dàilái nàme duō máfàn.
I hate him for bringing me so much trouble.

Wǒ zuì hèn zuò zhèizhōng 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.")

Zǎoshāng wǒ zhēn bù yào qǐlái.
I hate to get up in the morning.

Zhēiyáng máfan nǐ, wǒ zhēn bù hǎo yísi.
I hate to put you to all this trouble.

Xiǎng tā zhēiyángde rén méiyòu yīge hǎo gōngzuò, tài kěxī le.
I hate to see someone like him without a good job.

Wǒ tǎoyàn mǎi dōngxi.
I hate shopping.

*chāng gē, "to sing (songs)" (a verb plus general object, like nián shū)
5. A: Rúguò nǐ bù jièyì de huà, wǒ xiǎng hè nǐ de mishu tān jīfēn zhòng.
   If you don't mind, I'd like to talk with your secretary for a few minutes.

   B: Tā zài dà 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 bí).

Wǒ shì shuōzhé wǎnrde, xīwàng nǐ bù yào jièyì.
I was kidding (when I said that). I hope you don't take offense.

A: Nǐ bù huì jièyì ba?
   You don't mind, do you?

B: Bú huì.
   No, that's all right.

Nǐ jièyì ba jièyì wǒ míngtiān dài ge péngròu qù cǎnjīě nǐde wǎnhuī?
Do you mind if I take a friend along to your party tomorrow night?

dà zì: "to type" on a typewriter, literally "to hit characters."

Tā dà zì dǎde hén kuài.
He types very fast.

Zì here is a general object like huà in shuō huà. Speakers of English are often tempted to say dà zì zhègè for "type this," but that is incorrect. To specify the thing which is typed, use dà without the word zì. Some verb endings, especially -chulai, are often used with dà:

Gēi wǒ dà yìxiàr (zhègè).
Type this for me.

Qǐng nǐ bǎ zhèfēng xīn dà yìxiàr.
Please type this letter.

Wǒ dǎi qù dà yīfēng xīn.
I have to go type a letter.

Nǐ dàwǎn nēifēng xīn le má?
Have you finished typing that letter?

Nēifēng xīn dǎchulai le méiyǒu?
Has that letter been typed?

Wǒ bǎ zhègè dǎchulailè mǎshàng gěi nǐ sòngwǒqu.
I'll bring this over to you as soon as I finish typing it.

Used as a noun, dà zì means "typing" (like the school subject):

Wǒ xuéguò dà zì.
I've studied typing.

Tā zài yīgè zhōngxué jiēn Yīngwén dà zì.
She teaches English typing at a middle school.

*wǎnhuī, "evening party"
Zì, by itself, may be used as follows:

Wǒ dàcuòle yìge zì. I typed a character (letter or word) wrong.

Zhèiběn shū, zì tài xiǎo. The type is too small in this book.

zài dà 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," tīng, "to (come to a) stop," qù, "to go." The verb shì, 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 le) or not; are either stopped (tíng le) or still moving; are either gone (qù le) or still present.

You can make zài negative with either bù or méi. Questions are usually best formed with shì bù shì zài; some speakers use yǒu méiyǒu zài or zài bù 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 bù xiàng huà, bù guān zhēme shuō dōu bù tīng. This child is too much. No matter what you say, he just doesn't listen.

B: Dú ma, zhè nǎr xiàng Xīn Zhōngguó de ér tóng! Yes, he's certainly no [not like any] child of "New China."

Notes on No. 6

bù xiàng huà: "to be outrageous, to be ridiculous, to be absurd" Literally this means "doesn't resemble speech." As used today, bù xiàng huà may be applied not only to things which are said, but also to situations and people.

Zhèiyàng zhēn bù xiàng huà, jiù yào qián bù zuò shī, zhēme xīng! This is outrageous! To just want money but not work. How can that do!

Bú xiàng huà, bā wǔzi nòngde zhēme luàn, yě bù shǒushi 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 huòbuchāng le, "He won't live long."
Zhège háizi yìtiān dàowăn wánr, This child plays all day long and
bú nián shū, zhēn bú xiāng huà. doesn't study. He's really too
much.

bú guǎn: "no matter..." The first half of a bú guǎn sentence contains
either (1) an interrogative word, e.g.,

<table>
<thead>
<tr>
<th>bú guǎn</th>
<th>shénme</th>
<th>No matter</th>
<th>what</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>shéi</td>
<td></td>
<td>who</td>
</tr>
<tr>
<td></td>
<td>shénme shǐhou</td>
<td></td>
<td>when</td>
</tr>
<tr>
<td></td>
<td>nǎr</td>
<td></td>
<td>where</td>
</tr>
<tr>
<td></td>
<td>wèishénme</td>
<td></td>
<td>why</td>
</tr>
<tr>
<td></td>
<td>zěnme</td>
<td></td>
<td>how</td>
</tr>
<tr>
<td></td>
<td>duōshǎo</td>
<td></td>
<td>how much</td>
</tr>
<tr>
<td></td>
<td>duó lèi</td>
<td></td>
<td>how tired</td>
</tr>
</tbody>
</table>

or (2) a clause expressing alternatives, e.g.,

<table>
<thead>
<tr>
<th>bú guǎn</th>
<th>tā qù bu qù</th>
<th>No matter</th>
<th>whether he goes or not</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>shí bu shí zhēnde</td>
<td></td>
<td>whether it's true or not</td>
</tr>
<tr>
<td></td>
<td>tā shí Zhōngguó rén</td>
<td></td>
<td>whether he is Chinese</td>
</tr>
<tr>
<td></td>
<td>háishi Měiguó rén</td>
<td></td>
<td>or American</td>
</tr>
<tr>
<td></td>
<td>jǐntiān (hái shí)</td>
<td></td>
<td>whether it's today or</td>
</tr>
<tr>
<td></td>
<td>mínghuá</td>
<td></td>
<td>tomorrow</td>
</tr>
</tbody>
</table>

The last half of a bú guǎn sentence usually (not always) has dōu or sometimes
yě.

Bú guǎn nǐ gěi duōshǎo qián, wǒ dōu (yě) bú mài. No matter how much money you offer,
I'm not selling it.

Bú guǎn nǐ xiàyǎo shénme, tā nèr yídīng (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.)

Bú 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: Zhēixīě fángzi dōu shí 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 zhīdào! How should I know! (MAY BE IMPOLITE)

A: Wǒ qù wèn ta. I'll go ask him.
B: Tā nǎr zhīdào! (stress on "tā") He doesn't know! (MAY BE IMPOLITE)
Sāndiǎn zhòng nǐ néng dào! How could we possibly arrive by three o'clock!

értōng: "child" This is the word used in formal contexts. It usually refers to children under approximately ten years of age.

értōng wénxué  
értōng yīyuàn  
children's literature  
children's hospital

7. A: Zhèibiān duǎnpíān xiǎoshuō  
   xiède shì shénme?  
   What is this short story about?

B: Xiède shì yīge nóngeùn  
   gān bùde gǔshì.  
   It's the story of a cadre in a rural area.

Notes on No. 7

duǎnpíān: "short," of written compositions. Duǎnpíān 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.

nóngeùn: 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 (shèngchān dàduì). In the Welfare module, you learned another word for "country, rural area": xiāngxià. Xiāngxià and nóngeùn 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; nóngeùn, being more neutral in connotation, cannot.

Tāmen jiā zài nóngeùn.  
Their home is in the country.

Nóngcūn de kōngqì yì chéngli 
   hǎoduō le.  
The air in the country is much better than in the city.

Tā māma cóng nóngcūn lái, dàilái 
   hǎo duō xīnxiàn jǐdàn.  
His mother came from the country and brought lots of fresh eggs with her.

Tā zài yīge nóngcūn(de) yīyuàn 
   gōngzuò.  
She works in a rural hospital.

Zhèige xuéxiào de xuéshēng dōu 
   dào nóngcūn sānjiā lǎodòng 
   qu le.  
The students of this school have all gone to the country to participate in labor.

*The expressions zhèige cūnr, "this village," wǒmen cūnr, "our village," nǐmen cūnr, "your village," etc., are nevertheless still used in the PRC.
Zhèige nóngcūn yǒu duōshǎo rènkǒu? What is the population of this farm village? (not mainland usage)

gànbu: 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 gànbù in sentence 78--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 gànbù and who is not; positions and people are well defined as cadre or not. Gànbu is contrasted with qūnzhòng, "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" [tuǒchān le], but some are "half released from production" [bàn tuǒchān]. Very few are "not released from production" [bù tuǒchān]. In general, cadres' salaries are higher than ordinary workers, and they have more privileges.

Lǎo gànbù is translated as "veteran cadre," that is, a cadre from before liberation.

In the PRC, the English word "cadre" is usually pronounced "cuh-der," with the first syllable stressed.

8. A: Nǐ jǐ dinheirongmángde 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

jǐ dinheirongmáng: "in a great hurry" This comes from a repetition of each syllable of the adjectival verb jīmáng, 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: Nèige shì Chén Bīn? Which (of those people) is Chén Bīn?
B: Gāogāode nèige. The tall one.

A: Nèige gāogāode? Nǐ shì shuō hēīhēi shǒushǒude nèige? Which tall one? You mean the dark, thin one?
B: Bù shì, Bǎibài pāngpāngde nèige. No. The pale (light-complexioned), fat one.

Bǎobāode means "very full":

Wǒ chīde bǎobāode. I'm very full.

*The word gànbù 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.

\[
\begin{align*}
\text{gāoxìng} & \quad \text{becomes} & \quad \text{gāogāoxìngxìng} \\
\text{píngcháng} & \quad \text{becomes} & \quad \text{píngpíngchángcháng} \\
\text{kēqì} & \quad \text{becomes} & \quad \text{kēkeqìqì}
\end{align*}
\]

Adjectival verbs reduplicated this way can be used to modify nouns, as in

Tā jiù shì yīge píngpíngcháng-chángde rén.  
He is just an ordinary fellow.

or to modify verbs, as in

Wōmen kēkeqìqìde tánntán.  
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 lái or qu depends, in many cases, on the direction of the action; if the direction is towards "here," use lái, and if it is "away," use qu.

Wèn tā qu ba!  
Go ask him!

Nǐ kuài mǎng qu ba!  
Go about your business!

Wō kàn nǐ lái le.  
I've come to see you.

Putting qu or lái before or after the verb phrase gives about the same meaning. In fact, in Bēijīng speech, they may be used both before and after the verb phrase. The following three patterns are equivalent:

\[
\begin{align*}
\text{Nǐ qù wèn tā.} & \quad \text{You go ask him.} \\
\text{Nǐ wèn tā qu.} & \quad \text{You go ask him.} \\
\text{Nǐ qù wèn tā qu.}
\end{align*}
\]

\[
\begin{align*}
\text{Tā lái ná piāo le.} & \quad \text{He came (has come) to get the tickets.} \\
\text{Tā ná piāo lái le.} & \quad \text{He came (has come) to get the tickets.} \\
\text{Tā lái ná piāo lái le.}
\end{align*}
\]

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.
Xī yǐfu qu le.  
He went to do some laundry.
Nǒng fàn qu le.  
He went to get dinner ready.
Mǎi dōngxi 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 xiàoxué, "elementary school," or Jīngshān Zhōngxué, "Jīngshān Middle School."

Tā shàng xué qu le. He has gone to school.
Suírán tā niánjì dà le, kěshí tā hái xiǎng shàng xué. Although he's old, he still wants to go to school.

B: Shì. Zhèngfǔ shìxíng bāohù rénmèn cāichάnde 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 Méiguó zhèngfǔlǐ 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.

bāohù: "to protect" from harm or loss, or "to safeguard"

huánjīng bāohù environmental protection
fǔnǚ értóng bāohù woman and child protection
Cóng xiǎo jiǔ děi bāohù yǎnjiāng. One should protect one's eyes from the time one is a child.

Nǐ kàn rènjiaǒ ché bāohùde duō hǎo, nǐde ne! Look at how well maintained his car is! But yours!

Wǒmen yīnggāi bāohù guójiā cāichǎn. 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 bāochū rénmín cǎichǎn as an official policy.

shìxíng: "to carry out, to put into practice/effect, to implement" an idea, plan, policy, system, or program.

Zhèige jíhuà néng bu néng shìxíng hái shì ge wèntí. Whether or not this plan can be implemented is still a question.

Xiàge yuè wǒmen yào kǎishǐ shìxíng yīzhǒng xīn de kǎoshì bānfǎ. Next month we are going to put a new method for testing into practice.

10. Zài Gòngchǎnndǎng lǐngdǎoxià, Zhōngguó zài shǐjiè shàng de dìwèi yóu le hěn dà de gǎibiàn. Under the leadership of the Communist Party, China's position in the world has changed greatly.

Notes on No. 10

lǐngdǎo: "to lead, to direct, to exercise leadership (over); leadership, leader, leading cadre"

Tā dé lǐngdǎo nénglì hěn qiáng." He has great leadership ability.

Tā nàme niànqǐng jiù lǐngdǎo nàme duō rén? He is in charge of so many people at such a young age?

A: Nǐmén de gōngzuò zuòde hǎo cuò. You do your job well.

B: Nà dōu shì zhèngfǔ lǐngdǎode hǎo. It's all thanks to the good leadership of the government. (Lit., "That is all because the government leads well.")

Zhèijiān shìqíng wǒmen děi wèn-wèn lǐngdǎo. We'll have to ask our leading cadres about this.

Tā lǐngdǎo zhèige gōngzuò, zhèi-jiān shí yìdìng zuòbùhǎo. If he directs this project, it surely won't be done well.

Gōngqǐngtuán lǐngdǎo Shǎoxiǎn- duì. The Communist Youth League exercises 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, qīngkuàng, bāngzhù, zhāogu.

Zài zhēizhǒng qīngkuàngxià, zuì hǎo shénme dōu bù zuò. In this kind of situation, it is best not to do anything.

"nénglì, "ability"; qiáng, "strong"
shìjiè: "world"

zhè ge dì fāng duì tā lái shuō hǎo xiǎng shì yī ge xīn shì jiè.

To him, this place seemed like a new world.

tā duì dī sān shì jiè guó jù de zhèng zhi qīng kuàng yǒu xīng qu.

He is interested in the political situation in third world countries.

To say "in the world," use shì jiè shāng. This is often equivalent to English "in the whole world."

Shì jiè shāng méi yǒu yī ge rén xiàng tā zhè yì yang.

There is no one like him in the whole world.

ruì shī biǎo zài shì jiè shāng hěn yǒu míng.

Swiss watches are famous throughout the world.

Shì jiè can also be used to modify other nouns:

zhōng guó shì Shì jiè Yín háng de chéng yuán guó.

China is a member country of the World Bank.

11. A: Shì nián lái, zhè shí lì xiàng chéng shì de gōng shèng yè yuè lái yuè fā dà le.

In the past ten years, industry and commerce in these two cities have become more and more developed.

B: Zhè hé zhèng fǔ de lǐng dào shì fèn bù kǎi de.

This can't be separated from the government's leadership.

Notes on No. 11

shì nián lái: "for the past ten years" or "over the past ten years"

Shì nián lái, wǒ xué le hěn duō Yīng wén.

Over the past ten years, I've learned a lot of English.

Jī nián lái wǒ dōu méi you shōu dao tā de xīn 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 zhè bàng le zhōng tóu).

The expression of time may be preceded by zhè, "these," for example, zhè jī nián lái, "for the past few years."

chéng shì: "city" or "(comparatively large) town" Originally chéng meant a city wall and shì a "market." (Shì is now also an administrative unit, as in Běi jīng shì, "Beijing municipality."

"chéng yuán guó, "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., Qiáozhíchéng, "Georgetown." The Chinese also use xiǎo chéng to translate "town" when referring to foreign situations, as in

Tā zhù zài lí Niǔ Yuē bù yuǎnde
yiè xiǎo chénglǐ.

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" (dìfāng).

To translate "city," chéngshì is the word you will use most often.

Lúndūn shì shǐjiè yǒu míngde
dà chéngshì.

London is a world-famous metropolis.

Shānhǎi shì shǐjièshāng zúl
dàde chéngshì.

Shānhǎi is the largest city in the world.

fēnbukǎi: "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 yīge píngguǒ, hǎo bu
hǎo?

Let's split (share) an apple, okay?

Bā nèige píngguǒ fēn lǐǎngkuài.

Divide the apple in two.

Píngguǒ fēn hǎo duō zhǒng.

There are lots of different kinds of apples. (Lit., "Apples are divided into many kinds.")

The verb ending -kǎi, which you have seen meaning "open" as in dǎkǎi, here is something like English "apart."

Bā háiizimen fēnkǎi.

Keep the children apart.

Bā hóngde gēn lánde fēnkǎi.

Keep the red ones separate from the blue ones.

Zhěì liǎngzhāng zhǐ shì fēnde-
kǎide.

These two sheets of paper can be taken apart.
Notes on Additional Required Vocabulary

yuányìn: "reason, cause"

Nà shí shénme yuányìn?

A: Shi shénme yuányìn tā jīntiān méi lái?

B: Shéi zhídào, wèn tā zìjǐ qu ba!

Wǒ niàn Zhōngwénde yuányìn shì yīnwèi wǒ yào dào Zhōngguó qu gōngzuò.

Wǒ dìng zhème duō Zhōngguó bèozhǐ shì yǒu yuányìnde.

Nǐ zuò zhèige jìhua yǒu méiyòu shénme tèbiéde yuányìn?

Méiyòu shénme tèbiéde yuányìn yào zhēiyáng zuò.

jiārù: This is the formal word for "to join." (You will recognize jiā, "add," from cānjiā and rù, "enter," from rù Tuán.)

* Dìng is the same word you learned in the Meeting module for "to reserve."
Unit 6, Review Dialogue

On the balcony of Lý Ping's apartment, Tom (A) and Lý Ping's sister Lý Wến (E) have a conversation.

A: Lý Wến, nǐ yíge rén zài zhèr xià qí? Are you playing chess all by yourself out here, Lý Wến?

E: Suǐbiàn wánnrwan, jǐntiān Bāba bú zài jiā, píngchāng zōng shì wǒ hé Bāba xià qí. Zěnme, nǐ yě xiǎng wǎnr 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: Bū, wǒ bù tái huì xià; rúguǒ nǐ yǒu kǒng, wǒ xiǎng hé nǐ liáoliao.

E: Wǒ yě zhèng xiǎng hé nǐ liáoliao ne, qīng zuò! Rúguǒ nǐ bū jìyīde huà, wǒ xiǎng wén nǐ liǎngge wèntí.

A: Bū yào kěqi, qīng wèn ba!

E: Měinián shūjídiē shìhòu, nǐ dōu líkāi jiā, yíge rén qù lǜxìng ma?

A: Chàbuduǒ shì zhèiyàng.

E: Nàme, nǐde fùmǔ hěn yǒu qián ba?


E: Zhēn bū cuò. Nǐ néng fānyì, nàme nǐde Zhōngwen hěn hǎo le? Néng shuō yě néng kàn?

A: Néng kàn yǐdiǎnr. Wǒ duì Zhōngguó wěnhuà, Zhōngguó shèhù hěn yǒu xīngqù, hěn xiǎng yánjìu yànjiù. Suǒyì, rúguǒ nǐ

E: Jì tā de tài kě. Yǒu néng tā xuě tōu de fānyì, yě néng kàn xià de fá. Nǐ yīzhī yào yìyáng jì shì, yě néng tā yīzhī yào yìyáng jì shì.
bú jièyìde huà, wǒ yě hěn xiāng wèn nǐ jǐge wèntí.

E: Qǐng!

A: Tīng Lǐ Péng shuō, nǐ zhīdāo xiè dàlù de qǐngkuàng.


A: Tíngshuō, Zhōngguó zhèngfǔ shǐfù bǐngdēngde zhèngcè, suǒyì Zhōngguó rénlǐ de diwèi tígào hěn duō, jiājìngde qǐngkuàng yě hě jǐěfàng yǐqián bù yǐyàng le.


A: Zhè bù shì hěn hǎo ma?

E: Ème, yīnggāi shì hěn hǎo, kěshì cóng Lù Lù nián dào Chóng Lù nián, zài zhè shíshí, shèhuì- shāng yīnwèi zhènháng yǔyīn yǒu hěn duō wèntí. Wǒ kěyì gěi ni jiàng yīge gūshì.

A: Nǐ kuài shuōshuò ba!

A: Zāogāo! Nà tā nǚér yě yǒu māfān le.


A: Nà, tā zěnme bān ne?

E: Nèige shíhou, tā juède shēnghuó zhēn shì yǒudiǎnr xīwàng yě méiyǒu. Tā kāishǐ hěn tāde mǔqīn. Tā yáo lǐkāi ta, tā yào lǐkāi tāde jiā.

A: Hěnlái ne?

E: Hěnlái, tāmen zhěndé fēnkuí le. Nǚér dàoqíe nóngrén.

A: Zhèdiǎnyáng, tāde qǐngkuàng h ū hǎo yǒudiǎnr ba?

E: Yǒudiǎnr yě méiyǒu. Zài nóngrén suírán tā gōngzuòde hěn hǎo, tā hǎishì méiyǒu shēnme zhèngzhì shēnghuó, lǐngdǎo hě rénmen yě méiyǒu yínwèi tā lǐkāi lǐqún jīu gāibiān dūl tāde kānfā.

A: Nà, tā dàgāi bù hǔ yǒu shēnme pénghòu, yě bù rónghuì āi shǎng shēnme rén.

E: Shì. Tāi nán le. Tā āi shàng záí yī bàn wǒ, nèige náihǎizì yě āi tā, ēr qǐ yínwèi tā, bù néng yǒu ge bǐjiāo hǎode gōngzuò.

A: Zhè shízài tāi bù xiàng huà le.

E: Jiùnián yǐhòu, lǐngdǎo nóngrénqīngchū le, tā mǔqīn méiyǒu wèn. Zhèige náihǎizì jǐjīmáng-máng pāochuí Shànghǎi, kǎishì tā zài yē jiānbdào tāde mǔqīn le. Tā mǔqīn yǐjīng sǐ zài yǐyuánli le.

A: Zāogāo! Nà tā nǚér yě yǒu māfān le.

E: Absolutelg is 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 zěnme bān ne?

E: 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: Hěnlái ne?

E: Afterwards, they really did split up. The daughter went to the countryside.

A: Zhèdiǎnyáng, tāde qǐngkuàng hū hǎo yǒudiǎnr ba?

E: That way her situation got a little better, I guess?

A: Nà, tā dàgāi bù hǔ yǒu shēnme pénghòu, yě bù rónghuì āi shǎng shēnme rén.

E: 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: Zhè shízài tāi bù xiàng huà le.

E: Well then, she probably didn't have any friends, and it probably wasn't easy to fall in love with anyone.

E: Jiùnián yǐhòu, lǐngdǎo nóngrénqīngchū le, tā mǔqīn méiyǒu wèn. Zhèige náihǎizì jǐjīmáng-máng pāochuí Shànghǎi, kǎishì tā zài yē jiānbdào tāde mǔqīn le. Tā mǔqīn yǐjīng sǐ zài yǐyuánli le.

A: Zāogāo! Nà tā nǚér yě yǒu māfān le.

E: Nine years later, the leadership got it straightened out that her mother was (politically) okay. The mother rushed back to Shanghai in a flurry, but she was never to see her mother again. She had already died in a hospital.
A: Yìge jiātīng jiù zhēiyàng wàile! Nǐ zěnme huì zhīdào zhèige gǔshì?

E: Yào shì nǐ zhùyì yíxiàr Qī Qī nián, Qī Bā niándé Zhōngguó bāozhǐ, jiù kěyǐ kǎndào hěn duō zhēiyàngde gǔshì. Wǒ zài gěi nǐ jiēshào yīběn shū.

A: Shénme shū?

E: Zhōngguó Yī Jiǔ Qī Qī nián dào Yī Jiǔ Qī Bā nián Duǎnpiān Xiǎo-shuō.

Just like that, a family was destroyed! How do you happen to know this story?

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.

What book?


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.

Can you help me find that book?

I have it, and I can give it to you. But reading isn’t enough. If you get the chance, go visit the mainland.

If I get the chance, I certainly will.

*ṣòng 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 Xuīhuà, 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
- pāolai pāoqù  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 Xiăohuà?
2. What was Teacher Liú's main concern in visiting Comrade Fāng Bāolán?
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.
SOC, Unit 6

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 Ėr (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 Ėr go after work?
2. What kind of trouble does Xiǎo Ėr's father anticipate?
3. What does Xiǎo Ėr'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 Bāolán (B).

A: Nǐ shì Fāng Bāolán Tóngzhī ma? Are you Comrade Fāng Bāolán?

B: Shì. Míng guìxìng? Yes. May I ask your name?

A: Wǒ xīng Liú, shì Gāo Xiǎohuá Tóngzhī zài yèdà lǐoshì. My name is Liú. I'm Comrade Gāo Xiǎohuá's teacher at the evening university.

B: Óu, shì Xiǎohuáde lǐoshì. Kuài qǐng jǐnlai zuò. Oh, Xiǎohuá's teacher! Please come in and sit down.

(Gāo sits down and Fāng brings some tea.)

B: Liú Lǐoshì, Xiǎohuá zài yèdà zènmeyàng a? How is Xiǎohuá doing in the evening university, Teacher Liú?

A: Xiǎohuá hěn yònggōng, xuěxíde hěn hǎo. Kěshì wǒ zǒng juéde Xiǎohuá shèngyì bù gòu hǎo. Měitiān dōu hǎoxiàng hěn lèi, shì bu shì shuíde bù 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: Yídǎnr dōu bù cuò, shì xuěxíde bù gòu. Zhěi hǎizi měitiān huílái nián shū dōu děi nián 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: Xiānzǎi de niáñqīng rén zhèiyáng nián shū shì yǒu yuányǐnde. There's a (good) reason for the way young people study now.

B: Shéi shuō bù shì ne? Shìníán lái xuěxiào de qǐngxìng tài bù xiǎng huà le. Nèi shíhou háizi-men niánbùliǎo shū, cānjiā léngwèibǐng, yǐtiān dào wǎn zài wàibiānr fǎnlái fǎnqù, shēnme yě méi xuéhūi. Xiānzǎi cānjiā léngwèi gōngzuò, zài bù nián shū, zēnmé néng bù gōngzuò zúohào 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, shìníándé shū bù shì shìtiān bānyuè* kěyì niànwàn. But you can't complete ten years of study in ten days or half a month.*

*This is an idiom for "a short time."
Dialogue and Translation for Exercise 3

In the city of Harbin in northeast China, a mother (B) and father (A) talk at home.

A: 说, 小儿 你 xiǎo ěr xiàle bān, jījī-mángmángdié yǐu dào nǎr qù le?  
Say, where did Xīǎo Ēr go off to in such a rush after work?

B: Tā shuō, qù gēn tāde yíge tóngxué xué Yīngwén dà zǐ.  
He said he was going to learn English typing from a classmate.

A: Xué Yīngwén dà zǐ? Shì nán-tóngxué háishi nǚtóngxué?  
To learn English typing? Was it a male classmate or a female classmate?

B: Jiù shì shāngcí láiguóde nèige nǚtóngxué.  
It's the female classmate who was over last time.

A: Xiǎo Ēr yào shì aìshang nèige rūháizi jiù náfān le.  
If Xīǎo Ēr falls in love with that girl it's going to be trouble.

B: Yǒu shēnme máfān? Nà hái zi shì dàxué shēng, yǒu yǒu límào,  
What trouble? That girl is a college student, and well mannered.  
lái le hǎi bāng wǒ zuò fān shènme-  
And when she came over she even helped me cook and so on. What's  
dé. Yǒu shēnme bù hǎo?  
wrong with that?

A: Nǐ zhīdào shēnme? Tā fùqìn yǒu zhèngzhì wèntí.  
What do you know? Her father has political problems.
You must be wrong! I've heard from Xiǎo Ėr 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? Lin Biǎo 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.

Chén Bīn, ěr jǐntiān wǎnshāng bù chūqū ma?

Chén Bīn, aren't you going out tonight?

Wàimían zǎi xià yǔ, bù xiǎng chūqū le, nǐ ne?

It's raining outside. I don't want to go out. How about you?

Wǒ yě bù chūqū, wǒmen xià qí hǎo bù hǎo?

I don't want to go out either. How about playing chess?

Hǎo a!

Okay!
A: Duì le, nǐ xià qì xiàdè zhèmè huǎo, shì zài nǎr xuéde? Say, you play chess so well. Where did you learn it?
B: ፇnnn . . .

A: Duībuqǐ, rúguò nǐ bù jìèyīde huǎ, jiù jiāng gěi wǒ tīngting. Excuse me, if you don't mind, tell me about it.
B: Méiyǒu shènme. Nǐ zhīdao, wǒ zài nónghùn zhùguò shīnián. That's all right. You know I lived in the country for ten years.
A: Wǒ zhīdao. I know.
B: Wǒ zhùde nèige dìfāng zài shānlǐ, méiyǒu gēnggōng qīchē, gěng méiyǒu huǒchē. Èrqǐ, nèige shǐhou wǒ jiàlǐde rèn yě dōu cóng chéngshì bān dào 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 yǐnián sānbǎi lìshìwǔtiān bù lǐkāi nèige dìfāng le? Then you didn't leave the place 365 days a year?
B: Jìshì. That's right.
A: Nǐ měitiān zuò shènme ne? So what did you do every day?
B: Nèige dìfāng yǒu ge xīdōngshūguǎn. There was a small library there.
A: Libiānr yǒu shènme shū? What kind of books did it have?
B: Òu, chūlè zhèngzhǐ shū yǐwài, jiù shì ěrtóng gūshī, méi shènme yìsì. 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: Tūsīguānzhǐ yě yǒu rén xià qì, wǒ gěn tāmén xué, nàmànde, wǒ xià qì xiàde bù 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: Chūlè xià qì nǐ hái zuò shènme? What did you do besides playing chess?
B: Òu, xiēguǒ yīdiǎn duănpiān xiǎoshū. Oh, I wrote a few short stories.
A: Òu! Nǐ shì ge wénxuéjiā! Yǒu jīhuī gěi wǒ kānkàn, xìng bù xīng? Oh, you're a writer! When you have a chance, let me read some, okay?
B: Xiěde bù hǎo.

A: Hǎi, bù yào kěqì ma! Duī le, yǒu yī gé wèntí, wǒ hěn zāo jiù xiǎng wèn nǐ.

B: Shénme wèntí?

A: Xiānzài nǐ dào le Xiānggǎng, kàndàole bù tōngde shìjiè, nǐ xiǎng shénme? Nǐ bù hěn nèi shǐnián de shēnghuó ma?

B: Méi yì cì xiǎngdào nèi shǐnián de shēnghuó, wǒ dōu hěn nánshòu, kěshì něi bù shì wǒ yīge rènde shì, shì shèhuìde wèntí. Wǒ xiǎng xiānzài zhèngfǔde zhèngcè yǒu le gǎibiàn. Wǒ xǐwàng zài zhè gé zhèngfǔ de lǐngdǎo-xià de Zhōngguó rèn bù yào zài yǒu nèi shǐnián de qǐngkuàng.

A: Wǒ yě xīwàng. Hǎo, wǒmen xià qí ba.
UNIT 7
Social Problems

INTRODUCTION

Grammar Topics Covered in This Unit

1. *(Adjectival Verb)*-duō le, "much more...."
2. *(Verb) *(Verb)* kān, "try and *(Verb).*"
3. How to express "not anymore," "never again."
4. The pattern cōng 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 bù 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 zuìjīn shèhuìshàng àndìng yídīàn ma? Do you think society has been calmer lately?
   B: Dāngrán, yǒu xīn fālǜ, fān zuìde rèn shǎoduō le. Of course. Since there have been new laws, there are far fewer people committing crimes.

2. A: Wǒ xiǎng kānkān jǐntiān yǒu shénme guǎnggào. I'd like see what ads there are today.
   B: Zhèr yǒu yǐfèn Huáshèngdùn Yǒubāo, náqu zhǎozhǎo kān ba! Here's a copy of the Washington Post. Take it and try to find some.

3. A: Zuìjīn jǐn nián jiàoyù gōngzuò yǒu hěn dàde lín bí. There's been a lot of progress in work in education these past few years.
   B: Shí a, xuéxiàoli zài yě méiyǒu shénme luàngtībāizi de qǐngkuàng le. Yes, schools aren't so messed up anymore.

4. A: Nǐ shuō, zōngjiàode zé rèn shénme? What do you think the responsibility of religion is?
   B: Zhè bù shì yīge jiānándánde wèntí, wǒmen děi gōng lǐshì tāngqí. That's not a simple question. We have to begin by talking about history.

5. A: Zài dàlùde shíyì rén kǒu–zhōng yǒu duóshǎo shì shǒuguō jiàoyúde? How many of the one billion people on the mainland have received an education?
   B: Wǒ xiǎng xiānzài lián lǐ chéngshì hěn yuǎn de nónɡcūn dōu yǒu xuéxiào, shǒuguō jiàoyúde rèn dàgāi bù shěnɡ. 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 Bāo bù cuò, shíjiàoxìnɡ de xīnwén tā dōu yǒu. The Ming Pao is not bad. It has all the world news.
   B: Duì le. Míng Bāo bù cuò, bù néng bù kān. Yes, the Ming Pao is quite good. You have to read it.
SOC, Unit 7

7. A: Zǐ yào nǐ lái běng máng wǒmen jiù yǒu bān fǎ.
   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.

   Look, there's nothing in this article but taking drugs and killing.
   B: Kàn zhè zhòng xīnwén, zhǐ néng shǐ rén nǎnshòu.
   Suàn le, bù yào kàn le.
   Reading this kind of news will only make you feel bad. Forget it, don't read it.

   Originally, his Chinese was pretty good, but he's been away from China for a long time and he's forgotten a lot.

ADDITIONAL REQUIRED VOCABULARY

10. luàn
    to be confused, to be chaotic

11. yǒu xiào
    to be effective; to be valid
### VOCABULARY

<table>
<thead>
<tr>
<th>Chinese Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>āndìng</td>
<td>to be stable/settled/quiet</td>
</tr>
<tr>
<td>běnlái</td>
<td>originally, in the beginning, at first; to begin with, in the first place</td>
</tr>
<tr>
<td>bù néng bu</td>
<td>to have to, must</td>
</tr>
<tr>
<td>cóng...(Verb)-qǐ</td>
<td>to start (Verb)-ing from...</td>
</tr>
<tr>
<td>fǎlǜ</td>
<td>law</td>
</tr>
<tr>
<td>fàn</td>
<td>to violate, to offend</td>
</tr>
<tr>
<td>fàn zuì</td>
<td>to commit a crime</td>
</tr>
<tr>
<td>guǎnggào</td>
<td>advertisement</td>
</tr>
<tr>
<td>Huáshèngdùn Yōubào</td>
<td>the Washington Post</td>
</tr>
<tr>
<td>jiǎndān</td>
<td>to be simple</td>
</tr>
<tr>
<td>jiāoyu</td>
<td>to educate; education</td>
</tr>
<tr>
<td>jīnè</td>
<td>to progress; progress</td>
</tr>
<tr>
<td>(V V) kàn</td>
<td>try and (V), (V) and see how it is</td>
</tr>
<tr>
<td>lái</td>
<td>(used before a verb to express that something will be done)</td>
</tr>
<tr>
<td>lián...dōu/yě...</td>
<td>even...</td>
</tr>
<tr>
<td>luàn</td>
<td>to be in disorder, to be chaotic, to be in a mess; indiscriminately, recklessly, arbitrarily, any old way</td>
</tr>
<tr>
<td>luǎnqībāzāo</td>
<td>in a mess, in confusion, in disorder; miscellaneous, jumbled, all thrown in together</td>
</tr>
<tr>
<td>Míng Bào</td>
<td>Ming Pao (a Hong Kong newspaper)</td>
</tr>
<tr>
<td>shā</td>
<td>to kill (in general); to kill (specifically with a knife or knifelike instrument); to try to kill</td>
</tr>
<tr>
<td>shǐyǐ</td>
<td>to cause, to enable (followed by a verb)</td>
</tr>
<tr>
<td>shíjiēxìng</td>
<td>worldwide</td>
</tr>
<tr>
<td>shòu jiāoyu</td>
<td>to receive an education</td>
</tr>
<tr>
<td>xī dú</td>
<td>to take drugs</td>
</tr>
<tr>
<td>-xìng</td>
<td>nature, -ness, -ibility</td>
</tr>
<tr>
<td>yǒu bānfà, (duì...)</td>
<td>to be able to deal with (something)</td>
</tr>
<tr>
<td>yǒu xiāo</td>
<td>to be effective; to be valid</td>
</tr>
</tbody>
</table>
zài yě bù/méi
zéren
zhǐ yào
-zhōng
zōngjiào
zuì

never again
responsibility
if only
in; among
(organized) religion
crime; guilt
Unit 7, Reference Notes

1. A: 你会觉得社会安定些了吗？
   Do you think society has been a little calmer lately?

   B: 想象，你认为法律少了吗？
   Of course. Since there have been new laws, there are far fewer people committing crimes.

Notes on No. 1

安定: "to be stable/settled/quiet," used to describe lives, countries, political and social situations. 安 is "peaceful" and 定 is "settled."

现在爷爷和奶奶都过着安定的生活；一切都很安宁。
Now grandpa and grandma have a settled life; everything is fine.

我想这可能与政治上出现了很不稳定有关。
I think this has to do with political instability.

这些年来,这个国家政府已变得非常不安定。
These past few years this country's government has been very unstable.

安定下来 means "to settle down, to calm down," used in speaking of a situation, a place, or a person's feelings.

现在孩子们都已开始工作, 生活也安定下来。
Now that the children all have jobs, our life has finally settled down.

社会上才考虑刑罚太重, 大家觉得生活已经没有罪犯了。
When there's too much of a crime problem in society, people's life can't settle down.

法律: "law"

这已经成为法律。
This has already become the law.

这些法律规定(即, "there are laws there")这个问题。它是非常清楚的。
Laws exist (lit., "there are laws there") on this question. It's very clear-cut.

有法律规定吗？
Is there a law dealing with this?

妇女保护法律。
Our law protects children.

他正在学法律。
He is studying law now.

思想法律: 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.
SOC, Unit 7

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 guǐ to violate regulations

Zhèige háizi méi xǐwàng le,  There is no more hope for this child.
fànle yǒu fàn, zōng shì bǐ  He violates the rules time and again,
gěi. and never reforms.

zuì: "crime, guilt," used in phrases like fàn zuì, "to commit a crime," and yǒu zuì, "to be guilty (of a crime)."

Wǒ fànle shěnme zuì, wèishénme  What crime have I committed? Why
yào chī zhème duō kǔ? do I have to suffer so much?

Tā shǐ bù shi zhēn de yǒu zuì,  History will give us an answer as to
lǐshǐ hú huídá wǒménde. whether he is really guilty or not.

...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," guōduō 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 shǎoduō le. * You're a lot thinner than before.
Qībānián yǐhòu, dào Zhōngguó  Since '78, there have been a lot more
qùde Jīhui duōduō le. opportunities to go to China.

2. A: Wǒ xiǎng kànkan jīntiān  I'd like see what ads there are
yǒu shènme guānggāo. today.

B: Zhèr yǒu yīrèn Huáshēngdūn  Here's a copy of the Washington
Yǒubào, náqu zhāozhāo kàn Post, take it and try to find
ba! some.

Notes on No. 2

Yǒubào: "Post," in the name of a newspaper. The syllable yǒu means "post" or "mail," as in yǒu jū, "post office." [Names of other newspapers are translated using the same pattern, X-bào: Shībào is "times," Rìbào is "Daily," Kùǐbào is "Express."]

páqu...: "take away" This is a compound verb of direction. Many of the compound verbs you have seen have three syllables. But like dāolái in Unit 1 of this module (dāolái yībēi 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.)

"shōu, "to be thin"
SOC, Unit 7

<table>
<thead>
<tr>
<th>Main Verb</th>
<th>Direction</th>
<th>Relative Motion Towards or Away</th>
</tr>
</thead>
<tbody>
<tr>
<td>nà</td>
<td>chū</td>
<td>白</td>
</tr>
<tr>
<td>zōu</td>
<td>jǐn</td>
<td>来</td>
</tr>
<tr>
<td>pāo</td>
<td>xià</td>
<td>去</td>
</tr>
<tr>
<td>kāi</td>
<td>shàng</td>
<td>来</td>
</tr>
<tr>
<td>bān</td>
<td>guò</td>
<td>qù</td>
</tr>
<tr>
<td></td>
<td>qi*</td>
<td></td>
</tr>
</tbody>
</table>

"qi*" is used only with -lái, never with -qù.

zhāozhāo kàn: "try to find" Zhāo 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, zhēige shāfɑ zhēn shūfu. Sit down and try it out. This sofa is really comfortable.

A: Nǐ xiǎng tā kěn* jiè wo tāde diànsī huà 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 zhèipíān wēnzhāng yǒu bù tóngde kànfa. I have a different point of view on (what you say in) your article.
B: Nǐ shuōshuō kàn. Let's hear what it is.

3. A: Zuìjīn jǐnián jiàoyù gōngzuò yǒu hěn dà de jīnbù. There's been a lot of progress in work in education these past few years.
B: Shì a, xuéxiào lǐ zài yě méiyou shěnmé luǎnɡībázǎo de qínɡkuānɡ le. Yes, schools aren't so messed up anymore.

Notes on No. 3

Jiàoyù: "to educate; education" Jiào is the same character as jiāo, "to teach," but in jiàoyù is pronounced with a Falling tone. Yù means "to cultivate, to raise." Jiàoyù 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 nǔlǐ, "to make efforts.")

"kěn, "to be willing to"
Parents should teach their children to study hard.

That child was poorly trained (in manners, morals, general knowledge).

We should give children a loving education. (Taiwan usage)

Education in the home is just as important as school education. (Jiātīng jiàoyu consists of parents acting as examples in morals, character, family relations, hygiene, etc.)

This book has educated me a lot. (PRC usage)

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:

You have to try to straighten out your child. He is becoming more and more of a scoundrel.

jiàoyu is commonly used in the phrase shòu jiàoyu, "to receive an education," which is discussed in No. 5 below.

"to make progress, to advance" or, as a noun, "progress." Literally "to put forward steps."

Medicine is advancing so rapidly.

He has made some more progress with his English.

His Chinese is progressing too slowly.

jīnbù is commonly used with the verb yǒu, especially yǒu hěn dà de jīnbù.

Our students have made great progress these last few months.

jīnbù is used as an adjectival verb, "to be improved."

That school is greatly improved.

In the PRC, jīnbù 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 méiyou...le: "not anymore..." The adverb zài and a negative, such as méiyou, can be used to express the idea of not doing something anymore. There are two word orders:

méiyou       zài OR zài          (yě) méiyou
bú

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 huílái 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 wéixiǎn, nǐ ZÀI yě bǐ zōu 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 tǎntan. It's too chaotic (noisy) in here. Let's go outside to talk.

Zhèi jīn nián nèige guójiā yǒu diànhuà luàn. That country has been a little bit chaotic the last few years.

Shìjiè hǎo duò difang hěn luàn. So many places in the world are in disorder.

Tāde zhūòzhìshāng zōng shì hěn luàn. His table top is always a mess.

Zhèr tài luàn, jiào xiǎoháir chúqu wánr. It's too noisy in here. Tell the children to go out and play.

Duìbuqǐ, wǒ xiěde hěn luàn, nǐ kànle de 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.

"De dòngxi bú yào dào chu " luàn fāng. Don't leave your things all over the place.

*dào chu, "everywhere"
Tāmen zuótiān luàn chī luàn hē. They ate and drank like crazy yesterday.

Něige rén luàn gǎo nánnnǐ guǎnxi. He/she is (sexually) loose.

Bú yào luàn pào. Quit running all over the place.

luānqībāzāo: "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.

Duībuqǐ, făngjiān luānqībāzāode, wǒ jǐntiān hái méiyou shǐjiān shǒushi. I'm sorry, the room is a mess. I haven't had the time to straighten up yet today.

Zhèijiān shìqìng běnlái hěn hǎo, dànshì něige rén bá ta gāode luānqībāzāo. Everything was fine at first, but then he came along and messed it up.

Tā gěn yīge luānqībāzāode nánréncū huǒ le. She went out with a disreputable (unsavory) character.

Luānqībāzāo is not made negative and is not used in comparative sentences.

4. A: Nǐ shuō, zōngjiāode zērēn shì shénme? What do you think the responsibility of religion is?

G: Zhèi bù shì yīge jiànděndè wèntǐ, wǒmen dǎi cōng lǐshǐ tánqǐ. That's not a simple question. We have to begin by talking about 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 yìnggāi zěnme bàn? What do you think I should do?

Wǒ xiǎng jiātǐng jiàoyù hé shèhū jiàoyù dōu bǐ xuéxíào jiàoyù zhòngyào, nǐ shuō ne? I think that education in the home and in society are more important than school education. Do you agree?

Něige guǎnggāo hěn yǒu yǐlǐ, nǐ shuō shì bu shì? That's a great advertisement, don't you think?

zērēn: "responsibility, duty" Also pronounced zèrēn.

Rúguǒ zhèjiān shìqìng zuòde bù hǎo, wǒ yǒu zērēn. If this thing isn't done well, it's my responsibility.
Lǎoshīde zéren jiù shì bāngzhù xuéshēng hǎohàoor xuéxi.

The teacher's responsibility is to help the students apply themselves to their studies.

A: Jiàoyu háizi shì fùnūde zéren ma! Rearing (educating) children is the responsibility of women!

B: Xiànzài fùnū jiēfáng le, nánrén yě yǒu zéren zuò zhěxiē shìqíng. Women are liberated now. Men also have the responsibility to do these things.

Shìqíng nòng dao xiànzài zhēi-yangr, zéren bù zài wōmen. It is not our responsibility that the situation was made the way it is now.

cóng lǐshǐ tānqǐ: "begin by talking about history" In Unit 3 of this module, you learned that the directional ending -qilai, besides indicating upward motion, could also be used to indicate beginning an action (Nǐ jiējie zěnme duì zhèngzhì wèntí rènxīngqilai le?). The ending -qǐ in tānqǐ also means "to start," but is used only in the fixed pattern còng 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 nár shuōqǐ? Where should I begin? (when about to tell a story, etc.)

Wǒ bù zhīdào cóng nár xiěqǐ. I don't know where to begin writing.

Wōmen děi cóng tóu zhuòqǐ. We have to start from the beginning again. (Cóng tóu means "from the beginning.")

cóng líng zhuòqǐ to start from scratch (lit., "start from zero")

5. A: Zài dàlùde shìyí rénkǒuzhōng yǒu duōshǎo shí shòuguó jiàoyūde? How many of the one billion people on the mainland have received an education?

B: Wǒ xiǎng xiànzài lián lǐ chéngshì hěn yuǎnde nónɡcūn dōu yǒu xuéxiào, shòuguó jiàoyūde rén dàɡài bù shāo. 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

shìyí: "one billion," literally "ten one-hundred-millions" Here are some more examples of how to express billions in Chinese:

<table>
<thead>
<tr>
<th>Billions</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 billion</td>
<td>1,000,000,000</td>
</tr>
<tr>
<td>1.1 billion</td>
<td>1,100,000,000</td>
</tr>
<tr>
<td>2 billion</td>
<td>2,000,000,000</td>
</tr>
<tr>
<td>10 billion</td>
<td>10,000,000,000</td>
</tr>
<tr>
<td>10.5 billion</td>
<td>10,500,000,000</td>
</tr>
</tbody>
</table>

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Society, Unit 7

*zài...rénkǒuzhòng*: "in the population, of the population". The syllable -zhòng 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 jīhuàzhòng wǒmen hǎi yǒu liǎngge xiǎo wèntí xūyào zài tān.
There are still a couple of little questions we have to discuss in this plan.

Xuéshēngzhòng yǒu bù shǎo shì cóng nóngrén láide.
Many of the students are from the country.

Zài dīsān shíjīè guójiāzhòng, bù shǎo shì Yīzhōu hé Fēixūnduì guójiā.
Many of the countries of the third world are countries of Asia and Africa.

Shèhùi shēnghuózhòngde wèntí, wǒmen yě bù néng bù 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.

<table>
<thead>
<tr>
<th>(Receiver)</th>
<th>shòu</th>
<th>(Action)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fùnǚ értóng</td>
<td>shòu</td>
<td>fǎnlù de bǎohù.</td>
</tr>
<tr>
<td>(Women and children receive the protection of the law.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Zhèige zhěnzhīăng zài Měiguó hǎn shòu huányìng. This weekly is very well received (popular) in the United States.

shòu jiàoyú: "to receive an education." shòuguo jiàoyú means "educated" (because of -guo, which indicates having experienced something).

Tā shì (yīge) shòuguo jiàoyùde rén, zěnmé huì zuò zhèzhòng shì? She is an educated person. How could she do such a thing?

Tā shòuguo dàxué jiàoyú. 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

<table>
<thead>
<tr>
<th>Lián (Subject)</th>
<th>dōu/yě .....</th>
</tr>
</thead>
<tbody>
<tr>
<td>lián xiǎoháizi</td>
<td>dōu dōng zhèlǐjiān shì. &quot;Even children understand this.&quot;</td>
</tr>
<tr>
<td>lián shòuguo jiàoyùde rén</td>
<td>dōu tīngbùdǒng tāde huà. &quot;Even educated people can't understand what he says.&quot;</td>
</tr>
</tbody>
</table>

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Jīntiān tiānqì bù hǎo, lián tā zhèmèi bù wánrè de rén dōu bù chū- qù le, nǐ wèishenme yào qu?  The weather is bad today. Even he, who likes to play so much, isn't going out. Why are you?

Nǐ hái shuō měiyōu zhējiān shì, bù zhī shì Xiānggāng bāozhī, lián Běijīngde bāozhī dōu xièle zhètiāo 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 . . . |

<table>
<thead>
<tr>
<th>Tā</th>
<th>lián</th>
<th>zǐjīde míngzi</th>
<th>dōu bù huǐ xiě.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tā</td>
<td>lián</td>
<td>guǎnggào</td>
<td>dōu kàn.</td>
</tr>
</tbody>
</table>

"He can't even write his own name."
"He even reads the ads."

Tā jīntiān bù shūfu, lián fān yě bù xiāng chī le. He isn't feeling well today. He won't even eat.
Wǒ lián yīge zǐ dōu bù jīde le. I don't even remember one word.
Jīntiān lián yīdiǎn fēng yě méiyōu. There isn't the least bit of wind today.

| With verb |
| lián* (Verb) | dōu/yě | méi/bù (Verb) |

<table>
<thead>
<tr>
<th>Tā</th>
<th>lián</th>
<th>kàn</th>
<th>dōu</th>
<th>méi kàn wǒ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tā</td>
<td>lián</td>
<td>tīng</td>
<td>dōu</td>
<td>bù tīng.</td>
</tr>
<tr>
<td>Tā</td>
<td>(lián)</td>
<td>wèn</td>
<td>dōu</td>
<td>bù wèn.</td>
</tr>
</tbody>
</table>

*lían 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 jiānguō tā, zěnme huì shì lǎo péngyou ne? I've never even met him. How could he be an old friend of mine?

Nǐ lián chāng dōu méi chāng, zěnme zhīdāo zhěgè cài bù hǎo chī ne? You didn't even taste the dish. How could you know it doesn't taste good?

6. A: Míng Bāo bù cū, shìjièxìng-de xīnwén tā dōu yǒu. The Ming Pāo is not bad. It has all the world news.
B: Duì le, Míng Bāo bù cū, bù néng bù kàn. Yes, the Ming Pāo is quite good, you have to read it.

Notes on No. 6

Míng Bāo: 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, -ly, or -ce, as in "onesidedness," "creativity," "importance." The resulting abstract noun can be used alone or is frequently used, followed by -de, to modify another noun.

| xīnènxìng | possibility, likelihood |
| zhòngyìxìng | importance |
| dàlǐxìng | independent character |
| xīguànxìng | habitual |
| lìxìnxìng | epidemic |
| lìshìxìng | historical |
| yàoqìxìng | 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 ná. I'll go get it.
Zài zhūōzishang. It's on the table.

Furthermore, "it" is sometimes expressed in Chinese by repeating the entire noun phrase, for example

A: Nǐ néng bāng wò zhǎodào zhēiběn shū ma? Can you help me find that book?
B: Wǒ yǒu zhēiběn shū, kěyì sòng gei ni. I have it, and I can give it to you.

Least often, "it" is expressed by the pronoun tā. There is no single rule which will tell you when you can use tā. It is often used as the object of bā:

Nǐ bā tā ná dao nǐr qu le? Wǒ zěnme zhǎobudào? Where did you take it to? How come I can't find it?
Hái yǒu yīge jiāojizi, nǐ bā tā chīle. There's one more dumpling left; you 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 jiātíngde guānxi, wǒ bù néng bu zhēiyáng zuò. For the sake of my family, I have no choice but to do this.
Gēn zhēiyǒng rén zài yìqiè shíshíhou, bù néng bu xiǎoxīn yídīn. When together with this sort of person, one must be rather careful.

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: 昨你来帮一下忙吧妇女叫你办法。
    As long as you help out, we'll be able to do it.
B: 这你什么? 莠根-aide
    This is nothing. It's only right!

Notes on No. 7
zhī yào: "as long as, provided that" This is used in the pattern zhī yào...jiù.

Bù yào kǎoluò tāi duō, zhǐ yào nǐ xǐhuàn jiù hǎo le.
Don't think it over so much. If you like it, that's all that matters.

Zhī yào wǒ jīntiān wǎnshang yǒu kòng, jiù kěyì bā zhēibēn shù kànwǎn.
As long as I have time tonight, I can finish reading this book.

Nǐ zhī yào bā shǔ niànhào, zhǎo gōngzuò jiù méiyou wěntí le.
As long as you do well in your studies, you won't have any trouble finding a job.

láí: 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 tāntan zhèige wèntí. Let's discuss this question.

A: Zheige zì xiède duǐ bu duǐ? Is this character written correctly?
    让 me take a look.
B: Wǒ lái kànkan.

Xiànzài qīng Wáng Ānmín Tángzhì lái gěi wǒmen jiāngjiāng huà.
Now let's ask Comrade Wáng Ānmín to speak to us.

Nǐ kuài qù máng ba! Wǒmen lái shōushí.
You go take care of what you have to do. We'll straighten up.

Chīfàn wǒmen zài lái zuò kāfēi.
After dinner let's make some coffee. (zài means "then" here.)

Wǒmen yǐqǐ lái bàn. Wǒ lái bàn zhèr, nǐ dào néibianr qù.
Let's move this together. I'll take it from here, and you go over there.

Lǐ Zhènhàn, qǐng nǐ lái niàn.
Lǐ Zhènhàn, would you read aloud please?

yīnggāide: This is short for Wǒ bāngzhù 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, zhèjiān wénzhānglí bù shì xǐ dū, jiù shì shā rén. Look, there's nothing in this article but taking drugs and killing people.
B: Kàn zhèzhòng xīnwén, zhī néng shǐ rén nánshǒu. Suàn le, bù yào kàn le. Reading this kind of news will only make you feel bad. Forget it, don't read it.

Notes on No. 8

bù shì...jiù shì...: "if it's not...then it's..." or "either...or..."

Bú shì tài, jiù shì nǐ, chūle nǐmen yīwài hěn yǒu shéi huì zhèiyàng zuò? It was either he or you. Who would do something like that besides one of you?

Lǎo Wáng zuò cài, há shì tài xián jiù shì tài là. Lǎo Wáng's cooking is always either too salty or too hot.

Tā bù shì zài jiā, jiù shì zài bāngōngshì, bié de dī fāng tā bù hū qù. If he isn't at home, then he's at the office. He wouldn't go anywhere else.

Tā bù shì chī zhèige, jiù shì chī nèige, zuǐ méiyǒu tīngde shíhou. He's always eating something or other. His mouth never stops going.

xǐ dū: "to take drugs." Literally "to inhale poison," but used for any method of drug taking. (For the last example you need to know kēkǎyīn, "cocaine," and hǎilǜyīn, "heroin.")

Tā yǔtiān mǎng dào wǎn, zěnme huǐ qù xǐ dū? He's busy all day long. He wouldn't go and take drugs!

Néige háizi xǐ dū xīle hǎo jǐ nián le, shěntǐ yǐjīng huài le. That kid has been taking drugs for years, and his health has gotten bad.

Tā xǐ shénme dū? Kēkǎyīn hǎishì hǎilǜyīn? 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):

hái sì (by scheming)
zhā sì (by stabbing)
diǎn sì (by electric shock)
dū sì (by poisoning)

*zuǐ, "mouth*
diàosǐ (by hanging)
biēsǐ (by suffocation or drowning)
līsǐ (by strangling with a cord)
qīāsǐ (by strangling with the hands)
yāsǐ (by crushing or running over)
zhùāngsǐ (by a collision)
qīsǐ (by making someone angry!)
dāsǐ (by a blow, beating, or gunshot)

and the most general term of all
nōngsǐ (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 huí bu hui 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 nōngsǐ 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 rèn shāsǐ 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 rèn shāsǐ le. Instead, you should say

Tā yòng qiāng bǎ nèige rèn dāsǐ He killed that man with a gun.
le.

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 tāitai shāsǐ le. He killed his wife.
B: Zēnme nōngsǐde? How did he kill her?
A: Dāsǐde. 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 jī shāle liāngdào kēshī méi bǎ ta shāsǐ. He cut the chicken twice, but didn't kill it.

'qiāng, "gun"
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shi: "to cause, to make"

<table>
<thead>
<tr>
<th>shì</th>
<th>rén</th>
<th>nánshòu</th>
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<tbody>
<tr>
<td>zhēn shì</td>
<td>wǒ</td>
<td>gāoxìng</td>
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<tr>
<td>shì wǒ</td>
<td>juéde yǒu xīwàng</td>
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</tr>
<tr>
<td>shì tā</td>
<td>wàngle nèijiān</td>
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</table>

"makes one sad"
"really makes me happy"
"makes me feel that there's hope"
"made him forget that matter"

Tā xiǎngle bù shǎo bānfǎ, yě méi shì tā ěrzi duì shàng dàxué yǒu xīngqu.

Kàndào tā shì wǒ juéde hěn gāoxìng.

He tried lots of different things, but couldn't interest his son in (going to) college.

It made me very happy to see him.

If there is an aspect marker, it goes with the verb following shì, never with shì itself:

Shì shènrme yuányīn shì tāmén fēnkāi le? What was it that caused them to split up?

Shì sometimes means "to enable," particularly if followed by néng or other words of that meaning:

Chīle zhěizhǒng xīndē yào, shì bīnglèn hǎode hěn kuàilì. By taking this new medicine, the patient was able (enabled) to recover very quickly.

Although shì may sometimes be translated by "make," "make" may not always be translated by shì. When "make" means "to compel" someone to do something, it can be translated by jiào:

Lǐ Xiǎoshèng jiào tā zài xiě yīcī. Mr. Lǐ made him write it over again.

9. Běnlái tāde Zhōngguó bù cuò, lǐkái Zhōngguó jiùle, 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 bēnlái bù qù, xiànzhāi qù le. Originally I wasn't going to go, but now I will.

Wǒ bēnlái bù xǐhuan ta, kěshì xiànzhāi xǐhuan ta le. Originally I didn't like her, but now I do.

Bēnlái shuō shì yào dào Xīnqī- wǔ cài néng zuòwán, dānshì wǒ tīngshuō tāmen yào zào yīdiǎnr zuòwán. Originally it was said that they wouldn't be finished until Friday, but now I hear they're going to finish sooner.

Bēnlái wǒ xiǎng jīntiān xiàwǔ qù kàn diānyǐng, hòulái tīng- shuō kāi huì. Suàn le, wǒ yī- hòu 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.

Bēnlái wǒ jīntiān yào qù Guǎng- zhōu, kěshì tiānqì bù hǎo, dàgāi děi míngtiān cài 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.

Zhèjiān shì bēnlái shí kěyì bāndé, kěshì shéi xiāngdào huì yǒu zhēgè qǐngkuàng? 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, bēnlái is often followed by jiù.

Wǒ bēnlái jiù bù xǐhuan ta, xiān- zāi hái bu 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 bēnlái jiù bù 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 bēnlái jiù méi qù. I never did go there.

A: Wǒ háishì juédé nǐ yīnggāi qù yǐtáng. I still think you ought to go there.
B: Wǒ bēnlái jiù yào qù. I am going. (I was intending to go even before you told me to.)

Bēnlái jiù gāi zhēiyàng bān. We should have done this in the first place.

A: Zhēgè kāfēi zěnme zènme hēi? Why is this coffee so black?
B: Kāfēi ma, bēnlái jiù shì hēide. Coffee is supposed to be black!
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A clause with 做來 is often related to another with 哪兒:

Zhège dōngxi 做來 jiù shì nǐ-de, wǒ 哪兒 yào huán gei nǐ! This thing belongs to you; of course I would return it to you.

Bīnlái tā zài dàxué niàn de shì shèhuìxué, tā 哪兒 duì shè-huí wèntí yǒu xìngqu. 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"

Zhège yào hěn yǒu xiào. This medicine is very effective.

Zhēixiāng piào hái yǒu xiào ma? Is this ticket still valid?
Unit 7, Review Dialogue

LÝ Ping (B), Tom (A), and LÝ Wên (E) are talking in the LÝ's living room.

A: Nǐ zài kàn shénme báozhǐ? What newspaper are you reading?


E: Zài Méiguó yě xiàng Xiānggāng zhèiyàng, shénme luànqìbāzǎode xīnwēn dōu wǎng bāozhǐshāng xiě ma? In America is it the same as in Hong Kong: they put all kinds of crazy news in the paper?


B: Nǐmen zhèiyàng shuō, wǒ bù zěméng tóngyì. Shénme shì "luànqìbāzǎo"? Shèhuì shēnghuò běn-lái jiù shì zhèiyàng ma? I don't really agree with what you are saying. What is "all kinds of crazy news"? That's exactly the way life in society is!

E: Suàn le ba! Jīntiān shì shārén, mìngtiān shì xī dū, wǒ bù yào kàn. Forget it! Today it's killing, tomorrow it's drugs. I don't want to read that.

A: Kàn háishì xūyào kàn dé, yīnwéi shèhuì shēnghuózhòngde wèntí, wǒmen yě bù néng bù zhīyì a! We still need to read it, because we can't very well ignore the problems of life in society.

E: Xiānggāngde shèhuì wèntí zhēn duō! Shénme dìfāngrèn rèn dōu yǒu, shènmeyángrèn wèntí yě dōu yǒu. Hong Kong sure has a lot of social problems. There are people from everywhere, and all kinds of problems.

A: Shèhuì wèntí shì shìjìxiǎngdē, bù zhǐ shì Xiānggāng yǒu. Problems in society are worldwide. Hong Kong isn't the only place that has them.

E: Ñg, nàmé, rènmen duì zhěxiè wèntí jiù méiyou shénme bānfār ma? Mm, then is there nothing people can do about these problems?

B: Bānfā hēn duō, dìfāng bù tóng, bānfā yě bù yǐyáng. Kěshì zhěxiē bānfā shì bu shì yǒu xiǎo jiù bù zhídào le. There are a lot of ways to deal with them. Different places have different ways of dealing with them. But whether these ways work or not is another question.
A: 你要认真总结经验，把情况搞清楚，尤其要研究那些人。 ceshi wo xiang jiaoyu hen zhongyao, shou jiao yude ren yue duo, shenhua wen ti yue shao.

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.

B: 你靠不正当方法，人们反而觉得似乎 jingji bu fadade, renmen fan zuide ji hui ji guang du.

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.

E: 戒严生活，人们都感到，zhun ran, renmen dou jing dao zhi jin de.

Exactly. People have to eat. If they can't even get enough to eat, how can you expect them not to commit crimes?

A: 你想想，你家里，里面的 zhen me ne bu fan zui ne?

I don't think it's so simple. Crime is related to many different things, especially to the family.

B: 不正常，你家的孩子，jia you de zi, tui shi shi ji jiating you guanxi.

Would you explain what you mean?

A: 哪里发地方，地方 jiating you shi yue duo, erqi fumin dou you gong zuo, dou hen mang, meiyou shijian duo guan hazi. You xiexianqing de fumin ye hen shao xiangdao zi jinde zenren, meiyou shenme jiating guan xian.

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.

E: 你到家乡多 Replace some content. Nimen zhen me xiang.

That makes sense. But what about the situation on the mainland? What do you 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.

A: 我想想你对这件事，尤其 shi cong Liu Liu nian dao Qi Liu nian.

I think this has to do with the political instability, especially from '66 to '76.
B: Shi ma, nei ge shi hou, shen me fa li dou mei you. Jian fan zu' bu fan zu' dou nong bu qing chu, she hui wen ti zhen me hui shao?

A: NYde kan fa, wo hen tong yi. Wo xiang, zhi you shi zheng zhi ending, jing ji, wen hu da fa da, cai neng shi she hui jin bu.

(Grandma Li walks in.)

G: NYmen zai tan shen me, tan de zhe me gao xing?

A: NY Li Nai nai, wo men zai tan she hui wen ti.

G: Hao le, ny men tang ou le mei you? Chi le fan zai tan xing bu xing?

A, B, E: Xing, chi le fan zai tan.

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?

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.

What are you talking about so cheerfully?

We're talking about social problems, Grandma Li.

Well, have you talked enough? How about continuing the conversation after dinner?

Okay! We'll talk more after dinner.
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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 Beijing.

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 bù                 don't leave until we've met up!
săn!

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
zuǒ 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
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. Xue hao 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:  Hěi, Xiǎo Liú! Hǎo jiǔ bú jiàn.  Hey, Xiǎo Liú! Long time no see.  NY xiān zài zài nàr gōngzuò ne?  Where are you working now?

B:  Jiù zài zhèr, Běijīng Túshūguǎn.  Right here, at the Běijīng Library.

A:  Hěi, 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:  NY zhēn yǒu bānfa! Xuéle jī- niǎnde Yīngwén zhēn yǒu yòng le.  Xiānzǎi 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:  Jǐntiān fānyìde shì Huáshèngguà  Today I'm translating an article Yōubǎo de yīpiān wénzhāng, xiēde shì guǎn yú jiào yú de wèntí. from the Washington Post on the topic of education.

A:  Zhēn bù jiānndān! Liǎn bǎozhǐ dōu néng fānyì le.  NY yǒu shí jiān ma?  Néng bù néng gěi wǒ jiāng diǎnr?  That's amazing! You can even translate newspapers now. Do you have some time? Can you tell me a little about it?

B:  Wǎnshàng wǒ hái děi xué Yīngwén, jīu néng gěn nǐ liáo jǐfēn zhōng.  Tonight I have to study English, so I can only chat with you for a few minutes.

A:  NY hái xué Yīngwén?  You're still studying English?

B:  Yīngwén bù gòu, bù néng bù xué ya!  My English isn't good enough. I have to study!

A:  Shéi jiāo ni?  Who teaches you?

B:  Wǒ géjí jīn nián xiàtiān cóng Měiguó huílái le, tā jiāo wǒ.  My brother came back from the U.S. this summer. He's teaching me.

"bù jiānndān, "not simple/ordinary/commonplace," in other words, "amazing, phenomenal."
A: Zhēn bàng! Duì le, kuài* shuō-shuō nièpiān wénzhǎng, wǒ tīngshuō zài Měiguó shòuguó dàxué jiàoyùde rèn hěn duō. 
B: Duì le, Měiguó shì dàxuéshēng zuì duōde guójiā. 
A: Zhēnde? 
B: Zhēnde, dàjiā yīfāngmiàn gōngzuò, yīfāngmiàn xuéxí, yǒu bù shǎo rèn dōu** wūshìsù le, hái zài dàxué niàn shǔ ne. 
A: Wǒ xiǎng zhè shì Měiguó jīnbiàn de yīge yuǎnyīn! Zhēnièpiān wén-zhǎng nǐ fānwánle*** ma? 
B: Kuài fānwán le, dàgài míngtiān jiù fānwán le. 
B: Wǒ wèn yǐxià wòmènde lǐngdǎo, dàgài méiyou shènme wèntí. 
A: Nà míngtiān wǎnshàng liùdiǎn bàn, wǒ hái zài zhèr děng nǐ, bú jiàn bú sàn a! 
B: Xīng, bù jiàn bú sàn! 

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!

*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."

**Dōu here means "as much as, even," so dōu wūshìsù le means "as old as fifty" or "even fifty years old."

***Fānwán le means the same as fān yìwán le, "finished translating."
Dialogue and Translation for Exercise 3

Two sisters talk in the home of a Chinese family in Washington, D.C.

A: 你看了什么报纸?
What newspaper are you reading, Sister No. Two?

B: 明报，我找不着这期的，下次再买。
Ming Pao. I like it; it’s neither too left nor too right.

A: 你猜，这件事为什么要把你关起来。
And it has all the world news. It’s really quite a good paper.

B: 我也很喜欢看的，尤其在台湾的。
I like its advertisements too. They are very useful to us Chinese who live abroad.

A: 你为什么要关起来?
What ad did you see that you’re so interested in?

B: 你来个字，这是我看过的一期。
Come look, there’s an ad for a television here.

A: 你看什么报纸?
What does it say?

B: 这虽然是一期，但是有趣。
It says that if we just send a check to Hong Kong, we can buy a color television for our family.

A: 什么报纸?
Oh? It’s not easy for people on the mainland to buy televisions. Let’s look and see if we can buy a T.V. for grandpa and grandma.

B: 按照香港的地址，我们给他寄去。
This is the way it works: We send the money and grandpa’s address to Hong Kong, and the company in Hong Kong sends them a receipt, and then they can pick up the television at a department store in Guangzhou.

A: 你刚才看了什么?
What if the television has something wrong with it?

B: 那是公司的责任。
That’s the company’s responsibility. I’m sure they would exchange it for a good one.

*Danzi here refers to a tihuodan, "bill of lading," hence it may be translated loosely as "receipt." (The specific translation for "receipt" is shoujou or faipiaodang.)

**Gei is a colloquial abbreviation for gei tamen, "for them."
A: Mā, nà bù cuò, xiānzhāi yéyé
nàinai shēnghuó āndíng, shēnme
dōu hǎo, jiù shì shào yīge
diànshí. Yóule diànshí, tāmen
yídǐng hěn gāoxìng.

B: Dui, wǒmen jǐntiān jiù bā
zhǐpiào jīchuqu.

Mā, 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.

Right. Let's send out the check
today.

Dialogue and Translation for Exercise 4
A father (B) and son (A) talk in Běijīng.

A: Bāba! Xiānzhāi zěnmé yǒu zěnmé
dōu rěn xiāngxīn zǒngjiāo le,
zhēn qíguài!

B: Nǐ kānjian shěnmé shí le?

Dad, how come there are so many
people who believe in religion now?
It's so strange!

Why, what have you seen?

A: Zài lùkōushāng nèige jiàotáng,
jǐntiān yǒu hěn duō rén zǎi
zuò lǐbài, yě yǒu niánqǐngde
rěn!

B: Wǒmén de fālǐ shuō Zhōngguó rěn
kèyi yǒu zǒngjiāo zìyóu, zěi
méiyǒu shěnmé qíguài ma?

In that church on the corner, today
there were a lot of people worship-
ing. There were young people there
too.

Our law does give the Chinese people
freedom of religion. There's nothing
strange about that!

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: Zǒngjiāo bù shì yǐjiàn jiàndān-
dé shí. Zǒngjiāo hē fàn zuì měi-
yǒu yídǐng de guānxi. Zǒngjiāo
yǒu tài duō dūlǐxīng, yǒu shēnhòu
hě zhēngzhì, wěnhuá yǒu guānxi,
yǒu shēnhòu měiyǒu. Dēng jiào
nǐ zhǎngdàlè yīhǎo, rúguō nǐ yǒu
xíngguǒ kěyí yánjiū yănjiù,

Religion isn't a simple thing. It
doesn't have a definite relationship
to crime. Religion has its indepen-
dent 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.

*vǐzhǒng shěnmé zǒngjiāo, "some religion"  Shěnmé here acts as an indefinite
pronoun modifying zǒngjiāo and means that the speaker does not know how to
describe or specify the religion precisely.
A: We tīngshūō shìjiè shàng yǒu hěn duō bù tóng de zōngjiāo, yě yǒu hěn duō yǒu yīsìde zōngjiāo gūshì, zài zhēxiē gūshìlǐ yǒu xiē shì ràng rèn xué hǎo, shì duì rèn yǒu hǎochùde.

B: Zhěi shì zhěrédé. Yánjiū zōng-jīào xūyào hěn duō de zhīshì, tèbié shì lǐshǐ zhīshì, shì hěn yǒu yīsìde. Hǎo le, zhēige wèn-tì wǒmen yīhǎo zài tān. Nǐ de gòngkè zuòwánle meiyóu?

A: Hái yǒu yīdiǎnr, wǒ mǎshāng jiù qù zuò.

B: Hǎo, kuài qù ba! Zuòwánle gòngkè zài tān.

A: Hǎo!

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.

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?

I still have a little. I'll go do it right away.

Okay, hurry up! When you've finished your homework, we'll talk some more.

Okay!
UNIT 8

Directions for the Future

INTRODUCTION

Grammar Topics Covered in This Unit

2. The directional ending -hui, "back."
3. The patterns (Verb) dōng (Verb) xi and dōng (Verb) xi (Verb).
4. The marker -de after phrases with a parallel structure.
5. The adverb yǒu, "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.
1. A: Míngtiān dōu yǒu shéi kāoshì? Who's taking the test tomorrow?
B: Děng yíxià wǒ gěi ni xiě yīge dānzi. I'll write you a list in a minute.

2. A: Bómǔ shuì wūjiào ne ba? Is your mother taking a [noon] nap?
B: X, xiǎo shēng diānr. Bié bā ta chāoxǐng le. Shh! Keep it down. Don't wake her up.

3. A: Nǐ kàn zhe cǐde shèngyì zěnmeyàng? How do you think business will go this time?
B: Bù zhīdào. Yàokàn yùqí le. I don't know. It depends on luck.

4. A: Wǒ xiǎng qù mǎi xiē gōngyǐnpǐn dàihuí Měiguó. I want to go buy some handicrafts to take back to America.
B: Wǒ zhèr zhènghǎo yǒu jǐjiǎn, nǐ dōu dàishāng ba. I just happen to have some here. Take them with you.

5. A: Hǎoxiàng shí Xǐāo Lǐ cóng měnkōu guòqu le. That looked like Xiǎo Lǐ who just passed by the door.
B: Nǐ hǎochàor dé zài zhèr niànr shū ba! Bié xiǎng dōng xiāng xiè. You just tend to your studies [properly]! Don't be thinking of this and that.

6. A: Qùnián tāde Yīngwén hài shuo- de nàme nàntíng, jīnnián hǎoxiǎng hǎodū le. Shi zērméi huì shí? Last year his English still sounded so awful, but this year it seems a lot better. What happened?
B: Shí zènmé huǐ shí, tā mùqín tèng ta, sòng ta qù Yīngguó niànlé yīnián shū. It's this way: his mother dotes on him and sent him to school in England for a year.

7. A: Tā hǎi qù zhāo Xǐāo Lán zàn shèrme, ránhjia you bù xīhuàn ta! What is he going to see Xiǎo Lán for? After all, she doesn't like him.
B: Nǐ bié jī, wǒ lái guànquān ta. Don't get upset, I'll try to persuade him.
8. A: NY shuō wǒ gǎi bu gāi qù? Do you think I should go?
    B: NY kànzhē bàn ba, tīnghuǒ nèige dìfangr kuài dà zhàng le.
    You do as you see fit, but I hear that there's about to be a war there.

    Just now when I went to see Dr. Wáng off, he said he would be willing
to see you [medically].
    B: Zhèi yìxiāng hǎo le. (Now) that's great. I'll go see him
    Děng tā huílái wǒ qù kàn ta.
    when he gets back.

10. A: Zhèlǐe shǎ háizi, zěnme dāde shír yě bù zǎo diānr gāosu wǒ!
    What a stupid kid, why didn't you
tell me about this before, since
it's such an important thing.
    B: Wǒ yuánlái gěn nǐn shuōguo, nǐn wàng le.
    I did tell you, but you've forgotten.

ADDITIONAL REQUIRED VOCABULARY

11. gǎnmá  (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
<table>
<thead>
<tr>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bòrù</td>
<td>uncle (father's elder brother); term for the father of one's friend</td>
</tr>
<tr>
<td>bòmǔ</td>
<td>aunt (wife of father's elder brother); term for the mother of one's friend</td>
</tr>
<tr>
<td>chăo</td>
<td>to be noisy; to disturb by making noise</td>
</tr>
<tr>
<td>chăoxìng</td>
<td>to wake (someone) up by being noisy</td>
</tr>
<tr>
<td>dàishāng</td>
<td>to take along (Beijing)</td>
</tr>
<tr>
<td>dānzi</td>
<td>list; form</td>
</tr>
<tr>
<td>dǎ zhăng</td>
<td>to fight a war, to go to war</td>
</tr>
<tr>
<td>děi kàn (or yào kàn)</td>
<td>to depend on when; by the time; till</td>
</tr>
<tr>
<td>děng</td>
<td>wait a while; in a little while</td>
</tr>
<tr>
<td>děng yíxià</td>
<td>should, ought to; to be someone's turn to</td>
</tr>
<tr>
<td>găi</td>
<td>to do what; (colloquial) why on earth, what for</td>
</tr>
<tr>
<td>gănshenme</td>
<td>to do what; (colloquial) why on earth, what for</td>
</tr>
<tr>
<td>gōngyìpǐn</td>
<td>handicrafts</td>
</tr>
<tr>
<td>guōqu</td>
<td>to pass</td>
</tr>
<tr>
<td>hǎochāo</td>
<td>well; properly; thoroughly</td>
</tr>
<tr>
<td>hǎoxiăng</td>
<td>to seem as if</td>
</tr>
<tr>
<td>-huī</td>
<td>(counter for shǐ, &quot;matter&quot;)</td>
</tr>
<tr>
<td>kàn</td>
<td>to depend on</td>
</tr>
<tr>
<td>kǎnzhe</td>
<td>(followed by a verb) as one sees fit, as one deems reasonable</td>
</tr>
<tr>
<td>kāo</td>
<td>to take/give an exam, test, or quiz</td>
</tr>
<tr>
<td>kǎoshǐ</td>
<td>to take/give an exam, test, or quiz; exam, test</td>
</tr>
<tr>
<td>lái</td>
<td>to do (something), to perform</td>
</tr>
<tr>
<td>nántīng</td>
<td>to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous</td>
</tr>
<tr>
<td>quàn</td>
<td>to advise, to urge, to try to persuade</td>
</tr>
<tr>
<td>shā</td>
<td>to be stupid, to be dumb, to be silly, to be naive</td>
</tr>
</tbody>
</table>
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 děi kàn)  to depend on
yàn   anyway; after all (used in questions and negative statements)
yuánlái   original, former; originally, formerly; (expresses finding out the true situation)
yuàn yì   to wish, would like, to want to; to be willing to
lǜ   what's it all about
yí   like this
huí shǐ   after this, as a result of this
zhè hên shǐ   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: Mìngtiān dōu yǒu shéi kǎoshì?  
   Who's taking the test tomorrow?

   B: Dēng yǐxià wǒ gěi nǐ xiě yīge 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.

Zhēncì kǎoshì tā kǎode bù cuò.  
He did pretty well on the test this time.

NY jǐntiān kǎode zěnmeyàng?  
How did the test(s) go today?

NYde jīnglìxué kǎode zěnmeyàng?  
How did you do on your economics exam?

Wǒ lái kǎokào nyǐ.  
Let me quiz you.

Kǎowán shì yǐhòu (Olt Kǎowánle yǐhòu), wǒmen qù kàn diànyǐng, hǎo bù hǎo?  
Let's go to the movies after we're done taking the test.

dēng yǐxià 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"

Dēng yǐxià, wǒ yào dǎ ge diànhuà, dāwánle wǒmen jīù zǒu, hǎo bù hǎo?  
Wait a second, I want to make a phone call. We'll go as soon as I'm finished, okay?

NY dēng yǐxià, wǒ lái bāngzhù nǐ.  
Wait a second, let me help you with that.

"IN A MINUTE, IN A WHILE"

NY xiǎn chī, dēng yǐxià wǒ xǐwǎnle yǐfu jīù lái.  
You go ahead and eat. I'll come as soon as I've finished washing the clothes.

NYmen xiǎn zǒu ba, dēng yǐxià wǒ zhī qù.  
You go ahead and leave. I'll go in a while.

Dēng yǐxià yǒu yīwèi xīng wǎngde jīǔ zǎo, qǐng nǐ ràng tā jīnhuái.  
In a while Mr. Wáng will be coming to see me. Please let him in.
2. **A:** Bómu shuí wūjiào ne ba? Is your mother taking a [noontime] nap?

**B:** X, xiǎo shēng diānr. Bié bā ta chǎoxing le. Shh! Keep it down. Don't wake her up.

**Notes on No. 2**

_bómu:_ "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 (bómu) and uncle (bófu).

shuí wūjiào: "to take a nap," literally "to sleep the afternoon sleep." Wūshí shíjiān is "afternoon nap time," as in a school or organization.

**A:** Jīntiān rìmen yǒu meiyou wūshí shíjiān? I didn't have time to take my afternoon nap today.

**B:** Méiyou. Zhōnggān yīhòu jiù kāi huí. No. We have a meeting right after 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:_ "Shh!" This is the "word" you use to signal someone to keep quiet. It is said with rounded lips--like whispering the syllable xī.

_chǎoxing:_ "to wake up by making noise" Chǎo can mean "to be noisy," or as in chǎoxing, "to disturb by being noisy." (It can also mean "to quarrel, to squabble.") Xīng (Welfare module, Unit 4) is "to wake up," a process verb. The compound chǎoxing 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:

**A:** Tā zěnme bīng le? Shì bu shì zuòtiān hēde tài duō? How come he got sick? Was it that he had too much to drink yesterday?

**B:** Bú shì hēde tài duō, shì chīde tài duō chībǐng le. No, he didn't have too much to drink. He got sick from eating too much.

**Nǐ shuǐgōu le ma?** Did you get enough sleep?

**Tā bā yānjing kūhōng le.** She cried her eyes red.

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3. A: Nǐ kàn zhèicí de shēngyì zěnmeyàng? How do you think business will go this time?
   B: Bù zhīdào. Yào kàn yùnqi 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 hǎishi bù qù? Are you going tomorrow or not?
B: Ng, děi kàn tiānqi. Mm, that depends on the weather.

A: Wǒ jǐntiān kěyì zǎo diànr hū fā jiā ma? Can I go home early today?
B: (Yào) kàn nǐ zuòdèwán zuòbù-wǎn zhexīxi shì. That depends on whether you can finish these tasks.

A: Nǐ néng gèn wōmen qù Jiāzhōu má? Can you go to California with us?
B: Jìu kàn shìjīān le, yāo shì xiàtiān jiǔ kěyì le. That only depends on the time. If it's in the summer I can go.

Kàn nǐā le! It's all up to you now!

yùnqi: "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 yùnqi zhēn bù cuò. He really has good luck.
Nǐ yùnqi zhēn hǎo! You're really lucky!

[To say "to be unlucky," use dàoméi or bù zǒu yùn.]

4. A: Wǒ xiǎng qù mǎi xiē gōngyì-pín dǎihuī Měiguó. I want to go buy some handicrafts to take back to America.
B: Wǒ zhèr zhēnghǎo yǒu jījiàn, nǐ dōu dǎishāng ba. I just happen to have some here. Take them with you.

Notes on No. 4
dǎihuī: "to bring/take back" You have seen huì used as a main verb meaning "to return to," in huì jiā, "to return home," and huì guō, "to return to one's country," and with the endings -lai and -qu as in huǐlai, "to come back." Here you see it used as a directional ending. Dǎihuí can only be
used if it is followed by a place name, like Mèiguó in sentence 4A. Otherwise you should use dàihuīlài or dàihuīqu, depending on whether the direction is toward or away from the point of reference.

 Zhèixī cài wǒmen chībùwán, kěyì dàihuīqu 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. Xiànhzăi cài wǔ-dìǎn zhōng, zǒuhuíqu zhǐ yào yīge bān zhōngtōu jiù gòu le. Sure we can. It's only five o'clock now. It will only take an hour and a half to walk back.

 NY bā pénghou sònggu yǐhòu, děi bā chē kāihuīlài, wǒ yào yòng. After you've dropped your friend off, you have to drive the car back here. I want to use it.

 zhènghāo(r): (1) "just right; just in time; just enough"

 NY zhèishuāng xiè wǒ chuān zhènghāo(r). These shoes of yours fit me just right.

 NY láide zhènghāo(r), wǎn jǐfēn zhōng wǒ jiù zǒu le. You came just in time. If you'd come a few minutes later, I would have already left.

 Zhèixī cài qián zhènghāo(r) mǎi nèige diànsāi. This money is just enough to buy that T.V.

(2) "to be opportune"

 NY zài zhèr zhènghāo(r), bāng wǒ yīge 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 zhènghāo(r) pèngdào Lǐ Xiānsheng, jiù bā shìqíng bān le. I just happened to run into Mr. Lǐ today, so I took care of that matter.

 Wǒ běn lái xiǎng xiāng yuè mǎi shāfá**, jīntiān zhènghāo(r) pèngdào hēshìde, 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.

*pèngdào, "to run into, to come across"

**shāfá, "sofa"
dàishàng: "to take along with one" In the Běijīng dialect, the verb ending -shàng is sometimes used to mean "along with" a person. (For the first example you need to know tǐ, "to carry from the hand at the side of the body.")

Tā tǐshàng shūbāo jiù zǒu le. She picked up her schoolbag and left.
Zhèige sǎn nǐ náshàng ba. Take this umbrella along with you.
Nǐ bāoshàng háizi, wǒ názhe 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: Hǎoxiāng shì Xiǎo Lǐ cóng mènkǒu guòqu le. That looked like Xiǎo Lǐ who just passed by the door.
B: Wǒ hǎohào de zài zhèr nián shū ba! Bǐ xiǎng dòng xiāng xǐde. 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 guǒqu (Falling-tone qù), "the past" (see Unit 4 of this module).
Guòlái is "to come over."

Nǐ guòqu kànkan. Go over there and take a look.
Mènkǒu guòqu yīge rén. Someone passed by the door.
Nàr guòlái yīge rén. Someone is coming over from there.
Yǐhuīr jīu guòqu le. It will pass in just a while.
Kuài guòlái! Come on over here!
Guòlái zuò yǐhuīr ba. Come over (to my house) for a while. (Lit., "Come over to sit awhile.")
Guòlái! 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.

hǎohào: "well; industriously; properly; thoroughly" In Unit 1 of this module, you learned mànmàn "slowly," which is a reduplication of the adjectival verb mān "to be slow." In Běijīng conversation, the second mān is said with the first tone, and -r is added, making mànmàn. In many other parts of China, it is said as mànmān. Likewise, Běijīng hǎohào 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."

Hǎohǎo(de) (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."

Study properly now, and do your job properly later on.

Everything was fine just a minute ago. Now I don't know what happened, but she's crying again.

Politics is like children playing. First everything's fine, and then a couple of days later they're fighting.

xiǎng dōng xiǎng xǐ: "to think of this and that, to let one's mind wander." Dōng, "east," and xǐ, "west," are used in the patterns (Verb) dōng (Verb) xǐ and dōng (Verb) xǐ (Verb) to express that a person's action has no definite aim or that something is done haphazardly. More examples:

- kàn dōng kàn xǐ looking here and there
- xué dōng xué xǐ studying this and that
- zǒu dōng zǒu xǐ walking all about
- zhāo dōng zhāo xǐ searching here and there

You can also say dōng xiǎng xǐ xiǎng, dōng kàn xǐ kàn, etc. Here are some examples in sentences:

- Guò mǎlùde shíhou, bié zhème kàn dōng kàn xǐde, duō wěixiǎn a! Don't let your eyes wander when you cross the street. It's very dangerous!
- Tā zǒng shì xué dōng xué xǐde yǐjīng shínián le, hái méi cóng dàxué biyē. He's been studying this and that for ten years, and still hasn't graduated from college.
- Nǐ shènmé dōngxǐ diū le, zhāo dōng zhāo xǐde. You're hunting all over the place. What did you lose?
- Zhēn liǎngnián wò yīzhī zǒu dōng zǒu xǐ, měi shíjiān gèn jiāli rèn zài yǐqǐ. The past couple of years I've been traipsing all over the place, and 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: lào, "all the time, always";
bù huáng bù máng, "calm, not the least bit flustered"; and děi zhēn, "to get an injection."

Nǐ gàn'má lǎo zōuchū zòujín'de? 
How come you keep walking in and out?!

Shǐjiān kuài dào le, nǐ zěnme hái bù huáng bù mángde? 
It's almost time, how can you be so calm?

Zhèi bàng duō yuè, nǐ děi zhēn yǒu chī yàode, tāde tuǐ háoxiàng yǐjīng hǎo le. 
During the past half month or so, with all the injections and medications, her leg seems to have already recovered.

Zhèi shí shēnmé xié! Yǐzhī dà yǐzhī xiǎode! 
What kind of shoes are these, with one bigger than the other!

6. A: Qùnián tāde Yīngwén hái shuōde nàme nàntíng, jǐnnián háoxiàng hǎodū le. Shi zěnme huì shì? 
Last year his English still sounded so awful, but this year it seems a lot better. What happened?

B: Shì zěnme huì shì, tā mǔqín tēng tā, sòng ta qù Yīngguó niánle yīnián shū. 
It's this way, his mother dotes on him and sent him to school in England for a year.

Notes on No. 6

tēng: "to be fond of, to be attached to, to dote on"

Zhèige háizi, bù guăn nǐ zěnme tēng tā, tā yě bu tīng huà. 
This kid! No matter how fond of him you are, he never does what you say.

Nǎinǎi zhěn tēng wǒ dǎdǐ! 
Grandma is really attached to (or dotes on) my younger brother.

Zhèi háizi zhēn kǎi! Ràng rén bù néng bu tēng! 
This child is adorable; you can't help but be fond of him!

Tā tèbié tēng érzi, zōng pà tā chī tūhǎo. 
She is especially attached to her son, and is always afraid that he won't eat well.

zěnme huì shì: "what happened; what's it all about; what's the story"
Also said as zěnme yīhuí shì. Zěnme here means zēnmeyàng, "what kind, of what nature." Huí is a counter for shì, as in Yǒu zhēnzhī hūi shì ma?, "Is there such a thing?" or "did such a thing (really) happen?" In the phrase zěnme yīhuí shì, the number yī is often dropped from yīhuí, just as it can be dropped in phrases like chī (yī) ge píngguǒ, "eat an apple."

Zhèi shí zěnme huì shì? Wùlǐ zěnme nàme zāng? 
What is this, anyway? Why is this room so dirty?

"kǎi, "to be loveable/adorable"
Thếshi rēnme hū shì? Dōngxi yìtiān bǐ yìtiān gǔl! What's going on, anyway? Things are getting more and more expensive every day.

rēnme hū shì! Also zhēme hū 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 zhēme hū shì! Oh, so that's the story!

Yǎo zhǐxiāo shì zhēme hū 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 yǒu qù zhǎo Xiǎo Lán gàn shènme, rénjīa wǒ bù xǐhuān ta! What is he going to see Xiǎo Lán for? After all, she doesn't like him.

B: Nǐ bié jǐ, wǒ lái quānquān ta. Don't get upset, I'll try to persuade 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."

Xíngqiān tā zōngshǐ qù zhǎo pénjīngxiù. On Sundays, he always goes to see his friends.

Zhèizhòng 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 yǒng, wǒ bù guān zhè shì. It's useless to come to me about this matter, I'm not in charge of it.

gàn shènme: "to do what; what for, why" Gàn is the verb "to do." Gàn shènme and the similar gǎnmā can be used (1) to ask what someone is doing; (2) like wèishènme, except with a livelier, more conversational tone; or (3) rhetorically, to question the value or use of something.

Nǐ gǎnmā ne? What are you doing?

Nǐ míngtiān gàn shènme? What are you doing tomorrow?

gàn shènme lǎo gěnzhe wǒ? What are you doing always following me?

* gēn, "to follow"
Gàn mà mài zhèige? Nàme guì!

What did you buy this for? It's so expensive!

Nǐ gàn mà zōng tīng tāde?!

How come you always do what he says?!

Hái zài zhèr gàn shénme? Kuài hū fā jiā ba!

Why are you still here? Hurry up and go home!

Zhèi shì xiǎo shìqīng ma? Nǐ gàn mà zhēme shēngqì?

This is such a small matter! Why should you get so angry?

Zhèige dōngxi shì gàn màde?

What's this thing for?

A: Wànshàng nǐ yídīng dào tā jīa qù yǐtāng.

You have to go to her house tonight.

B: Gàn shénme?

What for?

A: Bā zhèige sòngqu.

To take this to her.

Lián nǐ dou bù qù, wǒ gàn shénme qù?!

If you aren't even going, why should I go?

you: 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 piányí. "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 jìntiān xià yǔ.

After all, I didn't know it was going to rain today.

Nǐ yòu méi kànjiànguò ta, nǐ zēnme zhīdào tā bù hǎo?

You've never seen him, after all; how could you know he's no good?

Tā yòu bù shì wàijíāográn, zēnme zài dāshìguān gōngzuò?

He's not a diplomat, after all; why is he working in the embassy?

IN RHETORICAL QUESTIONS

Tā yòu zhīdào shénme?

What does he 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 zēnmeyǎng?

So what if he's a (government) minister? (Means, "The fact that he's a government minister is unimpressive."
Yaoshi ta bu ne ng zuo, shei you ne?  If he can't do it, who can? (Means, "If he can't, nobody can.")

quan: "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."

Wo quan ni haiishi bu yao xue wenxue, biyue yihou zhaogong zuo na!  My advice to you is not to study literature. It would be awfully hard to find a job after you graduate.

Tade shi ni bu yao quan, ta huini gai ni zhaocu maifande.  You'd better not try to advise him about his affairs, otherwise he'll give you trouble.

8. A: Ni shuo wo gai bu gai qu?  Do you think I should go?

B: Ni kanzhe ban ba, tingshuo neige difangr kuai da zhang le.  You do as you see fit, but I hear that there's about to be a war there.

Notes on No. 8

gai: "should; ought to; to be someone's turn to (do something)" Gai is an auxiliary verb very similar in meaning to yinggai.

Kuai qidiian ban le, wo gai shang ban qu le.  It's almost seven-thirty. I should be leaving for work.

Wo gai shuo shenme ne?  What should I say?

Gai is frequently used before the subject of a clause. In such cases it can also mean "to be (someone's) turn to (do something)."

Mingtian gai ta qing ke le.  Tomorrow it's his turn to treat.

Zheixi shi benlai gai wo zuode, bingle zhe jiitian, tongshimen dou bang mang zuowan 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.

Zheici gai wo qing ni kan dianying le.  This time it's my turn to treat you to a movie.

Gai ni zou le OR Gai ni le.  Your move OR It's your turn.

(in playing a game)

kanzhe: In front of another verb, kanzhe means "(do something) as one sees fit." The "locking" in kanzhe 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 kanzhe appears is kanzhe ban, "to do as one thinks best."
A: Nǐ shuō wǒ shì qù hǎo ne? Hái shì bù qù hǎo?
     Do you think it would be best for me to go or not to go?
B: Zěnmé shuō ne? Nǐ kànzhē bān ba?
     What should I say? Do what you think best!
A: Nǐ yào mǎi shénme yán sè de chéngshān?
     What color shirt do you want to buy?
B: Nǐ kànzhē 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 zhěi yīzhàng dāle hǎojíge 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, zhāngzhēng, which is taught in the next module.

    Just now when I went to see Dr. Wáng off, he said he would be willing to see you [medically].
B: Zhěi yǐxiāizi hǎo le. Dēng tā huílái wǒ qù kàn ta.
    (Now) that's great. I'll go see him when he gets back.

Notes on No. 9

sòngxīng: (1) "to see off, to wish (someone) a good trip"

Xiǎwǔ liǎngdiǎn wǒ dào jīzhāng gěi Zhāng Xiānshēng, Zhāng Tàitái sòngxīng.
    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 jǐntiān wǎnshāng yǒu méiyǒu shī?
    Are you busy tonight?
B: Wòměn jǐntiān wǎnshāng chūqu chī fàn, gěi péngyǒu sòng-
    xīng.
    We're going out for dinner tonight to have a going-away party for a friend.

zhěi yǐxiāizi: "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 95, it may be best just to omit it from the translation.)

Qián lái le, zhěi yǐxiāizi kěyì mái fāngzǐ le!
    The money has come. Now we can buy the house!
Zhěi yǐxiāizi zāogāo le, wǒde qián bù gǒu le.
    This is terrible! I don't have enough money (e.g., to pay for the things I just brought to the cashier).
dēng: "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 dēng dào, which you learned in Unit 3 may be used for "when" or "by the time."

Dēng wǒ dào le Běijīng wǒ cāi zhīdào tā yě zài Běijīng.  It wasn't till I got to Běijīng that I found out he was there too.

10. A: Zhēige shǎ háizi, zēme dāde shír yě bu zāo diānr gàosu wǒ!  What a stupid kid, why didn't you tell me about this before, since it's such an important thing.

B: Wǒ yuánlái gèn nín shuōguo, nǐn 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 zài yǐn-hángli duō hǎo! Fàng zài jiā-lǐ 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 wèntǐ, hǎo bu hǎo?  You silly kid, would you quit asking such silly questions all the time?

zāo: Besides "early," zāo can also mean "before, sooner," or "long ago." Here are more examples.

Tāmen jīge nǔtóngxué zāo jíu pāo dào hǎibǐănru qu wǎnr le.  Those women students took off for the beach a long time ago.

Hǎi! Wǒ zāo lái yītiān jū hāc le.  (Sigh) If only I had come a day earlier.

Sometimes zāo 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, zāo can be translated by intonation alone:

Nǐ zēme bù zāo shuō! Xiǎnzài hǎi láidayǐ ma?  Why didn't you say so (before)! How can we make it in time now?

Wǒ zāo zhīdào tā shì zhēige yǎngzǐ jíu bù huǐ 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 bān le, nǐ yě bu zāo diānr jíào wo, wǒ xiānzài láibūjī le.  It's half past eight! Why didn't you get me up before? Now I won't make it in time.
NY Yē bu kuài diǎnr shōushì, wō- 

men dōu dēngjí le. Will you hurry up and get your things 

ready? We're all getting itchy 

(from waiting).

Tā yē bu kuài diǎnr lái, cāi 
yījīng liáng le! What is keeping him ["Won't he even 
come a little faster"]? The food 
is cold already!

yuánlái: (1) "originally" In this meaning, it is usually interchangeable 

with bēnlái, which you learned in Unit 7.

Tā yuánlái bù chī ròu, xiànzài 
bù zhīdào zěnme chǐqīlái le. He didn't used to eat meat. No he's 

started eating it for some reason.

Wǒ yuánlái méi jīhuà qù ānzhōu, 
hǒulái tā yǐdīng yào qù, wǒ 
yě jīu gēngqu wānrle yǐtàng. I hadn't originally planned to go to 

Europe. Then she insisted on going, 

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...!" 

(bēnlái cannot be used for this meaning.)

Wǒ xiǎng shì tā xiěde, yuánlái 

jiù shì nǐ xiěde! Oh, so you wrote this! I thought 

he wrote it.

À! Yuánlái nǐ jiù shì Xú Xían-

sheng? Huānyíng, tài huānyíng 

le! Oh! So you're Mr. Xu? Welcome! 

Welcome indeed!

À, yuánlái shì zhèměi hūf shǐ! Oh! So that's what happened!

(3) Yuánláide may be used to modify a noun, with the meaning "original":

Wōmen yuánláide jīhuà shī xiāge 

Xīngqīwǔ qù. Our original plan was to go next 

Friday.

Tāmen yuánláide fāngzī zài 

chēngwăitou, xiànzài bān dào 

chénglì qu zhù le. Their original house was outside the 

city, (but) now they've moved 

into the city.

* "gēn, "to follow, to go along with"
Unit 8, Review Dialogue

In Lǐ Ping and Tom's room, Tom (A) is getting his things packed, when Lǐ Ping (B) comes in.

B: Tāngmǔ, wǒ tīngshuō nǐ yào qù dàlù le?


B: Nǐ yùnqǐ zhēn bù cuò. Yāo qù duō jiǔ ne?

A: Yāo kàn qíngkuàng, dàgài bānge yuè dào yīge yuè.

B: Wǒ yè dào Táiwān qù bānge yuè. Wáng Chéng qǐng wǒ hé Xǐāo Wén dào tā jiā qu wǎnr.

A: Āhà! Zhè yīxiār zhēn bù cuò, wǒ qù dàlù, nǐ qù Táiwān, huílái yīhòu wǒmen lái yīge kǎoshì, kān-kan shéi dúl shèhuì qǐngkuǎng yānjiǔ de bǐjīǎo hǎo.

B: Hǎo!

(Lǐ Ping's grandmother (C) enters.)

C: Xǐāo Píng, Tāngmǔ, nǐmen dōu zài zhěr ne?* 

B: Nǎinai, nǐn zěnme bù shuì wǔ-jiǎo le?** 

A: Lǐ Nǎinai, duībuqǐ, wǒmen bā nǐn chǐxǐng le. I'm sorry Grandma Lǐ, we woke you up.

Tom, I hear you're going to the mainland?

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.

You're so lucky. How long are you going for?

We'll have to see. Probably two weeks to a month.

And I'm going to Taiwan for two weeks. Wáng Chéng invited Xǐāo Wén (Lǐ Wén) and me to his house.

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.

Okay.

*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: Méiyǒu, wǒ yě gāi qǐlái le.*

Tāngmǔ a, nǐ dào dàlù qu, bù xiǎng zǎi Méiguó, zài Xuānggōng; yào zhídào duō zhǎoqu zǐjǐ. Xiǎo Píng máma chuqu gěi nǐ mái diǎnr dōngxi dàishang.

A: Lǐ Nāinai, wǒ shénme dōu yǒu, bù yòng dāi le.

(Xiǎo Wén (E) comes in quietly.)

E: Wǒ nāinai, wǒ mǎ dōu tèng rì, nǐ jiù dāishang ba!

My grandmother and mother are fond of you, go ahead and take the things!

A: Lǐ Nāinai, wǒ huí Méiguó yǐqián, hǎi xiǎng zǎi lái yǐcǐ, xǐng bu xǐng?

Grandma Lǐ, I have to come back here once again before I go to America. Will that be okay?

C: Zhěi háizì, zěnme bù xǐng ne? Zhěr jiù shì nǐde jiā ya!

Oh, this youngest! How could it not be all right? This is your home!

A: Nín yào wǒ gěi nín dài diǎnr shènme dōngxi a?

Did you want me to bring you back something?

C: Duì le, zhèr yǒu yǐzhāng dānzi,*** shì yīxiē gōngyǐpǐn, qián jiù zài zhējīng xīnfēnglǐ, nǐ kānzhe māi ba!

Yes, here’s a list.*** It’s some handicrafts. The money is in this envelope. Buy what you can.

E: Nāinai, zānmén jiā yǒu nàme xīsī gōngyǐpǐn, hǎi mǎi tā gàn shènme!

We have so many handicrafts already, why do you want to buy more of them?

C: Shā háizì, déng dào nǐ jiěhūnde shihou jiu yǒu yòng le.

Silly girl! They’ll come in handy when you get married.

E: Nàme nán₄ting!

Ugh! That sounds awful!

C: Nà yǒu shènme nán₄ting, hǎo shǐr 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: Mỳmen zài zhèr,* wǒ qu kànkan, hǎoxiǎng māmā huílái le.

(Xiǎo Wén leaves.)

A: Mǎxìnai, Xiǎo Wén zhēnde yào jiēhūn le?

Is Xiǎo Wén really getting married, grandma?

B: Shì zhème huí shǐ, Xiǎo Wén zài Yīngguó niăn shūde shìhòu rènshíle yīge Rìběn rén, xiànzáì tā hé Xiǎo Wén zài yīge yīnghǎnglì zuǒ shǐ, duì Xiǎo Wén bù cuò. Kěshì . . .

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, Zhōngguó rén hé Rìběn rén zěnmé yě méi bànfā biànchēng yījiāzi * ya! Kěshì Xiǎo Wén hé tā māmǎ yuǎnyì, wōmen yě jiù bù nèng shūō 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 māmā zěnmé shuō ne?

What did Xiǎo Wén's mother say about it?

C: Tā quànle wo hǎojǐcí. Tāde huà yǒu dàlǐ. Tā shuō, Zhōngguó rén hé Rìběn rén shì dīgāo zhǎng. Kěshì xiǎnzáì, shìqìng yǐjīng guòqu , yǐshínián le, wèi-shénme hǎi yào ràng hǎizìmen 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. Ëi, wǒ lái Xīnggǎng zěnmé duǒ tiān le, zěnme hǎi méi kǎnjian 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 huì Rìběn kàn tā māmā qu le, nèi shí ge xiǎoshūndē hǎizi. Děng nǐ cōng dàlǜ huílái de shìhou, tā yě gāi huílái 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 yìsī!

That's so interesting!

*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 Mỳmen tāntan, wǒ xiǎn zǒu, "You go on talking, I'm going to leave."

**yǐjiāzi means yǐjiā rén (one family).
C: Yǒu yīsī ba, Tānghǔ, nǐ bù zhī-dào, rèn lǎo le, guānliàn yě lǎo le, yǒu dé shíhou zhěnde yào gǎi-gái le.

Oh, it's interesting all right. 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? Mín shízài tài kěqí le.

Auntie, what can I say? This is really too polite of you.

F: Zhèdiǎn chīde, yòngde, dōu dàqu, zhēlǐngjiān yīfù dēngyīxià chuānchuan kàn, hěshí bu hěshí.

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 jiù xièxiè le.

Well then, thanks a lot, auntie.

F: Nàme yīdiǎndiǎn dōngxi xiè shenme. Lùshàng hǎohǎo zhàogu zìjǐ, shíqǐng wánle jiù huílai, xǐūxi jītīán 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 finished come back here and rest up for a few days before you go back to America.

A: Ņg, wǒ yídǐng huílai.

Okay, I'll be sure and come back.

C: Guò liǎngtiān, Xiǎo Píng, Xiǎo Wén yě yào zǒu le. Xiǎo Píng mà, jīnjīn wànshàng zǎo bu zuò fàn le. Dēng huír Xiǎo Píng bàba huílai, yīkuài chūqù chī wānfàn, gěi háizímen sònsgòng xǐng, 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: Hào de, hăode.

All right.

---

1Grandma'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.

2Grandma Li here addresses her daughter-in-law as Xiǎo Píng mà, "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.

3Jīn:jīntīān (Běijīng)

4zǎn: The slurred pronunciation of zánmen used in conversation. (Běijīng)
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 Hangzhou.

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 dīǎnr shēngr
- bāo
- tān liān'ài

a little more quietly

to wrap

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 Beijing 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
zāi 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 Beijing 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 Shīfū old master
gémìng revolution
SOC, Unit 8

Zhū Lǎozǐng (an affectionate name for Zhū Dè, a military leader of China and commander of the Eighth Route Army during the war of resistance against Japan.)

Jūndūì 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 Lǎozǐng" (Zhū Dè) do at that time? What did Wáng Lǎo Shīfu do for Zhū Lǎozǐng?

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: Mà, wǒ jiējie shénme shíhou zǒu a?


A: Āo, jiējie shuí wūjiào na, wǒ xiǎo diānr shēngr. Mà, jiējie yào dǎizōude dōngxi dōu zhūnbèihǎo le ma?

B: Chàbāduō le, jiù shì hǎi yǒu yìxī qīngyǐpín měiyǒu nōnggāo, nǐ huīlái, zhēnggāo bāngbang máng, bā zhēxīqì dōngxi bāoqīlài.

A: Jiējie shì dào Méiguó qù nián shūde, dāi qīngyǐpín gān shērme?

B: Zài dàxué de nián shù zhǒng huì yǒu ge hǎo píngyǒu, wéiiguó rén xīhuān Zhōngguó qīngyǐpín, dàishang yǐdīān, sōngsōng rén, bù shì hěn hǎo ma?

A: Hǎo, wǒ yǐhuìr jiù bāohǎo le.

B: Duì le, nǐ zài zhèr nòng, wǒ dào chūfáng kàn yìxī, kànkan cái hǎole měiyǒu.

A: Wànshang hǎi yǒu kèrén ma?

B: Yǒu. Děng yìxīzhǎo Bómǔ hé tā ěrzǐ lái gěi nǐ jiējie sòng-xīng.

A: Mà, wǒ kān, wǒ jiējie gēn Xiǎo Zhōu hǎoxiàng bù cuō ma!

B: Shǎ háizi! Nǐ jiējie gēn Xiǎo Zhōu tān lián'ài kuài yǐnián le, nǐ hǎi bù zhīdào!

A: Ma, when is older sister leaving?

B: On the 11:00 train this evening. Speak a little more quietly. Don't wake her, let her sleep a little while longer.

A: Oh, sister is taking a (noon) nap. I'll speak more softly. Ma, have all the things older sister is going to take along with her been gotten ready?

B: 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: Sister's going to America to go to school; what is she taking handicrafts for?

B: 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: Okay, I'll have them wrapped in a minute.

B: Oh--you take care of this here, and I'll go take a lock in the kitchen to see if the food is done.

A: Are there guests coming tonight, too?

B: Yes, in a little while Mrs. (Auntie) Zhōu and her son are coming over to give your sister a send-off.

A: Ma, I think older sister and Xiǎo Zhōu seem to be getting along pretty well!

B: You dumb kid! Your sister and Xiǎo Zhōu have been in love for almost a year now. Didn't you know?!
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A:  Ào! Yuǎnlái shì zènme hū shír! Hǎo, mā, nǐ kuài mǎng qu bā! Zhè diǎnr gōngyǐpǐn jiǎo gěi wǒ le.

B:  Nǐ kuài bǎo, bāówánle, dào chǔfáng lái bǎng wo máng.

A:  Xíngh, wǒ yǐhuí jiù lái.

B:  Get these wrapped quickly. When you’re done, come to the kitchen and help me.

A:  Okay, I’ll be there in a minute.

Dialogue and Translation for Exercise 3

In Béijīng a mother (B) talks with her daughter (A).

B:  Xiǎo Yún na, zuòtiān kǎoshǐ kǎoóán le, jǐntiān hái zài wǔlǐ máng shènme na?

A:  Xiǎo Yún, your exams were over yesterday. What are you still working on here today?

B:  Gěi yěyède xìn xǐēlè méiyǒu? Yěyè nǐme téng nǐ, kuài gěi tā xǐē fēng xīn bā!

A:  Xiě jǐfēng xīn, zhèxīē xīn zāo jīù gāi xǐě le, jǐntiān yǒu yědiǎnr shǐjiān, wǒ xiǎng bā tāmén xǐěwǎn.

B:  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.

A:  Wèishénme ne?

B:  Shāngchǐ yěyè lái xīn shuǒ, tāmén gōngsī qǐng tā qù bāng máng ne. Zhèjiān shír, nǐn zěnme xiǎng?

A:  Shàngchǐ yěyè lái xīn shuō, tāmén gōngsī qǐng tā qù bāng máng ne. Zhèjiān shír, nǐn zěnme xiǎng?

B:  The last time grandfather wrote, he said that their company had asked him to go help out. What do you think of that?

A:  Wèishénme ne?

B:  Tāmén gōngsī xiǎng gěn wǎiguó rèn zuò shèngyì, qǐng yěyè qù bāng máng, zhèjiān shír, wǒ shènme yě bù yuán yí shuō.*

A:  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.

B:  Wèishénme ne?

A:  Why?


A:  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 yídīng bù tóngyì nǐde shuōfā. Guòqù shìr yíjīng guòqu le. Xiànzài yǒu rén qǐng ta bāng mǎng, zài shuō zěnxiē shìr duì guójìa yǒu hǎochu, tā yídīng huì qù zuòde.

B: Wǒ yě zhīdào, nǐ yéye nèige rén zhī yào yǒu gōngzuò, bú guān duō nán, tā yě huǐ pīnzhīng qù zuòde. Nǐ xǐ xīn de shíhou, bié wàngle xiēshang, ràng tā bié tài lèi le, méitiān shuì ge xiǎo wǔjiào.


B: Ài! Hǎo le, wǒ yào chūqù mái dōngxi, nǐde xīn xiēwán le méiyou? Wǒ lái gěi nǐ jǐ.

A: Zhèi sānfēng xīn xiēwán le, dēng yixiār, wǒ tíe shang yǒupiào. Hǎo, xiànzài hǎo le. Mín názǒu ba.

B: Wǒ zǒu le.

A: Mā, nǐn zǎo diānr huìlái!

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.

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.

Okay. It's written. Grandma will take good care of grandfather. Don't you worry.

(Sigh) Okay, I've got to go out to buy some things. Have you finished writing your letters? I'll mail them for you.

Okay, they're ready. Here they are.

I'm leaving.

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:


Old Master Wáng, you rest a while. I'll watch things here, don't worry. I won't fall asleep.

B: Du, wǒ bù lèi, zánmen liǎ* liáoliào tiǎnr ba!

I'm not tired. Let's us two have a chat!

A: Wáng Lǎo Shīfū, wǒ tīngshuō, nǐn jiēfāng qián jiù cǎnjīa gé mǐng le, nǐde gūshī yídīng bù shǎo, gěi wǒ jiāngjiāng 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!

*liǎ: A colloquial word meaning liàngge.
B: Nǐ zhīdào, jiěfàng qián wǒ shì zuò xiǎo mǎimai de, nèi shìhou zuò xiǎo mǎimai duō nán! Néng bu néng zhuǎn yǐdiǎnr qián dōu yào kān yùnqi hǎo huài.

A: Hǎolái ne?

B: Hǎolái Rìběn rén lái le, Rìběn rén gēn zánmen dà zhǎng. zhěi yī-xiàzi wǒde mǎimai . . .

A: Zuǒwǔxiàqu le.

B: Bú yì, wǒde mǎimai yuè zuò yuè dà le.

A: Zěnme ne?

B: Nǐ xuéguo lǐshī. Nǐ zhīdào nèi shìhou Zhū Lǎozōng gēn Rìběn rén dàle yǐzhāng . . .

A: Zhīdào, nèi yǐzhāng dàle hǎo jīge yuè. Nèi shìhou nín gàn shénme ne?

B: Wǒ? Wǒ yǐtiān dào wǎn názhe dānzǐ gěi Zhū Lǎozōng de jùnduì máǐ dōngxi ya! Shénme chūduì, chuānde, yāo a, wǒ dōu néng máidào.

A: Ëi, zhēn yǒu yìsì, nín zài gěi wo jiāngjiāng.


A: Nà zánmen zǒu ba!

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.

And later?

Later the Japanese came. After the Japanese went to war with us, my business . . .

You couldn't carry it on.

No, it got bigger and bigger.

How was that?

You've studied history. You know that at that time Zhū Lǎozōng (Zhū Dé) fought with the Japanese . . .

Yes, they fought for many months. What were you doing at that time?

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.

Gee, that's fascinating, tell me more.

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.

Then let's go!
### Vocabulary

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<td>father, dad, papa</td>
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<td>báitiān</td>
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<td>-bān</td>
<td>(counter for class of students)</td>
<td>-bān</td>
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<tr>
<td>bāng</td>
<td>背</td>
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<td>包</td>
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<td>behind someone's back</td>
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<tr>
<td>-bèiži</td>
<td>伴</td>
<td>-bèiži</td>
<td>all one's life, lifetime</td>
<td>7.2</td>
</tr>
<tr>
<td>běnlái</td>
<td>原来</td>
<td>běnlái</td>
<td>originally, in the beginning, at first; to begin with, in the first place</td>
<td>7.7</td>
</tr>
<tr>
<td>bènrén</td>
<td>本</td>
<td>bènrén</td>
<td>herself, himself, oneself, myself, etc.</td>
<td>7.6*</td>
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<tr>
<td>biàn</td>
<td>变</td>
<td>biàn</td>
<td>to change, to become different</td>
<td>7.3</td>
</tr>
<tr>
<td>biànchēng</td>
<td>变成</td>
<td>biànchēng</td>
<td>to change into</td>
<td>7.2*, 7.3</td>
</tr>
<tr>
<td>bǐcǐ</td>
<td>彼此</td>
<td>bǐcǐ</td>
<td>each other, one another, both; the same to you</td>
<td>7.5</td>
</tr>
<tr>
<td>bīngrán</td>
<td>病</td>
<td>bīngrán</td>
<td>sick person, patient</td>
<td>7.3*</td>
</tr>
<tr>
<td>bómǔ</td>
<td>姑</td>
<td>bómǔ</td>
<td>aunt (wife of father's elder brother); (term for the mother of one's friend)</td>
<td>7.8</td>
</tr>
<tr>
<td>bóshí</td>
<td>博</td>
<td>bóshí</td>
<td>Ph.D.</td>
<td>7.2*</td>
</tr>
<tr>
<td>bù fàngxīn</td>
<td>不放心</td>
<td>bù fàngxīn</td>
<td>to worry</td>
<td>7.3</td>
</tr>
<tr>
<td>bù guǎn</td>
<td>不管</td>
<td>bù guǎn</td>
<td>no matter (what, whether, etc.)</td>
<td>7.5*, 7.6</td>
</tr>
<tr>
<td>bù huáng bù máng</td>
<td>不慌不忙</td>
<td>bù huáng bù máng</td>
<td>calm, not the least bit flustered</td>
<td>7.8*</td>
</tr>
<tr>
<td>bù jiàn bù sàn</td>
<td>不见不散</td>
<td>bù jiàn bù sàn</td>
<td>don't leave until we've met up</td>
<td>7.7*</td>
</tr>
<tr>
<td>bù jiǎndān</td>
<td>不见anding</td>
<td>bù jiǎndān</td>
<td>not ordinary, not commonplace; remarkable</td>
<td>7.7*</td>
</tr>
<tr>
<td>bù nèng bu</td>
<td>不能不</td>
<td>bù nèng bu</td>
<td>to have to, must</td>
<td>7.7</td>
</tr>
<tr>
<td>bù shào</td>
<td>不要</td>
<td>bù shào</td>
<td>to be quite a lot, to be much, to be many</td>
<td>7.4</td>
</tr>
<tr>
<td>bù shí...jiù shí...</td>
<td>不是...就是...</td>
<td>bù shí...jiù shí...</td>
<td>if it isn't...then it's...; either...or...</td>
<td>7.7</td>
</tr>
<tr>
<td>bù xiàng huà</td>
<td>不想话</td>
<td>bù xiàng huà</td>
<td>to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)</td>
<td>7.6</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Module &amp; Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>cái</td>
<td>only (before an amount)</td>
<td>7.3</td>
</tr>
<tr>
<td>cái</td>
<td>only in that case, only under this condition</td>
<td>7.5</td>
</tr>
<tr>
<td>cái</td>
<td>property</td>
<td>7.4</td>
</tr>
<tr>
<td>cânjǐ</td>
<td>to participate in, to take part in; to join; to attend</td>
<td>7.6</td>
</tr>
<tr>
<td>cháng</td>
<td>to be long</td>
<td>7.1</td>
</tr>
<tr>
<td>chàng gē</td>
<td>to sing (songs)</td>
<td>7.6</td>
</tr>
<tr>
<td>chǎo</td>
<td>to be noisy; to disturb by making noise</td>
<td>7.8</td>
</tr>
<tr>
<td>chàongxing</td>
<td>to wake (someone) up by being noisy</td>
<td>7.8</td>
</tr>
<tr>
<td>-chēng</td>
<td>(verb ending) into</td>
<td>7.3</td>
</tr>
<tr>
<td>chéngshì</td>
<td>city; urban</td>
<td>7.6</td>
</tr>
<tr>
<td>chéngyuán</td>
<td>member country</td>
<td>7.5</td>
</tr>
<tr>
<td>chībuxiàqù</td>
<td>to be unable to eat</td>
<td>7.3</td>
</tr>
<tr>
<td>chī kǔ</td>
<td>to suffer, to undergo hardship</td>
<td>7.4</td>
</tr>
<tr>
<td>chōu yān</td>
<td>to smoke (tobacco)</td>
<td>7.6</td>
</tr>
<tr>
<td>chuáng</td>
<td>bed</td>
<td>7.2, 7.5</td>
</tr>
<tr>
<td>chuántōng</td>
<td>tradition, traditional</td>
<td>7.1</td>
</tr>
<tr>
<td>còngiái</td>
<td>ever (up till now), always (up till now)</td>
<td>7.3</td>
</tr>
<tr>
<td>cónglái bù/méi</td>
<td>never (up till now)</td>
<td>7.3</td>
</tr>
<tr>
<td>cóng...(Verb)-qǐ</td>
<td>to begin (Verb)-ing from...</td>
<td>7.7</td>
</tr>
<tr>
<td>cùnr</td>
<td>village</td>
<td>7.6</td>
</tr>
<tr>
<td>dàduōshù(r)</td>
<td>the great majority</td>
<td>7.5</td>
</tr>
<tr>
<td>-dài</td>
<td>generation; era, (historical) period</td>
<td>7.5</td>
</tr>
<tr>
<td>dàisháng</td>
<td>to take along (Pěijīng)</td>
<td>7.8</td>
</tr>
<tr>
<td>dàjiě</td>
<td>&quot;older sister&quot; (a respectful term of address for a woman about one's own age or older)</td>
<td>7.4</td>
</tr>
<tr>
<td>dālù</td>
<td>mainland, continent</td>
<td>7.1</td>
</tr>
<tr>
<td>dāng</td>
<td>(political) party</td>
<td>7.6</td>
</tr>
<tr>
<td>dānxīn</td>
<td>to be worried, to be uneasy</td>
<td>7.4</td>
</tr>
<tr>
<td>dānzi</td>
<td>list; form</td>
<td>7.8</td>
</tr>
<tr>
<td>dāo</td>
<td>to pour, to dump</td>
<td>7.1</td>
</tr>
<tr>
<td>-dào</td>
<td>(resultative ending used for perception by one of the senses: jiàndào, kàn dao, tíngdao, etc.)</td>
<td>7.3</td>
</tr>
<tr>
<td>-dào</td>
<td>(resultative ending used to indicate reaching; in xiǎngdào, tándào, etc., translated as &quot;about&quot; or &quot;of&quot;)</td>
<td>7.3</td>
</tr>
<tr>
<td>dāochù</td>
<td>everywhere</td>
<td>7.7</td>
</tr>
<tr>
<td>dàngé</td>
<td>morality, morals, ethics</td>
<td>7.2</td>
</tr>
<tr>
<td>dào lǎjī</td>
<td>to take out (dump) the garbage</td>
<td>7.3</td>
</tr>
<tr>
<td>dàolǐ</td>
<td>principle, truth, hows and whys; reason, argument, sense</td>
<td>7.2</td>
</tr>
<tr>
<td>dàxuéshēng</td>
<td>college student</td>
<td>7.1</td>
</tr>
<tr>
<td>dǎ zhàn</td>
<td>to fight a war, to go to war</td>
<td>7.8</td>
</tr>
<tr>
<td>Simplified Chinese</td>
<td>Pinyin</td>
<td>English Translation</td>
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<td>-------------------</td>
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<tr>
<td>dǎ zhēn</td>
<td>dǎ zǐ</td>
<td>to get an injection</td>
</tr>
<tr>
<td>dē</td>
<td>dă</td>
<td>to type (on a typewriter)</td>
</tr>
<tr>
<td>dăo</td>
<td>dăo</td>
<td>to get</td>
</tr>
<tr>
<td>-de huà</td>
<td>dăi kăn</td>
<td>to receive, to get</td>
</tr>
<tr>
<td>-dōng</td>
<td>dăng kăn</td>
<td>if; in case; supposing that</td>
</tr>
<tr>
<td>dàng</td>
<td>dăng kăn</td>
<td>to depend on</td>
</tr>
<tr>
<td>dàng dão</td>
<td>dăng yíxià</td>
<td>when; by the time; till</td>
</tr>
<tr>
<td>dàng yíxià</td>
<td>dăng yíxià</td>
<td>wait until; when, by the time</td>
</tr>
<tr>
<td>díǎn</td>
<td>dǐn</td>
<td>wait a minute; in a little while</td>
</tr>
<tr>
<td>dìān</td>
<td>dìān</td>
<td>point</td>
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<tr>
<td>dìāo yǔnlèi</td>
<td>dìāo yǔnlèi</td>
<td>to cry</td>
</tr>
<tr>
<td>dìāo yǔnlèi</td>
<td>dìāo yǔnlèi</td>
<td>position, status</td>
</tr>
<tr>
<td>dōngdè</td>
<td>dōngdè</td>
<td>to understand, to grasp, to know</td>
</tr>
<tr>
<td>duānpiān</td>
<td>duānpiān</td>
<td>short (stories, articles)</td>
</tr>
<tr>
<td>duī</td>
<td>duī</td>
<td>to be independent; independence</td>
</tr>
<tr>
<td>duō (duō)</td>
<td>duō (duō)</td>
<td>how (to what extent)</td>
</tr>
<tr>
<td>duō hǎo!</td>
<td>duō hǎo!</td>
<td>how great that is!</td>
</tr>
<tr>
<td>duōshù(r)</td>
<td>duōshù(r)</td>
<td>the majority (of), most (of)</td>
</tr>
<tr>
<td>éí</td>
<td>éí</td>
<td>say! (interjection telling that the speaker just thought of something)</td>
</tr>
<tr>
<td>érōng</td>
<td>érōng</td>
<td>child (formal word)</td>
</tr>
<tr>
<td>érxífu(r) (-fer)</td>
<td>érxífu(r) (-fer)</td>
<td>daughter-in-law</td>
</tr>
<tr>
<td>fădá</td>
<td>fădá</td>
<td>to be (highly) developed, to be flourishing, to be prosperous</td>
</tr>
<tr>
<td>fălǜ</td>
<td>fălǜ</td>
<td>law</td>
</tr>
<tr>
<td>făn</td>
<td>făn</td>
<td>to translate</td>
</tr>
<tr>
<td>făn</td>
<td>făn</td>
<td>to violate, to offend, to commit; to have an attack (of an old disease)</td>
</tr>
<tr>
<td>fǎnduī</td>
<td>fǎnduī</td>
<td>to oppose, to be against</td>
</tr>
<tr>
<td>-făngmiàn (-mian)</td>
<td>-făngmiàn (-mian)</td>
<td>aspect, side, area, respect</td>
</tr>
<tr>
<td>făngwèn</td>
<td>făngwèn</td>
<td>to visit</td>
</tr>
<tr>
<td>făngzhèng</td>
<td>făngzhèng</td>
<td>anyway, in any case</td>
</tr>
<tr>
<td>făn zuǐ</td>
<td>făn zuǐ</td>
<td>to commit a crime</td>
</tr>
<tr>
<td>făzhān</td>
<td>făzhān</td>
<td>to develop, to expand, to grow</td>
</tr>
<tr>
<td>fēn</td>
<td>fēn</td>
<td>points</td>
</tr>
<tr>
<td>fēn</td>
<td>fēn</td>
<td>to divide, to separate, to split</td>
</tr>
<tr>
<td>fēngsú</td>
<td>fēngsú</td>
<td>custom(s)</td>
</tr>
<tr>
<td>fěnkāi</td>
<td>fěnkāi</td>
<td>to separate, to split up</td>
</tr>
<tr>
<td>fūnū</td>
<td>fūnū</td>
<td>woman; women, womankind</td>
</tr>
<tr>
<td>fúqì</td>
<td>fúqì</td>
<td>blessings, good fortune</td>
</tr>
<tr>
<td>găi</td>
<td>găi</td>
<td>will probably</td>
</tr>
<tr>
<td>găi</td>
<td>găi</td>
<td>should, ought to</td>
</tr>
</tbody>
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### Module & Unit

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<th>Word</th>
<th>Meaning</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>gài</td>
<td>to build, to construct</td>
<td>7.4*</td>
</tr>
<tr>
<td>găibiàn</td>
<td>to change; change(s)</td>
<td>7.1*, 7.5</td>
</tr>
<tr>
<td>gànbu</td>
<td>cadre</td>
<td>7.6</td>
</tr>
<tr>
<td>gânjüé</td>
<td>feeling, sensation; to feel, to perceive</td>
<td>7.1</td>
</tr>
<tr>
<td>gânmâ</td>
<td>to do what; (colloquial) why on earth, what for</td>
<td>7.8</td>
</tr>
<tr>
<td>gân shenme</td>
<td>to do what; (colloquial) why on earth, what for</td>
<td>7.8</td>
</tr>
<tr>
<td>gănxìè</td>
<td>to be thankful, to be grateful</td>
<td>7.3*</td>
</tr>
<tr>
<td>găogâăn</td>
<td>senior cadres</td>
<td>7.6</td>
</tr>
<tr>
<td>găozhōng</td>
<td>senior high school</td>
<td>7.1*, 7.2*, 7.5*</td>
</tr>
<tr>
<td>gèguō</td>
<td>various countries</td>
<td>7.1*</td>
</tr>
<tr>
<td>gèming</td>
<td>revolution</td>
<td>7.8*</td>
</tr>
<tr>
<td>gēn</td>
<td>to follow</td>
<td>7.8*</td>
</tr>
<tr>
<td>gōng</td>
<td>male (for animals)</td>
<td>7.2*</td>
</tr>
<tr>
<td>Gōngchándăng</td>
<td>Communist Party</td>
<td>7.6</td>
</tr>
<tr>
<td>gōngchāng</td>
<td>factory, mill, plant, works</td>
<td>7.6*</td>
</tr>
<tr>
<td>gōnggōng</td>
<td>grandfather, grandpa (paternal)</td>
<td>7.1*</td>
</tr>
<tr>
<td>gōngkè</td>
<td>homework</td>
<td>7.1*</td>
</tr>
<tr>
<td>Gōngqīngtuān</td>
<td>Communist Youth League</td>
<td>7.6*</td>
</tr>
<tr>
<td>gōngshāngyě</td>
<td>industry and commerce</td>
<td>7.5</td>
</tr>
<tr>
<td>gōngyě</td>
<td>industry</td>
<td>7.5</td>
</tr>
<tr>
<td>gōngyìpīn</td>
<td>handicrafts</td>
<td>7.8</td>
</tr>
<tr>
<td>guăn</td>
<td>to take care of; to mind, to bother about</td>
<td>7.2</td>
</tr>
<tr>
<td>guănggāo</td>
<td>advertisement</td>
<td>7.7</td>
</tr>
<tr>
<td>guănmiàn</td>
<td>concept, idea, notion</td>
<td>7.2</td>
</tr>
<tr>
<td>guănxin</td>
<td>to be concerned/care about</td>
<td>7.1*</td>
</tr>
<tr>
<td>guànyú</td>
<td>as to, with regard to, concerning, about</td>
<td>7.1</td>
</tr>
<tr>
<td>gūhuī</td>
<td>bone ashes, ashes (of a person)</td>
<td>7.5*</td>
</tr>
<tr>
<td>guīju</td>
<td>rules of proper behavior, social etiquette, manners; special customs, established practice, rule (of a community or organization)</td>
<td>7.3*, 7.4</td>
</tr>
<tr>
<td>guójiā</td>
<td>country, state, nation; national</td>
<td>7.1</td>
</tr>
<tr>
<td>guōqu</td>
<td>the past</td>
<td>7.4*</td>
</tr>
<tr>
<td>guò rìzi</td>
<td>to pass; to pass away, to die</td>
<td>7.8*</td>
</tr>
<tr>
<td>gūshí</td>
<td>story</td>
<td>7.6</td>
</tr>
<tr>
<td>gūshū</td>
<td>ancient book</td>
<td>7.1*</td>
</tr>
<tr>
<td>hái</td>
<td>fairly, passably</td>
<td>7.4*</td>
</tr>
<tr>
<td>hăilùoyīn</td>
<td>heroin</td>
<td>7.7*</td>
</tr>
<tr>
<td>hăochū</td>
<td>benefit, advantage</td>
<td>7.5</td>
</tr>
<tr>
<td>hăochăor</td>
<td>properly, carefully, thoroughly</td>
<td>7.1*, 7.8</td>
</tr>
<tr>
<td>hăo shī hăo, kēshí...</td>
<td>well, okay, but...</td>
<td>7.3*</td>
</tr>
<tr>
<td>hăoxiàng</td>
<td>to seem as if, to seem like</td>
<td>7.8*</td>
</tr>
<tr>
<td>Word</td>
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<tr>
<td>---------</td>
<td>----------------------------------------------</td>
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<tr>
<td>hēiyè</td>
<td>(darkness of) night, nighttime</td>
<td>7.3</td>
</tr>
<tr>
<td>hèn</td>
<td>to hate, to loathe, to detest</td>
<td>7.6</td>
</tr>
<tr>
<td>Hóngwèibǐng</td>
<td>(a) Red Guard; the Red Guards</td>
<td>7.6</td>
</tr>
<tr>
<td>hòuli</td>
<td>later, afterwards</td>
<td>7.2* , 7.5</td>
</tr>
<tr>
<td>Huàzhèngdàn Yōubào</td>
<td>Washington Post</td>
<td>7.7</td>
</tr>
<tr>
<td>-huí</td>
<td>(counter for shì, &quot;matter&quot;)</td>
<td>7.8</td>
</tr>
<tr>
<td>huí</td>
<td>might; to be likely to; will</td>
<td>7.1</td>
</tr>
<tr>
<td>huō</td>
<td>to live; to become alive; to survive;</td>
<td>7.5</td>
</tr>
<tr>
<td></td>
<td>to be live/alive/living; mobile, moving</td>
<td></td>
</tr>
<tr>
<td>húshuō</td>
<td>to talk nonsense; nonsense, drivel</td>
<td>7.2*</td>
</tr>
<tr>
<td>hùxiāng</td>
<td>mutually</td>
<td>7.4</td>
</tr>
<tr>
<td>jì</td>
<td>to remember; to commit to memory</td>
<td>7.5*</td>
</tr>
<tr>
<td>-jiā</td>
<td>(counter for families)</td>
<td>7.4</td>
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<tr>
<td>jiàndān</td>
<td>to be simple</td>
<td>7.7</td>
</tr>
<tr>
<td>jiāng</td>
<td>to stress, to pay attention to, to</td>
<td>7.3</td>
</tr>
<tr>
<td></td>
<td>be particular about</td>
<td></td>
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<tr>
<td>jiāng</td>
<td>prize</td>
<td>7.5*</td>
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<tr>
<td>jiāngjiù</td>
<td>to be particular about; to be</td>
<td>7.3*</td>
</tr>
<tr>
<td></td>
<td>elegant, to be tasteful</td>
<td></td>
</tr>
<tr>
<td>jiàotáng</td>
<td>church, cathedral</td>
<td>7.7</td>
</tr>
<tr>
<td>jiàoyu</td>
<td>to educate; education</td>
<td>7.7</td>
</tr>
<tr>
<td>jiārǔ</td>
<td>to join</td>
<td>7.6</td>
</tr>
<tr>
<td>jiāfāng</td>
<td>family</td>
<td>7.3</td>
</tr>
<tr>
<td>Jìdōng</td>
<td>to be agitated, to be worked up</td>
<td>7.1*</td>
</tr>
<tr>
<td>jiě</td>
<td>to borrow; to lend</td>
<td>7.1</td>
</tr>
<tr>
<td>jièdào</td>
<td>to successfully borrow</td>
<td>7.2</td>
</tr>
<tr>
<td>jiēfāng</td>
<td>to liberate, to emancipate; liberation</td>
<td>7.6</td>
</tr>
<tr>
<td>jiēhūn (jiēhūn)</td>
<td>to get married</td>
<td>7.2</td>
</tr>
<tr>
<td>jiēyu</td>
<td>to mind, to take offense</td>
<td>7.6</td>
</tr>
<tr>
<td>jiējǐmángmáng</td>
<td>in a hurry, extremely rushed</td>
<td>7.6</td>
</tr>
<tr>
<td>jiēmáng</td>
<td>to be hasty, to be hurried</td>
<td>7.6</td>
</tr>
<tr>
<td>jiēbū</td>
<td>to progress; progress</td>
<td>7.7</td>
</tr>
<tr>
<td>jiēdǐshǐ</td>
<td>modern history</td>
<td>7.1*</td>
</tr>
<tr>
<td>jiēshèn</td>
<td>energy, spirits</td>
<td>7.3*</td>
</tr>
<tr>
<td>jīnr</td>
<td>today (Běijīng)</td>
<td>7.8*</td>
</tr>
<tr>
<td>jīnzhāng</td>
<td>to be nervous, to be upset</td>
<td>7.3*</td>
</tr>
<tr>
<td>jīzhù</td>
<td>to remember</td>
<td>7.2</td>
</tr>
<tr>
<td>-jū</td>
<td>sentence; (counter for sentences or</td>
<td>7.1</td>
</tr>
<tr>
<td></td>
<td>utterances, often followed by</td>
<td></td>
</tr>
<tr>
<td></td>
<td>huà, &quot;speech&quot;)</td>
<td></td>
</tr>
<tr>
<td>jùndūf</td>
<td>army</td>
<td>7.8*</td>
</tr>
<tr>
<td>jūxī shuǐ(r)</td>
<td>orange juice (Běijīng)</td>
<td>7.1*</td>
</tr>
</tbody>
</table>

(V V) kàn  | try and (V), (V) and see how it is         | 7.7           |
| kàn       | to depend on                               | 7.8           |
SOC, Vocabulary

Module & Unit

kănbugǐ to look down on, to scorn, to despise 7.4
kândao to see 7.3
kănzhè (followed by a verb) as one sees fit, as one deems reasonable 7.8
kăo to take/give an exam, test, or quiz 7.8
kăo to depend on, to rely on; to lean against; to be near, to be next to 7.2
kăolū to consider, to think about; consideration 7.1
kăoshī to take/give an exam, test, or quiz; exam, test 7.8
kēài to be loveable, to be adorable 7.8∗
kēkēyín cocaine 7.7∗
Kēkēyínle Coca Cola 7.1∗, 7.3∗
kēlián to be pitiful 7.3∗
kēn to be willing to 7.7∗
kē 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

lăjī garbage 7.3∗
lănwēiyán appendicitis 7.5∗
lăo all the time, always 7.8∗
lăodòng to labor 7.5
lăodònglī labor force, labor; able-bodied person 7.5
lăolăo grandmother, grandma (maternal) 7.4∗
lăolī labor force; labor 7.5
lăoshǐfū old master 7.5
lăoshǔ (láoshu) mouse or rat 7.2∗
lăoxiānshèng old gentlemen 7.5∗
lăoyé grandfather, grandpa (maternal) 7.4∗
lăosòng (used with surname as an affectionate term for a high-ranking PLA commander) 7.8∗
līm (Bēijīng colloquial word meaning liănge, "two") 7.8∗

līán...dōu/yē... even... 7.7
līào to chat 7.3
līáo tiān(r) to chat 7.3
lǐmāo manners, politeness 7.4
lǐngdăng to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre 7.6
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
<th>Module &amp; Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>liùshí niándài</td>
<td>the decade of the sixties</td>
<td>7.1&quot;</td>
</tr>
<tr>
<td>liúxìa</td>
<td>to leave</td>
<td>7.1&quot;</td>
</tr>
<tr>
<td>liúxíng</td>
<td>to be common, to be popular, to be prevalent</td>
<td>7.2</td>
</tr>
<tr>
<td>luàn</td>
<td>to be in disorder, to be in a mess, to be chaotic; arbitrarily, recklessly, any old way</td>
<td>7.7</td>
</tr>
<tr>
<td>luànqībāzǎo</td>
<td>in a mess, in confusion, in disorder; miscellaneous, motley, all thrown in together</td>
<td>7.7</td>
</tr>
<tr>
<td>ma</td>
<td>(marker for obviousness of reasoning)</td>
<td>7.3</td>
</tr>
<tr>
<td>mànmmānr (mànmàn)</td>
<td>slowly; gradually, by and by; taking one's time (doing something); (tell) all about, in all details</td>
<td>7.1</td>
</tr>
<tr>
<td>méi yīsi</td>
<td>to be uninteresting/boring; to be pointless/meaningless; to be a drag; to be without value, not worthy of respect, cheap</td>
<td>7.2</td>
</tr>
<tr>
<td>míngbái</td>
<td>to understand, to be clear on, to comprehend; to be clear, to be intelligible</td>
<td>7.5</td>
</tr>
<tr>
<td>Míng Bào</td>
<td>Ming Pao (a Hong Kong newspaper)</td>
<td>7.7</td>
</tr>
<tr>
<td>mǔ</td>
<td>female (for animals)</td>
<td>7.2&quot;</td>
</tr>
<tr>
<td>nǎinài</td>
<td>grandmother (paternal)</td>
<td>7.4</td>
</tr>
<tr>
<td>nà hái yòng shuō</td>
<td>that goes without saying</td>
<td>7.2&quot;</td>
</tr>
<tr>
<td>Nán Měi</td>
<td>South America</td>
<td>7.7</td>
</tr>
<tr>
<td>nángūn</td>
<td>men and women, male-female</td>
<td>7.2</td>
</tr>
<tr>
<td>nánshòu</td>
<td>to be uncomfortable; to feel bad, to feel unhappy</td>
<td>7.3</td>
</tr>
<tr>
<td>nántīng</td>
<td>to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous</td>
<td>7.8</td>
</tr>
<tr>
<td>ne</td>
<td>(used in questions asking the whereabouts of someone/something)</td>
<td>7.4&quot;</td>
</tr>
<tr>
<td>nènglǐ</td>
<td>ability</td>
<td>7.6&quot;</td>
</tr>
<tr>
<td>niánjí (niánjǐ)</td>
<td>age</td>
<td>7.4</td>
</tr>
<tr>
<td>niángōng</td>
<td>to be young</td>
<td>7.1</td>
</tr>
<tr>
<td>nòng (nèng)</td>
<td>to do; to fool with; to get</td>
<td>7.3</td>
</tr>
<tr>
<td>nóngcūn</td>
<td>country, rural area; rural</td>
<td>7.5&quot;, 7.6</td>
</tr>
<tr>
<td>nòngglái</td>
<td>to get and bring</td>
<td>7.3</td>
</tr>
<tr>
<td>nòngmín</td>
<td>peasant</td>
<td>7.5&quot;</td>
</tr>
<tr>
<td>nóngyuè</td>
<td>agriculture</td>
<td>7.5</td>
</tr>
<tr>
<td>nǚlí</td>
<td>to make efforts</td>
<td>7.7&quot;</td>
</tr>
<tr>
<td>nùshēng</td>
<td>coed, woman student</td>
<td>7.3&quot;</td>
</tr>
<tr>
<td>pà</td>
<td>to be afraid</td>
<td>7.4*</td>
</tr>
<tr>
<td>pǎolai pǎoqù</td>
<td>to run around</td>
<td>7.6*</td>
</tr>
<tr>
<td>pèngdào</td>
<td>to run into, to come across</td>
<td>7.8*</td>
</tr>
<tr>
<td>-piān</td>
<td>(counter for sheets, articles or pieces of writing)</td>
<td>7.2</td>
</tr>
<tr>
<td>piàn</td>
<td>to fool, to deceive</td>
<td>7.2*</td>
</tr>
<tr>
<td>pǐchá bǐng</td>
<td>pizza</td>
<td>7.1*</td>
</tr>
<tr>
<td>pǐngděng</td>
<td>equality; to be equal (of people)</td>
<td>7.2</td>
</tr>
<tr>
<td>pǐnmíng</td>
<td>with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death</td>
<td>7.2</td>
</tr>
<tr>
<td>pǐzhǔn</td>
<td>to give permission, to approve; approval, permission, sanction</td>
<td>7.5*</td>
</tr>
<tr>
<td>pòpo</td>
<td>grandmother, grandma</td>
<td>7.4*</td>
</tr>
</tbody>
</table>

| qǐāng     | gun                           | 7.7*  |
| qǐāng     | to be strong                  | 7.6*  |
| qiánxǐ nián | a few years back, in recent years | 7.8*  |
| qǐāō mén  | to knock at the door          | 7.4*  |
| qǐguài    | to be strange, to be odd, to be surprising | 7.3  |
| qǐlāi     | to get up (in several senses) | 7.4  |
| -qǐlāi    | (resultative ending which indicates starting) | 7.3  |
| Qǐnghǎi   | (a province in western China) | 7.3*  |
| qǐngkuàng | situation, circumstances, condition, state of affairs | 7.1  |
| qǐngxìng  | situation, circumstances, condition, state of affairs | 7.1  |
| quàn      | to advise, to urge, to try to persuade | 7.8  |
| quǎnjīā rén | the whole family              | 7.4*  |

<p>| rǎng      | to make (someone a certain way) | 7.1  |
| rén       | person; self; body             | 7.4  |
| rénjīā    | 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  |
| rèxīnqǐlāi | to become enthusiastic and interested | 7.3  |
| rǐzǐ      | day; date; time                | 7.3*  |
| rǔ        | to enter; to join (an organization) | 7.6  |
| rǔ Tuán   | to join the Communist Youth League | 7.6  |
|           | (Gòngqǐngtuán or Gòngchǎnzhǔyì Qǐngnǐántuán) | 7.6  |</p>
<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>嘗 (nǐ)</td>
<td>to kill (means unspecified); to kill (specifically, with a knife or knifelike instrument); to try to kill</td>
<td>7.7</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to be stupid, to be dumb, to be silly, to be naive</td>
<td>7.8</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>sofa</td>
<td>7.8*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>(verb ending indicating starting and continuing)</td>
<td>7.6</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to go to school; to attend school</td>
<td>7.6</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>commerce, business</td>
<td>7.5</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>Young Pioneers</td>
<td>7.6*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>society; social</td>
<td>7.1</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to produce; production</td>
<td>7.5</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to live; life; daily life; livelihood</td>
<td>7.2</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>business, trade</td>
<td>7.8</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to apply (for)</td>
<td>7.2*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>body; health</td>
<td>7.4</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to cause (followed by a verb), to make, to enable</td>
<td>7.7</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>market</td>
<td>7.5*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>world</td>
<td>7.6</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>in the world, in the whole world</td>
<td>7.6</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>worldwide</td>
<td>7.7</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to practice, to carry out, to put into effect, to implement (a method, policy, plan, reform, etc.)</td>
<td>7.6</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>really; to be real</td>
<td>7.2</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to receive</td>
<td>7.7</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to be thin</td>
<td>7.7*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>handwritten</td>
<td>7.4*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to receive an education</td>
<td>7.7</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>income, earnings</td>
<td>7.5</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to straighten up; to get one's things ready</td>
<td>7.4</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>summer vacation</td>
<td>7.1</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>can't explain clearly</td>
<td>7.1</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to speak of; as for</td>
<td>7.3</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>way of saying a thing; statement, version, argument</td>
<td>7.5</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>Master's degree</td>
<td>7.2*, 7.5*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to die</td>
<td>7.3*, 7.5</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>the Four Books (Dàxué, Zhōngyōng, Lúnyǔ, Mèngzǐ)</td>
<td>7.4</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>thought, way of thinking</td>
<td>7.5*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to take/escort back</td>
<td>7.5*</td>
</tr>
<tr>
<td>嘗 (shā)</td>
<td>to see (someone off), to wish (someone) a good trip; to give a going-away party</td>
<td>7.8</td>
</tr>
</tbody>
</table>

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### SOC, Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
<th>Module &amp; Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>suàn le</td>
<td>forget it, let's drop the matter, let it go at that; come off it, come on</td>
<td>7.2</td>
</tr>
<tr>
<td>sūngnu</td>
<td>granddaughter (through one's son)</td>
<td>7.4</td>
</tr>
<tr>
<td>sūnzī</td>
<td>grandson (through one's son)</td>
<td>7.4</td>
</tr>
<tr>
<td>suǒyǒude...dōu</td>
<td>all</td>
<td>7.3</td>
</tr>
<tr>
<td>tán liàn'ài</td>
<td>to be in love, to be going together (courtship)</td>
<td>7.8*</td>
</tr>
<tr>
<td>tǎoyán</td>
<td>to dislike, to be disgusted with</td>
<td>7.6</td>
</tr>
<tr>
<td>těng</td>
<td>to be very fond of, to be attached to, to dote on</td>
<td>7.8</td>
</tr>
<tr>
<td>tǐ</td>
<td>to carry (from the hand at the side of the body)</td>
<td>7.8*</td>
</tr>
<tr>
<td>tiào</td>
<td>to jump, to leap</td>
<td>7.3*</td>
</tr>
<tr>
<td>tīmu (-mù)</td>
<td>topic, subject; title; examination question, test problem</td>
<td>7.5</td>
</tr>
<tr>
<td>tīng</td>
<td>to heed (advice), to obey (orders)</td>
<td>7.5</td>
</tr>
<tr>
<td>tóngjū</td>
<td>to cohabit; cohabitation</td>
<td>7.2</td>
</tr>
<tr>
<td>tóngyīl</td>
<td>to consent, to agree</td>
<td>7.5</td>
</tr>
<tr>
<td>tóur</td>
<td>head, chief, boss</td>
<td>7.7*</td>
</tr>
<tr>
<td>-tuán</td>
<td>group, society</td>
<td>7.6</td>
</tr>
<tr>
<td>Tuán</td>
<td>(Communist Youth) League</td>
<td>7.6</td>
</tr>
<tr>
<td>tūlì</td>
<td>land</td>
<td>7.4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
<th>Module &amp; Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>wāigōng</td>
<td>grandfather, grandpa (maternal)</td>
<td>7.4*</td>
</tr>
<tr>
<td>wāipó</td>
<td>grandmother, grandma (maternal)</td>
<td>7.4*</td>
</tr>
<tr>
<td>wāiwén</td>
<td>foreign language</td>
<td>7.5*</td>
</tr>
<tr>
<td>wānhuī</td>
<td>evening party</td>
<td>7.6*</td>
</tr>
<tr>
<td>wānlìán wānhūn</td>
<td>late involvement and late marriage</td>
<td>7.2*</td>
</tr>
<tr>
<td>wēile</td>
<td>in order to; for the purpose of; for the sake of</td>
<td>7.5</td>
</tr>
<tr>
<td>wēnhuà</td>
<td>culture; schooling, education, literacy</td>
<td>7.1</td>
</tr>
<tr>
<td>wēnxuájiā</td>
<td>writer, literary man</td>
<td>7.6*</td>
</tr>
<tr>
<td>wēnzhāng</td>
<td>article, essay; prose (writing) style</td>
<td>7.2</td>
</tr>
<tr>
<td>wǒde tiān na!</td>
<td>my God!</td>
<td>7.1*</td>
</tr>
<tr>
<td>wújiāo</td>
<td>noontime nap</td>
<td>7.8</td>
</tr>
</tbody>
</table>

- 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           |

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<table>
<thead>
<tr>
<th>Pinyin</th>
<th>Meaning</th>
<th>Module &amp; Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>xiăngbūchū</td>
<td>can't think up, can't come up with</td>
<td>7.2*</td>
</tr>
<tr>
<td>xiăngdāng</td>
<td>quite, pretty, considerably</td>
<td>7.2</td>
</tr>
<tr>
<td>xiăngdao</td>
<td>to think of</td>
<td>7.3</td>
</tr>
<tr>
<td>xiăngxin</td>
<td>to believe (in); to trust, to be convinced (that)</td>
<td>7.7*</td>
</tr>
<tr>
<td>xiāo</td>
<td>young</td>
<td>7.1*</td>
</tr>
<tr>
<td>xiāo diǎnr shēng(r)</td>
<td>a little more quietly</td>
<td>7.8*</td>
</tr>
<tr>
<td>xiāo péngyou</td>
<td>little friend; kids</td>
<td>7.4*</td>
</tr>
<tr>
<td>xiāoshun</td>
<td>to be filial; filial obedience</td>
<td>7.3</td>
</tr>
<tr>
<td>xiǎoshuō(r)</td>
<td>fiction, novel</td>
<td>7.1*</td>
</tr>
<tr>
<td>xià qí</td>
<td>to play chess</td>
<td>7.6</td>
</tr>
<tr>
<td>-xiaqu</td>
<td>(resultative ending which indicates continuing an action)</td>
<td>7.2</td>
</tr>
<tr>
<td>-xiaqu</td>
<td>down (directional ending used for eating or drinking down)</td>
<td>7.3</td>
</tr>
<tr>
<td>xi dū</td>
<td>to take drugs; drug taking</td>
<td>7.7</td>
</tr>
<tr>
<td>xīguàn</td>
<td>habit, custom, usual practice; to be accustomed to, to be used to</td>
<td>7.5</td>
</tr>
<tr>
<td>xīn</td>
<td>heart</td>
<td>7.3</td>
</tr>
<tr>
<td>xīng</td>
<td>nature, -ness, -ity</td>
<td>7.7</td>
</tr>
<tr>
<td>xīngkuī</td>
<td>fortunately, luckily</td>
<td>7.4*</td>
</tr>
<tr>
<td>xīngqu</td>
<td>interest</td>
<td>7.2</td>
</tr>
<tr>
<td>xīnlǐ</td>
<td>in one's heart, in one's mind</td>
<td>7.1*</td>
</tr>
<tr>
<td>xīnshī</td>
<td>something weighing on one's mind, worry</td>
<td>7.1*</td>
</tr>
<tr>
<td>xīnwén</td>
<td>news</td>
<td>7.2</td>
</tr>
<tr>
<td>Xīnwén Zhōukān</td>
<td>Newsweek</td>
<td>7.2</td>
</tr>
<tr>
<td>xuë hǎo</td>
<td>to learn from good examples, to learn to be a good person</td>
<td>7.7*</td>
</tr>
<tr>
<td>xuénuì</td>
<td>to learn, to master</td>
<td>7.6*</td>
</tr>
<tr>
<td>xuéqì</td>
<td>semester, term (of school)</td>
<td>7.1*</td>
</tr>
<tr>
<td>xuēshēnghuī</td>
<td>student association</td>
<td>7.1*</td>
</tr>
<tr>
<td>xuē yī</td>
<td>to study medicine</td>
<td>7.2</td>
</tr>
<tr>
<td>xùnliànbān</td>
<td>training class</td>
<td>7.6*</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pinyin</th>
<th>Meaning</th>
<th>Module &amp; Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>yānjíu (-jiù, -jiù)</td>
<td>to study (in detail), to do research on; research</td>
<td>7.1</td>
</tr>
<tr>
<td>yào kàn</td>
<td>to depend on</td>
<td>7.8</td>
</tr>
<tr>
<td>Yāzhōu (Yǎ-)</td>
<td>Asia</td>
<td>7.1</td>
</tr>
<tr>
<td>yèdà</td>
<td>evening university</td>
<td>7.6*</td>
</tr>
<tr>
<td>yě gāi</td>
<td>really should</td>
<td>7.4*</td>
</tr>
<tr>
<td>...yě hǎo, ...yě hǎo</td>
<td>whether...or...; both...and...</td>
<td>7.5</td>
</tr>
<tr>
<td>yě jiù</td>
<td>accordingly, correspondingly, so</td>
<td>7.5</td>
</tr>
<tr>
<td>yěyé</td>
<td>grandfather (paternal)</td>
<td>7.1* , 7.4</td>
</tr>
<tr>
<td>yī</td>
<td>medical science, medicine (used in phrases like xué yī)</td>
<td>7.2</td>
</tr>
<tr>
<td>yī</td>
<td>as soon as</td>
<td>7.1* , 7.4*</td>
</tr>
<tr>
<td>-yī</td>
<td>hundred million</td>
<td>7.3</td>
</tr>
<tr>
<td>yìbiān(r)...</td>
<td>doing...while doing...</td>
<td>7.1</td>
</tr>
<tr>
<td>yìbìān(r)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yīfāngmiàn..., yī–fāngmiàn...</td>
<td>on the one hand...on the other hand; for one thing..., for another thing...</td>
<td>7.2</td>
</tr>
<tr>
<td>yìjiāzi</td>
<td>one family; the whole family; the same family</td>
<td>7.8*</td>
</tr>
<tr>
<td>yìmiàn(r)...</td>
<td>doing...while doing...</td>
<td>7.1</td>
</tr>
<tr>
<td>yìmiàn(r)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yìtiān dào wǎn</td>
<td>all day long</td>
<td>7.3</td>
</tr>
<tr>
<td>yǐxué</td>
<td>medical science, medicine</td>
<td>7.2</td>
</tr>
<tr>
<td>yīyuàn</td>
<td>hospital</td>
<td>7.3*</td>
</tr>
<tr>
<td>yǐzhī</td>
<td>all along, continuously, all the time (up until a certain point)</td>
<td>7.2</td>
</tr>
<tr>
<td>yònggōng</td>
<td>to be hardworking, to be industrious (in one's studies)</td>
<td>7.3</td>
</tr>
<tr>
<td>yǒu</td>
<td>excellent</td>
<td>7.5*</td>
</tr>
<tr>
<td>yǒu</td>
<td>to come up to (a certain level)</td>
<td>7.2*</td>
</tr>
<tr>
<td>yǒu</td>
<td>also</td>
<td>7.4</td>
</tr>
<tr>
<td>yǒu</td>
<td>anyway; after all</td>
<td>7.8</td>
</tr>
<tr>
<td>yǒu bān̄fǎ, (duǐ...)</td>
<td>to be able to deal with (something)</td>
<td>7.7</td>
</tr>
<tr>
<td>yǒu bāngzhù</td>
<td>to be helpful</td>
<td>7.2</td>
</tr>
<tr>
<td>yǒu dāolǐ</td>
<td>to make sense</td>
<td>7.2</td>
</tr>
<tr>
<td>yǒu ěrnuán</td>
<td>kindergarten</td>
<td>7.5*</td>
</tr>
<tr>
<td>yǒu guǐju</td>
<td>to have manners, to be proper</td>
<td>7.4</td>
</tr>
<tr>
<td>yǒu hǎochù</td>
<td>to be beneficial, to be good (for)</td>
<td>7.5</td>
</tr>
<tr>
<td>yǒu lǐmào</td>
<td>to be well mannered, to be polite</td>
<td>7.4</td>
</tr>
<tr>
<td>yǒu qián</td>
<td>to be rich</td>
<td>7.4</td>
</tr>
<tr>
<td>yǒu xiǎo</td>
<td>to be effective; to be valid</td>
<td>7.7</td>
</tr>
<tr>
<td>yǒu xīngqu</td>
<td>to be interested</td>
<td>7.2</td>
</tr>
<tr>
<td>yǒu yānjiū</td>
<td>to have done research on; to know a lot about</td>
<td>7.2</td>
</tr>
<tr>
<td>yǒu yòng</td>
<td>to be useful</td>
<td>7.3</td>
</tr>
<tr>
<td>yuánlái</td>
<td>original, former; originally, formerly; it turns out that... so...! (expresses finding out the true situation)</td>
<td>7.8</td>
</tr>
<tr>
<td>yuàn yì</td>
<td>to wish, would like, to want to; to be willing to</td>
<td>7.8</td>
</tr>
<tr>
<td>yuán yín</td>
<td>reason, cause</td>
<td>7.6</td>
</tr>
<tr>
<td>yuè lǎi yuè...</td>
<td>more and more..., increasingly</td>
<td>7.2</td>
</tr>
<tr>
<td>yuè...yuè...</td>
<td>the more...the more...</td>
<td>7.2</td>
</tr>
<tr>
<td>yùnqí</td>
<td>luck</td>
<td>7.8</td>
</tr>
</tbody>
</table>

<p>| zài shuō | furthermore, besides, moreover | 7.5*, 7.8* |
| zài yě bù/méi | never again | 7.7 |
| zǎo | a long time ago | 7.3* |
| zāohūn | early marriage; child marriage; to marry as a child; to marry early | 7.5 |</p>
<table>
<thead>
<tr>
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<tr>
<td>zěnmé (yǐ)huí shì</td>
<td>what's it all about</td>
<td>7.8</td>
</tr>
<tr>
<td>zěnmé (yǐ)huí shì</td>
<td>like this</td>
<td>7.8</td>
</tr>
<tr>
<td>zéren (rén)</td>
<td>responsibility</td>
<td>7.7</td>
</tr>
<tr>
<td>zhăng</td>
<td>to grow</td>
<td>7.3</td>
</tr>
<tr>
<td>zhăngdà</td>
<td>to grow up</td>
<td>7.3</td>
</tr>
<tr>
<td>zhăngfu</td>
<td>husband</td>
<td>7.5</td>
</tr>
<tr>
<td>zhànzhēng</td>
<td>war</td>
<td>7.4*</td>
</tr>
<tr>
<td>zhāobudào</td>
<td>can't find, to be unable to find</td>
<td>7.2*</td>
</tr>
<tr>
<td>zhǎogu</td>
<td>to take care of; care</td>
<td>7.2*, 7.5</td>
</tr>
<tr>
<td>zhǐ yīxià</td>
<td>after this, as a result of this</td>
<td>7.8</td>
</tr>
<tr>
<td>zhēme (yǐ)huí shì</td>
<td>like this</td>
<td>7.8</td>
</tr>
<tr>
<td>zhēng</td>
<td>just, precisely, right</td>
<td>7.5</td>
</tr>
<tr>
<td>zhēngcè</td>
<td>policy</td>
<td>7.5*, 7.6</td>
</tr>
<tr>
<td>zhēngfǔ</td>
<td>government</td>
<td>7.4*, 7.6</td>
</tr>
<tr>
<td>zhēnghào(r)</td>
<td>it just so happens that, to happen</td>
<td>7.8</td>
</tr>
<tr>
<td>zhēngzhì</td>
<td>politics; political</td>
<td>7.1</td>
</tr>
<tr>
<td>zhǐ hǎo</td>
<td>can only, to have to, to be forced to</td>
<td>7.4</td>
</tr>
<tr>
<td>zhīshì</td>
<td>knowledge</td>
<td>7.2</td>
</tr>
<tr>
<td>zhī yào</td>
<td>provided that, as long as</td>
<td>7.6*, 7.7</td>
</tr>
<tr>
<td>zhōng</td>
<td>in</td>
<td>7.7</td>
</tr>
<tr>
<td>Zhōngguó Qīngnian</td>
<td>China Youth (a periodical)</td>
<td>7.2*</td>
</tr>
<tr>
<td>zhōng nán qìng nǚ</td>
<td>to regard males as superior</td>
<td>7.3</td>
</tr>
<tr>
<td>zhōngxuéshēng</td>
<td>High School Student (a periodical)</td>
<td>7.2*</td>
</tr>
<tr>
<td>zhōuhuán</td>
<td>weekly publication, weekly magazine</td>
<td>7.2</td>
</tr>
<tr>
<td>zhùăn qián</td>
<td>to earn money, to make money</td>
<td>7.3</td>
</tr>
<tr>
<td>zhùrén</td>
<td>host, master</td>
<td>7.3*</td>
</tr>
<tr>
<td>zhùxiàlái</td>
<td>to move and stay (in a place), to settle down</td>
<td>7.4</td>
</tr>
<tr>
<td>zhùyào</td>
<td>mainly</td>
<td>7.5*</td>
</tr>
<tr>
<td>zìyóu</td>
<td>freedom; to be free</td>
<td>7.2</td>
</tr>
<tr>
<td>zìyóu shìchāng</td>
<td>free market</td>
<td>7.5*</td>
</tr>
<tr>
<td>zōng</td>
<td>always; inevitably, without exception; after all, in any case</td>
<td>7.1</td>
</tr>
<tr>
<td>zōngjiào</td>
<td>(organized) religion</td>
<td>7.7</td>
</tr>
<tr>
<td>zōngtōng</td>
<td>president</td>
<td>7.6*</td>
</tr>
<tr>
<td>zuī</td>
<td>mouth</td>
<td>7.7</td>
</tr>
<tr>
<td>zuī</td>
<td>crime, guilt</td>
<td>7.7</td>
</tr>
<tr>
<td>zuījīn</td>
<td>lately, recently; the near future, soon</td>
<td>7.3</td>
</tr>
<tr>
<td>zuò</td>
<td>to be, to act as</td>
<td>7.3</td>
</tr>
<tr>
<td>zuòbùliǎo</td>
<td>to be unable to do</td>
<td>7.4*</td>
</tr>
<tr>
<td>zuò lìbài</td>
<td>to worship, to go to church</td>
<td>7.7*</td>
</tr>
<tr>
<td>zuòxià</td>
<td>to sit down</td>
<td>7.1</td>
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</tbody>
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