

## Unit 10

Jiànshè yǒu Zhōngguó tèsè de shèhuìzhǔyì!  
 Establish [possess Chinese special-quality DE] socialism!  
 Establish a socialism with special Chinese characteristics.  
*Slogan on the wall of a new factory outside Shanghai, 1998.*

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*Appendix: Body Parts*

### 10.1 Feeling ill

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

dàifu	~	yīshēng	kàn dàifu ~ yīshēng	yáyī	guòmin
doctor [colloquial]		doctor [more formal]	visit a doctor	dentist	have allergies; allergies

gǎnmào	fāshāo	késou	tóuténg	bèiténg	yǒu shuǐpào
feel-stuffed	emit-heat	cough	head-ache	back-hurt	water-blisters
a cold; catch a cold	have a fever	a cough; have a cough	headache; have a headache	have a sore back	get blisters

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

- a) Wǒ jīntiān yǒu yìdiǎnr bù shūfu.  
Wǒ yǒu yìdiǎnr gǎnmào.  
Tā dé-le gǎnmào.
- I don't feel very well today.  
I've got a bit of a cold.  
She's caught a cold.
- Wǒ yǒu diǎnr késou.  
Tā gǎnmào le, ké+de hěn lihai.
- I've got a bit of a cough.  
He's got a cold, and is coughing terribly.
- Tā fāshāo le, 39 dù.  
Tā fā-le liǎng tiān shāo le.
- He's got a 39 degree fever.  
She's had a fever for 2 days.
- Yǒu diǎnr bù shūfu, tóuténg.  
Tóu / wèi / jiǎo / bèi téng ~ tòng.  
Yǒu diǎnr bù shūfu, xièdùzi.  
Bù shūfu, tùxiě!  
Bù shūfu, tóuyūn.  
Bù shūfu, guòmín le!  
Wǒ hěn xiǎngjiā.
- [I]'m not feeling well, [my] head aches.  
[My] head/stomach/foot/back hurts.  
[I] don't feel very well – the runs.  
Not too good, [I]'m spitting blood.  
[I]'m not well, [I]'m dizzy.  
[I]'m not well, allergies!  
I'm homesick!
- b) Wǒmen zǒu-le hěn yuǎn le,  
jiǎo shàng yǒu shuǐpào!  
Yào yí ge bāngdí ma?  
Bǐ bāngdí hái dà!  
Nà, fàng yì zhāng bēngdài ba.
- We've walked a long way; I've got blisters on my feet!  
*Do you want a 'bandaid'?*  
It's bigger than a bandaid.  
*So, you'd better put a bandage on it.*
- c) Chīyào le ma? /  
Hái méi. Bù xiǎng chī. Pà kǔ.
- Have [you] taken medicine [for it?]  
*Not yet. [I] don't want to, [I]'m afraid [it]'ll be bitter.*
- d) Āi, yá hěn téng. Néng bu néng  
gēi wǒ jièshào yí ge yáyī?  
Kěyǐ, wǒ shūshu shi yáyī!
- Ow, [my] tooth hurts. Can you 'recommend' a dentist for me?  
*Sure, my uncle's a dentist.*

## Notes

- a) Southern Chinese tend to say tòng instead of téng: tóu / wèi / jiǎo / bèi tòng.  
 b) Related to tù, with falling tone, is tǔ with low tone, whose core meaning is ‘spit’ (with an extended meaning of ‘enunciate’ – as in ‘spit out’ words): Qǐng wù suídi tǔtán ‘please [do] not randomly spit’ is a common public health notice. Tù, on the other hand, suggests unintentional evacuation [from the mouth], typically vomiting, but also, as in this case, spitting blood.  
 c) Chinese medicines come in many tastes, but even if the taste isn’t nice, it’s not usual to try to disguise it by adding sweet ingredients.



Kǒuqiāng zhěnsuǒ. ‘Oral clinic’. Kunming. [JKW 1997]

### 10.1.1 A note on traditional Chinese medicine (Zhōngyī)

#### Shēngcí

shíyù	zuǐ	kǔ	ěrmíng	nèi	xūyào
food-desire			ear-sound		
appetite	mouth	bitter	ringing ears	internal	need to
qùhuǒyào		xiè		shì <shì>	
go-fire-medicine					
reduce-heat medicine		to discharge		to try	

Here is a sample interchange that uses terminology from traditional Chinese medicine [Zhōngyī]:

Zhèi liǎng tiān méi shíyù, zuǐ lǐ kǔ, ěrmíng!  
For the past couple of days I've lost my appetite, and my ears are ringing!

Nǐ kěnéng shì nèi rè, xūyào chī diǎnr qùhuǒyào, xièxiè huǒ.  
You might have 'an internal heat', [you] should eat some 'reduce internal heat' medicine, and 'discharge' some heat.

Hǎo, nǐ shuō de yǒu dàoǐ;  
wǒ shìshi kàn.  
Okay, what you say makes sense; I'll try [it].

**Exercise 1. Paraphrase in Chinese:**

When I got up this morning I didn't feel very well. At first, I thought it was because I had drunk too much the previous night. So I had a cup of coffee, and then lay down (tǎng) on the sofa for a couple of hours. At noon, I ate a bit, but I didn't have an appetite, my stomach was upset, and I had diarrhea. By the afternoon, I realized I had a cold, my head ached, and I didn't have any energy. I took a cab to the hospital, but it was more than an hour before I could see a doctor. She gave me some medicine for reducing internal heat and told me to rest for a few days. So I did. I'm feeling a lot better now, but I still feel a bit dizzy. I guess I need to eat more, and drink more water.

## 10.2 More on indefinites

As noted in earlier units, question words in Chinese can also function as indefinites. So nǎr may mean 'where' or 'anywhere'; shénme may mean 'what' or 'anything'; and jǐ may mean 'how many' or 'many; several', depending on the context.

Wǒ bú qù nǎr.	I'm not going anywhere [in particular].
Wǒ bù zhǎo shéi.	I'm not looking for anyone [in particular].
Wǒ bù xiǎng mǎi shénme.	I don't feel like buying anything [in particular].
Wǒ méi chī shénme yào.	I didn't take any medicine [in particular].
Zhōngwén shū, wǒ méiyǒu jǐ běn.	I don't have many Chinese books.
Tāmen méiyǒu duōshao qián.	They don't have much money.
Tā bù zěnmē gāo.	She's not that tall.

### 10.2.1 Complete exclusion or inclusion

Complete exclusion or inclusion can be conveyed by placing the indefinite phrase before the verb and supporting it by inclusive adverbs such as dōu or yě. Where both options are feasible – the plain indefinite and the exclusive/inclusive – then the difference can be highlighted by the addition of 'in particular' or 'at all' (or 'else' in some contexts) to the English translation, as indicated in the following examples:

a) Wǒ nǎr yě bú qù.	I'm not going anywhere [at all].
Wǒ dào nǎr dōu bú qù.	
Wǒ bú qù nǎr.	I'm not going anywhere [in particular].
Wǒ bú dào nǎr qù.	

Tāmen shéi dōu bú rènshi.	They don't know anyone [at all].
Tāmen bú rènshi shéi.	They don't know anyone [in particular].
Wǒmen shénme dōu bù xiǎng mǎi.	We don't want to buy anything [at all].
Wǒmen bù xiǎng mǎi shénme.	We don't want to buy anything [in particular].
b) Wǒ shénme dōu bú pà. Nǐ zhēn de shénme dōu bú pà ma?	I'm not afraid of anything [at all]. Are you really not afraid of anything [at all]?
Tā shéi dōu bú pà.	She's not afraid of anyone [at all].
Tā bǐ shéi dōu gāo.	He's taller than anyone [else].
Něitiān dōu xíng.	Any day [at all] is fine.
c) Tā zěnmē shuì yě shuìbuzháo.	No matter how he tries, he can't sleep.
Nèi ge biān zì, wǒ zěnmē xiě yě xiěbuduì.	The character 'biān', no matter how I write it, I can't get it right.
Jīntiān de zuòyè zěnmē zuò yě zuòbuwán.	No matter how I try, I can't get today's homework done.

### 10.2.2 Virtual exclusion or inclusion

Another strategy for indicating near or complete exclusion or inclusion is to cite a small amount and then rule even that out:

Wǒ yì fēn qián dōu méiyǒu.	I don't have a cent [to my name].
Wǒ yì máo yě méiyǒu.	I don't have a dime [to my name].
Tā yì běn yě méi kàn-guò.	He's hasn't even read one [of them].
Tā yì kǒu dōu bù gǎn chī.	She didn't dare to eat a bite [of it].

Where no particular item suggests itself, then yìdiǎnr can provide the amount:

Wǒ yìdiǎnr dōu bú lèi / bú è....	I'm not the least bit tired / hungry....
Wǒ yìdiǎnr dōu bú pà.	I'm not the least bit scared!
Wǒ yìdiǎnr dōu bù dǒng.	I don't understand any of it.

**10.2.3 Lián...dōu/yě ‘even’**

Lián has a core meaning of ‘join; link; connect’, but in certain contexts, in conjunction with inclusive adverbs such as dōu or yě, it corresponds to English ‘even’. And as such, it can serve to support virtual exclusion or inclusion of the type cited above:

Wǒ yí fèn qián dōu méiyǒu. ~  
Wǒ lián yí fèn qián dōu méiyǒu!

In other examples, lián ... dōu/yě indicates ‘to a degree that includes even ...’:

Jīntiān máng+de bùdeliǎo, lián [I]’m really busy today – didn’t even have  
wǔfàn yě méi shíjiān chī. time to eat lunch.

Wǒ lèi+de lián zìjǐ de míngzi I was so tired I forgot my own name!  
dōu wàng le! [ ~ I’m so tired....]

In another common construction, lián appears with bié shuō ‘to say nothing of’:

Nǐ qù-guo Hūhéhàotè ma? Have you been to Huhhot?  
Hūhéhàotè?! Bié shuō Hūhéhàotè Huhhot? I haven’t even been to Beijing,  
le, wǒ lián Běijīng dōu méi qù-guo! to say nothing of Huhhot.

Nǐ kàn-guo Hóng Lóu Mèng ma? Have you read Dream of the Red Chamber?  
Hóng Lóu Mèng a! Bié shuō Hóng Dream of the Red Chamber! I haven’t even  
Lóu Mèng, wǒ lián Hóngsè Niángzǐ read ‘The Red Detachment of Women’, let  
Jūn yě méi kàn-guo! let alone Dream of the Red Chamber!

*Note*

Hóng Lóu Mèng, literally ‘Red-Building Dream’, but usually translated as ‘Dream of the Red Chamber’. Written by Cáo Xuěqīn (曹雪芹) at the end of the 17<sup>th</sup> century, it is probably the best known of the Chinese classic vernacular novels. Hóngsè Niángzǐjūn (红色娘子军) ‘The Red Detachment of Women’ was one of the ‘model’ ballets (later a play and a film) from the time of the Cultural Revolution. As a ballet, it was performed for President Nixon on his 1972 visit.

**10.2.4 Paired indefinites.**

A final note: Indefinites often come in pairs, the second referring back to the first:

Xiǎng chī shénme jiù chī shénme. Eat whatever you want.

Xiǎng qù nǎlǐ jiù qù nǎlǐ. Go wherever you want.

Xiǎng wèn shénme jiù wèn shénme. Ask whatever you want.

Xiǎng gēn shéi liáotiān jiù gēn shéi liáotiān. Talk to whomever you want!



**Wǒ shénme dōu bú pà! Public art in Dalian.** [JKW 2005]

## **Exercise 2**

*Provide Chinese for the following mini-conversations:*

1.

It's so hot – I don't feel like going anywhere [in particular].

*Nor me, I'm just going to stay home and watch the World Cup.*

2.

What did you do over the New Year break?

*Absolutely nothing! I got sick and had to stay in bed the whole week.*

3.

Order whatever you like – it's my treat ('I'm inviting') today!

*You shouldn't; you treated last time – this time, I'm treating.*

4.

This is a bright little kid; he does things faster than anyone, and better than anyone!

*That's my 4<sup>th</sup> daughter – actually [qíshí] she's more mischievous than anyone!*

5.

*No matter how I try, I can't sleep; it's just too hot.*

Don't you have airconditioning?

6.

*Have you been to Burma?*

Burma?! I haven't even been to London let alone Burma!

7.

We'll get out at the next intersection, okay?

*I can't stop [tíng] at the intersection.*

That's fine – we'll get out wherever it's convenient [fāngbiàn].

### 10.3 Verb Reduplication

In Chinese, as in other languages, it is sometimes useful to give an impression of wariness or nonchalance by suggesting that an action involves a minimum of effort:

Hē yidiǎnr chá ba.	Have a little tea.
Shànglai kànkàn ba.	Come on up and take a look.

As the second example shows, one way to achieve this effect is to reduplicate the verb (with the repeat untoned). There are a number of other options. With single-syllable verbs, such as kàn ‘look’ or zuò ‘sit’, yī ‘one’ can be inserted between the verbs, as if to say ‘look a look’ or ‘sit a sitting’. In this case, yī is untoned, but both iterations of the verb are toned:

kàn yī kàn	take a look
zuò yī zuò	sit a bit
zǒu yī zǒu	take a walk

Much the same effect can be achieved by adding the phrase yíxià ‘one time’ instead of the second iteration of the verb. So the options are:

Děngdeng!	Hang on!
Děng yī děng!	Wait a sec.!
Děng yíxià!	Hold on!

Two-syllable verbs, such as xiūxi are more restricted. Two-syllable verbs can still often be followed by a reiteration. They can also be followed by yíxià; but they do not accept a medial yī. So for two syllable verbs, the options are:

Xiūxi xiūxi ba.	Take a break.
Xiūxi yíxià ba.	
Wǒ gěi nǐ jièshao jièshao.	Let me introduce you.
Wǒ gěi nǐ jièshao yíxià.	

Other common examples:

Nǐ chángchang ba.	Have a taste [why don't you?]
Nǐ cháng yī cháng ba.	
Nǐ cháng yíxià ba.	
Shuìshuì jiào ba.	Sleep a bit.
Shuì yíxià jiào ba.	
Nǐ cāicai ~ cāi yī cāi ~ cāi yíxià.	Take a guess.
Nǐ wènwen tā ba.	Why don't you just ask her.



Nǐ de zìdiǎn, néng kànkàn ma?      Can I take a look at your dictionary?  
 Mōmo ~ mō yi mō ~ mō yixià!      Feel [this]!

Certain verbs of cognition and consideration seem especially prone to the reduplication patterns:

xiǎng	kǎolù	shāngliang	tán
think	think over; consider	discuss; consult	talk; chat

Xiān gēn tā tán yi tán.      Talk to her first.

Zánmen shāngliang shāngliang.      Let's talk about it.

Ràng wǒ kǎolù yixià.      Let me think it over.

Kǎolù, of course, involves a delay or postponement, so it is not surprising that in certain contexts, sentences such as the last may serve as an indirect way of denying a request – a way of saying ‘no’. There are, of course, other expressions that serve the same purpose of delaying a decision, eg: Yìhòu zài shuō ba ‘Why don’t we talk about it later?’

#### 10.4 An interview with your teacher

This is an interview with a teacher whose name happens to be Wei (but you can fill in the name and particulars of your own teacher). This interview covers a lot of familiar ground and serves as a good review for biographical information.

nǐ	Wèi lǎoshī, néng bù néng wèn nín jǐ ge gèrén de wèntí?	Prof. Wei, can [I] ask you a few personal questions?
Wèi	Kěyǐ, méi wèntí, nǐ yào wèn shénme?	You may, no problem, what do you want to ask?
nǐ	Wǒ xiǎng wèn nín jǐ ge jiāting de wèntí, jǐ ge àihào de wèntí.	I'd like to ask you a few family questions, and some questions about your hobbies.
Wèi	Dāngrán kěyǐ. Wèn ba!	Of course you can. Go ahead and ask!
nǐ	Wèi lǎoshī, nín shēng zài Yīngguó ba?	Prof. Wei, you were born in England then?
Wèi	Shì a, kěshì wǒ shíwǔ suì jiù lái Měiguó le.	Yes, but at 15, I came to the US.
nǐ	Shíwǔ suì, kěshì Wèi lǎoshī hái dài diǎnr Yīngguó de kǒuyīn!	At 15, but ‘you’ (Prof. Wei) still have a bit of an English accent!

- Wèi Yīngguó rén shuō shì Měiguó de kǒuyīn, Měiguó rén shuō shì Yīngguó de kǒuyīn. Yěxǔ shì 'bàn Yīng bàn Měi'.
- The English say it's an American accent, the Americans say it's English. [I] expect it's half English and half American.
- nǐ Wèi lǎoshī jiéhūn le ma? Are you (Prof. Wei) married?
- Wèi Jiéhūn le, jiéhūn èrshí duō nián le, yǒu sì ge hái zi. Yes, [I] am, [I] 've been married for over 20 years. With 4 children.
- nǐ Wèi shīmǔ yě shì Yīngguó rén ma? Is 'Mrs' Wèi English too?
- Wèi Bù, tā shì Měiguó Xīn'ǎo 'érliáng lái de! Wǒmen shì zài Xiāng Gǎng rènshi de! No, she's from New Orleans, in the US! We met in Hong Kong!
- nǐ O, Xiāng Gǎng rènshi de, zhēn qiǎo! O, [you] met in Hong Kong, how fortunate!
- Wèi Shì a, nèi ge shíhou wǒ zài Xiāng Gǎng jiāoshū, tā qù Xiāng Gǎng lǚyóu yí ge xīngqī. Wǒmen shì zài chēzhàn pèngdao de. Yes, at that time, I was teaching in HK, she traveled to HK for a week. We met at a bus station.
- nǐ Wèi lǎoshī hái zimen duō dà? How old are your children [Prof. Wei]?
- Wèi Sān ge yǐ jīng chéngnián le, xiǎo de shíqī suì. Three are already grown, the small one is 17.
- nǐ Jǐ ge nán hái r, jǐ ge nǚ hái r? How many boys, how many girls?
- Wèi Dōu shì nǚ hái r! They're all girls.
- nǐ Wèi lǎoshī yǒu méi yǒu xiōng dì - jiě mèi? Do you have any siblings [Prof. Wei]?
- Wèi Yǒu ge dì dì, qí shí shì ge tóng fū yì mǔ de dì dì. I have a younger brother – actually, he's a half brother ('same father different mother').
- nǐ Wèi lǎoshī, chú le Zhōng wén yǐ wài, nín hái huì shuō shén me bié de wài guó huà ma? Prof. Wei, do you speak any other languages besides Chinese?
- Wèi Wǒ yě huì shuō diǎn r Miǎn diàn huà. Nǐ men zhī dào, wǒ duì Miǎn diàn hěn gǎn xìng qū! I also speak some Burmese. You know I'm quite interested in Burma.

nǐ	Tīngshuō nín qù-guo hǎo jǐ cì le.	I hear you've been many times.
Wèi	Shì, wǒ chàbuduō měinián dōu qù yí cì. Xīwàng jiānglái yǒu jīhuì qù zhù yī liǎng nián duō zuò yìdiǎnr yánjiū, bǎ wǒ de jīngyàn xiěchéng yì běn shū.	That's right, I go almost every year. In the future, I hope to have a chance to go and live [there] for a year or two, do some more research, and write a book based on my experiences [there].
nǐ	Nà, Wèi láoshī, nín zài zhè zhù-le jǐ nián le?	Well, Prof. Wei, how long have you been living here?
Wèi	Bā nián le. Zhè shì wǒ dì-jiǔ nián!	8 years. This is my 9th year.
nǐ	Wèi lǎoshī, chúle jiāoshū zuò yánjiū yǐwài, nín shì bu shì hái yǒu yì xiē àihào?	Apart from teaching and doing research do you also have some hobbies?
Wèi	Wǒ xǐhuan qí zìxíngchē, pá shān. Nǐ ne?	I like to ride my bike, and climb mountains. How about you?
nǐ	Wǒ xǐhuan tīng liúxíng yīnyuè, tiàowǔ, kàn diànyǐng. Wèi lǎoshī, xièxie, hěn yǒu yìsi!	I like to listen to modern music, to dance, and watch movies. Thank you very much, Prof. Wei, [that] was very interesting!
Wèi	Bú xiè, bú yòng kèqi.	You're quite welcome.

**Shēngcí 'new words'**

gèren	individual; personal	àihào	hobby (love-like)
jiāting	family; household	dài...kǒuyīn	have ('carry') an ...accent
shīmǔ	wife of teacher	qiǎo	coincident; opportune
lǚyóu	travel; tour	chēzhàn	station
pèngdao	bump into; meet (bump-to)	chéngnián	mature; grown
qíshí	actually; in fact ('its reality')		('become year')
tóngfù yimǔ	same father, different mother; cf. yìfù tóngmǔ		
chúle...yǐwài	in addition to; besides	hǎo jǐ cì	a lot of times
xīwàng	hope (contrast xǐhuan)	jiānglái	[in the] future
jīhuì	opportunity	jīngyàn	experience
xiěchéng	write [into]; cf. biànxíng 'chang into'		
bǎ ... xiěchéng	'write my experiences in a book, ie write a book based on my exp.'		
pá	climb	liúxíng	popular
yīnyuè	music	tiàowǔ	dance

## 10.5 Minor Constructions

### 10.5.1 *Chúle* ...*yǐwài*

*Chúle*...*yǐwài* means literally ‘having removed...and put aside’, hence ‘besides; except for; other than’. The clause following will generally contain an inclusive adverb, such as *dōu*, *yě*, or *hái*. In more formal contexts, *yǐwài* can be rendered as *zhī wài*, with the Classical Chinese particle *zhī*. (Cf. *zhī yī* ‘one of’ and *zhīqián*, the formal alternative to *yǐqián* ‘before’.) Sometimes, either the first part of the expression (*chúle*) or the second (*yǐwài*) will be omitted.

Chúle Zhōngwén yǐwài nǐ hái huì shuō shénme wàiyǔ?	What foreign languages do you speak other than Chinese?
Chúle zhōumò (yǐwài), tā biéde shíhou dōu bú zài jiā.	Except for the weekends, he’s never at home [at other times].
Míngcháo Zhū Yuánzhāng huángdì jiàn de gōngdiàn, xiànzài chúle dìjī yǐwài, biéde dōu méiyǒu le.	Except for the foundations, nothing of the imperial palace built by the Ming Emperor Zhu Yuanzhang, remains! [Of Nanjing.]

#### Notes

- a) Jiàn V ‘build; construct’; cf. *jiànli* ‘set up; establish’.  
b) Dìjī N ‘ground; base; foundation (land-base)’.

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

Ài, shìjiè yuèlái yuè luàn.	Gosh, the world is getting more and more chaotic.
Dà chéngshì yuèlái yuè wēixiǎn.	Big cities are becoming more and more dangerous.
Nà shì yīnwèi rén yuèlái yuè duō.	That’s because there are more and more people.
Wénhuà Dàgémìng gǎo+de yuèlái yuè jīliè.	The Cultural Revolution was carried out more and more intensely.

*Lái* may be replaced with other verbs, as in the following examples:

Guōtiē, yuè chī yuè xiǎng chī.	The more you eat potstickers the more you want to eat them.
Hànzì xué+de yuè duō, wàng+de yuè kuài!	With characters, the more you study [them] faster you forget [them].
Pá+de yuè gāo, shuāi+de yuè cǎn.	The higher you climb the farther you fall.

## Notes

luàn	SV	chaotic; N ‘disorder’; in Chinese, the opposite of <u>luàn</u> is <u>zhì</u> ‘control; order’.
wēixiǎn	SV	dangerous: <u>Xiǎoxīn</u> , <u>hěn wēixiǎn!</u>
gǎo	V	a verb with a wide range of senses: ‘to do; make; manage; pick up, etc.’
jīliè	SV	intense [of sports: <u>jīliè de yùndòng</u> , <u>hěn jīliè de bǐsài</u> ; or arguments: <u>Zhēnglùn jīlièqilai le</u> ‘The argument intensified.’]
pá	V	crawl; climb; scramble
shuāi	V	fall down; slip
cǎn	SV	tragic; miserable

## 10.5.3 ‘Ought’ and ‘must’

There are a number of common verbs that convey notions of obligation and necessity:

<yīng>gāi	ought; should; have to
děi / búbì	must; have to [only in positive] / needn’t [only in negative]
bìxū	necessarily; be essential [often as a modifier]
bìyào	need; obligatory; necessary
xūyào	V: should; have to; need; require; N: requirements; needs

Nǐ yīnggāi xiūxi xiūxi.

You should take a rest.

Míngtiān yǒu kǎoshì, wǒ gāi  
qù túshūguǎn xuéxí.

Tomorrow [there’s] a test, I should  
go to the library to study.

Wǒ děi mǎshàng huíqù.

I have to go back right away.

Cóng Guǎngzhōu zuò huǒchē  
dào Běijīng yíding děi jīngguò  
Wǔhàn ma?  
*Wo xiǎng bù yíding děi jīngguò  
Wǔhàn.*

If you go by train from Canton to  
Běijīng do you have to go through  
Wuhan?  
*I don’t think you HAVE to go through  
Wuhan.*

Búbì huànchē.

No need to change (buses).

Búbì dōu qù, yí ge rén qù jiù  
xíng le.

No need for [you] all to go, one will do.

Yào kāichē bìxū yǒu zhízhào.

If you want to drive, you need a license.

Zhèr de xuéshēng rúguǒ yào bìyè  
bìxū xué wàiyǔ.

Students here need to study a foreign  
language if they want to graduate.

riyòng bixūpǐn

daily necessities

bú biyào de máfan / shǒuxù.	unnecessary bother / procedures.
Wǒ kàn méiyǒu biyào bǎ tā suǒshàng.	I don't think that it's necessary to lock it. (‘As I see [it], there's no necessity to...’)
“Ài nǐ yě xūyào hěn duō de yǒngǎn.”	“Loving you takes a lot of courage.” [Title of a popular song by the Cantonese singer, Harlem Yu.]
Nǐmen xūyào bǐ píngcháng zǎo yìdiǎnr chī zǎofàn.	You need to eat breakfast a bit earlier than usual.
Yǒu shénme xūyào bāngmáng de ma?	Anything you need help with?

### Exercise 3

Explain that although things are getting more and more expensive, people (rénmen) are also earning (zhuàn) more and more money. Take fruit: in the past people used to eat water melons in the spring and apples in the fall. That was it. Occasionally there were also bananas or oranges. But except for those, you couldn't find any other fruit, and couldn't afford to buy any other fruit. But now, the situation (qíngxìng) is quite different. Now you can buy oranges and bananas in the winter. But they are much more expensive than in the past. When I was a child, we used to pay about 90 cents for a bunch (M chuàn) of bananas. Now you pay RMB 4-5. But the more expensive they are, they more they sell! It's amazing.

## 10.6 Xiēhòuyǔ, a form of word play

An expression in the last section, bú biyào de shǒuxù, conjures up a pungent example of a class of Chinese word play known as xiēhòuyǔ. Xiēhòuyǔ consist of two parts: the first part, which is stated, poses a riddle; the second part, which is usually not stated, answers it. But the creativity of the xiēhòuyǔ comes from the fact that the unstated answer requires further interpretation for it to apply to the situation. Here are a few examples:

<i>stated</i>		<i>unstated</i>		<i>implied</i>
Háma tiào jǐng toad jumps+in well	>	bù dòng, bù dòng. budong, budong [noise]	>	not understand
Fēijī shàng guà nuǎnpíng airplane on hang thermos;	>	gāo shuǐpíng. high 'water-level'	>	high standard
Shíbā suì zhào jìngzi 18 yrs-old reflect mirror	>	lǎo yàngzi. as always	>	no change [Because by 18, you're grown.]

And the more earthy example suggested by the earlier phrase:

Tuō kùzi fàng pì	>	bú biyào de shǒuxù.
remove trousers put fart		unnecessary DE procedures > red tape

While it is useful to know about xiēhòuyǔ, using them in speech would suggest a level of language use that would be hard for anybody but the most advanced students to sustain. In some ways, xiēhòuyǔ, like proverbs or sayings, can be mastered just like any other vocabulary, by observing – or being told – actual usage and then trying them out warily. However, they are used sparingly in ordinary conversation – particularly to foreigners – and so in the foundation stages of study, it is enough to be aware of them, and collect other examples from Chinese friends – who are usually delighted to talk about the subject.

### 10.7 Religion

Though the official line in China is that religions are superstition (míxìn, which means, literally, ‘confused belief’), nowadays some religious activity is tolerated, provided it does not show potential for threatening the power of the state. Chinese, knowing that formal religion plays a more prominent role in the life of many foreigners, will often ask about religious affiliation.

Nǐ xìn shénme jiào?	What’s your religion?
Wǒ shi Fójiàotú.	I’m Buddhist. (‘Buddhism-follower’)
Wǒ bú xìn jiào.	I don’t have a religion.

Answers would generally be expected to come from the following (alphabetical) list:

<i>Religion</i>		<i>Practitioner</i>	
Buddhism	Fójiào	Buddhist	Fójiàotú
Catholicism	Tiānzhǔjiào (heaven-host-religion)	Catholic	Tiānzhǔtú
Christianity	Jīdūjiào (Christ-religion)	Christian	Jīdūjiào de
Hinduism	Yīndùjiào	Hindu	Yīndùjiào de
Islam	Huíjiào	Moslem	Huízú
Judaism	Yóutàijiào	Jew	Yóutàirén
Protestantism	Xīnjiào (new-religion)	Protestant	Xīnjiàotú

#### Notes

- jiào ‘teachings’, reduced from zóngjiào ‘religion’.
- tú ‘disciple; follower’, a bound form; as noted, tú is not used for followers of all religions.

- c) Moslems are considered a minority group (shǎoshù mínzú) in China – the only minority group defined in terms of religion.
- d) While ordinary people in Chinese know about Tiānzhǔjiào, there is often some confusion about the difference between Jīdūjiào and Xīnjiào.
- e) It is often argued that Taoism (Dàojiào) and Buddhism operate syncretically, ie within a single system. In ordinary speech, people often identify themselves – or others – as Fójiàotú, or xìn Fójiào de, but not xìn Dàojiào de.
- f) Because of their importance in US history, the Puritans, Qīnqǐjiàotú ‘clear-religion-followers’, are also well known in China.



A roof in the Yōnghégōng ‘The Palace [temple] of Harmony and Peace’ in Beijing. [JKW 2005]

The names of buildings where the various faiths worship or otherwise practice their religions are incorporated in the sentences below:

Xìn Fó de zài sìmiào shāoxiāng bàifó.	People who believe in Buddhism burn incense and worship the Buddha in temples.
Xìn Jīdūjiào de zài jiàotáng zuò lǐbài.	People who believe in Christianity worship in churches.
Xìn Huíjiào de zài qīngzhēnsì qídǎo.	People who believe in Islam pray in mosques.

*Summary:*

<i>Practitioner</i>	<i>building</i>	<i>worship practices</i>	
Xìn Fó de (Fójiàotú)	sìmiào	shāoxiāng	bàifó
Xìn Jīdūjiào de	jiàotáng	zuò lǐbài	qídǎo
Xìn Huíjiào de	qīngzhēnsì	qídǎo	



## Notes

Buddhist priests are known as héhàng; Catholic priests are shénfu; protestant pastors are mùshi (‘shepherd – teacher’); non-specialists would be unlikely to know the comparable terms for the other religions.



Chinese temple [the Qingfú Gōng], Rangoon, Burma. [JKW 1970]

### 10.8 Verb Combos (4)

Students of English know the difficulty of dealing with its vast repertoire of ‘phrasal verbs’: check in, check out, check up; or pick on, pick off, pick up, pick out. The second element of these combinations is a directional particle; but the meaning of the whole is often not easily deduced from its component parts. In other words, many are idiomatic. In Chinese, verb-combos present much the same problem. While some are transparent (eg náguòqu), others are harder to derive from the elements involved (mǎibuqǐ). For this reason, they have been introduced incrementally. This section introduces a few more idiosyncratic sets.

#### 10.8.1 –xiàlai

Verbs of recording or notation are completed by the directional complement xiàlai, roughly corresponding to ‘down’ in English. The relevant verbs are:

xiě	jì	bèi	lù	zhào	huà	miáo
write	note	memorize	record	photograph	draw; paint	trace

#### Usage

1. Qǐng bǎ tā xiěxiàlai.                      Would you mind writing it down.
2. Shuō màn yìdiǎnr, wǒ jìbuxiàlai.        Speak slower – I can’t get it down.

3. Méi tīngqīngchū, nǐ shì bu shì  
bǎ tā jìxiàlai le?  
*Jìxiàlai le, nǐ kàn.*  
Ng, wǒ kànbudǒng.  
*Wǒ de zì xiě+de bù hǎo.*  
I didn't hear clearly, did you get it down?  
*Yes, I did, look.*  
Er, I can't read it.  
*I didn't write the characters very well.*
4. Tāmen shuō de hěn yǒu yìsi;  
wǒmen yīnggāi bǎ tā lùxiàlai.  
What they're saying is fascinating; we  
should record it.
5. Wǒmen zuì hǎo bǎ nèi zhāng  
dìtú miáoxiàlai.  
It would be best if we traced that map.

**10.8.2 – chūlai**

Chūlai, with the literal meaning of 'come out', combines with verbs of perception to mean 'figure out; recognize':

- Yīnwèi tā de màozi, wǒ bǎ tā  
rènchūlai le. [rènshi]  
I recognized him by his hat.
- Nǐ cāidechūlai wǒ shì shéi ma?  
*Cāibuchūlai.*  
Can you guess who I am?  
*No, I can't.*
- Dǎ diànhuà de shíhou tīngbuchū-  
lai tā shì wàiguó rén.  
On the phone, you can't hear that  
she's a foreigner.
- Nǐ kàndechū zhèi ge dìfang yǒu  
hěn duō biànhuà!  
You can see that this place has a lot  
of changes.



Shànghǎi: Wǒ rènchū zhèi ge dìfang lái le ! [JKW 2005]

**10.8.3 Moving out**

Hǎi Bó is trying to get in touch with his friend Xǔ Chángdé. But when he phones his apartment, the woman who answers doesn't know where he is. Note how the selection of particular verb complements can modify the verb bān 'move'.

Hǎi Wèi, qǐng zhǎo Xǔ Chángdé jiē diànhuà. Hello, may I speak to Xǔ Chángdé?

Nǚde Xǔ Chángdé a, tā bānzǒu le. Xǔ Chángdé? He's moved away.

Hǎi Tā bānjiā le ma? He's moved?

Nǚde Shì, bānjiā le. Yes.

Hǎi Bāndào nǎlǐ, zhīdao ma? Do you know where he's gone?

Nǚde Bù zhīdào. I don't know.

Hǎi Tā shì shénme shíhou bānchūqu de? When did he move out?

Nǚde Bù zhīdào. Wǒmen běn yuè chū bānjìnlai de. Don't know. We moved in at the beginning of the month.

Hǎi Hǎo, duō xiè. Okay, thanks.

Nǚde Bú xiè! You're welcome!

**Notes**

- Wèi is an interjection, used to open a telephone conversation, or call out to someone.
- Qǐng zhǎo X jiē diànhuà is the conventional way of asking to speak to someone, literally 'invite find X connect phone'.
- Běn yuè chū, literally 'root month beginning', ie 'at the beginning of the current month'; cf. běn yuè dǐ 'at the end of the month'.

**10.9 Transformations (with chéng)**

Since learning a language inevitably involves errors of perception or translation, such expressions involving transformations will be useful. Some are formed with chéng, itself a verb meaning 'become' (cf. chéng le yí ge shén 'became a spirit' in the 'temple' – dialogue in Unit 9). Added to compatible verbs, chéng introduces a 'transform' – the product of a transformation. Frequently, the 'thing transformed' is marked by bǎ. Here are examples:

Tā bǎ zhuā nèi ge zì xiěchéng zhǎo le. She has written the character *zhua* (抓) as *zhao* (爪).

Tā bǎ shuǎi nèi ge zì kànchéng yòng le.	He read the characters <i>shuai</i> (甩) as <i>yong</i> (用).
Tā bǎ xīhuan nèi ge cí shuōchéng xīwàng le.	She pronounced the word <i>xihuan</i> as <i>xiwang</i> .
Qǐng bāng wǒ bǎ zhèi jǐ ge jùzi fānyìchéng Yīngwén.	Please help me translate these sentences into English.

Interestingly, standard transliterations of the two hotels (fāndiàn), the Hilton and the Sheraton, are very similar in Chinese. The first is Xī'ěrdùn; the second is Xièlādùn (at least in one of its renditions). It is easy to hear one as the other:

Nǐ shuō Xī'ěrdùn, wǒ bǎ tā tīngchéng Xièlādùn le!	[When] you said 'Hilton', I heard it as Sheraton.
---	---

**Exercise 4. Provide translations for:**

1. We often translate duìbuqǐ as 'sorry', but actually, it's not quite the same.
2. You can't call 'good' 'bad', or 'bad' 'good'.
3. His book has been translated into Chinese.
4. First year students often read 也 as 他, or 找 as 我.
5. My driver heard Sheraton as Hilton, so I ended up staying far from the office.

### 10.10 Bèi 'by'

In English, a sentence such as 'The police arrested them' can be recast, for various rhetorical reasons, as 'they were arrested by the police', or 'they got arrested by the police'. The agent can be stated, using the preposition 'by'; or it can be omitted: 'They were ~ got arrested'. Sometimes the agent is unknown; at other times, there are reasons not to state the agent – avoiding responsibility, for example. In many languages, the shift from starting with the agent (the police) to starting with the 'patient' (the people arrested), and the consequent changes to the verb ('arrested > was/got arrested') are characterized by the terms 'active' to 'passive'.

Chinese verbs, as we have seen, are uncommitted to many of the categories that are taken for granted in English and many European languages: tense, person (she sings, they sing), and passive too. In many cases – perhaps most cases – where English has a passive, Chinese is noncommittal and simply lets the context determine how a particular noun relates to the verb. The following pair of Chinese sentences are structurally identical; yet in most contexts, the first is translated by an English passive, the second by an active:

Nín zěnmē chēnghū?	How [should] you be addressed?
Nín zěnmē yòng?	How do you use [this]?

However, there are cases in Chinese which do bear a resemblance to what in European tradition has been referred to as passive voice. These involve the word bèi (or one of several other words whose function is nearly synonymous with bèi). The pair of sentences below (utilizing the verb zhuā ‘arrest; seize’) illustrate:

- Jǐngchá bǎ tāmen zhuāqǐlai le.      The police arrested them.  
 Tāmen bèi <jǐngchá> zhuāqǐlai le.      They got arrested <by the police>.

In both languages, agent and ‘patient’ – person affected – are rearranged so as to make the patient the starting point. While in the Chinese, bèi cannot be omitted, its object, jǐngchá, can be. (In the English example, ‘by the police’ can be omitted, but not just ‘the police’.) It is noteworthy, however, that the verb in Chinese undergoes no modification – it is zhuā in both cases (cf. English ‘arrested’ but ‘got arrested’). However, under some conditions – and perhaps more often in some regions than others – the Chinese verb can be modified by the addition of gěi (‘give’ in one of its diverse functions) before the verb.

Tāmen <bèi jǐngchá> gěi zhuāqǐlai le. They got arrested <by the police>.

The addition of gěi may add an additional nuance of commiseration or regret. (The use of ‘got’ in English, rather than the more neutral ‘have been’, may serve the same purpose.) The possibility of adding gěi to the verb makes the structural comparison between English and Chinese more compelling. But regardless of the structural similarities, bèi, like its active counterpart bǎ, has certain conditions attached to it which makes the Chinese construction with bèi much less common than English passives. In most cases – not all – bèi (and its counterparts) only appear with actions which have an adverse effect: with things breaking, being lost or stolen, damaged, etc.

- Tā de zìxíngchē bèi bómǔ  
mài le.  
*O, nà tài kěxī le.*  
Tā shuō qí zìxíngchē tài wēixiǎn le!

His bike got sold by [my] aunt.  
*Oh, what a pity.*  
She said that riding bikes was too dangerous.
- Wǒmen zǎoshàng liù diǎn bèi  
chǎoxǐng le.  
*Bèi háizimen ma?*  
Bù, bèi lājīchē.

We got woken up at 6:00 am.  
*By the kids?*  
No, by rubbish trucks.
- Xíngli dōu yǐjīng bèi tāmen  
názǒu le.  
*Ná dào nǎlǐ le?*  
Wǒ bù qīngchu, yěxǔ ná dào  
wàitou le.

The luggage has already been taken away by them.  
*Where’d they take it to?*  
Not sure, maybe they took it outside.

**10.10.1. Other options, with gěi, jiào, ràng**

It is worth noting that there are alternatives to bèi, some of them more colloquial: jiào, ràng, and gěi (yet again). Unlike bèi, they all have other functions: ràng ‘let’; jiào ‘call’; gěi ‘give; for’. Ràng and jiào require an object, even if a ‘dummy’ rén; but gěi, like bèi, does not.

Zìxíngchē bèi <rén> <gěi> tōu le. [My] bike got stolen by someone.  
 Zìxíngchē gěi <rén> <gěi> tōu le.  
 Zìxíngchē jiào rén <gěi> tōu le.  
 Zìxíngchē ràng rén <gěi> tōu le.

No doubt you have marveled at the versatility of the word gěi, which occurs as a main verb (‘give’) as a CV (‘for [the benefit of]’), as an alternative to bèi ‘by’, and as a signal of the passive turn in the verb (gěi tōu le). Yes, it is possible to find a single sentence containing several gěi’s in different functions; and yes, at times there is ambiguity. But all this is new, and for now, we should focus on the options that are the least problematical – the bèi options. Below are some examples and dialogues that encapsulate what needs to be learned at this point.

**10.10.2 What happened?**

Since bèi sentences tend to involve comment on misfortunes, questions that express curiosity about events provide a typical lead in:

*Usage*

- |   |   |                                |
|---|---|--------------------------------|
| Q | Zěnmē yì huí shì?                                 | What happened?                 |
|   | Zěnmē le?   | What’s going on?               |
|   | Zěnmē gǎo de?                                     | What the heck?                 |
| A | Tā bèi jǐngchá jiàozhù le. (call-stay)            | She was stopped by the police. |
|   | Tā bèi qiāng dǎzhòng le. (shoot-hit)              | He was gunned down.            |
|   | Tāmen bèi fá le.                                  | They were fined.               |
|   | Tāmen bèi bǎngjià le. (bind-rack)                 | They were kidnapped.           |
|   | Tā bèi jiéchí le. (coerce-keep)                   | She was hijacked.              |
|   | Bèi kòuyā zài Yīlākè le. (tie up-detain)          | [They] were detained in Iraq.  |
|   | Tāmen bèi jiéwéi réngzhì.<br>(plunder-as hostage) | They were taken hostage.       |

*Notes*

- |            |   |   |
|------------|---|---|
| yì huí shì |   | ‘an item of business’; the expression with <u>zěnmē</u> is idiomatic and should be learned as such. |
| gǎo        | V | ‘do; make; manage’  |

jiàozhù	VV	‘call out-stay’, ie ‘pull over’
qiāng	N	‘gun’
dǎzhòng	VV	‘shoot-hit’; with falling-toned <u>zhòng</u> meaning ‘hit [a target]’
fá	V	‘to fine’; cf. <u>fákǔǎn</u> VO ‘pay a fine’
jiéwéi rénzhi		‘take-as human-pledge’

### 10.10.3 Dialogue

Jiǎ has just been told about the arrest of an acquaintance; Yǐ has the details.

Jiǎ	Tīngshuō Lǐ Xīnjié zuótiān bèi <jīngchá> zhuāzǒu le.	I hear that Li Xinjie got taken off by the police yesterday.
Yǐ	Shì, tā qù yóuxíng le.	Yes, he was demonstrating.
Jiǎ	Yóuxíng? Shénme yóuxíng?	Demonstrating? What demonstration?
Yǐ	Shìwēi yóuxíng.	A protest demonstration.
Jiǎ	Zhēn de ma?	You’re kidding!
Yǐ	Zhēn de.	I’m serious.
Jiǎ	Qù shìwēi shénme?	What was [he] protesting?
Yǐ	Fǎnduì fǔbài.	[He] was protesting corruption.
Jiǎ	Fǔbài?	Corruption?
Yǐ	Fǎnduì dāngdì guānyuán fǔbài.	Yes, [they] were protesting corruption among local officials.
Jiǎ	Tā huì zěnmeyàng ne?	What’ll happen to him?
Yǐ	Tā kěnéng huì bèi guān jǐ ge yuè ba!	He may be locked up for a few months.
Jiǎ	Huì bu huì yǒu ge shěnpàn?	Will there be a trial?
Yǐ	Bù, tā huì bèi fákuǎn, ránhòu huì qiǎnsòng huíjiā.	No, he’ll be fined, then he’ll be sent home.
Jiǎ	Ai, zhēn shì yí jiàn hěn yánzhòng de shì.	Gosh, that’s serious.



Gōng'ān 'Public security' [JKW 1997]

*Notes*

zhuā	V	'seize; catch; arrest'; zhuāzǒu 'seize and take off'
yóuxíng	N	'parades'; V 'to parade'
shìwēi	N	'a demonstration'; V 'to protest; demonstrate'
fǎnduì	V	'to oppose; protest'
fǔbài	N	'corruption'
dāngdì		'local'
guānyuán	N	'officials'
guān	V	'to close': <u>bèi guān jǐ ge yuè</u> 'get shut [in] for several months'
shěnpàn	N	'a trial'
fákǔǎn	N	'a fine'; VO 'to pay a fine'
qiǎnsòng	V	'to send back; expel'
yánzhòng	SV	'serious (strict-heavy)'

**Exercise 5***a) Translate*

1. We got locked outside and had to call the police to let (ràng) us in.
2. May I borrow (jiè) your camera (zhàoxiàngjī)? / Someone's already borrowed it.
3. My plane tickets and passport got stolen (tōu). / Oh, that's too bad!
4. They stole a car and got arrested by the police!
5. He was fined \$200 for spitting (tǔtán). [VO fá...kuǎn]

*b) Provide an English paraphrase for the following:*

Wǒ dì-yí cì zài Zhōngguó lǚxíng de shíhou fāsheng de zuì zāogāo de shìqing shì dāng wǒ zài qù Wūlǔmùqí de huǒchē shàng shuǐzháo-le de shíhou, wǒ de hùzhào bèi tōu le. Xíngyùn de shì, língshìguǎn tóngyì mǎshàng fā gěi wǒ yì běn xīn de. Chūménr lǚxíng de rén suǐshí-suǐdì dōu yào zhùyì xiǎotōu. Zài nǎr dōu yíyàng.



## Notes

fāsheng	V	‘happen; occur; take place’
zāogāo	Phr	‘too bad; what a pity’
dāng...de shíhou		‘when...’
tōu	V	‘steal’
xìngyùn	SV	‘be fortunate’
lǐngshìguǎn	N	‘consulate’
tóngyì	V	‘agree; approve’
fā	V	‘issue’
chūménr	VO	‘leave home; go out’
suíshí-suídì	Loc	‘whenever and wherever’
xiǎotōu	N	‘crooks; thieves’

## 10.11 Seeking opinions: a dialogue

Jiǎ is a foreign student, Yǐ, a Chinese student.

Jiǎ	Qǐngwèn, Xīzàng de qíngkuàng zuìjìn zěnmeyàng?	May I ask what the situation in Tibet is like these days?
Yǐ	Tīngshuō xiànzài de jīngjì bú cuò, dànshì rénquán yǒu diǎnr wèntí.	I hear that nowadays the economy isn't bad, but there are some problems with human rights.
Jiǎ	Zhōngguó rén duì Dálài Lǎma yǒu shénme kànfǎ?	How do Chinese view the Dalai Lama?
Yǐ	Zhōngguó zhèngfǔ bù xǐhuān tā, kěshì hěn duō Xīzàng rén hěn xǐhuān tā. Měiguó rén zěnmeyàng xiǎng?	The Chinese government doesn't like him, but lots of Tibetans do like him. How do Americans feel?
Jiǎ	Yǒude Měiguó rén xiǎng Xīzàng shì yí ge guójiā, bú shì Zhōngguó de yí bùfen.	Some Americans think that Tibet is a country rather than a part of China.
Yǐ	Nǐ juéde ne?	What do you feel?
Jiǎ	Zhèi ge wèntí hěn fùzá, kěshì yěxǔ zuìhòu Xīzàng rén hái děi zìjǐ juéding.	That's a complicated question, but in the end, the Tibetans will have to decide for themselves.

## Notes

qíngkuàng	N	‘situation (emotion-situation)’; also <u>qíngxíng</u> ‘situation (emotion-form)’.
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*Places*

Xīnjiāng	[Province in the far northwest of China.]
Miǎndiàn	Burma [Myanmar]

*People*

Aung San Suu Kyi:	Miǎndiàn de Nuòbèi'ěr Jiǎng huòdé-zhě. Burmese DE Nobel Prize receive-er
Chén Shǔibiǎn:	Táiwān de zǒngtǒng [elected 2000, re-elected 2004]

*Descriptions*

hěn qióng	poor
hěn luòhòu	backwards
hěn fādá	developed
kējì hěn xiāngjìn	technologically advanced ('science-tech first-enter')

*Issues*

jīngjì	economics
rénquán	(people-rights)
wèishēng	hygiene; sanitation; health
jiànkāng	health; healthy
jiāotōng	transportation; communications; traffic
kōngqì	air
huánjìng	environment
wūrǎn	pollution: <u>kōngqì wūrǎn</u> ; <u>shuǐ wūrǎn</u> ; <u>huánjìng wūrǎn</u>
jiàoyù	education
qìhòu	climate (literal or metaphorical)
zhèngfǔ	government
fǔbài	corruption: <u>fǔbài de guānliáo</u> 'corrupt officials ~ bureaucrats'
rénkǒu	population
shīyè	unemployment (lose-job); cf. <u>xiàgāng</u> 'layoffs'
yǐnshí	diet (drink-food)
zhǒngzú qíshì	(race-prejudice)
wújiā kěguī	homelessness (no-home can-return)
nànmín	refugees (calamity-people); <u>bìnnànzhě</u> 'avoid-calamity-ers'
kǒngbù-zhǔyì	terrorism (terror-ism); <u>kǒngbù-fènzi</u> 'terrorists (terror-elements)'

**10.12 Chōuyān 'Smoking'***Jiǎ:*

Zhōngguó nánrén dàduōshù píngcháng dōu chōuyān. Tāmen zhīdao chōuyān duì shēntǐ bù hǎo, kěshì yīnwèi péngyou dōu chōu, suǒyǐ tāmen juéde bù chōu bù xíng; péngyou gěi nǐ yān, nǐ zěnme néng bù chōu? Fǎnzhèng, dàjiā dōu xíguàn chōuyān, suǒyǐ hěn shǎo yǒu rén fǎnduì. Yǒu péngyou gào su wǒ, yǒude nán de yì tiān chōu liǎng bāo, nà jiùshì yí ge xīngqī shísì bāo, yí ge yuè liùshí bāo, yí nián qībǎi duō bāo! Xiànzài yì bāo hǎo yān zuì piányì chábuduō bā kuài qián (Rénmínbì, nà jiùshì yí kuài Měijīn), suǒyǐ yí nián làngfèi

zhème duō qián, tài kěxī le! Zhōngguó zuì yǒumíng de yāncǎo gōngsī zài Yúnnánshěng, zuì yǒumíng de páizi yěxǔ shì *Yúnyān*, *Hóngtǎshān*, hé *Āshìmǎ*. Jiē shàng, qìchē shàng, nǐ huì kànjiàn hěn duō xiāngyān de guǎnggào!



Běijīng hùtòng de yāntān ('cigarette stand'). [JKW 2005]

Yǒurén chōu Zhōngguó yān, yě yǒurén chōu wàiguó yān, xiàng *Wànǎolù*, *Lètou* (*Luòtuò*). Wàiguóyān dōu bǐjiào guì, yì bāo chàbuduō shí duō kuài qián. Suīrán hěn guì, kěshì chōu wàiguó yān de yě bù shǎo. Tīngshuō shì yīnwèi wàiguó yān jìn [jyèr] bǐjiào dà. Xiànzài hěn duō Zhōngguó rén yě zhīdao chōu tài duō yān bù hǎo, kěshì chōuyān de rén háishi hěn duō. Nà, nǐ shuō Měiguó zěnmeyàng? Ōuzhōu ne?

Yǐ:

Wǒ xiān shuō Měiguó de qíngxíng. Yíqián zài Měiguó, chōuyān de rén bing bù shǎo. Wǔshí niándài, liùshí niándài de diànyǐng-yǎnyuán bú shì lǎo chōuyān ma? Kěshì zuìjìn èrshí duō nián lái, chōuyān de hǎoxiàng yuè lái yuè shǎo. Wèishénme ne? Nà shì yīnwèi dàjiā dōu zhīdao chōuyān duì shēntǐ bù hǎo, chōuyān de bǐjiào róngyì dé áizhèng. Suǒyǐ xiànzài Měiguó hěn duō dìfang, xiàng jīchǎng, huǒchēzhàn, fànguǎnr, fàndiàn dēngdēng bú ràng nǐ chōuyān, měi ge dìfang dōu shuō: “Bù zhǔn xīyān.” (Xīyān jiùshì chōuyān de yìsi, xīyān nèi ge cí kěnéng bǐjiào zhèngshì, chōuyān bǐjiào kǒuyǔ.) Nǐ kàn, Měiguó zǒngtǒng chōuyān ma? Lígēn (*Léigēn*), Kěllíndùn, Bùshí (*fù-zǐ*), zhìshǎo zài biérén miànqián bù chōu!

Zài Měiguó chōuyān de bǐjiào shǎo yě shì yīnwèi yān hěn guì! Yì bāo sì-wǔ kuài qián (Měijīn, nà jiùshì sān sìshí duō kuài Rénmínbì.) Ōuzhōu ne, zài Ōuzhōu yān gèng guì, chōuyān de méiyǒu yìqián de nàme duō, kěshì kěnéng háishi bǐ Měiguó de duō yìdiǎnr. Wǒ ne, wǒ zìjǐ bù chōuyān, érqǐè cónglái méi chōu-guo, dànshi biérén yào chōu, nà, wǒ jiù bú huì guǎn tāmen. Wǒ de kànfǎ shì ‘bié guǎn xián shì’, xiǎng chōu jiù chōu ba!

## Notes:

dàduōshù	N ‘the majority (big-many-number)’
xíguàn	N ‘habit; custom’; cf. <u>xǐhuan</u> , <u>xīwàng</u> ‘hope’
fǎnduì	V ‘oppose; object’
làngfèi	V ‘waste (time, money, etc.)’
kěxī	V ‘pitiable; unfortunate’; cf. <u>Tài kěxī le</u> . ‘That’s too bad.’
yāncǎo	‘tobacco (smoke grass)’; cf. <u>chōuyān</u> , <u>xīyān</u> ‘to smoke’
páizi	‘brand name’
jiē shàng	‘(street-on)’
xiāngyān	‘cigaretts (fragrant-tobacco)’
guǎnggào	N ‘advertisement’ (gàosu de gào)
Wànbǎolù	‘Marlboro’
Lètou (Luòtuó)	‘Camel’
bìng	Adv. ‘really [not]’, before negatives: <u>bìng bù piányi</u> ‘not at all cheap’.
yǎnyuán	N ‘actors (perform-people)’
zuìjìn èrshí duō nián lái	‘over the past 20+ years’
dé áizhèng	VO ‘get cancer’
zhǔn	V ‘permit’, usually negative; common on signs: <u>bù zhǔn</u> ‘forbidden to ...’
zhèngshì	SV ‘formal’
kǒuyǔ	N ‘spoken language’; SV ‘be-colloquial’; <u>hěn kǒuyǔ</u>
zhìshǎo	Adv. ‘at least’
miànqián	Loc’n Noun: ‘in front of [someone]; before (face-front)’
érqǐè	N ‘moreover; in addition’
guǎn	V ‘take care of; deal with; run s/t’
bié guǎn xián shì	‘mind one’s own business (don’t concern sparetime-things)’
jìn [jyer]	[colloquial] ‘strength; vigor’; = <u>yǒu lìqì</u> ‘have strength; vigor’

Nèi zhǒng yānyèr hěn yǒu jìn!	That kind of tobacco [leaf] is very strong!
Wǒ jīntiān bù shūfu, méi jìn.	I don’t feel well today, no strength.
Nǐ kàn, nèi ge rén zhēn yǒu jìn.	Look, that guy’s really strong.
Zhōngguó de báijiǔ hěn yǒu jìn.	Chinese white liquor is really strong.

**Exercise 6**

Explain that American beer is more expensive than Chinese beer, but that Chinese still buy it. Budweiser, called Bǎiwēi in China, is getting more and more popular (pǔbiàn). Explain that you don't think it has as much flavor as Chinese brands like Qīngdǎo, Shànghǎi or Yànjīng. So you always tell your Chinese friends that they should drink Chinese brands, not imports! The same with cigarettes. Chinese pay attention to [zhòngshì ('heavy-view')] brands. American brands are well known, so they buy American brands. They say that, in any case, American cigarettes are stronger than Chinese cigarettes and they taste better. I can't believe this is really the case!

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**10.12.1 Smoking: a dialogue**

*A friend (Yī)--college age--offers you (Jiǎ) a cigarette; most males in China smoke and so offering someone a cigarette is considered a friendly gesture, and is sometimes difficult to refuse.*

Jiǎ	Lái (yì) kē yān ba.	Have a cigarette.
Yī.	Xièxie, wǒ bu chōuyān.	No thanks, I don't smoke.
Jiǎ	Zhēnde bù chōu a?	You really don't smoke?
Yī	Zhēnde!	Really!
Jiǎ	Dui a, chōuyān bù hǎo, duì shēntǐ bù hǎo.	Right, smoking's not good, it's not good for you[r body].
Yī	Zhōngguó rén dōu chōuyān ma?	Do Chinese all smoke?
Jiǎ	Chàbuduō le, nánde dōu chōu, nǚde bǐjiào shǎo. Wǒ chōu, xíng ma?	More or less, men all smoke, women less so. You mind if I smoke?
Yī	Xíng, xíng, méi guānxi.	Fine, fine, no problem.
Jiǎ	Hǎo, suīrán duì shēntǐ bù hǎo, kěshì wǒ háishi děi chōu.	Good, although it's not good for me, I still have to smoke.
Yī	Wèishénme?	How come?
Jiǎ	Péngyou gěi nǐ yān, zěnme néng bù chōu?	<If> friends give you cigarettes, how can you not smoke?

**Notes**

lái here 'take (cause to come)'; cf. lái yì bēi kāfēi.

kē M ‘stub of...’; kē is a measure word for cigarettes and other similarly shaped objects. Cigaretts are sometimes counted with the measure words zhī or gēn, as well as kē.  
zhēnde Adv. ‘really’, a variant of zhēn.

### 10.13 Driving

#### a) Kāichē

Wǒ bú huì kāichē, kěshì wǒ hěn xiǎng kāi, suǒyǐ xiànzài yǒu ge péngyou bāng wǒ xué.  
Wǒ de péngyou shuō kāichē hěn róngyì, dànshi wǒ juéde kāichē bìng bù róngyì.  
Yǒushíhou wǒ juéde háishi bù kāi hǎo; chē de wéixiū, bǎoxiǎn dōu hěn guì; chéng lǐ  
kāichē hěn màn. Zài shuō, hǎo duō rén kāichē kāi+de tài kuài, kāi+de hěn měng! Lù  
shàng hěn wēixiǎn!

Bù jiǔ yǐqián zài Zhōngguó, chē xiāngdāng guì, hěn duō rén mǎibuqǐ, suǒyǐ lù shàng de  
chēzi bǐjiào shǎo. Dànshi zuìjìn qíngxíng biàn-le hěn duō. Xiànzài chē bǐjiào piányi.  
Guóchǎn de xiànzài bǐ Měiguó de piányi yìdiǎnr; Rénmínbì dàgài qībāwàn jiu kēyǐ mǎi yí  
liàng. Jìnkǒu de dāngrán bǐ guóchǎn de guì hěn duō, kěshì jìnkǒu de yě shì yuèlái yuè  
piányi. Tóngshí gāosù-gōnglù yě shì yì nián bǐ yì nián duō, suǒyǐ nǐ xiǎng kāi dào shénme  
dìfang dōu xíng! Zhù zài chéngshì lǐtōu de rén dàduōshù xiǎngyào mǎi qìchē kēyǐ mǎi  
qìchē. Zài xiāngxià qíngxíng bù tóng, kěshì nóngcūn lǐtōu de chēzi háishi bǐ jǐ nián qián  
duō deduō. Kěshì rúguǒ nǐ bù xiǎng huāqián mǎi yí liàng chē nà, zài Zhōngguó méi chē  
yě méiyǒu guānxi. Wèishénme ne? Yīnwèi gōnggòng jiāotōng hěn hǎo, yǒu gōnggòng  
qìchē, yǒu dìtiě, yǒu tiělù. Zài Měiguó, hěn bù yíyàng: Méiyǒu chē hěn bù fāngbiàn –  
kēyǐ shuō ‘méi chē dēngyú méi tuǐ’. Zài Měiguó méi chē jiu bù néng qù gòuwù zhōngxīn  
mǎi dōngxi, méi chē jiù bù néng qù kàn péngyou, bù néng qù kàn diànyǐng, yě bù néng  
qù shàngxué. Hǎoxiàng zài Měiguó méi chē shénme shì dōu zuòbuliǎo.

Zài Měiguó yǒu hěn duō Měiguó páizi de chē, xiàng *Fútè*, *Biékè*, yě yǒu Ōuzhōu  
de, xiàng *Aodí*, *Bēnchí*, yě yǒu Rìběn de, xiàng *Fēngtián*, *Běntián*, Hánguó de xiàng  
*Xiàndài*. Nà Zhōngguó yě yǒu hěn duō páizi. Zuì pǔbiàn de yěxǔ shì *Sāngtǎnà Jiédá*,  
*Biékè* dēngdēng, kěshì jìnkǒu de yě bù shǎo, yě shì yuèlái yuè duō. Wǒ yě tīngshuō  
Zhōngguó de bǎiwàn-fùwēng, tāmen mǎi *Láosīlǎisī*, shìjiè shàng zuì guì de chē! Ai,  
biànhuà zhēn dà ya! Èrshíduō nián yǐqián, Zhōngguó lǎobǎixìng yǒu zìxíngchē, yǐjīng

hěn mǎnyì le! Xiànzài shéi dōu xīwàng zìjǐ yǒu yí liàng qìchē. Búguò rúguǒ Zhōngguó měi ge jiāting dōu yǒu yí liàng qìchē de huà, nà Zhōngguó de jiāotōng qíngxíng huì shì shénme yàngzi de ne?



**Bóchuán** ('barges'), zài Sūzhōu de yùnhé. [JKW 2006]

*b) Páizhào*

Zài Zhōngguó mǎi chē rénmen yíding yào kàn chē de páizi; kěshi chē nèi de kuǎnshì yě hěn zhòngyào. Shēnfen bǐjiào gāo de guānyuán huòzhě shāngrén, tā de qìchē yíding shì pízuo, chēchuāng bōli shì àn sè de (zhèi yàng wàibiān kànbujiàn líbiānr, kěshi líbiānr kàndejiàn wàibiānr). Qìchē de páizhào yě hěn zhòngyào. Páizhào shàng bixū yǒu jíxiáng shùzì, xiàng bā (tīngqǐlai xiàng fācái de fā) huòzhě sǎn (sǎn zài Guǎngdōnghuà lǐ tīngqǐlai xiàng gāoshēng de shēng de yìsi), bù yīnggāi yǒu bù jíxiáng de shùzì, bǐrú sì (tīngqǐlai xiàng sǐdiào de sǐ yíyàng). Zài shuō, yǒu shíhou cóng chē páizhào de hàomǎ kěyǐ kànde chū rénjiā de shēnfen.

Cóng shàngbiān shuō de wǒmen kěyǐ zhīdao Zhōngguó rén tèbié zhùyì shēnfen. Suǒyǐ wǒmen qù Zhōngguó de shíhou, yíding yào zhùyì Zhōngguó rén de shēnfen wèntí, tèbié shì zài chēnghu tāmen de shíhou.



Liáoníng de páizhào. [JKW 2005]

## Notes:

wéixiū	V ‘to maintain; keep up’		
bǎoxiǎn	N ‘insurance’		
zài shuō	‘moreover; what’s more’		
měng	SV ‘be wild’		
wéixiǎn	SV ‘be dangerous’; N ‘danger’		
bù jiǔ	‘not long’ (cf. <u>jiǔ</u> ‘be long [of time]’)		
tóngshí	‘at the same time’		
gāosù-gōnglù	N ‘expressways (high-speed public-road)’		
nóngcūn	N ‘villages; countryside’		
huā qián	VO ‘spend money’		
jiāotōng	N ‘transportation’		
tiělù	N ‘railways (iron-road)’		
fāngbiàn	SV ‘convenient’		
děngyú	V ‘be equivalent to (equal-to)’		
tuǐ	N ‘legs’		
páizi	N ‘brand names’; cf. <u>pǐnpái</u> ‘trademark’		
<i>Fútè</i>	PN: ‘Ford’	<i>Biékè</i>	PN: ‘Buick’
<i>Àodí</i>	PN: ‘Audi’	<i>Bēnchí</i>	PN: ‘Mercedes’
<i>Fēngtián</i>	PN: ‘Toyota’	<i>Běntián</i>	PN: ‘Honda’
<i>Jiédá</i>	PN: ‘Volkswagon (Jetta)’	<i>Xiàndài</i>	PN: ‘Hyundai’
<i>Sāngtǎnà</i>	PN: car produced by a joint venture with VW		
<i>Láosīláisī</i>	PN ‘Rolls Royce’		
bǎiwàn-fùwēng	N: ‘millionaire (million wealthy-old man)’		
biànhuà	N ‘changes (change-transformation)’		
lǎobǎixìng	N ‘the ordinary people (old-hundred-surnames)’		
mǎnyì	SV ‘satisfied; pleased’		
shéi dōu	N ‘everyone’		
nèi	Loc ‘inside’; cf <u>guónèi</u> ‘within the country’; <u>shìnnèi</u> ‘in town’		
kuǎnshì	N ‘designs; styles’		
zhòngyào	SV ‘be important’		
shēnfēn	N ‘status’		



guānyuán	N ‘officials’
shāngrén	N ‘businessmen’
pízuo	N ‘leather seats’
chēchuāng	N ‘car windows’
bōli	N ‘glass’
àn	SV ‘be dark; dim’
páizhào	N ‘license plates’
jíxiáng	SV ‘lucky; auspicious’
shùzi	N ‘numbers’
fācái	V ‘get rich’; cf. <u>gōngxǐ fācái</u> , a Chinese New Year greeting
gāoshēng	V ‘get a promotion (high-rise)’
zhùyì	V ‘pay attention to’

**Exercise 7**

Huídá (‘respond to’) wèntí:

1. Zài Zhōngguó wèishénme yǒu rén bù xiǎng mǎi qìchē?
2. Xiànzài zài Zhōngguó jiāotōng de qíngxíng zěnmeyàng?
3. Wèishénme shuō zài Zhōngguó méiyǒu chē méiyǒu guānxi?
4. Wèishénme shuō zài Měiguó bixū dēi yǒu qìchē?
5. Nà, zài Ōuzhōu ne? Shì bu shì méiyǒu qìchē yě hěn bù fāngbiàn?
6. Zhōngguó nēi xiē páizi de qìchē zuì liúxíng?
7. Zhōngguó de lǎobǎixìng dōu xiǎng mǎi qìchē de huà, nà jiāotōng de qíngxíng huì zěnmeyàng?
8. Zhōngguó rén chūle chē de páizi yǐwài yě huì zhùyì dào nēi xiē fāngmiàn (‘facet’)?
9. Nǐ qù Zhōngguó kànkàn chē de páizhào huì fāxiàn nēi xiē fāngmiàn bǐjiào yǒu yìsi?

**10.14 Vivid SVs (of the form SVxx)**

In earlier units, you have seen vivid adjectives formed from SV roots and repeated syllables: huáliūliū; huīméngméng (~ méng). While some of the repeated syllables can be matched with some confidence to independent words (eg bīng ‘ice’ in lěngbīngbīng), for others, the only indication of their source comes from the characters used to write them, and these may have been chosen for their sound rather than their meaning. The repeated sī in lāsīsī ‘hot; peppery’ is written with the character usually used for ‘silk’; lāsūsū, which has much the same meaning, contains the repeated syllable sū, written with the character for ‘crisp’. It is hard to see what contribution these words make to the meaning of the whole, other than filling out the pattern.

Most of the repeated syllables are level-toned. A number of them show variation, probably due to the influence of the usual tone of the character chosen for the second

syllable. The *teng* of rèténgténg for example, is often pronounced with a level tone even though pedantic speakers are likely to argue, on the basis of the character 騰 which in other contexts is pronounced with rising tone, that rising (and not level) is the ‘correct’ tone. However, there are a few cases where the tone of the repeated syllable clearly is not level, eg kōngdàngdàng.

Vivid SVs of this type have certain grammatical properties that set them apart from ordinary SVs. They cannot be modified by ‘adverbs of degree’ such as hěn or tài, for example. Typically, they act as modifiers connected to nouns by a following de; or they stand alone (still with following de) as commentaries; cf. examples below.

The list below gives an indication of the range of vivid SVs; the meaning of the root SV is given in parentheses.

cháohūhū	(cháo ‘damp’)	damp; clammy
huáliūliū	(huá ‘slippery’)	slimy; slippery [of roads]; slick [of hǎishēn]
làsī	(là ‘peppery hot’)	hot; peppery [food]
lètaotáo	(lè, cf. kuàilè ‘happy’)	happy [of children; life]
lěngbīngbīng	(lěng + bīng ‘ice’)	icy cold [of iron, facial expressions]
hēiyōuyōu	(hēi ‘black’)	jet black [of hair, soil]
hóngtōngtōng	(hóng ‘red’)	glowing red; brilliant red
hóngpūpū	(hóng ‘red’)	reddish
luànhōnghōng	(luàn ‘chaotic’)	tumultuous
liàngjīngjīng	(liàng ‘bright’)	glimmering; sparklinig
míngguāngguāng	(míng ‘luminous’)	gleaming [metal]
nuǎnhōnghōng	(nuǎn ‘warm’)	cozy and warm
rèténgténg (~ tēng)	(rè)	steaming hot [of buns, noodles]
rèhūhū	(rè)	piping hot [of a stove, heater]
rèhōnghōng	(rè)	very warm; boiling [of weather]
kōngdàngdàng	(kōng ‘empty’)	empty; deserted [of station, mall]
xiāngpēnpēn	(xiāng ‘fragrant’)	sweet smelling; savory; appetizing
wùméngméng(~ mēng)	(wù ‘fog’)	hazy, misty

## Usage

Nǐmen niánqīngrén jiu xiàng zǎoshàng  
bā-jiǔ diǎn zhōng hóngtōngtōng de  
tàiyáng yíyàng. You young people look like the  
glowing red sun at 8 or 9 in the  
morning. [Said by Mao Zedong.]

Nǐ kàn, tāmen dōu zài kàng shàng  
zuò-zhe ne, nuǎnhōnghōng de. Look at them all sitting on the  
'stove', all cozy and warm.

Lái le, rèténgténg de jiǎozi! Here they come! Piping hot  
dumplings!

## Notes

In houses in the cold northern parts of China, families sleep on a large brick platform heated from within, known as a kàng.

### 10.15 Tōngxùn gōngjù 'Communication tools'

Èrshí nián yǐqián, Zhōngguó rén yào gào su qīnqī huòzhě péngyou yí jiàn shìqing, tāmen jiu kěyǐ dǎ diànhuà, yě kěyǐ xiěxìn. Suīrán xìn bǐjiào màn, kěshì hěn duō jiātíng méiyǒu diànhuà, jì xìn yě bǐjiào piányi, suǒyǐ píngcháng dàjiā chàbuduō dōu xiěxìn, bù dǎ diànhuà.

Xiànzài qíngxíng wánquán bù yíyàng le. Zài chéngshì hěn duō jiātíng dōu yǒu diànhuà le. Jiùshi zài nóngcūn, yě yǒu bù shǎo rén yǒu diànhuà le. Kěshì xiànzài zuì liúxíng de shì shǒujī. Shǒujī yǐqián yǒu yìdiǎnr bù fāngbiàn, hěn dà, diànhuàfèi yě hěn guì. Nèiyàng dàdà de shǒujī yě yǒu rén jiào 'dàgēdà'. Wèishénme jiào dàgēdà ne? Dàgēdà nèi ge shuōfǎ běnlái shì Xiānggǎng rén yòng de. Dàgē yǒu liǎng ge yìsi. Yí ge shì zuì dà de gēge. Lìngwài yí ge shì hēishèhuì de tóur. Suǒyǐ dàgē hěn lihai, dàgēdà yě hěn lihai.

Fǎnzhèng, xiànzài shǒujī bú dà, hěn fāngbiàn, kěyǐ fàng zài kǒudài lǐ huò dài zài yāodài shàng. Zuijìn zài Zhōngguó chule shǒujī yǐwài yě yǒu xiǎolíngtōng. Xiǎolíngtōng shì dàxiǎo de xiǎo; língtōng shì lái+de kuài de yìsi, huòzhě 'xíng' de yìsi. Xiǎolíngtōng bǐ pǔtōng de shǒujī piányi, dànshì zhǐ néng zài yí ge difang yòng, zhǐ néng dǎ dào shìnèi, bù néng dǎ dào shìwài.

Zài èrshíyī shìjì de Zhōngguó yǒu hěn duō rén yòng wǎngluò le. Wǎngluò yě yǒu rén jiào yīntèwǎng. Yǒu hěn duō rén měitiān dōu zài jiā lǐ huòzhě zài 'wǎngbā'

shàngwǎng. Yě yǒu hěn duō liáotiānshì gēn lùntán, dàjiā kěyǐ tán guójiā de dàshì, yě kěyǐ tán gèrén de wèntí. Yǒude wǎngzhàn měitiān yǒu jǐshí wàn rén liúlǎn. Suīrán zài Zhōngguó yòng yīntèwǎng de hěn duō kěshì háishi yǒu hěn duō wǎngzhàn bù néng kàn. Zhōngguó zhèngfǔ bú ràng rénmen kàn de wǎngzhàn, hěn duō yǒu zhèngzhì de huòzhě sèqíng de nèiróng. Jiùshì MIT de wǎngzhàn yǒushíhou cóng Zhōngguó yě liánbushàng, yěxǔ shì yīnwèi yǒu yìxiē Zhōngguó zhèngfǔ bù xǐhuan de liánjiē.



**Fast transport: The Mag-lev train serving Pudong Airport, Shanghai.** [JKW 2005]

Zài xiànzài de Zhōngguó, diànzǐ yóujiàn yě duō le. Yǒu rén kāi wánxiào jiào diànzǐ yóujiàn ‘yīmèi’ér’, xiàng Yīngwén de ‘email’ yíyàng. Kěshì Zhōngwén de yīmèi’ér yě yǒu ‘tā mèimei’de yìsi. (Píngcháng yòng Hànzì xiě yīmèi’ér bú yòng ‘yī èr sān’ de ‘yī’; yòng língwài yí ge yī [伊], shì ‘tā’ de yìsi.) Dàgēdà, yīmèi’ér, kěyǐ shuō zhèi xiē dōngxi yǒu diǎnr xiàng qīnqi péngyou yíyàng!

Yěxǔ nǐmen yǐjīng zhīdao yìxiē yǒuyìsi de Zhōngwén wǎngzhàn le. Bù shǎo xué Zhōngwén de xuésheng dōu yòng <Zhongwen.com>, kěyǐ chá shēngzi, liǎojiě Hànzì de láiyuán, dú Zhōngwén wénzhāng, yě kěyǐ zài pīnyīn liáotiānshì liáotiān. Yě yǒu Xiè Tiānwèi lǎoshī de wǎngyè, [www.csulb.edu/~txie](http://www.csulb.edu/~txie), yǒu hěn duō gēn xué Zhōngwén yǒuguān de liánjiē.

Zhōngguó zuì liúxíng de wǎngzhàn zhīyī shì <sina.com> (Yīngwén), huò <sina.com.cn> (Zhōngwén). Nàr de xīnwén bàodào nǐmen háishi kànbudǒng , kěshi tiānqì yùbào yěxū néng kàndǒng yìdiǎnr. Shìshi kàn ba! Yīngguó de Guǎngbō Gōngsī de wǎngzhàn <http://bbc.co.uk/worldservice> yě yǒuyòng; xīnwén bàodào kěyǐ fānyìchéng sishí duō ge yǔyán.

Kàn Zhōngwén wǎngyè de shíhou, nǐ huì fāxiàn suīrán nèiróng yìbān shì Zhōngwén de, wǎngzhàn de míngzi yě shì Zhōngwén de, kěshi wǎngzhǐ háishi yòng Yīngwén xiě de. Jiùshì méiyǒu Zhōngwén wǎngzhǐ. Nǐmen zhīdao wèishénme ma?

## Notes

tōngxùn	N	communication
gōngjù	N	tool
qīnqì	N	relatives; relations
jiùshi...yě..		even...as well
nóngcūn	N	village (agriculture village)
[diànhuà]fèi	N	[telephone] expenses; charges
hēishèhuì	N	criminal underworld (black society)
lingwài [yí ge]		another; an additional
shuōfǎ	N	way of speaking; cf. <u>kànfǎ</u> ‘way of looking = view’
tóu	N	head
fǎnzhèng		anyway (upside down – right way up)
kǒudài	N	pocket (hole-bag)
yāodài	N	belt (waist-belt)
shìnnèi		within the city (city-within)
wǎngluò	N	network; the net
shàngwǎng	VO	to access the net
wǎngbā	N	internet café (net-BAR)
liáotiānshì	N	chatrooms (chat-day-room)
lùntán	N	forum (discuss-forum)
tán	V	discuss; chat; talk
gèrén	N	individual
wǎngzhàn	N	website (net-station)
liúlǎn	V	browse
ràng	V	[here] let; make
zhèngzhì	N	politics
sèqíng	N,SV	sex; sexy (yánsè de sè, shìqing de qíng)
nèiróng	N	content (within-contain)
liánbushàng	VV	not able to access
liánjiē	N	links
yóujiàn	N	mail

chá shēngzi	VO	look-up vocabulary (raw-words)
liǎojiě	V	understand; comprehend; find out
láiyuán	N	origin; source; derivation; history
wénzhāng	N	article (M <u>piān</u> )
wǎngyè	N	webpage
gēn...yǒuguānde		having to do with; having some connection with (with...have-connection-DE)
xīnwén bàodào	N	news report
yùbào	N	forecast
guǎngbō	V,N	to broadcast; a broadcast
fāxiàn	V	discover
yībān	SV	normal; same as Adv normally; similarly
wǎngzhǐ	N	(net-address); cf. <u>dìzhǐ</u> 'address'

**Exercise 8.**

*Provide a Chinese paraphrase:*

What you say about the situation in China is very interesting. Here in the U.S, telephone calls also used to be quite expensive – especially long-distance ones (chángtú); but not anymore. I still often write letters to my relatives, but that's because they're older and they still like to read letters. Sending a letter is still pretty inexpensive - only about 40 cents within the country; a letter to China is about 80 cents airmail. But students nowadays all have computers, so we prefer to send email. Often, I don't know enough characters to write what I want to say in Chinese; and in any case, I have trouble sending characters. So I write pinyin and as long as I write words, my Chinese friends seem to be able to read it. I don't write the tones (sishēng) either, since that takes too long and what's more, it makes it too messy to read. Almost all my friends have cellphones; with the new ones, you can surf the web, take photos or listen to music. They're kind of expensive, but we can't live without them. My cellphone bill is more than my food bill sometimes!

## 10.16 Waiting and rushing

a) *The words*

děng	wait
děngdeng ~ děng yiděng ~ děng yixià	wait a sec; just a minute
shāo<wēi> děng yixià	wait for a bit
děng yíhuìr ~ yíhuǐr	wait awhile
Mǎshàng jiu lái.	[I]'ll be right there.
Mǎshàng jiu huílai.	[I]'ll be right back.
Wǒ yíhuǐr jiu huílai.	I'll be back shortly.
Wǒ hěn kuài jiu <huì> huílai!	I'll be back right away!
Mǎshàng jiu hǎo.	[It]'ll be done in a jiffy.

## Notes

- a) Yíhuìr ~ yìhuìr (the latter pronunciation is more colloquial) ‘awhile’  
 b) Shāo<wēi> ‘slightly; for a bit’; (Wēiruǎn de wēi); hotel telephone operators in China tend to say qǐng shāo děng when they transfer your call.  
 c) Mǎshàng ‘immediately; at once’, literally ‘on a horse’; synonymous with likè.  
 d) Huì indicates a degree of probability.

## Usage

Qǐng shāowēi děng yixià, wǒ mǎshàng jiù huílai!	Hang on a minute, I’ll be right back.
Qǐng děng yixià, wǒ qù lóushàng wènwen tā. Nǐ zuò yìhuìr ba.	Just a minute, I’ll go upstairs and ask her. ‘Make yourself comfortable.’
Qǐng děngdeng, wǒ qù bàngōngshì zhǎo tā.	Just a minute, I’ll go see if he’s in the office.
Qǐng děng yìhuìr, wǒ de yàoshi wàng zài bàngōngshì le.	Hang on a minute, I left my keys in the office.
Qǐng děng yixià, wǒ qù zhǎo tā. Nǐ xiān hē diǎnr chá ba.	Hold on a minute, I’ll go find him. Have some tea first.
Qǐng děngdeng, tā zài dǎ diànhuà ne.	Hold on for a minute please, he’s on the phone.
Qǐng shāowēi děng yixià, wǒ děi qù mǎi yóupiào, mǎshàng jiù huílai. Qǐng zuò yixià.	Hold on for a bit please, I have to go and buy some stamps – I’ll be right back. Make yourself at home.

## Notes

- a) Zuò yixià, literally ‘sit a bit’, but often used when someone has to step out for a while, hence the freer translation of ‘make yourself at home’.

### 10.17 Telephoning

Speaking on the telephone involves a certain amount of conventional speech at the beginning and end of the conversation. Here are vocabulary and phrases related to telephones and telephoning:

*About telephoning*

dǎ diànhuà	to telephone; make a phone call
dǎ chángtú diànhuà	to make a long distance call
dǎ guójì diànhuà	to make an international call
zhuǎn fēnjī	to connect to an extension (turn; revolve)

diànhuàkǎ	phone card
diànhuàtíng	phone kiosk
diànhuàfèi	phone charges
miǎnfèi	free (avoid-fee)
Shì dìqū yòng de ma?	Is this for local calls?
Quánguó yòng de.	It's used throughout the country.
Dǎ dào nǎlǐ?	Where are you phoning to?
Dǎ gěi shéi?	Who are you phoning?
Yǒu shìr, qǐng dǎ ge diànhuà gěi wǒ.	If you have a problem, feel free to phone me.
Nǐ de diànhuà.	It's for you.
Qǐng zhuǎn èrshíwǔ (fēnjī).	Please connect me to extension 25.
Néng dǎ chángtú ma?	Can you dial long distance?
Néng zìjǐ dǎ ma?	Can [we] dial [it] ourselves?
Zhǐ néng dǎ dào shìnèi.	You can only call in town.
Néng dǎ dào guówài ma?	Can we call abroad?

*Notes*

As in most parts of the world, a variety of discount telephone cards can be bought from news agents and other small shops in China. In China, these are usually sold below face value; a RMB 100 card might go for RMB 30. (Dǎ zhé ma? 'Do you allow a discount?') Some are local (dìqū yòng de); others can be used throughout China (quánguó yòng de) or even internationally (guójì de).

*On the phone [phrases]:*

Wèi.	Hello.
<Nín> nǐ wèi?	Who is it? (which person)
Wèi, nǐ shì Zhōu Yǔ ma?	Hello, is that Zhou Yu?
Wǒ jiùshì.	Speaking. [This is he.]
Qǐng zhǎo Máo Xiān'ān jiē diànhuà.	Can I speak to Mao Xian'an please? (Please find Mao Xian'an to get the phone.)
Wǒ gěi nǐ qù zhǎo tā.	I'll go find her for you. (I for you go find her.)
Yào liú ge huà gěi tā ma?	You want to leave a voice message for her?
Nǐ yào liúyán ma?	You want to leave a voice message?
Wǒ shì Léi Nuò, qǐng liúyán.	This is Lei Nuo, please leave a message. [Telephone answering machine]





Shànghǎi jūmínlóu ('residential building'). [JKW 2006]

### 10.17.1 Leaving a message

Lù Jìngsī, a foreign scholar, is trying to reach Wáng Xuéyīng in his office.

- |     |  |   |
|-----|--|---|
| W.  | Wèi?   | Hello?  |
| Lù. | Wèi, qǐng zhǎo Wáng lǎoshī jiē diànhuà.  | Hi, I'm trying to get Prof. Wang.   |
| W.  | O, tā xiànzài bú zài zhèr, kěnéng zài lóu shàng. Qǐng děng yíxià, Wǒ gěi nǐ qù zhǎo tā.  | Oh, he's not here right now, he may be upstairs. Just a minute, I'll go and look for him for you. |
| Lù. | Hǎo, máfan nǐ la! ( <u>le a</u> > <u>la</u> )<br>.....                                   | Okay, sorry for the trouble.  |
| W.  | Tā yě bú zài lóu shàng. Yào bu yào liú ge huà?   | He's not upstairs. You want to leave a message?   |
| Lù. | Hǎo, xièxie. Wǒ shì Lù Jìngsī. Qǐng tā huílai yǐhòu gěi wǒ dǎ ge diànhuà. Wǒ zài jiā lǐ. | Okay, thanks. This is Lù Jìngsī. Ask him to phone me when he gets home. I'm at home.              |
| W.  | Tā zhīdao nǐ de diànhuà hàomǎ ma?  | Does he know your phone #?  |
| Lù. | Diànhuà hàomǎ shì 245-1209.  | [My] number's 245-1209.   |
| W.  | Hǎo, wǒ huì gàosu tā.  | Fine, I'll tell him.  |

## Notes

a) Wèi is an exclamation used to hail people at a distance, or confirm a telephone connection. Though its tone is marked as falling in dictionaries, its actual pitch varies with context.

b) Qǐng zhǎo [*person*] jiē diànhuà ‘please get [...] to come to the phone’ is in fact a request to speak to a person (~ ‘may I speak to [...]’) and reflects the fact that before cellphones, telephones were often outside of residences and people had to be hailed or fetched from some distance away.

## 10.18 Chinese etiquette

Shěn Fēipéng, a teacher from Belgium, makes a phone call to his Chinese friend, Zhōu Yǔ, to ask a question about Chinese etiquette. Zhōu’s wife (Tt) answers the phone.

Tt.	Wèi?	Hello?
Sh.	Wèi, Zhōu Yǔ? [ ~ Wèi, Zhōu Yǔ ma? ~ Wèi, nǐ shì Zhōu Yǔ ma? ~ Wèi, nǐ shì bu shì Zhōu Yǔ? ~ Wèi, lǎo Zhōu zài ma?	Hello, Zhou Yu? ~ Hello, Zhou Yu? ~ Hello, is that Zhōu Yǔ? ~ Hello, is that Zhou Yu? ~ Hello, is Zhou there?]
Tt.	Qǐng děng yíxià, wǒ qù zhǎo tā... Lǎo Zhōu, nǐ de diànhuà!	Just (wait) a minute please, I’ll go and find him....Zhou, it’s for you!
Zh.	Hǎo, xièxie. ...Wèi, nín (shì) nǐ wèi?	Okay, thanks. ...Hello, who’s that?
Sh.	Wǒ shì Shěn Fēipéng.	I’m Shen Feipeng.
Zh.	O, Fēipéng, nǐ hǎo. Shénme shìr?	Oh, Feiping, how are you. What’s up?
Sh.	Lǎo Zhōu, wǒ néng bù néng wèn nǐ yí ge Zhōngguó fēngsù xíguàn de wèntí?	Zhou, can I ask you a question about Chinese customs?
Zh.	Wèn ba.	Sure!
Sh.	Shì zhèi yàng: yǒu rén qǐng wǒ chīfàn, wǒ shì bu shì yīnggāi sòng ge lǐwù gěi tā?	It’s like this: someone’s invited me for a meal; should I bring them a present?
Zh.	Nà yào kàn shì shénme qíngkuàng, shénme difang.	Now that depends on the situation and the place.
Sh.	Shì ge tóngshì, wǒmen xiāngdāng shú. Tā qǐng wǒ dào tā jiā qù.	It’s a colleague. We’re close. He’s invited me to his house.

- Zh. Zhèi yàng, dài yí shù xiānhuā, huòzhě yì xiē shuǐguǒ, jiù kěyǐ le. Búbi huā hěn duō qián. Biǎoshi ge yìsi. In that case, you can take a bunch of fresh flowers or some fruit. No need to spend a lot of money. 'It's the thought.'
- Sh. Hǎo, shì chūntiān, wǒ jiù mǎiyí shù huā ba. Okay, it's spring, I'll buy a bunch of flowers.
- Zh. Huā hěn héshì! Flowers are fine! ('suitable')
- Sh. Hěn gǎnxiè! Many thanks! ('very grateful')
- Zh. Bié kèqi. You're welcome.
- Sh. Hǎo, jiù zhèi yàngr. Zàijiàn. Okay, that's it then. Bye.

## Notes

- a) Notice that in conventional usage, Chinese generally makes use of the first and second person pronouns in expressions like Nǐ shì shéi? and Wǒ shì Shěn Fēipéng, while English prefers 'it' or 'this': 'Who is it? / This is Shěn Fēipéng.' Similarly: Qǐng zhǎo Zhōu Yǔ jiē diànhuà. / Wǒ jiùshì. 'May I speak to Zhou Yu? / This is he. ~ Speaking.'
- b) The word huā has a number of senses, including 'flowers; blossoms' (yí shù huā), 'design' (huāyàng 'design; pattern'); and 'to spend' (huāqián), possibly following a semantic course from 'flower' to 'ornament', from 'ornament' to 'waste or dissipation', and from there to 'expense'. Contrast huà 'change'.
- c) Biǎoshi ge yìsi, literally 'to express a meaning', ie 'as a token [of friendship, affection, etc.]'

**10.18.1 Gifts**

There are a number of conventional remarks associated with the giving and receiving of gifts. For larger gifts for example, the host might say: Tài pòfèi le! '[You] spent too much [money]', using the expression pòfèi 'squander money (break-expense)'. On presenting such a present, the guest [giver] might say, with modesty: Xiǎo yìsi. 'Just a token (small meaning).' However, bringing some fruit or flowers as an expression of thanks (much as Americans and Europeans might bring a bottle of wine) usually elicits more perfunctory remarks along the following lines:

- i) Gěi nǐ dài lai yí shù huā! I've brought you a bunch of flowers.  
Zhēn piàoliang. Nǐ tài kèqi le. How pretty! 'You shouldn't have.'
- ii) Dài lai yìdiǎnr shuǐguǒ, dàjiā yìqǐ I've brought some fruit for everyone.  
chī. You shouldn't have.  
Nǐ tài kèqi le.



Suzhou: town's edge. [JKW 2006]

## 10.19 Highlights

shēngbìng	Tā gǎnmào le, yě ké+de hěn lihai. Chī yào le ma?
indefinites	Shénme dōu bú pà! Xiǎng chī duōshao jiu chī duōshao!
reduplication	Nǐ cháng yi cháng ba; Xiūxi xiūxi ba.
wèntí	jǐ ge jiāting de wèntí; jǐ ge àihào de wèntí
kǒuyīn	dài yìdiǎnr nánfāng de kǒuyīn
chúle...yǐwài	Chúle xīngqīsì yǐwài, měitiān dōu yǒu kè.
yuèlái yuè	Dà chéngshì yuèlái yuè wēixiǎn. Pá+de yuè gāo, shuāi+de yuè cǎn.
búbì	Búbì huànchē.
xìnjiào	Nǐ xìn shénme jiào? / Wǒ shì xìn Huíjiào de.
V-xiàlai	Qǐng bǎ tā xièxiàlai.
V-chūlai	Nǐ cāidechū<lai> wǒ shì shéi ma?
bān	Wǒmen běnyuè chū cái bānjìnlai de. ('not until the beginning of the month')
V-chéng	Qǐng bāng wǒ bǎ nèi jǐ ge jùzi fānyìchéng Yīngwén.
bèi, etc.	Tā bèi jǐngchá zhuāzǒu le. Wǒ de zìxíngchē jiào rén gěi tōu le.
qíngkuàng	Jīngjì bú cuò, kěshi rénquán yǒu yìdiǎnr wèntí. ~ qíngxìng.
chōuyān	Chōuyān de bǐjiào róngyì dé áizhèng. ~ xīyān. Lái yì kē yān ba.
kāichē	Wǒ juéde kāichē bìng bù róngyì.
shēnfēn	Zhōngguó rén tèbié zhùyì shēnfēn.
SV-xx	hóngtóngtōng de tàiyang; rèténgténg de jiāozǐ
tōngxùn	Wǎngluò yě yǒu rén jiào 'yīntèwǎng'; shǒujī ne, yě yǒu rén....

Zhōngguó zuì liúxíng de wǎngzhàn zhīyī ...  
 děng Qǐng shāowēi děng yixià.  
 mǎshàng Mǎshàng jiu huílai.  
 dǎ diànhuà Wèi, nǐ shì Zhōu Yǔ ma? / Wǒ jiùshi.  
 Wǒ shì Zhāng Yīng, qǐng liúyán.  
 mǎi lǐwù Búbì huā hěn duō qián; biǎoshi ge yìsi.  
 Dàilai yìdiǎnr shuǐguǒ, dàjiā yìqǐ chī!

**Exercise 9.**

Distinguish the following words by citing them in short phrases:

fāshāo	fāsheng	huāshēng	mǎshàng	fákuǎn	fādá
qiǎo	jiào	xiǎo	qiáo	hěn chǎo	jiāo
bìyè	bìxū	bǐjiào	búbì	jǔxíng	liúxíng
xíguàn	xǐhuan	xīguā	xiūxi	xuéxí	xīwàng
kǎolù	kǎoshì	jǐngchá	wēixiǎn	yóuxíng	kǒuyīn

**10.20 Rhymes and Rhythms**

*Sailing the Seas*, another paean to Mao that is still popular in modern China, where Mao occupies cultural space between demagogue and demigod.

大海航行靠舵手

Dàhǎi hángxíng kào duòshǒu

*Sailing the seas depends on the helmsman*

大海航行靠舵手

Dàhǎi hángxíng kào duòshǒu,  
seas navigate depend+on helmsman

Sailing the seas depends on the  
helmsman,

万物生长靠太阳

wànwù shēngzhǎng kào tàiyang,  
all-things growth depend-on sun

all things depend on the sun for  
growth;

雨露滋润禾苗壮

yǔ lù zīrùn hémiáo zhuàng,  
rain dew moisten seedlings strong

water and dew moisten the seedlings  
and make them strong;

干革命靠的是毛泽东思想

gàn gémìng kào de shì Máo Zédōng sīxiǎng.  
do revolution depend-on DE is MZD Thought.

people who engage in revolution  
depend on MZD Thought.

*Refrain*

鱼离不开水呀

Yú líbukāi shuǐ ya,  
fish separate-not-away [from] water ya

Fish can't be separated from water,

瓜儿离不开秧

guār líbukāi yāng,  
melons separate-not-away [from] stalk

melons can't be separated from the  
stalk,

革命群众离不开共产党

gémìng qúnzhòng líbukāi Gòngchǎndǎng,  
revolution masses separate-not-away [from] CCP

revolutionary masses can't be  
separated from the CCP,

毛泽东思想是不落的太阳。

Máo Zédōng sīxiǎng shì bú luò de tàiyáng.  
Mao Zedong Thought is not fall DE sun.

MZD Thought is a never setting sun.



**Shànghǎi: The Jìng'ān Sì ('Calm-peace Temple'), with Yáo Míng advertising Reeboks. [JKW 2005]**

## Appendix: Body parts

Core body parts, as opposed to figurative extensions (eg ‘He’s the brains of the operation’) might seem to be well-demarcated notions that would translate easily from language to language; but in fact, though their core meanings correspond fairly well, their connotations may be quite different. This is particularly true of the internal organs, where in Chinese, for example, xīngān, ‘heart’ and ‘liver’ is a term of affection (fùmǔ de xīngān bǎobèi ‘parents’ darling treasure’); where (at least in some regions) xīncháng ‘heart’ and ‘intestine’ is, roughly, ‘in the mood for’ (méiyou xīncháng qù kàn diànyǐng); and where fèifǔ ‘lungs’ and ‘bowels’ means ‘from the bottom of one’s heart’ (fèifǔ zhī yán ‘words from the bottom of one’s heart’).

The following list is not exhaustive. You may want to add to it, with specialized words such as ‘temple’, ‘forehead’ or ‘calf’. In addition, you should check regional and local variation (pronunciation as well as root), and observe usage and metaphorical extensions.

<i>head</i> tóu	<i>hair</i> tóufa	<i>brain</i> nǎozi	<i>ears</i> ěrduo	<i>eyes</i> yǎnjing	<i>nose</i> bízi
<i>mouth</i> zuǐ	<i>teeth</i> yáchǐ	<i>eyebrow</i> méimao	<i>cheek</i> jiá	<i>chin</i> xiàba	<i>tongue</i> shétou
<i>throat</i> hóulong	<i>neck</i> bózi	<i>body</i> shēntǐ	<i>shoulders</i> jiānbǎng	<i>back</i> bèi	<i>chest</i> xiōng
<i>skin</i> pífū	<i>arm</i> gēbei	<i>hand</i> shǒu	<i>finger</i> shǒuzhǐ	<i>thumb</i> dàmǔzhǐ	<i>waist</i> yāo
<i>heart</i> xīn	<i>liver</i> gān	<i>lungs</i> fèi	<i>stomach</i> wèi	<i>spleen</i> pí	<i>kidneys</i> shèn
<i>bladder</i> pángguāng	<i>gall</i> dǎnnáng	<i>abdomen</i> dùzi	<i>navel</i> dùqí	<i>intestine</i> cháng	<i>blood</i> xiě (~xuè)
<i>breasts</i> milk-house rúfáng	<i>penis</i> yin-stem yīnjīng	<i>vagina</i> yin-way yīndào	<i>testicle</i> testicle-pellet gāowán	<i>uterus</i> child-temple zǐgōng	<i>anus</i> lg int.-door gāngmén
<i>buttocks</i> pìgu	<i>thighs</i> dàtuǐ	<i>knee</i> xīgai	<i>leg</i> tuǐ	<i>foot</i> jiǎo	<i>bones</i> gútou (~ gǔtou)

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Dr. Julian K. Wheatley

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