

## Unit 9

Xīngxīng zhī huǒ kěyǐ liáo yuán.  
 [Or, in more compact form: Xīnghuǒ-liáoyuán.]  
 Spark's flame can set-fire-to plains.  
*A single spark can start a prairie fire.*  
 Saying, classical style.

### Contents

9.1 More modification	<i>Exercise 1</i>
9.2 Clothes	
9.3 Bargaining (2)	
9.4 Setting the stage: Verb-zhe	<i>Exercise 2, 3</i>
9.5 Colors	
9.6 Dialogue: buying a seal	
9.7 The ba-construction	<i>Exercise 4</i>
9.8 Verb Combos (3)	<i>Exercise 5, 6</i>
9.9 Dialogue: Peking Duck	
9.10 'Stand a little closer'	<i>Exercise 7</i>
9.11 Destination and goal: V+ dào, zài or gěi	<i>Exercise 8</i>
9.12 Wáng Xuéyīng: the story	<i>Exercise 9</i>
9.13 Patterns with duì	
9.14 Interjections!	
9.15 On apologies	
9.16 Highlights	
9.17 Rhymes and rhythms	

### 9.1 More modification

As noted earlier, de is typically a mark of modification: zuótiān de bàozhǐ 'yesterday's newspaper'; zuótiān mǎi de huǒchē piào 'the train tickets [we] bought yesterday'. Such modifying phrases serve to pin down a particular item: not any bàozhǐ but zuótiān de bàozhǐ; not any lí but líkǎi de lí, 'the li of likai'. Often, definitions have the same form:

lǎoshī: zài xuéxiào jiāoshū de <rén>.  
 gōngrén: zài gōngchǎng gōngzuò de <rén>.  
 xuéshēng: zài xuéxiào dúshū de <rén>.

English speakers need to pay special attention to de-patterns, since they often show quite a different order of modifier and modified:

A chef is someone [who cooks in a restaurant].

Chúshī shì [zài fānguǎnr zuòfàn de] rén.

**9.1.1 Other vocabulary:**

The following vocabulary is needed for exercise 1, below:

wǎng shàng net on <i>on the internet</i>	jiāo péngyou exchange friends <i>meet friends</i>	nóngmín agric.-people <i>farmers</i>	zhòngdì plant-ground <i>cultivate the soil</i>
gōngjù work-tool <i>tool</i>	shèyǐngshī shoot-picture-expert <i>photographer</i>	gànbu a cadre; <i>political-worker</i>	
xīnwén bàodǎo news report <i>the news</i>	wòfáng sleep room <i>bedroom</i>	zhèngfǔ <i>government</i>	fúwù <i>to serve</i>

pāizhào      VO ‘take photos (strike-reflection)’;  
zhàoxiàng    VO ‘to take photos (reflect-likeness)’

Wǒ zhào <yí> ge xiàng, hǎo bu hǎo?      Let me take a photo, okay?  
Wǒ pāi <yí> ge zhào, hǎo bu hǎo?

Wǒmen dào Tiān’ānmén Guǎngchǎng  
zhàoxiàng qu le.      We went to Tiān’anmen Square to  
take some photographs.

Zuótiān wǒmen zài Pǔdōng zhào-le  
jǐ zhāng xiàng.      Yesterday, we took some photos  
in Pudong [Shanghai].

**Exercise 1.**

a) Provide items that fit the following definitions:

1. Zhōngguó rén chīfàn de shíhou yòng de gōngjù.
2. Wèi biérén zhàoxiàng de rén.
3. Gěi bìngrén kànbìng de rén.
4. Wèi Zhōngguó rénmin gōngzuò de rén.

b) Provide Chinese definitions based on the characteristics provided:

- |              |                    |                          |
|--------------|--------------------|--------------------------|
| 5. nóngmín:  | cultivate land     | in the countryside       |
| 6. jìzhě:    | write news reports |                          |
| 7. fúwùyuán: | serve              | [for the sake of] guests |
| 8. wǎngyǒu:  | friends            | made online              |

**9.1.2 Dialogue: Who's in the photo?**

Máo Dàwéi is with the mother of one of his friends (whom he calls bómǔ ‘wife of father’s elder brother; auntie’). She is a photographer (shèyǐngshī). They are looking at photographs taken in the 30s when Máo Zédōng was in Yán’ān (in northern Shǎnxī).

- |      |   |   |
|------|---|---|
| Bómǔ | Nǐ kàn, zhè shì Máo Zédōng zài Yán’ān.  | Look, here’s Mao Zedong at Yan’an.  |
| Máo  | Tā pángbiānr de nèi ge rén shì shéi?  | Who’s that next to him?   |
| Bómǔ | Yòubiānr de shì Zhū Dé; zuǒbiānr de shì Zhōu Ēnlái. Nǐ kàn, hòubiānr de nèi liǎng ge wàiguó rén shì Sīnuò hé Sīnuò fūrén. | The one on the right is Zhu De, the one on the left is Zhou Enlai. Look, those two foreigners in the back are [Edgar] Snow and Mrs. Snow. |
| Máo  | Sīnuò fūfù shì Měiguó jìzhě, shì bu shì?  | The Snows were American reporters, right?   |
| Bómǔ | Duì, Sīnuò shì ge ‘guóji yǒurén’, xiàng Bái Qiú’ēn dàifu.   | Right, [Edgar] Snow was an ‘international friend’, like Dr. Norman Bethune.   |
| Máo  | Zhū Dé ne?  | And Zhu De?   |
| Bómǔ | Zhū Dé shì jiāngjun, cānjiā-le Cháng Zhēng.   | Zhu De was a general, who took part in in the Long March.   |
| Máo  | Cháng Chéng ne?   | The Great Wall?   |
| Bómǔ | Bú shì Cháng Chéng, shì Cháng Zhēng; Hóngjūn cóng Jǐnggāng Shān zǒu dào Yán’ān.   | Not the Great Wall, the Long March, [when] the Red Army marched from Jingangshan to Yan’an.   |
| Máo  | O, Cháng Zhēng, wǒ tīngcuò le. Nǐ shuō de shì 1935 nián de Cháng Zhēng ba. Wǒ yǐwéi nǐ shuō de shì Cháng Chéng!           | Oh, the Long March – I heard it wrong. You’re talking about the Long March of 1935. I thought you said the Great Wall.                    |
| Bómǔ | Jiùshi le! Zhū Dé cānjiā-le Cháng Zhēng.  | Exactly! Zhu De took part in the Long March.  |

*Notes*

- a) Yán’ān: a city in a remote part of northern Shǎnxī; from 1937-47, it was the capital of the communist controlled part of China.  
 b) Zhū Dé, 1886 – 1976; close associate of Mao, and at the inauguration of the PRC, he was the Commander-in-Chief of the People’s Liberation Army (PLA).

- c) Zhōu Ēnlái, 1899 – 1976, Premier under the PRC.
- d) Sīnuò: Edgar Snow (1905 – 72), an American reporter, author of *Red Star over China*, based on interviews with Mao and others conducted at Yan’an after the Long March. His first wife, Helen Foster Snow, also a journalist, accompanied him for part of his stay in Yan’an.
- e) fūfū ‘husband and wife’. Level toned fū ‘man’ appears as the first syllable of fūren ‘Mrs.’ (ie ‘man’s person’); falling toned fù ‘woman’ appears in words such as fùkē ‘gynecology (woman-section)’.
- f) guójì yǒurén: a designation for foreigners who helped Chinese during hard times, especially in the 50s and 60s, when China was most isolated from the rest of the world.
- g) Bái Qiū’ēn: Norman Bethune (1890 – 1939), a Canadian physician who died of blood poisoning while serving as a doctor in the communist area of China. Mao wrote an essay on him that was once required reading in China.
- h) dàifu: ‘doctor; physician’; cf. yīsheng.
- i) jiāngjun ‘military officer; general’
- j) cānjiā: ‘to join; participate in; take part in’.
- k) Cháng Zhēng ‘The Great March’. In 1934, the Communist forces retreated from their base areas in rural Jiāngxī (known as the Jiangxi Soviet) under military pressure from the Kuomintang (Nationalist Party). They marched westwards at first, and then in a great arc northwards, ending up in Yan’an in 1935, a journey of almost 10,000 kilometers.
- l) Jīnggāng Shān: The Jinggang Mountains in Jiangxi.
- m) Hóngjūn: ‘the Red army’
- n) yǐwéi: ‘think; believe [s/t that turns out to be incorrect] (take-to be)’.



[JKW 1997]

## 9.2 Clothes

25 years ago, the predominant color of clothing in the PRC was white for shirts, and dark blue or dark grey for most everything else, though on occasion, youth wore red scarves to show their political loyalty. Men, in those days, wore Mao suits, a type of attire originally promoted by Sun Yat-sen earlier in the 20<sup>th</sup> century to provide a formal dress for civil servants that looked modern but not completely western. So-called Mao suits are still called Zhōngshānzhuāng ‘Zhongshan tunics’ or Zhōngshānfú ‘Zhongshan clothes’ in Chinese. In Mandarin, Sun Yat-sen is usually known not by the Mandarin rendition of Sun Yat-sen, Sūn Yìxiān, but by his alternate name Sūn Zhōngshān; Zhongshan, on the coast of Canton province, was his birthplace.

Beginning in the late 1980s, clothing styles started to change in the PRC, and nowadays, there is little in the way of dress to distinguish people on the street in, say, Chengdu, from their counterparts in Chicago or Hamburg. However, Chinese styled garments (actually modern versions of more traditional garments), such as the following, are still occasionally seen:

<i>traditional</i>	mián’ǎo	cotton padded jacket
	cháng páo<r>	long scholar’s robe
	mǎguà<r>	men’s short coat
	qípáo<r>	‘cheongsam’; woman’s long gown (with slit skirt)

Zhōngguó chuántǒng de yīfu yǒu mián’ǎo, chángpáo, mǎguà, qípáo dēngdēng.

Chinese traditional clothing includes padded jackets, robes, short coats, cheongsams, etc.

Ordinary types of clothing are listed below. Most types of clothing are counted by way of the M-word jiàn; shoes and boots, however, are counted with shuāng ‘pair’, or if singly, with zhī.

### clothing

máoyī	sweater (wool-clothing)	chènshān	shirt (lining-shirt)
jiákè	jacket [based on the English]	qúnzi	skirt
kùzi	trousers	duǎn kùzi	shorts
nèiyī	underwear (inner-clothes)	chènku	underpants (lining-trs)
niúzǎikù	jeans (cow-boy-trousers)	wàzi	socks; stockings
xié ~ xiézi	shoes	xuēzi	boots

T xù<shān> T-shirt [from English ‘T-shirt’, by way of Cantonese, where xù is pronounced *xut*]

<i>formal wear</i>	[yí tào] xīfu	a suit ([a set] western-clothes)
	wǎnlǐfú	formal evening dress (f) (‘evening-ceremony-clothes’)
	yèlǐfú	formal attire; tuxedo (m) (‘night-ceremony-clothes’)

Chinese has two words corresponding to English ‘wear’: chuān, literally ‘to pass through’ is used for clothing and shoes; dài is used for accessories, such as hats, belts and glasses:

dài	màozi	hat
	yǎnjìng	glasses (‘eye-mirror’)
	tàiyángjìng	dark glasses (‘sun-mirror’)

There is a third word, jì ‘tie; fasten; do up’, which is used for things such as neckties and seatbelts that in English also get ‘worn’:

jì	lǐngdài	tie (‘neck-belt’)
	ānquándài	seatbelt (‘safety-belt’)

*Note*

The dài of lǐngdài, ‘belt’, is homophonous with dài meaning ‘wear’, but the two words are unrelated (and written with different characters).

### 9.2.1 Describing people in terms of their clothes

People can be characterized in terms of the clothes they are wearing:

Nǐ kàn, chuān niúzǎikù de nèi ge rén – tǐng shímáo de!  
Look at that guy in jeans--such style!

Chuān hóng máoyī de nèi ge rén shì nǐ wèi?  
Who’s the person in the red sweater?

Chuān duǎn kùzi de nèi wèi shì shéi?  
Who’s the person wearing shorts?

Dài tàiyángjìng de shì Lǐ Péng.  
The one with the sunglasses is Li Peng.

Jì huáng lǐngdài de shì Zhū Róngjī.  
Zhu Rongji’s the one with the yellow tie.



Ménggǔ rén chuántǒng de yīfu; hòutou de yáng nǐ kàndèjiàn ma? [JKW 2001]

### 9.3 Bargaining, the way the Chinese might do it.

Recall the earlier material (especially in Unit 8) on shopping and bargaining. Here is a more sophisticated dialogue that is envisioned as taking place between locals, so the only likely role for a foreign student is as a bystander, listening in. Because it takes place between Chinese, it is colloquial, and incorporates a number of quite idiomatic expressions, which are explicated in the notes. It is worth trying to enact the Chinese roles, but to be effective, you will need to sustain a convincing level of fluency.

*Běijīng: Yī runs a shop that sells leather jackets; Jiǎ is a female customer.*

Jiǎ: Lǎobǎn, zhèi jiàn pídayī duōshao qián? Proprietor, how much is this leather coat?

Yī: Yìqiānwǔ. ¥1,500.

Jiǎ: Jiu zhèi yàng de pídayī yìqiānwǔ?! A jacket like that is ¥1,500?! That's a 'rip  
 Tàì hēi le ba! Biéde dìfang gēn zhèi off'. At other places, coats almost exactly  
 jiàn chàbuduō yíyàng de, cái wǔbǎi the same as this one are only ¥500 plus!  
 duō kuài! Nǐ gěi yí ge gōngdao diǎnr Give [me] a more reasonable price!  
 de jià!

Yī: Nǐ kāi shénme guójì wánxiào! Zhè shi What sort of an 'international joke' are you  
 zhēn pí de! Nǐ mōmo, shǒugǎn duō pulling? This is a real leather one! Feel it,  
 hǎo! Nǐ zài biéde dìfang kàndào de the texture's so nice! Those you saw else-  
 yídìng shì jiǎhuò! Nèi yàng de yīfu, where must be fakes! That sort of clothing,  
 nǐ chuānbuliǎo duō cháng shíjiàn jiu you can't wear it for any length of time  
 huài le. Wǒ zhèi jiàn, bǎo nín chuān before it's worn out. The one I have, it's  
 tā ge jǐshí nián méiyǒu wèntí! a sure thing that you can wear it several  
 decades without a problem!

Jiǎ: Lǎobǎn, nǐ jiu chuī ba! Fǎnzhèng 'Boss', you're having me on! Still,  
 chuīniú yě bú shàngshuì! bragging's not taxed!

Yī: Zhèiyàng ba, dàjiě, wǒ kàn nín shi How about this, sister, I see that you're  
 zhēnxīn yào mǎi. Wǒ jiu fàng yìdiǎnr serious about buying [it]; okay I'll take a  
 xiě. Nǐ gěi yìqiānsān zěnmeyàng? hit. How about you pay ¥1,300?

Jiǎ: Yìqiānsān bù xíng. Wǔbǎi, nǐ mài ¥1,300's not on. ¥500 – you selling or not?  
 bu mài?

Yī: Aiya, dàjiě, nín zǒngděi ràng wǒ zhuàn Gosh, sister, you have to let me earn s/t!  
 yìdiǎnr ba! Wǒ shànghuò jiu bābǎi. Nǐ It takes me ¥800 to buy the stock. Pay me  
 duō gěi yìdiǎnr. Nèi diǎnr qián, duì nín a bit more. The extra is only a couple of  
 lái shuō, jiùshì jǐ dùn fàn qián, dànshi meals for you, but for me, it's crucial. I need  
 duì wǒ lái shuō, hěn zhòngyào. Wǒ yào to earn some money to pay for my kid's  
 zhuàn yìdiǎnr qián gěi wǒ háizi jiāo tuition.  
 xuéfei.

- Jiǎ: Bābǎi zěnmeyàng? ¥800 then?  
 Yǐ: Bābǎi tài shǎo le; zài duō gěi yìdiǎnr. ¥800's too little; give a little more. ¥1,200.  
 Yìqiān'èr.  
 Jiǎ: Jiǔbǎi. ¥900.  
 Yǐ: Yìqiānyī. Yàobu, zán qǔ ge zhōng, ¥1,100. Or else how about splitting  
 zěnmeyàng? Nǐ gěi yìqiān: wǒ shǎo the difference? Pay ¥1,000. I earn a  
 zhuàn yìdiǎnr, nín duō gěi diǎnr. bit less, you pay a bit more.  
 Jiǎ: Bù xíng, jiǔ bǎi, nín mài bu mài? Nǐ Nope; ¥900 – take it or leave it. If you  
 bú mài wǒ jiu zǒu le. don't take it, I'm leaving.  
 Yǐ: Hǎo, hǎo, jiǔbǎi jiu jiǔbǎi. Ai, dàjiě, Okay, okay, ¥900 then. Gosh, sister, you  
 nín kě zhēn néng tāojià-huánjià. Wǒ can really bargain! I've got to hand it to  
 kě zhēn fú-le nín le. Hǎo le, dàjiě, you! So, sister, that makes us friends. How  
 jiu suàn zán jiāo ge péngyou. Nín gěi about introducing some friends to me [and]  
 wǒ jièshao jǐ ge péngyou lai, duō buying more... Here's your coat. Hold on  
 mǎi dōngxi, hǎo bu hǎo? ... Zhè shi to it!  
 nín de pídayī. Náhǎo.  
 Jiǎ: Zhè shi jiǔbǎi zhěng. Nǐ shùshǔ. Here's ¥900 exactly – count it.  
 Yǐ: Méi cuò, zhèng hǎo jiǔbǎi. Correct, exactly ¥900.  
 Nín màn zǒu. Huānyíng nín zài lái. Take care. Please come back again.

Based on Chen Tong, 09/05

Notes:

- tài hēi le 'too black', which suggests 'extortion'; 'rip off' has the  
 right level of informality, but may be too offensive.  
 gōngdao SV: used regionally to mean 'friendly; affable'; so gōngdao  
 (hédào in the South) diǎnr de jià 'a more reasonable price'.  
 guóji wánxiào 'international joke', meaning 'out of the realm of  
 possibilities; outlandish; off the wall'  
 zhēn píde 'real leather one'  
 mǒ 'to feel'  
 shǒugǎn 'the feel [of it] (hand-feel)'  
 jiǎhuò 'fakes (false-goods)'  
 chuānbuliǎo V-bu-liǎo 'cannot V'; cf. §9.8.3 (b)  
 bǎo 'keep; ensure; guarantee'; contrast bǎo 'full'  
 chuān tā a case where tā refers to a thing, not a person.  
 ge jǐshí nián with jǐshí nián measured by the M-word ge: 'wear it for a  
 couple of decades'



chuī	‘blow’, but here, short for <u>chuīniú</u> or <u>chuī niú pí</u> ; see next entry.
chuīniú ~ niú pí	VO ‘talk big; have [one] on (blow-ox <skin>)’
fǎnzhèng	‘anyway (overturned-upright)’
zhēnxīn	‘sincere (real-heart)’
fàng xiě ~ xuè	‘bleed (put-blood)’, here in the sense of ‘make the sacrifice’; ‘blood’ is more often <u>xiě</u> in this context.
zǒngděi	‘must; have to (always-must)’
ràng	‘let [one do s/t]’
shàngguò	VO ‘replenish stock (load-goods)’
duì nín lái shuō	‘in your case; for you (to you come say)’
zhòngyào	SV ‘important; crucial (heavy-need)’
jiāo xué fèi	VO ‘deliver tuition (deliver study-expenses)’; <u>gěi wǒ háizi jiāo xué fèi</u> ‘for my child hand-over tuition’
zài duō gěi yìdiǎnr	‘give a bit more again’; cf. §8....
yàobu	‘if not’; a reduced form of <u>yàoburán</u> ‘otherwise (if-not-so)’; also <u>bùrán</u> ‘not so’.
zán	colloquial, or regional, for <u>zánmen</u> ; cf. §2...
qǔ ge zhōng	‘split the difference (fetch the middle)’
nín kě zhēn néng ...	‘you sure really can...’; <u>kě</u> here, an adverb.
tǎojià-huánjià	VO-VO ‘bargain (ask a price-return a price)’
fú	‘to submit’
kě zhēn fú le nín le	‘got to hand it to you (sure really submit LE you LE)’
suàn	V ‘calculate; reckon’
jiāo ge péngyou	jiāo ‘hand over; meet’: <u>jiāo ge péngyou</u> ‘make a friend’; <u>jiāo xué fèi</u> ‘hand over tuition’
jiǔbǎi zhèng	= <u>zhèng jiǔbǎi</u> ; <u>zhèng</u> ‘whole; entire; fully’. Cf. <u>Zhèng sān diǎn</u> or <u>sān diǎn zhèng</u> ‘3 o’clock on the dot’. To be contrasted with <u>zhèng</u> ‘exactly; precisely’ – see next entry.
zhèng hǎo jiǔbǎi	‘exactly ¥900 (precisely-good 900)’
Huānyíng nín zài lái.	In China, this phrase is often translated literally into English as ‘Welcome to come again!’.

#### 9.4 Setting the stage: Verb-zhe (着 ; often 著 in Taiwan)

Of the three particles associated with the verb in Chinese, guo was encountered early on, le (in its post-verbal manifestation) more recently, but zhe has been almost completely avoided until now. There is a reason for this. Most of the language presented so far has dealt with events, actions or inner states. Zhe is rare in such language. Zhe serves primarily to set the scene (‘the door’s open, there’s a vase on the table, the blinds are drawn’) and to indicate the various configurations of the actors (‘a man’s standing at the door, he’s wearing a long robe and holding a pipe in his hands’). Like guo and le, zhe precludes any other attachments to the verb – other suffixes (such as guo or le) or verbal complements (such as wán or guòlai).

**9.4.1 Verbs involving configuration or bodily attitudes**

Zhàn and zuò and the words listed below are examples of verbs that involve attitudes or configurations of the body that are compatible with the persisting state interpretation and therefore particularly susceptible to the zhe suffix.

zhàn	zuò	tǎng	shuì<jiào>	dūn	děng	dīng	lèng
stand	sit	lie	sleep	squat; crouch	wait	watch intently	stare blankly

*Examples*

Tā zài dìbǎn shàng shuì-zhe ne. He's asleep on the floor.  
 Tā zài shāfa shàng tǎng-zhe ne. She was lying on the sofa.  
 Tāmen zài ménkǒu děng-zhe nǐ ne. They're waiting for you at the door.

Bié lèng-zhe. Lái bāng wǒ ná! Don't just stare; give me a hand.  
 Duìbuqǐ, wǒ lèi+de bùdeliǎo. Sorry, I'm exhausted.

Dàbiàn, zuò-zhe bùrú dūn-zhe shūfu! With #2, sitting isn't as comfortable as squatting.  
 Wǒ tóngyì. I agree.

*Standing or sitting in class?*

The act of standing up can be expressed as zhànqǐlái; the act of sitting down, as zuòxià – both making use of directional complements (comparable to English ‘up’ and ‘down’). However, once the acts have been performed, the resulting states are ‘standing’ and ‘sitting’, respectively: zhàn-zhe and zuò-zhe:

Kuài yào shàngkè de shíhou lǎoshī gēn nǐmen shuō shénme ne? Tā shuō “Shàngkè.” Nǐmen jiu zhànqǐlái gēn tā shuō: “Lǎoshī, hǎo.” Ránhòu ne? Nǐmen děi zhàn-zhe, duì ba? Zuò-zhe tài shūfu le, rúguǒ nǐmen yǒu yìdiǎnr lèi de huà, hěn kuài jiu huì shuìzháo de. Zhàn-zhe shuō wàiyǔ gèng hǎo. Dāng nǐmen liànxí duìhuà de shíhou, lǎoshī jīngcháng shuō: “Zhàn-zhe kěyǐ, zuò-zhe yě kěyǐ.” Zhè shíhou nǐmen cái kěyǐ zuòxià. Dànshi rúguǒ nǐmen bànyǎn de shì fúwùyuán de huà, nà nǐmen zuì hǎo zhàn-zhe. Zài Zhōngguó, fúwùyuán shì bù gēn kèrén zuò zài yìqǐ!

*Notes:*

ránhòu ‘afterwards’	dàduōshù ‘the majority’
dāng...de shíhou ‘when’	liànxí ‘practice’
duìhuà ‘dialogues’	bànyǎn ‘take the role of’; act’
huì...de ‘will [in predications]’	

Verbs of wearing (chuān, dài ‘wear [accessories]’, jì [ties]) and holding (ná ‘carry; hold’, dài ‘lead; bring’) also commonly appear with zhe:

Tā jīntiān chuān-zhe yí jiàn hóng dàyī ne.	Today she’s wearing a red coat.
Tā tóu shàng dài-zhe yì dǐng qíguài de màozi.	She was wearing a curious hat on [her] head.
Nǐ shǒu lǐ ná-zhe de shì shénme? <i>Yì bāo kǒuxiāngtáng!</i>	What are you holding in your hands? <i>A pack of bubble gum.</i>
Nǐ kàn, tā shǒu lǐ ná-zhe qiāng. <i>Nǐ fāngxīn ba. Shǎoshù mínzǔ hěn xǐhuan dǎliè.</i>	Look, he’s got a gun. <i>Don’t worry! Minority people love to hunt!</i>

#### 9.4.2 Doors and windows

In addition to the configurations of people, the arrangement of furnishings and other objects in a room can also be presented with *V-zhe*.

<i>Ns</i>	yǐzi chair	zhuōzi table	huà<r> picture	dēng light	huāpíng vase	chuānghu window	qiáng wall
<i>Vs</i>	guà hang	fàng put	bǎi arrange; display		suǒ lock	guān close; shut	kāi open

##### a) Item *V-zhe*

Mén kāi-zhe <ne>. <i>Mén kāi-zhe – kěyǐ.</i>	The door’s open. <i>It’s okay open.</i>
Dēng kāi-zhe ne. <i>Qǐng bǎ tā guānshàng.</i>	The light’s on. <i>Please switch it off.</i>
Chuānghu guān-zhe ne. <i>Méi guānxi, tài lěng le.</i>	The window’s closed. <i>Never mind, it’s too cold [to have it open].</i>
Mén suǒ-zhe ne. Jīnbuqù. <i>Wǒ yǒu yàoshi.</i>	The door’s locked. Can’t get in. <i>I have a key.</i>

**b) Existence: Location V-zhe item**

*V-zhe* can also provide a more precise substitute for yǒu in the existence pattern:

LOC'N yǒu ITEM	>	LOC'N V-zhe ITEM
Chuānghu pángbiānr yǒu yì zhāng zhuōzi.		There's a table next to the window.
>		
Chuānghu pángbiānr fàng-zhe yì zhāng zhuōzi.		There's a table standing next to the window. (ie 'placed there and remaining')

English often uses the verbs 'stand' or 'sit' in such contexts, extending terms that are otherwise only applied to humans to physical objects. Chinese does not do this:

Zhuōzi shàng fàng-zhe yí ge huāpíng.	There was a vase sitting on the table.
---	--

*Other examples:*

Zhuōzi shàng bǎi-zhe jǐ zhāng míngpiàn.	A number of business cards were arranged on the table.
Qíáng shàng guà-zhe yì fú huà.	Hanging on the wall was a painting.
Shāfa shàng zuò-zhe yí ge jǐngchá.	A policeman was sitting on the sofa.
Zhuōzi dǐxia shuì-zhe yí ge xiǎo wáwa.	A baby was sleeping under the table.

**c) Location: Person Location V-zhe <ne>.**

The location pattern with zài also has its correlate with V-zhe:

Tā zài chuáng shàng zuò-zhe ne.	They are/were sitting on the bed.
Tāmen zài shāfa shàng shuì-zhe ne.	They're sleeping on the sofa.
Kèren zài ménkǒu děng-zhe nǐ ne.	[Your] guest's waiting for you at the door.

**d) V-zhe V**

*Zhe* frequently accompanies the first of two verbs. In such cases, *V-zhe* provides the setting, or context, for the second verb:

Tā ná-zhe huà huíjiā le.	She went home, holding the painting.
Bù yīnggāi dī-zhe tóu zǒulù!	You shouldn't walk with your head down.

Tā xiào-zhe shuō:	She laughed and said:
Wǒ méi shíjiān gēn nǐ cāi-zhe wánr.	I don't have time to play guessing games with you. ('guess-ing have fun')

*Notes*

- a) dī 'to lower'; contrast dǐxià 'under; underneath'.  
 b) xiào 'laugh; smile'; cf. xiàohuà 'a joke'; kāi wánxiào 'be kidding'.  
 c) cāi 'guess'; cāidui 'guess right' and cāicuò 'guess wrong'; cāibuchū 'cannot guess; cannot figure out'

*e) V-zhe in imperatives*

*Zhe* can also appear in imperatives:

Nǐ liú-zhe ba.	You take [it]. ('keep-persist')
Ná-zhe ba.	Hold [it], please. ('hold persist')
Děng-zhe ba.	Hang on.
Tīng-zhe – bié zài shuō le!	Listen – don't say any more!

*f) Negation*

There seems to be relatively little need to report the negation of a persistent state. But where it occurs, it is formed with méi<you>, (usually) without zhe:

Mén shì bu shì kāi-zhe ne?	Is the door open?
Méi kāi, guān-zhe de.	It isn't open, it's closed.
Qīngwèn, jǐ diǎn?	What's the time, please?
Duìbuqǐ, wǒ jīntiān méi dài biǎo.	Sorry, I'm not wearing my watch today.

*Exercise 2*

a) Provide English paraphrases:

- Zhàn-zhe gàn má? Zuòxià ba. / Wǒ zhàn-zhe bǐ zuò-zhe shūfu.
- Nǐ kàn, Wèi lǎoshī shǒu shàng dài-zhe yí ge dà jīn biǎo, shēn shàng chuān-zhe yí jiàn pídayī. / Duì, tā gāng zhòng-le yí ge dàjiǎng!
- Xuéxiào de dāménkǒu xiě-zhe 'Hǎohǎo xuéxí, tiāntiān xiàng shàng.'
- Nǐ kuài chūqù kànkàn, mén wàitōu zhàn-zhe yí ge lǎowài, shuō shì yào zhǎo nǐ.
- Wàitōu xià-zhe xuě, kěshì yìdiǎnr dōu bù lěng!

biǎo	N 'watch'	xuě	N 'snow'
gāng	ADV 'just; a short while ago'	xuéxiào	N 'school'
zhòngjiǎng	VO 'win a lottery; hit the jackpot (hit-prize)'		

## b) Provide Chinese paraphrases:

1. When we got there, there were already people waiting for us in front of the door.
2. “The door’s open, you can go on in,” I said.
3. “The door’s locked, we can’t get in,” they said.
3. Don’t stand; the people sitting in the back can’t see. There are seats in front still.
4. There was a table by the door with several bottles of soda arranged on it.
5. On the wall above the table was a sign (páizi) with characters written on it.

**9.4.3 Ongoing acts versus persisting states**

First impressions tend to associate *V-zhe* with English *V-ing*: zhànzhe ‘standing’; zuòzhe ‘sitting’. However, while it is true that many cases of *V-zhe* do correspond to *V-ing* in English, the reverse is not true: many cases of *V-ing* do not correspond to *V-zhe*. The reason for this is that English uses *V-ing* for both *ongoing acts*, and for the *ongoing states* that result:

She’s standing up at this very moment.	Tā zhèng zài zhànqǐlai ne. [act]
--	----------------------------------

She’s not moving, she’s just standing there.	Tā bú dòng, jiu zài nàr zhàn-zhe ne. [state]
--	--

Zhèng zài supports the directional complement, qǐlai, to underscore the fact that the action is happening before our eyes – it’s ongoing; while the presence of zhe after zhàn indicates that the standing is persistent. While both are in a sense ongoing, Chinese distinguishes them as *ongoing act* versus *persisting state*.

Recall that ongoing or recent actions are often explicitly marked by zài placed in the adverbial position right before the verb:

Tāmen hái zài xǐzǎo ne.	They’re still bathing.
Nǐ zuìjìn zài zuò shénme?	What have you been doing lately?
Tāmen tiāntiān zài xuéxí Zhōngwén.	They’ve been studying Chinese daily.

To emphasize how current the action is, the ADV zhèng ‘exact’ can be placed before zài:

Tā zhèng zài chīfàn ne. Yihuǐ gěi nǐ dǎguoqu, xíng ma? <i>Xíng, bù jí, bù jí.</i>	She’s eating right now. Can she phone you [back] in a short while? <i>Sure, no hurry.</i>
--	--

Wǒ zhèng zài xǐzǎo de shíhou, jǐngchá gěi wǒ dǎ-le ge diànhuà. <i>Tāmen gēn nǐ shuō shénme?</i>	The police phoned me just as I was having a bath. <i>What did they want?</i>
--	---

Tā zhèng zài gēn tā shuōhuà ne.	She's talking to him right now.
Tāmen zài shuō xiē shénme?	What are they talking about?

In fact, for some northern speakers, the pattern can be further reinforced by a following zhe – along with final ne:

Zhèng zài xià-zhe yǔ ne.	It's raining right now!
Zāogāo, wǒ de sǎn wàng zài jiā lǐ le.	Drat, I've left my umbrella at home!

The fact that zài may co-occur with zhe may seem strange, since in the last section, *V-zhe* was viewed in contrast to the *zai-V* pattern. But apparently, in some cases the two notions of ongoing and persisting can complement one another. The range of the *V-ing* form in English (the so-called progressive tense) – which includes ongoing actions (putting on) and persistent states (wearing) – is, after all, a precedent for associating the two notions.

#### 9.4.4 Perspectives

Notice that some situations can be interpreted as ongoing actions or persistent states:

Tā zhèng zài shuìjiào ne.	She's just going to bed.	[action]
Tā shuì-zhe ne.	She's asleep.	[state]
Tā zài děng chē.	He's waiting for a bus.	[action]
Tā děng-zhe ne.	He's waiting.	[state]
Tāmen zài chīfàn ne.	They're eating.	[action]
Tāmen yíkuài chī-zhe fàn ne.	They're having a meal.	[state]
Tāmen dōu zài tiàowǔ.	They're all dancing.	[action]
Péngyou chàng-zhe, tiào-zhe, gāoxìng-jīle!	The friends are extremely happy, singing and dancing.	[state]
Tā zhèng zài chuān dàyī ne.	She's putting on her coat right now.	[action]
Tā chuān-zhe dàyī ne.	She's wearing a coat.	[state]
Tā zài ná qiāng.	He's picking up a gun.	[action]
Tā shǒu lǐ nǎzhe yì zhī qiāng.	He's holding a gun.	[state]
Tā zài bǎ shū fàng zài hézi lǐ.	He's putting the books in a box.	[action]
Hézi lǐ fàng-zhe hěn duō shū.	There are lots of books sitting in the box.	[state]

**Exercise 3**

Paraphrase in Chinese:

1. The soup's hot. / The soups heating up. / The soup's hot now [ie heated].
  2. She's closing the door. / She closed the door. / The door's closed.
  3. He's putting on his shoes. / He was wearing sandals (tuōxié). / He put on his shoes.
  4. I'm just in the process of finishing up my report (bàogào).
  5. She's in the bath right now; can you come back in 20 minutes?
- 

**9.4.5 At the temple**

Lǎo Wèi is visiting the Qìngfúgōng in the Chinese quarter of Rangoon (Yángguāng), Burma (Miǎndiàn). Qìngfúgōng means, literally, 'palace celebrating good fortune'. In China and Southeast Asia, temples are often considered palaces of the gods, hence the use of the term gōng 'palace' in the name. [Sū xiānshēng is based on a real person, a Sino-Burmese whose ancestors emigrated to Burma by way of Singapore early in the 20<sup>th</sup> century. Typical of Sino-Burmese, he speaks Hokkien (Mǐnnányǔ), Burmese (Miǎndiànyǔ), as well as some Mandarin.]

- |     |  |  |
|-----|--|--|
| Wèi | Sū xiānsheng, zhè shì Qìngfú-gōng – gōngdiàn de gōng, duì ma? Wèishénme jiào gōng?                                 | Mr. Su, this is Qingfu Gong – the <i>gong</i> of 'palace', right? How come it's called a 'palace'?                                   |
| Sū  | Zài Dōngnányà, gōng yě shì sìmiào de yìsi.   | In Southeast Asia, 'palace' also means 'temple'.   |
| Wèi | Nà, zhè ge sìmiào hěn yǒu yìsi. Nǐ kàn, ménshàng de ménshén – zhēn wēiwǔ!  | Well, this temple is interesting. Look at the door guardians on the door – they're quite impressive!                                 |
| Sū  | Zhè shì Yángguāng zuì lǎo de sìmiào, 1898 nián jiànli de.  | This is Rangoon's oldest temple; it was established in 1898.   |
| Wèi | Sū xiānshēng, qǐngwèn, zhè shì shénme shén?  | Mr. Su, can I ask you what god this is?  |
| Sū  | Guān Dì; huòzhě Guān Lǎoye. Běnlái shì ge jiāngjun, shì Sānguó shídài de yīngxióng. Sǐdiào yǐhòu chéng-le ge shén. | It's Guan Di; or 'Lord' Guan. He was originally a general, a hero from the time of the 3 Kingdoms. After he died, he became a 'god'. |
| Wèi | Nǐ zěnmē zhīdao shì Guān Dì.   | How do you know it's Guan Di?  |



- Sū Nǐ kàn, gèzi hěn gāo, yǒu cháng  
 húzi, hóng liǎn, tóu shàng dài-zhe  
 <yí> ge tè-sè de màozi, shǒu lǐ  
 ná-zhe yì běn shū. Look, he's tall, has a long beard,  
 a red face, he's got a special hat  
 on his head, and a book in his hand.
- Wèi Liǎn hěn kǐpà. Tā shǒu lǐ ná-zhe  
 de shì shénme shū ne? What a frightening face! What's the book  
 he's holding?
- Sū Hǎoxiàng shì Kǒngfūzǐ de Chūnqiū. Looks like it's Confucius' Spring and  
 Guān Dì yě shì yǒu xuéwen de. Autumn Annals. Guan Di is learned as well.

## Notes

- a) Qìngfúgōng 'The temple of blessed happiness'.  
 b) sìmiào Generic word for 'temple'.  
 c) shén 'god; divinity'; shén are usually deified historical figures whose spiritual power can be called on for protection or assistance. Guān Dì was Guān Yǔ, the third of the heroes who swore brotherhood in the famous 'peach garden oath' that opens Sānguó Yǎnyì 'The Romance of the Three Kingdoms'. He has many other names, including Guān Lǎoye 'Grandpa Guan' – which in this context is probably better translated 'Lord Guan'.  
 d) yīngxióng 'hero' – also the name of a Zhāng Yímóu's film.  
 e) sǐdiào 'die-fall' = sǐ le 'died'.  
 f) chéng 'become'  
 g) húzi 'beard'  
 h) tè-sè N 'special, unusual qualities', ie 'a hat of an unusual type'; the tè of tèbié and the sè of yánsè. Tè-sè is a N, not a SV.  
 i) kǐpà 'frightening (able-fear)'; cf. kě'ài.  
 j) Chūnqiū 'The Spring and Autumn Annals (spring-autumn)', a chronicle of the State of Lǚ (that covered parts of modern Shāndōng) from 722-481 BC. It is considered to have been edited by Confucius in such a way as to illustrate his political philosophy.  
 k) yǒu xuéwen de 'one who has ~ shows learning, scholarship' (of a person, or a work).



Gods of Literature and War at the Man-Mo (Wén Wǔ) Temple, Hong Kong. [JKW 2005]

## 9.5 Colors

The Chinese core color terms are the following:

hóng	zǐ	huáng	lǜ	lán	hēi	bái
red	purple; violet	yellow	green	blue	black	white

Qīng, a term that was applied to dark greens, blues and some browns – the colors of earth and sky – in earlier Chinese, appears in certain phrases, such as qīngcài ‘green vegetables’ or qīngshān-lùshuǐ ‘green mountains and blue waters’ (a standard description for lush scenery).

When used to modify a noun, color terms are often suffixed with sè, from yánsè ‘color’:

huángsè de	hóngsè de	zǐsè de	lǜsè de	lánsè de
------------	-----------	---------	---------	----------

Secondary color terms have been formed by extending the meaning of words from other semantic domains, eg ‘grey’ from ‘ash’:

huīsè de	kāfēisè de	zōngsè de	chéngsè de
ashes	coffee	palm	orange
> grey	> dark brown	> brown	> orange

Not surprisingly, colors have rich cultural associations in China. Traditionally, red (the color of blood) is considered festive and auspicious, and for that reason, was adopted by the Communist Party. Doorway scrolls (duilián) are written on red paper; presents are often wrapped in it. Charms (symbols on paper, sold in temples) were generally written

on yellow paper. Only the emperor could wear yellow. White was associated with funerals.

*Examples:*

hóng yīfu	lán xiézi	hēi màozi
hóngsè de yīfu	lánsè de xiézi	hēisè de màozi
red clothes	blue shoes	black hats

*Usage*

Xiànzài zài Zhōngguó shénme yánsè de chē zuì liúxíng?	What color cars are most popular in China these days?
Chuān hēisè de yīfu hěn kù!	It's cool to wear black clothes!
Chuān huángsè de T-xù de nèi wèi shì shuí [shéi]?	Who's that wearing the yellow T?
Jì hóngsè de lǐngdài de shì Jiāng Zémín.	The person in the red tie is Jiāng Zémín.
Nǐ kàn, tā chuān hóng xié, tài qíguài le!	Look, he's wearing red shoes, [that]'s too weird!

### 9.6 Dialogue: buying a seal

Seals, made of stone, jade, etc. are sold from street stands, in specialty shops and in department stores. When you buy, you select a blank first, then the characters are engraved in either standard script, or more often, in small seal script (xiǎozhuàn).

Jiǎ: Nèi ge túzhāng néng kànkàn ma?	Can I take a look at that seal?
Yǐ: Nǐ shuō de shì zhèi ge ma?	You talking about this one?
Jiǎ: Bù, nèi ge fāng fāng de.	No, that square one.
Yǐ: Zhèi ge ma?	This one?
Jiǎ: Ng. Kànkàn kěyǐ ma?	M hm. Can I take a look?
Yǐ: Méi wèntí!	By all means!
Jiǎ: Shì yù zuò de ma?	Is it made of jade?
Yǐ: Bú shì! Yù hěn guì! Shì shítou de, dàlǐshí de.	No, it's not jade. Jade's expensive! It's stone, marble.

- Jiǎ: Nà, duōshao qián? So, how much?  
 Yǐ: Èrshíwǔ kuài. ¥25.  
 Jiǎ: Nà yàoshi kè zì hái yào qián ma? Is it extra if you engrave characters?  
 Yǐ: Yí ge zì wǔ kuài qián. It's ¥5 a character.  
 Jiǎ: Néng piányi diǎnr ma? Can you make it a bit less?  
 Wǒ yào kè sān ge zì. I need 3 characters engraved.  
 Yǐ: Nà, shí'èr kuài. Yígòng sānshíqī kuài. Okay, ¥12. ¥37 all together.  
 Jiǎ: Sānshíwǔ ba! ¥35!  
 Yǐ: Ng, hǎo, sānshíwǔ. Hm, okay, ¥35.  
 Jiǎ: Hǎo, jiu zhèiyàng ba. Okay, that's it then.

*gōngyì: 'handicrafts' etc.*

*M-word*

zìhuà	scrolls (character-picture)	zhāng
huāpíng	vases (flower-bottle)	gè
shànzi	fans	bǎ (hand fan)
ěrhuán	(ear-rings)	duì (pair); zhī (one of pair)
xiàngliàn	necklace (nape-chain)	tiáo
màozi	hat	dǐng
yùdiāo	jade carving	gè
yádiāo	ivory carving	gè

*shapes and textures*

yuán <yuán> de	round
cū <cū> de	rough
guānghuá de	smooth

*material*

sùliào de	plastic	shítou de	stone
mùtòu de	wooden	xiàngyá de	ivory (elephant-tooth)
zhēnsī de	[real] silk	zhǐ de	paper
bù de	cloth	jīnzi de	gold
yínzi de	silver	qīngtóng de	bronze (green copper)



Seals for sale, Tianjin. [JKW 2001]

### 9.7 The Bǎ (把) construction

In Chinese, shifting the position of objects – things affected or effected by the verb – may produce subtle shifts in meaning that are either achieved in other ways in English, or not explicitly acknowledged at all. For example, in some cases the object (the thing affected – the window – in the following example) may follow the verb, much as in English:

- |   |   |  |
|---|---|--|
| 1 | Qǐng dǎkāi chuānghu.<br><i>Yǐjīng dǎkāi le.</i> | Open a window please. [any window]<br><i>[I] already have.</i> |
|---|---|--|

Here the speaker is not designating a specific window – any window will do. But if the speaker wants to indicate a specific window, then he is more likely to say:

- |   |   |  |
|---|---|--|
| 2 | Qǐng bǎ chuānghu dǎkāi.<br><i>Wǒ yǐjīng bǎ tā dǎkāi le.</i> | Please open the window. [a specific one]<br><i>[I]’ve already opened it.</i> |
|---|---|--|

Instructions that involve manipulation of particular items almost always elicit the grammatical word bǎ (把) [or its more formal counterpart, jiāng (将/将)]. Bǎ, which derives from a verb meaning ‘to take’, serves to spotlight a following phrase referring to an item that is to be moved, taken, broken, prepared, hidden, painted, purged, promoted or otherwise affected or changed in some way. For that reason, bǎ is typically associated with verb-combos (action plus result), or at very least, verb-le (action done) or a reduplicated verb (qiēqiē ‘cut up’). For the same reason, bǎ is not elicited by verbs like xǐhuan or kàn, which do not have a similar effect on their objects:

- |                                  |   |
|----------------------------------|---|
| Wǒ hěn xǐhuan nèi bù diànyǐng.   | I love that movie! [no <u>bǎ</u> ]              |
| Wǒ yǐjīng kànwán-le nèi běn shū. | I’ve finished reading the book. [no <u>bǎ</u> ] |

Nor does bǎ appear with potential verb combos, for which the effect is not actual, only imagined:



8. Qǐng bǎ zìxíngchē fàng zài xiǎoxiàng lǐ le. Please put your bike in the alley.  
[with *le* marking a ‘change of state’]
- Fàng zài xiǎoxiàng lǐ gòu ānquán ma? Will it be safe enough if I put it there?
- Méi wènti, wǒ huì bāng nǐ kān-zhe. No problem, I’ll help you to keep an eye on it.

*Notes*

- a) Example 8 suggests how the sense of the modern function and properties of *bǎ* can be adduced from *ba*’s original function as a verb meaning ‘take’, ie from ‘Take your bicycle and put it in the alley’ to ‘put your bicycle in the alley’.
- b) Note kān-zhe, with level tone on kān when it means ‘tend; watch over’ (still written 看), eg kān háizi ‘babysit children’.

As a vestige of its verbal origins, bǎ can be directly negated or modified by adverbs:

- Tā méi bǎ chuānghu dǎkāi. She didn’t open the windows.
- Tāmen yǐjīng bǎ dōngxi nǎzǒu le. They’ve already taken the things out.
- Bié bǎ shūbāo fàng zai zhuōzi shàng. Don’t put [your] bookbags on the table.

**9.7.1 Making tea**

Instructions are a prototypical site for *ba*-phrases, because instructions involve picking particular objects from a set and doing things with them. Here, for example, are instructions for making a cup of tea. The master brewer makes reference to the following items:

shuǐ shuǐhú huǒ chábēi chàyè hé bēizi gài  
water kettle fire teacup tea leaves box cup top; a cover

And then performs the following operations on them – all of which involve complex verbs (or in one case, a verb followed by a *zai*-phrase).

dào jìn fàng zài shāokāi zhǔnbèihǎo náchūlai fàng jìn gài shàng  
pour-in put in boil-open prepare-well take-out put-in cover-on

And (s)he instructs as follows:

Bǎ shuǐ dào jìn shuǐhú lǐ, bǎ shuǐhú fàng zài huǒ shàng, bǎ shuǐ shāokāi.  
Ránhòu bǎ chábēi zhǔnbèihǎo, bǎ chàyè cóng chàyèhé lǐ náchūlai, fàng jìn

chábēi lǐ, bǎ shāokāi-le de shuǐ dào jìn bēizi lǐ, rán hòu bǎ bēizi de gài zi  
gài shàng; liǎng fēn zhōng yǐ hòu nǐ jiù kě yǐ hē le.

### Notes

Dào jìn ‘pour-into’ and fàng jìn ‘put-into’ are both followed by places: dào jìn shuǐ hú lǐ; fàng jìn chábēi lǐ. In such cases lái or qù is either postponed until after the place (dào jìn shuǐ hú lǐ qù), or as here, simply omitted.

### Exercise 4

Paraphrase the following in Chinese:

It’s rather late – almost time for dinner. In the living room, there are a couple of students sitting on the sofa, one tall with blond hair, one short with black; both are wearing glasses. In front of them is a table; and laid out on the table are a set of boxes (yí tào hézi) of different colors (bù tóng yánsè) and different sizes (bù tóng dàxiǎo). The tall guy picks up the largest red box and puts the smaller yellow one inside it. Then the shorter guy picks up the green box and puts it in the yellow one. When they’ve finished putting all the boxes (suǒ yǒu de hézi) back, they stand up, and walk out. That’s it! Nothing else.

## 9.8 Verb Combos (3)

The topic of *bǎ* is, as noted, intimately connected to complex verbs, so this is an appropriate place to continue the complex verb survey. First a review exercise.

### Exercise 5

Fill in the gaps below with one of the listed verb complements (actual or potential – the latter with inserted bù or de): wán and hǎo ‘finish’, dào and zhào ‘manage to; succeed in’, bǎo ‘filled’, and cuò ‘in error’.

1. Kè rén yào lái le, nǐ fàn zuò \_\_\_\_\_ le méiyǒu?
2. Nǐ zhǎo nǐ wèi? / Duì bu qǐ, wǒ yě xǔ dǎ \_\_\_\_\_ le.
3. Tā shuō de huà nǐ tīng \_\_\_\_\_ ma?
4. Téng lǎo shī zài chuāng hu wài tóu, nǐ méi kàn \_\_\_\_\_ tā ma?
5. Nèi běn shū tài cháng le, wǒ kàn \_\_\_\_\_ .
6. Wǒ xiǎng dào kǎo shì de shì qíng jiù shuì \_\_\_\_\_ jiào!
7. Tā xiǎng zuò de shì yǐ jīng zuò \_\_\_\_\_ le.
8. Wǒ de zì diǎn zhǎo \_\_\_\_\_! Nǐ kàn \_\_\_\_\_ le ma? Méiyǒu zì diǎn bù néng zuò jīn tiān de gōng kè!
9. Bié kè qì, duō chī yì diǎn r cài! / Ài, wǒ chī \_\_\_\_\_ le, bù néng zài chī le!
10. Jīn tiān hěn mēn, kàn \_\_\_\_\_ tài yáng!



**9.8.1 Position of objects**

As noted earlier, bǎ is associated with manipulation or other kinds of actions that affect the position or integrity of objects:

Tā bǎ bǐ náqǐlai le.	She picked up the pen.
Tā bǎ huà náxiàlai le.	He lifted the painting down.

However, an indefinite object (one that is new to the discourse – and in English typically preceded by an ‘indefinite article’ such as ‘a~an’ or ‘some’) often appears after the verb combination. Lái and qù, whose function is to indicate direction towards or away from the speaker, are often – but not always – postponed until after the object.

Tā náqǐ bǐ lai le.	She picked up a pen.
Wǒ xiǎngbuqǐ tā de míngzi [lai] le.	I can’t remember his name.

**9.8.2 More verb complements**

a) Zhù, which as a verb means ‘live’, combines with verbs such as jì ‘note’, ná ‘hold’, and tíng ‘stop’ to convey permanence:

Tā de diànhuà hàomǎ wǒ lǎo jìbuzhù!	I can never remember his phone number.
Tā hěn cōngmíng, nǐ wèn buzhù tā!	He’s smart, you won’t stump him!
Názhù le ma?	Got it?
Wǒ ná buzhù!	I can’t hold it!
Jiēzhù! / Jiēzhù le!	Catch it! / Got it!
Zhànzhù, bú yào dòng! Jǔqǐ shǒu lai!	Stay still, don’t move. Put your hands up!

*Notes*

- Wèn buzhù, literally ‘ask-not-stick’; or wèn budǎo ‘ask-not-collapse’.
- Jiē ‘join’, as in Xièxie nǐmen lái jiē wǒmen.
- Dòng ‘move’, yùndòng de dòng.
- Jǔ ‘raise’; cf jǔzhòng ‘lift weights’ or jǔxíng ‘take place’. For ‘put your hands up’, a version with bǎ is also possible: Bǎ shǒu jǔqǐlai!

b) Kāi as a verb complement means ‘open’:

Kāibukāi ~ dǎbukāi chuānghu.	I can’t open the window.
Zǒukāi! Zhèr méiyǒu nǐ de shìr.	Get lost; this doesn’t concern you.

Yú líbukāi shuǐ ya, guā líbukāi yāng; rénmin qúnzhòng líbukāi gòngchǎndǎng!	Fish can't leave the water, melons can't leave the vine; the people can't be separated from the Communist Party!
---	--

c) Shàng and xià, in addition to their literal meanings in the directional complements xiàlai and shànglai, xiàqu and shàngqu, also form single syllable complements:

Bǎ qiāng fàngxià!	Put the gun down!
Zhèi jiān jiàoshì zuòbuxià sānshí ge rén.	This classroom won't seat 30.
Zuòxià ba.	Why don't you sit down.
Wǒ wàng-le dàishàng biǎo.	I forgot to put my watch on.
Tā pà tā kǎobushàng dàxué.	He's afraid he won't pass the university entrance exam.
Tā zhēn kě'ài; wǒ yǐjīng àishàng tā le!	She's so cute; I've already fallen in love with her!
Xiāngzi tài xiǎo le, fāngbuxià dōngxi.	This case's too small; I can't get the things in.

d) Zǒu 'leave' appears as a complement meaning 'away':

Tāmen yǐjīng bānzǒu le.	They've already moved away [from here].
Shéi bǎ wǒ de yàoshi nǎzǒu le?	Who's gone off with my keys?
Dōngtiān lái le, niǎo dōu fēizǒu le. <i>Méi guānxi, niǎo shì sìhài zhīyī, zǒu jiu zǒu ba.</i>	Winter's here, and the birds have all flown. <i>Never mind, birds are one of the 4 pests, [if] they've gone, they've gone.</i>

### 9.8.3 Specialized forms

a) A number of complements appear only in the potential form. Qǐ – qǐlái de qǐ – is one. As a complement, it shows a considerable shift in meaning to 'worthy of' or 'afford to':

Duìbùqǐ.	Sorry. ('face-not-worthy')
Aiya, xiànzài Běijīng de shēnghuó fèiyong tài gāo le, wǒ kě zhùbuqǐ!	Gosh the cost of living in Beijing is too high – I can't afford to live here.



**Exercise 6**

**Do[or write what you would say for] the following in Chinese. If the comment is not about yourself, you should address the ‘him’, ‘her’, or ‘them’ as indicated:**

1. Ask him to come down and take a look.
  2. Ask him to bring the books in.
  3. Ask them when they are moving in.
  4. Ask her to bring the books up here.
  5. Ask her to come out and take a look at the view.
  6. Ask her to drive the car over and pick the students up.
  7. Say that someone seems to have taken your bookbag by mistake.
  8. Explain that you can't afford to eat seafood – because it's so expensive.
  9. Explain that your car won't seat 7 – suggest taking 2 cars.
  10. Explain that you're full, and can't eat any more.
  11. Explain that you can't remember his name.
  12. Explain that you can't open the door – it's locked.
- 

## 9.9 Peking Duck

Preparing Peking duck, a conversation done in the style of a xiàngshēng ‘cross talk’ comedy routine. Jiǎ is the joker, yǐ is the straightman:

- |   |   |
|---|---|
| Jiǎ. Nǐ huì zuò Běijīng kǎoyā ma?                       | Can you cook Peking duck?                               |
| Yǐ <i>Bú huì de!</i>                                    | <i>Nope!</i>  |
| Jiǎ. Tài hǎo le. Wǒ jiāo nǐ. Xiān zhǎo yì zhī yāzi lái. | Great; I'll teach you. First, find a duck.              |
| Yǐ <i>Zhǎobudào ~ zhǎobuzháo.</i>                       | <i>I won't be able to.</i>                              |
| Jiǎ. Nà, nǐ qù mǎi yì zhī ba!                           | In that case, go and buy one, okay?                     |
| Yǐ <i>Mǎibuqǐ.</i>                                      | <i>I can't afford to.</i>                               |
| Jiǎ. Nà, wǒ sòng (gěi) nǐ yì zhī ba.                    | Okay then, I'll give you one.                           |
| Yǐ <i>Duōxiè.</i>                                       | <i>Thanks.</i>  |
| Jiǎ. Nà, nǐ xiān bǎ yāzi xǐgānjìng!                     | Well, first clean the duck!                             |
| Yǐ <i>Hǎo, xǐ yāzi.</i>                                 | <i>Okay, clean duck.</i>                                |
| Jiǎ. Ránhòu bǎ cōng jiāng fāngjìn yā dùzi lǐ qu.        | Afterwards put the scallions and ginger in its stomach. |

- Yǐ Hǎo, fàng cōng jiāng. Okay, put in scallions and ginger.
- Jiǎ. Xiànzài bǎ yāzi fàngjìn kǎoxiāng lǐ qu. Now put the duck in the oven.
- Yǐ Hǎo, kǎo yāzi. Okay, roast the duck.
- Jiǎ. Xiǎoxīn, bié kǎohú le. Careful, don't burn it.
- Yǐ Fàngxīn, kǎoshì kǎodehú,  
kǎoyā, kǎobuhú. Don't worry, I only 'burn out' on exams,  
I don't burn ducks.

## Notes

- a) Xiàngshēng 'cross talk', a popular style of comedy that involves a lot of language play; usually involving two people, one of whom plays straight to the wit of the other.
- b) Sòng 'to present; escort'; sòng, like gěi, can take both person and thing as objects. More often, however, it is followed by gěi: sòng gěi; cf. mài gěi 'sell to s/o' (but with mài, gěi is not optional).
- c) Xiān, Adv 'first'.
- d) Xiǎoxīn 'careful (small-heart)'; cf. fāngxīn 'take care (put-heart)'.
- e) The routine ends in a play on kǎo 'to test' and kǎo 'to bake'; hú is a SV meaning 'to burn [food]', but in slang, it also means 'to fail an exam'.

## 9.10 Stand a little closer

Not all verb combinations are of the same type. One fairly productive pattern combines an action verb with a SV formed in the comparative with yìdiǎnr:

Shuō kuài yìdiǎnr.	Speak a bit faster.
Zhàn jìn yìdiǎnr.	Stand a little closer.
Xiě dà yìdiǎnr.	Write it a bit bigger.
Zǒu màn yìdiǎnr.	Walk a bit more slowly.

## Usage

1. Qǐng bǎ chuānghu dǎkāi. Open the window, please.  
*Chuānghu kāizhe ne.* *The window's open.*  
Nà, bǎ tā kāi dà yìdiǎnr. Then, open it a bit wider.
2. Zǒu kuài yìdiǎnr, hǎo bu hǎo, Walk faster, okay, the train leaves  
huǒchē wǔ diǎn zhōng kāi. at 5.  
*Fàngxīn ba, láideji!* *Don't worry – we'll make it.*

3. Kāi màn yìdiǎnr, hǎo bu hǎo, ānquán dì-yī. Drive more slowly, okay, safety first!

Kuài yìdiǎnr and màn yìdiǎnr may also stand alone in an hortatory function, urging speed or advising care:

Kuài yìdiǎnr, xiàyǔ le. Hurry, it's raining.

Màn yìdiǎnr, lù hěn huá. Slow down, the road's slippery.

### 9.10.1 Getting home

A group of foreigners on a dusty trail near Xuěsōngcūn, a village inhabited by Naxi people, about 25 kms north of Lijiang in northwest Yunnan. A pickup truck appears; they signal to it and inquire:

Jiǎ: Qù chéng lǐ yào jǐ kuài? How much to go into town?

Yī: Qù nǎlǐ? Lìjiāng ma? Where are you going? Lijiang?

Jiǎ: Shì, Lìjiāng. Yes, Lijiang.

Yī: Èrshí kuài. 20 yuan.

Jiǎ: Sān ge rén yìqǐ èrshí kuài ma? 20 for the 3 of us all together?

Yī: Shì. Yes.

Jiǎ: Wǒmen zuò hòumiàn ma? Do we sit in the back?

Yī: Yí ge rén zài qiánmiàn yě kěyǐ. One in the front is okay too.

Jiǎ: Hǎo, wò zuò qiánmiàn. Okay, I'll sit in the front.

Yī: Fúzhù; zuòwěn. Hold on; sit tight!

Jiǎ: Shīfu, kāi màn yìdiǎnr, hǎo bu hǎo; Driver, drive slowly, okay?  
ānquán dì-yī! Safety first!

Yī: Fàngxīn ba! Don't worry!

.....

Jia. Hǎo, sījī, wǒmen zài zhèr xiàchē, Okay, driver, we'll get off here, okay?  
hǎo bu hǎo.

Yǐ: Hǎo, zài dànmén duìmiàn, xíng ma? Okay, opposite the gate, right?

Jia. Hǎo, suíbiàn, nǎlǐ fāngbiàn, nǎlǐ xià. Fine, anywhere, wherever it's convenient.  
Zhè shì èrshíwǔ kuài -- duō gěi nǐ Here's 25 -- [we]'re giving you an extra  
wǔ kuài ba. 5, okay?

Yǐ: Hǎo, màn zǒu! Okay, take it easy!

### Notes

- The Naxi homeland is in Northwestern Yunnan, in and around Lijiang. The Nàxīzú (also know as the Moso), speak a Tibeto-Burman language, only very distantly related to Chinese, with its own pictographic script. In China, the Naxi are known for their traditional music.
- fúzhù: fú 'to support with the hand' plus the verb complement zhù 'stay'; hold on. Zuòwěn 'sit' plus the rarer complement wěn 'be stable', ie 'sit securely'.
- ānquán 'safety'; cf. ānjìng 'peaceful'. Ānquán dì-yī is a slogan that is often seen at construction sites in China.
- fàngxīn 'put-heart', ie 'be at ease'.
- sījī 'driver'; also a term of address for drivers, eg sījī xiānsheng 'Mr. driver'.
- suíbiàn: 'as you like (follow-inclination)'.
- fāngbiàn 'convenient'. The construction here is parallel to: Xiǎng chī shénme jiù chī shénme 'Eat whatever you want'. In each case, there are two question words, the second one referencing the first.



Lí Lìjiāng bù yuǎn de yí ge lùtiān ('open air') shìchǎng ('market'). [JKW 205]

**Exercise 7.**

Provide paraphrases:

1. Hurry up, it's almost time for class.
2. Stand a bit closer, otherwise you won't be able to see.
3. I like it sweet – could you add some sugar please.
4. Would you mind (máfan nǐ 'trouble you to') speaking a bit louder (dàshēng); I can't hear.
5. Write it bigger, please, so I can count (shù) the strokes (bǐhuà).

**9.11 Destination and goal: VERB + dào, zài or gěi**

There is a distinction to be made between combinations that consist, on the one hand, of a main verb and a complement verb (zuòwán, zhǔnbèihǎo) or compound complement (náchūqu, zhànqīlai) and, on the other hand, combinations that consist of a main verb and a complement *phrase* (bān dào xiāngxià qu, wàng zài jiā lǐ). The former elaborates the verbal event in terms of its completion, success or direction, but in other respects, the product remains a verb and can end a sentence or be modified by le: Yíjīng kànwán le. It can also be made potential: zuòbuwán; nádechūlai. Since the combination remains a unitary verb, it is written without a space.

The addition of dào, zài or gěi (all often untoned) to a verb is quite a different matter. It requires a goal to be expressed: a location in the case of the first two (kāi dào ménkǒu; fàng zài wàitōu), a person in the case of the third (sòng gěi péngyou). The resulting combinations (kāi dào, fàng zài, sòng gěi, etc.) do not act like unitary verbs. They cannot stand alone; they cannot be further modified by *verb-le* (though *sentence-le* may appear at the foot of the sentence); and they do not permit the insertion of de or bu to form the potential. For this reason, they are written with a space between.

Another feature of the three verbs, dào, zài and gěi, is that they not only follow main verbs to introduce various 'goals', but each can also appear, as it turns out, before their associated verbs as coverbs. The options are as follows:

*Before the verb, as CVs:*

Míngtiān nǐ dǎsuàn <u>dào</u> nǎlǐ qu?	Where do you plan on going tomorrow?
Wǒ <u>gěi</u> nǐ qù zhǎo tā.	I'll go find her for you.
Wǒ fùqīn <u>zài</u> Huádōng Yīyuàn dāng yīsheng.	My father works at Huadong Hospital as a doctor.

*After the verb, as part of phrase complements:*

Tāmen <u>bān dào</u> Pǔdōng qu le.	They've moved to Pudong.
------------------------------------	--------------------------



Bǎ xuēzi fàng zài wàitou, hǎo ma? Put [your] boots outside, okay?

Nǐ de diànnǎo mài gěi shéi le? Who'd you sell your computer to?

It is worthwhile reviewing the criteria which condition these options. Each verb is discussed separately below:

a) Dào.

With destinations expressed, dào may precede the general verbs of motion, lái and qù: dào Běijīng lai; bú dào Shànghǎi qu. However, láidào, and occasionally qùdào, without destinations, may also occur with the meanings 'arrive; get to [here]' and 'arrive; get to [there]':

Tāmen shì zuótiān wǎnshàng láiidào Běijīng de. They arrived [here] in Beijing last night.

Yěxǔ míngtiān xiàwǔ qùdào Shànghǎi. [They're] probably arriving in Shanghai [there] tomorrow afternoon.

With verbs of motion other than lái or qù (bān move; zǒu walk; pǎo run; huí return; ná carry; káng lug; jì 'mail', kāi drive, etc.), dào follows the main verb and introduces the place towards which the motion is directed:

1. Wǒmen zuótiān hěn wǎn cái huí dào sùshè <lai>. Jīnbuqù, mén dōu suǒshàng le, ménwèi hái děi ràng wǒmen jìnlai. Yesterday we didn't get back to the dorm till late. [We] couldn't get in, the doors were all locked, [so] the entrance guard had to let us in.
2. Qǐng bāng wǒ bǎ zhèi jǐ ge xiāngzi káng dào chēzi lǐ qu. Can you help me lug these trunks into the car?
3. Zhèi fēng xìn yào jì dào Xīnjiāpō. I want to send this letter to Singapore.  
*Hángkōng ma?* *Airmail?*  
 Shì. Yes.  
*Yào guàhào ma?* *You want to register it?*  
 Bù. No.  
*Liù kuài wǔ.* *¥6.50.*  
 Chāo yìdiǎnr zhòng ma? Is it a little overweight?  
 Shì. Yes.  
 Hǎo, jiù zhèi yàng ba. That's it then.  
 Màn zǒu. *Take it easy.*



Bǎ xìn fāngzai xìntǒng lǐ! (Shànghǎi 2006)

4. Cóng zhèr zǒu dào Yán'ān Lù  
yěxǔ děi yí ge bàn xiǎoshí.  
Xiāndāng yuǎn!  
Kě bu kěyǐ zuò gōnggòng qìchē?  
Kěyǐ zuò 113 lù chē; zài  
huǒchēzhàn shàng.
- It would probably take an hour and a half to walk from here to Yan'an Road. It's rather far!  
Can one go by bus?  
You can take the number 113 bus; board at the train station.

## Notes

ménwèi	N	entrance guard
xiāngzi	N	trunk; case
káng	V	to lift a relatively heavy weight; to lug
hángkōng	N	short for <u>hángkōng yóujiàn</u> 'airmail'
113 lù	N	road; route; 113 <u>hào</u> in Taiwan
guàhào	VO	send by registered mail
chāozhòng	VO	to exceed a weight limit; be overweight [for mail, suitcases].

The pattern also applies to more metaphorical destinations, of the sort found with verbs such as xué 'study', děng 'wait', or kàn 'read':

5. Nǐmen xué dào dì-jǐ kè?  
*Dì-bā kè gāng xuéwán, xiànzài  
zài xué dì-jiǔ kè.*
- Which lesson are you on now?  
*We just finished lesson 8, now we're  
on lesson 9.*
6. Wǒ děng tā děng dào qī diǎn duō  
zhōng, dànshì tā méi lái.  
*Tā kěnéng gāocuò shíjiān le.*
- I waited for her until after 7, but she  
didn't show up.  
*She might have got the time wrong.*



best known examples are shēng ‘be born’, zhǎng ‘be raised’ and zhù ‘live’:

Wǒ shēng zài Bèilǚtè, zhǎng zài Kāiluó, kěshi xiànzài zhù zài Luómǎ.

Wǒ shì zài Bèilǚtè shēng de, zài Kāiluó zhǎngdà de, xiànzài zài Luómǎ zhù.

But the option is also available to other verbs. Xiě ‘write’ illustrates the general distinction of destination ‘where it ends up’ versus location ‘where it takes place’:

<i>dest</i> ’n	Bǎ míngzi xiě zài biǎo shàng de dì-yī háng.	Write your name on the first line of the form.
<i>loc</i> ’n	Zài túshūguǎn xiěxìn shūfu yìdiǎnr, yǒu kōngtiáo.	It’s more comfortable writing letters in the library; it’s airconditioned.

### c) Gěi.

#### i. As a full verb

Gěi is one of a relatively small number of transactional verbs in Chinese, such as jiāo ‘teach’, tuō ‘entrust’, and sòng ‘present’, that allow two objects to be expressed – the recipient and the item ‘transacted’:

#### *V-person-thing*

gěi tāmen ge jìniànpǐn	give them a souvenir
jiāo tā Zhōngwén	teach him Chinese
tuō nǐ yíjiàn shì	entrust you [with] something
sòng tā yí ge lǐwù	present her with a gift

#### *Examples*

1. Wǒ zài jiāo háizimen Zhōngwén. I’m teaching the children Chinese.  
*O, nǐ yòng shénme jiàocái?* *Oh, what teaching materials are you using?*  
 Yòng wǒ zìjǐ xiě de dōngxì. I’m using ones that I wrote myself.  
*O, zìjǐ xiě de, zhēn liǎobuqǐ!* *Gosh, ones you wrote yourself – amazing!*
2. Tuō nǐ yí jiàn shì. [I’d like to] ask you a favor.  
*E, méi guānxi, shuō ba!* *Hey, no problem, ask!*
3. Tā míngtiān yào zǒu. Wǒmen She’s leaving tomorrow. We should  
 yīnggāi sòng tā yí ge jìniànpǐn. present her with a souvenir.  
*Qǐng tā chūqu chī yí dùn fàn,* *How about inviting her out for a meal?*  
*hǎo bu hǎo? Mǎi dōngxì gěi rén tài* *It’s so difficult buying things for people.*  
*bù róngyì!*

ii. *Following a verb: V-gei*

Transactional verbs other than gěi itself require the mediation of gěi before the person. For example, while English says ‘sell him a car’, Chinese has to say ‘sell-give him a car’. Some of these verbs are listed here:

mài gěi	jiè gěi	jì gěi	huán gěi	jiāo gěi	sòng <gěi>	ná gěi	dài gěi
sell to	lend to	send to	return to	hand over to	deliver to	take to	bring to

bǎ chē mài gěi tā	sell him a car
bǎ xìn jì gěi tā	mail her a letter
bǎ shū huán gěi tā	give the book back to him
bǎ shū jiè gěi tā	lend books to her
bǎ gōngkè jiāo gěi lǎoshī	hand the homework in to the teacher
sòng gěi tā yí jiàn chènshān	give him a shirt
bǎ shǒujī ná gěi tā	bring the cellphone to her

*Usage*

4. Wǒ yǐqián jiè gěi tā yībǎi kuài qián, tā hái méi huán gěi wǒ ne. I lent him \$100 earlier; he hasn't returned it to me yet.
- Wǒ kěyǐ tíxǐng tā, tā kěnéng wàng le. I'll remind him – he might have forgotten.
5. Nǐmen xiān bǎ zuòyè jiāo gěi wǒ. First hand in your homework [to me].
- Lǎoshī, wǒ méi dài lai, míngtiān zài jiāo, xíng bu xíng? Sir, I didn't bring it, can I hand it in tomorrow?
- Hǎo, míngtiān jiāo gěi wǒ. Okay, give it to me tomorrow.

iii. *Before the verb (as a coverb): gěi...V*

Used before the verb, as a ‘coverb’, gěi introduces the person who benefits from the action:

gěi nǐ jièshao jièshao tā	introduce her for [the benefit of] you
gěi nǐ mǎi cài	buy some food for [the benefit of] you
gěi nǐ dǎ ge diànhuà	make a phone-call for [the benefit of] you
gěi nǐ xiěxìn	write a letter for [the benefit of] you

iv. *After a verb with its object: VO gěi tā*

Gěi sometimes appears as a second verb after the main verb + object to introduce the recipient

V	O	V O	
dǎ ge	diànhuà	gěi nǐ	make a phone call to you
xiě	xìn	gěi nǐ	write a letter to you
mǎi ge	túzhāng	gěi tā	buy a seal to give to him

Function iv (VO gěi tā) is more or less synonymous with function iii (gěi...V):

as coverb

as the 2<sup>nd</sup> verb in a series

gěi nǐ dǎ ge diànhuà	~	dǎ ge diànhuà gěi nǐ
gěi nǐ xiěxìn	~	xiěxìn gěi nǐ

### Exercise 8.

Provide Chinese paraphrases:

1. Can you help me take these books up to the 4<sup>th</sup> floor?
2. Who's the letter to? / It's to my parents.
3. Phone me before you leave, okay?
4. I waited until 10 pm before leaving.
5. Put your boots outside please.
6. I shop for her and she cooks for me.
7. Let's give him a stone seal.
8. I lent him my Mongolian hat, and he still hasn't returned it!
9. Write your name on the back of the envelope (xìnfēng).
10. Let's buy him a padded jacket (mián'ǎo).
11. Who'd you sell your car to?

## 9.12 Wáng Xuéyīng

Wáng Xuéyīng shì Lín Měi de hǎo péngyou. Tā shēng zài Nánjīng, kěshì yīnwèi tā fùmǔ shì Shào-xīng rén suǒyǐ Zhōngguó rén yě shuō Shào-xīng shì tā de lǎojiā. Shào-xīng zài nǎr? Shào-xīng zài Zhèjiāng, lí Hángzhōu hěn jìn, lí Shànghǎi yě bù yuǎn. Shào-xīnghuà tīngqǐlai hěn xiàng Shànghǎihuà. Shào-xīng zuì yǒumíng de tèchǎn shì Shào-xīngjiǔ, nà shì yì zhǒng mǐjiǔ. Hē-guo de rén dōu shuō Shào-xīng jiǔ hēqǐlai hěn tián.

Wáng Xuéyīng yīnwèi shēng zài Nánjīng, suǒyǐ yě kěyǐ shuō shì Nánjīng rén. Nánjīng zài Jiāngsū, zài Cháng Jiāng biān shàng. Nánjīng nèi ge chéngshì bú dà yě bù xiǎo, bǐjiào ānjìng. Rénkǒu dàgài shì sān-sìbǎiwàn. Nǐ kěnéng xiǎng zhīdao Nánjīng wèishénme jiào 'Nánjīng'? Shi zhèi yàng de: 'Jīng' shì shǒudū de yìsi. Nánjīng shì nánbiānr de shǒudū. Xiànzài de shǒudū shì Běijīng, kěshì yìqián Nánjīng yě zuò-guo shǒudū. Suǒyǐ Nánjīng fùjìn de gǔjī hěn duō! Nǐ yīnggāi qù kànkàn, hěn yǒu yìsi!

Wáng Xuéyīng, xiàng Lín Měi yíyàng, yě jiāoshū. Tā jiāo Zhōngguó wénxué, Zhōngguó xiàndài wénxué. Nǐ xiǎng liǎojiě Zhōngguó zuì yǒumíng de xiàndài zuòjiā, nà nǐ kěyǐ qǐngjiào tā. Tā duì Lǚ Xùn, Lǎo Shě, Dīng Líng, Shěn Cóngwén, dēngdēng nèi xiē yǒumíng de xiàndài zuòjiā dōu hěn yǒu yánjiū!

Wáng Xuéyīng 1986 nián céng zài Yīngguó líu-guo xué, tā Yīngwén jiǎng+de hěn hǎo. Tīng, shuō, dú, xiě dōu xíng. Tā yě zhīdao yìdiǎnr guānyú Měiguó hé Ōuzhōu de shìqing. Tā shuō tā shì Zhōngguó rén, dāngrán zuì xǐhuān chī Zhōngguó cài, kěshì tā yě xǐhuan chī wàiguó cài, xiàng Fǎguó de, Yìdài de, Měiguó de. Měiguó de kuàicān tā yě xǐhuan, xiàng hànbaobāo, règǒu, pǐsābǐng! Tā shuō tā zhīdao kuàicān duì shēntǐ bù hǎo, kěshì yīnwèi hěn hǎochī, tā háishi hěn xǐhuan chī. Tā de kànfǎ shì xiǎng chī shénme jiu chī shénme, zhǐ yào nǐ bù chī tài duō. Nǐ juéde tā zhèiyàng shuō yǒu dàolǐ ma?

## Notes

lǎojiā (or gùxiāng)	‘home of origin’; in the Chinese view you are from the place that your ancestors came from.
tèchǎn	N ‘local specialties (special-product)’; cf. tèsè, tèbié.
tián	SV ‘sweet’ but here, ‘smooth’.
Cháng Jiāng	(‘long river’), the Yangtze River.
kěnéng	Adv ‘possibly; probably; maybe’; cf. <u>dàgài</u> , <u>yěxǔ</u>
shǒudū	N ‘capital city’ of a country; provincial capital is <u>shǒufǔ</u> .
zuò-guo	‘has done’ in the sense of ‘has taken the part of; has been’.
gǔjī	‘(ancient-remains)’
liǎojiě	V ‘get acquainted with; understand’
xiàndài	SV ‘modern; current’
zuòjiā	N ‘author (do/write-expert)’
qǐngjiào	‘(request-instruction)’, used deferentially to ask for instruction from a superior; note the falling tone of <u>jiào</u> ; cf. <u>jiàoshòu</u> .
duì ... yǒu yánjiū	‘to be well informed about (to have knowledge of ...)’.
liúxué	VO or V ‘to study abroad (remain-study)’. Notice the position of <u>guo</u> : <u>liú-guó xué</u> ‘have [at some time] studied abroad’. Some people treat <u>liúxué</u> as a compound verb and place the <u>guo</u> after <u>xué</u> : <u>liúxué-guo yì nián</u> .
guānyú	‘about; concerning’, here introducing the object <u>shìqing</u> ‘things’.
zhǐ yào	Literally ‘only want’, but the corresponding English expression is ‘as long as; provided that’: <u>Zhǐ yào duì shēntǐ hǎo, wǒ kěyǐ chī</u> . ‘So long as it’s good for me, I can eat [it]’.
yǒu dàolǐ	SV ‘make sense; be rational; right’; the negative is <u>méi&lt;you&gt; dàolǐ</u> .

**Exercise 9.**

Answer the following questions about the story:

1. Qǐng nǐ tántan lǎojiā shì shénme yìsi.
2. Shàoxīng rén shuō de huà zěnmeyàng?
3. Shàoxīng zuì yǒumíng de chǎnpǐn shì shénme? Wèidào zěnmeyàng?
4. Nánjīng rén kǒu dàgài shì duōshao?
5. Nánjīng wèishénme jiào Nánjīng?
6. Hái yǒu shénme chéngshì yě zuò-guo shǒudū?
7. Wáng Xuéyīng duì shénme hěn yǒu yánjiū?
8. Xiǎng liǎojiě Zhōngguó yǒumíng de zuòjiā kěyǐ qǐngjiào shéi?
9. Wáng Xuéyīng Yīngyǔ jiǎng+de hěn hǎo; wèishénme?
10. Guānyú chī kuàicān nǐ de kànfǎ shì shénme?

### 9.13 Patterns with duì

Constructions involving the CV duì are reviewed here:

- a) Duì ... hǎo: 'good for [your] ...'

Yǒu rén shuō niúnǎi duì shēntǐ hǎo.

Tīngshuō niúnǎi duì pífū hǎo; xiāngjiāo duì nǎozǐ hǎo.

- b) Duì ... yǒu ~ gǎn xìngqǔ 'be interested in...'

Duì xià wéiqí gǎn xìngqǔ ma?

Are [you] interested in playing 'go'?

Hěn gǎn xìngqǔ, dànshì duì xiàngqí gèng yǒu xìngqǔ.

[I] 'm very interested, but I'm even more interested in chess.

Wǒ cóng xiǎo duì huàhuàr yǒu xìngqǔ.

I've been interested in painting since I was small.

Tīngshuō Qīngcháo de Kāngxī huángdì duì tiānwén fēicháng gǎn xìngqǔ.

I heard that Emperor Kangxi of the Qīng was very interested in astronomy.

#### Notes

xià wéiqí	VO	play go ('play' encircling-chess)
xiàngqí	N	chess (elephant-chess)
huàhuàr	VO	to paint; draw (paint-paintings)
huángdì	N	emperor
tiānwén <xué> N	N	astronomy (heaven-inscriptions)



c) Dui ... yǒu yánjiū ‘be informed about’.

Tā duì Zhōngguó de xiàndài lìshǐ  
hěn yǒu yánjiū.

She’s very well informed about  
modern Chinese history.

### 9.14 Interjections

Interjections are conventionalized carriers of emotion, typically providing context for a following sentence; cf. English: aha (recognition), yikes (surprise and fear), whoopee (happiness). Interjections sometimes employ sounds outside the regular linguistic system, such as the English alveolar clicks, conventionally spelled *tsk tsk* or *tut tut* (disapproval).

Few textbooks – or grammars of Chinese – have much to say about interjections. Chao’s grammar (1967) is exceptional in devoting some five pages to the topic. Interjections are quite frequent in informal speech, and need to be considered. A good place to look for them in written form is comics and advertisements (though you will have to conduct a survey of native speakers to see how the interjections are actually pronounced). Here is an example from the label of a bottle of a popular brand of fruit drink:

Shuǐjīng Pútao – (嗯) hǎo hē!  
‘Crystal Grape, -- (ng, mm?), delicious!’

The character 嗯 contains the ‘phonetic element’ 恩 ēn, but the interjection is probably pronounced mm in this context.

Though they may occur elsewhere, interjections in Chinese are more frequent in initial position – or rather, prior position; though they often have a fixed intonation, it is not quite the same as the pitch and contour of the regular tones. The following list is very tentative; you should add to it or amend it as you observe Chinese speaking.

Ā	<i>Mild interest;</i> Ā, hěn yǒu yìsi.
Á	<i>Surprise</i> Á, yòu lái le! ‘What – you again?’
Āi	<i>resignation; darn; alas</i> Āi, zhēn kǎixī.
Āiyā	<i>Impatience; frustration</i>
Āiyō ~ yō	<i>surprise; discomfort; yikes!</i>
E	<i>agreement; Yeh, right on.</i>

Hà	<i>satisfaction; Ha!</i>
Hài	<i>disapproval</i>
Ng ~ M ~ ùhn (falling)	<i>weak assent; acknowledgement; uh-huh</i>
Ng ~ e	<i>hesitation; cf. English 'uh'.</i>
O	Oh, I see.
Ó	<i>surprise; huh?</i>
Q<i>	<i>contempt; for shame!</i>
Wèi ~ wài	hello [telephoning; calling out to someone]



Aiyo, Jīn Gāng lái la! 'Yikes, King Kong's coming!' [Advertisement, Shanghai, 2006]

### 9.15 On apologies

In 2001 a US spy plane, flying near to the coast of China, was involved in a collision with a Chinese jet that was shadowing it. The Chinese pilot was killed, and the US plane was badly damaged and had to land on Hainan Island. A poorly planned response from the US side led the Chinese leaders to demand a formal apology. The Americans were only willing to express regret. Professor Leo Ou-fan Lee of Harvard wrote a short article on the issue of the apology that was printed in the Boston Globe. It is reproduced in part here:

“Two days ago, US Secretary of State Colin L. Powell said the United States was ‘sorry’ for the apparent loss of a Chinese pilot's life following the April 1 collision between a US spy plane and a Chinese fighter jet, but Powell said the United States would not apologize for the accident, because it believes it is not at

fault... The Chinese language has several words for apology, noted Leo Ou-fan Lee, a professor of Chinese literature at Harvard University. China is demanding that the United States give ‘zhèngshì dàoqiàn’, ‘a formal apology’ that acknowledges that the speaker is extremely sorry for having done something wrong that harmed the listener. A softer alternative is ‘bàoqiàn’, which means ‘deep and sincere regret’ or to be ‘apologetic’. Bush's expression of ‘regret’ last week for the loss of the pilot translates as the milder ‘yíhàn’, which implies that the speaker is not at fault.” [Indira A.R. Lakshmanan, in the *Boston Globe*, April 11, 2001, page A24]

The side panel to the article listed six degrees of ‘sorry’, with the first as most sorry; the word-for-word glosses have been added to the original.

dàoqiàn	apologize (declare-deficiency)
bàoqiàn	feel sorry (embrace-deficiency)
yíhàn	feel regret; be sorry
nánguò	feel grieved (difficult-pass over)
duìbuqǐ	have failed you (face-not-worthy)
bù hǎoyìsi	be embarrassed (not good-sense)

### Usage

V.	Duìbuqǐ, xiàng nín dàoqiàn!	Sorry, I apologize to you.
V.	Hěn bàoqiàn!	[I]’m very sorry!
SV.	Duì zhèi jiàn shìqing, wǒ juéde hěn/tèbié yíhàn.	I feel very; especially sorry about this.
SV	Hěn nánguò!	[I]’m very sad; upset.
	Duìbuqǐ.	Sorry / excuse [me].
SV	Bù hǎo yìsi!	[I]’m very sorry; embarrassed.

## 9.16 Highlights

Definitions	Lǎoshī shì zài xuéxiào jiāoshū de <rén>.
DE	Tā pángbiānr de nèi wèi shì shéi?
Clothes	chuántǒng de yīfu; chuān / dài / jì
Bargaining	tǎojià-huánjià; duì wǒ lái shuō
V-zhe	Zhàn-zhe shūfu. Zài shāfa shàng zuò-zhe ne. shǒu lǐ ná-zhe yí ge qiáng Mén kāi-zhe ne. Zhuōzi shàng fàng-zhe jǐ zhāng míngpiàn. Tā ná-zhe huà huíjiā le.
zhèng zài	Tā zhèngzài xǐzǎo ne.
zhèng ... zhe	Zhèng xià-zhe yǔ ne.
zài V	Tā zài xiěxìn ne.

V-zhe vs zài V	Tā shuì-zhe ne. Tā zài shuìjiào ne.
Temples	sìmiào; gōngdiàn; shén
Colors	Shénme yánsè de chē zuì liúxíng?
Made of	Shì shítou zuò de.
bǎ	Qǐng bǎ mén dǎkāi. / Wǒ yǐjīng bǎ tā dǎkāi le.
VV-O-lai	náqǐ bǐ lai
VVs	jībuzhù; kāibukāi; bānzǒu; zuòxià; mǎibuqǐ; nábuliǎo
V-qǐlai	Shuōqǐlai róngyì, zuòqǐlai nán.
More slowly	Qǐng shuō màn yìdiǎnr.
V-dào/gěi/zài	Kāi dào nǎr? Jì gěi shéi? Fàng zài nǎlǐ?
Verbs in series	Mǎi yì běn shū gěi tā zěnmeyàng?
VOO – but...	jiāo tā Zhōngwén; but mài gěi tā yì běn; mài yì běn gěi tā
Home	lǎojiā; gùxiāng
about	guānyú shénme? / guānyú Měiguó xiàndài de lishǐ
Duì	duì ... yǒu xìngqu; duì ... yǒu yánjiū

## 9.17 Rhymes and rhythms

### 1. Xīnnián láidào

Now another rhyme about the traditional lunar new year:

Xīnnián láidào,  
rénrén huānxiào,  
gūniáng yào huā(r),  
xiǎozi yào pào,

New-year come-arrive,  
people happy-laugh,  
young+girls want flowers  
young+boys want firecrackers

*lǎo tàitai yào kuài dà niángāo,  
lǎotóu yào dǐng xīn zhān mào!*

*old ladies want piece New Year's cake  
old men want [M] new felt hat!*

The nián of niángāo can mean ‘sticky’ (characterizing the glutinous rice flour used to make the new year cake) or ‘year’, that is the lunar new year – the time of its eating. Fireworks in general are usually called yànhuǒ or huāhuǒ (flower-fire); firecrackers (which come in braided strings, like whips or lashes, and explode like burning bamboo) are biānpào (lash-cannon) or bào zhú (explode-bamboo); the verb is fàng ‘put’, but here, ‘set off’.

### 2. Advice for healthy living

Qǐ+de zǎo,  
*Rise+DE early*

shuì+de hǎo,  
*sleep+DE well,*

qī fēn bǎo,  
*7 parts full [70%]*

cháng pǎopǎo;  
*frequently run,*

duō xiàoxiào,  
*a lot laugh*

mò fánǎo,  
*don't worry,*

tiāntiān máng,  
*every-day be-busy*

yǒng bù lǎo.  
*forever not age*

Rì xíng wǔqiān bù, <i>day walk 5000 paces</i>	>	yè mián qī xiǎoshí, <i>night sleep 7 hours</i>
yǐnshí bù yú liàng <i>drink-food not exceed amount</i>	>	zuò xī yào jūnhéng <i>do rest need proper-amount</i>
xīn zhōng cháng xǐlè <i>heart in always happy</i>	>	kǒutóu wú yuàn shēng <i>in-words not complain tone</i>
ài rén rú ài jǐ <i>love others as love self</i>	>	zhù rén jìn zhōngchéng. <i>help people utmost sincerely.</i>

*etc.*

An excerpt from a longer rhyme containing advice for healthy living, distributed on sheets of paper at a Chinese temple in Rangoon (Burma). The rhyme seems to have been inspired by a genre represented best by the ‘Household Maxims’ (Zhìjiā Géyán) of Zhū Yòngchún (traditionally romanized as Chu Yongshun [sic]), 1617 – 1689, that are often found in editions of the Chinese almanac. The latter, written in classical style, has a less perky rhythm. It starts off:

Límíng jí qǐ, Sǎsǎo tīngchú yào nèi wài zhěngqí.	Dawn then rise, sprinkle-sweep outer-porch make inside-and-outside neat.
Jí hūn biàn xī, guānsuǒ mén hù, bì qīnzì jiǎndiǎn.	When evening [comes] then rest, close-and-lock doors, must oneself check-carefully.



Healthy living, Shanghai subway. [JKW 2005]

## 3. 东方红 Dōngfāng Hóng

The East is Red is a paen to Mao Zedong and the Chinese Communist Party, put to the melody of a Shaanxi folksong. Despite its content, the song remains well known, and symphonic, choral and heavy metal rock versions can be found on the web.

Lyrics (cí 词) by Lǐ Yǒuyuán (李有源); tune (biānqū 编曲) by Huàn Zhī (焕之).

1.

东方红太阳升,  
Dōngfāng hóng, tàiyang shēng,

*A fairly literal translation:*  
The East is Red, the sun rises,

中国出了个毛泽东;  
Zhōngguó chū-liǎo [yí] ge Máo Zédōng;  
[liǎo = reading pronunciation]

China appears LE a Mao Zedong;

他为人民谋幸福,  
he for the-people work-for happiness,

tā wèi rénmin mǒu xìngfú,

忽儿嘿哟,  
hū ér hēi yōu,

<refrain>

他是人民大救星.  
tā shì rénmin dà jiùxīng.

he is the-people's savior (big saving-star).

2.

毛主席爱人民,  
Máo zhǔxí ài rénmin,  
他是我们的带路人;  
tā shì wǒmen de dàilùrén;  
为了建设新中国,  
wèiliǎo jiànshè xīn Zhōngguó,  
忽儿嘿哟,  
hū ér hēi yōu,  
领导我们向前进.  
língdǎo wǒmen xiàng qiánjìn.

Chairman Mao loves the people,  
he is our guide (guide-road-person);  
in-order-to establish new China,  
<refrain>  
lead us to advance (forward-enter).

3.

共产党像太阳，  
Gòngchǎndǎng xiàng tàiyang,  
照到哪里哪里亮；  
zhàodào nǎlǐ, nǎlǐ liàng;  
哪里有了共产党，  
nǎlǐ yǒu liǎo gòngchǎndǎng  
忽儿嘿哟，  
hū ér hēi yōu,  
哪里人民得解放。  
nǎlǐ rénmin dé jiěfàng!

The-Communist-Party is like the sun,  
where it shines, there is brightness;  
wherever there-is LE a CCP,  
<refrain>  
there the-people obtain liberation!



Monument to the Communist Party in front of an apartment block, Shanghai. [JKW 2006]

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