Unit 3

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

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

Contents

3.1 Pronunciation: initials of rows 3 and 4

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

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

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

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

3.2 Amount

3.2.1 Larger numbers

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

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

Notes

a) Notice the use of the apostrophe to clarify syllable boundaries in those cases where a final vowel of one syllable meets an initial vowel of another: shí'èr. In large numbers, pinyin conventions write spaces between numbers built around a particular multiple of ten, eg: yìbǎi bāshíbā '188'.

b) You will have more need to use large numbers when the subject is population, as in §8.3. In Chinese, there is a root for 10,000 (wàn), but not for a million; the latter is based on wàn: liǎngbǎiwàn '2 million' (ie 200 x 10,000).

3.2.2 Some more measure phrases

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

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

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

3.3 Nationality

3.3.1 Country names

Zhōngguó	Rìběn	Yìnní	Yìndù	Hánguó
Àodàlìyà	Jiānádà	Měiguó	Mòxīgē	Éguó
Fǎguó	Yīngguó	Déguó	Yìdàlì	Xībānyá

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

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

3.3.2 Asking about nationality

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

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

i) Nǐ shi něiguó [~ nǎguó] rén? (‘you be which-country person’)

ii) Nǐ shi nǎr ~ nǎlǐ de <rén>? (‘you be where DE person’)

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

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

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

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

Nǐ shi < cóng > shénme dìfang lái de?	Where are you from?
Wǒ shi <cóng> Rìběn lái de.	*I'm from Japan.*
Nǐ shi něiguó rén?	Which country are you from?
Wǒ shi Hánguó rén.	*I'm from Korea.*

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

Nǐ de guójí shi shénme?	What's your nationality?
Wǒ shi Měiguó guójí.	*I'm an American citizen.*
Nǐ shi shénme guójí?	What's your nationality?
Wǒ de guójí shi Jiānádà.	*My nationality is Canadian.*
or *Wǒ shi Jiānádà rén.*	*I'm from Canada.*

3.3.3 Foreigners

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

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

3.3.4 Have you been there? V-guo

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

	Nǐ qùguo Zhōngguó ma?	Have you [ever] been to China?
+	*Qùguo.*	*[I] have.*
–	*Méi<you> qùguo.*	*[I] haven't.*
	Nǐ chīguo hǎishēn ma?	Have you [ever] eaten sea cucumber?
+	*Chīguo.*	*I have.*
–	*Méi<you> chīguo.*	*No, I haven't.*

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

'Experiential' guò should remind you of a construction that you encountered in Unit 1. There you learned several ways to ask if someone had had their meal, one way involving final le, and another that involved both le and the post-verbal guò: Nǐ chīguo fàn le ma? / Chī<guo> le. 'Have you had your meal? / I have.' Clearly the question does not mean 'have you *ever* eaten', along the lines of: Nǐ chīguo hǎishēn ma? 'Have you [ever] eaten sea cucumber?' So it is necessary to keep the two uses of guò distinct: the one, co-occurring with le but not being required in the answer (hence the < >); and the other, not associated with le, but being required in the answer – at least, if the verb is expressed. Context will normally lead you to overlook potential ambiguity, just as it does in English with, eg 'Have you eaten sea-cucumber?' and 'Have you eaten?'.

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

Notes

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

3.3.5 More on proximity

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

Tā cóng Dàlián lái de; Dàlián zài Liáoníng shěng, lí Běijīng bù yuǎn.	She’s from Dalian; Dalian’s in Liaoning province, not far from Beijing.

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

Jīchǎng lí wǒ de jiā yǒu wǔ gōnglǐ <lù>.	The airport is 5 kms. from my house.
Xīníng lí Xī’ān dàgài yǒu yīqiān gōnglǐ – hěn yuǎn.	Xining is about 1000 kms. from Xī’ān – [it]’s a long way off.
Wǒ de jiā lí huǒchēzhàn yǒu liǎng lǐ lù – bú tài yuǎn.	My house is 2 ‘miles’ from the station – not so far.

3.4 The cardinal directions: NSEW

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

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

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

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

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

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

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

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

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

Summary of cardinal directions

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

Exercise 1.
State, then write down the following geographic facts:

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

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

Jiǎ	Qǐngwèn, nín guìxìng?	May I ask what your name is?
Ch	*Wǒ xìng Chén, jiào Chén Yuè.*	*My name's Chen, Chen Yue.*

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

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

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

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

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

Dì-yī ge shi Máo Zédōng. [JKW 1982]

3.5 Yes and no

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

Hǎotīng ma?	Do you like [the music]? (nice-sound Q)
<Duì,> hěn hǎotīng.	*Yes, [I] do.*
Xǐzǎo le ma?	Have [you] bathed?
Hái méi ne.	*No, not yet.*
Tāmen yǐjing shuìjiào le ma?	Are they in bed already?
<Duì,> yǐjing shuì le, kěshi Léi Bīn hái méi ne.	*Yes, he has, but Lei Bin's still up.*
Léi Bīn a, Léi Bīn shi shéi?	Lei Bin? Who's Lei Bin?
Léi Bīn shi tāmen de tóngxué.	*Lei Bin's their classmate.*
O, míngbai.	Oh, I see.

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

Nǐ shi dì-yī ge ma?	You're the1st?
Duì, wǒ shi dì-yī ge.	*Yes, I am.*
Nà, tā shi dì-èr ge ma?	And…she's 2nd?
Bù, tā shi dì-sān ge.	*No, she's #3.*
Shì ma?	Is that so?
Shì, dì-sān ge shi tā.	*Yes, she's 3rd.*
Tā shi Měiguó rén ba.	He's American, I take it.
Duì.	*Right.*
Tā àiren yě shì ma?	His spouse too?
Bú shì, tā shi Zhōngguó rén.	*No, she's Chinese.*
A, míngbai.	Oh, I see!

3.5.1 Negative questions

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

Nǐ hái méi chīfàn ma?	Haven't you eaten yet?
<Duì,> hái méi ne.	No, not yet.
Tāmen bú shi Měiguó rén ba.	They're not Americans, right.
<Duì,> tāmen bú shì Měiguó rén.	No, they're not.

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

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

Tāmen bú shi Měiguó rén ba!?	They're not Americans, are they?
Bù, bù, tāmen SHÌ Měiguó rén.	*Yes they are.*

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

Nà bú shi nǐ de hùzhào ma?	Isn't that your passport?
Duì, bú shi wǒ de.	*No, it's not.*
Bù, bù, SHÌ wǒ de.	*Yes it is.*

3.5.2 Tag-questions

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

Sūzhōu zài Jiāngsū, duì ma?	Suzhou's in Jiangsu, correct?
Duì a, Sūzhōu zài Jiāngsū.	*[That]'s the case, Suzhou's in Jiangsu.*
Tā shi Yīngguó rén, shì bu shi?	He's English, right?
Bú shì, tā shi Jiānádà rén.	*No, he's Canadian.*
Nǐ de sǎn, shì bu shi?	[This] is your umbrella, isn't it?
Shì, xièxie.	*[It] is, thanks.*
Tā shi Dài Sīyí, duì bu duì?	That's Dai Siyi, right?
Duì, shi Dài Sīyí.	*Right, Dai Siyi.*

3.5.3 Is it the case that…?

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

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

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

Zhōngwén lǎoshī shì bu shi hěn yán?	Is it the case that Ch. teachers are strict?
Duì, tāmen shì hěn yán.	*Yes, they [really] are!*
Zhèr de lǎoshī shì bu shi zǒngshi hěn lèi?	Is it the case that the teachers here are always tired?
Tāmen shì hěn lèi, kěshì xuéshēng bú shi gèng lèi ma.	*They are quite tired, but aren't students even more tired?*
Tāmen shì bu shi dōu yǐjing qǐlái le?	Is it the case that they're all up already?
Bù, xiǎo Liáng hái méiyou qǐlái, tā yǒu yìdiǎnr bù shūfu.	*No, young Liang isn't up yet, he's not very well.*

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

Exercise 2.

Provide Chinese equivalents for the following interchanges:

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

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

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

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

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

3.6 Thanks and sorry.

3.6.1 Responses to thanking

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

Xièxie <nǐ>.	Thanks.
	You're welcome. >
Bú xiè.	*not thank*
Bú yòng xiè.	*not use thank*
Bú kèqi	*not be+polite*
Bié kèqi!	*don't be+polite*
Bú yào kèqi.	*not want be+polite*
Bú yòng kèqi.	*not use be+polite*
Béng kèqi. [northern]	*no-use be+polite*
Yīnggāi de!	*'[It]'s what [I] should [do]!'*

Notes

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

Tā hěn kèqi	(S)he's very polite.
Nǐ bié kèqi, wǒ qǐngkè.	Don't worry, I'm treating.

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

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

3.6.2 Sorry

Regret for minor infractions or potential shortcomings is most commonly expressed as duìbuqǐ, an expression built on the root duì 'to face squarely' (and hence 'to be correct'), plus the suffix bùqǐ 'not-worthy'. The typical response makes use of the culturally very significant noun, guānxi 'connections'.

Duìbuqǐ!	Sorry! [I didn't hear, understand, etc.]
Méi guānxi.	*Never mind.*
Duìbuqǐ, lǎoshī, wǒ lái wǎn le.	Sorry, sir, I'm late. (come late LE new sit'n)
Méi guānxi.	*Never mind.*

In a more serious context, regret may be expressed as hěn bàoqiàn '[I]'m very sorry', literally 'embrace shortcomings'.

3.6.3 Refusal

No matter whether you are stopping by someone's home or office, or staying for a longer visit, your host will usually serve you tea or soft drinks, often together with some fruit or other snacks. Depending on the situation and the degree of imposition, it is polite to ritually refuse these one or more times, and then if you ultimately accept, to consume them without showing desperation (much as you would in other countries). Some phrases for ritual refusal are provided below:

hē	yòng	yào	mǎi	máfan
drink	use	want	buy	to bother; go to the trouble of

Offers

Lǐ Dān, hē yì bēi chá ba.	Li Dan, why don't you have a cup of tea?!
Zhāng lǎoshī, hē diǎnr shénme?	Prof. Zhang, what'll you have to drink?

Responses

Bú yòng le, bú yòng le.	No need, I'm fine. ('not use')
Bú yòng kèqi le!	Don't bother! ('not use politeness LE')
Bié máfan le.	Don't go to any trouble. ('don't bother LE')

Often, phrases pile up: Bú yòng le, bié máfan le, wǒ bù kě le!

More abrupt refusals are appropriate when there is a perceived violation, as when merchants try to tout goods on the street:

Guāngdié, guāngpán!	CDs, DVDs!
Bù mǎi, bù mǎi!	*Not interested ('not buy')!*
Bú yào, bú yào!	*Not interested ('not want')!*

3.6.4 Don't

The several responses to thanking and apologizing actually provide examples of the three main words of negation, bu, méi, and a third found in imperatives [orders], bié 'don't'. The last can be combined with the verb wàng 'forget; leave behind', as follows:

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

Exercise 3.

Provide Chinese interchanges along the following lines:

Excuse me, where abouts is the office?
The office is upstairs.

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

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

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

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

3.7 Things to drink

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

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

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

Non-alcoholic

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

Alcoholic (jiǔ)

	yángjiǔ	('foreign-wine'); any foreign alcoholic drinks, both wines and spirits
Milder drinks -- 'wines' and beers	píjiǔ	beer
	zhāpí, shēngpí	draft beer
	mǐjiǔ	rice wine
	pútaojiǔ	wine (grape-wine)
	hóngjiǔ	red wine
	hóngpútaojiǔ	red wine (red+grape-wine)
	báipútaojiǔ	white wine
	Shàoxīngjiǔ	a smooth rice wine, often served hot, from Shàoxīng in Zhèjiāng province.
Spirits	báijiǔ	generic white spirit, with high alcohol content.
	liángshíjiǔ	generic name for wines made from grains.
	gāoliang<jiǔ>	a white spirit made from gaoliang, or 'sorghum'.
	Máotái<jiǔ>	the most famous of Chinese liquors, from Maotai in Guìzhōu.
	Wǔliángyè	('5-grains-liquid'); a popular grain liquor with a medicinal taste.

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

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

Exercise 4

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

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

Lái yì bēi lǜchá ba. [JKW 2002]

3.7.1 Dialogue

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

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

Notes

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

3.8 Why, because, so

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

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

Notes

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

Dialogues

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

3.8.1 A lot of

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

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

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

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

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

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

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

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

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

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

Summary (not possible)*

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

Exercise 5.

In Chinese:

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

3.9 Money

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

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

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

Modern currencies

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

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

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

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

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

3.9.1 Dollars and cents

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

informal, spoken	*literal meaning*	*formal, written*		*value*
kuài	'lump; piece'	yuán	'round'	RMB 1.00
máo	'hair; small amount'	jiǎo		RMB 0.10
fēn	'part'	fēn		RMB 0.01

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

yí kuài qián	liǎng kuài qián	sān kuài qián	wǔ kuài qián	shí kuài qián
yí kuài	liǎng kuài	sān kuài	wǔ kuài	shí kuài
RMB 1	RMB 2	RMB 3	RMB 5	RMB 10

liǎng máo	bā máo	sān fēn <qián>	jiǔ fēn <qián>	liǎng máo wǔ
RMB 0.8	RMB 0.4	3 cents	9 cents	25 cents

Notes

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

Exercise 6.

Practice citing the following prices until fluent:

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

3.9.2 How many?

a) Duōshao

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

Jīntiān yǒu duōshao xuéshēng?	How many students today?
Yǒu èrshísān ge.	*23.*
Zuótiān ne?	And yesterday?
Zuótiān yǒu èrshísì ge!	*24, yesterday.*
Duōshao qián?	How much money?
Liǎng kuài.	*Y2.00.*

b) Jǐ ge?

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

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

c) Prices

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

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

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

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

3.9.3 Making a purchase

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

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

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

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

yì jīn	'a catty'	½ a kilogram; 1.2 lbs
yì liǎng	'a tael'	10 *liang* in a *jin*
yì gōngjīn	'a kilogram'	2 catties, or 2.2 lbs
yí bàng	'a pound'	

Notes

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

Other items:

bǐnggān	miànbāo	gāodiǎn	miànjīnzhǐ	bīngjilín
biscuits	*bread*	*pastries*	*tissues*	*icecream [stick]*
bāo	gè	gè	bāo	gēn

Notes

a) bǐng is the generic for tortilla or pancake like foods; gān means 'dry'.
b) gāo is generic for 'cakes'; diǎn is 'a bit' or 'a snack'.
c) bīngjilín, also pronounced bīngqilín (and sometimes bīngjilíng) 'ice-cream' (with jilín ~ qilín, etc. representing English 'cream'); ice-cream comes on a stick (yì gēn), in tubs (yì xiǎobēi) and in cartons (yì hé).

Exercise 7.
What would you say to purchase the following items in the amounts indicated?

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

1. apple	1	/	0.30 cents each
2 bananas	1 bunch	/	2.50 for a bunch
3. apples	1 catty	/	1.50 for a catty
4. biscuits	1 pack	/	3.00 a pack
5. spring water	1 bottle	/	1.00 a bottle
6. cola	2 bottles	/	5.00 for 2 bottles
7. bread	1 loaf	/	4.00 a loaf
8. bun	3	/	1.50 for 3
9. orange juice	1 bottle	/	1.75 a bottle
10. water melon	1 slice	/	0.80 per slice
11. water melon	whole	/	1:30 per jin
12. cigarets	1 pack	/	4.00 per pack
13. bananas	2	/	0.60 for 2
14. tissue	2 packs	/	3.00 per pack
15. ice-cream	1 tub	/	1.40 per tub
16 *Mènglóng*	1 stick	/	6.00 per stick.

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

Duōshao qián yì jīn? [JKW 1997]

3.10 Other numbered sets

3.10.1 Telephone numbers

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

<Nǐ de> diànhuà <hàomǎ> shi duōshao?	What's your phone number?
<Nǐ de> diànhuà <hàomǎ> shi shénme?	

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

> Wǒ jiā lǐ de diànhuà shi: (bāliùyāolíng) liù'èrwǔliù-jiǔ'èrsānsān.
> Wǒ de shǒujī shì: (yāosānliùbā) yāosìbā sānqī'èrbā. *Zài shuō yì biān:*
> (yāosānliùbā) yāosìbā sānqī'èrbā.
>
> My home phone is: (8610) 6256-9233. My cell is (1368) 148-3728.
> [I]'ll repeat it ('again say one time'): (1368) 148-3728.

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

3.10.2 Days of the week

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

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

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

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

Jīntiān lǐbàijǐ?	What's the day today?
Jīntiān lǐbàiyī.	*It's Monday.*

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

Notes

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

3.10.3 Days of the month

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

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

a) Names of the months

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

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

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

3.10.4 Siblings

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

independent words for siblings: dìdi 'younger brother', jiějie 'older sister' and mèimei 'younger sister'.

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

Note

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

3.10.5 Yígòng 'altogether; in all'

Yígòng is an adverb meaning 'all together; in all', but because it is more versatile than prototypical adverbs such as yě and dōu, it is classified as a 'moveable adverb'. Moveable adverbs, unlike regular ones, can sometimes appear *without* a following verb:

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

Exercise 8.

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

3.11 Courses and classes

3.11.1 Subjects of study

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

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

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

3.11.2 Talking about classes

a) Classes, courses, sessions:

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

Jīntiān méiyou kè.	[I] don't have class today.
Kè hěn nán.	The course/class is tough.
Méiyou píjiǔ le.	[We]'re out of beer!

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

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

Examples

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

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

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

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

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

b) 'Taking' classes

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

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

3.11.3 Moveable adverbs (dāngrán; yídìng)

a) Dāngrán 'of course'

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

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

b) Yídìng 'for certain; for sure'

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

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

Kǎoshì dōu hěn nán ma?	Are the tests all difficult?
Bù yídìng. Yǒude hěn nán, yǒude bù nán!	*Not necessarily. Some are difficult, some aren't.*
Xuésheng yídìng hěn lèi ma?	Are students necessarily always tired?
Bù, lǎoshī hěn lèi, xuéshēng bù yídìng.	*No, teachers are tired, students aren't necessarily.*

Exercise 9.
Express the following:
1. In all, you're taking 5 courses this semester, and they're all hard.
2. In Beijing, November isn't necessarily cold but July is certainly hot.
3. You have lots of classes on Tuesday and Thursday, but only one on Wednesday.
4. The lecture has 120 students, but the sections only have 12.
5. The mathematics teacher isn't too strict, but the tests are hard.
6. You don't have any more classes today.
7. You were nervous yesterday, but you're okay today.
8. The physics teacher's very strict, so I'm nervous in class.

3.11.4 Question words as indefinites

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

Méi shénme wèntí.	[I] don't have any questions [in particular].
Méi shénme gōngkè.	[We] don't have any homework [in particular].
Xièxie nǐ lái jiē wǒ.	Thanks for coming to pick me up.
Méi shénme. Hěn jìn!	*[It]'s nothing – it's close by.*
Duìbuqǐ, nǐ xìng shénme, wǒ wàng le.	Sorry, what was your name – I've forgotten.
Méi shénme. Wǒ xìng Zōu.	*That's all right. My surname's Zou (sic!)*

Many more examples of question-words used as indefinites will be encountered in later units.

3.12 Dialogue: courses and classes

Jiǎ and Yǐ are classmates at school, chatting over breakfast before going to class.

Jiǎ	Èi, nǐ hǎo, jīntiān zěnmeyàng?	Hi, how are you? How's it going today?
Yǐ	*Hái hǎo, hái hǎo.*	*Fine, fine.*
Jiǎ	Nǐ jīntiān máng bu máng?	You busy today?
Yǐ.	*Hěn máng.*	*I am!*
Jiǎ.	Wèishénme?	How come?
Yǐ.	*Yīnwèi yǒu kǎoshì.*	*Because I have a test.*
Jiǎ.	Yǒu shénme kǎoshì?	What test?
Yǐ.	*Zhōngwén kǎoshì.*	*A Chinese [language] test.*

Jiǎ	Nà míngtiān ne?	Well how about tomorrow?
Yǐ	*Míngtiān méiyou. Míngtiān hái hǎo.*	*None tomorrow, tomorrow's fine.*
Jiǎ	Yǒu gōngkè ma?	Do [you] have any homework?
Yǐ	*Yǒu, dāngrán yǒu.*	*Sure, of course [we] do.*
Jiǎ	Zhōngwén, gōngkè duō bu duō?	Is there a lot of homework in Chinese?
Yǐ	*Hěn duō, kěshi hěn yǒuyìsi!*	*There's a lot, but it's interesting.*
Jiǎ	Hěn nán ba!	It must be difficult.
Yǐ	*Bú tài nán, hái hǎo.*	*It's not so bad, it's fine.*

Jiǎ	Nǐ hái yǒu shénme biéde kè?	What other classes do you have? (you still have what other classes)
Yǐ	*Jīntiān, hái yǒu wùlǐ, shùxué, míngtiān yǒu lìshǐ.*	*I still have physics and maths today, tomorrow I have history.*
Jiǎ	Zhōngwén měitiān dōu yǒu ma?	Do you have Chinese everyday? (Chinese daily all have Q)

Yǐ	*Xīngqiyī dào sì dōu yǒu, xīngqiwǔ méiyǒu.*	*Everyday [from] Monday to Thursday, not on Friday. (Monday to Thurs all have, Friday not-have)*

Jiǎ	Zhèi ge xuéqī yígòng shàng sì mén kè ma?	You're taking 4 courses altogether this semester? ('this M term altogether take…')
Yǐ	*Yígòng shàng wǔ mén, hái yǒu tǐyù. Kěshì tǐyù méi shénme gōngkè.*	*Five altogether; there's PE as well. But PE doesn't have any homework.*
Jiǎ	Wǔ mén kè, yídìng hěn lèi.	Five courses, [you] must be tired!
Yǐ	*Hái kěyǐ.*	*[I] manage.*

Variations:
Instead of: Nǐ jīntiān máng bu máng?

Jīntiān nǐ jǐn<zhāng> bù jǐnzhāng?	Are you nervous today?
Jīntiān nǐ lèi bu lèi?	Are you tired today?
Jīntiān hǎo ma?	Are things okay today?
Nǐ shū<fu> bù shūfu?	Are you comfortable?

Instead of: Yǒu kǎoshì.

Yǒu gōngkè.	There's/[we] have homework
Yǒu zuòyè.	There's/[we] have an assignment.
Yǒu bàogào.	There's/[we] have a report.
Yǒu shíyàn.	There's/[we] have a lab.

Exercise 10.
Here are some sentences written by students learning Chinese; identify the likely mistakes and explain (if you can); then correct them.

1. *Wǒmen hái méi chī le.
2. *Méiyou kǎoshì míngtiān.
3. *Zhōu, nǐ è bu è?
4. *Míngtiān yǒu shénme kǎoshì? / Míngtiān méiyou.
5. *Chī fàn le ma? / Hái méi ne? / Wǒ yě. ('Me neither!')
6. *Tā hěn hǎochī.
7. *Míngtiān shémme kǎoshì nǐ yǒu?

3.13 Sounds and Pinyin

3.13.1 Tone combos (the last three sets)

13	14	15
kāfēi	bù nán	Táiwān
fēijī	dàxué	Chéngdū
cāntīng	shùxué	zuótiān

3.13.2 Initials

Recall your initials chart, and the complementary distribution of initial and rhymes for rows 3 and 4 on the one hand, and 5 on the other:

3,4	*-i is never 'ee'*		*-u is 'oo', never 'yu'*	
	zi	zhi	zu (zun...)	zhu (zhun...)
	ci	chi	cu (cun...)	chu (chun...)
	si	shi	su (sun...)	shu (shun...)
		ri		ru (run...)
5	*-i is 'ee only'*		*-u is 'yu' never 'oo'*	
	ji (jie, jian...)		ju (jue, juan...)	
	qi (qie, qian...)		qu (que, quan...)	
	xi (xie, xian...)		xu (xue, xuan...)	

Exercise 11.

a) Write lines 3, 4, and 5 of your initial chart (z, c, s etc.) on a small sheet of paper, one for every three students. Then, as your teacher recites the list of words twice, determine by consensus which initial is involved:

[Samples: xie, chu, xi, qu, su, shu, zhun, jun, xian, ci, shuai, xu, cai, shi, xi, shun etc.]

b) By column, read aloud the following sets

yī	*èr*	*sān*	*sì*	*wǔ*	*liù*	*qī*	*bā*	*jiǔ*	*shí*
dou	zh!uo	gou	tuo	lou	po	zou	sh!uo	r!ou	mo
duo	zh!ou	guo	tou	luo	pou	zuo	sh!ou	r!uo	mou

Notice that row-5 initials do not appear in this exercise; why is that?

c) Practice reading the following sets aloud:

1)	rè	>	lè	>	hé	>	è	> kě.
2)	rén	>	bèn	>	hěn	>	gēn	> mén.
3)	mèng	>	lěng	>	pèng	>	gèng	> fēng.
4)	zhāng	>	cháng	>	pàng	>	tàng	> ràng.
5)	hǎo	>	zhào	>	pǎo	>	mǎo	> zǎo.
6)	xiè	>	bié	>	jiè	>	tiē	> liè.
7)	lèi	>	bēi	>	méi	>	fēi	> zéi.
8)	lái	>	tài	>	mǎi	>	pái	> zài

3.14 Summary

Numbers	yìbǎiwàn (~ yībǎiwàn)
M-words	yì bēi chá; yí ge bēizi
Nationality	Nǐ shi něi guó rén? Tā shi cóng shénme dìfang lái de?
Miles away	Jīchǎng lí wǒ jiā zhǐ yǒu sān lǐ <lù>.
NSEW	Běijīng zài Zhōngguó běibiānr; Wúhàn zài zhōngbù. Yuènán zài Zhōngguó de nánbiānr.
Confirmation	Nǐ shi dì-yī ma? / Shì de; Tā bú shi Měiguó rén ba. / Shì. Jīntiān shì hěn rè!
Tag-Qs	Nǐ de sǎn, shì bu shi?
Thanks	Xièxie. / Bié kèqi.
Sorry	Duìbuqǐ. / Méi guānxi.
Refusal	Hē yìdiǎnr shénme? / Bú yòng le, hái hǎo.
Don't forget	Nǐ de sǎn, bié wàng le.
Why?	Wèishénme hěn máng? / Yīnwèi yǒu hěn duō kǎoshì.
Lots of	Zhōngwén zuòyè hěn duō; Zhōngwén yǒu hěn duō zuòyè.
How many?	Yǒu duōshao xuéshēng? Jǐ ge lǎoshī? Duōshao qián? / Liǎng kuài.
Prices	Píngguǒ duōshao qián yì jīn?
Telephone	Nǐ de diànhuà shi duōshao?
Week days	Lǐbàiwǔ méiyou kè.
Siblings	Yǒu xiōngdì-jiěmèi ma?
All together	Yígòng yǒu/shàng/xiū jǐ mén kè?
Classes	Jīntiān hái yǒu jǐ táng kè?
Any	Méi shénme wèntí.
Other	Hái yǒu shénme biéde kè?

Exercise 12.
Distinguishing words. Read each row aloud, then provide a distinguishing phrase for each word, eg, for the first set: Wǒ bù *shūfu*; Gāo *shīfu*, hǎo; *Shùxué* hěn nán ba.

1.	shūfu	shīfu	shùxué	shūbāo
2.	lǎoshī	kǎoshì	lìshǐ	kěshi
3.	gōngkè	kèqi	yígòng	gōnglǐ
4.	xīngqīyī	xīngqījǐ	xíngli	xìng Lǐ
5.	měitiān	tiānqì	zìdiǎn	tǐng hǎo
6.	zàijiàn	zuìjìn	jǐnzhāng	zài zhèr
7.	qián	xiānsheng	hǎoxiàng	xuésheng
8.	xìng	xíng	xíngli	qǐng
9.	xiànzài	xǐzǎo	zǒngshi	hǎochī
10.	búguò	bú guì	bù gāo	bǐjiào
11.	cóngqián	cāntīng	gōngjīn	gāodiǎn
12.	qùguo	chīguo	qí ge	kèqi

3.15 Rhymes and Rhythms

Heads up!

Dàtóu, dàtóu,	Big-head, big-head,
xiàyǔ, bù chóu;	falls rain, not worry;
biérén yǒu sǎn,	other-people have umbrella,
wǒ yǒu dà tóu.	I have big head.

Sheila Yong, from Boston University, made up an equally good – or better – version:

Tūtóu, tūtóu,	Bald-head, bald-head,
dà fēng, bù chóu;	big wind, not worry;
biérén luàn fà,	other-people messy hair,
wǒ béng shūtóu!	I no-need comb-head!

On the money!

Sānlúnchē, pǎo+de kuài,	3-wheel-vehicle, runs+DE fast,
shàngmiàn zuò <yí> ge lǎo tàitai;	top-side sits old woman;
yào wǔ máo, gěi yí kuài,	[driver] wants 5 dimes, [she] gives a dollar,
nǐ shuō qíguài bù qíguài?	you say strange or not?

Appendix: Countries and nationalities

Addition of rén to the country name regularly gives the name of the person from that country.

Countries (Guójiā)

China	Zhōngguó	Taiwan	Táiwān
Singapore	Xīnjiāpō	Japan	Rìběn
Indonesia	Yìnní	Vietnam	Yuènán
Thailand	Tàiguó	Burma=Myanmar	Miǎndiàn
India	Yìndù	Pakistan	Bājīsītǎn
Bangladesh	Mèngjiālā	(S) Korea	Hánguó
(N.) Korea	Cháoxiǎn	Philippines	Fēilǜbīn
Ireland	Ài'ěrlán	USA	Měiguó
Canada	Jiānádà	Mexico	Mòxīgē
Brazil	Bāxī	Argentina	Āgēntíng
Australia	Àodàlìyà	New Zealand	Xīn Xīlán
South Africa	Nánfēi	Nigeria	Nírìlìyà
Egypt	Āijí	Iran	Yīlǎng
Afghanistan	Āfùhàn	England/UK	Yīngguó
Spain	Xībānyá	Germany	Déguó
Italy	Yìdàlì	France	Fǎguó *(some: Fàguó)*
Russia	Éguó *(some: Èguó)*	Greece	Xīlà
Israel	Yǐsèliè	Iraq	Yīlàkè

Cities (chéngshì)

Shanghai	Shànghǎi	Hong Kong	Xiānggǎng
Beijing	Běijīng	Shenyang	Shěnyáng
Canton	Guǎngzhōu	Shenzhen	Shēnzhèn
Beidaihe	Běidàihé *(a resort on the coast near Beijing)*		
Qingdao	Qīngdǎo	Tianjin	Tiānjīn
Chungking	Chóngqìng	Si-an	Xī'ān
Nanking	Nánjīng	Kunming	Kūnmíng
Gweilin	Guìlín	Lhasa	Lāsà
Tokyo	Dōngjīng	Osaka	Dàbǎn
Seoul	Hànchéng ~ Shǒu'ěr	Jakarta	Yǎjiādá
Kuala Lumpur	Jílóngpō	Bangkok	Màngǔ
Hanoi	Hénèi	Saigon	Xīgòng
Delhi	Délǐ	Calcutta	Jiā'ěrgēdá
Manila	Mǎnílā	Dacca	Dákǎ
Mumbai/Bombay	Mèngmǎi	Baghdad	Bāgédá
Boston	Bōshìdùn	Chicago	Zhījiāgē
New York	Niǔ Yuē	Philadelphia	Fèichéng
Washington	Huáshèngdùn	San Francisco	Jiùjīnshān
Los Angeles	Luòshānjī	Salt Lake City	Yánhúchéng

Houston	Xiū ~ Háosīdùn	Dallas	Dálāsī
London	Lúndūn	Manchester	Mànchèsītè
Glasgow	Gèlāsēgē	Belfast	Bèi'érfǎsītè
Dublin	Dūbólín	Paris	Bālí
Rome	Luómǎ	Athens	Yádiǎn
Cairo	Kāiluó	Tel Aviv	Tèlāwéifū
Sydney	Xīní	Perth	Bōsī

Notes on country and city names

Korea. The PRC calls (North) Korea Cháoxiǎn, while Taiwan and overseas communities call (South) Korea Hánguó. Cháoxiǎn is a Chinese version of what is usually rendered Choson in English, the name of the dynasty that came to an end in 1910. Hán (distinct from falling toned Hàn of Hànrén 'Chinese') is also a traditional name, historically applied to 'states' on the south and western parts of the Korean peninsula. In the past, the name Gāolì was also applied, based on the same root that gave us the name Korea; cf. the Koryo dynasty. Paradoxically, the capital of S. Korea, Seoul, was until very recently called Hànchéng in Chinese – *Hàn* not *Hán*; nowadays, Seoul is transliterated as Shǒu'ěr.

San Francisco. The Cantonese name, pronounced Sānfānshì (shì 'city') in Mandarin, is obviously a transliteration of the English. The name commonly used in Mandarin, Jiùjīnshān means literally 'old gold mountain', a reference to Gold Rush days, when numerous Chinese migrated to California from the coast of Canton province.

Huáshèngdùn. Also referred to in the US Chinese newspapers as Huáfǔ 'national capital'.

Paris and Bali: If Paris is Bālí, you may wonder what the Chinese name for the island of Bali [Indonesia] is. It's also Bālí. The distinction is made by adding dǎo 'island' to the latter: Bālídǎo. Cf. Hǎinándǎo 'Hainan Island' (off the southern coast of China).

Philadelphia. Fèichéng. Chéng is 'city' (originally 'wall,' a feature characteristic of cities). Fèi is a rendering of the first syllable of Philadelphia.

Tokyo. Dōngjīng, literally 'eastern capital'; cf. Běijīng 'northern capital' and Nánjīng 'southern capital'.

Russia. Éluósī or Éguó on the Mainland, but often Èguó in Taiwan. The USSR was called Sūlián, ie Sū from Sūwéi'āi 'Soviet' + lián meaning 'unite'.

Canton, Chungking, Nanking, Peking etc. English spellings of Chinese names are not as irrational as they may at first seem. These spellings reflect spelling conventions adopted by the British and probably based on Cantonese pronunciation. In the Wade-Giles transcription, which still has some currency, the distinction between (pinyin) b, d, g and p, t, k etc. was represented as p, t, k and p', t', k', respectively. In common practice, the apostrophes were omitted, hence Peking, Taipei, the Tao Te Ching (the Taoist classic) rather than pinyin Beijing, Taibei, Dao De Jing (the Daoist classic). The name 'Canton' is based on the name of the province, Guǎngdōng, rather than the city, Guǎngzhōu.

21G.101 / 21G.151 Chinese I (Regular)

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