



**Basic  
Chinese  
for  
Proclaimers  
of  
the  
Good  
News**

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## PREFACE

The wise man Solomon wrote thousands of years ago: “To the making of many books there is no end, and much devotion [to them] is wearisome to the flesh” (Eccl 12:12). If this was true in Solomon’s days, then a quick visit to a book store or library will convince one that it is certainly true today. So the question is: Is this book, *Basic Chinese for Proclaimers of the Good News*, really necessary? The answer is: “Yes! Well, probably”.

The development of the material started back in 2002 after a literature survey showed that a text book in the desired format was not available. There are very good secular text books, of course, but by their very nature they don’t include the necessary vocabulary. Courses that were designed for the theocratic environment didn’t harmonize with the desired lesson plan. Thus the development of this text book started.

All lessons are divided into five sections. The first section contains a practical text, such as a field service presentation, what to include in a prayer or how Jehovah Witnesses are organised. Section two contains new words with their translations. This is followed by an explanation of some basic language points usually found in the text. The fourth section discusses some interesting things related to China, the Chinese language and countries where Chinese is spoken. Finally, each lesson includes some exercises which have been designed to practice the language points and vocabulary.

The first four lessons concentrate on an introduction to Pinyin. They explains how to pronounce the more unusual sounds in Mandarin. This is followed by a lesson on essential phrases which also discusses how to ask questions in Chinese. Lessons six to nine concentrate on numbers and what to do with them, e.g. telling time or stating scriptures. This is followed by a lesson on theocratic literature.

The second half of the book starts with a lesson on return visits and different sentence patterns. From lesson twelve onwards the student is encouraged to write Chinese characters. Lesson thirteen introduces location words by describing the layout of a Kingdom Hall. This is followed by a text on the paradise and language points dealing with how to modify an adjective and indicate similarities. Lesson fifteen and sixteen discuss describing the way to the Kingdom Hall to an interested person and how to take care of him once he arrives there. Next is a lesson on the chairman’s duties. The last three lessons give some pointers which may be helpful during conducting a Bible study.

The material has been repeatedly checked by a number of English and Chinese native speaker to ensure accuracy. Also, many students and fellow teachers pointed out ways to improve the original material. All of this is gratefully acknowledged. However, it is believed that there are still mistakes in this book. If one is spotted, please e-mail: [bao\\_mading@hotmail.com](mailto:bao_mading@hotmail.com) so that it can be rectified in any later editions.

I hope you enjoy learning and using Mandarin Chinese and wish you Jehovah’s blessing on your endeavour to bring his good news to the Chinese people.

July 2005  
Martin Braun  
Leeds, UK

**In this lesson you will:**

- ☛ learn a simple presentation.
- ☛ start to study Pinyin.
- ☛ learn about the tones in Mandarin Chinese.

**1.1. TEXT (课文)<sup>1</sup>**

Publishers: Nǐ hǎo  
你-好。

Householder: Nǐ men hǎo  
你-们-好。

Publishers: Wǒ men sòng yī běn shū gěi nǐ Shū lǐ gào su nǐ yī jiàn hǎo shì  
我-们 送 一 本 书 给 你。 书 里 告-诉 你 一 件 好 事。

Householder: Hǎo de  
好 的。

Publishers: Zài jiàn  
再-见。

Householder: Zài jiàn  
再-见。

---

<sup>1</sup> Hyphens are used to indicate which syllables belong together in this text. Other texts and exercises use the conventional way of grouping them without hyphens.

## 1.2. VOCABULARY (生字和生词)<sup>1</sup>

1 你	nǐ	you (singular)
2 好	hǎo	good, fine, nice
3 你好	nǐhǎo	hello! (to one person)
4 你们	nǐmen	you (plural)
5 你们好	nǐmenhǎo	Hello! (to more than one person)
6 我	wǒ	I, me
7 我们	wǒmen	we, us
8 送	sòng	to deliver, to carry; to give as a present
9 一	yī	one; single, alone
10 本	běn	(measure word [see 5.3.2] for books etc)
11 书	shū	book(s) <sup>2</sup>
12 给	gěi	to give, to grant; for the benefit of
13 里	lǐ	in, inside
14 告诉	gàosu	to tell
15 件	jiàn	(measure word for items or articles)
16 事	shì	matter, affair, thing
17 好的	hǎode	good, OK, all right
18 再	zài	again, once more
19 见	jiàn	to see, to catch sight of
20 再见	zàijiàn	see you again, good-bye

## 1.3. LANGUAGE POINTS (语言的注解)

### 1.3.1. HOW TO WRITE CHINESE USING THE WESTERN ALPHABET (PINYIN)

The Chinese writing system uses something called “characters”. Characters convey a meaning rather than an obvious sound value. Some are pictograms (a picture of an object or concept), others give an indication of the pronunciation to those who are familiar with Chinese writing. However, to those who have just started learning Chinese they may just look like “squiggles”.

Fortunately, there are several different transliterations. Here are a few:

*Pinyin* (拼音): Pinyin is the standard system used to Romanise Chinese characters. The People’s Republic of China adopted it as the official system in 1958.

*Zhuyin fuhao* (注音符号), also known as Bo-Po-Mo-Fo: A transliteration, that uses simple characters to represent the sounds. This system is used in Taiwan.

*Wade-Giles*<sup>3</sup>: This is an older system using Latin script. Pinyin has largely replaced it.

<sup>1</sup> The vocabulary is always presented in three columns: First the Chinese character(s), next the Pinyin and finally the English or an explanation of the character’s grammatical function.

<sup>2</sup> Almost all Chinese nouns are the same in singular and plural.

<sup>3</sup> For examples see *Mankind’s Search for God*, page 162

This course uses Pinyin because it is almost universally accepted as the standard of Romanisation. There are two important points to remember. Firstly, Pinyin is not an English transliteration. This means that it must not be read as if it were English. In Pinyin some letters sound similar to English whereas others sound quite different.

The second point worth taking to heart is: **Resist** the temptation to rely on **your own Romanisation** (1 Cor 10:13). The reason for this is simple. Literature from Jehovah's organisation is available in the official Pinyin and not in any self-made form of Romanisation. Relying on one's own method hinders learning the official one.

### 1.3.1.1. Initial Consonants

Almost all Chinese syllables can be broken down into: (1) the initial, (2) the final and (3) the tone the syllable carries. Let's start with the initial consonants. (With the exception of -n and -ng consonants always appear at the beginning.) There are just over 20 initial consonants. Here is a list of them:

No	Initial	Sound	Remarks
1.	b	like <b>b</b> in <b>bath</b>	Without air jet
2.	p	like <b>p</b> in <b>puff</b>	
3.	m	like <b>m</b> in <b>man</b>	
4.	f	like <b>f</b> in <b>fun</b>	
5.	d	like <b>d</b> in <b>dig</b>	Without air jet
6.	t	like <b>t</b> in <b>tick</b>	
7.	n	like <b>n</b> in <b>not</b>	
8.	l	like <b>l</b> in <b>large</b>	
9.	z	like <b>ds</b> in <b>adds</b>	Without air jet
10.	c	like <b>ts</b> in <b>its</b>	
11.	s	like <b>s</b> in <b>say</b>	With air jet
12.	zh	like <b>j</b> in <b>jump</b>	
13.	ch	like <b>ch</b> in <b>chop</b>	
14.	sh	like <b>sh</b> in <b>shout</b>	
15.	r	like <b>r</b> in <b>run</b>	
16.	j	like <b>j</b> in <b>jeans</b>	Without air jet
17.	q	like <b>ch</b> in <b>cheek</b>	
18.	x	like <b>sh</b> in <b>sheet</b>	With air jet
19.	g	like <b>g</b> in <b>gun</b>	
20.	k	like <b>k</b> in <b>king</b>	Without air jet
21.	h	like <b>ch</b> in <b>loch</b>	
22.	(w)	like <b>w</b> in <b>way</b>	With air jet
23.	(y)	like <b>y</b> in <b>yell</b>	

Notes: The guide in the "Sound" column in the table above is only approximate.

"With air jet" means air is puffed out when this sound is made. A piece of paper held before the mouth should move. However, it should not move when a sound "without air jet" is made.

"Sound pair" etc means that those sounds are generated in a similar way. Lessons 2 to 4 will explain some of them.

### 1.3.1.2. Vowels and Final Consonants

Here is the list of the 36 finals in Mandarin Chinese.

No	Final/Vowel	Sound	Remarks
1.	a	like <b>a</b> in father	
2.	ai	like <b>i</b> in bite	
3.	ao	like <b>ow</b> in cow	
4.	an	like <b>an</b> in man	
5.	ang	like <b>un</b> in uncle	Don't forget to pronounce the 'g' at the end
6.	e	like <b>ur</b> in fur	
7.	ei	like <b>ay</b> in play	
8.	en	like <b>en</b> in shorten	
9.	eng	like <b>ung</b> in dung	
10.	er	like <b>er</b> in err	
11.	i	like <b>er</b> in wonder like <b>ea</b> in tea	After z, c, s, zh, ch, sh, r only
12.	ia	like <b>ya</b> in yard	
13.	iao	like <b>eow</b> in meow	
14.	ie	like <b>ye</b> in yes	
15.	iu	like <b>yo</b> in yo-yo	
16.	ian	like <b>yen</b>	
17.	in	like <b>in</b> in bin	
18.	iang	like <b>yang</b> in Yin, <b>Yang</b>	
19.	ing	like <b>ing</b> in ring	
20.	iong	like <b>yon</b> in yonks	Don't forget to pronounce the 'g' at the end
21.	o	like <b>a</b> in law	
22.	ou	like <b>o</b> in go	
23.	ong	like <b>ong</b> in Congo	
24.	u	like <b>oo</b> in moo	
25.	ua	like <b>ua</b> in suave	
26.	uo	like <b>war</b>	
27.	uai	like <b>wi</b> in swipe	
28.	ui	like <b>weigh</b>	
29.	uan	like <b>wan</b> in wangle	
30.	un	like <b>won</b> in wondrous	
31.	uang	like <b>w_ong</b> in wrong	
32.	ü	like <b>eu</b> in pneumonia	Written as 'yu' as complete syllable
33.	üe	like <b>eu</b> in pneumonia and <b>air</b> said quickly	Written as 'yue' as complete syllable
34.	üan	like <b>eu</b> in pneumonia and <b>end</b> said quickly	Written as 'yuan' as complete syllable
35.	ün	like <b>eu</b> in pneumonia and <b>en</b> like in shorten said quickly	Written as 'yun' as complete syllable

#### Notes:

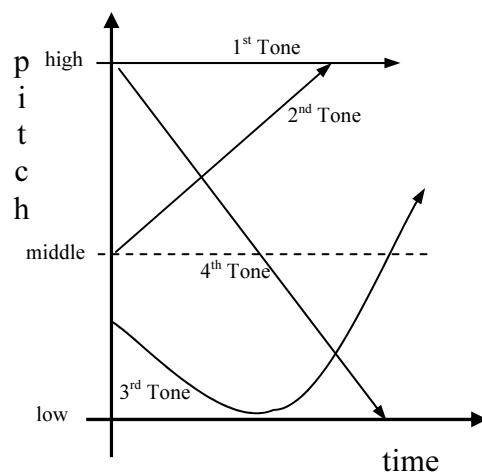
The guide in the "Sound" column in the table above is **only approximate**.

The letter 'i' can be pronounced in two different ways but it is listed only once.

### 1.3.2. TONE UP YOUR TONES

The Chinese language has just under 450 syllables – not many when compared to the wealth of English syllables. Therefore the Chinese language uses four different tones to create just over 1,300 syllables. (There is also a fifth tone which is sometimes called a light tone but not many syllables have it as their basic tone.) Every syllable, i.e. sound plus tone, has a meaning and the tone is very important - it can be the difference between “mother/mum” and “horse”! <sup>1</sup>

A tone graph is used to indicate the tone of a syllable. Everybody has his own voice or register. One is a tenor, another a bass. It is very important to differentiate the tones sufficiently clearly within one’s own register. Take, for instance, the syllable *ma*: *mā*, *má*, *mǎ* and *mà*. Sometimes the fifth tone carries a little dot but more often than not it has no tone graph<sup>2</sup> whatsoever. So how can you tone up your tones? By listening carefully and practicing regularly. Using the *ma* syllable again let’s examine the four tones more closely.



- 1<sup>st</sup> Tone:** high and level, constant volume  
Example: *mā* (mum)
- 2<sup>nd</sup> Tone:** rising, with increasing volume  
Example: *má* (hemp, flax)
- 3<sup>rd</sup> Tone:** falling – rising and longer than the 2<sup>nd</sup> tone, louder at beginning and end  
Example: *mǎ* (horse)
- 4<sup>th</sup> Tone:** falling and relatively short with decreasing volume  
Example: *mà* (to scold)
- Light (or neutral) Tone *ma* (question particle):**  
Light and short (not shown).

Figure 1: General tone diagram

Please note that these tones apply to syllables when they are on their own. The tone may change when together with other syllables. (Nobody said it was easy!) The following lessons explain this in more detail.

## 1.4. DID YOU KNOW? (你知道吗?): WHAT IS CHINESE?

There are many languages that fall into the bracket of ‘Chinese’, including the well known Cantonese and Mandarin. The one ‘dialect’ most commonly used and understood on Mainland China (as well as on Taiwan and, to some degree, Singapore and Malaysia) is the one we know as Mandarin. The Chinese call it “pǔtōnghuà”, or ‘common speech’ and is the language they will use at school and hear in the media. With the exception of some southern and rural areas, all Chinese will speak Mandarin and the majority of the others understand it. Cantonese, the language you hear in Chinese take-away in England, is spoken in Hong Kong and the southern tip of China. In Guangdong province (formerly known as Canton) most people are bi-lingual, speaking both Mandarin and Cantonese. Both are written with the same script and the same Watchtower publications are used for all Chinese speaking areas, the only distinction being that the Taiwanese and Hong Kong Chinese will choose the standard (sometimes also called

<sup>1</sup> See also *Mandarin Chinese and the Brain, Awake!* (February 8, 2004), page 28

<sup>2</sup> A tone graph is the mark above the main vowel indicating the tone.

complex or traditional) character text, whereas those from the mainland and some other areas will feel more at home with the simplified characters that the Chinese government introduced in the 1950s to improve literacy levels.

Chinese languages are tonal. This means that the speaker, in effect, ‘sing’ Chinese. The ‘notes’ made with his voice can dramatically alter the meaning, so this is something that will need work to develop properly, although most Chinese can understand from the context if a minor mistake was made. The reason for the tonal aspect is, as mentioned earlier, that there are only 440 sounds in Chinese and many words are only of one or two syllables. When considering that there are reputed over 8000 sounds in English and English words can be as many as five syllables long, it is easily understood why there was a need to increase the amount of variety in sound! Some of the sounds can be a little difficult for speakers of English to master, but it is possible...!!!

An aspect of language learning that frequently worries beginners is grammar. Many have memories of having to learn countless declensions of French verbs at school and that sort of thing. With Chinese, you can relax at once as verbs are extremely simple and tenses are very little harder. In English, we say: “I am, you are, he is” etc. In Chinese, although of course there are different words for the “I”, “you” or “he” part, the verb always remains the same. No matter whom we talk about, when we talk about them and so on, “to be” is always “shí” (是). There are also other aspects of the language that are a great deal simpler than English and the other European languages we may have been exposed to, so there’s something to feel good about from the start!

## 1.5. EXERCISES (练习)

### 1.5.1. TONES

Revise section 1.3 before you do this exercise. Next read the Pinyin syllables aloud. If possible have a good or native speaker of Mandarin Chinese help you with it. Finally look them up in your dictionary and record at least one meaning per syllable.

1.	Tone	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>
	Syllable	shī	shí	shǐ	shì
	Meaning				
2.	Tone	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>
	Syllable	bī	bí	bǐ	bì
	Meaning				
3.	Tone	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>
	Syllable	tuō	tuó	tuǒ	tuò
	Meaning				
4.	Tone	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>
	Syllable	dōu	N/A <sup>1</sup>	dǒu	dòu
	Meaning		N/A		

<sup>1</sup> Doesn’t exist in the Chinese language

### 1.5.2. PERSONAL PRONOUNS

Fill in the gaps with the corresponding Chinese personal pronouns. Then translate into English.  
(The English personal pronouns are: I/me, you [singular], he/him, she/her, it, we/us, you [plural], they/them.)

1. (It) \_\_\_\_\_ 告诉 (you [singular]) \_\_\_\_\_ 一 个 好 消息。

2. (You [plural]) \_\_\_\_\_ 好。

3. (They) \_\_\_\_\_ 给 (us) \_\_\_\_\_ 一 本 书。

4. (He) \_\_\_\_\_ 告诉 (them) \_\_\_\_\_ 一 件 事。

### 1.5.3. PRESENTATION

Translate the following presentation into English:

Nǐhǎo  
你好。

Wǒ gěi nǐ yī běn shū.  
我 给 你 一 本 书。

Zàijiàn  
再见。



### 1.5.4. ADDITIONAL VOCABULARY

消息	xiāoxi <sup>1</sup>	news, information
他 (它, 她)	tā (tā, tā)	he (she, it; ‘他’ is used if gender not specified)

<sup>1</sup> For correct pronunciation see 2.3.1.1.



**In this lesson you will:**

- ☛ learn to introduce others and the Bible study arrangement.
- ☛ continue to study Pinyin, concentrating on *j*, *q* and *x*, *-an* and *-en* as well as *-eng* and *-ang*.
- ☛ learn more about the third tone in Mandarin Chinese.

## 2.1. TEXT (课文)

Wáng dìxiong 王 弟兄 : Zhè shì wáng jiěmèi . Tā shì wǒ de tài tai .  
这是 王 姐妹。她 是 我 的 太太。

Wáng jiěmèi 王 姐妹 : Wáng dìxiong shì wǒ de xiānsheng  
王 弟兄 是 我 的 先生 。

Wáng dìxiong 王 弟兄 : Wǒmen dōu shì Jīdūtú  
我们 都 是 基督徒。

Wáng jiěmèi 王 姐妹 : Wǒmen hěn lèyi bāng Zhōngguórén liǎojiě Shèngjīng  
我们 很 乐 意 帮 中国 人 了解 圣经 。

Wáng dìxiong 王 弟兄 : Yēhéhuá Shàngdì xīwàng suǒyǒu rén dōu míngbai Shèngjīng  
耶 和 华 上 帝 希 望 所 有 人 都 明 白 圣 经 。

Wáng jiěmèi 王 姐妹 : Qǐng nǐ gēn wǒmen yīqǐ xuéxí Shèngjīng  
请 你 跟 我 们 一 起 学 习 圣 经 。

## 2.2. VOCABULARY (生字和生词)

1 王	wáng	king, prince, (a surname)
2 弟兄	dixiong	(spiritual) brother, brothers
3 这	zhè	this
4 是	shì	to be
5 姐妹	jiěmèi	(spiritual) sister, sisters
6 我的	wǒ de	my, mine,
7 太太	tàitai	Mrs; wife
8 先生	xiānsheng	Mr; husband
9 都	dōu	all, both (referring to things already mentioned)
10 基督徒	Jīdūtú	Christian
11 很	hěn	very, quite
12 乐意	lèyì	to be willing to, to be ready to; pleased, happy
13 帮	bāng	to help, to assist
14 中国人	Zhōngguórén	Chinese person(s)
15 了解	liǎojiě	to know, to understand; knowledge, understanding
16 圣经	Shèngjīng	Bible
17 耶和华	Yēhéhuá	Jehovah
18 上帝	Shàngdì	God
19 希望	xīwàng	to hope, to wish, to expect
20 所有	suǒyǒu	all; to own, to possess
21 人	rén	human being, man, person, people
22 明白	míngbai	to understand, to realize; obvious, plain
23 请	qǐng	to request, to ask; please (as in “Please, sit down!”)
24 跟	gēn	with; to follow; heel
25 一起	yīqǐ	in the same place, altogether (e.g. 跟我一起)
26 学习	xuéxí	to study, to learn

## 2.3. LANGUAGE POINTS (语言的注解)

### 2.3.1. PINYIN – DIFFICULT SOUNDS I

#### 2.3.1.1. Triple of Initials: j, q and x

These three initials are pronounced with tongue and mouth in a similar position. Hence, it is very important to pronounce them correctly so that they can be distinguished (1 Cor 14:9). The front part of your tongue touches (*j*, *q*) or almost touches (*x*) your teeth ridge whilst the tip of your tongue presses against the back of your lower teeth. The corners of your mouth should be drawn back as far as possible (as if smiling). What are the differences?

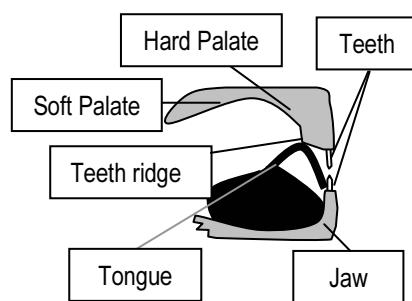


Figure 2: Tongue start position<sup>1</sup> - *j*, *q*, *x*

<sup>1</sup> This diagram is not anatomically correct but reflects what you feel with your tongue.

- Initial *j*: The start position is as described above with the front part of your tongue pressed against the hard part of your palate. Now loosen your tongue so that a little bit of air can squeeze through the channel thus made (without air jet).
- Initial *q*: The start position is as described above with the front part of your tongue pressed against the hard part of your palate. Now loosen your tongue so that a discernable air jet can squeeze through the channel thus made (with air jet).
- Initial *x*: The start position is as described above with the front part of your tongue not touching the hard part of your palate. Air can squeeze through the channel thus made.

### 2.3.1.2. Pair of Finals: -an and -en

Care has to be taken to pronounce *-an* and *-en* correctly. Let's look at them in more detail.

- Final *-an*: This final sound is made up of the vowel *a* and the consonant *n* and is pronounced by producing an “*a*” sound with the mouth wide open and the tongue in its lowest position slightly more towards the front than with a normal *a*. To pronounce *n* raise the tip of your tongue against the hard part of your palate ridge behind your upper teeth to force air through your nasal cavity.
- Final *-en*: This final combines the vowel *e* and the consonant *n*. The *e* is produced with your mouth half open and your tongue in middle position (similar to pronouncing “*e(r)m!*”). The *n* is pronounced as above.

### 2.3.1.3. Pair of Finals: -ang and -eng

This pair, *-ang* and *-eng*, has similarities too. So, let's see how to pronounce them correctly.

- Final *-ang*: This is made up of the vowel *a* followed by the sound represented by *ng*. It is produced by first pronouncing *a* with your mouth wide open and your tongue as low as possible and more towards the back than with the normal *a*. Then pronounce *ng* by pressing the back of your tongue against the soft part of your palate to force air through the nasal cavity.

- Final *-eng*: This combines the vowel *e* with the sound represented by *ng*. The *e* is pronounced as described in 2.3.1.2 and the *ng* as above.

## 2.3.2. THE THIRD TONE

As explained earlier, the third tone starts at quite a low pitch, drops to the bottom of one's register and then rises to just above the middle (hence the tone graph looks like a tick). However, it only does this when it is at the end of a sentence or when it is by itself.

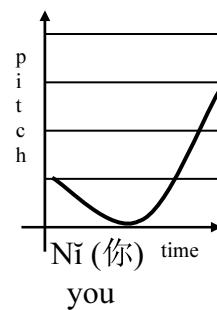


Figure 3:Tone diagram - third tone

If a third tone precedes a first, second, fourth or light tone then the third tone is shortened to just the falling bit; the rising part is not (or only briefly) pronounced. You have to listen carefully to realise that the tone starts quite low otherwise it could be mistaken for a forth tone.

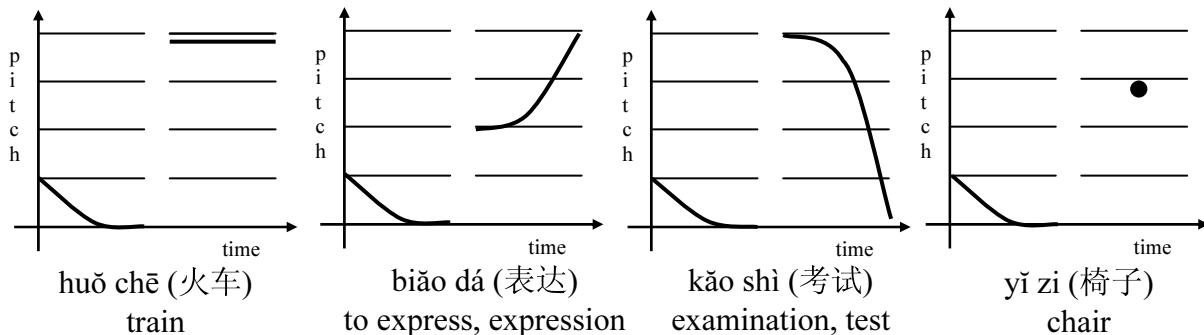


Figure 4:Tone diagram - third tone before first, second, fourth and light tone

If the third tone is followed by another third tone then the first third tone changes into a second, i.e. a rising tone. This is because it would be too difficult to pronounce two third tones in quick succession. It does not matter whether these two third tone syllables meet “by accident” or are part of the same word.

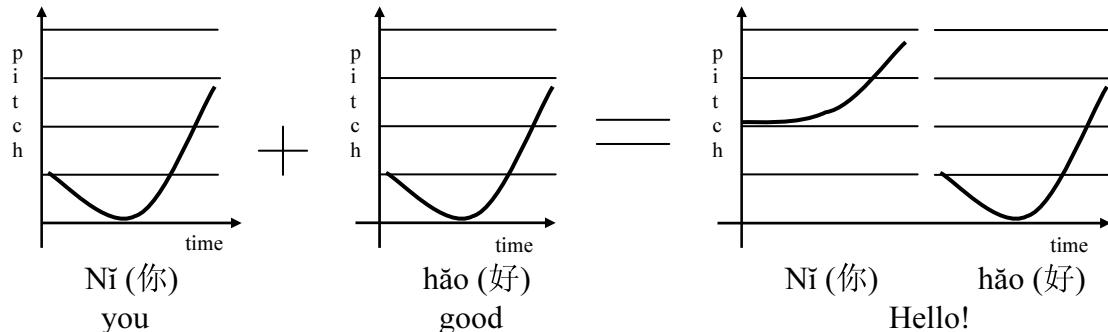


Figure 5:Tone diagram - third tones before third tone

These rules have to be remembered, as tone changes are not necessarily marked in the dictionary or in theocratic publications or in other Pinyin publications. This course follows this convention and marks every third tone syllable with a third tone graph regardless of the next syllable.

## 2.4. DID YOU KNOW? (你知道吗?): STUDY TIPS<sup>1</sup>

To succeed at learning Chinese you will have to work hard and devote regular time to it. The best way, as with most things, is little and often. Spending a few minutes each day reviewing the material from the previous lesson will be far more effective than two hours all in one go. Ten to twenty minutes per day with your Chinese should be enough, although you will find that some parts of the language will take up more time, e.g. learning how to write characters. Spend a few minutes several times per week working on a section of your pronunciation tape and a few minutes every day, where possible, reviewing and reading aloud the new words and sentences you have learned. If you can, try to get together with someone else who learns Chinese on a regular basis and don't be afraid to ask the Chinese you meet in the ministry to help you. They will be only too pleased to do so and are an invaluable source of useful expressions.

<sup>1</sup> See also *Awake!*, 8 January 2000, pages 12-3

It will be tempting to write in your own pronunciation notes over the Pinyin, especially at the start. **Please make every effort to learn the official Pinyin correctly as soon as possible.** It is important to know how to use Pinyin as that is the system used in dictionaries, the theocratic Pinyin editions of the publications and by the Chinese you will meet. It is essential to learn how to use Pinyin as quickly and accurately as possible as bad habits, once formed, are very hard to break. The pronunciation tape will help you to develop this vital skill.

This textbook is yours so work with it. You could annotate it to help you find things faster. Colour is a good memory aid so you may want to use it to highlight interesting points. You can also use pictures to illustrate words and characters. Use your imagination and, when you find something that works well for you, share it with others.

## 2.5. EXERCISES (练习)

### 2.5.1. POSSESSIVE PRONOUNS

Possessive pronouns indicate whom something or somebody belongs to. A table of them, both in English and Chinese, is included below. It should help you to translate the following text into Pinyin.

I and my wife (*this is Chinese word order*) are Christians. Our God is Jehovah. We want to help you understand His good news. We give you this book (*as a present*). This book is the Bible. It is your Bible.

我的	wǒ de	my, mine
你的	nǐ de	your, yours (singular)
他的, 她的, 它的	tā de	his, her, hers, its
我们的	wǒmen de	our, ours
你们的	nǐmen de	your, yours (plural)
他们的	tāmen de	their, theirs

Figure 6: Possessive pronouns



### 2.5.2. SOUND DISCRIMINATION

Practice reading the following syllables out loud. Then have a good Mandarin Chinese speaker correct you.

1. shì sì
2. shàng shēng
3. dōu duō
4. qǐng jīng
5. men màn

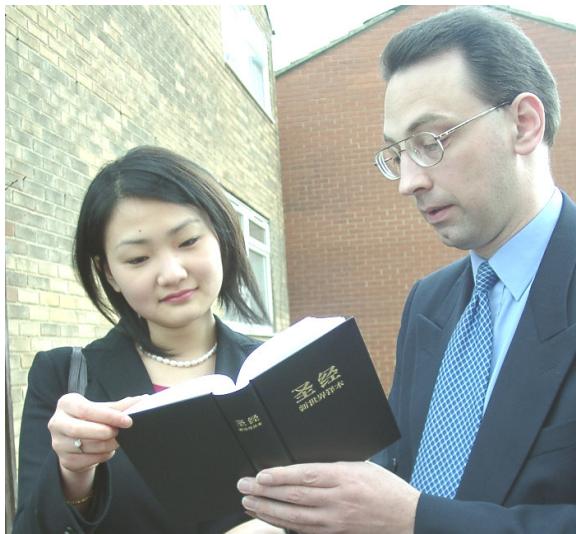
### 2.5.3. THIRD TONE

Before doing this exercise, review section 2.3.2. Then draw a tone diagram for the following words and expressions. This should reflect how each syllable of each word is *actually* read (as demonstrated in section 2.3.2). Use the space between the slashes for one syllable (i.e. / \_\_\_\_ /).

1. Nǐhǎo 你好。 / \_\_\_\_ / \_\_\_\_ / 
2. Nǐmenhǎo 你们好。 / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ /
3. Suǒyǒu 所有 / \_\_\_\_ / \_\_\_\_ /
4. Qǐng nǐ gēn wǒ yīqǐ xuéxí Shèngjīng. 请 你 跟 我 一 起 学 习 圣 经 。 / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ /
5. Wǒ xǐhuan Zhōngguórén 我 喜欢 中国 人 。 / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ / \_\_\_\_ /

### 2.5.4. ADDITIONAL VOCABULARY

想 xiǎng to want to; to think; to suppose, to reckon



In this lesson you will:

- ☛ learn a presentation including part of John 17:3.
- ☛ continue to study Pinyin, concentrating on *z*, *c* and *s* as well as *zh*, *ch*, *sh* and *r*.
- ☛ learn how *yī* and *bù* change their tones.

### 3.1. TEXT (课文)

Xǔduō rén hěn zhòngshì jiàoyù. Nǐ rènwéi nǎ yī zhǒng jiàoyù de yìchu zuì chángjiǔ ne.  
许多人很重视教育。你认为哪一种教育的益处最长久呢?

Shèngjīng shuō Tāmen bùduàn xīshōu zhīshí rènshi nǐ zhè dù yī de zhēn  
圣经说 (John 17:3): “他们不断吸收知识，认识你这独一无二的真

shén jiù kěyǐ yǒu yǒngshēng. Rúguǒ nǐ xiǎng yǒu zhè zhǒng zhīshí wǒ kěyǐ gēn nǐ  
神，... 就可以有永生”。如果你想有这种知识，我可以跟你

yīqǐ xuéxí Shèngjīng  
一起学习 圣经。

### 3.2. VOCABULARY (生字和生词)

1	许多	xǔduō	many; much; a lot of
2	重视	zhòngshì	to attach importance to
3	教育	jiàoyù	education; to educate
4	认为	rènwéi	to think, to consider
5	哪	nǎ	which, what

6 种	zhǒng	kind, sort, type
7 的	de	(linking description to noun)
8 益处	yìchu	benefit, advantage
9 最	zuì	the most
10 长久	chángjiǔ	for a long time, permanently
11 呢	ne	(used at the end of a interrogative sentence; see also 5.3.1.1)
12 说	shuō	to speak, to talk, to say; to explain
13 不断	bùduàn	unceasing(ly), continuous(ly)
14 吸收	xīshōu	to absorb; to assimilate
15 知识	zhīshí	knowledge
16 认识	rènshí	to know; to recognize; to understand
17 独	dú	only, sole
18 真	zhēn	real, true; really
19 神	shén	deity, a god
20 就	jiù	(a particle confirming and stressing the verb following)
21 可以	kěyǐ	may, can, be allowed to
22 有	yǒu	to have, to possess
23 永生	yǒngshēng	eternal life; all ones life; immortal
24 如果	rúguǒ	if, in case, in the event
25 有	yǒu	to have, to exist; there is

### 3.3. LANGUAGE POINTS (语言的注解)

#### 3.3.1. PINYIN – DIFFICULT SOUNDS II

##### 3.3.1.1. Triplet of Initials: *z, c and s*

These initials are classed together as an initial triplet. All of them are produced with your tongue starting at (*z, c*) or towards the back (*s*) of your upper front teeth. Let's see how they are pronounced.

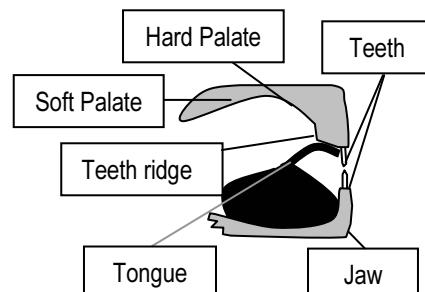


Figure 7: Tongue start position – *z, c, s*

Initial *z*: This initial is produced by first pressing the tip of your tongue against the back of your upper teeth and then lowering it to allow air to pass through the narrow opening between your teeth and your tongue. No noticeable air jet should come out of your mouth.

Initial *c*: This initial is produced as the initial *z* described above, with the exception that this time there should be a noticeable air jet coming out of your mouth.

Initial *s*: This initial is produced by pointing the tip of your tongue towards the back of your upper teeth forming a narrow opening through which air escapes with audible friction.

### 3.3.1.2. Initials: *zh*, *ch*, *sh* and *r*

These consonants are all made with the tongue loosely rolled in the middle of your mouth. Let's examine them one by one.

**Initial *zh*:** This initial is made by first curling the tip of your tongue and raising it against the hard palate and then loosening it to let air squeeze through. When pronouncing this initial there should be no noticeable air jet coming out of your mouth.

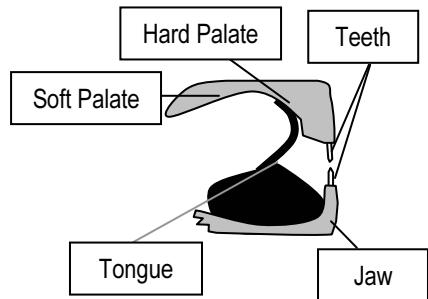


Figure 8: Tongue start position – *zh*, *ch*, *sh*

**Initial *ch*:** This initial is pronounced as the initial *zh*, with the exception that this time there should be a noticeable air jet coming out of your mouth.

**Initial *sh*:** This initial is produced by curling the tip of your tongue and raising it towards the hard palate without touching it and letting air squeeze thorough. The vocal cords must not vibrate.

**Initial *r*:** This initial is produced exactly like *sh* but for the vocal cords, which have to vibrate.

### 3.3.2. THE FICKLE — (Yī)

The numeral — (yī) has the first tone as its basic tone. However, — (yī) is pronounced with a first tone only when the numeral is by itself or at the end of a sequence. Before a fourth or a neutral tone, which has been transformed from a forth tone, it becomes a second, i.e. a rising tone, otherwise it is pronounced with a fourth tone. In dictionaries it is shown only as a first tone. Some of the theocratic literature changes the tone as necessary.

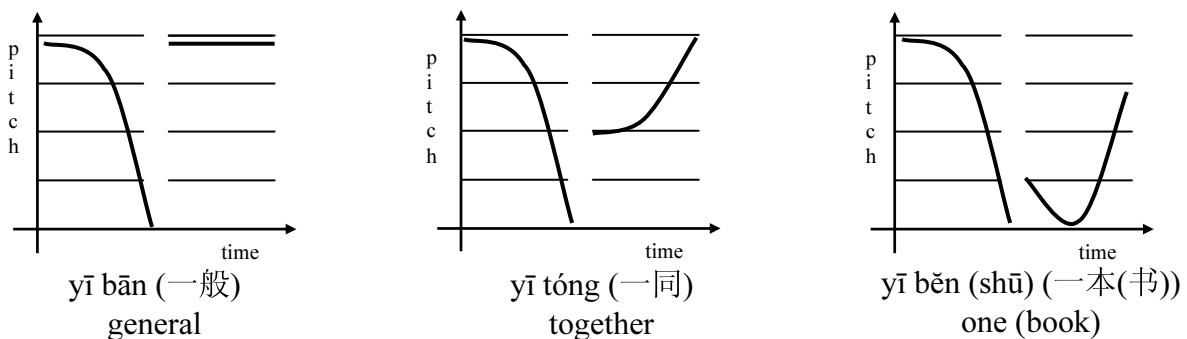


Figure 9: Tone diagram: Change of — (yī) from first to fourth tone

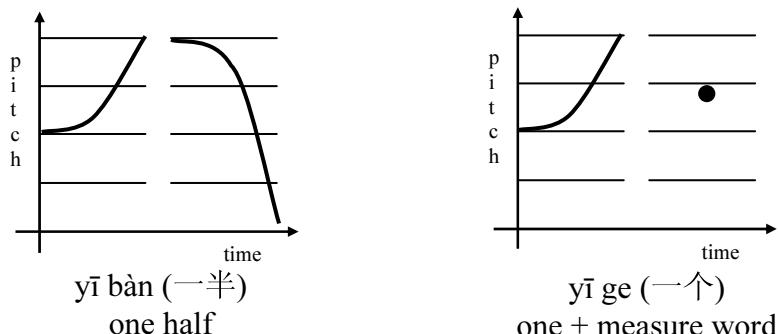


Figure 10: Tone diagram: Change of — (yī) from first to second tone

### 3.3.3. THE CHANGEABLE 不 (BÙ)

The negation particle 不 (bù) has the fourth tone as its basic tone. However, if another fourth tone follows, the bù becomes a second tone (bú). If the 不 (bù) is followed by a light tone it depends on the individual case (i.e. which is the basic tone of the second, now light syllable) as to whether 不 (bù) becomes a second tone or not. This is not recorded in most dictionaries but some theocratic literature changes the tone accordingly.

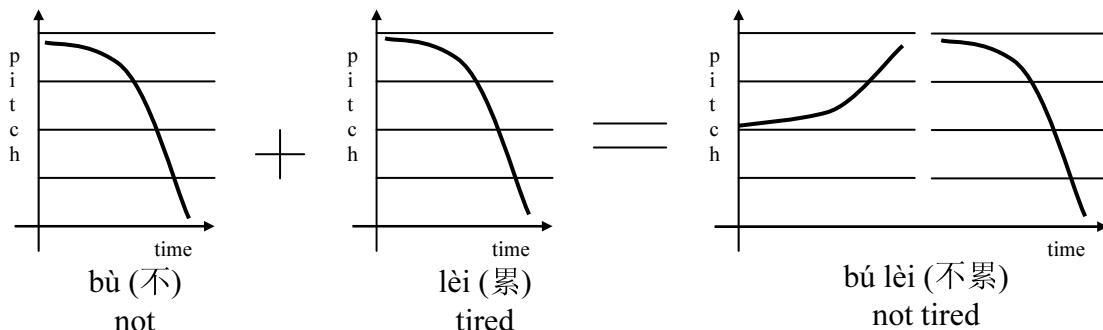


Figure 11: Tone diagram: Change of 不 (bù)

## 3.4. DID YOU KNOW? (你知道吗?): FACTS ABOUT CHINA<sup>1</sup>

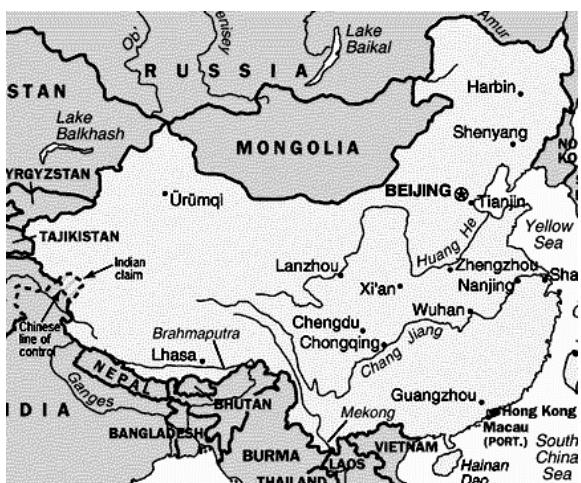


Figure 12: Map of China<sup>2</sup>

Full country name: People's Republic of China  
 Area: 9,596,960 sq km (mainland)  
 Population: 1,277,558,000 (2000)  
 Capital city: Beijing (population: 13.8 million)  
 Other major cities: Shanghai (population: 13.6 million) Tianjin (population: 9.9 million), Hong Kong-Shenzhen (9.2 million)  
 People: Han Chinese (93%), plus 55 ethnic minorities  
 Languages: Putonghua (Beijing Mandarin dialect), Cantonese  
 Religion: Confucianism, Buddhism, Taoism (no statistics available); Muslim (14 million), Christendom (7 million)

China is the most populous and the third largest country in the world. China is so vast and its geographical, topological and climatological contrasts are so great that it is more like a continent rather than its traditional designation of a “country”. Two of the world's greatest rivers lie entirely within China, the Yellow River (Huang He) and Yangtze (Chang Jiang). The climate ranges from tropical to subarctic. In the west, there are steppes, vast deserts, and high mountain ranges including the Himalayas. In the centre, there are huge river basins and in the east, plains, deltas, and hills.

China has an elaborate administrative structure with roots in approximately 5,000 counties (*xian*), many of whose boundaries were determined around 800 C.E. during the Tang Dynasty.

<sup>1</sup> Sources: [http://www.lonelyplanet.com/destinations/north\\_east\\_asia/china/](http://www.lonelyplanet.com/destinations/north_east_asia/china/)  
[http://www.sinomania.com/facts\\_about\\_china.htm](http://www.sinomania.com/facts_about_china.htm)

<sup>2</sup> Source: <http://geography.about.com/library/cia/ncchina.htm>

The countries are divided into 22 provinces, 5 autonomous regions, and 4 provincial-level municipalities. The four municipalities are Beijing (Peking), Tianjin, Shanghai and, since March 1997, Chongqing (Chungking).

China has been an economic powerhouse for much of world history. Over the past century, as the Chinese have struggled to redefine their nation, the economy of China and business in China have suffered greatly. Since the establishment of the People's Republic of China in 1949, economic growth has been tremendous. There were, however, extreme setbacks in the 1960s and 1970s as the path of development was debated and the country was split by ideological extremism. Beginning in 1978 China cautiously embarked upon economic reforms that are ongoing to this day. The reforms are changing China's centrally planned form of "state capitalism" to what is now referred to as a "socialist market economy" in the language of China's political ideology. Ideological considerations aside, the changes have transformed the country and the lives of the Chinese people. In the brief time since 1978, China has again emerged as a significant economic power and throughout much of China today, business is booming.

### 3.5. EXERCISES (练习)

#### 3.5.1. 一 (Yī) AND 不 (Bù)

Before doing this exercise review sections 3.3.2. and 3.3.3. Then draw a tone diagram for the following words and expressions of how each syllable of each word is *actually* read (as demonstrated these sections). Use the space between the slashes for a syllable (i.e. /\_\_\_\_/).

1. 跟 我 一 起 /\_\_\_\_/ \_\_\_\_/ \_\_\_\_/ \_\_\_\_/

2. 一 本 书 /\_\_\_\_/ \_\_\_\_/ \_\_\_\_/

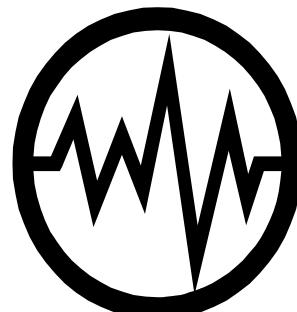
3. 不 是 /\_\_\_\_/ \_\_\_\_/

4. 一 件 事 /\_\_\_\_/ \_\_\_\_/ \_\_\_\_/

5. 我 不 喜欢。 /\_\_\_\_/ \_\_\_\_/ \_\_\_\_/ \_\_\_\_/

6. 很 多 人 不 重 留 圣 经。

/\_\_\_\_/ \_\_\_\_/ \_\_\_\_/ \_\_\_\_/ \_\_\_\_/ \_\_\_\_/ \_\_\_\_/



#### 3.5.2. COMPREHENSION

At an assembly you overhear the start of the following conversation. Read it carefully and then tick the right answers.

Nǐhǎo Wǒ xìng Lǐ Wǒ shì Yēhéhuá Jiànzhengrén Wǒ shì Yīngguórén Wǒ  
 你好。我姓李。我是耶和华见证人。我是英国人。我  
 xǐhuān gēn Zhōngguórén yìqǐ xuéxí Shèngjīng Shèngjīng gěi wǒmen hěn duō  
 喜欢跟中国人一起学习圣经。圣经给我们很多  
 ānwèi  
 安慰。

Question 1: Is the speaker Mr Wang (王)? Yes  No

Question 2: Is the speaker a brother/sister? Yes  No

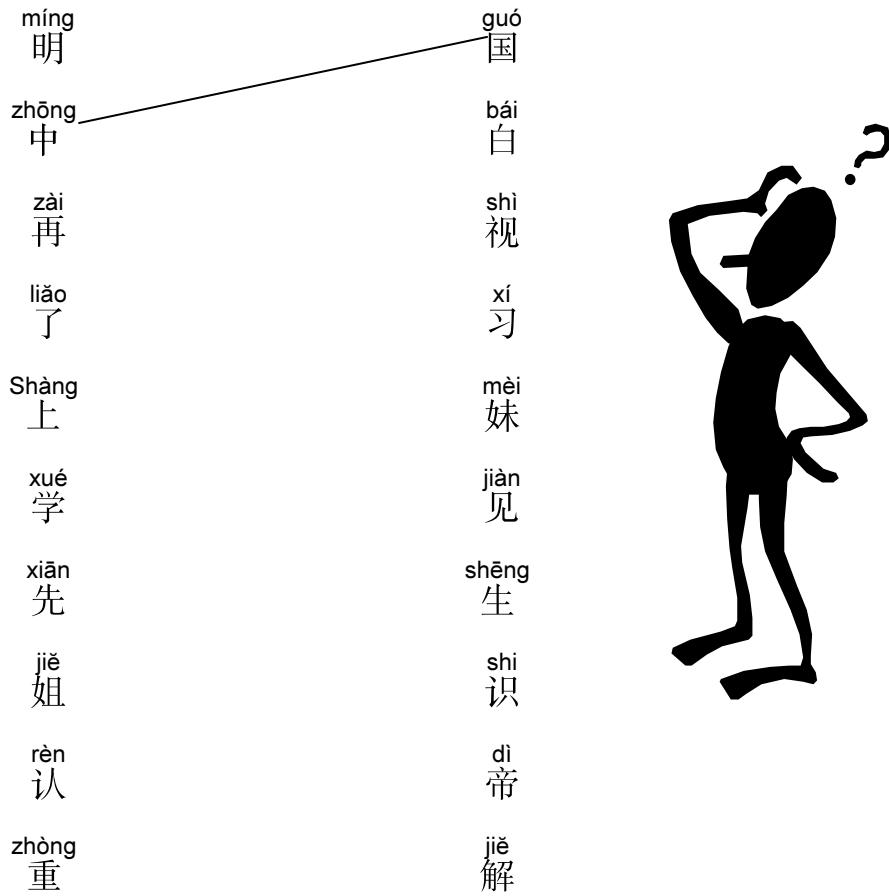
Question 3: Is the speaker Chinese? Yes  No

Question 4: Does the speaker study the Bible with Chinese people? Yes  No

Question 5: Does the speaker think the Bible gives us comfort? Yes  No

### 3.5.3. MATCHING UP

Match up the following two lists of character so that they make up words. An example is provided.



### 3.5.4. ADDITIONAL VOCABULARY

耶和华见证人	Yēhéhuá Jiànzhengrén	Jehovah's Witness(es)
英国	Yīngguó	England, Britan
中国	Zhōngguó	China
安慰	ānwèi	to comfort



### In this lesson you will:

- ➥ learn a little bit about prayers.
- ➥ finish studying Pinyin by contrasting (*zi, ci, si*), (*zhi, chi, shi*) and (*ji, qi, xi*) and by looking at *ju, qu, xu* with *zhu, chu, shu* as well as *-un, -uan* and *-uang*.

### 4.1. TEXT (课文)

#### Xiàng Shàngdì dǎogào 向 上帝 祷告

Suīrán Yēhéhuá shì quánnéng de Shàngdì kěshì tā hěn yuànì tīng wǒmen de dǎogào Yīnwèi 虽然 耶和华 是 全能 的 上帝，可是 他 很 愿意 听 我们 的 祷告。因为

wǒmen xiǎng gǎnxiè hé zànměi Yēhéhuá Shàngdì suǒyǐ wǒmen xiàng tā dǎogào Wǒmen kěyǐ 我们 想 感谢 和 赞美 耶和华 上帝，所以 我们 向 他 祷告。我们 可以

kěnqíú Yēhéhuá bāngzhù wǒmen huòzhě cì fú gěi wǒmen Wǒmen yě yīnggāi qíqíú tā kuānsù 恳求 耶和华 帮助 我们 或者 赐 福 给 我们。我们 也 应该 祈求 他 宽恕

wǒmen Wǒmen yīnggāi fèng Yēsū de míng dǎogào Zuihòu dàijiā shuō Āmen 我们。我们 应该 奉 耶稣 的 名 祷告。最后，大家 说：“阿们”。

### 4.2. VOCABULARY (生字和生词)

1	向	xiàng	to, towards; direction
2	祷告	dǎogào	to pray
3	虽然	suīrán	although, though

4	全能	quánnéng	almighty
5	可是	kěshì	but, yet, however
6	愿意	yuànyì	to wish, to like, to want; to be willing, to be ready
7	听	tīng	to listen, to hear
8	因为	yīnwèi	because, on account of
9	感谢	gǎnxie	to thank, to be grateful
10	和	hé	and (in a list; <b>not</b> a conjunction)
11	赞美	zànměi	to praise
12	所以	suǒyǐ	so, therefore, as a result
13	恳求	kěnqiú	to implore, to entreat, to beseech
14	帮助	bāngzhù	to help, to assist
15	或(者)	huò(zhě)	or; perhaps, maybe
16	赐	cì	to grant
17	福	fú	blessing, happiness
18	也	yě	also, too, as well
19	应该	yīnggāi	should, ought to, must
20	祈求	qíqiú	to pray for
21	宽恕	kuānshù	to forgive, to pardon
22	奉 ... 的名	fèng ... de míng	in the name of ...
23	最后	zuìhòu	last, final, at last, eventually
24	大家	dàjiā	all, everyone
25	阿们	āmen	amen

### 4.3. LANGUAGE POINTS (语言的注解)

#### 4.3.1. PINYIN – DIFFICULT SOUNDS III

##### 4.3.1.1. Comparing: ju, qu, xu with zhu, chu, shu

The initials *j*, *q* and *x* can only be followed by either ‘i’ or ‘ü’. We will look at ‘i’ in 4.3.1.2. The ‘ü’ is pronounced in a very similar way to the German ü but it is written ‘u’ (presumably to confuse non-native speakers!!). Incidentally after *l* and *n* this sound is written as ‘ü’. It is pronounced with the same tongue position as *i* and lips pursed. By the way, if the ü sound is by itself it is written as *yu*.

The ‘u’ after *zh*, *ch* and *sh* has to be pronounced but is **not** a German ü but more like ‘oo’ in *moo*. It is also pronounced with the lips pursed.

##### 4.3.1.2. Comparing: (zi, ci, si), (zhi, chi, shi, ri) and (ji, qi, xi)

The table below compares the following syllables with each other: (*zi, ci, si*), (*zhi, chi, shi, ri*) and (*ji, qi, xi*)

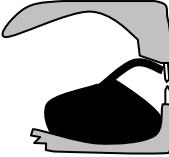
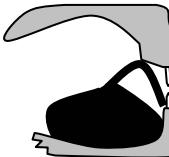
Felt tongue position (start)	Without air jet	With air jet	With gap Vocal cords do not vibrate	With gap Vocal cords vibrate
	$z(i)$  This 'i' is <b>not</b> the normal final -i but can be considered a prolongation of initial.	$c(i)$  This 'i' is <b>not</b> the normal final -i but can be considered a prolongation of initial.	$s(i)$  This 'i' is <b>not</b> the normal final -i but can be considered a prolongation of initial.	
	$zh(i)$  This 'i' is <b>not</b> the normal final -i but can be considered a prolongation of initial.	$ch(i)$  This 'i' is <b>not</b> the normal final -i but can be considered a prolongation of initial.	$sh(i)$  This 'i' is <b>not</b> the normal final -i but can be considered a prolongation of initial.	$r(i)$  This 'i' is <b>not</b> the normal final -i but can be considered a prolongation of initial.
	$ji$  This 'i' <b>is</b> the normal final -i.	$qi$  This 'i' <b>is</b> the normal final -i.	$xi$  This 'i' <b>is</b> the normal final -i.	

Figure 13: Comparing difficult initials

#### 4.3.1.3. Comparing Finals: -un, -uan and -uang

After *j*, *q* and *x* the final *-un* should be pronounced ‘üen’, i.e. with a German *ü* as described in 4.3.1.1 and a slight ‘e’ sound between ‘ü’ and ‘n’. If other initials precede *-un* it is pronounced ‘u’ and not ‘ü’. Incidentally, the final *-ui* is also pronounced with an ‘e’ to make it sound like “uei”.

For *j*, *q* and *x* the final *-uan* starts with an ‘ü’ sound which is followed by an ‘ä’ sound (similar to the *e* in egg). This is different to the final *-uang* because here the *a* is an ‘a’ sound (like *a* in father). Also, for all other initials the *u* in *-uan* is pronounced as ‘oo’ in *moo*.

## 4.4. DID YOU KNOW? (你知道吗?)

Here are a few tips to help you get the best from the Pinyin literature from Jehovah’s organisation.

- ❖ Support local Chinese arrangements such as your local Chinese book study group.
- ❖ The material discussed at those meetings (*Watchtower* or book) is usually available in Pinyin too. Order it in good time, as it may take longer to arrive.
- ❖ Prepare to answer in Chinese.
- ❖ The *Kingdom Ministry* is also printed in Pinyin. Try to get hold of it so that you can use any field service presentations in it.

Don’t forget to invite your Chinese Bible students and other interested people to attend Chinese meetings too.

## 4.5. EXERCISES (练习)

### 4.5.1. PRAISES AND THANKS

This and the next section are intended to help you get started with prayers in Chinese. So please translate the tables and think about at least four others reasons to be thankful and to praise Jehovah. Check your phrases with a good Mandarin Chinese speaker, preferably a brother or sister.

Wǒmen 我们	gǎnxiè 感谢  zànměi 赞美	nǐ, yīnwèi 你, 因为	nǐ gěi wǒmen hěn hǎo de xīwàng 你 给 我们 很好 的 希望。
			nǐ gěi wǒmen Shèngjīng 你 给 我们 圣经。
			shì quánnéng de Shàngdì zànměi 是 全能 的 上帝 (only with 赞美)。

### 4.5.2. REQUESTS

This exercise is very similar to the previous one. So please translate the table below and think of four more things we could ask Jehovah for.

Wǒmen 我们	qíú 求  kěnqíú 恳求	nǐ 你	kuānshù wǒmen 宽恕 我们。
			bāngzhù wǒmen 帮助 我们。
			cì fú gěi wǒmen 赐 福 给 我们。

### 4.5.3. SOUND DISCRIMINATION

Practice reading the following syllables out loud. Then have a good Mandarin Chinese speaker correct you.

1. chū

qù

2. xiàn

xiāng



- |    |      |      |
|----|------|------|
| 3. | rì   | rè   |
| 4. | érzi | rìzi |
| 5. | xiǎo | shǎo |
| 6. | jiě  | jué  |

#### 4.5.4. ADDITIONAL VOCABULARY

希望	xīwàng	to hope, to wish
求	qiú	to beg, to entreat, to request



In this lesson you will:

- ☛ look at some essential phrases.
- ☛ study different types of questions.
- ☛ learn a little about measure words.

## 5.1. TEXT (课文)

### Phrase

Nǐ hǎo Nǐmen hǎo  
你好 / 你们好!

Zàijiàn  
再见!

Xièxie  
谢谢!

Duìbùqǐ duìbuqǐ  
对不起 (or 对不起)!

Qǐngwèn  
请问 ....

Wǒ tīng bù dǒng  
我听不懂。

Wǒ bù míngbai nǐ shuō shénme  
我不明白你说什么。

Qǐng zài shuō yī biàn  
请再说一遍。

Nín guì xìng?  
您贵姓?

Nǐ jiào shénme míngzì  
你叫什么名字?

Nǐ zhù zài nǎlǐ  
你住在哪里?

### Response

Nǐ hǎo Nǐmen hǎo!  
你好 / 你们好!

Zàijiàn  
再见!

Bùkèqi bùxiè méishì  
不客气 / 不谢 / 没事!

Méiguānxì méishì  
没关系 / 没事!

(A repeat of what was just said.)

Wǒ xìng  
我姓 (surname).

Wǒ jiào  
我叫 (full name).

Wǒ zhù zài  
我住在 (place of residence).

## 5.2. VOCABULARY (生字和生词)

1 谢谢	xièxie	thank you
2 不	bù	(used to form the negative), not
3 不客气	bùkèqi	you're welcome; impolite, rude
4 不谢	bùxiè	don't mention it (lit: no [need to] thank)
5 没事(儿)	méishì(r)	it's nothing (lit: no matter)
6 对不起	duìbuqǐ	I am sorry, excuse me, pardon me
7 关系	guānxi	relation, relationship; bearing
8 没关系	méi guānxi	not at all (lit: no relevance)
9 请问…	qǐng wèn	may I ask ...
10 听不懂	tīngbùdǒng	cannot understand (lit: hear [can]not understand)
11 遍	biàn	(for actions) once through, a time
12 您贵姓?	nín guì xìng	What is your (lit: honourable) surname?
13 姓	xìng	surname, family name
14 叫	jiào	to name, to call
15 什么	shénme	what
16 名字	míngzì	name
17 住	zhù	to live, to reside, to stay
18 在	zài	(introducing position of a person or thing), to be located
19 哪里/哪儿	nǎlǐ/nǎr	Where (question word); (reply to praise) it is nothing

## 5.3. LANGUAGE POINTS (语言的注解)

### 5.3.1. QUESTIONS IN CHINESE

There are four major types of question in the Chinese language:

- 1) Question particle questions (e.g. 吗 [ma], 呢 [ne])
- 2) Positive – negative questions (e.g. 是不是 [shibushi])
- 3) Question word questions (e.g. 谁 [shéi] or shuí])
- 4) Questions giving alternatives (还是 [háishì])

Let's look at each type in turn.

#### 5.3.1.1. Question Particle Questions

If we want to form a question we can use the interrogative particle<sup>1</sup> 吗 (ma) to convert a statement into a question:

Tā shì Zhōngguórén。  
他 是 中国人。

He is Chinese.

<sup>1</sup> a particle is a small sentence element

Tā shì Zhōngguórén ma

他 是 中国 人 吗?

Is he Chinese?

Another particle is 呢 (ne), which can be used only **within** a conversation. That is to say not at the beginning of it. Frequently it is used to shorten questions when it is obvious what is meant.

Nǐ hǎo ma

你 好 吗?

How are you?

Wǒ hěn hǎo Nǐ ne

我 很 好。 你 呢?

Very well. And you?

### 5.3.1.2. Positive – Negative Questions

Adding a negative counterpart after a positive verb or adjective can also form a question. Please note that you must **not** place 吗 (ma) at the end of this kind of question.

Tā shì bù shì Zhōngguórén

他 是 不 是 中国 人 ?

Is he (really) Chinese?

Normally the 吗 (ma) question can be replaced by the affirmative – negative question. Sometimes, however, the positive – negative question sounds more forceful or emphatic.

### 5.3.1.3. Question Word Questions

Chinese question words are put in the question where the answer is expected.

Tā shì nǎ guórén

他 是 哪 国 人 ?

Which country is he from?

Tā shì Zhōngguórén

他 是 中 国 人 。

He is from China.

A common mistake is to use 什么时候 (shénme shíhou [when, what time]) indiscriminately, i.e. also in a statement. Please study carefully the two examples given below:

Tā shénme shíhou lái de

他 什 么 时 候 来 的 ?

When (Question word) did he come?

Tā lái de shíhou wǒmen huì chīfàn

他 来 的 时 候 , 我 们 会 吃 饭 。

When (introducing time clause) he comes we will eat.

Here is a table with some of the most common Chinese question words.

谁	shéi, shuí	Who?
什么	shénme	What?
什么时候	shénme shíhou	When?
哪里/哪儿	nǎli/nǎr	Where?
怎么(样)	zěnme(yàng)	How?
多少	duōshao	How many? (more than 10)
几	jǐ	How many? (less than 10)

Figure 14: Some Chinese question words

#### 5.3.1.4. Questions giving alternatives

A questions giving alternatives provides the addressee with two or more choices from which he is required to make a selection. For instance, you might want to know whether a person is Chinese or Japanese. Therefore you could ask: “Is he Chinese or Japanese?”. The “or” in this question is translated as 还是 (háishi) (Please note that “or” in a statement is 或(者) (huò[zhě])). The complete Chinese sentence is then:

Tā shì Zhōngguórén háishi Rìběnrén  
他 是 中国人 还是 日本人?  
Is he Chinese or Japanese?

No 吗 (ma) is required, but if you use this type of question, you have to include a verb in each choice unless the verb is 是 (shì) or is understood (e.g. because it is the same for each choice).

#### 5.3.2. MEASURE WORDS

When specifying the number of items (e.g. one person, one fish) a measure word must be used. Different measure words are used for different classes of items. In English we speak of “a *bar* of soap” or “a *cup* of tea”. The words “bar” and “cup” are similar to Chinese measure words. The Mandarin for “one person” is 一个人 (yī ge rén — one *measure word* person). The Mandarin for “three books” is 三本书 (sā n běn shū — three *measure word* book).

The most common measure word is 个 (gè). It is usually pronounced in the neutral tone and is used:

1. For people
2. For anything that doesn't have its own measure word
3. Or when you've forgotten the correct measure word (but **not** as an excuse to not learn any more of them).

### 5.4. DID YOU KNOW? (你知道吗?): NAMES AND TITLES

If you want to address your Chinese friend, it would be good to use the correct sequence of name and title. The person's surname is followed by their given name and then the person's title. So, instead of saying Mr John Smith you would literally say: “Smith John Mr”.

The surname is normally one character long, although there are also a few two-character surnames. The given name is either one or two characters. For the given name almost any

characters can be used. However, great care is taken that the given name together with the surname sounds pleasant. Parents may name their offspring according to their expectations, according to seniority of other sons and daughters, after historical events or according to the time of birth.

Concerning Chinese surnames, one web page (<http://www.night.net/rosie/0397-names.html>) has this to say: “A Chinese surname is often passed down through the father, but Chinese women always retain their family name even after marriage. Today, there are 3,050 Chinese surnames, but 87 percent of all Han Chinese use 100 or so common ones. Among these, *Li*, *Wang* and *Zhang* are the most commonly heard, given to about 250 million Chinese.”

## 5.5. EXERCISES (练习)

### 5.5.1. QUESTIONS

Ask questions in Chinese that solicit the following answers.

1. \_\_\_\_\_

Wǒ zhù zài Lúndūn  
我住在伦敦 (London)。

2. \_\_\_\_\_

Wǒ xìng Lǐ jiào Lǐ zhìhóng  
我姓李, 叫李志鸿。

3. \_\_\_\_\_

Xǐhuān wǒ xǐhuān xuéxí Shèngjīng  
喜欢, 我喜欢学习圣经。

4. \_\_\_\_\_

Bù shì tāmen bù shì Yǐngguórén  
不是, 他们不是英国人。

### 5.5.2. NATIONALITIES

What nationalities are these people? Which is the odd one out?





### 5.5.3. HOW TO INTRODUCE ONESELF

Translate the following into Chinese (you may have to use your dictionary).

Hello!

My surname is \_\_\_\_ (your Chinese surname). What is your surname?

I live in \_\_\_\_ (your home town). Where do you live?

\_\_\_\_ (Name and title of other person), I am happy to meet you.



### 5.5.4. ADDITIONAL VOCABULARY

美国  
日本  
德国

Měiguó  
Rìběn  
Déguó

United States  
Japan  
Germany

## 二零零四年 四月份

周一	周二	周三	周四	周五	周六	周天
			一日	二日	三日	四日
五日	六日	七日	八日	九日	十日	十一日
十二日	十三日	十四日	十五日	十六日	十七日	十八日
十九日	二十日	二十一日	二十二日	二十三日	二十四日	二十五日
二十六日	二十七日	二十八日	二十九日	三十日		

In this lesson you will:

- ☛ study the Chinese number pattern.
- ☛ learn how to state a date.
- ☛ look at a sentence pattern for cause and effect.
- ☛ learn about the sentence pattern “(从...) 到...”.

### 6.1. TEXT (课文)

Wǒ xiǎng jièshào yīxià wǔ shí liù suì de Wáng jiěmèi. Yī jiǔ bā liù nián tā shòu le jìn.  
我 想 介 绍 一 下 五 十 六 岁 的 王 姐 妹。一 九 八 六 年 她 受 了 浸。

Yī jiǔ jiǔ líng nián jiǔ yuè yī hào tā zuò le xiānqū. Yīnwèi tā dāng xiānqū suǒyǐ tā hěn  
一 九 九 ○ 年 九 月 一 号 她 作 了 先 驱。因 为 她 当 先 驱，所 以 她 很

máng. Cóng Xīngqīyī dào Xīngqīwǔ tā zǎoshang shàngbān xiàwǔ chuándào Měi Xīngqī'ér  
忙。从 星 期 一 到 星 期 五 她 早 上 上 班，下 午 传 道。每 星 期 二、

Xīngqīsì hé Xīngqītiān tā cānjiā jūhuì  
星 期 四 和 星 期 天 她 参 加 聚 会。

### 6.2. VOCABULARY (生字和生词)

1	〇/零	líng	zero, nought
2	一	yī	one; single, alone, same; whole, all
3	幺	yāo	one (colloquial; used only for numeral by itself)
4	二	èr	two
5	三	sān	three; several

6	四	sì	four
7	五	wǔ	five
8	六	liù	six
9	七	qī	seven
10	八	bā	eight
11	九	jiǔ	nine
12	十	shí	ten
13	介绍	jièshào	to introduce, to present; to recommend
14	一下	yīxià	(used after a verb to indicate a brief action) one time, once
15	岁	suì	year; year of age
16	年	nián	year; annual, yearly
17	月	yuè	month; the moon
18	日	rì	day; day time, sun
19	受	shòu	to receive, to accept; to endure, to suffer
20	受浸	shòujìn	to get baptised
21	了	le	(used after a verb to indicate completion or change)
22	号	hào	number; date; name
23	作	zuò	to do, to make; to act as, to be; to regard as
24	先驱	xiānqū	pioneer
25	因为..., 所以...	yīnwèi ..., suǒyǐ ...	because ... therefore ...
26	当	dāng	to work as, to serve as, to be; equal, just at (time or place)
27	忙	máng	busy, fully occupied
28	从...	cóng ...	
	到...	dào ...	from ... to ...
29	星期	xīngqī	week
30	早上	zǎoshàng	(early) morning
31	上班	shàngbān	to go to work, to start work
32	下午	xiàwǔ	afternoon
33	传道	chuándào	to preach
34	每	měi	every, each
35	参加	cānjiā	to join, to attend, to take part in
36	聚会	jùhuì	to get together, to meet; meeting, get-together

### 6.3. LANGUAGE POINTS (语言的注解)

#### 6.3.1. NUMBERS

Chinese numbers can be written either by using Arabic numerals (0, 1, 2, 3 etc) or Chinese characters. How do Chinese numbers work? For 0 – 9 individual characters are used (similar to English). Then:

10-19:	10	十	shí	12	十二	shí'èr
	11	十一	shíyi (10+1)	19	十九	shíjiǔ

<b>20-99:</b>	<b>20</b>	二十	èrshí ( $2 \times 10$ )	<b>60</b>	六十	liùshí
	<b>21</b>	二十一	èrshíyī	<b>70</b>	七十	qīshí
	<b>30</b>	三十	sānshí	<b>80</b>	八十	bāshí
	<b>40</b>	四十	sìshí	<b>90</b>	九十	jiǔshí
	<b>50</b>	五十	wǔshí	<b>99</b>	九十九	jiǔshíjiǔ

### 100-999:

Number	Chinese	Pinyin	Comments
<b>100</b>	一百	yībǎi ( $1 \times 100$ )	
<b>101</b>	一百〇一	yībǎi líng yī	Remember to insert the 〇 (líng, zero). If you miss this out you are actually saying the shortened form of 110. (See note for 110)
<b>102</b>	一百〇二	yībǎi líng èr	Remember to insert the 〇 (líng, zero). If you miss this out you are actually saying the shortened form of 120. (See note for 110)
<b>110</b>	一百一(十)	yībǎi yī(shí)	The 十 (shí, ten) on the end can be missed off, unless the number is followed by a measure word.
<b>201</b>	二百〇一	èrbǎi líng yī	
<b>523</b>	五百二十三	wǔbǎi èrshí sān	
<b>999</b>	九百九十九	jiǔbǎi jiǔshí jiǔ	

### 1000-9999:

Number	Chinese	Pinyin	Comments
<b>1000</b>	一千	yīqiān ( $1 \times 1000$ )	
<b>1001</b>	一千〇一	yīqiān líng yī	If one or more zeros are between digits 〇 (líng, zero) is inserted once.
<b>1050</b>	一千〇五十	yīqiān líng wǔshí	
<b>2800</b>	二千八(百)	èrqān bā(bǎi)	The 百 (bǎi, hundred) on the end can be missed off, unless the number is followed by a measure word.
<b>5640</b>	五千六百四(十)	wǔqiān liùbǎi sì(shí)	The 十 (shí, ten) on the end can be missed off, unless the number is followed by a measure word

Beware! Ten thousand has a character of its own: 万 (wàn) and can be preceded with more than one digit (up to 99,999,999). Here is an example:

shí 十 ten	sì 四 four	wàn 万 ten thousand	sì 四 four	qiān 千 thousand
144,000				

### 6.3.2. THIS AND THAT

This section explains how to refer to things that are either close by or further away. For something or somebody in your vicinity use 这 (zhè). It can be translated as “this”. The word 那 (nà) points to something or somebody further away and is usually translated “that”. Here are a couple of examples:

Zhè běn shū hěn hǎo  
这 本 书 很 好。  
This book is very good.

Nà gè rén hěn máng  
那 个 人 很 忙 。  
That person is very busy.

### 6.3.3. DAYS AND MONTHS

The days of the week (except for Sunday) and the months are numbered, which makes learning them easy:

一月	yīyuè	January	七月	qīyuè	July
二月	èryuè	February	八月	bāyuè	August
三月	sānyuè	March	九月	jǐnyuè	September
四月	sìyuè	April	十月	shíyuè	October
五月	wǔyuè	May	十一月	shíyīyuè	November
六月	liùyuè	June	十二月	shí'èryuè	December

Figure 15: Names of the months in Chinese

星期 / 礼拜 / 周一	xīngqī / lǐbài / zhōu yī	Monday
星期 / 礼拜 / 周二	xīngqī / lǐbài / zhōu èr	Tuesday
星期 / 礼拜 / 周三	xīngqī / lǐbài / zhōu sān	Wednesday
星期 / 礼拜 / 周四	xīngqī / lǐbài / zhōu sì	Thursday
星期 / 礼拜 / 周五	xīngqī / lǐbài / zhōu wǔ	Friday
星期 / 礼拜 / 周六	xīngqī / lǐbài / zhōu liù	Saturday
星期 / 礼拜 / 周天 or 日	xīngqī / lǐbài / zhōu tiān (or rì)	Sunday

Figure 16: Names of the weekdays in Chinese

Please note there are three different words for “week” (星期 [xīngqī], 礼拜 [lǐbài] and 周 [zhōu]) of which 星期 (xīngqī) is probably the most common.

### 6.3.4. DATES

Use the following pattern for stating dates:

Year		Month		Day	
2000	年	12	月	4	号 (日)
èr líng líng líng	nián	shí'èr	yuè	sì	hào (or rì)

When you state a year, which has more than three digits, read it digit for digit (literally “two-zero-zero-zero” for 2000). The month and day are read as a complete number, i.e.

“twelve” and not “one-two”. Please remember this pattern as it occurs quite frequently: “largest first, smallest last”.

### 6.3.5. FROM A TO B

The following sentence pattern is very useful because it can be used for time, places and Bible passages:

Cóng      dào  
(从) ... 到 ... 。

Consider this example:

Cóng Xīngqīyī dào Xīngqīwǔ tā qī diǎnzhōng qǐchuáng  
从 星期一 到 星期五 他 七 点钟 起床  
From Monday to Friday he gets up at seven o'clock.

Please note that 从 (cóng, from) can frequently be omitted.

### 6.3.6. CAUSE AND EFFECT

One way of relating cause (or reason) and effect is this sentence pattern:

Yīnwèi                        suǒyǐ  
因为 reason/cause, 所以 effect.

For example:

Yīnwèi tā dāng xiānqū suǒyǐ tā hěn máng  
因为 她 当 先驱, 所以 她 很 忙。  
Because she serves as a pioneer (reason or cause), therefore she is very busy (effect).

## 6.4. DID YOU KNOW? (你知道吗?): CHARACTER FREQUENCY

It can be rather frustrating to learn Chinese characters because there are so many of them. Dr Jun Da examined seven different character frequency lists and totalled them all up. The result is accessible on his web page (<http://lingua.mtsu.edu/chinese-computing/statistics>). Here is the list of the 15 most frequently used characters according to his overall list:

1	的	de	sentence particle linking adjective, adverbial clauses, possessive pronoun etc to noun
2	一	yī	one; single, alone, same; whole, all
3	是	shì	(all forms of the verb “to be”); correct, right
4	不	bù	(used to form a negative)
5	了	le	(after verb: indicating completion or change); (at end of sentence: indicating change or past action)
6	人	rén	human being, man, person; other people
7	我	wǒ	I, me

8	在	zài	exist; (indicate position of a person or thing)
9	有	yǒu	to have, possess; there is, exist
10	他	tā	he, (also generic)
11	这	zhè	this; this moment, now
12	中	zhōng	centre, middle; in, among; China
13	大	dà	big, large, great; heavy, strong; loud; eldest
14	来	lái	come, arrive; crop up, take place
15	上	shàng	upper, up; first; go up, board; go to, leave for

Figure 17: Character Frequency List

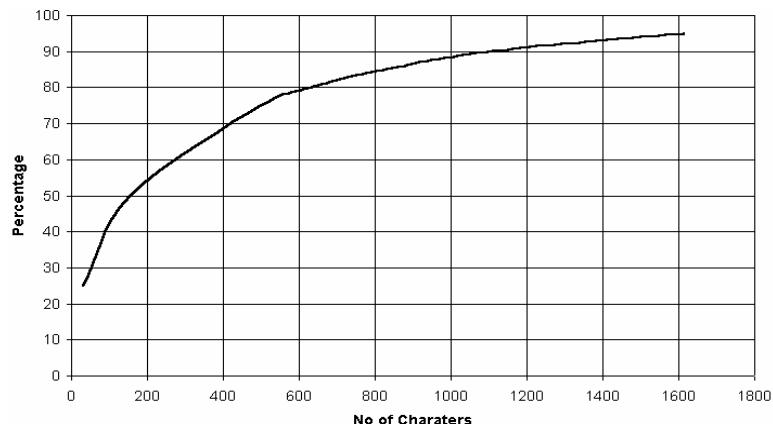


Figure 18: Chinese character vs. cumulative frequency (in %)

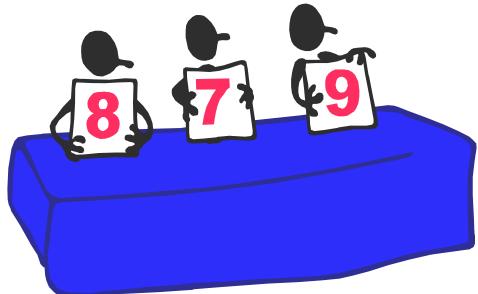
The graph in Figure 18 is also based on the same statistics indicating that 153 characters make up about 50% of the written Chinese and if you have mastered the right 500 characters, you can read up to 75% of common Chinese texts. So it may not be as bad as it looks at first.

## 6.5. EXERCISES (练习)

### 6.5.1. NUMBERS IN PINYIN

Write out the following numbers in Pinyin and practice reading them out. If there is more than one way to transcribe them, use all of them.

1. 4,090: \_\_\_\_\_
2. 144,001: \_\_\_\_\_
3. 23,000: \_\_\_\_\_
4. 7: \_\_\_\_\_
5. 270: \_\_\_\_\_
6. 9,856: \_\_\_\_\_
7. 10,420: \_\_\_\_\_



### 6.5.2. SOUND DISCRIMINATION

Practice reading the following syllables aloud. Then have a good Mandarin Chinese speaker correct you.

- |            |          |
|------------|----------|
| 1. èr (二)  | rì (日)   |
| 2. shì (是) | shí (十)  |
| 3. qū (驱)  | qī (期)   |
| 4. shí (十) | sì (四)   |
| 5. suǒ (所) | shòu (受) |
| 6. jù (聚)  | qū (驱)   |



### 6.5.3. MATCHING DATES

Match the dates with the events as shown in the example.

- |  |   |
|--|---|
| 1. Yī jiǔ yī sì nián shíyuè                  | God's Kingdom started to rule.<br>(wE 90 10/15, page 19)                |
| 2. Gōngyuángiān wǔ sān jiǔ nián shíyuè wǔ rì | Jesus died.<br>(it-2-E, page 268)                                       |
| 3. Yī bā qī jiǔ nián qī yuè                  | “Advertise, advertise, advertise” talk.<br>(jv-E, page 77)              |
| 4. Gōngyuán sān shí sān nián sì yuè yī hào   | <i>The Watchtower</i> published for the first time.<br>(jv-E, page 724) |
| 5. Yī jiǔ èr èr nián jiǔ yuè bā rì           | Name “Jehovah’s Witnesses” adopted.<br>(jv-E, page 720)                 |
| 6. Yī jiǔ sān yī nián qī yuè èr shí liù hào  | Medo-Persian armies entered Babylon.<br>(it-1-E, page 236)              |

### 6.5.4. ADDITIONAL VOCABULARY

万	wàn	ten thousand; a great number
公元前	gōngyuángiān	before common area, BCE
公元	gōngyuán	common area, CE



In this lesson you will:

- ☞ learn how to tell the time.
- ☞ look at relative time statements.
- ☞ see where statements for a point in time have to be placed.

## 7.1. TEXT (课文)

Chuándàoyuán dǎ yīge diànhuà  
传道员 打一个 电话。

Zhùhù Wèi  
住户： 喂！

Chuándàoyuán : Wǒ shì Lǐ Zhìhóng Qǐngwèn Gāo xiānsheng zài ma  
传道员： 我是李志鸿。 请问 高先生 在吗？

Zhùhù Wǒ jiù shì  
住户： 我就是。

Chuándàoyuán : Nǐ hái jìde nà gè zhōngwén yǎnjiǎng ma  
传道员： 你还记得那个中文 演讲 吗？

Zhùhù Wǒ jìde qiántiān nǐ lái yāoqing wǒ Shì jīntiān ma  
住户： 我记得，前天 你来 邀请 我。 是今天 吗？

Chuándàoyuán : Bùshì Shì xià ge Xīngqīliù  
传道员： 不是。 是下个 星期六。

Zhùhù Jǐ diǎn  
住户： 几 点？

Chuándàoyuán : Xiàwǔ sì diǎn  
传道员：下午四点。

Zhùhù :      Ó, wǒ zhīdào le. Kěshì wǒ hái bù néng quèdìng xià ge Xīngqīliù xiàwǔ  
住户： 哟，我知道了。可是我还不能确定下个星期六下午  
néng bù néng qù.  
能不能去。

Chuándàoyuán : Nà gǎitiān zài shuō hǎo ma?  
传道员：那，改天再说，好吗？

## 7.2. VOCABULARY (生字和生词)

1 传道员	chuándàoyuán	publisher, preacher
2 打	dǎ	to strike, to hit, to knock; to send, to make (a phone call)
3 电话	diànhuà	telephone; phone call
4 住户	zhùhù	householder; household
5 喂	wèi	hello, hey
6 李	lǐ	plum, (a surname)
7 志	zhì	will, aspiration, (here a part of a given name)
8 鸿	hóng	swan, wild goose, (here a part of a given name)
9 高	gāo	tall, high; advanced, superior; (a surname)
10 吗	ma	(question particle transforming statement into question)
11 还	hái	still, yet
12 记得	jìde	to remember
13 那个	nàge	that
14 中文	zhōngwén	the Chinese language
15 演讲	yǎnjǐang	lecture, talk; to make a speech
16 前天	qián tiān	the day before yesterday
17 邀请	yāoqǐng	to invite
18 今天	jīntiān	today
19 星期六	Xīngqīliù	Saturday
20 明天	míngtiān	tomorrow; the near future
21 几点(钟)	jǐdiǎn(zhōng)	what time?
22 点	diǎn	point, o'clock
23 哟	ò	(interjection: expressing realization, understanding etc)
24 知道	zhīdao	to know, to be aware of, to realize
25 能	néng	can, to be able to
26 确定	quèdìng	to define, to fix, to determine
27 下	xià	down, under; next
28 改天	gǎitiān	some other day; another day
29 再说	zài shuō	not consider or tackle a problem until some other time
30 好吗?	hǎoma	OK? (after a suggestion)

## 7.3. LANGUAGE POINTS (语言的注解)

### 7.3.1. RELATIVE TIME STATEMENTS

Before we go into relative statements let's look at the following words again:

- 年 (nián: year)
- 月 (yuè: month)
- 星期 (xīngqī: week): This is probably the standard way of saying “week” in Chinese. Therefore the other words for “week” are omitted here but they behave only slightly differently.
- 天 (tiān: day): Please be aware that you can't use 日(rì) or 号 (hào) in this context.

Of these four characters, 年 and 天 are measure words. This means if you want to say: “one year” or “two days” you have to say: “一年” or “两天”. However, “three weeks” or “four month” are “三(个)星期” or ”四个月” (四月 would be April). Please note that the 个 in 三(个)星期 is optional, but is normally used.

The following table shows how relative time statements work:

Period	Three periods ago	Period before last	Last period	This period	Next period	Period after next	Three periods from now
tiān 天 Day	dàqiántiān 大前天	qiántiān 前天	zuótān 昨天	jīntān 今天	míngtān 明天	hòutiān 后天	dàhòutiān 大后天
nián 年 Year	dàqiánnián 大前年	qiánnián 前年	qùnián 去年	jīnnián 今年	míngnián 明年	hòunián 后年	dàhòunián 大后年
yuè 月 Month		shàng shàng ge 上 上 个 yuè 月	shàng ge 上 个 yuè 月	zhège yuè 这个 月	xià ge yuè 下 个 月	xià xià ge 下 下 个 yuè 月	
xīngqī 星期 Week		shàng shàng 上 上 ge xīngqī (个) 星期	shàng ge 上 (个) xīngqī 星期	zhè ge 这 (个) xīngqī 星期	xià ge 下 (个) xīngqī 星期	xià xià ge 下下 (个) xīngqī 星期	
Xīngqī'ér 星期二 Tuesday		shàng shàng 上 上 ge Xīngqī'ér (个)星期二	shàng ge 上 (个) Xīngqī'ér 星期二	zhè ge 这 (个) Xīngqī'ér 星期二	xià ge 下 (个) Xīngqī'ér 星期二	xià xià ge 下下 (个) Xīngqī'ér 星期二	

Figure 19: Relative time statements

Contrast these two sentences:

Tā zuótān lái le

他 昨天 来 了。

He came yesterday.

Sentence A

Tā shì zuótān lái de

他 是 昨天 来 的。

It was **yesterday** that he came.

Sentence B

In sentence A the point-in-time expression (here: 昨天 [zuó tiān]) appears before the verb, here 来 (lái). This is the normal, unstressed form. In sentence B the time of arrival is stressed with 是 ... 的 (shì...de) emphasizing that it was yesterday and not today that he arrived. This construction allows you to put the point-in-time statement after the verb 是 (shì).

### 7.3.2. ASKING AND TELLING THE TIME

Solomon said: “For everything there is an appointed time” (Eccl 3:1). It was true then, it is certainly true now. So, how can we tell the time in Chinese? Well, this section shows you how!

Question: 现在 几 点 (了)?  
Xiànzài jǐ diǎn le

What time is it now? (literally: Now, how many points?)

Answer: 现在一 点 (了)。  
Xiànzài yī diǎn le

It is one o'clock now. (literally: Now, one point.)

Here is some useful vocabulary for telling the time:

点	diǎn	o'clock (literally “dot” or “point”)
半	bàn	half
刻	kè	quarter(s)
差	chà	lack/be short of
分	fēn	minute(s)

And here are a few examples:

Time	Chinese
2:00	Liǎng diǎn 两点 Two o'clock
6:05	Liù diǎn wǔ fēn 六点五分 Six o'clock 5 minutes
8:15	Bā diǎn shí wǔ fēn 八点十五分 Eight o'clock 15 minutes      or      Bā diǎn yī kè 八点一刻 Eight o'clock one quarter
10:30	Shí diǎn bàn 十点半 Ten o'clock half      or      Shí diǎn sān shí fēn 十点三十分 Ten o'clock 30 minutes
1:45	Yī diǎn sì shí wǔ fēn 一点四十五分 One o'clock 45 minutes      or      Yī diǎn sān kè 一点三刻 One o'clock three quarters      or      Chà yī kè liǎng diǎn 差一刻两点 Lacking one quarter to one o'clock or Yī diǎn chā liǎng kè 一点差两刻 One o'clock lacking one quarter to
1:50	Yī diǎn wǔ shí fēn 一点五十分 One o'clock 50 minutes      or      Chà shí fēn liǎng diǎn 差十分两点 Lacking 10 mins two o'clock      or      Liǎng diǎn chā shí fēn 两点差十分 Lacking 10 mins two o'clock

These examples show how time statements are used:

Wǒ liǎng diǎn bàn lái zhǎo nǐ. 我 两 点 半 来 找 你。 Wǒmen yīqǐ qù cānjiā sān diǎn de Zhōngwén yǎnjiāng hǎo ma 好 吗?  
我们 一 起 去 参 加 三 点 的 中 文 演 讲 ,  
好 吗?

I'll come for you at half past two and we'll attend the Chinese talk at 3 o'clock together, OK?

Qī diǎn tāmen qù chuán dào 七 点 他 们 去 传 道 。 Or Tāmen qī diǎn qù chuán dào 他 们 七 点 去 传 道 。  
They'll go/They went in field service at seven o'clock.

The second example shows that the point-in-time statement (七点 [qī diǎn]) comes before the main verb (去 [qù]). The first example uses this rule for the first time statement (两点半 [liǎng diǎn bàn]), the second time statement (三点 [sān diǎn]) specifies the Chinese talk and is in place of an adjective. Therefore it is connected to “中文演讲” (Zhōngwén) with a “的” (de).

## 7.4. DID YOU KNOW? (你知道吗?): CHINESE BIBLES

This is a summary of a report by the Amity Foundation<sup>1</sup>, i.e. a secular source with according language. This report states that there are at least 20 different Chinese versions of the Bible. The most common version used within Chinese churches of Christendom today is the Chinese Union Version. This translation was commissioned by the Shanghai Missionary Society in 1890 and completed by a 16-member committee of foreign missionaries in 1919, with the aid of several Chinese believers to check the accuracy of the language used. The Union translation takes the Revised Version of 1885 in English as its source text, which itself is based on the King James Bible.

16 愿你使他们满面羞耻。好叫他们寻求你---耶和华的名。

17 愿他们永远羞愧惊惶! 愿他们惭愧灭亡!

18 使他们知道惟独你---名为耶和华的---是全地以上的至高者。

The Union Version frequently uses God's name in the Hebrew scriptures, for example at Psalm 83:16-18 God's name is used both in verse 16 and in verse 18 only<sup>2</sup>.

The Chinese Union Version has now been available for over 80 years and has the longest history of use and the widest distribution of any Chinese translation within the Chinese churches of Christendom. The style of the Chinese used in the Union Version is similar to that of the King James Bible. Every effort is made in this translation to be faithful to the original texts. Occasionally, a word in the original text may have no exact correspondence in Chinese. In such instances, the Chinese translation is expanded slightly in order to capture and explain the meaning of the original word. Small dots are placed under any additional words to indicate that they are not part of the original text but are merely used to provide a context and explanation to make the Chinese translation clearer.

Among more contemporary translations of the Bible into Chinese, "Today's Chinese Version" (TCV) has had the widest circulation. This translation was published by the United Bible Societies in 1979 and takes the Today's English Version as its blueprint. During translation, reference was made to around 70 of the best translations of the Bible since the 1950's, ensuring

<sup>1</sup> URL of report: [http://www.amityfoundation.org/ANS/Articles/ans98/ans98.1/98\\_1\\_3.htm](http://www.amityfoundation.org/ANS/Articles/ans98/ans98.1/98_1_3.htm)

<sup>2</sup> Box not part of the report

that this version of the Bible contains all the advances in Biblical scholarship and translation of recent times. This is a modernized and popular translation of the Bible and intended for all believers within China who have junior middle school education or above.

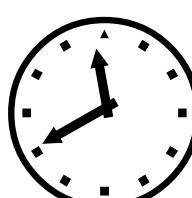
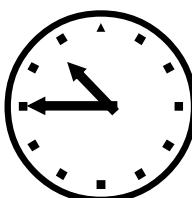
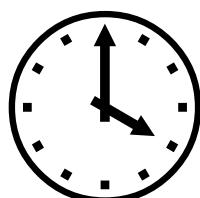
The Amity Foundation report describes how Chinese theologians and Bible scholars have also made extensive use of a translation by Lü Zhenzhong. Lü began his translation as a scholar at Yanjing University in 1940 and completed the full translation in 1970, working only from original Hebrew and Greek texts. This translation uses the direct translation method, with exact one-to-one correspondences, reflecting the original meaning and content of each word and even keeping to the original grammar and structures. In this way, some problems that are faced in the Union Version are avoided in the Lü translation.

The Chinese Catholic Bishops' Conference commissioned its own translation of the Bible into Chinese by the Sigao Bible Society, established in Beijing in 1945, which was revised between 1961-68 and published in Hong Kong. In 1992 this version was once again published in Mainland China. In this version, names of people and places are transliterated very differently from those in the Union Version. For example, Moses and John, "Moxi" and "Yuehan" in the Union Version, become "Meise" and "Nuowang" in the Sigao Bible. The Sigao translation also uses different terms to refer to God and the holy spirit.

## 7.5. EXERCISES (练习)

### 7.5.1. TELLING THE TIME

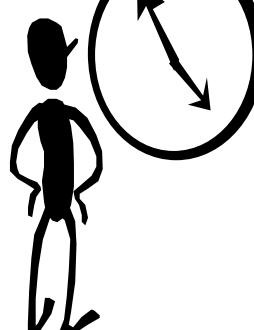
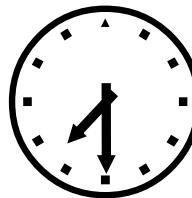
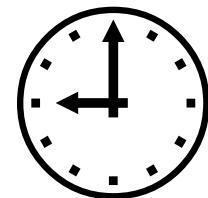
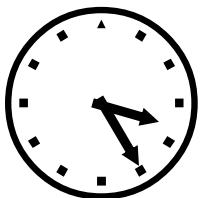
Please write down in Pinyin what time the clocks below show. If there is more than one way of expressing the time, use as many ways as possible.



1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_



4) \_\_\_\_\_

5) \_\_\_\_\_

6) \_\_\_\_\_

### 7.5.2. TRANSLATION

Translate the following text into Chinese.

I went in the field ministry yesterday. Sister King and I preached to Chinese people. We said: "Would you like to study the Bible with us?" One Chinese gentleman asked us: "Are you Jehovah's Witnesses?" We said: "Yes". After that he said he wanted to study the Bible with us tomorrow at 7:45 am. We said we couldn't go tomorrow but we could go the day after tomorrow. He said that that was OK. We also invited him to the public talk on Sunday at 1:45 pm.

### 7.5.3. GAP TEXT

Fill in the gaps with Pinyin by translating the expression in front of the gap. Then translate the whole dialogue into English.

Chuándàoyuán : Nǐ néng bù néng cānjiā \_\_\_\_\_ de yǎnjiǎng.  
传道员： 你 能 不 能 参加 (Saturday) \_\_\_\_\_ 的 演讲。

Zhùhù : (What time?) \_\_\_\_\_ ?  
住户： (What time?) \_\_\_\_\_ ?

Chuándàoyuán : (2:30 pm) \_\_\_\_\_ .  
传道员： (2:30 pm) \_\_\_\_\_ .

Zhùhù : Wǒ bù néng quèdìng. (Tomorrow) \_\_\_\_\_ wǒ gàosù nǐ, hǎo ma?  
住户： 我 不 能 确定。 (Tomorrow) \_\_\_\_\_ 我 告诉 你，好 吗？



### 7.5.4. ADDITIONAL VOCABULARY

问	wèn	to ask, to inquire
星期天/星期日	Xīngqītiān/Xīngqīrì	Sunday



**In this lesson you will:**

- ☞ learn how to refer to a scripture.
- ☞ look at the different “can”s in Chinese.
- ☞ see how to structure ideas.
- ☞ learn more about 的.

## 8.1. TEXT (课文)

Wǒmen kěyǐ zěnyàng rènshi Shàngdì Fāngfǎ zhī yī shì guānchá Shàngdì chuàngzào de wànwù  
我们 可以 怎样 认识 上帝？方法 之一 是 观察 上帝 创造 的 万物。

Shàngdì chuàngzào de zhèxiē wànwù xiǎnshì chū tā de nénglì  
上帝 创造 的 这些 万物 显示 出 他 的 能力。

Lìngwài de fāngfǎ shì yuèdú Shèngjīng Qǐng dàjiā shǒuxiān dǎkāi Shèngjīng de Shīpiān dì  
另外 的 方法 是 阅读 圣经 。 请 大家 首先 打开 圣经 的 诗篇 第

bā shí sān piān dì shí bā jié Qíci fān dào Yuēhàn Yī shū dì sì zhāng dì bā jié Ránhòu  
八十三 篇 第 十八 节。 其次 翻 到 约翰一书 第 四 章 第 八 节。 然后

wǒmen yào kàn Yuēhàn Fúyīn dì sì zhāng dì èr shí sān hé dì èr shí sì jié Zhèxiē jīngwén  
我们 要 看 约翰 福音 第 四 章 第 二十三 和 第 二十四 节。 这些 经文

gàosù wǒmen Yēhéhuá shì Shàngdì de míngzi tā jiù shì ài érqiě tā shì gè língtǐ  
告诉 我们： 耶和华 是 上帝 的 名字， 他 就是 爱， 而且 他 是 个 灵体。

## 8.2. VOCABULARY (生字和生词)

1	怎样	zěnyàng	how
2	方法	fāngfǎ	method, way, means
3	之	zhī	(Possessive particle), of
4	观察	guānchá	to observe, to examine
5	创造	chuàngzào	to create, to produce
6	万物	wànwù	all things under the sun, all God's creation
7	这些	zhèxie	these
8	显示	xiǎnshì	to show, to demonstrate, to manifest
9	出	chū	(use after a verb to indicate identification, outward movement or completed action)
10	能力	nénglì	ability, capability
11	另外	lìngwài	another
12	研读	yánđú	to study carefully
13	首先	shǒuxiān	first; in the first place; first of all
14	打开	dǎkāi	to open, to unfold; to turn on, to switch on
15	诗篇	Shīpiān	Psalms
16	第	dì	(Prefix for ordinal numbers), -th as in 4 <sup>th</sup>
17	篇	piān	a piece of writing; (MW for article, psalms etc)
18	节	jié	joint, node; division; (MW for section, verse etc)
19	其次	qícì	next, secondly, then
20	翻	fān	to turn (over, up, upside, down etc)
21	到	dào	to arrive, to reach; up to
22	约翰一书	Yuēhànyīshū	1 John
23	章	zhāng	chapter, section; seal, stamp
24	要	yào	to be going to; to want, to desire; must, to have to
25	看	kàn	to see, to look; to read; to consider; to visit
26	约翰福音	Yuēhàn Fúyīn	Gospel according to John
27	经文	jīngwén	scripture, a text in the Bible
28	爱	ài	love, affection, kindness; to love, to like, to be fond of
29	而且	érqǐe	and also, moreover, in addition
30	灵体	língtǐ	spirit, spirit person

## 8.3. LANGUAGE POINTS (语言的注解)

### 8.3.1. NAMING CHAPTER AND VERSE

As we would like to help our Chinese friends to learn more about the Bible, we should be able to tell them where to find a scripture. The following table contains relevant vocabulary. This is followed by a couple of examples on how to use it. Note that you proceed from largest to smallest as mentioned earlier. Of course, this is the same in English too.

章	zhāng	chapter
篇	piān	(measure word for poems, e.g. Psalms')
节	jié	verse
第	dì	(ordinal number prefix [see below])
第一	dìyī	first
第二	dì'èr	second
第一章	dìyī zhāng	chapter one (lit: the first chapter)
第十节	dìshí jié	verse ten (lit: the tenth verse)

Figure 20: Vocabulary for scriptures

Revelation ordinal number two ten one chapter from ordinal number one up to ordinal number four verse  
 Qǐshǐlù dì èr shí yī zhāng cóng dì yī dào dì sì jié  
 启示录 第 二十一 章：(从) 第 一 到 第 四 节

Psalms ordinal number three ten seven MW (for article, etc.) ordinal number two ten nine verse  
 Shīpiān dì sān shí qī piān : dì èr shí jiǔ jié  
 诗篇 第 三十七 篇 : 第 二十九 节

### 8.3.2. 的 AS ADJECTIVE MARKER

We discussed in 2.5.1 that the particle 的 (de) can indicate possession, e.g. 我的书 (wǒ de shū [*my book*]). Another usage of 的 (de) is to connect an adjective, which is at least two characters long, to a noun. Please study this phrase carefully:

qiānhé de rén  
 谦和 的 人  
 modest and good-natured people

The noun is: 人 (rén) (person, persons, people)

The adjective is: 谦和 (qiānhé) (modest and good-natured)

The pattern is:

Adjective (two characters or longer) + 的 + Noun

Please note that the adjective is two characters long. For one-character adjectives 的 (de) doesn't have to be used, e.g. 好消息 (hǎo xiāoxi). Also other descriptive phrases can replace the adjective, in which case 的 (de) must be used.

### 8.3.3. STRUCTERING IDEAS

One way to structure ideas, in a talk for instance, is to say something like:

Shǒuxiān wǒmen yào kàn X。 Firstly, we are going to look at X.

Qíci 其次 wǒmen yào kàn 我们 要 看 Y, Secondly, we are going to look at Y

ránhòu 然后 wǒmen yào kàn 我们 要 看 Z. after that we are going to look at Z.

If you have only two items you could use this structure (note: this sentence structure works only with future events):

Wǒmen xiān kàn zài kàn 我们 先 看 X, 再 看 Y.  
First we'll look at X then at Y.

#### 8.3.4. CAN YOU OR CAN YOU?

In English, the word “can” is used to convey different meanings. Compare the following examples: “He can speak” (i.e. he is physically able to speak), “he can speak Chinese” (i.e. he has learned to speak Chinese), and “can I smoke?” (am I permitted to smoke?) etc. To express these thoughts in Chinese, different words are used to express the different meanings.

Chinese	Meaning	Examples	Negative
huì 会	to have learned a skill	Nǐ huì shuō Xīnlàiyǔ ma 你会说希腊语吗? Can you speak Greek? (Acts 21:37) i.e. Have you learned to speak Greek?	bùhuì 不会
	to be likely to, will	Tā huì lái 他会来。 He will come./He is likely to come.	bùhuì 不会
néng 能	can, to be capable of, to be able to	Nǐmen xiāngxìn wǒ néng zuò zhè jiàn shì ma 你们相信我能做这件事吗? Do you have faith that I can do this? (Matthew 9:28)	bùnéng 不能
	to be possible (in view of the circumstances)	Nǐ míngtiān néng qù ma 你明天能去吗? Can you go tomorrow? I.e. Do the circumstances make it possible for you to go tomorrow?	bùnéng 不能
kěyǐ 可以	can, to be capable of, to be able to	Wǒmen kěyǐ bāngzhù nǐ 我们可以帮助你。 We can help you/We are able to help you.	bùnéng 不能
	to be permitted to, may	Wǒ kěyǐ chōuyān ma 我可以抽烟吗? Can I smoke?/Am I permitted to smoke?	bù kěyǐ 不可以

Note that 能 (néng) and 可以 (kěyǐ) may have the same meaning but their negatives have not.

bù néng 不能	cannot, to be incapable of	Wǒ bù néng qù. 我不能去。 I am not able to go.
bù kěyǐ 不可以	to be not allowed to	Wǒ bù kěyǐ qù. 我不可以去。 I am not allowed to go.

## 8.4. DID YOU KNOW? (你知道吗?): HOW TO FIND A BIBLE BOOK

### 8.4.1. BIBLE BOOKS OF THE HEBREW SCRIPTURES (希伯来语卷目)

<b>English</b>	<b>Chinese</b>	<b>Pinyin</b>	<b>Abbrev.</b>	<b>Page</b>
Genesis	创世记	Chuàngshìjì	创	9
Exodus	出埃及记	Chū'āijíjì	出	78
Leviticus	利未记	Lìwèijì	利	134
Numbers	民数记	Mínshùjì	民	175
Deuteronomy	申命记	Shēnmìngjì	申	232
Joshua	约书亚记	Yuēshūyàjì	书	283
Judges	士师记	Shìshījì	士	318
Ruth	路得记	Lùdéjì	得	352
1 Samuel	撒母耳记上	Sāmǔ'ěrjì Shàng	撒上	356
2 Samuel	撒母耳记下	Sāmǔ'ěrjì Xià	撒下	403
1 Kings	列王纪上	Lièwángjì Shàng	王上	442
2 Kings	列王纪下	Lièwángjì Xià	王下	486
1 Chronicles	历代志上	Lìdàizhì Shàng	代上	528
2 Chronicles	历代志下	Lìdàizhì Xià	代下	570
Ezra	以斯拉记	Yǐslājì	拉	618
Nehemiah	尼希米记	Níxīmǐjì	尼	632
Esther	以斯帖记	Yǐstītiējì	斯	653
Job	约伯记	Yuēbójì	伯	663
Psalms	诗篇	Shīpiān	诗	706
Proverbs	箴言	Zhēnyán	箴	828
Ecclesiastes	传道书	Chuándàoshū	传	866
Song of Solomon	雅歌	Yāgē	歌	877
Isaiah	以赛亚书	Yǐsài yàshū	赛	883
Jeremiah	耶利米书	Yēlímǐshū	耶	959
Lamentations	耶利米哀歌	Yēlímǐ āigē	哀	1040
Ezekiel	以西结书	Yǐxījíeshū	结	1050
Daniel	但以理书	Dàn yǐlǐshū	但	1120
Hosea	何西阿书	Héxī'āshū	何	1141
Joel	约珥书	Yuē'ěrshū	珥	1152
Amos	阿摩司书	Āmó sīshū	摩	1156
Obadiah	俄巴底亚书	Ébādīyàshū	俄	1164
Jonah	约拿书	Yuēnáshū	拿	1166
Micah	弥迦书	Mǐjiāshū	弥	1168
Nahum	那鸿书	Nàhóngshū	鸿	1175
Habakkuk	哈巴谷书	Hābāgǔshū	哈	1177
Zephaniah	西番雅书	Xīfānyǎshū	番	1181
Haggai	哈该书	Hāgāishū	该	1184
Zechariah	撒迦利亚书	Sājiālìyàshū	亚	1187
Malachi	玛拉基书	Mǎlājīshū	玛	1199

#### 8.4.2. BIBLE BOOKS OF THE CHRISTIAN GREEK SCRIPTURES (希腊语卷目)

English	Chinese	Pinyin	Abbrev.	Page
Matthew	马太福音	Mǎtài Fúyīn	太	1204
Mark	马可福音	Mǎkē Fúyīn	可	1248
Luke	路加福音	Lùjiā Fúyīn	路	1275
John	约翰福音	Yuēhàn Fúyīn	约	1321
Acts	使徒行传	Shǐtú Xíngzhuàn	徒	1358
Romans	罗马书	Luómǎshū	罗	1401
1 Corinthians	哥林多前书	Gēlínđuō Qiánshū	林前	1422
2 Corinthians	哥林多后书	Gēlínđuō Hòushū	林后	1442
Galatians	加拉太书	Jiālātāishū	加	1455
Ephesians	以弗所书	Yǐfúsuǒshū	弗	1462
Philippians	腓立比书	Féilibǐshū	腓	1468
Colossians	歌罗西书	Gēluóxīshū	西	1473
1 Thessalonians	帖撒罗尼迦前书	Tiēsāluóníjiā Qiánshū	帖前	1478
2 Thessalonians	帖撒罗尼迦后书	Tiēsāluóníjiā Hòushū	帖后	1483
1 Timothy	提摩太前书	Tímótài Qiánshū	提前	1485
2 Timothy	提摩太后书	Tímótài Hòushū	提后	1491
Titus	提多书	Tíduōshū	多	1495
Philemon	腓利门书	Féiliménshū	门	1497
Hebrews	希伯来书	Xībóláishū	来	1498
James	雅各书	Yágèshū	雅	1513
1 Peter	彼得前书	Bídé Qiánshū	彼前	1518
2 Peter	彼得后书	Bídé Hòushū	彼后	1524
1 John	约翰一书	Yuēhàn Yīshū	约一	1527
2 John	约翰二书	Yuēhàn Èrshū	约二	1532
3 John	约翰三书	Yuēhàn Sānshū	约三	1533
Jude	犹大书	Yóudàishū	犹	1534
Revelation	启示录	Qǐshìlù	启	1536

#### 8.5. EXERCISES (练习)

##### 8.5.1. STATING SCRIPTURES

Translate the following scripture references into English:

1. 约翰福音第十七章第三节: \_\_\_\_\_

2. 马太福音第二十四章第十四节: \_\_\_\_\_

3. Shīpiān dì sān shí qī piān dì shí yī jié  
诗篇 第三十七篇 第十一节: \_\_\_\_\_

4. Qǐshìlù dì èr shí yī zhāng dì yī dào dì sì jié  
启示录 第二十一章 第一到第四节: \_\_\_\_\_

5. Yuēhàn Fúyīn dì sān zhāng dì sān shí liù jié  
约翰福音 第三章 第三十六节: \_\_\_\_\_

#### 8.5.2. DIFFERENT FORMS OF CAN

Please translate the following conversation into Pinyin.

Publisher: Can you speak English?

Interested Person: No, I can speak only Mandarin.

Publisher: Then we can use Chinese to study the Bible, OK?

Interested Person: Good, when can we start to study the Bible?

Publisher: I can't study the Bible with you today but I could come tomorrow.

Interested Person: Tomorrow? OK!

#### 8.5.3. QUESTIONS BASED ON TEXT

The following questions are based on the text in this lesson (See 8.1 *Text* (课文)). Answer them in Pinyin.

1. Which two methods can we use to get to know God?

---

2. Which Psalm are we asked to look up?

---

3. What is the second scripture we are asked to look up?

---

4. Which chapter is the third scripture from?

---

#### 8.5.4. ADDITIONAL VOCABULARY

启示录  
马太福音

Qǐshìlù  
Mătài Fúyīn

Revelation  
Matthew





**In this lesson you will:**

- ☞ learn a little bit of Chinese small talk.
- ☞ look at the differences between 过 (guò/guo) and 了 (le).
- ☞ continue to study time phrases.
- ☞ be introduced to 和.

**9.1. TEXT (课文)**

Jùhuì jiéshù le Wáng jiěmèi qù rènshi yīge xīn lái de Zhōngguórén  
聚会结束了，王姐妹去认识一个新来的中国人。

Wáng jiěmèi Nǐ hǎo Wǒ xìng Wáng Qǐngwèn nín guì xìng  
王姐妹：你好。我姓王。请问，您贵姓？

Gǎn xìngqù de rén: Wǒ xìng Huáng  
感兴趣的人：我姓黄。

Wáng jiěmèi Qǐngwèn Nǐ shì diyī cì lái ma  
王姐妹：请问：你是第一次来吗？

Gǎn xìngqù de rén: Shìde Nǐ de zhōngwén fēicháng hǎo  
感兴趣的人：是的。你的中文非常好！

Wáng jiěmèi Nǎlǐ nǎlǐ  
王姐妹：哪里，哪里

- Gǎn xìngqù de rén: Nǐ qù guo Zhōngguó ma  
感 兴趣 的 人: 你 去 过 中国 吗?
- Wáng jiěmèi: Qùguo. Wǒ èr líng líng yī nián qù guo Běijīng hé Shànghǎi. Nǐ shì  
王 姐妹: 去 过。 我 二 ○ ○ 一 年 去 过 北京 和 上海。 你 是
- cóng nǎge dìfang lái de  
从 哪个 地方 来 的?
- Gǎn xìngqù de rén: Wǒ shì cóng Xī'ān lái de.  
感 兴趣 的 人: 我 是 从 西安 来 的。
- Wáng jiěmèi: Nǐ zài Yīngguó duōjiǔ le?  
王 姐妹: 你 在 英国 多久 了?
- Gǎn xìngqù de rén: Sān ge yuè le.  
感 兴趣 的 人: 三 个 月 了。
- Wáng jiěmèi: Nǐ shì xuésheng ma?  
王 姐妹: 你 是 学生 吗?
- Gǎn xìngqù de rén: Shì de. Wǒ zài běndì shàng dàxué.  
感 兴趣 的 人: 是 的。 我 在 本 地 上 大学。
- Wáng jiěmèi: Huáng Xiǎojie wǒ hěn gāoxìng rènshi nǐ.  
王 姐妹: 黄 小姐, 我 很 高兴 认识 你。
- Gǎn xìngqù de rén: Wǒ yě shì.  
感 兴趣 的 人: 我 也 是。
- Wáng jiěmèi: Zàijiàn!  
王 姐妹: 再 见!
- Gǎn xìngqù de rén: Zàijiàn!  
感 兴趣 的 人: 再 见!

## 9.2. VOCABULARY (生字和生词)

1 结束	jiéshù	to end, to finish, to conclude
2 去	qù	to go, to leave
3 新	xīn	new, fresh, up-to-date; newly, freshly, recently
4 来	lái	to come, to arrive; (indicate purpose of action) in order to
5 感	gǎn	to feel, to sense
6 兴趣	xìngqù	interest
7 黄	huáng	yellow, (a surname)
8 哪里, 哪里	nǎlǐ, nǎlǐ	It is nothing!
9 过	guò/guo	(indicating completion of action as experience)
10 北京	Běijīng	Beijing

11 上海	Shànghǎi	Shanghai
12 地方	dìfang	space; place, room
13 西安	Xī'ān	Xi'an
14 多久	duōjiǔ	How long?
15 学生	xuéshēng	student, pupil
16 本地	běndì	this location
17 上	shàng	to go to, to leave for
18 大学	dàxué	university, college
19 小姐	xiǎojie	Miss; young lady
20 高兴	gāoxìng	glad, happy, pleased

### 9.3. LANGUAGE POINTS (语言的注解)

#### 9.3.1. 过 (GUÒ/GUO) AND 了 (LE)

You have been look at Chinese for quite a while. Now seems like a good time to apply the Apostle Paul's counsel and "leave behind the primary doctrines" and "press on to maturity" (Hebr. 6:1) - in Chinese!!! Therefore this section introduces the aspect markers **过** (guò/guo) and **了** (le). Not only that, but it also tries to explain how they work.

After consulting a number of text and grammar books it might be best to begin with an excerpt from *Chinese, an Essential Grammar* by Yip and Rimmington. This book says: "One feature common to all verbs in Chinese is that they do not conjugate for tense<sup>1</sup>. The time of the action specified by the verb is normally indicated by placing a time expression before the verb or at the beginning of the sentence. Chinese verbs do have to be related to aspect, however, in that there needs to be some indication of whether the action has been completed, is ongoing, or is part of past experience. This is achieved by introducing an aspect marker **le**, **guo** or **zhe** as a suffix to the verb, or **zài** directly before the verb. Action verbs without aspect markers usually express habitual action or intention."

Other grammar books explain that the aspect marker **过** (guò/guo), which is always placed behind the last verb, denotes that an event has been experienced at least once in the past. The time of this is usually not specified. Or in other words **过** (guò/guo) marks the aspect of having experienced something.

An explanation of **了** (le) is not so straightforward because it can have different functions and meanings depending on the context and where it is placed in a sentence. **了** (le) as an aspect marker indicates a change of situation or a new situation. The construction "Verb-**了** (le) + Object" indicates that an action has taken place or been completed at a specific point in time. In most cases the object is replaced by a more complex structure, e.g. "Number + Measure Word + Object". Or the sentence goes on after the "Verb-**了** (le) + Object" construction. This construction can be translated into English as the a present perfect tense. Here are a few examples:

Nǐ kàn guò Shǒuwàngtái zázhì méiyǒu  
你 看 过 守望台 杂志 没有?

Have you ever had the experience of looking at (or reading) the *Watchtower* magazine?

<sup>1</sup> e.g. change their endings

Wǒ kàn le Mǎtài fúyīn hòu xiǎng qù chuàndào  
我 看 了 马 太 福 音 24: 14 后，想 去 传 道。

After I read (lit: completed looking at) Matthew 24: 14 I like to go preaching.

There is also a difference between using one and two 了 (le) in a sentence. If two are used the action is brought right down to the present. Here are a couple of examples to illustrate that.

Huáng xiǎojie zài Déguó zhù le sì gè yuè  
黄 小姐 在 德 国 住 了 四 个 月。

Miss Huang lived in Germany for four months. (But she doesn't live there anymore!)

Huáng xiǎojie zài Yīngguó zhù le shí ge yuè le  
黄 小姐 在 英 国 住 了 十 个 月 了。

Miss Huang has been living in England for ten months. (And is still there)

These are only introductory remarks and it is good to look out for a good Chinese grammar book for further reading.

### 9.3.2. TIME PHRASES: TIME DURATION

In lesson 7 you looked at time statements specifying a point in time. In this section you are going to look at expressions which indicate a period of time. Below are two examples:

Huáng xiǎojie Sānyuè lái de Yīngguó  
黄 小姐 三 月 来 的 英 国 。

Sentence A

Miss Huang arrived in England in March. (It is August now.)

Huáng xiǎojie zài Yīngguó sān ge yuè le  
黄 小姐 在 英 国 三 个 月 了。

Sentence B

Miss Huang has been in England three months.

Sentence A specifies a point in time therefore the time statement is before the main verb, here “来” (lái). The next sentence, sentence B, tells us how much time Miss Huang has spent in England. This is an example of a time duration statement, which appears after the main verb (here 在 [zài]).

### 9.3.3. 和 (HÉ)

If you look up 和 (hé) in a dictionary you will find quite a number of possible translations. One of them is “and”. However, not every English “and” translates to 和 (hé). 和 (hé) can be used only in listings but not with sentences. If you use it with lists then you should use it just like the English “and”, i.e. before the last item on the list. Here is an example of a list of groups of people:

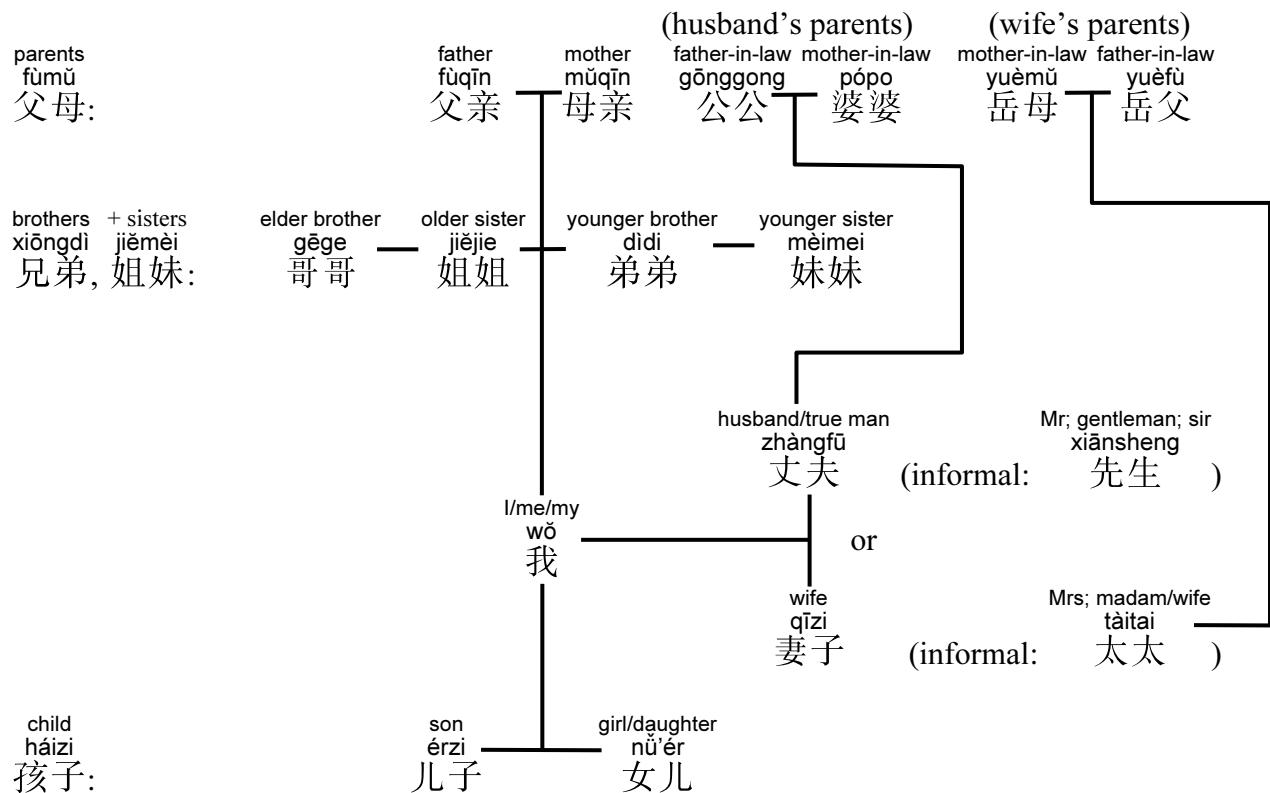
dìxiong jiěmèi hé péngyou  
弟 兄、姐 妹 和 朋 友  
Brothers, sisters and friends.

If you want to join sentences, one method is to just put them behind each other, e.g.:

Zhǎnglǎo zhàogù huìzhòng zhùlǐpúrén yě zhàogù huìzhòng  
长老 照顾 会众，助理仆人 也 照顾 会众。

The elders look after the congregation and the ministerial servants look after it too.

## 9.4. DID YOU KNOW? (你知道吗?): FAMILY RELATIONSHIPS



## 9.5. EXERCISES (练习)

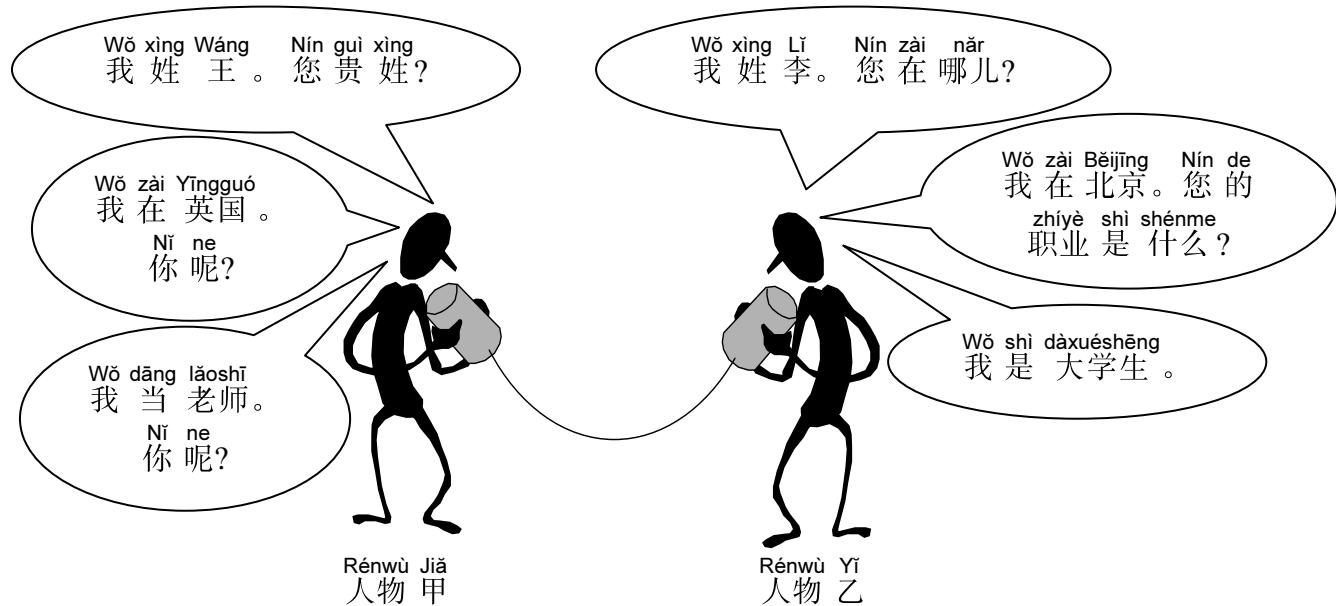
### 9.5.1. QUESTIONS

Answer the following questions in Pinyin in whole sentences. Pay special attention to where the time phrases go!

- 1) When were you baptized? \_\_\_\_\_
- 2) How long have you been studying Chinese? \_\_\_\_\_
- 3) How long have you been preaching? \_\_\_\_\_
- 4) When did you start to study the Bible? \_\_\_\_\_
- 5) What time did you start this exercise? \_\_\_\_\_

### 9.5.2. CONVERSATION

Base your Pinyin answers to the questions below on this picture.



1) Rénwù jiǎ xìng shénme  
人物 甲 姓 什么? \_\_\_\_\_

2) Rénwù yī zài nǎ ge guójia  
人物 一 在 哪 个 国家? \_\_\_\_\_

3) Lǐ Xiānsheng shì lǎoshī háishi xuésheng  
李 先生 是 老师 还是 学生? \_\_\_\_\_

4) Lǐ Xiānsheng zài Zhōngguó nǎge dìfang  
李 先生 在 中国 哪个 地方? \_\_\_\_\_

5) Wáng Xiānsheng yòng Yīngyǔ shuōhuà ma  
王 先生 用 英语 说话 吗? \_\_\_\_\_

### 9.5.3. ADDITIONAL VOCABULARY

您	nín	(honorific form of) you (see also 19.3.3)
职业	zhíyè	occupation
老师	lǎoshī	teacher
大学生	dàxuéshēng	university student
人物	rénwù	figure, personage; character (in literary work)
甲	jiǎ	first; "A" (as in person "A")
乙	yǐ	second; "B" (as in person "B")
英语	Yīngyǔ	English (language)
呢	ne	(sentence particle used at the end of a question)
说话	shuōhuà	to speak, to talk; to chat
练习	liànxí	to practice; exercise



**In this lesson you will:**

- ☞ learn expressions for literature.
- ☞ study the negative of the verb 有 (yǒu).
- ☞ be introduced to the verb 来 (lái).
- ☞ look at how to introduce the instrument of action.

### 10.1. TEXT (课文)

Yēhéhuá Jiànzhèngrén yòng shūkān lái xuānyáng Shàngdì de wángguó Suǒyǐ Shǒuwàngtáiishè  
耶和华 见证人 用 书刊 来 宣扬 上帝 的 王国。 所以 守望台社

chūbǎn le hěn duō shūkān chúle Shèngjīng hé qítā de shū yǐwài Shǒuwàngtáiishè hái chūbǎn  
出版了很多书刊，除了 圣经 和 其他 的 书 以外， 守望台社 还 出版

hěn duō zázhì cèzi hé chuándān  
很多 杂志、册子 和 传单。

Nǐ kěyǐ zěnyàng jièshào Shǒuwàngtái hé Jǐngxǐng zhè liǎng zhǒng zázhì ne Nǐ kěyǐ  
你 可以 怎样 介绍 «守望台» 和 «警醒» 这 两 种 杂志 呢？ 你 可以

yòng zhè zhǒng fāngfǎ Nǐ hǎo Wǒ xiǎng gěi nǐ jièshào liǎng běn zázhì Shǒuwàngtái hé  
用 这 种 方法：“你 好。 我 想 给 你 介 绍 两 本 杂 志： «守望台» 和

Jǐngxǐng Tāmen bāngzhù rén liǎojiě Shèngjīng hé Shèngjīng lǐ de dàodé biāozhǔn Wǒ  
«警醒»。 它 们 帮 助 人 了 解 圣 经 和 圣 经 里 的 道 德 标 准。 我

juéde míngbai Shèngjīng fēicháng zhòngyào suǒyǐ wǒ xiǎng gěi nǐ zhèxiē zázhì zuò cānkǎo  
觉得 明白 圣经 非常 重要， 所以 我 想 给 你 这些 杂志 作 参考

tāmen  
它们”。

## 10.2. VOCABULARY (生字和生词)

1	书刊	shūkān	books and periodicals
2	宣扬	xuānyáng	to propagate, to advocate, to publicize
3	王国	wángguó	kingdom; realm, domain
4	守望台社	Shǒuwàngtái shè	Watchtower Society
5	出版	chūbǎn	to publish
6	多	duō	many, much, more
7	除了 ... (以外)	chúle ... (yǐwài)	except (for)...
8	其他	qítā	other(s), else
9	杂志	zázhì	magazine
10	册子	cèzi	brochure
11	传单	chuándān	tract, slip
12	守望台	Shǒuwàngtái	<i>Watchtower</i>
13	警醒!	Jǐngxǐng!	<i>Awake!</i>
14	两	liǎng	two, both
15	它们	tāmen	they (neuter)
16	里	lǐ	in, inside
17	道德	dàodé	morals, morality
18	标准	biāozhǔn	standard
19	觉得	juéde	to think, to feel
20	非常	fēicháng	extraordinary, unusual; extremely, highly
21	重要	zhòngyào	important, significant, major
22	参考	cānkǎo	to consult, to refer to

## 10.3. LANGUAGE POINTS (语言的注解)

### 10.3.1. (没)有 (MÉI) YŌU

The verb 有 (yǒu) can indicate possession, in which case it can translate to “to have” (sentence A); or it can denote existence then it might be translated as “there is/are” (sentence B). Please also note, to form the negative use 没 (méi) and NOT 不 (bù). This is unique to this verb!

Wǒ yǒu Hán yǔ cídiǎn  
我 有 汉语 词典。

I have a Chinese dictionary.

Sentence A

Zhèr méiyǒu rén  
这儿 没有 人。  
There is nobody here.

Sentence B

### 10.3.2. 来 (LÁI)

Depending on the context the character 来 (lái) has different meanings including “to come”. In the sentence:

wǒmen yòng Shǒuwàngtái lái yánjiū Shèngjīng  
我们 用 « 守望台 » 来 研究 圣经 。  
We use the *Watchtower* to study the Bible.

it introduces the purpose of the action, i.e. to study the Bible. If it is clear from the context, it can be omitted. In this context 来 (lái) can be translated as “in order to, to”.

### 10.3.3. 用 (YÒNG)

The word 用 (yòng) introduces the instrument that is being used to perform the action of a sentence, e.g.

Wǒmen yòng Shǒuwàngtái lái yánjiū Shèngjīng  
我们 用 « 守望台 »(来) 研究 圣经 。  
We use the *Watchtower* to study the Bible.

Here, 用 (yòng) is used to introduce the instrument (*Watchtower*), which is used to study (action of the sentence) the Bible. 用 (yòng) can frequently be translated as “to use”.

## 10.4. DID YOU KNOW? (你知道吗?): THEOCRATIC LITERATURE

Chinese	Abbreviation	English
Shèngjīng xīn shìjiè yíběn 圣经 新世界 译本	Xīn shì 新世	New World Translation of the Holy Scriptures
Gēnjù Shèngjīng ér tuīlǐ 根据 圣经 而 推理	Tuīlǐ 推理	Reasoning From the Scriptures
Dàilái yǒngshēng de zhīshí 带来 永生 的 知识	Zhīshí 知识	Knowledge That Leads to Everlasting Life
Chóngbài dù yī de zhēn shén 崇拜 独一的 真 神	Chóngbài 崇拜	Worship the Only True God
Shàngdì duì wǒmen yǒu shénme yāoqiú 上帝 对 我们 有 什么 要求?	Yāoqiú 要求	What Does God Require of Us?
Héngjiǔ de píng'ān hé xìngfú zěnyàng 恒久 的 平安 和 幸福 怎样 cái néng zhǎozháo 才 能 找着 ?	Héngjiǔ de píng'ān 恒久 的 平安	Lasting Peace and Happiness – How to find them

## 10.5. EXERCISES (练习)

### 10.5.1. INTERVIEW

Fill in the gaps in Pinyin and then translate the interview into English.

Jiǎ: Nǐ zěnyàng gēn Zhōu dìxiong yánjiū Shèngjīng  
甲: 你 怎样 跟 周 弟兄 研究 圣经 ?

Yǐ: Shǒuxiān wǒ gēn Zhōu dìxiong tǎolùn  
乙: 首先 我跟 周 弟兄 讨论 (Lasting Peace brochure) \_\_\_\_\_。其次  
wǒmen yòng lái yánjiū Shèngjīng Zuihòu wǒ gēn  
我们 用 (Knowledge book) \_\_\_\_\_ 来 研究 圣经 。最后 我跟  
tā tánlùn lái yánjiū Shèngjīng Zuihòu wǒ gēn  
他 谈论 (Worship book) \_\_\_\_\_。  


Jiǎ: Xièxie nǐde pínglùn Nǐ hé Zhōu dìxiong yánjiū Shèngjīng duōjiǔ le ne  
甲: 谢谢 你的 评论。你 和 周 弟兄 研究 圣经 多久 了 呢?

Yǐ: (We studied the Bible together for five years.) \_\_\_\_\_  


Jiǎ: Nǐ yídìng fēicháng gāoxìng Zhōu dìxiong zài shòu le jìn  
甲: 你 一定 非常 高兴 周 弟兄 在 (2 April 2004) \_\_\_\_\_ 受 了 近 。

### 10.5.2. MEASURE WORDS

Translate the following expressions into Pinyin using the correct measure words.

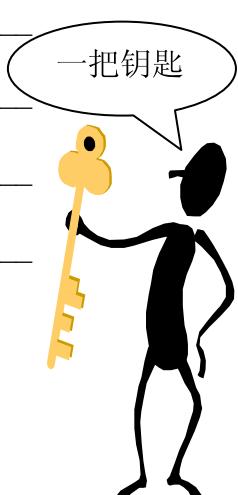
1) Two Bibles \_\_\_\_\_

2) Three Psalms \_\_\_\_\_

3) Ten days \_\_\_\_\_

4) One thing (or matter [use 事]) <sup>shì</sup> \_\_\_\_\_

5) Four chapters \_\_\_\_\_



### 10.5.3. 过(GUÒ/GUO) AND (了) LE

After reviewing 9.3.1 translate the following text into Pinyin.

A: Your Chinese (language) is very good. Have you ever been to China?

B: No, I have never been to China. However, I lived in Taiwan.

A: How long did you live in Taiwan?

B: I lived in Taiwan for 1 year and 6 months. How long have you been living in England?

A: I have been living here for 3 months. (two <sup>le</sup> 了 s).

#### 10.5.4. ADDITIONAL VOCABULARY

周	Zhōu	circumference; week; all around; (a surname)
最后	zuìhòu	finally, eventually, final, last
后	hòu	behind, at the back; after, afterwards
评论	pínglùn	to comment; comment



**In this lesson you will:**

- ☞ look at a suggestion on how to make a return.
- ☞ find out what the doubling of verbs means.
- ☞ learn how to compare things.
- ☞ look at the sentence structure “if ... then”.
- ☞ see how to express an interest in something.

### 11.1. TEXT (课文)

Chuándàoyuán Nǐhǎo Shàng cì wǒ gěi le nǐ yī tào zázhì Xiànzài wǒ lái tígōng miǎnfèi  
传道员：你好！上次我给了你一套杂志。现在我来提供免费  
de Shèngjīng xuéxí Rúguǒ nǐ yǒu xìngqù wǒ xiǎng yòng jǐ fēnzhōng de  
的 圣经 学习。如果你有兴趣，我想用几分钟的  
shíjiān shìfàn yīxià qítā de rén shì zěnyàng xuéxí Shèngjīng de Wǒmen  
时间 示范一下 其他的 人 是 怎样 学习 圣经 的。我们  
kěyǐ tǎolùn yīxià zhè běn shū de rènhé yīge tímuì Qǐngwèn nǐ duì nǎ  
可以 讨论一下 这本书的 任何一个 题目。请问，你对哪  
ge tímuì zuì yǒu xìngqù ne  
个 题目 最 有 兴趣 呢？

Zhùhù: Ràng wǒ kànkan Wǒ duì Shàngdì shì yī wèi zěnyàng de shén bìjiào yǒu  
住户：让我看看。我对“上帝 是 一 位 怎 样 的 神？”比 较 有  
xìngqù Dànshì wǒ gèng xiǎng zhīdao wǒmen wèishénme huì shuāilǎo hé sǐwáng  
兴趣。但是 我 更 想 知 道 我 们 为 什 么 会 衰 老 和 死 亡。  
Wǒ duì Shàngdì wèishénme róngxǔ rén shòukǔ zhè ge tímuì zuì yǒu xìngqù  
我 对 “上帝 为 什 么 容 许 人 受 苦？”这 个 题 目 最 有 兴 趣。

## 11.2. VOCABULARY (生字和生词)

1	上次	shàngcì	last time, previous occasion
2	套	tào	(MW) set, series etc; sheath, case, cover
3	现在	xiànzài	now, today, at present
4	提供	tígōng	to provide, to supply, to furnish, to offer
5	免费	miǎnfèi	free of charge, free
6	几	jǐ	how many; a few, several, some
7	时间	shíjiān	time
8	示范	shìfàn	to set an example, to demonstrate
9	讨论	tǎolùn	to discuss, to talk over
10	任何	rènhé	any, whatever
11	题目	tímù	title, subject, topic
12	让	ràng	to let, to allow; to invite, to offer; to give way, to give in
13	位	wèi	(MW for person, [polite]); place, location; position
14	比较	bǐjiào	to compare, to contrast; fairly, comparatively
15	但(是)	dàn(shì)	but, yet, still, nevertheless
16	更	gèng	even, more, still more
17	为什么	wèishénme	why, why is it that ...
18	会	huì	can, to be able to; to be likely to, to be sure to
19	衰老	shuāilǎo	aged, senile; to age
20	死亡	sǐwáng	to die
21	容许	róngxǔ	to permit, to allow
22	受苦	shòukǔ	to suffer hardship, to have a hard time

## 11.3. LANGUAGE POINTS (语言的注解)

### 11.3.1. WHAT IF?

What if you want to make a conditional statement? Well, this part will help you. The full way to say "If X, then Y" is:

If        X,              then    Y.  
Rúguǒ    de   huà      jiù  
如果     X     的话, 就    Y。

The 的话 (dehuà) and 就 (jiù) are often not required. Here are a couple of examples:

Rúguǒ tā bù lái de huà wǒ jiù bù qù.  
如果 她 不 来 的 话, 我 就 不 去。  
If she doesn't come, I won't go.

Rúguǒ fāngbiàn dehuà wǒ xiǎng Xīngqīliù lái bàifǎng nǐ.  
如果 方便 的 话, 我 想 星期六 来 拜访 你。  
If it is convenient, I would like to visit you on Saturday.

### 11.3.2. DOUBLING UP OF VERBS

The doubling up of certain verbs occurs when the speaker wants to give the sentence a “softer” meaning, to suggest something like “having a little go at”, e.g.:

Wǒmen yào tǎolùn tǎolùn zhège wèntí hǎo ma  
我们 要 讨论 讨论 这个 问题, 好 吗?

We are going to have a little discussion about this problem, OK?

This also works with certain monosyllable verbs (i.e. verbs made up of one syllable). In that case an 一 (yī, one) can be included without changing the meaning. In the text we had:

Ràng wǒ kànkan  
让我看看。

Ràng wǒ kàn yīkàn  
(让我看一看 is also possible)

Let me have a quick look.

Another way of achieving a similar meaning is to tag 一下 (yīxià) onto the end of the verb. 一下 (yīxià) means literally “for one moment”. However, it should not be taken too literally, since it often serves to simply lighten the tone of a statement or request to make it more polite. Here is an example:

Wǒ yòng yīxià nǐde Shèngjīng hǎo ma  
我 用 一下 你的 圣经 , 好 吗?

Is it all right if I use your Bible (for a short while)?

### 11.3.3. COMPARISONS

To compare two things and indicate their difference 比 (bǐ) can be used as shown in the following sentence structure and example:

A      bǐ      B      difference      de  
Tā      bǐ      nǐ      gāo  
她      比      你      高。  
She is taller than you.

If the “B” (here 你[nǐ]) is already understood, you can use 比较 (bǐjiào) and shorten to:

Tā bǐjiào gāo  
她 比较 高。  
She is comparatively tall.

If you want to mention the degree of difference you can put at the end like this:

A      bǐ      B      difference      de      degree.  
Tā      bǐ      nǐ      gāo      de      duō  
她      比      你      高      得      多。  
She is much taller than you.

Please be careful how you form the superlative, it differs from the English. As before, here is the structure and an example.

A 最 difference.  
Tā 最 高。  
She is the tallest.

#### 11.3.4. REGISTERING INTEREST

The following two sentences can be used to express your interest in a certain matter:

Wǒ duì yǒu xìngqù 我对 X 有 兴趣。 or Wǒ duì gǎn xìngqù 我对 X 感 兴趣。  
Literally: I facing X have interest. or I facing X feel interest.

对 (duì) is here used as a preposition and means something like “to, as to, with regard to”, which may be derived from its “to face something or somebody” meaning.

Here are a few similar constructions:

X 对 Y 有 帮助。  
X is helpful to Y.

X 对 Y 很 有 研究。  
X knows a lot about (is very knowledgeable about) Y.

X 对 Y 有 影响。  
X has an effect on/an influence over Y.

X 对 Y 有 信心。  
X has confidence/faith in Y.

### 11.4. DID YOU KNOW? (你知道吗?): JEHOVAH'S WITNESSES IN CHINA

It may come as a bit of a surprise, but the history of Jehovah's Witnesses in China goes back a long way. *Zion's Watch Tower* reached China very quickly after its launch. In 1883 Miss Downing, a missionary of the Presbyterian Board in Yantai, China, found the *Watch Tower* magazine by accident and this caused her to examine her persuasion more closely. Shortly thereafter she left her religion to become a witness for Jehovah. Some other missionaries of Christendom took a stand for the truth as well at the turn of the century.

Brother Russell and other leading brothers reached Shanghai on their journey through the Far East in 1912. Brother Russell perceived the need of the Chinese for the Kingdom Message.

Subsequently a representative for the Orient was appointed and millions of tracts were circulated throughout China, India, Japan and Korea.

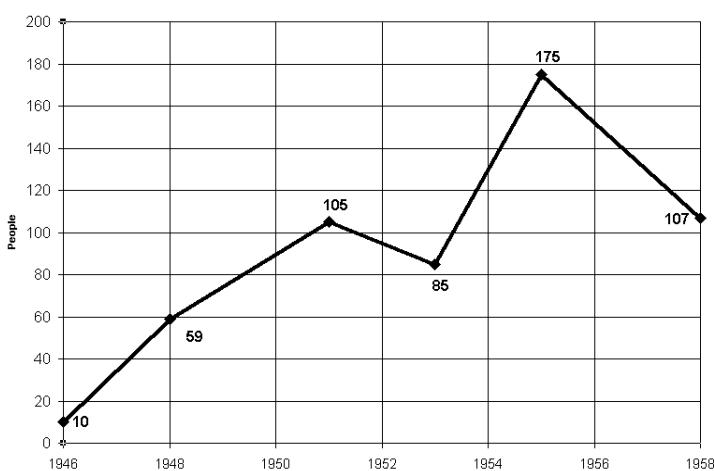
Shanghai was the centre of attention for Jehovah's Witnesses for a long time. For instance Frank Chen and Bao Min-Jong became the first two Chinese brothers and were baptized in Shanghai on 21 October 1931. Shortly thereafter Brother Chen was instructed to translate the Society's literature into Chinese.

Reports on the work from 1935 to 1937 indicate that an extensive witness was being given in China. In 1935 four different brothers shared in the pioneer ministry and work was done in the cities of Nanjing, Shanghai, Qingdao, Hanzhou, Jiujiang, Wuhu and Suzhou. Every Sunday evening for some three years Brother Rutherford's lectures were broadcast over Radio XMHA, Shanghai, until opposition from the Catholic Church stopped them. Letters came in from all parts of China, even from Manchuria and the far western province of Gansu. Interestingly, by this time there were eleven booklets and books translated and available in the Chinese language.

On 7 July 1937, the Sino-Japanese war broke out, which lead to the closure of the Shanghai office of the Watch Tower Society in 1941. The brothers, who were out of touch with Brooklyn because of the war, decided to buy a little farm to make their living. Frank Chen left Shanghai to buy the land, but the brothers did not hear from him for quite some time. Writing later from Taiwan, he said he had been arrested, beaten and jailed.

On 17 June 1947, Harold King and Stanley Jones, graduates of the eighth class of Gilead, arrived in Shanghai. As they ate their evening meal they learned that the Nationalist Guo Ming Deng Party was at war with Mao Zedong's Communists in the northern provinces and war came closer to Shanghai each day. Despite the civil war the faithful band of witnesses enjoyed some growth over the next few years as indicated by Figure 21. By the spring of 1949 the Communists were on the offensive and the Nationalists were leaving the mainland fleeing to Taiwan.

Even after the Communists had taken over China the brothers continued unhindered. Here is an interesting experience from this period: A study was started with a young man who "wanted to learn English" but who learned much more. Lam Yan Yue and some schoolmates started studying with Brother Carnie. The schoolmates eventually quit, but the friendliness and sincerity of the missionaries impressed Yan Yue. He was not afraid of "losing face" but, instead, was appreciative of the missionary who, as he puts it, "was not afraid to correct my wrong ideas." He was in time baptized and later began serving as a congregation overseer.



Year	People
1946	10
1948	59
1950	90
1951	105
1952	85
1953	175
1957	107

Figure 21: Memorial attendance for China

With the Communist machine becoming more fully operational, workers had to attend Communist meetings before and after work. Each lane had its "committee" with their political meetings. They would report any "anti-Communist" elements. Communist control was also extended to religion. All religions were to have Chinese preachers, be Chinese financed and

Chinese organized. Any not conforming to this had to register. Jehovah's Witnesses therefore had to register.

On 14 October 1958 Brothers Jones and King had risen at 6:30 am, prepared their breakfast and were about to sit down when Brother King noticed police running into their lane. "I wonder who they are after now," he remarked. The answer came with a violent banging on their own door. They were placed under arrest as "reactionaries" and the home was thoroughly searched. Thus in October 1958 the work of Jehovah's Witnesses was forcibly brought to a halt in China

This ban on Jehovah's Witnesses is still in place and only limited information on the work in China is in the public domain. For instance the *1993 Yearbook* said: "... in China, happily at the time of writing, all of our brothers and sisters are out of prison, though restricted in their activity." This indicates that the Society is still in touch with the brothers that work under ban in China.

So what are we to do then? Brother Rühle, a former missionary in Taiwan who is involved with the Chinese field in Germany, observed that the majority of people from China have no knowledge of the Bible but are eager to learn. He said: "They soak up knowledge like a dry sponge." Yes, it is our privilege to search for Chinese and give them the opportunity, probably for the first time in their life, to hear the truth about Jehovah and his Kingdom.

Sources:

Watch Tower Bible and Tract Society of Pennsylvania, *1974 Yearbook of Jehovah's Witnesses* (English), pages 41-57

Watch Tower Bible and Tract Society of Pennsylvania, *1993 Yearbook of Jehovah's Witnesses* (English), page 49

Watch Tower Bible and Tract Society of Pennsylvania, *1999 Yearbook of Jehovah's Witnesses* (English), page 77

## 11.5. EXERCISES (练习)

### 11.5.1. TRANSLATION

Translate the following introduction to a return visit.

"Hello Mrs. 周. Last time we talked about how to get to know God. We said one way was to discuss the Bible. I left you with a brochure. If convenient, we could discuss a section of this brochure now. What subject interests you?"

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### 11.5.2. IF ... THEN...

Complete the following sentences. More than one answer may be correct.

- Rúguǒ nǐ xiǎng qīnjìn Yēhéhuá dehuà nǐ yīnggāi  
1. 如果你想亲近耶和华的话, 你应该 \_\_\_\_\_。
- Rúguǒ nǐ yánjiū Shèngjīng nǐ jiù  
2. 如果你研究圣经, 你就 \_\_\_\_\_。
- Rúguǒ wǒ shēnghuó zài lèyuán lǐ dehuà wǒ jiù  
3. 如果我生活在乐园里的话, 我就 \_\_\_\_\_。
- Fāngbiàn dehuà wǒmen kěyǐ  
4. 方便的话, 我们可以 \_\_\_\_\_。
- Kěyǐ dehuà qǐng nǐ  
5. 可以的话, 请 \_\_\_\_\_。

### 11.5.3. COMPARISON

Compare the two cups.

- Which one is taller?
- Which one is newer (hint: look for the cracks)?
- Which one is cleaner



Cup A



Cup B

### 11.5.4. ADDITIONAL VOCABULARY

亲近	qīnjìn	close, intimate; to be friends with
生活	shēnghuó	to live; life
乐园	lèyuán	paradise
方便	fāngbiàn	convenient
留下	liú xià	to accept, to take; to leave (e.g. literature)
杯子	bēizi	cup
干净	gānjìng	clean



**In this lesson you will:**

- ☞ learn a number of theocratic expressions.
- ☞ learn how to use a Chinese dictionary.
- ☞ be introduced to 每.

### 12.1. TEXT (课文)

Zhēnzhèng de Jīdūtú bìxū xuānyáng Shàngdì de wángguó. Yīncǐ měi gè Yēhéhuá jiànzhèngrén dōu shì chuándào yuán. Yēhéhuá jiànzhèngrén yǒu hěn duō huìzhòng. Měi gè huìzhòng lǐ dōu yǒu zhǎnglǎo, yě chēngwéi jiāndū. Zhǎnglǎo de zhùshǒu jiào zhùlǐpúrén. Tāmen fùzé zhàogù huìzhòng lǐ de dixiong hé jiěmèi men. Huìzhòng lǐ kěnéng yě yǒu xiānqū.

真正 的 基督徒 必须 宣扬 上帝 的 王国 。 因此 每 个 耶和华  
见 证 人 都 是 传 道 员 。 耶 和 华 见 证 人 有 很 多 会 众 。 每 个  
会 众 里 都 有 长 老 ， 也 称 为 监 督 。 长 老 的 助 手 叫 助 理 仆 人 。  
他 们 负 责 照 顾 会 众 里 的 弟 兄 和 姐 妹 们 。 会 众 里 可 能 也 有  
先 驱 。

Gēnjù Shàngdì de jiàohuì Yēhéhuá jiànzhèngrén měi nián dōu jǔxíng hěn duō jùhuì qízhōng bāokuò  
根 据 上 帝 的 教 诲 ， 耶 和 华 见 证 人 每 年 都 举 行 很 多 聚 会 其 中 包 括  
yī gè qūyùdàihuì yī gè fēnqūdàihuì hé yī gè tèbié dàihuì rì  
一 个 区 域 大 会 ， 一 个 分 区 大 会 和 一 个 特 别 大 会 日 。

## 12.2. VOCABULARY (生字和生词)

1	真正	zhēnzhèng	genuine, true, real
2	基督	Jīdū	Christ
3	必须	bìxū	must, to have to
4	因此	yīncǐ	therefore, consequently
5	会众	huìzhòng	congregation
6	长老	zhǎnglǎo	elder
7	称为	chēngwéi	to be called
8	监督	jiāndū	overseer
9	助手	zhùshǒu	assistant, aide
10	助理仆人	zhùlǐpúrén	ministerial servant
11	负责	fùzé	to be responsible for, to be in charge of
12	照顾	zhàogù	to look after, to care for, to attend to
13	可能	kěnéngr	probably, maybe
14	根据	gēnjù	on the basis of, according to
15	教诲	jiào huì	to teach, to instruct; teaching, instruction
16	举行	jǔxíng	to hold (a meeting etc)
17	其中	qízhōng	among
18	包括	bāokuò	to include, to consist of, to comprise
19	区域	qūyù	district
20	大会	dàihuì	assembly, convention, conference
21	分区	fēnqū	circuit
22	特别	tèbié	special, particular

## 12.3. LANGUAGE POINTS (语言的注解)

### 12.3.1. USING A CHINESE-ENGLISH DICTIONARY

This is a short introduction to how to use a Chinese-English dictionary. It explains what radicals are and why they are important. This leads to the explanation of how to locate the character in a dictionary. For more background see 12.4 *Did you know (你知道吗?)*: *Chinese Script*.

In most dictionaries, Chinese characters and words are listed in alphabetical order by Pinyin. If you don't know how a character is pronounced you need to use the "Radical Index". The radical index enables you to find the pronunciation (or page number) of a character so that you can then look it up in the main part of your dictionary. Follow this procedure:

1. Look at the character and *identify its radical*. This is sometimes easier said than done! The radical is a part on the left, right, top or bottom of the character. The radical for 你 and 他 is the part on the left, i.e. 亻. The radical for 吗 and 叫 is 口. The radical for 英 is ㄩ. (The radical usually also gives an indication as to the meaning of the character, e.g. 亻 is a modified form of 人 (rén [person]) so characters with this radical usually have something to do with people.)
2. Identify how many brush strokes are needed to write the radical. 亻 needs 2 strokes, 口 and ㄩ need 3.

3. Look up the radical in the first part of the radical index. This part gives you either the page or the reference number of the section in the radical index which lists all the characters sharing the same radical. The radicals are listed according to the number of strokes (e.g. 亼 with 2 strokes comes before 𠂇 with 3 strokes).
4. Go to the appropriate section of the radical index. (You should now be looking at a list of characters with the same radical). The characters are listed according to the number of strokes required to write them. If there are only a few characters in this section you may quickly see the one you are looking for. If not, proceed to the next stage.
5. Ignoring the radical part of the character, identify how many brush strokes are needed to write it. (e.g. if you are looking up 你, you ignore the 亼 part and count the number of strokes for the 尔 part, which is 5.)
6. Look down the list to find the number of strokes you are looking for (e.g. for 你 it will be 5 strokes). Often, the heading indicating the number of strokes will be in Chinese numbers. You should now find the Pinyin (or the page number) for your character and you can look it up in the main part of the dictionary.

The easiest way to learn is by trial and error! Don't be too scientific in counting the number of strokes, you can often find the character anyway. If you think the character has 5 strokes, but cannot find it listed, look under 4 and 6 strokes and you may well find it.

### 12.3.2. WRITING CHINESE CHARACTERS

This section is a brief introduction to writing Chinese. First we'll look at the basic strokes then at a few rules for writing Chinese characters.

Stroke	Name			Direction	Stroke	Name			Direction
丶	点	diǎn	dot	↖	㇏	捺	nà	right-falling	㇏
一	横	héng	horizontal	━	㇑	提	tí	rising	㇑
	竖	shù	vertical	丨	㇒ ㇓ ㇔	钩	gōu	hook	㇒ ㇓ ㇔
ノ	撇	piě	left-falling	㇁	㇐ ㇑	折	zhé	turning	㇐ ㇑

Figure 22: Chinese brush strokes

Rule	Example	Stroke Order
First horizontal, then vertical	十	一 十
First left-falling, then right-falling	人	ノ 人
From top to bottom	三	一 二 三
From left to right	州	ノ ノ 州 州
First outside, then inside	月	ノ 月 月 月
Finish inside, then close	四	丨 𠂇 四 四
Middle, then the two sides	小	丨 小 小 小

Figure 23: Rules governing Chinese writing

This table contains a few examples:

Character	Pinyin	Stroke Order	Character	Pinyin	Stroke Order
八	bā	ノ 八	七	qī	一 七
本	běn	十 才 木 本	人	rén	ノ 人
不	bù	一 フ 不	三	sān	一 = 三
二	èr	一 二	十	shí	一 十
给	gěi	ㄅ 丝 纟 纬 纬 给	是	shì	口 日 日 旦 早 旱 是
国	guó	𠂔 月 国 国 国	四	sì	丨 𠂔 𠂔 四 四
好	hǎo	亼 女 女 好 好	他	tā	亼 仁 仲 他
会	huì	ノ 人 人 亼 会 会	她	tā	女 如 姑 她
见	jiàn	𠂔 贝 见	文	wén	丶 丩 文
叫	jiào	口 口 叫	我	wǒ	・ 𠂔 子 手 我 我
九	jiǔ	ノ 九	五	wǔ	一 𠂔 五 五
口	kǒu	丨 𠂔 口	谢	xiè	・ 𠮾 𠮶 谢 谢 谢 谢
里	lǐ	丨 𠂔 口 日 旦 里	英	yīng	一 𠂔 𠂔 英 英 英 英 英
六	liù	丶 二 六 六	杂	zá	ノ 九 九 杂 杂
吗	ma	口 叻 吗 吗	再	zài	一 𠂔 𠂔 再 再
们	men	ノ 亼 亼 们 们	在	zài	一 𠂔 亼 在 在 在
哪	nǎ	口 叻 叻 叻 哪 哪	志	zhì	一 + 壴 志 志 志
你	nǐ	亼 亼 亼 亼 你 你	中	zhōng	、 𠂔 口 中

Figure 24: Table with examples of how to write Chinese characters

### 12.3.3. USE OF 每 (MĚI)

Here we discuss the character 每 (měi), which means “each and every”. As the examples below show 每 (měi) requires a measure word.

Měi gè Yēhéhuá jiànnzhèngrén shì chuándàoyuán  
每个 耶和华 见证人 是 传道 员。 Sentence A  
Every Jehovah's Witness is a preacher.

Měi nián Yēhéhuá jiànnzhèngrén jǔxíng sān gè dàhuì  
每年 耶和华 见证人 举行 三个 大会。 Sentence B  
Every year Jehovah's Witnesses hold three assemblies.

In sentence A 每 (měi) is followed by the generic measure word 个 (ge), whereas in sentence B it is followed by 年 (nián) (meaning “year”) because 年 (nián) is considered a measure word in its own right. By the way, almost the same meaning can be expressed by doubling the measure word, e.g.

Gè gè Yēhéhuá jiànnzhèngrén dōu shì chuándàoyuán  
个 个 耶和华 见证人 都 是 传道 员。  
All Jehovah's Witnesses are preachers.

## 12.4. DID YOU KNOW (你知道吗?): CHINESE SCRIPT



The Chinese script is one of the oldest and most widely used writing systems. It has a history of thousands of years and is now used by about 25% of the total population of the earth. The creation and development of Chinese characters is closely related to the growth and expansion of Chinese culture.

Examples of early Chinese writing were unearthed in Anyang, the last capital of the Shang dynasty. Pieces of oracle bones and shells were used by the Shang priests in seeking divine guidance for everything from weather to the movement of troops. The priests wrote questions in an ancient script on these bones. Then they heated the bones and examined the cracks that appeared and wrote down the answers right on the same bones. Some scholars believe that from this ancient script, Chinese writing developed.

The Chinese script is an ideographic writing system in which graphic structure is directly related to the meaning. This presents a big challenge to everyone trying to master the Chinese script because there are thousands of different characters. A standard dictionary for high school students may contain only about 10,000 characters; a comprehensive dictionary contains over 40,000. However, it is generally estimated that if a person knows from 3,000 to 4,000 characters, he should do reasonably well in reading publications of general interest.

Characters are the basic units or symbols of the written language and are all monosyllabic. While each has its own meaning, two or more characters may be combined to form new words. For example, the character 人 (rén) by itself means “a human”; when combined with the character 民 (mín) the resulting word 人民 means people of a country. 人 (rén) can also be combined with two other characters 见 (jiàn, meaning “to see”) and 证 (zhèng, meaning “to prove”) to form the word 见证人, which means “witness”. In the language spoken today, usually two or three separate characters are required to denote a single concept or term.

Most Chinese characters are made up of (1) the radical, which often provides a hint to the meaning, and (2) the phonetic, which may give a key to pronunciation of the character. For example, the “heart” radical 心 or † is found in characters that express thoughts, emotions, personal characteristics and the like. There are 214 radicals listed in most dictionaries, while the number of phonetics varies according to the preference of the individual scholar. Though such phonetics originally were used to indicate the pronunciation of the word, owing to changes in pronunciation over the years, these are no longer reliable. Thus you may find that two characters with the same phonetic part have no similarity at all in their pronunciation nowadays.

In the study of Chinese characters there is a traditional theory known as 六书 (six writings). That is to say that there are six types of characters in terms of their composition:

- ✍ Pictographs
- ✍ Indicatives
- ✍ Ideographs
- ✍ Phonetic-semantic compounds (referred to above)
- ✍ Mutual explanatorys
- ✍ Phonetic loans

Let's discuss a couple of ideographs. The character for rest 休 (xīu) is made up of the character for person 人 in its slightly distorted form (亼) and the character for tree 木 (mù) to convey the meaning of a person leaning against a tree to rest.

The second example is the character for ship 船. It might remind you of a Bible account!

舟 zhōu (boat) + 八 bā (eight) + 口 kǒu (MW for people) = 船 chuán (ship)

Sources:

[Faculty.virginia.edu/cll/chinese/introduction.html](http://Faculty.virginia.edu/cll/chinese/introduction.html)

Watch Tower Bible and Tract Society of Pennsylvania, *Mankind's Search for God*, 1990, p 83

Watchtower Bible and Tract Society of New York, *Awake!*, May 22, 1975, pp 9 – 13

Watchtower Bible and Tract Society of New York, *Awake!*, August 8, 1984, pp 20 – 23

## 12.5. EXERCISES (练习)

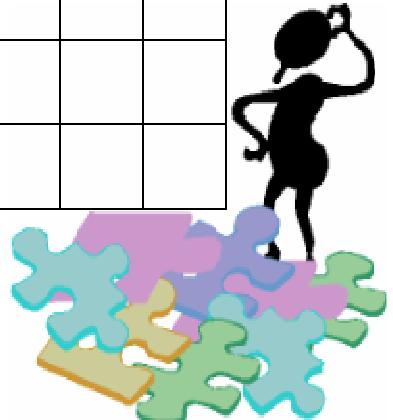
### 12.5.1. WRITING CHARACTERS

After reviewing 12.3.2 *Writing Chinese* write the characters below by following the indicated stroke order. Make sure that your characters fill the whole square.

Character	Pinyin	Stroke Order	Practice		
我	wǒ	亼 扌 我 我 我			
很	hěn	彳 行 行 行 行 很 很 很			
不	bù	一 才 不 不			
是	shì	口 日 日 旦 早 旱 犀 是			
在	zài	一 广 才 在 在 在			
送	sòng	宀 兰 扌 关 送 送			

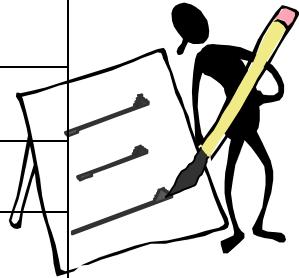
### 12.5.2. ANALYSING CHARACTERS

Analyse the following Chinese characters.



- 1) Identify the radical.
- 2) Count the number of strokes and locate the radical in the Table of Radicals in your dictionary.
- 3) Count the number of strokes of the rest and locate it under the appropriate section.

	<b>Radicals</b> (Number of strokes)	<b>Rest</b> (Number of strokes)	<b>Pinyin</b>
忙			
来			
国			
三			
青			
我			
和			
名			



#### 12.5.3. TRANSLATION

Translate the following text into English.

Jīntiān wǒ bǎ zhè tào lùxiàngdài dàilái le. Lùxiàngdài jiào Yēhéhuá jiànzhèngrén zhè gè míngzi  
今天我把这套录像带带来了。录像带叫«耶和华见证人这个名字  
bèihòu de zǔzhī Lùxiàngdài jièshào wǒmen de zǔzhī yě jiěshì Yēhéhuá jiànzhèngrén shì  
背后的组织»。录像带介绍我们的组织也解释耶和华见证人是  
shéi wǒmen de gōngzuò zěnyàng zǔzhī qǐlái wǒmen de mùdì shì shénme děng Lùxiàngdài  
谁、我们的工作怎样组织起来、我们的目的是什么等。录像带  
bāngzhù nǐ rěnshí Yēhéhuá jiànzhèngrén  
帮助你认识耶和华见证人。

#### 12.5.4. ADDITIONAL VOCABULARY

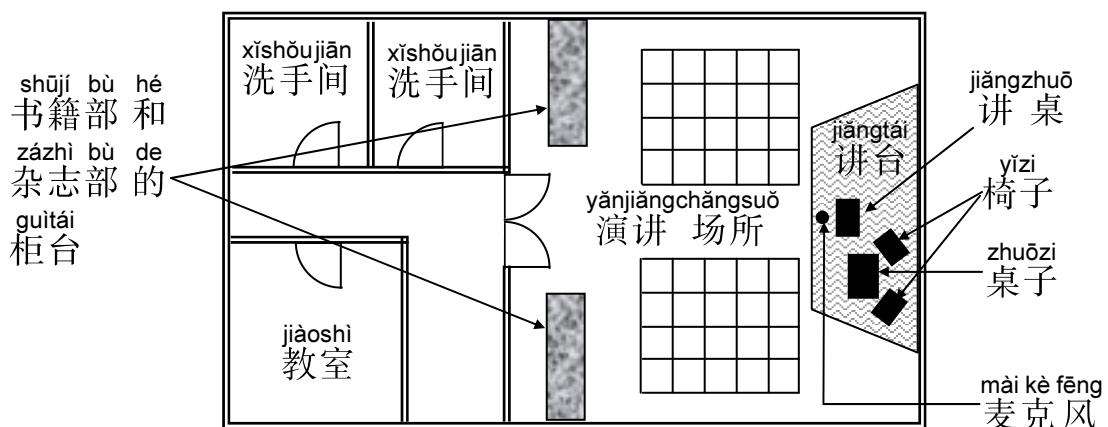
录像带	lùxiàngdài	Videocassette
带来	dàilái	to bring, to bring about
背后	bèihòu	behind
组织	zǔzhī	organisation; to organise
工作	gōngzuò	work, job; to work
目的	mùdì	purpose, aim, goal



**In this lesson you will:**

- ☞ learn how to describe the Kingdom Hall.
- ☞ See how a simple sentence works.
- ☞ look at location words and how to use them.

### 13.1. TEXT (课文)



Wǒmen zài Wángguójùhuìsuǒ kāi jūhuì. Wǒmen fēicháng huānyíng nǐ lái cānjiā. Jūhuìsuǒ lǐ

yǒu yīge yǎnjiāngchǎng suǒ, yī jiān jiào shì (yě dāng cángshūshì) hé liǎng gè xǐshǒujiān huò zhě

cèsuǒ. Jūhuìsuǒ de wài miàn yǒu tíngchē chǎng.

Yǎnjiāngchǎngsuǒ de qiánmian yǒu jiǎngtái. Hòubiān yǒu shūjíbù hé zázhìbù de guítái.  
演讲场所 的 前面 有 讲台。后边 有 书籍部 和 杂志部 的 柜台。

Jiǎngtái shàng yǒu yī zhāng zhuōzi liǎng bǎ yǐzi hé yī gè jiǎngzhuō. Jiǎngzhuō qián yǒu  
讲台 上 有 一 张 桌子，两 把 椅子 和 一 个 讲 桌。讲 桌 前 有  
màikèfēng  
麦克风。

Nǐ zhīdào ma? Shàng gè lǐbài wǒ zài yǐzi xiàmian shídiào yī běn gē běn. Wǒ bǎ tā fàng  
你 知道 吗？上 个 礼拜 我 在 椅子 下面 拾 到 一 本 歌本。我 把 它 放  
zài cángshūshì lǐ.  
在 藏书室 里。

## 13.2. VOCABULARY (生字和生词)

1	王国聚会所	wángguójùhuìsuǒ	Kingdom Hall
2	开	kāi	to open, to hold (a meeting etc)
3	欢迎	huānyíng	to welcome, to greet
4	聚会所	jùhuìsuǒ	meeting place (building)
5	演讲场所	yǎnjiāngchǎngsuǒ	main hall
6	间	jiān	between, among; (MW for room)
7	教室	jiàoshì	classroom, schoolroom
8	藏书室	cángshūshì	library (room)
9	洗手间	xǐshǒujiān	toilet, washroom
10	厕所	cèsuǒ	toilet, washroom
11	外面	wàimian	outside, out
12	停车位	tíngchēchǎng	car park, parking area
13	前面	qiánmian	in front, at the head, ahead
14	讲台	jiǎngtái	platform, rostrum
15	后边	hòubian	at the back, in the rear, behind
16	书籍部	shūjí bù	literature department
17	杂志部	zázhì bù	magazine department
18	柜台	guítái	(sales) counter
19	张	zhāng	to spread, to stretch; (MW for flat things); (a surname)
20	桌子	zhuōzi	table, desk
21	把	bǎ	to hold, (MW for things with handle), (indicates pre-verbal object)
22	椅子	yǐzi	chair
23	讲桌	jiǎngzhuō	rostrum
24	麦克风	màikèfēng	microphone
25	礼拜	lǐbài	week
26	下面	xiàmian	below, under, underneath; the next in order, following
27	拾到	shídiào	to pick up (from the ground)
28	歌本	gēběn	songbook
29	放	fàng	to put, to place

### 13.3. LANGUAGE POINTS (语言的注解)

#### 13.3.1. SIMPLE SENTENCE STRUCTURES (STATEMENTS)

A sentence is a structured collection of words to express thoughts, feelings etc. In some languages (Latin, German and many other European languages) the words, e.g. word endings, change in order to indicate the relationship between words. In other languages, Chinese and

English being amongst them, the relationship between parts of a sentence is shown by their place in the sentence. Let's look at these two sentences as an example:

Zhǎnglǎo zhàogù huìzhòng  
长老 照顾 会众。

The elder(s) look(s) after the congregation(s).

Sentence A

Huìzhòng zhàogù zhǎnglǎo  
会众 照顾 长老。

The congregation(s) look(s) after the elder(s).

Sentence B

The two parts “the elder(s)” and “the congregation(s)” have swapped places and with it the direction of action. In sentence A “the elder(s)” (the subject or theme of the sentence) “looks (or look) after” (“look after” is the verb) “the congregation(s)” (the object of the sentence). In sentence B the sentence part “the elder(s)” becomes the object of the care of the “congregation(s)”, which is now the subject. This indicates that for a simple statement the sentence structure in Chinese is the same as in English:

Subject	Verb	Object
Who does something?	What is being done?	To whom is it done?

If there are two objects involved, one is then called “direct object” the other “indirect object” it is possible to use the same structure as in English. For instance in the sentence:

Wǒ gěi nǐ yī běn shū  
我 给 你 一 本 书。

I give you a/one book.

The sentence part “a/one book” being the direct object is preceded by “you”, i.e. the indirect object. So for this type of sentence we note the following structure:

Subject	Verb	Indirect Object	Direct Object
Who does something?	What is being done?	For whose/what's benefit is it done?	To whom/what is it done?

Please be aware that the term “benefit” can be used in a loose sense, e.g. in the sentence:

The Sanhedrin gave Paul forty strokes less one.

“Paul” is the indirect object. However, it is doubtful(!) whether Paul agreed that the punishment was to his benefit.

### 13.3.2. LOCATION STRUCTURE

Before introducing two location structures let's have a quick look at some location words. The diagram below indicates their meanings.

Please note that you can use 面 (miàn) instead of 边 (biān). Also 头 (tóu) is possible, although this tends to be a bit less formal. All of them tend to be pronounced with a light tone.

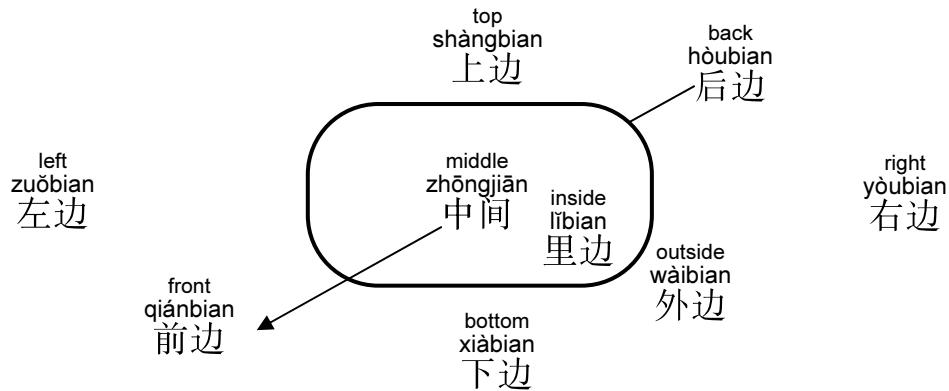


Figure 25: Location word diagram

Here is the first sentence structure for indicating locations and an example. The structure is:

Noun 在 place location word. Structure 1

Shū zài zhuōzi shàng。  
书 在 桌子 上。

The book is on the table.

As you can see the 在 (zài), which means “be located at” and location word, here 上 (shàng), meaning “top”, sandwich the place, here 桌子 (zhuōzi). You may have also noticed that neither 边 (biān) nor 面 (miàn) nor 头 (tóu) has been used. They can be omitted if the place, e.g. 桌子 (zhuōzi) or “table”, is a thing and not a being.

The second construction emphasises the existence more than the place. We will look at the second construction first and then we'll have a look at the difference between it and the first.

Place location word 有 noun. Structure 2

Zhuōzi shàng yǒu yī běn shū。  
桌子 上 有 一本 书。

There is a book on the table.

Compare this with this example from 13.1:

Yǎnjǐāngchǎngsuǒ de qiánmian yǒu jiǎngtái  
演讲场所 的 前面 有 讲台。

There is a platform at the front the main hall.

This can be abbreviated to the more commonly used structure 2 by dropping 的 (de) and 面 (miàn) to:

Yǎnjiāngchǎngsuǒ qián yǒu jiǎngtái  
演讲场所 前 有 讲 台。

There is a platform at the front the main hall.

Structure 1 emphasises the fact that the book is on the **table** and not anywhere else. On the other hand, structure 2 points out that **a book** and not a magazine is on the table. Although in substance the same, there is a slight difference in meaning.

### 13.4. DID YOU KNOW? (你知道吗?): KEY DATES OF MODERN CHINESE HISTORY<sup>1</sup>

Year	Event
1898	The Hundred Days of Reform end when Empress Cixi comes to power. Britain gains Hong Kong on a 99-year lease from China.
1900	Boxer rebels besiege foreign embassies in Beijing. American, Japanese and European troops end the rebellion. The Empress flees Beijing.
1905	Sun Yat-sen founds a group that becomes known as the Chinese Nationalist Party or Guomingdang (国民党/KMT).
1911	The army backs a national rebellion. Manchu rule ends and a republic is declared. Sun Yat-sen becomes provisional president.
1912	The Republic of China is founded.
1912	<i>Brother Russell visits China.</i>
1921	The Chinese Communist Party (CCP) is founded.
1925	Sun Yat-sen dies.
1926	Chiang Kai-shek takes control of the Chinese Nationalist Party. Chiang Kai-shek starts Northern Expedition from Guangzhou to Shanghai. At Shanghai he launches a massacre of CCP members.
1927	Chinese Civil War starts.
1931	Japanese occupy Manchu. Start of Sino-Japanese war.
1931	<i>First Chinese brothers baptized.</i>
1934/5	The Chinese communists travel for nearly 10000 km to northern China. This is known as the Long March. Mao Zedong emerges as leader.
1941	<i>Branch office of Watch Tower Society is closed.</i>
1945	Japan surrenders at the end of World War II. Sino-Japanese war ends.
1947	<i>Harold King and Stanley Jones, Gilead graduates, arrive in China.</i>
1949	Mao Zedong proclaims the People's Republic of China.
1956	<i>Nancy Yuan permanently detained.</i>
1958	Start of Great Leap Forward: The idea was to mobilize the peasant masses to increase crop production by collectivising the farms and use the excess labour to produce steel. What ended up happening was the greatest man-made famine in human history.

<sup>1</sup> References (secular dates)

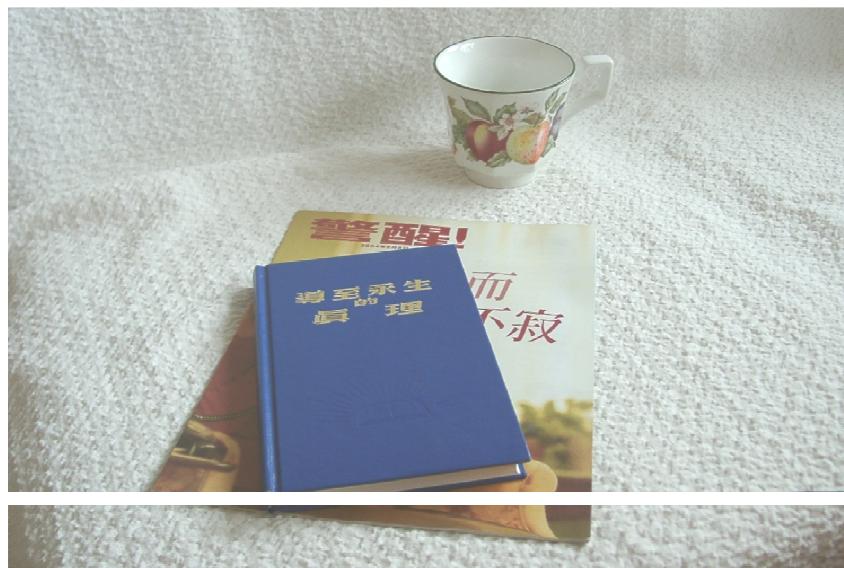
Paul Frankenstein *Chinese History for Beginners*, URL: <http://www.asterius.com/china/china4.html#KMT>  
Julian Holland et al, *The Kingfisher History Encyclopaedia*, 1999 edition

Year	Event
1958	Brothers King and Jones arrested. Ban on preaching imposed.
1963	Brother King released from prison.
1965/6	Cultural Revolution started.
1969	Cultural Revolution ends.
1971	Taiwan loses its seat in the UN.
1976	Mao Zedong dies.
1978	Deng Xiaoping emerges as supreme leader and launches his economic reform programme.
1979	Nancy Yuan finally released.
1989	Tiananmen Square incident
1997	Deng Xiaoping dies. Hong Kong returns to Chinese ownership.

## 13.5. EXERCISES (练习)

### 13.5.1. LOCATION WORDS

Answer the following questions, which relate to the picture, in Chinese (Try to use characters!). You don't have to use all squares for your answers.



Where is the book?

--	--	--	--	--	--	--	--	--

Where is the magazine?

--	--	--	--	--	--	--	--	--

Where is the cup?

--	--	--	--	--	--	--	--	--	--

### 13.5.2. SIMPLE SENTENCE STRUCTURE

Mark the subjects, verbs and objects in the following sentences.

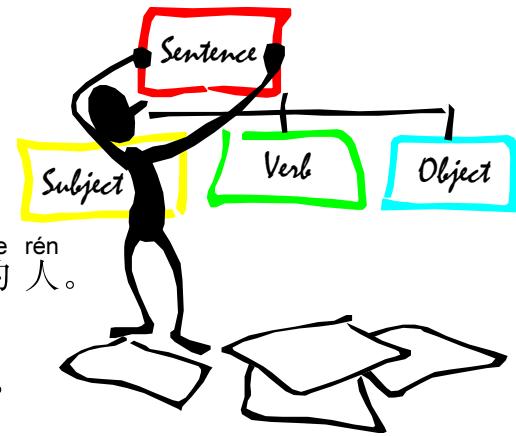
1) Yēhéhuá bāngzhù tā de púrén  
耶和华 帮助 他的 仆人。

2) Jiāngzhě fābiǎo yǎnjǐang  
讲者 发表 演讲。

3) Wǒmen huānyíng měi yīge gǎn xìngqù de rén  
我们 欢迎 每一个 感兴趣 的 人。

4) Yēsū gàoù tā de mén dù yī jiàn shì  
耶稣 告诉 他的 门徒 一件 事。

5) Shàngdì gěi wǒmen ānwèi  
上帝 给 我们 安慰。



### 13.5.3. SOUND DISCRIMINATION

First write down the Pinyin, then practice reading, finally check with a good Mandarin speaker.

1) 张: \_\_\_\_\_

讲: \_\_\_\_\_

喂!



2) 出: \_\_\_\_\_

去: \_\_\_\_\_

3) 演: \_\_\_\_\_

样: \_\_\_\_\_

4) 能: \_\_\_\_\_

生: \_\_\_\_\_

5) 会: \_\_\_\_\_

坏: \_\_\_\_\_

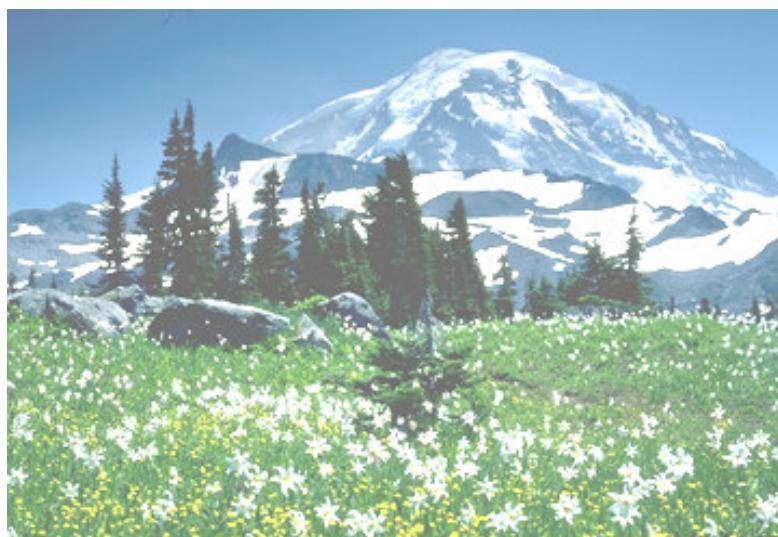


### 13.5.4. ADDITIONAL VOCABULARY

仆人  
讲者  
发表

púrén  
jiāngzhě  
fābiǎo

servant  
speaker  
to make (a speech)



**In this lesson you will:**

- ☞ see how to describe paradise.
- ☞ look at the 把 construction.
- ☞ find out more about Chinese adjectives.
- ☞ see how to indicate similarities.

### 14.1. TEXT (课文)

#### Yīge xīn de dìshàng lèyuán 一个 新 的 地上 乐园

Shàngdì yīngxū tā yào bǎ dìqiú biàncéng lèyuán Zài lèyuán lǐ suǒyǒu de mínzú dōu xiàng 上帝 应许，他 要 把 地球 变成 乐园。在 乐园 里 所有的 民族 都 像 yī gè dà jiātíng yīyàng hému gòngchǔ Wèishénme suǒyǒu rén néng hému xiāngchǔ ne Yīnwèi 一 个 大 家庭 一 样 和 睦 共 处。为 什 么 所 有 人 能 和 睦 相 处 呢？因 为 zhù zài lèyuán lǐ de dōu shì hǎorén méiyǒu huàirén 住 在 乐园 里 的 都 是 好 人，没 有 坏 人。

Lèyuán hǎoxiàng měilì de huāyuán yīyàng Lèyuán lǐ huì yǒu gèzhǒnggèyàng de shùmù wǔcǎi 乐 园 好 象 美 丽 的 花 园 一 样。乐 园 里 会 有 各 种 各 样 的 树 木、五 彩 bīnfēn de huāduǒ yǒu hóngsè huángsè lán sè báisè děngděng Yēhéhuá hái huì tígōng 缤 纷 的 花 朵 —— 有 红 色、黄 色、蓝 色、白 色 等 等。耶 和 华 还 会 提 供 fēngfù de shíwù Nà shíhou Shàngdì huì chōngfèn de mǎnzú zhòng shēng de yuàn wàng 丰 富 的 食 物。那 时 候 上 帝 会 充 分 地 “ 满 足 … 众 生 的 愿 望 ” Shīpiān (诗 篇 145:16)。

## 14.2. VOCABULARY (生字和生词)

1	地上	dìshàng	on earth, on the ground
2	应许	yīngxǔ	to agree, to promise; to permit, to allow
3	地球	dìqiú	the earth, the globe
4	变成	biànbéng	to turn into, (literally: change to become)
5	民族	mínzú	nation, nationality
6	A (好)像 B一样	A (hǎo)xiàngB yīyàng	the exterior of A is similar to B
7	家庭	jīatíng	family, household
8	和睦	hé mù	harmony, concord, amity
9	共处	gòngchǔ	to co-exist
10	相处	xīangchǔ	to get along (with one another)
11	坏	huài	bad, harmful
12	美丽	měilì	beautiful
13	花园	huāyuán	flower garden, garden
14	各种各样	gèzhǒnggèyàng	all kinds of, all sorts of
15	树木	shùmù	trees generally
16	五彩缤纷	wǔcǎibīnfēn	colourful, multi-coloured
17	花朵	huāduǒ	flower
18	红色	hóngsè	red; revolutionary
19	黄色	huángsè	yellow; pornographic
20	蓝色	lán sè	blue
21	白色	bái sè	white
22	等等	děngděng	(indicating the end of an enumeration); and so on, etc.
23	丰富	fēngfù	rich, abundant, plentiful
24	食物	shíwù	food
25	时候	shíhòu	(a point in) time, moment; (the duration of) time
26	充分	chōngfèn	full, ample, abundant; to the full, as fully as possible
27	地	(here:) de	(links an adverbial conjunction to the following verb)
28	满足	mǎnzú	satisfied, content, contented; to satisfy, to meet
29	众生	zhòngshēng	all living creatures
30	愿望	yuàn wàng	to desire, to wish, to aspire

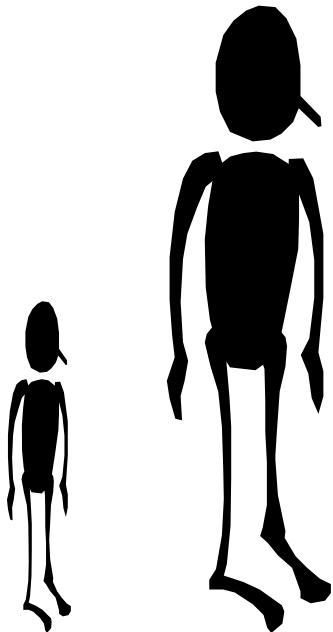
## 14.3. LANGUAGE POINTS (语言的注解)

### 14.3.1. MODIFYING ADJECTIVES

Adjectives are used to describe things or people. They, in turn, can be modified as well. The examples below use the adjectives for tall and small, i.e. 高 (gāo) and 矮 (ǎi), to illustrate this. The top phrase describes an extremely tall thing. From this phrase downward things become smaller and smaller until it is extremely small (phrase at the bottom).

Fēicháng gāo	非常 高	extremely tall
Hěn gāo	很 高	(very) tall
Yǒu yídiǎnr gāo	有 一 点 儿 高	quite tall
Bù tài gāo	不 太 高	not very tall
Bù gāo	不 高	not tall
Yǒu yídiǎnr ǎi	有 一 点 儿 矮	quite small
Hěn ǎi	很 矮	(very) small
Fēicháng ǎi	非常 矮	extremely small

For example you could say:



Zhège rén fēicháng gāo  
这个人 非常 高。

This person is extremely tall.

#### 14.3.2. SIMILARITIES

In 11.3.3 we learned a way to express differences. Here we want to discuss how to indicate that two things are the same or resemble each other. So we'll start with the pattern for things/people that have the same quality.

X	gēn hé	Y	yīyàng	一样 (Adjective).
X	and	Y	are the same	(Adjective in which X and Y are the same).

This is followed by an example. Here it is:

Zhè běn Shèngjīng gēn nà běn Shèngjīng yīyàng  
这 本 圣经 跟 那 本 圣经 一 样。

This Bible and that Bible are the same.

Or if you wanted to use an idiom you could say:

Zhè liǎng běn shū yīmúyīyàng  
这 两 本 书 一 模 一 样。

These two books are identical.

Here is another example:

Gēge hé dìdì yīyàng gāo  
哥 哥 和 弟 弟 一 样 高。

The elder brother is as tall as the younger brother.

If something (or someone) resembles something (or someone) else (or has similar characteristics) you can use one of the following sentence patterns.

X	hǎo xiàng xiàng (好) 像 / 象	Y	<i>yīyàng</i> (一样)(Adjective)。
X	resembles	Y.	

Here is an example:

Lèyuán hǎoxiàng huāyuán yīyàng piàoliang  
乐园 好象 花园 一样 漂亮。  
Paradise is as pretty as a (flower) garden.

Here is another pattern:

X	<sup>gēn</sup> 跟 Y (很) 像。	
	X resembles Y (very much).	

and an example:

Érzi gēn tā fùqīn hěn xiàng  
儿子 跟 他 父亲 很 像。  
The son resembles his father very much.

#### 14.3.3. THE 把 (BĀ) CONSTRUCTION

In 13.5.2 we looked at the simple sentence structure and noted that it is generally Subject – Verb – Object. Under certain conditions it is possible and even common to transpose the structure so that the object appears before the verb. It seems desirable to use this construction when the action is emphasised. The structure is:

Subject	把	Object	Verb + X
Wǒ	bǎ	zhè tào zázhì	sòng gěi nǐ
我	把	这 套 杂志	送 给 你。

I am giving you this set of magazines. (Note: This does **not** refer to future action!)

X represents an additional element after the verb, so a simple, one syllable verb is not enough.

The 把 (bā) construction can be used when:

- 1) The verb is followed by an additional element, here represented by X.
- 2) The object is defined.

The additional element X in the above example is 给 (gěi) 你 (nǐ). So we see condition one is fulfilled.

The object in the example is definite (*this* set of magazines). If we wanted to refer to any magazine (as in the sentence: I'll give you *a* magazine) the 把 (bā) construction cannot be used.

## DID YOU KNOW? (你知道吗?): PREACHING TO THE CHINESE

In order to appeal to us Jehovah speaks in a way that we understand. More than that! He thought of ways to make his words palatable to us. So he lowered himself to come down to our level, as it were. The apostle Paul imitated Jehovah's fine example by adapting both the presentation of the Good News and his behaviour so that he could appeal to people of all sorts. In 1 Cor 9:22 he says: "... I have become all things to people of all sorts, that I might by all means save some."

How can we follow Jehovah and Paul's excellent examples? How can we become a Chinese person to Chinese people? Learning the language is one step. Looking into their historical background helps too. However, what may help most of all is being open-minded. The Chinese come from a different culture. What may be considered normal in China might be considered odd in the West or even rude – and vice versa.

The Chinese are very hospitable and friendly. They are usually quite happy to chat on the street and accept the *Watchtower* and *Awake!*. It is also easy to arrange a Bible study with them, as a considerable number of the Chinese abroad are students and eager to learn new things.

Of course, some Chinese may just want to practice their English on us and hope to get free English lessons. If we come across such a situation what should we do? Well, we could think back to the time when we started to study the Bible. What were our motives? Probably we wanted to live in a beautiful paradise. Only later we developed love for Jehovah and wanted to serve him because of this. Applying this to the Chinese field means not to give up too quickly if a Chinese person wants to study with us for the wrong reason. The Chinese student should have the study material in his mother tongue (compare Acts 2:5, 6). This will ensure that he understands what is being discussed. We might suggest to study in Chinese but to socialise in English. Although we want to use what Chinese we can, sometimes it is even good to use English to make sure that we understand our student. On the other hand, we have to avoid wasting our time and, if we cannot perceive any progress, it might be best to stop – as we do also with English Bible students who make no progress.

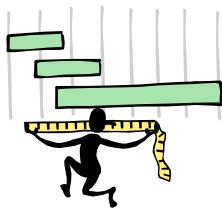
Having said that, even sincere Chinese Bible student may take a long time to accept that there is a creator and that the Bible is God's Word. One reason may be the school syllabus. It discourages belief in a creator by emphasising the theory of evolution. Even for people, who realize that this theory does not satisfactorily explain the existence of the universe, there may be the difficulty of understanding of a God with a personality as opposed to a force without feelings. It is not uncommon for a Chinese interested person to study 5 years before he has progressed to the point of dedication and baptism.

As mentioned earlier, there might be things that we feel are quite odd. For instance the Chinese in general dispose of used toilet paper into a waste paper basket next to the toilet. Another oddity is that many Chinese try to avoid blowing their nose in public and would rather sniff. In Taiwan the whole bathroom is usually tiled and has a drainage hole outside the bath tube. The reason being that they wash themselves outside the bath tub and then enjoy the clean water in the bath tub like the Japanese. Would your bathroom accommodate this?! These are only a few examples to illustrate that the Chinese are different and not only in their language!

## 14.4. EXERCISES (练习)

### 14.4.1. EXPRESSING SIMILARITIES

Translate the following scriptures (or parts of scriptures) by using your dictionary. Then compare with the Pinyin *New World Translation*. Check the difference in meaning with a Chinese friend.



- 1) ... The kingdom of the heavens has become like a man that sowed fine seed in his field. (Matthew 13: 24)
- 

- 2) ... The kingdom of the heavens is like leaven, ... (Matthew 13: 33)
- 

- 3) ... whoever will humble himself like this young child ... (Matthew 18: 4)
- 

- 4) For the kingdom of the heavens is like a man, a householder, ... (Matthew 20: 1)
- 

- 5) ... He has swallowed me down like a big snake ... (Jeremiah 51: 34)
- 

### 14.4.2. THE 把 (BĀ) CONSTRUCTION

If possible, convert the following sentences into sentences with 把 (bǎ).

- 1) 圣经 是 谁 拿 走 的?

→ \_\_\_\_\_



- 2) 这 本 册 子, 请 你 放 在 书 包 里。

→ \_\_\_\_\_

- 3) 你 应 该 跟 他 说 这 件 事。

→ \_\_\_\_\_

- 4) 他 带 姐 妹 到 聚 会 所 去 了。

→ \_\_\_\_\_

- 5) 我 们 给 你 一 套 杂 志。

→ \_\_\_\_\_

#### 14.4.3. ADDITIONAL VOCABULARY

书包	shūbāo	satchel, schoolbag
带	dài	to take, to bring, to carry
拿	ná	to hold; to take, to bring
走	zǒu	to walk, to go; (after verb) away (as in take away)



In this lesson you will:

- ☛ learn how to give directions.
- ☛ look at some sentence end particles.
- ☛ be introduced to the 离 construction.
- ☛ see how to indicate mode of transport.

### 15.1. TEXT (课文)

Yí ge chuándàoyuán zài yīcì tànfǎng yīge gǎn xìngqù de rén.  
一个 传道员 再一次 探访 一个 感兴趣 的人。

Gǎn xìngqù de rén:      Xièxie nǐde yāoqing, wǒ xiǎng cānjiā nǐmende jùhuì, kěshì wǒ bù  
感兴趣 的人: 谢谢 你的 邀请, 我 想 参加 你们的 聚会, 可是 我 不  
zhīdao zěnme qù.      Yǒu gōnggòngqìchē ma?  
知道 怎么 去。 有 公共汽车 吗?

Chuándàoyuán :      Yǒu. Wángguójūhuìsuǒ de duìmiàn jiù yǒu gōnggòngqìchēzhàn. Zuò huò  
传道员 : 有。 王国聚会所 的 对面 就 有 公共汽车 站。坐 56 或  
71 路 都 可以。

Gǎn xìngqù de rén:      Qǐngwèn jùhuìsuǒ lí wǒ jiā yuǎn ma?  
感兴趣 的人: 请问 聚会所 离 我家 远 吗?

Chuándàoyuán 传道员 : Bù yuǎn. Cóng nǐ jiā dào jūhuìsuǒ zǒulù dàyuē fēnzhōng 不远。从你家到聚会所走路 大约 10 分钟。

Gǎn xìngqù de rén 感兴趣的人: Zěnme zǒu 怎么走?

Chuándàoyuán 传道员 : Nǐ dào qiántou nà tiáo mǎlù wǎng yòu guǎi yīzhí zǒu dào yīge hóng lǜ 你到前头那条马路往右拐,一直走到一个红绿 dēng ránhòu wǎng zuǒ guǎi Wángguójùhuìsuǒ jiù zài nà tiáo jiē shàng 灯,然后往左拐。王国聚会所就在那条街上。

Gǎn xìngqù de rén 感兴趣的人: Shì hěn fāngbiàn 是很方便。

Chuándàoyuán 传道员 : Rúguǒ xūyào dehuà wǒ yě kěyǐ lái jiē nǐ 如果需要的话,我也可以来接你。

Gǎn xìngqù de rén 感兴趣的人: Nà jiù tài xièxie nǐ le 那就太谢谢你了!

## 15.2. VOCABULARY (生字和生词)

1 次	cì	order, sequence; inferior; times (as in three <i>times</i> )
2 探访	tànfang	to pay a visit, to visit
3 感兴趣的人	gǎnxìngqùde rén	interested person
4 公共汽车	gōnggòngqìchē	bus
5 对面	duìmiàn	opposite, face to face
6 公共汽车站	gōnggòngqìchēzhàn	bus stop
7 坐	zuò	to put up, to build; to take (a bus etc), to go by
8 路	lù	road, path, way; bus route
9 离	lí	to leave, to part from
10 家	jiā	family, household; home
11 远	yuǎn	far, distant, remote
12 走路	zǒulù	to walk; to leave, to get away
13 大约	dàyuē	approximately, about
14 分(钟)	fēn(zhōng)	minute
15 头	tóu/tou	head; side, aspect
16 那	nà	that
17 条	tiáo	(MW for anything long and narrow)
18 马路	mǎlù	road, street, avenue
19 往 ... 拐	wǎng ... guǎi	(lit: in the direction of ... turn)
20 右	yòu	the right hand side, the right

21	一直	yīzhí	straight; continuously, always, all the way
22	红绿灯	hónglǜdēng	traffic lights
23	左	zuǒ	the left, the left hand side
24	街	jīe	street
25	需要	xūyào	need, to require
26	接	jíe	to pick (somebody) up
27	太	tài	excessively, too, over

### 15.3. LANGUAGE POINTS (语言的注解)

#### 15.3.1. SENTENCE FINAL PARTICLES

Sentence final particles are one-character particles with no defined meaning by themselves but which affect the meaning of a sentence dramatically. There are quite a number of them in the Chinese language. We have come across a couple of them already. One of them is 吗 (ma), which was explained in 5.3.1.1. The other particle discussed there was 呢 (ne), which carries the meaning of “with respect to what you’ve just said, let me ask you...” and can also be used together with question words or affirmative – negative questions.

Another sentence particle is 吧 (ba). Attached to the end of a request it softens the tone and solicits agreement. A good English equivalent are questions like: “Don’t you think so?” or “Wouldn’t you agree?” Consider this example:

Zuò  
坐! Sit!

Qǐng zuò  
请 坐! Sit, please!

Zuò ba  
坐 吧! Why don’t you sit down?

Qǐng zuò ba  
请 坐 吧! Why don’t you sit down please?

Also compare these two examples:

Hǎo ma 好 吗?	Hǎo ba 好 吧!
OK?	OK!/Alright!

In 9.3.1 了 (le) was introduced as an aspect particle indicating a change of situation. In short exclamations 了 (le) can be used for emphasis. Here are a few examples:

Dui 对	→	Dui le 对 了!
Correct.		Exactly!

Hǎo 好	→	Hǎo le 好 了!
Good.		That's it!/That's enough!
		Hǎo jí le 好 极 了!
		Excellent!/Wonderful!

Zāogāo 糟糕	→	Zāogāo le 糟糕 了!
Too bad!/What a mess!		What a disaster!

### 15.3.2. THE 离 (LÍ) CONSTRUCTION

This part introduces a sentence pattern to indicate if something is near or far. It uses 离 (lí) which means “to depart, to leave”.

A      lí      B      hěn      yuǎn  
A      离      B      (很) 远。  
A is far from B.

A      lí      B      hěn      jìn  
A      离      B      (很) 近。  
A is near to B.

A and B in the two pattern examples stand for location words, places or points in time. 远 (yuǎn) means “far, distant” or “remote”, whereas 近 (jìn) means “near” or “close”. The 很 (hěn) can be replaced by other modifiers as discussed in 14.3.1. Here are a couple of examples.

Wángguó jùhuìsuǒ lí wǒ jiā hěn yuǎn ma?  
王国 聚会所 离 我家 很 远 吗?  
Is the Kingdom Hall far from my house?

Lí shòunànjìniàn hěn jìn le  
离 受难纪念 很 近 了。  
The Memorial is very close (to now).

### 15.3.3. HOW DID YOU GET HERE?

To introduce the mode of transport the verb 坐 (zuò) is used just in front of it. It literally means “to sit” or “to sit down”. Of course when walking is involved it is different. In this case it is 走路 (zǒulù), literally “walking the street”, is used. Here is an example using the generic 坐车 (zuòchē), which is in English something like “sitting in a vehicle”. What the vehicle or 车 (chē) is should be clear from the context.

Wǒ zuò chē lái Wángguójùhuìsuǒ  
我 坐 车 来 王国聚会所。  
We have come in a car (or other vehicle) to the Kingdom Hall.

Please note that 坐 (zuò) always implies that the speaker is a passenger and not the driver/pilot. If the speaker is the driver/pilot 开车 (kāichē) or 驾驶 (jiashǐ) are used. Both of them mean “to drive a vehicle, to pilot a ship or plane”.

Another mode of transport is riding. In English you can ride a bike or a horse. This works in Chinese as well. Here is an example:

Tā xǐhuān qí zìxíngchē  
她 喜欢 骑 自行车。  
She likes to ride a bicycle.

## 15.4. DID YOU KNOW? (你知道吗?): CHINESE PROVERBS (1)

The Chinese language contains a lot of proverbs and idiomatic expressions. Some are fairly lengthy but very often they comprise only four characters, in which case they are commonly referred to as 成语 (chéngyǔ). One of the longer proverbs you may come across is the following:

Jìn zhū zhě chì jìn mò zhě hēi  
近 朱 者 赤, 近 墨 者 黑。  
Whoever comes close to vermillion gets (stained) red;  
whoever comes close to black ink gets (stained) black.

This proverb is used in the brochure *Lasting Peace and Happiness – How to Find Them*, page 17, paragraph 16 and explained with a scripture - Proverbs (!) 13:20.

Another proverb used in that brochure is made up of only four characters, i.e. it is a 成语 (chéngyǔ).

Yǐnshuǐsīyuán  
饮水思源  
When you drink water think of its source.

This proverb encourages us to keep in mind where one's success or happiness comes from. In particular, to remember with gratitude those who helped to make our achievement possible. The brochure quotes Ecclesiastes 12:1 where we are encouraged to remember our Grand Creator.

## 15.5. EXERCISES (练习)

### 15.5.1. TRANSLATION

Translate the following text into Chinese.

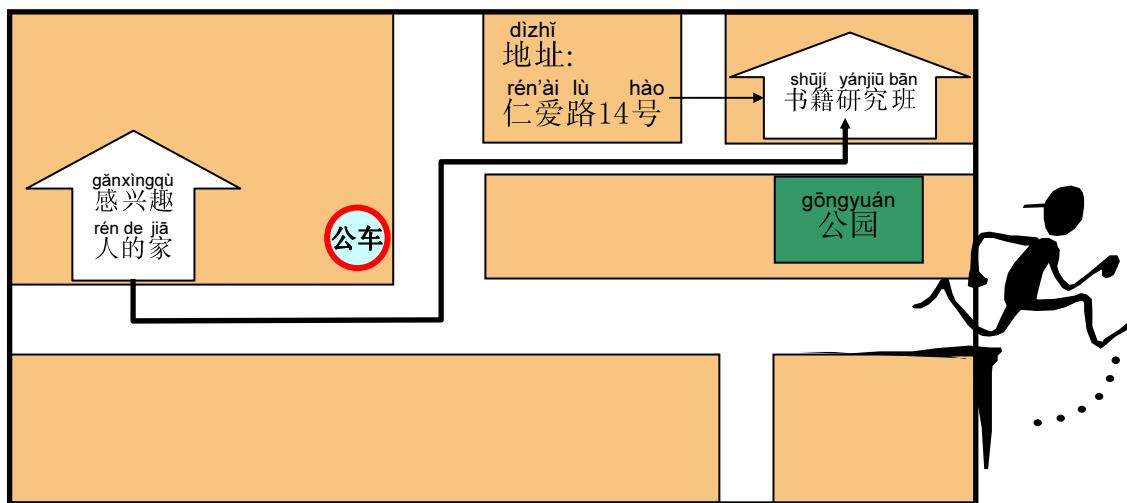
This morning I went to the meetings. I live not too far from the Kingdom Hall so I wondered whether I should go on foot or take the bus. While I was thinking it over, Sister 柳 (Liu) called and asked me whether I wanted her to collect me. I said I did, so I went to the meetings by car.



The public talk was very faith-strengthening. It reminded us that we had to maintain a good relationship with Jehovah. The *Watchtower* study explained how to make wise decisions. It was a very practical article. At 12:05 the meeting was over and I walked home.

### 15.5.2. GIVING DIRECTIONS

Your Bible student said he would phone you if he could come to the book study group. As he doesn't live too far away and you are unable to pick him up, you have to explain the route over the phone. You want to prepare yourself to give directions according to the map below, so you write out the directions in Pinyin (and Chinese).



### 15.5.3. ASKING QUESTIONS

Ask questions that would elicit the following responses.

1) \_\_\_\_\_? → Bù yuǎn. Lí wǒ jiā bù yuǎn.  
不远。离我家不远。

2) \_\_\_\_\_? → Wǒ dà gōnggòngqìchē lái.  
我大公共汽车来。

3) \_\_\_\_\_? → Hěn jìn. Fàndiàn hěn jìn.  
很近。饭店很近。

4) \_\_\_\_\_? → Zuò huǒchē dehuà yào huā liǎng gè xiǎoshí.  
坐火车的话，要花两个小时。

5) \_\_\_\_\_? → Tā bù xǐhuan qí mótuōchē.  
她不喜欢骑摩托车。

### 15.5.4. ADDITIONAL VOCABULARY

地址	dìzhǐ	address, location
书籍研究班	shūjí yánjiū bān	book study group

公园	gōngyuán	park; garden
搭	dā	to put up, to construct; to travel by, to take
饭店	fàndiàn	hotel
火车	huǒchē	train
花	huā	flower, blossom; to spent
小时	xiǎoshí	hour
骑	qí	to ride, to sit astride
摩托车	mótúochē	motor cycle



In this lesson you will:

- ☛ look at how to take care of an interested person at a meeting.
- ☛ be introduced to some more time expressions.
- ☛ learn how to express “for” in Chinese.
- ☛ study some expressions for the near future.

### 16.1. TEXT (课文)

Dixiong 弟兄: Chén Xiānsheng nǐ hǎo. Jiù nǐ yīge rén. Liú dìxiong méi gēn nǐ yīqǐ lái ma?  
陈 先生 , 你好。就 你 一 个 人 , 刘 弟 兄 没 跟 你 一 起 来  
吗?

Chén Xiānsheng 陈 先生 : Méiyǒu. Tā bù tài shūfu.  
没 有 。 他 不 太 舒 服 。

Dixiong 弟兄: Ăh hěn kěxī tā bù néng gēn nǐ yīqǐ lái dànshì wǒ hěn gāoxìng nǐ néng  
啊 , 很 可惜 他 不能 跟 你 一起 来 , 但是 我 很 高兴 你 能  
yīge rén lái cānjiā jùhuì. Jiému jiù yào kāishǐ le. Nǐ rúguǒ yuànyì  
一 个 人 来 参加 聚会。节 目 就 要 开始 了。你 如 果 愿 意  
de huà kěyǐ gēn wǒ yīqǐ zuò  
的 话 , 可 以 跟 我 一 起 坐 。

Tāmen zuòxia. Dixiong shuō  
他们 坐下。弟 兄 说 :

Dixiong 弟兄: Wǒ kàn nǐ méiyǒu gē běn. Méiguānxi. Yīqǐ kàn wǒde.  
我 看 你 没有 歌本。没 关系。一 起 看 我 的。

Tǎolùn Shǒuwàngtái de shíhou zhǔchírén shuō  
讨论 « 守望台 » 的时候, 主持人 说:

Zhǔchírén 主持人: Shéi xiǎng niàn Chuàngshíjì  
谁 想 念 创世记 3:15?

Chén Xiānsheng jǔshǒu Zhǔchírén shuō  
陈 先生 举手。主持人 说:

Zhǔchírén 主持人: Qǐng Chén Xiānsheng niàn  
请 陈 先生 念。

Chén Xiānsheng sòngdú jīngwén yǐhòu zhǔchírén shuō  
陈 先生 诵读 经文 以后, 主持人 说:

Zhǔchírén 主持人: Xièxie nǐ  
谢谢 你。

## 16.2. VOCABULARY (生字和生词)

1 陈	chén	(a surname); to put on display; to state explicitly
2 刘	liú	(a surname)
3 舒服	shūfu	to be well; comfortable
4 啊	ā	(particle expressing surprise)
5 可惜	kěxī	it's a pity, it's too bad
6 节目	jiémù	programme, item (on a programme)
7 开始	kāishǐ	to begin, to start
8 主持人	zhǔchírén	( <i>Watchtower</i> study/book study) conductor
9 念	niàn	to read aloud; to study, to be a pupil; to think of, to miss
10 举手	jǔshǒu	to raise one's hand
11 诵读	sòngdú	to read aloud, to chant
12 以后	yǐhòu	After, afterwards, later

## 16.3. LANGUAGE POINTS (语言的注解)

### 16.3.1. SOME MORE TIME EXPRESSIONS

In previous lessons we looked at time expressions for specific dates or times and how to say “last week” or “next month” etc. This lesson looks at how to relate two events in terms of sequence. You may use one of these patterns depending on what you want to express:

$\text{zài}$ (在)	Event X	$yǐ zhī qián$ 以/之 前	(before)	,      Event Y
		$de shíhou$ 的 时候	(at the time)	
		$yǐ zhī hòu$ 以/之 后	(after)	

Here are a couple of remarks concerning the above time expressions:

- ☞ 在 (zài) is often omitted at the beginning of a sentence.
- ☞ 以/之 前(yǐ/zhī qián) and 以/之 后 (yǐ/zhī hòu) can be preceded by a date or year etc.

Here are a couple of examples:

Chén xiānsheng sòngdú jīngwén yǐhòu zhǔchírén shuō Xièxie nǐ  
 陈 先生 诵读 经文 以后， 主持人 说：“谢谢 你”。  
 After Mr Chen read the Scripture the conductor said, “Thank you”.

Chànggē de shíhou wǒmen yīqǐ kàn wǒde gē běn  
 唱歌 的 时候， 我们 一起 看 我的 歌本。  
 When we sing we can share my songbook.

Note: Please be careful not to mix up 什么时候 (shénmeshíhou), which is the question word “when”, with 的时候 (de shíhou), which also can be translated “when” (see above example) but really means “during the time event X happens”. The event X specifies when this time is.

### 16.3.2. “FOR”

Although one of the smallest words in the English language, “for” has a lot of different meanings and thus has to be translated differently depending on the context. The Oxford Chinese dictionary lists 14 different translations. For (notice the pun!) this reason let's look at a couple. The first example uses “for” in the sense of “for the benefit of”. Here is the example:

Gěi nǐ de  
 给 你 的！

For you!

or

Yì fēng gěi nǐ de xìn  
 一 封 给 你 的 信。

A letter for you.

Another meaning of “for” is “instead of” or “in place of”. Here is an example:

Qǐng Chén dixiong tì wǒmen dǎogào  
 请 陈 弟兄 替 我们 祷告。

We'll ask Brother Chen to pray for (meaning “in place of”) us.

So please be careful to check the context before you pick a word from the dictionary. In this respect the word “for” is only one example of many.

### 16.3.3. PATTERNS WITH “要 (YÀO) ... 了 (LE)” FOR THE NEAR FUTURE

The modal verb 要 (yào) expresses a strong desire or want and is often translated “want” as in the following example.

Jiǎ 甲:	Nǐ yào shénme 你要什么?
Person A:	What do you want?
Yǐ 乙:	Wǒ yào yī bēi chá. 我要一杯茶。
Person B:	I want a cup of tea.

要 (yào) can be used in sentence patterns for the near future too. Here they are together with examples. Please note that the 要 (yào) is optional when used in the sentence patterns together with 就 (jiù) or 快 (kuài).

Subject	jìù yào 就(要)	Degree of imminence		
		(immediately)	1 <sup>st</sup>	
		Verb (Object) 了。 le	2 <sup>nd</sup>	
		(about to)		
		(soon)	3 <sup>rd</sup>	

Jié mù jiù yào kāishǐ le  
节目就要开始了。

The programme is just about to start.

Wǒmen yào hē chá le  
我们要喝茶了。

We're going to drink some tea.

Dà huì kuài yào jié shù le  
大会快要结束了。

The assembly/convention will soon be over.

## 16.4. DID YOU KNOW? (你知道吗?): CHINESE PROVERBS (2)

Many Chinese proverbs have a story behind them, which may make it easier to remember them. Here are a couple you might find useful. The first one is:

Oneself each other spear shield  
Zì xiāng máo dùn  
自 相 矛 盾  
Self-contradiction

By the way, the last part of the proverb, 矛(máo) 盾(dùn), means contradiction. Why should ‘spear + shield’ mean contradiction? According to *Peng’s Chinese Treasury, Chinese Idioms* (Volume 2, p135) the story goes something like this: Once upon a time there was a shield and spear merchant proudly proclaiming that his shields were the strongest and no weapon could

pierce them. Then he boasted that his spears were the sharpest in the world and there was nothing they couldn't pierce through. Somebody asked him: "What if you try your spear on your own shield?" This he could not reconcile as his claims were contradictory.

Another Chinese pearl of wisdom is this:

Greatly/big public/fair without/not private/selfish  
Dà gōng wú sī  
大 公 无 私

Entirely objective, with no selfish interest.

The book mentioned above (Volume 1, page 52) also has an interesting story for this 成语 (chéngyǔ): During the Spring and Autumn Period, Duke Pinggong of Jin asked Qi Huangyang to recommend a magistrate for Nanyang County. Much to Pinggong's surprise, Qi recommended his enemy Xie Hu. Sometime later the Duke was looking for a new judge for his imperial court and sought Qi's advice again. This time he recommended his own son. Qi was commended highly for his selflessness – neither prejudiced nor afraid of gossip.

These are only a couple out of the vast storehouse of Chinese idioms. Just as in English they give the language the right flavour. However, we don't have to worry about them too much. The main thing is that we want to get our message across, even in broken Chinese!

## 16.5. DID YOU KNOW? (你知道吗?): JEHOVAH'S WITNESSES IN SINGAPORE



The modern-day story of Singapore began in 1819 with the arrival of Britain's Sir Thomas Stamford Raffles. Raffles, a representative of the East India Company, was looking for a base of operations in the Eastern world. He decided to consider Singapore. So began a trading base that has had an impact on the development of East Asia to this day.

Pre-independence Singapore has been described as a scruffy city. Today, no one would describe Singapore as scruffy. The opposite is true. Over the past 30 years, the city has been almost entirely rebuilt, retaining where possible the character of the old either by preserving the facade of older buildings or integrating entire historical structures into modern buildings. Singapore has become a crossroads of maritime traffic in the East, often counting as many as 800 ships in port at one time. Modern high-tech equipment allows a huge container ship to be unloaded and reloaded in a matter of hours. The city's financial core demands and gets real estate prices in the range of \$5,000 or more per square foot.

The population of approximately 3,400,000 is composed of a broad mix of Chinese, Malays, Indians, Europeans, and others. Among the languages they speak are Mandarin, Malay, Tamil, and English.

### Religious freedom and Jehovah's Witnesses

As a complement to its unparalleled economic progress, Singapore promises religious freedom to all residents. Regrettably, Singapore has not fulfilled its promise. Particularly have people who associate with the congregation of Jehovah's Witnesses found that to be true.

As early as 1936, Jehovah's Witnesses were part of the Singapore community and carried on regular congregation meetings in their own Kingdom Hall. The congregation flourished, at the same time making its own unique contribution to the stability of community life.

In January 1972 an expulsion order was issued ordering Christian missionaries to leave the country. This was quickly followed by an order deregistering the Singapore Congregation of Jehovah's Witnesses. Within hours the Kingdom Hall was seized by police who smashed their way through the front door. Following almost immediately was an official ban on all literature of the Watch Tower Society. Thus began a period of suppression of Jehovah's Witnesses.

The government of Singapore has repeatedly cited the nonparticipation of Jehovah's Witnesses in military service as justification for the total ban. As recently as December 1995 Singapore's permanent representative to the United Nations in Geneva, in a letter addressed to the Assistant Secretary-General for Human Rights, of the United Nations in Geneva, stated the following: "My Government's ban on the Jehovah's Witnesses movement emanates from considerations of national security. The continued existence of the movement would be prejudicial to public welfare and good order in Singapore. A necessary corollary to the de-registration of the Jehovah's Witnesses was that all their publications be prohibited so as to reinforce the ban on the movement and to curb the dissemination and propagation of their beliefs."

In view of the protest of risk to the national security of Singapore, it should be noted that the number of young men who refuse military service is approximately five persons per year. Singapore maintains a military force of about 300,000. The government of Singapore has refused to even discuss civilian national service for the small handful of people involved.

### **Undisguised Suppression**

After several years of uneasy tolerance, a new chapter of undisguised suppression of human rights began to unfold in 1992 when several people were arrested—charged with possession of literature prohibited under the Undesirable Publications Act. In 1994 the Watch Tower Society dispatched to Singapore 75-year-old W. Glen How QC a lawyer and one of Jehovah's Witnesses all his life. His status as Queen's Counsel gave him recognition that allowed him to appear before the Singapore courts. In view of the religious guarantee of the Constitution, an appeal was presented to the High Court of Singapore, including a challenge to the validity of the arrests and the 1972 ban. On August 8, 1994, the appeal was dismissed by Chief Justice Yong Pung How of the High Court of Singapore. Additional efforts to appeal the decision were unsuccessful.

By early 1995 it appeared that the legal challenge based on the Constitution of Singapore had triggered even more repressive measures. Under a military-style plan called Operation Hope, undercover officers from the Secret Societies Branch of the Criminal Investigation Department swooped down on several small groups of Christians meeting in private homes. Approximately 70 officers and support staff conducted the commando-type raids, resulting in the arrest of 69 persons. All were transported to interrogation centers, some were questioned throughout the entire night, and all were charged with attending meetings of Jehovah's Witnesses and possession of Bible publications.

It is difficult to understand why a religion that functions openly with the full protection of the law in more than 200 lands around the globe should be made the target of persecution in Singapore. It becomes still more difficult to understand when we consider that no other religion in Singapore has been dealt with so unreasonably and arbitrarily.

Source:

Watchtower Bible and Tract Society of Pennsylvanian *The Awake!*, 8 June 1997, pp 21 – 23

## 16.6. EXERCISES (练习)

### 16.6.1. PRESENTATION WITH BIBLE STUDY TRACT

Translate the following presentation into English. For words that you do not know, use your own dictionary.

Zhōngguórén zìgǔ jiù zhòngshì dùshū Bùshǎo rén rènwéi hǎo shū dài gěi rén  
中国人 自古就 重视 读书。不少人 认为 好书 带给人  
zhìhuì bāngzhù rén guò gèng hǎo de shēnghuó Zhè fèn chuándān jiěshì  
智慧，帮助人 过 更好的 生活。这份 传单 解释  
Shàngdì de huàyǔ Shèngjīng jiùshì zhèyàng yī běn shū  
上帝 的 话语， 圣经， 就是 这样 一本 书。 (Turn to page 3,  
Zhèlǐ shuō Shèngjīng de jìngqíán yuánzé jiàodǎo wǒmen guò  
paragraph 1) 这里 说：“圣经 的 敬虔 原则 教导 我们 过  
yǒuyì de shēnghuó Cǐwài wǒmen shíjiàn Shèngjīng de quàngào jiù  
有益的 生活。... 此外， 我们 实践 圣经 的 劝告， 就  
néng tígāo zìzūn shǐ hūnyīn měimǎn xìngfú Zhè fèn chuándān yě jiěshì  
能 提高 自尊， 使 婚姻 美满 幸福”。这份 传单 也 解释  
wǒ kěyǐ zěnyàng bāngzhù nǐ liǎojie Shèngjīng Xià cì wǒ gěi nǐ shìfàn  
我 可以 怎样 帮助 你 了解 圣经。 下次 我 给 你 示范  
yánjiū Shèngjīng de fāngfǎ hǎo ma  
研究 圣经 的 方法， 好 吗？



### 16.6.2. TIME STATEMENTS

Translate the words and expressions in brackets into Chinese.

(When) \_\_\_\_\_ 你 成为 耶和华 见证人 ? (Two year ago)

\_\_\_\_\_ 我 受 了 浸。 (When I studied the Bible with sister

Wáng 王 ) \_\_\_\_\_, 我 有 很 多 问题。

(For example) \_\_\_\_\_ 我 怀疑 是否 真 有 造物主。

(Therefore) \_\_\_\_\_ 我 进步 的 很 慢。 (Because) \_\_\_\_\_

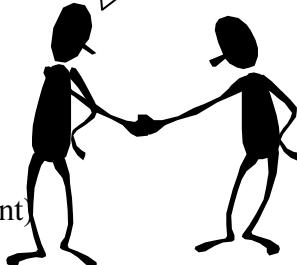
Wáng jiěmèi biǎoxiàn le hěn dà de nàixīn  
王 姐妹 表现 了 很 大 的 耐心, (therefore) \_\_\_\_\_ wǒ kèfú  
了 个 种 难题。 Dàqíánnián  
大前年, (I became an unbaptised publisher)

\_\_\_\_\_。 (Shortly thereafter) \_\_\_\_\_ wǒ shòu le jìn。  
我 受 了 浸。

### 16.6.3. ADDITIONAL VOCABULARY

成为	chéngwéi	to become, to turn into
怀疑	huáiyí	to doubt, to suspect
是否	shìfǒu	whether or not, whether, if
造物主	zàowùzhǔ	creator
进步	jìn bù	to advance, to progress, to improve
得	de	(particle joining verb and complement)
慢	màn	slow(ly)
表现	biǎoxiàn	to show, to display; expression, manifestation
耐心	nàixīn	patient
克服	kèfú	to overcome, to conquer, to surmount
各种	gèzhǒng	various kinds
难题	nántí	difficult question/problem
未受浸	wèishòujìn	unbaptised
传道员	chuándàoyuán	publisher

我很高兴认识你。





**In this lesson you will:**

- ☛ See how to chair a public talk.
- ☛ Learn structures for conveying greetings.
- ☛ Be introduced to the concept of complements.

### 17.1. TEXT (课文)

Zhǔxí: Huānyíng dàjiā. Jīntiān shǒuxiān wǒmen yào língtīng yīge yǎnjiǎng, ránhòu yòng Shǒuwàngtái lái tǎolùn Shèngjīng. Jīntiān de jiǎngtí shì Yingfù shēnghuó de zhǒngzhǒng yōulǜ. Wǒmen qǐng láizì Yuē kè zhōngwén xiǎozǔ de Yáng dìxióng lái wèi wǒmen fābiǎo zhège yǎnjiǎng. Dàn zài yǎnjiǎng zhīqián ràng wǒmen yīqǐ chàng shīgē. Kěyǐ de huà qǐng nǐmen zhàn qǐlái yīqǐ chàng dì 222 shǒu gē.

Yǎnjiǎng zhīhòu zhǔxí shuō

Zhǔxí: Xièxie dàjiā língtīng yě xièxie Yáng dìxióng fābiǎo yǎnjiǎng. Yáng dìxióng qǐng nǐ dài wǒmen xiàng zài Yuē kè de dìxióng jiěmèi wènhǎo.

## 17.2. VOCABULARY (生字和生词)

1	主席	zhǔxí	chairman
2	首先	shǒuxiān	first; in the first place, first of all
3	聆听	língtīng	to listen (respectfully)
4	然后	ránhòu	then, after that, afterwards
5	讲题	jiǎngtí	the topic (of a talk, speech or lecture)
6	应付	yìngfù/yìngfu	to deal with, to cope with, to handle
7	种种	zhǒngzhǒng	all sorts of, a variety of
8	忧虑	yōulǜ	worries, anxiety; to worry; worried
9	来自	láizì	to come from
10	约克	Yuēkè	York
11	小组	xiǎozǔ	group
12	杨	yáng	poplar, (surname)
13	为	wèi	(indicating the object of one's act of service)
14	之前	zhīqián	before, prior to
15	唱	chàng	to sing
16	诗歌	shīgē	poems and songs
17	站起来	zhànlqǐlái	to stand up, to rise to one's feet
18	首	shǒu	(MW for song or poetry); head; leader, head, chief
19	歌	gē	song; to sing
20	之后	zhīhòu	later, after, afterwards
21	代	dài	to act for (or on behalf of others), to take the place of
22	问好	wènhào	send one's respect (or regards) to, extend greetings to

## 17.3. LANGUAGE POINTS (语言的注解)

### 17.3.1. INTRODUCTION TO COMPLEMENTS

The Chinese language makes a lot of use of complements. You know from Genesis 2 that a ‘complement’ is something that completes, works with and, linguistically speaking, adds meaning to the ‘original’ thing. That is exactly what complements in Chinese do.

There are quite a number of different classes of complements. This section will introduce the very useful resultative complements first, then will look at potential complements and, finally, at complex directional complements as well since one was used in the text for this lesson.

A verb in Chinese is often non-specific. Sometimes English ones are too. For instance, you can *look* without necessarily *seeing* what you wanted to, you can *listen* without *hearing* the desired sound and you can definitely *look for* something without *finding* it! So, in these cases, ‘look’, ‘listen’ and ‘look for’ are non-specific. We know an action has been started, but we don’t know how it turned out. The Chinese language has a neat way of dealing with this problem – it simply adds another verb after the original one as a complement of it. In this case, it is called a “resultative complement” simply as the **second** verb shows the *result* of the **first**. For instance:

tīngdǒng 听 懂	to hear, to understand	have heard and understood
chīwán 吃完	to eat, to complete	to eat it all
kànjiàn 看见	to look, to see	to see something (specifically)
zhǎodào 找到	to look, to success	to find

Not all verbs take (or indeed need) complements, but many with just one character do. There is also a series of “set” complementary verbs. There are only very few that can serve as both verb and complement (见 [jiàn] is one of them). Here are a few of the most common, and therefore most useful, complements:

Complement			Example		
到	dào	to manage to	找到	zhǎodào	(to manage to) find
完	wán	to finish, to complete	看完	kànwán	to finish reading
见	jiàn	to see	看见	kànjiàn	to see, to notice
懂	dǒng	to understand	听懂	tīngdǒng	to understand something heard
清楚	qīngchu	(to be) clear	听清楚	tīngqīngchu	to hear something clearly
对	dùi	(to be) correct	说对	shuōdùi	to say correctly
错	cùo	(to be) wrong	说错	shuōcuò	to say wrongly
会	hùi	to know how to	学会	xuéhùi	to master (through study)
住	zhù	to stay/live	拿住	názhù	to hold firmly

Figure 26: Table of useful resultative complements

As you can see, this is very useful! There are long lists of verbs and complements, but these few are most of the important ones.

There are also other uses for complements, one of which you have already met. Do you remember 听不懂 (tīngbùdǒng)? Of course you do! This is one of the most useful phrases – “I don’t understand”!! Please note that there is an extra 不 (bù) in here. This type of structure is called a “potential complement” as it indicates your potential to be able to do something. In this case, it means I *cannot* understand. The positive version contains 得 (de) in place of 不 (bù) and means “to be able to”. Don’t worry, they’re not too hard, (just compare it with all those verb forms in French: je suis, tu es, il/elle est, etc), and they are extremely useful and *very* “Chinese”. Good and competent use of complements makes the difference between a good speaker of Chinese and an excellent one. If you find it tricky, just go over it a few times and don’t be afraid to ask questions!

Finally, let’s look at ‘complex directional complements’. This makes it sound worse than it actually is. The ‘complex’ in its name refers to the fact that the complement consists of more than one element. The text for this lesson uses one.

Qǐng nǐmen zhàngqǐlái  
请 你们 站起来。  
Please stand up.

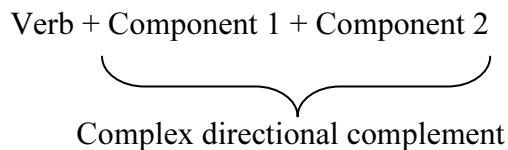
The verb phrase, 站起来 (zhàngqǐlai), can be broken down into two parts: the verb 站 (zhàng), meaning “to stand”, and the complement, which indicates the direction of the action, 起来 (qǐlai)

meaning “up”. Taking a closer look at the directional complement we see that we can break it down into two components. The first component is taken from a very small set of motion verbs and the second is either 来 (lái [towards the speaker]) or 去 (qù [away from the speaker]). Here is a diagram that might be of help.



Figure 27: Directional complement diagram

And the pattern is:



Here are a few remarks concerning the diagram. The syllables carry the tone graph in the diagram but when used as part of a directional complement they are not used. Also please note that 起去 (qǐqù) is not accepted in modern Mandarin. The place of the object is a matter that needs further study and it is recommended to use a good grammar book to find out more.

### 17.3.2. SENDING GREETINGS

In our ministry we want to show concern for others therefore we often send our love to brothers and friends that are unable to attend a meeting because they are ill, for instance. What is the correct sentence pattern for it? The Bible is “beneficial for teaching” (2 Tim 3:16) even when it comes to Chinese. Titus 3:15 contains the two relevant sentence patterns. The simple one is:

Person(s) A	xiàng 向	Person(s) B	wènhǎo 问好 /	wènhòu 问候。
Person(s) A	to	Person(s) B	greetings. (Literally translated)	

The example in Titus 3:15 is:

Wǒ zhèlǐ de rén dōu xiàng nǐ wènhǎo。  
我 这里 的 人 都 向 你 问 好。  
All those with me send their greetings.

A more elaborate sentence patterns indicates who should convey the greetings. Here it is:

Qǐng                      dài                      xiàng                      wènhǎo    wènhòu  
请      Person(s) A      代      Person(s) B      向      Person(s) C      问好 / 问候。  
Please      Person(s) A      for      Person(s) B      to      Person(s) C      greetings. (Lit. translated)

Here is the example from Titus 3: 15:

Qǐng dài wǒ xiàng wǒmen xìnyāng shàng de zhìyǒu wènhǎo。  
请 代 我 向 我们 信 仰 上 的 挚 友 问 好。  
Give my greetings those who have affection for us in the faith.

## 17.4. DID YOU KNOW? (你知道吗?) JEHOVAH'S WITNESSES IN TAIWAN



Taiwan is an island 240 miles long by 90 miles wide. With a population of more than 20,000,000, it is one of the most densely populated regions of the world. Most of its inhabitants speak Chinese, or Mandarin Chinese as Westerners call it. But several dialects and about 13 tribal languages are also spoken there.

Located on the Tropic of Cancer, Taiwan is a very fertile island, producing such bountiful harvests of rice and other crops that it has become a food exporter. However, a harvest of another kind is bringing great joy to those engaged in it. This is a spiritual harvest of those responding favorably to the “good news of the kingdom.”—Matthew 24:14.

### A small initial planting

The work of sowing seeds of Bible truth in Taiwan began [in the 1920s], when a representative of the Watch Tower Society came from Japan and delivered some Bible lectures in Taipei, the capital. Later, two full-time ministers from Japan went about the island, sowing seeds of the good news. Finally, they were imprisoned by the Japanese warlords and gave their lives for the cause of God's Kingdom. Many of the seeds they had sown sprouted quickly among the Amis tribe, but little interest was found among the numerous Chinese people living on the west coast of the island. They are predominantly Taoists or Buddhists.

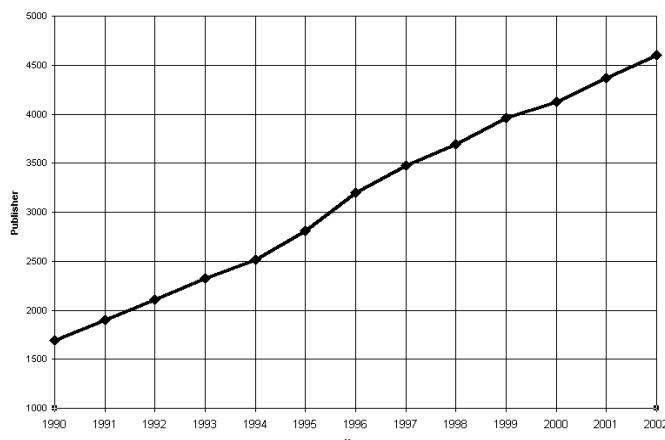


Figure 28: Peak of publishers in Taiwan

The spiritual harvest work in Taiwan has gone on from that small beginning, so that today the island has become a productive field. For example, in the last five<sup>1</sup> years, 529 persons were baptized, mostly from among the Chinese population. This brought the number of Kingdom proclaimers on the island to a peak of 1,552 in 1989 (5281 in 2004<sup>2</sup>). Yes, Taoists, Buddhists, and nominal Christians are responding to the good news and are learning about Jehovah God! But what is it like to talk about the Bible to people with such different backgrounds? And what have been the results?

### Cordial response versus genuine interest

The preaching work in Taiwan is both rewarding and challenging because the Chinese people are cordial by nature. Generally, they politely listen to visitors. When Bible literature is offered, it is often accepted out of courtesy. Consequently, some full-time ministers have placed up to 300 magazines or have obtained 100 subscriptions to our journals in a single month. Over the years, many Bibles, books, magazines, and tracts have been left with the people. Why, then, has the increase in Kingdom publishers been comparatively slow?

One reason involves the Confucian ideas that have molded the people's thinking for centuries. According to Confucius, he who "by respect for the Spirits keeps them at a distance, may be termed wise." The idea is that a wise person does not get too involved with the worship of spirits or gods. Thus, many may be curious about the Kingdom message, but few want to get involved in Bible study. Then, too, although the Chinese believe in many spirits and gods, the concept of a supreme Creator is quite foreign to most of them. Furthermore, even such common Bible characters as Abraham and David may mean little to them. Therefore, it is not difficult to see why much time and patience are needed to help people here to accept the Bible as God's inspired Word and to develop a personal relationship with the Creator, Jehovah God. With Jehovah's blessing, however, such efforts are being rewarded.

### Stimulus for Growth

For many years, the congregations of Jehovah's people in Taiwan used rented halls for their meetings. However, this is changing. For instance, one congregation purchased two adjoining apartments in a large building, and now they have a fine Kingdom Hall. In the last six years, 11 Kingdom Halls have been built or purchased in Taiwan. In each case, this has resulted in an increased harvest and a large meeting attendance.

The harvest among the tribal groups on the east coast of Taiwan has been going on since the very beginning of the Kingdom work on the island. Some of the Amis people who first learned the truth over 50 years ago are still active. Over the years, they have met many challenges. During the Japanese occupation in World War II, they had to learn Japanese. Afterwards they had to learn the Mandarin. In the early 1960's, they faced a test of another kind. At that time many prominent ones of the Amis tribe left Jehovah's clean organization or proved unsuitable. Through all of this, a core of faithful Witnesses continued to serve Jehovah. Many of the grandchildren of these loyal older brothers are now taking the lead in the preaching work.

Taiwan is just a small part of the worldwide field. Yet, Jesus' words: "The harvest is great, but the workers are few," also hold true there (Matthew 9:37) and as the harvest moves on to a climax, the workers who have been toiling in Taiwan are reaping with a joyful cry.

Source:

Watchtower Bible and Tract Society of Pennsylvania, *The Watchtower*, 15 November 1990, pp 29 – 31

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<sup>1</sup> i.e. 1985 – 1990

<sup>2</sup> Watchtower Bible and Tract Society of Pennsylvania, *2005 Yearbook of Jehovah's Witnesses*

## 17.5. EXERCISES (练习)

### 17.5.1. INVITATION TO A PUBLIC TALK

Translate the following telephone conversation into English. Use your own dictionary to find unfamiliar words. Try to memorize these words (e.g. make flash cards).

Jiǎ: Wèi nǐ zhǎo shéi  
甲: 喂, 你 找 谁?

Yǐ: Wèi wǒ shì Zhāng Lánzhī. Wǒ zhǎo Tián Nǚshì  
乙: 喂, 我 是 张 兰芝。我 找 田 女士。

Jiǎ: Zhāng Nǚshì nǐhǎo. Nǐ yǒu shénme shì  
甲: 张 女士, 你好。你 有 什 么 事?

Yǐ: Wǒ dǎ diànhuà gěi nǐ yīnwèi xiǎng yāoqǐng nǐ. Nǐ zhīdao ma?  
乙: 我 打 电 话 给 你, 因 为 想 邀 请 你。你 知 道 吗?

Zhè ge Xīngqītiān yǒu gōngzhòng yǎnjiǎng  
这 个 星 期 天 有 公 众 演 讲。

Jiǎ: Shénme tímu  
甲: 什 么 题 目?

Yǐ: Tímu shì Yēhéhuá wǒmen wěidà de zàowùzhǔ  
乙: 题 目 是 “耶 和 华 --- 我 们 伟 大 的 造 物 主”。

Jiǎ: Hěn yǒuyìsi  
甲: 很 有 意 思。

Yǐ: Huānyíng nǐ cānjiā  
乙: 欢 迎 你 参 加。



### 17.5.2. PUBLIC TALK AND WATCHTOWER STUDY

You want to invite your Chinese Bible student to attend the next public talk and *Watchtower* discussion. This would be your student's first meeting so you want to explain what is going on before your student attends the meeting. You make a list of things that you want to cover:

- 1) Singing a song
- 2) Prayer
- 3) Talk (talk title)
- 4) After the talk: Greetings from travelling speaker, then another song
- 5) Study the Bible by means of *Watchtower*
- 6) Concluding song and prayer

To ensure that you get it right you decide to write out what you plan what to say in Pinyin. (Use your dictionary and check with good Chinese speaker afterwards.)

### 17.5.3. COMPLEMENTS

Match the English phrase up with its equivalent in Chinese.

- 1) Did you understand/comprehend  
(what was said)?

Tā xué de hěn hǎo  
他 学 得 很 好。

啊, 写错了!

- 2) Have you prepared your talk?

Qǐng shànglái  
请 上 来。

- 3) The books have been put back  
(where they were).

Shū fàng huì qù le  
书 放 会 去 了。

- 4) Please come up.

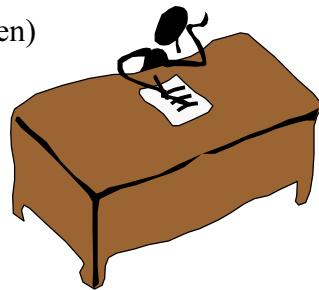
Nǐ tīng dǒng le ma?  
你 听 懂 了 吗?

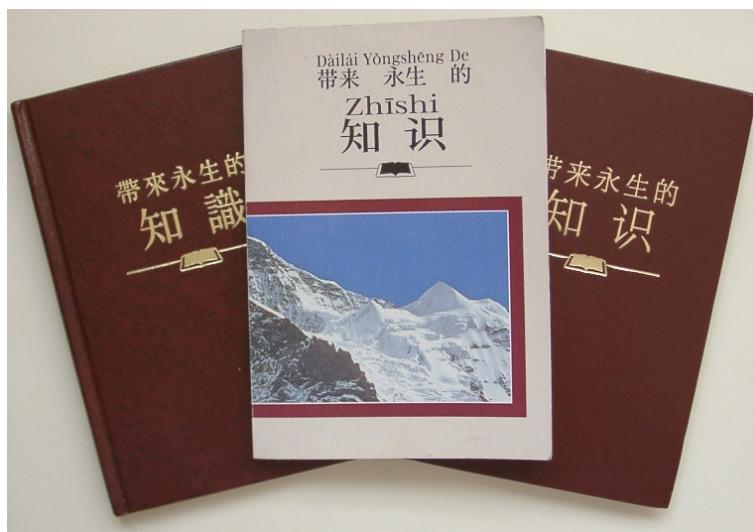
- 5) He studies very well.

Nǐ de yǎnjiāng yùbèi hǎo le ma?  
你 的 演讲 预备 好 了 吗?

### 17.5.4. ADDITIONAL VOCABULARY

找	zhǎo	to look for; to call on
女士	nǚshì	(polite form of address for women)
公众演讲	gōngzhòngyǎnjiāng	public talk
伟大	wěidà	great, mighty
有意思	yǒuyìsì	interesting, meaningful
预备	yùbèi	to prepare, to get ready





**In this lesson you will:**

- ☞ Discuss some tips for conducting a home Bible study.
- ☞ Study different modal verbs.
- ☞ See how to form prohibitive commands.
- ☞ Look at emphatic sentence patterns.

### 18.1. TEXT (课文)

Jiěmèi: Shàng cì wǒmen kāishǐ tǎolùn dì zhāng. Zhǔtí shì: “Zěnyàngde  
姐妹：上次我们开始讨论第5章。主题是：“怎样的  
chóngbài cái méng Shàngdì yuènà. Wǒmen tǎolùn dào dì duàn xiànzài  
崇拜才蒙上帝悦纳”。我们讨论到第13段，现在  
ràng wǒmen jiēzhe kàn dì duàn. Xiǎobiāotí shì: Dīfang dézuì  
让接着看第14, 15段。小标题是：“提防得罪  
Shàngdì. Qǐng nǐ niàn dì duàn.  
上帝”。请你念第14, 15段。

Shèngjīng xuésheng niènwán zhīhòu jiěmèi shuō  
圣经 学生 念完之后，姐妹说：

Jiěmèi: Xièxie nǐ. Zhè liǎng duàn de wèntí shì: Jíshǐ wǒmen duì Shàngdì de  
姐妹：谢谢你。这两段的问题是：“即使我们对上帝的  
zhǐyì yǒu ruògān rènshi wèishénme réng yào dāngxīn  
旨意有若干认识，为什么仍要当心？”

Shèngjīng xuésheng Wǒmen bìxū xiǎoxīn bùrán wǒmen jiù kěnéng zuòchū yīxiē bù méng  
圣经 学生：我们 必须 小心，不然 我们 就 可能 做出 一些 不 蒙  
Shàngdì yuènà de shì Lírú shítú Yuēhàn yào chóngbài yī wèi tiānshǐ  
上帝 悅納 的 事。例如 使徒 約翰 要 崇拜 一 位 天使，  
dànshì tā bù yīnggāi zhèyàng zuò  
但是 他 不 应该 这样 做。

Jiěmèi Shì shéi gào sù Yuēhàn bùyào chóngbài tiānshǐ ér yào chóngbài Shàngdì de?  
姐妹： 是 谁 告诉 约翰 不要 崇拜 天使，而 要 崇拜 上帝 的？

Shèngjīng xuésheng Zhè shì tiānshǐ shuō de Tiānshǐ gào sù Yuēhàn shuō Nǐ yào xiǎoxīn  
圣经 学生：这 是 天使 说 的。天使 告诉 约翰 说：“你 要 小心！  
Bùyào zhèyàng Nǐ yào chóngbài Shàngdì  
不要 这样！... 你要 崇拜 上帝”。

Jiěmèi Duì cóng zhèlǐ wǒmen néng kànchū wǒmen fēi xiǎoxīn bùkě  
姐妹： 对，从 这里 我们 能 看出 我们 非 小心 不可。

## 18.2. VOCABULARY (生字和生词)

1	主题	zhǔtí	theme, subject
2	才	cái	only, just
3	蒙	méng	to receive, to meet with
4	悦纳	yuènà	acceptance
5	段	duàn	(MW for section, part, paragraph)
6	接着	jīezhe	to follow, to carry on
7	小标题	xiǎobiāotí	subheading
8	提防	dīfang	to guard against, to take precautions against
9	得罪	dézuì	to offend
10	完	wán	intact, whole; to finish, to complete, to be through
11	问题	wèntí	question, problem, issue; trouble, mishap
12	即使	jíshǐ	even, even if, even so
13	旨意	zhǐyì	decree, order, will
14	若干	ruògān	a certain number
15	仍	réng	still, yet
16	当心	dāngxīn	to be careful, to look out, to take care
17	小心	xiǎoxīn	careful, cautious, to pay attention to
18	不然	bùrán	otherwise, or else
19	做	zuò	to do, to make
20	看出	kànchū	to make out, to see
21	例如	lìrú	for instance, for example
22	使徒	shítú	apostle

23	天使	tiānshǐ	angel
24	这样	zhèyàng	like this, this way
25	不要	bùyào	don't, do not
26	而	ér	and, but
27	从	cóng	from, since, through
28	非 ... 不 可	fēi ... bùkě	(an empathetic expression) must, have to

### 18.3. LANGUAGE POINTS (语言的注解)

#### 18.3.1. MODAL AUXILIARY VERBS

Before we look at modal auxiliary verbs in Chinese, let's look at this class of verbs in English. The word "modal" means "relating to mode", i.e. modal auxiliaries indicate the way or manner of an action. The word, "auxiliary", indicates that it assists another verb. A modal verb by itself is often not enough. Some English modal auxiliary verbs are: can, may, must, should and will. All of them are used before the main verb. Here is an example:

I should study more Chinese.

The main action is "to study" but the modal auxiliary defines the precise mode of the action: the necessity of studying more. Just to emphasise it again the main verb is necessary. The sentence "I should more Chinese." doesn't make sense.

To start our exploration of Chinese modal auxiliaries let's look at a list of some of them.

(应)该	(yīng) gāi	ought to, should
应当	yīng dāng	ought to, should
能	néng	to be able to, to have permission to
能够	néng gòu	to be able to
会	huì	to be able to; will, know how
可以	kěyǐ	to be able to, to have permission to
敢	gǎn	to dare
不肯	bùkěn	to be not willing to
得	děi	must, ought to
必须	bìxū	must, ought to
必得	bìděi	must, ought to

There are other verbs that can function as modal auxiliaries. Here are probably the most useful of them.

要	yào	to want to, to wish to; must, ought
想	xiǎng	to want to, would like to, to feel like (doing something)
继续	jìxù	to continue, to go on
不断	bùduàn	unceasing, continuous
愿意	yuànyì	to be willing, to be ready

The modal auxiliaries in Chinese work very similarly to their English counterparts. They are used directly before the main verb. The Chinese modal auxiliaries must not be modified with 了. In addition, the tense of the sentence has to be stated indirectly, e.g. using a time clause.

Now let's look at a few examples.

... nǐmen yě yīngdāng bǐcǐ xǐ jiǎo. (约翰福音 13:14)  
... 你们也 应当 彼此洗脚。 (约翰福音 13:14)  
... you also **ought to** wash the feet of one another (John 13:14)

Nǐmen dào gāi shuō Rúguō Yēhéhuá yuányi wǒmen jiù kěyǐ huózhe zuò zhè jiàn  
你们倒该说：“如果耶和华原意，我们就可以活着，做这件  
事，做那件事。” (雅各书 4:15)  
Instead, you **ought to** say: “If Jehovah wills, we **shall** live and also do this or that.”  
(James 4:15)

Móxī dàdà zhàndǒu bù gǎn zài kàn Shǐtú Xíngzhuàn  
... 摩西大大颤抖，不敢再看。 (使徒行传 7:32)  
... Seized with trembling, Moses did not **dare** to investigate further. (Acts 7:32)

Nǐmen yào bùduàn xiān zhuīqiú wángguó hé tāde zhèngyì Mǎtàiifúyīn  
你们要不断先追求王国和他的正义 ...” (马太福音 6:33)  
“Keep on, then, seeking first the kingdom and his righteousness...” (Matthew 6:33)

### 18.3.2. NEGATIVE IMPERATIVE

Normally we encourage people to do the right thing but sometimes it might be necessary to forbid an action. When the Apostle John wanted to worship an angel, the angel said:

Nǐ yào xiǎoxīn Bùyào zhèyàng Nǐ yào chóngbài Shàngdì  
“你要小心！不要这样！... 你要崇拜上帝”。  
“Be careful! Don't do this! ... Worship God.”

This example shows that 不要 (bù yào) is **not** the negative of 要 (yào [to want, to desire]) but is translated as “do not” or “don't”, i.e. it demands that an action does not take place (the negative of 要 [yào] is 不想 [bùxiǎng]). A different character with the same meaning is 别 (bié [do not]). As always, here is an example:

Wǎnshàng qǐng bié tīng yīnyuè  
晚上 请别听音乐。  
Please don't listen to music in the evening.

### 18.3.3. EMPHATIC SENTENCE PATTERNS

We briefly looked at the 是 (shì) ... 的 (de) sentence pattern in 7.3.1. This sentence pattern can be used to emphasise an adjective. Compare the following two examples:

Zhè běn shū hěn xīn  
这 本 书 很 新。  
This book is new. (descriptive)

Zhè běn shū shì xīn de  
这本是新的。  
This book is a **new** one. (Emphatic)

The same construction can be used to stress a circumstantial aspect (e.g. time of action, location of action, means used or purpose of action) of a past action. Sometimes the 是 (shì) can be omitted.

In 7.3.1 we looked at this example:

Tā shì zuótiān lái de  
他是昨天来的。  
It was **yesterday** that he came.

Or in the text we had a couple of longer examples:

Shì shéi gàoù Yuēhàn bùyào chóngbài tiānshǐ de  
是谁告诉约翰不要崇拜天使的?  
**Who** told John not to worship the angel?

Zhè shì tiānshǐ shuō de  
这是天使说的。  
**The angel** said this.

Another sentence pattern, which can be used to emphasise the action, is:

fēi                      bùkě  
Subject 非 Verb (Object) 不可。  
not                      cannot, must not

Here are a couple of examples:

wǒmen fēi xiǎoxīn bùkě  
我们非小心不可。  
We simply have to be careful

wǒmen fēi xué zhōngwén bùkě  
我们非学中文不可。  
We do have to learn Chinese.

#### 18.4. DID YOU KNOW? (你知道吗?) JEHOVAH'S WITNESSES IN HONG KONG

香港

Hong Kong is so densely populated that it was once aptly described as “wall-to-wall people.” The Mong Kok district has 362,000 people to the square mile! Much land has been reclaimed from the sea, and yet about 1 percent of the population still lives literally on the water! Known locally as Tanka, they dwell on junks or boats, as did their fishermen ancestors, who came from northern China and set up a tiny fishing village there in the second millennium B.C.E.

In the mid-19th century, the British came and immediately recognized Hong Kong's strategic and commercially promising location. Its excellent harbor was accessible from both east and west, and it was located on the main trade routes between Europe and the Far East. As a result of the two Opium Wars (1839-42 and 1856-60), China was forced to cede Hong Kong Island and parts of Kowloon Peninsula to the British, and these thus became a British colony. In 1898 the entire area, plus the New Territories to the north, was leased to Britain for 99 years. In 1997, when the lease expired, Hong Kong returned to China.

As becomes a city that *National Geographic* calls "the world's third largest financial center and its eleventh largest trading economy," Hong Kong is preoccupied with making and spending money. "May you be blessed with prosperity" is the usual greeting during Lunar New Year celebrations - and evidently many of its citizens have been so blessed. The previously quoted magazine claims also that "Hong Kong consumes more cognac, per capita, and boasts more Rolls-Royces, per acre, than any other place on earth."

Economic success has given Hong Kong one of the highest living standards in the world. However, has all the material prosperity brought contentment and lasting happiness to Hong Kong's residents? No, but some have sought and found riches of a far better kind.

Consider Justina's experience. She lost her father at an early age. But by applying herself she graduated from prestigious Hong Kong University. This led to a job with the government. In Cantonese this is called *gum fan woon*, a golden rice bowl — job security and good pay. Yet, Justina was neither happy nor satisfied. She often wondered what the purpose of life was and what the future would hold. Her husband, Francis, also felt that life was purposeless. He felt like a cog in a giant machine, a nobody, caught in an endless routine.

Justina was disillusioned when she failed to find among her fellow workers a willing spirit to help care for people. A devout Catholic, she was frustrated when she noted that the priest would smoke and go dancing, just like other men. Then she came in contact with Jehovah's Witnesses and began to get satisfying Scriptural answers to many questions. The priest had given her nothing but his personal opinion, and she had not opened a Bible in 16 years, even though she was a regular church attendee and had been a lay worker for 10 years.

As the Witnesses studied the Bible with Justina and her husband, Francis, he was impressed by their worldwide unity in belief and action. Francis became convinced that God is real. After all, only a living, true God could wield such influence over an international group of people. How happy this married couple is that they have found real riches!

After the Chinese take over in 1997 the work in Hong Kong remains seemingly unhindered and it can truly be said that "the harvest is great, but the workers are few" in Hong Kong. (Matthew 9:37) At present, the ratio of Witnesses to the population is 1 to 2,300. Appreciating the urgency of the harvest work, nearly 600 of the 2,600 Kingdom publishers there are pioneers, or full-time preachers of the good news. Jehovah's Witnesses in Hong Kong, like those elsewhere, realize that 'the blessing of Jehovah makes one rich.' (Proverbs 10:22) Hence, they are working very hard to help many more people in that prosperous community to find true riches.

#### Sources:

Watchtower Bible and Tract Society of Pennsylvania, *The Watchtower*, 15 May 93, pp 23 – 26  
Watchtower Bible and Tract Society of Pennsylvania, *Awake!*, 22 February 1994, p 12

## 18.5. EXERCISES (练习)

### 18.5.1. MODAL AUXILIARY VERBS

The text below is a summary of lesson 9 in the *Require* brochure. Fill in the gaps. Most of the gaps require modal auxiliary verbs.

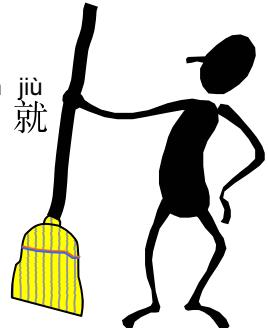
Shàngdì De Púrén      Bǎochí Jiéjìng  
上帝 的 仆人 \_\_\_\_\_ 保持 洁净

Yēhéhuá shì jiéjìng de Shàngdì Tā chóngbài tā de rén yě jiéjìng。  
耶和华 是 洁净 的 上帝。 他 \_\_\_\_\_ 崇拜 他的 人 也 洁净。

Rén rúguǒ zài Shàngdì yánzhòng bǎochí jiéjìng jiù zuò chū hěn dà nǔlì。  
人 如果 在 上帝 严重 保持 洁净， 就 \_\_\_\_\_ 作出 很 大 努力。

打扫吧！

- 1) Wǒmen \_\_\_\_\_ tuōlí wěizōngjiào Wǒmen \_\_\_\_\_ xiǎoxīn \_\_\_\_\_。  
受 骗。
- 2) Wǒmen \_\_\_\_\_ bikāi yīqiè bùdàodé de zuòwéi
- 3) Rúguǒ wǒmen de sīxiāng jízhōng zài bù jiéjìng de shì shàng wǒmen jiù zuò chū xié è de shì lái lái
- 4) Jīdūtú jiā de nèiwài dōu jiéjìng



### 18.5.2. INTRODUCING THE HOME BIBLE STUDY ARRANGEMENT

Use your dictionary to translate the following presentation. Then practice reading it aloud. After that read it to a good Chinese speaker and ask him to correct you.



Nǐhǎo shàng cì wǒ bǎ zhè fèn chuándān liúxià Nǐ xiǎng jiāshēn de Shèngjīng de rènshi ma Jīntiān wǒ xiǎng shifàn yīxià miǎnfèi de Shèngjīng kèchéng  
你好，上次我把这份传单留下。(Show «你 想加深的 圣经 的 认识吗?» tract.) 今天我想示范一下，免费的 圣经 课程

shì zěnyàng de Zhè ge shifàn zhǐ yòng fēnzhōng zuòyòu Nǐ yǒu méiyǒu fēnzhōng ne yǒu Héngjiǔ de píng'ān hé xìngfú zěnyàng cí néng zhǎozháo  
是怎样 的。这个 示范 只 用 5 分钟 左右。你有 没有 5 分钟 呢？(If householder says “有” use «恒久 的 平安 和 幸福 怎样 才 能 找着 ?» brochure to demonstrate

the study arrangement. Then say:) 下次 我们 可以 讨论 下个  
部分, 好 吗?

### 18.5.3. ADDITIONAL VOCABULARY

保持	bǎochí	to keep, to maintain, to preserve
洁净	jiéjìng	clean, spotless
崇拜	chóngbài	to worship, to adore
眼	yǎn	eye
努力	nǔlì	to make great effort, to try hard
脱离	tuōlí	to separate oneself
伪宗教	wěizōngjiào	false religion
骗	piàn	to deceive, to fool
避开	bìkāi	to avoid
不道德	bùdàodé	immoral
作为	zuòwéi	conduct, deed, action
思想	sīxiǎng	thought, thinking, idea
集中	jízhōng	to concentrate, to focus
邪恶	xié'è	evil, vicious, wicked
内外	nèi-wài	inside and outside; domestic and foreign



**In this lesson you will:**

- ☞ Look at a suggestion of how to introduce prayer in a Bible study.
- ☞ Look at 就 (jiù) and 才 (cái).
- ☞ Learn about passive constructions.
- ☞ Discuss 您 and 你.

### 19.1. TEXT (课文)

Wèishénme gēn Shèngjīng xuésheng dǎogào hěn zhòngyào? Yuángrù zhī yī shì tǎolùn Shèngjīng  
为什么 跟 圣经 学生 祷告 很 重要？ 缘故 之一 是 讨论 圣经  
zhīqián gēn Shèngjīng xuésheng dǎogào bāng tā zài nèixīn zuò zhǔnbèi tóngshí xuésheng kànchū  
之前，跟 圣经 学生 祷告 帮 他在 内心 做 准备， 同时 学生 看出  
nǐ jiāngyào tánlùn de shìqing hěn zhòngyào Tā yě xuéhuì yīlài Yēhéhuá de zhǐyǐn hé  
你 将要 谈论 的 事情 很 重要。 他 也 学会 依赖 耶和华 的 指引 和  
jiàohuì  
教诲。

Nǐ gāi zài dǎogào lǐ tíào shénme shì ne Suīrán nǐ de dǎogào bùbì hěn cháng dàn yīnggāi  
你 该 在 祷告 里 提到 什么 事 呢？ 虽然 你 的 祷告 不必 很 长， 但 应该  
bāokuò zànméi Yēhéhuá de huà Yěxǔ tíào tāde dànénghuò tā qímìào de zuòwéi Nǐ  
包括 赞美 耶和华 的 话。 也许 提到 他的 大能 或 他 奇妙 的 作为。 你  
yě gāi tíjí xuésheng de míngzi érqìe qíú Shàngdì bāngzhù tā zài shǔlíng shàng jìnbbù Tā  
也 该 提及 学生 的 名字， 而且 求 上帝 帮助 他 在 属灵 上 进步。 他  
jìnbbù le yǐhòu nǐ kěyǐ kěnqíú Yēhéhuá cǐfú gěi xuésheng bāng tā nǔlì cānjā jùhuì  
进步 了 以后， 你 可以 恳求 耶和华 赐福 给 学生， 帮 他 努力 参加 聚会

huòzhě fēn xiāng hǎoxiāoxī Nǐ yě néng qíqíú zhǔ Yēhéhuá cìfú gěi quánqiú de chuándào  
或者 分享 好消息。你 也 能 祈求 主 耶和华 赐福 给 全球 的 传道  
huódòng  
活动。

## 19.2. VOCABULARY (生字和生词)

1 缘故	yuángù	cause, reason
2 之一	zhīyī	(suffix) one amongst, one of
3 内心	nèixīn	heart, inner being
4 准备	zhǔnbèi	to prepare, to get ready; intend, plan
5 同时	tóngshí	at the same time
6 将要	jiāngyào	to be going to, will, shall
7 事情	shìqing	matter, affair, business, thing
8 依赖	yīlài	to rely/depend on
9 指引	zhǐyǐn	to point way, to guide; guidance
10 该	gāi	ought to, should
11 提	tí	to mention, to refer to, to bring up
12 不必	bùbì	need not, not have to
13 长	cháng	long; lasting
14 话	huà	speech, conversation, words; language
15 大能	dànéng	mightiness
16 奇妙	qímiào	wonderful, marvellous
17 提及	tíjí	to mention, to refer to
18 属灵	shǔlíng	spiritual
19 赐福	cìfú	to bestow blessings, to bless
20 分享	fēnxiāng	to share, to partake of
21 祈求	qíqíú	to beg for, to implore
22 主	zhǔ	lord
23 全球	quánqiú	whole world
24 活动	huódòng	activity, to move about, to exercise

## 19.3. LANGUAGE POINTS (语言的注解)

### 19.3.1. 就 (JIÙ) AND 才 (CÁI)

The character 就 (jiù) has many different meanings. We have come across it in lesson 3 together with 是 (shì) meaning: “Quite right, exactly, precisely”. After that we met it in 11.5.2 as part of the conditional sentence pattern. Finally, in 16.3.3 it was part of a sentence pattern indicating that an action was about to happen.

Another meaning of 就 (jiù) is similar to that of 才 (cái). Both adverbs are placed immediately before the verb and relate an event to your expectations. The following examples may indicate what the difference is:

Tā wǔ diǎn jiù dào le  
他五点就到了。

He arrived (already) at five o'clock (He was expected at six o'clock).

Tā qī diǎn cíài dào  
他七点才到。

He finally arrived at seven o'clock (He was expected as six o'clock)

The examples show that 就 (jiù) is used when the action takes place earlier than expected. In addition to this it can be used when the action takes less time or costs less money than expected. The 就 (jiù) sentence ends often with 了 (le).

On the other hand 才 (cái) is used when the action takes place later, takes longer or costs more than expected. 才 (cái) must not be used together with 了 (le). Here is a sentence pattern that uses 才 (cái) together with an example.

Zhǐyǒu      cíài  
只有      condition, ...      才      result.  
Only when      condition    ...    then (and only then)    result.

Zhǐyǒu tōngguò Yēsū dǎogào Yēhéhuá cái néng jiěshòu wǒmende dǎogào  
只有 通过 耶稣 祷告, 耶和华 才 能 接受 我们的 祷告。  
Only when praying through Jesus can Jehovah (then) accept our prayer.

### 19.3.2. THE PASSIVE AND SIMILAR CONSTRUCTIONS

Before looking at Chinese constructions that express the passive voice it might be good to discuss the active and passive modes by themselves. The diagram below indicates that, in the active voice, the action flows from the subject (source) to the object (recipient). In the passive mode it is the other way round, the source (or actor) is now the object. So the action starts at the object and ends at the subject, i.e. the recipient.

Mode	Subject	Verb	Object
Active	Actor	Action	Recipient
Flow of action		→	
Passive	Recipient	Action	Actor
Flow of action		←	

Figure 29: Passive vs active diagram

The English language differentiates very clearly between the passive and active voice. However, the Chinese language very often relies on the context to indicate the passive voice. Consider this example:

Yú chī le, | nǐ bù yòng zài wèi le  
鱼吃了, | 你不用再喂了。 The fish has eaten. You don't have to feed it again.  
              | kěshì cài hái méi chī  
              | 可是菜还没吃。 The fish has been eaten, but not the vegetables.

The first part of the sentence (鱼吃了) is the same but, depending on the context, it is in the passive or active voice. If you want to be unambiguous about which mode the sentence is in, then you can use the 被 (bèi) construction. Here are the sentence patterns followed by an example.

Affirmative: Subject 被 (Object) Verb + X.

Negative:      Subject      不 / 没有      被      (Object)      Verb + X.

Yú bìe wánpi de háizi chī le  
鱼被顽皮的孩子吃了。

The fish was eaten by some naughty children.

Here are some additional remarks concerning the 被 (bèi) construction:

- The verb phrase must contain at least one other element apart from the verb itself, e.g. an aspect marker like 了(le), a complement or it may involve an indirect object.
  - This passive construction is not as frequently used as its English counterpart and mostly used with a negative connotation.

The 被 (bèi) construction is by no means the only construction to indicate the passive voice. 让 (ràng), 叫 (jiào), 给 (gěi) may also be used instead of 被 (bèi) but using them may be ambiguous.

Another verb that can be used to indicate a reverse flow of action is the verb 受 (shòu). It is used only in conjunction with a small number of verbs. Here are a couple of examples to illustrate how it works.

Dìxiong jiěmèi shòu dào pòhài  
弟兄姐妹受到迫害。

Brothers and sisters suffer (or receive) persecution.

Yīnwèi tā shòu dào le nǐde zhàogù, suǒyǐ tā yě xiǎng bāngzhù nǐ.  
因为他受到你的照顾，所以他也想帮助你。

Because he received your care, (therefore) he would like to help you too.

Or Because he was cared for by you ...

### 19.3.3. 您 (Nǐ) OR 你 (Nín)?

This lesson is on prayer in Chinese. Therefore it seems a good idea to discuss how to address Jehovah in prayer. Jehovah as the most high in the universe should be approached with respect. This being so some feel that they should use the honorific pronoun 您 (nín). This is a variant form of the commonly used 你 (nǐ). (Please take note that there is no honorific plural “you”).

When should 您 (nín) be used? In lesson 5 we came across the question 您贵姓? (nín guì xìng). This indicates that you could use 您 (nín) when you meet a person for the first time. Apart from that 您 (nín) should be used when speaking to a person who is senior in years or in social status.

Jehovah is certainly older than us and has the highest position in the whole universe. Notwithstanding that, the Chinese *New World Translation* uses 你 (nǐ) when referring to or addressing Jehovah. For instance Jesus told his disciples to pray for the sanctification of Jehovah's name and said:

Yuàn nǐ de míng zhāng xiǎn wéi shèng  
愿 你 的 名 彰 显 为 圣 。

Let your name be sanctified.

This suggests that we should use the normal 你 (nǐ) rather than the honorific 您 (nín).

#### 19.4. DID YOU KNOW? (你知道吗?): JEHOVAH'S WITNESSES IN MALAYSIA

馬來西亞

The long, tropical Malay Peninsula is located just above the island of Singapore, to which it is linked by a half-mile-long road and rail causeway across the narrow channel of the Johore Strait. It lies just north of the equator and is bordered on the west by the Strait of Malacca and on the east by the South China Sea. Malaysia comprises the original Malay Peninsula (now referred to as Peninsular Malaysia) and the two territories of Sabah and Sarawak in northern Borneo (which make up East Malaysia). It is, indeed, a multicultural country in every way, with a population of more than 18 million. More than half the population is Malay and the rest are mainly Chinese. In addition a substantial minority of Indians and a sprinkling of Eurasians and Europeans help make this the most cosmopolitan population in this tropical region.

Malaysia is also a land of outstanding contrasts. In the cities, skyscrapers and minarets jostle with straw-roofed huts. Most of the countryside, however, is dominated by a landscape made up of tropical jungles, paddies, and fertile plains, dotted with kampongs, or villages, and fringed by golden sand beaches. Yet, everywhere is lush green—green of every hue—described by some as “green of a thousand colours.”

The people of Malaysia are generally friendly. They vary in life-style, from the most sophisticated Western styles to traditional, simple people of the soil. Tourists can enjoy a great variety of entertainment based on the country's many cultures. And high on the list of delights must be Malaysian food, for in few other countries can one eat so well yet so inexpensively.

In the realm of worship, Islam has been declared the national religion, though other religions are also guaranteed freedom of worship by the Malaysian Constitution. The result is that people of many faiths - Muslims, Buddhists, Hindus, Taoists, Catholics, and Protestants of many sects — live together in relative harmony. It is forbidden by law, however, to proselytize among the Muslims.

Apart from the ban on preaching to Muslims there are other problems such as the many languages and dialects, not to mention illiteracy. When considering these problems it becomes clear why much time and patience are needed to help these humble people visualize new-world living and shake off the shackles of superstition and traditions. Among the Chinese, for example, veneration of parents is practiced during the parents' lifetime and, quite often, after

their death. So it is not unusual for a publisher to be told by a householder that he would like to become a Christian, but he would have to wait until his mother dies. — Compare Matthew 8:21, 22.

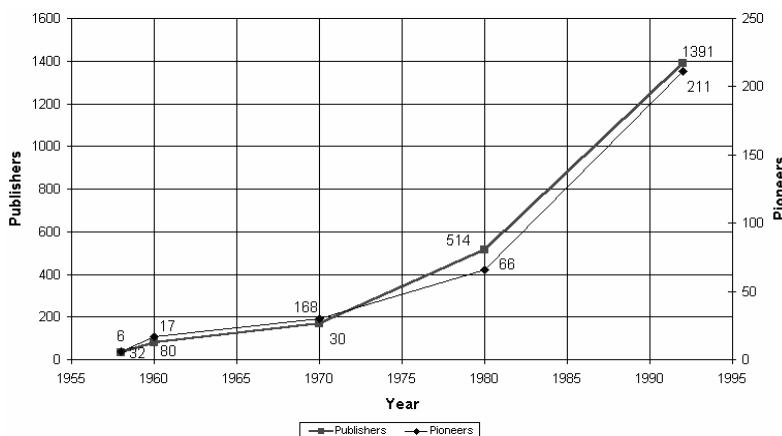


Figure 30: Publisher and pioneer figures for Malaysia

In 1972 the office at Penang changed its function from serving as a literature depot under the Singapore branch to operating as a branch office for all of Malaysia, there were just 200 publishers then. Thus, it was possible for missionaries to work at the office and still devote some of their time to the field service. But as the number of publishers grew, so did the amount of administrative work and other duties at the branch office. Since 1972 the Bethel family has grown and now consists of ten members.

Source:

Watchtower Bible and Tract Society of Pennsylvania, 1993 *Yearbook of Jehovah's Witnesses*, pp 208 – 252

## 19.5. EXERCISES (练习)

### 19.5.1. 就 (JIÙ) AND 才 (CÁI)

耶和华上帝

First decide whether to use 就 (jiù) or 才 (cái) then use your dictionary to translate the Chinese text into English.

(When discussing paragraphs 14 – 17 on page 23 in the *Lasting Peace and Happiness* brochure you could say:) 第十四段 鼓励 我们 跟 耶和华 建立 个人 关系。怎么作呢? 我们 必需 培养 谦卑 的 态度, (才 / 就) 能 亲近 他。 (Referring to the

picture on page 23 you could say:) 插图 的 标题 说: “在 祷告 中 将 你 的 感觉 向 慈爱 的 天父 表达 出来 会 使 你 更 亲近 他”。 其实 有 很 多 向 上帝 祷告 的 机会, 比方 说 研究 圣经 前后。那 时候 祷告 (才 / 就) 是 很 适当。 圣经 是 上帝 的 话语, 因此 我们 应该 求 他 次 他 的



shènglíng gěi wǒmen cái jiù néng liǎojiě Shèngjīng de nèiróng. Nǐ juéde zhège kànfa yǒu  
圣灵 给 我们, (才 / 就) 能 了解 圣经 的 内容。你 觉得 这个 看法 有  
dàoli ma  
道理 吗?

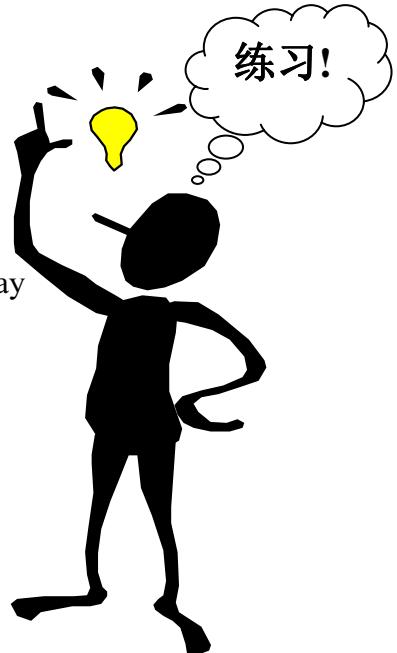
### 19.5.2. THE 被 (BÈI) CONSTRUCTION

After reviewing 19.3.2 transform the following sentences into the 被 (bèi) construction.

- 1) Chóudí shā le Yēsū  
仇敌 杀 了 耶稣。 → \_\_\_\_\_
- 2) Yēsū de chóudí zhǐkòng tā  
耶稣 的 仇敌 指控 他。 → \_\_\_\_\_
- 3) Yóudà chūmài Yēsū  
犹大 出卖 耶稣。 → \_\_\_\_\_
- 4) Shìbīng dǎ Yēsū  
士兵 打 耶稣。 → \_\_\_\_\_

### 19.5.3. ADDITIONAL VOCABULARY

杀	shā	to kill, to slaughter
指控	zhǐkòng	to accuse, to charge
儿子	érzi	son
出卖	chūmài	to offer for sale, to sell; to betray
士兵	shìbīng	rank-and-file soldiers





**In this lesson you will:**

- ☞ Look at how to draw a student out.
- ☞ Review 的, 得 and 地.
- ☞ Review the usages of 是 and introduce a new one.
- ☞ Consolidate your knowledge of 还是 and look at a new pattern using it.

### 20.1. TEXT (课文)

Dāng bǎ Zhīshí shū dìsān zhāng tánlùn wán le yǐhòu Yáng dìxiong shuō  
当 把 «知识» 书 第三 章 谈论 完了 以后，杨 弟兄 说：

Yáng dìxiong: Huáng Xiānsheng zài kàn fùlán de fùxí wèntí zhīqián wǒ xiǎng wèn nǐ  
杨 弟兄： 黄 先生，在看附栏的复习问题之前，我 想 问 你，

nǐ juéde gāngcái tǎolùn de zīliào yǒu dàoli ma  
你 觉得 刚才 讨论 的 资料 有 道理 吗？

Huáng Xiānsheng: Yǒu dàoli shì yǒu dàoli kěshì wǒ hěn nán jiēshòu zhège xīn guāndiǎn  
黄 先生： 有 道理 是 有 道理，可 是 我 很 难 接受 这个 新 观点。

Yīnwèi wǒ fùmǔ xìn fó tāmen bù xiāngxìn Shàngdì de cúnzài  
因 为 我 父母 信 佛，他 们 不 相信 上帝 的 存在。

Yáng dìxiong: Wǒ liǎojiě nǐde qíngkuàng Wǒ fùmǔ yě bù shìfèng Yēhéhuá Wǒ  
杨 弟兄： 我 了解 你 的 情况。 我 父母 也 不 事奉 耶和华。 我

tīngshuō zài Zhōngguó hěn duō rén xiāngxìn jìnhuàilùn  
听 说 在 中 国 很 多 人 相信 进化 论。

Huáng Xiānsheng Dui a Wǒmen zài xuéxiào lǐ xué jìnhuàlùn Lìngwài yīge dixiong gěi wǒ  
黄 先生：对啊！我们 在 学校 里 学 进化论。另外 一个 弟兄 给 我  
zhè běn tǎolùn zhège lǐlùn de Zàowùzhǔ shū Wǒ hái méi kànwán dàn  
这 本 讨论 这个 理论 的 «造物主» 书。我 还 没 看完，但  
wǒ juéde zhè běn shū hěn yǒuyìsi  
我 觉得 这 本 书 很 有 意思。

Yáng dixiong: Tīngqǐlái nǐ hái méiyǒu wánquán xiāngxìn yī wèi zàowùzhǔ de cúnzài  
杨 弟兄：听起来，你 还 没有 完全 相信 一位 造物主 的 存在。  
Yǐncǐ wǒ rènwéi xiànzài tǎolùn Zhīshí shū bù shìhé nǐ ràng wǒmen kànkan  
因此 我 认为 现在 讨论 «知识» 书 不 适合 你，让 我们 看看  
«造物主» 书。

## 20.2. VOCABULARY (生字和生词)

1	附栏	fùlán	additional column, additional box (in article or book)
2	复习	fùxí	to review, to revise
3	刚才	gāngcái	just now, a moment ago
4	资料	zīliào	information, data
5	有道理	yǒu dàoli	significant, meaningful; interesting, enjoyable
6	难	nán	difficult, hard, troublesome
7	接受	jīeshòu	to accept
8	观点	guāndiǎn	viewpoint, standpoint
9	父母	fùmǔ	parents, father and mother
10	信	xìn	to trust, to believe; letter
11	佛	fó	Buddha, Buddhism
12	相信	xiāngxìn	to believe, to have faith in
13	存在	cúnzài	to exist
14	情况	qíngkuàng	situation, condition, state of affairs
15	事奉	shìfèng	to serve, to worship
16	听说	tīngshuō	to be told, to hear, it is said
17	进化论	jìnhuàlùn	theory of evolution
18	学校	xuéxiào	school
19	学	xué	to study, to learn
20	理论	lǐlùn	theory
21	听起来	tīngqilai	it seems (from what I hear)
22	完全	wánquán	completely, fully, wholly
23	适合	shìhé	to suit, to fit; suit, fit

## 20.3. LANGUAGE POINTS (语言的注解)

### 20.3.1. 的 (DE), 得 (DE) AND 地 (DE)

In some of our previous lessons we came across 的 (de) and 得 (de). We found that they not only sound the same, but also sometimes have similar functions. Just to confuse a student of Chinese even further, this language has another character that is pronounced ‘de’ and has a similar grammatical task to 的 (de) and 得 (de). This character is 地. It is also worth mentioning that all three characters, i.e. 的, 得 and 地 can be pronounced differently, depending on the context (... it's all good fun!).

Let's look at each one of them in turn and let's start with 的 (de). One of the usages of 的 (de) is to link an attribute or attributive phrase to a noun as the following example illustrates.

Shèngjīng shì Shàngdì de huàyǔ  
圣经 是 上帝 的 话语。

The Bible is God's word.

Here 上帝 (的) (Shàngdì [de]) can be considered an attributive phrase as it qualifies the noun 话语 (huàyǔ).

It is also used in a topic-comment structure. This means that the first part of the sentence sets the topic or theme, so to speak. The second part, usually introduced by 是 (shì), comments on this topic.

Shèngjīng                        shì                        yǒu dàoli de  
    是                            有 道理 的。  
The Bible (topic)      is                                    reasonable (comment).

Other usages were discussed in 7.3.1 and in 18.3.3 Emphatic Sentence Patterns, where it was explained that the 是 (shì) ... 的 (de) bracket emphasised what was contained within it. In the section under What if? (11.3.1) the if – then construction was introduced. In it we found 的 (de) in the 的话 (dehuà) of the if – then construction as well.

The next character under discussion is 得 (de). It usually comes right after the verb and introduces a complement of manner or potential (see also 17.3.1 Introduction to complements). Here is an example.

Tā xuéxí de fēicháng nǔlì  
她 学习 得 非常 努力。  
She studies/studied extremely hard.

The final character discussed here is 地 (de), which links an adverb of manner to a verb. It emphasises the actual manner in which something is **carried out**, for instance in a narrative. This may be confusing because 得 (de) can also connect a word or phrase that describes the manner of an action to a verb. Let's study the two examples below.

Tā hěn dàshēng de shuō  
他 很 大声 地 说。  
He spoke loudly. (narrating)

(Sentence A)

Tā shuō de hěn dàshēng  
他 说 得 很 大声 。  
He spoke loudly. (commenting)

(Sentence B)

Sentence A talks about the way he speaks. It is almost like saying that the speaker makes a conscientious effort to speak with a loud voice; whether he is heard or not is not reported. Sentence B concentrates on the effect, it reports the result. It is almost like saying: “He spoke loudly. Hence, I could understand him”. Here somebody offers his opinion as a comment.

### 20.3.2. MORE USAGES OF 是 (SHÌ)

We have discussed 是 (shì) as the equivalent of the English verb ‘to be’. However, 是 (shì) has far more usages. It can be used to emphasise something. So instead of the normal sentence pattern with 很 (hěn), e.g.

Tā hěn cōngmíng  
他 很 聪明 。  
He is intelligent.

You can use 是 (shì) for emphasis:

Tā shì cōngmíng  
他 是 聪明 。  
He *is* intelligent.

A similar construction can be used to indicate a reluctant concession or express a degree of reservation. Consider this example:

Tā shì cōngmíng kěshì tài jiāo'ào le  
他 是 聪明 , 可是 太 骄傲 了。  
He is intelligent (I grant you that), but he is too proud.

In a more colloquial setting the adjective or verb can appear before and after 是 (shì). The example below is from the text.

Yǒu dàoli shì yǒu dàoli kěshì hěn nán jiēshòu zhège xīn guāndiǎn  
有 道理 是 有 道理, 可是 很 难 接受 这个 新 观点 。  
Oh, yes, it makes sense but it is hard to accept this new viewpoint.

### 20.3.3. I'D BETTER HAD ... !

We'd better review the usages of 还是 (háishi) as they are many and varied. In lesson 5 we came across it as an alternative question marker. In this context it is normally translated ‘or’. Here is an interesting example:

Tā jīntiān háishi míngtiān zǒu  
他 今 天 还 是 明 天 走 ?  
Is he going to leave *today* or *tomorrow*?

This means we know that he *is* leaving it is just not clear whether it is today or tomorrow. On the other hand, if we want to state that he is **going** either today or tomorrow, i.e. you want to make a statement of this fact, then you have to use 或(者) (huò[zhě]).

Tā jīntiān huòzhě míngtiān zǒu  
他 今天 或者 明天 走。

He is leaving either today or tomorrow.

Taking this one step further we may wonder how to ask whether he is leaving in the next couple of days (say today or tomorrow)? The ‘or’ does not present an alternative because the question is more whether he will go or not and not when. Therefore we have to phrase it something like this:

Tā jīntiān huòzhě míngtiān zǒu ma  
他 今天 或者 明天 走 吗?  
Is he leaving today or tomorrow?

Another usage was introduced in lesson 7 where it was explained that it indicated the continuation of an existing situation. Take for instance the following example:

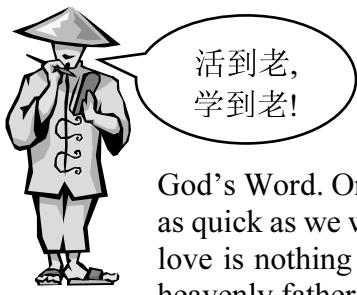
Nǐ hái shì zuì hǎo de  
你 还 是 最 好 的。  
You are still the best.

A further usage of **还是** (háishì) is together with the sentence end particle 吧 (ba). This construction, i.e. **还是** (háishì) ...吧 (ba), underscores a selected choice or a preferable suggestion. It can be translated as “it would be better if” or “it’d be better to”. Here is an example to illustrate it.

Háishi nǐ lái ba Wǒ zàijiā děng nǐ  
还是 你 来 吧。 我 在 家 等 你。  
It would be better if you came. I’ll wait for you at home.

## 20.4. DID YOU KNOW? (你知道吗?) AND FINALLY ...

**Well done!** Language learning is not easy – especially not Chinese. But it is all worth it because we have the marvellous privilege of introducing people to their creator, the sovereign lord of the whole universe (and what ever is beyond it). As we know, at present our work is restricted in some Chinese speaking countries. Therefore people from there might not have had a chance to hear about Jehovah God before they came to where you live. Knowing this should also spur us on to continue learning Chinese (1 Cor 10:31).



A Chinese proverb says: “Live until you are old, learn until you are old”. Applying it to our situation we can say we must not stop learning Chinese. We have to make further efforts to improve our Chinese for the ministry and to be more effective as teachers of God’s Word. On the other hand, we should not be dismayed when our progress is not as quick as we would like. Paul’s words at 1 Cor 13:1 remind us that Chinese without love is nothing but love without Chinese can move people to learn more about our heavenly father. What a joy it would be to assist our Chinese friends to learn about a wonderful future. To do this quickly and effectively we need to sharpen our language skills.

Please remember you don't have to go to university or to a Chinese speaking country to make progress in the language. You just have to persevere with it (Luke 13: 24). A little every day helps more than a large amount once every month. What does the slogan of a well-known British supermarket chain remind us? "Every little helps!" Yes, listening to a Chinese tape whilst travelling, preparing a simple answer in Chinese for the Chinese book study group, going over these lessons again, studying another Chinese course or practicing your language skills with your Chinese Bible student will help you a lot. The only thing that remains to be said now is: "加油!"

## 20.5. EXERCISES (练习)

### 20.5.1. 的 (DE), 得 (DE) AND 地 (DE)

Fill in the gaps with 的 (de), 得 (de) or 地 (de). Then translate.

- 1) 演讲者 一步一步一步 \_\_ 讨论 题目。 这是第一  
ge zhōngtóu \_\_ huódòng  
个 钟头 \_\_ 活动。
- 2) 请问，您是从哪儿来 \_\_ ?
- 3) 你同意 \_\_ 话，我们就讨论《知识》书。
- 4) 她学习 \_\_ 很认真。
- 5) 他很高兴 \_\_ 告诉我：“我今天会受浸”。

谁是开启上帝知识宝库的钥匙?



### 20.5.2. TRANSLATION

After you have finished the *Lasting Peace and Happiness* brochure you want to introduce the *Knowledge* book in Chinese. Your presentation could include:

是耶稣基督!

- a) A short summary of some of the main points of the *Lasting Peace and Happiness* brochure, e.g.
  - i) Mention one point from the section: *Is there really a most high creator?*
  - ii) Explain why the Bible is unique and how it can help us.
  - iii) Highlight the three steps needed to cultivate faith (page 21, ¶8)
- b) Ask your student whether he has any questions concerning the *Lasting Peace and Happiness* brochure. What does he think about the main points? (Unless it is a specific problem [e.g. theory of evolution] it is quite likely that it will be dealt with in the *Knowledge* book.)



- c) Introduce the *Knowledge* book.
  - i) Read the title.
  - ii) Open to the picture before chapter 1 and discuss it.
  - iii) Turn back to the contents page and introduce some of the topics that may interest the student (probably from point b).
- d) Encourage the student to continue discussing the Bible with you by providing sound Scriptural reasons for doing so.
- e) Ask student if this is OK with him.

#### 20.5.3. ADDITIONAL VOCABULARY

演讲者	yǎnjiāngzhě	speaker
一步一步	yībùyībù	step-by-step
钟头	zhōngtóu	hour
同意	tóngyì	to agree, to consent, to approve
认真	rènzhēn	serious, earnest; to take for real

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