LESSON FOUR

p. 77 item #1 Zhoumo 週末 means weekend but pre-modern China had no seven-day week, they had ten day cycles within a recurring cycle of sixty days. So zhoumo 週末 is a translation of the foreign word weekend to fit in with a "Western" week rather than an indigenous Chinese word. Zhou 周 means a cycle and mo means end. The graph for mo 末 is a tree with the tip marked by a horizontal line. The antonym of mo 末 is ben 本, a tree with the trunk marked, meaning foundation, basis. There is a common idiom benmo 本末 meaning from beginning to end, from the basics to the minutest details.

#3. Kan 看, to look, to watch, to read, to depend. The graph is a hand over an eye. Repeated, kankan 看看, it means take a look, read it over.

#4. dianshi 電視, television. This is a modern translation, but instead of "viewing from afar" the Chinese chose "viewing by electricity." Tele means far in Greek. Dian 電 means electric (from lightning) and shi 視 means to view or examine. The Japanese simply borrowed the Western word and wrote terebi. The Chinese are generally reluctant simply to "spell out" a foreign word, though they often do that with names of persons. Dianying 電影 is an adjective-noun compound, like waiguo 外國(#16), outside-nation.

p. 78 #5 Changge 唱歌, "to sing songs" is a verb-object compound, like daqiu 打球, qingke 請客, etc.. Always note the internal grammar of a compound.

#19, suoyi 所以, "so, therefore," literally means "that by which," with suo 所 = that which and yi 以 = by. That by which = the reason why. Originally there were no prepositions in Chinese, only verbs that sometimes double as prepositions (like wei 為 and gei 給). Yi 以 was once a full verb meaning "to take up and use, to serve as" and that sense of the word occasionally is still found in modern Chinese. Since suo 所 always precedes a verb, the compound suoyi might be rendered "[that] which serves [to explain why] . . ." That's how suoyi 所以 comes to be a Chinese language equivalent of "therefore." The original meaning of suo 所 is "place." Something is "placed under" or "subjected to" the action of the verb immediately following. Wo suo kan 我所看 = that which I see / or saw.
p. 80, #1, *haojiu* 好久 = "a good long time," *jiu* 久 alone means a long time.

#2, *cuo2* 錯 means "off, misses (slightly)"

#3, *xiang3* 想， to want, to think, to yearn; often takes the suffix *dao* 到 (to reach to). Graphically, tree on the left, eye to the right; the two form the phonetic, a word meaning "mutual, aspect of" and read in both the first and the fourth tones with difference of meaning. Under tree-and-eye is the element for heart at the bottom of the character. *Xiang* 想 often has to do with wishing for something not immediately present. *Xiangjia34* 想家 means homesick. There is a long series of words for thinking, wishing, etc., which include the word for heart (or perhaps heart-and-mind since Chinese *xin* 心 - heart also means mind). Make a separate vocabulary page for all words denoting mental action. Study compounds with *xin* 心 either in first or second position, *xinli* 心理 and *dianxin* 點心.

p. 81, #4, *juede* 覺得, to feel, to be aware of. Note the close tie between *jue 2* 覺 and *xue2* 學 (study). *Jue* 覺 is a Buddhist term meaning "awaken or realize." Certain common Chinese verbs of cognition (*dong* 懂, *ren* 認) take the suffix *de* 得. *jue* 覺 occasionally is pronounced *jiao* 覺 as in the compound sleep to let drop the eyes (*shui4* 睡) and drop one's consciousness (*jiao4* 覺).

#5 *youyisi* 有意思 = to have interest (VO) is the "internal grammar," but the three words amount to a stative verb, to be interesting, in relation to the rest of a sentence ("external grammar").

#8, p. 82, #1, *suanle* 算了 and *duile* 對了. The *le* 了 (to bring to an end) finalizes the verb in these expressions. Compare English "for sure" or "for good."