LESSON EIGHT (rev)

Page 152 introduces new ways of indicating time and a new application of the words le了 and jiu就. jiu就 means “contact” hence “immediacy.” jiu就 must come right before the main verb. Remember that jiu就 occurs in sequences of time but also of logic, “if...then.” In time situations it expresses immediate sequence, “right after.” In the three examples at the bottom of page 152 it comes before a verb that follows closely upon the completion of a previous action: “after having” performed (le) the action of one verb, another action verb follows, with jiu就 in front of it. Note: if the last two sentences (#2, #3) had a final le了 ending the whole sentence, they would then have to be put into the English past tense. For example #2: He went to bed after writing the letter. With no sentence final le了 the sentence is a command or an expectation about the future. Compare the sentences at the bottom of p. 154 where there is no sequence expressed, and therefore le了 is not used. Pay as close attention to sentences without le了 as to those using le了, either at mid-sentence, at the end of the sentence, or in both places. P. 155 chu le除了 simply means “having removed,” since chu除 means remove. All in all le了 can be thought of as a boundary between two actions rather than as a tense marker. Repeat: there are no verb tenses in Chinese. We use tenses in English to capture what the Chinese expresses. Western language tense (time before, time after) is calculated from the vantage of a speaker or other fixed point; le demarcates two actions in time (could be past, could be present or future).

The form on p. 155 de shihou的时候 focuses on the duration of an action rather than the actions before and after it: either time when or time within which.

This lesson introduces a few auxiliary verbs, such as xihuan喜欢, yao要, and xiang想. These and other verbs of mood, feeling, and intent, can be thought of as points on a continuum, with yao要 the strongest, to want, to need. xiang想 can be heartfelt and even romantic with heart below a word meaning view or aspect; it often matches English “in the mood to.” xiang家想家 means homesick. xihuan喜欢 corresponds more or less to English “enjoy,” but “like” usually fits. The auxiliaries neng能 and hui会 (p. 156) can be thought of objectively and subjectively. Hui means adequate to, up to, competent to, subjective capability; neng能 can mean this too, or it can mean that the
circumstances enable some action. So *neng* is wider than *hui*. In classical Chinese *hui* means to meet, while *neng* is related to *nai* meaning endure.

*Yi wai* and *yi wai*, p. 152 and 155. *yi* is an ancient word used in many ways. The basic meaning is “to take something for the purpose of using it.” On p. 152 it means “after” because this sentence takes “getting up” as the point of reference > after getting up. On p. 155 *yilai* means except (in conjunction with *chu le*) because this sentence “takes” studying Chinese as the point of reference > besides, apart from. *wai* means outside as in *wai guo* 外国, foreign country, or *wai ren* 外人, outsider. The compound *keyi* 可以 is found on p. 154: “may this occasion be taken?” *keyi* is the opposite of *hui* 会 in the sense that *keyi* means “circumstances permitting,” while *hui* means “subjective competence.” *neng* 能 overlaps *hui* 会 and *keyi* 可以, sometimes meaning the former, sometimes the latter.

On p. 154 sentence #2 under double objects introduces a new problem, one which should be dealt with under *le*. *le* sentences with measured objects (that is, numbered, in this case one photo) have their own special rules.