

The Effects of Archaic Chinese on Han dialect in Literary Works and Ancient Records

Taking the Development of Gan Dialect as an Example

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Abstract—With the consulting of the relative literary works and ancient records, it can be clearly seen that the vocabularies of Gan dialect, with a long history, are complicated and diversified. The language sources stem from not only the basic lexical components of the languages of Miaoman and Baiyue, but also the leftover and borrowed lexical components of the languages of Wuchu and other ancient dialects. The most important influence comes from the basic lexical components of ancient Chinese, which has a vital impact on the formation of Gan dialect as well as its development.

Keywords—Ancient Chinese; Gan dialect; Formation and Development; Influence

Based on the study of relevant literary works and ancient records, it is clearly observed that there is an ongoing cultural communication between Ganpo area and the other regions from the Stone Age. The ancestors of Ganpo have a variety of communication with people from the middle and lower reaches of Yangtze River and China's southeast coastal areas, as well as the people in northern area. On the one hand, people in Gan pay a concern about cultural exchange with Huaxia Chinese in the north in a long term, on the other hand, the south-oriented migration of generations of Huaxia Chinese has brought profound and significant influence on Gan dialect.

Sapir Edward said, "When looking around the popular language habits, we have probably never thought that our language has a 'slope', and the changes in the following centuries are preconceived in the present performance. Once the changes are completed, it can be clearly seen that they are the continuing of the occurred changes in the past." Indeed, the formation and development of Gan dialect has a close association with those languages, such as Miaoman, Baiyue, Wuchu, Huaxia as well as the "undercurrents" in the language of Han from Qin and Han Dynasties, and the language of Han is apparently regarded to play a decisive role in the advancement of Gan dialect. 1

During the pre Qin period, the culture of Huaxia language had a significant influence on the language in Ganpo area as it affected the language culture in other areas around south of China. According to historical records, the culture exchange between northern area and Ganpo area had been in this way since ancient times and people from north moved to Gan also had been in this way since ancient times, not only occurred after Qin and Han Dynasties.

From the records of northern people into Gan, it has witnessed many large-scale population migrations from the north to the south. With a large number of resettlement in Gan area, the northern language culture is gradually involved into the local culture. The first immigration happened during the period of Yao, Three Miao engaged a battle with Yao, after the defeat, Three Miao was forced to move to south, around Gan, which caused a large-scale language intrusion from northern area. 2 Secondly, during the Yao and Shun period, one group of the descendent in the Huangdi tribes in the Central Plains immigrated into the South and in Shang and Zhou dynasties, Xia's one group of the descendent immigrated into the South, merging with the local and then forming the tribe of Ganyue. 3 Thirdly, in Western Zhou Dynasty, "(King Mu of Zhou) thirty-seven years AD, led a punitive expedition to Yue, sending a great number of people to the east in Jiujiang in Gan." (Ancient Bamboo Annals) From then on, Ganpo area had been incorporated into the political domain of Western Zhou. The fourth is during the spring and autumn and the Warring States period, the people in Huaxia often involved into Gan, by preaching, doing business, or building a place to settle down. It is recorded by Historical Records: biographies of Zhongni Disciples that, during the spring and Autumn period, the Confucius disciple Ziyu from Lu "travelling to the south in Gan, gathering almost three hundred disciples" strove to transmit the knowledge of Confucianism in Ganpo area. It is said that, after Ziyu's death, the local people set a monument and other

¹. Xiao Jiugen. *Research and Analysis on Ancient Chinese Vocabulary of Gan Dialect* [D]. Chengdu:doctoral dissertation of Sichuan University, 2008(48-166).

² Zhang Yihua. *Analysis on Gan Culture* [M]. Beijing:China Federation Art Circles Publishing Corporation,2000(18-19).

³ Zhang Yihua. *Analysis on Gan Culture* [M]. Beijing:China Federation Art Circles Publishing Corporation,2000(23-24).

buildings to honor him, such as building a "Friends Church", "Friends of Education College"; the Jinxian gate and Jinxian County in Nanchang are all named after the celebrity. Apparently, this is only one case of numerous examples, which, however, is fully proved that, the direct and close contact of language culture exists in Ganpo area and the Central Plains region.

During the Qin and Han Dynasties, the Han rulers took Ganpo area as the vital military and political base to the south for defeating Minyue and the South Yue. So many soldiers were involved into the area, and the immigration mixed policy was implemented there, which had a direct influence on the language culture in Gan. The first emperor of Qin took a large-scale military action and implemented the policy of north immigrating to the south, which allowing many immigrants to settle down in Gan. "Han inherited Qin's system", the first emperor of Han, King Wu of Han, also engaged several battles in Gan and launched the mass migration of people. King Wu of Han, launched the immigration from Ru'nan Shangcai (now Xincui county in Henan province) to Jian city (now Gao'an and Shanggao Counties in Jiangxi province) (Imperial Geography of the Song Period, Volume one hundred). During the period of Qin and Han Dynasties, the population in Gan had greatly increased, and the north people to south occupied a considerable proportion of the whole.

Cultural exchanges, military offensive, and the migration of the population all bring a great effect on Ganpo language. Therefore, the history of the development of Gan Po language, is in fact a history of contact with the outside languages, more like a history of the progress of the change of Chinese influenced by northern Huaxia Chinese, thus, it can be seen that the Huaxia Chinese determined the future advancement of Gan dialect. Therefore, Huaxia Chinese is considered to be the major decisive basic element of Gan dialect.

It is not an empty theory that Gan dialect is a product formed in the Qin and Han Dynasties, according to the literary works and ancient records, it can be seen that people in Ganpo area can not only communicate in Han dialects, but also can skillfully use the common language of the Han nationality -- "Chinese"—to speak and write. Many scholars written books in Chinese, such as Yizhuan, the Explanation of Wujing (30 volumes), the Notes of Wujing (20 volumes), Wuyue Spring and Autumn Records wrote by the scholar Zhang Xia of Gan in Han Dynasty, the Memories of Wujing by Chen Jing, the Tangzi (20 articles) by Tangtan and so on. During the period of the Three Kingdoms and Wei and Jin Dynasties, there were an increasing number of famous scholars writing books in Chinese, and Tao Kan and Tao Qian. were considered as the most outstanding celebrities in Poyang area. 4

When tracing to the source of the Gan dialect vocabulary, it can be seen clearly that the basic components of Gan

4. Zhang Deyi, Lihong. The Ancient and Present Bibliography in Jiangxi [M].Nanchang: Jiangxi People's Publishing House, 1996(1, 73, 115, 162).

dialect are mainly from the period of three dynasties (no literature records can be found before three dynasties) and the Huaxia Chinese literature books after the period of three dynasties, which is the universal language of each time, whose components relate to all aspects of people's life as well as the production activity.

During the period of Middle Age (i.e. the period from Wei, Jin Dynasty to Song Dynasty), several mass migration waves from north to south, also brought profound influence on language and culture in Ganpo area. During the period, Chinese in Central Plains evolved from the northern Gan to the middle Gan, and then gradually expand to southern Gan, which was a crucial period for the advancement and continuous integration of Gan dialect vocabulary.

During the periods of Yuan, Ming and Qing Dynasties, the migration was still active. However, the way, type and feature of the migration were different from the previous large-scale south-to-north migrations. During this period, the migrations were mostly planned and organized by the rulers in a purpose, and the moving trend was generally from the mainland to the frontier, for the activities of land reclamation, garrison the frontiers or border region and etc. Because the taxes and corvee in Gan in this period was very heavy, a large number of people chose to move to other provinces near Gan province, resulting in the historical event of "people in Jiangxi fill in Hunan and Hubei provinces. In addition, there are a lot of people from Gan province moved to Guangxi, Guizhou and Sichuan, Yunnan. In contrast, the number of northern people in this period moving into Gan had decreased sharply, so the influence brought in this period was far less than that in the ancient era. Therefore, according to the trend of its development, this period of Gan dialect had entered into a relatively stable advancement.

As mentioned above, the Huaxia Chinese in Central Plains had a great influence on the formation and development of Gan dialect. The development of Chinese vocabulary in Gan dialect ran a long course from a remote source, and many were scattered in the literature, based on which one can verify. The following cases are selected to illustrate the advancement of the Gan dialect vocabulary.

Geng means road, aisle. Guangya, Shigong recorded, "Geng refers to the way." 5 Guangyun, Dengyun mentioned, "Geng, road." 6 Yili, Jixili, "only the emperor can stop a coffin in Geng (in the way), others cannot." Zheng Xuan noted, "Geng, the road."

"Geng" then changed into a lexicon in the dialect. New dialects, Shigong recorded, "the road in front of the house is called Geng in Raozhou and Guangxin." 7 The dialects around the area of Boyang in Yingyi region and Shangrao in Wu region of Gan province all adopt the meaning of road.

5. Zhang Yi. *Guangya* [M]. Beijing: Zhong Hua Book Company, 1995(83).

6. Chen Pengnian. *Guangya*[M]. Shanghai: Shanghai Classics Publishing House, 1983(347).

7. Zhang Taiyan. *Zhang's Series of Book s*[M]. Yangzhou:Guangling Classics Carving House in Jiangu, 1981(100).

Zhi means pig. Erya, Shishou, "Shizi refers to the pig." Guo Pu noted: "This is also called Zhi." 8 Shuowen, Jibu, "Zhi is called Shi." 9 Mencius, Lianghui King, "If people take good use of the appropriate time for feeding the livestock like chicken, dog, Zhi (pig), and the senior citizen, even in their seventies, can be fed with enough meat." Han, Yangxiong, Dialect (volume eight), "Pig, can be named Zhi or Shi." 10 Ban Gu's Book of Han, Huozhi Biography mentioned, "hundreds of cattles, sheeps and Zhi (pigs)." Yanshi noted: "Zhi, is Shi."

The dialect of "Zhi, Zhigu, Gongzhi" are still used in the area around Guangchang in the Fuguang region of Gan dialect.

Zha means opening and stretching. Yupian, Dabu said, "Zha, refers to gradually open." 11 Guangyun, Mayun explained, "Zha, is opening." 12 Chuang-tzu, Zhibeiyou, "Shennong was hidden indoor, while Ahegan opened (Zha) the door and came in one day, said. 'Shennong dies!'" Lu Deming quoted the saying of Sima Biao, "Zha is opening." 13

"Zha" can be also called "She", the two pronunciations can be transferred based on the same meaning source. Erya, shigu, "She means glorious." 14 Hao Yihang, "Anthology of Xijing Fu mentioned, loose (Zha) heart and relaxed body. Zha, refers to relaxed (She)." Shuowen, Shebu, "She, opening. Zha is a style of calligraphy in Zhou Dynasty." 15

Those meanings still exist in the dialects in the areas of Nancheng, Chongren, Yiyang, Nanchang, Yongxiu, Gao'an, Ji'an, Taihe, Anfu, Jishui, Xiajiang and other cities and counties today, and the use of "Zha" is mainly adopted, such as "Zha Shou Zha Jiao" Hunan Liuyang in Yi Liu region mainly adopts the use of "She", such as "She Kai Shou Kan Yi Kan".

Chou means a putrid smell of spoiled food. Shuowen, Canbu, "Chou refers to the rotten gas." 16 Book of Han, Yangyun, "Chanyu Maodun calls the good food and articles from Han as Chou (the smelly thing)." "Chou" also means "smelly". Shuowen Jiezi noted, "Guangyun, smelly Chou. Chou refers to the gas with both good and bad smell, now this word Chou refers to smelly wasted gas." 17 In addition,

Wang Yun said, "Chou means the smelly gas in general." 18 In fact, "smelly gas" bears the same meaning with the word "Chou". Yifu, Mianfu recorded, "the word of Choufu was taken as Chou." 19 A New Record of Shi Jia Zhai Yang, Contrast between Xiu and Xiang (Volume 2), "Shouwen, 'Chou, the smelly gas.' Choufu also can be used in this way and the descendants took Choufu and Chou into one word." 20 The shape of "Chou" appeared after the Qin and Han Dynasties, the ancient Chinese used the shape of "Chou" to express the meaning of smelly gas and the word "Choufu" was simplified into "Chou". For example, Mo-tse, Shangxian (Volume 2) recorded, "the spare money not given to others would be rotten, and the profound knowledge not shared with others would be useless and wasted." Sun Yirang, "Chou is the simple form of Choufu." 21

"Chou" still exists in today's Gan dialect, such as the region of Fuguang, Changdu, jicha and Yiliu, including Hunan, Liuyang in Yiliu region.

Ye means to put food into the water or oil to cook, or place in boiling water, boiling oil for a while and then take out. Guangyun, Qiayun noted, 'Ye refer to something of soup.' 22 Zhai Hao's Tongsubian, Zazi in Qing Dynasty, said, "Ye means to put food into the boiling water or boiling oil for a while and then take out." Jia Sixie's Qi Min Yao Shu, Vegetarian in Northern Wei Dynasty recorded, "When taking the food (chicken), the soup that is Ye to get rid of the smell." "Ye" can not only remove the sticky and bitter taste of the food, but also the sour. Such as the Xu Guangqi's Book of Nongzheng, Huangzheng in Ming Dynasty noted, "the amaranth picked from mountains..... Collecting and washing leaves through Ye, which can remove the sour of the amaranth, adding oil and salt and then the amaranth can be eaten."

"Ye" now also is used in Gan dialect in the regions of Changdu, Yiliu, such as the dialect in Nanchang "put a bowl of rice into the pot and add some water Ye the rice for a while", the dialect in Gao'an "Ye the rice with oil".

Yutie, means things are well done, and completed. "Yu", originally refers to "Yu with fire". Guangyun, Wuyun, "Yu means smooth out the silk with fire." 23 The extended meaning is "ironing". History of Southern Dynasty, Biography of He Jingrong, "the clothes is sloppy, and then lying on bed to smooth out." Then, the original meaning transferred to the general meaning of "press out", and goes together with "Tie", which means "suitable". Then, "Yutie" refers to the meaning of "completed" or "well done". "Yutie"

8. Guo Pu. Notes of Erya [M]. Beijing: Zhong Hua Book Company, 1985(125).

9. Xu Shen. Origin of Chinese Characters [M]. Edited by Zang Kehe, Wang Ping, Beijing: Zhong Hua Book Company, 2002(631).

10. Yang Xiong. Dialects [M]. Explained by Dai Zheng, Noted by Guo Pu, Beijing: Zhong Hua Book Company, 1985(163).

11. Gu Yewang. Yupian [M]. Beijing: Zhong Hua Book Company, 1987(99).

12. Chen Pengnian. Guangya [M]. Shanghai: Shanghai Classics Publishing House, 1983(109).

13. Lu Deming. Notes of Classics [M]. Beijing: Zhong Hua Book Company, 1983(389).

14. Guo Pu. Notes of Erya [M]. Beijing: Zhong Hua Book Company, 1985(5).

15. Xu Shen. Origin of Chinese Characters [M]. Edited by Zang Kehe, Wang Ping, Beijing: Zhong Hua Book Company, 2002(687).

16. Xu Shen. Origin of Chinese Characters [M]. Edited by Zang Kehe, Wang Ping, Beijing: Zhong Hua Book Company, 2002(260).

17. Duan Yucai. Notes on Origin of Chinese Characters [M]. Hangzhou: Zhejiang Classics Publishing House, 1998(163).

18. Wang Yun. Notes on Sentences and Articles [M]. Beijing: China Bookstore, 1983(238).

19. Huang Sheng. Yifu [M]. Beijing: Zhong Hua Book Company, 1985(48).

20. Qian Daxin. New Records of Shijiang Zaiyang [M]. Beijing: The Commercial Press, 1935(28).

21. Sun Yirang. Mozi [M]. Shanghai: Shanghai Bookstore, 1986(43).

22. Chen Pengnian. Guangya [M]. Shanghai: Shanghai Classics Publishing House, 1983(387).

23. Chen Pengnian. Guangya [M]. Shanghai: Shanghai Classics Publishing House, 1983(387).

appeared firstly in the Tang Dynasty, generally referred to the meaning of "ironing the clothes", such as Du Fu's poem Bai Si Xing in Tang Dynasty, "the beauty carefully iron the clothes, while the tailors clear out all the needle stitches." While the meaning "completed" or "well done" appeared during Qing Dynasty, for example people can find the meaning in Zhao Yi's Oubei Shihua, Chachubai.

The dialects around the regions of Changdu, Yingyi, Yiliu and Jicha commonly adopt the meaning of "completed" or "well done", such as Pingxiang dialect "the house is Yutie (clean and tidy)", "the thing is not Yutie (not completed)".

Due to the limited space, only select the above cases to verify the profound influence of Huaxia Chinese on the formation and development of Gan dialect.

In the view of the lexical source, regardless of word generation, or lexical development, the development of Gan dialect is in accord with that of the ancient Chinese.

In ancient times, the vocabulary system of Gan dialect had been basically formed. The expressions of the objects were just the meaning to the specific materials, although certain abstract concepts appeared sometimes; the meaning of a word gradually developed from a simple meaning to several complex meanings, which means many extended meanings derived from the primary word; primary and derived the monosyllabic words are of absolute advantage, but also showing a trend of words with polyphony.

During Wei and Jin Dynasties, the development of Chinese vocabulary is featured in the generation of a great number of polysyllabic words, which also had a great influence on the Gan dialect. During this period, Chinese double syllable constituents of Gan dialect vocabulary had witnessed a relatively rapid growth, and the Song Dynasty also had witnessed the appearance of a few polyphonic words, such as "Wudingzhao" etc.. As a result, the number of the polysyllabic words has obvious advantages of the total in the same period.

In ancient times nearest to the present, the development of Chinese vocabulary also influenced the development of Gan dialect vocabulary, whose characteristic is the great number of double syllable words, as well as the emergence of polysyllabic words, such as "Xibanzi", "Xianshibao", "Saozhouxing" and so forth, which scarcely appeared in the past time. According to the observation, the appearances of the disyllabic words in Gan dialect are mainly through the following ways: firstly, to add new meanings to the old words or a new meaning derived from the old words. For instance, "Shaojiu", was a kind of liquor in Tang Dynasty, and later referring to "distilled liquor" in Yuan Dynasty, which was commonly known as "Baijiu (white liquor)"; "Guguai", referred to "the weird thing, different from the usual thing" in Song Dynasty, while in Ming Dynasty, a new meaning "smart and special" occurred. Secondly, the morphemes of monosyllabic words combined into new compound words with new meanings. This is also a main pattern of word formation, which created most compound words. For example, "Bajie" means "diligent", which

appeared in the Ming Dynasty. In fact, "Bajie" is a new compound word combined by monosyllabic words. Thirdly, to create new words as well as its new meanings, which was also an important way of the vocabulary advancement of Gan dialect, such as "Xianshi" ("Chuchou, Diulian") in Yuan Dynasty, "Huabian" (commonly known as "silver") in Qing Dynasty and so forth. The appearance of those new words and meanings all seemed to adapt to the needs of social life and production.

To sum up, ancient Chinese has brought an extremely great influence on Gan dialect, and there has been a long history on the development.

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