

Study on Kinship Terminology in Hanzhong Dialects

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Abstract: *Dialect research has always been an important aspect of linguistics research, and behind the title of relatives is the cultural inheritance of one place. In order to understand the characteristics of kinship titles in Hanzhong dialects and the social cultural significance behind them, we investigate and study the kinship titles of Hanzhong dialects in Shaanxi province.*

Keywords: *Dialect, Kinship Terminology, Culture*

1. Introduction

1.1. Research Background

Hanzhong City is a prefecture-level city located in the southwest of Shaanxi Province, the city administers Hantai District, Nanzheng District, Chenggu, Yang County, Mian County, Xixiang, Luoyang, Zhenba, Ningqiang, Liuba, Foping County, a total of nine counties and two districts, with a total area of 27,200 square kilometers and a population of 3.73 million. The local dialect is the Hanzhong dialect, which belongs to the Chengyu sub-dialect of the Southwest Mandarin, the Guanzhong sub-dialect of the Zhongyuan Mandarin, and the Qinlong sub-dialect of the Zhongyuan Mandarin^[1].

The Chinese Kinship Terminology System is one of the most complex kinship Terminology systems in the world. This paper takes the kinship titles in the Hanzhong dialect as the research object, and strives to summarize the regional and social language differences of the Hanzhong dialects through the exhaustive description of the relatives of the Hanzhong dialect.

Dialect research is an important aspect of modern Chinese linguistics research, through the study of dialects, we can not only understand the synchronic differences of dialects in various places at present, but also understand the historical evolution process of the dialect, and also use dialects as a carrier to understand the customs and habits of that place and the cultural connotation behind it.

Since ancient times, China has been a clan society linked by blood relations, and clan relations have an extremely important position in Chinese social relations. The Kinship Terminology in Chinese is an externalized symbol of kinship and kinship concepts of the Han people, which is in rich historical and cultural connotations^[2].

There are three situations in kinship: First, it is caused by blood relations such as birth; The second is caused by the marital relationship; The third is caused by legal recognition. The first two summarize the vast majority of kinship. According to this, people divide kinship into blood relatives and in-laws, and according to whether they have a direct relationship with themselves, they divide blood relatives into direct blood relatives and collateral blood relatives, and in-laws into direct in-laws and collateral in-laws^[3].

The kinship discussed in this article includes only blood relatives and direct in-laws.

1.2. Research Status and Problems

Shaanxi spans the north and south of China, and the dialects are complex. From ancient times to the present, Shaanxi dialect has always been one of the focuses of academic circles. However, over the years, the study of Shaanxi dialect has been mainly based on the study of Guanzhong dialect and northern Shaanxi dialect, and the study of southern Shaanxi dialect is insufficient.

According to the author's investigation, there are only four research results on the relatives predicates in Shaanxi Western dialect: Analysis of the Characteristics of Relatives' Predicates in Shaanxi Western Dialect^[4], Research on Relatives' Titles in Shaanxi Western Dialect^[5], and Shaanxi Qianxian Dialect

Relatives' Titles^[6].

There is also a problem of insufficient research on the southern Shaanxi dialect in the existing study of relatives in Shaanxi dialect. For example, Jiao Guorong's article *Research on relatives in Shaanxi Western Dialect* takes 14 dialect points in Shaanxi, of which only three dialect points of Chenggu, Foping and Shangxian are located in southern Shaanxi. The corpus of his kinship titles is derived from existing written records, rather than from the author's field research, so there is a problem of insufficient timeliness. At present, there is no special research and report on the relatives of the Shaanxi Hanzhong dialect, so I hope that the author's research can make up for this lack.

1.3. Scope of the Study

1.3.1. Dialect Points and Sources

The research on Hanzhong dialects in this paper mainly includes the nine counties and two districts under the jurisdiction of Hanzhong City, and the dialect materials are derived from the author's investigation of various dialect points in October 2021.

1.3.2. Scope of Study

The Chinese title of kinship is divided into blood kinship and marital kinship, distinguishing between paternal kinship, maternal kinship, elderly relatives, junior relatives, and sibling relatives. In the same generation, the elder and younger are also distinguished according to age, and the gender is distinguished among immediate and collateral relatives. In addition to the complexity of the system itself, in the process of using Chinese relatives, due to the influence of the needs of different occasions, it is also necessary to distinguish between direct salutation terms and indirect salutation terms, salutations used in formal occasions and salutations used in informal settings, written salutations and colloquial salutations, etc^[7].

Due to space limitations, the research objects covered in this article include direct salutations (face-to-face address forms) and indirect salutations (back address forms), but this includes only colloquial salutations and titles used in informal settings, excluding written salutations and titles used in formal settings. The kinship title predicate investigated in this article involves four generations of people, mainly including blood relatives and in-laws, and blood relatives are divided into the patriarchal clan from the maternal clan. The relatives involved are: grandson, granddaughter, son, daughter, daughter-in-law, son-in-law, brother, sister, father, mother, mother-in-law, father-in-law, grandfather, grandmother.

1.4. Research Methodology

This research mainly employs documentary study, observation, interview method and questionnaire method. During the survey phase, the respondents were distinguished according to age, sex, and dialect points. When analyzing the results of the survey, a synchronic comparison is made on the basis of description.

2. Characteristics of Word Formation

The author conducted a survey of relatives in ten counties and one district of Hanzhong City, Shaanxi Province. The survey respondents were divided into two groups, one group was young people (aged 20-30), education level was college students; The other group was middle-aged people (aged 50-60), and the average level of education was primary school, one male and one female of each group. Through the analysis of the survey results, it is concluded that the relatives predicate in the Hanzhong dialect has the following general characteristics:

2.1. Similarities in Vocabulary

There is a large number of consistent kinship predicates between the eleven dialect points. For example, grandfather, grandmother, dad, mom, elder brother, elder sister, little brother, little sister, uncle, aunt means the same in all dialect points (Very few differences are only those in which monosyllables overlap with two syllables, such as Grandpapa and Grandpa).

For other relatives titles such as mother-in-law, grandmother, aunt, aunt, grandson and other predicates, there are nuances between the various dialect points, but they are also made of the same basic morphemes. For example, the predicates of each dialect point indicating Grandmother are basically

preceded by the Po that indicates the grandmother, and the Wai that indicates the maternal clan constituted.

2.2. Commonality in Pronunciation.

For example, Grandma reads [vei pho] and Grandpa reads [vei iε], Sons-in-law [ny ci] are ubiquitous in eleven dialect points. In some dialect points, Brother is pronounced as [kuo kuo], However, it does not affect the mutual understanding between different dialect points.

2.3. The Perspective of Phonetic

The relative titles of Hanzhong dialect are mainly monosyllabic words and two-syllable words, and there are very few trisyllabic words.

The Hanzhong dialect retains some monosyllabic kinship titles. Such as Ye, Po, Jiu, Gu, Yi. In modern Mandarin Chinese, the kinship titles exist in the form of two-syllable overlap, but in the Hanzhong dialect, it is often used as a monosyllabic word.

3. Pragmatic Characteristics

3.1. Overall Characteristics

Chen Jia analyzed the semantics of Chinese kinship predicates and concluded that the characteristics of the Chinese kinship predicate system are: distinguishing between different generations, distinguishing the order of elders and younger between peers, and strictly distinguishing patrilineal and maternal kinship, collateral blood relatives also distinguish between sex.

The Hanzhong dialect kinship title conforms to the general characteristics of the Chinese kinship title described by Chen Jia. Combined with the survey results, the pragmatic characteristics of relatives in Hanzhong dialects can be simply summarized as: respect for seniority and difference between patriarchal clan and the maternal clan.

3.1.1. Respect for Seniority

In the Chinese kinship title system, it is first divided into elders, peers and juniors through different generations, and then distinguishes the order among peers according to age, which generally reflects the respect for seniority. The Hanzhong dialect kinship predicate also fully reflects this feature.

Among peers, the Hanzhong dialect also clearly distinguishes the order of the elder and the young, which is particularly reflected in the title of the relatives of the elderly. For example, if there is more than one brother or sister, it will generally be distinguished by its age order, and it will be called Dage (eldest brother) and Erge (second brother), Dajie (eldest sister), Erjie (second sister) and so on. Siblings of parents are also called according to their rank among peers. For example, when calling their father's brothers, they will call them Daba (eldest uncle), Erba (second uncle), etc. And their wives will be called separately Dama, Erma, etc. For the father's younger brother, the youngest is called Yaoba or Xiaoba, corresponding to calling his wife Yaoma, Xiaoma or Xinma (Yao and Xin both mean the youngest one).

3.1.2. Difference between Patriarchal Clan from the Maternal Clan

In addition to the respect for seniority, another very important feature of Chinese kinship titles is that there is a difference between patriarchal clan and the maternal clan.

In Hanzhong dialect, the titles for paternal relatives are Yeye (grandfather) and Popo (grandmother), and the corresponding maternal relatives are called Waiye, Waipo; Paternal relatives are called Zhizi and maternal relatives are called Waisheng; Paternal relatives are called Sunzi, Sunnv, and maternal relatives are called Waisunzi, Waisunnv and so on (Wai means outside, refers to the maternal clan).

This phenomenon is widespread in the eleven parties in Hanzhong. The most significant feature is that the titles of matrilineal relatives all use the word "wai" to show the difference, which is in line with the ancient Chinese generals. The usage of maternal relatives as "outside relatives". China's blood kinship system is based on the establishment of a patriarchal society, so the patrilineal blood is the Patriarchal Clan, being called "clan relatives". And referring to maternal relatives as "outside relatives" is also a concrete embodiment of the difference between patriarchal clan and maternal clan.

3.2. Face Address and Back Address

There are two main uses for relatives, the first is the title used in person when facing relatives, called Face Address; The second is a title used when referring to other people about their relatives on other occasions, called Back Address. The back and face names of relatives in the Hanzhong dialect have the following characteristics:

3.2.1. For Blood Relatives and Peer Elder

The back address for blood relatives or peer elders are basically the same as the face address. For example, for grandparents, maternal grandparents, parents, brothers, and sisters, basically all face and back titles are the same. The slight difference is only between monosyllables and two syllables overlapping.

3.2.2. For in-laws Elders

For the titles of in-laws elders, the difference between face address and back address is more obvious. For example, for fathers-in-law, the face is called Ba or Baba (same as spouse), but the back address is generally Laozhangren (father-in-law for men) or Gonggong (father-in-law for woman) that indicates a family relationship; For mother-in-law, the face address is also the same as the spouse Ma or Mama, but the back name is Zhangmuniang (mother-in-law for man) and Popo (mother-in-law for woman). The reason is that the family consisting of marital relations is different from the original family of blood relations. A new family is formed by marriage, and the parents and relatives of the other party will follow each other's titles, so they are called Dad, Mom. However, when mentioned to others, sometimes it is necessary to indicate whether this is one's own parents or the parents of the husband or wife, so the back address still uses Laozhangre, Zhangmuniang, Gonggong, Popo.

3.2.3. For the Younger Generations of Blood Relatives or Younger Peers

For the younger generations of blood relatives or younger peers, they generally do not or rarely use face address, only use back address. In general, for relatives of the same generation (such as brothers, sisters) and younger generations (such as son, daughter, nephew, nephews, grandson, granddaughter, etc.) are addressed directly by name or nickname. However, when communicating with others, especially when the listener is not familiar with the name of his relative, or does not need to explain the name, he is generally referred to as a kinship. Such as "my brother", "my sister", "my nephew" and so on.

3.2.4. For the Younger Generations In-law

For the titles of the younger generations in-law, the difference between the face address and the back address is more obvious. When the face-to-face, it is usually called by a name or nickname, but when calling someone back, people still call their sons and daughters by name, but use relatives for daughters-in-law and son-in-law. The reason for this phenomenon is in general, the speaker defaults that the listener is familiar with his own son and daughter, so they know the name directly. But the listener does not necessarily know the name of his daughter-in-law or son-in-law, so the name of the relative should be used to explain the relationship.

3.3. The Tones of Other Relatives

The tones of other relatives refers to the phenomenon that when addressing relatives, he does not call himself according to his kinship relationship with the person being called, but follows the relationship between others and the person being called. Common situations are from the father, from the mother, from the son, from the husband, from the wife, and so on^[3]. This is a common phenomenon in kinship titles.

Through the investigation and analysis of the relative titles of Hanzhong dialect, there is no title from the father and from the mother, and the most commonly used titles are the title from husband and wife. When a man and a woman are married, they use the title from the spouse to the other's relatives. For example, the husband refers to the wife's parents as Father and Mother, and the wife also refers to the husband's parents as Father and Mother and so on. However, such a title is generally only used in the face title, and different relative titles are often used to show the difference when back-calling.

There are two reasons for this phenomenon: the first is the need for communication. It is often necessary to distinguish between the object of reference and the parents of the spouse when referring to it. The second is the emotional factor, although the face address is the same, there still a certain difference between blood relatives and in-law relatives.

When a family has children, people also likely to use the title form the children. For example, the wife calls the husband Haizi Taba or Wataba(child's father), and the husband calls the wife Haizi Tama or Watama (child's mother), grandmother called Wataye(child's grandfather), grandfather called Watanai (child's grandmother). However, this use tends to be individual and not as common as the titles of husband and wife mentioned above.

4. Conclusion

In this paper, the author investigated 11 dialect points in Hanzhong City, summarized and analyzed the structural characteristics and pragmatic characteristics of relatives in Hanzhong dialect. Generally speaking, the kinship titles of the Hanzhong dialect conform to most of the characteristics of the Chinese kinship titles, and also conform to the overall characteristics of the kinship titles of the Shaanxi western dialect, but have certain particularities.

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