



Undergraduate assignment feedback form

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An Analysis of the Name of Ancient Chinese Lords ——‘Yunzhongjun’雲中君

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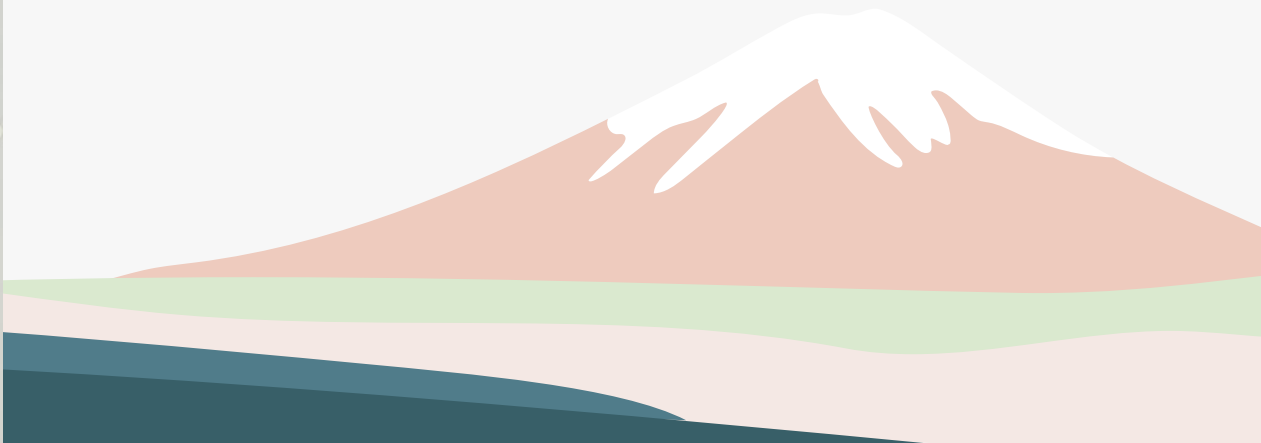




01

Introduction:

Phonological Example: Fei Lian 飛廉





- Before the invention of written characters, myths were passed down orally.
- Due to the limited use of written characters, the names of mythological figures were inaccurately passed down through oral tradition.
- Later generations misinterpreted the texts, leading to errors.



• ‘Fei Lian’ 飛廉

—a divine bird, can summon the wind.



Example of Phonological Analysis:

Fei Lian 飛廉

1

Original Pronunciation

Originally, the character for 風 was pronounced with complex initial consonant, 'pl-'.

2

Phonetic Evolution

Its phonetic evolution follows this pattern, within the complex initial consonants, the voiced components are lost, causing 'pl-' to shift to the bilabial 'p-'.

3

Modern Pronunciation

'p-' underwent voiceless labialization 'f', eventually evolving into the modern pronunciation of 風 (feng).





Fei Lian: Ancient Pronunciation of Wind

飛 (Fei)

Pronounced as 'p jəd' in ancient times

簾 (Lian)

Pronounced as 'l jam' in ancient times

風 (Feng)

Li Fanggui's : 'pjəm'

Conclusion

Fei Lian 飛簾 is actually the ancient pronunciation of 風 that evolved into its current form.

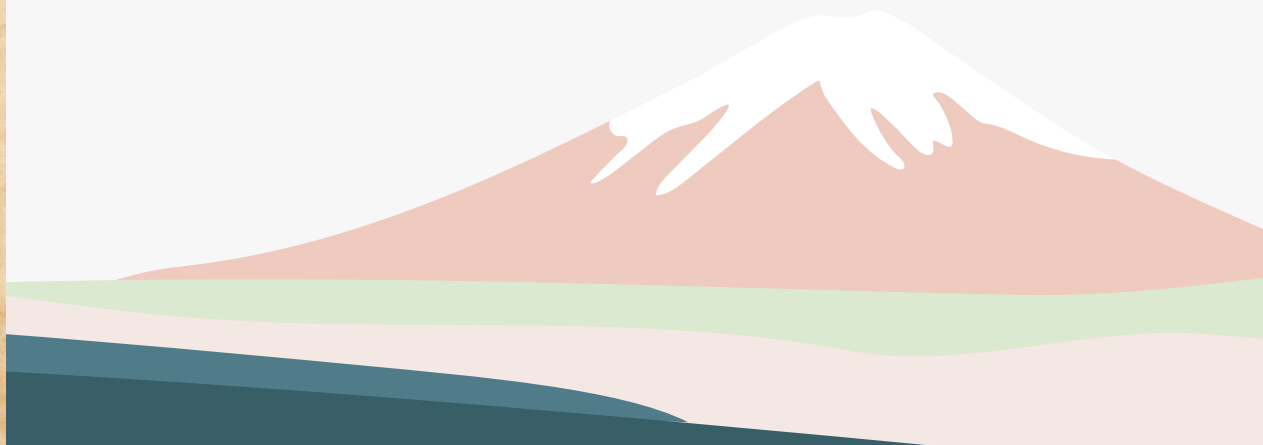
02

The Example Analysis:

Phonological Analysis of Yunzhongjun 雲中君

楚辭卷第二
九歌第二
離騷二至十二
晦庵集注

九歌者屈原之所作也昔楚南郢之
邑沅湘之間其俗信鬼而好祀其祀
必使巫覡作樂歌舞以娛神蠻荆陋
俗詞既鄙俚而其陰陽人鬼之閒又
或不能無褻慢淫荒之雜原既放逐
見而感之故頗為更定其詞去其泰



Introduction to Yunzhong Jun 雲中君

Wang Yi 王逸 notes that '雲神豐隆也，一日屏翳.'

1 God of Yunmeng 雲夢 Marsh

It is from Jiang Yinqing 姜寅清's *Quyuan Fuzhu* 屈原賦注

2 Moon deity

Referenced in Xu Wenjing 徐文靖's *Guancheng Shuoji* 管城碩記

3 Thunder deity

Mentioned in Zhang Heng 張衡's *Sixuan Fu* 思玄賦, which states, '豐隆軫其震霆兮', with the annotation, '豐隆，雷神也'.

Jiang Yinqing 姜寅清, *Quyuan Fuzhu* 屈原賦校注 (Taipei: Shijie Shuju, 1979), p. 209.

Zhang Heng 張衡, *Guancheng Shuoji* 管城碩記, <<https://ctext.org/wiki.pl?if=gb&chapter=86947#p39>> [accessed 28 September 2024]

Xu Wenjing 徐文靖 *Sixuan Fu* 思玄賦, <<https://ctext.org/dictionary.pl?if=gb&id=352030&remap=gb>> [accessed 28 September 2024]



Differing Interpretations of Yunzhong Jun 雲中君

1

Celestial deity

God of Yunmeng 雲夢 Marsh, is not a celestial deity

2

Character Analysis

The character 雲 can refer to the moon in the sky or to thunder among the clouds, allowing for various speculations and interpretations.





Ancient Pronunciation of Feng Long 豐隆

Character	Ancient Pronunciation	Phonetic System
豐	Voiceless bilabial initial consonant ('p-')	'ph jəngw' in Li Fanggui's system
隆	來母字 during medieval period	'gl jəngw' in Li Fanggui's system
豐隆 (combined)	'ph jəngw+gl jəngw'	'pl jəngw'

Imitative characters for Thunder



Thunder Sound

'pl jəngw' resembles the sound of thunder



Thunder Deity

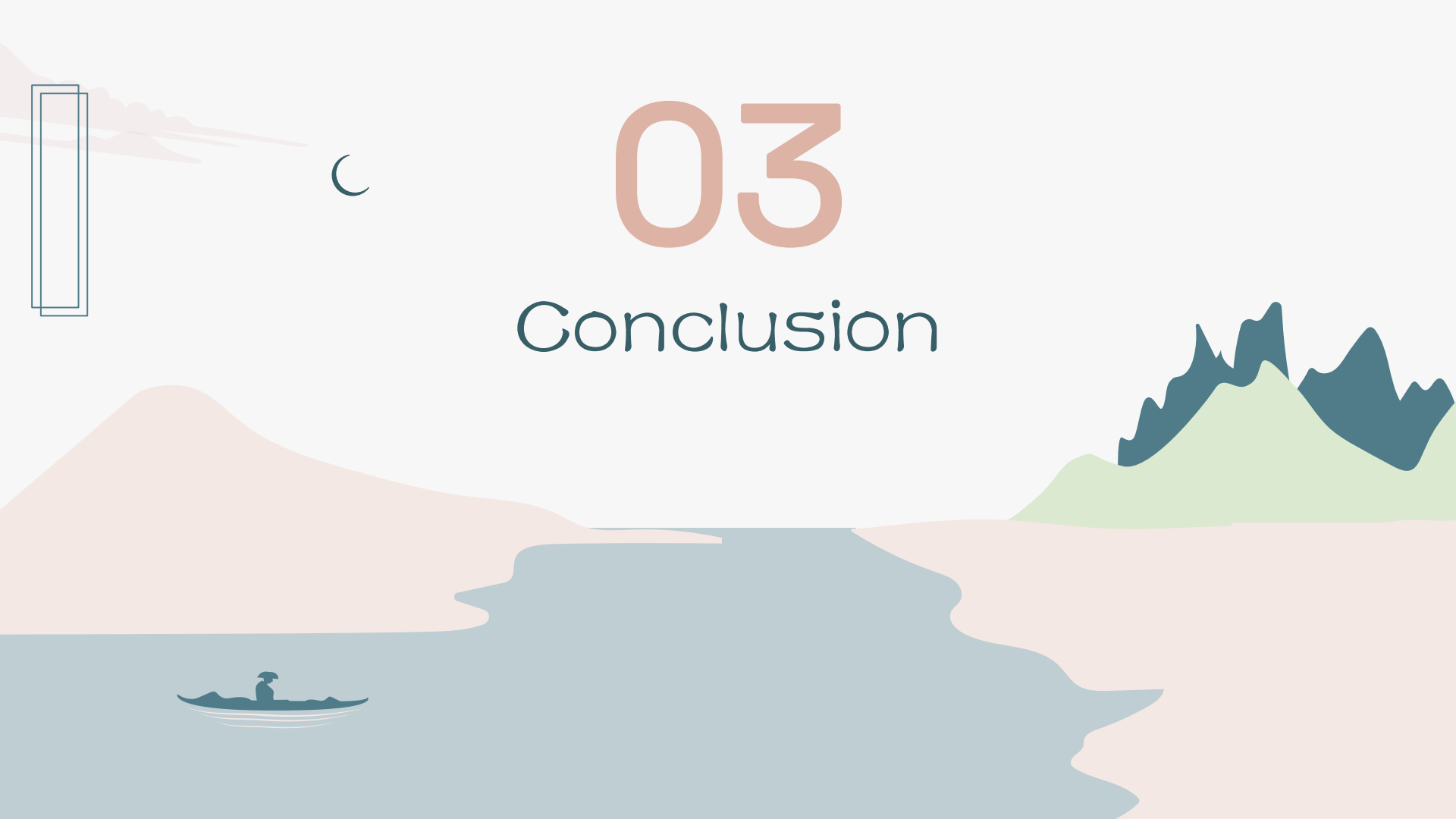
Yunzhong Jun 雲中君 associated with thunder



Imitative characters

豐隆 as imitative words for thunder





03

Conclusion



Conclusion

In summary, this suggests that the ancient association of Yunzhong Jun 雲中君 as the thunder god is more plausible

1 Phonetic Analysis

The ancient pronunciation of 豐隆 resembles the sound of thunder

2 Imitative Words

豐隆 can be interpreted as imitative words for thunder

3 Thunder Deity

The association of Yunzhong Jun 雲中君 as a thunder

Bibliography

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An Analysis of the Name of Ancient Chinese Lords——

‘Yunzhongjun’雲中君

(words: 907)

Good afternoon Respected Professor Zhu and Good morning my classmates. Today, I would like to share a discussion about an analysis of the name of ancient Chinese lords——雲中君. There are three parts in this presentation: introduction, the example of analysis and conclusion,

1. Introduction

In ancient China, before the invention of written characters, myths were passed down orally. Therefore, the myths we see in classical texts today were certainly recorded by later generations. Due to the limited use of written characters, the names of mythological figures were often inaccurately passed down through oral tradition. Later generations, unaware of the underlying issues, often misinterpreted the texts, leading to errors. For example, some ancient annotations on the wind deity ‘Fei Lian’ 飛廉 state, ‘Fei Lian, a divine bird, can summon the wind.’ Although this explanation is not wrong, it only reveals part of the truth. However, when we have understanding of phonology, we can grasp why the ancients used the term ‘Fei Lian’ to convey the meaning of the wind lord.

Originally, the character for 風 was pronounced with complex initial consonant, ‘pl-’. its phonetic evolution follows this pattern, within the complex initial consonants, the voiced components are lost, causing ‘pl-’ to shift to the bilabial ‘p-’. Further along, this ‘p-’ underwent voiceless labialization, eventually evolving into the modern pronunciation of 風 (feng) .

Therefore, based on the reasoning above, the name of the wind deity, ‘Fei Lian’, in *Chuci* 楚辭 is actually a reflection of the ancient pronunciation of the character for 風. Because the character 飛 was pronounced as ‘p jəd’ in ancient times, and 簾 was pronounced as ‘l jam’, when we combine the pronunciation of the two characters and refer to Li Fanggui’s 李方桂 reconstruction of the ancient pronunciation of 風 as ‘pjəm’, we can see that Fei Lian 飛簾 is

actually the ancient pronunciation of 風 that evolved into its current form.

And then using this example as a reference, I found another deity's name in *Chuci* 楚辭. Based on known phonological research methods, I conducted a simple analysis.

2. Example Analysis

What kind of deity is Yunzhong Jun 雲中君 in *Chuci*? Wang Yi 王逸 notes that ‘雲神豐隆也，一曰屏翳.’ From the name of the deity, it is not hard to infer that Yunzhong Jun 雲中君 is related to clouds. However, a review of interpretations by scholars throughout history regarding the responsibilities of Yunzhong Jun 雲中君 reveals differing theories.

- 1) God of Yunmeng 雲夢 Marsh, it is from Jiang Yinqing 姜寅清's *Quyuan Fuzhu* 屈原賦注
- 2) Moon deity, referenced in Xu Wenjing 徐文靖's *Guancheng Shuoji* 管城碩記
- 3) Thunder deity, mentioned in Zhang Heng 張衡's *Sixuan Fu* 思玄賦, which states, ‘豐隆軋其震霆兮’, with the annotation, ‘豐隆，雷神也’.

Therefore, based on the differing interpretations mentioned above, we see that the responsibilities of Yunzhong Jun 雲中君 have been a subject of debate throughout history. Among the three examples provided, the first one, God of Yunmeng 雲夢 Marsh, is not a celestial deity, while the other two are indeed associated with the heavens. And then, after closer examination, the reason for the many differing interpretations of the name Yunzhong Jun 雲中君 ultimately lies in the character 中. The character 雲 can refer to the moon in the sky or to thunder among the clouds, allowing for various speculations and interpretations. This is why there are numerous explanations regarding the responsibilities of Yunzhong Jun 雲中君. Due to the significant passage of time, it is challenging to determine which of these three interpretations is correct based on existing literary sources. However, according to Wang Yi's 王逸 interpretation of Yunzhong Jun 雲中君, and by examining the ancient pronunciation of Feng Long 豐隆, we can make some inferences about the specific responsibilities of Yunzhong Jun 雲中君.

Yunzhong Jun 雲中君 is also referred to as Feng Long 豐隆. According to ancient phonological rules, 豐 should have voiceless bilabial initial consonant, which means its initial sound is likely ‘p-’. In Li Fanggui's 李方桂 phonetic system, this character is pronounced as ‘ph jəngw’. And then, the character 隆 was represented by the 來母字

during the medieval period. The 來母字 has generally been a stable sound, showing little variation. According to Li Fanggui's 李方桂 phonetic system, its ancient pronunciation is 'gl jəngw'. Over time, the complex initial 'g-' dropped off, leaving only 'l-'. therefore, the pronunciation of 豐隆 in ancient times should be 'ph jəngw+gl jəngw'. The rhymes of the two characters are quite similar. If we combine their phonetic representations, it would sound like 'pl jəngw'. It resemble the sound of thunder. Thus, interpreting 豐隆 in this way makes the association of Yunzhong Jun 雲中君 as a thunder deity seem even more plausible.

3. Conclusion

In summary, we have made the following discovery in this presentation. based on the analysis of ancient pronunciation, we can ascertain that the characters 豐隆 are imitative words for the sound of thunder. This suggests that the ancient association of Yunzhong Jun 雲中君 as the thunder god is not unfounded.