

กรณีศึกษาเชิงภาษาศาสตร์จากเอกสารจีนโบราณ: วัฒนธรรมจ้วงของจีนและการ อพยพแยกตัวออกจากกันของชาติพันธุ์จ้วงในไทย

A Case Study of Ancient Chinese Documents in Language Studies: Zhuang Ethnic Culture and the Separation of the Zhuang Ethnicity in Thailand

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บทคัดย่อ

งานวิจัยเรื่องนี้เป็นการศึกษาข้อมูลในเชิงเอกสาร วัตถุประสงค์งานวิจัยคือ 1) ศึกษาชาติพันธุ์จ้วงว่ามีภาษาและวัฒนธรรมที่เก่าแก่ยาวนานหรือไม่ 2) การศึกษาภาษาและวัฒนธรรมโบราณของชาติพันธุ์จ้วง การสืบเสาะโฉมหน้าเดิมของสังคมบรรพกาลชาติพันธุ์จ้วงของจีนว่ามีคุณค่าทางสังคมวัฒนธรรมในปัจจุบันหรือไม่ รวมทั้งในด้านภาษาและวัฒนธรรม การสำรวจชาติพันธุ์จ้วงกับไทยที่เป็นชาติพันธุ์ที่มีรากเหง้าเดียวกันว่ามีหลักฐานเก่าแก่ที่ยืนยันจุดนี้

โดยใช้วิธีศึกษาข้อมูลในเชิงเอกสาร ภาษาศาสตร์สารคดี นิรุกติศาสตร์เชิงวิเคราะห์ และการวิเคราะห์เนื้อหา (Content Analysis) นำเสนอโดยใช้วิธีการพรรณนาเชิงวิเคราะห์จากนั้นสรุปผล ผลการวิจัยระบุว่ามีความสัมพันธ์เกี่ยวข้องกันระหว่างภาษาจ้วงโบราณกับภาษาไทยปัจจุบันและเห็นได้ว่าในช่วง 5,000 ถึง 6000 ปีก่อน ภาษาจ้วงได้กลายเป็นภาษาที่ใช้สื่อสารกันภายในสังคมบรรพกาลของชาติพันธุ์จ้วง ทั้งนี้ได้แสดงให้เห็นว่าจ้วงมีภาษาและวัฒนธรรมที่มีประวัติศาสตร์ยาวนาน การศึกษาภาษาและวัฒนธรรมสมัยโบราณของชาติพันธุ์จ้วงมีส่วนช่วยให้เราเข้าใจลักษณะพิเศษของสังคมและวัฒนธรรมจ้วงในเชิงลึก ขณะเดียวกันคำศัพท์ภาษาจ้วงได้เป็นหลักฐานสำคัญทางภาษาศาสตร์ซึ่งพิสูจน์ให้เห็นว่าจ้วงกับไทยเป็นชาติพันธุ์ที่มีรากเหง้าเดียวกัน

คำสำคัญ: ภาษาและวัฒนธรรมจ้วง อักษรจีนโบราณ ไทย ชาวไทย

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Abstract

The following research is documentary research that aims to: 1. To research whether or not China's Zhuang ethnic group has a long history of language and culture. 2. To research the linguistic features of the ancient Chinese Zhuang people to determine if there is any practical sociocultural value in said research, and to search from the perspective of the Zhuang and Thai people sharing a common social origin, to see whether or not a new yet undiscovered historical basis can be found.

The research methodology covers documentary and linguistic research. Content analysis methodology is utilized in the analysis of documentary and linguistic material, and descriptive analysis was implemented in the research results. The research results indicate a relationship between ancient Zhuang and the contemporary Thai language. It can be seen that 5,000-6,000 years ago, the Zhuang language had already become the language used for communication within the ethnic group, and also demonstrates the sheer length of their linguistic and cultural history. Research into ancient Zhuang linguistic culture helps facilitate a deeper understanding of the characteristics and knowledge of Zhuang culture. At the same time, the Zhuang vocabulary offers compelling linguistic proof of the shared ancestral origins between the Zhuang ethnic group and the Thai people of Thailand.

Keywords: Zhuang language and culture, Ancient Chinese characters, Tai, Thai people

Introduction

The Zhuang people have the largest population out of all the ethnic minority groups in China. According to statistics collected in 2001, the Zhuang people have a population of up to 17 million people (Jiang, 2005). The area where the Zhuang live is vast and they mainly inhabit the area of the Guangxi Zhuang Autonomous Region, Wenshan Zhuang and Miao autonomous prefecture in Yunnan Province, Lianshan Zhuang and Yao autonomous County in Guangdong Province; and the vast area covering Congjiang County in Guizhou to Jianghua Yaozu autonomous county in Hunan Province.

The Zhuang people of China have a long history, which can be seen from documentation and records dating back approximately 2,000 years; for example, the second century B.C. records called *The Biographies of South China in Records of the Historian* 《史记

• 《南越列传》 by Sima Qian contains information on ancient Luoyue people and Xi'ou minority groups (Sima, 104 B.C.). Both ancient Luoyue and Xi'ou minority groups were the ancestors of the Zhuang people. The ancient Luoyue people were predominantly situated in the vast area of Lingnan in Guangxi, which also includes the western part of Guangdong, the southern part of Hunan and Guizhou; all of which were areas inhabited by the ancient Luoyue people. Apart from this, Guangnan County in Wenshan contains the civilization established by the ancient Luoyue people called the Gouding Kingdom. The ancient Kingdom of Gouding had a vast area including Wenshanzhou, Honghezhou and Yuxi in the southeastern area of Yunan, the Baise Area in Guangxi, and the northern part of Vietnam. The Xi'ou minority groups mainly live in the area of Lingnan, Xijiang, Xunjiang, and the Guilin district. From the aforementioned, it may be seen that the ancestors of the Zhuang people have had origins dating far back in history.

Then, can it be said that the Zhuang people have had a long-standing language and culture? We know that the *Buluotuo* text contains a large body of ancient Zhuang characters; these characters imitated the form of the Chinese characters which were used to create the square shaped Zhuang characters used to pronounce over 8,900 ancient Zhuang characters (*Buluotuo Scriptures*, by collation, 1991). These Chinese characters were borrowed in order to record old Zhuang script, they are also known as Sawndip (Collation “Encyclopedia of the Zhuang People”, 1993). The Sawndip characters emerged around the period of the first year of Yongchun Tang Dynasty (AD 682), which was approximately 1,340 years ago. The Zhuang language came into being at an even earlier date of second century BC. Regardless, the Zhuang Sawndip borrowed Chinese characters to write the sounds and pronunciation of the Zhuang language during the Pre-Tang era. The meaning and pronunciation are fundamentally the same as in the Thai language, for example, the character “下”, in old Zhuang script is written as “𐍎”, and is pronounced as “laj” in the Zhuang language; and is written as “หล้า” in Thai, which is pronounced as “La” that means land under heaven, the world. The character “田” is written as “𐍎” which is pronounced as “naz” in the Zhuang language; it is written in Thai as “นา” and pronounced as “na”, which means “a rice field, farmland”. Another example is the word “水牛” which is written as “𐍎” in old Zhuang script, and pronounced as “Vaiz” in the Zhuang language; the Thai equivalent is “ควาย” which is pronounced as “Khwai”. The character “有” is written as “𐍎” in old Zhuang script and is pronounced as “miz”; in Thai, it is written as “มี”, and pronounced as “mi”. The final example is the Chinese character “死”, in old Zhuang script

this is written as “𣎵” which is pronounced as “dai” in the Zhuang language; whereas in Thai this word is “ตาย” pronounced as “tai”. As such it can be seen that the old Zhuang script has the same origins as standard Thai.

Table 1 Ancient Zhuang Characters.

Chinese characters and phonetics	English phonetics	Ancient Zhuang characters	Thai + Phonetics	Date	Source
下 xia	xia	𣎵 laj	หล้า la	AD 682	Compiled by the Codification Committee. (1993) Zhuang Encyclopedic Dictionary (Zhuangzu bai ke cidian) Nanning: Guangxi People's Publishing House. (In Chinese)
田 tian	tian	𣎵 naz	นา na		
水牛 shuiniu	shuiniu	𣎵 vaiz	ควาย khwai		
有 you	you	眉 miz	มี mi		
死 si	si	𣎵 dai	ตาย tai		

The Zhuang people have had a long history of magnificent rice farming culture. Researching the language and culture of the ancient Zhuang can help provide us with a deeper understanding and knowledge of the characteristics of ancient Zhuang society and can also help to instill a sense of pride and esteem for the Zhuang people. It also has tangible sociocultural value, and at the same time acts as a foundation for a common origin between the Zhuang people and the Thai people in Thailand.

Literature reviews

A Brief History of the Zhuang People (Zhuangzu jian shi) was written, edited, and published by the Guangxi Publishing House in 1980. The content of this book covers the origins of the Zhuang people, primitive society, ancient society, the Zhuang people's anti-imperialist and anti-feudalistic struggle during the modern period, art and culture, religious beliefs, etc. This book also does not provide research on the period during which the development of the Zhuang language occurred.

A General History of the Zhuang People (Zhuangzu tong shi) edited by Huang Xianfan, Huang Zengqing and Zhang Yimin, published by Guangxi Ethnic Publishing House in 1988. The book reflects various aspects interconnected with the development of the Zhuang people, including literature Zhuang history, an introduction to the origins of the Zhuang people, and political development during different stages in history, economics, culture, etc. This book, however, does not study the era concerning the development of the Zhuang language.

The Encyclopedia of the Zhuang People was compiled by a committee and published by the Guangxi People's Publishing House in 1993. The encyclopedia contains information on Zhuang history and the special characteristics of Zhuang culture such as geography, population, history, economics, science and technology, education, Zhuang thought, religion, customs, language, script, literature, art, cultural artifacts, medicine, sports, popular scenic destinations, and sculptures, etc. However, the text does not inquire into the aspects concerning the development of the Zhuang language. This book determines the date of the creation of the Zhuang script at the time of the Tang Dynasty during the first year of Yongchun (AD 682).

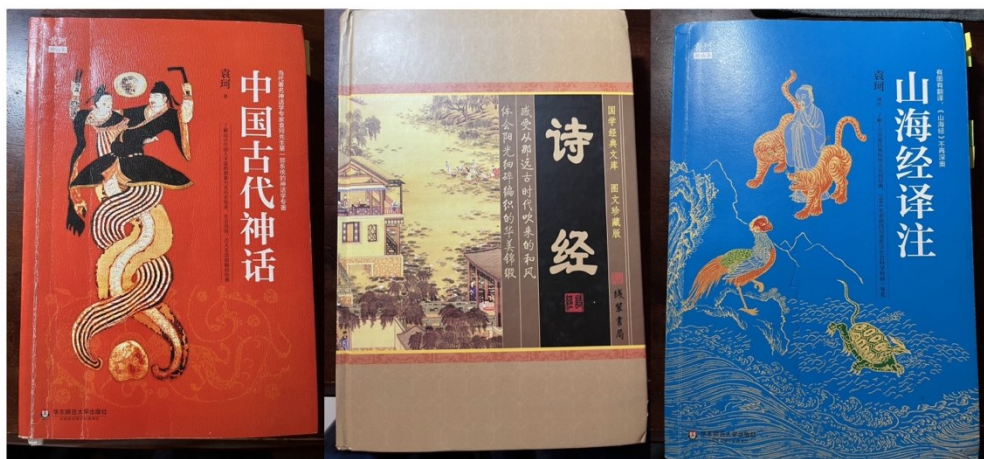


Figure 1 Literature employed in this research

It may be observed from the literary materials mentioned above, that the Zhuang people have had a long history. At the same time, it may also be stated the Zhuang are an ethnic group that has an abundant history of language and culture. The following research implements the use of documentary research and linguistics research methodology. Research of ancient Chinese documents, such as *The Classic of Mountains and Seas*, *The Book of Songs*, *The Origin of Chinese Characters*, *Ancient Chinese Mythology*, and other historical records will be examined to study the historical period during which the Zhuang language and culture emerged, including the time when the Zhuang and the Tai diverged from each other.

Research Objectives

1. To study and determine whether the Zhuang ethnic group has had a long historical language and cultural heritage.
2. To explore the characteristics of Zhuang primitive society, and whether the Zhuang people's language and culture have practical social and cultural value. Also, through exploration of the shared roots of the Zhuang and Tai ethnic groups from a language and culture perspective; whether we can also provide an analysis of the historical roots.

Conceptual Framework

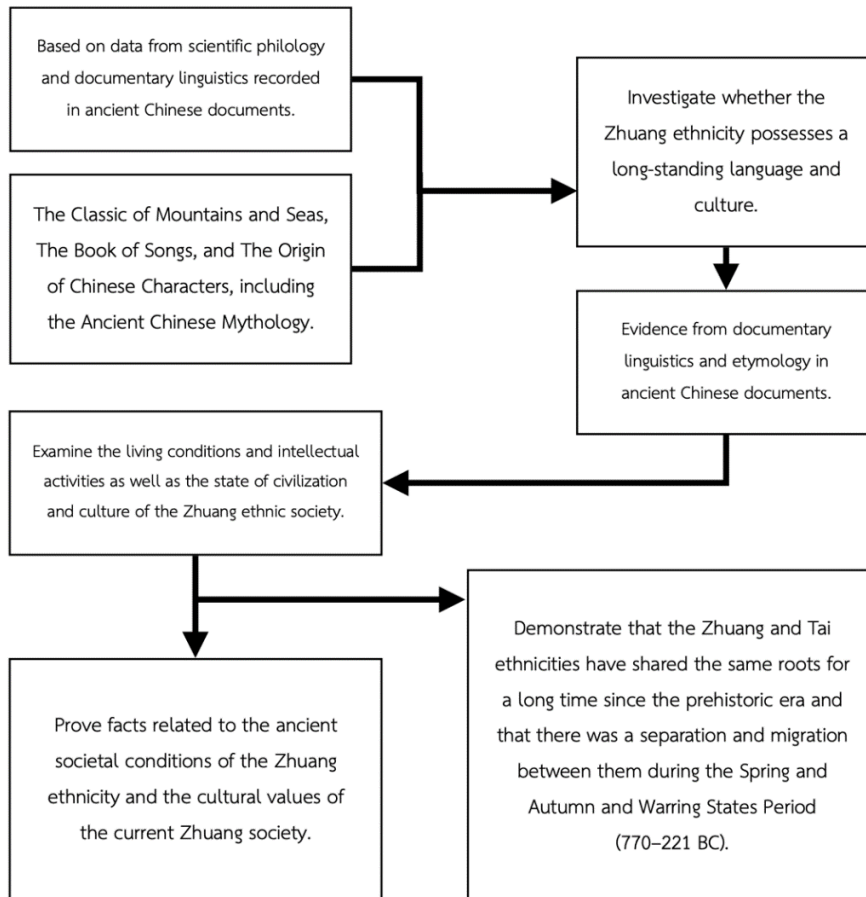


Figure 2 Conceptual Framework

Research Methodology

Method and Analysis

This research topic is a combination of documentary research and linguistics studies. The method of materials analysis concerning relevant documents and linguistics is conducted through the use of content analysis. The research results are then presented via the implementation of descriptive analysis.

The main literature for this study is as follows:

1. *The Classic of Mountains and Seas* was written in ancient antiquity by the author Boyi (2033-? B.C.) during the Spring and Autumn Warring States Qin and Han period. The

contents of this book were amended and supplemented by later generations. The book consists of approximately thirty thousand Chinese characters. For the purpose of this study, we have selected Prof. Yuan Ke's translations and annotations of *The Classic of Mountains and Seas* published and issued by East China Normal University Publishing House, 2019. *The Classic of Mountains and Seas* is about ancient geography, history, mythology, astronomy, creatures, plants, medicine, religion, anthropology, ethnology, oceanology, and other works of literature. This book displays and reflects the culture of antiquity which records the way of life and thought of people in antiquated times, and also outlines the conditions of primitive Chinese ethnocultural society during that period which is of tremendous academic value.

2. *The Book of Songs* was China's first book that was a collection of 305 Chinese poems and songs from the period between the early Western Zhou dynasty through to the mid-Spring and Autumn period, which is approximately 2,500 to 3,069 years of history. *The Book of Songs* marks the beginning of Chinese culture with regard to songs and poems. The book accurately displays from many perspectives, the lives of ordinary people, their customs, and social conditions. The book contains an abundance of both implications and ideology and paints an incredibly vivid historical picture of ancient Chinese society which has tremendous academic value. We have chosen to use Zhao Zheng's 2013 publication of *The Book of Songs* by Beijing Xianzhuang Shuju as source material for this research.

3. *The Origin of the Chinese Characters* was compiled by Xu Shen, a philologist from the Eastern Han Dynasty, and one of the earliest people who conducted systematic research on Chinese characters and glyphs and compiled a dictionary of Chinese etymology. The content contains 15 volumes, wherein the first 14 volumes contain annotations of Chinese characters and explain their etymological origins. The 15th volume contains commentary and discussions, records, development, functions, and structures of Chinese characters. The book contains 9,353 Chinese characters and 1,163 variant characters, making a total of 10,516 Chinese characters.

Xu Shen's *The Origin of the Chinese Characters* was written between the twelfth year of Emperor Heidi's Yongyuan reign of the Eastern Han Dynasty (100 AD) and the first year of Emperor Andi's Jianguang reign of the Eastern Han Dynasty (12 AD). In the third year of Emperor Taizong's Yongxi reign of the Northern Song Dynasty (986 AD), Emperor Song Taizong ordered

Xu Xuan, Ju Zhongzheng and others to study "*The Origin of the Chinese Characters*", which was then divided into 30 volumes. *The Origin of the Chinese Characters* is an essential and fundamental work of Scientific Philology and Documentary Linguistics and has an important position in the history of Chinese and Chinese linguistics with tremendous academic value; and we have therefore selected the ancient Chinese characters in this book to be implemented as research material.

4. Professor Yuan Ke was a research fellow at the Sichuan Academy of Social Sciences. As early as 1946 he began to systematically study mythology. In 1950 Professor Yuan Ke wrote his first monograph on mythology, *Ancient Chinese Mythology* which was China's first systematic compilation of ancient Chinese mythology and is of immense academic value (Yuan, 2017).

Research Results

1. Research analysis based on the names of ethnic group leaders.

Taihao Paoxi was a famous chieftain of the Dongyi ethnic group. Legends state that he has the head of a human and the body of a snake and is sometimes used as a family totem that takes the form of a snake (or dragon). According to legend, Taihao's hometown was Chendi which is now known as Huaiyang County, Henan. In Chinese history, Taihao and Fuxi have always been considered as one and the same person (Fan, 1994).

Fuxi has made great contributions to Chinese clans and society. The book *Yi Xici's Biography* (Yi Xicichuan 易·系辞传) not only documented the Bagua (Eight Trigrams) symbols that he created but also allowed people to use Bagua to document various aspects of their lives; it also mentions how he braided rope to make fishing nets to teach people how to fish. The book, *An Interpretation of Yi History* (Yishi 绎史) Volume III quotes a book *He Tu Ting FuZuo* (河图蜓辅佐) which mentions that "Fuxi drilled wood to make fire".

Fuxi's greatest contribution to society was to bring fire to the people. Fuxi is also known as "Páoxī" (庖牺), "Bāoxī" (包羲), or "Pàoxī" (炮牺) which has connotations that imply "filling the kitchen with sacrificial offerings" (to use sacrificial livestock as food in the kitchen). In order to achieve this objective, one would most certainly have to use fire. This is also evidenced by the use of the word "庖牺" (Páoxī) which means "to roast meat" (Yuan, 2017). Fuxi's name

validates this point because “Páoxī” (庖牺), “Bāoxī” (包羲), and “Pàoxī” (炮牺) are transcriptions in ancient Zhuang language which mean “roast pieces of meat”.

The characters “Páo” (庖), “Bāo” (包), and “Pào” (炮) are homophonic with the words “burn, to burn” in southern Chinese Zhuang where it is pronounced as “**𑜋** paeunq”(pau³) (Han, 2012). At the same time, it is also homophonic with standard Thai “เผา” (pao). Taihao Paoxi is a historical figure from the era of antiquated Chinese legends, which dates back to the early-middle Neolithic period; approximately 8,000 to 6,000 from the modern era. It can be seen that as part of the family of the Chinese race, the Zhuang language was a fully matured language used for communication in clan-ethnic society as early as 5,000-6,000 ago, and the Zhuang Language was accurately recorded via the use of ancient Chinese characters from 3,000 years ago.

Table 2 The characters “Páo” (庖), “Bāo” (包), and “Pào” (炮) are ancient Zhuang language recorded in Chinese myths and legends during the Neolithic period.

Chinese Characters and Phonetics	Zhuang and phonetics	Thai and phonetics	Date	Source
庖牺 Páoxī	paeuq pau ³	เผา pao	Approximately 5,000-6,000 years ago	(Yuan, 2017) <i>Ancient Chinese Mythology</i> . Shanghai: East China Normal University Press.
包羲 Bāoxī	paeuq pau ³	เผา pao		
炮牺 Pàoxī	paeuq pau ³	เผา pao		

2. According to historical records and research materials retrieved from *The Classic of Mountains and Seas*.

(1) *The Classic of Mountains and Seas*, Volume Fourteen, Great Wilderness Eastern Classic (山海经卷十四 • 大荒东经)

According to the following written records: “Towards the wilderness in the south-east corner, there is a mountain named Bomu Diqu” (大荒东南隅有山，名皮母地丘)

(Yuan, 2019). The characters “Bomudi” (皮母地) are also phonetic transcriptions for the Zhuang language. The character “皮 (波)” is also written as “波 bo” in classical Chinese texts; where in Northern Chinese Zhuang it is pronounced as “po³” (Kullavanich, 1986), which is pronounced as “พ้อ” (pǎo) in standard Thai and also contains the same meaning. The ancient Chinese character for “母” (mǔ) is the image of a mother holding an infant, breastfeeding milk. In Northern Chinese Zhuang this is pronounced as “me⁴” (Kullavanich, 1986), which is also synonymous with standard Thai.

Both the sound and the definition for the word “แม่” (mae⁴) are identical; and the character “地”(di) in Southern Chinese Zhuang is pronounced as “tam¹” (Pranee Kullavanich 1986. P.40) which closely resembles the word “ดิน” (din¹) in standard Thai in both pronunciation and definition. Thus, the definition of “皮(波)母地丘” (po(bo) mudiqu) is therefore “the land of our mother and father”. From the above, it can be seen that the use of “父亲” (po³ father) and “母亲” (me⁴ mother) has not only been used in the Zhuang language for a long time but has also been used as titles to address people respectfully. This serves as evidence that as early as 6,000 years ago Zhuang clan society used words like “皮”(po³), “母”(me⁴), and “地”(tam¹) were commonly used within their society.

Table 3 The Characters “皮（波）、母、地” were ancient Zhuang language recorded in Chinese myths and legends during the Neolithic period.

Chinese Characters and Phonetics	Zhuang and phonetics	Thai and phonetics	Date	Source
皮（波） bō	boh po ³	พ้อ po ³	Approximately 5,000-6,000 years ago	(Yuan, 2019) <i>Translation of the Classic of Mountains and Seas</i> . Shanghai: East China Normal University Press.
母 mǔ	meh me ⁶	แม่ me ⁴		
地 dì	dih tam ¹	ดิน din ¹		

(2) Additionally, *The Classic of Mountains and Seas Volume Fourteen, Great Wilderness Eastern Classic*, contains the following:

“东海之外，大荒之中，有山名曰大言，日月所出”

(Yuan, 2019)

“Beyond the vast ocean, in the midst of the great wilderness, there is a mountain called Dayan, a place where the sun and moon rise from behind the mountain.”

The word “dà yán 大言” in this text is also a phonetic transcription for the Zhuang Language, which in southern Chinese Zhuang is pronounced as “tha¹ van²” (Kullavanich, 1986), and is synonymous with the standard Thai pronunciation and definition “ตะวัน” (tai¹ wan²) meaning “the sun”. This is proof that 5,000–6,000 years ago the word “dà yán 大言” (tha¹ van²) was recorded in *The Classic of Mountains and Seas* 3,000-4,000 years ago.

Table 4 The Characters “大言” is an ancient Zhuang language recorded in the Classic of Mountains and Seas.

Chinese Characters and Phonetics	Zhuang and phonetics	Thai and phonetics	Date	Source
大言 dà yán	Tha ¹ van ²	ตะวัน Ta ¹ wan ²	Approximately 5,000-6,000 years ago	(Yuan, 2019) <i>Translation of the Classic of Mountains and Seas</i> . Shanghai: East China Normal University Press.

(3) Another example is recorded in *The Classic of Mountains and Seas Volume VII-Overseas Western Classic*, which contains the following:

“刑天与帝争神，帝断其首，葬之常羊之山。乃以乳为目，以脐为口，操干戚以舞” (Yuan, 2019)

“Xingtian and the Emperor of Heaven competed for the throne, and the Emperor of Heaven cut off his head and buried his head in Changyang Mountain. The decapitated Xing Tian used his nipples as eyes, his navel as his mouth, held a shield in his left hand, and held an ax in his right hand; and without resting continued to fight against the enemy.”

Legend has it that Xingtian is a god who embodies the spirit of dissent and defiance. The “干gàn”(kan) that he holds in his left hand is a shield. The character “干 gàn” (kan⁵) is also Zhuang language; which is a form of phonetic transcription using Chinese characters. In southern Chinese Zhuang this is pronounced as “kan” which means “to obstruct, or to block”, wherein the definition and pronunciation is synonymous with the standard Thai word “กั้น” (Kan⁵). This demonstrates that “盾牌” (Dun pai, a shield) evolved from the earlier version of “干” (kan) which means “to obstruct, or to block”. From the above, it can be seen that 5,000-6,000 years ago the word shield was pronounced as “干gan” (Kan) and was preserved and recorded 3,000-4,000 years ago.

Table 5 The Characters “干” were ancient Zhuang language recorded in the Classic of Mountains and Seas.

Chinese Characters and Phonetics	Zhuang and phonetics	Thai and phonetics	Date	Source
干 gàn	Kan ⁵	กั้น Kan ⁵	Approximately 3,000-5,000years ago	(Yuan, 2019) <i>Translation of the Classic of Mountains and Seas</i> . Shanghai: East China Normal University Press.

(4) Furthermore, *The Classic of Mountains and Seas Volume Domestic*; contains the following passage:

“西南黑水之间，有都广之野” (Yuan, 2019)

“In the southwest, there is a vast area of wilderness where the Xijiang river runs through.”

The word “都广” in this context is also a Zhuang phonetic transcription which is pronounced as “doengh gvangq” (Liang, 2000). The definition and pronunciation of the word “都广” (doengh gvangq) is synonymous with the standard Thai word “ทุ่งกว้าง” (tung gwaang) which means “vast fields” (ทุ่งนาอันกว้างใหญ่). This is also evidence that the use of Chinese characters to record the word “都广” (doengh gvangq ทุ่งนาอันกว้างใหญ่ 田峒) in the Zhuang language had occurred 3,000-4,000 years ago.

Table 6 The Characters “都广” were ancient Zhuang language recorded in the Classic of Mountains and Seas.

Chinese Characters and Phonetics	Zhuang and phonetics	Thai and phonetics	Date	Source
都广 dūguǎng	Doengh gvangq	ทุ่งกว้าง Tung gvang	Approximately 3,000- 5,000years ago	(Yuan, 2019) <i>Translation of the Classic of Mountains and Seas</i> . Shanghai: East China Normal University Press.

- We use the ancient Chinese characters recorded in *The Origin of Chinese Characters Volume XIV* for analysis and research. The Origin of the Characters Volume 14 was compiled by Xu Shen, he writes the following:

“醪，汁滓酒也” (Láo, zhīzǐ jiǔyě) (Xu, 1963)

“醪” (Lao) is a glutinous rice wine with sticky properties that usually contains sediments and impurities. The word “醪”(Lao) stated here is a Zhuang phonetic transcription; in the Zhuang language this is pronounced lau³” (泐) (Han, 2012) which is synonymous with the pronunciation in standard Thai “เหล้า” (lau³) where both the pronunciation and definition are completely the same. The word “醪”(lao) in this case, is sticky rice that is fermented and brewed into a glutinous rice wine that is a mixture of liquid with sediments; in Chinese, this is called “醪糟” (Láo zāo, fermented glutinous rice wine; a.k.a. rice wine 江米酒). The Zhuang people of China have a long history of producing rice wine. The word “酒” (Jiǔ, alcohol) (泐 lau³) is the same in both Zhuang and Thai. Copper wine vessels (铜卣) of the Zhuang people from the late Shang Dynasty

were excavated from Xing'an County and Wuming County in Guangxi, China (Fan, 2000), this suggests that during the Shang and Zhou Dynasties 2,500-3,100 years ago, the Zhuang and Tai ethnic groups already had wine, and also lived together. The migration and separation of the Zhuang and Tai ethnic groups may have occurred in the period after the Shang and Zhou dynasties. The migration and divergence of the Zhuang and Tai peoples likely occurred after the Shang and Zhou dynasties, during the Spring and Autumn and Warring States periods (The Spring and Autumn 770-476 BC, and the Warring States 475-221 BC. It can then be inferred that 3,000 years ago the use of the word “酒”(Jiǔ, alcohol) (泐 lau³) in Zhuang was recorded as the word “醪” (Lao) in ancient Chinese characters.

Table 7 The Character “醪” is an ancient Zhuang language recorded in *The Origin of Chinese Characters*.

Chinese Characters and Phonetics	Zhuang and phonetics	Thai and phonetics	Date	Source
醪 láo	Lau ³	เหล้า Lao ³	Approximately 2,500-3,100 years ago	Xu Shen. (AD121)(1963)Origin of Chinese Characters Beijing:Chung Hua Book Company.

4. *The Book of Songs* contains the earliest songs sung by the ancient Chinese ancestors. Among them, is the folk song *To Pick Pueraria Lobata* (Cǎi gé采葛)(Zhao, 2013), which contains records of the love life and personal relationships of the Zhuang ancestors and how they harvested their crops:

彼采葛兮，一日不见，如三月兮。*

My sister is picking Pueraria Lobata, not seeing her for three days, feels like three months!

葛: gé, Pueraria Lobata

彼采萧兮，一日不见，如三秋兮。*

My sister is picking Sweet Wormwood herb, not seeing her for three days, feels like three autumns!

蕭: *Xiāo*, Sweet wormwood herb (a.k.a. *Qīng hāo*, 青蒿)

彼采艾兮，一日不见，如三岁兮。^{*}

My sister is picking Argy Sagebrush leaf, not seeing her for three days, feels like three years!

艾: *Argy Sagebrush leaf*

The word “彼”(bǐ) is a Zhuang phonetic transcription pronounced as “pi⁴”(Han, 2012). In this case, the word “彼”(bǐ) means “elder sister” which is synonymous with both the meaning and pronunciation of “พี่”(phi) in standard Thai. In ancient China picking *Pueraria Lobata* (Cǎigé采葛) was for cloth, Sweet Wormwood herb was for sacrificial offerings, and Argy Sagebrush leaf was used to cure diseases; all of which were the duties of a woman. This is especially true for Zhuang women. The use of the word “彼”(pi⁴) in Zhuang means “elder sister”. This poem reflects how Zhuang men had a strong sense of sisterly love emphasized through affection. From this, it can be seen that approximately 3,000 years ago, the word “姐姐”(彼pi⁴) in Zhuang was recorded in ancient Chinese as the character “彼”(pi⁴).

Conclusions

The research results reveal that the ethnic group leader Taihao Fuxi was also called “庖牺”(páo xī); which is a Zhuang phonetic transcription from the ancient Chinese characters period that means “to roast pieces of animal meat”. Among them, the character “庖”(páo) is pronounced the same way as the Zhuang word “𪛗 paeuq” (pao³), which means “to burn, to burn with fire”. This character is “เผา”(pao) in Thai, and it also has the same pronunciation and meaning which is to roast food. The use of “fire” allowed humans in clan society to make an enormous leap forward toward civilization.

Moreover, the characters “皮 bō, 母 mǔ, 地 dì” recorded in *The Classic of Mountains and Seas* are also Zhuang phonetic transcription using Chinese characters. The word “父” in the Zhuang language is pronounced as “po³”; “母” is pronounced as “me⁴”; “地” is pronounced as “tam¹”. The words “父 po³, 母 me⁴” have the same pronunciation and

meaning as Thai; whereas the word “地^{tam¹}” closely resembles the pronunciation of the Thai word (ดิน ^{din¹}), and also has the same meaning. In Chinese pre-Qin documents, the character “父” (fù, father) is a form of praise, a respectable form of addressing someone virtuous. Likewise, the use of “父^{po³}” both in Thai and Zhuang languages are ways to address your father in a respectable manner.

The Zhuang have great respect for their mother (me⁴). Women and mothers have high status in Zhuang society. This is illustrated by the Zhuang marriage customs; where the man must move in with the woman’s family, that is, the son-in-law must live in the woman’s house. The woman is the head of the family. Thai women in Thailand have the same customs as Zhuang women. Also, the word "river" in Thai is also known as "mother river" (Mae⁴Nam).

Furthermore, the word “大言^{dayan}” recorded in *The Classic of Mountains and Seas* is also a Zhuang phonetic transcription using Chinese characters; in the Zhuang language this is pronounced as “tha¹van²” which means “the sun”. The people of ancient antiquity often relied heavily on the orientation of the sun (tha¹van²) to determine direction. If the sun happened to rise from behind a mountain or hill relatively close to them, the location of the sun would probably be east. Hence the records of the Chinese characters “大言 ^{dayan}” (tha¹van²) mean “the sun” rising from the east. The meaning and pronunciation are the same in both the Zhuang and Thai language; in Thai, it is pronounced as “ตะวัน” (ta¹wan²). This demonstrates that the word “ta¹wan²” in Thai has the same origins as the Zhuang word.

Moreover, the Chinese character “干^{gàn}” (Kan) meaning a shield, is also used as a phonetic transcription in Zhuang, and means to “to obstruct, or to block”; which has the same definition closely resembles the Thai pronunciation “กั้น” (Kan⁵).

Additionally, the word “都广” is also a Chinese character used as a phonetic transcription in Zhuang. In Zhuang, it is pronounced “doengh gvangq”. It has the same pronunciation and meaning as the Thai word “ทุ่งกว้าง” (tung gwang), which means “广阔的田畴” (ทุ่งนาที่กว้างใหญ่ Vast fields).

In *The Origin of Chinese Characters*, there are records of the character “醪^{láo}” (Lao) which is a Chinese character used as a phonetic transcription in Zhuang. In Zhuang, this is pronounced “Lau³” which has the same pronunciation and meaning as the Thai word “เหล้า” (lao³); that means glutinous rice wine made by fermenting rice, and this is a product of the

Zhuang ethnic group's rice culture. This shows that during the Shang and Zhou Dynasties 3100-2500 years ago, the Zhuang and Tai already had alcoholic beverages, and also lived together. The migration and divergence of the Zhuang and Tai peoples likely occurred after the Shang and Zhou dynasties, during the Spring and Autumn (770-476 BC) and Warring States period (475-221 BC).

In *The Book of Songs*, the poem *To Pick Pueraria Lobata* (Cǎi gé 采葛) contains the character “彼bǐ” which is also a Chinese character used as a phonetic transcription in Zhuang which is pronounced as “pi⁴”. This character's pronunciation and definition are synonymous with the word “ผี” (phi) in Thai, and within the specific context of this passage it means “elder sister”. Ancient Zhuang women played an important role in the labor and collection of plants, and also played a more important role than men in the production of materials for daily use, such as spinning and weaving, clothing, food, and wearable items (Li, 2008).

The poem *To Pick Pueraria Lobata* (Cǎi gé 采葛) utilizes three metaphors to address an elder sister affectionately; for example, not seeing her for one day feels like three months, three autumns, and three years. The author relies on an exaggerated writing style to describe how Zhuang men passionately yearn for their beautiful yet hardworking Zhuang women.

In conclusion, some of these records of classical Chinese characters as Zhuang phonetic transcriptions are sometimes recorded in antiquated Chinese mythical legends. Despite Myths and legends not being historical truths, they are still a shadow of history. A famous Chinese historian by the name of Jian Bozan said: “Myths and legends are fragments of prominent historical events” (Yuan, 2017). Thus, it can be seen that as early as 5,000-6,000 years ago, the Zhuang language was a fully matured language for social communication within clans and ethnic groups and was accurately recorded using ancient Chinese characters 3,000 years ago, and as such, sufficiently demonstrates that the Zhuang language and culture have a long history. An in-depth analysis and study of the long-standing language and culture of the Zhuang people will help us to know and understand the characteristics of ancient Zhuang ethnic society and their socio-cultural status, and will also help to enhance and instill a sense of ethnic pride and confidence for the Zhuang people. This research also has realistic socio-cultural significance and value; and at the same time, these examples provide an important basis for establishing the fact that the Zhuang and the Thai people in Thailand share the same origins. The study of ancient Chinese documents not only helps to increase our understanding of the relationship

between ancient China and Thailand but also helps us to deepen our understanding of the relationship we share in terms of origin. As such, the authors would like to invite relevant state departments to strengthen financial support for such research.

Suggestions

From the ancient books mentioned above, it can be seen that as early as five to six thousand years ago, the language of the Zhuang people had already become a mature language used for ethnic groups social communication, and these Zhuang languages were accurately recorded by ancient Chinese characters three thousand years ago. This shows that the Dongyi (东夷), Baiyue (百越), Baipu (百濮), Liao (僚), Dai (傣), and Zhuang recorded in ancient Chinese literature are different Tai ethnic groups that appeared within China under various self-designated or other-designated names, sharing common linguistic and cultural characteristics as well as racial features. They share the same ancestry with the Thai ethnic group in Thailand.

From the bronze wine vessels unearthed in Xing'an County and Wuming County of Guangxi, China, from the late Shang Dynasty, it can be inferred that between 2,500 to 3,100 years ago, during the Shang and Zhou dynasties, the Zhuang and Tai ethnic groups already had wine and lived together. This is because the ancient Chinese character for wine, “醪” (Láo), is a phonetic transcription in Zhuang, pronounced as “La³” (泐) in Zhuang. In the languages of the Tai ethnic groups within China, wine is called “Lau³,” which has the same pronunciation and meaning as the word for alcohol, “เหล้า” (Lao³), in the modern Thai language. This suggests that the migration and differentiation of the Zhuang and other Tai ethnic groups occurred after the Shang and Zhou dynasties, during the Spring and Autumn (770-476 BC) and Warring States (475-221BC) periods.

Based on this, it can be deduced that in prehistoric times, several Tai ethnic groups migrated southwards to Southeast Asia from the south and southwest of China to avoid wars among various feudal states or due to economic reasons. One or several of these groups entered the Lanna Thai region, where they integrated with the local communities that spoke Mon-Khmer languages and communities that spoke Thai, forming an agricultural society primarily focused on rice production.

During the course of this research, it was discovered that "Classic of the Mountains and Seas, Volume Fourteen: Great Wilderness Eastern Classic" has records of mountains beyond the

Eastern Sea, in the great wilderness, named “皮” (po³), “母” (me⁴), and “地丘” (tam¹), and also mentions mountains where the sun and moon rise called “大言” (tha¹van²), both geographical locations are today's Shandong Peninsula. The Shandong Peninsula was a settlement area for the Dongyi ethnic group. The mausoleum of the Dongyi ethnic leader, Shao Hao (少昊, พระเจ้าเหา), which is also located in Qufu, Shandong today. According to “Classic of the Mountains and Seas, Volume Two: West Mountains Classic”, Shao Hao's palace was on Changliu Mountain, and one of his duties was to inspect the reflection of the sunlight to the east when the sun set in the west (Yuan, 2019). However, before Shao Hao, in the prehistoric period, the leader of the Dongyi ethnic group, Tai Hao Fu Xi (太昊伏羲), also known as “庖牺, Páo xī”, “庖牺, Páo xī” is also a phonetic transcription in Zhuang. Tai Hao Fu Xi or Paoxi, is the ancestor of dragon (serpent) worship; while the later Dongyi ethnic leader, Shao Hao, is the ancestor of phoenix (bird) worship. Therefore, the Zhuang language contains names recorded in "Classic of the Mountains and Seas," "Book of Songs," "Shuowen Jiezi," and "Ancient Chinese Mythology" and also locations along the coast from Shandong to Jiangsu and Zhejiang share the same pronunciation and meaning with the Dai language and Thai language in Thailand.

The Dongyi Baipu (Baipu ไปผู้) and Baiyue (Baiyue ไปเยว่) are representatives of the Dawenkou culture. A Chinese professor by the name of Ma Xueliang believes that “a part of the Dawenkou Dongyi people left the north before the oracle bone script became prevalent and gradually migrated southward, their language later developed into the language of the Zhuang-Dong ethnic groups” (Liu,1999). Professor Liang Zhaotao believes that “the early ethnic groups of the ancient Dongyi and Yue people had certain levels of integration and unity with the central plains Yangshao culture” (Liu,1999). Professor Liu Yan also holds the view that “the ancestors of the Dai people in Yunnan migrated from the west of Shandong and the Hai-Dai area to the central plains for some historical reasons, and then moved southward to the Yangtze and Han river basins, and later from the Yangtze and Han river basins southward to the Yunnan region” (Liu,1999).

The various factors mentioned above indicate that the ancient Dongyi ethnic groups of the Shandong Peninsula have profound historical connections with the Zhuang, Dai, and Thai ethnic groups. Therefore, further research topics should employ historical documents, archaeological finds, and field investigations to study the origins and southward migration traces of the ancient Dongyi ethnic groups from the Shandong Peninsula. This approach aims to deepen

understanding of their historical movements and cultural exchanges, shedding light on the complex interactions among the diverse ethnic groups in ancient China and Southeast Asia.

According to all the ancient documents mentioned in the above, it may be inferred from the Zhuang vocabulary that as early as 5,000-6,000 years ago the Zhuang language was a mature language utilized for social communication within the tribe. The Zhuang vocabulary was accurately recorded as ancient Chinese characters 3,000 years ago. This not only serves to prove that the Zhuang language has a long cultural and historical origin, but at the same time also demonstrates that the Zhuang and the Thai people share common ancestral roots dating back approximately 5,000-6,000 years.

The application of linguistics and documentary research to investigate ancient history and culture allows us to discover the ethnic culture which also includes the secrets hidden within linguistic materials.

The objective of Tai studies includes the study of the spatial and temporal dimensions of the Tai people.

The Tai are a great ethnic group. Since the very beginning, no matter what name the Tai's are known by today, they all share common linguistic and cultural characteristics, and also share common ancestral origin. With respect to the development of the Tai people, due to cross boundary migration to different areas, countries, and different circumstances; they developed independently of each other in different nation states and into unique ethnicity while still maintaining the essential characteristics both ethnic and linguistic. The Dongyi, Baiyue, and Zhuang people mentioned in ancient Chinese texts are examples of such Tai ethnic groups.

The crucial question concerning Tai studies is first and foremost about answering questions related to the origins of the Tai people, and secondly answering questions and finding answers about the ancient history of Thailand and the Tai people. From the historical perspective of ethnic relations, we must find answers regarding the special characteristics of socio-historical development and regional development. To answer these questions, we must also face the tremendous difficulty that these problems pose.

The primary reason is the lack of historical material. Thai historical documents are extremely few, and we may only rely on "Tamnan" or in other words, fairy tales and legends. Additionally, we must unravel ancient Chinese documents if we wish to take the next step in understanding the relationship between the Dongyi, Baiyue, and Zhuang tribes in China. This

can help to understand the pre-thirteenth century Thai people of Thailand and the situation concerning their Social and cultural conditions. Therefore, it is crucial for the National Research Council of Thailand to increase financial support and investment in the study of ancient Chinese documents.

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