

A survey of the Lexical Phenomenon of Hanfu Language

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Abstract

The investigation of the vocabulary used in the Hanfu club is beneficial for us to recognize the Hanfu and Chinese culture. In contemporary research of regular culture, there are fantastically few articles on the sociolinguistic investigation of specific language communities. Although it is common to study sociolinguistic phenomena from social survey methods, the research results of using this method to study the dynamic change mechanism of language vocabulary are rare. This paper investigates the sociolinguistics of Hanfu here, and makes use of 4 social investigation strategies to look at the phenomenon of vocabulary use in language communities. It is proposed that in the Hanfu language community, the language vocabulary of the Hanfu club is divided into 4 varieties of vocabulary, and the improvement and adjustments of the 4 kinds of language vocabulary are definite, and the changes of different kinds of vocabulary can be predicted, The number of language vocabularies that appear in the club activities of the Hanfu club is fixed, and the language vocabulary of the Hanfu club can be regarded as a fixed vocabulary appearing in a fixed language scene. the prediction of the use of this vocabulary also has certain language rules that can be followed.

Keywords

Hanfu; Speech society; Traditional Culture; Linguistics.

1. INTRODUCTION

Hanfu is a vocabulary developed in contemporary society, however it is fascinating that this vocabulary represents historical things. In the Chinese mainland, the fashion of Hanfu is viewed to be a new trend. This fashion is intently associated with Chinoiserie, and the improvement of Hanfu displays the reputation of Chinoiserie. Hanfu refers to the standard garb worn by means of the Chinese, especially the Han Chinese, in the course of the period from 2000 BC to the dying of the Ming Dynasty in China. For historical reasons, this garb regularly disappeared after 1644. With the improvement of China's economic system and subculture In order to set up self-confidence, Chinese Han humans started to rediscover the attraction of historical dresss. More and extra young Chinese started to face Hanfu and regard it as one of their everyday everyday clothes. The phenomenon of Hanfu has additionally attracted greater and extra interest from Chinese and remote places Chinese. As a cultural phenomenon, Hanfu is increasingly more acting in public.

However, there are not many papers on the phenomenon of Hanfu from the viewpoint of linguistics, and there is now not much research on Hanfu from the point of view of linguistics, especially the dynamic improvement of vocabulary. But the value of this finding is that few research has regarded the lexical improvement method of a speech neighborhood from a dynamic perspective, especially a computational perspective, and the outcomes of the lexical improvement of this speech neighborhood are knowable. We look at the procedure of dynamic

vocabulary improvement in Hanfu communities, and consider that the dynamic improvement of vocabulary in static language communities is knowable underneath sure circumstances.

1.1. A lexical perspective

Vocabulary is the section of the language machine that is most without difficulty influenced by the world. The emergence of new social matters and the verbal exchange of unique cultures can motive modifications in vocabulary. Vocabulary is divided into fundamental vocabulary and ordinary vocabulary(Xu 2011,Wang 2017), and there is a clear gap in the repute of fundamental vocabulary and ordinary vocabulary in the vocabulary system. We begin from the standpoint of fundamental vocabulary and ordinary vocabulary in the vocabulary investigation of the Hanfu community. Starting from these two views is conducive to distinguish the typical vocabulary in the Hanfu neighborhood from a holistic perspective.

However, in order to explain the characteristics of the language used by the Hanfu society, this article must focus on ordinary vocabulary. Considering that the clothing indicated by the Hanfu vocabulary is generally not commonly used in daily life, although the Hanfu society also uses fundamental vocabulary to explain Hanfu, but in the In Hanfu Club, ordinary vocabulary is used more frequently, so we choose ordinary vocabulary as our research object here. The words involving commonplace vocabulary is the historic words in Hanfu club, and there are historic words. Historical words describe the phenomenon of matters that existed in historic instances but no longer exist now, descriptions of historical systems, ancient system of office, ancient dress system and so on. Because of the giant quantity of words that show up in Hanfu club, although the Hanfu club is an association with a large number of people and complex social classes the words that show up have a sure consistency.

The Hanfu Language Society is an interesting society that takes the lifestyle of Hanfu as its esthetic meaning and explores the structure and cultural problems associated with Hanfu. The language neighborhood to which Hanfu belongs is a sort of social dialect. The scope of this crew language is no longer solely normally younger university students, however additionally teachers, migrant workers, economic and economic personnel, freelancers and different industries. The social identities and while of the individuals of the Hanfu neighborhood vary. Geographically, it additionally has a giant span and is disbursed in the northern and southern provinces of China. The membership of this company is additionally very inclusive, regardless of geography and position. Hanfu revivalists who have a frequent aim of love share the identical vocabulary associated with Hanfu, which indicates the specialty of this social dialect.

1.2. Existing research

The academic community's attention to Hanfu mainly starts from two aspects. The first is to incorporate Hanfu into the Hanfu movement itself, and talk about the characters involved in the Hanfu movement, the shape of the Hanfu, and the people and subjects involved in the Hanfu movement. This kind of academic literature mostly evaluates the Hanfu movement and the significance of the Hanfu movement. For example, People's Daily published a news article about Hanfu on September 9, 2014, "Put on Hanfu, Let Tradition Turn From Outside to Inside". The other is to discuss the relationship between Hanfu and culture. This level is divided into two categories according to the content of the discussion. One is to start with the relationship between clothing itself and language. Most scholars focus on the use of clothing and cultural words about clothing and language: such as "a strip of water", and using linguistics to discuss the history of clothing, such as: Qiu's original meaning, the meaning of clothing. The dress itself and the corresponding historical relationship. This kind of academic work pays attention to the relationship between dress vocabulary and history, such as examining the dress vocabulary in "A Dream of Red Mansions" and examining the dress vocabulary in "Yu Shi Ming Yan". However, the research results on the vocabulary use of Hanfu club are slightly insufficient. We have

noticed that some papers have noticed the description of the salutary vocabulary in the Hanfu language community. For example, most of the articles on Hanfu show the use of the word "tongpao" in the Hanfu language community.

Perhaps we should also list the relevant literature on speech communities. We should consider some studies on speech communities. Considering the research on speech communities will help us understand the research results of speech communities in general and the use of these papers when analyzing the phenomenon of speech communities. What are the theories? The main thing is a comparison, we need to outline the parts of different lexical categories and theories in other speech community papers, that is to say, some papers may not clearly indicate that speech communities are divided into several categories, we try to analyze the vocabulary of these papers. Classification (maybe this paper does not mention its own professional classification standards, but in the specific analysis, we default that different language community words can be classified)

2. MATERIAL AND METHODS

2.1. Investigation method

Here we first point out certain investigation methods. Scientific investigation methods are beneficial to the scientific nature of our investigation conclusions. The survey methods we have taken in the Hanfu community are as follows:

1. Field investigation method: observe through participation in the practice process, such as participating in activities such as school Hanfu club, Harbin Han Culture Promotion Association, Qiqihar Hanfu Club, etc. In the process of participating in the activity, actively pay attention to the use of vocabulary in the communication between Hanfu lovers. He also participated in lectures on basic knowledge held by Harbin Han Culture Promotion Association, Qiqihar Hanfu Club, and Heilongjiang University Hanfu Club. Among the two lectures held by the Harbin Han Culture Promotion Association, the first one was an introduction lecture on the history and shape of Hanfu. According to our communication and observation, the audience is from all social classes.

2. Network survey method: Participate in relevant topic discussions by investigating the use of language and vocabulary in online Hanfu clubs. And through Baidu Tieba (a platform for network communication), interest tribes, WeChat discussion clubs (a kind of social software), etc., contact with Hanfu colleagues, and understand Hanfu vocabulary through online communication with them. Through these methods, we investigated Harbin, Qiqihar, Daqing, Changchun, Baoding, Qinhuangdao, Guangzhou, Beijing, Guiyang, Chengdu, Jiaozuo, Hefei, Qiannan, Zaozhuang, Zhenjiang, Tangshan, Mudanjiang, Shuangyashan, Shenyang, Liaoyang, Suihua, Huainan, the vocabulary of Hanfu in Suzhou and other regions.

3. Interview and investigation method: By interviewing relevant leaders of school clubs and local clubs and Hanfu lovers, learn about the management of Hanfu clubs and the basic situation of the clubs. At the same time, I also learned about the time, approximate number of participants and the scale of the Hanfu activities. We have interviewed and surveyed the Harbin Han Culture Promotion Association, Harbin Institute Hanfu Club, Harbin Institute of Technology Hanfu Club, Qiqihar Medical College Hanfu Club, Qi Engineering, Harbin Normal University, Harbin Institute of Technology, Harbin Engineering, Qiqihar City No. 28 Middle School. Because the scope of the survey is mostly schools in Heilongjiang Province, considering the mobility of students. When we interviewed people from other provinces who went to school in the Heilongjiang Province, we tried to ask them about their participation in Hanfu activities and vocabulary when they returned to their hometowns or traveled during vacations. Additionally, we surveyed Harbin Hanfu merchants.

4. Knowledge competition method: learn Hanfu vocabulary by holding a Hanfu knowledge survey competition, which is usually only for people who are already Hanfu lovers. When selecting the participants of the competition, it is usually necessary to observe them for a short period of time.

5. Questionnaire survey method: Through the use of vocabulary in the production of Hanfu, the perception of Hanfu members of the Hanfu Club is examined through pictures.

According to our survey, the first, second and third survey methods have already surveyed a sufficient number of samples for us, the fourth and fifth investigation method are typically aimed at skilled Hanfu enthusiasts. To this end, we use an aggregate of the above methods. Different research methods can be used for people of different classes and situations. Those who have just entered the Hanfu club can use the first three methods, and those who have participated in the club for a long time can apply the fourth and fifth methods depending on the situation. We first asked the investigators the time they had been in contact with Hanfu, took this question as a pre-existing question, and then used the answer to this question as the basis to classify the different answers. The advantage of doing so is that the advantages of the five survey methods can be brought into full play, and it is helpful for us to fully understand the language usage in Hanfu club.

As far as our subjective commentary is concerned, the effects of the survey of the individuals of the historic Hanfu neighborhood that the creator is acquainted with are better. In the actual investigation, we focused on the people who participated in the Hanfu association for a long time, especially those who knew more about the history and culture of Hanfu. We comprehensively used five research methods and achieved good results.

2.2. Differences between school Hanfu clubs and social clubs

We determined that the Hanfu vocabulary can be divided into social Hanfu club and college Hanfu club in accordance to the sample of Hanfu vocabulary usage. New members and old members of university Hanfu clubs have different mastery of Hanfu vocabulary. In contrast, Hanfu club in society has a fixed amount to be regular in vocabulary.

Regarding the differences between the vocabulary of Hanfu clubs in school clubs and social Hanfu clubs, we have actually participated in two activities. It can be clearly found that the number of members of the school's Hanfu club is less than that of the social club, and the school's Hanfu club is mainly composed of newcomers. Considering the great mobility within the Hanfu club, there is a learning curve for new members of the Hanfu club at school. That is, considering the result of new members constantly learning Hanfu vocabulary. The general rule of Hanfu vocabulary in school Hanfu clubs is that every new semester starts, Hanfu clubs are re-introduced. The number of Hanfu vocabulary in the school started from the lowest point, and then continued to rise over time (We do not consider people who have a strong interest in Hanfu at first, then actively participate in club activities, and then stop participating, because regular observation of such samples is meaningless). The Hanfu club has re-recruited some newcomers starting with the vocabulary mastered by the language community as a whole. The number of people is not considered, and the Hanfu vocabulary of the Hanfu social club is presented as a whole.

Based on the above analysis, we draw a conclusion. The Hanfu social club were overall stable in terms of vocabulary, while the school Hanfu club had significant changes over time. We do not compare the differences in specific vocabulary mastery between Hanfu social clubs and school Hanfu clubs here. We comprehensive school Hanfu clubs and social Hanfu clubs appear stable speech vocabulary. We only use the least common multiple method here. If a word is used in a language community without causing objection, then the word is circulated in the whole Hanfu community and will not cause misunderstanding by other community members.

Moreover, the Hanfu club of the school club and the social Hanfu club are not completely isolated, but communicate with each other. So it's easy to share vocabulary.ed by the above method.

2.3. Number of people under investigation

Using the above survey method, we focused on 50 Hanfu lovers. These 50 lovers include both the actual Hanfu community surveys in Harbin and Qiqihar, including Heilongjiang Province nationals and Hanfu lovers from other provinces who are studying in Heilongjiang. It also includes people who communicate online, through WeChat chat clubs, QQ clubs and other social networks. Generally, the age of participating in Hanfu clubs is more than one year. The key reason for choosing more than one year is that if you participate in the grade for more than one year, the mastery of Hanfu vocabulary is basically stable. Helps to get controllable results. The survey respondents involved people from all levels of identity. Mainly college students, including teachers, civil servants, workers, white-collar workers, etc. The communication focuses on the perspective of Hanfu vocabulary, and then the least common multiple method is used to obtain a vocabulary.

3. RESULTS

According to our survey results, the following are the words that Hanfu enthusiasts commonly use when holding events:

同袍 令尊 令堂 袄 衫 裾 襟 衿 中衣 裙 袖 马面裙 襦 直裰 直身 道袍 道服 直裾 曲裾 褙子 上衣 下裳 大带 衣裳 巾 摆 帽 大帽 福巾 儒巾 大氅 襖衫 放量 季衣裳 斗篷 衣服 常服 便服、影楼, etc.

These are the most frequent and most fundamental words used by individuals of the Hanfu community. Generally speaking, the vocabulary of a Hanfu is essentially larger than this wide variety (the age of the Hanfu neighborhood is ≥ 1 year). First of all, we assume that we ought to leave out the words that Hanfu members have understood and are generally understood and spread widely in the public, such as "ancient rituals" and "sacrificial sacrifices", even though Hanfu fans will use them frequently.

Second, What we observe is the traits of vocabulary use that distinguish the language neighborhood of Hanfu from different communities, we leave out words that have essentially the identical fundamental which means in historic and present day times, such as "coat", "shirt", "skirt", "sleeve", "regular clothes" and "casual clothes". Some words that are equal to modern Chinese words are beyond the scope of this article. So what is the evaluation standard? Which words should be considered ancient words of Hanfu and which are modern words of Hanfu? We can solely choose in accordance to the language feeling description of Hanfu fanatics and the evaluation of 《Ancient Chinese Common Dictionary》 and 《Modern Chinese Common Dictionary》. This article discusses some proprietary words in the Hanfu language community. These are the most frequent and most fundamental words used by individuals of the Hanfu community. Furthermore, what we want to discuss is the vocabulary that best reflects the characteristics of Hanfu language usage.

4. DISCUSSION

These words can be divided into the following categories:

1. Words associated with the appellation : Tongpao(It means that two people wear Hanfu or both are interested in Hanfu, and the two may know or not be familiar with each other).

Lingzun (Old Chinese usage, an honorific title, referring to the other's father).

Lingtang (Old Chinese usage, an honorific title referring to the other's mother).

Jiaci (Old Chinese usage, an honorific title referring to one's own mother) etc.

2. Words associated to Hanfu itself, this class consists of three categories: one is the words associated to Clothing types: such as Zhi Duo [1], Qu Ju [2], etc. The different classes are the words associated with the structure components: such as straight collar, spherical collar, vertical collar, massive placket, double placket, lengthy jacket, gown, cloak, guard, cowl armor, culottes, etc. The last are words associated with Hanfu, however no longer history of Hanfu related: such as hairpins, etc. (Although Hanfu is considered to be an ancient dress, Hanfu lovers usually don't wear straw sandals (shoes of ancient China) but modern shoes when wearing Hanfu, and they also wear more modern accessories instead of deliberately pursuing ancient accessories to decorate the dress)

3. Words related to history and culture. Such words can be divided into two categories: one is related to historical things: such as jade tablet for ritual services, scepter etc. In order to facilitate the distinction, we use category A to call these words. The second category is the words related to cultural, which cover a wider range: such as words related to 《Book Of Changes》 [3], words related to the analects of Confucius, words related to tea ceremony, distinguished from class A above, we use class B to refer to these words.

4. Words associated to everyday hanfu wearing life: These words are associated to Hanfu lifestyle and contemporary social life: such as the emergence of Hanfu retailers of Hanfu. Or in life, specific attitudes toward Hanfu will additionally appear, for example, show parties, everyday parties etc. And photography studios [4] that seem comparable to Hanfu to the layman however, etc.

5. Vocabulary setting standards.

The establishment of this Hanfu Vocabulary Form is the result of our survey based on 50 members of the Hanfu Association, but we must first establish what the standard established by this Hanfu Vocabulary Association is. Only by finding the standard established by the vocabulary of the Hanfu community can we further benefit our analysis. At the same time, we must see that the form of Hanfu involved in this vocabulary is trans-epoch. Slightly disorganized, because the vocabulary of the Hanfu community is a comprehensive product built on multiple histories. On the issue of vocabulary, the things referred to by vocabulary have a process of historical development, such as the sash mentioned above. The large and small ribbons in the "shou" [5], because they have different forms in historical dynasties, Cui Guishun (2008) discusses the process of wearing ribbons from a practical carrier of objects to a decorative object that distinguishes rank.

Another example: 弁 [6], 《Origin of Chinese Characters》: "The DaFu (a certain class of nobility) take this crown." In ancient etiquette, the 弁 is the hat worn by officials. And in the 《The History of the Han Dynasty》 the Jinxian crown [7] (hats worn by ancient Chinese officials) as the clothing of the civil officials. During the Wei and Jin Dynasties, due to the gradual determination of the five ceremonies system.

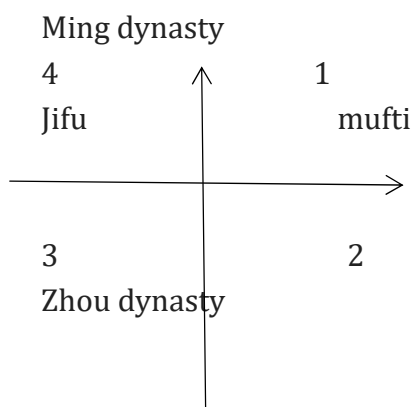
The function of clothing changes with the changes of history, and the function of clothing is different in different periods. The Jinxian crown, the crown of the literati, used to be progressively standardized, at first, this crown was used by ordinary literati, but in the subsequent development, especially after the Tang Dynasty, this crown became a crown that can only be worn on ceremonial occasions. In the Hanfu club, we have discovered a phenomenon, if a dress and its elements are as soon as ritualized, this garb is out of the scope of everyday clothes, then its use will be strictly limited, it will no longer be used for Hanfu lovers.

At the same time, we have found that the garb of the Ming Dynasty is a vital reference of the Hanfu community. The new types of Hanfu in the Hanfu community usually choose Ming Dynasty clothing.

In the reputed class, the principal garments are normal garments and informal clothes. The two instructions of the dynasty and the stratum are the axes, and we can draw the coordinate axes to illustrate this phenomenon. We draw all the dresses, ordinary clothes, and informal garments on the coordinates. Considering the true situation divided into pageant events and day-by-day parties, the competition birthday celebration and the every-day birthday celebration have a huge distinction in the preference of different kinds of dress, however it is exclusive from the gown system. Festive events and every-day birthday celebration dress events have a tendency to be combined and parted.

On the left of the axis, we on the whole, use the auspicious garments representing the ceremonious stage of historical China, and on the distance right, we typically use normal garments (maybe it could be called mufti). Zhou Dynasty dresses represented by the Jue Bian show up in weddings in the contemporary Hanfu system. For the O factor of the coordinate axis, we pick out the Song Dynasty apparel as the O factor clothing. The vital cause for deciding on Song Dynasty dresses as zero factors is that Song Dynasty dresses are in the current period of historical Chinese dress history, and the relationship between Song Dynasty dresses and the Jin Dynasty, Yuan Dynasty and Ming Dynasty dresses is exceedingly close. It is distinctly unified in the Hanfu system. This exceptionally unified fashionable is to take into account the overall, Song Dynasty clothing, whether or not it is the gown system, has a necessary impact on the later period. The courtroom apparel system, sacrificial apparel machine and public carrier device descendants mounted in the Song Dynasty have been in use for a lengthy time. Huang Nengfu and Chen Juanjuan (1998) pointed out that Song Dynasty apparel used to be the start of the latest records of Chinese clothing. Yan Buke (2011) summed up the frequent characteristics of the Song and Ming Mianfu (The highest level of ceremonial clothing worn by ancient Chinese emperors) system, from which we can additionally see a positive correlation between Song and Ming dresses. Moreover, due to the excessive selectivity and excessive diploma of Hanfu fans in the Ming Dynasty, we selected the apparel after the Song Dynasty, which is comparable to the garb machine of the Ming Dynasty, whether or not it is the dress machine or the normal garb system.

The distinction is that on the abscissa axis, the zero factor that coincides with the Song Dynasty, we select the everyday dress as the symbol. As we know, ancient China had 5 sorts of etiquette, which are sacrifice ceremony, Marriage and Hospitality ceremony, tour ceremony, military ceremony and funeral ceremony. In the Hanfu community, there are nearly no sacrifice ceremony dresses, and army salutes are not often seen. These numbers are too small to be statistically widespread to be within our scope. According to the garb grades frequently cited by means of the Hanfu neighborhood and the decision of historical garb grades are very different, Therefore, we do not adopt the historical etiquette clothing habits here, because ancient etiquette rarely appears in the Hanfu society, and according to the daily clothing habits of the Hanfu society, the dresses that appear in the five ancient etiquettes are collectively referred to as Jifu. From the point of view of the Hanfu community, we divide them in accordance to the garments they regularly show during their Hanfu party. The following classes are: sacrificial clothes, wedding ceremony clothes, public clothes, court docket clothes, normal clothes, normal clothes, and informal clothes. We called Jifu The first 4 can be labeled on the left facet of the coordinate axis, due to the fact when Hanfu fanatics discuss about sacrificial clothes, wedding ceremony clothes, public garments and court docket clothes, they are ordinarily dealt with in accordance to the formal dress. And the everyday dress, normal garments and informal garments are greater in the existence of Hanfu lovers. Therefore, the 4 reference factors are the 4 coordinate axes. As noted above, the desire of our coordinate axes is, broadly speaking, primarily based on the resolution orientation of Hanfu lovers. From this, we get the following axes.



(The mufti here do not refer to the clothes worn by ordinary people and officials, but refer to the daily work clothes that officials wear to work outside of major occasions, similar to the current work clothes.)

The Zhou Dynasty is considered to be the earliest established dynasty of the five rituals of Hanfu (the Hanfu community generally believes that the Zhou Dynasty's clothing is the earliest clothing they can wear. The Hanfu of the dynasties before the dynasties generally do not appear in the Hanfu society), the second coordinate axis is extended from west to east according to the frequency of the five ancient etiquettes appearing in the ancient history. For example, the dresses of sacrificial rituals and marriage etiquette are rarely worn by members of the Hanfu Society, while the ordinary dresses of Hanfu usually appear at the gatherings of the members of the Hanfu Society. Similarly, we can think that in ancient times, the more solemn occasions, the lower the frequency of appearance in the Hanfu society, and the more ordinary occasions the clothing, the higher the frequency of appearance in the Hanfu society. The meaning of this coordinate setting is that we can determine the overall Hanfu preference of the members of the Hanfu Club according to this coordinate, and then visually display the vocabulary used by the members of the Hanfu Club. The coordinate axis 1 area is the Ming Dynasty clothing for ordinary occasions, which is the most popular in many Hanfu societies. The coordinate axis 2 area is the Zhou Dynasty regular clothes (casual clothes) system. This is the least chosen by the Hanfu community (the Tang Dynasty uniform will also be selected, but the number is still limited compared to the clothing of the Ming Dynasty), because of the scarcity of unearthed resources of clothing from the Zhou Dynasty to the Tang Dynasty, and the confusion in the literature. The characteristics of being far across the ages and so on make the Zhou Dynasty clothing appear less in the entire Hanfu system. The third area is the dress system from the Zhou Dynasty to the Song Dynasty. In this part, the wedding dresses of the Zhou Dynasty, the Han Dynasty and the Tang Dynasty often appear in the Hanfu community. District 4 is the dress system from the Song Dynasty to the Ming Dynasty. Although this part is small as a whole, there is an interesting phenomenon. For sacrificial clothing, most Hanfu lovers choose Zhou Dynasty and Ming Dynasty clothing for sacrificial activities, and Ming Dynasty clothing for court clothing and regular dress. However, in the choice of wedding dresses, there is a lot of selectivity. Ming Dynasty wedding dresses, Tang Dynasty wedding dresses, Zhou and Han Dynasty wedding dresses are all within the scope of choice. The above discussion can be summarized as follows:

Wedding dress: Zhou, Tang, Ming

Court dress: Ming

Sacrificial clothing: Zhou, Ming

Regular dress: Ming

The summary can be:

Ming: 4 Weeks: 2 Tang: 1

It can be viewed that ceremonial dress in the Ming Dynasty have been additionally famous in the complete ceremonial dress system. Although there are nevertheless ceremonial dress of the Zhou, Han and Tang dynasties. But in the uniform system, the popularity of the uniforms of the Ming Dynasty in the uniform machine is unmatched with the aid of the uniforms of different dynasties. About 60% of Hanfu fans select Ming Dynasty garb (50 Hanfu compatriots from college golf equipment and social societies have been surveyed). It can be considered that the apparel of the Ming Dynasty has the best selectivity amongst Hanfu lovers, and is a necessary criterion for Hanfu fans to pick out garb and decide the records of Hanfu vocabulary. Because the ceremonial garb gadgets of the Ming Dynasty were once in the role of Hanfu lovers, when selecting a phrase like Peishou, the conversation between two Hanfu enthusiasts naturally got here to the time of Peishou. What comes to think is the Ming Dynasty's device of sporting shou as an alternative to the Han Dynasty's system. As cited above, as soon as a piece of apparel is ritualized in the Ming Dynasty apparel system, its look price in the everyday day lifestyles of Hanfu enthusiasts will be reduced.

5. CONCLUSION

5.1. Overall

In the first class of addressing words, "tongpao" is the most salutation type vocabulary. "Jiaci", "Lingzun" and "Lingtang" are additionally used in fantastic occasions, however they are now not used as often as tongpao. Because amongst the Hanfu cultural revival clubs, the use of the tongpao will show up greater solemn.

The 2nd kind of vocabulary is very important, because these words are necessary words for Hanfu revivalists to speak with others. In the 3 kinds of words, these words are words that mirror the stage perception of the Chinese subculture of distinct revivalists of Hanfu. The fourth vocabulary is exceedingly common, and can be used at distinctive levels. As cited above, the third kind of word is a necessary reference stage for different levels.

Due to the one-of-a-kind information level, social class, and younger age of Hanfu lovers, their grasp of Hanfu is different. The distinction in the variety of words induced by means of this is additionally visible, and the variations in these words are mainly focused on the 3 words. Among the 4 unique vocabulary of Hanfu revivalists, the distinction in vocabulary stage can be divided into quite a few points:

1. The first word is inevitable, because it is a marker of identity. Representing you to enter the language community of Hanfu culture lovers.
2. The second vocabulary can be learned over time. Relative to the third vocabulary, the mastery of the second vocabulary is generally better than the third vocabulary.
3. The third vocabulary is gradually understood as the learning of Hanfu culture continues to deepen.
4. The fourth vocabulary is learned as the Hanfu culture enters various scenes in life, and is second only to the first vocabulary in terms of mastery.

5.2. Analysis of the first type of vocabulary used in Hanfu language

Through communication with Hanfu lovers, we found out. The first kind of vocabulary is the most common. The reason is that the first thing you need to face when entering the Hanfu cultural circle is the salutation between yourself and your friends. Hanfu lovers are mostly organized for their hobbies during gatherings. As a friendly and classical name, "tongpao" is of course widely spread among Hanfu lovers. This title can not only seek basis in ancient Chinese literature, but also shows that most of Hanfu lovers love to learn ancient Chinese culture. Ancient China has always attached great importance to names and titles. Because this is an

important part of embodying etiquette literacy and conducive to social stability and harmony. The people realize that their blood relationship is close, and then grades the difference. Paying attention to blood relationship is an important part of ancient Chinese culture, and the title reflects this function. Hanfu lovers pay attention to the use of each other's names, and the use of the classical word tongpao reflects this. But this robe does not necessarily mean wearing Hanfu, it is more a sense of psychological identity. When we pipe Hanfu fans hold events, we often call participants who are not wearing the same clothes " comrade robes ". Regarding the title of Hanfu revival personnel, the author observed that at the gathering of Hanfu lovers, there are the following forms of addressing each other:

1. Those who directly address each other as tong pao or "surname + tongpao " are often used to the degree that they are not familiar with each other.

2. Appellate nicknames, Hanfu lovers call each other many nicknames. Most of the nicknames are given by themselves, just like the ancients took a word after their name when they were adults.

Although addressing an individual by using identify is a vital expression of acknowledging a person's sociality, in school, addressing names amongst classmates and between classmates and instructors is the most common.

Among Hanfu lovers, even though the familiarity with every different may also be limited. Addressing names immediately used to be changed through friends and nicknames. This is additionally a manifestation of inheriting the historical subculture and, without delay, addressing the name. In historic times, it was once additionally viewed to be much less respectful (except on distinct occasions), and addressing them by way of nicknames averted the scenario of being unfamiliar with every different and did no longer supply every different too plenty of experience of distance. It is a variety of affirmation that can provide human beings who enter the equal cultural love neighborhood to every other's identity.

5.3. Analysis of the second kind of vocabulary used in Hanfu language

The second kind of vocabulary is what Hanfu lovers must understand, because this kind of vocabulary is closely related to Hanfu lovers. Hanfu lovers must know enough about the corresponding types of Hanfu before purchasing the corresponding product. People of different genders and backgrounds have their own unique preferences for different types of Hanfu. Colleagues recommend each other because of a certain style or a merchant's preferential price. In this process, you need to understand these words. If a Hanfu fan is a businessman, he requires more vocabulary than the rest of the fans.

5.4. Analysis of the third type of vocabulary used in Hanfu language

The third kind of vocabulary and the knowledge of Hanfu lovers are related to the increase or decrease of the level. It is also a relationship of multiple perspectives and multiple knowledge. For example, some Hanfu lovers believe in Confucianism, some belief in Buddhism, and others like metaphysics. But as most of the Hanfu lovers we observed (there are no accurate statistics here), most Hanfu lovers believe that the revival of Hanfu and Confucianism are the most related. The idea of Confucian culture is related to the mentality of Hanfu lovers who want to use the material form of Hanfu to recall ancient Chinese etiquette culture." The beauty of clothing is called China" because in ancient times, clothing culture played a very important role in hierarchical etiquette.

Confucius advocated the rule of etiquette of "serving the crown of the Zhou dynasty ". As mentioned above, ancient Chinese culture is a kinship culture, which emphasizes blood ties and emphasizes hierarchy. Clothing etiquette is an important material form of maintaining the hierarchy, and it is an expression of a political concept in Confucianism. The appearance of "not in his position, not in his political affairs" represents a certain status. Among Hanfu lovers, the

essence of Confucianism and the ideas conveyed by Hanfu are fused together. In fact, Hanfu lovers also like to actually wear it to feel the ancient Chinese etiquette. This is the cultural concept expressed by the third type of vocabulary, seeking its roots in culture through the form of Hanfu. The third category of vocabulary is not limited to Confucianism. Most Hanfu lovers also have a wide range of interests in Buddhism. The number of people who study Buddhism in their spare time is still objective. It can be said that the third word is because it focuses on the relationship between vocabulary and culture. The vocabulary and cultural phenomenon are closely combined, so the number of vocabulary is beyond the second vocabulary of Hanfu, because the number of Hanfu is limited

5.5. Analysis of the fourth kind of vocabulary used in Hanfu language

The fourth kind vocabulary is the revival of modern Hanfu along with modern lifestyles: such as Show clothes lovers and holy clothes lovers, daily parties, etc. Show clothes lover refers to not paying attention to Hanfu culture but focusing on the beauty of clothes, hoping to attract attention by wearing beautiful clothes. The Holy believes that clothes represent all or most cultures, and the essence of Chinese culture is limited to the level of clothes. And the daily party, which refers to people who wear Hanfu in daily life. It is also a gradual development trend to use Hanfu as daily clothing. According to our survey, the number of daily men is also increasing.

5.6. Difference between different kinds of vocabulary

The difference between different kinds of vocabulary is the focus of our discussion, in these four different kinds. Our main focus is on the distribution of different kinds of language words in a relatively homogeneous language community. What causes the difference in this distribution? What are the heterogeneous linguistic factors that we say homogeneous speech communities have? We will not discuss the difference between the first and fourth kinds, because these two kinds are generally not confused with other kinds and cannot explain the nature of the overall Hanfu movement itself, The first and fourth kind vocabularies developed with the development of the Hanfu movement. However, these two types of vocabulary cannot explain how their language vocabulary changes dynamically as members of the Hanfu community gradually understand Hanfu. The first and fourth types of vocabulary only indicate the emergence of Hanfu. Basic vocabulary that members of the Hanfu community must master. What's more, these words cannot describe the knowledge level of this newcomer to the Hanfu community, because the words of these two classes are shared by all members. So we focus on the difference between the second kind vocabulary and the third kind vocabulary.

5.7. The difference between the second kind vocabulary and the third kind vocabulary

The number of the third vocabulary cannot be specifically determined, but in the actual process, it does not mean that the number of such words cannot be counted. In fact, the total amount of these words that may appear is subject to the clothing words recorded in ancient books. The third vocabulary, category A, is inextricably linked to the second vocabulary. The second vocabulary is from the current common Hanfu type. These forms are mostly concentrated in casual clothes and regular clothes, while the third word A is a higher level than regular clothes, involving concepts such as sacrificial clothes, auspicious clothes, and public clothes. The third vocabulary, category A, is closely related to the concept of culture in our classification. The conclusion drawn from this is that the clothing form of the third vocabulary A is basically the same as that of the second vocabulary. Although the names in the historical records may be different, there is generally no difference (the differences in the shape are mostly concentrated in the color, the size of the cuffs of the clothing, and the material of the clothing. There were strict clothing production requirements in ancient times). It should also be noted that in addition to the basic shape, the third vocabulary also has some ceremonial

components that indicate the level of identity: such as "jade pendant", "big belt" and so on. We can formulate it as follows:

The third kind of vocabulary category A = the form of the second Kind of vocabulary + etiquette accessories

The difference outside the form lies in the concept of this ceremonial accessory. This concept of accessories does not necessarily only include the number of different types of ceremonial accessories, but also shows that the quantity of the same type of ceremonial accessories is different. For example: in the Ming Dynasty sacrificial clothes, the emperor's crown is 12. 12 king's crown with tassels represents supremacy, and the crown number of the crown prince's mianfu is 9 king's crown with tassels. Within the same category, the number of ceremonial accessories of mianfu[9] is different. The number of ceremonial accessories of the emperor is higher than that of the crown prince. It is also similar to that on the sacrificial clothes of officials in the Ming Dynasty, the sash was worn below the fourth rank. From this, it can be seen that above and below the fourth rank is the question of whether there is a sash. The third type A is basically the same as the second form, the difference is that the different etiquette in this form indicates the different decorative accessories of the status class. In order to further illustrate this phenomenon, we list the Mianfu and matching parts in Ji Li below to examine the occurrence of different categories of words. The main reason for choosing Mianfu as the representative is that Mianfu is the clothing with the largest organizational structure and the most organizational components in the Hanfu system, and it can also best reflect the Chinese cultural clothing etiquette. That is, in the formulas we listed above, the number of ceremonial accessories is the largest. In Mianfu, we can easily see how the second vocabulary and the third vocabulary A are closely related. According to the 《Ming History》 and 《The Great Ming Clothing and Crown 》 about a complete set of accessories needed for the emperor's crown:

MianFu: Gun Fu, mid- underclothes,covered knee, large belt, leather belt, jade pendant, large ribbon, red socks, yellow sash edge, knot.

Among them, although the names of Gunfu[10],middle clothing, and are different from those listed in the second vocabulary, they belong to the second vocabulary form. But there is more cultural significance attached. We know, Mianfu. According to the 《History of the Ming Dynasty》 [11]: " This clothes are used for sacrifices to heaven and earth, ancestral temples, winter solstice, and holy festivals, and the same is true for sacrifices to Confucius, ancestors."

Let's look at the records of the ministers' court clothes in the 《History of the Ming Dynasty》 : "Where the great sacrifices to Zhengdan, the winter solstice, the holy festival, and the promulgation, opening, reading and pardoning, entering the table, and passing on the system,military action will all wear court clothes" .The composition has the following accessories :Liang Guan [12] 、 mid- underclothes 、 the knee、 ribbon、 large belt、 leather belt、 jade for sacrificial、 white socks、 blackshoes ,Similar to the above Mianfu components, "tops", "middle clothing" and "bottoms" are still the second vocabulary in terms of form. The second type of vocabulary is the constituent element of the third type of vocabulary A , but the A -type vocabulary is attached with the cultural meaning of the identity level. From this we can see the lexical nature of the third type of vocabulary A , the third type of vocabulary A is derived from the dress system on Hanfu .

5.8. The difference between the third kind of vocabulary A and B

The third type of vocabulary is divided into categories A and B, and both are related to the cultural background of Hanfu and Chinese history and culture. Categories A vocabulary is the ceremonial dress vocabulary for major ceremonies recorded in ancient history, while B belongs to the ceremonial dress for general occasions.It is worth noting that these dresss are all ceremonial costume, just the more important etiquette and the daily dresss of general

officials. Although it is the daily dress of officials, for the daily dress of ordinary people represented by the second kind of vocabulary, the daily dress of officials also belongs to ceremonial dress. For example, in the Ming Dynasty there was a dress called Xing-yi, which was mostly worn by retired officials of the Ming Dynasty, it is the daily dress of retired officials. And the dress is looks similar to Chu Hsi [13]robe, and also wears a large belt.

But among Hanfu lovers, the Hanfu clothing referred to by the third type of vocabulary will also appear in the daily gatherings of Hanfu. Although the shape of Hanfu currently appearing in the Hanfu club is gradually definite (In general, the dress that appear in Hanfu parties are always in a fixed type, and ceremonial dress rarely appear), Hanfu lovers are still very tolerant of new type of dress (Although the types of Hanfu that appear are definite, new types of costumes will always appear in Hanfu gatherings, and most of these costumes are derived from the types of Hanfu referred to by the third type of vocabulary. That is to say, although the type of Hanfu referred to by the third type of vocabulary is ceremonial clothing, some ceremonial clothing that is not too complicated to match and more convenient to wear will also appear in Hanfu gatherings.). Although the second type of vocabulary is always developed from the Hanfu clothing referred to by the third type of vocabulary when developing new vocabulary, but the second type of vocabulary usually chooses the third type of vocabulary that is relatively simple in terms of types and accessories, that is to say, the third type of vocabulary that is too complicated with accessories will not develop into the second type of vocabulary, such as court clothes, sacrificial clothes, We may call this fixed evolution of the second and third kinds of words "de-ritualization".

We can roughly predict from this that the expansion of the second kind of vocabulary of Hanfu is slow, these kind of vocabulary derived from the third category A, and this process is conditional. It is clothing similar that has been continuously relegated to the second vocabulary, but now, all this is a sign. From the development of community vocabulary, we see the dynamic changes of speech. This is how an ancient vocabulary has entered the common words of Hanfu lovers, and in what ways has it been revived? This is a really interesting phenomenon.

6. SUMMARY

Regarding the vocabulary survey of the Hanfu community, we will discuss so much for the time being. There are still many phenomena worth exploring about the vocabulary usage of Hanfu club. Sociolinguistics research has limited research in speech communities, often focusing on the performance of languages in different speech societies. However, the hobby clubs dominated by Hanfu clubs have not attracted the attention of scholars because of their cross-class and occupational characteristics. The language vocabulary of the speech community is meaningful and interesting, which deserves further analysis by scholars.

At the same time, we need to realize that the dynamic characteristics of community language change are worth studying. The use of a community's language vocabulary has a direction of development. There is a close relationship between the dynamic development and change of the language vocabulary of the community and the cultural background that restricts the community. Perhaps in the future we can discuss the process of development and change of speech communities from a more dynamic perspective.

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1. Zhi Duo: A kind of clothing that started in the Song Dynasty and was widely popular in the Ming Dynasty. ZHI means that the clothes are relatively long, duo refers to the longer robes of the clothes, and duo also means to mend the clothes ↑

2. Qu Ju: A kind of dress popular in the Qin and Han Dynasties. ↑

3. Book Of Changes: It is the theoretical root of natural philosophy and humanistic practice in traditional Chinese ideology and culture, and a profound philosophy book. It is considered to be related to divination, and was written in the Zhou Dynasty ↑

4. Hanfu lovers believe that the ancient dress photographed in film and television dramas and photo studios are not real ancient dress, and the Hanfu they wear is the real correct ancient dress. So Hanfu lovers think these dress are fake and the shape of these dress is wrong. ↑

5. Shou: A ceremonial ribbon that forms the entire ceremonial dress. In ancient China, different officials and royal families wore ribbons of different colors, shapes and patterns to distinguish their status. This type of ribbon is only used for large ceremonial occasions. ↑

6. 弁: The modern Chinese pronunciation is bian, which is a kind of noble crown in ancient times. The ancient emperors generally used this crown in two colors, which were mostly used for important ceremonial occasions. ↑

7. Jin xian crown: A kind of hat used to meet the emperor in ancient times. This kind of courtesy generally consists of different stripes on the front of the hat. The more stripes, the higher the status of the official. ↑

8. The mufti here do not refer to the clothes worn by ordinary people and officials, but refer to the daily work clothes that officials wear to work outside of major occasions, similar to the current work clothes. ↑

9. Mian fu: The highest level of clothing worn by ancient Chinese emperors on ceremonial occasions, this clothing consists of a series of accessories. This attire comes with a crown with

12 spikes on it, representing supreme dominance. Princes and county kings can also wear Mianfu, but the number of spikes should be reduced. ↑

10. Gun fu: In the clothes part of the Mianfu, the top consists of 12 heraldic patterns, representing the highest heaven, earth and all things with the emperor. ↑

11. History of the Ming Dynasty: In ancient China, there was a habit of recording the history of dynasties. Generally, the next dynasty compiled history for the previous dynasty. "Ming History" was compiled by the rulers of the Qing Dynasty in China. The book involves the historical figures, political systems, clothing systems and various etiquette systems of the Ming Dynasty. ↑

12. Liang Guan: A kind of official hat developed from the Jinxian crown, which is the dress worn by ministers of Ming Dynasty and major festivals. ↑

13. Chu Hsi(1130.9.15—1200.4.23), a famous philosopher of the Song Dynasty in China. This means that this kind of clothing was developed by Zhu Xi, and it became a ceremonial clothing for the nobles in the Ming Dynasty, which was used for important occasions. ↑