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**ON THE ISSUE OF THE CHRONOLOGY OF THE HISTORY OF THE  
BAIHUA LANGUAGE**

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***Annotation.** This article discusses the concepts of «Baihua» and «wenyan », their similarities and differences, as well as the burial language of these two realities of the Chinese language. The grammatical and lexical-semantic features of classical Chinese and Baihua, as well as their mutual influence are noted.*

*As it is known, in Chinese before the declaration of Putonghua in standard Chinese, in parallel, there were two realities, this is the classical Chinese language - wenyan , which was relevant in China until the end of the twentieth century, and Baihua "spoken language". Laconic sayings on wenyan, texts of classical works of Chinese literature contain about half the number of hieroglyphs than the same text on Baihua. In wenyan, monosyllabic words (written in one hieroglyph) predominate, while in Baihua, disyllabic words (written in two hieroglyphs) dominate; in the Wenyan texts, transposition is a frequent phenomenon, when many hieroglyphic words in different situations can be different parts of speech; reliance on context is used, in particular, to avoid unnecessary pronominalization (use of pronouns), frequent non-use of subjects in general; no punctuation; no affixation.*

*According to Chinese linguists, the first works on Baihua appeared in the period of the Song dynasties (960- 1279) and the Yuan (1271-1368). The flourishing of Baihua prose falls on the Song-Yuan epoch (10th-14th centuries), when significant changes took place in social and cultural life, reflected in literature as well. One of the most important features of spiritual life is the development of folk forms of culture: folk theater, different types of folklore (narrative genres, narratives). Prose on Baihua , i.e. in the literary language, which is close to the Conversational Speech ( Baihua Xiao Shan ), is one of the most important types of Chinese literature of the Middle Ages and one of the main directions of the creative activity of Writers since the XI century. In the twentieth century, this type of literature became the basis of*

modern prose (novel, story). The name *Baihua Xiao Shan* is a concept of a late period, when in Chinese culture the distinctions between two literary languages were clearly designated: the classic "wenyan" and the colloquia "Baihua".

**Key words** : *Baihua*, *wenyan*, classical Chinese, *guoyu*, *Putonghua*, the 4<sup>th</sup> May movement, *zhongwen*, *hanyu*, 语法 *yufa*, 文法 *wenfa*.

**Introduction:** The Chinese language has a history of four thousand years in terms of development and has undergone many changes. The changes are mainly related to the grammar, vocabulary and phonetics of the Chinese language, and have been the subject of much controversy to date. So far, world sinologists, **Bernhard Karlgren, Herbert Allen Giles, Henri Paul Gaston Maspero**, A.A. Dragunov, I.T. Scientific researches of Chinese scholars such as Zograf, S.E. Yakhontov, A and in Uzbekistan Khodjaev, M.X. Maxmudxo'jaev, A.A. Karimov, Sh.I. Shozamonov, Liu Shusyang, Xu Shiyang in China, Hu Shi those who did their investigation on the Chinese historical periods serious attention to the issue and they have tried to study certain aspects of that topic. But over time, their ideas on the chronology of the Chinese language require new approaches to linguistic theory. In fact, to date, there have been a number of studies on the history of the Chinese language in the PRC itself.

Although most of the research is devoted to the history of the Chinese language, it is studied from the perspective of the classical literary language - Wenyan. The lexicon of a known work of art is analyzed. Accordingly, the history of the Chinese language can only be interpreted in terms of the practical development of Wenyan. However, a classical ancient Chinese language only wenyan literary legal works, written in everyday language Baihua works. At this point, the study of the clear distinction between Wenyan and Baihua, the study of the lexical-semantic features of both aspects of a language, the influence of Baihua on modern Chinese Putonghua, determines the relevance of our study.

Much of the work studied has served as a theoretical source in determining the methodology of the topic of the article under analysis. At the time of writing the article, A.A. Dragunov, I.T. The works of Zograf, S.E. Yakhontov, Vanl Li, Liu Shusyang, Xu Shiyi, and Hu Shi were used as sources. The aim was to study the periodization of the history of the Chinese language, the emergence of the Wenyan and Baihua, and their periodicity.

The following have been identified as article objectives:

- 1) A critical study of scientific research on the periodization of the Chinese language;
- 2) Classical Chinese - Wenyan and the language of everyday communication - to determine the periodic boundaries of the Baihua;
- 3) Summarize the views on the periodicity of Baihua.

Article and others that benefit from a number of sources related to Lanier. Accordingly, the lack of coverage of the differences in the historical evolution of the Wenyan and Baihua languages, in contrast to the Wenyan, the lack and incomplete coverage of the history and narrowing of the Baihua determine the novelty and importance of the article.

### **1. General theoretical views on the history of the Chinese language**

Bernhard Karlgren is the first European scholar to conduct research on the Chinese language using the historical comparative method. His research is devoted to the phonology of the Chinese language, advancing the idea of the phonetic reconstruction of ancient and medieval Chinese. Because Karlgren did not pay attention to the phonological structure of language in his research, his research was rejected by the scientific community. However, his scientific work was the first step in this field [ 1 ] .

Henry Paul Gaston Maspero, mainly engaged in research on the history of Chinese phonetics [ 2 ] . There were many Chinese and European scientists who have carried out scientific research work on chronology on Chinese language. Chinese linguists have taken phonetics as a criterion for analyzing the stages of development of the Chinese language. Continuing this tradition, Maspero also devoted his research to the study of terms of Buddhist teaching.

Russian sinologists have done a tremendous amount of research on this subject. Of these, A.A. Dragunov [ 4 ] , I.T. The scientific researches of Chinese scholars such as Zograf [ 6 ] , S.E. Yakhontov [ 15 ] deserve special recognition. Their research focuses on the history of the Chinese language, historical phonology, and analysis of works in Wenyan and Baihua.

Although the Uzbek school of Chinese studies were formed later than the European and Russian Chinese studies, some research has been done in this area. In particular, A. Articles by Khodjaev [ ] , MH Mahmudkhodjaev [31] , AA Karimov [ 7 ] , Sh.I. Shozamonov [29] were published.

In China, the issue of the historical chronology of the Chinese language has received serious attention by Wang Li [ 2 3 ], Liu Shusyang [ 1 7 ], Xu Shiyi [ 1 9 ], and Jiang Lianshen [ 2 2 ].

## 1.2. The question of the chronology of the history of the Chinese language

### a) The theory of the chronology of Chinese history by Chinese linguists:

In the history of Chinese linguistics, three historical aspects of the periodization of the Chinese language (moreover, in the history of the Chinese language) are distinguished. In particular, the great linguist scholar 王力 Wan Li " 汉语史稿 Chinese history" [ 2 3 ] manuscripts of the ancient Chinese language (wenyan or not Baihua the whole provided by the Chinese) to provide development point of view of the three major periods: 上古期 the archaic period, 中古期 medieval period and 近代期 modern era. 上古期 archaic period before the third period to 商, 秦 and 汉 periods; 中古期 period of the Middle Ages, IV century AD in the XII century, the period that 六朝, 唐 and 宋 periods; 近代期 modern twelfth century to the nineteenth century, the 元, 明, periods.

Linguist Xu Shiyi, in his monograph on the history of Baihua, states: “In their work, the history of the Chinese language is chronology as follows: some use pure pronunciation (phonetics) as a criterion for the chronology of the Chinese language; a number of scholars take the two as the norm, but no definite conclusion has yet been reached on the matter.” [17]

The first and lower frontiers of the history of the Chinese language have their own scientific interpretations from a linguistic point of view. In addition, the medieval history of the Chinese language can be said about chronology points: 王力 Wang Li's “古代汉语 Gudang hanyu- ancient Chinese language” in the preface to the booklet two types according to their nature, the ancient Chinese written language system: “The pre-Chin period (the pre -Chin period includes the Chjungo and Zhang period, until 221 BC) was the first Chinese literary language formed on the basis of oral speech, and later the language of works written in imitation of that ancient Chinese (Wenyan); The second period refers to the ancient Baihua language, which was formed on the basis of northern dialects from the reign of the Tang (618-907) and Sun (960-1279) dynasties. However, speaking of the stages of the gradual development of the Chinese language, it interprets the two fronts as a whole, without dividing them into separate periods. However, between the classical literary language

and the language of everyday communication, there is a big difference in the use of their lexicon.

江蓝生 Jiang Lansheng, in his scholarly work “古代白话说略 Ancient Baihua Summary, discusses the issue of chronology of Baihua as follows: “Ancient Baihua is inextricably linked with the nationalization of the ancient Chinese language. For a long time, the Chinese language taught in universities was divided only into “ancient Chinese” and “modern Chinese”. "May 4 Movement" from the previous "Chinese ancient Chinese referred to as" 2 [2] . In this case, the difference between Wenyan and Baihua was not clearly distinguished and the exact norms of the range of both languages were not specified, and this view was not scientifically based.

胡竹安 Hu Djuan expresses the following opinion on the periodicity of the medieval Baihua language: The views of different linguists on the periodization of the medieval Baihua language are different, but it is necessary to rely on the “lexical-semantic” norm. This issue requires discussion. Because "vocabulary and semantics" are the most vital (especially in oral) language factors " [2 4] .

吕淑娴 Luǚ Shiyang, a Chinese linguist, writes in his book, An Essay on Chinese Grammar: “If the writing of each epoch changes according to the change of oral speech, the people of the 周 Zhōu and 秦 qin periods communicated in their language. They were the records; 唐 Tang and 宋 Song also spoke the language of the period, the people of their records. That would be a reference to the speech of that period. In this case, the issue would have been much easier. However, by the time of 周 Zhōu and 秦 qin , there was a gap between writing and speaking. The authors of the work began to use and imitate the written language of the 周 Zhōu and 秦 qin , period. As a result, “ 文言文 wényánwén Wen Yan Wen reproduction of literary language” was formed. 文言 wén yán i.e “ 古文 gǔ wén that ” - also known as the old written language". Spoken language is called “ 白话文 bái huà wén - the language used by the general public” [1 7] .

Relying on the above considerations, the ancient Chinese language chronology 文言 wén yán and 白话 bái huà two research areas, such as Red perfect has an important role. There are opinions of a number of scholars on the chronology of the ancient Chinese language, and each opinion has its own basis. From the above considerations, it is clear that Chinese linguists did not rely on a clear norm in the chronology of the Baihua language. Although the two fronts, such as the classical literary language and the language of everyday communication, have been in parallel

for some time in Chinese, the stylistics of the sources written in them are radically different. At this point, the issue of the periodization of the Wenyuan and Baihua languages requires a serious approach.

The differentiating approach to language and speech phenomena was first introduced in the linguistic methods of Arabic linguistics formed in the VIII-IX centuries, and later in V. We find it in Humboldt's "energy" (motion, process, force) and "ergon" (product) in language, in A. Stendhal's "stable essence" and "forces in motion" in language, and in Bedouin de Courtenay's "stability and variability in language." But the scientific-theoretical and practical distinction between language and speech phenomena and their peculiar units; ways of revealing the essence of language and speech units, giving a completely new meaning to the concepts of "language" and "speech" are related to the doctrine created by F. de Saussure and his followers.

F. De Saussure tried to explain the dichotomy of language-speech by the example of the rules of the game of chess. In fact, the 64 squares on a chessboard are divided into two groups of two different colors in an equal position, opposite each other, the pieces in both groups are equal in function and value, the specific order of the pieces and the rules of movement are the same. The rules of the game of chess are mandatory for players, known in advance; they are always stored in the memory of the players. Even if both players have the same chances and follow the same rules of the game of chess, the players themselves will be in a position of one strong and one weak according to their ability to use the opportunities. Whichever chess player is able to consistently subdue opportunities in the path of his goal, he defeats an opponent who has not been able to take advantage of these opportunities. [30]

When comparing language and chess devices, it should be noted, first of all, that there are general similarities between their units (constituents).

In general, F. de Saussure's analogy of language and chess is widely used in explaining the essence of language and speech.

In modern system linguistics, based on the opposition of language and speech, it is stated that speech activity consists of the following three components: a) language; b) speaking ability (language skills and competencies); v) speech. [30]

Only when the relationship between language and speech is approached from a dialectical point of view, our perception of it, our knowledge, becomes complete and perfect. To better understand the relationship between language and speech, we must first feel the language itself, what kind of device it is.

Based on this doctrine, if Wenyan is the language of ancient classical Chinese, we can consider Baihua as speech. According to F. de Saussure, language and speech units are divided as follows: language units - phoneme, lexeme, morpheme, construction (device); units of speech - sound, background (letter), syllable, affix, morph, word, word form, phrase, sentence, and micro text" [30] .

Language is always changing. Although these changes are not noticeable in a decade, the changes in language are noticeable hundreds of years later. Of course, there have been many changes in the development of the Chinese language, which has a history of more than four thousand years, which is confirmed by historical facts. These changes in three areas: phonetics, language and speech are reflected in the device binary " [15] .

Hence, in the study of the evolution of a language, it is expedient to interpret it in three main ways. At the same time 吕叔湘 Liu Shusyang found the following in mind, 《魏晋南北朝小说词语汇释》 the brochure at the beginning of the following points: "the mention of the Chinese language, grammar and vocabulary, 秦 Qin period ( er.av.221-207 y ), and 汉 Han (202 BC - AD 220). Period of previous ancient Chinese language, Chinese, 宋元 (960-1368). A new era in Chinese language after Chinese as the language is no problem. 三国 (220-280). The three branches period to 唐 period (618-907 years) will not be the last days of the seven-year period, distribution, and name? This time, he argues 秦 Qin and 汉 Han period compared to the previous Chinese language course is very different to that of oral, but written speech, the Conservative cause, or some elements of it can be met here, only the late period of the Tang traditional classical literary language, in addition to oral classical literary language to the point you can see that the column " [17] .

Based on the views of 吕叔湘 Liu Shusyang and earlier Chinese linguists, ancient Chinese can be divided into two major systems, the Wenyan and the Baihua. At the same time, 徐时仪 Xu Shi across that ancient and medieval Chinese, approval of a new era in Chinese. Because Baihua language, both ancient and modern period. 汉 XAH and 魏 Wey days of each period Baihua language Baihua a new era, including some of the difference between the words or wenyan belonging to, or belonging to Baihua language, it is a new era Baihua old language of the word " [19] . 徐时仪 Yi Xu, a Shiite promote this idea of ancient Chinese fundamental research, based on the idea of becoming a number of linguists, based on his own personal reasons and Baihua chronology different approach to the language. In doing

so, he explores the lexical-semantic development of the Baihua language, the evolution of the Baihua lexicon over time. As a result, 徐时仪 Yi Xu, a Shiite Baihua language of origin period (露头), Baihua language development period (发展) and Baihua language and mature period (成熟) to allocate three periods, and the Periods in the following order:

1. Baihua language of origin period (露头) – 秦- Qin and 汉 Han period to the 唐 Tang period, that is, 207 years BC, AD 618 year period;
2. Baihua language development period (发展)-唐 Tang period, until, that is, the period of 618 years, until 1368;
3. Baihua language and mature period (成熟) - 明 Ming period 清 Qin since the end of the period, i.e. 1368 until 1911.

As a result, the Baihua studied the evolution of language; we have tried to study in detail the views of the Chinese language on this topic, 徐时仪 Yi Xu, Baihua language, the history of ideas as a science-based. This is because the author admits in his scholarly treatise that the history of the Chinese language refers not only to the history of Wenyan, but also to the Baihua language, which has dominated in all fields since the Sung period, not to mention Wenyan. It is clear from this that Wenyan remained only a classical literary language, and with the development of the state and society, the Baihua language changed and improved.

b) Views of Soviet-Russian Sinologists on the chronology of the history of the Chinese language:

S.E. Yakhontov's "Literary and Conversational Chinese Language VII-XIII centuries. B.C. ", I.T. Zograf's "Medieval Chinese monograph," Gurevich failure "Diachronic aspects analyze of the text different Genres s identical plot line (XIV-XVI vv.): Obtained Results" article shows that the use of resources such as, in this scientific work an analysis of works created at some stages in the history of the Chinese language is given. However, the history of the Chinese language does not contain detailed information about the formation and periodization of the Baihua language. I.T. Zograf only dwells perfectly on the medieval Baihua language. S.E. Yakhontov reveals the peculiar lexical features of the classical literary Chinese language Wenyan and Baihua, Gurevich S.I. also analyze and draw conclusions from the literature of various genres of the three centuries, i.e. the fourteenth and sixteenth centuries. At the same time, the specific lexical features of each work and period reflect the different aspects of the works created in Baihua and Wenyan.



M.V. Sofronov, in his monograph Chinese language and Chinese writing system, also discusses Wenyan and Baihua in detail: “There are two written languages in Chinese, Wenyan and Baihua. While the linguistic basis of Wenyan is ancient Chinese, the linguistic basis of Baihua is medieval Chinese. In the Middle Ages, a language are considerable differences in these two spheres, wenyan literature, philosophy, religion, science, politics styles of "high" art and literature, Baihua "low" genres : drama, novels, stories, novel, such as the works of the world came. ” Although the difference between wenyan and Baihua is not clearly stated in these opinions, the author cites the basics of wenyan and Baihua. In wenyan is the main sources of literature, philosophy, religion, science, and politics. This indicates that the wenyan is only active in writing. Baihua points out that since speech is the language of everyday communication, it contains novels, stories, dramas, and narratives.

In the Uzbek school of Chinese studies, Candidate of political sciences Sh.I. Shazamanov and I.N. Bekmuratov’s analysis of the language policy and the situation in China (sociolinguistic) " prospectus the following comments: "Some VIII - XV century China Baihua (Baihua) - a simple language, literary language, language and social life of the Polish community had generalized. Baihua relied on the norms of oral speech. It created the main literary genres of that period: short stories (later novels), poetry, and dramas. Hieroglyphs were used in the writing of Baihua texts, just as in Wenyan. Since that time, the tradition of using these two languages has been preserved in China's nationwide internal communication: from Wenyan to the medieval Devonian language and from Baihua to fiction used in literature, culture, and science. The fact that they had a single geographical record ensured their widespread use as a language throughout the country. In oral communication, the tradition of using unwritten dialect is still preserved. Sinologists ideas, combined with the above-mentioned Russian scientists sinology ideas, their ideas once again confirms. However, even in this pamphlet, there is no idea of the exact chronology of the Baihua and wenyan [29] .

### **1.3. The emergence of the Wen language and its role in the development of the Chinese language**

Modern research shows that in ancient China there was no significant difference between classical literary language and oral speech. The content of Confucius' “论语 - Conversations and Reflections was clear when reading. The first differences between oral and written point began to be observed in the II-III centuries AD. As

oral language continued to evolve, vocabulary and grammar gradually began to change, while written speech remained, as it were, in shell, in isolation [13].

Until the early twentieth century, Wenyan was used as a literary language, but also as a means of universal Chinese communication, thus serving as a connecting medium between different dialects. This situation is similar to the situation of medieval European Latin, where Latin was known in medieval Europe everywhere, written almost identically in Latin, but with a different pronunciation. Like the Latin in the West, the Wenyan in the Far East<sup>1</sup> was considered the language of culture. National modifications of the Wenyan language have been used as canonical books, the language of elegant literature in countries such as Japan, Korea, and Vietnam. Anyone who knew wenyan could read the literature written in wenyan in any of the above-mentioned states.

Until the early twentieth century China alone there is a delay between the written and spoken language, the wenyan -Latin like a dead language, and has hardly changed over the centuries [6].

In Chinese language old literary language “文言 wényán” and “白话文 báihuà” two sessions.

Moreover, an object itself may be expressed in other words in the present and in the past. For example, the word "eye" of the ancient Chinese 目 mù said, the current Chinese 眼 yǎn the word "foot" is the ancient Chinese 足 zú says, the current Chinese 脚 jiǎo said, "lie" is the ancient Chinese 卧 wò says is now called 躺 tāng the word "to call" in ancient times 呼 hū in modern Chinese it is represented by the word 叫 jiào. Third, changes are also observed in the structure of speech. For example, in the 春秋 Chūnqiū period<sup>2</sup> “爾何知 ěr hé zhī - that is, what do you know?" With that in mind, today's "你知道什么? style. 宋 Sòng period<sup>3</sup>" “吃不得這就成 chī bù dé zhè jiù chéng - I cannot drink this wine," said, nowadays he is "in the form of used like this. “吃不成这席酒 chī bù chéng zhè xí jiǔ”.

If we do not take into account some changes in the reading of ancient hieroglyphs, i.e., differences in the ancient and modern pronunciation and spelling of hieroglyphs, and from the point of view there is no phonetic nature of Chinese

<sup>1</sup> By the Far East, we mean the territory of the present-day the PRC and its neighbors, in particular countries such as Vietnam, Korea, and Japan.

<sup>2</sup> 770-476 BC

<sup>3</sup> 960-1279 AD

writing, ancient hieroglyphs can still be used today. Therefore, the difference between ancient and modern Chinese hieroglyphs cannot be overstated. However, changes in two major areas of language, such as lexical structure and grammar, are clearly reflected in writing.

Wenyan has undergone a number of changes over its two-thousand-year history. The change of periods is observed first of all in the lexical structure of the Wenyan. There were also certain changes in its grammatical structure. The written language of the Zhou-Qing period maintained a certain connection with oral speech. Consequently, the change of periods and territorial differences in ancient Vienna were reflected. Wenyan grammar became a bit more complicated and unusual. As a result, the creative mind developed and selected certain rules, imitating the literature of the Zhou Qing period, and standardized the selected rules. However, not all grammatical rules became the norm; some grammatical rules of the Zhou-Qing period became incomprehensible to subsequent generations, and eventually began to fall out of circulation.

As a result of the change of historical periods, a two-pronged approach to language has emerged. Some of the ancestors of the creatures that continued use of the words written language by imitating the ancient word, for example, the military commander 軍長 jūnzhǎng not but 將軍 jiāngjūn in the form of 學生 xuésheng reader word of 生徒 shēngtú form of expression. The works of writers who created in this way were written much closer to the original. This direction could be called "classical wenyan" - 正統文言 zhèngtǒngwényán [15].

By the Zhou-Qing period, there was a gap between written and spoken Chinese. Many poets and writers began to write in their works, imitating the written language of the Zhou Qing period. At the same time, 文言 wenyan - classical literary language has been written. It is also commonly referred to as 古文 “old written language”. The written form of the modern language is called 语体文 yutiwen (written form of the living spoken language) or 白话文 baihuawen (the popular written form of the Baihua language) [15].

However, there have been other authors in the past who have been patient about the impact of oral speech on written speech. While they, too, tried to create in their own Wenyan style, they kept pace with the times and incorporated elements of oral speech into written speech.

Accordingly, many examples of personal correspondence and correspondence can be cited. This pattern can be observed especially in business papers and sales

contracts. Wenyan this type of 通俗文言 tōngsú wenyan that can be considered "rude" Wenyan. If this "rough Wenyan" is relatively much enriched with living point elements, we can easily consider it as a style of spoken language. This situation can be clearly seen in the literary style of oral discourse, conversations, and sermons in works founded by Buddhist monks and later developed by the Sung and Min neo-Confucians.

#### 1.4. Origin, formation and influence of Baihua language on modern Chinese

From the Sun period (960-1279), two languages existed in parallel: the Wenyan and the Baihua. Wenyan philosophical prose (古文) and novels (传奇). In addition, science, politics, administration, family la r records, medicine, Taoism and Buddhism, literature Wenyan. In turn, Baihua communication between people, along with the city novels (话本), stories (短篇小说), drama (据本) and novels (小说) as the communication [7].

More accurately, 宋 Sung period (960-1279) Baihua written into the circulation, Wenyan, as well as to be used. First of all, this was reflected in the literature, and the Viennese language retained its status as the official language of communication [6].

As the objective world is constantly changing, so is the language it is a reflection of. Since language is a social phenomenon, of course, changes in society are reflected in it. On the other hand, language itself is a "living" system, which changes according to its own internal laws. Language changes are not a fast-paced process. It changes slowly, consistently over the years. Language changes are faster and brighter at the lexical level. Among the linguistic changes at the lexical level, the change of lexical meaning is a long-term process, and determining the cause, nature, and ways of change is a labor-intensive study. The study of lexical meaning change relies on historical, comparative methods. The change of lexical meaning takes place in national languages in specific ways [12].

On this subject, 吕叔湘 Liu Shusyang states in his "Statement of the Grammar of the Chinese Language": "Every human society has its own language." 汉语 hanyu "the people of China, in its written form we call 中文 zhongwen .

When language is spoken as a means of conveying information, literary language is the reflection of that language in writing on paper, while oral speech is the expression of language in the mouth, that is, by speaking. Oral and written

speech differs according to the style of language, oral speech develops and enriches with time, and literary language is refined in detail according to the norm. When language is spoken as a communicative medium, it is distinguished as a means of verbal and written information exchange. If spoken language is an oral form of speech, literary language is a written form, but oral speech can also be recorded and expressed in literary language, such as dialogues in dramatic works; on the contrary, literary language can be expressed orally, for example, in the transmission of news. Spoken speech is the language of speech and hearing, the foundation of literary language, as well as the source of literary language; our written speech is based on oral speech, it is a written and visual language, it is a source of information through writing. In general, oral speech is a natural form of language, literary language is a reworked form of oral speech, but literary language is not a reflection of the original form of oral speech, but a reworked form.

By the time of the Sun, Baihua, the language of communication, had gradually become a written language, and in parallel until the early twentieth century, the two languages, Wenyan and Baihua, were treated equally, each with its own distinctive expression in literary genres. By the beginning of the twentieth century, the Baihua language had become the only literary language out of circulation. This situation was first reflected in the literature, while in the official dialogue the Wenyan had not yet lost its influence [ 8 ] .

Liu Shusyang writes in his “中国文法要略 - Essay on Chinese Grammar”: “Language is constantly changing. While these changes have not been felt for decades, they will be felt centuries later. Chinese is a language with a history of three thousand years, sealed in written documents, and has certainly undergone a number of changes. These changes are manifested in three areas: first, in pronunciation: for example , the word 文法 “grammar ” was pronounced as “ muen-bap ” before the Tang period ; secondly, the lexical structure of the language is distinguished by the introduction of new words, such as "electric lamp", "railway", because in the language of the ancients there were no such words, and thirdly, on the contrary, we can give the example of words that were in circulation in antiquity " [17 ] .

Liu Shusyang also said, “Although the non-phonetic nature of our writing has undergone a number of changes in pronunciation, that is, there are certain differences in the ancient and modern pronunciation of the same hieroglyph, it allows us to use the hieroglyph used today. If we interpret it only on the basis of writing, there is almost no significant difference in the phonetics of ancient and modern

Chinese. However, changes in vocabulary and grammar can be clearly seen in the target language.” [17]

In this style, we can include the Yuan period dramas, which were created in a highly mixed genre of poetry and prose during the Tang () and Five Dynasties () periods, with narrations accompanied by drums, prose poems of the Sun period, and rhyming texts of folk songs and folk songs. . Almost all of these works contained many elements of Wenyan. An example of such works as the Sun period and legends 平話 pínghuà of them. This style works Liu Shusyang 平話體 pínghuàtǐ calls. Liu Shusyang admits that the ancient novels were written in this style, and when it comes to Baihua, it is precisely this style that is meant. In the early twentieth century, the Baihua language was used only in popular literature, and in other fields it could not compete with Wenyan. The last years of the twentieth century were a period of great change for Chinese society. Liu Shusyang argues that the biggest reason for the change was its contact with Western civilization, which had a great impact on the Chinese language.

Liu Shusyang, the author of fundamental scholarly works on modern Chinese grammar, calls Baihua grammar 语法 yufa "oral grammar" and Wenyan grammar 文法 wenfa "written language grammar". However, since it aims to describe the general aspects of Baihua and Wenyan grammars, it is difficult because there is no single term that covers Baihua and Wenyan grammars. That is why he uses the term 文法 wenfa when writing his works . The commentary quotes Baihua and Wenyan only where required.

It was not until May 4, 1919, that the period of learning modern Chinese began in China. At this point, we can recognize Professor Li Jin's famous book on the study of the national Chinese language [23]. Now 40-years of the last century, the study of Chinese language and then went to a large-scale implementation of this Liu the same period in Hong Kong, Wan Li, Gao Min-Kay saw the face of the great works of the world [17].

Zograf I.T.'s pamphlet, The Srednekitayskiy Yazyk, also notes that the term “Srednekitayskiy Yazyk - medieval Chinese” refers to the oral Chinese of the Sun and Yuan periods.

As in every language and in every age, the Baihua also had a dialectal structure. Zograf I.T. analyzing the written monuments that have come down to us distinguishes between two northern and southern native species of Baihua [8]. At

this point, the Russian Chinese scholar Zograf I.T. and we can see that the Chinese linguist Xu Shiyi's views on the Baihua period are the same.

**Conclusion.** Based on the above, we have come to the following conclusions: Chinese language, according to its formation, has developed and perfected in the mutual harmony of the Ba'athist language, the literary language of Wenyan and everyday communication. Both aspects of a language have played an important role in the formation of this language over the centuries. One formed the perfection of the Chinese language without excluding the other, and vice versa, complementing each other.

Both the classical written form of the ancient Chinese language and the form of everyday communication, both had their own charm and linguistic sources. As there are works recognized in world literature on both fronts, we can understand the features that distinguish Chinese from other languages in the world by studying the peculiarities and characteristics of the two fronts of one language.

In particular, the Wenyan is of particular importance in the ancient classical Chinese literary language with its brevity and brevity of lexical units, while in the Baihua it is of relative clarity, i.e., the ability to express any concept without explanation. After all, 白话 the Baihua term in the opposite direction to the latter, the Chinese is the arguments in public 老百姓 referred to with the term; it is Baihua arguments to communicate using language the public significance. The works written in Baihua allow us to see the linguistic description of Chinese literature, the language of a certain period, in the vernacular for centuries. In turn, the works written in Wenyan and Baihua remain of special importance in our understanding of the lexical-semantic, grammatical essence of the Chinese language. There are a number of scientific works of Chinese linguists and Russian Chinese scholars in this field.

Since Wenyan and Baihua are two facets of the same language, as we have a clear idea of Wenyan history and stages of development, research on Baihua history, its chronology, the role of Baihua in the formation of modern Chinese language - Putonghua, little or no information about the transition from Baihua to Putonghua the absence determines the relevance of this research topic.

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