Research into the Lexical Differences of Chinese between the North and South of the Northern and Southern Dynasties from the Commonly-used Words in *Weishu* (魏书) and *Songshu* (宋书)

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**Abstract**

In the Northern and Southern Dynasties, there existed differences in the Chinese language between the North and the South of China. It is considered one of the important tasks in the Chinese language history to reveal these differences. We carried out a study on the lexical differences between *Songshu* and *Weishu* from the different commonly-used words: "ta-jian", "mang-xia" and "shi-zhu". Based on historical documents in the Northern and Southern Dynasties, we preliminarily found "ta" "mang" and "shi" were chosen in the North of China, while "jian" "xia" and "zhu" were chosen in the South of China.

**Key words:** *Songshu; Weishu; Lexical differences; the Northern and Southern Dynasties; commonly-used words*

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**INTRODUCTION**

In the Northern and Southern Dynasties, there existed lexical differences in the Chinese language between the North and the South of China. It is considered one of the important tasks in the Chinese language history to reveal these differences. Many scholars have conducted research and achieved certain results, but it remains the one of the most difficult tasks (Lu Guo-yao 2003), and the results of the present study is very difficult to reveal completely the regional differences of Chinese between the South and the North of China in the Northern and Southern Dynasties.

Commonly-used words belong to the basic lexicon of the lexical system and possess certain stability. Different commonly-used words in different regions of China are concrete manifestations of the Chinese regional differences. We take *Songshu* and *Weishu* as the object of study to reveal the differences of lexicon in Chinese between the North and the South in the Northern and Southern Dynasties. In this research the historical documents of the same period are taken into account.

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1Wang Dong & Luo Ming-yue(2006), Wang Wei-hui(2007), Li Li(2007a), Li Li(2007b), Li Li(2011), Li Li(2012).
The reason of choosing Songshu and Weishu as the object of study is that the two books are official historical documents, and belong to the same genre and have similar word number. Songshu recorded the history of the rise and fall of the Liu-Song Dynasty in late fourth century to early sixth century. Weishu recorded the history of the Northern Wei Dynasty in the same period. Songshu has 1100000 words without two additional volumes and Weishu has 1000000 words without twenty-eight additional volumes. At the same time, the author and the finish time of Songshu and Weishu are definite. Songshu was written on the basis of the previous revision and supplement by Shen Yue (沈约) between AD 502 and 513. Shen Yue (441-513), also named Shen Xiu-wen (沈休文), was a person of Julu (now Pingxiang County in Hebei Province). Wei Shou (505-572), also named Wei Bo-qi (魏伯起) in the Northern Wei, Eastern Wei and Northern Qi Dynasties in AD 554. Weishu was written by Wei Shou (魏收) in the Northern Wei, Eastern Wei and Northern Qi Dynasties in AD 554. Wei Shou (505-572), also named Wei Bo-qi (魏伯起), was a person of Julu (now Pingxiang County in Hebei Province). In addition, Songshu and Weishu were written by the common language of Chinese of the South and the North and thus have a strong comparability.

1. STUDY ON COMMONLY-USED WORDS

1.1 Ta (踢/踏/踏)-Jian (践)

In the pre-Qin period, people used the word “jian” (践) with the meaning "trample", instead of using the word "ta" (踢/踏/踏). Jing Sheng-xuan and Wu Bo (2008:294-295) stated that “ta” (踢/踏/踏) was used more and more after the Han Dynasty.

We investigated exhaustively the use of "jian" (践) and "ta" (踢/踏/踏) in Weishu and Songshu. There are 2 "ta"s (踢/踏/踏) including transitive verbs and intransitive verbs in Weishu. Example:

《高祖孝文帝紀》：若宜避賊歸都，會資舟楫，則更《自序附璞傳》：若宜避賊歸都，會資舟楫，則更

《符瑞志中》：含仁而戴義，音中鍾呂，步中規矩，不践生蟲，不折生草，不食不義，不飲汙池，不入坑穽，不行羅網。

With the removal of fixed phrases such as "jianzuo" (践阼/祚/胙), "jianwei" (践位), "jianji" (践極) and "jianjing" (践境), there are 45 "jian"s (践) in Songshu including 22 transitive verbs and 18 intransitive verbs. Example:

《武帝紀》：彼逺來疲勞，勢不能久，但當引令過京，我以鐵騎踐之，不憂不破也。

From the documents we have investigated, we can find that "jian" (践) is is still dominant and "ta" (踢/踏/踏) is at a disadvantage in the written materials such as Northern Dynasty proses, Shuijingzhuan, Southern Dynasty proses and Gaosengzhuan. But in the spoken language literature such as the Chinese translation of Buddhist scriptures materials, “ta” (踢/踏/踏) has an absolute advantage. In a concrete manner, in the spoken language literature the position of "jian" (践) is gradually replaced by "ta" (踢/踏/踏) in the North of China in the Northern and Southern Dynasties. For example, in northern documents

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such as Qiminyaoshu, Xianyuqing, Zabaozangjing and Jinsewangjing, the ratio of "jian" (瞎) and "ta" (蹋/路/路) is 28:32. But in the South of China, "ta" (蹋/路/路) has replaced "jian" (瞎). For example, in southern documents such as Zhoushimingtongji, Bodhisattva Pratimoksa Sūtras, Hundred Buddhist Parables Metaphors and Ayuwangjing, there was only "ta" (蹋/路/路) and not "jian" (瞎).

### 1.2 Mang(盲)-Xia(瞎)

In ancient times of China, "mang" (盲) is the leading term in the semantic field of “blind” which has "miao" (妙), "gu" (瞽), "meng" (蒙), "sou" (瞍) and so on. According to the textual research of Bao Jin-hua(2008), from the Eastern Han Dynasty to the Sui Dynasty, the new term "xia" (瞎) began to appear. In the Tang and Song Dynasties, the use of "xia" (瞎) became increasingly popular, and "xia" (瞎) replaced "mang" (盲) and became the leading term in the Yuan, Ming and Qing Dynasties.

We investigated exhaustively the use of "mang" (盲) and "xia" (瞎) in Weishu and Songshu. There are 5 "xia" (瞎) in Weishu.

### 1.2.1 Mang(盲)-Xia(瞎)

We investigated exhaustive the use of "mang" (盲) and "xia" (瞎) in Weishu and Songshu. There are 5 "xia" (瞎) in Weishu.

The textual research of Huang Jin-gui (1995:605-610) in ancient times of China, "gu" (瞽) means having eyeballs but the eyes are closed so eyes can not see, "gou" (瞍) means not having eyeballs but the eyes are closed so eyes can not see, "meng" (蒙) means the pupils of eyes are obstructed so the eyes go to bind, "mang" (盲) means the pupils of eyes are unable to see, "miao" (妙) means two eyes can see a little bit before Wei & Jin Dynasties and two eyes can not see after Wei & Jin Dynasties. After Qin Dynasty, "mang" became the blanket term of "blind". "Xia" (瞎) means not having eyeballs but the two eyes are closed. But Fang Yi-xin (1991) reckons that "xia" (瞎) means one eye is unable to see.

In the documents of the Northern and Southern Dynasties, "xia" (瞎) had a low frequency, much less than "mang" (盲) and we can conclude that it was a new word. In the materials of our survey, there are few "xia" (瞎) in the southern documents. There is only 1 in both Songshu and Shishouxinyu. With the research on the Chinese translation of Buddhist scriptures materials, we find that "xia" (瞎) only appears in the northern Chinese translation of Buddhist scriptures materials, and does not appear in the southern Chinese translation of Buddhist scriptures materials. We speculate that "xia" (瞎) may be a word in the northern dialect.

<table>
<thead>
<tr>
<th>Northern documents</th>
<th>mang (盲)</th>
<th>xia (瞎)</th>
<th>Southern documents</th>
<th>mang (盲)</th>
<th>xia (瞎)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weishu (魏书)</td>
<td>1</td>
<td>5</td>
<td>Songshu (宋书)</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Northern Dynasty prosee(北朝文)</td>
<td>11</td>
<td>1</td>
<td>Southern Dynasty prosee(南朝文)</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>Notation on Waterway(水经注)</td>
<td>1</td>
<td>0</td>
<td>Shishouxinyu(世说新语)</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Record of Buddhist temples in Luoyang (洛阳伽蓝记)</td>
<td>2</td>
<td>0</td>
<td>Gaosengzhuan(高僧传)</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Qinmiyaoshu(齐民要术)</td>
<td>1</td>
<td>0</td>
<td>Zhoushimingtongji(周氏冥通记)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Xianyuqing(贤愚经)</td>
<td>30</td>
<td>0</td>
<td>Bodhisattva Pratimoksa Sutras(菩萨善戒经)</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Zabaozangjing(杂宝藏经)</td>
<td>28</td>
<td>3</td>
<td>Hundred Buddhist Parables Metaphors(百喻经)</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Jinsewangjing(金色王经)</td>
<td>75</td>
<td>10</td>
<td>Ayuwangjing(阿育王经)</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>75</td>
<td>10</td>
<td>Total</td>
<td>31</td>
<td>2</td>
</tr>
</tbody>
</table>

1 There is 1 "xia" (瞎) in Songshu.

2 The study of Bao Jin-hua (2008) also illustrates this point.

1.3 Shi(豕)-Zhu(猪)

"Shi" (豕) is the common name of "pig" in the pre-Qin period. But in the Eastern Han Dynasty "zhu" (猪) became the common name in spoken Chinese. Lao Xiao-ting (1996) said that during the Jin, Southern and Northern Dynasties, "zhu" (猪) instead of "shi" (豕) and became the main term of pig.

We investigated exhaustively the use of "zhu" (猪) and "shi" (豕) in Weishu and Songshu. There are 19 "zhu" (猪) in Weishu including 5 proper nouns and 14 common nouns. The proper nouns are the names such as "An Zhu" (安猪), "Zhao Zhu" (赵猪) and "Xue Ye-zhu" (薛野猪). The common nouns are "zhu" (猪鹿), "zhuniu" (猪牛), "zhougu" (猪狗), "zhouyu" (猪鱼) and so on.

The frequency of occurrence "shi" (豕) is not very high and 44:21 is the use ratio of "shitu" (豕突) and "zhu" (猪) respectively. The frequency of occurrence "zhu" (猪) in the literature of Northern and Southern Dynasties, we find that 31:143 is the use ratio of "zhu" (猪) in the literature of the Northern Dynasty and "shi" (豕) in the literature of the Southern Dynasty.

There are 10 "zhu" (猪) in Songshu. Example:

<table>
<thead>
<tr>
<th>Northern documents</th>
<th>shi(豕)</th>
<th>zhu(猪)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weishu (魏书)</td>
<td>11</td>
<td>19</td>
</tr>
<tr>
<td>Northern Dynasty prose (北朝文)</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>Notation on Waterway (水经注)</td>
<td>5</td>
<td>20</td>
</tr>
<tr>
<td>Record of Buddhist temples in Luoyang (洛阳伽蓝记)</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Zimin yao (齐民要术)</td>
<td>6</td>
<td>97</td>
</tr>
<tr>
<td>Xianyujing (贤愚经)</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Zabaozhangjing (杂宝藏经)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Jinsawangjing (金色王经)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>31</td>
<td>143</td>
</tr>
</tbody>
</table>

CONCLUSION

From the above three groups of common words, we can find that there are regional differences of Chinese lexicon between the North and the South of China in the Northern and Southern Dynasties. The regional differences are that new forms of "la" (腊) in southern Chinese was selected while the old saying of "jian" (腌) was used in northern

*There are 3 "shi" (豕) and 5 "fengshi" (封豕) in Weishu. There are 3 "shi" (豕) and 1 "fengshi" (封豕) in Songshu.

10"Shi" (豕) and "fengshi" (封豕) are not included.
11"Shi" (豕) and "fengshi" (封豕) are not included.
12"Shi" (豕) and "fengshi" (封豕) are not included.
13"Shi" (豕) and "fengshi" (封豕) are not included.
Chinese to express "trample underfoot"; the common word of "mang" (盲) was chosen in southern Chinese while the dialect word of "xia" (瞎) was used in northern Chinese to express "blind"; the formal word of "shi" (豕) was selected in southern Chinese while the common word of "zhu" (猪) was chosen in northern Chinese to express "pig".

REFERENCES


