

# A brief discussion on the role of textual textual research in the study of Chinese history

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**Abstract:** Bibliographical variations are valuable materials for the study of Chinese history, and comparison of variations in Chinese history is also an important method for the study of Chinese history. Mae Yan Shixian has achieved fruitful results by using the method of comparison of different texts. The situation of different texts in the literature is complex, and it should be used with great care, otherwise it is easy to misjudge and misunderstand the different texts, so that the different texts are misused as arguments in the research, and even the wrong arguments are drawn. Based on the specific research results, this paper discusses three issues that should be paid attention to in the study of Chinese history using foreign languages.

## 1. Distinguish the nature of different texts

The reasons for the occurrence of different versions of documents are very complicated and cannot be described in detail here. Generally speaking, there are the following factors: First, after the formation of documents, in the process of dissemination, corruption, deviance, derivation, and inversion occur naturally, and different versions naturally form[1]; In the formation and dissemination of documents, orthographic characters, vulgar characters, original characters, or common false characters, etc. are used, different scripts may also appear; third, different words or sentences are used to describe the same object in the formation and distribution of documents form, resulting in a different text. Variations formed for different reasons have different properties. Generally speaking, the variation formed in the first case is a collation variation, the variation formed in the second case is a literal variation, and the third variation is a literal variation. The variant formed by this situation is a rhetorical variant. The processing methods and research values of different texts of different natures are also different. The methods and principles of document collation should be used for collation of different texts to determine the right and wrong. Sexual variation should use the theory and method of linguistics (Chinese history) to explore the changing relationship between words and words, sentences and sentences[2]. Therefore, when using different texts to study Chinese history, it is necessary to recognize the nature of the different texts. Once the different texts of different natures are confused, and an inappropriate method is chosen for research, Ying Shuyan must say.

### 1.1 Distinguish collation and rhetorical variations

When using variant texts, collaborating variant texts cannot be regarded as rhetorical variant texts, so as to study the history of Chinese vocabulary or grammar.

"Book of Wei Sun Shao Biography": "Therefore, there are competing and abandoning books, and they are floating in other soil. Or they are supported by strange names and scattered in the world; or they are desperate for mountain servals, fishing and hunting for their lives; "Benchu", "Northern History" simultaneous biography as "Bunsheng"[3]. When Li Li's "<Wei Shu> <North History> Variant Language Comparative Study" demonstrated that "the "North History" rewrites the relevant parts of the "Wei Shu" with words commonly used in the Tang and Five Dynasties", the above mentioned variant "Benchu-Bensheng" is as follows: argument. The author believes that "Bunsheng" is a common term in the Tang and Five Dynasties, "Benchu" is an old word in the era of "Wei Shu", and the variant "Benchu-Bunsheng" reflects the diachronic difference between old and new words. However, the "Benchu" of the "Book of Wei" that we have seen so far is only this

one, and there are no other examples. In fact, it is a near-corruption of the form of "Bunsheng". "Also called "Junsheng", which can be proved ("Junsheng" refers to the biological parents, "abandoning this life, floating in other soil" refers to abandoning the parents and moving to other places. See Zhen Dacheng's "School Certificate of Medieval History" ", (Beijing) Zhonghua Book Company, 2013 edition, pp. 222-223.). That is to say, the "Benchu-Junsheng" variant that we have seen so far is a collation variant, and the corruption should be corrected according to the principles and methods of document arrangement, and the rhetorical variant with different action words should not be considered, so it is considered to be the "Northern" variant. "History" uses the new words of the Tang Dynasty to replace the old words of "Wei Shu"[4].

"Wei Shu • Yuan He Chuan Fu Yuan Huai": "Follow the rules, the honors have been awarded, the guilty fled, and the grace is not met, but still the wife. Although you want to stop the traitorous way, the bandits are the general style. The rules of affairs, the invasion of officials and the defeat of the law, and the exclusive use of the law outside the country, is it that the nine-ranked person has already reached the top, and the people are all chastity and white? Its various states are guards, and their positions are clear, and there is even corruption. The product has been ordered, only good example." "Good", "Northern History" as "seeking". Li Li believes that the "good-qiu" variant "the terms are different, but the meaning is the same". Following the meaning of the original text of the "Book of Wei", "Situ" refers to the above-mentioned "acceptance of grace and forgiveness of sin". Shouzai in various prefectures violated the law and could be "exempted by grace", but "the honor has been given down" is different from this. Therefore, it is said below that "the upper class will be lenient, and the lower officials will be cut down by the law." In this way, "seeking" in "Northern History" is in conflict with the meaning of the text. "Qi" is a false word for "good". "Good" can be used as "mercury", "the end" and "seek", which is close to "seek" and is false (in ancient books, we can see the false example of "cheng" and "seeking", "good" and "yong", which can be confused with "good" " is falsely referred to as "seeking"). The "good-qiu" variant is a collation variant, which cannot be analyzed from a linguistic point of view; otherwise, the assertion made is actually useless.

## 1.2 Distinguish collation and word-based variants

The collation variant cannot be regarded as a literal variant, so as to reveal the character status of the text and communicate the relationship between characters.

For example, the "Tears" article in "Interpretation of Tongji Words" by Feng Qiyong et al:

Examining the "Wenyuan Yinghua" and the photocopies of the four series of Ming Tu Long's "Yuzi Mountain Collection", they are all written as "sigh", but the Siku Quanshu edition of the "Yuzi Mountain Collection" is written as "tears"[5]. The author thinks that the variation of "kui-yi" reflects the relationship between the two and the false, so he regards it as a literal variation. "Kuixi" doesn't say anything; the "relict" of "relict" takes the meaning of legacy. "Kui" and "Yi" have different pronunciations, how can they pass false? In fact, "Kui" is a corrupt word for "Yi". "Longkan Hand Mirror · Chubu": "Remains, relics, relics, three vulgarities, are the guilt." Ke Hong's "Sui Letter Records" recorded the "kui" or "the guilt", "the relics" and "the relics". The Dunhuang document "Kui" can be written as "Kui" (see Huang Zheng's "Dunhuang Folk Dictionary", (Shanghai) Shanghai Education Press, 2006 edition, p. 229.). The variant characters of "Yi" and "Kui" are close and wrong. "Book of Rites, Sacrifice and Righteousness": "If you live in the countryside, you will have teeth, but the old will be poor, the strong will not make you weak, the crowd will not be violent, but the younger brother will reach the Zhouxiang." Zheng Xuan Note: "The old is poor, and the villagers Respect and grow up. Although poor and have no descendants, there is no abandonment and forgetting." Explanation: "One book is a deficient." [15] 1338 "Guangya · Interpretation II": "Deprivation, plus also." Wang Niansun Shuzheng: "Kui, as a legacy, the word is wrong." Both are examples of "legacy" mistaken for "kui". According to this, the variant text "Kui-Yi" is actually a proofread variant, which is naturally insufficient to reflect the relationship between falsehoods[6].

Conversely, it is also not possible to treat the variant text with the character as a proofreading

variant, and judge the variant with only different characters as correct.

## **2. Distinguish between literal and rhetorical variants**

The word-based variant reflects the inter-word relationship, and the rhetorical variant reflects the difference in language phenomena. Therefore, the word-based variant cannot be regarded as a rhetorical variant, and the rhetorical variant cannot be regarded as a rhetorical variant. Exotic material to study the history of vocabulary.

## **3. Distinguish the authenticity of different texts**

Using variant texts (here referring to literal variant texts and rhetorical variant texts) as materials for the study of Chinese history, the methodology implied is comparison; however, an effective comparison should be based on real comparative terms, that is, to compare Both parties must be able to construct a true correspondence[7].

Among the literal and rhetorical variants, some appeared during the process of text circulation, and some appeared at the beginning of the text's formation. However, with the spread of the text, one of the variant terms (denoted as A) was corrupted. becomes A' (A' is a false term for "A-B"), then the variant "A-B" becomes "A'-B", but there is no difference between "A'-B" The real correspondence, as far as B is concerned, the real variant term is A, not A'. This situation will naturally confuse the researcher and bring trouble to the research. Therefore, when using the variant text, we must pay attention to the authenticity of the variant term, so as to ensure the validity of the argument.

From this point of view, "marking position" is a corruption of "marking work". Originally, "Ziao Zuo Zuo" constituted a rhetorical variant with a real correspondence; in the process of text dissemination, the "Ziao Zuo" was corrupted, so that the "Ziaowei-Zuo" variant appeared, which is actually a distortion of the real variant. and deformation, which do not belong to any of the above three properties[8]. Relevant research must eliminate such foreign texts, otherwise it will only add to the chaos. There is another situation that needs to be paid attention to in distinguishing the authenticity of the variant text. When determining the variant text "A-B", even if the variant text items A and B are not corrupted and are real, it is necessary to pay attention to whether there is a factual relationship between them. corresponding relationship.

## **4. Conclusion**

Therefore, only by strictly taking the same concept or object as the basis and accurately finding different languages and words that express this concept or object, it is possible to construct a different text with a real corresponding relationship. "Different texts" The "differentness" at the surface is based on the "sameness" at the bottom. Therefore, when linking different texts, it is not necessary to be bound by formal correspondence, but to focus on common concepts or objects to determine specific different texts. Otherwise, false correspondences can easily mislead researchers and lead to erroneous conclusions.

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