

The Syntactic Evolvement of the Chinese Word

“Wei”

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Abstract

Based on Beijing University CCL corpus, this article investigated the functions and meanings of the word “Wei”(维) in different dynasties. “维” could be a word in ancient times while it functions as verb, noun, pronoun, preposition, auxiliary word, etc.. But from West Jin Dynasty there appeared disyllabic words including “维” and the situation of co-existing of monosyllabic words and disyllabic words lasted till the Republic of China. Now “维” as a word disappeared and only as a morpheme in disyllabic or multisyllabic words. The transformation from a monosyllabic word to a monosyllabic morpheme is a very common phenomenon in Chinese.

Keywords

“Wei”(维), syntactic evolvement, morphemization

1. Introduction

The word “Wei”(维) is a very common morpheme in modern Chinese, but its evolution is of specialty which is worth exploring. In Chinese history, a morpheme has ever been a word which could be used independently, but in modern Chinese, many monosyllabic words lower their status to monosyllabic morphemes (Dong Xiufang, 2004). “维” was a word in ancient times, which is pictophonetic while its character from 糸 (mì) and 隹 (zhuī). “糸” means “rope, string”. The combination of “糸” and “隹” means ‘to draw forth more than three ropes from a higher place to the ground and enclose a hollow cone’. The original meaning is “rope” which is used to form a cone. The extended meaning is “backbone ropes, main ropes”. The re-extended meaning is “to tie, to fasten”.

Summarize from dictionaries like Shuowen Jiezi (Origin of Chinese Characters), Kangxi Lexicon, Chinese Dictionary, Modern Chinese Dictionary, Grand Chinese Dictionary, we can figure out the functions of “维” in the following 5 types: (1) as a noun. The meanings are: the big ropes to tie the objects, the corner, the key, the net, the social order and

law, etc.; (2) as a verb, the meanings are: to tie, to fasten, to consider, to preserve/maintain, and also as a link verb “to be (乃, 是, 为)” as well; (3) as a preposition, meanings: since; (4) as a conjunction, meaning: and, only; (5) as an auxiliary word. These five functions have ever existed in Chinese history and could be found its specific evolving track, some could be found traces in modern Chinese. But through investigation, we found that the meanings of “维” far exceed the dictionaries where some meanings are excluded.

Because of the complexity of “维”’s functions, this article tries to employ Beijing University’s corpus to explore the evolvement of “维”, which developed from a word to a free morpheme, then a bound morpheme, and investigate the evolution process of “维” which was a word at first, then became a free morpheme, then a bound morpheme which is meaningful only with other morphemes and this is a very common phenomenon in Chinese. The materials in this paper are mainly from CCL corpus.

2. Comparison of usage between Old Chinese and Modern Chinese “Wei”

2.1 The usage of “维” in Old Chinese

1) Modal particle. When “维” first appeared, it was used as a modal particle which had no meaning. According to Beijing University Corpus (Old Chinese), “维” was used 11,798 times. In The Book of Songs it appeared 216 times.

(1) 《象》曰：“维用伐邑，道未光也”。(Zhou Dynasty•The Book of Changes)

Xiang Ci said: “Only by launching military conquest to small countries can he perform meritorious deeds, keeping the right way would meet difficulties.

(2) 葛之覃兮，施于中谷，维叶萋萋。(The Western Zhou Dynasty•The Book of Songs)

Pueraria grows long and they spread all over the mountains and valleys. The vines are dense and prosperous.

(3) 子曰：“‘相维辟公，天子穆穆’，奚取于三家之堂？”(The Spring and Autumn Warring States Period•The Analects)

Confucius said: “It was the feudal princes who helped the sacrifice, and the emperor was there to make a solemn sacrifice. ‘How can it be used in your three temples?’”

(4) 旧染污俗，咸与维新。(The Spring and Autumn Warring States Period •Shang Shu•Yin Zheng)

Those who have been tainted with bad habits are allowed to change their ways.

In (1) — (4) “维” is used as a modal particle which has no meaning. “维” in (1) and (2) is a function word. Function word in classical Chinese refers to the modal particle appearing at the beginning of the sentence, which is employed to make a comment and lead

the following passage. Most of function words are evolved from demonstrative pronouns and have no actual meanings.

2) Verb, it means “to maintain”, “to preserve”, “to uphold”, “to protect”, etc..

(5) 秉国之钧，四方是维。(The Book of Songs •Lesser Odes•Jienan Mountain)

The Yin family of Taishi is an important official in charge of the country's policies. The stability of the world depends on the Yin family of Taishi.

(6) 婴则齐之世民也，不维其行，不识其过，不能自立也。(Yan Zi’s Spring and Autumn Period)

My family has been the common people of Qi State for generations. If I don’t have good characters, and know my own fault, then it's hard for me to stand on my own.

(7) 清明风居东南维。(Historical Records•Eight Books•Law Books)

Southeast wind is at the junction of southeast.

(8) 又深陈宜速召太尉司马宣王，以纲维皇室。(Sanguo Series•Wei Shu•Chen Guo Dong Liu Jiang Liu Biography)

He also urged that he should summon the captain, Sima Xuanwang, to defend the royal family.

(9) 销锋镝，鉏豪桀，维万世之安。(Historical Records •Ten Tables)

Destroy the swords and arrows, kill the heroes, and plan to get the peace forever.

“维” in (5) means “to concatenate”, in (6) means “to maintain, to keep”, in (7) “junction of two directions”, in (8) “to hold together, to protect”. These meanings are still used today, but it’s quite different, because present “维” can’t be used independently, only when co-appearing with the other morphemes does it have meanings. “维” in (9) means “to consider”.

3) Noun. “维” could be nouns in classical Chinese, see (10)-(12).

(10) 故中国山川东北流，其维，首在陇、蜀，尾没于勃、碣。(Historical Records •Eight Books)

Therefore, China's mountains and rivers flow northeast, and its dimension starts in Gansu and Sichuan, and ends in Bo and Jie Shi Mountain.

(11) 每政有得失，常引纲维以正言，于是特中辛毗等器重之。(Sanguo Series •Wei Shu•Ren Su Du Zheng Cang Biography)

When policy has gains and losses, Du Shu often quoted principles to correct them. Therefore, Shizhong Xinpi and other officials thought highly of him.

(12) 君龙骧虎视，旁眺八维，掩讨逆节，折冲四海。(Sanguo Series•Wei Shu•

Emperor Wu)

You look far and wide, see all directions, fight against treasons, and threaten the world.
In (10) “维” means “system, thinking”, in (11) “law”, in (12) “corner” .

4) The other usages. Besides the above major usages, “维” can still be used to show judgement “是” (be), conjunctions “和” (and), “与” (and), “由于” (because), “因为” (because), etc.. For example:

(13) 济、河维沆州。(Historical Records)

Between Ji River and the Yellow River is Yanzhou.

(14) 厥术维何? (Liao Zhai Zhi Yi)

What's the solution of alleviating a hangover?

(15) 维子之故, 使我不能餐兮。(The Book of Songs)

It's because of you that I can't eat.

(16) 夫麋鹿维无礼, 故父子同麀, 人之所以贵于禽兽者, 以有礼也。(Yan Zi's Spring and Autumn Period)

Elk does not pay attention to ethics, so father and son have a spouse together. The reason why people are higher than animals is because of etiquette.

(17) 贲鼓维镛。(The Book of Songs)

Big drums and bells are all ready.

In (13) and (14) “维” is a linking verb, means “to be” (是), in (15) and (16) it is a conjunction, means “because” . In (17) “维” is also a conjunction, means “and” (与).

2.2 The usage of “维” in modern Chinese

In modern Chinese, “维” just stands as a morpheme which only appears with other morphemes to form a word. There are two situations, one is “维” appears with the other morpheme to form a verb, for example: “维持” (to maintain)、 “维护” (to sustain)、 “维系” (to hold together)、 “维新” (to reform)、 “维修” (to repair) etc. while the other is to form a noun with other morphemes, for example, “思维”(thought), “一维”(one dimension), “维度” (dimension), etc..

(1) Verb. In ancient Chinese, “维” could express complete meanings by itself, but in modern Chinese, it couldn't. Generally speaking, “维” could only be used with other morphemes. Retrieve “维” in modern Chinese section in CCL corpus, there are 196,156 cases altogether, while “维护” (to sustain) appears 44,999 times, the proportion is 22.94%, “维持” (to maintain) 18,583 times, accounting for 9.47%. 78,166 cases are used as verbs, accounting for 39.8%. For example:

(18) 我要找的, 是一位在当地社会非常成功的人士, 他要有充裕的资金, 以维持长期的投入. (Wan Dong: *The Road to Success by Excellent Press: Have a Conversation with Top American Journal Editor*)

What I am looking for is a person who is very successful in the local society. He should have sufficient funds to maintain long-term investment.

(19) 宋家人都知道, 她的一举一动, 甚至是发脾气, 也是为了维护宋家的利益. (Chen Tingyi: *The Whole Story of Chiang Family*)

As the Song family knows, her every move, even her temper, is also to protect the interests of the Song family.

(20) 此举一出, 还真维系了一批观众. (People's Daily in 1998)

This action really attracted a group of audience

(21) 为什么中国人不在鸦片战争失败后就开始维新、改革内政呢? (Jiang Tinfu: *Modern Chinese History*)

Why didn't Chinese begin to reform their internal affairs after the failure of the Opium War?

(22) 尤其是美依然拒绝参加维和部队, 只答应必要时给予空中支持. (People's Daily in 1993)

In particular, the United States still refuses to join the peacekeeping force and only promises air support when necessary.

(23) 不知情者恭维厂长的全才, 厂长“嘿嘿”一笑: “只要肯出钱赞助嘛!” (Selected Newspapers in 1994)

The uninformed complimented the director of the factory for his all-round talent. The director smiled: “as long as he is willing to pay for sponsorship!”

All “维” in these examples are used as verbs, “维” can't be used singly in modern Chinese.

2) Noun. Besides verb, “维” can be used as a noun and from the corpus we can see that “思维” (thought) accounts for a large portion. There are 12,188 cases of “思维”, taking up 6.2%. For instance:

(24) 因此, 面对复杂多变的现实, 谋略思维必须动态地反映, 并依实际情况调整或更换谋略思维的具体形式. (The Complete Works of Management Training Series in Harvard)

Therefore, in the face of complex and changeable reality, strategic thinking must reflect dynamically and adjust or change the specific form of strategic thinking according to the actual situation.

“思维” appears in this sentence twice, and here “维” is only a morpheme.

2.3 Differences between ancient Chinese and modern Chinese “维”

2.3.1 Different manifestation modes. In Ancient Chinese, “维” had a complete meaning by itself while in modern Chinese “维” has to rely on other morphemes to form a word. For example:

(25) 日中考政, 与百官之政事, 师尹维旅、牧、相宣序民事。(Guo Yu•Lu Dialect)

At noon, the emperor will investigate the state's political affairs and the work of various departments. The chief of the imperial court will lead his subordinates and local officials to assist the emperor in arranging affairs to enable the people to be governed.

(26) 秉国之钧, 四方是维。(The Book of Songs • Lesser Odes • Jie Nan Mountain)

The Yin family of Taishi is an important official in charge of the country's policies. The stability of the world depends on the Yin family of Taishi.

(27) 清明风居东南维。(Historical Records•Eight Books)

Southeast wind is at the junction of southeast.

(28) 维时贾赦之妻邢氏忙起身笑回道。(Qing•Cao Xueqing•A Dream of Red Mansions)

At that moment, Jia She's wife Xing Shi quickly got up and smiled and responded.

In these examples, “维” has complete meanings. In (25) it means “和”(and), “与”(and); in (26) it means “连结”(to concatenate); in (27) it means “维系(to hold together)、连接(to connect)” ; in (28) “此”(here).

2.3.2 “维” had various functions and many meanings in ancient Chinese which can be used as a modal particle, a verb, a noun, a conjunction, a preposition or an adverbial, and also be linking verb “是”. But in modern Chinese it can only be with other morphemes to form a noun or a verb. Let's look at the ancient Chinese examples:

1)As a modal particle:

(29) 六五, 君子维有解, 吉, 有孚于小人。(The Book of Changes)

Six five: the gentleman extricates the predicament, auspicious; uses the faith to influence the villain.

(30) 葛之覃兮, 施于谷中, 维叶萋萋。(The Book of Songs • Ge Tan)

Pueraria grows long and spreads all over the mountains and valleys. The vines are dense and prosperous.

(31) 戟既在脰, 剑既在心, 维子图之也。(Yan Zi Spring and Autumn)

The halberd will pierce your neck, and the sword will pierce your heart. I hope you think about it.

In all these three examples they are modal particles, but in (29) it is meaningless; in (30) it only appears at the beginning of the sentence. In (35) it expresses the hope.

2) As a noun:

(31) 其后共工氏与颛顼争为帝, 怒为触不周之山, 天柱折, 地维绝。(Lie Zi • Tang

Wen)

Once upon a time, Gonggong and Zhuangxi fought for the position of the tribe's emperor of heaven. Gonggong angrily hit Buzhou mountain, breaking the big pillar supporting the sky and the big rope tied to the ground.

(32)故中国山川东北流,其维,首在陇、蜀,尾没于勃、碣。(Eight Books • Heavenly Official Letter)

Therefore, Chinese mountains and rivers flow northeast, and its dimension starts in Gansu and Sichuan, and ends in Bo and Jie Shi Mountain.

(33) 维太平不易之元, 蓉桂竞芳之月。(A Dream of Red Mansions)

On August 23rd, the fourth year of Qianlong.

(34)人君者, 摄天地之政, 秉四海之维。(History of Later Han Dynasty • Chen Fan's Biography)

The monarch is in charge of the politics of heaven and earth, and also the social laws of the world.

(35) 东北为报德之维也。(Huai Nan-Zi • Astronomy)

The northeast is located in the corner where Yang Qi recovers from Yin.

(36) 国之四维。(Guan Zi)

The principles of running a country.

In (31) “维” means “big ropes”, in (32) “system, skeleton”, in (33) homophonic with “尾” which means “the end”, (34) “key”, (35) “corner”, “四维” in (36) refers to “礼(courtesy), 义(righteousness), 廉(integrity), 耻(shame)”.

3) As a verb:

(37) 销锋镝, 鉏豪桀, 维万世之安。(Historical Records)

Destroy swords and arrows, eliminate powerful forces from all over the world, and intend to maintain the stability of the emperor's industry.

(38) 余每读虞书, 至于君臣相敕, 维是几安。(Historical Records)

Every time I read Yu Xia Shu, it's about that the monarchs and ministers admonish each other and think about how to turn the crisis into safety.

(39) 维舟而入, 见市上所陈, 奇珍异宝。(Liao Zhai Zhi Yi)

To tie the boat and enter, see so many priceless treasures displaying on the market.

“维” in (37) means “to consider, in (38) the same as “惟”, means “to think over”. In (39) it means “to tie”.

4) The other functions:

(40) 维晏子不肯, 崔杼许之。(Yan Zi's Spring and Autumn Period)

Only Yan Zi would not do that, Cui Zhu allows him to enter with sword.

(41) 进退维谷。(The Book of Songs • Greater Odes)

To be in a fix.

(42) 维子之故。(The Book of Songs)

Just because of you.

(43) 与百官之政事师尹，维旅牧相，宣序民事。(Guo Yu)

(The emperor) will investigate the state's political affairs and the work of various departments. The chief of the imperial court will lead his subordinates and local officials to assist the emperor in arranging affairs to enable the people to be governed.

“维” in (40) is the same as “唯” which means “only、alone”, adverb. In (41) it means “to be”, linking verb. In (42) it is a preposition, means “because”. In (43) it is a conjunction which means “and”.

From all these examples we can see that “维” in ancient Chinese has rich meanings and various functions.

Now let's look at the modern Chinese examples:

1) As a verb:

(44) 太平天国是打着宗教旗帜起来的，而曾国藩打太平天国的理由就是维护名教。(Li Ao: Li Ao's Dialogues)

The Taiping Heavenly Kingdom was founded under the banner of religion. Zeng Guofan's reason for fighting the Taiping Heavenly Kingdom was to maintain the famous religion.

(45) 一般来说，为满足维生需要所做的工作贬值了。(Li Yinhe: Feminist)

Generally speaking, the work done to meet the needs of subsistence has depreciated.

2) As a noun:

(46) 因为维数庞大，“知左”和“知右”世界几乎不互相干涉。(Cao Tianyuan: Does God Throw Dice: The History of Quantum Physics)

Because of the huge dimension, the world of "knowing left" and "knowing right" hardly interfere with each other.

These three examples are used in modern Chinese. “维护” in (44) and “维生” in (45) are verbs, while “维数” in (46) is a noun. “维” and “数” are combined to form a noun, meaning “dimension”. They are meaningless if they are separated.

From the above discussion we can see that “维” in ancient Chinese is multi-functional, it could function as a noun, a verb, an adverb, a preposition, a conjunction, and a modal particle, etc., but in modern Chinese, it can only appear with other morphemes to form a noun or a verb.

3. The evolving process of Wei

Comparing with ancient Chinese “维”, the function of modern Chinese “维” has

shrunk. It has evolved from a word to a morpheme. “维” used as a word completely disappeared in contemporary Chinese. It’s a long time since “维” was used as a word and a morpheme concurrently.

3.1 “维” first appeared in the Western Zhou dynasty, in the Book of Changes it occurred six times where “维心亨”、“维用伐邑” appeared two times. Therefore, “维” showed up in four different situations, that is:

(47) 上九，晋其角，维用伐邑。(The Book of Changes)

Upper nine: When promoted to the top, only by extorting small countries can we establish meritorious deeds.

(48) 上六，拘系之乃从维之，王用亨于西山。(The Book of Changes)

Upper six: After detaining the officials and releasing them, the king offered sacrifices to the gods of heaven and earth on the western mountain.

(49) 有孚，维心亨，行有尚。(The Book of Changes)

People who have integrity while integrity is preserved in the heart will prosper, succeed, be rewarded.

(50) 六五，君子维有解，吉。(The Book of Changes)

Six five: Only when the danger is eliminated can a gentleman win the trust of a villain.

“维” in (47) is a modal particle which has no meaning, in (48) it is a verb, means “to tie”; in (49) it is the same as “惟”, means “to think over”, a verb; in (50) it is a noun, meaning “thought”. “维” had very rich functions and meanings from the very start.

3.2 From the Western Zhou dynasty to the middle Spring and Autumn period, there appeared a famous poem the Book of Songs, in which “维” was a word and had rich and different meanings, it could a verb (meaning: “to tie, to bind, to connect”, “to maintain, to support”, “to miss, to consider”, “linking verb ‘to be’”), a conjunction (“because”, “and”), adverb (“and”, “but”), pronoun (“equivalent to ‘其’ (its, her, his)”), preposition (at, in), auxiliary verb, etc..

In the Book of Songs, “维” appeared 216 times where it was just a modal particle 209 times, accounting for 96.8%. Look at the following sentences which we are very familiar with:

(51) 葛之覃兮，施于谷中，维叶萋萋。(The Book of Songs• Ge Tan)

Pueraria grows long and spreads all over the mountains and valleys. The vines are dense and prosperous.

(52) 我姑酌彼金罍，维以不永怀。(The Book of Songs•Juan Er)

Fill the golden pot of wine first to comfort my thoughts and sorrows.

(53) 其钓维何? 维丝伊缙. (The Book of Songs • He Pi Nong Yi)

What is the most convenient for fishing? Match silk rope and hemp rope into fishing line.

“维” in (51) — (53) is a modal particle which is meaningless and only introduces a sentence.

Next “维” is used as a linking verb “to be” (是). For example:

(54) 吉日维戊, 既伯既禘. (The Book of Songs • Lucky Day)

The auspicious day of the fifth day is good, offering sacrifices to Mazu and praying.

Then “维” also means “because”, for example:

(55) 维子之故, 使我不能餐兮. (The Book of Songs • The Sly Child)

It's because of you that I can't eat.

“维” still means “and”, for example:

(56) 贲鼓维镛. (The Book of Songs • The Greater Odes • Lingtai)

Big drums and bells are all ready.

At the same time, “维” functions as a verb, for example:

(57) 四方是维. (The Book of Songs • The Lesser Odes • Jie Nan Mountain)

The stability of the world depends on the support of the Yin family.

Furthermore, “维” is the same as “唯” where it has two meanings, one is “for fear”, the other is “alone”, see (58) and (59).

(58) 降尔遐福, 维日不足. (The Book of Songs • Tian Bao)

I'm afraid I don't have enough time to enjoy this happiness.

(59) 维予与女. (The Book of Songs • The Lesser Odes • Valley Breeze)

I'm the only one who can help you.

“维” in (58) is equivalent to “唯”, meaning “for fear”, in (59) means “alone”.

From (47) to (59), the early “维” has rich functions and meanings. It could be notional words and functional words in which the modal particles take up the most part. According to Yin Shujuan, “维” appeared 262 times (it's a little different from my counting) ①. She divided “维” into notional words and functional words in which notional words are mainly

verbs that has five meanings: ①To tie, to bind, to connect; ②To maintain, to support; ③To miss, to consider; ④Linking verb “to be”; ⑤ Equivalent to “为”. Early “维” as functional words were more widely used.

3.3 In the Western Han Dynasty, “维” was mainly used as a modal particle. Of course it had other functions, for example: verb (meaning: “to consider”, “to think over”, “to connect”, “to maintain, to support”, linking verb “to be”), noun (meaning: “system, skeleton”), preposition (meaning: “at/in”) and conjunction (meaning “although”), etc..

In this period, Sima Qian wrote Historical Records in which we can find a large amount of “维”. It occurred 99 times, most of which are modal particles appearing 36 times, taking up 36.3%. “维” has almost the same meanings and functions as before.

(60) 嗟，然！禹，汝平水土，维是勉哉。（Sima Qian: Historical Records）

Well, good! Yu, you are in charge of managing the soil and water, and you must try your best to do well

(61) 予维闻女众言，夏氏有罪。（Sima Qian: Historical Records）

I heard some complaints from you, but Xia Jie is guilty.

(62) 维二十八年。（Sima Qian: Historical Records）

In the year 28 (219 BC).

(63) 故中国山川东北流，其维，首在陇、蜀，尾没于勃、碣。（Sima Qian: Historical Records）

Therefore, China's mountains and rivers flow northeast, and its dimension starts in Gansu and Sichuan, and ends in Bo and Jie Shi Mountain.

“维” in (60) is a modal particle which has no meaning, in (61) it is the same as “虽”，in (62) it's a preposition, meaning “at”，in (63) it's a noun, meaning “system, skeleton”. Here the meanings of “维” has been broadened.

3.4 In Western Jin Dynasty, “维” could still be used as a word and function as a verb (meaning: “to maintain, to support”) and a noun (meaning: “corner”). It was the first time “维” appeared in the disyllabic word (only one case, “维系”).

At this time, “维” was widely used in Sanguo Series by Chen Shou, appearing 216 times altogether but no “维” functioned as a modal particle. It was mainly used as verb and noun. When it is a noun, it means “law”, see (64). When it is a verb, it means “to maintain, to support”, see (65). “维” also occurred in some sentences which means “corner”, see (66). “维” first appeared in the disyllabic word such as “维系” (see 67), meaning “to disturb”.

(64) 每政有得失，常引纲维以正言，于是侍中辛毗等器重之。（Chen Shou: Sanguo Series）

When policy has gains and losses, Du Shu often quoted principles to correct them.

Therefore, Shizhong Xinpi and other officials thought highly of him.

(65) 又深陈宜速召太尉司马宣王，以纲维皇室。(Chen Shou: Sanguo Series)

He also urged that he should summon the captain, Sima Xuanwang, to defend the royal family.

(66) 君龙骧虎视，旁眺八维，掩讨逆节。(Chen Shou: Sanguo Series)

You look far and wide, see all directions, fight against treasons, and threaten the world.

(67) 羈絆于世繩，维系于禄位。(Chen Shou: Sanguo Series)

Trapped by etiquette and law and official salary.

That is the embryonic stage of disyllabic word of “维”.

3.5 In the Eastern Jin Period, “维” was mainly used as a verb (meaning: “to maintain, to keep”, “to connect”, “to think over”, and a noun (meaning: social order and law), and also as a modal particle.

In this period, the most famous book was written by Chang Qu. He wrote Huayang State Records in which “维” appeared 83 times, but there was no case of modal particle. Most of “维” were used in people’s names and place names.e.g.:

(68) 司农明允，国宪是维。(Chang Qu: Huayang State Records)

Si Nong Mingyun safeguards the national legal system.

(69) 天维弛纲。(Chang Qu: Huayang State Records)

The state's political platform, laws and disciplines, and order are slack.

“维” in (68) is a verb which means “to maintain, to keep”, in (69) it’s a noun which means “social order and law”.

There are some other cases where “维” appeared, e.g.:

(70) 外总多士于文武，内建维城之穆属。(Ge Hong: Bao Pu Zi)

Outside lead many distinguished men to be engaged in political and military achievements, inside build up a strong moral clan relationship like connected cities with heart of benevolence.

(71) 深维居世荣贵须臾，不如学道。(Ge Hong: Fairy Biography)

Considering that prosperity is just a flash in the pan, it's better to learn Taoism.

(72) 维汉延光元年，新野山北。(Ge Hong: Fairy Biography)

The first year of Yanguang in Han Dynasty(122 AD), north of Xinye mountain.

“维” in (70) means “to connect”, in (71) it means “to consider”, in (72) it is a modal particle which has no meaning.

3.6 In Northern and Southern Dynasties period, “维” was used as verb (meaning: “to tie”, “to maintain”, “to connect”), noun (meaning: “creed”), adverb (meaning: “hence”), and many disyllabic words including “维” appeared.

(73) 张乃维舟而纳之。(Liu Yiqing: A New Account of the Tales of the World)

Zhang Xuan asked someone to tie the boat and let him up.

(74) 张延雋之为晋州行台左丞，匡维主将。(Yan Zhitui: The Yan Family Manual)

When Zhang Yanjuan was Prime Minister in Xingtai, Jinzhou, he assisted the commanding general.

(75) 或上倍之，乃维上天，登之乃神，是谓太帝之居。(Li Daoyuan: Commentary on the Waterways Classic)

Then climb to the heaven. If you can climb to the heaven, you can become the God of heaven. That's the place where the emperor lives.

(76) 洎周命维新，姬公定法。(Liu Xie: Classical Book of Literary Criticism)

It was only when King Wen and King Wu of Zhou accepted the order of heaven that the government began to reform, and Ji Dan of Duke Zhou formulated the code.

(77) 啮桑浮兮淮、泗满，久不返兮水维缓。(Li Daoyuan: Commentary on the Waterways Classic)

Niesang was drawnd, Huai River and Si River rose, People couldn't go back home because the flood didn't recede.

From (73) to (77) all “维” are verbs where in (73) means “to tie”, in (74) it means “to maintain”, in (75) it means “to join”, (76) is an adverb which means “hence”, (77) is a noun which means “creed”.

During this period, we can see more disyllabic words (disyllabic word first appeared in the Western Jin Dynasty, see (67)) where “维” is meaningful only when it stands with the other morphemes, e.g.:

(78) 外示絜维，而实以乘闲之。(Liu Yiqing: A New Account of the Tales of the World)

On the surface, they show that they retain talents, and in fact, they separate them.

(79) 斗极所周，管维所属，若所亲见，不容不同。(Yan Zhitui: The Yan Family Manual)

The Big Dipper and Polaris operate according to Bucket Pivot. If they are seen by their own eyes, they will not have different views.

(80) 绝笔兹文，固维新之作也。(Liu Xie: Classical Book of Literary Criticism)

This unique article by Sima Xiangru is indeed an innovative work.

In (78), only did “维” coexist with “絜”, would “维” express the complete meaning “to enlist service of able people”, or it was meaningless. In (79) “管” and “维” together means “bucket pivot”. “维新” in (80) is quite different from that in (76). In (76), “维” is an adverb which means “hence” but in (80) it means “to innovate”, because no one before Sima Xiangru has ever written Article on Imperial Mountain-Top Worship of Heaven and Earth.

This is the initial stage of development of monosyllabic and disyllabic words in parallel.

3.7 In Tang Dynasty, “维” had new meanings which could be verb, noun, adverb, preposition, and modal particle, etc.. Disyllabic verbs and nouns emerged in large numbers while there appeared a disyllabic adjective “维嵩” which was the only adjective that included “维” so far.

At that time, the meaning of “维” got more diversified. Tang Dynasty was the time when the poems were produced in large numbers. Most of classical verses came out of this period. “维” was widely applied in poems and there extended new meanings in verbs and nouns, more disyllabic words with “维” emerged.

“维” was used as verbs, e.g.:

(81) 且维轻舸更迟迟，别酒重倾惜解携。(Li Yu:Send Emperor Deng Congyi to Work in Xuancheng)

Hold the boat for a while and walk slowly, Drink wine again and again for parting.

(82) 开国维东井，城池起北辰。(Zhang Zirong: Chang' an' s Early Spring)

The founding of the country corresponds to Dongjing Constellation, and the city extends from Polaris.

(83) 神维格思，锡祚不已。(Anonymity:The Song to Sacrifice to Heaven and Earth)

God's thinking is profound. I hope He could bless us forever.

(84) 四海维一身，茫茫欲何去。(Li Shuo:Send Zhang Yin to Sichuan at Parting)

Over the world, where do you want to go.

(85) 白鹤门外养，花鹰架上维。(Yuan Zhen: Big Mouth Bird)

Raise the white crane outside, the flower hawk stands on the shelf.

“维” in all these sentences are verbs. In (81) it means “to tie”, in (82) “to connect”, in (83) “to protect, to preserve”, in (84) “to twine, to rely on”, in (85) “to fasten feet for hawk, to domesticate for hunting”. The meanings in (83) — (85) are newly produced.

As a noun, several new meanings are added, e.g.:

(86) 上极天维，下穷坤纪。(Anonymity: The Song to Sacrifice to Heaven and Earth)

Up to heaven's rules, down to earth's laws.

(87) 舟从流于河而无维楫。(Ma Zong: Yi Lin)

The boat flowed in the river with no rope tying.

(88) 震维芳月季。(Wei Yuandan: Levee)

The rose is fragrant in the east.

From (86) to (88) “维” was a noun, in (86) it means “social order and law”, in (87) it means “rope”, a new derivative meaning, in (88) it means “earth”, also a new meaning.

The linking verb “to be” (是) did still exist, look at (89):

(89) 未知此庙，厥名维何？(Du You: General Laws)

We don't know what this temple's name is?

Adverb still existed, e.g., “维” in (90) means “only”, in (91) means “for”.

(90) 飨帝飨亲, 维孝维圣. (Zhang Shuo: Movement of Tai Mountain Ceremony)

Entertain the emperor and his relatives with wine and food, keep filial piety and holy heart to the monarch. (91) 燕燕于巢, 缀葺维戊. (Gu Kuang: Shang Gu Zhi Shen Bu Wang Xun Zhuan Shi San Zhang)

The swallows are in the nest, and repairing the nest is on Wu Day.

And there existed prepositions (see 92, meaning “in/at”) and modal particles (see 93).

(92) 维永初元年七月, 皇帝谨遣某官某. (Du You: General Laws)

In July, the first year of Yongchu, the emperor sent some officials to do something discreetly.

(93) 于穆浚哲, 维清缉熙. (Han Xiu: The Song to Sacrifice to Heaven and Earth)

Our first emperor, how great and respectable he is; he manages the country with profound wisdom and brings us a day of peace and peace.

Different from Northern and Southern Dynasties period, disyllabic words were widely used in this period, such as verbs: “维持”, “维新”, “缅维”, “羁维”, nouns: “纲维”, “潘维”, “魏桑”, “维嵩”, “縶维”, “火维”, “阨维”, “坤维”, “置维”, and adjectives “维私”, etc.. Only “縶维” and “维新” appeared before, but their meanings had been greatly changed. Look at the following disyllabic verbs:

(94) 是以先王制六乡六遂之法, 所以维持其民而为之纲目也. (Du You: General Laws)

Therefore, the ancient emperors drew up the statutes within a hundred li of the king's city and within a hundred li and two hundred li of the capital to maintain their people's lives and made laws.

(95) 受厘合祉, 宝祚维新. (Zhang Shuo: The Song of Emperor in Ming Dynasty Sacrificing Yuanqiu)

(The emperor of the world) enjoyed the blessings of God, and his ruling power remained alive forever.

(96) 缅维主鬯, 庶歆芳醴. (Anonymity: The Song to Sacrifice to Heaven and Earth)

They deeply remembered the prince and drank the fragrant wine for sacrifice.

(97) 明庭开广敞, 才隽受羁维. (Du Mu: The Feeling in Snow)

The imperial court is open to the outside world. Anyone can speak to the imperial court, and those who are outstanding can be put in the important position.

“维新” in (95) means “to keep fresh life”, “缅维” in (96) means “to deeply miss” and “羁维” in (97) means “to control, to dominate”, all of which are predicates.

During this period, there also appeared a large number of disyllabic nouns including

“维” which have much richer meanings, e.g.:

(98) 纲维颓坏，制度未立，百官无复考校殿最之法。(Du You: General Laws)

The most effective way for all officials to retake the examination is that the law is corrupted, the system has not been set up yet.

(99) 宣风自淮甸，授钺膺藩维。(Li Kuo: Send Zhang Jianfeng in Xuzhou to Return to Town)

To preach the moral uprightness comes from Huai River Basin, to confer military power should be in the important place.

(100) 伐木伤心易，维桑归去难。(Luo Binwang: Distant Wanderer Sitting Alone on a Cold Night to Miss Bosom Friend)

Destroy what you had, I can't accept it. I can only sigh and feel sad but I can't retrieve. It's hard to return to hometown.

(101) 轩冕诚可慕，所忧在縶维。(Wei Yingwu: Travelling in Luoyang)

It's really desirable to be an official, but we should consider the constraints.

(102) 火维地荒足妖怪。(Han Yu: Pay a Visit to Heng Mountain and Live There to Inscribe on the Gate)

Hengshan Mountain is located in the wasteland where there are many ghosts and monsters.

(103) 挈携馭维口澜翻，百二十刻须臾间。(Han Yu: Recording the Dreams)

To the Hukou connected by the mountain corner, the water is surging and flowing in an instant.

(104) 干纲倒轧坤维旋，白日横空星宿见。(Yuan Zhen: Ten Chapters of Dreading Wine)

The sky turns upside down and continues to overturn. During the day, there are constellations in the sky.

(105) 闲逐维私向武城，北风青雀片时行。(Liu Yanshi: To Send Someone to Serve as Ren An Ling with Brother-in-law)

Leisurely, send my sister's husband to Wucheng. The north wind and the green bird fly by from time to time.

(106) 羽林六军各出射，笼山络野张置维。(Zhen Yu: The Poems of Jing Yang Gate)

The six armed forces of the forbidden guard went out to ride and shoot, covered and spreaded their nets around the mountains and plains.

In the above examples, all words with “维” are nouns and they have 9 different meanings. “藩维” in (99) means “important place”, “维桑” in (100) means “hometown”, “縶维” in (101) means “the rope to tie horses”, then extends meaning to “restrain”. “火维” in (102) means “the south”, “馭维” in (103) means “constellation

in all directions”, here it refers to “officials”. “陬” means “corner”. “四维” refers to “four corners as southeast, south, northeast, northwest”. “坤维” in (104) refers to “the center of the land, the middle”. “维私” in (105) refers to “brother-in-law”. “置维” in (106) refers to the “the net for catching animals”.

The disyllabic adjective first appeared in this period, see “维嵩” in (107) which means “high”, e.g.:

(107) 小臣陪宴镐, 献寿奉维嵩. (Wei Anshi: Serving Banquets in Liang Emperor's House should Make the Same Character 夙)

The ministers with small official positions help the emperor and his officials to enjoy the peace in the world. The gifts for birthday celebration are very high.

From the above examples, we can see both the monosyllabic words and the disyllabic ones have rich meanings. The meanings of monosyllabic words have been extending, and the disyllabic words have different meanings in different times, e.g., “綦维” in Northern and Southern Dynasties period means “to enlist service of able people”, but in Tang Dynasty it means “the rope for tying the horses”, later extends meaning to “restrain”. There first emerged an adjective “维嵩” which is the only disyllabic adjective in the history.

3.8 In Song Dynasty, there were lesser and lesser “维” used as an independent word while more disyllabic words occurred. “维” could still be used as nouns and prepositions. More and more disyllabic words emerged, e.g., “维持” (111), “维城” (112), “维新” (113). Some of them even have new meanings, e.g., “坤维” (see 115), “挈维” (see 116). Some new disyllabic words arose, such as “盘维”, “收维”, “巽维”, “伏维”, etc..

(108) 皇极如毁, 倾维折柱, 天下分离. (Wang Qinruo et al.: The Tortoise in Ce Fu)

The breaking of the emperor's power is like breaking the law and breaking the pillar, then the world falls apart.

(109) 维贞元二十一年, 岁次乙酉, 正月辛未朔, 二十三日癸巳. (Wang Qinruo et al.: The Tortoise in Ce Fu)

In the year Zhenyuan 21, the year Yiyou, the first day, the 23rd day Kuisi.

(110) 径登船, 一夜解维. (Li Fang: The Records in Taiping Age)

He went straight to his boat and left that night.

From (108) to (110), “维” appears as a word which has complete meanings, e.g., “维” in (108) refers to “the rope”, (109) means “at”, (110) “cable for tying the ship”. “维” in these examples keeps the original meanings.

(111) 非有贤者在其君之左右维持调护之. (Zhu Xi: The Notes to Sentences of The Four Books)

It's not that there are wise people around the monarch to protect and care for them.

(112) 予位忝维城，任当分阃。(Xue Juzheng: The History of Old Five Dynasties)

I am undeserving of the position in the royal clan, so I take up the post of general.

(113) 各尽诚节共洽维新。(Wang Qinruo et al.: The Tortoise in Ce Fu)

Each of them should be loyal and then discuss political improvement together.

(114) 臣忝备藩维，尚使胡尘不息。(Wang Qinruo et al.: The Tortoise in Ce Fu))

I'm ashamed to guard in the frontier, but I haven't made Xiongnu soldiers' spirit disappear.

From (111) to (114) the disyllabic words with “维” have the same meanings as previous dynasty, no change has taken place.

(115) 下统坤维，阴鹭生灵，功深亭育。(Wang Qinruo et al.: The Tortoise in Ce Fu)

Downward it rules the law on earth, making life stable and educating people with profound merits.

(116) 饶赐挈维，得还人世。(Li Fang: The Records in Taiping Age)

If you can get the support, you can use it to repay the world.

The word meanings in (115) -- (116) have changed. “坤维” in (115) refers to “the center of the earth, right in the middle” (see 104), now it refers to “the south”. “挈维” in (116) refers to “the rope to tie the horses”, later extended meaning to “restrain” (see 108), now it refers to “to promote and sustain”.

(117) 俱列盘维，皆分屏翰。(Xue Juzheng: The History of Old Five Dynasties)

All of them were included in the imperial clan and could be assigned to the important officials of the country.

(118) 今者入京，惧其收维。(Li Fang: The Records in Taiping Age)

Now I go to the capital, but I am afraid of his(Zhao Cao's father) constraints.

(119) 吾故林在长安之巽维，御宿川之东峙。(Li Fang: The Records in Taiping Age)

My hometown is in the southeast of Chang'an, the East altar of Yusuchuan.

(120) 伏维陛下详思而择其中，幸甚！(Wang Anshi: The Suggestions to Emperor Renzong)

It's lucky to think that your majesty can think in detail and choose the right part.

(121) 缅维情所亲，佳辰谁与共。(Qin Guan: Sick in Autumn Night Uncle Huaiduan Wrote a Poem)

Thinking of those close to me, who can accompany me in this beautiful season?

All the words in (117)—(121) are newly produced disyllabic ones. “盘维” in (117) refers to “the infeudation of royal clan”, while “盘” refers to the huge rock, “维” means “to guard the city”. “收维” in (118) means “to control”, while “维” means “the rope”. “巽维” in (119) refers to “southeast”. “伏维” in (120) means “to think while hugging on the ground”, “缅维” in (121) means “recall”.

3.9 In Ming Dynasty, “维” continued to act as verbs and modal particles, and more disyllabic words emerged, e.g., the new words such as “防维”, “图维”, etc.. At this time, writings in the vernacular began to occur, more and more words with “维” could be seen.

(122) 时维正月, 岁届新春。(Wu Chen’ en: Journey to the West)

It’s the first month of the lunar year, and it’s the 10 or 20 days after the Lunar New Year’s Day.

(123) 维大汉建兴三年秋九月一日。(Luo Guanzhong: The Romance of the Three Kingdoms)

The first day of September, the third year of Jianxing in Shu Han Dynasty.

(124) 维大宋国山东东平府清河县信士西门庆。(Lan Ling Xiao Xiao Sheng: Gold Vase Plum)

Xinshi Xi Menqing, Qinghe County, Dongping Prefecture, Shandong Province, the great Song Dynasty.

(125) 窃维契丹和宋, 多输以金缯。(Gu Yanwu: Unofficial History of Three Dynasties in Ming Dynasty)

I think Khitan made peace with Song Dynasty and gave more gold and silver as gifts.

“维” in (122) means “to be”, in (123)—(124) it is a modal particle which is meaningless and in (125) it means “to think”.

In this period it appeared more and more disyllabic words, new disyllabic words like “防维”(means “to guard against and defend”), “图维”(means “to plan, to consider” turned up. The old words like “维系”, “维持”, “四维”, “纲维”, “思维”, etc. are still more widely used.

(126) 然礼遇虽隆, 而防维则甚峻。(Shen Defu: Ye Huo Edition)

However, although the courteous reception is grand, the guard is more severe.

(127) 夙夜图维, 聊效犬马之忱。(Li Dongyan: Respond to the Imperial Edict and Give Suggestions)

Plan day and night, and serve somebody faithfully.

(128) 仓猝出师, 将何以维系人心, 号召忠义。(Shi Kefa: Respond to Regent Prince Rui)

To go out to fight in haste, how to win the people’s support and call for the loyal people?

(129) 当日起来打混, 暗暗维持, 子前午后, 自己调息。(Wu Chenen: Journey to the West)

That very day, (Sun Wukong) got up to spend the day as usual, and kept it as it was, before midnight, after noon, adjusted his breath and practice.

(130) 天王各居四维, 众天兵各挨排列阵去讫。(Wu Chenen: Journey to the West)

Each of the four heavenly kings stands in four directions in the east, south, west and

north, and all the heavenly soldiers have finished arranging arms.

(131) 人君当守苞桑戒，太阿谁持全纲维？（Luo Guanzhong: The Romance of the Three Kingdoms）

The monarch should strictly observe the commandments, and the person in charge of the Tai A divine sword should keep the general principles and the social orders.

(132) 一闻此言，下觉性起，竟不思维。（Xu Zhonglin: The Legend of Deification）

When (Su Hu) heard this, he couldn't bear and to his surprise he didn't think it over.

3.10 In Qing Danasty, although there still exists single “维” used as a word(see 133-139), much more disyllabic words including “维” sprang up, “维” in this situation has become a morpheme where most of time it's meaningless, only when it appeared with other morphemes could it have meanings. Even if the disyllabic words keep their original appearance, their meanings have been changed.

(133) 维时贾赦之妻邢氏忙起身笑回道。（Cao Xueqing: A Dream of Red Mansions）

At that moment Jia She's wife Xing Shi got up quickly and smiled and responded.

(134) 维太平不易之元，蓉桂竞芳之月。（Cao Xueqing: A Dream of Red Mansions）

August 23rd, the fourth year of Qianlong

(135) 维尔诸臣，荣名万年。（Wu Jingzi: Stories of the Scholars）

You officials, will also leave behind a good reputation for thousands of years.

(136) 厥术维何？（Pu Songling: Strange Stories from a Chinese Studio）

What's the solution of alleviating a hangover?

(137) 维舟而入，见市上所陈，奇珍异宝。（Pu Songling: Strange Stories from a Chinese Studio）

To tie the boat and enter, see so many priceless treasures displaying on the market.

(138) 其实厥罪维均矣？（Pu Songling: Strange Stories from a Chinese Studio）

But what's the difference between procrastination and cruelty?

(139) 解维开行，向上海进发。（Wu Yanren: The Strange Status Quo Witnessed over Twenty Years）

To untie the rope and start off, to head for Shanghai.

“维时” in (133) means “this moment”, “维” in (134) is the same as “尾”, means “end”, in (135) it is a conjunctive, means “since”, in (136) it is a linking verb “to be”, in (137) it is a verb, means “to tie”, in (138) it is a modal particle, in (139) it is a noun, means “rope”. But at this stage, although “维” was still used as a word, compared with disyllabic words, it's much less.

Qing Dynasty is a period when a large number of novels in vernacular emerged, many modern usages occurred, more and more disyllabic words appeared, besides words like “维持”, “维护”, “维系”, new words like “恭维” (see 143), “维艰” (see 144, means

“hard”), 筹维 (see 145, means “to plot and consider”) etc. first occurred, and the meanings of some disyllabic words have changed, e.g., 图维 (see 146) which means “to try to maintain” .

(140) 全仗二卿用心维持。若得伯服嗣位，天下当与二卿共之。(Feng Menglong & Cai Yuangang: Annals of the Kingdoms in the East Zhou Dynasty)

It's mainly relied on you two. If Bofu inherited the throne, the world would be owned by us three.

(141) 所以不令他回国者，也有一番维护保全之心。(Wu Gou Taoist Priest: The Eight Immortals Attained the Way)

So the people who don't allow him to return to his country also have a sense of preservation.

(142) 由之足以维系后世，畔散乖异之羣，保持不使涣散。(Yao Nai: Preface for Kong Huiyue's Asking for Leave for Hometown 《赠孔搗约假归序》)

This is enough to maintain contact in the future, people with abnormal temperament will be separated.

(143) 开口大人、闭口大人的拼命恭维，百般巴结。(Zhang Chunfan: Nine-tailed Tortoises(二))

Constantly say “lord, lord”, flatter in every possible way.

(144) 仍恐转运维艰，枵腹难待。(Kong Shangren: The Peach Blossom Fan)

Still fear that it's hard to have a change of luck, and also feels very hungry.

(145) 虽一时难以猝办，而为长久计，亦不得不先事筹维。(Lin Zexu: Mi Chen Yi Wu Bu Neng Xie Shou Pian)

Although it's hard to handle it in a very short time, For the sake of longevity, we have to plan and consider it first.

(146) 偶有一言之申救，一事之图维，耿耿不忘，一若真受再生之德者。(Chen Kangqi: Lang Qian Ji Wen)

(For the old friends and acquaintances in the royal court), if they say a word for me, do one thing for me, I would remember them forever, as if they were the grace of rebirth.

3.11 According to CCL Corpus, in the period of the Republic of China, “维” could still be a word by itself (see 147-151), and more disyllabic words sprang up, such as “维持”, “四维”, “恭维”, “纲维”, “紮维”, “维新”, “维系”, “思维”, “藩维”, “坤维”, “伏维”, “防维”, “维艰”, etc.. For example:

(147) 朕奉事十年，深维大义。(Cai Dongfan: Post-Han Romance)

I have been serving for ten years, and I am deeply committed to justice.

(148) 非一绳所能维，何必栖栖皇皇。(Cai Dongfan: Post-Han Romance)

It's not a rope that can hold, why do you keep busy and running around?

(149) 王者心有所维，意有所想。(Cai Dongfan: Post-Han Romance)

The king has his own thoughts.

(150) 子弟出握兵权，内外相维，强盛了二十余年。(Cai Dongfan: Post-Han Romance)

The children held military power, the outside and inside power pinned up each other, and the country had been powerful and prosperous for more than 20 years.

(151) 呼其绰号，扮其模样，维妙维肖。(Qi Qin Barbarian: Historical Records of Emperor Wu)

Call his nickname, dress up like him, look like him very much.

All the above “维” in sentences (147) - (150) are verbs used as predicates. “维” in (147) means “to consider”, in (148) “to hold together”, in (149) “to hold together, to concern”, in (150) “to shuffle”, but in (151) it is just an adverb, means “very”, and “to shuffle” is a newly produced meaning.

In this period, “维” mainly appeared with other morphemes to form disyllabic words, e.g.,

(152) 惟山深水湍，跋涉维艰，行人多视为畏途。(Cai Dongfan: Post-Han Romance)

However, the mountains are high and waters are turbulent, the trekking is extremely difficult, and pedestrians regard it a dangerous road to take.

(153) 窦皇后见章帝中计，辗转图维。(Cai Dongfan: Post-Han Romance)

Empress Dou saw Emperor Zhang trapped, constantly thought it over.

(154) 等于燃眉，百计筹维，无可应付。(Cai Dongfan & Xu Qinfu: The Romance of the Republic of China)

It's very urgent, and think about it many times but find it impossible to deal with.

(155) 默念同舟覆溺之祸，缅维新邦缔造之艰。(Cai Dongfan & Xu Qinfu: The Romance of the Republic of China)

Meditate on the disaster of drowning in the same boat, and recall the difficulties of founding a new country.

(156) 维时事起仓猝，诚虑省城顷刻糜烂。(Cai Dongfan & Xu Qinfu: The Romance of the Republic of China)

At that moment the event occurred suddenly, I (Chen Dequan) am afraid that the provincial capital would be destroyed immediately.

“维艰” in (152) means “extremely hard, not easy”, “图维” in (153) means “to plot, to consider”, “筹维” in (154) has the same meaning as “图维”, “缅维” in (155) means “to recall”, and “维时” in (156) means “at that time”.

3.12 From Tang Dynasty, there exists a situation where “维” is used as a word and a morpheme, but obviously “维” as a word is becoming less and less, and more and more

disyllabic words appeared. Now no “维” could be used as a word. It can only occur as a morpheme in disyllabic or multisyllabic words. For example:

(157) 2001 年开始, 国家又拨专款 3.3 亿元人民币, 用于布达拉宫二期和罗布尔卡、萨迦寺三大文物古迹的维修。(White paper of the Chinese government)

Since 2001, the state has allocated another 330 million yuan for the maintenance of the three major cultural relics of the second phase of Potala Palace, Rostock and Sakya Temple.

In (157), there appears two “维修”(to repair). They are verbs which include two morphemes and only when they are used together do they have meanings. We couldn't say “维工程”, “维人民群众的利益”, “维开销”. Here “维” and the other morpheme are an entity and they couldn't be used independently. With the development of Chinese disyllabilization, all monosyllabic words have become bound morphemes, while the internal structure which could be analyzed now become blurred, at last the reasoned combinations may turn into unreasoned or unclearly reasoned single-morphemed words (Dong Xiufang, 2004).

From the above discussion, the original meaning of “维” is a noun, which means “a rope which is used to tie something”, later extended meaning to a verb which means “to tie”, then reextended to “to connect”, e.g., 维舟(to tie the boat to the bank for anchoring), 縶维(originally means “to tie the guest's horses to persuade him to stay”, later means “to retain talents”, “to fetter”), 维娄(to tie, to be occupied), 维梢 (to tie the boat for mooring), 维楫 (the rope for tying the boat and oars), 维绳(to tie with the rope, later means “to restrict”), 维结(to connect), 维城(to connect the cities to defend the nation), 收维(to control), 地维(the rope for maintaining the earth, also refers to the four corners of the earth), 戢维(to stake for tying the boat), 相维(to connect), 维卫(to connect, to guard). Later “维” continued to extend its meaning to “to maintain, to guard”, e.g., 挈维(to promote, to sustain), 防维(to guard against and protect), reextended its meaning to “people who protect the country”, e.g., 磐维(the royal family who is responsible for protecting the country), 维翰(to protect, also refers to the important official who protects the country), 国维(backbone of the country).

Another line of the semantic development is, the original meaning of “维” is “big rope”, then extended meaning to “the rope for tying objects and lifting nets”, such as “维纲”, then to “net”, such as “收维”, later “system, skeleton”, further extended meaning to “thought”, “creed”, “social order and law”.

4. Morphemization of Wei

Chen Lianjun(2010a) proposes that morphemization is a process of a word turning into a morpheme in a language system. Large amount of ancient Chinese monosyllabic words

became bound morphemes in modern Chinese. Morphemization was originally mentioned by Su Xiyu(1989). Although he didn't mention the term "morphemization", his words "syllabic signs of polysyllabic words tend to become morphemes" initially had the thought of morphemization. Now the study on morphemization has got great achievements, e.g., Sun Jishan(1995), Su Xinchun(2002, 2003), Zhang Weiyu (2015), Chen Lianjun(2010a, b, c, d), etc..

In the process of morphemization, the obvious change at syntactic level is that it has stronger ability to form new words(Lv Le 2000), morphemes occurred much more repeatedly than before. With more monosyllabic words becoming bound morphemes at syntactic level, monosyllabic words as word formation elements are more active at lexical level, and form large numbers of homomorphemic disyllabic words, which make the original monosyllabic words become morphemes to form words. The higher level of disyllablization, the closer the internal elements will be, the weaker the analyzability of disyllabic words are, the transparency of word meaning would descend (Li Jinxia, Li Yuming 2008), but the degree of morphemization is increasing.

After a long historical development, Old Chinese monosyllabic word “维” has become a bound morpheme in modern Chinese, which is the result of morphemization. From previous discussion we could see the diachronic development of morphemization of “维”. Before Southern and Northern Dynasties, monosyllabic words were decidedly in the majority. In the Western Jin Dynasty, only one case of disyllabic word was found, that is, “维系”, occurring in Records of the Three Kingdoms, which means “to impede”. This time the word-forming ability of “维” is very weak. Tang Dynasty is an important period of disyllablization of “维”, disyllabic words emerged in large numbers, but monosyllabic words were widely used, monosyllabic words and disyllabic words coexisted and they were almost balanced. But obviously, the word-forming ability of “维” became stronger and stronger and emergence of extensive disyllabic words pushed disyllablization of “维” forward. Yang Xiaoli (2008) thought the time that Chinese disyllablization appeared in large numbers was the one that morphemization widely occurred and this stage must be the medieval age of Chinese development, but the appearance of morphemization does not mean the end of morphemization process, every word's morphemization has experienced different time spans. All in all, the widely-forming of disyllablization happened in Tang Dynasty (Zhu Qingzhi 1992), but morphemization happened later than disyllablization, because generally speaking, only after disyllablization were fixed, did we have disyllablization. Most of monosyllabic words morphemized in Yuan, Ming and Qing Dynasties and it lasted a long time. From previous discussion, after Tang Dynasty, Chinese disyllablization was irreversible, monosyllabic words have become bound other than free. There were less and less

monosyllabic words in use, and they were becoming less and less free with the time being. It was more obvious in Song Dynasty when the ability of forming words peaked. Countless disyllabic words were widely applied, and they were more frequently used than monosyllabic words, so to speak, they tended to be solidified. From Song Dynasty, some loosely organized and unfrequently used disyllabic words with “维” were gradually eliminated and the others were left and became the words, e.g., “维持” (to maintain), “维城”, “维新”, “坤维”, “挈维”, “藩维”, “盘维”, “收维”, “巽维”, “伏维”, etc.. The amount of disyllabic words with “维” was the largest in Song and Yuan Dynasties. During the period of Yuan and Ming Dynasties, disyllabic words were widely used and monosyllabic words were reduced dramatically and even limited when they were alone. In Ming and Qing Dynasties, disyllabic words were widely used, e.g., “维系”, “维持”, “四维”, “纲维”, “思维”, etc.. with more new disyllabic words occurring. In recent years, “维” finally finished its morphemization.

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