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LINGUACULTURAL ANALYSIS OF THE CONCEPT OF "MAN" IN CHINESE

Annotatsiya: Мақолада “одам” концепти билан боғлиқ фразеологизмлар, хитой анъанавий фалсафий таълимотларида “одам”га нисбатан берилган таъриф ва тавсифлар, хитой халқи миллий менталитети ва дунё қарашини ифода этган Осмон - инсон Ер; “人”, “道” ва мазкур иероглифлар билан бирикиб фалсафий –маданий моҳият касб категориал тушунчалар ўрганилади.

Калит сўзлар: одам 人, концепт 概念, аёл 女人, эркак 男人, оила 家庭, момақалдрок 雷, шамол 风, олов 火, сув 水, Даоизм 道德经, Конфуцийлик 儒家.

Аннотация: В статье рассматриваются понятие «человек», определения и описания «человек» в традиционных китайских философских учениях, национальный менталитет китайского народа и мировоззрение Неба - Человек-Земля; Вместе с «人», «道» и этими иероглифами изучается философская и культурная сущность профессиональных категориальных понятий.

Ключевые слова: мужчина 人, концепция 概念, женщина 女人, мужчина 男人, семья 家庭, момакальдрок, ветер, 火 огонь, 水 вода, 道德 经 даосизм, 儒家 конфуцианство.

Annotation: The article includes phraseologies related to the concept of "Man", definitions and descriptions of "man" in traditional Chinese philosophical teachings, Heaven - Man Earth, which expresses the national mentality and worldview of the Chinese people; “人”, “道” and these hieroglyphs are combined to study the philosophical and cultural essence of the profession.

Keywords: man 人, concept 概念, female 女人, male 男人, family 家庭, thunder 雷, wind 风, fire 火, water 水, Daoism 道德经, Confucianism 儒家.

Introduction

Over the past years, the state has systematically organized the training of orientalists in Uzbekistan. Based on these tasks, attention is paid to the introduction of new teaching methods and techniques in the educational process, the exchange of international experience, the acquisition and generalization of theoretical knowledge based on new principles.

It is well known from history that the Chinese hieroglyphic script, in contrast, was viewed as an integral culture of the Chinese people. Hieroglyphic writings acquire social content in their perfect elaboration, expressing philosophical and logical views in themselves as symbols and signs. Behind the economic growth of the PRC, the process of infiltration has accelerated, with a strong focus on expanding the influence of language geography. The importance of mastering Chinese science and technology related to scientific cooperation is growing. Such factors, in turn, have led to the study of the Chinese language in connection with its culture. In view of the above, the main purpose of this article is to translate words and phrases in foreign languages into the native language and the translation of poly semantic words in the native language into a foreign language as an analytical analysis of conceptual meanings of words and terms in foreign languages. The article is based on the method of cognitive analysis. The semantic epithets that carry the meaning specific to the Chinese concept of “Man” are studied.

In the article, the concept of "Man" in Chinese E. V. Belyaeva and Ten Ley's research work "Representation of the concept of" Man "in Russian and Chinese" was identified as the main source.

In this scientific work, the concept of "Man" is studied linguistically and culturally.

The palladium system was used to transcribe the hieroglyphs in writing the article.

Some comments on the concept of "Man"

The linguistic dimensions that existed in the late nineteenth and early twentieth centuries require a deeper understanding of the essence of anthropolinguistic norms. The study of Chinese concepts is important in this regard. Among them, the concept of "Man" is important. It can be seen as an issue that needs to be addressed in modern theoretical phraseology. In philosophy, too, the concept of "man" is expressed as a concept with a complex meaning. Indeed, approaches to the concept of "Man" in world phraseology are different and have four aspects.

The first direction is the study of language in terms of "the reflection of man in it." A world language landscape is used to solve this task. The placement of language units as concepts plays an important role in this.

The second direction is the study of the epistemological features of language on the basis of the knowledge of all disciplines, which determines the cultural and cognitive place of man.

The third direction is anthropocentric linguistics, through which the question of how language exists in man is studied.

The fourth direction - communicative - develops in the flow of ideas of communicative linguistics, studying the person as a subject and object of intercultural communication.

The concept of "Man" is a concept belonging to the group of basic concepts of cognitive-cultural terminology. An important aspect of studying it is the feeling of any ethnographic unit - it is closely connected with the phraseology of the form. A particular concept created by any socio-cultural community in the world is embodied in a world and system of meanings derived from lifestyle. The study of this concept requires a cognitive-cultural study of the phraseological content of the language. The study of the concept of "man" on the basis of the variety of epithets in it reveals the essence of cultural-ethnic cognitive concepts.

Although there has been some research on the concept of “Man” in theoretical phraseology, it has not been fully elucidated in terms of the linguaphilosophical-ethno cultural approach. The study of the concept of "Man", which has a unique historical, philosophical, linguacultural content, allows to understand in detail the worldview, national mentality of the Chinese people and to find an alternative word for its translation into other languages.

From the socio-political thinking of the representatives of any language, from the national mentality, from the artistic and religious mythological interpretations of the image, from the level of influence, from the diversity of moods, from the perfection of ethnic-ethnological speech, the positive and negative aspects of the Chinese concept of "Man" are revealed.

The worldview, thinking, objective and subjective peculiarities of Asians are based on the diversity of expressive possibilities in phraseology, aphorisms, folk oral and written literature.

A philosophical interpretation of hieroglyphs denoting the concept of “Man” in Chinese

The Chinese people, who have the most ancient culture in the world, continue to climb the ladder of civilization and rise to the peak of progress in the evolutionary struggle. As this gradual growth progresses, it consolidates the results it has achieved at a lower level into its own philosophical, historical national mentality in the desire to understand the world. Over the centuries, language, hieroglyphics, traditional thought interpretation, spiritual education, and the pursuit of perfection have become conceptual principles that permeate the Chinese mind, intellect, and linguistic and religious worldview.

The relationship between man and the universe has a special place in the philosophical thought of mankind as a theoretical issue of "Being and I". The

attractiveness, boldness, melody, expressiveness, mood, variety of the Chinese language are closely connected with these qualities of the external world - being.

Attention to the Chinese doctrine of 道 (dao) clarifies the ethno-linguistic-philosophical-cultural issues related to China and the Chinese. It is difficult to grasp the idea of the predominant life of a large, multi-ethnic and multi-ethnic people with a deep historical root through a single superficial glance. However, scientific and theoretical knowledge of the main aspects can provide a sufficient source for the creation of scientific articles, research papers, etc.

One of the defining aspects of a nation's historical greatness is its spiritual doctrine. A nation that is spiritually educated and has faith will be invincible. This spiritual force is a driving force for national development and contributes to the development of state building, science, education, education, technology, economics, politics, humanities and social sciences. When one takes a deeper look at the concept of man in Chinese, his uniqueness becomes apparent as a dao spiritual upbringing. The ultimate goal of Dao spiritual education is the idea of bringing up a perfect person, a perfect student.

In this doctrine, man is considered a "student." From the basic meanings embodied in the concept of “Man “人/ren/, it is understood that man is a student, man is a teacher, man is a man, man is a woman, man is a father, man is a man, man is a man, man is a woman, man is a baby, man is an old man, man is a dao.

An orientalist Hoshimov S.S in his work, Wang Yanmin's worldview, he writes: The interaction of things and events is ensured by their change. 阳 and 阴 as a result of the interaction of Yan and Yin, 6 categories emerge. These are thunder, wind, fire, water, rebirth, and serenity. These principles have been widely used to illuminate the problems of Heaven, Earth, and Man.

Confucianism is a philosophical school that originated in ancient China and has not lost its influence to this day. Confucius is a thinker who strictly adhered to the traditions of the teachings of Kongzi (B.C 551-479 yy). Confucius writes of himself: "I declare the old and do not create the new." Confucius pays little attention to the philosophy of nature and religion, but focuses on man (man). He and his followers are disturbed by the disintegration of society, focusing on educating man in a spirit of respect for those around him and for society. An individual is an individual for society, not for himself. Confucian ethics understands man in relation to his social function, and education as a factor that leads man to this task. Confucianism formed such moral norms in the minds of the peoples of the East that in terms of its power of influence in the minds of the masses it was comparable to the ten religious commandments in the Bible. These are, first of all, the five virtues or the five virtues:

- humanism 人道;

- fidelity to duty 忠心;
- Piety 信仰者 ;
- sensefulness 神志 ;
- honesty 公道

Neo-Confucianism also developed the five principles of communication, that is, the system of relations in society - the ordering of relations between the state, citizen and man ... ".¹

One of the moods in which the concept of "Man" is derived in Chinese is "Mandao"; to understand this one must look at the teachings of Taoism. The following information is given in this work: The founder of the Dao is Lao Tzu. According to his teachings, the basis of nature, society and the whole being is the Tao (path, truth, order). Opinions about the Tao were also present in Confucianism. Because these ideas existed long ago, there are many similarities between these two doctrines. Confucius considered Dao to be the embodiment of the heavenly laws that create certain order in society ...

... The basic concepts of traditional Confucianism are: "Li" (observance of customs and rituals, rituals), "Sin" (implementation of moral norms); In (positive beginning); "Side" (negative beginning); "Dao" (Heaven is the way of the universe and it exists according to a certain order and law, and its expression is human behavior), "jen" (humanism), "i" (duty), "sin" (sincerity) and so on. "²

Philosophical and cultural interpretation of the concept of "Man" in Chinese

In Chinese, the hieroglyph 心花 “sin hua” is interpreted as a man / 人 jen: a man / jen is an anthropopitic by evolutionary origin, a creature who can create tools, use tools, and communicate with the outside world through speech. In Chinese, this hieroglyph means a conscious, higher being who can make weapons, change nature, the environment, and communicate with his neighbors through speech. 人; jen hieroglyph - reflects the form of a double-driving man in the mind.

The following meanings can be deduced from the lexeme Man 人 jen:

- a human being;
- able to create tools;
- able to use work tools;
- able to communicate through speech, language.

¹ Hoshimov S.S. Wan Yanmin's worldview. T. 2015. Dissertation work.

² Ibid.

The Chinese people have a unique approach to the concept of 人 "Man" and when they say man, they think of the following epithets:

1) name 名字 , (baby 婴儿 , Beijing old woman 北京老太太 , person 道士);

2) living in China (country 国家 , flag 国旗 , Chinese 中国人 , homeland 祖国);

3) Working (work 工作 , occupation 职业);

4) Exists in real life (life 生命 , spiritual life 生活 , its deeds , past deeds 事迹 , destiny 缘分);

5) Friend (comrade 朋友 , friendship 友情 , loyal friend 仗义).

According to the image of the concept of "man" has the following content:

1. Male / female 性别 by gender: 1. Male 男人 2. Female 女人 .

2. Children 孩子们 / parents 父母,/ , family 家庭 , love 爱情 , mother 妈妈, father 爸爸 .

3. Husband / wife husband 丈夫 , wife 妻子 , marital status 家庭情况 , relatives 亲属 .

4. Student / teacher, student 学生 , teacher 老师 , subject 科学 , diligent 努力, to read 学习 .

In the minds of the Chinese, man is a being free of contradictions. In it, the positive aspects are stronger than the negative aspects: positive aspects (epithets):

-generous 善良 , honest 诚实 , funny 幽默 , humble 谦虚, , soft heart 软心, active 活泼 , agile 灵巧 , gentle 可爱 , gifted 有才 , 萌萌哒 , strength 密切 , soft 脆弱 , saliva 才华 , independent 独力 , strong 坚强 .

In Chinese, man is a clear concept, which is the way of the reader. The fate of the student is determined by the actions he takes. Therefore, it contains positive thoughts, not negative ones.

It strives for perfection by finding the status of harmony, not contradictions with being. In addition, the Chinese glorify beauty. In the concept of "Man" they feel the following epithets more:³

- Beauty 美 ;

- A handsome male 帅哥 ;

- A handsome man 漂亮的 ;

- Appearance 长相 ;

- Brand 品牌 ;

³ Belyaeva, E. V. Representation of the concept "Man" in Russian and Chinese languages / E. V. Belyaeva, Ley Ten

- Style 风格 and etc.

In Chinese, the concept of "man" has fewer negative epithets, namely:

- Selfishness 自私 ;

- Capricious 调皮 ;

- Sly 狡猾的 ;

- Bad man 坏人 ;

- Thief 小偷 ;

- Drunker 酒鬼 ;

- Tall man 高个子 ;

- Short stature 矮个子 .

The concept of "Man" in Chinese E. V. A comparative study of the scientific work "Representation of the concept of" Man "in Russian and Chinese" by Belyaeva and Ten Ley. In this scientific work, the concept of "Man" is studied linguistically and culturally.⁴

Conclusion

In conclusion, it should be noted that the concept of "Man" in Chinese includes socio-historical-philosophical-linguistic-cultural doctrines. a concept is deeply rooted in ethno, historical, philosophical, cultural, moral, religious teachings. Cognitive concepts in the Chinese language reflect the mentality, moral norms, religious sanctity, enlightenment-ideological views of the Chinese people.

Understanding the balance between languages is an important tool for achieving people, nations, interstate solidarity and cooperation.

The idea put forward in this article is that while positively assimilating the existing and accumulated knowledge in the known scientific and theoretical literature, in our further research it should not be overlooked that in the study of linguistic concepts the sema, hieroglyphs are based on the teachings of the Chinese people.

⁴ <https://moluch.ru/conf/phil/archive/178/10653/>

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