

УДК [378.147:371.13] (510)

## **THE CHINESE LANGUAGE AS A MEANS OF LINGUISTIC COMMUNICATION: BACKGROUND AND MODERNITY**

Dzhhun N.M., Candidate of pedagogical sciences, Associate Professor  
*V.N. Karazin National University of Kharkiv, sq. Svobody, 4, Kharkiv, Ukraine*  
 nataliya.dzhhun@mail.ru

In recent years Chinese linguistic culture has attracted tremendous interest all over the world. The importance of China world-wide increases both politically and economically. During the next few years more emphasis will be put on the mutual and bilingual communication and exchange of information with the rest of the world. Traditional Chinese philosophy stresses the importance of understanding human nature, balanced harmony using language as a means. These all are backgrounds for the future development of the Chinese language as a means of linguistic communication.

*Key words: Chinese psychology, the Han language, interpretation in language, linguistic communication.*

## **КИТАЙСЬКА МОВА ЯК ЛІНГВІСТИЧНА КОМУНІКАЦІЯ: МІНУЛЕ Й СУЧАСНІСТЬ**

Джгун Н.М.  
*Харківський національний університет ім. В.Н. Каразіна,  
 пл. Свободи, 4, м. Харків, Україна*

Останнім часом китайська мовна культура викликає величезний інтерес усього світу. Важливість Китаю у світі зростає і політично, і економічно. Наступні кілька років більше уваги буде приділено діалоговому і двомовному спілкуванню для міжнародного обміну інформацією. Традиційна китайська філософія підкреслює важливість розуміння людської природи, збалансованої гармонії через мову. Це є передумовами майбутнього розвитку китайської мови як засобу лінгвістичного спілкування.

*Ключові слова: інтерпретація в мові, китайська психологія, лінгвістичне спілкування, мова Хан.*

## **КИТАЙСКИЙ ЯЗЫК КАК ЛИНГВИСТИЧЕСКАЯ КОММУНИКАЦИЯ: ПРОШЛОЕ И НАСТОЯЩЕЕ**

Джгун Н.Н.  
*Харьковский национальный университет им. В.Н. Каразина,  
 пл. Свободы, 4, г. Харьков, Украина*

В последнее время китайская языковая культура привлекает огромный интерес всего мира. Важность Китая в мире возрастает и политически, и экономически. Последующие несколько лет больше внимания будет уделено диалоговому и двуязычному общению для международного обмена информацией. Традиционная китайская философия подчеркивает важность понимания человеческой природы, сбалансированной гармонии посредством языка. Это является предпосылками к будущему развитию китайского языка как средства лингвистического общения.

*Ключевые слова: интерпретация в языке, китайская психология, лингвистическое общение, язык Хан.*

Nowadays Ukraine maintains close cooperation with China in science, culture and education. The problem of healthy spiritual ethnic society today is pressing. Every country chooses its own way of solving this problem. But it will be reasonable, as the practice of many countries shows, to share experiences.

China and Ukraine have their own inherent features, moral and ethical foundations, but the idea of spiritual formation and how wonderful a person is who tends to the highest virtues – are the common features for both of the countries.

The Chinese leadership provides a broad educational curriculum policy at the general moral and language level of the state. One of the way to solve this problem is linguistic communication .

The issue of linguistic communicative role of the Chinese language is widely discussed by such philologists as Lu Din, Chou Yuguan, Dai Tsinsya, N. Speshnev, A. Semenas, I. Oshanin, S. Yahontov etc.

Nowadays science considers the problem of getting the highest level of bilingual communicative skills as one of the most important tasks because of globalization such a point as a human's educational level in society.

The aim is to analyse the main characteristics of ancient psychological, cultural, linguistical reasons for present day unique and huge linguistic communicative role of the Chinese language.

The main tasks are:

- To overview the idea of close linguistic cooperation (both Ukraine and China)
- To show the sources and modern ways to develop linguistic communication of the Chinese language all over the world.

Talking about the Chinese nation, it is important to mention, that Han people can also be called the leaders in demography, economic development and culture for many centuries. The Chinese language is the mean of communication between nations all over the world and on the territory of China. The Han language has had the status of the means of international communication till now. What do we mean by saying “The Han language” – The Han nationality 汉族 “are a heterogeneous ethnic group dominant in China and the largest single human ethnic group in the world”. Han Chinese constitutes about 92 percent of the population of the People's Republic of China and about 19 percent of the entire global human population. There is substantial genetic, linguistic, cultural and social diversity between its various subgroups, mainly due to thousands of years of regionalized assimilation of various ethnic groups and tribes in China. The Han Chinese is a subset of the Chinese nation” [9, p. 43–50] Thus, the dwellers of different regions would not necessarily understand each other's colloquial speech, but they would be able to understand each other's writing, only by the way of communicating in standard written Chinese.

It's an obvious fact that language is the reflection of psychological and cultural traditions of every nation. The Chinese term “linguistics” 语文学 clearly reflects this phenomenon: 语 means “writing language”, 文 means “language” too but “as a part of culture”, 语文 means “grammar skills”, 学 means “self-study (a little child under the roof)”, Chinese children start to study very early (at 3 or 4). Thus, we can say that Chinese linguistics as a science can't exist without all these historical, mental, cultural, language components.

The deeper we want to “explore” any of language, its functions, the deeper we should look through native psychology, culture and language traditions. The adherence to the ancient wisdom will place Chinese culture and language in a broader framework and expand to a more complete body of knowledge.

“The study and discussion of psychological issues had a long history in ancient China. Early language culture in China was not only contained in diverse philosophical, political, military, and other literature spheres but was also expressed through various practices in education, medicine, and human resource management. The influence of the Chinese language culture on the world has been widely recognized in present day literature and attracts more and more attention” [1, p. 32]. As a result, over recent years the Confucius Institutes' development has spread all over the world in order for people to have an opportunity to learn about the Chinese language and culture.

Ancient thinking and practice in China as a rich body of psychological thought existed in the writings of the ancient Chinese philosophers.

It is necessary to tell the reader about the founder of Chinese philosophy and consequently psychology – Confucius. One of the most important figures was Confucius (551–479 B.C.) whose teaching has, for centuries, exerted a profound influence on the development of China's cultural history.

Confucian thinking emphasized the discussion of human nature, education, human development, and interpersonal communication. For example, “when Confucius discussed human nature, he asserted that human nature is the order of heaven. By this Confucius meant that our patterns of existence are determined by Nature or by God. He did not address this issue in order to differentiate whether human nature was good or evil but proposed it as a common heritage upon which personal and mental development could be based through education, he said that by nature people are close to each other, but through practice are far from each other. This means that people are similar when they are born but that they become different as a result of social molding; hence the importance of learning” [12, p. 10–31].

Confucius was a famous teacher as well as a philosopher; he advocated that all people should be educated, irrespective of their abilities. He categorized people into three types: superior, medium, and inferior and concluded that everyone should be educated according to their abilities. These ideas are in agreement with the modern idea of everyone’s right to education and the concept of individual differences and the need to provide education in a suitable form for all to benefit, whatever their abilities. With regard to human development, Confucius viewed this as a life-long process as stated in the summary of his own life: “At fifteen I set my mind on learning, at thirty I became firm in my purpose; at forty I was free from doubts; at fifty I came to know fate; at sixty I could tell truth from falsehood by listening to other people; at seventy I followed my heart’s desire without trespassing the norm of conduct” [1, p. 54–60].

A distinctive feature of this outlook is an emphasis on the development of wisdom and social maturity at a later age. Contrary to some modern thinking that human development is primarily an early childhood process (as has been proposed by Freud or Piaget), Confucius gave new insight with the view that development is a life-long process. Confucius himself had a simple moral and political teaching: “to love others; to honour one’s parents; to do what is right instead of what is of advantage; to practice «reciprocity,” i.e. «don’t do to others what you would not want yourself»; to rule by moral example instead of by force and violence; and so forth” [6, p.17–23]. Confucius thought that a ruler who had to resort to force had already failed as a ruler – «Your job is to govern, not to kill» [16, p. 21–28]. This was not a principle that Chinese rulers always obeyed, but it was the ideal of benevolent rule.

Confucius sayings are one of the best examples of the way linguistic communication can be presented. They are full of ancient philosophy and at the same time are modern language phenomena which can be analysed from different phraseological terms:

- 学习就要象追不上那样，也唯恐再失去它。

“Learn as if afraid of no time, and as if afraid to lose time

- 学而时习之、不亦说乎。有朋自远方来、不亦乐乎。人不知而不愠、不亦君子乎。

To learn and revise from time to time, that’s nice, isn’t it? Meeting a friend, who came from afar, is a joy, isn’t it? Man remains in obscurity and do as not feel resentment, this a noble man, isn’t it?

- 温故而知新、可以为师矣。

Those, revising old to learn something new, may be mentors of people

- 学而不思则罔、思而不学则殆。

Learn not to think – is wasting your time, do not reflect learning – it’s detrimental

- 攻乎异端、斯害也已。

Studying wrong views is harmful

- 由、诲女知之乎、知之为知之、不知为不知、是知也。

Yu, I’ll teach you [the right attitude] to knowledge. Knowing anything, consider yourself

as if you know everything; knowing, consider that you do not know – this is [the right attitude] to knowledge

- 自行束脩以上、吾未尝无诲焉。  
Even if they bring a bunch of dried meat, I will not refuse to teach
- 我非生而知之者、好古、敏以求之者也。  
I was not born with knowledge. I got it because of love of antiquity and perseverance in study
- 学如不及、犹恐失之。  
Learn as if you were not able to gain knowledge, but as if you were afraid to lose it.” [9]

All of human culture, including nonlanguage can be understood only by providing the analogy within the language. And in this sense we can speak about the language of art, the language of nature, the language of the historical tradition, speak about the importance of language, its metaphorical power of modern science. The whole experience of the world, in all its forms depicts their interpretation in language. Every thought of ancient philosophy, its unique nature was interwoven into modern language communication both within the Chinese society and abroad.

Thus, the sources and modern ways of developing linguistic communication of the Chinese language all over the world have been presented the main characteristics of ancient psychological, cultural, linguistic reasons have been analyzed for present-day unique and huge linguistic communicative role of the Chinese language and the concept “the Chinese language as a means of linguistic communication has been defined”. The following material can also be used by modern linguists in the field of foreign philology. “The Chinese language as a means of linguistic communication” as a scientific issue requires a deeper analysis and clarification in future research in Chinese philology.

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УДК 811.161.2:81'373.23

## ФУНКЦІОНАЛЬНО-СЕМАНТИЧНЕ НАВАНТАЖЕННЯ АНТРОПОНІМІВ У МОВНОМУ ПРОСТОРИ ІСТОРИЧНИХ ТВОРІВ АДРІАНА КАЩЕНКА

Драган Ю.М., здобувач

*Дніпропетровський національний університет імені Олеся Гончара,  
просп. Гагаріна, 72, Дніпропетровськ, Україна*

dragan-yu@mail.ru

Стаття присвячена дослідженню антропонімів у мові історичних творів А.Ф. Кашенка, однієї з яскравих постатей січеславських письменників минулого століття, який майстерно відтворив життєвий устрій та військову звичаєву запорозького січового козацтва. З'ясовано загальні ознаки ономастичного простору та смислове навантаження антропонімікону козацької вольності від гетьманів до низового січового козацтва, які вели боротьбу з різними поневолювачами українського народу.

*Ключові слова:* історичний твір, ономастика, власні назви, антропоніми, прізвиська, ономастичний простір, етномовні антропоніми.