



POLITICAL INSTITUTIONALIZATION OF ANCIENT CHINA: HISTORICAL ANALYSIS OF THE TERMS OF THE LOCAL POLITICAL SYSTEM OF ANCIENT CHINA

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ABSTRACT: - The question of the theory of translation, the main imperatives of this field, as well as the question of the formation of the main directions of development of the theory of translation in ancient China is touched upon. The lexic-stylistic and semantic features of terms have an important role in the study of the socio-political layer of the vocabulary of modern Chinese. Analysis of these features can give a new solution in the search for the adequacy and equivalence of new concepts. The characteristic features of the socio-political terminology of the Chinese language in terms of the political and cultural perspective, the importance of the historical context of speech and the original understanding of the terms in the socio-political layer of speech also constituted the main core of the subject of analysis. The main source for this article was the materials of the 中国大百科全书 Encyclopaedia.

KEYWORDS: Political system in ancient China, stage of formation, stage of development, stage of the late period.

INTRODUCTION

The formation and development of socio-political terminology is associated with the formation and development of the political system in ancient China, which can be divided into five periods: 分封 fēnfēng fief system; 郡

县 jùnxiàn prefecture-county system; 州郡 zhōujùn system of autonomous prefectures and prefectures, 道路 dàolù system of administrative divisions 道 dào dao and 路 lù lu; 行省 xíngshěng provinces that succeeded each other while developing [2, p.520].

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Theory. The study is based on a comparative analysis of the concepts of translation studies in China and the concept of terminology related to this country by authors of different times.

Data and Methods. The fief system 分 fēn, according to historical data, was a local political system that functioned during the periods of the Xia, Shang and Western Zhou slave dynasties. Recorded in history, the Xia dynasty led the union of the tribes of that era, it ruled through a system of vassal princes and warriors. This system was inherited by the Shang Dynasty, and in the Western Zhou era it became a full-fledged stepped fief system. At that time, relations of subordination had already arisen between the center and the localities. Some cities were directly subordinate to the central government, others were ruled by vassal princes. In the Western Zhou era, there was also the system 六县六遂 liù xiàn liù suì "six xiang, six sui" (six parishes, six townships). However, during this period, local political systems, due to their imperfection, had many historical inconsistencies [2, p.525].

The 郡县 jùnxiàn prefecture-county system is a relatively coherent local political system of antiquity that emerged during the Chunqiu period and the Warring States era. Initially, there was no subordination between prefectures and counties. Then, with the development of the economy and the increase in population in all 郡 jùn prefectures of the vassal principalities in the north of the Central Plain, counties ruled by them began to stand out.

In the interior of the Central Plain, more and more small counties began to appear, which were controlled by higher prefectures. Thus, a

two-tier system of local administrative division prefecture-county 郡县 jùnxiàn was formed.

At the end of the era of the Warring States in the vassal principalities, in addition to the local capitals, regions began to appear everywhere. When the Qin dynasty united 6 kingdoms, the capitals of these kingdoms were transformed into regional centers. Thus, in addition to the capital of the Qin Dynasty, Xianyang, the prefecture-county system 郡县 jùnxiàn was created throughout the country [2, p.522].

The Qin Dynasty, in order to strengthen the power of the Center, delegated administrative powers to the localities. In the prefectures, the chiefs of the prefectures exercised administrative control, and the officer directed military affairs. From the Center, an imperial inspector was appointed to each prefecture, who was responsible for supervision. The head of the prefecture was equal in rank to the ministers in the Center, the officer of the prefecture was a little lower in rank. Both of them were assigned assistants. In counties with more than 10,000 households, county commanders were appointed, and less than 10,000 - heads of counties.

In some counties, assistants were in charge of official documents, warehouses, and prisons; in other counties, officers were in charge of public security. Beneath the counties were the smaller administrative divisions 乡 xiāng village, 亭 tíng (village-subordinate districts), and 里 lǐ (tin-subordinate district districts). In 乡 xiāng villages, appointed officials were engaged in enlightenment; court cases and taxes, the rule of law. In the 亭 tíng, the heads of the tings were appointed subordinate to the villages, and 里 lǐ were subordinate to the tings.

Under the local governments of the prefecture and county levels, there were departments and functional units. Administrative bodies were called 门下 ménxià, they had departments of registry and archive of documents, security, finance and tax collection, planning, etc. Functional divisions were called 曹 cáo: civil administration issues were dealt with by 户曹 hùcáo (cao for court affairs) and 田曹 tiáncáo (cao for field affairs); economic and financial matters 仓曹 cāngcáo (cao for warehouse affairs) and 金曹 jīncáo (cao for financial affairs); military affairs 兵曹 bīngcáo (cao for the affairs of soldiers), 慰曹 wèicáo (cao for the affairs of officers); court case 贼曹 zéicáo (cao for theft) and 决曹 juécáo (cao for sentencing).

The counties also had bodies responsible for transport and construction, bridges and crossings, and inns. These services were led by officials called 椽史 chuánshǐ and 嗇副 sèfù. Thus, a strong power structure was formed in the form of a pagoda [2, p.529].

The system of autonomous prefectures and prefectures 州郡 zhōujùn is a three-tier local political system: 州 zhōu autonomous prefecture, 郡 jùn prefecture, 县 xiàn county - formed during the Eastern Han era. The 州 zhōu system originates from the system of supervision established by the Han Emperor Wudi by local officials appointed by the Center.

Because the 13 surveillance areas were named with the ancient Confucian term 州 zhōu, the general name for all surveillance areas was 州 zhōu. After the Yellow Turban Rebellion in 184 AD, the Eastern Han imperial court appointed ministers from the 九卿 jiǔqīng Center to all regions as governors, in whose hands all the military, financial and human resources of all

subordinate 州 zhōu autonomous prefectures 郡 jùn prefectures were concentrated to suppress the popular uprising .

Since then, 州 zhōu has been transformed from the Center's supervised areas into local administrative regions, and the three-tier local political system 州zhōu --郡jùn --县xiàn has been functioning. Each 州 zhōu had administrative offices and various bureaucratic positions such as 长史zhǎngshǐ, 司马sīmǎ, 东曹椽dōngcáo chuán, and 诸校尉 zhūxiàowèi. Since large military forces were concentrated in the hands of 州牧zhōumù and 刺史hécìshǐ (governors), and in this regard, the possibility of separatism, this led to the weakening of the power of the Center and the emergence of the situation of the Three Kingdoms [2, p.528].

During the Wei, Jin and Nanbei periods, all these dynasties maintained the 州zhōu --郡jùn --县xiàn system as it was at the end of the Eastern Han. After the Yongjia uprising in the Eastern Jin and Southern Dynasties, a special system of 侨 qiáo migrants 州zhōu --郡jùn --县xiàn also arose. At that time, due to the war and chaos in northern China, a large number of northerners migrated and settled in the territories in the middle and lower reaches of the Yangtze. In areas of their compact residence in the south, the old names of the autonomous prefectures, prefectures and counties in which they lived in the north began to be used.

Therefore, everywhere in the south, migrant 州zhōu, 郡jùn and 县xiàn began to appear in large numbers, which led to chaos in local political systems. Then, for about 200 years, through 9 redistributions of the systems of administrative division and management 土断 tǔduàn, this problem was resolved [2, p.529].

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However, during the Southern and Northern Dynasties, the authorities also repeatedly randomly created 州 zhōu and 郡 jùn. By 508 (2nd year of Daxiang of Northern Zhou) there were already 221 州 zhōu autonomous prefectures in the north, 508 郡 jùn prefectures, 1124 县 xiàn counties, in the south in 539 (5th year of Liang Datong) there were already 107 州 zhōu autonomous prefectures and 586 郡 jùn prefectures. Many districts had autonomous prefectures, but no prefectures subordinate to them, or prefectures without counties subordinate to them. In some places there were two autonomous prefectures, or in one place there were two names of prefectures. All this led to great confusion in the local political systems [2, p.529].

After the founding of the Sui Dynasty, a lot of work was done to streamline the local political system, in particular, the following measures were taken: 1) to eliminate prefecture-level governments, counties are subordinate to autonomous prefectures 州 zhōu. At the same time, the autonomous prefectures were reduced and merged to 311. After the coming to power of Emperor Yang of the Sui Dynasty, the autonomous prefectures were transformed into prefectures, and the counties were enlarged. There were 190 郡 jùn prefectures and 1255 县 xiàn counties in all of China; 2) the right to appoint officials to local authorities passed to the Center.

According to the regulation, officials of the fifth rank and above were appointed and dismissed by imperial decree, those of the sixth rank and below were appointed by the Civil Administration Office security (组织部以及人力资源与社会保障部 zǔzhī bù yǐjí rénlì zīyuán yǔ shèhuì bǎozhàng bù). Also began holding imperial examinations for the appointment of officials. This system replaced

the system of appointing officials from the Wei and Jin period (九品中正 jiǔ pǐn zhōngzhèng) by recommendation; 3) the system of separate political and military administration on the ground has been restored.

Heads of prefectures and counties were appointed people from other regions, officials at the level below the counties had to be rotated and could not extend the term of service; 4) in the likeness of the supervision system of the Han period, the positions of high-level supervision officials 司隶大夫 sīlìtài dàfū, 别驾 biéjià, 刺史 cìshǐ, etc. were established. As a result, the local political systems again entered the path of normal development [2, p.530].

The 道路 dào lù system is the 道 dào system in the Tang era and the 路 lù system in the Song era. At the beginning of the Tang Dynasty, there were 328 州 zhōu autonomous prefectures and 1,573 县 xiàn counties. In order to strengthen management in accordance with the relief, all of China was divided into 10 道 dào, then their number was increased to 15. In the first time after the creation of 道 dào, high-level supervisory officials were sent from the Center from time to time to inspect problem areas. It was not yet an established system/practice.

At the beginning of the Kaiyuan era, 采访使 cǎifǎng shǐ were assigned to each 道 dào to investigate violations of the law according to the rules, like 刺史 cìshǐ in the Han period. We dare to assume that this official term 采访使 cǎifǎng shǐ found its continuation in the semantics of the term 采访者 cǎifǎng zhě in the sense of a journalist today.

Government Prefecture - residence 府 fǔ was established in the Kaiyuan era of the Tang Dynasty to give a special status to places during the travels of the emperor with his

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family. The administrative heads of the residence 府 fǔ were called 府牧 fǔ mù, 府尹 fǔ yǐn, 少尹 shǎo yǐn. The institutions under their control were generally similar to those in 州 zhōu. They were appointed to the positions of 司录 sīlù, 攻曹 gōngcáo, 仓曹 cāngcáo, 户曹 hùcáo, 兵曹 bīngcáo, 法曹 fǎcáo, 士曹 shì cáo, 府(州)学 fǔ xué, etc.)

At the same time, officials who served in 府 fǔ were higher in rank than in 州 zhōu. From the Five Dynasties to the Song and Yuan, the establishment of 府 fǔ residences increasingly increased. By the Ming Dynasty, there were already 府 fǔ throughout China, which replaced the pre-Tang 州 zhōu autonomous prefectures. This leads us to the idea of the unambiguity of the modern term 政府 zhèngfǔ government, which consists of two components 政 zhèng business and 府 fǔ (the ancient meaning of prefecture or residence), that is, the literal translation of this term residence affairs, this meaning is not recorded in explanatory dictionaries of the Chinese language .

Thus, the administrative management system of ancient China underwent three and five-stage forms. The 州 zhōu system originates from the system of supervision established by the Han Emperor Wudi by local officials appointed by the Center. Each 州 zhōu had administrative offices and various bureaucratic positions. The Tang Dynasty established 五京道 wǔjīng dào a five-level administrative system 道 dào -- 府 fǔ -- 州 zhōu -- 军成 jūn chéng -- 县 xiàn, in which the local government system based on the principle of separation of powers [2, p.531].

In the period from 1912-1949 until the formation of the PRC, the system of administrative division of China had a three-stage form: 省 shěng province, 道 dào city of

direct subordination, 县 xiàn county [2, p.575]. This system was borrowed from the system of government of the Tang and Yuan dynasties (see above). The modern administrative system and its division has similarities with the administrative management system of the Tang era, the heyday of the state administration system, the renaissance in the history of China. It is also presented in a five-level format: 大行政区 dà xíngzhèngqū (大区 dàqū) region, 省 shěng province, 市 shì city, 县 xiàn county, 乡 xiāng volost (village) [2, p.597]. As can be seen from this system, it contains the ancient terms 县 xiàn, 乡 xiāng.

Conclusion. As can be seen from the analysis carried out on the influence of the administrative management system in ancient China on the formation and development of the OPT of the Chinese language, the Confucian values presented in the concept of hierarchical subordination are taken as the basis, where the foundation of the continuity of the traditional political doctrine is traced, the hierarchy of values of which is built according to the formula "top down", that is, from the state to society, from society to the individual.

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