

INFLUENCE OF LINGUISTIC IDEOLOGY ON THE CONCEPT OF CODIFICATION OF THE FIRST ANCIENT CHINESE DICTIONARIES

Iryna Kostanda (ORCID: 0000-0002-8151-0269)
Kyiv National Linguistic University (Ukraine)
kostanda9215-1@tanu.pro

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1. Introduction

Among all modern research works dedicated to Erya dictionary the ones that stand out are the investigation of Chen Chunfeng (陳春風) and Zhang Tao (張濤) titled “Interpretation of the Borrowed Meaning of Ordinary Words in Erya” (Zhang Tao 2008: 37), as well as a study by Jiang Zhentao (姜仁濤) titled “Study of Synonyms in Erya” (Jiang Zhentao 2006: 115). As one can see from the literature mentioned above, the means of codification in “Erya” dictionary were not viewed in connection with linguistic ideology.

Many research works written during the reign of the Han dynasty (206 BC–220 AD) were dedicated to the study of the “Shiming” dictionary; such is the work of Liu Xi (劉熙) titled “Extensive additions to the comments of “Shimingua” (“釋名疏證補”); nonetheless, both ancient and modern research was done only with the aim of interpreting the content of “Shiming” dictionary or finding out the origin of this dictionary. Among prominent modern studies one can point out works of Chen Jianchu (陳建初) “The Study of Shiming” (Chen Jianchu 2007: 57), and Wang Guozhen (王國珍), who in his work “Extended Etymological Comments on Shiming” (Wang Guozhen 2009: 84) tries to discover the original meanings of the hieroglyphs collected in the Shiming dictionary. Wang Runji's research works (王閏吉) “On the Nature of Shiming” (Wang Runji 2006: 112) and “Analysis of the Origin of the Types of “Shiming” Rationale” (Wang Runji 2002: 35) have in common their goal to approach the original meanings of the collected vocabulary and to



discover the origin of those meanings through the analysis of linguistic features of the dictionary. Wu Chui (吴锤) in his work “Explanatory Studies of Shiming’s Phonetics” (Wu Chui 2010: 61) tries to disclose the original meanings of the hieroglyphs in the “Shiming” dictionary by discovering their sound side. Zhou Zumo (周祖谟) in his research work “Shiming” of Liu Xi and Everything That Was Afterwards” (Zhou Zumo 1966: 112) examines the history of the dictionary research, changes in interpretive concepts, and views on the search for the original meaning of the hieroglyphs included in this dictionary. Upon reviewing the history of research done on the “Shiming” dictionary, one can discover that the concept of codification and the means of codification of this dictionary were not considered in the context of linguistic ideology.

Research on the Fangyan dictionary (“方言”, full name “輶轩使者绝代语释别国方言”) has been conducted since the Han dynasty, but the main vectors and concepts of this research are reflected in the work of Hua Xuecheng (华学诚) titled “The History of the Dialects Study under Zhou, Qin, Han, and Jin” (Hua Xuecheng 2014: 13); among other fundamental works one can point out research work of Paul Serruys “Chinese Dialects According to Fangyan” (Serruys 1959: 71) and “Five Word Studies on Fangyan (Third Part)” (Serruys 1967: 417). Studies of the Fangyan dictionary have been conducted in the areas of dialectal vocabulary analysis in different historical periods and areas, nevertheless studies of the chosen codification of the dictionary in the context of linguistic ideology have not been identified.

Research on the “Shuowen” dictionary dates back to antiquity, and modern research works worthy of mentioning are “Ancient Chinese Written Signs” (Xu Qian 2014: 43) edited by Xu Qian (徐潜) and “Shuo Wen Jie Zi Jin Shi” (Tang Kejing 1997: 39) by Tang Kejing (汤可敬); but despite the great value of these works for the history of the Chinese language, the establishment of the original meaning of hieroglyphs, etc., the means and concepts of codification of the dictionary “Shuowen” and their connection with the linguistic ideology of the characters in question has not yet been considered.

Most researches were focused on explaining the original meanings of hieroglyphs and the origins of these first sources of



codification, but not on the dependence of the selection processes of language material and forms of its codification on extralinguistic factors. So, the logical question arises if the selection of language material for codification hereditary? Or is the chosen variability of forms for the introduction of codification hereditary?

The hypothesis is that codification reflects a change in linguistic ideology, and linguistic ideology is the reflection of the way of thinking, mentality and values of Chinese people, so the main reason for the change in forms of codification is a change in linguistic ideology. Establishing correlations between material selection, forms of codification, and linguistic ideology raises a number of questions, the answers to which require an additional diachronic perspective. Within the framework of this article we would like to study the specific angle of this issue, which is embedded in the study of basic factors in the formation of linguistic ideology and identify signs of linguistic ideology in codification, as well as the effects of linguistic ideology on the selection of material and codification of ancient Chinese dictionaries.

The relevant literature review is made in section 2 of the article. In Section 3, the research methods used to address this issue are considered. The version of the dependence of selection and forms of codification on linguistic ideology is presented in Chapter 4 in much detail in this article, the role of the proposed approach is also discussed therein. Section 5 summarizes and draws conclusions of all the abovesaid data.

The term “linguistic codification” has the following definition: “codification is the process of selecting, developing, and laying down (prescribing) a model for standard language usage”. Codification provides valuable and important material for the study of linguistic traditions of any nation, cultural group, country, and in addition, codified material contains information about extralinguistic factors, such as changes in linguistic ideology, linguistic philosophy, etc. The carriers of codification are dictionaries, textbooks, etc. Our particular period of research in the Chinese philological tradition is characterized by the appearance of the first dictionaries “Erya” (“尔雅”), “Shuowen Jiezi” (“说文解字”), “Fangyan” (“方言”), full name “輶轩使者绝代语释别国方言” (“Incomparable explanations of the dialects of other principalities provided by Ambassa-



dor Fu Xuan”), “Shiming” dictionary (“释名”, literally “Explanation of names”).

The variability of selected forms of codification indicates the presence of extralinguistic factors that influenced the choice of such concepts of codification presented in the first ancient Chinese dictionaries. Our assumption about the mutual dependence of codification and linguistic ideology presupposes consideration of the definition of linguistic ideology and existence of the gaps in research works on this issue. Therefore, the term “linguistic ideology” has several definitions. Thus, the American linguist and anthropologist P. Kroskity (2018: 32) provides the following definition: “a cluster concept that consists of a number of related dimensions” with some “levels of significance that partially intersect but are analytically noticeable.” In other words, in P. Kroskity's definition, this term does not “contain a common foundation, and the definitions suggested by scientists are extremely diversified”.

Another definition of “linguistic ideology” is provided by A. Rumsey (1990) as “a set of the most general ideas about the nature of language, which correspond to common sense, and are shared by representatives of a particular linguistic and cultural community”. Thus, one of the important questions that arise in the study of this linguistic phenomenon is the search for manifestations of this concept and its functioning in a language, which could illustrate the essence of linguistic ideology as a research problem, as well as demonstrate its variability within one language over time. Our proposed approach to the study of linguistic ideology and its variable manifestations through the study of changes in the concepts of codification and the mechanism of their fixation is a new approach in the study of the codification phenomena and linguistic ideology.

There are several other definitions of the concept of linguistic ideology, which in one way or another define this phenomenon (Morhun 2016: 143; 2019: 78). The American linguist M. Silverstein (1985: 237) defines that linguistic ideology as “a set of beliefs about a language formulated by users of that language to rationalize or substantiate its structure and peculiarities of its use”. Also M. Silverstein (1979: 43) views language awareness (i.e. the knowledge



of the language carriers about the language structure, ways and aims of its use) as a crucially important factor defining the vector of language structure evolution. In accordance with the researcher, language ideology is capable of regulating any changes, that are rationalized by any dominant or culturally strong ideologies.

The American anthropologist S. Heath (1977: 56) provides the following definition: “self-evident ideas, which are held by a group of people on the language role as a component of social experience, and which are used by members of this group for self-expression”. English linguist J. T. Irvine (1989: 98) offers the following definition of “a culturally determined system of ideas on social and linguistic relations, together with the moral and political contexts underlying such ideas”. As one can see from all the definitions given above, the aforementioned scholars agree that linguistic ideology is a set of ideas and beliefs about a language that were created by people who use this language.

No research works on the connection between the mechanisms of codification and linguistic ideology were found by us so far, that is why this particular study is aimed at filling the existing knowledge gap and thus offering answers to the questions of development of the Chinese philological tradition. The investigation of this problem can answer the questions about factors influencing language development, dependence of the vector of language development on linguistic ideology; it can show trends in the formation of the main principles of selection of language material for the establishment of language norms; it can indicate the dynamics / vector of language formation.

2. Materials and Methods

As it was pointed out above, this paper examines the manifestations of the influence of linguistic ideology on the concepts and mechanisms of codification, as well as the dependence of alteration in the forms and mechanisms of codification on changes in linguistic ideology. Therefore, the supporting definition and the methodological basis of our study are the views of M. Silverstein (1985), and his statement that “language awareness” is one of the main factors influencing the evolutionary development and the direction of



language development. It is this statement in particular that is going to be substantiated in our current study together with the research of the interaction between codification and linguistic ideology.

The very first Chinese dictionaries were chosen to view the mechanisms and concepts of codification, as well as to study the influence of linguistic ideology on the processes of codification and change the concepts of codification.

1. Explanatory dictionary “Erya” (“尔雅”), which is the first Chinese explanatory dictionary that has come to us from ancient times. The first written report of this dictionary appeared during the Han dynasty (He Jiuying 1984: 311).

2. Dictionary “Shuowen Jiezi” (“说文解字”). The beginning of work on “Shuowen Jiezi” dates back to year 100, and the afterword to the dictionary indicates that it was presented to the emperor in year 121 (Tang Kejing 1997: 52).

3. Dictionary “Fangyan” (“方言”), full name “輶轩使者绝代语释别国方言” (“Incomparable explanations of the dialects of other principalities provided by Ambassador Fu Xuan”), its author is Yang Xiong, written approximately in 53 BC - 18 AD.

4. “Shiming” dictionary (“释名” literally “Explanation of names”) was created by Liu Xi (刘熙) at the end of the Han dynasty.

The choice of the above dictionaries is not accidental, they are viewed due to the following facts:

– these dictionaries were the first ones (dictionary “Erya” in particular), and they became the cornerstone of not only Chinese codification tradition, but also of Chinese traditional philology;

– each of these dictionaries represents a new concept of codification: consideration of the codified material which differs in variability of forms can provide important and reliable results for researchers;

– these dictionaries were of great importance and influence on the Chinese philological tradition: they represent invention of codification that existed for centuries;

– the periods when these dictionaries were made coincided with the periods of historical changes, that triggered changes in linguistic ideology, that is why the connection between codification



and linguistic ideology, viewed on the data taken from these dictionaries, looks clearer.

Also, for each stage of research the following methods were applied/used: variants of the content analysis for researching certain elements as well as for creating the general picture of linguistic scenarios for the explanation of the hypothesis put forward by the author of this article. Descriptive method, inductive analysis and statistical analysis were used as well.

First of all, the means and the mechanisms of codification of each individual dictionary mentioned above were analyzed with the use of descriptive method and method of conceptual analysis, which allowed us to identify, record, and describe the identified features of the mechanisms and concepts of each dictionary. Also at this stage, due to the peculiarities of the forms of codification, the linguistic ideology that preceded the appearance of each individual dictionary was discovered and described. The study of the concepts and forms of codification and the definition of linguistic ideology and its influence on codification was carried out in the following stages:

- 1) reviewing historical, culturological, ideological background in the period of appearance of each separate dictionary;
- 2) reviewing concepts and forms of codification of each specified dictionary;
- 3) identification of the linguistic ideology that preceded the appearance of each dictionary through the study of the concept and mechanisms of codification as well as historical backgrounds.

In the second stage of the study, inductive analysis and relative analysis were used to identify patterns and differences between variability in codification systems of different dictionaries and the relationships between linguistic ideology and the emergence of a dictionary with a new form and concept of codification.

The third stage of the study involved elaborating a holistic perspective on the development of codification processes and their dependence on changes in linguistic ideology, determining the dynamics of development and the interdependence of these two phenomena. At this stage, a descriptive method, statistical analysis for identifying differences and similarities between fixed features, and relative analysis were used to establish relationships between



dictionary codification concepts and dictionary codification concepts depending on linguistic ideology.

3. Results and Discussion

If we explain the existing forms and concepts of codification by changes in linguistic ideology, we must first consider the causes and manifestations of linguistic ideologies that influenced the form and concept of the first dictionaries (this sentence can be sent in block No. 3 methods).

The “Erya” dictionary is officially considered to be the first Chinese dictionary (Yang Duanzhi 1985: 82) this dictionary is first mentioned in the “Chronicles of the Han dynasty” (Hua Xuecheng 2014: 156) in the section “Yiwenzhi” (“艺文志”), but this source did not specify either author or time of the dictionary. It should be noted that the question of authorship and chronological framework of the dictionary remains open to this day. Therefore, the article will present only a common modern version of the origin and authorship: “Erya” in its original form was made in the late Zhou era (V-III centuries BC) by students and followers of Confucius to explain the canonical books. This point of view is supported by researchers such as He Jiuying (see 的年代和性质 “Time of Appearance and Character of Erya”) (He Jiuying 1984: 73), Zhao Zhenduo (赵振铎) (see 训诂学史略 “A Brief Historical Essay on Scholasticism”) (Zhao Zhenduo 1988: 12), Qian Jianfu (1986: 57), Yang Duanzhi (1985: 21), Dou Xiuyan (2004: 80).

Zhanguo period (“Time of Warring States”) (战国时代) – a period of Chinese history from the V century. B.C. to the unification of China by Emperor Qin Shi Huang (秦始皇), 259 – 210 BC, in 221 BC. With the help of the legist reforms of Shang Yang (商鞅), 390 – 338 BC, one of the most powerful kingdoms of this period became the kingdom of Qin; they significantly strengthened the power of Qin from within, and allowed him to begin external expansion. Gradually gaining control of other kingdoms, Qin became a center that, for the first time in Chinese history, united individual kingdoms into a great power. So, the last years of the Zhanguo period



were spent in the Qin Empire (秦朝) 221 - 206 BC, attempting to unite the country.

Changes in the economy were caused by the active policy of seizing lands of other kingdoms: successful military campaigns required not only new strategies, but also material support of the army and numerous reserves of provisions. All this results in the victory of the doctrine of the Legists, who in their reforms implement the principle of “Fu guo, qiang bin” (“富国强兵”, “Rich kingdom, strong army”). Legists believed that the economic stability and the power of state depended on two components: land cultivation and war (Hengzhi 2022: 19).

Radical changes in the political situation have led to the appearance of new and reinforcing existing philosophical traditions: Confucianism (the main representatives - Mengzi and Xun Kuang), Moism (Mo Tzu), Legism (Shang Yang, Han Fei), Taoism (Zhuang Zhou), etc., that explains why this period is also called the time for thriving of “scientists of a hundred schools” (Huang Rihan 2017: 65). However, the introduction and development of philosophical traditions depended on the support of the governments of individual kingdoms because it was the government that introduced political ideology against the background of the ideas of philosophical teachings. This development formed an important factor for further historical development, and as for this particular study the following factor is important: Confucian doctrine was not presented and introduced as an ideology in any of the strongest kingdoms of the Zhanguo period. The Chinese historian of the Han era, Sima Qian (1996: 55), commented on this in such a way: “Qing used [recommendations of] Shang Qiong, [and] the kingdom became rich and its army grew strong. Chu and Wei used [advice of] In Qi, [and] they won, and the enemy was weakened. Ciskf Wei Wang and Xuan Wang took the [advice of] the followers of Sun Tzu and Tian Ji, and Zhuhou began to travel east to personally introduce himself to the ruler of Qi”. Starting from the IV century BC Legism has become the main opponent of Confucianism, and later on it became the first true official ideology of Ancient China. “Neither Confucius nor Mo Tzu found a ruler who would fully embody their ideas in his kingdom. However, a completely different story happened to Shang



Yan, who, in fact, was not a philosopher, but, above all, a statesman, a pragmatist, a realist, and a reformer” (Rubin 1970: 11).

Since legism has taken the place of the main ideology, it is appropriate to consider its basic postulates, as well as to compare them with Confucianism.

1. The school of legists or lawyers (fajia) put forward the concept of state building and public administration on the basis of the law, i.e. the basis of public administration should be the law (fa). Guan Zhong (管仲) 720-645 BC, the founder of Legism, was the first to propose the concept of governing the country on the basis of law, through the introduction of a common law for all: “The ruler and his officials, higher and lower, noble and vile –all must act according to the law. This is called the great [art] of governing” (Perelomov 1981: 207). The emphasis was also on the fact that the ruler himself must be governed by the laws, that is, to follow not the will of Heaven, as it was suggested in Confucianism, but the law. Heaven is considered by legists only as a normal natural phenomenon.

2. The theory of law (fa) was opposed to the traditional theory of Confucian etiquette (li), which was supported by Confucius and continued by his followers.

3. The attitude to the patriarchal family became very important in the political activities of the Legists: they believed that the patriarchal family was an obstacle to state building. Therefore, the next important step in the reforms of the Legists were measures aimed at destroying the patriarchal family.

4. Introducing the rule of law, the Legists deny education, art, science, and culture. that is, everything connected with spiritual life. Further on the denial of spirituality turned into the denial of religion as a necessary component of spiritual life.

5. In the “General History of China” an article published on the religious and atheistic views of Confucians and Legists states that the Legists are a model of a clear denial of traditional religion. Moreover, they opposed to all religious activities.

The reign of Qin Shi Huang became the most characteristic embodiment of the legist concept of state administration. Qin Shi Huang, following the recommendations of the Legists, strengthened public administration through tough and decisive measures based on law (fa), force (shi), the art of governing (shu) and the cen-



tralization of power. He abolished the privileges of the nobility, the hereditary aristocracy. In accordance with the Qin Empire Law, unquestioning obedience, and severe punishment for breaking the law were introduced. Legist principles of government, which led to the growth of military and economic power of Qin, demonstrated their effectiveness and efficiency. However, excessive cruelty and lack of spirituality caused great dissatisfaction among various segments of the population, which indicated the weakness of the principles, because they were based solely on the authority of a strong ruler and his government.

Those changes, in their turn, resulted in larger wars and campaigns, development of money-based economy and appearance of markets, together with populating previously underdeveloped regions and acute political instability.

As it was mentioned above, the “Erya” dictionary is officially considered to be the first Chinese interpretation dictionary. The dictionary consists of 19 sections.

If we consider the mechanisms of building a dictionary, then:

- the dictionary was compiled with the help of thematic classification: the material is divided into 19 major thematic sections, seven sections out of the total 19 are in their turn subdivided into narrower idiomatic subgroups (taxons);

- each dictionary article (taxon) has the following form: several equonyms are provided which are reduced to one general hyperonym.

- If we consider the mechanisms of codification in terms of lexical content and internal connections between vocabulary, we can point out the following:

- abstract vocabulary is presented in the first three chapters, the subject of which is in the interpretation of ancient texts;

- sections four to nineteen are explanations of words relating to the social, cognitive, trade and economic spheres of human life;

- there are no sections on religious topics, or sections representing the idea of: “Heaven” as a sacred concept;

- the content of each dictionary is represented by equonyms that were taken from different styles, dialects, sources, perhaps even time periods, this variety of equonyms, at the end of the article, comes down to a hyperonym that comes from classical texts (there



are assumptions that those are Confucian texts (Zhu Yaohui 2015: 100).

Having reviewed the historical and ideological background of that time in the created dictionary “Erya”, as well as the mechanisms of codification of the above mentioned dictionary, we can make the following observations.

Before section 8, four chapters were dedicated to human economic activity, and this can also be regarded as a manifestation of the Legist ideology. Therefore, manifestations of human economic activity were regarded as useful and were significant.

The Qin kingdom's desire to unite the country was also reflected in the codification of the “Erya” dictionary, namely, the dictionary article is a kind of carrier of the ideas of centralization and unification of the language: one hyperonym taken from the famous texts of the epoch becomes an explanation for a variety of equonyms. This form of construction of the article and the explanation of the hieroglyph taken from ancient Chinese books may indicate the following:

- launching the process of unification of the language, when the meaning of equonyms of different origins is reduced to one word known from classical ancient books;
- the use of classic books known at that time in not only for implementing ideas, but also for unification of the language.

As it can be seen from the codification of the “Erya” dictionary, the choice of material and the form of codification was influenced by the political ideology of legism, but most scholars state that the lexical content was taken from the Confucian canons known at the time. Therefore, a logical conclusion can be drawn from the above-said: the vocabulary of Confucian canons was taken as the dictionary material not because of the ideas of Confucianism, but because it was the most common vocabulary at that time, which could be the trigger for the language unification. Evolving this idea, we can add that the use of Confucian canons to propagate the ideas of legitimacy and centralization of power calls into question the fact that this dictionary was compiled by supporters and followers of Confucian teachings.

Dictionary “Fangyan” (“方言”), full name “輶轩使者绝代语释别国方言”, “Incomparable explanations of the dialects of other



principalities provided by Ambassador Fu Xuan”), was made by Yang Xiong (杨雄). Yang Xiong in the reign of Emperor Cheng (成, 32-7 BC) was a censor of the imperial council, and under the usurper Wang Mang (王莽) he edited books at the Court (Hua Xuecheng 2014: 67). According to the official version, the author of the dictionary is Yang Xiong, so we find it appropriate to consider his ideals and views.

The life of the author of the dictionary falls on the reign of Emperor Xiaochen (孝成皇帝) 51 - 7 BC. This historical period is characterized by a new generation of emperors gaining power; it is the time when more attention was paid to palace affairs and intrigues than to governing the country. Constant external confrontation with the nomads is added to the internal confrontation of emperor’s groups of trusted people. During the reign of the usurper Wang Mang, the tendencies of centralization of power and unification of the country intensified.

As for the ideology of this period, with the fall of the Qin dynasty and the emergence of a new Han dynasty, Confucianism was chosen as the dominant ideology throughout the reign of the Han dynasty.

The Confucian ideology of this period complemented and rethought the ideas of Confucius, making them more suitable for becoming the main state ideology.

1. Confucius is the founder of the doctrine, his main contribution is in studying, editing and systematizing the ancient cultural heritage, as well as in developing theoretical foundations for the doctrine based on the concept of “humanity” (Zhu Yaohui 2015: 77).

2. Confucianism of the Han dynasty became an official ideology, so the entire ideological concept of the interaction of man and Heaven was developed, and it was based on the theory of Yin-Yang and the five elements.

3. At the heart of the teachings of Confucius was the concept of humanity (Zhu Yaohui 2015: 79): the importance of the human factor, the value of human life, care for people, the pursuit of self-improvement through science. The core of the doctrine is the ethical categories “humanity” (仁), “ritual” (礼), most importantly, the concept is the ideas of humanism.



Under the Han dynasty, the categories of “names” (名) and “law” (法) came to the fore, which gradually transformed the doctrine into a functioning political system of ideology. Dong Zhongshu (董仲舒, 179-104 BC) became a theorist of the new ideas of Confucianism of the Han dynasty, and he used the doctrine to demonstrate political positions. Dong Zhongshu founded the new Confucianism, which was based on the concepts of “the connection between heaven and man” (“天人感应”) and “sovereign power given by God” (“君权神授”). His thoughts found their embodiment in such works as “Three Strategies of Heaven and Human” (“天人三策”) and “Chunqiu fan lu” (“春秋繁露”) (Huang Rihan 2017: 54).

The main stronghold of Confucian ideology of the time was the “Five Canons” or the “Wu Jing” (“五经”): “Shi Jing” (“诗经”), “Shang Shu” (“尚书”), “Li Ji” (“礼记”), “Zhou Yi” (“周易”), “Chunqiu” (“春秋”). In this dictionary, the meaning of dialect vocabulary is explained with the help of the words of the common (at that time) use. Dictionary articles also described the area of distribution of dialect words in addition to their interpretation. To denote habitats, Yang Xiong used geographical terminology of three types: names of the Chinese kingdoms of the Zhou era (周) 1050-771 BC; names of the administrative areas established by the Qin and Han dynasties; physical and geographical terminology (mountains, rivers, etc.).

The principle according to which the vocabulary is distributed still requires additional clarification, because the sections (excluding the 4th named “Clothing”, 5th “Accessories”, 8th “Animals and Birds”, 9th “Weapons and Vehicles”, and 11th “Insects”) are not segmented by subject. The design of dictionary explanations is the same (with rare exceptions): first there is an enumeration of lexical units, a number of equonymus is given, which are explained through a word of common use, which is, in this case, a hyperonym; at the end of the article, the area of use of the word is given in addition to interpreting dialect words. For denoting the habitats, Yang Xiong used geographical terminology of three types: the names of the Chinese kingdoms of the Zhou era; the names of the administrative areas established by the Qin and Han dynasties; physical and geographical terminology (mountains, rivers, etc.). The



dictionary contains 13 sections, 675 dictionary entries, and 11900 hieroglyphs (Yang Duanzhi 1985: 71).

Taking into account certain historical circumstances, the prevailing ideology of the time, as well as the ideas and views of the author of the dictionary “Fangyan”, we can comment on the peculiarities of the composition and subject of the dictionary.

1. The period of making of this dictionary coincides with strengthening of tendencies of centralization of the power. There is a need for new “tools” for centralization and unification of the country, and the unification of language becomes such a tool. In its turn, this leads to the study of dialects and attempts to combine all equonyms that have a dialectal origin, with one hyperonym with a well-known, common meaning.

2. As it was noted above, Yang Xiong is the author of “Fangyan”, and as a matter of fact it is the first work on Chinese rhetoric. The title itself “Translates as “Exemplary Speeches””, which indicates the stated rhetorical and linguistic standards in the content of the book. “Exemplary Speeches” and “Dialect Speeches” (the name “Fangyan” can be translated and interpreted this way, too) can be considered as a single work dedicated to the processes of unification of language; the first part of “Fangyan” gives the layout of the language standard, and the second part “Fangyan” is a kind of a reference book dealing with elimination of dialectal words that do not meet the standard (Qilin 2022: 6). This concept also corresponds Confucian ideology: one of the main categories of Confucianism is “names” (名), that is, the concept of choosing the right name for the concept (正名, zhengming). At the heart of this concept is a rethinking between the name of the subject, the subject and the concept, the correct “name” is, first of all, necessary for the rational construction of society and for the clear organization of state power. Therefore, the initiated processes of language unification (the choice of one standard “correct” word for the denoted concept) coincides in its concept with the key aspects of Confucianism of the time.

3. Another feature of the Han dynasty's Confucian ideology mentioned above was the combination of the ideas of classical Confucianism with the theories of Yin-Yang and the five elements, to explain the interrelationship between man and Heaven. Ideas



about the interaction of yin and yang, as well as the structure of the universe are present in the main philosophical work of Yang Xiong “Tai Xuan [Jing]” (“[Canon] of the Great Mystery / Great Mystery”. For example: “Energy” yin-yang, now dividing, then merging, creates Heaven and Earth (“Tai Xuan [jing]”, section “Qin “capture”).

Also in “Fangyan”, Yang Xiong identifies two opposite paths along which the transformations in the universe follow – “causality” and “interchangeability”.

The ideas of yin-yang interaction and the concept of “causality” and “interchangeability” by Yang Xiong were embodied in the principle of compiling a dictionary of dialectisms; namely the principle of yin-yang interaction was embodied in the use of parallelism between pairs of explicable words. When, for example, it was a question of the triad “heaven, earth, man” and “five elements”, the very construction of phrases of the corresponding text, as a rule, had to have this threefold-fivefold periodicity (in number of signs in phrases, number of phrases, etc.) (Kobzev, 1984: 34). The distribution of everything existing on Earth according to yin-yang principle left an imprint on the content and structure of the texts. But textual parallelism was based not only on opposition, but also on the comparison of concepts. In Yang Xiong's dictionary, parallelism is present at the level of contrasting or juxtaposing dictionary entries, that is, equonyms and hyperonyms of two adjacent articles are either contrasted or compared in content. There are two types of parallelism in “dictionary that were known from “Shi jing” and “Dao de jing”: “parallelism” of real names (正名对, zheng ming dui) and parallelism of one class (同类对, tong lei dui). Famous linguist and literary theorist Liu Linsheng (1894-1980) in his “History of Chinese Parallelism” (Liu Linsheng 1936: 311) provides the following definitions for these two types.

1. Parallelism of real names (正名对, zheng ming dui). This kind of parallelism is based on the contrast of opposite in meaning hieroglyphs (antonyms). For example, 天 (tiān) heaven – 地 (de) earth; 山 (shān) mountain – 谷 (gǔ) valley, etc.

2. Parallelism of one class (同类对, tong lei dui), a type of lexical parallelism based on the opposition of words or synonyms



close in meaning, for example: 园 (yuán) garden - 圃 (pǔ) city; 青 (qīng) blue green - 绿 (lǜ) green.

These two types of parallelism are very widely represented in the dictionary “Fangyan”. As an example let us consider the first section of the dictionary, distributing explanatory concepts on the principle of the first dictionary article with the second one, third one with the fourth, fifth one with the sixth etc.; we obtained the following pairs of hyperonyms:

1 + 2 知- 慧; 3 + 4 好 - 馀; 5 + 6 养 - 爱; 7 + 8 哀 - 痛; 9 + 10 伤 - 忧; 11 + 12 至 - 往; 13 + 14 惧 - 杀 (parallelism of one class).

Distributing the explanatory concepts on the principle of the 2nd dictionary article with the third one, fourth with the fifth one, sixth with the seventh one etc., we obtained the following pairs of hyperonyms:

2 + 3 慧 - 好 (parallelism of one class);
4 + 5 馀 - 养; 6 + 7 爱 - 哀 (parallelism of real names);
8 + 9 痛 - 伤 (parallelism of one class);
10 + 11 忧 - 思; 12 + 13 大 - 至; 14 + 15 往 - 惧; 16 + 17 杀 - 爱 (parallelism of real names);
18 + 19 老 - 长 (parallelism of real names);
20 + 21 信 - 大; 22 + 23 会 - 讚; 24 + 25 大 - 续; 26 + 27 跳 - 登 (parallelism of one class);
28 + 29 迎 - 取 (parallelism of one class).

The beginning of work on “Shuowen Jiezi” dates back to about 100 year, and the afterword to the dictionary indicates that it was presented to the emperor in 121 year. The author of the dictionary according to official data was a Chinese scientist Xu Shen (许慎, ca. 30 - ca. 124), who wrote most of the book, thus laying the foundations of the theory of word formation and linguistics. After publication, the dictionary was introduced to the imperial court by Xu Chun (许冲), Xu Shen's son, in 121 (3). “Shuowen Jiezi” Dictionary is a valuable source of information on the language of Ancient China, containing 9 353 dictionary entries and 10 516 hieroglyphs.

The life of the author of the dictionary falls on the period of the Restoration of the Han dynasty, also this period is called the rule of the Eastern Han (東漢, 25-220). The formation of the Eastern



Han was preceded by years of turmoil and the decline of the Han dynasty, which ended with the uprising of the Red Eyebrow Army in year 22. In year 25 the founder of the Eastern Han dynasty named Guang Wu Di ascended the throne, and it took his 11 years to completely suppress the Red Eyebrow uprising and establish peace (Rhine Krueger). One of the main problems of this time was the centralization of power, but despite the long peace, the political history of this period can be called “the history of groups fighting for power”, as several influential clans fought for influence, gaining advantage depending on who became the Empress (Raine Krueger).

The official ideology of this period is Confucianism (东汉). During the reign of the Eastern Han, the “Confucian country” (“儒教国家”) and the “nationalization of Confucianism” (“儒教的国教化”) were finally formed (Zhu Yaohui 2015: 296). At this stage of development, Confucianism emerged as a state ideology (Zhu Yaohui 2015: 309), namely:

- acceptance of the ideas of Confucianism as the ideological foundation of the state;
- development of the Confucian system;
- penetration and spread of Confucianism in the bureaucracy;
- Confucianism becomes a form of government.

In the Han era, there was a need for dictionaries with a broader semantic field. This is the first dictionary in which words were arranged not by categories but depending on the shape of the sign. Hieroglyphs were classified according to the so-called “keys”, i.e. the basic elements common to a number of words. Xu Shen called them “bu” (部), and the system itself was named “Bu shou jian zi fa” (部首检字法). In total, there were 540 basic categories of hieroglyphs in “Shuowen Jiezi”, which were grouped into categories (Tang Kejing 1997: 58). The initial classification of hieroglyphs made by the author of the dictionary is as follows: simple, consisting of one graphic element and formed from an ideogram or pictogram, an ancient image; and complex, formed by merging two or more simple graphic elements.

Within the rubric, the hieroglyphs are also arranged in accordance with the thematic principle: sections “sky”, “earth” and the like. The dictionary article “Shuowen Jiezi” contained the follo-



wing components: a hieroglyph, an explanation of its meaning, an explanation of the graphic structure, and the meaning of a hieroglyph determined with the help of synonyms. Less common words were explained with the help of more common ones, ancient words –with the help of modern ones. There is no reference to reading hieroglyphs in the “Shuowen Jiezi” dictionary (Serruys 1967: 22).

Having considered the historical circumstances, the peculiarities of ideology, as well as taking into account the fact that the author of the dictionary was Confucian in views, we can provide the following explanations on the structure and mechanisms of coding the dictionary. Appearance of this dictionary took place in the historical period following a long time span of uprisings and civil war, when peace was reestablished in the country and the new government, given the successful and unsuccessful experience of previous rulers, begins to strengthen its position. The main strategies for strengthening the state were not only the centralization of power, but also cultural and ideological unification of the people, which was implemented through the standardization and unification of language. These processes can be illustrated by the chosen codification mechanism of the “Shuowen Jiezi” dictionary: the hieroglyphs are distributed according to the presence of common graphic features, and the system of searching for an unfamiliar hieroglyph becomes the most convenient and universal. You may not even know to which thematic group the hieroglyph belongs, you may not know its reading, you may not know from what source, from what geographical area it originates, but you can still find it in the dictionary. Such a system of arrangement and search of hieroglyphs can better illustrate and implement the processes of language standardization. All this in its turn leads to the adoption of a common language standard and strengthening the foundations of statehood. Introduction the ideology of Confucianism into the Han dynasty with its ideas of the pursuit of knowledge and education, was embodied in the form of state exams for officials, as well as in the mandatory spread of Confucianism in a bureaucratic environment. Knowledge of Confucian literature (very often by heart) was mandatory for all officials in all regions of the country, and the dictionary that was built on the vocabulary of Confucian canons with a convenient system of searching for hieroglyphs



appeared very timely. Confucian literature and an explanatory dictionary with a convenient search system became the conductors of the processes of unification and standardization of language, and, consequently, the foundation that united the nation and strengthened the state.

Ancient Chinese “Shiming” dictionary is traditionally considered the first Chinese etymological dictionary (Wang Runji 2002: 65). As there are no exact records of the dating and authorship of the dictionary, there are several versions regarding the time of origin and authorship of the dictionary. According to the official modern version, this dictionary was created by Liu Xi (劉熙), nicknamed Cheng Guo (成國), who was born in Beihai District (the territory of modern Shandong Province, Weifang District). The exact years of Liu Xi’s life have not been confirmed. As for the dating of the dictionary, its appearance dates back to the beginning of the III century. However, the exact years cannot be named for obvious reasons. In the absence of accurate evidence in the course of the origin of dictionaries, we give all possible periods of the dictionary: about year 200 (Wang Runji 2006: 76); period from 210 to 230 AD (Wang Runji 2006: 85) and about year 210 (Wang Guozhen 2009: 54).

Speking about “Shiming”, it must be said that it is called the first etymological dictionary in the history of linguistics. The first edition was lost long time ago, so the earliest editions that have survived date back to 1524 (reproduced from the edition of the Southern Song (1127-1279) and belonging to Lu Nan (呂柟). The innovation of this dictionary was the use of homonyms for transmission pronunciation of an incomprehensible word, and this method was called “duruo” (读若), the transmission of sound took place according to the scheme: “We read A as B.” (Yang Duanzhi 1985: 54).

Upon reviewing the historical circumstances, we can provide the following explanations on the structure and coding mechanisms of the dictionary.

1. “Shiming” dictionary begins with the section “Explanation of Heaven”, the second section is “Explanation of the Earth” and only then there are sections devoted to human life on earth, human activity, appearance, anatomy and the like. This structure of the



presentation of the material fully corresponds to the Confucian concept of “Heaven-Earth-Man”.

2. Return to the distribution of material by thematic sections indicates return to the basics of Confucianism and the structural construction of the first dictionary “Erya”, such distribution of material may also indicate weakening of the centralization of power, when the state begins to strengthen certain regions of the country. dominant ideology, nevertheless, the search for common ideas for the unification of the country, such as language, becomes irrelevant through the struggle of political interests, and the growing tendency to disintegrate the country. Therefore, the distribution of material, on the one hand, returns to the origins of the formation of Confucianism, and on the other hand, no longer pursues the idea of unifying the way vocabulary is presented.

3. Return to the origins of Confucianism in a difficult period of change and tendencies for disintegration is also evidenced by the chosen perspective of vocabulary interpretation –the study of the etymology of hieroglyphs to some extent reflects the need to rethink Confucianism and the desire to find new meanings and new perspectives, and there is a need for them during the political crisis of the last years of the reign of the Eastern Han dynasty and the beginning of the Three Kingdoms (三国时代).

4. The influence of Buddhism can be seen in attempts of conveying the phonetic sound. With the advent of Buddhism, Chinese researchers became acquainted with phonetic writing, so more attention was paid to the study of sounds and tones of the Chinese language. Therefore, this dictionary bears the imprint of the influence not only of the prevailing ideology of Confucianism, but also in a certain way that of the religious mainstream of Buddhism.

5. In “Shiming”, the main transformations concerned mainly the conceptual spheres related to man, material and spiritual culture. Thus, in comparison with “Erya”, “Guang Ya” (“广雅”) and other above-mentioned thesauri, “Shiming” demonstrates an improved system of 27 headings, which completely excludes the chapters on flora and fauna (Chen Jianchu 2007: 98), but shows anthropocentric sections in much more detail.



The initial ideas about language, writing and their general purpose in China were closely related to the general principles of culture and sacred cults. But the formation of statehood takes a long historical period, starting from the Zhangguo era and the first unification of China under the rule of the Qin dynasty; it imposes ideological functions on the language, and forms a new perception of speech (Callahan 2017: 255).

First of all, from the analysis of the manifestations of ideology in all of the above dictionaries, one can see that the language is seen as a foundation / tool for uniting the country. Secondly, with the establishment of the Confucian ideology, and the approval of the Confucian ideological model of the “Heaven-Earth-Man” connection, language is perceived as a carrier of sacred / correct knowledge, speech becomes a reflection of the ideology / will of Heaven and becomes a mediator between Heaven and man. In codification this is expressed through the choice of words precisely from the Confucian canons (which were considered as the basis of ideology), the search for correct meanings, through the use of the concept of “correcting names”, highlighting vocabulary related to the categories of Heaven and Earth and putting it at the beginning (like we see it in “Shiming” dictionary); the arrangement of the sections illustrates the finally formed concept of the perception of the Universe and the place of a person in it

The language reflects not only its function of transmitting the correct perception of Heaven to a person, but also the general principles of the Chinese understanding of the construction of the Universe, first of all, this is evidenced by attempts to separate words according to the yin-yang principle, as well as the choice of abstract vocabulary, illustrating searches in the definition and explanation human nature and “the essential of all things.”

I. Conclusions

Consideration of ideology, codification of four ancient dictionaries and the study of linguistic ideology help us come to the following conclusions:



1. Three dictionaries out of the four reflect Confucian ideology and interpret words belonging to or associated with Confucian canons.

2. Dictionaries “Erya”, “Shuowen tsze tzu”, “Fangyan”, “Shiming” and some others collect the vocabulary of Confucian canons and they are universal, independent works on codification.

3. During the development of ancient Chinese traditions of codification, the following methods of systematization are introduced:

- systematization by topic;
- systematization by graphic form (hieroglyphs were classified by the presence of “keys”, that is, the presence of identical graphic elements);
- systematization by etymology;
- partly systematization according to the distribution of the lexical composition corresponding the ruling philosophical concept.

4. Changes taking place in ideological concepts influenced the concepts of codification.

5. Each of these dictionaries contributed to the formation of linguistic ideology:

– dictionary “Erya” -formed a view of the language as a means of uniting the country;

– dictionary “Fangyan” -continued the idea of using language as a means of unification, and also showed language as a carrier of the principles of building the Universe;

– dictionary “Shuowen” -continued the idea of using language as a means of unification, and also showed language as a universal carrier of information, which has a universal principle of sorting and use;

– dictionary “Shiming” -showed the language as a carrier of age memory and a source of preservation of cultural heritage / heritage, keeps in itself all the original and acquiring meaning of hieroglyphs.

The history of codification, analysis of its development and its interaction with other areas of Chinese philology provides a very important material for understanding and formation of the linguistic phenomena of the Chinese language. A detailed examination of methods and concepts of codification of explanatory



dictionaries, their structure and construction becomes a fruitful background for new scientific research works in the field of lexicology and lexicography, phonology and translation studies.

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Abstract:

One of the important directions of research in modern linguistics is the analysis of the processes of language standardization, as well as linguistic and extralinguistic factors on which the direction of the vector of these processes depends. Based on the model of linguistic planning proposed by Einar Haugen, the codification process is defined as the second step, which is preceded by the process of language material selection. However, the success of implementation of the codified phenomena depends on the form of their implementation, as well as on the processes of selection of the language material. It is the processes of selection and the form of introduction of codification that remain insufficiently covered in the studies of Ancient China language planning processes. Most



research works in this area are not devoted to the analysis of the criteria for selecting the form and the concept of codification, but to the origin of ancient Chinese dictionaries and their means of decoding. Thus, the first carriers of the codification of Ancient China are the dictionaries “Erya”, “Fangyan”, “Shiming”, “Shuowen”. Taking these dictionaries as examples, we can see that the forms of codification have a great variability.

Keywords: Chinese language; Linguistic ideology; Chinese codification; Ancient China; Chinese dictionaries.

INFLUÈNCIA DE LA IDEOLOGIA LINGÜÍSTICA EN EL CONCEPTE DE CODIFICACIÓ DELS PRIMERS DICCIONARIS DEL XINÈS ANTIC

Resum:

Una de les direccions importants de la investigació en la lingüística moderna és l'anàlisi dels processos d'estandardització del llenguatge, així com els factors lingüístics i extralingüístics de què depèn la direcció del vector d'aquests processos. Partint del model de planificació lingüística proposat per Einar Haugen, el procés de codificació es defineix com el segon pas, que precedeix el procés de selecció del material lingüístic. Tot i això, l'èxit de la implementació dels fenòmens codificats depèn de la forma de la seva implementació, així com dels processos de selecció del material lingüístic. Són els processos de selecció i la forma d'introducció de la codificació els que queden insuficientment coberts als estudis dels processos de planificació lingüística de la Xina Antiga. La majoria dels treballs de recerca en aquesta àrea no estan dedicats a l'anàlisi dels criteris per seleccionar la forma i el concepte de codificació, sinó a l'origen dels diccionaris xinesos antics i els mitjans de descodificació. Així, els primers portadors de la codificació de l'antiga Xina són els diccionaris "Erya", "Fangyan", "Shiming", "Shuowen". Prenent aquests diccionaris com a exemples, podem veure que les formes de codificació tenen una gran variabilitat.

Paraules clau: Idioma xinès; Ideologia lingüística; Codificació xinesa; Xina antiga; Diccionaris xinesos.



INFLUENCIA DE LA IDEOLOGÍA LINGÜÍSTICA EN EL CONCEPTO DE
CODIFICACIÓN DE LOS PRIMEROS DICCIONARIOS DEL CHINO ANTIGUO

Resumen:

Una de las direcciones importantes de la investigación en la lingüística moderna es el análisis de los procesos de estandarización del lenguaje, así como los factores lingüísticos y extralingüísticos de los que depende la dirección del vector de estos procesos. Partiendo del modelo de planificación lingüística propuesto por Einar Haugen, el proceso de codificación se define como el segundo paso, al que precede el proceso de selección del material lingüístico. Sin embargo, el éxito de la implementación de los fenómenos codificados depende de la forma de su implementación, así como de los procesos de selección del material lingüístico. Son los procesos de selección y la forma de introducción de la codificación los que quedan insuficientemente cubiertos en los estudios de los procesos de planificación lingüística de la China Antigua. La mayoría de los trabajos de investigación en esta área no están dedicados al análisis de los criterios para seleccionar la forma y el concepto de codificación, sino al origen de los diccionarios chinos antiguos y sus medios de decodificación. Así, los primeros portadores de la codificación de la antigua China son los diccionarios "Erya", "Fangyan", "Shiming", "Shuowen". Tomando estos diccionarios como ejemplos, podemos ver que las formas de codificación tienen una gran variabilidad.

Palabras clave: Idioma chino; Ideología lingüística; Codificación china; China antigua; Diccionarios chinos.

