

**LEXICO-SEMANTIC ANALYSIS OF SOCIO-POLITICAL TERMS OF THE
ANCIENT CHINESE LANGUAGE: THE SYSTEM OF HUMAN
RESOURCES**

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Abstract. In ancient China, there were many ways to select officials: inheritance of ranks, purchase of a rank, receiving a rank for military merit, nomination by recommendation, selection for court service, conferring a title for merit of ancestors, and a system of state examinations. The system of selecting and managing officials in ancient China resolved the issue of human resources for the bureaucracy, and management included the appointment of officials to the position, checking their work, awards and penalties, assignment of ranks, payment of salaries, leave, leaving the service and other official procedures. *The main source for this article was the materials of the 中国大百科全书全书 Encyclopedia.*

Keywords: system of inheritance, system of nomination by recommendation, system of state examinations.

The progressive development of Chinese society, the steady growth of the well-being of the people, the significant expansion of international relations of the PRC, the gradual transition of industry to the fourth stage of technological development, and many other factors led to the emergence of new social terms (hereinafter referred to as OPT) in modern Chinese society.

On the one hand, this represents a positive burden on the integration of China and Chinese society into the world community. On the other hand, the features of the Chinese language, the forms and methods of absorption in new terms, may be acquired by the corresponding translations in any of its forms. A high-quality translation of socio-political terms is a high requirement for international cooperation and consideration of foreign and domestic policies. Good translations, according to Chinese linguists, are an area for correct understanding of foreigners in China and sending out an open and public image of China around the world.

At the same time, imperfect translations have a negative effect on slowing down communication, which can be beneficial for compromising and even undermining China's international image.

According to interpretive theory, the process of generally accepted conventions is divided into three stages: comprehension, deverbalization, and reexpression. Among the measurement data, the process of deverbalization is of great importance. Obviously, oral (consecutive and simultaneous) translation lends itself to the detailed cognitive process of speech better than written translation. This is due to the fact that oral speech is quickly remembered. However, the meaning remains. The formulas of translators in another language are clearly expressed that meaning is the result of understanding, which consists of two elements: the contextual meanings of the language and cognitive additions. The process of disclosure, discovering the results

of assimilation and accommodation, contains items to understand, the translator integrates new information into previous knowledge and builds a new representation, in accordance with the need. Understanding means adding extralinguistic language knowledge. New information constantly enriches the translator's extralinguistic knowledge. In order to obtain the highest quality of Chinese (hereinafter CL) in Uzbek and / or Russian of new terms, the translator must steadily pursue his knowledge in the field of theory and practice of teaching, consecutive and simultaneous translation. It is necessary to take into account more attention, expand and deepen knowledge in the field of politics, economics, sociology, international relations, carefully study, systematize new OPTs in private Chinese.

Depending on the sudden implications for the internal and external defense of the PRC, the OPT glossary includes definitions that are important for international significant events in public and political life, as well as other aspects related to the economy and culture. In this regard, translators should pay attention to the fact that when translating common cultural words, special attention should be paid to the cultural traditions of China and, in particular, to historical background.

In ancient China, three-part periods are mainly found: before the dynamics of 秦 Qin - the study of ranks, from the 秦 Qin and 汉 Han dynasty to the 魏 Wei dynasty, 晋 Jin, Southern and Northern dynasties - promotion by recommendation, and from the 隋 Sui and 唐 Tang Dynasty to the Tang dynasty 明 Ming and 清 Qing are the system of state examinations. Let's take it sequentially.

inheritance system. It was also called the order of succession to the rank of qing (dignitary) and income, and was common in the epochs of 夏 Xia, 商 Shang and 周 Zhou. At the end of the primitive communal system, the order was destroyed in which 天下为公 "The Celestial Empire was a common property", the rulers gave way to the most worthy successors, and the most capable were selected for leadership positions, and a system of inheritance arose in which 大人世及以为礼 "transfer noble men of their position to heirs - this is the norm of custom. Under this system, the appointment of government officials of different ranks took place on the basis of their consanguineous ties. The title and position in the hierarchy depended on the degree of consanguinity. Holders of titles and positions together with them passed on inheritance and specific lands.

Recommendation system. It is a system for selecting officials by recommending capable and worthy people to fill official positions. The criteria for nomination were virtue and ability, and origin, pedigree did not always play a role. This system broke the limitations of the aristocratic inheritance system that existed before the 秦 Qin Dynasty. The appearance of recommendation procedures for considering 征辟 zhengpi - recruitment of officials by the emperor and high dignitaries during the 西汉 Western Han dynasty, meant the improvement of this system, and the introduction of the 九品中正制 "nine ranks" system during the 魏 Wei, 晋 Jin, 南北朝 dynasties of the Southern and Northern dynasties was a sign of her decline.

The recommendation for consideration took place on the basis of provisions approved by the imperial decree. It was a system of selection and evaluation by officials from the center or high-ranking local officials of candidates from among educated people and officials of lower ranks for promotion to the service of the central state apparatus. The recommendation for consideration was the quintessence of the nomination-by-recommendation system. There were two types of recommendation for consideration: nomination by decree and annual nomination. Nomination by decree is the selection of special personnel by decree of the emperor. The annual nomination is a selection of personnel for promotion to the imperial government carried out by local leaders at regular intervals. The criteria for recommendation for consideration were virtue and honesty, filial piety, studying with a boshi (academician) of the Confucian high school 太学 Taixue, and special criteria. Sometimes, to test the virtues and abilities of candidates, the emperor used the methods 对策 duice and 射策 shize (they consisted of answering questions regarding politics and classical texts). 征辟 zhengpi is a system of selection conducted by the emperor, as well as the highest dignitaries and governors of the regions for appointment to certain positions. The special call of the emperor for the selection of officials for service was called 征 zheng, and the appointment of officials to their offices by high dignitaries and governors of regions was called 辟 pi. In the later period of the Eastern Han Dynasty, careerism and the search for patronage, grouping for selfish interests, and various tricks began to flourish in the selection system of officials. The promotion by consideration system and the 征辟 zhengpi system gradually decayed and fell into disrepair.

The ruler of the 魏 Wei dynasty, Cao Pi, accepted the proposal of the 尚书 shangshu (minister) of Chen Qun's ministry of ranks and promulgated the 九品中正制 "Law on the Nine Ranks of Officials", establishing the nine rank system. Senior and junior 中正 zhongzhengs (censors) were appointed in the region and district, who sent officials to serve in the imperial government based on the ranks assigned to them. Educated people in the field were divided into nine ranks from the highest to the lowest. The criteria were origin and lineage, moral qualities and abilities, as well as the collection of opinions about a person. The nine rank system was an evolution of the review recommendation system. She transferred the authority to select officials from local authorities to representatives of the central government. The division of bureaucratic cadres into ranks depending on their qualities was an innovation. The selection criteria became more and more rigorous. Under the 魏 Wei and 晋 Jin dynasties, the dominance of noble families increased. In the late period of these dynasties, numerous abuses flourished in the system of selection. The powers of the 中正 zhongzheng, who assigned ranks at their own discretion, increased. Noble families, with the help of the Zhongzheng, controlled the selection. As a result, a situation has developed in which 高门代阀有世及之荣，庶姓寒族无过进之路 "noble families pass on their honor by inheritance, but ordinary people have no way" .

The system of nine ranks, determined by the Zhongzheng, became an instrument of domination by the nobility.

The system of state examinations. After the unification of the country by the 隋 Sui dynasty, Emperor Wen-di in the seventh year of his reign (587) abolished the system of nine ranks and introduced county examinations to strengthen the central authority. Emperor Yangdi also introduced metropolitan examinations for the selection of educated people for the positions of officials, establishing a system of state examinations, the hallmarks of which were publicity and the selection of the best, most capable candidates. The state examination system was established in the Sui Dynasty, took shape in the Tang Dynasty, was further developed in the Song Dynasty, strengthened in the Ming Dynasty, and declined in the Qing Dynasty, having lasted for 1300 years and was the main method of selecting officials in the middle and late periods of the feudal societies in China. The main features of this system:

1. Open, public examinations ensured equal competition to a certain extent. With the exception of artisans, merchants and servants, other educated people, regardless of what families they came from and their level of well-being, only on the basis of a certain level of knowledge and culture, had the right to participate in open county and regional exams. The state examination system undermined the dominance of the noble families of the Wei and Jin dynasties, and paved the way for careers in the civil service for educated middle and small landowners.

2. The system of state examinations has become comprehensive over time. Examinations were divided into degrees, also depending on the direction they were divided into civil and military. Civil examinations were divided into special and ordinary. Special exams are extraordinary exams held by the emperor's decree to select the most talented personnel. Ordinary examinations were held at regular intervals to select personnel for bureaucratic positions. There were many types of regular exams: 秀才 xiucan (local level) degree exam, 明经 mingjin canonical texts exam, 进士 jinshi (metropolitan) degree exam, 明法 mingfa law exam, 明算 calculus exam, exam for children 童子, etc. The form and content of examinations in different areas were different. The ways to get into the exams also began to be regulated over time. Those who graduated from metropolitan or provincial and county schools were called 生徒 shengtū, those who passed local exams were called 乡贡 xiangong. The state examination system under the Tang Dynasty included provincial and government examinations. During the 宋 Song Dynasty, a palace examination was added. Since the 明 Ming Dynasty, there have been examinations conducted by local education departments, provincial capital examinations, capital examinations, and palace examinations. The palace examination was held every three years, and its results were evaluated personally by the emperor, who determined the winners of the first, second and third places. They were called 状元 zhuangyuan, 榜眼 banyan and 探花 tanhua.

3. The main criteria for the exams were knowledge in the field of literature and culture. The subjects on which the exams were taken and their content were different,

but the main ones in the exams on versification, knowledge and understanding of classical Confucian texts, answers to political questions, traditional Chinese mathematics and knowledge of laws were precisely knowledge in the field of culture.

In the initial period, the system of state examinations played a certain positive role. After the strengthening of the absolute monarchy under the Ming and Qing dynasties, quite significant changes took place in the system of state examinations, both in form and in content. This was mainly reflected in:

1. In the content of the exams, the main emphasis was on knowledge of the canonical texts, and not on practical questions. The main subject at the exams were the texts of the Confucian canon - 五经 Pentateuch and 经典四书 Tetrabook as interpreted by the philosopher 朱熹 Zhu Xi. The principle was 代圣贤立言 "to act according to the words of the sages". Confucian philosophy became a compulsory subject in the examinations for admission to the ranks of officials.

2. The 八股 Bagu (an eight-part examination essay) were formulaic in form and empty in content. They limited people's thinking.

3. Fragmentation, one-sidedness, complexity of examination topics, coupled with abuses during examinations, petitions to inspectors supervising examinations, led to an ever-increasing corruption of officials. Gradually, the state examination system became an obstacle to social development, and at the end of the Qing Dynasty, it was abolished.

After the Sui and Tang dynasties, the state examination system became the main method for selecting officials, but inheritance, promotion by recommendation, as well as military merit appointment, title purchase, ancestral merit awards, and other methods of selecting officials continued to exist as an addition to the state system. exams.

Official management system. This system included appointment, performance review, rewards and penalties, assignment of ranks and payment of salaries, vacations and retirement from service. Let's consider in more detail:

Appointment: In order to ensure that officials at various levels comply with political demands, all imperial dynasties placed great emphasis on the appointment of selected officials to positions. During the Qin Dynasty, in order to ensure that the promoted officials had the necessary qualities, they were subject to the rule 任人而所任不善者，各以其罪罪之 "if the appointed to the position does not perform his duties well, then he is subject to punishment as criminal" (史记。范雎列传 "Shi ji" (Historical Notes), chapter "Biography of Fan Sui"). After the 汉 Han Dynasty, many restrictions were placed on appointments to official positions. The imperial government made certain requirements for candidates for the positions of officials regarding their origin, profession, property, seniority, ethnicity, appearance and physique. Thus, since the times of the 秦 Qin and 汉 Han dynasties, which pursued a policy of prioritizing agriculture and curbing trade, all dynasties, to varying degrees, limited the opportunity for merchants to become officials. During the 魏 Wei and 晋 Jin dynasties, people of humble origin were limited in their ability to hold high positions. During the 十六国 period of the Sixteen Barbarian States, during the 北魏

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Northern Wei, 元 Yuan and 清 Qing dynasties, there were restrictions on nationality for officials holding certain positions. In bureaucratic circles with their strict hierarchy, when appointing a person to a position, the origin and length of service were taken into account in the first place. As the bureaucratic system developed, the restrictions on origin and length of service became more and more strict.

In order to avoid nepotism among officials, since the time of the Eastern Han Dynasty 东汉, special rules were in place when appointing officials. Under the 东汉 Eastern Han Dynasty, the 三互法 "Three General Laws" were adopted. Their main essence was that a person from a certain area could not hold a leadership position in this area, and officials whose families were related by marriage could not supervise each other. In addition, according to the laws of the Han 汉 Dynasty, older and younger brothers, uncles and nephews, as well as officials who became related through marriage, could not serve in the same institution or territorial unit. When a new official was appointed to an institution or territorial unit, the officials serving there had to prove the absence of ties with him. According to the laws of the 唐 Tang Dynasty, officials could not serve not only in the place where they were from, but also in neighboring districts and counties. Also, according to the laws of the 唐 Tang dynasty, an official was not supposed to have relatives in state bodies related to his service or supervising it. So, the son of the first minister could not become an official - an exhorter, brothers could not serve in one department. Under the 清 Qing Dynasty, the rules to prevent nepotism among officials were tightened. For example, it was strictly established that one could not hold office as an official in a district within a radius of 500 li from one's place of origin. Officials of the central ministries and heads of various departments in the provinces could not recruit their fellow countrymen. Sons and younger brothers of metropolitan officials with a rank above the third, governors, military governors and other high-ranking local officials could not serve in the metropolitan censorship, etc.

Under some dynasties, special requirements were imposed on candidates for the positions of officials. For example, during the 唐 Tang Dynasty, candidates for official positions were subject to additional requirements regarding appearance, speech, writing style, and other aspects. The officials receiving the post had to have a large physique, have eloquence and be able to find arguments, be skilled in calligraphy and be able to beautifully and competently formulate their decisions, sentences.

After being appointed to a position, the imperial government issued signs to officials certifying their position and rank. Since the era of 战国 of the Warring States, there has been a system of seals and ribbons, which included seals made of different metals - gold, silver, copper, and ribbons of different colors - purple, blue, black, yellow, etc., which were indicative of the rank of an official.

An appointed official, starting from the Han 汉 Dynasty, had to undergo a year of probation. Those who did not cope with their position during this period were either transferred to a lower position or fired. During the 明 Ming Dynasty, before the

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final entry into office, officials were provided with a period of practical tests called 历世 lishi and 观政 guanzheng.

Verification of work, rewards and penalties. Performance check (考课 kaoke, also called 考绩 kaoji, 考核 kaohe) is a check arranged by the imperial government for the compliance of officials with established norms, their achievements and mistakes. The 上计 shangji system, which originated in the 战国 era of the Warring States, already contained certain rules for checking officials. During the period from the 秦 Qin, 汉 Han, 魏 Wei and 晋 Jin dynasties to the 唐 Tang and 宋 Song dynasties, a system was formed to check the work of officials with a certain frequency, a certain content, rewards and penalties, a strictly defined sequence and a clear division of duties.

During the 秦 Qin and 汉 Han dynasties, there were two types of inspection of the work of officials: inspection by the central government of local officials in the districts and counties and inspection by the heads of administrative bodies of their subordinates. The content of the check and the requirements were different depending on the official duties of the officials. At the county level, they checked mainly "the processing of fields by the local population, accounting for taxes and receipts of grain and money, the number of thieves and robbers." At the district level, they checked whether the official takes bribes, does not oppress the population, does not engage in excessive extortions, as well as registering the population, cultivating fields, collecting taxes, the value of the price of rice, order and peace in the district, etc. During the 汉 Han Dynasty, inspections were annual, and a big inspection was held every three years. Those who showed outstanding results during the test were called 最 zui (the best), and those whose results were unsatisfactory were called 殿 dian (back, trailing). Verification was the basis for awards and penalties. The awards were in the form of an increase in salaries, valuable gifts, promotions, conferring ranks and titles. Penalties included a reprimand, whipping or caning, a monetary fine, a reduction in rank, or criminal punishment up to and including the death penalty.

During the 唐 Tang and 宋 Song dynasties, the procedure for checking officials, including its objects, standards, and methods, was finally formed. Under the 唐 Tang Dynasty, the minor inspection was carried out once a year, and the major one every four years. Officials, starting from the third rank, were personally checked by the emperor. Officials from the fourth rank and below were divided into two categories: metropolitan and external officials, who were separately checked by special authorized persons. The subject of the test was 四善二十七最 "four virtues and twenty-seven excellences". 四善 "The Four Virtues" are the four required political and moral qualities common to all officials. 二十七最 "Twenty-seven excellences" are specific requirements relating to various aspects of public service, divided into 27 areas - politics, economics, law, military affairs, culture, personnel matters, education, etc. The assessment had nine degrees, a written assessment report was drawn up, which was announced publicly, after which it was handed over to the archive. This conclusion was the basis for promotion. During the Song Dynasty, there were annual

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inspections and a big inspection every three years. The standards for testing internal and external officials were 四善七事三最 "four virtues, seven deeds and three excellences". To assess the quality of work of officials, three degrees were used: the highest, the middle and the lowest. The 差遣院 chaiqianyuan department carried out the initial check of the city officials, and the 磨勘院 mokangyuan department carried out the second check. The specific inspection activities of civil and military officials were separately led by 审官东西院 East and West Shenguan (Administrative Personnel Evaluation Chamber). The 考课院 kaokeyuan (inspection chamber) was in charge of checking external officials. Military ranks from 使臣 shichen and above were under the jurisdiction of 枢密院 shumiyuan (military council).

Under the 明 Ming Dynasty, the performance checks of officials were divided into full checks and checks - supervision. A complete check depended on the service life. It was held every three years. The check after three years of service was called the initial check, after six years - the re-check, after nine - the final check. The results of the check had three degrees: copes with the position, a satisfactory level and does not cope with the position. Verification - monitoring was carried out in relation to the capital and external officials. The check of the capital's officials was also called the capital's observation and was carried out every three years. Officials from the fourth rank and above themselves reported on their successes and mistakes, and the emperor made a decision on them. Reports on officials from the fifth rank and below were sent by various 衙门 yamen (departments) for joint consideration by the ministry of ranks and the censorate. Checking the work of external officials was called 大计 daji (big accounting). Its results were considered by the ministry of ranks together with the censorate and local governors. The inspectors of the censorship were responsible for checking.

The 清 Qing dynasty continued, with minor changes, to use the system that existed during the 明 Ming dynasty. A full check began to be carried out once a year and was called 考 kao. After the third time, the check was considered 满 "complete" (completed). There were five levels of evaluation: first degree, second degree, satisfactory performance, unsatisfactory performance, and not coping with the position. 京察 "metropolitan observation" and 大计 "large counting" were carried out in the same way as in the 明 Ming Dynasty. The standard for 京察 "capital observation" was 四格八法 "Four Rules and Eight Laws". Metropolitan officials from the rank of the third and above and the governors of the provinces themselves compiled reports on their successes and mistakes in administrative activities. Officials from the fourth rank and below were checked by the ministry of ranks and the censorship. Checking 大计 "large count" was carried out at different levels - territories, provinces, districts, councils, counties. Based on its results, a report was made to the governor.

Rank and salary. Rank is the position of an official in the hierarchy, associated with his position and was an indicator of his political role and social position. A salary is an economic reward given by the government to officials based

on their rank and rank. The system of ranks in ancient China originates from the 九命制 "order of nine orders" of the 周 Zhou era, according to which the ruler divided all officials and nobles according to their position into nine categories. The first category was the lowest, the ninth - the highest. This system was the offspring of the appanage system, with its order of succession to rank of dignitary and income. During the 秦 Qin and 汉 Han dynasties, the 粟石品级制 "ranking system by the volume of chumiza (millet)" operated, in which the rank of an official was considered by the volume of grain given out to him - from 10,000 dan (1 dan ≈ 100 [dm] ³) from the first minister to 1 dou (≈ 10 [dm] ³) for xiaoli (minor officials). There were 16 ranks in total. In the early period of the Wei and Jin dynasties, the rank system was very complex, there were several different types of ranks. After the Southern and Northern dynasties, a unified system of nine ranks of officials gradually developed. Each rank was subdivided into two degrees - direct rank and accompanying rank, so there were 18 ranks in total. After the 隋 Sui dynasty, this system of official ranks was used in all dynasties. There was also a division into internal and external officials. This was the only small change made to the system of official hierarchy in subsequent dynasties.

After the 隋 Sui and 唐 Tang dynasties, the institute of nominal honorary positions emerged within the framework of the rank system. Honorary positions differed from the actual bureaucratic positions included in the official staff in terms of official duties and powers. Holders of honorary positions were not included in the staff and did not have specific duties. Acting officials had ranks, and honorary officials had degrees of honor. The hierarchy of acting officials consisted of nine ranks and eighteen degrees. Honorary officials had a separate hierarchy. At the beginning of the 隋 Sui dynasty, there were six degrees of honorary officials. Emperor 炀帝 Yangdi of the 隋 Sui dynasty increased them to nine 大夫 great men, eight 尉 wei (military honorary positions) and seventeen degrees - from 光禄大夫 "great man of brilliant prosperity", belonging to the accompanying first rank, to 立信尉 lixinwei, who belonged to the accompanying ninth rank. After the 隋 Sui and 唐 Tang dynasties, all dynasties used a system of honorary positions, but the names of these positions and their hierarchy were different in different dynasties. So, under the 唐 Tang dynasty there were twenty-nine degrees of honorary titles, under the 北宋 of the Northern Song - thirty-seven, under the 南宋 of the Southern Song - forty-two degrees. There were usually more degrees of honorary titles than the ranks of active officials. By the 清 Qing Dynasty, the number of honorary degrees gradually approached the number of official ranks. They also began to have nine ranks and eighteen degrees. In the rank system, there was a distinction between position and rank. The purpose of this was an opportunity for officials, with the help of seniority, proper performance of their duties, to increase their rank and enjoy certain political and economic rights, and for those who had outstanding abilities, but at the same time had a short service life - the opportunity to occupy a high post and participate in management of state affairs.

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The system of ranks is strictly determined by the rules for promotion, the scope of official powers of officials. On the basis of rank, officials received positions and salaries. Before the 秦 Qin dynasty, the authorities, as a rule, used the land tax collected in different specific lands as a payment to officials. During the Han 汉 Dynasty, officials were paid salaries mainly in grain. The distribution was monthly. The unit of issuance was 斛 hu, and the official's rank was measured in 石 dan (1 石 dan = 2 斛 hu). During the 魏 Wei and 晋 Jin dynasties, feudal fragmentation reigned, society fell into decay, and payments to officials were disordered. Salaries at that time were given in kind - grain, cloth, etc. During the 西晋 Western Jin Dynasty, officials were paid according to the number of days and were given out twice a year in spring and autumn in the form of rice, silk, fabrics, money, provision of vegetable fields, labor, etc. After the introduction of the land allotment system, officials began to allocate allotments in accordance with their rank. Officials of the first rank were allocated 50 顷 qing (1 顷 qing \approx 6.6 hectares), the difference between ranks was 5 顷 qing, up to 10 顷 qing for officials of the ninth rank. At the beginning of the Northern Wei 北魏 dynasty, officials were unpaid and bribery became the norm. Emperor 孝文帝 Xiaowen-di in the eighth year of his reign under the motto 太和 Taihe (484) ordered "Based on the old times, to issue salaries to officials, different depending on the rank." For the maintenance of officials, taxes levied on the population were increased. From each household "to increase the collection to three rolls of cloth, grain to three 斛 hu and nine 升 sheng (1 升 sheng = 1/10 dou \approx 1 [dm]³) for officials' salaries." Under the 隋 Sui Dynasty, the salary rates for capital officials and external officials differed. The salaries of city officials were determined by their rank, while the salaries of external officials at the district, regional and county levels depended on the population in their territorial units. In addition to paying salaries, there was also the allocation of land allotments to officials. The size of the allotment depended on the rank of the official and ranged from one 顷 qing to five 顷 qing. During the 唐 Tang Dynasty, the salaries of officials were divided into three types: annual salary, monthly salary and allocation of land allotment and were issued in kind, cash and land. The annual salary was given out in rice annually in an amount determined by rank. The monthly salary was an additional payment to officials, which they received every month in money for various needs - food, servants, security, etc. Land allocation is the transfer by the government to officials in office of land that they could use, but did not have ownership of them. They had the right to receive income by collecting taxes from these plots, but when they moved to another position or retired, they lost this right. In addition, there were also "fields of inherited use" - from 60 顷 qing for officials of the main first rank to 5 顷 qing for officials of the fifth rank, which could be inherited. During the 宋 Song dynasty, money circulation increased, and the salaries of officials began to be mostly paid in money. At the beginning of the 宋 Song Dynasty, the salary was small, then it gradually increased. In addition to the basic salary, the officials had many other additional payments - for servants, food and clothing, for the food of servants, for tea

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and wine, food, firewood, coal, salt, horse feed, paper and brushes, etc. For some high-ranking officials, there were other cash bonuses. The 明 Ming Dynasty had a cash-in-kind wage system in which rice, as the basic unit, was converted into paper money, coins, silver, and textiles, of which money was the main part. During the 清 Qing Dynasty, salaries were given in silver and rice, and silver was the main part. Metropolitan officials were paid in silver and rice, external officials were paid in silver.

The forms of payment of salaries varied in different dynasties. In general, the process went in the direction from the natural form of the issuance of salaries to the form of money, which coincided with the development of the productive forces in society. In ancient society, the payment of salaries to officials was the main item of government spending. The amount of salary depended on the fullness of the treasury and was connected with state policy.

Vacations and retirement. In ancient times, an official's vacation was called 告归 gaogui in ordinary times. It already existed in the 春秋 Spring and Autumn and 战国 Warring States eras. During the 汉 Han Dynasty, according to the established rules, officials rested one day out of five, called 休沐 xiumu. During the 唐 Tang dynasty, they rested one day out of ten, called 旬假 xunjia. During the 汉 Han dynasty, an official could be ill for three months while remaining in office; if this period was exceeded, he was stopped being paid. But with the emperor's permission, sick leave, called 赐告 qigao, could be extended. During the 唐 Tang Dynasty, sick leave for officials of the third rank and above had to be approved by the emperor, and for officials of the fourth rank and below, it had to be approved by the head of their department. During the 唐 Tang Dynasty, an official's vacation on personal matters could not exceed three days and could not fall on the day of the audience with the emperor. Local officials in counties, councils and counties also strictly controlled sick leave. In case of illness, they could ask for a month's leave. When this period was exceeded, their salary was withheld. In addition, officials were given leave for weddings, mourning, and to visit their parents.

The retirement of an official in ancient times was called 致仕 zhishi (resignation). In the 西周 era of Western Zhou, the rule was already written down: 大夫七十而致事 "statesmen who have reached seventy years of age retire from service." Subsequently, in almost all dynasties, the rule was that officials retired at the age of seventy. It was not until the 明 Ming Dynasty that people retired at the age of sixty. Officials who retired received certain political and economic preferences. Political preferences consisted mainly in conferring honorary titles and titles, the opportunity to participate in state politics, and the opportunity for children and grandchildren to receive the title of official for the merits of their ancestor. Economic preferences consisted of payments and gifts. After the death of an official, various gifts were also presented - valuables, money, grain, seals and ribbons, as badges of honor, as well as a tomb, multi-colored silk, robes for the deceased. Some especially respected officials were given a posthumous title as a reward.

Conclusion. The system of selection and management of officials that existed in ancient China solved the issue of human resources for bureaucracy, and management included the appointment of officials to positions, checking their work, rewards and penalties, assigning ranks, paying salaries, vacations, leaving service and other official procedures. .

The basis for the selection of personnel was membership in the imperial court and services to the fatherland. The emperor was the supreme commander and distributor of titles at all times. Relatives of the emperor, his closest close dignitaries received the highest titles, controlled the army, oversaw military commanders and led the troops. When distributing titles and ranks, the center and the periphery were connected. At all times in ancient China, titles were just honorary titles. Their weight depended on proximity to the emperor (for titles given to members of the imperial house) or merit (for titles given on merit).

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