



Review on the dissertation by Vladislav Kruglov,
entitled

TERMINOLOGY OF THE CLASSICAL CHINESE TREATISE *XICI ZHUAN*
("COMMENTARY ON THE APPENDED PHRASES") AND ITS PROJECTION ON
PHRASEOLOGY OF THE CONTEMPORARY POLITICAL DISCOURSE

submitted for the degree of a Candidate of Philological Studies

5.9.6. Languages of Peoples of Foreign Countries (Chinese Language)

Vladislav Kruglov's dissertation focuses on the analysis of ancient Chinese treatise *Xici Zhuan* (one of the commentaries to *I Ching*, the *Book of Changes*) and its influence on the contemporary political discourse used by Chinese political leaders in the form of traditional phraseological sets *chengyu*. It is the second focus which I want to present my views and comments.

Through analysis of 504 speeches of the political leaders of the PRC, Mr. Kruglov successfully demonstrated a linguoculturological connection between traditional Chinese philosophical texts and the contemporary political discourse, established models of syntactic deformation of Chinese four-character idioms in political texts and set up linguistic parameters of usage of idiomatic phrases *chengyu* of the I-Ching tradition as it is formed in the *Xici Zhuan* treatise.

In his study, complementary-, modifier-, adjectively-, predicate- and affixally-deformed *chengyu*, were identified philologically, thereby linguistic parameters of usage of idiomatic phrases *chengyu* of the I-Ching tradition were determined as it is formed in the *Xici Zhuan* treatise.

This dissertation has its special value as it reveals political, social and philosophical significance of the use of *chengyu* by political figures in contemporary China through philological analysis. He correctly pointed out that "One of the most important characteristics of the Chinese worldview is continuity". One of the academic novelty of this study lies in finding out that this continuity can be observed also in linguistical dimension apart from political, historical, cultural ones. This finding helps to understand distinctive features of ethnical Chinese mentality and to gain a better understanding of socio-political processes in present day China, therefore contribute to the China study in Russia. This work is a contribution to the endeavour in the field of Russian-Chinese translation as well, as adequate and correct translation of political speeches depends on precise comprehension of etymological meaning and origins of *chengyu* used in political discourse.

Mr. Kruglov has found out through his study that "Use of I-Ching-related phraseology significantly increased in speeches of Xi Jinping (32 contexts) in the diachronic dimension as



compared to the former leaders – Mao Zedong (23) and Deng Xiaoping (7).” The present president Xi Jinping in one speech alone addressed to students of the Beijing University used over 40 idiomatic phrases. Actually, Xi Jinping is for sure not the one who has more education and background in ancient Chinese literature, culture or history than Mao Zedong and Deng Xiaoping. But why he used much more *chengyu* than his predecessors? Mr. Kruglov acknowledged the “back to the origins” process in recent years in China. It would be more convincing if Mr. Kruglov would have mentioned the need of initiating the process, therefore explained the tendency of more and more frequent usage of *chengyu* and other phrases connected to the Chinese tradition. But this point does not deny the positive aspects and overall value of this dissertation. It remains to be an excellent work, which proves that Vladislav Kruglov deserves to be granted with a Doctor Degree of Philological studies (5.9.6. Languages of Peoples of Foreign Countries (Chinese Language))

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