

АН ЛЕ

Түндүк-Батыш педагогика университети, Эл аралык маданий алмашуу колледжи, Гансу,
Ланчжоу

АН ЛЕ

Северо-Западный педагогический университет, Колледж международных культурных
обменов, Ганьсу, Ланьчжоу,

AN LE

NorthWest Normal University College of International Culture Exchanges, GanSu LanZhou

"МЫРЗА" СӨЗҮНҮН КОЛДОНУЛУШУН АЯЛДАРДЫН КӨЗ КАРАШЫ МЕНЕН
ТАЛДОО

АНАЛИЗ УПОТРЕБЛЕНИЯ СЛОВА «СЭР» С ЖЕНСКОЙ ТОЧКИ ЗРЕНИЯ

AN ANALYSIS OF THE USE OF THE WORD "SIR" FROM A FEMALE PERSPECTIVE

Кыскача мүнөздөмө: Тилдин лексика тутумунун маанилүү бөлүгү катары саламдашуу гендердик айырмачылыктарды чагылдырышы мүмкүн. Урматтуу жана билимдүү аялга карата "Мырза" деген сөздү колдонуу керекпи же жокпу деген талаш-тартыш күч алууда. Социолингвистиканын позицияларынан автор ар кандай мезгилдердеги корпустарды жана сөздүктөрдү, ошондой эле семантикалык талааны диахроникалык салыштыруу жана талдоо ыкмалары менен айрым аялдардын "Мырза" деген сөздү аялдык көз караштан орунсуз деп табышынын себептерин изилдейт.

Аннотация: Являясь важной частью словарной системы языка, приветствия могут отражать гендерные различия. Растет дискуссия о том, следует ли использовать слово «сэр» по отношению к уважаемой и образованной женщине. С позиций социолингвистики автор рассматривает словари разных периодов, а также методами диахронического сравнения и анализа семантического поля исследует причины, по которым некоторые женщины считают слово «сэр» неуместным с женской точки зрения.

Abstract: As an important part of the language vocabulary system, salutations can reflect gender differences. There is a growing debate about whether the word "sir" should be used to refer to a respectable and learned woman. From the perspective of sociolinguistics, the author examines corpora and dictionaries in different periods, and uses the methods of diachronic comparison and semantic field analysis to explore the reasons why some women think that the word "sir" is inappropriate from a female perspective.

Негизги сөздөр: мырза; диахроникалык салыштыруунун семантикалык талаасын талдоо; аялдардын саламдашуусу жок; аялдардын перспективасы.

Ключевые слова: господин; анализ семантического поля диахронического сравнения; отсутствует женское приветствие; женская перспектива.

Keywords: mr; diachronic comparison; semantic field analysis; missing female salutation; female perspective.

When the word "sir" is used as a salutation, it has a wide range of references. In life, a woman can call her husband Mr. and address a man by "first name (last name) + [sir]". In addition, people often refer to highly educated and respected women as "sir", such as Song Qingling (born in 1893), He Xiangning (born in 1878), Xu Guangping (born in 1898), Bingxin (born in 1900), etc., who are often referred to as "sir" [9]. However, more and more people are now questioning the use of women as "sir", because the height of women's lifelong efforts is given a masculine predicate, which Zhou Youguang (2003) also believes is unreasonable [15].

1. The meaning of the word "sir" and the problem

The word "sir" first appeared in "Poetry, Daya, Shengmin": "Born in the moon, Mr. Ruda", its original meaning is the beginning, the beginning of the meaning. In the Great Dictionary of the Chinese Language, the word "sir" has 13 meanings: —1. the first son, the first child, 2. the father and brother, 3. the older and more learned, 4. the teacher, 5. the ancestor, 6. the scholar, 7. the general name of the literati and scholars, 8. the Taoist priest; 9. In the old days, it was called a person who took face-reading, divination, singing, practicing medicine, and reading feng shui as his profession; 10. He was called a prostitute; 11. In the old days, he was called a clerk or a person who was in charge of management; 12. A wife was called a husband; 13. A common term between ordinary people. 14. Refers to men who are representative of the region or industry. [7]. The Great Chinese Dictionary does not explicitly state that the word "sir" can be used to refer to a woman of learned and noble status.

In the seventh edition of the Modern Chinese Dictionary, the word "sir" has six meanings: —1. Teacher; 2. Honorific titles for intellectuals and adult men of a certain status (and sometimes for women of status and prestige); 3. Calling another man's husband or one's own husband to another; 4. < Fang > doctor. 5. Once called the ledger; 6. In the old days, it was called a person who was engaged in storytelling, orientation, arithmetic management, and feng shui. [11]. It should be pointed out that the word "sir" in the fourth edition of the Modern Chinese Dictionary does not refer to women, but it has since been revised and revised to include the meaning of women.

By searching the three dictionaries of "Chinese Dictionary", "Cihai" and the old edition of "Ciyuan", it is concluded that "sir" does not refer to the meaning of women. In all three dictionaries, "sir" has the meaning of "sir", which can be analyzed, and the subsequent use of the word "sir" to refer to learned and respected women is a transfer of this meaning, but not all women can be called "sir". In addition, searching for the word "sir" in "Dr. Chinese", in addition to the meaning mentioned above, "sir" also has the meaning of prostitute: Shanghai prostitutes are all called sir [6]. At that time, many prostitutes in the Shanghai area were influenced by the social environment and came into contact with many Westerners and Western ideas.

The use of the term "sir" to refer to women comes from a specific historical period. Addressing a woman as "sir" requires both a woman's knowledge and contribution to society, as well as a restriction on the age of the woman. In the modern social and cultural environment, there are some unavoidable problems in calling women "sir", and we must be cautious in our use [12].

2. The phenomenon and causes of the lack of female salutations

Through a search of the BCC corpus, the author found that the word "sir" was widely used from 1914 to 1944 (during the Republic of China), and reached its peak in 1915. See the image below:

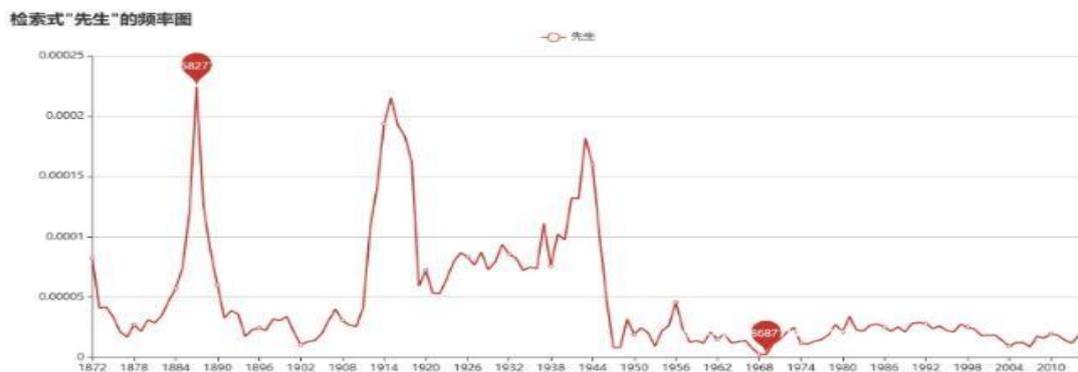


Figure 1: Frequency chart of the use of the word "sir"

During the period of the Republic of China, while the mind was emancipated, women were also liberated, and women began to go out of the house to enter the society, devote themselves to various industries, and made certain achievements and contributions to the society. Under such circumstances, the world gradually called women of status and knowledge "sir". The use of the word "sir" to refer to women began with the address of Soong Ching Ling. The author searched the BCC corpus and found that the earliest corpus in the current record appeared in the "Declaration".

"ShenBao 1929 station is decorated with slogans **such as "Happy Mr. Soong Qingling's return to China" and other slogans were added to the station yesterday morning, and the party headquarters of Shanghai Special City also made white cloth banners and large slogans on five or six sides, and the station was on guard yesterday morning, except for the Zhabei garrison, a small number of guards were transferred to the station to separate and protect** | [8].

Xing Fuyi (2005) mentions that Mao Zedong used the word "sir" in his letter to Soong Ching-ling, [9] and that Mao Zedong and Soong Ching-ling had different political positions, and it was inappropriate to call them "comrade", so they were called "sir".

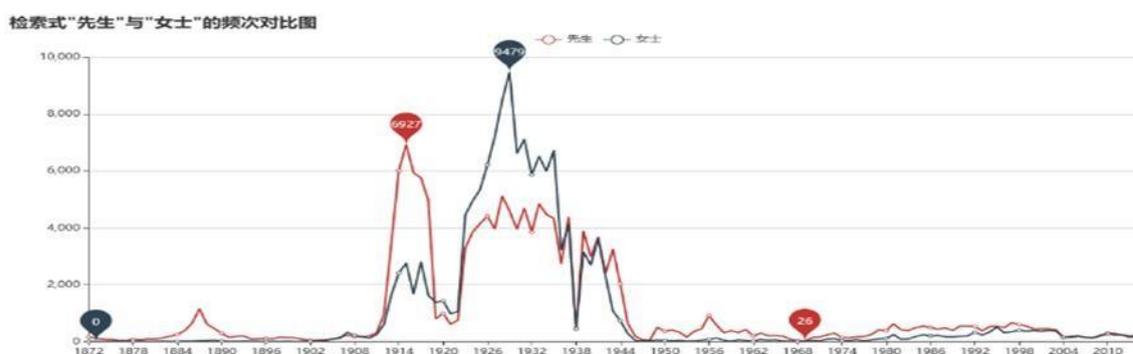


Figure 2: Frequency chart of the use of the term "madam"

In addition to "sir", there is another special word that is also worth scrutinizing – "female sir". Through the search of "Chinese Doctor", it was found that the term "female gentleman" can

refer to a woman with knowledge, or it can refer to a woman who is engaged in storytelling and divination, or it can be called "female first" or "female first".

Example 1: Baoshan said: "It seems that I heard that the seventh master has a very learned girlfriend now, and probably now that his learning is progressing, it is all taught by that female gentleman?" (CCL corpus, Center for Chinese and Chinese Studies, Peking University).

Example 2: After a break from the play, a mother-in-law brought in two female gentlemen who often walked under the door, put two sticks on the other side and ordered him to sit down, and handed the strings and pipa over [2].

In Example 1, "Mr. Woman" refers to a female teacher, and in Example 2, "Mr. Woman" refers to a woman who sings. Comparing the meanings of the words "sir" and "gentleman", it is not difficult to conclude that the word "gentleman" has been transferred to some of the meanings of the word "sir". The word formation method of "female son" is the same as that of the word "female gentleman", which is composed of "[female] + male salutation". The word formation method of "[female] + male salutation" reflects the missing link of female salutation, and at the same time is a supplement to the missing link of female salutation.

The term "lady" is also used to refer to women. The word lady was first derived from the meaning of "Ms. Lier" in the Book of Songs, Daya, and Drunk, that is, "a woman with a scholar", which is an honorific title for a knowledgeable and cultivated woman, and it is still used today [16]. The word "lady" in the Great Chinese Dictionary has three meanings: "1. The old term was a woman who was a scholar, 2. It was used as an honorific title for a woman, and 3. A woman and a man." The seventh edition of the Modern Chinese Dictionary has only one meaning of the word "lady", that is, an honorific title for women.

Through a search of the BCC corpus, the author found that the word "lady" was used more frequently from 1923 to 1945, and reached its peak in 1929. See image below.

The reason for this is, on the one hand, during the Republic of China, great changes took place in Chinese society, the feudal imperial system and autocratic rule that lasted for more than 2,000 years were broken, and the traditional society dominated by male power, patriarchy, and husband power was impacted, and women were liberated. On the other hand, after the New Culture.

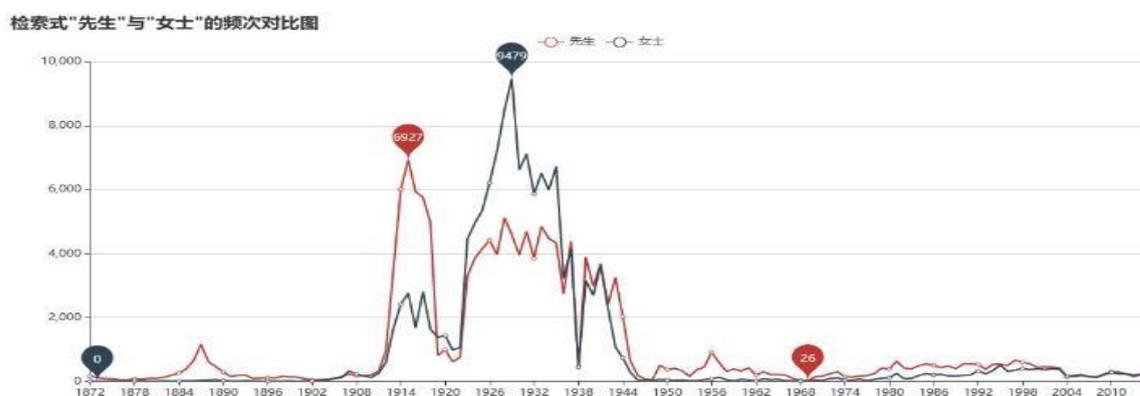


Figure 3: Comparison chart of the frequency of use of "Mr." and "Ms."

Movement, more and more Western culture and ideas were introduced into China, and under the influence of Western feminism, women demanded equal rights with men and achieved equality between men and women.

Comparing the frequency of use of the word "sir" with the word "madam" (see figure below), it is not difficult to conclude that both are expressions of the use of women in specific fields at a specific time, and it is difficult to briefly evaluate the meaning and usage of the two in isolation from the specific context of the times. Language is a mirror that reflects social culture, and the development and changes of society are also reflected in language.

Analyzing the words "sir" and "madam" from the perspective of semantic field, it is not difficult to conclude that the word "sir" has a gender-ambiguous meaning. From the original meaning, the word "sir" mostly refers to men, and only in specific contexts can it be used as a female salutation. The word "sir" is both a manifestation of and a complement to the missing link in female salutation. See the image below:

	male	female
Mr	+	+
lady		+

Figure 4: "Sir" and "Ms." semantic field analysis diagrams

The use of "sir" to refer to women is a product of a specific social and cultural background. China is a traditional agricultural country, in the traditional labor to the way of male farming and female weaving, its main idea is also around the mode of production to form the idea of male superiority and female inferiority, male dominance and female dominance. In such a social context, there are naturally very few words that refer specifically to female salutations. However, due to the drastic changes in China's recent history, many new ideas have poured into China, and women have been promoted in terms of status and ideology, and they are active in all strata of society, engaged in various fields, and seek equal status with men in terms of rights and status. Taking "Mr" as an example, our social tradition is male-centered, so there are male social generic names for "sir" and no female social generic names. Therefore, the use of "sir" to directly refer to a respected woman can also be called a form of "language complement". In the process of the development of "sir" to refer to women, whether it is the form of "female + title", the original "masculine" title to refer to "both sexes", and even the absence of female titles, all of which illustrate the inequality of gender pressure in the social background, and the hidden "implicit and disadvantaged" female status determined by cultural traditions and social customs [12].

Judging from the difference in cognitive attitudes between men and women. After breaking through the patriarchal and patriarchal domination, women are calling for freedom and equality. With regard to the lack of links in the female salutation, men generally consider the use of the word "sir" to refer to women of learned and distinguished status within the acceptable range, and do not find such a title inappropriate. But from a woman's point of view, the term does have ambiguity. From the oppressed to the up-and-coming in various fields, women have given a lot on the road to power and equality, and naturally do not want their highest achievements to be crowned with the word "sir" used in male titles, which is the source of the current dispute over whether the word "sir" is appropriate to address women. Women's resistance to the patriarchal society was first reflected in literary works, and the choice of vocabulary also reflected a kind of resistance to women's "micro-disadvantage", women could not escape the influence of the millennial patriarchal social domination, and it is not difficult to find the "male gaze" in the works and thoughts of female

writers [14] but at the same time, their works also embody "women with the male gaze to gaze at women"[5].

The lack of female salutations is not only reflected in the word "sir", but there are other words that also reflect the lack of female salutations. In daily life, students call the wives of male tutors "Mrs. Shi" and "Mrs. Shi", but they often do not know how to address the husbands of female tutors. Traditional Chinese skills focus on the inheritance of the teacher, students call the teacher "master", the same door that calls "master" is "uncle" or "uncle", the male classmate who calls "master" is also "uncle" and "uncle", and the female cousin who calls "master" is also called "uncle" and "uncle". In a general sense, "uncle" and "uncle" both refer to relatives of male families, and it is also inappropriate to use "uncle" and "uncle" to refer to female inheritors. During the beginning of the fall semester, the word "military master" became popular on the Internet, and people often used the word "military master" to refer to freshmen who seized resources such as canteens, express stations, supermarkets, etc., whether they were boys or girls, they could be called "military masters". The "master" in the word "military master" reflects the masculine color, but many girls also use the word "military master" to refer to themselves, instead of using the word "military milk" to refer to themselves.

In response to the question "What do you think should be called a highly respected and knowledgeable woman?", the author distributed 210 questionnaires to college students, 210 questionnaires were returned, and 210 valid questionnaires were received. A total of 105 questionnaires were filled out by women and 105 questionnaires by men. According to the data of the valid questionnaire, there is a need for some new salutations to refer to highly respected and knowledgeable women, such as teacher, surname + [lady], etc. However, there are also some people who believe that it is appropriate to use the word "sir" to refer to a highly respected and knowledgeable woman, which is a continuation of the tradition of transposing the word "sir" to describe a highly respected and learned woman.



Figure 5: Chart of questionnaire data

III. Conclusion

Mr. Xing Fuyi pointed out that "language is the symbol of culture, and culture is the management of language" [9]. We cannot deny that the word "sir" is plausible in its use to refer to learned and respected women, but language is a system of symbols that satisfies communication between people and reflects a certain social environment. With the development and change of society, the transformation of women's roles has also brought some practical problems, and the structure of female salutations needs to be reconstructed and improved. From the phenomenon of missing links in modern Chinese female salutations, it is not difficult to see that female salutations develop with the development of society and change with the change of women's status. Only when

men and women play an equal role in society can the two sexes achieve true equality and the phenomenon of the lack of female pronouns can be truly solved.

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