

## **Associative lines of death-related euphemisms in Chinese and Uzbek**

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**Abstract:** In this article, it is analyzed that according to the concept of associations in Chinese and Uzbek linguistics, a single event or a single object does not exist spontaneously, independently, they are related to other events and objects, all things exist as a whole or structure. Euphemisms in Chinese and Uzbek linguocultures also have a number of semantic features, and it has been found that associative groups form a single "net." In the analysis of death-related euphemisms in Chinese and Uzbek, associative lines such as "death-rest", "death-journey", "death-home" and "death-metamorphosis" were compared.

**Keywords:** associative lines, linguoculture, metamorphosis, recreation, home and household, travel

### **1. "Death - rest" associative lines**

It is known that after death, the movement of all beings stops and ceases, and it is as if it were asleep. Therefore, the words "rest" and "sleep" often refer to the concept of death<sup>1</sup>. The expression "rest" forms a whole system based on the word "death": 休息 - "rest", 安息 ānxī - "eternal rest", 令其休息 lìngqíxiūxi - "rested", 安眠 ānmián - "to start a rest", 在亚伯拉罕的怀里休息 zài yàbólāhānde huáilǐ xiūxi - "rests in the abode of Abraham" and so on.

Along with the above, the words "peace", "sleep", "dream" also take an active part in the formation of this line: 得到安息 dédàoānxī - "to achieve a peace", 被上帝招去永远安息 bèi shàng dì zhāo qù yǒngyuǎn ānxī - "Eternal peace was achieved with the help of God", 上帝令他灵魂安息 shàngdì lìngtā línghún ānxī - "God gave them end-life peace", 入睡 rùshuì - "he was asleep", 长眠 chángmián - "go to sleep forever", 闭眼了 bìyǎnle - "go to everlasting sleep", 长眠 zhǎngmián - "turn a blind eye", 瞑目 míngmù - "close your eyes forever", 永蛰 yǒngzhé "蛰" zhé - "go to hibernation like animals", 睡觉 - "daydream" and other euphemisms are in this list.

Although the expression "rest" is not directly involved in the formation of the associative line "death - rest" in Uzbek linguoculture, its meaning is understood through the expressions "sleep", "calm down", "turn a blind eye", "nod". For example: Сўнг юрагидан алангали бир оҳ тортиб, унинг кўзи у билан бирга ухлагани уйқуга кетди (Н., "Фарход ва Ширин", 354-б.) - *Then, with a fiery sigh from his heart, his eyes fell asleep as he slept with her* (N., *Farhod and Shirin*, p. 354);; Фарзандлари отаси мангу уйқуга кетганидан кейин у бошлаган ишларни

<sup>1</sup> 邵军航, 汉语委婉语研究, 上海, 2010年

давом эттирдилар (“Қобуснома”дан) - *His children continued the work he had begun after his father had fallen asleep forever (from The Nightmare)*; Маҳин каравот устида абадий уйкуга кетган эди (М.Коз., “Қўрқинчли Техрон”, 302-б.) - *Mahin had fallen asleep on the bed forever (M. Koz., "Terrible Tehran", p. 302)*; Гулчеҳранинг онаси 33 ёшида оламдан кўз юмган эди (С.С., “Саратонда қор ёғди”. 250-б.) - *Gulchehra's mother died at the age of 33 (S.S., "It Snowed in Cancer," p. 250)*; Бегона юртда, боласи дийдоридан йироқда армон билан кўз юмди (С.Аҳмад, “Жимжитлик”, 8-б.) *In a foreign land, far from home, the child died with a wish (S.Ahmad, "Silence", p. 8)*; Сирожиддин ҳам бир ўтиб, абадийликка бош кўйди (“Сирли олам”, 1997, №1, 26-б.) - *Sirojiddin also passed away and set his head on eternity (Mysterious World, 1997, №1, p. 26)*; Унсин елкасига маймун минган дақиқада нақадар кўрққан бўлса, ҳозир шу қадар тинчиди (А.Қаҳҳор, “Дахшат”, 8-б.)- *Unsin was as calm as he was when he was riding a monkey on his shoulder (A. Qahhor, "Dahshat", p. 8)*; Онаси ҳам шунга илҳақ бўлиб кўз юмолмаяпти, – деди кампир нафаси титраб, – қачон олдига кирсам: “Тўй қачон, кўзим очиклигида қизимнинг тўйини кўриб қолай”, дейди (А.Қаҳҳор, “Ўтмишдан эртақлар”. 3-т.,206-б) - *Her mother does not turn a blind eye to it, 'said the old woman, her breath trembling.' When I come to her, she says, 'When is the wedding? )*.

In addition to the above, associations such as "resting place", which means "grave, grave", also serve to complement the system of "death - rest": Оромгоҳ. *Ҳар йили чечаклар кўз очиб, жилғалар қирғоққа бош урган паллада мангу оромгоҳни ҳам қизгалдоқлар бағрига олади (“Саодат”, 1997, №6, 31-б.)*; *Нур билан чўлгансин сиз ётган маскан (А.О., “Ёднома”, 43-б.)*; *У энди индамаслар оламида ўз маконига эга бўлди (“Саодат”, 1998, №3, 21-б.)*. – *Camp. Every year, when the flowers open their eyes and the streams head to the shore, the tulips take an eternal rest (Saodat, 1997, №6, p. 31)*; *Let the light shine on the place where you lie (A.O., Memoirs, p. 43)*; *He now has a place in the world of the silent (Saodat, 1998, №3, p. 21)*.

## 2. "Death is a journey" associative lines

In the associative group "Death - Journey" the words *travel* in Chinese and *trip* in Uzbek are preferred: 单程旅行 *dān chéng lǚ xíng* – “he started the travel alone”; 购买单程车票 *gòumǎi dān chéng chē piào* – “bought a travel ticket alone”, 驾鹤西游 – “to sit on a crane and travel to the West”; 远行 – “a long journey”. Uzbek samples: *Рисолат хола уч ой ажал билан курашиб, ахири бўлмагач, ... сафар қилди (“Саодат”, 1996, №3, 8-б.)*; *Билса нега умри бўйи амал қилмади-ю, сўнги сафар олдидан сўнги фармойишини берди (С.С., “Саратонда қор ёғди”, 248-б.)*; *Ҳа, сўнгсиз сафарга кетдингиз, дўстим (А.О., “Ёднома”, 215-б.)*; *Момо саксондан ошиб, келмас сафарга кетган... (“Саодат”, 1992, №6, 20-б.)*. [Aunt Risalat struggled with death for three months, and when it was not over, she traveled ... (Saodat, 1996, №3, p. 8); He knows why he did not obey for the rest of his life, and gave his last order before his last journey (S.S., "It Snowed in Cancer," p.

248); Yes, you went on a journey without end, my friend (A.O., Memoirs, p. 215); Momo is over eighty and has gone on a journey ... (Saodat, 1992, №6, p. 20)]

In the formation of euphemisms in the associative series "Death - Journey", in particular, the verb "to go" is distinguished by its activity. Including, 了 – "to go", 去世 qùshì – "gone from life", 已经走了 yǐjīngzǒule – "have already gone", 谢世 – "to go for a better life", 归天 – "to go to grandfathers", 归山 道 – "to go to clouds". In Uzbek: *Онам... кетгандан сўнг кўнглимиз ҳам, оиҳонамиз ҳам ҳувиллаб қолди* (С.С., "Саратонда қор ёғди", 6-б.); *Фарзандлари отамиз бу дунё ташвишларидан чарчаб, нариги дунёга кетиб қолдилар, деб ўзларини овитардилар* ("Гулистон", 1997, №2, 38-б.). [After my mother ... left, both our hearts and our kitchens were deserted (S.S., "It Snowed in Cancer," p. 6); His children thought that their father was tired of the worries of this world and had gone to the afterlife (Gulistan, 1997, №2, p. 38).]

At the same time, the verbs "to go", "to return", "to farewell", "to leave" are also active in the euphemisms associated with the journey of death: 归天 – "return to the sky", 送别 sòngbié – "to farewell". *Тунов кунни азиз кишимни ҳам кузатдик* ("Саодат", 1997, №6, 18-б.). We also said farewells to my dear on the day before yesterday (Saodat, 1997, №6, p. 18).

Euphemisms with the verb "goodbye" are also common in this group: 谢宾客 – "say farewells to this world"; 诀别 juébié – "say farewells to this world". 告别人世 gàobiérénshì – "say farewells to this world". *Икки кун бурун Салим бобо билан хайрлашдик* (сўзлашувдан). Two days ago we said goodbye to Salim bobo (from conversation).

Horses, chariots, caravans and vehicles take an active part in the formation of euphemisms in the "Death-Journey" system: 跳上货运列车 tiào shàng huò yùn liè chē – "got in the car", 购买单程车票 gòu mǎi dān chéng chē piào – "took a ticket to the car", 最后的航程 zuì hòu de háng chéng – "last race" 秦命航程 qín mìng háng chéng – "life race". *Фулом бобо 98 баҳорни қариши олганда, умр карвони ҳам манзилга етди* ("Гулистон", 1992, №6, 28-б.); *Тунов кунни унинг умр карвони сафарга отланган эди* ("Тажҳизил амвот", 44-б.); *Каллаи ҳандалагини аробага ортмоқ. Фалокат деҳқони каллаи ҳандалакларини ҳалокат аробасига ортти* ("Темурнома", 278-б.); *Тўрт оёқли чўбин отга минмоқ. Тўрт оёқли чўбин от, бир кун сенга етаро* (Яссавий). [When Ghulam Bobo welcomed the spring of 98, the caravan of life was also sent to the destination (Gulistan, 1992, №6, p. 28); On the day of the show, the caravan of his life had set out on a journey (Tajhizil Amwat, p. 44); Putting the Kallai handcuffs on the cart. The catastrophic farmer loaded his skulls into a cart of destruction (Temurnoma, p. 278); Riding a four-legged wooden horse. A four-legged wooden horse, one day you etaro (Yassavi).]

### 3. "Death - Housing" associative series

In Uzbek linguistics, the words grave, grave, grave are used to mean house, place, place, place, abode, rest, etc. generates associations. The association of "house" creates euphemisms such as house, house without windows, house of the hereafter, going to the house of the hereafter, the last house, observing the Chinese house: *Энди тинч ёт уйингда дўстим* (Х.Олимжон, “Танланган асарлар”, 413-б.); *Ҳаммамиз ҳам бир кунни кетамиз, ўша деразаси йўқ уйга* (“Саодат”, 1998, №3, 21-б.); *Эртами, кечми, баримиз ҳам охираат уйига боргач, ...* (“Гулистон”, 1997, №5, 18-б.); *Барча ҳам охираат уйига боради* (“Ҳидоят сари”дан); *Уни сўнги уйга кузатгали кўп одам йиғилди* (Э.Турон, “Бу тоғлар улуғ тоғлар” 81-б.); *Тумонон ул зоти покни чин уйига кузатдилар* (“О., “Навоий”, 276-б.). [Now my friend in a quiet foreign house (H. Olimjon, “Selected Works”, p. 413); We will all go one day to that windowless house (Saodat, 1998, №3, p. 21); Sooner or later, when we all go to the house of the hereafter ... (“Gulistan”, 1997, №5, p. 18); All will go to the abode of the Hereafter (from Hidayat Sari); Many people gathered to accompany him to the last house (E. Turan, “These Mountains are Great Mountains” p. 81); Tumonat followed him to the pure house (O., Navoi, p. 276).]

Along with the above, the association of “place” is also distinguished by its activity in the formation of euphemisms: destination, place of bed // bed, place of truth, place of all, place. *Мангу ёруғ бўлсин борар жойингиз* (А.О. “Ёднома”, 23-б.); *Ҳар ким ёлгон гапирса ётар жойи ёлғиз, жиян* (А.Қодирий); *Сизга етти ярим сўлкавой келибди, деди. ... Етти ярим сўлкавойни жой ростонда оласан деб жўнаб кетдим* (А.Қодирий); *–Кетибди? –Қаёққа?! ... –Ҳамма борадиган жойга-да...* (Сўзлашувдан); *Уч-тўрт кун ўтгач, онамни жойига қўйдик.* (Т.Содиқова “Аёлга қасида”, 133-б.). [May your eternal light be your destination (A.O. Memoirs, p. 23); If anyone lies, the place to sleep is alone, nephew (A.Qodiriy); Seven and a half leftists came to you, he said. ... I left to get seven and a half leftists (A.Qodiriy); "She's gone?" "Where to?" ... - Wherever everyone goes ... (From the conversation); Three or four days later, we put my mother back in place. (T. Sodikova, “In a poem to a woman”, p. 133).]

In Chinese, the meaning of "grave" is 美好归宿 - "house of the hereafter", 阴间 "dark room" euphemisms. For example, 阴间派来的人只收到一吊钱, 你为什么胡说? - "I was told by a representative from another world that they had only taken a handful of money," he said. Why are you lying? ” - replied to Huang Sheng with ill-treatment (J. Ziyamuhamedov, "The Magic Monk", p. 149).

### 4. "Death - metamorphosis" associative series

E. M. According to Meletinsky, metamorphoses reflect the peculiarities of early mythopoetic ideas in archaic forms: because of metamorphoses, gods are imagined with people, animals with inanimate objects, and sometimes they are transformed into each other. The clear boundary between “the world of the living” and “the world of the dead”, “that world” and “this world”, the transition from one dimension to another, is manifested through metamorphoses (Meletinsky, 1995: 225).

According to the beliefs of the ancient Chinese, if the source of eternal life is found, the creature can take on the form of a human being or, conversely, take on the form of a human being and develop a magical nature and live forever:

只见一个牙齿又尖又长的恶鬼，正把一张人皮铺在床上，拿着画笔在上面描画。花了一阵，把画笔扔在一边，拿起画好的人皮，好像穿衣服一样披在身上，马上就变成了那美丽的少女。 - *Then he saw a creature with sharp and long teeth. In bed, a man's skin was spread out. As the creature grabbed the brush, he drew on it with his whole body. When he had finished drawing, he tossed the brush to one side. The beautifully drawn man took his skin in his hands and put it on as if he were wearing a robe. Immediately, the creature became the same young girl (J. Ziyamuhamedov, "Mask", p. 170).*

It is also common in myths that a person turns into a butterfly or a bird after death. Consequently, in the legend of Lian Shanbo and Zhu Intai, Intai, the daughter of a rich man named Zhu Jiachjen during the Eastern Jin Dynasty, meets a teenager named Lian Shanbo on her way to school. The young men fall in love with each other, but the girl's family resists their marriage. As a result, young people perish and become inseparable butterflies (Yuan Ke, 1965).

Various euphemistic metamorphoses related to the transformation of the human soul into different birds can also be observed:

到了家里，他又病了，不吃不喝，睡梦中还常喊阿宝的名字。恨不得自己的魂能再到阿宝家去。

一天孙子楚家的一只鸚鵡，忽然死了，小孩们拿着玩儿，孙子楚看见，心里想：要能变成一只鸚鵡，不一下子就飞到阿宝身边了吗？想着想着，他竟真的变成鸚鵡，不一会儿，就飞到阿宝屋里 – When he returned home, he fell ill again and fell asleep. In his dream, he always mentioned A Bao's name. He dreamed that his soul would go to A Bao's house again. One day, a parrot in Sun Zichu's house died suddenly. The children were playing with the dead bird. Sun Zichu sees this inside:

"If I became a bird, I would immediately fly to A Bao," he thought. At that moment, he suddenly turned into a parrot and flew to A Bao's house (Ziyamuhamedov, 2016, pp. 189-190).

In the Uzbek language, too, there are euphemistic metamorphoses, such as the parrot of the soul ... flying, the parrot of the soul ... to fly, the bird of the spirit ... to fly. *Ровий айтадириким, Қирқ кунгача қирқ минг мулло оят ўқуса ҳам, ... руҳ тўтиси учмоқ (жаннат) шакаристониға учти* ("Темурнома", 106-б.); ... *андак вақтдан сўнг руҳ тўтиси тан қафасидан учмоқ боғчаларига тайрон қилди* ("Темурнома", 327- б.); *Рухий қуши тан қафасидан учмоқ (жаннат) йиғочлари бутозиға тайрон қилди* ("Темурнома", 331-б.)<sup>2</sup>. [The narrator says that even

<sup>2</sup>Omonturdiyev A. A short euphemistic dictionary of the Uzbek language. –Tashkent: Fan, 2006. –B. 112.

though he recited forty thousand verses for forty days, ... the spirit parrot flew to the flying (paradise) sugar cane (Temurnoma, p. 106); ... after a while, the spirit parrot prepared to fly from the cage of the body to the gardens of flight (Temurnoma, p. 327); The spirit bird flew from the cage of the body to a branch of the tree of paradise (Temurnoma, p. 331).]

In addition to the above, in Chinese linguoculture, following euphemisms are observed: 华鹤 huáhè – “to turn into a crane, to go into that world”, 跨鹤 kuà hè – “ride a crane, to live forever”, 乘鸾 chéng luán “ride a phoenix”, 羽化 yǔhuà – “like a butterfly coming out of a cocoon”, 升天 shēngtiān – “ascending to heaven, entering heaven” and others.

Because totems was so prevalent in primitive culture, animals, birds, fish, insects, and even rocks, trees, and grasses were thought to have a human-like soul, "all creatures in nature - the spirits of the dead." This led to the occurrence of specific metamorphoses.

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