



Journal Homepage: [-www.journalijar.com](http://www.journalijar.com)

INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI:10.21474/IJAR01/11674

DOI URL: <http://dx.doi.org/10.21474/IJAR01/11674>



RESEARCH ARTICLE

RELATIONSHIP WITH A LOVE EUPHEMISMS IN CHINESE AND UZBEK LINGUO-CULTURE

Shokhista Kudratullaevna Shamsieva

Lecturer, Department of Chinese Language and Literature, Faculty of Chinese Studies, Tashkent State University of Oriental Studies, Tashkent, Uzbekistan.

Manuscript Info

Manuscript History

Received: 10 July 2020

Final Accepted: 14 August 2020

Published: September 2020

Key words:-

Euphemism, Romance, Taboo, Lingvo-Culture, Marriage, Poetic Medium, Metaphor

Abstract

A direct euphemism is used instead of a taboo word or phrase. In Chinese and Uzbek traditions, romantic relationships between men and women are also taboo. This article provides a comparative study of euphemisms in Chinese and Uzbek linguoculture that express romantic relationships, in particular, sex, extramarital affairs, and non-traditional sexual relations.

Copy Right, IJAR, 2020,. All rights reserved.

Introduction:-

There is a social basis in the origin of euphemisms. People sometimes encounter situations when communicating with others where they can't say what they want directly or use phrases in their own sense, putting their interlocutors at a disadvantage. In order to get out of such difficult situations, people try to express their opinions indirectly, "wrapped up". This results in euphemisms. Euphemism is done with the aim of creating a positive approach to expression [5].

The term "euphemism" is derived from the Greek "euphemism", "eu" - "good" and "phemism" - "speech", "conversation", which literally means "good sign word". The Routledge Dictionary of Language and Linguistics (2000) explains that "euphemism is a peculiar way of expressing the use of vague, ambiguous words instead of certain words that are unpleasant and obscene for people to use, and thus try to get them out of awkward situations."

According to P.Howard "Euphemism is the use of soft, unobtrusive expressions instead of rude, obscene, inappropriate expressions" [3.P.101]. M.Abrams notes that euphemisms can also be said to be "harmless expressions used instead of expressions that may embarrass"[1.P.60]. According to V.Fromkin and R.Rodmans, euphemisms are "words that are used to avoid intimidating and unpleasant topics or to replace taboo expressions" [2.P.304]. A.Khodzhiev explains the phenomenon of euphemism as follows: "Euphemism is a more lenient expression of an event; using obscene words, phrases and taboos instead of obscene words" [10.P.131].

The main results and findings:

It can be seen that in the works of Chinese researchers, euphemisms are given specific definitions. For example, according to Wang Sijie, it is called a euphemism to achieve one's goal by turning it around in situations where one does not want to speak directly and cannot speak directly" [17]. Wu Jiadjen notes that within a particular language, people express certain words softly without saying them directly. Such an expression is called a euphemism in stylistic style [15]. According to Huang Parong, sometimes people don't say their original purpose and they deliberately use euphemisms. The goal is to soften and soften the tongue.[18]. According to linguist Li Junhua, euphemisms are words and expressions that are soft, pleasing to the ear, and used for one reason or another, instead of words and expressions that are forbidden, inappropriate, rude, and unethical [16.P.10].

Corresponding Author:-Shokhista Kudratullaevna Shamsieva

Address:- Lecturer, Department of Chinese Language and Literature, Faculty of Chinese Studies, Tashkent State University of Oriental Studies, Tashkent, Uzbekistan.

Most euphemisms in language are used interchangeably in place of taboos. A direct euphemism is used instead of a taboo word or phrase. In Eastern cultures, including Chinese and Uzbek, romantic relationships between men and women are also taboo. Consequently, the moral norms of the Chinese people, which are based on ancient traditions, prohibit a clear, direct conception of the form and content of intergender relations. In Confucius's *Lun Yuy*, the terms of sexual intercourse are defined as follows: 男女授受不亲 "A man and a woman should not touch each other"; 发于情止于礼 "Perhaps love comes naturally, the process should not be broken" (《论语》, 孔丘).

According to ancient Chinese philosophers, human desires are the source of all evil. The worst of these desires is sexual desire. Therefore, not only immoral words and actions but also sexual desire should be avoided [14]. As a result, it can be seen that in the linguistic thinking of the Chinese, sex is verbalized in the expressions 荒淫 (idleness and depravity), 龌龊 (filthy), 纵欲 (prostitution) [12.P.39]. Based on the above, euphemisms denoting sexuality in Chinese and Uzbek linguocultures can be divided into the following thematic groups:

Sex:

In Chinese linguoculture, special attention is paid to the euphemism for sex. Consequently, due to various communicative situations, instead of explicitly expressing sexuality, 亲密关系 "intimacy", 男女关系 "relationship between the sexes", 发生关系 (physical intimacy with someone), 亲近-与某人发生性关系- "close", 交际-性交- "communication" etc. euphemistic means are used. There is also 做爱 euphemism in Chinese today, often derived from the English word "make love", meaning "to be together."

Similar euphemistic units can be found in Uzbek: to be together, to lie together, to be in a close relationship, to be close, to communicate. For example: ... now with patience, with contentment, now with a lifetime ... (Chulpon, "Yorkinoy", P.338); "I had intimate with my wife during Ramadan," said a citizen to the Messenger of Allah, may Allah bless him and grant him peace. I am still in touch with him (A. Jumakul, "Words that do not fit in the heart", p. 81).

In the euphemistic expression of sex, the word "work" is actively involved in the associations of speakers of both languages. In Chinese, 事情-性爱之事 – "work", 办事-性交 – "business". 有事 "something to do with someone". 朱举人见屋内无人, 就立刻上前拥抱少女, 少女半推半就同他做起夫妻来。一时事毕, 少女把朱举人锁在屋子里 – When Dju Juyjen saw that no one was in the room, he immediately approached the girl to hug her. After finishing work for a moment, the girl locked Dju Juyen into the room. (J. Ziyamuhamedov, "Wall pattern", p. 45).

In Uzbek, work, to do one's job, to finish one's work, to do one's work, to solve one's work, etc. euphemisms are among them. For example: The whole horror of this humorous affair became known in the autumn of that year when a groom came from a wealthy household (A. Qahhor, vol.2, p.8); If you do what I say, I will do what you want, "she said with a sly laugh ("Family and Society," May 29, 1998); Every time the girl went to the garden, she enjoyed doing such a big job without telling her parents, who were always watching her, and she wanted to go down again (A. Qahhor, vol. 2, p. 6).

In Chinese, there are euphemisms such as 碰见, 找到-成功- "to meet", 享受妇人之乐-性交- "to enjoy a woman", to have fun, to have fun. The euphemisms in the Uzbek language are an alternative to the analyzed euphemisms: meet, enjoy, enjoy, sleep together. For example: 他怕海公子回来, 不能乐个够, 急忙抱住女子求欢, 那女子竟也高高兴兴地顺从了 – Fearing that the sea king would return and not have a chance to have fun, Jean immediately embraced the girl. (J. Ziyamuhamedov, "King of the Sea", p. 21);

因为他做和尚的时候, 把善男信女捐献的钱财, 全部拿来吃喝, 赌博, 奸淫妇女了 – During the monastic period, he drank wine, gambled and entertained women with all the money sacrificed by the believers (J. Ziyamuhamedov, "Sin", p. 34; After meeting Sharofat in the garden of Sobirjon Qori, Sidiqjon began to sing (A.

Qahhor, vol. 2, p. 52); Qodirqul: Jamilahon! .. We did it without telling the rich man! (H. Hakimzoda, "The servant with the rich", p. 78).

In addition, the Chinese 共寝 euphemism for昨天晚上她同史密斯睡觉了 "sleep, sleep together" is used. Here, the meaning of "sleeping together" served to express sexuality. After all, it is natural to observe a state of sleep after sexual intercourse. This is why the word sleep is used here as a euphemism to achieve the goal. The Uzbek euphemisms to sleep and lie down have the following meaning: The woman was in her right mind, even though she was young. He knew that the sweet tongues of many men ... would tremble before the first bed, and from the moment they got up they would turn into the opposite (Cholpon, "Bright", p. 137).

In Chinese, 同居 means "living together" in a euphemistic sense to describe marriage: 同居不结婚, 最后受伤的是谁 (中国网, 2010年1月21日) They live together without marriage, does it hurt anyone? In Uzbek, the expression cohabitation means "living together" and has a euphemistic meaning for marriage: For about three months, Nurinisa has been living with her husband, whom she did not see, did not know, and even heard her name from her daughter-in-law on the eve of the wedding (Oybek, Selected works). 同枕 *tóngzhěn* is an alternative euphemism for "putting a couple on a pillow, a couple's life" in Uzbek.

In addition to the above, there are specific sexual euphemisms of both linguocultures. In Chinese linguoculture: 爱情动作-性交- "fall in love", 活动-房事, 性交- "act", 爱的聚合-性交- "love night", 床-性交- "bed", 聚会-性交- "night", 夜场棒球赛-搂紧亲热或性交- "evening ball race", 有机体-性高潮, 快感- "organism", 身体的-做爱的- "body", 讨论乌干达-性交- "talk about uganda", 得到-与某人性交- "take", 和某人上床-性交- "lie down to bed with somebody" 跳探划-做爱- "dance tango", 行云 *xíng yún* - "a romantic relationship between a young girl", 房事 *fángshì* - "the relationship between the couple", 同居 *tóngjū* - "premarital relationship", 尤红殢翠 *yóuhóngtìcuì* - "a strong bond, intimacy between a young girl", 一路到底 *yílùdàodǐ* - "A romantic relationship that came from Europe", 春风一度 *chūnfēngyídù* - "overnight reaction (light spring breeze, a moment)" 爱的仪式 *àideyíshì* - "the couple's togetherness is from Shakespeare's Romeo and Juliet", 爱情生活 *àiqíng shēnghuó* - "the couple's timeliness", 进球得分 *jìn qiúdé fēn* - "(clear entry of the ball into the target) high relationship in the life of a young girl, an expression in the form of humor" (common in modern America)" 夫妻权利 *fū qī quán lì* - "the couple's fidelity", 肌肤之亲 *jī fū zhī qīn* - "mutual respect", 风流韵事 *fēng liú yùn shì* - "the joys of youth", 使人聪慧的禁果 *shǐ rén cōng huì de jìn guǒ* - These include the "encouragement to eat the forbidden fruit with the understanding mentioned in the Holy Book."

Specific euphemisms in the Uzbek language include: to become a body, to become a vassal, to go to a vision, to see beauty, to see, to see, to entertain, to aim, to create a goal, to be a guest, to enjoy, to entertain, to delight, to satisfy to satisfy to become a whole, to play, to serve, to treat, to relate, to touch, and so on. He stared at her with special satisfaction (Q. Norqobil, "Mystery under the Sky", p. 10); A neighbor came to my brother Suyundik. He was joking with a young man named Norcha, who was a few years younger than him. He took wine from his hand and poured it into bold bowls. He recounted with interest his interactions with girls when he was studying at a technical school in Samarkand (S. Onar, Bibisora, p. 4) This woman was the daughter of Alim's grandfather who had touched the ground, and unaware of the blanket attached to her veil, she thought, "The master pulled my veil to touch me," and told her father (A. Qahhor, vol. 3, p. 306); For Anwar, having an affair with Muhayyo, that is, Hakimjon's daughter, was tantamount to rubbing his eyes six times and watering each healthy tooth with a scalpel weekly (A. Qahhor, vol. 3, p. 196); My uncle was not in love in vain. Soon this girl will have a wedding. He falls into my uncle's arms. They joke, they kiss. Then they play in bed. Such a delicate, beautiful girl! (S. Onar, Bibisora, p. 5).

Various poetic tools and metaphors are widely used in Chinese linguoculture to create sexual euphemisms. The word "flower" is actively used as a poetic tool to express sexuality. Consequently, the notion of "woman" in the way of thinking of most linguists associates the word "flower". At the same time, the "flower" is interpreted in the mythology of the peoples of the East as a woman with a magical nature, who changes her appearance. The woman falls into the category of satanic forces, fascinates those around her in the form of a flower, and takes them to a deserted place and destroys them.

In Chinese, the word "flower" has the following euphemisms: 花园. Huāyuán (flowers garden) – “battle of flowers”, 寻花问柳 – “looking for flowers and threads (i.e. being with prostitutes), 眠花卧柳 – “sleeping in the flowers under the willow” (that is, having sex with women), 水性杨花 “running water and a light poplar flower” (in relation to light-skinned women), 野花上床 (wild flower) “cause of loss”. Example: 那柳湘莲原系世家子弟，读书不成，父母早丧，以至眠花卧柳，无所不为。(曹雪芹) – Liu Xianlyan was the child of a wealthy family, he studied badly, did all the bad things after his parents died, and even slept in the flowers under the willow; 野花上床，家败人亡 – “If the wild flower is in the family bed (in the double bed), then the family is completely destroyed.

In the Uzbek language, the artistic description of sexual intercourse uses the euphemistic phrase to smell a flower: A girl is like a flower, but if you do not smell, the other will smell (Sharq Yulduz, 1997, №2, p. 16). The euphemism for opening a bud can also be seen in the height of artistic expression: Mirzo Umarbek opened the girl's buds and scattered the red leaves (Temurnoma, p. 51).

The common euphemism for 云雨 "cloud and rain" (i.e., sex) in Chinese linguistics is the metaphor. In Chinese sexology, "clouds" are interpreted as the ovary of a woman, and "rain" as the evacuation of a man. The end of sexual intercourse is often described in works of art as "it rained and the clouds parted." 贾宝玉初试云雨情。(曹雪芹) – Jia Baoyui first felt the love of “clouds and rain” (sexual intimacy).

Another metaphorical form of sexual expression in Chinese is 颠鸾倒凤- the euphemism for “Luan” and “Feng” (pairing of a squirrel). In some ancient Chinese sources, Luan-nyao is described as the female of Feng-xuan (Chinese squirrel). The mutual similarity and loyalty in Luan and Feng's relationship was considered ideal for the Chinese, and they became the epitome of a happy married couple. In China, there is a saying, “Luan and Feng are an inseparable couple, a constant companion.” [7.P.6-42].

In Uzbek linguistics, there is a metaphorical euphemism for licking a “rooster candy” in the sense of "sexual intercourse": "Die! a girl don't like a rooster," said one of the women. Let him die in his old age without licking his rooster candy, said another (A. Qahhor, vol. 2, p. 314).

In both languages, there are also cases of the use of demonstrative pronouns such as “he, this, that” in order to avoid explicit expression of sexual behavior. For example: 他颇想向曹先生要个主意，可是怎么说呢？对虎姑娘的那一段是对谁也讲不得的 这种事可是永远说不清的 (老舍：《骆驼祥子》) – She was eager to consult with Mr. Tsao, but how do you tell him? He wouldn't tell anyone about his relationship with Hu-nyu ... It's ... hard to explain

In Uzbek, sexual intercourse can be seen through the following pronouns: Come late ... I'll make good pilaf. There is also a lady, if you have a fever, it is easy to that ... (Cholpon, “Night and day”, p. 153); How are you, do you like this woman? (Cholpon, Night and Day, p. 61); Xonzoda. Holmatjon often says: “I will be drunk last night, I will be drunk that night” (H. Hakimzoda, “Rich man and servant”, p. 76).

Relationship without marriage:

In Chinese and Uzbek traditions, the family has always been considered sacred. Therefore, any form of sexual intercourse outside of marriage, living together without marriage, adultery is prohibited.

The influence of Confucianism in Chinese customs and traditions was enormous. Confucianism 《论语》 describes the ancient Chinese moral values as 《三纲》 (three principles): 《君为臣纲》, 《父为子纲》, 《夫为妻纲》 (the absolute power of the ruler over the citizens, the father over the son, and the husband over the wife). In this moral teaching, sincerity, loyalty, devotion, kindness, decency, customs and rituals are highly valued. As the influence of Confucianism increased, so did the loyalty, fidelity, purity, etc., of women to their husbands. qualities were appreciated. They were accepted as the most important factor in family life. Therefore, in Chinese thinking, adultery usually means betrayal of the wife. For example, in Chinese one can find many euphemisms denoting a woman's infidelity. For example, 红杏出墙 – “apricot flowers bend to the other side of the wall” (his wife “walks to the left”);

about the infidelity of a husband or wife: 出轨 “to go astray”; 外遇 “meet strangers” (illegal cohabitation) etc. are among them [13.P.40-41].

In Uzbek, you can also find euphemistic expressions such as unfaithful, went astray, walk with somebody, prostitution, illegal lifestyle, strange actings, not honest: because she unfaithful to husband and she went astray (R. Uzoqova, “Saylanma”, 67);

So, Sarvinoz left us all with a scar and “walked” with Tajikul (S.S., “Sarvinoz”, p.194); - I heard the words "he walks" ... I heard ... (M., "Hope", p. 116); ... someone whispered in Kimsan's ear: - His wife is not honest (A. Qahhor, vol. 4, p. 308) [8.P.60,64].

The betrayal of men, on the other hand, is reflected in euphemisms such as dissatisfaction with one, Donjuan, boneless, puppetry. Ey, men, be Satisfies with the one (S.S., “The Bride from the Fall,” p. 84); Donjuanism, shilling is alien to his character! (A. Qahhor, vol. 3, p. 233); Salim had no bones ... he was one of the young men (S.S., “The camel will snort” p. 18).

In Chinese linguoculture euphemisms such as "green scarf" are a symbol of a woman's betrayal of her husband such as, 给丈夫戴绿帽子 – “put on green hat to husband”; 绿帽子 – “green hat”; 绿头巾 - During the Han Dynasty, green scarves were worn by members of the lower classes. According to the order of Tang Ruler Li Feng, the prisoners wore green scarves to show their shame. During the reign of the Yuan and Ming dynasties, men from the family of singers or musicians were required to wear green scarves. Later, the concept of "green scarf" came to mean "goosebumps."

给丈夫戴绿帽子 – the euphemism “put on green hat to husband” is an alternative to the Uzbek phrase “husband who betrayed his wife.” In the "Explanatory Dictionary of the Uzbek language" the word “go’sxo’r” (stupid, foolish) is borrowed from the Persian-Tajik language as "a nickname that feeds someone, a stupid person" [9.P.532].

It is known that in Chinese tradition, the purpose of marriage was to perpetuate the lineage and honor the spirit of past ancestors. The couple lived in fear of a third person (hussy) entering their family life. Therefore, in Chinese linguistics, the word 情人, 姘头 (fancy woman) was replaced by the euphemism 第三者 “third person”, “third person” 小三儿 “pleasant third”.

In Uzbek, the word play is characterized by softened euphemistic means, such as hussy, bitch, toy, temporary pillow, gift-giving. He did not let go of the hussy (E. Turan, “These Mountains Are Great Mountains,” p. 81); He did not come home from morning till night, but spent time with bitches (Woman and Time, November 22, 1999); he had everything - a house, a car, money, and, if necessary, a lot of toys ("Family and Society", 1993, p. 8); F. a girl nambitched was killed by gas due to negligence with her temporary pillow (from "MIA reports"); He has a valuable gift on his back (Cholpon, Night and Day, p. 81).

Unconventional sex:

The unconventional sexual intercourse of men and women, that is, the intercourse of men of the same sex, is an unpleasant situation in any society which is contrary to moral norms. It is known that homosexuality in China has existed since the time of the Han Empire. This was due to the illiteracy of the women and their deprivation of any rights. Homosexuality also developed in an environment of male actors who were not women. In China, in particular, gardening is considered an expensive elite pastime, for which even parents have sold their children.

The word 同性恋, used in Chinese to mean “homosexuality” or “homosexualist,” also has a negative connotation. Various euphemistic means are used to express homosexual couples: 拉拉, lesbian, 百合 “lily” – lesbian; 同志 “gay”, 断背 “hunchbacked mountain” (from the film “Hunchbacked mountain”, which depicts homosexuality among men), 断袖 “pedophile”. 断袖 The term "pedophile" comes from a legend: the Han ruler Aydin had a son named Dun Syan. One day when Aydi gets out of bed, she sees Dun Xian lying on her lap. Not wanting to disturb her baby's sleep, Aydi cuts her sleeve and leaves [11.P.58].

It is known that the term of homosexuality have been used in Uzbek linguistics since ancient times. In the old Uzbek literary language, in particular, in the "Boburnoma" the word "catamites" is used as a synonym for the term homosexuality: "There is information about another sultan, the Timurid prince Sultan Mahmud: He was very busy with oppression and bad habits. He drank heavily. "Chuhra" was thick-skinned. If there was beauty in his pen, he would bring a variety of flowers ... In his time, chuhra is bad habit and there was no one without a chuhra. Chuhra knew how to save. They were accused of not keeping Chuhra. Because of oppression and wickedness, his sons died" [6.P.46-47].

In the Uzbek language, the euphemism for "chiroqpoya" is used to veil homosexuality. For example: The people of the mahalla used Valikhan Sufi as a "chiroqpoya" (A. Qahhor, vol. 3, p. 241).

Conclusion:-

The following conclusions can be drawn about the general and specific aspects of the study of sexual euphemisms in Chinese and Uzbek linguocultures.

In Chinese and Uzbek traditions, sex is a taboo subject, and it is forbidden to speak openly about it. "Morality" and "shame" are the main concepts of Chinese and Uzbek customs. Therefore, there are cases of embarrassment, difficulty and embarrassment in conveying the message of sex in both languages. This, in turn, led to the formation of a specific group of euphemisms in the expression of sexual activity.

In the minds of Chinese speakers, adultery usually means the betrayal of a wife, and in the minds of Uzbek speakers, adultery means the betrayal of both men and women. There is also a strong fear of sin in the Uzbek mentality.

In the Chinese and Uzbek languages, there are universal euphemisms for sexual intercourse, such as being together, sleeping together, having an intimate relationship, having intercourse, communicating, working, doing work, finishing work, doing work, resolving work.

Various poetic tools and metaphors are widely used to create sexual euphemisms. Metaphorical euphemisms are more common in Chinese linguoculture. Because the Chinese way of thinking is based on more metaphors to know the world, i.e., observation begins with self-recognition of similarities and differences and grouping them into specific categories based on sequence.

Demonstrations and suspicion pronouns are used in order to avoid explicit expression of sexuality. Also, in the speech of the characters of a work of art, sexual acts are often expressed in an implicit manner. Although such a method creates ambiguity in the speech, the listener has a good understanding of what the talk is about. This method of euphemism is widely used in both languages.

References:-

1. Abrams M.H. (1993) Aglossary of Literary Terms. Harcourt Brace College Publishers. P. 60.
2. Fromkin V., Rodman R. (1993) AnIntroduction to Language. Harcourt Brace College Publishers. P. 304.
3. Howard P. (1985) The State of the Language. New York: Oxford University Press. P. 101.
4. Wang Xiaoling, Zhang Meng, Dong Hailin. (2012) Cross-Cultural Contrastive Study of English and Chinese Euphemisms. Cross-Cultural Communication. Canadian Academy of Oriental and Occidental Culture, Vol. 8(6). P. 66.
5. Vandries J. (1937) Language. Moscow: GSE. Publishing. P. 206. Bulaxovskiy L.A. (1954) Introduction to writing. Moscow: UCHPEDGIZ, P. 49; Arnold I.V. (2012) Lexicology of modern English. Moscow: Flinta, 2012. P.284; Axmanova O.S. (1966) Dictionary of linguistic terms. Moscow: Soviet Union encyclopedia. P.521.
6. Shamsiev P., Mirzaev S., Mano E. (2002) Zaxiriddin Muhammad Bobur. Boburnoma. Tashkent: Sharq. P. 46-47.
7. Kulikov D.E. (2002) Ornithological motifs in the Shang-Yin culture and their connection with ancient Chinese morphology. XXXII Scientific Conference "Society and the State in China". Moscow. P. 6-42. Terentyev-Katansky A.P. (2004) Illustration for the Chinese bestiary. SPb., 2004; Yuan Ke. (1965) Myths of Ancient China. Moscow
8. Omonturdiyev A. A. (2006) short euphemistic dictionary of the Uzbek language. Tashkent: Fan. P. 60, 64.

9. Annotated dictionary of the Uzbek language. (2006) - Tashkent: "National Encyclopedia of Uzbekistan", Vol 1. P.532.
10. Hojiev A. (2002) Annotated Dictionary of Linguistic Terms. Tashkent: UzME. P.131.
11. Zhang Chan. (2013) Euphemization in Russian and Chinese: linguoculturological and linguo-pragmatic aspects. Dissertation thesis. Volgograd. P. 58.
12. Zhan Chan. (2011) Euphemisms of sexual relations in Russian and Chinese. Volgograd, Izvestiya VGPU. P.39.
13. Zhan Chan. (2011) Euphemisms of sexual relations in Russian and Chinese. Volgograd, Izvestiya VGPU. P. 40-41.
14. 华严经典, 李森, 时代文艺出版社, 2010.
15. 吴家珍, 修辞与逻辑, 北京: 广播出版社, 1982.
16. 李军华, 汉语委婉语研究, 北京: 中国社会科学出版社, 2010.
17. 王希杰, 汉语修辞学 (修订版) 北京: 商务印书馆, 2004.
18. 黄伯荣, 廖序东, 现代汉语, 北京: 高等教育出版社, 2004.