

Reflection of Military Terminology in The System of Chinese Phraseologisms

Nargiza Imomiddinova

Doctor of Philosophy in Philological Sciences, Uzbekistan

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Abstract: This article is devoted to the study of Chinese military phraseology. The article studies the five main types of Chinese phraseology and analyzes expressions reflecting military art in order to reveal their characteristics.

Keywords: Chengyu, yanyu, xiehouyu, guanyongyu, suyu.

Introduction: According to most linguists, phraseologisms related to the military sphere should include, first of all, phraseologisms related to military-historical events, military-political relations, the development of the theory of the use of armed forces in the country, the growth of the capabilities of weapons and military equipment

[1]. This group includes phraseological units consisting of speeches of military personnel, statements of historical figures (mainly military and state figures). In the Chinese and Uzbek languages, there are such phraseological units that, in the process of their use in everyday life, we do not even think about the origin of these units from the military sphere. For example, to hit the target (target), to be at the forefront (advanced), to mobilize all resources, to leave the ranks, heavy artillery, to take a "gun," labor courage, blood from the sword, reserve of forces, to destroy with the ground, inexperienced (without experience) and so on. In fact, the initial meanings of these phrases were related to the military sphere, but later, as a result of the transfer of meaning, they began to be used in everyday life.

According to Chinese linguists, phraseologisms are deeply rooted in the Chinese language, and they are also called "language treasure" and "main cultural

resource." In their opinion, the constant use of such "treasure" serves the development of modern politics, economics, culture, education, and other spheres of life. Scientists emphasize that these elements, of course, play a very important role in improving relations between two or more cultures.

In modern Chinese, phraseological units are described as a "source of knowledge" that helps to understand the unique culture of the country. Moreover, according to local scholars, knowledge of phraseological units is also a sign of "high aesthetic morality." In ancient China, the use of phraseological units was an indicator not only of a high level of education, but also of moral qualities.

Based on the foregoing, phraseologisms in the Chinese language can be defined as follows: "A phraseologism is a fixed combination of words, the meaning of which is not determined by the individual meaning of the words included in it, but is unique to this language and embodies centuries-old history, culture, and traditions"[2].

Well-known Chinese linguists such as Sun Changxu 孙常叙 [3], Ma Guofan 马国凡 [4], Zhou Zumo 周祖谟 [5] were engaged in the study of phraseological units in different periods. In particular, Ma Gofan divided

phraseological units into 5 main groups. Below we present the phraseological units of military art corresponding to these groups and analyze their meaning:

1. "Chengyu" (成语 chéngyǔ - "ready-made, molded phrase") is a stable phraseological unit built on the norms of the ancient Chinese language, having a generalized figurative meaning, an impressive character, and functioning as a part of speech. Phraseologisms belonging to this group are used relatively often. Characteristics of chengyu include:

- archaicity of the lexicon (the ancient Chinese language is built on the grammatical and lexical norms of wenyan);
- semantic integrity (the phrase acquires a figurative meaning, its components lose their usual meaning and appear as a semantic and grammatical whole);
- conveying an additional expressive meaning.

The following example of a military-related chengyu can be cited:

攻心为上 Gōngxīn wéi shàng - "to break the enemy mentally is the best way." Let's consider this expression using the following sentence as an example:

“用兵之道，攻心为上，攻城为下，心战为上，兵战为下” (Yòngbīngzhīdào, gōngxīnwéishàng, gōngchéngwèixià, xīnzhànwéishàng, bīnzhànwèixià). Content: "The basis of commanding the army is first to subdue the enemy spiritually, and then to capture their city. Mental combat is the best way, and using an army is not the right thing to do."

2. "Yanyu" (谚语 yànyǔ - proverb) is a form of folk poetry with a short, rhyming thought, conclusion, didactic content. Proverbs are widely used in written and oral speech. For example: "爱兵如子, 用兵如山" (Ài bīng rú zǐ, yòngbīng rú shān) - "Love the soldiers like your own sons: they are your supporting mountain." After all, "a state that does not feed its own army feeds the army of others".

3. "Xiehouyu" (歇后语 xiēhòuyǔ - incomplete rhyme) is a two-part sentence, in the first part a riddle is given, and in the second part its answer. Usually, in oral speech, its first part is used, whereas the main meaning

is expressed in the second part [6]. There is no Uzbek equivalent for the word xiehouyu, as it expresses only the characteristics of the Chinese language and culture. In written speech, both parts of this phraseological unit can be used. The first part of the xiehouyu is in the style of a wordplay, creating the impression that the thought is not said to the end. That is, the thought is expressed not explicitly, but "wrapped in paper." For example, let's take the example "孔夫子搬家-尽是(书)输" (Kǒng fūzǐ bānjiā -jìn shì (shū) shū) "The migration of Confucius - loss of everything (books)." As is known, the great Chinese philosopher Confucius's greatest treasure was his books. Therefore, when a philosopher moved somewhere, his migration usually consisted of books. The word "book" in Chinese is "书" (Shū), which is pronounced the same as "输" (Shū) meaning "to be defeated," "to lose." In this case, the metaphor is used to express the meaning of "to be defeated, to lose."

Another example. “余太君挂帅-马到成功” (Shétàijūn guàshuài-mǎdàochénggōng) - "She Taijun has been appointed Commander-in-Chief - I wish you good luck soon". Here, the meaning of "earning a great victory soon" is emphasized.

4. Guanyongyu (惯用语 guànyòngyǔ) - like other phraseological units of the Chinese language, possessing an impressive, figurative, and vivid stylistic coloring, is a three-morpheme phrase that often presents difficulties for linguists-translators: 马后炮 mǎhòupào - "to throw a cannon after a horse," i.e., "to throw a fist after a battle."

5. Suyu (俗语 sùyǔ - proverb) - a metaphorically rich, colorful (expressive) stable phrase. In speech, this phraseological unit can be distinguished more easily than chengyu and xiehouyu. However, due to the variability of the structure of Chinese proverbs, difficulties may arise in their translation. After all, they are figurative phraseological units: "安甲寝兵" (Ān jiǎ qīn bīng) - means "to remove armor and rest the soldier," that is, "to stop military actions."

Commonly used phraseological units related to military art include [7]:

1. 兵不厌诈 bīngbùyànzhà - "all means are effective in war" (all tricks must be used in war);

2. 秣马厉兵 mò mǎ lì bīng - "to prepare for war, complete combat readiness" (to feed a horse and strengthen the troops);
3. 剑拔弩张 jiàn bá nǚ zhāng - "to draw a sword and be ready for battle" (to draw a sword and draw a bow);
4. 兵挫地削 bīng cuò dì xuē - "to suffer a decisive defeat" (the army is broken up, the territory is occupied);
5. 拔出剑来 bá chū jiàn lái - "to draw a sword, to prepare for battle" (to draw a sword);
6. 白刃相见 bái rèn xiāng jiàn - "to fight with swords" (cold weapons met);
7. 百发百中 bǎi fā bǎi zhòng - "to hit the target" (to shoot a hundred times and hit everything);
8. 百炼成钢 bǎi liàn chéng gāng - "tempered in battle" (to heat a hundred times and turn into steel);
9. 百战百胜 bǎi zhàn bǎi shèng - "invincible" (one hundred victories in one hundred battles);
10. 不背叛朋友, 要宽恕敌人 bù bèi pàn péng yǒu, yào kuān shù dí rén - "don't betray a friend, show mercy to an enemy";
11. 卖国求荣 mài guó qiú róng - "to betray one's homeland" (to sell one's country);
12. 强将手下无弱兵 qiáng jiàng shǒu xià wú ruò bīng - "if the commander is brave, his army will be brave" (soldiers under the command of a strong officer are not weak);
13. 强龙不压地头蛇 qiáng lóng bù yā dì tóu shé - "it is difficult to defeat an enemy in his own land" (even if a guest is strong as a dragon, he cannot defeat the host);
14. 强弩之末 qiáng nǚ zhī mò - "the reserve of strength is running out" (the longer the arrow of the bow flies, the lower the degree of damage);
15. 擒贼先擒王 qín zéi xiān qín wáng - "if you fight, catch the commander" (if you want to catch a thief, start with his leader);
16. 胜不骄, 败不馁 shèng bù jiāo, bài bù něi -

"victories and defeats are all fleeting" (whether you win, don't be proud, whether you lose, don't be sad);

17. 失败乃成功之母 shī bài nǎi chéng gōng zhī mǔ - "defeat is the key to success" (defeat is the mother of success);
18. 汗马功劳 hàn mǎ gōng láo - "military courage" (to work like a horse).

From the above analysis, it can be noted that the syllabic system of modern and ancient Chinese languages is fundamentally different. A distinctive feature of modern military terms is that they mainly consist of several syllables, that is, the predominance of polysyllables. In ancient Chinese, on the contrary, most military terms consisted of monosyllabic terms.

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