

# Semiotic Study of Linguistic and Cultural Codes in Military Phraseological Units

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**Received:** 19 July 2025; **Accepted:** 14 August 2025; **Published:** 13 September 2025

**Abstract:** The article examines the semantic and semiotic aspects of linguocultural codes in military phraseological units. The symbolic meaning of phraseological expressions is revealed through the linguocultural codes that shape them. The study distinguishes anthropomorphic (peoples, historical figures, somatisms, military units), quantitative, and objective codes. A comparative analysis of military phraseological units in German and Uzbek demonstrates that their cultural content is closely tied to national mentality. As a result, the role of symbols and subcodes in the military sphere is identified in relation to the nation's history, worldview, and linguistic consciousness.

**Keywords:** Military phraseological units, linguocultural code, semiotic analysis, anthropomorphic code, quantitative code, objective code, German language, Uzbek language, cultural symbol.

**Introduction:** The cultural content of phraseological units in our lives is associated with cultural codes. Cultural codes are "things that have already acquired a cultural meaning and therefore serve as source material for the cultural understanding of the image of a phraseological unit" [4]. For example, ordinary objects (a sheet of paper, a pencil, a pen, etc.) cannot constitute a cultural code, they are unprocessed objects. Cultural codes (for example, nature, man, time, etc.) are abstractions with a certain property, combining various properties, signs, and, most importantly, a conditional sign, which at the same time is also a sign of a certain cultural individual.

Linguistic-cultural codes include such codes as the anthropic code, the somatic code, the zoomorphic code, and the natural landscape [6].

Of course, symbols and cultural codes are also of particular importance in the national culture of the military. They help to name objects in the surrounding reality and make it possible to understand the inner and outer world.

At this stage of our research, we will identify and interpret the cultural meanings of military phraseology, or rather, the reality reflected in these images, as they arise from the German and Uzbek national mentality.

We have divided military phraseological units into the following linguistic and cultural codes.

1. Anthropomorphic (anthropic) code;
2. Quantitative code;
3. Objective code.

## Each of these codes is divided into subcodes

The anthropomorphic (anthropic) linguocultural code is associated with humans and their body parts, and focuses on the cultural meanings and symbolic functions expressed through them. These meanings, of course, find their expression in figurative phraseological units of the military sphere in German and Uzbek. Within the anthropic code, there are subcodes such as "peoples", "names of historical figures", "somatisms", and "military units".

In the subcode under "Peoples", it was found that peoples and tribes act as stereotypical images, as well as being used to describe a person, their character and behavior, and their characteristics in words.

For the German-speaking community, the influence of "die Danaer" (Greeks) is a cultural heritage. For example, Es ist ein Donaergeschenk – a trick intended to deceive; a gift. Das Trojanische Pferd – treacherous gifts that bring death. This expression was formed in

ancient times on the basis of the ancient Greek myth about the capture of Troy by the traitorous Greeks. It is known that after a long and unsuccessful siege of Troy, the Greeks resorted to military trickery. They built a huge wooden horse and presented it to the Trojans, hiding soldiers inside. As a result, they captured Troy by military trickery[5].

The image of the Dane is negatively assessed due to the fact that it is part of the system of false anti-Semitism in German culture. In the cultural consciousness of the German military, the image of the Swedes (der Schwede) exists, which is another association (Latin *associo* - union, joining; an organization formed to achieve a common goal, alliance [7]).

Within the cultural code, the image of the Swede is associated with plunder, destruction, and disorder. For example, *als wenn der Schwed da gewesen* - literally, as if a Swede were here. The explanation of this idea of the Swedes among the German people is based on an extralinguistic fact. In ancient times, in the German Empire, mainly Swedish-French and German-Spanish troops plundered the population and devastated the lands. To fully describe the resulting chaos, the German people began to turn to the image of the Swedish people[1].

Another figurative basis of the military phraseological unit is the linguistic and cultural code image "der Berserker". Berserkers in Iceland and Norway are warriors who are a symbol of rage and destruction. They have historically fought mercilessly with axes or swords, not sparing themselves. The characteristics of these warriors are reflected in the following phraseological units: *wie ein Berserker kämpfen* (schreien, toben, wüten) - a phrase, to fight like a Berserker; to shout, to rage, to be furious; *eine Berserkerwut im Bausche haben* - a phrase, to have the fury of a Berserker in the stomach. These phraseological units contain a coded value in the content of rage, destruction. Also, these units have a negative charge and are used to express an emotional attitude to an event. In the Uzbek language, this meaning is given with a broader meaning of "blood": "eyes filled with blood", "blood boiling", "blood gushing".

Along with this, when the phrase *arbeiten wie ein Berserker* is compared with the phrase "to work like a berserker", the image of "Berserker" is used as a superlative. That is, a person who is energetic and hardworking is depicted in this phrase. It is likely that through the image of a furious person in the phrase, a cultural meaning was formed, characteristic of the virtue of "sacrifice", which is a positive designation of a person. And in any culture, conscientious, selfless work,

and selflessness are considered high moral values. It is clear that in this phrase, the image of a person who is exceptionally hardworking is given the highest value.

In the German cultural military environment, the expression of ruthlessness and barbarity is based on the long-standing historical destructive campaigns preserved in the memory of the language community in the form of "die Hunnen" and "die Vandalen" (the Huns and the Vandals). It is known that the Huns were an ancient Turkic nomadic people of Central Asia who conquered many peoples at the beginning of our era, while the Vandals were a Germanic tribe who destroyed Rome and trampled on its cultural values. The image of the Huns and Vandals is used in oral speech to express a barbaric attitude: *hausen wie die Hunnen* - literally, to rule like the Huns; *hausen wie die Vandalen* - literally, to behave like the Vandals.

Thus, in the linguistic and cultural analysis of the subcode "peoples", the Berserkers appear as fierce but selfless warriors, the Huns and Vandals as barbaric raiding tribes. The image of the Swedes is associated with concepts of chaos and destruction. The Greeks adopted the concept of treachery as their cultural heritage.

The linguistic and cultural subcode within the category "Names of historical figures" is reflected in the following expressions: *sich einen Byrrhussieg erkämpft haben* - literally, to have a victory like Pyrrhus. This expression has a universal image and is associated with the name of the king of Epirus, Pyrrhus, and expresses the meaning of achieving victory without sacrifices and bloodshed.

Another historical figure subcode is the personification of the Prussian general Gebhard Blücher (1742-1819) during the Napoleonic Wars. This person commanded the cavalry. With extraordinary courage, he participated in the defeat of Napoleon's troops. G. Blücher went down in history under the name "Marschall Vorwärts" [1]. Phrases related to this noun are used in colloquial speech: *kalt wie Blücher* - word-word, cold (bloody) like Blücher; *Ran wie Blücher!* - word-word, forward like Blücher!; *Ran(gehen) wie Blücher* - word-word, go into battle like Blücher.

According to the results of our research, we found it necessary to use phraseological units involving historical names as precedents (an event that serves as an example for similar events that occurred later; similar, equal [3]), since they are a characteristic of the culture of the languages being studied. These are complex signs, and in order to use them, we need to know the specific properties of the name. That have both positive and negative cultural connotations.

The component "blood" in the subcode "somatisms"

(these are the elements of the human body structure in phraseological units - arms, legs, heart, blood and other nominals) is, according to DB Gudkov, "the concept of life force and vital energy" [2]. In military phraseological units, the image of blood has figurative meanings such as sacrifice and death: durch Blut und Eisen.

The blood component in the expression also represents selflessness: für jn etw. Blut vergießen – literally, to shed blood for someone or something; etc. Mit seinem Blut besiegeln - to die, to die, to give one's life for something. These phrases, like the code of honor of a military warrior, convey high positive values such as fighting for the Motherland to the last drop of blood (possibility), protecting it from enemies, and achieving victory, even at the cost of one's own life.

The reason for including the subcode of military units in the anthropic code is that military units consist of people. Military units are people. This subcode is expressed in the following military phraseological units: Die Garde (the guard) - the name of a military unit. The guard service was formed during the era of slavery, and this part of the troops was assigned the most complex combat tasks. Today, in the army and in some countries, a bodyguard exists as a personal protector of the head of state [1].

### **Conclusion**

In conclusion, weapons and their accessories form certain subcodes as a cultural code. These subcodes are manifested in connection with the history of the people, worldview, and memory of the language community. In some subcodes, there is a transition from action to emotion (including in armor and tank components).

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