

# Semiotic Research in Military Discourse

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**Abstract:** This article provides an in-depth analysis of the semiotic expression of selected phraseological units in military discourse. Through metaphors and phraseological units, the intrinsic relationship between language and context is revealed, while the processes of forming linguocultural codes are consistently demonstrated. Furthermore, strategies to reduce ambiguities in translation are substantiated, and the communicative, cultural, and social features of military discourse, along with its theoretical and practical value, are thoroughly explained.

**Keywords:** Military discourse, semiotics, phraseological units, metaphor, linguocultural code, translation process, communicative features, cultural meaning, social context, weapon symbols.

**Introduction:** In today's process of globalization, the study of language and its various forms, including military discourse, has become an urgent issue at the intersection of linguistics, translation studies, and cultural studies. The phraseological units contained in military discourse and their semiotic interpretation provide an opportunity to better understand the communicative, cultural, and social processes of society.

In fact, military units are people. This sub-code is expressed in the following military phraseological units: Die Garde (guard) – the name of a military unit. Guard duty was formed as early as the period of slavery, and the most difficult combat tasks were assigned to this part of the army. Today, in the army and in some countries, a bodyguard exists as the personal protector of the head of state [1].

The idea of the guard is reflected in the following phraseological units: noch (von) der alten Garde sein – literally “to be from the old guard.” This phrase expresses a positive attitude towards a faithful serviceman with high moral character. Das ist einer der alten Garde – literally “this is one of the old guards.” This phrase has two cultural meanings. The first refers to one of the old friends, a close acquaintance, expressing interpersonal relations. The second refers to a person who has been working in one place for a long time, an experienced individual.

Die Vorhut – describes a group of people in the leading part of the troops, located ahead of the main forces.

For example, die Vorhut bilden – literally “to form the vanguard of the troops,” i.e., in the first row. It also expresses “activity,” “being ahead.”

Das Hintertreffen – the rear part of the troops; the back ranks. Phraseological units created with this component have a negative meaning, because according to the military code, any person who moved to the rear from the battlefield or to the reserve unit lost respect and was coded with cultural meanings such as “disgrace,” “loss of honor and respect,” “deficiency,” “damage,” “suffering.” For example: ins Hintertreffen geraten(kommen) – to be in a difficult situation; to suffer loss; to endure hardship. im Hintertreffen sein / sich im Hintertreffen befinden – to be in a difficult situation; to suffer loss; to suffer. jn ins Hintertreffen bringen – to put someone in an unfavorable situation.

Die Truppe – in the description of military units, is used for the nomination of a rapid unit: von der schnellen Truppe sein – literally “to be from a fast military unit.”

Thus, the sub-code “military units” is expressed with unique images. According to our analysis, in the German language discourse about military units, it is not possible to single out a definite semantic dominant forming the basis of metaphorical meanings. At the same time, metaphorical transformations are based on different semantic components.

The analysis of phraseological materials showed that there are no strict boundaries between cultural codes. However, within the framework of the quantitative linguocultural code, grammatical adaptation has

certain limitations. For example: the entire army, the whole troops. In the studied linguistic culture, the quantitative code consists of names of military units, types of troops, and names of military objects, and is manifested in the following phraseological units: in hellen Haufen – “in a crowd, in a group.” This phrase is used only to describe large groups of people. By origin, it denotes the main part of the troops entering the battle after the vanguard.

Eine gebalte Ladung – literally “a concentrated load”: a strong unit; bundles of hand grenades, a depot of weapons and military equipment.

Some phraseological units originated from the Bible. For example, Ihre Zahl ist Legion – “many, a great number of people.” Here, “Legion” is a division of the Roman army consisting of several thousand people. In the Bible, when Jesus asked, “What is your name?” – they answered, “Legion!” meaning many demons together [1].

(Das ist) 08/15 – literally “zero eight fifteen,” is one of the unique expressions in the German system of military phraseological units. 1908/1915 was the name of the “Maxim” machine gun model. In colloquial speech, this expression means “the same order,” “exactly this nonsense,” “exactly the same” [2].

It can be said that all of the above images reflect realities in the life of the military and are described with specific numbers. Therefore, semantic dominants (a specific “intermediate” phenomenon between linguistic means and concepts) are manifested in signs such as “number,” “quantity,” “large,” “many,” “very many.”

The objective linguocultural code describes images of the human object environment and includes sub-codes such as “weapons,” “weapon accessories,” “military equipment.”

1. Accepted as war and attack. Because in world and national history, any type of weapon has always been described for military purposes and has been constantly modernized.

The generalized image of a weapon is reflected in the following phraseological units: die Waffen sprechen lassen / die Kanonen sprechen lassen – literally “let the weapons speak”; to start war. mit dem Degen rasseln / mit dem Säbel rasseln – to threaten with war.

2. A weapon is often associated with violence and is used as a means of aggressive, physical, and spiritual influence against a person. In this case, the sword can also serve as a symbol of violence: mit Feuer und Schwert zerstören (verwüsten, ausrotten) – literally “to destroy with fire and sword”; to devastate. gegen jn, etw. mit Feuer und Schwert vorgehen – literally “to go

against someone/something with fire and sword.”

Another phraseological example: sich auf die Bajonette stützen – “bayonet operation.” This phrase first appeared in France in the mid-17th century.

Through the lexemes “sword” and “knife,” the idea of violence in military thought is manifested in the following expressions: einen Streit mit dem Degen ausfechten (ausmachen) – literally “to settle a dispute with a sword”; mit der Klinge ausfechten (austragen) – literally “to settle something with a blade.”

3. Serves as a means of struggle for freedom: unter (den) Waffen stehen – literally “to stand under arms”; unter Waffen halten – “to be mobilized”; jn unter die Waffen rufen – literally “to call someone under arms”; to conscript someone.

4. The image of a weapon is also used as a symbol of the end of war and victory: die Waffen stricken (niederlegen) – literally “to lay down arms”; das Schwert in die Scheide stecken – literally “to put the sword in its sheath,” i.e., to resolve a dispute peacefully. die Spieß und Stange fallen lassen – literally “to drop the spear and flag.” den Spieß wegwerfen (fallen lassen) – literally “to throw away the spear.” die Flinte ins Korn werfen – “to throw away the gun.” This phrase indicates that soldiers who did not want to enter the battle threw their weapons into the fire [3].

Replacing weapons with work tools symbolizes the transition from war to peace: die Schwerter zu Pflugscharen umschmieden – literally “to forge swords into ploughshares.” aus Spießen Sicheln machen – literally “to make sickles from spears.” These expressions are also found in the Bible [4]. For example, das Kriegsbeil begraben (vergraben) – literally “to bury the war axe”; to stop the war. Conversely, das Kriegsbeil ausgraben – literally “to dig up the war axe”; to start the war, readiness for combat.

5. There are also concepts in phraseological units about a weapon being a means of moral struggle: (seinem Gegner) die Waffe(n) (selbst) in die Hand geben (liefern) – literally “to give a weapon to one’s enemy against oneself.” jn mit seinem eigenen Schwerte töten – literally “to kill someone with his own sword.”

6. Weapon – a symbol of justice and revenge. Examples of phraseological units include: auch wenig Schwerter sind genug, eine gerechte Sache zu verfechten – literally “even a few swords are enough to defend a just cause.”

In sein eigenes Schwert fallen – literally “to fall on one’s own sword.”

In seinen eigenen Spieß fallen – literally “to fall on one’s own spear,” in Uzbek “o’zi qazigan chohga o’zi tushmoq.”

jn den Dolch auf die Brust setzen – literally “to stab (someone) in the chest with a dagger.”

Ein Dolch in den Rücken – literally “a dagger in the back,” i.e., treacherous blow.

Einen Dolchstoß versetzen – literally “to stab directly in the heart.”

7. Weapon – a technical means of struggle. In addition, images of various types of weapons are used to encode the idea of opposition. The idea of opposition is manifested in the image of the spear (die Lanze; der Spieß) in the following phraseological units: eine Lanze brechen – literally “to break a spear.” The second meaning of this phraseological unit is to defend.

### **Conclusion**

In conclusion, it can be said that in military discourse, through semiotics, the semantic changes of weapons and combat contexts are expressed more vividly through metaphors and phraseological units. Errors in translation and analysis are reduced, and in the future, it will be possible to develop new methodological approaches for audiovisual versions.

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