

RESEARCH ARTICLE

The Genesis of Original Chinese Military Terms

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Abstract

It is known that the study of terms remains one of the most relevant areas of modern linguistic research conducted by Chinese and Uzbek scholars. This article examines the formation and development of terms, particularly those related to military art. The emergence and development of military thought in China were studied based on valuable information provided in "The Seven Military Classics of Ancient China," written by Ralph D. Sawyer, a renowned American orientalist and military historian. The original Chinese military terms were lexically and genetically analyzed in the texts taken from the Wenyan version of Sun-zi's "Art of War," included in this collection. The original and modern military terms have been compared, and the syllable structure and semantic differences between them have been analyzed. I.D. Klenin's "Chinese-Russian military and technical dictionary" has been widely used during the study.

KEY WORDS

"The seven military classics," military concept, military tactics and strategy, wenyanisms, complex terms, simple terms, wenyan, baihua, monosyllabic, polysyllabic, esteem words.

INTRODUCTION

Chinese is one of the complex languages with a history of several thousand years, embodying a highly developed ancient culture. In this language, since ancient times, there have been words with special meanings that can be called terms. These include words denoting various religious-moral, philosophical (Daoism, Confucianism) concepts and categories. For example: 道 dào - "true path," "doctrine"; 仁 rén - "humanity"; 德 dé - "goodness"; 法 fǎ - "law"; 儒家 rújiā - "confucianists"; 法家 fǎ jiā - "legists".

The Chinese developed special terms of scientific content. For them 云 yún - "rhyming"; 词 cí - "type of poetic creation"; 字 zì - "word, hieroglyph"; 实字 shí zì - "complete words"; 虚字 xūzì - "empty words," etc. can be an example. Some of the

above-mentioned words have only a historical meaning, while the rest have retained their terminological meaning to this day, and another part has been semantically revised and transformed into terms with new meanings. For example, 词 (cí) acquires the meaning of "word" in grammatical terminology. Such terms were formed on the basis of the Chinese language. Many terms are formed on the basis of Wenyanisms (文言词语 wényán cíyǔ), and some on the basis of colloquial language and dialects. Such terms have been formed and continue to be formed throughout the history of the Chinese language. This circumstance is the internal source of term formation [1, p.42-43].

The formation of military terms is inextricably linked with the emergence of the armed forces of ancient China. According to

historical sources, the country's regular army was formed around the 2200 year B.C. However, its flourishing period coincides with the Tang dynasty (618-907).

Probably, the beginning of military thought in China dates back 4 or 5 thousand years to clashes between tribes. According to tradition, legendary heroes and wise emperors participated in these battles. The strategy of conducting combat operations required the improvement of weapons and tactical art. Tribal chiefs with large armies gradually expanded their spheres of influence and became a significant political force.

Early written sources and archaeological excavations indicate that at the beginning of the historical period, constant conflicts occurred between them, states were formed, and the rulers sought to achieve sole dominance and establish dynasties. Along with the expansion of the battlefield, the increase in the power and effectiveness of weapons, military strategy, tactics and technologies have been developing. As a result, battle lessons and command experience were purposefully studied. People tried to preserve their successes and not repeat the mistakes of the past. Thus, the science of military tactics and strategy emerged in China [2, p.7].

By the 2nd century B.C., China, having endured endless clashes for millennia, finally united into a vast and powerful empire. As a result of fierce battles, many skilled commanders emerged. Until now, almost continuous clashes have resulted in enormous casualties and the death of countless people. Among the military works created and preserved before the unification of the country, there are seven collections, which include Sunzi's famous work 孙子兵法 sūnzi bīngfǎ "The Art of War". These works have been widely studied and passed down from generation to generation. This process continued until it was edited during the reign of the Song dynasty (960-1126) and compiled into a single collection. Along with the works created during the Tang dynasty, they constitute the "The seven military classics". This collection is considered the alphabet of military thinking, and the imperial examinations

before appointing a specific person to a military position were based on these works.

Beginning with the Song dynasty, the following books were included in the ancient Chinese 武经七书 wǔ jīng qī shū "The Seven Military Classics":

- ❖ 孙子兵法 sūnzi bīngfǎ - Sunzi "The Art of War";
- ❖ 吴子 wúzi - "Wuzi";
- ❖ 司马法 sīmǎfǎ - "Sima Methods";
- ❖ 唐太宗李卫公问对 táng tàizōng lǐ wèigōng wèndu - "question and answer between Tan Taizong and Li Weigong";
- ❖ 尉缭子 wèi liáozi - "Wei Liaozi";
- ❖ 黄石公三略 huáng shí gōng sān lüè - "The Three Strategies of Huang Shigong";
- ❖ 六韬 liùtāo - "Six Secret Doctrines".

Despite the fact that the author Taigong of the "Six Secret Doctrines" lived several centuries before Sunzi, the work "The Art of War" has always been recognized as the oldest and greatest achievement of Chinese military thought.

It should be noted that a large part of the military terms of the Chinese language is reflected in the mentioned work of Sunzi. The work is written in the 6th-5th centuries B.C., it is considered a unique philosophical work on strategy, tactics, and the theory of governance, intended for military commanders and heads of state. This book is an important guide to military strategy, and every passage included in it has already been accepted as a wise saying, that is, as an aphorism.

Another name of the work "孙子兵法" sūnzi bīngfǎ is "孙子" sūnzi, "孙子兵法" wú sūnzi bīngfǎ, "孙武兵法" sūnwǔ bīngfǎ, which is the most famous source created in ancient China about military art, as well as the oldest surviving source to this day. This book gained fame in Japan in the 8th century A.D. and in Europe in the 18th century. Translated into Japanese, French, English, Russian, German, Italian, Arabic and other languages.

Table 1
Structure of 孙子兵法 ("The Art of War")

Chapter No.	Chapter Title	Reading	Translation
Chapter 1	始计	shǐjì	Situation assessment and planning

Chapter 2	作战	zuòzhàn	Waging war
Chapter 3.	谋攻	móugōng	Strategic attack
Chapter 4.	军形	jūnxíng	Tactical procedures
Chapter 5.	兵势	bīngshì	Military forces
Chapter 6.	虚实	xūshí	Strengths and weaknesses
Chapter 7.	军争	jūnzhēng	Maneuvers
Chapter 8.	九变	jiǔbiàn	Nine species
Chapter 9.	行军	xíngjūn	Mounted troops
Chapter 10.	地形	dìxíng	Geographic location
Chapter 11.	九地	jiǔdì	The location of nine troops
Chapter 12.	火攻	huǒgōng	Fire attack
Chapter 13.	用间	yòngjiān	Use reconnaissance

The following military terms are reflected in the titles of the above-mentioned chapters:

- 1) 作战 **zuòzhàn** - conducting war, carrying out combat operations; term-compound;
- 2) 谋攻 **móugōng** - strategic offensive; term-compound;
- 3) 军形 **jūnxíng** - tactical procedures; term-compound;
- 4) 兵势 **bīngshì** - military forces; term-composition;
- 5) 军争 **jūnzhēng** - maneuvers; term-compound;
- 6) 行军 **xíngjūn** - mobile troops; term-composition;
- 7) 火攻 **huǒgōng** - fire attack; term-phrase;
- 8) 用间 **yòngjiān** - use of intelligence; term-compound.

If we study the composition of these term-compounds, we can observe that they consist of the following root terms:

战 - war, battle; 攻 - attack, assault; 军 - army; 间 - reconnaissance, espionage.

Below we will consider the original text of "The Art of War" written in Wenyan, its Baihua and Uzbek equivalent:

Example 1 夫兵形象水，水之形，避高而趋下，兵之形，避实而击虚。水因地而制流，兵因敌而制胜。故兵无常势，水无常形。能因敌变化而取胜者，谓之神。故五行无常胜，四时无常位，日有短长，月有死生 [3, p.9]。

Pinyin: Fū **bīng** xíngxiàng shuǐ, shuǐ zhī xíng, bì gāo ér qū xià,

bīng zhī xíng, bì shí ér jī xū. Shuǐ yīn dì ér zhì liú, bīng yīn dí ér zhì shèng. Gù bīng wúcháng shì, shuǐ wúcháng xíng. Néng yīn dí biànhuà ér qǔshèng zhě, wèi zhī shén. Gù wǔháng wúcháng shèng, sì shí wúcháng wèi, rì yǒu duǎn cháng, yuè yǒu sǐshēng.

Baihua: "所以说，用兵打仗没有固定的形式，水流也没有固定不变的形态。能够根据敌情的变化而采取相应战术取得胜利，就可以说是“用兵如神”。所以说五行（金、木、土、水、火）相生相克，没有哪一行占绝对优势；四时（春、夏、秋、冬）轮回更替，没有哪一季可以固定不动。一年之中，白天有时长，有时短；一月之内，月亮也是有盈有亏、有明有晦”。

Translation: "Therefore, **army** does not have a constant power, and water does not have a constant form. The highest category (divine) is considered to be the person who can achieve victory by possessing changes based on his enemy. Therefore, among the five elements of nature (metal, tree, soil, water, fire), there is no one who always triumphs and continues continuously between the four seasons. The Sun has brevity and duration, and the Moon has life and death".

Here is another example from the chapter "Assessing the Situation and Planning" (孙子·始计篇):

Example 2: 兵者，诡道也。故能而示之不能，用而示之不用

，近而示之远，远而示之近。利而诱之，乱而取之，实而备之，强而避之，怒而挠之，卑而骄之，佚而劳之，亲而离之，攻其无备，出其不意。此兵家之胜，不可先传也 [3, p.14].

Pinyin: **Bīng** zhě, guǐ dào yě. Gù néng ér shì zhī bùnéng, yòng ér shì zhī bùyòng, jìn ér shì zhī yuǎn, yuǎn ér shì zhī jìn. Lì ér yòu zhī, luàn ér qǔ zhī, shí ér bèi zhī, qiáng ér bì zhī, nù ér náo zhī, bēi ér jiāo zhī, yì ér láo zhī, qīn ér lí zhī, gōng qí wú bèi, chūqíbùyì. Cǐ bīngjiā zhī shèng, bùkě xiān chuán yě.

Baihua: “用兵打仗是一种诡诈之术。所以，明明能征善战，却向敌人装作软弱无能的样子；本来准备用兵，却伪装成不准备打仗的假象；要攻打近处的目标，却给敌人造成准备攻击远处的假象；要攻打远处的目标，相反却要装作准备要在近处攻击。敌人贪心就用小利来引透他上当；敌人混乱就乘机攻取他；敌人实力雄厚就要谨慎防备他；敌人强大就暂时避开其锋芒；敌人容易激动发怒，要设法挑逗他，使其失去理智；对于小心谨慎的敌人，要千方百计让他骄纵，丧失警惕；敌人安逸就设法骚扰他，搞得他疲惫不堪；对内部团结的敌人，要设法离间他，让他分裂。在敌人没有准备时突然发起进攻；在敌人预想不到的情况下采取行动”。

Translation: "**War** is a trick. Therefore, if you can do something, pretend to your opponent that you can't do anything, if you use something, pretend not to use it, if you're close, pretend to be farther away, if you're far, pretend to be closer, attract and conquer them with benefit; if they have everything, be ready (for attack); if they are strong, dodge them; provoke their anger and get out of their grip; show humility and awaken pride in them; if they are still vigorous and strong, exhaust them; if they have friends, sow discord between them; attack them when they are not ready for attack; act when they don't expect it."

Example 3: 故曰：知彼知己，百战不殆；不知彼而知己，一胜一负；不知彼不知己，每战必败 [3, p.5].

Pinyin: Gù yuē: Zhī bǐ zhījǐ, bǎizhànbùdài; bùzhī bǐ ér zhījǐ, yī shèng yī fù; bùzhī bǐ bù zhījǐ, měi zhàn bì **bài**.

Baihua: “所以说：既了解敌方情况，又了解己方情况，便能百战百胜，不会有失败；不了解敌方情况，只了解己方情况，胜败可能平分；既不了解敌方情况，又不了解己方情况，那么每次战斗都注定会失败”。

Translation: "Therefore it is said: if you know it and know yourself, even if you **attack** one hundred times, you will not

face danger; if you know yourself and don't know it, you will win once and lose the next time; if you don't know either yourself or it, **you will lose in every battle**".

In general, the term 兵 bīng can be found in many ancient texts. In example 1, the term is used in the sense of "army," and in example 2, in the sense of "war." Let's consider the semantics of these polysemous terms:

When functioning as a noun

- 1) soldier, warrior, private;
- 2) troops, army, military force, military;
- 3) type of troops;
- 4) weapons;
- 5) military affairs, war;
- 6) pawn (in chess).

When functioning as a verb

- 1) to attack with a weapon, to kill;
- 2) cause harm;
- 3) to be defeated on the battlefield.

In example 3, the following terms are used:

- 1) 战 zhàn - "war." If the main part of the lexicon of the ancient Chinese language (文言文) consisted of monosyllables, then in modern Chinese, on the contrary, polysyllables form the basis of vocabulary (corresponds to the term "战争" zhànzhēng in modern Chinese);
- 2) 败 bài - "to be defeated (in battle or war)" (corresponds to the modern Chinese verb "输" shū);
- 3) 殆 dài - "danger; dangerous; standing on the edge of a cliff" (corresponds to the modern Chinese adjective 危险 wēixiǎn).

In addition to the "The Seven Military Classics": of ancient China, in particular "The Art of War," one can find the use of purely Chinese military terms in several other works.

For example, the work 史记 Shǐjì ("Historical notes") was written by the historian of the Han Dynasty, Sima Qian (司马迁 Sīmǎ Qiān, B.C. 145 (135) -90). Written between 109 and 91 B.C., the book covers the period from the semi-legendary Yellow Emperor 黄帝 huángdì (2600 B.C.) to the Han Dynasty and consists of 5 chapters and 130 sections:

1. 本纪 běnjì - biographies of rulers (12 sections).

2.世家 shìjiā - biographies of aristocrats and officials (30 sections).

3.列传 lièzhuàn - biographies of great personalities (Laozi, Mozi, Xunzi) (70 sections).

4. 书 shū - topical topics such as rites, music, economics (8 sections).

5.表 biǎo - chronological tables (10 sections) [4, p.1925].

It is known that in the Chinese language, one word can often express several meanings. Sometimes it is possible that the pronunciation of words that have undergone polysemy will also be different. This situation was relatively active in ancient Chinese. For example, the hieroglyph "骑" in ancient Chinese meant:

1) qí - "to ride". For example, 史记 (Historical notes)

narrates:

“吴骑此马五岁，所当无敌” [5, p.1195].

Wú qí cǐ mǎ wǔ suì, suǒ dāng wú dí

For five years now, this horse has been my inseparable friend in all battles, and it is because of it that I still **don't know what defeat is**;

In this sentence, the phrase 无敌 is translated as "invincible," "unmatched," and 无 - negative particle, 敌 - "to be defeated".

2) jì - "mounted soldier." For example, in the 项羽本纪 (Biography of Xiangyu) section of the "Historical notes ", it is written:

“乃令骑下马步行” [5, p.1195].

Nǎi lìng jì xià mǎ bù xíng.

I order **Mounted soldiers** to dismount and advance on foot.

In the first example, we can see that the original meaning (本义) of the hieroglyph "骑" is a word used in everyday life, and its figurative meaning (引申义) is a military term. In modern Chinese, the use of this lexeme is observed only in its first form.

According to the 陈涉世家 (aristocrat Shijia) section of the "Historical notes":

“楚兵数千人聚者，不可胜数” [6, p.2244].

Chǔ bīng shù qiān rén wéi jù zhě, bù kě shèng shǔ.

Several thousand rebellious **Chu soldiers** formed a gang, which in this case was very difficult to calculate.

In this sentence, the first is pronounced "数" shù, meaning "uncertain quantity"; the second is pronounced shǔ, meaning "to count, to calculate". 楚兵

Chǔ bīng is translated as "soldiers of the Chu country", which means plurality.

"三国志" Sānguózhì was written by Chenshou (陈寿233-297)

- the historian of the Western Jin dynasty (西晋265-316), consisting of 65 sections, and is devoted to the history of the Three Kingdoms - 魏Wei, 蜀Shu, and 吴Wu. According to the 吴书 (rulers of the Wu state) section of the book "The Three Kingdoms":

"数犯边境" [5, p.1464].

Shuò fàn biān jìng.

The **border** of their state **has been** repeatedly **illegally violated**.

In this example, "数" is read as shuò and means "many times."

The phrase "犯边境" means "to cross the border of a country illegally". Thus, the verb "犯" fàn in a broad sense means "to invade illegally" or "to seize illegally." In modern Chinese, "犯" is considered a verb with a negative connotative meaning, mainly means "to make" (to make a mistake); "to violate" (to violate the law); "to face" (to face danger). The noun 边境 biānjìng still means "boundary" in modern Chinese.

In ancient Chinese, a group of words intended to denote others were called words of respect 敬称 jìngchēng or 尊称 zūnchēng. The group of words that a person uses to name themselves is called 谦称 qiānchēng - words of humility. These two groups of words were actively used in the past, but later their use significantly declined [7, p.119].

Words of respect in Chinese are called 敬称 jìngchēng (sometimes 敬语 jìngyǔ). Such words are used in relation to others. In ancient Chinese the 2nd person pronoun was "汝"

rǔ,"尔" ěr, the 3rd person pronoun was "彼" bǐ,"其" qí, "之" zhī.

However, words of respect were often used to express respect and courtesy. In this case, respect occurred as follows:

1) to the ruler: "王" wáng - king;

"君" jūn - ruler;

"陛下" bìxià - Your Excellency.

2) to high-ranking officials: "将军" jiāngjūn - **commander**;

"大夫" dàifu - minister and others;

"卿" qīng - official;

"大夫" dàfu - intellectual, scholars.

3) Elderly and respected individuals: "夫子" fūzi - husband;

"先生" xiānshēng - gentleman.

4) For ordinary people: "子" zǐ.

The noun "将军," used in reference to high-ranking officials, in ancient times meant "commander", while in modern Chinese it is equivalent to the term general, denoting a military rank.

Another way to name a person is to use adverbs expressing respect, that is, before the verb, adjectives expressing respect (epithet) were used. The most common epithets are: "敬" jìng - to be honored; "谨" jǐn - with respect. For example, an example from the 陈涉世家 (The aristocrat Shijia) section of the "Historical notes":

"敬受命" [5, p.1078]

Jìng shòu mìng.

I am honored to receive **your order**.

The word "命" in the sentence means "order" ("combat order").

The following example can be found in the 项羽本纪 (Biography of Xiangyu) section of the "Historical notes":

"谨诺!" [5, p.1131]

Jǐnnuò!

Yes!

It should be especially noted that this phrase is often used in the sense of a military order (command).

In ancient Chinese, when a noun replaced a verb, it took an object after it [8, p.117]. In the section 项羽本纪 (biography of Syangyuy) of the "Historical notes", the following sentence is noted:

"先破秦入咸阳者王之" [5, p.1171].

Xiān pò qín rù xián yáng zhě wáng zhī.

First **attack** the Qin army, bring Xianyang here, and then place him on the throne.

In this sentence, the term "王" (wáng - king) is a noun, in this sentence it precedes the complement "之" and means "to make king, to place on the throne." "王之" wángzhī translates as - "to place him on the throne." The verb "破" pò means "to seize, to occupy". Now that lexeme has lost this meaning and is often used in the meanings "to break" (to break a dish), "to tear" (to tear clothes), "to get injured" (his hand got injured). In the section 囊公十九年 (the 19th year of Nang Gong's reign) of 左传•«Zuojuan», it is stated:

"大毋侵小" [5, p.1245].

Dà wú qīn xiǎo.

A large country does not need to **occupy** a small country.

"大" (large), "小" (small): originally adjectives, but in this sentence it means "large country", "small country," is the subject and complement of the verb "侵" (to conquer).

The following sentence is taken from Cao Cao's (曹操Cáo cāo 155 - 220) 置屯田令 (Zhitun tianling). Cao Cao - statesman, commander, poet of the Three Kingdoms period, author of works on military skill. He is known in history as the ruler of the Han Dynasty (206 B.C. - 220 A.D.) and the person who ended this dynasty [4, p.212].

"夫定国之术, 在于强兵足食" [7, p.1230].

Fū dìng guó zhī shù, zài yú qiáng bīng zú shí.

For establishing peace and stability in the country, it is necessary to **further strengthen the armed forces** and fully provide the population with food products.

The adjectives "强" (powerful, strong), "足" (sufficient) in this

sentence mean "使。强盛" shǐ。qiángshèng - "to strengthen", "使。充足" shǐ。chōngzú - "to provide sufficiently." Thus, the meaning of the adjective has changed to the verb. The phrase "强兵" can be an example of a compound term, meaning "to strengthen the armed forces or troops."

When an adjective functions as a verb in a sentence and takes an object after it, the subject subjectively acknowledges that the object has the characteristic expressed by the adjective.

The expression of fractions, estimates, and indefinite numbers in Wenyan was fundamentally different from modern Chinese. For example, the following formula was used to generate fractions:

denominator+ numerator =fraction

In the section 陈涉世家 (The aristocrat Shijia) of the "Historical notes" it is stated:

“而成死者固十六七” [5, p.1460].

Ér shù sǐ zhě gù shí liù qī.

Perished among **border guards** is 6, 7 out of 10 (60-70%). The word “戍” in the sentence means "guards guarding the border". However, it is more often used in the sentence as a verb in the sense of "to protect the country's border", "to guard the country's border".

In the following example, one can see the original military term denoting weapons. According to the 迎候本纪 (Yinhou's biography) section of "Historical notes":

“若虽长大, 好带**刀剑**, 中情怯耳” [5, p. 1338].

Ruò suī zhǎng dà, hǎo dài **dāojiàn**, zhōng qíng qiè ěr.

Though you are a tall, well-built young man, you always have **a weapon** with you in reality, you are a coward.

The pronoun 若 acts as a subject in the sentence and is translated as "you". The compound term "刀剑" in this sentence denotes "weapons". It should be noted that the compound term is formed from the words 刀 - "knife" and 剑 - "sword".

Here is another example from the 陈涉世家 (The aristocrat Shijia) section of "Historical notes":

“项燕为楚**将**, 数有**功**, 爱士卒, 楚人怜之。或以为死, 或以为亡” [5, p. 682].

Xiàngyàn wéi chǔ **jiāng**, shuò yǒu **gōng**, ài **shì** zú, chǔ rén lián zhī. Huò yǐ wéi sǐ, huò yǐ wéi wáng.

Xiangyang was a great **commander** of the Chu state, who repeatedly showed **heroism**, defended **the soldiers**, and is valued by the Chu people. Some perished for him, while others fled.

The last sentence uses three original Chinese military terms:

- 1) "将" jiāng - commander;
- 2) "功" gōng - courage, glory, heroism;
- 3) "士" shì - soldier, warrior.

CONCLUSION

Military thinking in ancient China was formed 4-5 thousand years ago, and the Tang Dynasty is considered its flourishing period. In the work "The Art of War" by Sunzi, which is part of the "The seven military classics" (武经七书), a number of original Chinese military terms are reflected.

"The seven military classics" are considered the alphabet of military concept, and the fact that the imperial examinations of a person before his appointment to a military position were adopted on the basis of these works determines its true value. Of the five famous works of ancient China, a total of 20 native Chinese military terms were analyzed, 14 of which belong to nouns, 12 of which are simple (兵, 战, 攻, 军, 间, 殆, 骑, 命, 戍, 将, 功, 士), one is disyllab (将军), and one is a compound term (刀剑). It was also established that 3 terms (败, 破, 侵) belonging to the verb, 2 term-compound (强兵, 犯边境), 1 term-adjective (无敌) were used.

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