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Semantic Analysis of Lexemes with the Archetype “Tartib” in the Uzbek Language

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Abstract: This article explores the semantic analysis of lexemes in the Uzbek language that are unified under the archiseme “tartib” (order). It identifies the integral semes and classifies lexemes into lexical-semantic groups (LSGs) and clusters based on their semantic features. The study focuses on differentiating lexemes by proximity, integral semes such as “official measures,” and oppositions to the “tartib” archiseme. It highlights how lexemes like uklad, etiket, ekspropriatsiya, ekstraditsiya, and others interrelate within the semantic field. The findings contribute to understanding how socio-political and governance-related concepts are semantically structured and interrelated in the Uzbek language.

Keywords: Semantic analysis, lexemes, archiseme, lexical-semantic groups, tartib, socio-political lexemes, Uzbek language, semantic field, opposition, socio-political relations.

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INTRODUCTION

Lexical units unified by the archiseme "socio-political" form a cohesive field, wherein the "socio-political" integral seme is present in the sememe of all lexemes belonging to this field. This recurring seme in each member of the field allows these lexemes to be grouped into a single field.

The semantic field of socio-political lexemes is divided into two microfields based on the archiseme "state governance" and "socio-political relations." These microfields, in turn, are further categorized into LSGs (lexical-semantic groups) that are unified by a certain semantic commonality. The division of socio-political lexical units into specific LSGs is based on componential analysis. Although componential analysis focuses on the LSG as a whole rather than individual words, such analysis ultimately enables the determination of "the semantic scope of individual words, along with their semantic characteristics manifesting in all contexts" [1,151].

MATERIALS AND METHODS

Socio-political relations refer to the set of interactions that arise among participants in political life due to their influence on each other in the governance of society and the state. Therefore, the microfield of "socio-political relations" includes LSGs (lexical-semantic groups) such as

"association," "group," "movement," "individual," "election," "meeting," "order," "idea," "process," "class," and "diplomacy."

The next semantic field of socio-political lexemes unified by a common seme is formed by the LSG with the archiseme "order." The lexeme "order" occupies the central position within this field, surrounded by lexemes such as "regime," "etiquette," "expropriation," "extradition," "impeachment," "deportation," "repression," "communiqué," "briefing," "opposition," and "boycott." This lexical-semantic group and its surrounding members can be illustrated through the following diagram.

The lexeme *"tartib"* is defined in the *Explanatory Dictionary of the Uzbek Language (EDUL)* as follows:

Tartib – the state that corresponds to certain consistency, plan, law, regulations, and similar elements observed in the implementation of actions, measures, or similar activities. [3,655]

From the explanation, it is evident that the semantics of this lexeme comprise the semes *"measures," "law and regulations,"* and *"state,"* forming a unified whole. All these semes are repeated in the semantic content of other lexemes within the same semantic field.

First, let us consider the relationship between the lexemes *"tartib"* and those closely related in meaning, such as *uklad* and *etiket,* within the field framework.

Specifically, the lexemes *tartib* and *uklad* align through the semes *"in a specific domain"* and *"stabilized."* In contrast, *etiket* is differentiated from the lexical units *tartib* and *uklad* by the semes *"mutual interaction," "morality,"* and *"ritual."* In this case, the former group lacks distinguishing features, while the latter possesses them.

This distinction is also reflected in their definitions:

Uklad – A stabilized or instituted order in a specific domain of social life or living.[4,276]
Etiket – The order or rules of mutual interaction, morality, or rituals accepted in a specific society, social group, or similar settings. [5,61]

Lexical units such as *ekspropriatsiya (expropriation), ekstraditsiya (extradition), impechment (impeachment), deportatsiya (deportation), repressiya (repression), kommyunike (communiqué),* and *brifing (briefing)* are also part of the *"Tartib"* microfield.

RESEARCH AND DISCUSSION

These lexemes are unified within a single lexical-semantic group (LSG) based on the integral semes *"official order"* and *"official measures."* These shared semes not only unite these lexemes but also distinguish them from other members of the field and the *"tartib"* archiseme.

In this context, the lexemes above possess distinguishing features absent in other members of the field. At the same time, the lexemes within the LSG also form oppositions with each other. For instance, in the opposition of the lexemes *ekspropriatsiya* and *ekstraditsiya*, the distinguishing feature is the seme *"handover of an individual to a state."*

Compared to these two lexemes, *impechment* forms an opposition through the semes *"high-ranking government position"* and *"special order of accountability."* In turn, *deportatsiya* is opposed to these lexical units based on the seme *"relocation from a permanent residence."*

In this case, the former group in the opposition lacks distinguishing features, while the latter possesses them.

Compared to the aforementioned lexemes, *repressiya* forms an opposition with these five lexemes based on the semes *"deemed undesirable"* and *"punitive measure."* Similarly, *kommyunike* contrasts with them through the semes *"international negotiations," "important events in a country's internal life,"* and *"official government statement."* All of these lexemes are also opposed to *brifing* through the semes *"official individuals," "representatives of mass media,"* and *"formal meeting."*

In these oppositions, the preceding members lack distinctive features, while the succeeding members possess them.

The lexemes *muxolafat* (opposition) and *boykot* (boycott) also occupy positions within the semantic field of *"tartib."* However, they form distinct oppositions with the *"tartib"* archiseme. These lexemes exhibit fewer distinguishing features, and their semantic content diverges further from the archiseme, placing them on the periphery of the field.

The opposition between *tartib* and *muxolafat* is based on the seme *"operating within the framework of laws."* In contrast, the opposition of these two lexemes to *boykot* emerges from the semes *"complete or partial cessation of relations"* and *"a form of political and economic struggle."* As is often the case, the preceding members of the opposition lack distinctive features, while the succeeding members possess them.

CONCLUSION

Definitions further clarify these distinctions:

Muxolafat – Operating within the framework of existing laws by adopting a political path differing from the official government and its policies. [2, 656]

Boykot – A form of political and economic struggle involving the complete or partial cessation of relations with an individual, organization, or state, with the aim of isolating or disregarding them. [1, 302]

Based on the analysis above, the lexemes surrounding the *"tartib"* lexical-semantic group (LSG) can be classified into lexical-semantic clusters (LSC) according to the following differential features:

1. **By semantic proximity**:

✓ *Uklad, etiket*

2. **By the seme "official order, measure"**:

- ✓ *Ekspropriatsiya* (expropriation), *ekstraditsiya* (extradition), *impechment* (impeachment), *deportatsiya* (deportation), *repressiya* (repression), *kommyunike* (communiqué), *brifing* (briefing)

3. **Lexemes directly opposing the archiseme *"tartib"***:

- ✓ *Muxolafat* (opposition), *boykot* (boycott)

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