

SEMANTIC STRUCTURE AND AXIOLOGICAL ASPECTS OF THE LEXEMES "ADOLAT" AND "FAIRNESS" / "JUSTICE" (ON THE MATERIAL OF ENGLISH AND UZBEK)

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Abstract. This article studies the semantic structure of Uzbek "adolat" and English "justice" and "fairness". Their axiological aspects are also analysed in a comparative perspective. The research uses dictionary definitions, etymological data, word combinations and textual examples. Componential analysis reveals the core and peripheral senses of each lexeme. The Uzbek lexeme combines moral, legal and religious components in one word. In English, these meanings are distributed between "justice" and "fairness". "Justice" is mainly legal and institutional, while "fairness" is everyday and procedural. Axiological analysis shows that "adolat" is a supreme moral value in Uzbek culture. "Fairness" represents a key Anglo cultural value connected with rules and equal opportunities. The results are important for semantics, linguoculturology and translation practice.

Keywords: adolat, justice, fairness, semantic structure, seme, componential analysis, axiology, value.

"ADOLAT" VA "FAIRNESS" / "JUSTICE" LEKSEMALARINING SEMANTIK STRUKTURASI VA AKSILOGIK ASPEKTLARI (INGLIZ VA O'ZBEK TILLARI MISOLIDA)

Annotatsiya. Mazkur maqolada o'zbek tilidagi "adolat" hamda ingliz tilidagi "justice" va "fairness" leksemalarining semantik strukturasi o'rganiladi. Ularning aksiologik jihatlari ham qiyosiy aspektida tahlil qilinadi. Tadqiqotda lug'at ta'riflari, etimologik ma'lumotlar, so'z birikmalari va matn misollaridan foydalanildi. Komponent tahlil har bir leksemaning markaziy va periferik semalarini aniqlash imkonini berdi. O'zbek leksemasi axloqiy, huquqiy va diniy komponentlarni bir so'zda birlashtiradi. Ingliz tilida esa bu ma'nolar "justice" va "fairness" o'rtasida taqsimlanadi. "Justice" asosan huquqiy va institutsional, "fairness" esa maishiy va tartibga oid ma'noga ega. Aksiologik tahlil "adolat" o'zbek madaniyatida oliy axloqiy qadriyat ekanini ko'rsatadi. "Fairness" esa qoidalar va teng imkoniyatlar bilan bog'liq asosiy ingliz madaniy qadriyatidir. Natijalar semantika, lingvokulturologiya va tarjima amaliyoti uchun muhimdir.

Kalit so'zlar: adolat, justice, fairness, semantik struktura, sema, komponent tahlil, aksiologiya, qadriyat.

СЕМАНТИЧЕСКАЯ СТРУКТУРА И АКСИЛОГИЧЕСКИЕ АСПЕКТЫ ЛЕКСЕМ «АДОЛАТ» И «FAIRNESS» / «JUSTICE» (НА МАТЕРИАЛЕ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ)

Аннотация. В статье исследуется семантическая структура узбекской лексемы «adolat» и английских лексем «justice» и «fairness». Их аксиологические аспекты также анализируются в сопоставительном плане. В исследовании использованы словарные дефиниции, этимологические данные, словосочетания и текстовые примеры. Компонентный анализ выявляет ядерные и периферийные семы каждой лексемы. Узбекская лексема объединяет нравственный, правовой и религиозный компоненты в одном слове. В английском языке эти значения распределены между «justice» и «fairness». «Justice» имеет преимущественно правовое и институциональное значение, «fairness» – бытовое и процедурное. Аксиологический анализ показывает, что «adolat» является высшей нравственной ценностью узбекской культуры. «Fairness» представляет ключевую англосаксонскую ценность, связанную с правилами и равными возможностями. Результаты важны для семантики, лингвокультурологии и практики перевода.

Ключевые слова: adolat, justice, fairness, семантическая структура, sema, компонентный анализ, аксиология, ценность.

Introduction. Words that name moral values are among the most complex units of vocabulary. They contain not only meaning but also evaluation and cultural attitude. The Uzbek word "adolat" is a good example of such a lexeme. Its English equivalents are usually given as "justice" and "fairness". However, translators often notice that these words do not fully coincide. This fact requires a detailed semantic and axiological comparison.

Yu.D.Apresyan notes that synonyms differ in semantic components, connotations

and conditions of use [1, 223]. Therefore, two words with similar dictionary definitions may function differently in speech. E.A.Nida suggests describing lexical meaning as a set of distinctive semantic components [4, 32]. This componential approach allows us to compare words of different languages objectively.

Sh.Safarov emphasizes that semantics must consider both the language system and human knowledge [8, 54]. In his opinion, lexical meaning reflects the speaker's experience and evaluation of reality. Thus, the semantic structure of "adolat" cannot be separated from Uzbek cultural values.

The purpose of this article is to reveal the semantic structure of "adolat", "justice" and "fairness". The study also describes the axiological aspects of these lexemes in English and Uzbek.

Main part. The research applies componential, etymological, comparative and axiological analysis methods. The material includes explanatory dictionaries, word combinations, proverbs and examples from texts. Semantic components (semes) were identified on the basis of dictionary definitions. Their cultural value was then analysed through usage in context.

The lexeme "adolat". The word "adolat" entered Uzbek from Arabic, where "adl" means equity and balance. The explanatory dictionary defines it through truthfulness, impartiality and acting according to what is right [6, 37]. The lexeme forms a rich word family: "adolatli", "adolatsiz", "adolatsizlik", "odil", "odilona" and "adliya". Its synonyms include "haqqoniyat", "insof", "haq" and "to'g'rilik". Its main antonyms are "zulm", "nohaqlik" and "adolatsizlik".

Componential analysis reveals six semes in "adolat": impartiality, truth, equality, morality, legality and religious sanction. The first four semes form the core of its meaning. The legal seme is realized in "adliya" (the Ministry of Justice) and in court contexts. The religious seme comes from Islam, where "Al-Adl" (the Just) is a name of God. Hence, in Uzbek consciousness, justice has not only a human but also a divine source.

The lexeme "justice". The English word "justice" comes from Latin "iustitia", derived from "ius" (law, right). The Oxford dictionary gives several meanings of the word [5]. They include fair treatment of people, the quality of being reasonable and the legal system. In American usage, "Justice" is also a title of a judge of the Supreme Court. Typical collocations are "criminal justice", "social justice", "to bring to justice" and "miscarriage of justice". Therefore, the core of "justice" includes legality, impartiality, punishment and institutional order.

The lexeme "fairness". The adjective "fair" goes back to Old English "fæger", which meant "beautiful" or "pleasing". This original meaning survives in expressions like "fair hair" and "fair lady". The moral meaning of "fair" developed later and became dominant in modern English. Today, "fair" means treating people equally and acting according to accepted rules. Typical expressions are "fair play", "fair trade", "fair enough" and "It's not fair!". Thus, the core semes of "fairness" are equal treatment, rules, reciprocity and everyday interaction.

A.Wierzbicka argues that "fair" is one of the key words of modern Anglo culture [12, 141]. According to her, it has no exact equivalent in many other languages. Our analysis confirms this view for Uzbek. "Fair play" is usually rendered as "halol o'yin", and "unfair" as "adolatsiz" or "insofsiz". Each translation captures only part of the English meaning.

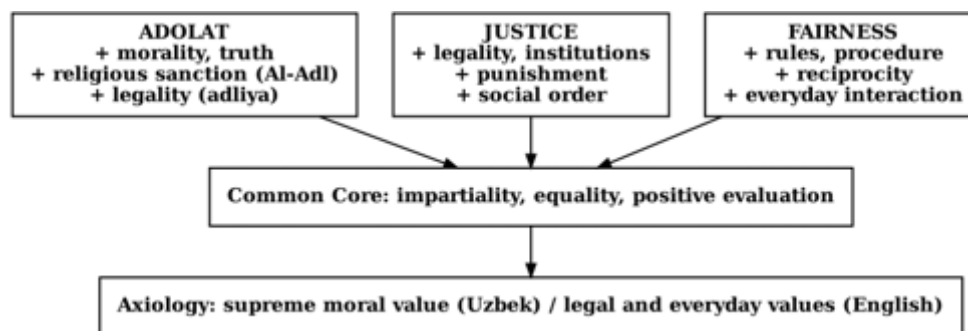
J.Rawls even built his famous theory on the formula "justice as fairness" [7, 11]. For him, a just society is one with fair procedures and equal basic liberties. This approach shows that in Anglo culture justice is understood mainly through rules and procedures. In Uzbek culture, by contrast, adolat is understood mainly through moral qualities of people.

Axiological aspects. N.D.Arutyunova distinguishes general evaluation ("good – bad") from specific evaluative meanings [2, 75]. "Adolat", "justice" and "fairness" all carry a strong positive general evaluation. Their antonyms "zulm", "injustice" and "unfairness" carry negative evaluation. However, the place of these values in the national value hierarchy differs.

V.I.Karasik emphasizes that every linguoculture has its own system of dominant values [3, 117]. In Uzbek culture, adolat tops the moral hierarchy together with "insof" and "halollik". It is associated with the duty of rulers, elders and every believer. In English culture, "justice" is a legal-institutional value protected by the state. "Fairness", in turn, is a personal and social value expressed in daily life.

N.M.Suleymanova and S.S.Soleyeva note that meaning arises from contextual and conceptual knowledge together [11, 26]. S.S.Soleyeva also shows that pragmatic factors influence meaning formation in texts [9, 435]. This explains why "adolat" and "fairness" receive different evaluative shades in different contexts.

In my opinion, the main semantic difference is that Uzbek concentrates all components in one lexeme. English distributes them between two words with different spheres of use. For this reason, translators should choose "justice" or "fairness" according to context. A child's complaint "Bu adolatdan emas!" is better translated as "It's not fair!". A political slogan about adolat is better translated with "justice".



1-Picture.

The figure shows the semantic structure of “adolat”, “justice” and “fairness” and their common core. The shared semes are impartiality, equality and positive evaluation. Specific semes reflect the religious, legal and procedural features of each lexeme (1-picture).

Conclusion. In conclusion, the lexemes “adolat”, “justice” and “fairness” share a common semantic core. This core includes impartiality, equality and positive evaluation. At the same time, their semantic structures differ in peripheral semes and spheres of use.

The Uzbek lexeme combines moral, legal and religious meanings. English “justice” is mainly legal and institutional. English “fairness” is mainly procedural and connected with everyday interaction. Axiologically, adolat is a supreme moral value, while fairness is a key everyday Anglo value.

The scientific novelty lies in the componential and axiological comparison of the three lexemes. The study also shows how one Uzbek lexeme corresponds to two English lexemes.

The practical significance lies in teaching lexicology, linguoculturology and translation theory. The results may also be used in compiling bilingual English–Uzbek dictionaries. Digital tools of blended learning can support the teaching of such lexical differences.

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