

RESEARCH ARTICLE

Linguistic and Cognitive Characteristics of The Lexeme Mamlakat

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Abstract

This study examines the linguistic and cognitive characteristics of the lexeme mamlakat in the Uzbek language. The research analyzes its semantic structure, stylistic features, synonymic relations, and conceptual content within different functional styles. Special attention is given to its position within the synonymic series of vatan and its semantic interaction with lexemes such as yurt, el, xalq, davlat, respublika, and saltanat. The study demonstrates that the lexeme mamlakat possesses a complex semantic structure that includes the meanings of territory, state sovereignty, political entity, people, and collective identity. From a stylistic perspective, the lexeme is predominantly associated with publicistic, official, and scientific discourse, while its use in literary texts is comparatively less frequent. The cognitive analysis reveals that mamlakat functions not only as a geographical or political designation but also as a conceptual unit reflecting national identity, collective belonging, and statehood within the Uzbek linguistic worldview. The findings confirm that the lexeme integrates formal, political, and institutional connotations with broader socio-cultural meanings, which makes it a key conceptual element in the representation of the concept of homeland and state in Uzbek linguistic consciousness.

KEY WORDS

Lexeme mamlakat, linguistic analysis, cognitive linguistics, semantic structure, conceptualization, synonymy, functional style, Uzbek language, national identity, linguistic worldview.

INTRODUCTION

In the "Comprehensive Explanatory Dictionary of Uzbek Synonyms," the word mamlakat appears second in the synonymous series of vatan, and it is emphasized that it is characteristic of literary speech. Thus, there is also stylistic specialization in the words of the synonymous series of vatan. For example, the word mamlakat is mainly characteristic of the publicistic style. In political news in newspapers, journals, and social networks, and in socio-political articles, the word mamlakat is mainly used. In particular, in the Address presented by the Head of our State to the Oliy Majlis and the people of Uzbekistan on 20 December 2022, within the framework of the New Uzbekistan Development Strategy, the

state and prospects of development of large-scale and rapid democratic reforms in our country, along with achievements in this regard, the shortcomings and problems that have been allowed, in particular, the participation of our parliament in reforms, were deeply analyzed. (1)

The word mamlakat is also one of the most important notions within the concept under study. It is true that we encountered this word more often in the publicistic style. In addition, we also witnessed its participation in the same meaning in literary works. In literary texts, while it is actively used more in the language of prose works, we also observed that it occurs less often in poetry.

In particular, in the work "O'tkan kunlar" by our beloved writer Abdulla Qodiriy, the word mamlakat is used in the meaning of vatan, yurt:

"— This reasoning of yours is correct. But placing your father among these animals is your short-sightedness," he said. Tears came to his eyes. "Think for yourself, my son: what benefit is there for the country in cutting off what is ours with our own hands? If I had participated in this savagery, what reason and what interest would I have pursued in joining it? If my desire were to seek a homeland and thereby gain wealth, would it not have been known to you—my own son—more than to others? Why does your intellect, which reaches every matter, falter when it comes to this? Why do you pour poison again into my burning heart?! These words, spoken tremblingly and with agitation, made Otabek regret; he understood that his attack, like stepping on the dead and kicking it, had been unjust." (Abdulla Qodiriy. O'tkan kunlar.)

We also observed that the word mamlakat is used in the meaning of el, xalq. Thus, in the senses of this word, besides the meanings of homeland and place, there are also the meanings of el, xalq:

"There is an error in your conclusion, qushbegi! If you look at the matter, there are only a few people who have been making two peoples cold toward each other, sowing the seed of enmity... As for me, to pacify the country, it is necessary to think about them. Not to attack an entire people because of four scoundrels!" (Abdulla Qodiriy. O'tkan kunlar.)

At the same time, we also encountered in Uzbek classical and modern texts that the word mamlakat is used synonymously with the word respublika. In particular, in "Boburnoma" by Zahiriddin Muhammad Bobur, written in a language close to the modern Uzbek literary language, the word mamlakat is used as a synonym of the word saltanat:

"From the time of the Messenger (our Prophet Muhammad, peace be upon him) up to this day, only three people from our side have ruled Hindustan and established their sovereignty. The first of them was Sultan Mahmud Ghazi, and he and his descendants sat for a long time on the throne of sovereignty of the country of Hindustan. The second was Sultan Shihobiddin Ghuri, and he himself, his slaves, and those subordinate to him ruled in this country for many years. The third is me, but my affair is not like the affairs of those kings. For when Sultan Mahmud conquered Hindustan, the throne of Khorasan was also in his hand, and the dominions of

Khwarazm and Dorulmurz were subject to him." (Boburnoma. Zahiriddin Muhammad Bobur.)

In one of the finest works of modern Uzbek prose, "Muvozanat" by Ulug'bek Hamdam, the word mamlakat is used in the meaning of respublika:

"Said, as if delivering a fiery speech before millions of citizens, spoke with dignity. — Dozens of countries have recognized Uzbekistan. In the capitals of dozens of countries we have our embassy, and the embassies of dozens of countries exist in our Tashkent. Yusuf, believe me, we need wealthy people like Mirazimboy—," Said now patted Mirazim's shoulder, "—and devoted people like you very much." (Ulug'bek Hamdam. Muvozanat (novel). www.ziyouz.com library.)

As noted above, the word mamlakat is also used in the meaning of respublika in publicistic texts:

"Among countries, India ranks second after the USA in the number of English speakers. In India, 125 million people speak English, which constitutes only 10 percent of the country's population. The number of English-speaking Indians is steadily increasing." (2) (15 interesting facts about India.)

The definitions given to the word mamlakat in dictionaries are as follows: In the "Explanatory Dictionary of the Uzbek Language," it is stated that the word mamlakat has the following meanings: "Mamlakat (Arabic—sultanate, state, kingship) 1 A territory with certain borders and state sovereignty. 2 A place, territory distinguished and separated by its geographical position and natural conditions. 3 Mamlakat (a female name)." (Explanatory Dictionary of the Uzbek Language. Cyrillic writing is needed.)

In the "National Encyclopedia of Uzbekistan," it is defined as follows: "Mamlakat is a political-geographical term and denotes a territory that has certain borders and state sovereignty or that is under the domination of another state (colony, governed territory)." (3) Based on this definition, it can be said that the word mamlakat is also actively used in the scientific style.

"Features of population distribution. The uneven distribution of the world's population is influenced by factors such as the country's geographical location, natural conditions, historical development, socio-economic conditions, and provision with natural resources." (4)

"Constitutional law закрепляет the foundations of the constitutional system, the rights and freedoms of the

individual and citizen, the state structure of the country, the legal status of the President, the Oliy Majlis, the government, the judicial system, and citizens' self-governing bodies."

From the analyses above, it is clear that the word mamlakat has shades of formality, politicalness, scientificness, and literariness. However, the first three are stronger, and the literary shade is felt relatively less.

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