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Concordances And Semantic Preferences Of The Concept "Wealth" In Uzbek And Russian Language Corpora

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Abstract

This article presents a comparative corpus-based analysis of concordances and semantic preferences of the concept of "wealth" in Uzbek and Russian. The main purpose of the study is to identify the contextual patterns of lexical units verbalizing the concept and to determine the semantic groups with which these units regularly occur. The Uzbek corpus provides search functions by token, lemma, phrase, and concordance, allowing systematic examination of the contexts in which the lexeme "boylik" is used [1]. The Russian National Corpus provides exact-form search, collocation search, lexical-grammatical search, and semantic-feature search [2]. The concordance data make it possible to identify material, economic, social, spiritual, natural, and axiological components of the concept of "wealth". The comparative analysis shows that the Uzbek lexeme "boylik" is frequently associated with money, property, prosperity, "baraka", "rizq", and moral values, while the Russian lexeme "богатство" demonstrates strong semantic connections with money, capital, property, prosperity, luxury, power, and spiritual values. The findings indicate that the concept has a universal semantic core related to material prosperity, while its peripheral zone contains significant national-cultural and axiological differences.

Keywords: wealth, concept, concordance, semantic preference, corpus linguistics, comparative analysis, cognitive linguistics, verbalization, semantic field.

Introduction. Modern corpus linguistics is a significant scientific field that enables the study of linguistic units based on actual speech material. Through corpus analysis, it is possible to determine not only the frequency of a specific lexeme's usage but also the contexts in which it appears, the units with which it regularly co-occurs, and the semantic features it actualizes. Concordances are of particular importance when researching the linguistic verbalization of concepts. A concordance displays the actual occurrences of a specific word or unit within a corpus, presented alongside its surrounding context. Consequently, a researcher is not limited to the dictionary definition of a lexeme but can also identify its semantic and pragmatic characteristics as manifested in real-world language use.

Literature review. The search system of the Uzbek language corpus offers distinct search options for tokens, lemmas, multi-word expressions, and concordances [1]. These features serve as a vital resource for analyzing the various verbalizations of the concept of "wealth" based on their textual contexts. The inclusion of diverse text types – such as literary, academic, and journalistic works – within the corpus enables the observation of how this concept is employed across different functional styles.

Similarly, the National Corpus of the Russian Language provides users with search results that lead to concordances, as well as options for searching by specific word forms, collocations, and lexica-grammatical patterns. Furthermore, the Russian corpus allows for searches that account for the semantic attributes of words [2]. The concept of "wealth" is of particular significance for comparative corpus-based research, as it encompasses not only economic and material dimensions but also semantic components such as social status, well-being, spiritual values, natural resources, opportunities, and quality of life.

Research methodology. A concordance is one of the primary analytical tools in corpus linguistics, systematically displaying the contexts in which a specific lexeme appears within actual texts. While a standard dictionary definition outlines a word's general semantic potential, a concordance reveals how this potential is realized in actual discourse. For instance, an analysis of the concordances for the lexeme "boylik" (wealth) shows its usage in contexts such as "material wealth", "spiritual wealth", "natural wealth", "national wealth", "to acquire wealth", "to create wealth", and "to accumulate wealth". Such contexts illuminate the semantic characteristics of the lexeme from various perspectives: "material wealth" denotes an economic dimension, "spiritual wealth" refers to intangible values, "natural wealth" relates to the concept of resources, and "to create wealth" conceptualizes wealth as the outcome of an activity.

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Analysis and results. Thus, a concordance serves as an essential linguistic resource that reveals the dynamic, contextual, and cognitive content of the concept of "wealth" (boylik), rather than merely its static, dictionary-defined meaning. An analysis of concordances for the concept of "wealth" within the Uzbek language corpus – specifically by grouping the data semantically – demonstrates that this concept is verbalized across several primary dimensions.

The first dimension relates to material and economic wealth. In such contexts, "wealth" is associated with money, property, income, housing, land, capital, and other economic resources. This layer constitutes the most direct and universal component of the concept.

The second-dimension concerns well-being and quality of life. In certain contexts, "wealth" is linked to a person's ability to live well, access economic opportunities, and fulfill their social needs. Here, terms such as "well-being" (farovonlik), "abundance" (to'kinlik), and "blessing/prosperity" (baraka) emerge as semantically related units.

The third dimension pertains to spiritual or intellectual wealth. In contexts such as "spiritual wealth". "Wealth of knowledge", "wealth of experience" or "cultural wealth", the concept of wealth transcends material objects and instead serves to express an individual's knowledge and spiritual potential.

The fourth dimension relates to natural resources. Contexts such as "natural wealth", "land wealth", and "subsurface wealth" conceptualize wealth as resources provided by nature that possess economic value for humans and society.

The fifth dimension relates to axiological content. In these contexts, wealth is not merely an economic quantity but manifests as a valued asset or blessing. Concepts such as "rizq" (divine provision), "nasiba" (allotted share), "baraka" (blessing/abundance), and "qanoat" (contentment) shape this semantic periphery.

Concordance searches within the Uzbek language corpus allow for the observation of such contexts based on actual texts. The corpus's capacity to process distinct categories – literary, scholarly, journalistic, and official texts – is essential for identifying the functional-stylistic variations of the concept of "wealth" (boylik). Similarly, concordances for the lexeme "богатство" in Russian reveal the multi-layered semantic structure of the concept. Contexts such as "Материальное богатство" (material wealth), "духовное богатство" (spiritual wealth), "природное богатство" (natural wealth), and "национальное богатство" (national wealth) represent the primary semantic dimensions of the concept.

In the context of "material wealth" (Материальное богатство), the term "wealth" (богатство) is associated with money, property, financial resources, and material well-being. "Spiritual wealth" (Духовное богатство), by contrast, relates to knowledge, spiritual experience, human virtues, and culture. In the phrase "natural wealth" (Природное богатство), wealth is conceptualized as natural resources, while in "national wealth" (Национальное богатство), it is understood as a collective resource belonging to a country and its society. The Russian National Corpus (NKRЯ) allows search results to be viewed in a concordance format, enabling direct analysis of the context surrounding a given word. Its main corpus currently encompasses hundreds of thousands of texts and hundreds of millions of word occurrences. Furthermore, the ability to conduct searches based on semantic tags within the NKRЯ facilitates a more precise identification of semantic groups associated with the word "wealth."

Semantic preference refers to the tendency of a specific lexeme to regularly co-occur with words belonging to particular semantic groups. While this concept is related to collocation, it encompasses a broader scope. Whereas a collocation refers to the co-occurrence of specific, individual words, a semantic preference identifies the general semantic group that underlies such combinations. For instance, while the combinations of the lexeme "wealth" (boylik) with "money," "income," "property," and "capital" constitute distinct collocations, the fact that they all belong to an economic-material semantic group points to an economic semantic preference for "wealth."

Similarly, the association of "wealth" (boylik) with units such as "learning", "knowledge", "experience", and "culture" shapes a spiritual-intellectual semantic preference. From this perspective, classifying concordances based on semantic groups makes it possible to determine the semantic-cognitive structure of the concept of "wealth". Semantic preferences in the Uzbek language: The primary semantic preferences associated with the concept of "wealth" in Uzbek can be categorized into material-economic, social, spiritual, natural, and axiological groups.

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The material-economic group includes units such as money, income, property, capital, funds, housing, and land. This group constitutes the material foundation of the concept of "wealth".

The social group may encompass concepts such as status, opportunity, prestige, power, and well-being. In these contexts, wealth is linked to an individual's opportunities and standing within society.

The spiritual-intellectual group includes units such as knowledge, learning, experience, culture, and spirituality. In this group, "wealth" (boylik) is conceptualized not as a material object, but as a form of intangible human capital. The "natural" category encompasses elements such as land, water, mineral resources, forests, and other natural assets. Within the "axiological" (value-based) category, concepts such as "baraka" (divine blessing/abundance), "rizq" (sustenance/provision), "nasiba" (allotted share/fortune), "qanoat" (contentment), and "saxovat" (generosity) hold particular significance. These terms reflect a national-cultural and value-oriented perspective on wealth. Consequently, the semantic scope of "wealth" in the Uzbek language is not confined solely to the economic sphere; rather, it constitutes a complex conceptual domain that integrates knowledge concerning the individual, society, nature, and spirituality.

The scientific novelty of this research lies in a comprehensive comparative analysis of the concordances of the concept of "wealth" in the Uzbek and Russian languages, based on semantic preference. Concordance units are interpreted not merely as individual word forms, but as contexts that actualize the semantic-cognitive components of the concept. The study identifies semantic groups within the concept of "wealth" – namely, material-economic, social, spiritual, natural, and axiological categories. The similarities and differences between these groups in the two languages are characterized through a comparative corpus-based approach.

Conclusion. The research findings can be applied in fields such as corpus linguistics, cognitive linguistics, linguaculturalogy, comparative linguistics, and translation studies. The results derived from concordances and semantic preferences have practical utility for creating bilingual dictionaries, identifying contextual equivalents in translation, teaching the Uzbek and Russian languages, and compiling conceptual dictionaries. This approach can serve as a methodological foundation for conducting corpus-based comparative studies of various other concepts – such as "happiness", "friendship", "family", "labor", "homeland", and "health" – alongside the concept of "wealth". A comparative analysis of the concordances and semantic preferences associated with the concept of "wealth" within Uzbek and Russian language corpora reveals that this concept possesses a complex, multi-layered semantic-cognitive structure.

In the Uzbek language, the primary semantic preferences for the concept of "wealth" manifest across material-economic, spiritual, natural, social, and axiological dimensions. Units such as "money," "property," "income," and "wealth" form the material-economic core; units like "learning," "knowledge," "spirituality," and "culture" constitute the spiritual layer; units such as "land," "water," and "natural resources" make up the natural layer; while concepts like "baraka" (divine blessing/abundance), "rizq" (sustenance/provisions), "nasiba" (allotted share/fortune), and "qanoat" (contentment) shape the national-cultural periphery. In the Russian language, the material-economic core of the concept "богатство" (wealth) is associated with terms such as "money," "capital," "property," "income," and "fortune."

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