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Collocational Characteristics Of The Concept “Wealth” In Uzbek And Russian Language Corpora

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Abstract
This article presents a comparative analysis of the collocational features of lexical units verbalizing the concept of “wealth” in Uzbek and Russian corpora. The study focuses on Uzbek lexical units such as “boylik”, “boy”, “mulk”, “mol-dunyo”, “davlat” and “badavlat”, as well as Russian units such as “богатство”, “богатый”, “имущество”, “достаток” and “состояние”. The main purpose is to identify stable and statistically significant combinations and to determine the semantic and cognitive components of the concept of “wealth” activated by these combinations. The Uzbek corpus provides search functions for phrases, lemmas and concordances, creating a basis for the analysis of the collocational field of the concept. The Russian National Corpus provides a dedicated collocation search and statistical measures such as T-score, logDice, MI³ and Loglikelihood [1]. The analysis demonstrates that in both languages the concept of “wealth” is represented through collocations associated with material prosperity, property, economic resources, social status, spiritual values and natural resources. At the same time, Uzbek data demonstrate a particularly strong connection between wealth and concepts such as “baraka”, “rizq” and “farovonlik”, whereas Russian data more actively reveal associations with luxury, capital, social status and economic opportunities.
Keywords: Wealth, concept, collocation, corpus linguistics, combinability, corpus analysis, cognitive linguistics, verbalization, comparative analysis.

Introduction. Corpus linguistics is a modern scientific field that enables the study of how linguistic units are used in actual speech, based on large collections of electronic texts. Through a corpus-based approach, it is possible to determine not only the frequency of a specific lexeme but also the words with which it collocates, the grammatical constructions in which it is actively used, and the semantic contexts in which it appears.
Collocational analysis is particularly important for the study of concepts. This is because a concept formed within the human mind is often manifested not through an individual lexeme in isolation, but rather through the regular co-occurrence of that lexeme with other words. Consequently, when investigating the verbalization of the concept of “wealth” (“boylik”), it is necessary to go beyond analyzing the lexemes “boylik” and “богатство” themselves and also identify the units that collocate with them.
Literature review. The Uzbek language corpus offers search capabilities for tokens, lemmas, multi-word expressions, and concordances; in the case of multi-word expressions, grammatical and stylistic parameters can also be taken into account [2]. The National Corpus of the Russian Language, meanwhile, features a dedicated “Collocation search” function, where collocations are defined as units that are statistically distinct from random combinations [3]. The concept of “wealth” (“boylik”) is of particular significance to this study due to its semantic breadth. Beyond material wealth — such as money, property, and capital — it can also encompass spiritual, natural, social, and cultural wealth. Consequently, its collocational field serves as a vital resource for determining the internal semantic structure of the concept.
Research methodology. The concept of collocation refers to the tendency of a specific word to regularly co-occur with other words. In corpus linguistics, statistical criteria — beyond simple co-occurrence frequency — are employed to identify collocations. In the НКРЯ (Russian National Corpus), for instance, it is possible to utilize metrics such as T-score, logDice, MI³, and Log-likelihood [3]. By analyzing the collocational field of the concept “wealth” (“boylik”), one can determine which semantic features it associates with most actively. For example, combinations such as “material wealth”, “spiritual wealth”, “natural wealth”, and “national wealth” reveal various semantic layers of the concept.

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Each of these combinations specifies the meaning of the lexeme “wealth” in a particular direction: “material wealth’” denotes economic resources; “spiritual wealth” refers to intangible values; “natural wealth” signifies natural resources; and “national wealth” highlights collective resources belonging to a society or state. Thus, collocational analysis serves as linguistic evidence for defining the semantic structure of the concept “wealth”.

Analysis and Results. Collocational characteristics of the lexeme “boylik” (wealth) in the Uzbek language. In Uzbek, the lexeme “boylik” combines with words that actualize various semantic components. Phrases such as “moddiy boylik” (material wealth), “ma’naviy boylik” (spiritual wealth), “tabiiy boylik” (natural wealth), “milliy boylik” (national wealth), and “madaniy boylik” (cultural wealth) serve as clear examples of this.

In the phrase “moddiy boylik,” the economic component of “boylik” is primary, encompassing money, property, housing, and other material resources. The phrase “ma’naviy boylik” refers to knowledge, experience, moral values, spiritual maturity, and a person’s inner world. The term “tabiiy boylik” denotes land, water, forests, mineral deposits, and other natural resources. “Milliy boylik” can represent the aggregate of economic, cultural, and natural resources at the level of the state and society. The availability of parameters such as 1-grams, 2-grams, and 3-grams within the collocation search system of the Uzbek Language Corpus enables the systematic identification of such combinations [2]. Furthermore, through a concordance, it is possible to examine the specific meanings in which these identified collocations are used within actual contexts.

From the perspective of the linguacultural features of the Uzbek language, the connection of the term “boylik” (wealth) with concepts such as “baraka” (divine blessing/abundance), “rizq” (sustenance/provisions), “nasiba” (allotted share/fortune), and “farovonlik” (prosperity/well-being) is of particular significance. Such associations demonstrate that “boylik” is conceptualized not merely as a purely economic term, but also as a category encompassing values and general well-being.

Thus, within the collocational field of the Uzbek language, the material, spiritual, natural, national, and axiological components of “boylik” intersect. In the Russian language, the collocational field of the lexeme “богатство” (wealth) is also semantically broad. Combinations such as “Материальное богатство” (material wealth), “духовное богатство” (spiritual wealth), “природное богатство” (natural wealth), and “национальное богатство” (national wealth) illustrate the primary semantic dimensions of this concept.

The phrase “material wealth” (“Материальное богатство”) refers to material prosperity, property, and financial resources. “Spiritual wealth” (“Духовное богатство”) denotes an individual’s knowledge, spiritual experience, and inner world. “Natural wealth” (“Природные богатства”) signifies natural resources, while “national wealth” (“Национальное богатство”) refers to the collective resources of a state and society. Furthermore, the combination of the word “wealth” (“богатство”) with terms denoting quantity or degree—such as “enormous,” “immense,” or “incalculable”—indicates that wealth is also evaluated in quantitative terms.

The ability to statistically identify collocations within the National Corpus of the Russian Language (NKRЯ) helps demonstrate that these combinations are not merely random, coincidental pairings of adjacent words, but rather units with relatively stable connections within the language system [3]. Modern tools within the NKRЯ also feature a “Word Portrait” function, which provides information regarding a lexeme’s combinability, frequency, associated terms, and historical usage patterns [4]. Consequently, by examining the collocational profile of the word “wealth” (“богатство”), it is possible to gain a deeper understanding of its conceptual structure within the Russian language.

A number of commonalities can be observed when comparing the collocational patterns of the concept of “wealth” in the Uzbek and Russian languages. In both languages, material and non-material forms of wealth are verbalized distinctly. The Uzbek term “moddiy boylik” and the Russian “материальное богатство” exhibit complete or high-level semantic correspondence. Similarly, the combinations “ma’naviy boylik” and “духовное богатство”, “tabiiy boylik” and “природное богатство”, as well as “milliy boylik” and “национальное богатство”, reflect a shared, universal model of the concept.

However, national-cultural differences emerge in the peripheral areas of the collocational field. In the Uzbek language, the semantic proximity of the concept of “wealth” (“boylik”) to terms such as “baraka” (divine blessing/abundance), “rizq” (sustenance/provisions), “nasiba” (allotted share/fortune), and “qanoat” (contentment) reinforces an interpretation rooted in values. In Russian, by contrast, the association of “богатство” (wealth) with terms like “роскошь” (luxury), “капитал” (capital), “власть” (power), “успех”

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(success), and “возможность” (opportunity) emphasizes dimensions of wealth linked to economic and social possibilities. In this respect, collocations serve as significant empirical evidence for determining how each of the two languages conceptualizes the notion of “wealth”. Regarding the semantic-cognitive characteristics of these collocations, a semantic analysis reveals that they are underpinned by specific cognitive models. The “material wealth” model conceptualizes wealth as material resources. The “spiritual wealth” model links wealth to an individual’s knowledge and inner (spiritual) capacities. The “natural wealth” model interprets natural resources as assets possessing economic or social value. In the phrase “national wealth”, wealth is conceptualized not as belonging to an individual, but as a collective resource pertaining to society and the state. In this context, the concept of “wealth” intersects with the national economy, culture, and natural resources.

Phrases such as “great wealth,” “immense wealth,” and “incomparable wealth” — which denote the magnitude of “wealth” — reveal the quantitative and evaluative components of the concept. Similar phrases in Russian, such as “огромное богатство” (enormous wealth), “несметное богатство” (countless wealth), and “неисчерпаемое богатство” (inexhaustible wealth), likewise shape this cognitive model. Thus, these collocations actualize not only the substantive content of the concept of “wealth” but also its quantitative, evaluative, social, and cultural attributes.

Conclusion. When comparing Uzbek and Russian language corpora, it is important to distinguish between the simple frequency of a collocation and its statistical strength. The fact that two words appear together frequently does not automatically mean they constitute a genuine collocation; therefore, the use of statistical metrics is essential. In the NKRЯ (National Corpus of the Russian Language), measures such as T-score, log Dice, MI³, and Log-likelihood are employed to identify collocations. Each statistical criterion highlights a different aspect of a collocation: some prioritize high-frequency combinations, while others assign higher values to units that, despite occurring less frequently, exhibit a strong mutual association [3].

Within the field of corpus linguistics, the potential for applying collocation and linguostatistical analysis methods to the Uzbek language is also expanding. Research in corpus linguistics has noted that the study of collocations, frequency, and statistical analysis facilitates the identification of the objective semantic and stylistic characteristics of linguistic units [5].

Consequently, for future comparative research between Uzbek and Russian, it is scientifically appropriate to employ identical search windows, consistent contextual spans, and, as far as possible, matching statistical criteria when analyzing the terms “boylik” and “богатство”. Corpus-based collocations also shed light on the core and periphery of a concept; through collocational analysis, it is possible to delineate the central and peripheral layers of the concept of “wealth” (“boylik”). The core layer contains units with a precise economic content, such as “material wealth,” “money,” “property,” “income,” and “capital.” The peripheral layer, by contrast, consists of units that evoke broader or figurative meanings, such as “spiritual wealth,” “natural wealth,” “cultural wealth,” “blessing” (“baraka”), and “sustenance” (“rizq”).

Such a structure demonstrates that the concept of “wealth” is not merely economic, but rather a complex mental construct that integrates knowledge concerning humanity, society, and nature. The scientific novelty of this research lies in its characterization of the collocational verbalization of the concept of “wealth” in both the Uzbek and Russian languages from a comparative-cognitive perspective. In this study, collocations are interpreted not merely as grammatical combinations, but as linguistic units that actualize conceptual features. Through an analysis of collocational data, the material, economic, spiritual, natural, social, and axiological components of the concept of “wealth” are identified. Shared collocational patterns in Uzbek and Russian reveal universal conceptual features, while distinct collocations highlight national-cultural specificities. The findings of this research are significant for corpus linguistics, cognitive linguistics, linguaculturalogy, comparative linguistics, and translation studies. The identification of collocational patterns can be applied to the selection of natural equivalents during the translation process, the compilation of bilingual dictionaries, and the study of how the concept of “wealth” is verbalized within an Uzbek-Russian parallel corpus. Furthermore, this approach can serve as a methodological basis for identifying the collocational characteristics of other concepts—such as “friendship,” “family,” “labor,” “happiness,” and “homeland” — in both the Uzbek and Russian languages.

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