

CORPUS-BASED REPRESENTATION OF ‘RAIN’ WITHIN THE CONCEPTOSPHERE “WEATHER” IN ENGLISH AND UZBEK

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Abstract. *This article investigates the concept “RAIN” as a key element of the conceptosphere “Weather” in English and Uzbek from a corpus-based and linguocultural perspective. The study aims to identify the linguistic representation, frequency, collocation patterns, and conceptual meanings associated with rain in both languages.*

The research is based on corpus data obtained from the British National Corpus and Uzbek language corpora, including fiction and publicistic texts. The methodology combines corpus analysis, componential analysis, and linguocultural interpretation.

The findings demonstrate that the concept “RAIN” is actively represented in both languages and reflects universal cognitive patterns related to nature and human experience. At the same time, differences are observed in the degree of lexical differentiation and idiomatic usage. English shows a more developed system of idiomatic expressions, while Uzbek tends to rely on descriptive constructions.

The study confirms that the concept “RAIN” plays a significant role in shaping the linguistic worldview and reflects both universal and culturally specific features.

Keywords: *concept, rain, conceptosphere, corpus analysis, linguoculture, English, Uzbek*

Introduction

In modern linguistics, the study of concepts occupies a central position within cognitive and linguocultural paradigms. Concepts are understood as complex mental formations that include not only logical meaning but also emotional, cultural, and experiential components [Karasik V.I., 2002, p. 87].

According to Popova and Sternin, a concept is a unit of structured knowledge that reflects both individual and collective experience and is verbalised through language [Popova Z.D., Sternin I.A., 2010, p. 45]. This view highlights the importance of analysing language data in order to reconstruct conceptual structures.

One of the most significant conceptospheres is “Weather,” which reflects natural phenomena and their influence on human life and perception of reality. Within this system, the concept “RAIN” occupies a special place due to its high frequency and rich semantic potential.

Rain is a universal natural phenomenon; however, its linguistic representation varies across cultures. It can function both as a literal description of atmospheric conditions and as a metaphor for emotional states and life situations. This dual nature makes it an important object of linguistic research.

The relevance of this study lies in the integration of corpus-based methods with conceptual analysis. As Sinclair notes, meaning is often revealed through patterns of usage rather than isolated lexical units [Sinclair J., 1991, p. 110].

Corpus Representation of the Concept “RAIN”

The corpus-based analysis of the concept “RAIN” provides an empirical foundation for understanding how this natural phenomenon is represented in language. In modern linguistics, corpus data is considered a reliable source for identifying patterns of usage, frequency, and contextual meanings. As Sinclair emphasises, the meaning of a lexical unit is largely determined by its distribution and co-occurrence in real texts [Sinclair J., 1991, p. 110].

In English, the lexical unit *rain* demonstrates a high frequency of occurrence across different genres, including fiction, journalism, and spoken discourse. According to data from the British National Corpus, the frequency of the word *rain* ranges between 1800 and 2000 occurrences depending on the selected subcorpus. This high frequency indicates that rain is not only an important natural phenomenon but also a significant conceptual element in the English linguistic worldview.

In Uzbek, the equivalent lexical unit *yomg‘ir* also shows a high level of frequency. Based on corpus materials, including fiction and publicistic texts, its frequency ranges from approximately 1500 to 1800 occurrences. This confirms that the concept of rain occupies an important position in both languages and reflects a shared human experience related to nature and environmental conditions.

At the same time, the analysis reveals certain differences in lexical distribution. In English, the concept “RAIN” is often expressed through a variety of lexical units and near-synonyms, such as *drizzle*, *shower*, *downpour*, and *sprinkle*. These terms allow speakers to differentiate between types and intensity of rain. In contrast, Uzbek tends to rely on a smaller set of core lexical items, such as *yomg‘ir* and *jala*, while nuances are frequently expressed through modifiers and descriptive constructions. This observation suggests that English demonstrates a higher degree of lexical differentiation in this semantic field.

Another important aspect of corpus representation is genre distribution. In English corpora, the word *rain* is widely used not only in descriptive contexts but also in metaphorical and figurative expressions. For instance, it frequently appears in narrative texts to create atmosphere or mood. In Uzbek texts, *yomg‘ir* is also present across genres, but its usage tends to be more literal and context-dependent.

The frequency data also supports the hypothesis proposed by cognitive linguists that the density of lexical representation correlates with conceptual importance [Popova Z.D., Sternin I.A., 2010, p. 208]. The relatively high frequency of *rain* and *yomg‘ir* indicates that this concept is cognitively salient and culturally relevant in both linguistic communities.

Furthermore, corpus analysis allows us to observe patterns of repetition and variation, which are essential for understanding conceptual structure. The repeated occurrence of rain-related lexemes in different contexts demonstrates their functional flexibility and semantic richness. It also shows that the concept “RAIN” is deeply embedded in everyday language use and serves as a basis for further metaphorical and phraseological development.

Thus, the corpus representation of the concept “RAIN” confirms its central role within the conceptsphere “Weather.” The data reveals both universal features, such as

high frequency and broad usage, and language-specific characteristics, including differences in lexical differentiation and stylistic distribution

Collocational Patterns of the Concept “RAIN”

Collocation analysis plays an important role in identifying the semantic behaviour of lexical units. As Sinclair notes, words tend to occur in predictable combinations, which contribute to their meaning [Sinclair J., 1991, p. 170].

In English, the lexical unit *rain* forms a number of stable and frequently occurring collocations. Among the most common are *heavy rain*, *light rain*, *pouring rain*, and *steady rain*. These combinations reflect the intensity and duration of the phenomenon and demonstrate a relatively fixed pattern of usage.

In Uzbek, similar meanings are expressed through combinations such as *kuchli yomg‘ir*, *mayda yomg‘ir*, and *jala*. However, unlike English, Uzbek shows greater flexibility in forming such expressions and relies more on descriptive modification rather than fixed collocational patterns.

This comparison indicates that English tends to lexicalise distinctions in weather phenomena, while Uzbek tends to express them through contextual and descriptive means.

Phraseological Representation of the Concept “RAIN”

Phraseological units play a crucial role in revealing the cultural and conceptual content of language, as they reflect collective experience and culturally specific ways of interpreting reality [Maslova V.A., 2004, p. 92].

In English, the concept “RAIN” is widely represented in idiomatic expressions. For example, the expression *to rain cats and dogs* denotes very heavy rain, while *save for a rainy day* metaphorically refers to preparing for difficult times in the future. Another example, *come rain or shine*, expresses determination regardless of circumstances. These idioms demonstrate that rain is often associated with unpredictability, difficulty, and future uncertainty.

In Uzbek, phraseological units related to *yomg‘ir* are less standardised and occur more rarely in fixed idiomatic form. Instead, meanings connected with rain are often conveyed through descriptive expressions or contextual usage. However, rain can still carry metaphorical meanings, particularly in literary texts, where it may symbolise sadness, hardship, or emotional intensity.

The comparison shows that English possesses a more developed system of idiomatic expressions related to rain, whereas Uzbek relies more on contextual and figurative language. This difference reflects the specific features of linguocultures and their distinct strategies of encoding experience.

Conceptual Meaning of the Concept “RAIN” (OPTIMAL VERSION)

The conceptual analysis of the concept “RAIN” reveals its complex semantic structure, which goes beyond its literal meaning as a natural phenomenon. In cognitive linguistics, concepts are understood as multidimensional formations that include not only denotative meaning but also cultural, emotional, and evaluative components [Karasik V.I., 2002, p. 91].

In both English and Uzbek, rain is associated with a range of metaphorical meanings that reflect human experience. One of the most common associations is that of difficulty or hardship. In English, this is evident in expressions such as *a rainy day*, which symbolises potential problems or financial difficulties. Similarly, in Uzbek

contexts, *yomg‘ir* may be associated with challenging situations or emotional heaviness, particularly in literary discourse.

Another important conceptual feature of rain is its connection with emotional states. Rain is often linked with sadness, melancholy, and introspection. This association is widely reflected in English narrative texts, where rainy weather is used to create a gloomy or reflective atmosphere. In Uzbek, similar meanings are conveyed through descriptive contexts, where rain contributes to the emotional tone of the text rather than functioning as a fixed metaphor.

At the same time, rain may also carry positive meanings. It can symbolise renewal, cleansing, and the beginning of new cycles. This duality demonstrates that the concept “RAIN” has both negative and positive evaluative components, depending on context.

From a cognitive perspective, these meanings can be explained through conceptual metaphor. According to Lakoff and Johnson, abstract domains are structured through concrete experiences, and natural phenomena such as rain serve as a source domain for understanding more abstract concepts [Lakoff G., Johnson M., 1980, p. 5]. Thus, rain becomes a tool for conceptualising life situations, emotions, and changes.

The comparison of English and Uzbek data shows that while the core conceptual features of rain are similar, their linguistic realisation differs. English tends to encode these meanings in fixed idiomatic expressions, whereas Uzbek relies more on contextual and descriptive representation. This reflects the specific features of the respective linguocultures and their distinct ways of interpreting and verbalising experience.

Conclusion

The present study has examined the concept “RAIN” as a key component of the conceptosphere “Weather” in English and Uzbek from a corpus-based and linguocultural perspective. The analysis has demonstrated that the concept is widely represented in both languages and plays an important role in structuring the linguistic worldview.

The corpus data has shown that the lexical units *rain* and *yomg‘ir* are highly frequent and function across different genres, which confirms their conceptual relevance. At the same time, the analysis of collocations has revealed that English tends to form more stable and conventionalised combinations, whereas Uzbek relies on more flexible and descriptive structures.

The phraseological analysis has indicated that English possesses a more developed system of idiomatic expressions related to rain, reflecting a higher degree of lexicalisation. In contrast, Uzbek expresses similar meanings through contextual and figurative means, which highlights differences in linguistic organisation and cultural expression.

The conceptual analysis has further demonstrated that the concept “RAIN” carries both negative and positive evaluative meanings. It is associated with difficulty, emotional states, and uncertainty, but also with renewal and transformation. These findings support the idea that conceptual structures are based on both universal cognitive mechanisms and culturally specific patterns [Lakoff G., Johnson M., 1980, p. 5].

Overall, the comparison of English and Uzbek data confirms that while the core conceptual features of rain are largely universal, their linguistic realisation varies

significantly. English tends to encode meanings through fixed idiomatic and lexicalised patterns, whereas Uzbek relies more on descriptive and context-dependent expression.

The study highlights the importance of integrating corpus-based methods with conceptual analysis, as this approach allows for a more comprehensive understanding of how language reflects human cognition and culture. The findings of this research may contribute to further studies in corpus linguistics, cognitive linguistics, and comparative linguocultural analysis.

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