

RESEARCH ARTICLE

A Corpus-Based Comparative Mapping of Hospitality Paremiology And Discursive Formulas in English And Uzbek

 **Najmiddinova Mekhrigul**

Lecturer of Navoi State University, Navoi, Uzbekistan

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Abstract

This article presents a corpus-based comparative mapping of paremiological units and discursive formulas associated with the concept of hospitality in English and Uzbek. Utilizing digital textual corpora and quantitative-qualitative corpus tools (such as AntConc), the study examines the frequency, distribution, and syntagmatic properties of proverbs, idioms, and conventionalized formulas reflecting guest reception (e.g., hospitality, welcome, make yourself at home vs. mehmondo'stlik, dasturxon, osh). The research highlights national-cultural asymmetries within the linguoculturological layer, demonstrating how English paremiology emphasizes privacy, individual boundaries, and institutional courtesy, whereas Uzbek paremiology underscores collective honor, spiritual obligation, and unconditional generosity. The findings contribute to contrastive lexicography and corpus-assisted intercultural pragmatics.

KEY WORDS

Corpus linguistics, paremiology, discursive formulas, hospitality concept, contrastive linguistics, English, Uzbek.

INTRODUCTION

Paremiology and formulaic discourse serve as the vital repositories of ethnic worldview, condensing centuries of cultural norms, values, and behavioral scripts into fixed linguistic expressions (Mieder, 2004; Teli, 1996). Among these cultural constructs, hospitality (engl. hospitality, o'zb. mehmondo'stlik) occupies a central pillar in both Anglo-Saxon and Uzbek linguistic cultures (Karimova, 2022). While traditional lexicographical descriptions offer qualitative glosses of hospitality idioms and proverbs, they frequently lack empirical robustness and statistical validation.

The advent of corpus linguistics provides advanced methodologies—such as frequency profiling, collocation analysis, and concordance mapping—to examine how paremiological units and discursive formulas function across large textual datasets (Baker, 2006; McEnery & Hardie, 2012).

Although comparative contrastive studies between English and Uzbek have gained momentum in recent years (Yusupov, 2020), a corpus-driven mapping of hospitality paremiology remains largely unexplored. This article aims to fill this gap by conducting a corpus-based comparative analysis of English and Uzbek conceptual domains of hospitality, uncovering universal features and deep-seated national-cultural asymmetries.

METHODS

To achieve analytical precision and replicability, this study employs a corpus-driven and corpus-assisted methodology combining quantitative frequency metrics with qualitative linguopragmatic interpretation (Sinclair, 1991; Partington, 2004).

1. Corpus Design: Two comparable electronic corpora were

compiled for the research period (2024–2026):

- English Hospitality Corpus (EHC): Comprising 5 million words sourced from literary texts, digital dictionaries of idioms, contemporary journalistic prose, and textual databases containing English proverbs and discursive hosting formulas.
- Uzbek Hospitality Corpus (UHC): Comprising 5 million words compiled from classical and modern Uzbek prose, national paremiological collections, journalistic texts, and institutional discourse records.

2. Software and Analytical Tools: The software AntConc (version 4.x) was utilized for concordance extraction, keyword generation, and collocation analyses. Search nodes included base lemmas (hospitality, welcome, guest, home) and their Uzbek structural equivalents (mehmondo'stlik, mehmon, dasturxon, uy, o'choq).

3. Paremiological Mapping Framework: Proverbs, sayings, and institutionalized discursive formulas retrieved via collocation nodes were categorized based on their semantic orientation (e.g., duty of host vs. obligations of guest, warmth vs. boundary maintenance).

RESULTS AND DISCUSSION

The quantitative and qualitative analyses yielded distinct profiles regarding the frequency, collocational behavior, and cultural framing of hospitality paremiology and formulas in both languages.

1. Frequency Distribution and Collocational Profiles

Corpus metrics revealed that while English hospitality units exhibit high dispersion across institutional and commercial contexts, Uzbek hospitality units demonstrate exceptionally high concentration in domestic, familial, and moral-ethical domains (Mahmudov, 2019).

- In the EHC, nodes such as welcome and hospitality frequently collocate with transactional or boundary-regulating adjectives (corporate, formal, warm, brief).
- In the UHC, the node mehmon (guest) overwhelmingly collocates with spiritual and honor-bound modifiers (aziz — dear, ulug' — revered, tangining mehmoni — guest sent by God), supported by corpus frequency counts

showing a significantly higher density of paremiological units per 100,000 words compared to the English dataset.

2. Comparative Paremiological Mapping

The mapping of proverbs and formulaic expressions uncovered profound cultural asymmetries in how the host-guest relationship is conceptualized:

- **English Paremiological Domain (Privacy and Reciprocity):** English proverbs and formulas tend to emphasize mutual convenience, personal boundaries, and temporal limits of hosting (e.g., "Fish and guests stink after three days"). As noted by Wierzbicka (2003), Anglo-Saxon cultural scripts prioritize negative face and individual autonomy, which directly translates into paremiological warnings against overstaying or intrusion. Discursive formulas are heavily oriented toward politeness scripts that preserve personal space ("Make yourself at home," "Don't stand on ceremony").
- **Uzbek Paremiological Domain (Unconditional Obligation and Generosity):** Conversely, Uzbek paremiology encodes hospitality as an absolute moral and sacred duty. Proverbs such as "Mehmon otangizdek ulug'" (A guest is as revered as your father) and "Mehmon kelsa — qut kelar" (If a guest arrives, abundance arrives) frame the guest not as a potential burden, but as a divine blessing (Qurbonova, 2021). Corpus concordance lines show that discursive formulas in Uzbek are structured around immediate self-sacrificing generosity, epitomized by the central cultural concept of the dasturxon (tablecloth) and offering the best food (osh) regardless of economic status.

CONCLUSION

The corpus-based comparative mapping of hospitality paremiology and discursive formulas in English and Uzbek reveals significant structural and cultural divergence. While English digital and textual corpora reflect a pragmatic, boundary-conscious, and individualized framework of hospitality, Uzbek corpora demonstrate a collective, sacred, and unconditional paradigm rooted in moral duty and spiritual honor. These empirical findings enrich the theoretical framework of contrastive corpus linguistics, offering precise parameters for cross-cultural lexicography, translation studies,

and intercultural communication.

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