

DOI: 10.5281/zenodo.11322564

# CULTURAL DIFFERENCES IN THE CONCEPT OF HOSPITALITY IN KYRGYZ TURKISH, TURKIYE TURKISH, AND ENGLISH: A CORPUS-BASED COGNITIVE LINGUISTICS APPROACH

Muhsin Aygun<sup>1\*</sup> and Aigul Tursunova<sup>1</sup>

<sup>1</sup>Kyrgyz State University named after I. Arabaev, Institute of World Languages and International Relations  
named after Sh. Kadyrova, Department of Philology 720026, Bishkek, st. I. Razzakov 49,

Kyrgyzstan/Bishkek, Email: muhsnaygn@gmail.com, ORCID ID: <https://orcid.org/0009-0002-4451-0224>

<sup>2</sup>Kyrgyz State University named after I. Arabaev, Institute of World Languages and International Relations  
named after Sh. Kadyrova, Department of Philology 720026, Bishkek, st. I. Razzakov 49,

Kyrgyzstan/Bishkek, Email: Aygulya2380@gmail.com, ORCID ID: <https://orcid.org/0000-0003-4483-2581>

Received: 27/07/2025

Accepted: 27/08/2025

Corresponding Author: Muhsin Aygun  
(muhsnaygn@gmail.com)

## ABSTRACT

*The specific aim of this study is to investigate how the perception of welcoming guests is linguistically and conceptually constructed and framed in the cultural consciousness in Kyrgyz Turkish, Turkiye Turkish and English. Based on the analysis of word frequencies, collocational patterns and conceptual images from national literature, the study aims to reveal how welcoming customs differ across the three languages and cultures. According to the results, in Kyrgyz commune life, the perception of hospitality towards people is defined as a process of survival and a reflection of social solidarity. In Turkey, this imagery refers to personal honor, spiritual consciousness and common life identities. On the other hand, in English-speaking cultures, guest relations are evaluated on the basis of professionalism and service. Furthermore, shared culture, such as the perception of food, accommodation routines and social status concepts, emerges in a cross-cultural context. In this study, the intercultural interaction of hospitality is analyzed not only in terms of language, but also in terms of sociocultural practices by providing a cognitive perspective. The findings outline the cultural transmission of linguistic descriptions and focus on the reflections of this idea in different traditions.*

---

**KEYWORDS:** Hospitality, Cross-Cultural Comparison, Corpus Analysis, Cognitive Linguistics, Conceptual Metaphor, Kyrgyz Turkish, Turkiye Turkish, English, Language-Culture Relationship, Hospitality Rituals.

---

## 1. INTRODUCTION

This study, based on three different languages, aims to present the concept of hospitality in terms of language and culture by relying on a combination of rational linguistics and corpus analysis. In Kyrgyz culture, for example, the image of 'Меймандостук' (meymandostuk) corresponds to a deeper and more dimensional meaning beyond the concept of guest. This word offers a friendly and sincere approach to each individual who bears the name of guest. The Kyrgyz perception of guesthood refers to the social relations of human beings and contains movements to deepen this socialisation impulse (KTTS, 2015: 206).

The notion of hospitality among Kyrgyz communities finds its roots in the rhythms of nomadic life, where extending generosity toward others was not merely customary it was vital for collective endurance. Hospitality is so important in Kyrgyz culture that expressions such as "Меймандостукту көрсөтүү" (showing hospitality) and "Kyrgyz hospitality" (Kyrgyz hospitality) are widely used (Zhumaliev, 2005: 636). The Kyrgyz see the guest as a bringer of blessings and good fortune. Proverbs such as "Мейман ырыскы" (Guest-blessing-good fortune) and "Конок келсе, кут келет" (If a guest comes, blessing comes) reflect this belief. Even the expression "Майманди кудайдай кут" (Welcome the guest as if he were God) emphasizes the degree of respect shown to the guest (Koichumanov & Kadyrov, 2012, p. 264).

In both Kyrgyz and Anatolian Turkish cultures, hospitality is not just a social behavior but also an integral part of identity, values, and worldview. This standard cultural value is an important element that strengthens the ties between the two communities. Hospitality holds a significant role across diverse cultural frameworks. Examining this concept in three different languages can be pretty interesting in terms of understanding the similarities and differences between cultures. This concept, which appears in Kyrgyz Turkish as "меймандостук" (meymandostuk), in Turkiye Turkish as "misafirperverlik", and in English as "hospitality," has its nuances in each culture. The word "meymandostuk" in the Kyrgyz language is formed by combining the words "meymen," meaning "guest," and "dostuk," meaning "friendship" (Yudakhin, 1965, p. 23).

This indicates that hospitality in Kyrgyz culture is not only an act of hosting but also a way of establishing a genuine friendship with the guest. Turkish hospitality, while shaped by centuries of movement and settlement, draws deeply from a

nomadic ethos that now blends seamlessly with spiritual values and everyday social practices (Werner, 2003: 145,146). There are many idioms and proverbs related to hospitality in Kyrgyz culture. For example, expressions such as "If a guest comes, blessings come" or "Hospitalize the guest like God" demonstrate the importance placed on the guest (Koichumanov & Kadyrov, 2012, p. 302).

The word "hospitality" in Turkiye Turkish is formed by combining the Arabic "misafir" and Persian "perver" roots. This shows the significance of hosting guests in Turkiye Turkish culture. Expressions such as "Turkish hospitality" or "Anatolian hospitality" are frequently used (Aksan, 2007, p. 109). The word "hospitality" in English comes from the Latin root "hospes" (guest or host). This word has also become the origin of the word "hospital" (hospital) over time, which shows the connection between the concepts of hospitality, health, and care (Blue & Harun, 2003, p. 74). Hospitality is not merely a social behavior; it also embodies cultural identity, shared values, and worldview.

This standard value can serve as a bridge between different cultures. Exploring hospitality across different languages offers valuable insight into cultural parallels and distinctions. Such studies can play a crucial role in enhancing intercultural communication and understanding. In Kyrgyz and Turkish societies, hospitality is upheld as a profound tradition woven into cultural and social life. The use of similar conceptual metaphors in both cultures emphasizes the importance of hospitality. Furthermore, by referring to the cultural and linguistic aspects of hospitality, this study demonstrates the undeniable role of language and other semiotic systems in learning outcomes. Beyond the role of language as a means of communication, it is thought to shed light on the links created with cultural knowledge and cognitive world in the global world.

Language also appears as a semiotic adventure in which individuals try to predict their perceptions of phenomena and internalise what they have learned by creating cultural perspectives with metaphors, symbols and a series of routinised utterances. This approach aims to show that language and semiotic contexts lead to intercultural learning by integrating linguistic analyses into a more global social communication network. In the specific case of hospitality, linguistic and cultural analyses of concepts aim to provide findings on the construction of concepts, and to reveal developments in the intercultural competence of individuals and their

predisposition to this situation. The service network of language consists of many factors such as learning, adaptation and cultural understanding. therefore, the research sheds light on linguistic differences and similarities.

## 2. METHODOLOGY

This study analyzes imagery in Kyrgyz Turkish, Türkiye Turkish, and English regarding the phenomenon of "hospitality" through corpus-based rational linguistics. The interaction between language and culture is considered in the process of constructing meaning through conceptual metaphors. Lakoff and Johnson's (1980) Conceptual Metaphor

Theory (CMT), a cornerstone of recent literature, is expanded by considering context sensitivity, cultural shaping, and the capacity for embodied meaning. Kövecses (2020: 3-5) described how factors and cultural domains created based on discourse profoundly influence metaphors. Holyoak and Stamenkovic (2018: 2003) stated that psychological structures are included in the process of understanding metaphor. Lin (2024: 70-73) and Li & He (2024) adapted these extended structures to intercultural texts, especially the phenomenon of hospitality, demonstrating the effectiveness of metaphorical uniformity in social and intellectual contexts.

These studies, based on metaphor analysis, show that modern approaches tend to reduce differences across cultural contexts and languages, while this also highlights the importance of interpreting hospitality as a culturally indexed understanding. Research specifically focused on conceptual metaphor theory analyzes metaphorical expressions used in the name of hospitality and the cognitive structures that underpin and support them. This approach aims to present language as an image of a totality of cultural values and cognitive movements that transcend its role as a communication tool. The corpus-based cognitive linguistics approach goes beyond the analysis of linguistic structures and cultural conceptualizations, revealing the critical role of language and other semiotic resources in mediating learning.

This study analyzes the contributions of metaphorical tropes, collocations, and culturally common expressions to the learning of cultural knowledge through cross-cultural thought formation. Language is analyzed as a semiotic system that defines and constructs social reality through reference to it. This methodology emphasizes the role of communication in intercultural learning and

cognitive processes. This study analyzes the extent to which a series of repeated linguistic patterns inform students' familiarity with cultural models, thereby contributing to their interpretation of the values of new cultural practices and their ability to adapt and internalize them. When applied to this broader perspective, the findings offer insights beyond linguistic analysis into the inherent nature of cultural learning and intellectual flexibility in diverse societies.

### 2.1. Data Sources

The final data for this study have been selected with care and attention from sources that have proven themselves at the national level and have not been academically falsified. Furthermore, this guarantees that the data is valid and credible. Kyrgyz Turkish: Kyrgyz National Corpus and Manas-Semetey Corpus. Türkiye Turkish: Turkish National Corpus (TUD) and TS Corpus. English: British National Corpus (BNC) and Corpus of Contemporary American English (COCA). The national corpus sources used in the study and their respective data sizes and historical coverage are as follows: COCA (1990–2019: 1 billion words), BNC (late 1980s–1993: 100 million words); Turkish corpora: TUD (1990–2013: 50 million words), TS Corpus (2012–2014: 490 million units); Kyrgyz Turkish: KTTS (2015 edition, dictionary-based), Manas-Semetey Corpus (traditional text-based, date unspecified). All data refer to versions accessed as of 2025. Approximately 200–250 examples per language were manually selected from the 2015–2025 data range, based on clarity of meaning and relevance to cultural context.

### 2.2. Data Collection Process

Keywords and expressions related to the concept of "hospitality" (e.g., "guest," "visitor," "hospitality," "guest," "меймандостук/meymandostuk") were identified within relevant corpora. The collected data were thoroughly analyzed through frequency studies and collocation analyses. The corpora were queried using a set of concept-relevant keywords including "hospitality," "guest," "host," and "welcome," alongside their language-specific equivalents (e.g., "меймандостук," "misafirperverlik"). Each term was examined within a  $\pm 5$ -word window to identify collocational patterns and contextual importance. Around 200–250 instances per target language were selected across the corpora based on semantic clarity and relevance to the study's goals. All duplicate, ambiguous, or contextually irrelevant entries were

manually filtered out to maintain analytical accuracy and cross-linguistic consistency.

### 2.3. Analysis Methods

#### Analysis of frequency: Identified key terms.

##### Collocation Analysis:

Investigated the contextual meanings of key terms based on their co-occurrence with other words. Lexical frequency analysis was performed to identify dominant thematic items across the corpora. Collocational relevance was assessed using Mutual Information (MI) scores, with a threshold of  $\geq 3.0$  to ensure statistical significance. Semantic consistency was also confirmed through qualitative analysis. Conceptual metaphors were identified by examining recurring lexical frames and cross-linguistic equivalents, especially those representing cultural expressions of "hospitality" and "guesthood." The final set of metaphoric patterns reflected both frequency and thematic coherence, enabling strong interpretation within a cognitive-linguistic framework.

#### 2.3.1. Conceptual Metaphor Analysis:

Explored the metaphorical contexts of the concept across all three languages—cross-cultural Comparison: Conducted thematic comparisons to highlight similarities and differences between the three cultures.

### 2.4. Tools and Software

Corpus analysis tools such as Sketch Engine and AntConc were employed in the study. The analysis findings were organized into tables and visualized for enhanced clarity.

### 2.5. Reliability and Limitations of the Study

While all data was sourced from reliable corpora, limitations such as the representational capacity of the corpora, keyword selection, and individual interpretation were carefully considered. No culturally sensitive data, oral traditions, or field-based materials were collected or used. All cultural expressions cited in the study are sourced exclusively from publicly available written corpora and literature; thus, no additional permissions or ethical approvals were required. As the study is based on national corpus sources, oral traditions, local narratives, and field observations were not directly included. Therefore, any cultural generalizations should be interpreted with contextual sensitivity. Additionally, all examples were obtained from publicly accessible sources, and no special permissions or ethical board approval were required.

## 3. THE CONCEPT OF HOSPITALITY

### 3.1. Hospitality in Kyrgyz Culture

Hospitality in Kyrgyz culture is a fundamental cultural element deeply rooted in the nomadic lifestyle, closely tied to social solidarity, religious beliefs, and traditional values. The concept of "Меймандостук / Meymandostuk" encompasses not only the hospitality of the host but also the display of genuine friendship and sincerity towards the guest. This understanding has made mutual assistance a vital necessity in difficult geographical and climatic conditions. In Kyrgyz culture, the concept of "Meymandostuk" is expressed with the following metaphors (Mukambaev, 2000, p. 636).

**Table 1: Conceptual Metaphors of Hospitality in Kyrgyz Culture.**

Metaphor	Description
Holy duty	Hosting guests is a religious and spiritual obligation.
Wealth	Hospitality represents material and spiritual wealth.
Honor	Hosting good guests is directly related to personal and family honor.
Survival strategy	Mutual aid and hospitality are vital in nomadic life.
Personality trait	Hospitality is considered an integral part of Kyrgyz identity.

Table 1 shows how the concept of hospitality is interpreted in Kyrgyz culture through conceptual metaphors. These metaphors position hospitality not only as a practical behavior but also as a sacred duty, a sign of wealth, a source of honor, a survival strategy, and a personality trait. This metaphorical framework reveals that hosting guests has deep religious, social, and cultural roots in Kyrgyz society. This understanding, which developed especially under the influence of the nomadic lifestyle, has transformed hospitality beyond an individual virtue into a fundamental element of social solidarity and identity construction.

### 3.2. Hospitality in Turkish Culture

Hospitality in Turkish culture is a multifaceted concept with historical roots stemming from a nomadic lifestyle, reinforced by Islamic beliefs, and shaped by social values. The idea of hospitality in Turkish culture is closely linked to honor, religious beliefs, social reputation, and the cultural identity of both the individual and their family. Hosting guests is seen both as an act of worship to gain Allah's consent and as a sacred duty, with the belief that the

guest brings blessings and good luck. The concept of hospitality in Turkish culture is expressed with similar metaphors (Atalay, 1998, p. 384).

**Table 2: Conceptual Metaphors of Hospitality in Turkish Culture.**

Metaphor	Description
Honor	Hosting guests is directly related to personal and family reputation.
Religious duty	Hosting guests is seen as an act of worship to gain Allah's approval.
Source of abundance	It is believed that guests bring abundance and fortune.
National identity	Hospitality is considered an inseparable part of Turkish identity.
Art/skill	Hospitality is viewed as a skill that can be learned and developed.

Table 2 shows the metaphorical reflections of hospitality in Turkish. Several metaphors are considered significant in this context. These include "honor," "religious responsibility," "source of blessing," "national identity," "art/skill," and "social status." In Islam, receiving guests is considered a respectful set of behaviors and a religious responsibility that influences the social standing of the individual and the family. The belief that guests are considered sacred and bring blessings to the host household is widespread. Furthermore, hospitality is an undeniable and inseparable sub-group of Turkish identity, and the sustainability of this culture across generations is of critical importance. While Anatolian hospitality within the Turkish cultural mosaic often developed spontaneously city-centered Turkish hospitality involves more structured rituals influenced by the changing expectations brought about by modern living. From this perspective, hospitality is defined as an art and skill, and is therefore considered a skill that must be learned, taught, and maintained with care. Beyond being a moral obligation in Turkish society, hospitality directly correlates with social status, contributing to the formation of social capital by ensuring guests have a good time at home. In both cultures, hospitality is viewed not only as a social behavior but also as a moral obligation, a religious duty, and a matter of personal and social reputation (Ayverdi, 2006: 2083; Doğan, 1996: 777).

### 3.3. Cultural Context

In both cultures, hospitality is a rich cultural element that results from the combination of a

nomadic lifestyle, Islamic values, and local traditions (Çağrı, 2005: 171). This concept emerges in an integrated way, encompassing identity, values, and worldview. "The concept of 'hospitality' in English has a Latin origin; it was born from the word hospes (guest/host), and from this word, the adjective hospitalis (related to hospitality) was derived (Derrida, 1999, p. 77)." The adjective was eventually adopted as "hospitalité" in Old French, took its place in Middle English as "hospitalitee" in the 14th century, and finally acquired the modern English form "hospitality" (Oxford English Dictionary/OED). Common expressions and idioms related to "hospitality" include "Extend hospitality, Warm hospitality, Generous hospitality, Southern hospitality (in the US context), Arab hospitality, Hospitality industry, Hospitality suite, and Corporate hospitality" (Lashley, 2008: 69). The contexts in which the concept of hospitality is used can be examined from commercial, business, cultural and religious perspectives. In the commercial context, it occupies a significant role in the hotel, restaurant, and tourism sectors. In the business world, corporate hospitality is a prominent aspect of business meetings and events (O'Gorman, 2007, pp. 189-202). In the cultural and social context, it is a term used to describe guests in different cultures, reflecting traditional hospitality and fostering social richness. In the religious context, charity shown to strangers and those in need is a frequently emphasized value in religious texts and practices. Thus, the concept finds a place for itself in a wide range as a multidimensional phenomenon. In British and American culture, the concept of "hospitality" often involves very different metaphorical meanings. These metaphors include "Hospitality is a commodity," "Hospitality is a performance," "Hospitality is a social currency," "Hospitality is a moral duty," "Hospitality is a brand," and "Hospitality is a professional skill." These metaphors reveal how the concept of hospitality is perceived and expressed in different contexts (Lakoff & Johnson, 1980, p. 25).

As seen in conceptual metaphors, the concept of "hospitality" in English is associated with various areas, including commercial goods and products, performance, social currency, moral duty, brand, and professional skills. This situation demonstrates that hospitality in Western culture has evolved into a more pragmatic, planned, and reciprocal nature. In modern Western culture, hospitality has taken on a more commercial dimension, particularly within the Hospitality industry (Lashley & Morrison, 2000, p. 132).

**Table 3: Compilation Findings (OED).**

<b>Collocations</b>	Hospitality sector, hospitality management, and generous hospitality.
<b>Commonly used expressions</b>	Extend hospitality, warm hospitality.

### 3.4. Comparative Analysis.

Kyrgyz Turkish: Meymandostuk is based on the scheme of social survival and solidarity. The difficulties of nomadic life have made hospitality an essential virtue (Mukambaev, 2000, p. 636). In

Türkiye Turkish, "hospitality" is rooted in the concept of family honor and social status within Anatolian culture. Both the Islamic concept of "courtesy" and nomadic Turkish traditions have influenced this concept (Atalay, 1998, p. 384). Hospitality is based on the scheme of professional service, especially in the modern period. The idea of hosting guests in the traditional sense has increasingly acquired a commercial dimension (Derrida, 1996, p. 69).

**Table 4: Prototypical Scenarios.**

Acceptance of the traveler to the tent (boz - üy), serving of kumiss, sacrifice (Конокту сыйоо)	
Turkish Culture (Türkiye-Anatolia)	Welcoming and seeing off at the door, serving Turkish delight/sherbet, and hosting in the guest room.
British and American Culture	Pre-planned invitation, hosting for a specific period, and the expectation of bringing a gift.

Hospitality practices are embodied in certain rituals and behavioral patterns in every culture, which reveal how cultural codes are reflected in daily life. In Kyrgyz culture, the prototypical hospitality scenario begins with the traveler being welcomed into a tent called a boz üy; traditional drinks, such as kumiss, are offered to the guest, and on special occasions, an animal sacrifice ritual is performed (Конокту сыйоо). This scenario bears the traces of a nomadic lifestyle and an understanding that attributes sacred value to the guest. In Turkish culture, hospitality begins with greeting at the door and continues with hosting in the guest room, the most beautiful part of the house; treats such as Turkish delight and sherbet stand out as cultural symbols. This scenario represents a traditional form of hosting guests that includes both religious and social dimensions. In British and American cultures, on the other hand, hosting typically occurs as a pre-planned event; the guest is expected to be hosted for a specific period and bring a gift to the host. This structure shows that hosting is experienced in a more institutional, planned, and reciprocal manner. All three scenarios clearly illustrate how the concept of hospitality varies across different cultural contexts.

### 3.5. Corpus Analysis Steps

In corpus-based language studies, a systematic method is employed to comparatively analyze the usage patterns of a specific concept across three different languages. In this study, the concept of "hospitality" was addressed in Kyrgyz Turkish, Turkish in Türkiye, and English through a three-stage corpus analysis process. In the first step, appropriate and representative corpus sources were identified for each language: the Kyrgyz National

Corpus and the Manas-Semetey Corpus; the Turkish National Corpus (TUD) and the TS Corpus; and the British National Corpus (BNC) and the Corpus of Contemporary American English (COCA). In the second step, keywords related to the concept in these corpora (e.g., guest, hospitality, мейман) were scanned, and frequency data and contextual usage were analyzed. In the third step, collocation analyses were conducted for the identified words to evaluate which words the concept was used in conjunction with. In those contexts, it was found that the cultural reflections of these contexts were. This process aims to reveal how the concept of "hospitality" in each language is integrated not only at the literal level but also with social values and cultural codes.

### 3.6. Kyrgyz Turkish Corpus Analysis

Hospitality-related keywords and their estimated frequencies that can be detected in the Kyrgyz National Corpus and the Manas-Semetey Corpus.

**Table 5: Keywords Related To Hospitality In Kyrgyz, Turkish, And Their Estimated Frequencies.**

Word	Meaning	Estimated frequency
Hospitality	Hospitality	High
Guest	Guest	Very High
Table	Guest	Very High
Reception	Tabl	High
Extend	Welcome	High
Gift	Saying Off	Medium
Kumiz	Hosting, Showing Respect	High
Beshbarmak	Special Treat for the Guest	Medium
Word	Guest Meal	Medium

Table 5 presents the meanings of basic words related to the concept of hospitality in Kyrgyz Turkish, along with their estimated frequency of use

based on corpus data. Words such as "meymandostuyuk" (hospitality), "meyman," and "konok" (guest) are used frequently, revealing the linguistic visibility of this concept. Expressions such as "dastorkon" (table), "tosupa aluyu" (welcoming), and "syloo" (welcoming/showing respect) emphasize

aspects of hospitality supported by concrete actions. In contrast, words such as "yuzatuyu" (to send off), "kymyz" (a traditional drink for guests), and "beshbarmak" (an exceptional guest food) reflect the rituals and hospitality culture that accompany the process of hospitality.

**Table 6: Collocation Analysis (ktts, 2015: 9-206).**

Word	Common collocations
Мейман	күтүү (to wait / to host), келүү (to come), токуу (to welcome/to greet)
Конок	болуу (to be), келүү (to come), алуу (to take/ to get)
Меймандостук	көрсөтүү (to show), кылуу (to do/to make), сезүү (to feel)
Дасторкон	жайуу (to spread), даярдоо (to prepare), толтуруу (to fill)

Collocation analysis is an essential tool in understanding the linguistic dimension of the concept of hospitality in Kyrgyz Turkish. According to the table, the word "мейман/meyman" (guest) is frequently used with the verbs "күтүү/kütüü" (to wait/to welcome), "келүү/kelüü" (to come) and "токуу/tosuu" (to welcome), and the process of the guest's arrival and reception is depicted. The word "конок/konok" (guest) is described as involving action and state, while focusing on being with the verbs "болуу/boluu" (to be), "келүү/kelüü" (to come), and "алуу/aluu" (to take). The term "меймандостук/meymandostuk" (hospitality) is frequently used with the verbs "көрсөтүү/körsötüü" (to show), "күлүй/külüü" (to do), and "сезк/sezk" (to feel), providing an emotional connotation of hospitality as an active unity of occurrence. Finally, the word "дастаркон/dastorkon" (table) is used together with the verbs "жайуу/ jayu" (to open), "даярдоо/ dayardoo" (to prepare) and "толтуруу/ tolturuu" (to fill), making a physical reference to the reception of guests gathered around a table. These collocation patterns reveal how hospitality is experienced in Kyrgyz culture as not only a concept but also as an active and emotional structure.

### 3.7. Türkiye Turkish Corpus Analysis

Hospitality-related keywords and their estimated frequencies that can be detected in the Turkish National Corpus (TUD) and the TS Corpus.

**Table 7. Keywords Related To Hospitality In Turkish And Their Estimated Frequencies.**

Word	Estimated frequency
Hospitality	High
Guest	Very high
Guest	High
Hosting	High
Offering	High
Table	High
Welcoming	High
Saying Off	Medium
Hospitality	Low

Table 7 illustrates the frequency of use of keywords related to the concept of "hospitality" in Turkish. While the word "guest" is used with a very high frequency, indicating the centrality of this concept in the language, words such as "hospitality," "guest," "host," "hosting," "ikram," "sofra" and "karşılama" are also used with a high frequency, reflecting different dimensions of the experience of hospitality. These words demonstrate that hospitality is deeply ingrained in Türkiye's food culture, hosting practices, and social interactions. While "ugurlamak" is used with a medium frequency, the lower frequency of words such as "hospitality" and especially the literary expression "mihman" indicates the diversity of both traditional and modern usage of the concept. These data demonstrate that the idea of hospitality in Turkish is represented in the language through a rich vocabulary and that cultural practices are strongly conveyed through the language. Conveyed through the language.

**Table 8: Collocation Analysis (Atalay, 1998, p. 384).**

Word	Common collocations
Guest	to host, to come, to be, to meet, to make
Table	to set up, to prepare, to equip, to open
Show hospitality	Turkish, Anatolian, famous
Offering	to present, to prepare tea

Table 8 presents the verbs and expressions used to convey the concept of hospitality in the Turkish linguistic context, highlighting the cultural practices reflected in the language. The word "guest" is frequently used in conjunction with verbs such as "host," "come," "be," "welcome," and "etmek," encompassing the entire process from the guest's arrival to hosting. The word "table" is paired with verbs such as "set up," "prepare," "equip," and "open," emphasizing the tradition of food and treats that are an important part of hospitality in Turkish culture. The expression "showing hospitality" is often accompanied by qualifiers such as "Turkish,"

"Anatolian," and "famous," indicating that this value is perceived as a regional, national, and recognized characteristic. The word "ikram" is found together with formulaic expressions such as "etmek", "sunu", "sunu", "prepare", and especially "çay hizmeti", revealing the cultural importance of tea, one of the symbols of Turkish hospitality. These collocation patterns reflect how hospitality is kept alive in Turkish through both verbal expressions and social rituals.

### 3.8. English Corpus Analysis

Hospitality-related keywords and their estimated frequencies can be found in the British National Corpus (BNC) and the Corpus of Contemporary American English (COCA).

**Table 9: Hospitality-Related Keywords and Their Estimated Frequencies In English Corpora (Bnc and Coca).**

Word	Estimated Frequency
Hospitality	High
Host	Very high
Guest	Very high
Welcome	Very high
Entertain	Medium
Accommodation	High
Reception	High
Service	Very high
Cater	Medium
Lodging	Low

Table 9 presents the frequency of use of basic keywords centered on the concept of "hospitality" in English. The words "host," "guest," "welcome," and "service" are used very frequently, indicating that hospitality has a central place in interpersonal relations and the service sector in English-speaking cultures. Words such as "hospitality," "accommodation," and "reception" are used with high frequency, indicating that these concepts play essential roles, especially in the context of tourism, hotel management, and corporate hospitality. While words such as "entertain" and "cater," which mainly express social events and food and beverage organizations, are used with medium frequency, the use of accommodation-based words, such as "lodging," is lower.

This distribution shows that hospitality in English is no longer just an individual or traditional value but is used more intensively in commercial, professional, and institutional contexts in the modern world.

**Table 10: Collocation Analysis (DERRIDA, 1996: 69; OED).**

Word	Common Collocations
Hospitality	Industry, offer, extend, provide, warm.
Host	Be, act as, serve as, generous ~
Guest	Welcome, invite, accommodate, honor.
Welcome	Warm, extend, feel, receive

Before delving into the patterns of usage seen in English corpora, it is helpful first to consider the phrases and combinations that commonly surround the concept of hospitality in everyday speech and institutional contexts. Table 10 presents the words used in conjunction with the concept of hospitality in various English contexts, highlighting the cultural and functional dimensions of the concept. "Hospitality" is frequently used alongside words such as "industry," "offer," "extend," "provide," and "warm," indicating that hospitality is not only an individual activity but also an institutional and commercial one. Hosting is often associated with phrases like "be," "act as," "serve as," and "generous," suggesting that hosting relates to assuming a role and demonstrating generosity.

There is a common association between the word "guest" and the verbs "welcome," "invite," "accommodate," and "honor," implying that actions such as welcoming, accommodating, and honoring a guest are prevalent in the language. Additionally, the word "welcome" is used with collocations like "warm," "extend," "feel," and "receive," illustrating the emotional warmth and social interaction that accompany the welcoming process. These collocation patterns in English demonstrate a multidimensional conceptualization of hospitality, encompassing both emotional experiences and structured service areas.

### 3.9. Comparative Discourse Analysis

Comparative discourse analysis reveals cross-cultural comparisons and contrasts by assessing how hospitality is conceptualized across three languages and cultures, the associated themes, and the ways it is expressed. The analysis reveals that hospitality is deeply intertwined with traditional, religious, and collective values in Kyrgyz and Turkish cultures. In contrast, English discourse addresses this concept in a more commercialized Institutional and individualistic way.

**Table 11: Cultural Differences in Emphasis (KTTS, 2015: 9, 25; Atalay, 1998: 384; OED).**

Language	Main Areas of Emphasis	Sample Statements
----------	------------------------	-------------------



Kyrgyz Turkish	Survival, solidarity, and nomadic culture	"Конок келсе кут келет" (If a guest comes, abundance comes)
Türkiye Turkish	Family honor, social status, and religious values	"The guest comes with ten fortunes, eats one, and leaves nine."
English	Professionalism, reciprocity, and planning	"The art of hospitality is in making guests feel at home."

In Kyrgyz Turkish, hospitality is closely tied to vital themes such as "survival," "solidarity," and "social commitment," reflecting the influence of the nomadic lifestyle. The phrase "Конок келсе кут келет" (If a guest comes, abundance comes) used in this context reveals that the guest is not only seen as a person to be hosted but also as a source of luck and life. In Turkish culture, hospitality is shaped by concepts such as "family honor," "social status," and "religious values." The proverb "A guest comes with ten fortunes, eats one, and leaves nine" indicates that

the guest is not only a source of abundance but also an element that strengthens the social reputation of the host. In the English context, hospitality is more defined by the principles of professionalism, reciprocity, and planfulness. The phrase "The art of hospitality is in making guests feel at home" suggests that this understanding is based on both systematic service skills and emotional sincerity. Thus, it is evident how hospitality, a common concept in all three languages, assumes different layers of meaning within various cultural contexts.

**Table 12: Corpus-Based Metaphor Comparison (KTTS, 2015: 9,206; Atalay 1998: 384; OED).**

Language	Dominant metaphors	Linguistic examples
Kyrgyz Turkish	Hospitality is a survival strategy.	"Бүгүн конок күткөн, эртең конок болот" (Those who host guests today will become guests tomorrow.).
Türkiye Turkish	Hospitality is an honor	"Welcoming guests is the honor of the house."
English	Hospitality is a commodity/product	"The hospitality industry is worth billions annually."

In Kyrgyz Turkish, hospitality is expressed with the metaphor of "survival strategy"; expressions such as "Бүгүн конок күткөн, эртең конок болот" (Who hosts a guest today, becomes a guest tomorrow) emphasize that hosting guests is a life practice and a form of social solidarity. In Turkish, the dominant metaphor is "honor". With expressions such as "Hosting a guest is the honor of the house,"

hospitality is presented as an indicator of familial and social reputation. In the English context, hospitality has become a commercialized concept, often associated with the metaphor of "goods or products." The expression "The hospitality industry is worth billions annually" reflects that hospitality has evolved into a professionalized economic sector.

**Table 13: Grammatical Structure Analysis (KTTS, 2015: 9,206; Atalay 1998: 384; OED).**

Language	Common Structures	Example sentences
Kyrgyz Turkish	Noun + Verb structures	"Меймандостук көрсөтүү" (show hospitality).
Türkiye Turkish	Noun+do/act verb structures	"To entertain guests," "to offer hospitality."
English	Verb+hospitality/host verb structures	Extend hospitality; act as a host.

In Kyrgyz Turkish, expressions such as "меймандостук көрсөтүү" (showing hospitality) are generally constructed with a noun-verb structure and exhibit a pattern that emphasizes the behavioral aspect of the concept. In Turkish, this structure is usually formed with a noun + etmek/etlemek pattern; for example, structures such as "hosting guests" and "ikrak etmek" highlight both the action and social responsibility aspects of the concept. In

English, hospitality is generally expressed with a verb + hospitality/host structure; expressions such as "extend hospitality" and "act as host" (taking on the role of host) reflect the more functional, planned, and service-oriented aspect of the concept. These linguistic structures reveal that the idea of hospitality is coded in different ways in all three languages, not only culturally but also structurally. In Kyrgyz, Turkish, and English cultures, the concept of

hospitality is associated with semantic fields that have similar yet distinct emphases. Food and accommodation play an important role in Kyrgyz,

Turkish, and British culture. Additionally, hospitality is closely tied to social status and reputation in all three cultures.

**Table 14: Intercultural Similar Concepts (KTTS, 2015: 9,206; Atalay 1998: 384; OED).**

Similar Concepts	Kyrgyz	Turkish	English
Food	Дасторкон (dastorkon), кымыз (Kymyz) <sup>1</sup>	Table(sofra, yer sofrası), Tea (çay), Coffee (Türk kahvesi), Turkish Delight (Türk lokumu) <sup>2</sup>	Food, Drink, Meal, Restaurant
Accommodation	Конок үй (konuk üy), төшөк (töşök).	Guest Room, Guest House (misafir odası ya da misafir bölümü).	Accommodation, Hotel, Bed
Status/Reputation	Намыс(namıs), абырой (abıroy)	Honor, Dignity (şeref, itibar, nam)	Not directly stated, but the Words "Corporate" and "Sponsor" can be associated with status.

In all three languages, concepts such as food, accommodation, and status or reputation stand out as inseparable components of hospitality practice. In Kyrgyz, "дасторкон" (table) and "кымыз" (traditional beverage) are at the center of the ritual of hosting guests, whereas in Turkish, treats such as "sofra", "çay", "kahve", and "lokum" fulfill this cultural function. In English, these elements are expressed in more general terms, such as "food," "drink," "meal," and "restaurant." While the accommodation dimension is expressed in Kyrgyz with expressions based on the home environment, such as "конок үй" (guest house) and "төшөк" (bed),

in Turkish, stereotyped structures such as "guest room" and "guesthouse" come to the fore. In English, this dimension is more commonly represented by institutional and commercial expressions, such as "accommodation," "hotel," and "bed." Status and reputation are expressed in Kyrgyz with values such as "намыс" (honor) and "абырой" (reputation), and in Turkish with values such as "onur" and "respectability". Although these concepts do not directly appear in English discourse, words such as "corporate" and "sponsor" are indirectly associated with social status and prestige.

**Table 15: Different Concepts across Cultures (KTTS, 2015: 9,206, Atalay 1998: 384; OED).**

Different Concepts	Kyrgyz	Turkish	English
Rituals	Тосуу (To welcome /Togreet) баш кийим (Headwear/ Hat)	Kissing hands, waiting at the door, and seeing off at the door	Not clearly stated in English.
Religious Dimension	Кудай(God),берекет (Abundance/Prosperity/Blessing)	Guest of God, Reward (Tanrı misafiri)	Not clearly stated in English.
Commercial Service	Not clear.	Not clear.	Industry, business, sector, management
Institutionalism	Not clear.	Not clear.	Corporate, event, client, package

In terms of rituals, traditional elements such as "тосуу" (welcome) and "баш кийим" (title) come to the fore in Kyrgyz culture, while in Turkish culture, behaviors like kissing hands, waiting at the door, and seeing off appear as symbolic expressions of hospitality. In English, such traditional and ceremonial rituals are not reflected at the linguistic level. In terms of the religious dimension, while

hospitality is directly associated with spiritual values in both Kyrgyz (e.g., "кудай" – God, "берекет") and Turkish (e.g., "God guest," "sevap"), in English, such religious references are either weak or do not appear clearly at the discourse level. Commercial service and institutionality are prominent areas of difference in Western culture and the English language. Hospitality is addressed within a professional service

<sup>1</sup> Kymyz is a traditional drink made by fermenting mare's milk among the Turkic peoples of Central Asia. This highly valued beverage is offered as a special treat to guests.

<sup>2</sup> Turkish delight is a confection made using fruit and starch, prepared in various forms and colors. It holds a significant place in daily life within Turkish culture. This snack, often offered as a treat everywhere, stands out as an indispensable gift option for both Turks and foreigners. Furthermore, it comes in hundreds of different varieties.

and institutional structure, utilizing concepts such as "industry," "business," "sector," "management," "corporate," "event," and "client." On the other hand, in both Kyrgyz and Turkish cultures, hospitality is characterized by its traditional, moral, and religious dimensions. At the same time, its commercialized and institutionalized aspects are limited or not apparent.

### ***3.9.1. The Digitalized Discourse of Hospitality: A Conceptual Assessment through Intercultural Digital Platforms***

In recent years, hospitality has shifted from its traditional roots to a service-oriented model through digital platforms across many cultures, from Kyrgyzstan to Türkiye and England to the United States. The most notable example of this change, Airbnb, is not just a tool for lodging but a new system that digitizes the relationship between host and guest. The guest becomes a user rated through their digital identity, while the host transforms into a service provider guided more by algorithms than by personal warmth. Expressions in the context of Airbnb – Airbnb host, guest review, digital hospitality, bright accommodation – illustrate that hospitality has turned into a planned and reciprocal service process, reinforcing metaphors like "hospitality is a commodity" and "hospitality is a brand": "Hospitality is now an intercultural digital service." Unlike traditional hospitality, this new approach introduces a different form of interaction based on user experience, service standards, and algorithms. Especially in England, digital systems have become an institutionalized, rated, and regulated form of hospitality practice (Lashley & Morrison, 2000, pp. 100–117; Blue & Harun, 2003: 74–76). Kyrgyz and Turkish hospitality practices have only been partially impacted by digitalization. In Türkiye and Kyrgyzstan, hospitality still manifests through face-to-face interactions, cultural rituals, and a sense of spiritual duty. Limited infrastructure, low trust, and local resistance to anonymity hinder digital transformation. Expressions like "Guests bring their sustenance" and "A guest is God's gift" portray hospitality as a sacred responsibility. Similarly, in Kyrgyz and Anatolian traditions, guests may arrive without prior notice. In fact, in Anatolia and the Kyrgyz steppes, locals host domestic tourists and foreign travelers voluntarily, without expecting payment; this gesture symbolizes local warmth and solidarity, contrasting with platforms like Airbnb,

which are often used in big cities for short-term convenience. For this reason, digital forms of hospitality are rarely embraced by Kyrgyz and Anatolian communities and are generally viewed unfavorably; in these regions, the guest is seen not just as a social visitor but as a sacred being sent by God. In conclusion, although digitalization is transforming the intercultural discourse of hospitality, traditional structures are producing original and resilient practices in response and are preserving local narratives. Modern phenomena such as migration, digital nomadism, and global mobility are recontextualizing hospitality in local settings while turning it into a universal experience through digital platforms.

## **4. CONCLUSION**

This comparison reveals that Kyrgyz and Turkish cultures tend to adopt a more traditional and religion-based approach to hospitality. In contrast, relationships in English culture tend to be more commercial and institutional. Hospitality is depicted in all three languages with various linguistically and culturally profound expressions. Kyrgyz-Turkish culture, blended with nomadic culture, positions hospitality within a framework of survival, social solidarity, mutual aid, and strong routines. In Turkish culture, which has inherited both settled and partially nomadic traditions, hospitality is interwoven with honor, prestige, and religious symbols. In this context, vital importance is placed on rituals centered on the table and offerings. In English, hospitality is designed around service and industry, framed in a more commercial and professional context. This study, based on a corpus-based analysis, aims to understand how hospitality is positioned linguistically and culturally in these three languages. The act of welcoming holds a leading position in understanding intercultural guest relations. These differences shed light on how universal concepts like hospitality are perceived across different cultural contexts. The findings of this corpus-based cognitive linguistics study describe the interaction between the reflections of the concept of hospitality in various languages and cultures. It offers valuable insights into the multiple dimensions of hospitality that are crucial in intercultural communication and demonstrates how linguistic data contribute to cultural values.

**Acknowledgments:** "I would like to express my sincere gratitude to my esteemed classmate Aigul Tursunova for her valuable contributions to this study."

## REFERENCES

- Aksan, D. (2007). Türkçenin sözcük varlığı. Ankara: Engin Yayınevi.
- Atalay, B. (1998). Divânü Lûgat-it-Türk Tercümesi (Cilt 1). Ankara: Türk Dil Kurumu Yayınları.
- Ayverdi, İ. (2006). Misalli Büyük Türkçe Sözlük (Cilt 2). İstanbul: Kubbealtı Neşriyat.
- Bilkent University. (n.d.). TS Corpus. Retrieved from <http://tscorpus.com/> Accessed on 15.04.2025.
- Blue, G. M., & Harun, M. (2003). Hospitality language is a professional skill. *English for Specific Purposes*, 22(1), 73–91.
- Blue, G. M., & Harun, M. (2003). Hospitality language is a professional skill. *English for Specific Purposes*, 22(1), 73–91.
- Brigham Young University. (n.d.). Corpus of Contemporary American English (COCA). Retrieved from <https://www.english-corpora.org/coca/> Accessed on 07.04.2025.
- Çağrı, M. (2005). Misafir. In *Diyanet İslam Ansiklopedisi* (Cilt 30, s. 171). İstanbul: Türkiye Diyanet Vakfı Yayınları.
- Derrida, J. (1996). Step of Hospitality No / Hospitality Pas d'hospitalité (Fifth seminar, p. 77).
- Doğan, M. (1996). Büyük Türkçe Sözlük. İstanbul: İz Yayıncılık.
- Holyoak, K. J., & Stamenkovic, D. (2018). Metaphor comprehension: A critical review of theories. *Psychonomic Bulletin & Review*, 25(6), 2000–2021.
- Koichumanov, Zh., & Kadyrov, Y. (2012). Makal-lakaptar, nuska sözdör, nakyl kepler, zalkar oyloor. Bishkek: Biiktik Plus.
- Kövecses, Z. (2020). Extended Conceptual Metaphor Theory. *Review of Cognitive Linguistics*, 18(1), 1–21.
- Kyrgyz tilinin түшүндүрмө сөздүгү. (2015). Ekinchi bölük. Bishkek: Avrasiya Press (KTTS).
- Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By* – Chicago: University of Chicago Press.
- Lashley, C. (2008). Studying hospitality: Insights from social sciences. *Scandinavian Journal of Hospitality and Tourism*, 8(1), 69–84.
- Lashley, C., & Morrison, A. (Eds.). (2000). *In search of hospitality: Theoretical perspectives and debates*. Oxford: Butterworth-Heinemann.
- Li, T., & He, S. (2024). Hospitality discourse and extended metaphor theory. *Cogent Education*, 11(1), Article 2429203.
- Lin, X. (2024). Contextual metaphor patterns in intercultural cognition. *Clausius Scientific Communications*, 42, 67–80.
- Mersin Üniversitesi. (n.d.). Türkçe Ulusal Derlemi (TUD). Retrieved from <http://www.tnc.org.tr/> Accessed on 14.02.2025.
- Mukambaev, Zh. (2000). Kyrgyz tilinin dialektologiyalyk sözdüğü. Frunze: Ilim.
- O'Gorman, K. D. (2007). The hospitality phenomenon: Philosophical enlightenment? *International Journal of Culture, Tourism and Hospitality Research*, 1(3), 189–202.
- Oxford University Press. (n.d.). Oxford English Dictionary. Retrieved from <https://www.oed.com/> Accessed on 28.01.2025.
- Oxford University. (n.d.). British National Corpus (BNC). Retrieved from <http://www.natcorp.ox.ac.uk/> Accessed on 19.03.2025.
- Werner, C. "The New Silk Road: Mediators and Tourism Development in Central Asia. *Ethnology*, vol. 42, no. 2, Spring 2003, pp. 141–159.
- Yudakhin, K. K. (1965). *Kirgizsko-russkiy slovar* (I & II tom). Moskva: Sovetskaya Entsiklopediya