

A COMPARATIVE COLLOCATIONAL ANALYSIS OF LOYALTY-RELATED LEXEMES IN ENGLISH AND UZBEK

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Abstract: *The present study investigates the collocational representation of the concept of loyalty in English and Uzbek. The research is based on a comparative analysis of loyalty-related lexemes, including loyalty, allegiance, devotion, fidelity, faithfulness, and commitment in English, and sadoqat, sodiqlik, vafu, vafodorlik, fidoyilik, and sidq in Uzbek. The study employs corpus-linguistic and comparative-semantic methods to identify typical collocational patterns and their conceptual implications. The findings reveal that English loyalty-related lexemes demonstrate a high degree of semantic and discourse specialization, whereas Uzbek equivalents tend to function within a more integrated moral and spiritual conceptual domain. The analysis also shows significant differences in the grammatical realization of collocations, reflecting typological distinctions between the two languages. The study contributes to comparative linguistics, cognitive semantics, and linguocultural research by revealing how collocational behavior reflects culture-specific conceptualizations of loyalty.*

Keywords: *loyalty, sadoqat, collocation, concept, cognitive linguistics, corpus linguistics, English language, Uzbek language, comparative analysis.*

In modern cognitive linguistics, concepts are regarded as mental structures that accumulate linguistic, cultural, and social knowledge. Since language reflects the worldview of its speakers, the study of

conceptual structures has become one of the major directions of contemporary linguistic research. Among numerous culturally significant concepts, loyalty occupies a special place as a universal moral and social value that regulates interpersonal relations, social obligations, institutional commitments, and collective identities.

The concept of loyalty has been examined from various perspectives, including lexical semantics, cognitive linguistics, discourse analysis, and corpus linguistics. Previous studies have demonstrated that the meanings of loyalty-related lexemes extend beyond dictionary definitions and become evident through their actual linguistic usage. In this regard, collocational analysis is particularly important because it reveals the typical syntagmatic environment of lexical units and uncovers hidden semantic, evaluative, and cultural components.

Despite numerous studies devoted to loyalty and related notions, comparative research on the collocational realization of this concept in English and Uzbek remains limited. Therefore, the present study aims to identify and compare the collocational patterns of loyalty-related lexemes in both languages and to reveal the linguistic and cultural factors underlying their usage.

Collocational analysis demonstrates that the English concept of loyalty is represented by several semantically related but functionally differentiated lexemes. The lexeme loyalty possesses the broadest collocational potential and occurs in various discourse domains. Typical collocations such as *customer loyalty*, *brand loyalty*, *party loyalty*, and *family loyalty* indicate that the concept extends beyond interpersonal relations and actively functions in political, institutional, and commercial contexts.

The comparative collocational analysis shows that the concept of loyalty has a shared semantic core in English and Uzbek, but its lexical and syntagmatic realization differs considerably. In both languages, loyalty is associated with faithfulness, reliability, moral obligation, commitment, and attachment to a person, group, value, or institution. However, the way these meanings are distributed across lexical units and discourse domains reveals important linguocultural and typological differences.

In English, the concept of loyalty is represented through a relatively differentiated lexical system. The lexemes *loyalty*, *allegiance*, *devotion*, *fidelity*, *faithfulness*, and *commitment* do not function as absolute synonyms; rather, each of them tends to activate a particular semantic and discourse domain. For example, *loyalty* has the broadest collocational range and occurs in interpersonal, political, institutional, and commercial contexts, as seen in *family loyalty*, *party loyalty*, *customer loyalty*, and *brand loyalty*. This indicates that the English concept of loyalty is not limited to moral or emotional relations, but is also actively conceptualized in the spheres of social organization, consumer behavior, and institutional identity.

The lexeme *allegiance* demonstrates a narrower and more formal collocational profile. Collocations such as *pledge allegiance*, *swear allegiance*, *allegiance to the flag*, *allegiance to the state*, and *allegiance to the constitution* show that this unit is strongly connected with political authority, citizenship, legal obligation, and institutional belonging. Unlike *loyalty*, which may involve personal attachment or emotional commitment, *allegiance* foregrounds formal duty and normative subordination to a political or institutional entity.

The lexemes *devotion* and *faithfulness* are closer to the emotional, religious, and ethical dimensions of loyalty. Collocations such as *religious devotion*, *deep devotion*, *devotion to God*, *faithfulness to God*, *marital faithfulness*, and *faithfulness to promises* show that these units emphasize inner dedication, spiritual attachment, and moral consistency. Nevertheless, they are not identical: *devotion* tends to express a higher degree of emotional intensity and self-giving, whereas *faithfulness* is more strongly associated with moral reliability, promise-keeping, and constancy.

The lexeme *fidelity* occupies a special position in English because its collocational field extends beyond interpersonal loyalty. Alongside morally and relationally marked combinations such as *marital fidelity* and *lifelong fidelity*, it appears in technical, academic, and professional collocations such as *implementation fidelity*, *treatment fidelity*, *procedural fidelity*, and *fidelity to the original*. This demonstrates that *fidelity* has developed a specialized meaning of exactness, correspondence, and adherence to an original standard. Thus, in English, the concept of loyalty is not only morally and socially interpreted, but also epistemically and technically extended.

By contrast, Uzbek loyalty-related lexemes demonstrate a more integrated conceptual organization. The units *sadoqat*, *sodiqlik*, *vafo/vafodorlik*, *fidoyilik/fidokorlik*, and *sidq/sidqidillik* do have semantic distinctions, yet these distinctions are largely realized within a common moral, interpersonal, and spiritual value system. The lexeme *sadoqat* functions as a central and relatively neutral representative of the concept. Its collocations, such as *vatanga sadoqat*, *oilaga sadoqat*, *do'stga sadoqat*, and *e'tiqodga sadoqat*, indicate that loyalty in Uzbek is

primarily connected with moral duty, social responsibility, emotional attachment, and spiritual conviction.

The lexeme *vafo/vafodorlik* is more closely associated with interpersonal and emotional relations. Collocations such as *yorga vafo*, *va'daga vafo*, *ahdga vafo*, and *do'stga vafo* show that this unit conceptualizes loyalty as faithfulness in love, friendship, promise, and moral agreement. Compared with English *loyalty*, which can easily enter commercial and institutional domains, *vafo* carries a stronger ethical, emotional, and often poetic colouring. It is therefore more closely connected with personal sincerity and moral beauty than with institutional or economic obligation.

The lexeme *sodiqlik* has a broader functional range in Uzbek and can be used in social, political, professional, religious, and interpersonal contexts. Collocations such as *vatanga sodiqlik*, *kasbga sodiqlik*, *g'oyaga sodiqlik*, *dinga sodiqlik*, and *ahdga sodiqlik* demonstrate its semantic flexibility. However, even in these different contexts, *sodiqlik* retains a strong evaluative meaning related to moral firmness, responsibility, and constancy. Therefore, unlike English *commitment* or *allegiance*, it does not become fully specialized as a purely institutional or pragmatic term.

The lexemes *fidoyilik* and *fidokorlik* conceptualize loyalty through the idea of self-sacrifice, service, and dedication to a collective or socially significant goal. Collocations such as *xalqqa fidoyilik*, *ishga fidokorlik*, and *fidoyilik bilan xizmat qilmoq* show that these units emphasize active service, personal sacrifice, and devotion to society, work, or a higher purpose. Their semantic profile differs from *vafo*, which is more interpersonal, and from *sidq/sidqidillik*, which is more spiritual and inwardly oriented.

The units *sidq* and *sidqidillik* represent the deepest moral-spiritual layer of the Uzbek concept of loyalty. Collocations such as *Allohga sidq*, *sidq bilan soʻzlamogʻ*, and *sidqidillik bilan xizmat qilmoq* reveal meanings of sincerity, purity of intention, inner truthfulness, and devotion from the heart. These lexemes show that in Uzbek linguistic consciousness, loyalty is not merely an external act of remaining faithful, but also an internal ethical state connected with sincerity, conscience, and spiritual integrity.

A major difference between the two languages is the degree of discourse specialization. In English, loyalty-related lexemes are more clearly distributed across distinct domains: *allegiance* is predominantly political and institutional; *commitment* is professional and pragmatic; *fidelity* is relational, textual, and technical; *devotion* is emotional and religious; *faithfulness* is moral and spiritual; and *loyalty* functions as a broad, cross-domain lexeme. In Uzbek, by contrast, the lexemes are semantically differentiated, but their meanings tend to converge around a shared axiological field of morality, sincerity, duty, devotion, and interpersonal responsibility.

Another important distinction concerns grammatical realization. English frequently expresses loyalty relations through attributive noun + noun models and prepositional constructions, such as *brand loyalty*, *customer loyalty*, *party loyalty*, *loyalty to the nation*, *devotion to God*, and *commitment to values*. Uzbek, on the other hand, typically expresses similar relations through case-marked constructions, especially the dative and genitive cases, as in *vatanga sadoqat*, *doʻstga vafo*, *Allohga sidq*, *gʻoyaga sodiqlik*, and *xalqning sadoqati*. This contrast reflects not only structural-typological differences between English and Uzbek, but also different ways of encoding the object or target of loyalty.

Thus, the comparison demonstrates that the concept of loyalty has a universal moral core in both languages, but its collocational organization is culturally and structurally specific. English presents a more differentiated and domain-specialized model, in which loyalty is conceptualized across interpersonal, political, institutional, professional, technical, and commercial spheres. Uzbek presents a more value-integrated model, in which loyalty-related lexemes are mainly organized around moral duty, interpersonal faithfulness, spiritual sincerity, and service to collective values. This difference confirms that collocational patterns are not merely lexical combinations; they function as linguistic evidence of how a culture organizes and prioritizes socially significant values.

Conclusion

The comparative collocational analysis reveals both similarities and differences in the conceptualization of loyalty in English and Uzbek. In both languages, loyalty is associated with commitment, responsibility, and faithfulness. However, English demonstrates a highly differentiated system of loyalty-related lexemes, each specialized for particular discourse domains such as politics, religion, business, and professional communication. Uzbek, on the other hand, conceptualizes loyalty primarily through moral, interpersonal, and spiritual values.

The study further shows that collocational patterns provide important evidence for understanding conceptual structures and linguocultural differences. The findings confirm that while loyalty possesses a universal semantic core, its linguistic realization reflects the specific cultural values and social priorities of each linguistic community.

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