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# INTELLECTUAL EDUCATION TECHNOLOGICAL SOLUTIONS AND INNOVATIVE DIGITAL TOOLS

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## COGNITIVE ANALYSIS OF PILGRIMAGE TOURISM TERMINOLOGY IN ENGLISH AND UZBEK LANGUAGES

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**Abstract:** *This article explores the terminology used in pilgrimage tourism from a cognitive linguistic perspective, with a focus on how conceptual metaphors, frames, and mental imagery shape the understanding of sacred travel. Drawing on the principles of Frame Semantics and Conceptual Metaphor Theory, this study analyzes key terms found in English-language travel guides to religious sites. The study also explores the interplay of physical, spiritual, and emotional dimensions of pilgrimage. Through this, we aim to provide an understanding of how language influences pilgrims' perceptions and enhances their sacred experiences.*

**Keywords:** *Cognitive linguistics, pilgrimage tourism, terminology, Frame Semantics, metaphor, travel guides*

### INTRODUCTION

Pilgrimage tourism occupies a unique position as both a cultural and spiritual journey. While it is widely known for its religious significance, pilgrimage tourism also involves substantial commercial and social dimensions. The language used to describe pilgrimage sites, experiences, and practices plays a crucial role in shaping tourists' expectations and perceptions. This paper applies cognitive linguistic theories to analyze the terminology employed in pilgrimage tourism, specifically in travel guides targeting international tourists. By examining how linguistic structures reflect underlying cognitive processes, this study explores the relationship between language, spirituality, and the tourist experience. Central to the analysis are two key cognitive linguistic theories: Frame Semantics and Conceptual Metaphor Theory, both of which help uncover the mental frameworks and metaphorical structures that shape the way pilgrimage is conceptualized through language. The study of language from a cognitive perspective has gained significant attention in recent decades, particularly in the fields of Frame Semantics and Conceptual Metaphor Theory. Frame Semantics, developed by Charles Fillmore (1982), suggests that the meanings of words are grounded in larger cognitive structures or 'frames' that shape how individuals understand the world. In the context of pilgrimage tourism, words such as 'sacred', 'pilgrimage', 'journey', and 'faith' are not simply referential but evoke rich mental images and emotional responses, activated by these frames. For instance, 'pilgrimage' is understood not just as travel but as an endeavor imbued with spiritual meaning, requiring dedication, sacrifice, and devotion. The frame associated with pilgrimage guides how

tourists anticipate and interpret their experience, shaping their interactions with the sacred spaces they visit.<sup>41</sup>

Similarly, Conceptual Metaphor Theory, proposed by George Lakoff and Mark Johnson (1980), reveals how abstract experiences are conceptualized through metaphorical mappings. One prominent metaphor in pilgrimage tourism is the conceptualization of the pilgrimage as a journey. In this sense, the metaphor **LIFE IS A JOURNEY** encapsulates not just the physical movement but also the spiritual transformation that occurs during the pilgrimage process. This metaphor helps frame the pilgrimage as a rite of passage, where the traveler not only navigates physical distances but also experiences an inner journey of faith and renewal. Many travel guides use metaphors like 'path of enlightenment' or 'sacred route', reinforcing the metaphorical structure of pilgrimage as a journey. A comparative cognitive analysis of pilgrimage tourism in English and Uzbek reveals both universal and culturally specific conceptualizations. In English-language travel guides, the metaphor **LIFE IS A JOURNEY** dominates, emphasizing spiritual transformation through travel. This aligns with Western individualistic perspectives that highlight personal growth and inner change. In contrast, Uzbek-language descriptions often draw from collective cultural and religious narratives. For instance, Uzbek pilgrimage discourse frequently evokes metaphors like “safarga chiqmoq” (to embark on a journey) not just as a spiritual path, but also as a communal duty tied to family honor and ancestral blessings. Frames of purity, devotion, and blessing (baraka) are more prominent in Uzbek texts, reflecting a holistic worldview where pilgrimage is part of moral and social identity, not just individual transformation. This study employs a mixed-methods approach, combining both qualitative and quantitative analysis to explore the use of terminology in pilgrimage tourism. The primary data consists of a corpus of English-language travel guides, brochures, and websites that focus on major pilgrimage destinations such as Mecca, Jerusalem, Lourdes, and Bukhara. These texts were selected because they target international tourists and represent a broad spectrum of pilgrimage experiences. The analysis began with the identification of key terms associated with pilgrimage, including 'pilgrim', 'sanctity', 'journey', 'sacred space', and 'spiritual transformation'. These terms were then analyzed using techniques from Frame Semantics to identify the cognitive frames they activate. Additionally, the metaphorical structures in the texts were examined using the framework of Conceptual Metaphor Theory to identify recurring metaphors that shape the tourist's understanding of pilgrimage. The study also involved coding the texts for specific linguistic features, such as the use of metaphor, imagery, and framing, and quantifying the frequency of these elements to assess how frequently they appear in the context of pilgrimage tourism. This helped establish patterns in how pilgrimage is represented linguistically. Cognitive linguistics focuses on how language reflects conceptual structures and mental representations. In pilgrimage tourism, both Uzbek and English languages use culturally grounded metaphors, frames, and image schemas that reflect different worldviews.

Ziyorat – bu qalb safaridir (“Pilgrimage is a journey of the soul”): emphasizes internal transformation.

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<sup>41</sup> Sharpley, R., & Sundaram, P. (2005). Tourism: A sacred journey? The case of ashram tourism, India. *International Journal of Tourism Research*, 7(3), 161–171.

Gunohlardan poklanish uchun ziyoratga borish (“To go on pilgrimage to cleanse sins”): frames pilgrimage as purification.

Ziyorat farz ibodat sifatida qaraladi (“Pilgrimage is seen as a religious duty”): relates to obligation and spiritual discipline. Pilgrimage is a spiritual journey: a common metaphor that highlights personal growth.

Going on pilgrimage to seek redemption: suggests moral and emotional renewal.

Pilgrimage is a sacred obligation: aligns with religious commitment. Pilgrimage is often framed as nurli yo‘l (“enlightened path”), haqiqat sari yo‘l (“path to truth”), evoking light and direction metaphors.

The ziyorat experience is tied to spiritual elevation and baraka (blessing), deeply rooted in Islamic tradition. Pilgrimage is conceptualized through frames like path, quest, sacred place, and transformation. It often includes secular elements (e.g., “pilgrimage to a famous site”) alongside religious connotations. Uses the **SOURCE-PATH-GOAL** schema strongly, with emphasis on the destination as a holy site (e.g., Buxoro, Samarqand). Pilgrimage is described with motion and emotional proximity to sacred figures (e.g., qo‘l tekkizish – to touch the tomb). Also follows the **SOURCE-PATH-GOAL** schema but emphasizes internal transformation. Embodied metaphors such as carrying burdens or walking with faith are common. Terms like ziyorat, muqaddas joy, baraka, so‘fi, and marhumlar ruhi uchun show deep cultural embedding of Islamic beliefs. The lexicon reflects reverence, collectivism, and intergenerational continuity. Lexicon includes pilgrim, sacred journey, shrine, relic, and sometimes heritage tourism. And can reflect both spiritual and historical interests, depending on the context. The results of the analysis revealed several key themes in the language of pilgrimage tourism. One of the most striking patterns was the prevalence of journey metaphors. Terms such as 'path', 'journey', 'pilgrim's route', and 'spiritual pathway' were used to describe the pilgrimage experience, reinforcing the metaphor of pilgrimage as a journey. This aligns with Lakoff and Johnson's (1980) assertion that metaphors are fundamental to human thought and perception, particularly when describing complex or abstract experiences like spiritual transformation. In addition to the journey metaphor, the analysis also uncovered metaphors related to healing and renewal. Terms like 'healing waters', 'sacred springs', and 'cleansing rituals' were used to describe pilgrimage sites, emphasizing the physical and spiritual cleansing that is central to the pilgrimage experience. This metaphor aligns with the conceptualization of pilgrimage as a form of spiritual rebirth or purification. Another significant finding was the use of framing to evoke a sense of sacredness and transformation. The language of pilgrimage tourism often frames the pilgrimage experience as one of ss

## CONCLUSION

This study has demonstrated the significant role that language plays in shaping the pilgrimage tourism experience. Through a cognitive linguistic analysis of travel guides, it has been shown how terms associated with pilgrimage are framed by metaphors and cognitive structures that highlight the spiritual and transformative dimensions of the journey. The prevalence of journey metaphors and the framing of pilgrimage as a rite of passage suggest that language not only describes but also shapes the tourist's experience. The findings emphasize the importance of understanding the cognitive and emotional dimensions of tourism language,

particularly in the context of sacred travel. Future research could further explore the cognitive and emotional impact of pilgrimage tourism language on actual pilgrims, as well as examine how different languages and cultural contexts influence the framing and metaphorical structures used in pilgrimage tourism.

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