



## The Frame Concept as a Method of Formation

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**Abstract:** This article discusses the application of the terms cognitology, cognition, cognitive linguistics, and the concept of frame as a method of concept formation. It also touches upon its distinction from linguoculturema, the expression and content plans of mental concepts, and processes related to nationality. The role and figurative components of the concept of the "old man" in the work of Abdulla Oripov are also discussed.

**Keywords:** Cognitology, cognition, concept, linguoculturema, frame, figurative metaphorical expression plan, content plan, figurative component, old man.

Cognitology is a field that emerged to study the cognitive aspects of language. Cognition involves the processes of receiving, storing, presenting, and generating information. It is also the stabilization of human knowledge in the mind, meaning the formation and permanent placement of knowledge. In this process, human knowledge arises, develops, improves, or changes, and this happens within language. Cognitology as a science began to form in the 1950s and 60s, officially recognized in 1989. It is well known that cognitology views language as a mental phenomenon. Language is the most convenient means of communication, through which people interact. But it is not only a means of communication; it also represents a collection of images of reality in our minds, expressed through the concept of "understanding." Concepts exist in language and help us perceive various objects, people, events, and their characteristics, such as color, shape, and smell. However, these concepts are expressed differently across cultures, demonstrating the connection between language and culture.

The term "concept" is used in two senses:

1. As a key term in spiritual culture.
2. As the primary perception leading to the formation of a word.

[Stepanov 1997:254]. Scholars examine the concept in layers. In Y.S. Stepanov's teaching, there are three layers: original meaning, passive historical part, and new, current part [Stepanov 1997:82]. Linguist Shaxriyor Safarov writes in his book "Cognitive Linguistics": "The concept is based on a generalization of understanding, image, and linguistic meaning, and it forms the foundation of various categories in human consciousness and serves as a reference point for them" [Safarov 2006:17]. The concept first forms in the mind, expands, develops, and becomes a generalization of our perceptions of the world. Let us consider an example: each linguistic person analyzes concepts through the objectification of the world. This forms the "figurative" and metaphorical components of the concept.



We have tried to analyze the layers of the "old man" concept, which appears in the works of 20th-century Uzbek literature figures. The concept of "old man" carries a certain meaning in its metaphorical use. Initially, "old man" refers to a person, and in Uzbek it conveys meanings like "wise" or "experienced." The analysis of the figurative components of the "old man" concept can be conducted on several parameters, such as frequency, image type, and the literal meaning of the lexeme. For the Uzbek linguistic thinker, the lexeme "old man" represents respect and wisdom. It is associated with respect, care, and assistance. However, this can vary, as the lexeme's meaning may change depending on age and gender. For instance, the term "old man" may also be applied to a boy who acts wise beyond his years. This highlights how the analysis of figurative components is linked to the lexeme's meanings.

In Abdulla Oripov's poem "Family," the lexeme "old man" is used four times, each with a different connotation. The poet uses the word "old man" in varied ways to convey different images. This helps reveal the main characteristics of a lexeme that has reached the concept level.

Here are some examples:

"Hey, think about the child too...

The wife scolds the old man,

Who starts giving advice,

As she ties the apron string around her waist."

[A. Oripov 1987:97]

In this instance, the old man is depicted as indifferent, a typical characteristic of men. However, in the next example, this trait is emphasized even more:

"The old man wipes his glasses again and again,

As he leafs through the book: Bedil or Mashrab."

Through this process, the figurative components of the lexeme "old man" are formed. In linguistics, the term "frame" is used and is considered a method of concept formation. "According to linguocognitology, any text is an expression of a certain frame" [10:40]. Minsky defines a frame as a method of representing stereotypical situations, where each frame contains interrelated, multi-dimensional information [6:53]. According to A.E. Mamatov's article "What is Cognitive Linguistics?": "Cognitive linguistics studies the lexical, phraseological units, thoughts, and texts that reflect clear concepts in language and speech. Frames represent multi-component concepts that display standard knowledge about an object or phenomenon. Frames also serve as cognitive contexts during text creation." From the above, we can see that frames act as large prototypes of communicative situations and fulfill the role of cognitive context during the process of text creation.

Conclusion:

In conclusion, the connection between linguistics and national culture shows that we can encounter language in its original form only within national boundaries. Today, the rapid spread of the anthropocentric theory allows us to connect language with concepts such as human thought and consciousness. The linguistic view of the world varies for each individual, and there are still many areas in our language that have yet to be fully explored and require further research.

**Адабиётлар**

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