A THEORETICAL STUDY OF FRAMES IN COGNITIVE LINGUISTICS

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Abstract

The article discusses frames, their place in cognitive linguistics, units studied as frames in the world of national-cultural thinking of the people. Researches and scientific innovations in this field in world and Uzbek linguistics are described. Examples from folk proverbs are given.

Keywords: anthropocentric linguistics, cognitology, linguoculturology, frame, gestalt, script, scheme, knowledge, concept, prototype.

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1. Introduction

The object of study of cognitive linguistics is as important as the knowledge and experience acquired by a person, and the frames and slots are as important as they put the acquired knowledge into a certain pattern and scheme and create specific associative fields.

A person will gain consistency and perfection in the process of realization only if he puts the knowledge he has acquired during his life into a certain mold. In particular, as soon as we imagine a single bread concept, a bunch of frames, an associative field is immediately formed. Its various types related to bread, processes related to bread, the speaker's past life related to this product, soldiers going to war in the history of our nation biting bread, putting bread on the head of a baby in the cradle , the processes of a linguistic and cultural nature, such as the arrival of a bride to a new house with bread, are also concentrated in a clear memory.

Literature review.

Ch. Fillmore was one of the first to apply the concept of "frame" to linguistics (Fillmore 1985; Fillmore 1988). But the psychologist F. Bartlett, who specially studied the role of previous experience in receiving and perceiving new information 42, emphasized that this activity takes place under "stereotyped patterns of knowledge and norms (norms) typical for a certain social group" (See Velichkovsky 1982: 42). According to F. Bartlett, a person uses ready-made structures when receiving any information, and these model structures facilitate the task of remembering and storing information. In addition, the foundation of the schema theory, which is monad to the frame, allows to clarify the issue of how the previous experience left a trace in the memory affects the active perception of new information [17, 41].

There are different views on frames in linguistics. A number of linguists accept the frame only as a single predicate in the structure of a syntactic sentence, while another group of scientists accept the frame as a phenomenon consisting of subframes (small frames) and containing general knowledge about reality.

O.Yu. Kapustkina's study entitled "Interpersonal relations in the culture of Russian and English peoples" focused on frames, and it was noted that the presence of positive and negative slots in its inner layer, the slots in this subgroup are a component of the subframe. In particular, it compares the presence of slots such as faith, love, and respect in frames in a positive spirit, and the occurrence of slots such as hatred, suffering, and sadness in frames in a negative spirit, based on the existing knowledge and culture of the two languages. In the cognitive and cultural experience of the Russian and English peoples, the relationship to the above frames and slots is studied [15, 26].

E.S. Stepanpova's study "Mythological frame and its expression in a philosophical novel" in the first pages of the study emphasizes that cognitive research is at the center of the work, that frames and concepts serve as stereotypes for many situations and situations in philosophical novels, and that existing knowledge is also researched from the point of view of culture. passes. The scientist mentions that there are several aspects in defining the frame in legends. He emphasizes that the place where the event took place, the artistic intention of the writer, the participants and the structural importance of the text are important in describing the essence. For each legend selected in the work, a frame frame is drawn, and the main slot and small slots, ideas are defined from it. In addition, in the same process, the linguopoetic study of the selected text was carried out. In order to facilitate the process of fully revealing the possibility of creating an association in the realization of frames in the text, he implements the use of parallel constructions, stylistic devices, anaphoric repetitions in a statistical form in percentages, emphasizes the importance of

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linguopoetic originality in the formation of a large number of associations[18] .

Analysis

In A.A. Fofin's research entitled "Expression of the concept of "love" in French", the verbs used to express the concept of "love" in French, their lexical-semantic field, the field of love nouns named after them, constructions specific to sentence construction have been researched. It is emphasized that the frame is the realization of related concepts based on our abilities and intellectual potential through the necessary conditions [7]. In Y.V.Turdibayeva's candidacy research entitled "The role of linguistic frames in the creation of the concept of "Law" (based on Russian and German language materials)" legal documents expressed in Russian and German languages consist of four parts, the presence of such elements as source, motive, action and result in them, and it is emphasized that they are interconnected by a cause-and-effect relationship. The fact that the structure of the framework of LAW in the current Russian and German languages is a combination of stable and changing components is revealed within various examples [22]. A.S. Bibicheva's study entitled "Expression of the marriage frame in the culture of the English and Russian peoples" provides information about a group of frames consisting of small slots in the linguistic culture of these peoples. Emphasis is placed on aspects of frames that are general and specific to that particular ethnic culture. Several pictures related to the above processes are divided into several slots, such as according to the place of marriage, according to the participation of the participants, according to the preparatory processes of the marriage [4]. In world linguistics, scientists such as J. Fillmore[9], D. Diderot[6], G. Vico[16], R. Langkaster[1], L. Barsalou[5], L. Sebastian[19] studied within the framework of cognitive linguistics who carried out the study of research frames.

The American scientist J. Fillmore turned to the modern directions of linguistics in several of his studies. In particular, his 1976 study "Semantics of frames in cognitive linguistics [9]" gave a strong impetus to the study of frames. In his work, he places special emphasis on economic processes, merchant, buyer relations and provides information about the network of frames in these processes. French philosopher Diderot introduced the idea of encyclopedic organization of acquired knowledge. He mentions that the acquired knowledge should be organized consistently based on a certain scheme, pattern, and frame, and that it is in the form of such an association in the way of human thinking.

The Italian philosopher G. Vicco, like Diderot, considers the issues of the influence of acquired knowledge, intellectual potential of man and society on his nature and behavior. This scientist, one of the founders of humanitarian ideas in Italy, studies human history and culture in various aspects.

2. Discussion

Uzbek linguistics has also started researching frames from theory to practice. A. Nurmonov[2], Sh. In the works of Safarov[17], M.Jorayeva[14], E.Ashuralayev[3], L.Ikromova[10], a number of innovations and scientific researches in this field, especially frames, are clearly visible. A. Nurmonov's research focuses on modern directions of linguistics, in particular, cognitive linguistics and units studied at this level. Its specific aspects, factors of formation and development in Uzbek linguistics were discussed.

Sh. Safarov's treatise "Cognitive Linguistics" [17,45] also mentions Leonard Talme's teaching on framing. It states that the representation of frames in a frame consists of the following elements.

1. Figure, landscape
2. Space
3. Direction
4. Motion

5. Method, style
6. Reason, motive

L. Ikromova's article "Scientific-theoretical views on the expression of the frame concept in linguistics" discusses frames, the factors of their appearance in linguistics, the relationship of the frame to cognitive linguistics, the interdependence of the concept and the frame. Many other concepts (schema, knowledge, concept, script, gestalt, stereotype, prototype) studied in the framework of linguocognitology are analyzed.

In the article "Linguistic, national-cultural features of the category of modality in French and Uzbek fairy tales" by M. Jorayeva, commonalities in French and Uzbek fairy tales, characteristics of both, cognitive and cultural similarities and differences of representatives of the two nations, knowledge and issues such as the interdependence of the concept were discussed [12]. Slot and frame ball are also found in proverbs. In particular, if we cognitively study the proverb "A camel sees a destination, under the foot of a donkey", not only the linguocognitive, but also the linguocultural aspect is clearly visible. Due to its location in the interior of the Eurasian continent, Uzbekistan has a continental climate. Although the climate is mostly moderate, the temperature in the desert regions is quite low and dry. In such a hot temperature, the camel is an animal that can separate moisture from its breath with the help of two rows of hairs grown on its nose and thereby moderate the temperature in its body[20].

This animal, belonging to the group of desert animals, is called "Desert ship" because it can use the fat in its stomach as food for 30-35 days and can easily carry a load equal to half of its own weight. In our land, located at the intersection of the "Great Silk Road", trade was carried out only by land. Due to the absence of seas and mountains, the most suitable prey on land - the camel animal - was chosen. The donkey is also an animal close to the camel in its

role as a hunting tool, but the donkey could only serve for close range. This animal is also not selected for long distance. This is due to the fact that the donkey is biologically intolerant to dehydration and malnutrition and cannot travel long distances. Camels have excellent vision: they see a person walking from one kilometer, a moving car from 3-5 kilometers. They have an excellent sense of moisture and can smell fresh pasture or fresh water 40-60 kilometers away, and they can also detect thunderclouds in the sky and follow their direction in the hope of reaching a place of rain [21]. And the donkey cannot see far. In the formation of this proverb as a frame, firstly, the camel has far-sightedness compared to the donkey; secondly, the endurance of the camel animal compared to the donkey, the ability to live without water and food for a long time; thirdly, it was caused by the small slots that can travel a long distance compared to the donkey as a means of transport. This proverb is widely used in the cultural fund of our nation based on the characteristics of these two zoonyms and their importance in communication and interaction in the past, and caused the camel zoonym to rise to the frame level as a means of communication in Uzbek linguistics. There are also several variants of the above proverb. "Ride a camel, look far away", "When riding a camel, think far away", "Ride a donkey and don't see the bottom of the hooves, ride a camel and see a distant destination". This variability proves the significance of slots in the Uzbek people and how reasonable it is to study the term "camel" as a concept. It is illustrated by this: "A person with a high level of intelligence, thoughtful, who has read a lot and seen a lot, when he does something, speaks something, looks ahead, thinks back and forth, deals with, talks. They want to say that a person with a short mind and no insight will do things recklessly, without thinking about the consequences, without thinking about the consequences. Egyptian culture also has a proverb similar to this

proverb. Better a poor horse than no horse at all. Half donkey is better than half camel. They emphasize the preference of the donkey animal over the camel, which directly shows that the two peoples, culture and mentality are different. In the Egyptian proverb, it is emphasized that the small size of a donkey is better than the size of a camel. It is said that the weight of half a donkey is better than the weight of half a camel. The existence of these two proverbs in different versions in the literature of the two nations is explained by the fact that the cultural process in both of them is different and the cultural fund is separate. The analysis of a single proverb has both a cognitive and a linguistic-cultural aspect. This is the existence of any knowledge as a system, and we can learn that it can live and breathe culture, science, and religion within this system.

3.   Conclusion

Today, as a result of the appeal of linguistics to many fields and research based on the study of the human factor in the center, from small sentences to large-scale works, it is gaining special importance. Any piece of speech that has been created shows the existence of the essence behind it, which is the basis for its creation. In the same way, cognitive linguistics evaluates human knowledge and intellectual potential in various aspects and shows the basis of its realization.

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