



Article

Frame Analysis Of The Synonymic Series Expressing Intellectual Ability In The Uzbek Language

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Abstract: The article analyzes the synonymic series expressing intellectual ability in the Uzbek language on the basis of frame semantics. The research examines the cognitive, evaluative, and conceptual characteristics of the lexemes *aqli*, *dono*, *zakovatli*, *donishmand*, *ziyrak*, and *farosatli*. Particular attention is paid to the relations between the core and peripheral units of the synonymic series, the activation of intellectual scenarios, and the reflection of mental perception in literary discourse.

Keywords: synonymy, frame semantics, cognitive linguistics, intellect, conceptual structure, frame, slot, scenario, evaluative semantics.

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1. Introduction

Lexemes expressing intellectual ability occupy an important place in the lexical system of language because they reflect not only mental capacity, but also social evaluation, life experience, and cultural attitudes toward knowledge and wisdom. Therefore, intellectual vocabulary is regarded as one of the important research objects in cognitive linguistics and semantics. In cognitive linguistics, such lexemes are interpreted not simply as synonymous units, but as conceptual structures connected with human cognition, perception, and cultural worldview. Charles J. Fillmore emphasizes that lexical meaning is associated with a particular frame of knowledge and experience; consequently, lexemes denoting intellect activate broader conceptual situations related to reasoning, intuition, attentiveness, and wisdom.[1][2][3].

The synonymic series *aqli* – *dono* – *zakovatli* – *donishmand* – *ziyrak* – *farosatli* possesses a rich semantic and cognitive structure in the Uzbek language. Although all the lexemes within the series are connected with intellectual qualities, they differ in conceptual depth and evaluative orientation. The lexeme *aqli* functions as the dominant and stylistically neutral center of the series, expressing general intellectual ability and rational thinking. *Dono* reflects wisdom formed through life experience and moral understanding, while *zakovatli* emphasizes intellectual potential and scholarly reasoning. *Donishmand* denotes profound philosophical wisdom associated with age and reflection. *Ziyrak* expresses quick perception and attentiveness, whereas *farosatli* reflects intuitive understanding and sensitivity in social relations.[4][5][6].

This article analyzes the synonymic series expressing intellectual ability on the basis of frame semantics. The main purpose of the study is to determine the conceptual organization of the series, identify the relations between the core and peripheral lexemes, reveal the intellectual scenarios activated by each unit, and demonstrate their cognitive functions in literary discourse. Particular attention is also paid to the reflection of national-cultural models of intellectual perception in Uzbek linguistic consciousness.[7]

2. Methodology

The present study was conducted on the basis of the principles of cognitive linguistics and frame semantics. During the research process, the synonymic series *aqlli – dono – zakovatli – donishmand – ziyrak – farosatli* was analyzed not only from the perspective of lexical synonymy, but also as a conceptual system reflecting intellectual perception and cognitive evaluation. The analysis focused on the relations between the core and peripheral lexemes, the activation of intellectual scenarios, and the cognitive functions expressed in literary discourse. From this point of view, the synonymic series was interpreted not merely as a group of semantically related units, but as a cognitive model reflecting rational thinking, wisdom, intuition, attentiveness, and social understanding.[8]

The theoretical basis of the research is connected with the principles of frame semantics developed by Charles J. Fillmore. According to this approach, lexical units activate structured conceptual knowledge related to human experience and cognition. Therefore, intellectual lexemes express not only personal qualities, but also culturally shaped models of perception and evaluation. In the present study, the lexeme *aqlli* was accepted as the conceptual center of the frame, while *dono*, *zakovatli*, *donishmand*, *ziyrak*, and *farosatli* were interpreted as peripheral cognitive zones possessing different conceptual and evaluative characteristics.

The research employed the methods of componential analysis, contextual analysis, cognitive description, and frame modeling. Componential analysis helped distinguish the common and differentiating semantic features of the lexemes. Contextual analysis made it possible to determine how these units function in literary discourse and what cognitive meanings they activate. Cognitive description was used to identify the conceptual role of each lexeme in intellectual perception, while frame modeling enabled the systematic representation of the core, periphery, slots, and intellectual scenarios within the synonymic series.

The analysis demonstrated that the lexeme *aqlli* mainly functions as the neutral and dominant core of the frame. It expresses general intellectual ability and rational thinking without emphasizing emotional or philosophical depth. In the example: “Сиз жуда ақлли йигитсиз, шунинг учун ҳам бундай хатога йўл қўймайсиз деб ўйлайман” (А. Қаҳҳор. *Сароб*), intellectual quality appears as practical reasoning and logical judgment. The activated scenario develops as follows: rational thinking → correct decision → avoidance of error.

Thus, *aqlli* performs the function of the central intellectual trigger within the frame.

The lexeme *dono* forms the moral-experiential layer of the frame. Unlike *aqlli*, this lexeme reflects wisdom based on life experience and ethical understanding. In the sentence: “Халқимиз бежизга айтмаган, дононинг гапига қулоқ тутган одам ҳеч қачон адашмайди” (О. Ёқубов. *Улугбек хазинаси*), wisdom is associated with guidance and moral reliability. The conceptual scenario develops in the following form: life experience → wise judgment → guidance → correct path.[9][10]

Therefore, *dono* forms the wisdom-evaluative slot of the frame.

The lexeme *zakovatli* expresses high intellectual capacity connected with scholarly reasoning and analytical ability. In the example: “Мирзо Бобур ўз атрофига фақатгина фидоий эмас, балки жуда заковатли олимларни тўплаган эди” (П. Қодиров. *Юлдузли тунлар*), intellect is associated with scientific thought and intellectual productivity. Here the following scenario is activated: high intellectual potential → analytical reasoning → scientific activity → intellectual achievement.[11]

Thus, *zakovatli* forms the scholarly-intellectual slot of the frame.

The lexeme *donishmand* reflects profound wisdom connected with age, philosophical reflection, and social authority. In the sentence: “Кўпни кўрган, мулоҳазали донишман্দ чолнинг сўзлари йигитларни тинчлангирди” (О. Ёқубов. *Дуёнам*), wisdom functions as a source of emotional and social stability. The activated scenario develops as follows: life experience → philosophical reflection → authoritative advice → social harmony.

Consequently, *donishmand* forms the philosophical-wisdom slot of the frame.

The lexeme *ziyrak* expresses quick perception, attentiveness, and the ability to notice hidden details. In the example: “Отабек ўзининг зийрак кўзлари билан Ҳомиднинг юзидаги сохталикни дарров сезиб қолди” (А. Қодирий. *Ўткан кунлар*), intellectual ability appears through rapid observation and psychological sensitivity. The conceptual scenario develops in the following way: careful observation → rapid perception → recognition of hidden meaning. Therefore, *ziyrak* forms the perceptive-intellectual slot of the frame.

The lexeme *farosatli* represents intuitive understanding and emotional sensitivity in social situations. In the sentence: “Бундай нозик масалани тушундиш учун одамда озгина фаросатли қалб бўлиши керак-да” (Ў. Ҳошимов. *Икки эшик ораси*), intellectual ability is associated not only with logic, but also with emotional perception and inner understanding. The activated scenario appears as follows: social sensitivity → intuitive perception → deep understanding → appropriate reaction.

Thus, *farosatli* forms the intuitive-emotional slot of the frame.

3. Results.

The analysis demonstrated that the synonymic series *aqli – dono – zakovatli – donishmand – ziyrak – farosatli* possesses a multilayered cognitive structure reflecting different forms of intellectual perception in the Uzbek language. Although all the lexemes within the series are connected with mental ability and intellectual evaluation, each of them activates a distinct conceptual zone within the cognitive frame. Consequently, the synonymic series functions not merely as a lexical-semantic group, but as a complex conceptual system reflecting rationality, wisdom, intuition, attentiveness, and social understanding.[12]

The lexeme *aqli* forms the neutral and dominant core of the frame. It expresses general intellectual ability connected with rational thinking and practical judgment. In the sentence: “Сиз жуда ақлли йигитсиз, шунинг учун ҳам бундай хатога йўл қўймайсиз деб ўйлайман” (А. Қаҳҳор. *Сароб*), intellectual quality appears through logical thinking and the ability to avoid mistakes. Here the cognitive process develops according to the following scenario: rational thinking → correct judgment → avoidance of error.[13]

Thus, *aqli* functions as the conceptual center of the frame and represents the most general model of intellectual ability.

The lexeme *dono* reflects wisdom formed through life experience and moral understanding. Unlike *aqli*, which emphasizes rational ability, *dono* activates broader conceptual meanings connected with ethical guidance and social reliability. In the example: “Халқимиз бежизга айтмаган, дононинг гапига қулоқ тутган одам ҳеч қачон адашмайди” (О. Ёқубов. *Улуғбек хазинаси*), wisdom functions as a source of correct orientation and moral stability. The activated scenario develops as follows: life experience → wise reflection → guidance → correct decision.

Therefore, *dono* forms the moral-wisdom slot of the frame and reflects culturally respected intellectual authority.

The lexeme *zakovatli* expresses intellectual potential connected with scholarly reasoning, analytical thinking, and scientific capability. In the sentence: “Мирзо Бобур ўз атрофиға фақатгина фидоий эмас, балки жуда заковатли олимларни тўплаган эди” (П. Қодиров. *Юлдузли тунлар*), intellect is associated with academic thought and intellectual

productivity. In this context, the conceptual scenario develops as follows: high intellectual capacity → analytical reasoning → scholarly activity → intellectual achievement.[14]

Thus, *zakovatli* forms the scholarly-intellectual slot of the frame and represents intellectual excellence in scientific and cultural contexts.

The lexeme *donishmand* expresses profound philosophical wisdom connected with age, reflection, and social authority. In the example: “Кўпни кўрган, мулоҳазали донишман্দ чолнинг сўзлари йигитларни тинчлангирди” (О. Ёқубов. *Дуёнат*), wisdom functions as a stabilizing force capable of resolving social and emotional tension. The activated cognitive scenario develops in the following form: life experience → philosophical contemplation → authoritative speech → emotional stability. Consequently, *donishmand* forms the philosophical-authoritative slot of the frame and represents the deepest conceptual layer of intellectual wisdom.

The lexeme *ziyrak* occupies the perceptive zone of the frame. It reflects attentiveness, quick thinking, and the ability to perceive hidden meanings or details. In the sentence: “Отабек ўзининг зийрак кўзлари билан Ҳомиднинг юзидаги сохталикни дарров сезиб қолди” (А. Қодирий. *Ўткан кунлар*), intellectual ability manifests itself through rapid psychological observation. The scenario activated by the lexeme develops as follows: careful observation → rapid perception → recognition of hidden reality.

Therefore, *ziyrak* forms the perceptive-intellectual slot of the frame and reflects dynamic cognitive sensitivity.

The lexeme *farosatli* represents intuitive understanding and emotional sensitivity within social relations. Unlike *aqlli* or *zakovatli*, which are associated primarily with logic and analytical reasoning, *farosatli* reflects inner understanding and emotional intuition. In the example: “Бундай нозик масалани тушуниш учун одамда озгина фаросатли қалб бўлиши керак-да” (Ў. Ҳошимов. *Икки эшик ораси*), intellectual ability is connected with emotional perception and social delicacy. The activated scenario appears in the following form: social sensitivity → intuitive understanding → deep perception → appropriate reaction.

Thus, *farosatli* forms the intuitive-emotional slot of the frame and reflects culturally valued models of emotional intelligence in Uzbek linguistic consciousness.[15]

The analysis demonstrated that the synonymic series is organized according to a clear cognitive hierarchy. The lexeme *aqlli* functions as the general conceptual center, while the peripheral units deepen specific dimensions of intellectual perception. *Dono* activates moral wisdom, *zakovatli* emphasizes scholarly intellect, *donishmand* reflects philosophical authority, *ziyrak* expresses perceptive attentiveness, and *farosatli* reveals intuitive understanding. As a result, the synonymic series appears as a complex cognitive system representing various forms of intellectual cognition and national-cultural models of wisdom in the Uzbek language.

4. Discussion.

The results of the analysis demonstrated that the synonymic series *aqlli – dono – zakovatli – donishmand – ziyrak – farosatli* represents a complex cognitive system reflecting different forms of intellectual perception in the Uzbek language. Although all the lexemes within the series share a common semantic basis connected with intellectual ability, they differ significantly in conceptual depth, psychological orientation, evaluative meaning, and social function. Therefore, synonymy in intellectual vocabulary should be interpreted not merely as semantic similarity, but also as a culturally and cognitively organized conceptual phenomenon.

The analysis revealed that the lexeme *aqlli* functions as the dominant and stylistically neutral center of the frame. It expresses practical reasoning and rational decision-making

without emphasizing philosophical wisdom or emotional sensitivity. In the sentence: “Сиз жуда ақлли йигитсиз, шунинг учун ҳам бундай хатога йўл қўймайсиз деб ўйлайман”, intellectual quality is associated with logical thinking and the ability to avoid mistakes. This demonstrates that *aqlli* reflects the most general and socially neutral model of intellect within Uzbek linguistic consciousness.

The lexeme *dono* demonstrated a broader conceptual structure connected with life experience and ethical wisdom. Unlike *aqlli*, which mainly reflects rational thinking, *dono* activates moral authority and socially respected judgment. In the example: “Халқимиз бежизга айтмаган, дононинг гапига қулоқ тутган одам ҳеч қачон адашмайди”, wisdom functions as a reliable guide in social and moral behavior. Consequently, the lexeme represents one of the culturally valued forms of intellectual authority in Uzbek worldview.

A different conceptual orientation was observed in the lexeme *zakovatli*. This unit is closely associated with scholarly reasoning, intellectual productivity, and analytical thinking. In the sentence: “Мирзо Бобур ўз атрофига фақатгина фидойий эмас, балки жуда заковатли олимларни тўплаган эди”, intellect is connected with scientific knowledge and academic capability. Therefore, *zakovatli* reflects the intellectual model associated with education, research, and cultural progress. Unlike *dono* or *donishmand*, this lexeme emphasizes active intellectual potential rather than accumulated life wisdom.

The lexeme *donishmand* revealed the deepest philosophical layer of the frame. In Uzbek literary discourse, this unit is usually connected with elderly individuals possessing broad life experience and reflective thinking. In the sentence: “Кўпни кўрган, мулоҳазали донишманд чолнинг сўзлари йигитларни тинчлантирди”, wisdom functions not only as intellectual authority, but also as a source of emotional stability and social harmony. This demonstrates that *donishmand* reflects a culturally respected image of philosophical maturity and social balance.

Particular cognitive significance was observed in the lexeme *ziyrak*. Unlike the broader intellectual meanings expressed by *aqlli* or *zakovatli*, this unit reflects quick perception and the ability to notice hidden details. In the example: “Отабек ўзининг зийрак кўзлари билан Ҳомиднинг юзидаги сохталикни дарров сезиб қолди”, intellectual ability manifests itself through attentiveness and rapid psychological interpretation. Consequently, *ziyrak* represents dynamic cognitive sensitivity rather than abstract intellectual depth.

The lexeme *farosatli* occupies the intuitive-emotional zone of the frame. In Uzbek linguistic culture, this quality is associated not only with intelligence, but also with emotional delicacy, social tact, and inner understanding. In the sentence: “Бундай нозик масалани тушуниш учун одамда озгина фаросатли қалб бўлиши керак-да”, intellectual ability is directly connected with emotional sensitivity and intuitive perception. Therefore, *farosatli* reflects one of the culturally specific models of intellectual behavior in Uzbek society, where emotional understanding is valued together with rational thought.

The study demonstrated that frame analysis provides broader opportunities for interpreting intellectual synonymy than traditional semantic approaches. In traditional lexical analysis, intellectual synonyms are usually differentiated according to semantic closeness or stylistic usage. In frame semantics, however, cognitive functions, conceptual scenarios, evaluative mechanisms, and cultural models of perception are also taken into consideration. As a result, intellectual vocabulary appears as a structured conceptual system rather than a simple lexical group.

The analysis further revealed that cognitive movement within the synonymic series develops from general rationality toward increasingly specialized conceptual zones. The dominant lexeme *aqlli* forms the neutral conceptual center, while the peripheral units

deepen different aspects of intellectual cognition. *Dono* reflects moral wisdom, *zakovatli* emphasizes scholarly intellect, *donishmand* represents philosophical authority, *ziyrak* expresses perceptive attentiveness, and *farosatli* activates intuitive understanding. Consequently, the synonymic series demonstrates the conceptual differentiation of intellectual perception in Uzbek linguistic consciousness.

5. Conclusion.

The present study demonstrated that the synonymic series *aqli – dono – zakovatli – donishmand – ziyrak – farosatli* in the Uzbek language represents a complex cognitive system reflecting different forms of intellectual perception and evaluation. Although all the lexemes within the series are connected with mental ability and intellectual qualities, they differ in conceptual orientation, psychological depth, evaluative meaning, and social function. Therefore, the synonymic series should be interpreted not merely as a lexical-semantic group, but as a structured conceptual model organized through cognitive frames and intellectual scenarios.

The frame analysis applied in the article proved effective for identifying the internal conceptual organization of intellectual synonymy. Unlike traditional semantic approaches, frame semantics makes it possible to analyze intellectual lexemes together with their cognitive functions, conceptual scenarios, evaluative characteristics, and cultural associations. As a result, intellectual vocabulary appears as a dynamic cognitive system reflecting different forms of human perception and understanding.

The research possesses theoretical significance for Uzbek cognitive lexicology, frame semantics, and conceptual linguistics. It reveals the relations between the intellectual core and peripheral zones of the synonymic series, demonstrates the conceptual differentiation of intellectual qualities, and clarifies the reflection of national-cultural models of cognition in language. At the same time, the study confirms that frame analysis can serve as an effective methodological tool for investigating intellectual representation, evaluative meaning, and conceptual imagery in literary discourse.

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