LINGUISTIC MODELING OF UZBEK PROVERBS

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Annotation: This article discusses the concept of a model, the issues of linguistic modeling in linguistics, and proverbs that are in synonymous relations, as well as their semantic connections.

Keywords: model, modeling, paremiology, fixed expressions, proverb, synonym, syntagmatic relation.

The concept of a model comes from the Latin word "modelus," referring in natural or general sciences to a material structure into which information about a certain object is entered, and as a result, a representation of that object emerges. In Uzbek, it corresponds to the words "qolip" and "andoza." A model serves as a basis for the appearance of phenomena and allows concrete or abstract objects to be studied in reduced or schematic form. Models are divided into mental and material models:

1. For example, the features that characterize an apple—its roundness, its being a fruit, its sweetness—constitute its mental model.

2. If we make an apple out of clay or artificial materials, this becomes its material model.

A model is important in cognition for the following reasons:

1. It simplifies the object of study.

2. It isolates it from the influence of other objects.

3. It facilitates the description of the object.

Models were first used in applied fields and later entered the social sciences. The concept of a linguistic model was introduced into structural linguistics by scholars such as E. Sapir, L. Bloomfield, R. Jakobson, and Z. Harris. The development of linguistic modeling corresponds to the 1960–70s.

Modeling is a method that simplifies the objects of every science. Linguistic modeling is based on the stable relations among elements within linguistic signs. Therefore, distinguishing stable and unstable relations between elements within a whole is crucial for linguistic modeling.

The modeling method has been actively applied in certain languages, such as English: S + V; S + V + ed; S + was + V + ing, etc.

In Uzbek, features of modeling can be observed in Sh. Rahmatullayev's "Modern Literary Uzbek Language"[5] and R. Sayfullayeva's "Modern Uzbek Literary Language"[4;339], which discuss minimal and maximal syntactic templates of grammatically formed sentences.

Proverbs, which constitute the main part of the paremiological fund, are signs of typical situations or relations between objects (phenomena) and also function as models. They save linguistic resources and model familiar typical situations through visual and comprehensible

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imagery. Their semiotic nature and modeling abilities correspond to different aspects of their internal structure: as signs, they belong to language; as models of situations, they belong to folklore[3;247-274].

In Russian linguistics, modeling problems have been studied by N. N. Amosov, S. G. Gavrin, A. V. Kunin, V. M. Mokienko, and V. M. Savitskiy. Gavrin defines the phraseological model as "a logical-semantic construction consisting of an invariant unity of semantic or semantic and grammatical constants"[1;236]. Mokienko states: "A phraseological model is a structural-semantic invariant of fixed expressions that schematically reflects the relative stability of their form and semantics"[2;286].

V. M. Mokienko developed the structural-semantic modeling method, showing that stable linguistic units can be grouped according to the commonality of their structure and semantics. When this method is applied to proverbs, it allows the identification of the laws of formation of new paremic units and reveals subtle semantic features that ensure their expressiveness.

This is observed in the variability and synonymy of proverbs. The primary factor in synonymous proverbs is the possibility of substituting one with another regardless of their form or imagery, so long as the meaning remains the same.

For example, the proverb "If a dog becomes mad, it bites its owner" belongs to a synonymous group of folk proverbs that express the idea that "A person is responsible for the misfortune that befalls him." Only the main component changes between these proverbs. If we remove the synonymous elements, we get the following structures:

Dog – bites its owner;

Mouse – plays with the cat;

Goat – leans on the shepherd's stick;

Snake – lies in the shade;

Deer – runs to the hills.

In these proverbs, synonymy is hidden in the meaning of adverbial modifiers or attributes, such as the conditional verbs "if it wants to die" (Hsh-1), "when its time comes" (Hsh-2), "if it becomes mad" (Hsh-3), and their formal participial variants "whose time has come" (As-1), "who wants to die" (As-2), "who wants to cry" (As-3). These forms create attributive and conditional components in the proverb structure.

These proverbs can be modeled in two ways based on the order of sentence elements:

1. As + E + T (with/without object) + V (general tense).

2. Aq + Hsh + T (with/without object) + V (g   According to this model, the proverb contains a qualifying attribute, subject, indirect object, and a verb expressing general tense.

eneral tense).

In this model, the proverb includes a genitive attribute, a conditional clause, an indirect object, and a general-tense verb.

From both templates, it is clear that although the syntagmatic relations of lexical units that ensure synonymy may change, synonymy itself is preserved.

The fact that proverbs express the same general idea yet differ in certain aspects shows that speakers can choose an appropriate form depending on the context. The manner of choice is determined by the semantic and stylistic properties of proverbs within the requirements of a given context.

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