

# THE ROLE OF PAREMIA IN THE SYSTEM OF NATIONAL CULTURAL HERITAGE.

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***Abstract:** In this article, I try to analyze the linguoculturological aspects of English and Uzbek parems, to describe the interdependence of language and culture, to consider thematically similar aspects of English and Uzbek parems and to express their national character.*

***Key words:** paremia, culture, linguoculturological aspect*

In studying the functional-semantic features of parems, it is impossible not to dwell on their linguoculturological aspects. Through this we can see the similarities and differences of the parems in the languages under study, the peculiar thinking of the people who speak that language.

Language is the most important factor in expressing the culture, values and beliefs of each nation, as well as the specific aspects of the people in general.

E. Sepir emphasizes that the vocabulary of language is formed through the physical and social atmosphere of mankind, and on the basis of this theory we can cite language as part of culture.

Thus, parems as one of the most active tools in the expression of folk culture are becoming one of the important topics in the process of linguoculturological research in linguistics today. While every word that exists in the language of a people is expressed in the language, the parems of the people are expressed from the words quoted in that language by the representatives of that people with the peculiarities of that people, the way they are made. In the study of Parems, it is natural to study the language and culture of that people directly.

The lexeme that exists in a language is derived from the way of life of that people, i.e. the language of the people, which is directly involved in the parems and reflects the culture of the people through the parems.

Therefore, based on the theories of the above scholars, we will analyze in depth a number of parems in English and Uzbek, give examples of how they reflect the lifestyle of the people, and show the similarities and differences through a comparative analysis of parems in two languages.

For example, there is an Uzbek version of the paremia A good wife makes a good husband, which is expressed as follows: “Эрни эр қиладиган ҳам хотин, қаро ер қиладиган ҳам хотин” In these paradigms, in the Uzbek language, a man's wife plays a key role in finding a place for herself among the people, leaving

her husband in the lurch. These paremias show similarities between the languages being compared.

Consider another English paremia: Newcastle, mentioned in the parody “To carry coal to Newcastle”, is the center of the coal mining industry in the UK, and it makes no sense to transport coal to Newcastle. , is an action in which nationality is expressed to a certain extent. The Uzbek paremy " *Ўрмонга ўтин билан бориб бўлмайдۇ* " is an assimilation paremia, and its somewhat ambiguity can be seen in the expression. This is due to the fact that the Uzbeks have never had a forest in their habitat, and .... the concept of forest was not used in the creation of its paremiological fund. Forests are alien to Uzbeks, with the exception of small mountain forests in some mountainous areas.

Parems can be mastered from one language to another because they represent a culture. For example, in English: “you can’t make an omelet without breaking a few eggs”, the key component is the word “omelet”, which is now one of the most popular foods in England. To prepare it, you definitely need to bite the egg. It is impossible to cook an omelet without beating the egg. The secondary metaphorical meaning of this paremia is that one must give up something in order to complete a task.

The UK is an island nation. Here we come across more than a hundred large and small islands, and this fact has had its effect on the structure of the English dictionary. We can see this in the following paremia: “No man is an Island” (literally translated: man is not an island). The secondary meaning of this paremia is that man alone cannot achieve anything.

There must be a society for human development. This shows that in the UK, nationalism is closely linked to the concept of society. We can cite the following options as corresponding parems in the Uzbek language. *Ёлғиз отнинг чанги чиқмас, чанги чиқса ҳам донги чиқмас.*

The English paremy "In for a penny, in for a pound" means "if you save a penny, the sum will come." However, in dictionaries we see that the parems "coin-to-coin, sum-to-coin" and "coin, coin is hard work" are given as an alternative. They have devalued the penny. But in the English alternative, on the other hand, when the penny comes, the pound comes automatically, meaning "where does the pound come from if the penny doesn't come?"

To sum what have been mentioned above, lexemes that exist in the life of a nation and are actively used in daily life create their own image in the language and inevitably take part in paremies in expressing the national mentality of peoples.

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