KOREYS MAQOLLARIDA METAFORA VA RAMZLARNING LINGVOPOETIK XUSUSIYATLARI

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Annotatsiya: Ushbu maqolada koreys xalq maqollarida uchraydigan metafora va ramzlarning lingvopoetik xususiyatlari tahlil qilinadi. Tadqiqotda maqollarning badiiy-estetik tabiati, ularda qo'llanilgan obrazli ifoda vositalari hamda milliy-madaniy qadriyatlarning aks etish usullari o'rganiladi. Koreys maqollarida metafora va ramzlar xalqning dunyoqarashi, turmush tarzi, axloqiy me'yorlari va madaniy an'analarini ifodalovchi muhim lingvistik birliklar sifatida namoyon bo'lishi yoritiladi. Shuningdek, maqollarda qo'llanilgan hayvon, tabiat va kundalik hayot bilan bog'liq obrazlarning semantik hamda pragmatik xususiyatlari tahlil qilinadi. Tadqiqot natijalari koreys paremiologiyasining lingvopoetik va lingvokulturologik jihatlarini chuqurroq anglashga xizmat qiladi.

Kalit so'zlar: *koreys maqollari, paremiologiya, metafora, ramz, lingvopoetika, lingvokulturologiya, badiiy obraz, milliy-madaniy qadriyatlar.*

Abstract: This article examines the linguopoetic features of metaphors and symbols in Korean proverbs. The study analyzes the artistic and aesthetic nature of proverbs, the figurative language devices employed in them, and the ways in which national and cultural values are reflected through metaphorical and symbolic expressions. Metaphors and symbols in Korean proverbs are explored as significant linguistic units that convey the worldview, lifestyle, moral principles, and cultural traditions of the Korean people. Particular attention is paid to the semantic and pragmatic characteristics of images related to animals, nature, and everyday life. The findings contribute to a deeper

understanding of the linguopoetic and linguocultural aspects of Korean paremiology.

Keywords: *Korean proverbs, paremiology, metaphor, symbol, linguopoetics, linguoculturology, figurative language, national-cultural values.*

Kirish qismi: Bugungi kunda tilshunoslikda xalqning milliy tafakkuri, madaniyati va dunyoqarashini o‘rganishda paremiologik birliklar, xususan maqollar muhim manba sifatida e’tirof etilmoqda. Maqollar xalqning ko‘p asrlik hayotiy tajribasi, axloqiy qarashlari va estetik didini o‘zida mujassam etgan qisqa, lo‘nda va obrazli ifodalardir. Ularning ta’sirchanligini oshiruvchi asosiy vositalardan biri metafora va ramzlardan foydalanish hisoblanadi. Aynan shu lingvistik vositalar orqali xalqning borliq haqidagi tasavvurlari, qadriyatlari va ijtimoiy munosabatlari badiiy shaklda ifodalanadi. Koreys xalq maqollari ham o‘zining boy obrazlar tizimi va chuqur ma’noviy qatlamlari bilan ajralib turadi. Koreys paremiologiyasida tabiat, hayvonot dunyosi, oila, mehnat va insoniy fazilatlar bilan bog‘liq metaforalar hamda ramziy birliklar keng qo‘llaniladi. Bu birliklar nafaqat badiiy-estetik vazifani bajaradi, balki koreys xalqining milliy mentaliteti va madaniy qadriyatlarini aks ettiradi. Masalan, koreys tilidagi “개천에서 용 난다” (*Gaecheoneseo yong nanda – “Kichik ariqdan ajdarho chiqadi”*) maqolasi metaforik ma’noga ega bo‘lib, oddiy yoki kambag‘al oiladan buyuk inson yetishib chiqishini anglatadi. Ushbu maqolda *“ajdarho”* obrazi kuch, muvaffaqiyat va yuksak mavqening ramzi sifatida qo‘llangan. Bu orqali koreys xalqining bilim va mehnat yordamida yuksalishga bo‘lgan ishonchi ifodalanadi.

Yana bir maqol – “꿩 대신 닭” (*Kkwong daesin dak – “Qirg‘ovul o‘rniga tovuq”*) – maqsadga erishishning eng yaxshi imkoniyati bo‘lmaganda, mavjud imkoniyat bilan kifoyalanish kerakligini anglatadi. Bu yerda qirg‘ovul va tovuq obrazlari ramziy ma’noda qo‘llanib, insonning hayotiy tanlovi va amaliy qarorlarini ifodalashga xizmat qiladi. “원숭이도 나무에서 떨어진다”

(*Wonsungido namueseo tteoreojinda – "Maymun ham daraxtdan yiqiladi"*) maqolida maymun obrazi ma'lum bir ishning ustasi bo'lgan kishini ifodalovchi metafora sifatida ishlatilgan. Maqolning mazmuni esa har qanday tajribali inson ham xato qilishi mumkinligini anglatadi.

Koreys maqollarida tabiat obrazlari ham muhim o'rin tutadi. Masalan, "가는 말이 고와야 오는 말이 곱다" *("Borayotgan so'z chiroyli bo'lsa, qaytadigan so'z ham chiroyli bo'ladi"*) maqolida so'zning insoniy munosabatlarga ta'siri obrazli tarzda ifodalangan. Ushbu maqol o'zbek tilidagi *"Yaxshi gapga ilon inidan chiqadi"* maqoli bilan ma'noviy jihatdan yaqinlik kasb etadi.

Tilshunoslikda metafora va ramzlar masalasi ko'plab olimlar tomonidan tadqiq qilingan. Xususan, J. Lakoff va M. Johnson metaforani inson tafakkurining muhim kognitiv mexanizmi sifatida talqin qiladilar. Ularning fikricha, metafora faqat badiiy vosita emas, balki insonning borliqni idrok etish va tushunish usullaridan biridir. Shu nuqtai nazardan qaraganda, koreys maqollaridagi metafora va ramzlar xalqning milliy tafakkurini o'rganishda muhim lingvistik manba bo'lib xizmat qiladi. Mazkur maqolaning maqsadi koreys maqollarida uchraydigan metafora va ramzlarning lingvopoetik xususiyatlarini tahlil qilish, ularning semantik, pragmatik hamda lingvokulturologik jihatlarini aniqlashdan iborat. Tadqiqot davomida koreys xalq maqollarida qo'llangan obrazlar tizimi va ularning badiiy-estetik vazifalari yoritiladi hamda milliy-madaniy qadriyatlarning ifodalanish usullari tahlil qilinadi. Natijada koreys paremiologiyasining lingvopoetik tabiati va uning xalq tafakkuri bilan bog'liqligi yuzasidan ilmiy xulosalar chiqariladi.

Tahlil va natijalar: Koreys xalq maqollari xalqning tarixiy tajribasi, milliy tafakkuri va madaniy qadriyatlarini o'zida mujassam etgan paremiologik birliklar hisoblanadi. Ularning badiiy ta'sirchanligini ta'minlovchi asosiy vositalardan biri metafora va ramzlardir. Mazkur tadqiqot davomida koreys maqollarida qo'llanilgan metaforik va ramziy birliklarning lingvopoetik

xususiyatlari tahlil qilindi hamda ularning semantik va pragmatik funksiyalari aniqlandi. Tahlil natijalari shuni ko‘rsatdiki, koreys maqollarida metaforalar asosan hayvonlar, tabiat hodisalari, o‘simliklar va kundalik turmush bilan bog‘liq obrazlar orqali ifodalanadi. Bunday obrazlar xalqning dunyoqarashi va hayotiy tajribasini umumlashtirish vazifasini bajaradi.

Masalan, “개천에서 용 난다” *(“Kichik ariqdan ajdarho chiqadi”)* maqolida “ajdarho” (용) obrazi metaforik ma’noda buyuk inson, muvaffaqiyatga erishgan shaxs timsoli sifatida qo‘llanilgan. Koreys madaniyatida ajdarho qudrat, donolik va ulug‘lik ramzi hisoblanadi. Mazkur maqol oddiy oiladan ham iste’dodli va muvaffaqiyatli inson yetishib chiqishi mumkinligini anglatadi. Ushbu metafora koreys xalqining ta’lim va mehnat orqali ijtimoiy yuksalishga bo‘lgan ishonchini aks ettiradi.

Yana bir maqol – “원숭이도 나무에서 떨어진다” *(“Maymun ham daraxtdan yiqiladi”)* – tajribali inson ham xato qilishi mumkinligini ifodalaydi. Bu yerda maymun daraxtga chiqishda mahoratli mavjudot sifatida tasvirlangan bo‘lib, u mohir insonning metaforik obrazini yaratadi. Maqol orqali inson faoliyatidagi kamchilik va xatolarning tabiiyligi ta’kidlanadi. Tahlil davomida hayvon obrazlari koreys maqollarida eng faol metaforik vositalardan biri ekanligi aniqlandi.

Masalan:호랑이에게 물려 가도 정신만 차리면 산다 (*“Yo‘lbars olib ketsa ham, hushyor bo‘lsang omon qolasan”)* maqolida yo‘lbars xavf va sinovlarning ramzi sifatida qo‘llangan.

꿩 대신 닭 *(“Qirg‘ovul o‘rniga tovuq”)* maqolida qirg‘ovul ideal variantni, tovuq esa mavjud imkoniyatni ifodalovchi ramziy birlik sifatida ishlatilgan.

Mazkur misollar koreys xalqining hayotiy voqeliklarni obrazli tafakkur asosida talqin qilishini ko‘rsatadi. Tadqiqot natijalariga ko‘ra, koreys

maqollarida tabiat bilan bog‘liq ramzlar ham muhim o‘rin egallaydi. Xususan, tog‘, suv, daraxt, shamol va fasllar inson hayotidagi turli jarayonlarning ramziy ifodasi sifatida qo‘llaniladi.

Masalan, “산 넘어 산” *(“Tog‘ ortidan yana tog‘ chiqadi”)* maqoli inson hayotidagi qiyinchiliklarning ketma-ket davom etishini anglatadi. Ushbu maqolda tog‘ obrazi muammo va sinovlarning ramzi sifatida xizmat qiladi. Ramziy ifoda qisqa shaklda chuqur hayotiy mazmunni yetkazishga imkon yaratadi.

Lingvopoetik nuqtai nazardan qaralganda, metafora va ramzlar maqollarning estetik ta’sirchanligini oshiradi. Ular ma’lumotni bevosita emas, balki obrazli tarzda ifodalash orqali tinglovchi yoki o‘quvchining tafakkuriga kuchliroq ta’sir ko‘rsatadi. Bu holat Lakoff va Johnson (1980) tomonidan ilgari surilgan konseptual metafora nazariyasi bilan hamohangdir. Olimlarning ta’kidlashicha, metafora inson tafakkurining asosiy mexanizmlaridan biri bo‘lib, inson abstrakt tushunchalarni konkret obrazlar orqali anglaydi.Tahlil qilingan maqollar orasida ramzlarning quyidagi guruhlari ko‘p uchrashi kuzatildi:

Ramz turi	**Misollar**	**Ifodalovchi ma’no**
Hayvon ramzlari	Ajdarho, yo‘lbars, maymun, tovuq	Kuch, donolik, tajriba, imkoniyat
Tabiat ramzlari	Tog‘, suv, shamol	Hayot yo‘li, sinovlar, o‘zgarish
O‘simlik ramzlari	Daraxt, gul, bambuk	O‘sish, sabr, barqarorlik
Kundalik predmetlar	Idish, uy, ko‘prik	Oila, munosabatlar, ijtimoiy aloqa

Tadqiqot davomida koreys maqollaridagi metafora va ramzlar nafaqat estetik vazifa bajarishi, balki xalqning madaniy xotirasini saqlovchi vosita

ekanligi ham aniqlandi. Ular avloddan-avlodga o‘tib kelayotgan axloqiy me’yorlar, hayotiy tajribalar va milliy qadriyatlarni mujassamlashtiradi. Natijalar shuni ko‘rsatadiki, koreys maqollarida metafora va ramzlar xalqning dunyoqarashi, madaniyati va milliy mentalitetini aks ettiruvchi muhim lingvopoetik vositalar hisoblanadi. Ularning qo‘llanilishi maqollarning semantik chuqurligini, pragmatik ta’sirchanligini va badiiy-estetik qiymatini oshiradi. Shu bois koreys paremiologiyasini o‘rganishda metafora va ramzlarni lingvopoetik jihatdan tahlil qilish muhim ilmiy ahamiyatga ega.

Xulosa qismi: Mazkur tadqiqot davomida koreys xalq maqollarida qo‘llanilgan metafora va ramzlarning lingvopoetik xususiyatlari tahlil qilindi hamda ularning semantik, pragmatik va lingvokulturologik jihatlari yoritildi. Tahlillar shuni ko‘rsatdiki, metafora va ramzlar koreys maqollarining badiiy-estetik ta’sirchanligini ta’minlovchi asosiy vositalardan biri hisoblanadi. Ular orqali xalqning ko‘p asrlik hayotiy tajribasi, dunyoqarashi, axloqiy qadriyatlari va milliy mentaliteti obrazli shaklda ifodalanadi.

Tadqiqot natijalari koreys maqollarida hayvonlar, tabiat hodisalari, o‘simliklar va kundalik hayot bilan bog‘liq obrazlar keng qo‘llanilishini ko‘rsatdi. Xususan, ajdarho, yo‘lbars, maymun kabi hayvon obrazlari kuch, donolik, tajriba va muvaffaqiyat ramzi sifatida namoyon bo‘lsa, tog‘, suv va shamol kabi tabiat unsurlari inson hayotidagi sinovlar, o‘zgarishlar va hayot yo‘lining ramziy ifodasi sifatida xizmat qiladi. Ushbu ramzlar koreys xalqining milliy-madaniy tafakkurini aks ettiruvchi muhim lingvistik birliklar hisoblanadi. Metaforalarning qo‘llanilishi maqollarning ma’no ko‘lamini kengaytirib, abstrakt tushunchalarni aniq va tushunarli obrazlar orqali ifodalash imkonini beradi. Natijada maqollar nafaqat axborot beruvchi, balki tarbiyaviy, estetik va kommunikativ funksiyalarni ham bajaradi. Bu esa koreys paremiologiyasining xalq madaniyati va tafakkuri bilan uzviy bog‘liqligini namoyon etadi.

Tahlil qilingan materiallar asosida shuni ta’kidlash mumkinki, koreys maqollaridagi metafora va ramzlar xalqning madaniy xotirasini saqlovchi, milliy qadriyatlarni avloddan-avlodga yetkazuvchi hamda tilning badiiy

imkoniyatlarini namoyon etuvchi muhim lingvopoetik vositalardir. Ularning o‘rganilishi koreys tilshunosligi, paremiologiya, lingvopoetika va lingvokulturologiya sohalaridagi ilmiy tadqiqotlarni yanada boyitishga xizmat qiladi.

Kelgusida koreys va o‘zbek maqollaridagi metafora hamda ramzlarning qiyosiy tadqiqi olib borilishi ikki xalqning milliy-madaniy xususiyatlarini, umumiy va farqli jihatlarini aniqlash hamda paremiologik birliklarning lingvokulturologik tabiatini chuqurroq ochib berish imkonini yaratadi. Shu jihatdan mazkur tadqiqot natijalari nafaqat nazariy, balki amaliy ahamiyatga ham ega bo‘lib, xorijiy tillarni o‘qitish, tarjimashunoslik va madaniyatlararo kommunikatsiya sohalarida foydalanish uchun muhim ilmiy manba vazifasini bajaradi.

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Ilm fan taraqqiyotida raqamli iqtisodiyot va zamonaviy ta'limning o'rni hamda rivojlanish omillari

THE EXPRESSION OF CONCEPTUAL METAPHORS IN KOREAN PROVERBS

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Abstract: *This article explores the expression of conceptual metaphors in Korean proverbs from a cognitive and linguocultural perspective. The study examines how conceptual metaphors are employed in Korean paremiological units to reflect the worldview, cultural values, and collective experiences of the Korean people. Drawing on the theoretical framework of Conceptual Metaphor Theory developed by George Lakoff and Mark Johnson, the research analyzes metaphorical mappings found in proverbs related to human behavior, social relationships, work, wisdom, and life experiences. Particular attention is paid to the linguistic realization of conceptual metaphors through images of animals, nature, and everyday objects. The findings reveal that conceptual metaphors play a significant role in shaping the semantic and pragmatic meanings of Korean proverbs, while also serving as a means of preserving and transmitting cultural knowledge. The study contributes to a deeper understanding of the cognitive, linguistic, and cultural dimensions of Korean paremiology.*

Keywords: *cognitive linguistics, paremiology, metaphorical mapping, linguocultural studies, semantics, pragmatics, figurative language, cognitive metaphor theory.*

Introduction: Proverbs are an important part of a nation's cultural heritage, reflecting the wisdom, values, beliefs, and life experiences accumulated over generations. As concise and figurative expressions, proverbs convey complex meanings through metaphorical and symbolic language. In linguistic studies, proverbs have attracted considerable attention because they provide valuable insights into the relationship between language, cognition, and culture. Korean proverbs, in particular, represent a rich source of linguistic and cultural knowledge, revealing the Korean people's worldview, social norms, and traditional ways of thinking.

The study of metaphor has undergone significant development in recent decades, especially with the emergence of Cognitive Linguistics. A major contribution to this field was made by George Lakoff and Mark Johnson in their influential work *Metaphors We Live By* (1980). They argued that metaphor is not merely a stylistic or literary device but a fundamental mechanism of human thought. According to their Conceptual Metaphor Theory, people understand abstract concepts through more concrete experiences. Thus, conceptual metaphors shape the way individuals perceive and interpret reality.

Korean proverbs contain numerous conceptual metaphors that are deeply rooted in everyday life, nature, social relationships, and traditional cultural practices. These metaphors allow speakers to express abstract ideas such as success, failure, wisdom, perseverance, and morality through concrete images. For example, the Korean proverb **"개천에서 용 난다"** (*A dragon rises from a small stream*) conceptualizes success and social advancement through the image of a dragon, a symbol of power and greatness in East Asian culture. Similarly, **"산 넘어 산"** (*Beyond one mountain lies another mountain*) represents life's continuous challenges through the metaphor of mountains.

Conceptual metaphors in Korean proverbs are not only linguistic phenomena but also cultural models that preserve collective knowledge and social values. Through metaphorical mappings, proverbs communicate lessons about human behavior, interpersonal relationships, and moral principles. Therefore, the analysis of conceptual metaphors contributes to a deeper understanding of both the cognitive mechanisms underlying language use and the cultural characteristics of Korean society.

Despite the growing interest in cognitive and cultural approaches to proverb studies, the linguocognitive and linguocultural aspects of conceptual metaphors in Korean proverbs remain insufficiently explored. This study seeks to fill this gap by examining the expression of conceptual metaphors in Korean proverbs and identifying the conceptual domains that structure their meanings. Special attention is given to metaphors based on animals, nature, and everyday experiences, as well as their semantic and cultural significance. The aim of this research is to analyze the expression of conceptual metaphors in Korean proverbs from cognitive and linguocultural perspectives. The study investigates how metaphorical mappings contribute to the formation of meaning and how they reflect the cultural worldview of the Korean people. The findings are expected to contribute to the fields of cognitive linguistics, paremiology, linguocultural studies, and Korean language research.

Main part: Conceptual metaphors occupy an important place in Korean proverbs and serve as a means of expressing the collective wisdom, cultural values, and worldview of the Korean people. According to the Conceptual Metaphor Theory proposed by George Lakoff and Mark Johnson (1980), metaphors are not merely stylistic devices but fundamental cognitive mechanisms through which people understand abstract concepts in terms of more concrete experiences. Proverbs provide a rich source for studying

conceptual metaphors because they reflect how human experiences and cultural knowledge are structured and communicated through language.

The analysis of Korean proverbs demonstrates that many abstract concepts, such as success, hardship, wisdom, morality, and social relationships, are conceptualized through images derived from nature, animals, and everyday life. These metaphorical expressions reveal the cognitive patterns and cultural assumptions that shape Korean thought and communication.

One of the most famous Korean proverbs, “개천에서 용 난다” (“A dragon rises from a small stream”), illustrates the conceptual metaphor SUCCESS IS A DRAGON. In Korean culture, the dragon symbolizes power, greatness, wisdom, and prosperity. The image of a dragon emerging from a small stream represents an individual from a humble background who achieves remarkable success through determination and hard work. This proverb reflects the traditional Korean belief that social advancement can be achieved through education, perseverance, and personal effort. The metaphorical image of the dragon transforms the abstract notion of success into a vivid and culturally meaningful symbol.

Another example can be found in the proverb “산 넘어 산” (“Beyond one mountain lies another mountain”). This proverb is based on the conceptual metaphor LIFE'S CHALLENGES ARE MOUNTAINS. Mountains symbolize obstacles, difficulties, and hardships encountered throughout life. The proverb conveys the idea that after overcoming one problem, another challenge often emerges. Through the image of mountains, Korean speakers conceptualize life as a continuous journey that requires patience, endurance, and resilience. This metaphor reflects the cultural value placed on persistence in the face of adversity.

Animal imagery is another important source of conceptual metaphors in Korean proverbs. The proverb "원숭이도 나무에서 떨어진다" ("Even a monkey falls from a tree") serves as a good example. Monkeys are naturally associated with climbing skills and agility; therefore, they metaphorically represent experienced or highly skilled individuals. The proverb suggests that even experts can make mistakes, emphasizing the universal nature of human imperfection. The underlying conceptual metaphor illustrates how animal characteristics are projected onto human behavior to convey practical wisdom and moral lessons.

Korean proverbs also employ conceptual metaphors to describe social relationships and communication. For instance, the proverb "가는 말이 고와야 오는 말이 곱다" ("If the words you send are kind, the words you receive will also be kind") highlights the reciprocal nature of human interaction. The proverb implies that respectful behavior generates positive responses, whereas negative communication often leads to conflict. Through this metaphorical framework, interpersonal communication is conceptualized as a process of reflection or reciprocity. This reflects the Korean cultural emphasis on harmony, mutual respect, and social responsibility.

Nature-based metaphors are particularly prominent in Korean paremiology. The proverb "티끌 모아 태산" ("Collect dust and it becomes a mountain") demonstrates how small actions can accumulate into significant achievements. In this proverb, tiny particles of dust symbolize small efforts, while a mountain represents a major accomplishment. The metaphor emphasizes the importance of diligence, patience, and continuous work. Such

expressions reveal the Korean cultural appreciation for perseverance and gradual progress rather than immediate success.

The analysis further indicates that conceptual metaphors in Korean proverbs are closely connected with cultural knowledge and collective experience. The recurring images of dragons, mountains, animals, and natural phenomena are not randomly selected; rather, they reflect values deeply rooted in Korean society. Through these metaphorical mappings, proverbs preserve cultural memory, transmit moral principles, and provide guidance for everyday life. They enable speakers to express complex ideas in a concise and memorable form while simultaneously reinforcing shared cultural beliefs.

Therefore, conceptual metaphors constitute an essential element of Korean proverbs, contributing to both their semantic richness and cultural significance. By examining these metaphors, researchers can gain a deeper understanding of the cognitive processes underlying language use and the cultural worldview embedded in Korean linguistic traditions. The study of conceptual metaphors in Korean proverbs thus offers valuable insights into the interaction between language, thought, and culture.

Conclusion: The present study examined the expression of conceptual metaphors in Korean proverbs from cognitive and linguocultural perspectives. The analysis revealed that conceptual metaphors play a significant role in shaping the semantic structure and communicative function of Korean proverbs. Rather than serving merely as stylistic devices, metaphors function as cognitive tools that enable speakers to understand and interpret abstract concepts through concrete and familiar experiences.

The findings demonstrate that Korean proverbs frequently employ metaphorical images derived from animals, nature, and everyday life to convey ideas related to success, hardship, wisdom, morality, and interpersonal

relationships. Conceptual metaphors such as **SUCCESS IS A DRAGON**, **LIFE'S CHALLENGES ARE MOUNTAINS**, and **SMALL EFFORTS LEAD TO GREAT ACHIEVEMENTS** reflect not only linguistic creativity but also the cultural values and collective experiences of the Korean people. These metaphorical patterns reveal important aspects of Korean society, including perseverance, diligence, respect for education, social harmony, and personal responsibility.

Furthermore, the study confirms that conceptual metaphors serve as a bridge between language and culture. Through metaphorical mappings, Korean proverbs preserve traditional knowledge, transmit moral principles, and reinforce cultural identity across generations. The frequent use of culturally significant symbols such as dragons, mountains, and animals demonstrates the close relationship between linguistic expression and the Korean worldview.

In conclusion, conceptual metaphors constitute an essential component of Korean paremiology and contribute significantly to the linguistic, cognitive, and cultural richness of Korean proverbs. The analysis of these metaphors provides valuable insights into the interaction between language, thought, and culture, thereby enriching research in cognitive linguistics, linguocultural studies, and paremiology. Future studies may focus on a comparative analysis of conceptual metaphors in Korean and Uzbek proverbs to identify universal and culture-specific patterns in metaphorical thinking and cultural representation.

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