

Conceptualization of 'Foot' in Iranian Expressions and Proverbs

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Abstract

A significant claim of CMT, as asserted by Lakoff (2014), is "the centrality of embodiment as the mechanism of meaningfulness." Peoples' experiences with their bodies play an essential role in the emergence of figurative thought. Hence, body-organ terms as a mapping process between the two domains are closely connected to the speakers' conceptual system. This study scrutinizes conceptualizations of 'foot' in as many as 10000 Persian proverbs and expressions in the six related Iranian proverb books. Conducting a corpus-based analysis according to schematic's model conceptualization of cultural cognition developed by Sharifian 2011, this study indicates how 'Pa,' the Persian equivalent for foot, is conceptualized as being either tantamount to or being in the locality of feelings, thoughts, and memories, and personality traits. In general, it seems that the body part 'Pa' provides a conceptual foundation for speakers of Persian to represent their cognitive, emotional, socio-cultural, and linguistic experiences.

Keywords: Conceptual metaphor theory • Body organs terms, • Schematic's model • Metaphoric conceptualization

Introduction

In the early 20th century, with the expansion of cognitive science, conceptual metaphor has received more attention. Conceptual Metaphor Theory (CMT) is significant and pervasive in language and thought since conceptual metaphors have significant roles in the process of our employing concepts and expressions from one semantic area to think, understand and talk about others. CMT is scrutinized in different perspectives; initially, in the cognitive linguistic perspective is known as the mental process of perception, one concept or domain in terms of another. Subsequently, CMT in the cognitive tradition perspective is not a figure of speech; it is rather a matter of thought. Thereby, metaphor mostly expresses conceptual rather than linguistic in nature [1].

Yu asserts that metaphor has recently penetrated disparate fields of study encompassing anthropology, psychology, linguistics, literary criticism, rhetoric, philosophy, education, and sciences. Besides, Taverniers points out the place of metaphor in literary theory, semiotics, and stylistics [2]. Lakoff and Turner conventionally figure out of these concepts not by virtue of metaphoric mappings between them and different conceptual domains but rather by virtue of their grounding in what we take to be our forms of life, our habitual and routine bodily and social experience [3, 4].

As some studies declared, metaphor as a cognitive mechanism cannot be random but are rather coherent systems, which are conceptualized based on our experience. Studies such as Johnson and Lakoff and Johnson have allocated much attention to the role of the body in human conceptualization in recent years. Sinha and Jensen de López argue the continuity and motivating character of the relationship between pre- or non-linguistic bodily experience, cognition. Furthermore, they search for a profound explanatory principle in human neurobiology [5].

The role of the body as a source domain in metaphorical mappings of different kinds was quoted by a cognitive linguist such as Kövecses. A significant majority of in the conceptualization of the body interact with culture, cognition, language, and the use bod-Part terms. Gibbs alludes to an embodied metaphor emerges not from within the body alone, one might

rather say it is represented in the minds of the individuals but arises from bodily interactions that are defined by the cultural world. Yu describes the relationship between body, culture, and metaphor in the conceptual metaphors circles that are typically derived from bodily experiences; cultural models filter bodily experiences for particular target domains of conceptual metaphors; also, cultural models are most often structured by conceptual metaphors. Often, body organ terms have been explained facility as figures of speech, but recent investigation in Cognitive Linguistics has revealed how the use of the body as a resource in conceptualizing diverse experiences, including thinking and feeling, is grounded in cultural models [6-8]. Furthermore, several studies have emphasized the relationship between metaphors and cultural models.

Most of the studies Gibbs accomplished on the conceptual metaphor of body parts have either focused on some particular in languages or done in the context of casual or written discourse or culture. Sharifian declares there seems to be a consensus that the notion of "body" mostly lends itself to cultural conceptualizations, which are conceptual structures such as categories, schemas, and metaphors that deploy at the cultural level of cognition. The human body seems to act as a resource in conceptualizing various aspects of our experiences, both internal and external to the body itself. This is reflected in the use of body-part terms to talk about our feelings, thoughts, etc [9].

Statement of the problem

Lakoff and Johnson (1980) have stated that cross-cultural discrepancy in conceptual systems and disparate cultures institutionalize various ways of comprehending experience via conceptual metaphor. Typically, linguistic differences demonstrate that cross-cultural discrepancy. Correspondingly, scrutinizing in cross-cultural has presented that certain types of given concepts are comprehended diversely by people who apply them. For example, eyes and heart are mostly signs of love in Persian literature (Sharifian, 2003, 2008), ut it frequently connotes preciousness in Persian literature [10-12].

A type of confusion is arisen from Such mismatches, especially in working with more essential matters such as reading literature and scientific texts or articles. Accordingly, Among various cultures or languages that can lead to account for the probable misunderstanding, this paper tries to present a vivid picture of the conceptual metaphor of Pa in the case of proverbs and expression to search for the obviousness of the Persian texts for the readers. As an exploratory study of the conceptual metaphor of foot (Pa) in Persian proverbs, current study intended these goals: analyzing the Proverbs which include the term Pa in their content, examining the distribution of Pa among Iranian Proverbs associated with the foot according to analytical framework of cultural Linguistics proposed by Sharifian, and observing whether ethnic attitudes toward foot contain positive or negative connotations. Turning to what has already been said and based on the objectives of the present

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Received 01 February 2021; **Accepted** 15 February 2021; **Published** 22 February 2021

study, this study attempts to investigate the conceptual metaphor of body parts used in proverbs and expressions by Iranian Persian speakers to recognize the most popular body part expressions and the most common conceptualizations with which those body parts are associated [13].

Moreover, this study aims at contributing to the perception of the extent to which body-part terms are the input for abstract conceptualizations of emotions, feelings, intellectual, and spiritual faculties. Notably, the study analyzes the use of the body-Part term Pa 'foot or leg' in Persian, which occupies a central place in Persian language and culture. Otherwise, this investigation tries to scrutinize the cultural models that motivated such conceptualizations.

Materials and Methods

The present study is a kind of descriptive analytical research. To collect the corpus of the study, among all the relevant books, several were picked out. "The best Persian proverbs" by Salahshoor (1994), "the famous proverbs" by Soheili (2005), "Persian proverbs" by Sarvari Fakhri (2006), "Persian proverbs" by Omid Iran (2012). Through the scrutinizing of the entire proverbs in the related books, among 10000 proverbs, only 1150 of them, including the foot terms or the connoting of the word of Pa, were selected for the ease of analysis. The quantity of the corpus seemed to be adequate for the purpose of the study. To evaluate the accuracy of the conceptualizations of Pa in Persian proverbs [14].

Analysis

As a branch of the Indo-European (especially Indo-Iranian) languages, Persian (also well known as Farsi) is mostly spoken in Iran and parts of Afghanistan and Tajikistan. Furthermore, Persian is spoken by gregarious of Iranians and Afghans living in different parts of the world. Generally, the development of Persian has been divided into three discrete sections: Old Persian, Middle Persian, and Modern Persian. Modern Persian has retained a more simplified syntax than Middle Persian; besides, it is written in Persian-Arabic script. The lexicon of Modern Persian involves lexicon borrowings from other languages such as Turkish, French, Arabic, and English.

This study presents Counting of body organ term (foot/ Pa) used in Proverbs and Expressions as different conceptualizations according to the theoretical framework of cultural linguistics that appear to have motivated such conceptualizations. This framework demonstrates that this is a framework that also supplies a basis for understanding cultural conceptualizations and their realization in language. Language presents a dual role in cultural conceptualizations. As Sharifian (2003, 2011) mentioned, linguistics interactions are crucial to the development of cultural conceptualizations. So certain aspects of both language structure and language use approach and reverberate in the cultural conceptualizations. According to the analytical cultural linguistics framework Sharifian, it provides some useful tools to allow this study to examine those features and analyze the relationship between language and cultural conceptualization [15].

Cultural linguistics framework involves three basic notions, such as cultural schema, cultural category, and cultural metaphor. Initially, the cultural schema subsumes capture beliefs, norms, rules, and expectations of behavior as well as value relating to various aspects and components of the experience. Next, the cultural category is pertinent to the matter under discussion of culturally constructed conceptual categories such as color, emotions, attributes, foodstuffs, kinship, terms, events. That reflected in the lexicon of human language. Finally, cultural metaphors are across-domain conceptualizations ground in cultural tradition such as folk medicine, worldview, or spiritual belief system. Accordingly, collected data divided into three essential parts for counting of body organ term (foot/ Pa) used in Persian proverbs and expressions as different conceptualizations [16].

Conceptualization of pa (foot) in Persian

The word Pa is translated in the Aryanpur Persian-English Dictionary (Aryanpur Kashani 1984) as "foot, shank, foundation, leg, foot breadth, goer, support, means, Partner, playmate, pal, opportunity, paw, pede or pedo,

peg, pod, and limb." When used literally in contemporary Persian, it refers to the area of the part of your body that you stand on and walk on. The foot of something is the lowest or bottom part of something. In figurative usage of foot,

Encompassing its usage in literary texts and besides, the word Pa refers to the foot or leg in some ethnomedical texts. For example, many Persian poems clearly reflect that the organ that is the part of body organ that everyone stands on or walks on. Foot word as allegorical, simile, real or symbolic elements of the body (Pa 50 times used in Divan Hafez) is located. As regards the use of these members (Pa /foot)), this Study according to (Sepehr. (2007), Sedughyan et al. (1938), Khanlary (1983)) has reviewed its conceptual and symbolic application from the Hafiz's point of view.

Gar dast dahad khak kaf e Pa ye negaram

If hand gives the soil of the foot my-beloved

- Bar loohe basar khat e ghobari be- negaram

Upon plate eyes line of dusty(collyrium) illustrate

- Pay e ma lang ast o manzel bas deraz

Foot of -my hirple and home oodles of long way

- Dast e ma kotah o khorma bar nakhil

short of my Hand and date on date palm

According to the above poems stand for as the most critical human concept (love). The beloved's footprint is equal to -collyrium for fresh and bright eyes to help to look and to see in rendezvous for beloved. Therefore, the use of feet in the poems of Hafiz does not have a real or symbolic notion in the people's everyday life, but it does follow the particular course of the description and conceptualization. The first image that underlies the conceptualizations of (number+Pa) is demonstrated by several adverbs and idiomatic expressions in Persian that refer to animals. For example, the expression Panj Pa (five feet) means crab or cancer, Char Pa (four feet) means quadruped or beast, Do Pa (two feet) means biped animals such as Jerbo, Hezar Pa (thousand feet) means millipedes [17].

One's scheme image of the conception of Pa expression alludes (animal +Pa). For instance, Gorg Pa (wolf feet) refers to a plant with short branches and tiny leaves squeezed together. Ahu Pa (deer feet) refers to a six-sided House and means elude or escape from someone or something. Sag Pa (dog feet) relates to someone who walks a lot. Pil Pa (elephant feet) means containers vinous win bar, Zagh Pa (rook feet) means blame and reprehension. Khar Pa (donkey feet) refers to Rigid trusses are made of triangular units for bearing tensile and compressive force in the building [18].

However, these are described more as energies or transitions than as types of material. Accordingly, Pa also profile schemes associated with these inferred elements such as Ab Pa (water+ foot) means water guard, who controls the water distributions. Atash Pa (fire+ foot) means fast sand swift. Bad Pa (wind+ foot) means speedster. Pa dar hava (foot+ in +air) means unsustainable work and tattle or rootless. Pa dar gel (foot +in +mud (earth)) refers to someone mediates her/his feet in clay or mud means an embarrassed person.

Besides, one may talk about special food such as Ash e posht e Pa, that refers to traditional Persian culture soup, that three days after going traveler's family will cook this soup. Also, giving it to relatives, neighbors, or miserable people, and they believe that cause the mascot and amulet for traveler [19].

Moreover, some expressions that suggest Pa/foot can be lightened, weighted narrowed, tightened, bigged, and shorten. A very productive verb in Persian, Pa boland kardan (foot+high+ do), which refers to 'run or hasten.' Another term is Deraz Pa (narrow+ foot) means legged. Koochak Pa or kootah Pa (short+foot) special short feet animal, sabok Pa (lighte+ foot) means agile or light-footed. Pa Sangin (foot+ heavy) associates with one who meets his/her friends late [20].

A set of expressions in Persian profiles the cultural conceptualization of "Pa with sides is Chap Pa(left+foot) refers to the attribute of left-footed soccer

players. Rast Pa (right foot) presents going somewhere with no delay. Pa dar mian (foot+ into+ amidst) means intermediation or mediacy that related to intercede for placating among adverse parties or parties to the dispute or case [21].

Pa in psychological, intellectual, and person-bound concepts

Pa as the seat of emotions, feelings, and desires: Pa would also be conceptualized as 'cold' or 'warm,' suggesting absence or presence of encouragement and assurance. That is, Pa sard (cold foot [foot+cold]) and also Pa boridan (foot+ cutting) may signify as 'disappointed' or 'discouraged' or broken one's hope while Pa-garm (warm foot [foot+warm]) may represent 'confidence', 'assured', or "provoked" and 'hopeful'.

Some Persian verbs and proverbs profile the schema of Pa as the seat of love. Pa band (foot + binding), meaning 'falling in love.' Emotional attachment may also be attributed to one's Pa being tied to someone or something, which represents the conceptualization of a lovelorn or lovesick or someone deeply in love and charm by his/her beloved [22].

Besides love, Pa also profiles schemas that are associated with a whole range of feelings and emotions. For instance, Pa gereftan (to Pa take) refers to taking something personally and standing out among something. Another associated conceptualization is that of 'given foot' (Pa dadan) (given+ Pa), which refers to being stable or fixed with a state of affairs or a person (Table 1).

Other conceptualizations of Pa in association with emotions include a feeling or expression of joy or rejoice. For example, Sar az Pa nashnakhtan (head from foot+identify) means to be full of joys of spring, or Pa roy Pa band nashodan (foot +above+ foot+setting) are similar to the English expression "be in seventh heaven."

The word Pa may also be used in expressions that reflect 'being offended and irritated', as in the following: Pa roy dom e kesi ya chizi gozashtan (put +foot +above+ on +something +or somebody) or Paposh dokhtan (foot+covering+sewing up), and be Par o Pay kesi pichidan (unto+ foot someone +enwrap) which expresses to be underfoot, that is conceptualized as having annoying with wrapping one's foot. Ba Pa ye khodash be gor raftah (with+ his/her+ feet+ goes+ into +tomb) glosses s/he has got his/her own disservice [23]. Accordingly, Pa in these expressions seem to be as irritating and hurting someone. As seen in the following example, it can be found that Pa/foot causes offended or irritated someone.

Pa roy dome ma r gozashtan

it is an equivalent to "lets sleeping dog lies" (Foot+upon+tail+ of +a +snake+ set on/stand on)

Pa roy dome shir gozashtan

it is an equivalent to "lets sleeping dog lies" (Foot +upon+tail+ of+a+ lion+ set on /stand on)

Paposh bary Shitan dokhtan

It means cause a person to appear guilty (Foot +covering+ for+ Satan+ sew up)

The following conceptualizations may also be expressed as Pa zadan (foot +attain) and Ba Pa rah bravi kafsh Pareh mishe, ba sar rah bravy kolah (walking+ with+ foot +destroy +shoes & walking+ with+ head+ destroy + cap) means incur damage and loss.

Another noteworthy conceptualization of Pa in Persian is as the 'agent for desirable and inadmissible.' Persian speakers usually attribute their likes and dislikes, as well as their dissatisfaction to their foot. Consider the following examples:

Pa ra kaj gozashtan (put+ foot +askew) means acting and doing dislike work that is improper and indecent.

Pa as the symbol of thoughts and memories: According to Aryanpur Persian-English Dictionary, Paidan considers 'mind' to be an English equivalent of being firm. This expression arises from the schema that associates Pa with reason and mental activities. One may talk about the '(Be Pa! [unto+foot]) or 'beware' or Watch out!), meaning one's genuine thought or desire. Both these expressions may refer to thoughts that one may want to keep in confidence [24].

Some expression reflects the conceptualization of Pa as the "seat of thinking." That refers to doubt, vacillate, and umbrage. The expression Pa Pa kardan (foot+foot+do) and In Pa o un Pa kardan (do +this+ foot+ and +that+ foot) and also this proverb in Persian refers to 'procrastinate and hesitate.' Also, Pa's proverb may be considered as thinking in the following proverb, Pa is also illustrated not to think badly, Pay khoros ra beband o morph hamsayeh ra doz d nakhn (bind+ foot+ of+ rooster + and + hen+ of+ neighbor+do not+ address+them+as+ thief). Pa may be associated with contrite. The expression Pa pas keshidan (to recoil+ foot), literally referring to ideas falling in someone's mind that drawback or withdraws. Maybe glossed in English as 'someone being inspired.'

Pa as the symbol of personality traits, character, and mood: Pa in Persian also profiles a schema related to mood. Being independent may be expressed as standing on Pa, (foot), (roye Paye khod istadan), and growing old may be described as putting a foot on age (Pa be sen gozashtan). Concerning this clarifying, there are certain proverbs with this conceptualization. For instance, (Pay-ash labe gor ast) that describes as her/his foot is broder of a tomb. Moreover, it may be heard in Persian that ye Pay-ash In donya ast ye Pay-ash An donya that is associated with someone that a foot sets in our world and another sets underworld. Regarding more stable temperament, someone who is usually ignoble may be referred to as having or 'without head and foot' (bi sar-o-Pa [not having+ head+ and foot]) and also may be referred as rootless or baseless such as (bi Pa [without+ foot]) someone who may be seen as enervated and feeble may be described as becoming a Kale-Pa [head+foot]). Also maybe illustrated as Az Pa oftadan (fall+ from + foot) or Az Pa dar amadan (eventuate+ from+ foot), as regards, these expressions referred to lose potency [25].

A set of phrasal verbs in Persian profiles the cultural conceptualization

Table 1. Counting of body organ term (foot/ Pa) used in Proverbs and Expressions as different conceptualization.

Psychological		Intellectual		Person-bound	
Property		Property	count	property	count
Encouragement	55	Thinking	48	Mood	101
Assurance	67	Memories& Mind	26	Character	13
Disappointed	47	Mental activity	17	Stable temperament	15
Hope	61	Doubt & Vacillate	38	Treachery	32
Discourage	87	Contrite	26	Jeopardizing	17
Confident	30			Deception	29
Feeling & Emotion	110			Patient	18
Like & Dislike	129			Personal trait	71
Irritate	69				
Offend	57				

of Pa referred to delude somebody into doing something". For example, the expression Pa-Khordan (to eat+ foot) refers to the treachery somebody. Such as following Persian proverbs: Zir Pay-e kesi Sabon malidan (rubbing+ under+ someone's +foot+ soap), or Zir Pay-e kesi poste kharbozeh gozashtan which (putting+ under+someone's +foot+ peel+ of +melon) means jeopardizing someone by deception. Besides, Zir Pay-e kesi neshestan (sitting+ under+ someone's+ foot) may also be expressed as deceiving someone with equivocation speech. As well as Zir Pay-e kesi ra keshidan (pull+under+ someone's+ foot), innuendo, Applying Particular tact for understanding the secret of others.

Also, note that the obstinacy is used to refer to someone with excessive stubborn. On the other hand, someone who is usually very dogged is described as a morghesh yek Pa dareh (his/her hen has a foot) and Har do Pa ra dar yek kafsh kardan (feet put on a shoe pad) means that s/he insists on his/her decision that is roughly meaning "Harp on one string". Another expression that also reflects this conceptualization is Pa dar kafsh kesi kardan means to put the foot into someone's shoes. That means inter meddle.

It is to be noted here that conceptualizations such as "Bi dast o Pa (without +hand +and+ foot) " or Dast o Pa cholofti (awkward+ hand+ and+ foot) may be regarded as metaphors involving mapping from one to be butterfingers or clumsy or scrap, which is equivalent with all thumbs. Conceptual Metaphor was located in the metalinguistic category is rooted in every ethnocentric opinion and standpoint. Conceptualization Metaphor in an ethnocentric standpoint is productive that is culturally motivated; this demonstrates how each language culture can induce its own cultural metaphors that are reflective of his/her ethnocentric standpoint. Each ethnocentric standpoint represents its ethnocentric worldview, which is a basis of conceptualization metaphor. In other words, different ideas lead to different perspectives and different conceptualizations [26].

Thus, conceptual metaphor is strongly influenced by ethnocentric thinking; therefore, the Conceptualization metaphor is based on the standpoint of cultural conceptualization as metaphor reflects an English ethnocentric standpoint toward the conceptualization involved, whatever is argued by Sharifian (2003b). For example in the context of Iranian when it is said that "Pa ra be andazeh glim khodet deraz kon" (foot longed enough as the size of your carpet), means might be considered as insolence, and it is equated to 'cut your coat according to your cloth.'

A idiomatic expression in Persian profile the schema of the gheshegheregh be Pa kardan [riot rise] means someone is accused of fomenting or sometimes means someone is accused to wrangle. Another proverbs in which describes personality character is Pache var malideh (foot escape) that is considered as charlatan and quackery.

Several expressions in Persian profile a schema that associates Pa with the patient. One may talk about 'tolerate in one's Pa' in association with being or locking of serenity, a conceptualization that has a physical relevance. That is, the fact that endurance can lead to a calmness one's Pa, and also the absence of tolerance causes impatient as in the following example:

Pa be zamin kobidan (to beat +Foot +on +the+ ground). As can be seen in the above instance, it means impatient.

Alaf zir Paye kesi sabz shodan (to grow+ Grass+ under +one's+ foot). Alternatively, maybe referred to as Pa soz (foot+ burn) such as Pa soz e kesi ya chizy shodan, these expressions and proverbs refer to a patient and waiting in which is profitless or futile.

Conclusion

Concerning the first, to check for the portion of body part terms proverbs among Persian proverbs and Persian expressions, the whole part of the expressions and proverbs in the previously listed books were counted as the data specifies from the total number of 10000 proverbs and expressions. This study reveals that Foot (Pa) supplies a conceptual base for outlining to a certain extent of conceptualizations in Persian. This investigation

consists of conceptualizations in which regard Foot either as being equal to or as the symbol of feelings, desires, patience, courage, sympathy, or also a symbol of thoughts and memories. Some Persian expressions reflect the conceptualization of Foot as something that can be tightened, deceived, offended, weighted, spent age, lost potency, shackled, broken. Body term foot states being rootless also represents a tradition or custom in Persian culture. There is a dualistic connotation of Pa that evokes in Persian proverbs and expressions: the positive and negative.

The positive dimension evokes warm feeling also current study shows the semantic connotation promotion of body organ term (Pa) as could be seen in most of the related e Persian proverbs and expressions, in order to show positive connotation of body organ term Pa the related Persian proverbs and expressions such as reliable, confident, falling in love, expressing joy, powerful, talented, hard-working, mighty, dominant, patient and waiting. Meanwhile, expression and proverbs with negative connotation make anyone feel less than pleasant; furthermore, Pa sometimes conceptualize to show negative connotation of body organ term in the related Persian proverbs and expressions such as cruel or causing offended someone, disappointed, discourage, doubt, vacillate, losing potency, stubborn, deception one, and avaricious beings in Persian culture and society.

It is necessary to mention that some conceptual mapping processes are different in their own language, which proves the conceptualization metaphor of each language can be confined to that language and can be taken the form of an ethnocentric standpoint, which shows a particular kind of metaphor that may not exist in another culture or language. Sometimes it brings up another kind of conceptual metaphor in the minds of speakers that undoubtedly have a cultural and historical background in which those languages and cultures are associated. It can be induced that cultural differences cause to produce different conceptual metaphors. Hence, culture determines a general tendency of speakers. More precisely, each language seems to have its own choices in conceptual metaphor.

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How to cite this article: Aliakbari, Mohammad and Zaynab Karimi "Conceptualization of 'Foot' in Iranian Expressions and Proverbs." *Arts Social Sci J*, 12 (2021) 471