

The Analysis of the Image Schemata in Persian and Arabic Proverbs with a Cognitive Semantics Approach

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Abstract

In cognitive linguistics, proverbs play crucial roles in mankind cognition for assertion of experiences about inside and outside of the world. The present study tries to analysis image schemata in Persian and Arabic proverbs based on the Green and Evans (2006) image schema in a cognitive semantic framework. In this study, first, providing general definition and some theories regarding cognitive linguistics, semantic, cognitive development and image schemata, we examine the role of three image schemas (namely, container, part-whole and space schemas) the proverbs playing as conceptual interaction. The findings of the current study reveal that Persian and Arabic proverbs have linguistic image schemas style in both cultures and the global analysis of selected proverbs demonstrates that all of the proverbs are general statement about living in experience which are very much present in both cultures and perceptual interaction.

Keywords: proverbs, image schema, cognitive linguistics, Persian, Arabic

INTRODUCTION

Cognitive linguistics

Cognitive linguistics is a modern school of linguistic thought and practice. It is concerned with investigating the relationship between human language, the mind and socio-physical experience. It originally emerged in the 1970s (Fillmore, 1975; Lakoff & Thompson, 1975; Rosch, 1975) and arose out of dissatisfaction with formal approaches to language which were dominant, at that time, in the disciplines of linguistics and philosophy. While its origins were, in part, philosophical in nature, cognitive linguistics has always been strongly influenced by theories and findings from the other cognitive sciences as they emerged during the 1960s and 1970s, particularly cognitive psychology. Nowhere is this clearer than in work relating to human categorization,

particularly as adopted by Charles Fillmore in the 1970s (e.g., Fillmore, 1975) and George Lakoff in the 1980s (e.g., Lakoff, 1987). Evans (2006) believes that Cognitive linguistics is a relatively new school of linguistics, and one of the most innovative and exciting approaches to the study of language and thought that has emerged within the modern field of interdisciplinary study known as cognitive science.

Since the publication of *Metaphors We Live By*, by George Lakoff and Mark Johnson in 1980, the theory of conceptual metaphors and image schemas has received quite a lot of attention, and although the theory has also been subject to severe criticism, the field cognitive linguistic tradition has grown into a field of its own. This paper will provide an overview of the theory including a relatively detailed description of image schemas. Cognitive linguistics is described as a 'movement' or an 'enterprise' because it is not a specific theory. Instead, it is an approach that has adopted a common set of guiding principles, assumptions and perspectives which have led to a diverse range of complementary, overlapping (and sometimes competing) theories (Evans ,2006:3).This paper will provided image schema in both languages, namely Persian and Arabic .

Image schemata

Image schemata are one of the most important conceptual structures from the cognitive semanticists' point of view. Mark Johnson (1987) sums up the 'experiential' worldview in *The Body in the Mind*: In order for us to have meaningful, connected experiences that we can comprehend and reason about, there must be pattern and order to our actions, perceptions, and conceptions. A schema is a recurrent pattern, shape, and regularity in, or of, these ongoing ordering activities. These patterns emerge as meaningful structures for us chiefly at the level of our bodily movement through space, our manipulation of objects, and our perceptual interactions. It is important to recognize the dynamic character of image [embodied] schemata as structures for organizing our experience and comprehension. Johnson(1987) argues that the root meaning of *must* (physical necessity)derives from the COMPULSION schema, while the root meaning of *may* (permission) to relate to the REMOVAL OF RESTRAINT schema and the root meaning of *can* (physical capacity) derives from the ENABLEMENT schema. Thus his claim is that the meanings associated with the modal verbs have an image-schematic basis which arises from embodied experience. Bonyadi quoted Rasekh Mahand (2010, 43-45) introduces the following characteristics for image schemata. Image schemata are interactive. That is, they are the result of physical interaction with the world. This can be found in image schema of "Power" because our understanding of the power is the result of our interaction with the world.

Image schemata are not so simple and can contain complex structure. For example in image schema of movement, we can observe three components of departure, path and destination. This complexity makes profiling be done in different ways. Image schemata are not the same as mental images. Image schemata are abstract; they are placed in human understanding and conceptual system deeply as a whole. Image schemata contain meaning inherently since they are the result of physical understanding. Image schemata can be shifted from one schema into another. For example, when we are near

cattle, we can count them one by one and the image schema is countable but when they are in the distance, we cannot count them; therefore, in this case we have mass schema. (Lakoff, 1987, 45) The theory of image schemas, which was first developed within cognitive semantics and has come to be highly influential in neighboring areas of study such as cognitive and developmental psychology. The notion of an image schema is closely associated with the development of the embodied cognition thesis, proposed by early researchers in cognitive semantics, notably George Lakoff and Mark Johnson. One of the central questions raised by Lakoff and Johnson in their (1980) book *Metaphors We Live By* can be stated as follows: Where does the complexity associated with our conceptual representation come from? The answer they offered was that this complexity is, in large measure, due to a tight correlation between the kinds of concepts human beings are capable of forming and the nature of the physical bodies we have. From this perspective, our embodiment is directly responsible for structuring concepts. In this section, therefore, we address the idea central to the thesis of embodied cognition: the image schema.

Tiemersma (1989) noted how Poeck and Orgass (1971) challenged the lack of specificity often found in the psychological literature. These authors asserted that it was important to locate the notion of the schema within a neurophysiological understanding of the body, but this has hardly been strictly observed over the years. For example, as recently as 1997 a neuroscientific publication by Berlucchi and Aglioti (1997) noted that “ the dynamic organization of one’s own body and its relations to that of other bodies is variously termed body schema, body image and corporeal awareness” (p. 560).

Proverbs

Proverbs are said to be an intuitive aspect of adults’ mental functioning. How they are used and understood is maintained to be less intuitive. Because proverbs are complex, an interdisciplinary perspective is needed to explain how people use and understand them. Cognitive science provides our best prospect for revealing the secrets of the proverb (Honeck, 1997).

REVIEW OF LITERATURE

The earliest collections of proverbs can be traced as far back as ancient Egypt, about 2500 B.C. The Old Testament attributed some 900 proverbs to King Solomon (10th century B.C.). The first person, however, to engage more systematically in the collation and classification of proverbs was the Greek philosopher Aristotle (384-322 B.C.). According to the neo-Platonic philosopher Synesius (A.D.370-413), Aristotle considered proverbs a survival of an older wisdom: 'Proverbs are elements of old philosophy which survived thanks to their brevity and dexterity.' (Karagiorgos, 1999).

“proverb is a concise, useful and meaningful word that suddenly was exudates from the tongue of a rhetorician and awake-hearted person that in fact in which he expressed the inner conscience of others, and then because well-known to all and went from mouth to mouth” (Fattahi Ghazi, 1364, p. 2); and finally is given that: “proverb is a short,

expressive and often rhythmic that has found fame as an allegorical metaphor for proof or applying advice without any verbal change" (Parsa, 1387:15).

Furthermore, Lauhakangas, (2007, p. 5) stated: Proverbs are multifunctional and flexible instruments of everyday reasoning, although they may maintain solidified attitudes or traditional modes of thought of a certain culture. A proverb can be considered as a piece of advice concerning a recommended direction of action (although it is not literally a piece of advice). Proverbs are propositions loaded with hidden feelings, wishes and intentions of the speaker. They can serve as tools to cover individual opinions in public interactive situations. Like in rhetoric in general the proverbs we use in our speech (and in our inner speech, too) protect our personal attitudes by appealing to an authority.

For the interpretation of proverbs, according to Lakoff (1989) we have the Great Chain Metaphor. It is composed of the Generic Is Specific metaphor, which picks out from specific schemas common generic-level structure; the communicative maxim of Quantity ("Be as informative as is required and not more so"), which limits what can be understood in terms of what; and the interaction between the Great Chain and the Nature of Things . According to Ruiz de Mendoza (1999b: 54), the limits between metaphor and metonymy are not very clear, since we can use metaphors predicatively or metonymies referentially, and we can give a potential metonymy a metaphoric trait, among other things.

Kövecses & Radden (1999) and Panther & Thornburg (1999) seem to defend the view that metonymy is essential for the interpretation of proverbs. In relation to this, Ruiz de Mendoza considers that the relationship between the two Idealized Cognitive Models (hereafter ICM's) present in proverbs (specific and generic) are in a stand-for-relationship. Then, instead of the Generic Is Specific metaphor we would have the Specific for Generic metonymy, applied to a particular situation through the Generic Is Specific mapping. The importance of the relationships which hold between 'generic' and 'specific' in the organization and processing of information was first noted by Lakoff and Turner (1989). These writers, however, granted these relationships metaphorical status.

More recent accounts (Kövecses and Radden, 1999; Panther and Thornburg, 1999) have convincingly argued that the generic/specific distinction is metonymic in nature, 'specific' being a subdomain of 'generic'. In addition to this observation, we note that the relationship between these two ICM's is not an identifying one but rather of the 'stand-for' kind. Kövecses and Radden (1999) have already hinted at the importance of these metonymies for the interpretation of proverbs (Ruiz de Mendoza 2001b: 4). Lakoff & Turner (1989: 193-194) present different metaphorical schemas that show how we conceive animals, and how we apply this folk knowledge to the construction of metaphorical schemas. According to this quotation, Lakoff & Turner (1989) seem to assume that this folk knowledge that is behind proverbs is natural, and so universal. In my opinion, the fact that it is so overspread and so deeply rooted in a wide variety of cultures does not mean that it is natural.

Lakoff & Turner (1989) present different metaphorical schemas that show how we conceive animals, and how we apply this folk knowledge to the construction of metaphorical schemas. Thus, we can understand people in terms of lower-order forms of being or even understand these lower-order forms of being in terms of human attributes and behavior. According to them, the domain of animal life is one of the most elaborate ones, which we use to understand the human domain. This is important for proverb analysis and interpretation. They present some common propositions that take place in schemas for animals:

1. Pigs are dirty,
2. Messy and rude.
3. Lions are courageous and noble.
4. Foxes are clever.
5. Dogs are loyal, dependable and dependent.
6. Cats are fickle and independent.

Estaji and Nakhavali (2012) in their paper analyze the Persian animal proverbs based on the semantic cognitive frame. The main aim of their research is to determine if there is semantic derogation in Persian, and if there is, ascertain whether it applies equally to both sexes (male & female) terms. The analysis shows that sex and semantic derogation are not shown in Persian structures and proverbs as much as other languages, but in the cases with semantic derogation, the metaphorical meanings of the female proverbs connote worse qualities than those connoted by the male proverbs.

Meider (2004) defines proverbs as short, generally known sentence of the folk which contain wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form, which are handed down from generation to generation and since they belong to the common knowledge of basically all native speakers they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large.

Chilkuri (2012) compared studies related to proverbs of English and believe that From a brief historical review of English proverb literature from the fourteenth century to the twentieth century, it has been observed that even though research work has been carried out both in paremiography and paremiology, the depth of linguistic research in paremiology is not comparable to that of the collections. In spite of the research output, areas such as sociolinguistic variation, illocutionary logic, discourse analysis, Gricean pragmatics, and proverbial approaches to the theory of culture are still not examined adequately to account for the broad characteristics of proverbs in English. The same is the case with many other languages such as Telugu, Hindi, and Arabic.

Agish (forthcoming) compared Istanbuli Turkish and Judeo -Spanish proverbs and idioms in order to express specific emotion from a cognitive pragmatic perspective. Hechosed several proverbs and idioms from different dictionaries show negative and positive emotions via the uses of following sensory organsa) visual perceptual organs of

eyes, b) the auditory organs o ears, c) the olfactory organ of nose, and) gustory organ of tongue. He used Lazarus (1991) classification.

The negative emotions include:1)disgust/hate 2)fright/anxiety, 3)shame/guilt, 4)sadness,5) jealousy/envy, and 6)anger, while the positive some mental conceptualization, i.e, implicit metaphors and metonymies underline these proverbs and idioms/or some explicit metaphors and metonymies which are based on relational analogs rather than attributional analogies, are present in them. Besides, the statistically insignificant differences between the percentages of the proverbs and idioms of two languages whose number is higher than those statistically significant ones show similar conceptualization.

CORPUS OF THE STUDY

Our corpus has been extracted from a number of compilations of proverbs, both in Persian and in Arabic: Naseri (2014) out of all these, we have decided to delimit our scope of research in order to provide this piece of research with more accuracy and more detailed explanatory and descriptive power. Thus, we have selected those proverbs quite perceptively. Our data is classified based on the structure of cognitive linguistics, Green and Evans's image schemas (2006).The current study is done based on descriptive- inductive. We examine the role three image schemas (namely, Container, Part/Whole and Space schemas) play in conceptual interaction, especially in relation to proverbs.

DATA ANALYSIS

In this study, at this stage the writers, first, introduces different schemata suggested by Johnson (1987),Due to the limitation of the essay, three schemata are presented for each one along with examples and other schemata are presented in the table along with their application. Then, these schemata are analyzed and studied in accordance Green and Evans's view.

The container image schema

The container image schema consists of the structural elements interior, boundary and exterior: these are the minimum requirements for a CONTAINER (Lakoff 1987).Johnson (1980) identify container as one of group of ontological metaphors, where our experience of non-physical phenomena is described in terms of simple physical objects like substances and containers.

For instance the visual field is often conceived as a container as in example like:

Table 1. Corpus of analysis of container schemata

Persian	Arabic	Meaning In English
موش در خانه اش لگام زده می شود.	يُلَجِّمُ الْفَارَ فِي نَبْتِهِ	1.Mice in his house to be bridle
اب در کوزه و ما تشنه لبان می گردیم. بار در خانه و ما گرد جهان می گردیم.	إبْنِي بِجُضْنِي وَ أَنَا أَدُورُ عَلَيْهِ	2. My son in my arms and I'm looking for him.

شهر که بی کلانتر باشد ، قورباغه هفت تیر می کشد.	إذا انطلقَ القِطْرُ رقصت الفئران.	3. City without a sheriff gave the frog pistol kills.
شکم خالی باد فندقی.	بَطْنٌ خاوٍ و لباسٌ زاہ	4. Empty stomach, beautiful dress
آدم خوش شانس ، پُر رزق و روزی است.	جَدک و لا کُدک	5. A lucky person, filled is sustenance.

These examples in table (1) are typical and reveal the important role of proverb in allowing us to conceptualize experience. This schema structures our regular recurring experiences of seeing bounded areas, like caves, rooms, going into and getting out of them, putting objects into and taking them out of containers. The first three proverbs, "inside" and "outside" schemas are considered. The rest of two examples, Full-Empty schema is used. This schema is a part of container schema that humans experience with full or empty containers in their social environment.

Space schema

Space schema is another kind of image schemes. The human body is an ideal source domain why that is quite familiar to us, and it's nice to know, of course, this does not mean we understand all aspects of this field, we use metaphorical abstraction destinations, various organs of the body such as the head, face, feet and hands, including parts of the areas that are particularly involved in understanding abstract concepts. Image schemes, incoming and sensory experience comes as a result of our interaction with the world and our environment and their position on the measure and determines phenomena in a higher, lower position or placed on a level. See some examples of this active scheme in Persian and Arabic proverbs.

Table 2. Corpus of analysis of space schema

Persian	Arabic	Meaning In English
آب زیر کاه است.	مِثْلَ الحَيَّةِ تَحْتِ التَّيْنِ .	6. Sneaky.
آب از سر گذشت چه یک و جب چه صد و جب	القطره التي اراقت الاناء	7. When water is <u>above your head</u> , be it one step or, 100 step
دنیا را اب ببرد او را خواب می برد.	المی جاریه من تحته وهو مش داری	8. World water out of his sleep
بالایتر از سیاهی رنگی نیست	انا العریقُ فما خوفي من البلب	9. Black will take no other hue
بالایتر را دیدیم ، پایینتر را هم دیدیم.	يَعْتَلُ بِالاعسارِ و كان في اليسارِ مانعاً	10. I saw your seniors, we also feet.
تجربه ، بالایتر از علم است .	الخبرة تفوق المعرفه .	11. Experience is higher than the science.

According to Evans and Green (2006) Image schemas derive from interaction with the world, they are inherently meaningful. Embodied experience is inherently meaningful in the sense that embodied experiences have predictable consequences. In these above proverbs, top-down schema is considered. As seen above Persian and Arabic proverbs use the same proposition and based on the physiology of the body's interaction, it has a meaningful concept with the environment, additionally; our analysis of the corpus reveals that there exists one prominent type of space image (Upward to Downward) movement.

Near -Far

Another Image schema is created from interaction with the surrounding environment, and it makes clear and transparent the location of your surroundings from objects, based on FAR and NEAR metaphors.

Table 3. Corpus of analysis of far-near

Persian	Arabic	Meaning In English
کوه به کوه نمی رسد ، آدم به آدم می رسد . دوری و دوستی	ان کان جبل علی جبل ما يلتقى انسان علی انسان يلتقى	12. Friend may meet, but mountain never greet.
	ابعد تبقي و قرب تبقي بصلا	13. Remoteness and friendship

Despite the cultural differences we may have seen, all proverbs show a common metaphorical schema, which is shown in table 3. The both proverbs which exist just in Persian and Arabic table 3 in our corpus since it was born from a particular interaction with the surrounding. In addition, conceptual maps actively participate in everyday human experiences. As can be seen in table 3, at the far and near metaphors, these simply show that conceptualized construction as a metaphor for the affection. In Persian and Arabic Far -Near schema is simply a space as X is far away and it shows remoteness. One could, thus, conclude that owing to the fact that distant is a positive emotion, far is good to be a friend and it is precisely the way culture manipulates the body through far and near schemas that makes kind of embodiment of distant culture.

Force schemas

These force schemas, like other image schemas, are held to rise from our every day experience as we grew as children, of moving around our environment and interacting with animate and inanimate entities. In Johnson's (1987: 43-44) account, forces display the following characteristics:

- Forces are always experienced through interaction. We become aware of force when we when we perform such everyday activities as entering an unfamiliar dark room and bumping into the edge of an object like a table, etc.
- Forces are provided with a vector quality or directionality. In other words, our everyday experience of force usually presupposes the movement of some object through space in some direction.
- Forces usually describe a single path of motion. Think for instance of the agitated path traced by a fly or that described by a leaf falling to the ground due to the force of gravity.
- Forces have origins or sources and agents can move them to targets or destinations.
- Forces usually come from somewhere and make objects which do not move on their own accord travel along a path.
- Forces have degrees of intensity. Some forces are stronger than others.

– Forces are one way in which we understand causal sequences (e.g. the fact that a door closes). In applying the FORCE schema to the analysis of our corpus, we find, among others, metaphors belonging to the system202 cases Lakoff (1989) has studied the PATH schema in some detail. As has been advanced, related to this conceptual construct and depending on it for its understanding and development, we find the FORCE image-schema, which Johnson (1987: 45ff) has analyzed quite exhaustively. Johnson classifies the different kinds of forces into COMPULSION, BLOCKAGE, COUNTERFORCE, REMOVAL OF RESTRAINT, at this moment, we would like to provide an expanded version of the analysis found therein.

Compulsion, blockage, counterforce, removal of restraint

Mandler (1992: 593) has posited a twofold distinction between self-instigated motions (termed self-motion) and caused motion, both of which can be dealt with under the heading of onset motion. According to Talmy (1988) , the smallest structure of Forces seems to involve two actors and forces . The actors are called agonist and antagonist, the agonist is the main character and is described as having some immanent drive toward action or rest. The antagonist tries to oppose the agonist, either by making immobile agonist move, or by preventing a mobile against from moving. Examples of such schemes in Persian and Arabic proverbs present in table 4. The following table shows the some samples of suggested schemata by Johnson, in Persian and Arabic proverbs used in their cultures.

Table 4. Corpus of analysis of force image-schema

Persian	Arabic	Meaning In English
کسی که بچه خود را نزند ، روزی به سینه خود خواهد زد .	بِك ابْنِك احْسَن ما تَبِكى عليه	14. He who does not punish their children, once your body will.
در گرفتاری گیر کرد	وَقَعَ فِي حَيْصِ بَيْصٍ	15. Got stuck in trouble.
دستش به خرنمی رسید پالانش را می زند.	من لا يَقْدِر على حمالته يُخاصم امراته	16. He could not hit a donkey, he hit the saddle.
بچه ی سر راهی برداشتم پسرم بشود آقا بالا سرم شد .	سَمِنَ كَلْبِك يَأْكُلِك	17. Good behavior does not have a certain value.
به خاطر یک بی نماز در مسجد را نمی بندند .	من أجل فاسد لا يرفضُ الْمُجْتَمَعُ كَلَه ساقیه لا تُعَكِرَ بَحْرًا	18. A river could not infect the sea
با درد کشان هر که در افتاد و افتاد	مَنْ صَارَ عِ الحَق صَرَعه	19. Standing with the right to fights grow faint and disappear.
ترس ، برادر مرگ است	لا عِيشَ لِمَنْ يَضَاجِع الخوفَ.	20. Fearfulness, the brother of death.
دستی که به دندان نتوان برد، بیوس .	اذا لم تغلب فاخلب.	21. Kiss the person's hand if you cannot hurt him.
دست بالای دست بسیار است	يدالله فوق ايديهم	22. God's hand is above their hands (Gods is powerful)

All these examples involve an implicit force image-schema . This must be understood in metaphorical terms because in regarding feelings as disruptive forces, any subject trying to suppress or control them. These experiences also arose from the interaction of the objects around. In mention samples have different structure but semantically, socio-culturally and pragmatically disclose same function and purpose.

Part- whole schemas

The experiential grounding of this skeletal pattern is most clearly connected with the perception of our own bodies as part-whole configurations, i.e. wholes with parts arranged in a particular fashion. At the same time, it is also possible for us to recognize a part-whole organization in other objects of our physical environment (tools, clothes, furniture, and machines, so on.) (Santibanez, 2002:189-190). One of the most striking claims made by cognitive semanticists is that abstract thought has a bodily basis. In their influential research on conceptual metaphors, George Lakoff and Mark Johnson (1980) have asserted that conceptual structure is in part organized in terms of a metaphor system, which is characterized by related sets of conventional associations or mappings between concrete and abstract domains. The importance of image schemas is that they can provide the concrete basis for these metaphoric mappings. A part-whole schema is an image schema involving physical or metaphorical wholes along with their parts and a configuration of the parts. We have seen some examples like this in following table:

Table 5. Corpus of analysis of part-whole schema

Persian	Arabic	Meaning In English
از هول <u>حلیم</u> در <u>دیگ</u> افتاد.	إشْتَهِينَا دَجَاجَه ، اَكَلْنَا بِرِيْشِيْهَا .	23. Be careful! you might lose more than you gain
خدا نجار نیست ، ولی <u>دِر</u> و <u>تختِه</u> را خوب به هم می اندازد .	طَنْجَرَةٌ وَاقْتِ غَطَاءُهَا	24. Both (husband and wife) have the same behavior.
به خردگی منگر <u>دانه</u> سپندان را	مِنْ الْحَبَةِ تَنْشَأُ الشَّجَرَه	25.The tree grows from seed
<u>دِر</u> ، همیشه روی یک پاشنه نمی چرخد	دَوَامُ الْحَالِ مِنَ الْمُحَالِ	26. World is not changing for just one person.
<u>لباس</u> بی <u>یقه</u> دارد اما ادعای ترقی می کند	عَرِيَانُ الطُّوْقِ بَيْنَطُ لِفَوْقِ	27.Great pride with empty pockets

These samples are thoroughly pervasive experiences; we encounter them every day of our lives. They have structure a correspondence between the conceptual domain of quantity and the conceptual domain of verticality seed, collar correspond in such experiences to part and, door, clothes, correspond to whole. These correspondences in real experience form the basis for the correspondences in the metaphorical conceptual metaphor 5 cases, which go beyond real experience. The image schema is a schematic representation emerging from embodied experience, which generalizes over what is common to objects: for example, that they have physical attributes such as color, weight and shape, that they occupy a particular bounded region of space, and so forth .In these cases, shirt "as the entire series and" collar "is considered as part of the whole. As we have seen, in both culture speakers have encounter them in their social interaction. As seen above Persian and Arabic do not use the same words but conceptually are the same. Whole -part schema is observed.

CONCLUSION

In this article I have aimed at showing some insights into the role of generic cognitive mechanisms in proverbs and image schemas. We examine the role three image schemas (namely, Container, Part/Whole and force schemas) play in conceptual interaction,

especially in relation to proverbs. Mechanisms in language structure and use conceptual metaphor theory, contrary to traditional ideas about metaphor, it does not penetrate the level of language; but it searches in the depth of human behavior and conceptual image theory. Examining Persian and Arabic proverbs will bring us some results that the following can be mentioned as some of them: Among comparative studied of Persian and Arabic proverbs, through this brief cross-linguistic examination of metaphorical and image schemas phenomena in proverbs has served to demonstrate that they lie on cognitive . Besides, by looking at the social and cultural meaning they convey, we have found evidences for embodied experience of conventionalization that takes place in proverbs throughout both languages. Such process involves a number of cognitive mechanisms that have been analyzed. This kind of study has also served to understand how they can provide the concrete basis for these metaphoric mappings are developed in them. Image schemas in both languages proverbs are relatively abstract representations that derive from our everyday interaction with and observation of the whole universe around us. These experiences give rise to embodied representations that, in part, underpin conceptual structure.

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