

Cultural Analysis of Persian Proverbs Including 'EYE' as Sensory Organ and 'SEE' as Perception Verb

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Abstract

This study investigates how much the sensory body organ 'eye' is linked to the corresponding perception verb 'see' in Persian embodiment proverbs. It aimed to provide a quantitative and qualitative analysis of the Persian proverbs and their equivalents in English. This research utilized the conceptual metaphor theory proposed by Lakoff and Johnson. Data were collected from the Persian Dictionary of Proverbs and were analyzed to determine the frequency, speech act functions, and framing in these proverbs. Data analysis revealed that Persian proverbs are framed more around gain-framing and loss-framing rather than avoidance-framing. Most Persian proverbs function as statements and complaints rather than advice or warnings. The results showed that proverbs involving 'eye' and 'see,' surpassed others related to 'eye' and 'blind', and the frequency number of the perception verb 'see' was more than the sensory body organ 'eye'. Finally, despite variations in the use of different words that are used with eye or see in a single proverb, this study concludes that the 'eye' is more used with its allocated perception verb 'see'. However, the perception verb 'see' is never used with 'blind', but 'eye' is often used with 'blind'.

Keywords

Eye, Framing, Perception Verb, Persian Proverb, See, Speech Act Function, Sensory Body Organ

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INTRODUCTION

Paremiology is the study of proverbs which is the subcategory of intercultural linguistics. Proverbs have been used as a teaching tool in schools and for teaching common human experiences for a very long time (Mieder 2000). Proverbs are “traditional sayings that offer advice or present a moral in a short and pithy manner” (The Oxford Dictionary of Proverbs, 2004: ix). Mieder (1985: 119) also defined the proverb as “short, generally known sentences of the folk that contain wisdom, truths, morals, traditional views in a metaphorical, fixed and memorable form and that are handed down orally from generation to generation”. The significance of proverbs lies in their existence. Proverbs maintain a significant role as an educational tool in contemporary societies, particularly within families and school environments. They emerge not only from human observations of natural phenomena (Ragavan and Salleh, 2015), but also from individuals' reflections and contemplations on their own bodies (Mansyur and Said, R., 2019).

The sensory body organ ‘eye’ and the perception verb ‘see’ are the essential parts of vision in all humankind. Given their capacity to outwardly convey our emotional states, the eyes emerge as a natural and fitting choice for metaphoric expressions related to the mind and abstract concepts (Berggren, 2018). So, the sensory body organ ‘eye’ is one of “the essential organs of perception” (Yu, 2004: 664), and “the eyes are important not only for what they do but also for how they look. They are important physical features that constitute people’s identity” (Yu, 2004: 665).

In Persian, the word that is used for the body part ‘eye’ is ‘cašm’, and the word that is used for the perception verb ‘see’ is ‘didan’. There are Persian proverbs that include not only ‘eye’ but also ‘see’ in which both show the sight characteristics of creatures. However, the Persian proverbs which include eye and see are more, but they may also include the word ‘blind’ to show the contradictory meaning. As the eyes and eyebrows are the upper part of the face, they are the only pairs in the face that serve as indicators of one's emotional and mental states (Yu, 2001a, 2002, 2004). Lakoff (1993b) contends that within the English language, the eyes are frequently perceived as 'limbs' capable of 'reaching out' and 'touching' the observed target (Yu, 2004:679). The use of figurative devices demands cognitive skills to generate abstract concepts and understand meanings that go beyond the literal definitions of words (Fatimah et al, 2020).

The incorporation of visual and perceptual components in proverbial language introduces a layer of intricacy to our comprehension of how embodiment is revealed in linguistic expressions. Speech acts, often regarded as inclusive of actions like issuing orders, making promises, expressing gratitude, and similar behaviors, can be differentiated based on various aspects of the speaker's intention (Sharifi and Ebrahimi, 2012). Framing is also categorized as gain-framing, loss-framing, and avoidance-framing based on the research that was done by Brdar-Szabó et al (2023: 288). Culture also plays a role in shaping the meanings assigned to messages and the specific conditions and contexts that determine whether messages are sent, acknowledged, or interpreted (Nurmaisayah, 2020). So, this research is going to find what are the most

common framing and speech acts of function in Persian proverbs including sensory body organ 'eye' and perception verb 'see', as well as to find the frequency number of sensory body organ 'eye' which are linked to their corresponding perception verb 'see' in Persian embodiment proverbs.

LITERATURE REVIEW

There has been a significant emphasis on the body in "anthropology" and "interdisciplinary cultural studies" in the early years of the 1970s and the late 1980s (Csordas, 1994: 1; Yu, 2004). A thorough review of the literature on linguistic inquiries regarding "eye" and "see" uncovers a nuanced exploration of these themes across diverse linguistic subdomains. Scholars have studied on the semantic, syntactic, and cultural dimensions of terms related to vision, and provided valuable results into the intricate interplay between language and perception.

According to what Kraska - Szlenk, (2019) has mentioned, a substantial body of literature has emerged, focusing on the examination of terms related to body parts and their extensions across diverse domains in recent years. Compilations and comparative studies in this area include the works of Hilpert (2007), Sharifian et al. (2008), Maalej and Yu (2011), Brenzinger and Kraska-Szlenk (2014), and Kraska-Szlenk (2014 a, b).

Within cognitive linguistics, a primary consideration involves exploring how the body engages with culture to influence the meaning and comprehension of human experiences (Yu, 2004). By cognitive linguistics, our presence within the physical and cultural realms defines the boundaries of what holds significance for us and shapes the avenues through which we comprehend things, as articulated by Johnson (1987, 1999). Generally, terms associated with significant body parts encompass various concepts that extend beyond the narrow confines of the human body (Kraska-Szlenk, 2019).

One prominent linguist, Sweetser (1990), displayed interest in investigating the semantic extensions of perception verbs in English. She introduced the notion of the "mind as body" metaphor, suggesting the conceptualization of the mind in terms of the body, akin to Lakoff and Johnson's conceptual metaphor (Neagu, 2005). A conceptual metaphor for English perception verbs involves metaphorical mappings between the vocabulary of physical perception (source domain) and the vocabulary of the internal self and sensations (target domain). This principle is applicable to the metaphorical extensions of English perception verbs, encompassing two experiential domains: the source domain, depicted by the vocabulary of physical perception, and the target domain, conveyed through the lexicon of internal feelings.

There have been specialized investigations into the body part 'eye' and 'see' across various cultures and languages, such as Hockett, C. F. (1960); Yngve, V. H. (1970); Lakoff, G. (1993); Talmy, L. (2000); Levinson, S. C. (2003); Yu, (2004). Earlier works, such as Hockett's (1960) examination of language design features, acknowledge the significance of sight and perception in human communication. Hockett's groundwork sets the stage for subsequent studies delving into the linguistic representation of visual experiences. Yngve's (1970) linguistic contributions include

discussions on the role of vision in language, with an emphasis on the grammatical structuring of the concept of "seeing." Yngve's work offers valuable insights into the syntactic dimensions of terms related to vision.

Lakoff's seminal work (1993) significantly contributes to this domain by examining the metaphorical extensions of vision-related terminology. Within English, Lakoff posits that the eyes are metaphorically perceived as "limbs," possessing the capacity to metaphorically "reach out" and "touch" the observed target. Talmy's (2000) and Sardi et al (2017) contributions within cognitive linguistics further enrich this discourse, focusing on spatial semantics and the linguistic expression of visual perception. Enfield (2001) looked at how our bodies and the way we talk are connected. He thought about how the idea of "seeing" could be a part of our cultural and language habits. He explored how we express vision through language in the context of social interactions. Levinson (2003) also studied how language and thinking are connected. He found that the way we see things, through our eyes, affects how we talk. This shows that language and thinking work together in a complicated way, helping us understand how we use words to describe what we see.

In Yu Ning's (2004) exploration of linguistic inquiry concerning "eye" and "see," the author engages in a nuanced examination of the intricate relationship between vision, cognition, and language. By meticulously scrutinizing linguistic instances involving "eye" and "see," Ning navigates through the semantic and pragmatic dimensions encapsulated within these terms. Cross-cultural studies, as exemplified by Cheng and Holyoak (1985) and Mieder (2004), provide insights into the variation of embodiment in proverbs across different linguistic and cultural contexts. Comparative analyses reveal nuances in the embodiment of visual elements, including the "eye," in proverbial language. Examining embodiment in proverbs involves an exploration of how these linguistic entities encapsulate cultural, sensorimotor, and experiential dimensions.

Pioneering scholars like Lakoff and Johnson (1980) and Gibbs (2006) have laid the foundations for comprehending how metaphors in proverbs are rooted in bodily experiences. Studies by Kövecses (2005) and Gibbs and Colston (2012) delve into the cultural underpinnings of proverbs, investigating how these expressions mirror and convey embodied experiences, including visual and perceptual elements related to the "eye." Scholars such as Cienki (1998) and Forceville (2005) have explored the role of visual metaphors, particularly those involving the "eye," in proverbs. These investigations contribute to our understanding of how the visual domain is linguistically expressed in proverbial language across diverse languages. Neurocognitive research, as undertaken by Gibbs (2014) and Bohan and Sanford (2008), offers a cognitive perspective on how proverbs, especially those with visual elements, undergo processing in the mind.

While the previous studies represent foundational contributions to the exploration of "eye" and "see" in linguistics, it is imperative to recognize that this is a dynamic and evolving field. The examination of proverbs from a cognitive semantic perspective has

received extensive attention. In contrast, there is limited exploration of proverbs about the human body (Mansyur and Said, 2019). Current research investigates Persian embodiment proverbs, including the sensory body organ ‘eye’ and the perception verb ‘see’, and will provide a comprehensive understanding of the ongoing Persian proverbs and their English equivalents in this area. No research has been done on Persian embodiment proverbs including ‘eye’ and ‘see’ in a single proverb, so this research aims to fill this gap by showing not only, framing and speech acts of functions but also to show the frequency and comparative difference of Persian proverbs with their English equivalents.

RESEARCH METHOD

In this study, a qualitative methodology was employed, utilizing a Persian proverbs dictionary authored by Mahdi Soheili. This dictionary of Persian proverbs was initially published in 1971 by Gol Ara Publications in Iran, and then it was republished after reviewing and renewing the proverbs in 2007. Each proverb is briefly explained alongside its meaning and usage.

The data collection process involved categorizing embodiment proverbs, focusing on those related to the main sensory body part eye, and perception verb see. Subsequently, proverbs featuring the blind were gathered. In the third phase, other body parts that were used with an eye or the verb see in a single proverb were gathered. Persian embodiment proverbs were transliterated, glossed, and translated into English literally in the fourth phase. The fifth phase involved analyzing the framing, speech acts of function, and figurative aspects of the collected Persian proverbs and comparing them with their English equivalents.

Persian Proverbs include sensory body organ ‘eye’

(1) Persian proverb (P.18)

ز تنگی چشم پیل معلوم شد

آنانکه غنی ترند محتاج ترند

Az tangi cašm-e, pīl malumam šod

Ānān ke qanī-tarand, mohtāj-tarand

From tightness, eye-EZ become elephant known-PTCP

those that rich are poorer

Lit. From the tightness of the eye of the elephant,

it became apparent to me that those who are richer are more in need.

‘The more you have, the more you want.’¹

The framing is gain-framing and the speech act function is a statement in this Persian proverb. It shows an ironic reflection on the behavior of wealthy individuals as people grow wealthier, their hearts tend to develop increased envy and greed, resulting

¹ <https://idioms.thefreedictionary.com/the+more+you+have%2C+the+more+you+want>

in a decline in their willingness to be generous. Its equivalent has the same meaning. So, the tightness of the elephant's eye metaphorically represents the increasing avarice of those who possess greater wealth like an elephant that has a large size of body.

(2) Persian proverb (P.47)

چشم داره نخودچی، ابرو نداره هیچی

Cašm dāre noxodci, abru nadāre hici

Eye has chickpea, eyebrow NEG.has.3SG anything

Lit. He has small eye-like chickpea, has no eyebrows

‘All show and no substance.’²

The framing is loss-framing and the speech act function is complaint in this Persian proverb. This proverb is used for an individual who is ugly and might possess minor or unimportant attributes, like the "eye of a chickpea," but lacks any considerable or remarkable qualities, as signified by the absence of eyebrows. Its equivalent shows a distinction between external appearances and genuine substance, advising against forming judgments only based on superficial traits.

(3) Persian proverb (P.48)

چشمش آلبالو گیلās می چینه

Cašmaš ālbālu gilās micine

Eye.PL-POSS.ADJ cherry picks-PRS.3SG

Lit. He/she picks cherries with his/her eye.

‘He's seeing double’³

The framing is loss-framing, and the speech act function is a complaint in this Persian proverb. It is used metaphorically to describe a person who can't see well. Its equivalent is used for people whose eyes are crossed! So, the utilization of the terms sour cherry and sweet cherry serves this purpose because these two fruits share similarities.

(4) Persian proverb (P.48)

چشمش هزار کار می کنه که ابروش نمیدونه

Cašmāš hezār kār mikone ke abruš nemidune.

Eye-POSS.ADJ thousand task.PL do-PRS.3SG that eyebrow-POSS.ADJ

NEG.know-PRS.3SG

Lit. S/he does a thousand tasks with his/her eye, but his/her eyebrow is unaware.

‘Left-hand doesn't know what the right hand is doing’.⁴

The framing is gain-framing, and the speech act function is a complaint in this Persian proverb. It is used metaphorically to describe a person who is clever but

² <https://hinative.com/questions/19003588>

³ <https://dictionary.cambridge.org/dictionary/english/see-double>

⁴ <https://www.collinsdictionary.com/dictionary/english/the-right-hand-doesnt-know-what-the-left-hand-is-doing>

malicious. It means that such a person does a lot of activity but doesn't let anyone to know about it. Its equivalent shows that a person may keep an action a secret.

(5) Persian proverb (P.67)

!خنده کردن دل خوش میخواد و گریه کردن سر و چشم

Xande kardan, del-e xoš mixād, va gerye kardan, sar o cešm

Smile-INF heart-EZ happy want and cry-INF head and eye

Lit. Laughing desires a happy heart, and crying entails a heavy head and eyes!

'Laughter is the best medicine, and tears are a heavy burden.'⁵

The framing of this Persian proverb is gain-framing and the speech act function is a statement. It shows that laughter is linked to a heart filled with joy. In contrast, the act of crying is a burden, leading to a sensation of heaviness in the head and eyes. Its equivalent shows the idea that laughter is beneficial for health and well-being, acting as a remedy, while tears are burdensome and can bring a sense of heaviness or emotional weight.

(6) Persian proverb (P.116)

شست پات توی چشمت نره

Sast-e pāt tuye cašmāt nare.

Toe foot.POSS.ADJ inside NEG.let-IMP

Lit. don't let your toe go into your eye

'Don't make a mountain out of a molehill'.⁶

The framing is avoidance-framing and the speech act function is direct advice in both Persian and its equivalent in English. This proverb advises to be careful and encourages individuals to manage their concerns effectively and prevent them from causing unnecessary trouble. Its equivalent advises individuals to handle their care concerns and prevent them from becoming sources of unnecessary trouble or complications.

(7) Persian proverb (P.129)

عقل مردم به چشمشان است

Aql-e mardom be cašmešān ast

Intellect-EZ people to eye-PL.POSS.ADJ be.PRS.3SG

Lit. People's intellect is in their eyes.

'Seeing is believing.'⁷

The framing is gain-framing and the speech act function is statement. This Persian proverb conveys the idea that most people believe what they see. Its equivalent conveys

⁵ <https://www.linkedin.com/pulse/laughter-best-medicine-dayal-ram/>

⁶ <https://dictionary.cambridge.org/dictionary/english/make-a-mountain-out-of-a-molehill>

⁷ <https://dictionary.cambridge.org/dictionary/english/seeing-is-believing>

the idea that people are more likely to accept something as true or real when they see it with their own eyes.

Persian Proverbs include ‘eye’ and ‘blind’

(8) Persian proverb (P.15 & P.90)

آمد زیر ابرویش را بردارد، چشمش را کور کرد

Amad zire abru-š rā bardārad, cešmaš rā kur kard

Come-PST.3SG under eyebrow OM remove-PRS.3SG, eye-POSS.ADJ OM
blind do-PST.3SG

Lit. He came, lifted under his eyebrow, blinded his eye.

‘The road to hell is paved with good intentions’⁸

The framing is loss-framing and the speech act function is complaint in Persian proverb. This Persian proverb is used to describe people who want to help others but harm them unintentionally. Its equivalent shows that despite having positive intentions, someone's actions may inadvertently lead to negative consequences or make a situation worse than it was before.

(9) Persian proverb (P. 75)

در شهر کورها، یک چشمی پادشاست

Dar šahr-e kur-hā, yek cašmī pādšāst

In city blind person.PL, one-eyed is king

Lit. Among blind people in the cities, a one-eyed person is a king

‘In the land of the blind, the one-eyed man is king’.⁹

The framing of this proverb is gain-framing and the speech act function is indirect advice. This proverb suggests that when everyone in a particular setting or community lacks understanding or insight (symbolized by being blind), even an individual with a modest amount of knowledge or skill (symbolized by having one eye) can be regarded as superior or highly esteemed. Its equivalent has the same meaning too.

Persian Proverbs include ‘blind’

(10) Persian proverb (P.120)

صد سر را کلاه است و صد کور را عصا

Sad sar rā kolāh ast, o sad kur rā asā.

Lit. A hat for a hundred heads, and a stick for a hundred blind people.

‘A friend in need is a friend indeed,’¹⁰

The framing of this proverb is gain-framing and the speech act function is statement. This proverb implies that the person is reliable and supportive for most

⁸ https://en.wikipedia.org/wiki/The_road_to_hell_is_paved_with_good_intentions

⁹ https://en.wiktionary.org/wiki/in_the_land_of_the_blind,_the_one-eyed_man_is_king

¹⁰ <https://dictionary.cambridge.org/dictionary/english/friend-in-need-is-a-friend-indeed>

people. Its equivalent shows that this individual is someone others can count on and turn to for help or assistance when they are facing adversity or in need of support.

(11) Persian proverb (P.127)

عالم ناپر هیزکار، کوریست مشعله دار

Aalim-e Nāparhizkār, Kurīst Maš'alē Dār.

scholar, not practicing be-PRS.3SG blind, hold-IPFV a torch.

Lit. A scholar who does not practice is like a blind person holding a torch.

‘Knowledge without application is like a book that is never read’¹¹

The framing of this proverb is loss-framing and the speech act function is complaint. It draws a parallel between a scholar who doesn't apply their knowledge and a blind person holding a torch, emphasizing the irony of possessing a source of knowledge but being unable to benefit from it due to lack of practical implementation. Its equivalent emphasizes the importance of applying knowledge in practical situations.

(12) Persian proverb (P.187)

هزارتا دختر کور رو یک روزه شوهر میدہ

hezartā doxtar-e kur ro yek ruzeh šohar mide

Thousands daughter.PL blind OM one day husband marry

Lit. He gives away a thousand blind girls to a husband in one day

‘She could sell ice to Eskimos’¹²

The framing of this proverb is gain-framing and the speech act function is statement. It is often used metaphorically to describe someone who is exceptionally persuasive or skilled at convincing others, even in situations where it might seem very challenging. Its equivalent has the same meaning too. This Persian proverb conveys the idea that the person is so adept that they can successfully arrange marriages even for daughters with a perceived disadvantage (blindness).

Persian Proverbs include the perception verb ‘see’

(13) Persian proverb (P.12)

آب نمی بینہ وگرنہ شناگر قابلی هست

Āb nemi bineh, vagarneh šenāgar-e qābeli hast.

Water NEG-see-PRS.3SG otherwise swimmer capability be-PRS.3SG

Lit. S/he does not see water; otherwise, s/he is capable of swimming.

‘A snake in the grass’¹³

The framing is loss-framing and the speech act function is complaint. This Persian proverb is about those who are inherently malicious, but the opportunity for

¹¹ <https://www.goodreads.com/quotes/280312-knowledge-without-application-is-like-a-book-that-is-never>

¹² https://en.wiktionary.org/wiki/sell_ice_to_Eskimos

¹³ <https://www.dictionary.com/browse/snake-in-the-grass>

malice is not readily available to them. Its equivalent is often used to refer to someone who is inherently deceitful or malicious, even if their harmful intentions are not immediately apparent or the opportunity for malice is not yet present.

(14) Persian proverb (P.13)

شتر در خواب ببند پنجه دانه

Šotor dar xāb binad panbe dāne.

Camel in dream see-PRS.3SG cotton seed

Lit. A camel sees cotton seeds in his dream

‘When pigs fly’.¹⁴

The framing of this Persian proverb is gain-framing and the speech act function is a statement. In Iranian culture, it is used when describing someone as lazy and idle, to refrain from having numerous unrealistic aspirations, especially when there is no effort being made to attain them. So, this proverb is used to express the idea of an impossible or unlikely scenario. It shows that the situation is so improbable that it would only happen in a dream. Its equivalent is a colloquial way of saying that something is highly unlikely or will never happen.

(15) Persian proverb (P.23)

اگر بابابش را ندیده بود ادعای پادشاهی می کرد

Agar bābā-š rā nadide bud, edā-ye pādšā'i mikard

If father.POSS.ADJ OM Neg-see-PTCP.3SG claim royalty make-P.3SG

Lit. If he hadn't seen his father, he would have claimed kingship.

‘Empty vessels make the most noise.’.¹⁵

The framing of this Persian proverb is avoidance framing, and the speech act function is a statement. It is used for those who assert authority without the necessary foundation or legitimacy. Its equivalent is about individuals with minimal knowledge, wisdom, and capability who often engage in excessive and loud discourse.

(16) Persian proverb (P.30)

بالا تو دیدیم، پایین تو هم دیدیم

bālāt o didim, pāinet o ham didim

top see-PST.3PL bottom see-PST.3PL

Lit. We saw your top, we also saw your bottom

‘Actions speak louder than words’.¹⁶

The framing of this Persian proverb is loss-framing, and the speech act function is complaint. This proverb is used when a person consistently makes hollow

¹⁴ https://en.wikipedia.org/wiki/When_pigs_fly

¹⁵ <https://personalexcellence.co/blog/empty-vessels/>

¹⁶ <https://blogs.missouristate.edu/international/2018/12/01/learn-english-idioms-actions-speak-louder-than-words>

commitments and continually postpones taking action, The allusion to the upper and lower parts is metaphorical, and its equivalent represents the same interpretation.

(17) Persian proverb (P.85)

دیده می بینه، دل می خواهد

Dideh mibineh, del mixāhad

Eye-PTCP See-PRS Heart Desire-PRS.3SG

Lit. Sees with the eyes, desires with the heart.

‘The eyes are bigger than the stomach’¹⁷

The framing of this Persian proverb is gain-framing, and the speech act function is a statement. Humans should take care of themselves by not looking at everything because humans don’t desire something unaware of. The English equivalent conveys the idea that someone's desires or ambitions exceed what is practical or reasonable. In a more literal sense, it can refer to a situation where someone takes more food than they can eat.

(18) Persian proverb (P.86)

دیوانه چو دیوانه ببیند خوشش آید

Divane co divane bebinad, xošāš āyad

Crazy as Crazy See-PRS.3SG find-PRS.3SG it pleasant

Lit. When a madman sees another madman, he likes it.

‘Birds of a feather flock together’¹⁸

The framing of this proverb is gain-framing, and the speech act function is a statement. The proverb implies that people with similar characteristics tend to find mutual understanding or appreciation even if those characteristics might be considered unconventional or "mad" by others. Its equivalent shows a certain comfort or affinity between individuals who share similar characteristics.

(19) Persian proverb (P.91)

رنگ را ببین، حال دلم رو بپرس

Rang rā bebin, hāl-e delam ro bepors.

Color OM See-IMP State heart.POSS.ADJ.2SG OM Ask-IMP

Lit. See the face color, inquire about the state of my heart.

‘Actions speak louder than words’¹⁹

The framing is gain-framing, and the speech act function is direct advice. This expression suggests that by observing external appearances or actions, one can gain insights into the emotions or feelings of a person. It implies a connection between outward expressions and the internal state of emotions or well-being.

¹⁷ <https://dictionary.cambridge.org/dictionary/english/eyes-are-bigger-than-belly-stomach>

¹⁸ https://en.wikipedia.org/wiki/Birds_of_a_feather_flock_together

¹⁹ <https://blogs.missouristate.edu/international/2018/12/01/learn-english-idioms-actions-speak-louder-than-words>

(20) Persian proverb (P.92)

روزه خوردنش را دیده ایم، اما نماز کردنش را ندیده ایم

Ruzeh xordanaš rā dide'im, ammā namāz kardanaš rā nadide'im."

Fast Eat-INF OM see-PTCP.3PL But Pray-INF OM NEG-see-PTCP.3PL

Lit. We have seen him break the fast, but we have not seen him pray

'All that glitters is not gold'.²⁰

The framing of this Persian proverb is loss framing and the speech act function is statement. This proverb implies that someone may outwardly adhere to certain religious practices or rituals, like fasting, but their commitment to other important religious duties, such as regular prayer, is not observed or demonstrated. Its equivalent advises caution that one should not judge the intrinsic value of something based on its external appearance.

(21) Persian proverb (P.101)

سال به دوازده ماه ما می بینیم یکدفعه هم تو ببین

Sāl be davāzdah māh mā mibinim, yek daf'e ham to bebin."

Year to twelve Month 1PL See.PRS.3PL One time You See-IMP.2SG

We see it in twelve months; you see it once too."

'Walk a mile in someone's shoes' ²¹

The framing of this Persian proverb is gaining framing and the speech act function is statement. This expression is often used metaphorically to convey that someone has extensive experience or has witnessed something repeatedly, contrasting with another person who may have experienced it only once or has limited experience. Its equivalent metaphorically suggests that understanding comes from experiencing what someone else has experienced.

(22) Persian proverb (P.112)

شتر دیدی، ندیدی

Štor didi, nadidi

Camel see-PST.2SG You NEG-see-IMP.2PL

Lit. You saw the camel, you did not see the details.

'Let sleeping dogs lie'.²²

The framing of this Persian proverb is avoidance framing and the speech act function is direct warning. This proverb is used metaphorically to imply that if someone becomes aware of a secret and revealing it leads to harm for themselves. The meaning of this proverb is to keep a secret and remain silent; otherwise, you may face consequences. Its equivalent show also a cautionary statement advising against stirring up potential trouble when things are peaceful or settled.

²⁰ <https://dictionary.cambridge.org/dictionary/english/all-that-glitters-is-not-gold>

²¹ <https://grammarist.com/walk-a-mile-in-someone-elses-shoes>

²² <https://www.merriam-webster.com/dictionary/let%20sleeping%20dogs%20lie>

(23) Persian proverb (P.134)

فلفل نبین چه ریزه، بشکن ببین چه تیزه

Felfel na-bin ce rizeh, beškan bebin ce tizeh.

Pepper Neg.see-IMP.2SG what small break-IMP.2SG how much hot

Lit. Don't see the pepper, how small it is; break it and see how hot it is."

'Don't judge a book by its cover'²³

The framing of this proverb is avoidance framing and the speech act function is direct advice. This proverb advises against underestimating something, or someone based on appearances alone. Its equivalent is a metaphorical expression that advises against forming opinions or making assumptions about someone or something based solely on their outward appearance. So, it shows that true value or worth is often hidden and may not be immediately apparent from external appearances.

(24) Persian proverb (P.166)

مرغ گرسنه ارزن در خواب می بیند

Morq-e gorsneh arzan dar xāb mibineh.

bird hungry sparrow in dream see-PRS. 3SG.

Lit. A hungry bird sees dreams of a sparrow!

'Beggars can't be choosers.'²⁴

The framing of this Persian proverb is gain-framing and the speech act function is a statement. It suggests that when someone is in need or experiencing scarcity, they may appreciate even the smallest or seemingly fewer desirable things. Its equivalent shows that people may lower their expectations when they are needy.

(25) Persian proverb (P.174)

نزدیک شتر نخواب تا خواب آشفته نبینی!

Nazdik-e šotor naxāb, tā xāb-e ašofteh nabini!

near a camel NEG.sleep-IMP.2SG, NEG.see-FUT.2SG a troubled sleep.

Lit. Don't sleep near a camel, so you won't see a restless sleep.

'Don't poke the bear'²⁵

The framing of this proverb is avoidance framing and the speech act function is direct advice. The proverb suggests avoiding situations that may cause trouble. It advises maintaining a distance from potential sources of trouble to ensure a peaceful and undisturbed life. Its equivalent is used to caution someone against provoking a situation or getting involved in something that could lead to trouble.

²³ https://en.wikipedia.org/wiki/Don%27t_judge_a_book_by_its_cover

²⁴ <https://www.dictionary.com/browse/beggars-can-t-be-choosers>

²⁵ https://en.wikipedia.org/wiki/Wikipedia:Don%27t_poke_the_bear

Persian Proverbs include 'eye' and 'see'

(26) Persian proverb (P.22)

! اگر بپوشی رختی، بنشین به تختی، تازه می بینمت به چشم آن وقتی

Agar bepuši raxti, benšini be taxti, tāze mibinamet be cašm-e ān vaqti!

If you wear-PRS.2SG clothe.PL sit-IMP.2SG on the bed now see-PRS.1SG you with eye at that moment

Lit. If you put on some clothes, sit on a bed, I'll see you with eye at that moment!

'Dress for success'.²⁶

'You never get a second chance to make a first impression'

The framing of this Persian proverb is gain-framing and the speech act function is direct advice. It is used when someone makes the effort to dress nicely and sit down comfortably, they will be seen in a fresh and attractive light. This English equivalent emphasizes the importance of presenting oneself well to create a positive impression on others.

(27) Persian proverb (P.32)

بگو نابین، چشمم را می بندم، بگو نشنو، گوشم را میگیرم، اما اگر بگی نفهم، نمی تونم

Begu nabīn, cešmam rā mibandam, begu našnov, gūšam rā migiram, ammā agar begi nafahm, nemitunam.

Say-IMP NEG.see-IMP eye-1SG-POSS.ADJ OM close-PRS.1SG say-IMP

NEG.hear- IMP.2PL ear-PL-POSS.ADJ OM cover-PRS.1SG but if say-

PRS.2SG NEG.understand-PRS.IMP.2PL can.NEG.1SG

Lit. Say "don't see," and I'll close my eyes. Say "don't hear," and I'll cover my ears. But if you say "don't understand," I can't.

'You can close your eyes to reality but not to memories.'²⁷

The framing of this Persian proverb is avoidance-framing and the speech act function is direct advice. This proverb suggests a humorous or paradoxical situation where someone is willing to ignore or avoid certain information or stimuli (like seeing or hearing) upon request. Its equivalent reflects the idea that, unlike sensory actions such as closing eyes or covering ears, understanding and memory are complex and not easily controlled.

(28) Persian proverb (P.57)

خار را در چشم دیگران می بیند و تیر را در چشم خودش نمی بیند

Xār rā dar cašm-e digarān mibinad o tir rā dar cašm-e Xodāš nemibinad.

Thorn OM in eye other see-PRS.3SG arrow himself/herself NEG.see-PRS.3SG

Lit. He sees the thorn in others' eyes but does not see the arrow in his own eye.

'The mote in someone else's eye and the beam in one's own'²⁸

²⁶ <https://idioms.thefreedictionary.com/Dressed+for+Success>

²⁷ https://www.brainyquote.com/quotes/stanislaw_jerzy_lec_132030

The framing of this Persian proverb is loss framing and the speech act function is complaint. This proverb metaphorically suggests that such a person can see a thorn in someone else's eye but remains unaware of an arrow in their own eye. This proverb implies that someone is quick to notice and criticize the faults or weaknesses of others (symbolized by a thorn in their eye) but remains oblivious to their own significant flaws or issues (symbolized by an arrow in their own eye). The equivalent emphasizes a similar idea, cautioning against being judgmental without addressing one's own shortcomings.

(29) Persian proverb (P.143)

گاه را در چشم مردم می بینم، کوه را در چشم خودش نمی بینم

Kāh rā dar cašm-e mardom mibine, kuh rā dar cašm-e xodaš nemibine.

Straw see-PRS.3SG in eye people, but mountain he NEG.see-PRS.3SG in eye

Lit. He sees the straw in other people's eyes, but he doesn't see the mountain in his own eyes.

'He sees the mote in someone else's eye but doesn't see the beam in his own eye'.²⁹

The framing of this proverb is loss framing and the speech act function is complaint. This proverb shows that someone is quick to notice and criticize minor faults in others (symbolized by the straw in their eyes) while ignoring major flaws or shortcomings in themselves (symbolized by the mountain in their own eyes). The equivalent emphasizes a similar idea as proverb 28, cautioning against being judgmental without addressing one's own shortcomings.

(30) Persian proverb (P.159)

لایلی را از چشم مجنون باید دید

Layli rā az cašm-e Majnun bāyad dīd

Layli OM from lover should see

Lit. One should see Layli through Majnun's eye.

'Love is blind'.³⁰

The framing of this proverb is gaining framing and the speech act function is statement. It shows the viewpoint of a person who is passionately involved, similar to the legendary love story of Layli and Majnun³¹. This proverb suggests that people in love may overlook flaws or see things in a different light due to the intensity of their emotions. Based on the US dictionary, 'Love is blind' means that "when people are in love, they are often oblivious to or tolerant of their loved one's imperfections".

²⁸ https://en.wikipedia.org/wiki/The_Mote_and_the_Beam

²⁹ https://en.wikipedia.org/wiki/The_Mote_and_the_Beam

³⁰ <https://usdictionary.com/idioms/love-is-blind/>

³¹ https://en.wikipedia.org/wiki/Layla_and_Majnun

FINDINGS AND DISCUSSION

The total Persian embodiment proverbs that have been analyzed in this research are 30 proverbs. According to Table No.1, 14 Persian proverbs include 'eye' in which 2 proverbs (out of 14) include 'blind', and 5 (out of 14) include 'see' as well. 18 Persian embodiment proverbs include the perception verb 'see' of which five of them include 'eye' too., and there were 3 Persian proverbs including only the word 'blind' which was not used with the body organ 'eye' or perception verb 'see'

Table 1. Embodiment proverbs including eye, see, and blind

Persian Proverb	Frequency	Percentage
Persian proverbs including eye	7	22.5%
Persian proverbs including eye & blind	2	6.4%
Persian proverbs including eye & see	5	16.1%
Persian proverbs including see	13	45.1%
Persian proverbs including blind	3	9.6%
Total Persian Proverbs	30	100%

So according to Table No.1., it shows that 45% of Persian proverbs include the perception verb 'see' and 16% of Persian proverbs include 'eye' and 'see'. The frequency of the common Persian proverbs which include 'eye' is 14, including 2 proverbs for eye & blind and 5 proverbs including eye & see. The rest 7 (out of 14) Persian proverbs include only 'eye'. In addition, Persian proverbs No.17 and No.19 include not only 'see', but also it includes 'heart' which shows the close relationship of the perception verb 'see' with the body organ 'heart' which is the center of love in human beings. Persian proverbs No. 28 and proverb No. 29 have the same meaning but different words have been used on different pages of the Persian dictionary, as it was written based on the Persian alphabet. Proverb No. 30 represents that while the Persian proverb includes 'eye' and 'see', its equivalent in English includes 'blind'. But in proverb No. 9 not only Persian proverb include 'blind' and 'eye', but also its equivalent in English includes 'blind' and 'eye'.

The components of the human body can be characterized as positive, negative, or neutral. Analysis of data on Persian proverbs showed that there are 15 gain-framing, 9 loss-framing, and 6 avoidance-framing out of 30 proverbs. The speech act functions of these Persian proverbs include 13 statements, 9 complaints, 6 direct advice, 1 indirect advice and 1 direct warning. So, the eyes play a crucial role as essential organs through which we perceive the world and comprehend how our interactions influence our experiences (Berggren, 2018).

Proverbs are phrases that show the values and ideas of a culture (Mieder 2004). They are important in teaching foreign languages and studying the language patterns related to proverbs (Mieder 2000). This research specifically examined the abstract understanding of body parts, concentrating on the representation of the eye(s). According to Norrick (2014), proverbs often include metaphorical elements, which adds an interesting aspect to their analysis because these metaphors can be interpreted in

various ways. Consequently, the use of metaphorical expressions containing verbs such as see, hear, or smell allows us to map that experience from the domain of physical perception onto the more abstract domain of knowledge (Manasia, 2016).

CONCLUSION

Embodiment in linguistic research on proverbs, particularly those incorporating the concept of the 'eye' and 'see', shows the intricate interplay between bodily experiences, cultural foundations, and linguistic expression. This study was on the significance of considering visual and perceptual elements in unraveling the embodiment of proverbial language, setting the stage for future research at the crossroads of embodiment, proverbs, and visual metaphors. Despite the diverse wording associated with the concepts of vision in various proverbs, this research ultimately establishes that the term 'eye' is predominantly linked with the perception verb 'see.' Conversely, in the source that data was selected, the verb 'see' is consistently absent in conjunction with 'blind,' while 'eye' frequently pairs with 'blind.' In the end, it is important to emphasize that it can be more reliable if another dictionary of Persian proverbs is analyzed for the sensory body organ 'eye' and the perception verb 'see.' Finally, future research can be uncovered by focusing on more prominent element.

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