



Manifestations of CONTAINER METAPHOR OF LOVE in English and Khowar: A Cross Cultural Linguistics Study

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Abstract---The study is cross-linguistics research based on the analysis of linguistic data from English and Khowar to explore the similarities and differences between these two different languages in the container metaphor of LOVE. The qualitative content analysis was used as a method. The Conceptual Metaphor Theory (CMT) was adopted as a model for comparison to explore the cultural characteristics. The findings illustrated the metaphorical expressions are significantly similar. It may be due to the universally shared understanding. A very minute difference was noticed; it might be due to cultural embodiment. Thus, a conclusion was drawn that the Khowar language, like the English language, has an organic and living existence.

Key words: metaphor, love, container, fluid, culture, English and Khowar

I. INTRODUCTION

The study of metaphors has a long history. It begins with the evolution of the interactive theory of metaphor and culminates in modern conceptual metaphor, which reflects a marked change in people's view about the link between language, mind, and society (Gibbs, 1994). Aristotle, the pioneer in metaphorical studies states that metaphors play a deviant and anomalous rhetorical role to serve as an ornament and emotive instrument (Aristotle, 1992). It shows that metaphors are nothing more than a tool of embellishment in language. Keeping in view of the above notion, some studies in this regard were carried out focusing on language only without taking into consideration the socio-cultural and ideological dynamics. Subsequently, Lakoff and Jonson (1980) challenged this perspective of metaphors in their work titled "Metaphor We Live By". In this systematic groundbreaking study, they draw close attention to the relationship between language and thought (Lakoff & Jonson, 1980). They persuasively argue that metaphors are not merely the tools of embellishment in language but a conceptual art and the way of defining one thing in terms of another (Lakoff & Jonson, 1980). However, in the field of Cognitive Linguistic, the key figures are Lakoff (1980), Ronald (1991) and Leonard Talmy (2000), Fauconnier and Turner (1980) Eve Sweetser, Ray Gibbs, Bill Croft, Dave Tuggy, Adele Goldberg, Sally Rice etc. Besides, during this period, the idea of Cognitive Linguistics has been taken up simultaneously by Western and Central European linguistics like Lutz Talmy, Peter and Gunter etc (Geeraerts & Cuyckens, 2012). It was during the 1990s, the expansion of the Cognitive Linguistics study directed mostly in Asia as well as southern Europe. Moreover, the most important figure in the field of Cognitive Linguistics has appeared chronologically. They are Croft and Cruse (2006) etc (Geeraerts & Cuyckens, 2012). Hence, according to the Cognitive Linguistics, Conceptual metaphor refers to the fundamental cognitive agency of conceptualizing the surroundings (Lakoff & Johnson, 1980). In this way, Conceptual metaphors are an essential and indispensable phenomenon in language as well as in thought (Gibbs, 1994). As the philosophers of the British school suggests:

...thought is governed by two laws. The first is contiguity...ideas that are frequently experienced together get associated in the mind. Thereafter, when one is activated, the other is activated too. The other law is resemblance: when two ideas are similar, whatever has been associated with the first idea is automatically associated with the second (Pinker, 1997: 113).

Hence, Conceptual Metaphors are an integral part of any human language as they help the language user to understand the world around them by shaping their perceptions and framing their thoughts in a concrete shape with the help of similarities and difference between different objects (Sharma, 2012). The metaphors have two elements, tenor and vehicle. The tenor is the underlying literal meaning, whereas the vehicle is the image conveyed by the word actually used (Richards, 1936). It helps to articulate abstract thought processes in a simple manner for easy comprehension of difficult concepts (Sharma, 2012). The conceptual metaphor often appears, when an abstract concept is being conversed, because it might at times be difficult to describe as it is. Therefore, the conceptual metaphors help to convey the exact message precisely. A metaphor may conventionally be recognized as a linguistic trend and cognitive tool for colloquial usage by different speech communities for the conceptualizations of various domains of information. Similarly, the world around us shapes our emotions. It's therefore, assumed that the emotions of human beings are neither predetermined nor innate but rational (Györi, 1998). Emotions are structured by concepts and judgments that people learn in a specific culture through which they give their experiences particular shapes and meanings (Györi, 1998). Thus, cultural influences shape a language considerably and metaphors agree with the cultural-environment and historical-background (Lakoff, 1980). Consequently, cultural-models play important role in comprehending the world around us and induce us to use a metaphorical language (Yu, 1998). Indeed, Conceptual metaphor embodies the manner of thoughts and influences every individual in taking cognizance of the world around them. It is the main component of psycholinguistics (Lakoff, 1980). People use conceptual metaphors in both spoken and written languages consciously or unconsciously to shape their perceptions (Lakoff & Johnson, 1980; 3).

Therefore, a simple way to formulate a conceptual metaphor is to use expressions or manifestations, like, LIFE IS A JOURNEY. (Khowar: ZINDAGAN YEE MUSAFARY). Here the use of capital letters illustrates that the specific phrasing doesn't appear in speech as such, rather it exists in our concept. Thus, the mapping of metaphorical components of conceptual metaphor begins to take shape in the source domain, LIFE and the target domain, JOURNEY (Lakoff & Johnson, 1980). Hence, the mechanism of a conceptual system relates to the human experiences drawn from physical and physiological existence in their respective cultural domains (Lakoff & Johnson, 1980). The speech communities across the world use conceptual metaphors in their respective languages. Though, the nature of some of the conceptual metaphors across the nations may be different and reflect opposite cultural meanings, connotations, and ways of thinking (Lakoff & Johnson, 1980). The emotion concept of LOVE is considered to be the strongest feeling of fondness and affection. In most situations, LOVE is expressed metaphorically because it is abstract and complex to describe literally. For example the expressions: LOVE IS FIRE, LOVE IS MADNESS express the violent and devastating aspects of this feeling that cannot be expressed literally. In this way, words such as FIRE (ANGER) in the above-mentioned capitalized sentences. The scientists in the field of Cognitive Science like Lakoff and Johnson (1980) and Kövecses (2000) explain the basic cognitive structures in order to reveal the creation of allegorical sayings. These structures are known as conceptual metaphors in cognitive semantics. While citing Grant and Oswick, Fu, (2010) states that metaphor is a process that involves 'carrying over' or 'crossing' of one component of experiences into another.

The paper examines a general level of consensus of culture amongst the European and Khowar speaking communities. It aims to show the common psychological understanding of the world as well as the mutually shared characteristics in both English and Khowar languages. Hence, it critically analysis the queries, such as: how the defined model of the concept of love in terms of the anther, i.e., "EVENT STRUCTURE METAPHOR" like 'LOVE IS A JOURNEY'? Here the concept of 'LOVE' is understood in terms of 'JOURNEY'. The concept of 'LOVE' is analyzed with two different styles of activities, such as 'LOVE' involves emotions whereas JOURNEY involves traveling. Subsequently, English is an international language spoken all over the world with millions of users, who have adopted it as a first or second language. The English language is rich in metaphors and a sizeable work has been done on conceptual metaphors by a number of writers, who have produced a literature of great merit (Machakanja, 2006). It is a living language used by the majority of the entire world for international means of communication, so there is hardly any comparison between English and other oriental languages (Said, 1971). On the other hand, Khowar is a language spoken by a small community confined to a mountainous region, which is hardly accessible to the outside world due to its harsh terrain (Decker, 1992; 28). Until recent times Khowar even did not exist in written form although it is a very rich language in terms of all the conventions that are attributed to any indigenous community. It has been a language of a tribal society, deprived of formal education since its inceptions; therefore, it did not grow much academically and mostly remained static due to scarcity of

research on the various attributes and components of Khowar.

Though Khowar is one of the major languages of Northern Pakistan it is mainly spoken in Chitral, which is strategically located right in the center of different cultures with distinctive languages (Israr, 2012). It has close cultural ties with Central Asian countries on the northern side and shares the same bond with Asian countries in the south (Warburton, 2007) making it a repository of various cultures. Therefore, Khowar has a rich linguistic diversity encompassing all the cultures and languages that it has encountered. Although, majority of the population uses Khowar language as a vehicle of thought and they prefer to call themselves as Chitralis (Magnus, 2005). Khowar speaking people in Chitral live in different valleys, such as; Torikhow, Mulikhow, Mastuj, Kuh, Lot-kuh and Drosh. This figure does not include people who have migrated to other places and their number reaches almost about a million (Decker, 1992; 41-42). Anyhow, Khowar is spoken in a few other surrounding areas such as Nuristan (Afghanistan) Gurno Badakhshan (Tajikistan) Ghizar (Gilgit) and Kalam (Swat) (Magnus, 2005). As compared to English, no linguistic study of Khowar has so far been made except that a few individuals initiated some sort of investigation into this language at a personal level for their own interest (Decker, 1992). The reason why no such task was undertaken seems to be the lack of easy access to Chitral; in the first place as high mountain ranges like the Hindu Kush, Karakorum and Himalayas broke communication links for a good part of the year (Curzon, 2012). Even those who worked on the Khowar language obtained information from outside resources instead of physically accessing the region (Curzon, 2012). However, a major contribution to language study was made by Morgenstern, who visited Chitral in 1929, which in fact paved the way for further interest in Khowar language, thus a few other individuals tried to probe into this subject (Decker, 1992). Correspondingly, an effort has yet to be made in Khowar on the metaphorical aspect of the language and no study has ever been conducted in this regard leaving a big gap to be bridged if a comparison is to be made with the English language on the use of conceptual metaphors in expressing strong emotions. Like all other communities living in cultural pocket holes, Chitralis have also developed distinctive physical experiences and cultivated peculiar metaphorical expressions, so the purpose of this paper is to identify any similarities and variations in the use of conceptual metaphors in English and Khowar in order to discover the universal or cultural-based values.

II. MATERIAL AND METHOD

The qualitative content analysis employed as a method for the subjective interpretation of the contents of textual data. The textual data was coded and the themes or patterns were identified as well as developed (Hsieh & Shannon, 2005; 1278). This study used the theoretical framework of Conceptual Metaphor Theory (CMT). The data were collected systematically. The data was read and reread thoroughly and coded into manageable categories as well as sorted into similar groups thematically. The coding of the text was based on identifying concepts and defining relationships through mapping to explore the similarities and differences of the conceptual metaphors in English and Khowar. Moreover, the thematically categorized conceptual metaphors of emotions were interpreted on the bases of the objective of the paper.

It is intuitive in research that prior to drawing inferences based on sample collected assessment for internal reliability and validity is necessary for resolute conclusions. It is to make sure that the scales I have developed to assess certain concept are actually measured, and not ignored some important features of scaling or included irrelevant items. Thus, for accurate and valid interpretation of results, the data were analyzed through statistical tools such as Cronbach's Alpha (α) test and factor analysis. In this way, both statistical tools to test the righteousness measures were used. The reliability of the measurement scales was statistically analyzed using the Cronbach's Alpha (α) reliability test. The test was used to determine the internal consistency of scales or items whether the scale or item measures the actual concept that was intended to measure or not. However, reliability indicates an error-free or without bias in the scales of measurement and indicates the stability and consistency of a measure over time or low vulnerability to changes. Therefore, it ensures the goodness of measures because the concept is measured stably and controlled. Cronbach's Alpha (α) test is a reliability coefficient that actually measures the positive correlation among scales or items. The higher the value of alpha (α) to 1, the higher the internal consistency reliability is considered. Factor analysis was also used to check the factorial validity of test items. Validity refers to the concept that how well the results obtained from measurement actually measuring the true theory that is intended to measure. Using the factor analysis, the dimension of the measurements can be obtained by checking the correlation of the items. On the other hand, to show correspondence between the conceptual metaphors to conceptualize the emotion concepts like LOVE in

English and Khowar languages were tested for correspondence determination. The main purpose of the statistical methods of Chi-Square test of association between qualitative variable was adopted to decide whether there is correspondence or not in metaphorical conceptualization in the selected conceptual emotion concepts in English and Khowar.

LOVE IS A CONTAINER

English Expressions: (1a) *'He is in love'*. (1b) *'We are falling out of love'*. (1c) *'We are getting so lost in love'*.

Khowar expressions: (1a) Hatetishqatabahoni. [lit. they are getting so lost in love]. (1b) To ma wetshkikhakilalis ma ruhparwazkoribir. [lit. if you will glimpse, my soul will fly]. (1c) Haseasheqiomoxiasur. [lit. he is in love].

The container-metaphor is a significant acuity in the emotion concept of love, which toils in two traditions. As the data revealed that 'LOVE IS A CONTAINER' is one of the vital conceptual-metaphors in English and Khowar. On the other hand, the data in hand elucidated some differences in container metaphor in English and Khowar. The data exposed that in Khowar expressions, most of the CONTAINER METAPHORS are the body parts, such as eyes, heart, etc. Hence, it shows that the Khowar speech community commonly used the conceptual metaphors like, 'EYES ARE CONTAINER FOR LOVE', HEART IS A CONTAINER FOR LOVE', as following:

Khowar Expressions: (1d) To Poshiasheqbitiasur. [lit. with the first glimpse, he is in love with her]. (1e) Hasehardiyarmohabbatkorak. [lit. she has a heart full of love]. (1f) Ishqhardia tan paidaboimokorin no boi. [lit. love will be born in the heart]. Ki Poshienhoiasheqbinboi [lit. live is started with a look]. (1g) Mastiya tip khumartaghecha share ma namobachen. [lit. thy eyes are full of love for me].

The aforementioned examples according to the data in hand were specific in Khowar. As the container, reflection delineates 'in and out' perception, which is applied accurately to the human body as an innate container. It is because of this principle that emotions thought to be occurred in the interior of the body, for the reason that, it seems to be a universal approach to conceptualize the emotion concept and body association through container-structure. But, the above instances from the data reveal that the "container metaphor" seem to be culturally specific. The claim is made on the bases that such a metaphorical conceptualization of the emotion concept of "LOVE" was not found in the data of English as mentioned above. Hence, according to the hypothetical benchmark, two expressions under the same Conceptual Metaphor with distinctive literal meanings were considered partially the same. In the analysis of the data two types of "container metaphor" have been incorporated the former is totally the same, while the latter was totally different. By keeping in view, such similarity and difference the "container metaphor" was considered partially the same.

LOVE IS HOT FLUID IN A CONTAINER

English Expressions: (2a) *I felt hot all over when I saw her'*. (2b) *'She's burning with desire'*. (2c) *'I've got hot for her'*. (2d) *'He's on fire for her'*.

Khowar Expressions: (a2) Xanopacaran ma Iskimpury. [lit: the memories of my beloved have burned my spirit]. (2b) Isquoangaraxanopalatam. lit: I have burned my soul in the fire of love]. (2c) Ishqangar key bery, mashqgulsamber key bery. [lit: love is fire but the beloved is a flower]. (2d) Herdy ta ishqa poly uzguro hoy. [lit: my heart burned and became scintilla in your love]. (2f) Awa hamish ho poshi tan garomboman. [lit. I felt hot all over when I saw her]. (2g) Hatoandrenilachoran. lit. She's burning with desire]. (2h) To bache ma jigarbandwrentzunian. [lit. I've got hot for her].

The above analysis of the data showed that conceptual emotion "LOVE" is conceptualized as heat. Lakoff (1990, 35-40) in his 'scientific' theory based on the proved assumptions, argues that love is "HOT FLUIT" such as the heat boil the water and like the warmth the earth by the sun. Therefore, the 'LOVE IS HOT FLUIT IN A CONTANER, which could be scientifically clarified, i.e., when someone is in love (a) he gets excited, (b) the heart beats more rapidly, (c) he gets hot, (d) he gets nervous, (e) he gets even redden and (f) his body temperature rises. The above instances allow us to perceive the association between "LOVE" and "HEAT" through the likeness of physical experiences both in English and Khowar expressions in the same ways. Moreover, love is seen as lust, which is actually heated. Therefore, the speakers of both the languages conceptually mapped love as heat in the following manner:

- The entity that is hot (from fire) ☐ the (lover) lustful person.
- The heat. ☐ the lust.
- The degree of the heat. ☐ the intensity of the lustful feeling.

The degree of “HEAT” symbolizes the passion of the sexual desire of the lovers on either part in English and Khowar expressions. Thus, the source domain “HEAT” is equally used onto the target domain “LOVE”. It might be due to the culturally universal physiological components that the conceptualization of emotion concept “LOVE” has very much similarity in both the languages. Hence, in both the languages the source domain HEAT IN A CONTAINER is used to illustrate the target domain LOVE. Therefore, the ontological correspondence, for example, the source domain’s perceptually painful property of a HOT is mapped onto the target domain’s perceptually un-easing property of LOVE. As, X = Y, Y = Z therefore X = Z. Thus, the result indicated totally the same, by keeping in view the hypothetical benchmark, the expressions in each group was found the same in their literal meaning and metaphorical conceptualization of the emotion concept of “LOVE” in English and Khowar.

LOVE IS FLUID IN A CONTAINER.

English Expressions: (3a) ‘She was filled with love’. (3b) ‘She was overflowing with love’. (3c) ‘She is brimming with love’. (3d) ‘My heart is being filled with your love’. (3e) ‘His eyes were filled with love’.

Khowar Expressions: (3a) Ma somghecha tip. lit. full up of my both eyes]. (3b) Ma ghechanroshti.]lit. the light of my eyes]. (3c) Ma hardiyotipy.]lit. full up of my heart]. (3e) Hase tan dostoposhiapakainhai.]lit. she was overflowing from the mouth seeming her boy friend]. (3f) Hasemuhabbatar tip.]lit. she is filled with love].

The analysis of the data in the above examples divulged that the **container metaphor** seems to be quite common in English and Khowar. As Kavecses (1990) expresses that the feelings of love are conceptualized as ‘FLUID IN A CONTAINER’. The container reflection delineates ‘in and out’ perception, which is applied accurately to the human body as an innate container. It is because of this principle that emotions thought to be occurred in the interior of the body, for the reason that, it seems to be a universal approach to conceptualize the emotion concept and body association through container-structure. “Love is a fluid in a container” is another image schema. The image schemas like fluids, foods and other substances are grounded in diverse experiences of human beings. Here the experiences are interpreted in a broad penetration of concerning every-thing, which constructs tangible and embryonic experiences through perceptions, motor-movements of the body function in both the natural as well as social environments. Thus, the human cognition exists between the external world and the internal state of affairs, i.e., the way the human being perceives and conceptualizes the world as well as the grounded experiences. The meaning neither comes just from the internal structure of the human being (the subject) nor exclusively from external inputs (the objects) rather it comes from the persistent facsimile of human beings and their environments. The abstract concept of inner emotion “LOVE” is the indispensable of human life like the other physical substances on which they depend. Therefore, the conceptualizing of the emotion “LOVE IS FLUID IN CONTAINER” equally conceptualized in English and Khowar.

III. RESULTS OF THE DATA RELATED TO LOVE:

Chi-square Test

	Value	Asymp. Std. Error	Approx. T	P-value
Interval by Interval Pearson's R	0.983	0.003	40.395	0.000
Ordinal by Ordinal Spearman Correlation	0.986	0.004	44.624	0.000
N of Valid Cases	60			

In the aforementioned analysis of the data by using Chi-square test, which showed that the p - value is 0.000. Therefore, it is inferred that the conceptual metaphors to conceptualize the emotion concept “LOVE” have correspondence in both the languages English and Khowar.

Reliability Statistics

Cronbach's Alpha	N of Items
0.990	2

Validity Test

	Component
	1
English	0.996

The Cronbach's Alpha reliability test showed that there is 99% internal consistency among the data used in this study taken from English and Khowar languages for the conceptualization of the emotion concept 'LOVE'. The validity test table showed that the validity of the data was highly correlated. Thus, it can be used for resolute inferences.

IV. CONCLUSION

The comparative analysis of the data revealed that CONTAINER METAPHOR OF LOVE was found both universal as well as culture-specific. Hence, the finding of the study related to "LOVE" used today and exists across the two cultures, and thus, English and Khowar speakers shared common source domain to understand the emotion concept of "LOVE" as the target domain. Hence, the study explored that the conceptual metaphors related to "LOVE" in English and Khowar were almost unified except a minor difference. Keeping in view the similarities and differences the study established that the conceptualization of the emotion concept LOVE seemed to be extremely similar in English and Khowar. In the aforementioned analysis of the data by using Chi-square test, which showed that the p – value is 0.000. Therefore, it was inferred that the conceptual metaphors to conceptualize the emotion concept "LOVE" have correspondence in English and Khowar. On the other hand, the Cronbach's Alpha reliability test showed that there is 99% internal consistency among the data used in this study taken from English and Khowar languages for the conceptualization of the emotion concept 'CONTAINER METAPHOR OF LOVE'. The validity test table showed that the validity of the data was highly correlated. Thus, a conclusion was drawn that Khowar language like the English language, has an organic and living existence.

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