

## CONCEPTUAL METAPHORS FOR LIFE IN PASHTO

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### **Abstract**

*This paper, using Conceptual Metaphor Theory (CMT) as theoretical framework attempts to identify, analyze and interpret Metaphors for life in Pashto language. It argues that since life is a very rich conceptual domain, therefore it has more than one conceptual mapping. It identifies eight conceptual metaphors for Life in Pashto speech community, and demonstrates through mapping and entailment that how the target domain life is understood through several source domains in the Pashto language and culture. The identified metaphors for life are: Life is a Food, Life is a Journey, Life is a Person, Life is a Container, Life is Music, Life is a Burdon, Life is a Gamble and Life is a Trial.*

**Keywords:** Conceptual Metaphor Theory, Cognitive Linguistics, Life, Target domain, Source Domain, Pashto Language and Culture.

### **Introduction**

Metaphor, inherent in our conceptual system, is understanding one kind of thing in terms of another<sup>1</sup>. This study attempts to identify and interpret conceptual metaphors for life in Pashto (پښتو) language and culture. Pashto language belongs to the Indo-Iranian branch of Indo-European languages<sup>2</sup>. It is the official language of the Islamic Republic of Afghanistan along with Dari (Afghan Persian). Pashto language is also spoken by majority of the population in Khyber Pakhtunkhwa, and Baluchistan provinces of Pakistan as their mother tongue. Pashto is also spoken in the northeast of Iran, Tajikistan and India, United Arab Emirates (UAE), and Saudi Arabia.

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<sup>1</sup>George Lakoff and Mark Johnson, *Metaphors We Live By*, (Chicago: The University of Chicago Press, 1980): 5

<sup>2</sup>Tariq Rahman, "Pashto Language & Identity Formation in Pakistan." *Contemporary South Asia*, (4)2, (1995): 151-170

CMT proposes that cross-domain mapping govern our conceptual system. The mapping take place on conceptual level in such a way that one conceptual domain is understood in terms of another conceptual domain.<sup>3</sup> A Conceptual domain represents an organized knowledge about an experience. In CMT, the conceptual domains have specific names, the target domain and the source domain. Target domain is an understanding of a less delineated conceptual domain through metaphorical expressions. Source domain is a more delineated conceptual domain used for understanding the target domain.<sup>4</sup> For instance, LIFE IS A PURPOSEFUL JOURNEY metaphor consists of the target domain, life, and source domain, journey.

The paper is purposefully divided into four secessions. The first secession introduces the CMT. The second secession delineates the methodology. The third secession identifies and interprets eight metaphors for life in Pashto language and culture. Other metaphors for life also exist besides the listed metaphors (Ref Unpublished MPhil thesis of Imran available in the Library of Area Study Center- University of Peshawar)<sup>5</sup>. The last secession concludes the discussion.

### **Methodology**

The study applies Conceptual Metaphor Theory (CMT) proposed by Lakoff and Johnson in their works Metaphors We live By and Philosophy in the Flesh and elsewhere. Moreover, it utilizes their mappings method applied to source and target domains to establish a conceptual metaphor. The following method of CMT was applied.

### **The Identification of Metaphorical Linguistic Expression**

The identification of linguistic metaphorical expression consists of two main steps: the first step involve a close reading or careful listening of the sources with the intention of finding potential metaphorical linguistic expression. The second step is the scrutiny of the potential metaphorical linguistic expressions with respect to the following selection criteria:

A metaphorical linguistic expression is any expression involving a separate source domains. A source domain is more delineated, detailed, and concrete that refers to a concept expressed through using a word, phrase or personification. Normally such linguistic items refer to something that is

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<sup>3</sup>George Lakoff, "The Contemporary Theory of Metaphor" In *Metaphor and Thought*, ed. Andrew Ortony ( New York: Cambridge University Press, 1993): 202-251

<sup>4</sup>Zolthan Kovecses, *Metaphor: A practical introduction*,(New York: Oxford University Press. 2010): 4

<sup>5</sup> Imran Khan, *Conceptual Metaphors for Life in English and Pashto*.(M. Phil. Thesis, Area Study Centre Russia, China, Central Asia & Afghanistan, University of Peshawar, 2017)

concrete. Personification is the process of referring to a concept by using a word or phrase that generally denotes a living being. In cognitive linguistics, personification based metaphorical expressions are considered as a type of ontological metaphorical expressions.

For instance, **خالي ژوند** (*empty Life*) is marked as a metaphorical expression because the word “خالي” (*empty*) normally collocates with physical containers such as **خالي پيالي** (*empty cup*), but the adjective “خالي” (*empty*) is here used for the abstract noun “ژوند” (*Life*). Similarly the phrase, **ستري ژوند** is marked as a personification of Life because “ستري” (*wearry*) usually collocates with living beings. Here, it is used for the abstract concept of Life.

Once the selected metaphorical expression passed the above-described criteria they were arranged under specific conceptual metaphors such as in the case **خالي ژوند** (*empty Life*) the expression was arranged under conceptual metaphors LIFE IS A CONTAINER, and **ستري ژوند** (*Weary Life*) was arranged under the conceptual metaphor LIFE IS LIVING BEING/PERSON. Pashto Metaphorical linguistic expressions were represented by bold and letters in each sentence.

### **Sources of Pashto Metaphorical Linguistic Expressions and Conceptual Metaphors for Life**

Pashto dictionaries, both print and online, Pashto newspapers and literary texts, movies, songs, television and radio programs, research journals, magazines, autobiographies, proverbs, and tapa were utilized as source for selecting Pashto linguistic metaphorical expressions. On the one hand, it is assumed that dictionaries are records of the lexicon of a language collected by professional lexicographers who organize a consistent and rich source of everyday expressions. On the other hand, newspapers, literary texts, movies, songs, television and radio programs, research journals, magazines, autobiographies, songs, proverbs and tapa provide access to the collection of naturally occurring data pertaining to linguistic expression.

### **Metaphors For Life In Pashto**

Conceptual metaphors for Life in Pashto as identified and interpreted by the study are as follows:

**ژوند د خوراک يو څيز دي**

#### **3.1 Life is a Food**

One of the conceptual understandings of life in Pashto language is that Life is a Food/ eatable thing.

### Metaphorical Linguistic Expressions -

او د بيلتانه د ژوندنوی نوی خونډونه واخلی - <sup>6</sup>...  
 وائی د چا چي کمبختی وی په حلوا کښی نی ازغی وی - <sup>7</sup>  
 هغه د ژوند د خوړواو ترخونه نه دے خیر.  
 هغه ژوند خوړلے دے  
 دلته ژوند پیکه سیکه دے  
 دلته ژوند در په دیکه دے  
 دلته ژوند دے ډیر بی خونده دے - <sup>8</sup>  
 چي په ژوند کښی سخته نه وي  
 لکه بی مالکي طعام <sup>9</sup>

### The Life-As-Food Mapping

Life corresponds to food.

The eating of food corresponds to living life.

The eater corresponds to the person who lives life.

Tasty food corresponds to happy/enjoyable/good life and

Sweet food corresponds to good life.

Bitter food or tasteless food corresponds to undesirable/unhappy/sad life.

Finishing food corresponds to end of life.

### The Life-As-Food Entailment

Since food is a thing that gives either good taste or bad taste, life's experiences can be good or bad.

Food is enjoyed; life is appreciated.

Instead of only one food we prefer and enjoy various types of foods; routine life becomes boring so in order to enjoy life we want to have various experiences.

Sweet and tasty foods give pleasure; good experiences in life give pleasure and entertainment.

Bitter or tasteless foods don't give us pleasure; bad experiences in life deprive us of pleasure and happiness.

<sup>6</sup>Inam Ullah Jan Qais, *زیرہ کہ دماغ* (Trans. *Heart or Brain*), (Peshawar: University Book Agency, 1999),50

<sup>7</sup>Roshan Bangash, *چونگ له خرواره* (Trans. Selection from a Large quantity), 1<sup>st</sup>,2<sup>nd</sup>,3<sup>rd</sup> ed.(Peshawar: University Publishers Qissa Khwani, 2014), 148

<sup>8</sup>Salim Raz, *زیرہ لمحہ لمحہ قتلیریم* (Trans./Being Killed Every Moment), (Peshawar: Master Printers, Jangi Mohalla, 2009),.55

<sup>9</sup>د غني کلیا ت، نوی کلام (Search: *Anthology of Ghani Khan's New Poetry*)4<sup>th</sup> ed.(Peshawar: University Book Agency, 2014), 476

If someone has tasted sweet and bitter food then one knows both the tastes; one having both good and bad experiences knows both sides of the life- experienced or seasoned person  
Food gets finished; life ends.

ژوند يو سفر دي

### 3.2 Life is a Journey

The metaphor for life that is present in most of the languages is Life is a Journey. It is also present in Pashto language. Consider the following expressions:

#### Metaphorical Linguistic Expressions

د هغه د ژوند سفر کوم چې هغه په ۱۹۲۴ کښې شوروکرې وو، په ۲۶ دسمبر ۲۰۰۸ کښې خپل منزل ته ورسېدو.<sup>10</sup>

هغه بې لارې شوي دي -

له واده نه پس بنځه او خاوند دواړه د ژوند يو نوي سفر پيل کوي.<sup>11</sup>

خدای دي هغه ته د نېغې لارې هدايت وکړي!

د دنيا زندگي ډېره مختصره ده - زمونږ دنيا ته راتلل د يو مسافر په شان دي - څنگه چې يو

مسافر خپل منزل ته ځي نو هغه په يو ځای کښې دمه اوکړي او بيا خپل منزل ته روان شي -

ځه په يو ځنگل کښې ورک شوې يم ماته د يو آفاضلورت دے او د هغه په خبرو به ماته

څومره خوشحالي حاصله شي -<sup>12</sup>

خدائے دے د د هغوئي خپل زامن په بده لاره سم کړي، څوک چې د بل چا بچيانو ته (بده

لار هښي)<sup>13</sup>

کوهی مة کنه د بل سې په لار کښې

چرې ستا به د کوهيپه غاره لار شي -<sup>14</sup>

هرې خوا نه مي لارے بند دي -<sup>15</sup>

په دوو بېروپښې مة بده

چې څوک بل ته کندهکني نو خپله پکښې پريوخي -<sup>17</sup>

<sup>10</sup>Muflis Durani, *د لصاحت با با حاجي گل کرم* (Trans. The Father of Pashto Journalism) In *پښتون* (Pukhtoon Magazine), 4(3), (Peshawar: Bacha Khan Trust, March 2009), 52-54

<sup>11</sup>Ezzat. (2011), *زوجينو حقوقو د بنځي او خاوند* (Trans. Rights of husband and wife).

<http://www.quranawsunnat.com/?p=3109>

Retrieved on 20/4/ 2014.

<sup>12</sup>Inam Ullah Jan Qais, *زره که دماغ* (Trans. Heart or Brain), (Peshawar: University Book Agency, 1999), 113

<sup>13</sup>Roshan Bangash, *چونگ له خوراره* (Trans. Selection from a Large quantity), 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> ed. (Peshawar: University Publishers Qissa Khwani, 2014), 30

<sup>14</sup> Ibid 43

<sup>15</sup> Ibid 78

<sup>16</sup>Farhad Ali Wasim Yousafzay, *د متلونو په لار* (Trans. On the Path of Proverbs), (Peshawar: Aamir Print And Publishers, 2014), 119

د تارکولو په سرک ځمه پښې ابله  
ژوندسفر دے د هار ټکنه غرمه کښې -<sup>18</sup>

### The Life-As-Journey Mapping

- Journey corresponds to life.
- Destination/stops correspond to life goal and achievements.
- Traveler corresponds to human
- Weather condition corresponds to degree of harshness.
- Different roads correspond to different choices.
- Impediments to travel correspond to difficulties in life.
- End of journey corresponds to end of life.

### The Life-As-Journey Entailment

- Since journey has a starting point, life has a starting point that is birth of human.
- Since journey requires a traveler reaching a destination, life is led by human having aims, objectives, purposes and goals.
- Journey requires a specific rout to reach certain destination; life aims and goals can be achieved by doing certain activities.
- People can lose their way during journey; life aims and goals remain unachievable by engaging in something different.
- Co-travelers have common destination; people can have common life goals.
- A leader shows the path to traveler; parents, councilor and political leader guide people towards achieving certain life goals.
- A traveler can face impediment during travel; a person leading life can face difficulties in life.
- Harsh weather makes the journey difficult; certain degree of difficulties can make achieving life goals difficult.
- Choosing a rout; choosing an option.
- Different routes lead to different destination; different life options lead to different goals.

ژوند يو نفر/انسان دی

### 3.3 Life is a Person

The following linguistic expressions reveal that one of the life metaphors in Pashto language is that Life is a Person.

### Metaphorical Linguistic Expressions

زما پلار ډېر نا قلاړه ژوند تېر کړی دی

<sup>17</sup> Ibid. 204

<sup>18</sup> Salim Raz, *ټلیرم، لمحہ لمحہ قتلیرم* (Trans. Being Killed Every Moment), (Peshawar: Master Printers, JangiMohalla, 2009), 25

ژوند ډېر په منډه دي -  
 زما مور زما د پلار ټولې سختی په چپه خله برداشت کړې دي - او ډېر خاموش ژوند ئې  
 تیر کړو -  
 دلته ژوند لږ په ډیکه دے -  
 دژوند سره ډېره مینه مکوي ځکه ژوند دچاسره وفاته کوي  
 دلته ژوندون خو بس سلگي وهي تل<sup>19</sup>  
 د ژوندون په مری ناسته ده خپسه -  
 - - نه د ژوند وجود کینی ساه شته<sup>20</sup>

### The Life-As-Person Mapping

Person corresponds to life  
 Good health of person corresponds to good life  
 Killing of person corresponds to ending life  
 Crying and sobbing of person corresponds to unhappy life  
 Tiredness of person corresponds to disappointment in life  
 Indifference of a person corresponds to uninteresting life  
 Crucifying person corresponds to difficulties in life  
 Disloyalty of person corresponds to uncertainty about life

### The Life-As-Person Entailment

Since a person has physical existence, life has existence  
 A person with good health enjoys happy life; Wealth and good experiences make life enjoyable.  
 Persons give us grief and sorrow; life gives us grief and sorrows.  
 A person gets tired while doing tasks; people get disappointed after unfruitful struggle for achieving life goals.  
 A person challenging established norms gets crucified; struggling for a good life people face substantial difficult and threatening situations.  
 An Indifferent person dissociate himself from a situation; people stop taking interest in achieving life goals  
 Disloyal person is perceived as unpredictable person and she can stop returning love any moment, life is uncertain and one can cease to exist due to unpredictable celestial and terrestrial calamities.

<sup>19</sup>Salim Raz, *آزة لمحہ لمحہ قتلیریم* (Trans./Being Killed Every Moment), (Peshawar: Master Printers, Jangi Mohalla, 2009),47

<sup>20</sup> Ibid 6

### 3.4 Life is a Container

ژوند يو لوښي دي -

#### Metaphorical Linguistic Expressions

د خاوند د مرگ نه پس د هغه ژوند کښي څه پاتې نه شو -  
هر انسان ته د پوره پوره ژوند تېرولو حق دي -  
زما د مور ژوند د غمونو ډک وو -  
د خوشحالي ډک ژوند درته غواړم!

#### The Life-As-Container Mapping

Container corresponds to life

Content in the container corresponds to the degree of emotions and feelings such as happiness and sadness.

Full container corresponds to high degree of emotions and feelings

Empty container corresponds to absence of emotions and feelings

Using the full container to the end corresponds to living a good natural life.

#### The Life-As-Container Entailment

Since container exists, life exists

Container has content, life has good and bad experiences that causes good and bad emotions and feelings

When container is full it contains greater content, life has experiences that causes high degree of good or bad emotions

When container is empty it has nothing in it, life is meaningless when one losses important people or things in life.

When the content of a container are totally used it is well used, when one spends life having all sorts of experiences and dies a natural death, it is considered good life.

ژوند سرود/ موسيقي ده

### 3.5 Life is Music

#### Metaphorical Linguistic Expressions

اېشارونه د ژوند زير وېم بڼکاره شي تر دې چې د خيالونو دنيا کښې څه ډير لرې لار ...  
<sup>21</sup>شي - او د جذباتو ويره لمن کښې د قدرت منظرونه راټولول شروع کړي -  
د غم سازونه دي وو چې رل -

ځي د زړه په تار د ژوندون مستي نغمې وچېرئ  
غېره د بڼکلا کښې ذکر څه له د اجل کوي<sup>22</sup>

<sup>21</sup>Inam Ullah Jan Qais, *زړه که دماغ (Trans. Heart or Brain)*, (Peshawar: University Book Agency, 1999), 112



ژوندون څه دے؟ يو ساز دے غږ پيروي  
 كله پوست، كله زير، كله بچ  
 كله اور سوزېده، شور او غوغا شي  
 كله غلے، قلاړ، شومه دم  
 كله شرنګ دېنگرو شي خمار شي  
 كله بېخ اسوېلی او ماتم  
 كله تال مستانه د خيام شي - 23

### The Life-As-Music Mapping

- Music corresponds to life
- Musical instrument corresponds to cause of life events
- Rise of melody corresponds to good life events
- Fall of melody corresponds to bad life events
- Singer corresponds to the person living a life
- Singing happy songs corresponds to happy life
- Singing sad songs corresponds to unhappy life

### The Life-As-Music Entailment

- Since music exists, life exists
- Various melodies are caused by musical instrument; external forces in life cause various events
- Melodies rise, life has good events by virtue of UP IS GOOD metaphor<sup>24</sup>
- Melodies fall; life has bad events by virtue of DOWN IS BAD metaphor<sup>25</sup>
- Singer sings happy songs, life is happy
- Singer sings sad songs, life is unhappy

<sup>22</sup>Salim Raz, *لمحه لمحه قتليرم* (Trans./Being Killed Every Moment), (Peshawar: Master Printers, JangiMohalla, 2009),54

<sup>23</sup>امون: د غني کليبات، نوي کلام (Search: *Anthology of Ghani Khan's New Poetry*)4<sup>th</sup> ed. (Peshawar: University Book Agency, 2014),48

<sup>24</sup>George Lakoff and Mark Johnson, *Metaphors We Live By*,(Chicago: The University of Chicago Press, 1980), 15

<sup>25</sup>Ibid

ژوند يو بوج/ پي ټي دي

### 3.6 Life is a Burden

#### Metaphorical Linguistic Expressions

دژوند لرنی سختی نورې نه شم وړی!  
هر انسان د ژوند پيټي په سر کړي دي او خپل منزل ته روان دي -  
د غريب سړي ژوند هغه په اوږو بار وي -  
د گڼو اولاد پالنه د هغه په نا توان اوږو لوي بار دي -  
د خپل وجود په ناتوانه اوږو  
...يو ستر بر بند لغز او دروند لاش  
...سترے ستومانه شومه ...  
لکه سخت دروند بار...  
<sup>26</sup> لاش د ژوندون گرخوم

#### The Life-As-Burden Mapping

Weight corresponds to life

To carry weight corresponds to living disappointed life

Getting rid of weight corresponds to become hopeful and free of despair and emotional stress.

#### The Life-As-Burden Entailment

To carry weight requires great effort and stamina, to live a life with despair takes a lot of energy and effort.

Weight makes people tired after sometime; people get disappointed after doing a fruitless activity and stop struggle.

When people get rid of weight they feel relaxed, when people get out of despair they feel hopeful and happy.

ژوندیوه جوارې ده

### 3.7 Life is a Gamble

#### Metaphorical Linguistic Expressions

<sup>27</sup> عزت باندې لال هي څه شان زغملی نه شو دسرونو تاوان سره بلدیو...  
دحکومت دبي غوري له امله د ناظمانو سياسي او سماجي مستقبل په داغ لگولي شوي دي -  
<sup>28</sup>

<sup>26</sup>Salim Raz, (Trans./Being Killed Every Moment), (Peshawar: Master Printers, JangiMohalla, 2009), 75

<sup>27</sup>Ikram Uddin Mafton, (Welcoming Death), <https://incubator.wikimedia.org/wiki/Wb/ps/%D8%AF%D8%A7%D8%B1%D8%AA%D9%87%D8%B1%DA%A9%D9%84%DB%8C> Retrieved on 25/1/2018

<sup>28</sup> Khyber News, (Trans. Karachi Public Gathering was PTI's Deal with MQM) <http://www.khybernews.tv/pashto/newsDetails.php?cat=19&key=NjU5Mjg=> Retrieved on 125/1/2017

دا کوم غوبل چې احدې، کرزي، اشرف غني، جلايي ..... او نورو کانديدانو جوړ کړي دا  
 29...صرف ددې ويده ملت د دوکله کولو او غولولو يو چال دي،  
 دا د هغه چال دے -  
 بیکه يي خان سره ساتلي ده.  
 هغه ډېر چال باز دے.  
 ژوند ته په شاته شاته گورم  
 لکه بانې لیسے جوارگر چې کور ته ځينه -

### The Life-As- Gamble Mapping

Gambling corresponds to life.

Gambler corresponds to the person living life.

Gamblers correspond to people in a society involved in activities such as keeping relationships, playing sports, politics etc.

Losing in gamble corresponds to losing something important such as life, honor etc.

Moves in gamble correspond to strategies applied to win a life competition.

Losing everything in gamble corresponds to complete failure in life.

Winning gamble corresponds to success.

### The Life-As- Gamble Entailment

Since gamble require gambler, life require person.

Since gamble requires other gamblers, life requires people as competitors.

Since gamble has risk, life has risks.

Since gambler loses assets or money, people loses life, honor etc.

Sometime gambler loses everything; sometime people fail completely doing a risky business or an activity.

Gambler sometime wins, people achieve success doing risky tasks.

Gamble require good moves to win, life require skill to take part in risky tasks to complete them.

ژونديو مقدمه ده

### 3.8 Life is a Trial

<sup>29</sup>Nasiri. زهر. انتخابات که شاتو کي زهر. (Trans; Elections or Poisoned honey)  
<http://www.benawa.com/pashto/print.php?id=24014> Retried 22/1/2018

One of the conceptual understandings of life in Pashto language is that Life is a trial. This metaphor is greatly influenced by religious discourse.

### Metaphorical Linguistic Expressions

د قیامت په ورځ به ټول انسانان **خدایه ته حاضر وی** - او د هغوی د اعمالو حساب کتاب به ورسره کوی - او خپله **فیصله** به ورته **اوروی** -

**خدانی پاک لونی انصاف کونکي دي** -

د قیامت په ورځ به **خدانی پاک** ته به د خپل بدو اعمالو **خه جواب ورکوي** -

د پيغمبر □ په خبرو عمل زمونږ د پاره **د خلاصی سبب دي** -

قیامت په روځ به زمونږ **اندامونه** په مونږ **گواهي کوي** -

د حضور پاک □ د غوره او بنو اخلاقو یوه داسې نمونه دنیا ته وښودله چې هغه تر قیامت په پورې د راتلونکو انسانانو د پاره د تقلید کولو جوگه او د هغوي **د خلاصی** وسیله ده - <sup>30</sup>

### The Life-As-Trial Mapping

Trial corresponds to life

Witness in trial corresponds to bad action in life. (According to religious discourse in Pashto language and culture, it is believed that our organs such as hands, eyes etc., would be witnesses to our bad actions, and they would speak about our wrong doings on the Day of Judgment)

Public prosecutors or lawyers corresponds to Prophets, sages, wise people and political leaders

Judge corresponds to God

Judgment day corresponds to Dooms day

Criminals corresponds to sinners

Punishment of criminals corresponds to punishment of sinners.

### The Life-As-Trial Entailment

Since trial has a specific period, life has a specific period.

Since trial requires witnesses to the crime, our bad actions cannot be kept hidden and our organs such as hands, eyes and ear would be witness to our sins.

Since lawyer defend their clients, prophets, sages, wise men and political leaders defend people and advise them not to engage in bad actions.

Since trial requires a judge, people will face God as judge of their life actions in after life.

Decision of a trail is announced on judgment day, God will decide about good and bad actions of people on doomsday.

Judge punish criminals, God punish sinners.

<sup>30</sup> (پښتو (اتم جماعت د پاره) (Trans. Pashto Text Book for Class 8<sup>th</sup> ), ( Peshawar: Khyber Pakhtunkhwa Text Book Board, 2017), 18

## Discussion and Conclusion

Section 3.1 shows that the vocabulary pertaining to source domain food such as *بخوندونه* /tastes, *ازغے نی ازغے* /thorn in the pudding, *خوړو* /sweetness *او ترخو* /bitterness, *بخوند* /relish, *سپکه* /tasteless, *بی خونده* /tasteless, *مالگی طعام* /food without salt were mapped onto target domain life. Hence, life is understood as food. Moreover, the conceptual metaphor life as food is an ontological metaphor that highlights qualitative aspect of life while hides other aspects of life such as purpose etc.

Section 3.2 indicates that the vocabulary pertaining to source domain journey such as *اسمی* /straight, *کزی* /zigzag, *لار* /path, *تیغی* /straight, *سفر* /journey, *پیل کوی* /start, *تی بته* /escape, *پخے* /in front, *لارو* /paths, *غلطو* /wrong, *مسافر* /traveler, *منزل* /destination, *خنکل* /forest, *هدف* /destination, *هدفونه* /destinations, *بده* /wrong, *اسم* /corrects, *کوهی* /well of water, *غاره* /towards, *بند* /closed, *اورکیو* /lost, *رهبر* /guide, *دوؤ* /two, *پوړو* /boats, *پښی* /do not stand, *پندو* /pits, *سری* /travel, *کنده* /ditch, *کنی* /dig, *پریوخی* /fall into, *تیکرو* /stumbles, *خایی* /place, *راخی* /reaches, *سمر* /mountain, *سمر* /top, *لار* /path, *سمر* /road, *خمه* /walk, *قدم* /steps, *زخیرونه* /shackles, *رهزنان* /robbers, *لاره دسره* /on the way with you, *رسیده* /reached, *تتل* /journey, *یو په مخه* /on a straight path were mapped onto target domain life. Moreover, the conceptual metaphor life as journey is a structural metaphor that highlights the purpose and progress aspect of life while hides other aspects of life such as quality etc. at the same time. Life as journey metaphor shows that Pashtuns understand life is a purposeful activity.

Section 3.3 demonstrates that the vocabulary pertaining to source domain person such as *ناقلاره* /restless, *منده* /run, *خاموش* /silent, *بیزاره* /fed-up, *په دیکه* /stumbling, *په روغ* /healthy, *ژوند* /life, *لوه* /Love, *مینه* /loyalty, *وفا* /offers, *په وړاندیز* /tired, *مړه پستری* /killed, *سلگی وهی* /sobbing, *سپه* /breath in the body, *مری* /throat, *مصلوب* /Crucified, *executed, killed*, were mapped onto target domain life. Moreover, the conceptual metaphor life as person is an ontological metaphor that highlights the qualitative aspect of life while hides other aspects of life such as purpose at the same time. Life as person metaphor shows that Pashtuns understand life as a qualitative entity.

Section 3.4 exhibits that the vocabulary pertaining to source domain container such as *نه شوه* /empty, *پوره* /full/ complete, *پک* /full was mapped onto target domain life. Moreover, the conceptual metaphor life as container is an ontological metaphor that highlights the qualitative and

quantitative aspect of life while hides other aspects of life such as purpose, entertainment etc., at the same time. Life as container metaphor shows that Pashtuns understand life as a qualitative and quantitative entity.

Section 3.5 shows that the vocabulary pertaining to source domain music such as *تارونہ* / *strings*, *چیرلے* / *touch/ play*, *رباب* / *rabab a musical instrument*, *اوترنگولے* / *play*, *زیرو بم* / *high & low melody*, *سندر غارو* / *singers*, *وایی* / *sing*, *سازونہ* / *musical compositions*, *تغمہ* / *song*, *سوز* / *pathos*, *ترانہ* / *song*, *غریبیری* / *play*, *پوست* / *soft*, *شرنگ* / *musical sound*, *تال* / *musical sound* were mapped onto target domain life. Moreover, the conceptual metaphor life as music is a structural metaphor that highlights the entertainment and creative aspect of life while hides other aspects of life such as quality, quantity and purpose at the same time. Life as music metaphor shows that Pashtuns understand life as an entertainment and a thing of joy.

Section 3.6 indicates that the vocabulary pertaining to source domain burden such as *پیتی* / *burden*, *پہ اوپو بار* / *weight on shoulders*, *نا توا نا اوپو* / *weak shoulders*, *ستر* / *big/ heavy*, *درونک* / *heavy*, *لاش* / *dead body*, *سترے ستوماته* / *tired*, *بار* / *weight*, *گرخوم* / *carry*, *واره* / *small*, *را اوچت کرے می دے* / *I lifted the [weight]*, *مرے* / *dead body [weight]* were mapped onto target domain life. Moreover, the conceptual metaphor life as burden is an ontological metaphor that highlights the difficulties and hopelessness about life while hides other aspects of life such as creativity and entertainment, quality, quantity and purpose at the same time. Life as burden metaphor shows that Pashtuns understand life as a hopeless event.

Section 3.7 exhibits that the vocabulary pertaining to source domain gamble such as *باہی ل* / *lost*, *تاوان* / *lose*, *پہ داو لکولی شوے* / *put at stake*, *چال* / *move / trick*, *یکه* / *trump card*, *چال باز* / *trickster*, *خوانی* / *youth*, *مازغہ* / *mind / brain*, *دین* / *religion*, *ایمان* / *faith*, *په* / *peace*, *جانان پسکون او اطمینان* / *beloved as metaphorical wealth and assets*, *جوارگر* / *gambler*, *زر* / *gold/ wealth*, *مال* / *wealth*, *اوکتو* / *win*, *خان* / *self*, *ارزان* / *cheap* were mapped onto target domain life. Moreover, the conceptual metaphor life as gamble is a structural metaphor that highlights risk aspect of life while hides other aspects of life such as creativity and entertainment, quality, quantity, challenge, hopelessness and purpose at the same time. Life as gamble metaphor shows that Pashtuns understand life as an event that includes high risks.

The vocabulary pertaining to source domain trial such as *خدائے تہ حاضر* / *appear before God*, *فیصلہ* / *verdict / decision*, *اوروی* / *announce*, *جواب* / *plead*, *خلاصی* / *released*, *سبب* / *reason*, *گواہی* / *witness*, *اندامونہ* / *body parts [metaphorically as people]*, were mapped onto target domain life. Moreover, the conceptual metaphor life as trial is a structural metaphor that highlights the moral judgment and justice aspect about life while hides other

aspects of life such as creativity and entertainment, quality, quantity, high-risk event at the same time. Life as trial metaphor shows that Pashtuns understand life as an activity based on retributive justice.

Sections 3.1 to 3.8 indicates that life is understood as food, journey, person, container, music, burden, gamble and trial in the Pashto language and culture because the lexicon pertaining to these source domains are used to talk about life rather than these domains. Each mapping in all sections is a single instance of the conceptual metaphor life as food, journey, person, container, music, burden, gamble and trial respectively. The knowledge of Pashtuns about these source domains is explicit and detailed as compared to life because these domains are concrete repetitive bodily experience in Pashtun culture that gets a structure in the mind through persistent recurrence.

Looking at the importance of Pashto language, Pashto linguistics has yet to look outside traditional Aristotelian view of metaphor and encounter the conceptual metaphor theory. This study applies conceptual metaphor theory on Pashto language for the first time and breaks the ground by identifying, analyzing and establishing conceptual metaphors for life in Pashto. Further, by demonstrating conceptual metaphors for life in Pashto speech community, this study shall also contribute to a body of literature that collectively demonstrates that Metaphor is inherent in human conceptual system, reasoning and speech. Furthermore, it shall pave way for upcoming research scholars to conduct research on various conceptual metaphors such as love, happiness, peace, anger, fear, time, cause, self, mind, sacrifice, violence, death, State etc. Moreover, it shall open a window to apply CMT in various academic fields such as English language teaching, discourse analysis, political studies and peace and conflict studies in Pashto speech community

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