

CONCEPTUAL ANALYSIS OF PASHTO LOVE METAPHORS

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ABSTRACT

The traditional theories considered metaphor a rhetorical device only and claim that the purpose of metaphor is only beatification of language and the usage in poetic shaping and of words. But CMT (Conceptual Metaphor Theory) challenged this view and on the contrary they claim that metaphor is conceptual and that it is understanding one thing in terms of another. According to this theory, Metaphor is unavoidable inherent part of our conceptual system, reasoning, and speech that makes the world around us understandable and comprehensible for us. Conceptual metaphor theory is applied here in this research to identify, interpret and analyze the conceptual metaphors for love in Pashto language and culture. This research also establishes the entailment and mappings of these metaphorical linguistic expressions in different contexts and categorizes the Metaphorical linguistic expression for love in Pashto language into Structural, Orientational and Ontological metaphors.

Keywords: Metaphor, Conceptual, Love, Pashto, Entailment, CMT.

INTRODUCTION

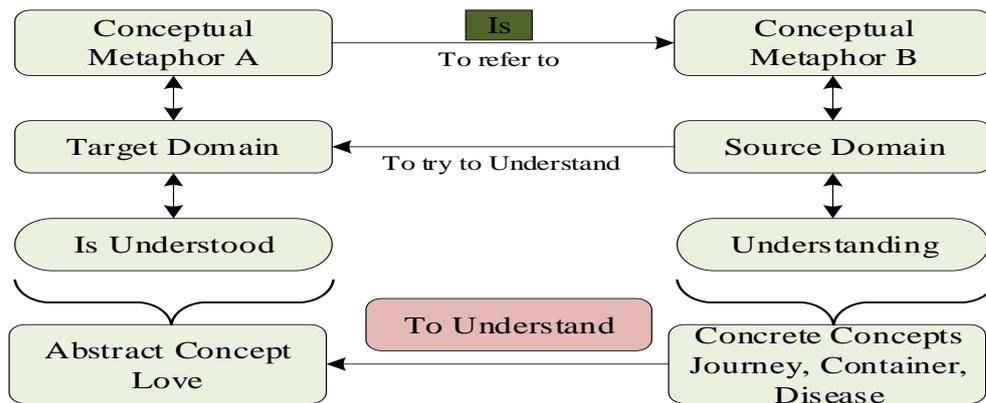
Metaphor lies at the heart of language itself. "The essence of metaphor is understanding and experiencing one kind of thing in terms of another" (Lakoff, G. Johnson, M, 1980, p. 48). The term conceptual metaphor is introduced and comprehensively analyzed by Lakoff and Johnson in their work *Metaphors we live by* (1980). Metaphor is a pattern of conceptual associations, comprising two conceptual domains: target domain and source domain. Target domain is a less clear concept and needs more relevance to something that is understandable and comprehended easily. A source domain is a conceptual domain from which we draw metaphorical expressions and is used to understand target domain (Zoltan, 2010). For instance, 'Love is a Journey' metaphor, consists of a target domain, Love and a source domain, journey (Lakoff, G. Johnson, M, 1980). 'Love is a Journey', demonstrates the following mapping;

Lovers correspond to travelers. Love relationship corresponds to vehicle. The lovers' common goals correspond to common destination on the journey. Difficulties in the relationship correspond to impediments in travel. (1980)

Conceptual Metaphor Theory (CMT), proposed by Lakoff and Johnson, challenged the traditional approach of understanding metaphor to be used ornamentally only for poetic and beautification purpose and that everyday language is literal and not based on metaphors, as mentioned by Aristotle. Metaphors are much more than just a matter of language. According to this theory, most of our concepts are formed of metaphors, and "metaphor is part of our conceptual system, and abstract thinking without metaphor is not possible". (Lakoff, 1993).

They demonstrate in their groundbreaking works *Metaphors we live By*, *Philosophy in the flesh*, and *A Conceptual Theory of Metaphors*, that we abundantly use various metaphors in our everyday discourse such as: Life is a journey, Love is a journey, Ideas are food, Time is money, Argument is war, Ideas are objects etc. Rich concepts have more than one conceptual mappings[†]. For example, for Life, Love, Politics, Argument, etc. we use multiple metaphorical expressions (Lakoff & Johnson, 1980, 1993).

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Various cultures have different ways of generating, processing and understanding metaphors creating more ambiguity while translating a term used in one language into another language. Zoltan argues that the universal applicability of metaphors is inappropriate due to differences between distinct cultures (Kovecses, 1986). Kuroda and Suzuki while studying different languages, noticed that the questionnaire prepared in one language cannot be translated into another language without understanding the original sources of that language (Kuroda, Y. Suzuki, T, 1989).

Imran Khan and Shuja Ahmad in his work on “Conceptual Metaphors for Life in Pashto” defined and interpreted around sixteen metaphors for life in Pashto language having very clear similarities with its counterparts in English language (Imran Khan, 2017)

The term 'Love' is always understood metaphorically in every language and culture. There are three subcategories of love i.e. adoration, affection and benevolence (Yang, 2008). Yang used love as unity metaphor in his research *A Holographic Study of Metaphors Concerning Love in Chinese*. Pablo Neruda’s understanding of the emotion of love has been shown to manifest itself mainly as metaphorical whenever the poet understands Love is Unity, Love is a Force, Love is Time, and Love is a Living Organism (Lopez, 2010).

Shuja Ahmad identified numerous similar metaphors for love in two different languages i.e., Urdu and English, demonstrating that there are some common metaphors for love in both languages i.e., Love is Journey, Love is a Person, Love is Physical Force, Love is Fire.(Ahmad, 2016). Zoltan (1986) claimed Love as a Nutrient, the concept of love is regarded as something edible (Kovecses, 1986).

Pashto writers and speakers also use Love metaphors in different situations. We (the Pashto speaking community) also use metaphorical language to communicate our message clearly to the listener. Apparently, لیونتوب (Madness), اور (Fire) and جرم (Crime) are the most commonly used metaphors for love in Pashto Language.

METHODOLOGY

The paper utilizing CMT as the theoretical framework, identifies and interpret Pashto love metaphors. The data for Pashto Love metaphors will be collected from Pashto dictionaries and grammar books, Pashto poetry, Folk stories, Dramas, Prose etc.

The distinguishing proof of metaphorical expression in language comprises of two primary steps: the initial step includes a careful reading or cautious tuning in of the sources with the aim of discovering potential metaphorical linguistic expressions. The subsequent advance is the examination of the potential metaphorical linguistic expressions with respect to the following criteria: A metaphorical linguistic expression is any expression including a different source domain. A Source domain is progressively portrayed, point by point, and solid that indicates to an idea communicated through utilizing a word, expression or representation. In cognitive linguists, embodiment based metaphorical expressions are considered as a kind of ontological metaphorical expressions.

For instance سنی کرمه (Burnt) is marked as metaphorical expression because this word سنی is usually used for fire. But here, this word is used to show and explain Love 'مینه'. Similarly the phrase

توان دي (Loss) is showing love to be a business activity because توان is used for loss in business but here, it is used for abstract concept Love.

Once the selected metaphorical expression passed the above-described criteria they were arranged under specific conceptual metaphors such as in the case سټی کره (Burnt) the expression was considered as conceptual metaphor "Love is Fire", and توان دي (Loss) was considered as conceptual metaphor "Love is Business". Pashto Metaphorical linguistic expressions were represented by bold and upper case letters in each sentence.

Pashto Love Metaphors

Love is a Crime

مینه جرم دي

چي جاسوس يې له كوره وي، مینه بي توره وي

(Tahir & Edwards, 2007)

د رحمان بابا په كلام كيني د پاكو سپېڅلو عشقيه احساساتو او درديدلی ډرونه پرې ټكوروي-

(katozai, 2018, p.85)

كه زمونږ ميني ته جرم، خلق ډلي ډلي وايي مونږ به خپلي خپلي وايو، دوی به خپلي خپلي وايي

چي مینن وی نه ویریری، څوک د کفر د فتوو نه د منصور غوندي ملا ته، بنه په دانگ پييلي وايي

(Roghani, 2018, p.118)

نه می سر مات شو نه گریوان سیري شو--- نوم په ما هسي شو پینام د مینی-

(Gran, 2003)

Love is a Crime Mapping

Crime corresponds to Love. Criminals corresponds to people in Love. Nature of Crimes corresponds to diversity in Love affairs. Rising in criminal activities correspond to being more into love relationship. Decreasing crimes correspond to losing interest in love relationship. Fall of crimes correspond to decrease in love relations in society. A criminal corresponds to a specific person in love. Being more involved and guilty of crimes correspond to being more passionate and enthusiastic about love relationship. Being famous for criminal activities correspond to being famous in love relationship. Clearance from criminal activities correspond to not into love relationship or avoiding love relationship.

Love is a Crime Entailment

Since Crime exists, love exists. Various crimes are done that causes disturbance, various steps are taken to be in love relationship. Crimes rate increases, love affairs in society increases. Crimes are minimized, love relations are blocked due to some barriers of society and culture. Criminals commit crimes to get some benefits, lovers fall in love to get some satisfaction and happiness. Criminals are punished by the law enforcement agencies, lovers are stopped from love relationship by the norms of cultures. Love is a crime metaphor is structural metaphor that shows the risk and dark side of the concept while hides other characteristics such as entertainment, quality, quantity and purpose. This demonstrates that one of the conceptual metaphors for love in Pashto language and culture is, Love is Crime.

Love is a Disease

مینه بیماری ده

وهاب خوشحاله وه چې هغه جینی چې دي ئی ده مینی په رنج اخته کړي وؤ هغه اوس ده ته ده خپل ډره اظهار کوی- خوداسی نه وه، هغی ده وهاب کتاب هغه ته واپس کو او ده وهاب ده جذباتو یې هډو خیال او نه ساتلو-

(Yousafzai, 2018)

خدای خیر دي چې انجام به، آخرت کيني زمونږ څه وي-- چې بار بار مو دي اغستي، په دنیا ازار د ميني

زور تعريف د صحتمند مي، قبول نه دي د بي ذوقو-- صحتمند سري هغه دي، څوک چې وي بيمار د ميني

(Roghani, 2018, p.25)

ده روزگار دي كه ده ميني برد و غم دي- خو رونق ورباندي جور د كل عالم دي

(Katozai, 2018, p.202)

ده عشق تبي يم نيولي بد مي حال دي هميشه فرياد تري كرمه په وخ وخ

(Rahman, 1947, p.24)

Love is a Disease Mapping

Disease corresponds to love- The person affected by the disease corresponds to lover- Types of a disease corresponds to love challenges- Severity of a disease corresponds to extreme love for each other by lovers- More sickness/disease corresponds to more love- Less sickness/disease corresponds to less love- Incurable disease corresponds to the stage of insanity and madness in love relationship.

Love is a Disease Entailment

The conceptual metaphor 'Love is a Disease' is a structural metaphor that highlights basic feelings of pain and grief and hides other aspects such as creativity, entertainment, quality, quantity, and purpose. It shows that love is a disease metaphor shows that Pashtun consider love to be a weakening and painful activity.

Love is Business

مینه کاروبار دي

بانوگی به هر وخت ما ته مینه کښې هم تاران نه شو برداست کولې- خو ده دندگی اوصول ده بانوگی ده اوصولو نه مختلف وو-

(Yousafzai, 2018)

په مینه کښې تاران دي-

ساده يي مه بوله جانان بلا ده څه به يي کړي

سودا/ ده ذره ډیره اسانه ده خو بویه هنر

(Aamir, 2011b)

Love is Business Mapping

Business corresponds to love- Businessmen correspond to lovers- Buying and selling something in business correspond to ups and downs in love relationship- Earning in business corresponds to being happy in love relationship- Lost in business corresponds to sadness and grief in love relationship- Bankruptcy in business corresponds to total failure in love relationship.

Love is Business Entailment

Business exists, love exists. People are involved in business, and love require people to be in love relationship.

The conceptual metaphor 'Love is Business' is a structural metaphor that focuses on the risk, profit and loss aspects of love and hides other aspects such as creativity, quality, quantity, and entertainment at the same time. It seem that 'love is business' metaphor shows that Pashtuns consider love to be a risky activity that contain profit and loss. But the way they use this metaphor shows that for Pashtuns, love is a business which gives only loss.

Love is a Picture/Painting

مینه تصویر دي

زه ده هغي ده جذبو اجل هم نه شوم محبت هغه تصویر نه شو وړانولې په کوم کښې چې ده هغي ده ارمان رنگ هم ښکاريږو-

(Seemab, 2018)

د نيکي نه مینه زیریږی، او مینه د انسانانو په ژوند کښې رنگیني او خوشحالی پیدا کوی-

(Roghani, 2018, p. 251)

که حاصل دي که ده مینی محرومی ده

دا اړخونه ستا ده مینی ده تصویر دی-

(Katozai, 2018, p.205)

Love is a Picture/Painting Mapping

Picture/Painting corresponds to Love. Photographer/Painter corresponds to Lovers. Colours of Picture/Painting Correspond to diversity in Love affairs. Absence of colours corresponds to absence of happiness/diversity in Love affair.

Love is a Picture/Painting Entailment

Since a picture/painting requires colours to make it attractive, Love requires diversity and passion to make it happy and enjoyable. Since absence of colours make the picture/painting dull and repulsive, Love is unattractive without happiness and fun. Picture/painting has a creator, the lover creates this emotion of Love. Someone can damage the shape of the picture/painting by throwing dust or drawing random lines on it, someone can destroy love relationship by cheating or killing the fun and joy.

Love is a picture/painting is an ontological metaphor that focuses on the colourful and enjoyable aspect of love and ignores the other aspects of love. This metaphor shows that Pashtuns take love as entertainment and creative activity.

Love is Food

مینه خوراک دي

حسن خپل مخ پټ کړو - ده مینی مرکز ده هغه تنده او ده هغه عشق عانسه وه-

(Shaheen, 2010, p.140)

مینه خوره ده-

مینه هغه جگره ده چې پیل خومره چې مینه خوره ده دومره ترخه هم ده- که یو څوک خپله مینه لاس ته راوړی نو ټول عمر به له خپلي کورنی سره خوشحاله وی

(nunn.asia)

د محبت په رنگینو او خورو څه پوهه دی

په کومو زرونو چې اور بل وی د نفرت د لاسه-

گرانہ که سر می دی محرومه د شفقت د لاسه- په خودسری زما الزام خو خه شو پوری نه شو
(Gran, 2003, p.23)

Love is a Food Mapping

Food correspond to Love. Eating of food corresponds to Loving. The eater corresponds to lover
Tasty food correspond to being happy in love. Sweet food corresponds to entertainment in love
Tasteless/bitter food corresponds to torture, pain and sadness in love. Finishing food corresponds to the end of love relationship.

Love as Food Entailment

Since food is something that either gives good taste or bad taste, love either gives happiness or pain and tension. Food is enjoyed, Love is enjoyed. Various types of food are enjoyed, different stages of love give pleasure and joy. Sweet and tasty food gives pleasure, good love relationship is enjoyed and gives satisfaction. Tasteless and bitter food is not liked, bad experience in love relationship is a source of pain and tension. If someone tasted bitter and tasteless food, he/she can understand good and bad happenings in love relationship. Salt makes food tastier, Romance and challenges in love make it more passionate and enjoyable. Food gets finished, love ends. Additionally, love is food metaphor is ontological metaphor that clarifies qualitative and quantitative aspects of love such as joy, taste, entertainment at the same time.

Love is a Sea

مینہ سمندر دی

Metaphorical linguistic Expressions:

هغه ده دیوال سره سر او جنگولو ، عباسه عباسه ته خومره مجبوره یی-- مونږ دواړه څنگه بد نصیبه یو زمونږ ده مینې کشتی به
غار ه اوری-- څوک مو مددگار نشته-

(Shaheen, 2010, p.88)

بیا ده عشق دریاب راوخت چلی چلی

عاشقان پکښې لاهو شو بلی بلی

(Khattak, 1967)

چی ده عشق په دریاب بریوزی هغه مینې دی شناسی ده دریاب په تل او سر کښې پخه مینه را خواره کړه

(Aamir, 2011)

Love is a Sea Mapping

Sea corresponds to love

High waves in sea corresponds to big challenges in love relationship. Small waves and low currents correspond to small events and happenings in love relationship. Calm sea corresponds to permanence and stability in love relationship. The swimmer in sea corresponds to the lover taking and handling challenges in love relationship. Ocean correspond to the most satisfactory and fulfilling love relationship. The merger of sea waves corresponds to the unity of lovers.

Love is a Sea Entailment

Since sea exists, Love exists. Swimmers swim in the sea, lovers keep on loving or struggling in love. High and bigger waves in the sea make the situation challenging for the swimmers, Tense and hard situations make love relationship risky for lovers. Small waves/low current are small challenges for the swimmer that are handled easily, Routine challenges are handled easily by lovers in love relationship. It requires effort to swim through a sea, Love needs consistent hard work and passion to be sustained. Waves of the merges, lovers get united.

Love is a sea metaphor is a structural metaphor that shows and highlights challenges in love and hides the other aspects such as creativity, entertainment, quality, quantity and purpose as well. Love is a sea metaphor shows that for Pashtuns, love is a challenging and vital activity that needs skills and constant struggle to carry on.

Love is a Journey

مینہ یو سفر دی

نالنې--- زمونږ د محبت لاری اوس ډیرې لری لری پرتی دی.

(Seemab, 2018, p.88)

تگ د محبت په رهگزر کوم

یاره دعاگانې ستا د سر کووم-

مه وایه رښتیا چی خفه کیږی پری

زه دی په دروغو هم باور کووم-

(Gran, 2003, p.27)

تاسو که رسته د مینې پری کړه رانه بیل شوی

زه به مو د لاری رفیقانو یادوم

هغه چی روان دی زړه چاودلی خپی تناکي

هغه قلندر درته یارانو یادوم

(Momand, 1976)

Love is a Journey Mapping

Journey corresponds to Love. Travellers corresponds to Lovers. Conditions of the weather in journey correspond to variations in love relationship. Different roads correspond to different choices. Difficulties in travel correspond to hard time in love relationship. End of journey corresponds to end of love relationship.

Love as Journey Entailment

Since journey has a starting point, Love has a moment of beginning. Journey is started to reach to a specific destination, Love happens to attain unanimous position. A specific road is followed to reach certain destination, Love goals are achieved by reaching a specific bondage. At times, ways are lost in a journey, Love targets can be missed during love relationship. A leader shows ways and guides during journey, lovers are guided by elders, scholars and religious people. A traveller faces hardships in travelling, a lover faces difficulties and hurdles in love relationship. Journey is affected by changes in weather, directions, and supporting people; love relationship is affected by different behaviours, cultural changes and social barriers. Selecting a root in journey, selecting an option in love affairs.

The conceptual metaphor love is a journey is a structural metaphor that shows and highlights the progress and purpose aspect of love, while ignores/hides the other aspects of love such as joy, fun, and creativity. The use of metaphor love is journey in Pashtun society shows that, for Pashtuns, love is a purposeful activity.

Love is Madness

مینه لیونتوب دی

Metaphorical Linguistic Expressions:

د یار د کلی د کوڅو خبرې نورې دی اوس د محبت د لیونو خبرې نورې دی اوس
نه په اقرار کینې مینه شته نه په انکار کینې خلوص د هغه سترگو د بنرو خبرې نورې دی اوس
(Sabir, 2013, p.43)

خدای ما ته دوه نعمته را کړی دی..... خو دا دې چې دې وطن سره لیونی مینه لرم- چې څوک لیونی نه وی نو دا لویې کارونه تر سره کولی شی؟

(Ashraf Ghani speech on 19th February 2019)

زه د مینې لیونی یمه سرکش یم گنی تا نه برند کتل د چا مجال دې
د بنایست د پسرلو عمر دې ډیر شه چې زما د زرگی ذخم پری شیراز دې
(Sabir, 2013, p.39)

Love is Madness Mapping

Madness/craziness corresponds to love. Unhealthy obsession associated with madness correspond to obsession with love emotion. Disorientation due to madness correspond to disorientation due to being in love relationship. The questionable actions taken while mad correspond to the questionable actions taken while in love. Loosing mind in madness correspond to losing hope and patience in love relationship. Total isolation in madness correspond to total rejection in love relationship.

Love is Madness Entailment

Madness causes thinking or behavior that is considered out of the norms, Love causes such behavior which is violation of the social norms. Madness can be in different forms and does not form a monolithic whole, love can be different shapes and of different nature and level. There is great variation in the causes and symptoms of different mental afflictions, love has different stages and symptoms. In madness, one does not care about the external factors, in love one follows his heart and cannot focus on the surrounding. Madness can cause total elimination or death, extreme love can cause total loss of direction in life.

The conceptual metaphor 'Love is Madness' is a structural metaphor that highlights the failure and unproductive aspect of love while hides other aspects such as creativity, purpose, quality, quantity, and entertainment. Conceptual metaphor Love is Madness shows that Pashtun considers love to be a painful, disrespectful, unacceptable and none-social activity

Love is Fire

مینه اور دې

خاطر افریدی خپله توله د حسن او عشق حرارت، پاکه مینه او صداقت..... ساده الفاظو کینې اولس ته وړاندې
گری-

(katozai, 2018, p.231)

د محبت په سور انگار خه یم--- د درد او غم نه ناقلار خه یم
گلرخ هم د خپل حانست په غیر کینې اینخر اخستی وو- خو دا معاشره نه د گلرخ په خاموشه نظر

په بدن مي لگيدلي شور ده ميني نن مي بيا په ذره بليری اور ده ميني
(Aamir, 2011a)

د آدم حان او درخانی بيا يو بل سره لیده کاته اوشو او ده ميني اور بی لمغری اوکړی-
(Katozai, 2018)

Love is Fire Mapping

Fire corresponds to love. The object/thing burning is the person in love. The cause of the fire corresponds to the cause of love. Being burned by the fire corresponds to the frustration caused by love. The burning of the fire corresponds to the extent of love. The intensity of the fire corresponds to the intensity of love. The inability of the thing burning to function normally correspond to the inability of the person in love to function normally.

Love is Fire Entailment

Fire exists, love exists. Fire burns and it is the basic characteristic, love hurts and it is the basic characteristics. Flames are produced in fire, small and big problems are faced in love relationship. Fire can damage specific part of the body, love effects on the specific part of the body that is heart. Fire gives heat to the body and also helpful in many things, love gives satisfaction and peace as well. Fire enkindle the extinguished oil lamp, True love is the lit lamp to illuminate the way in darkness. Fire can cause uncertainty and can be ineffectiveness tension and pain in love causes lack of utility and functionality of a person. Fire can totally abolish a person, love can totally finish the energy and passion of a person.

The conceptual metaphor 'Love is Fire' is a structural metaphor that talks about pleasure, pain and entertainment but hides other aspects such as quality, quantity and purpose. Love is fire metaphor shows that Pashtuns consider love contextually. Love at the same time can give pain, pleasure and satisfaction depending on the state/situation of the person.

Love is an Object

مینه یو مادی شي دي

دا زما مینه چي وی--- ستا د زره تل کښي به وی

زه هم په دی عقیده-- د محبت قایل یم

(Seemab, 2015, p.92)

دا/رخونه ستا ده ميني ده تصویر دی-

که حاصل دي که ده ميني محرومی ده

(Katozai, 2018, p.205)

Love is an Object Mapping

Objects Corresponds to Love

Giving away objects corresponds to spending time in love relationship. Weight/length of objects corresponds to strength/duration/attachment of love relationship. Protecting/saving objects corresponds to continuity of love relationship. Exploring new objects or shaping and reshaping objects corresponds to diversity and changes in love relationship. Finding objects corresponds to challenges and threatening situations in love relationship.

Love as in Object Entailment

Since objects and things exists love exists. New objects is a new experience, Changes in love provides good/bad experiences. Objects can be given away partially or as a whole, love relationship can give partial or full goals that can be divided in parts. Objects can be saved for all dangers of environment, Love relationship can be safeguarded from the threats by adopting certain measures. Objects can be lost or can be damaged, love relationship can end or can be minimized by misunderstandings.

Love is an Object metaphor is a structural metaphor that shows the qualitative and quantitative aspects of love such as experiments, creativity, shaping and reshaping, quality, quantity and purpose at the same time. It is inferred that Pashtoon understand love as a qualitative and quantitative entity.

Love is a Living being

مینه یو ژوندي وجود دي

په هره اندازه چي په خلکو کښي اسلامي دعوت خپریری هم په هغه اندازه په خلکو کښي ده جهاد او مبارزي مینه بیا کیری. (عبدلهادی، ۲۰۱۰)

بڼه حالات د باهمی همدردی.....نه مینه زیری- په کومه معاشره کښي چي مینه خلیری، دا د دی خیري ښکاره ثبوت دی چي دغه معاشره مهذب، ترفی یافته او خوشحاله ده

Love is a War

مینه جنگ دي

ده ميني جنگ کښي مي جانان بابیلو-

هغه مستی هغه غورزنگ نه کوی سترگی دي اوس د مینې جنګ نه کوی
 د پیغلنوب د مستی خیر خو دي وی بنگری دي شور نه کوی، شرنګ نه کوی
 (Sabir, 2013, p.142)
 که دي غشي ده هجران په خگر اوخوړ هله فتح به ده عشق دغه قلا شي-
 (Aamir, 2011)

Love is War Mapping

Attackers in war correspond to pursuers in love. Battles in war correspond to competition between pursuers in love/conflicts between lovers. Winning a war correspond to success in getting love. Losing in war correspond to failing in getting love. Strategies in war correspond to skills adopted in love. Battles are for territory correspond to people fight to get love and affection of the sweetheart. Defending one's territory in war correspond to defending and saving one's love relationship from failure.

Love is War Entailment

In war people attack each other, in love people are attached to each other. War needs a battlefield to happen, love needs a specific environment where it can exist and prevail. War can be won, love can be attained. War can be lost, love can be unsuccessful. War require specific skills and techniques, love require a specific kind of human understanding without which it cannot survive. Wars are fought to achieve certain goals, love relationship is for the purpose of attaining happiness and joy. Most of the times, wars are fought to defend one's territory, Love is continued to live a happy life and protect this relationship.

The conceptual metaphor 'love is war' is a structural metaphor that shows winning, losing, defending, purpose etc., but hides other aspects such as quality, quantity, and entertainment. We can infer that for Pashtuns, love is expensive as well as purposeful activity.

Love is a Container

مینه یو لوبڼي دي

که څوک تا سره د خيگري اخلاص له د مینې لوخي ساته، نه چي د نفرت، تکبر او بد نینتی-
 (Roghani, 2018)

څه حکمت ده یار په مینه کبني خدای کښیښود چي عاشق لره هم درد شوه هم دوا شوه
 (عبدالرحمان، ۱۹۴۸)

ځما په زره کښي اوسه ځما خایسته جانانه تا یادووم جانانه، ما یادوه جانانه
 جانانه په لیمو کښي مینه ستا مي گرزوله ده ژوند ده احساساتو کربلا مي گرزوله
 (Danish, 2019)

که د کلی د پیغلنوب سترگو کښي مینه غوړئی د گل رگونو کښي د نوی سپرلی وینه غوړئی
 د کهکشان د رنو ستورو نه ډیوی جوړئی د ژوند محفل کښي د خیالونو نازینه غوړئی
 (Sabir, 2013, p.47)

(Sabir, 2013, p.47)

Love is a Container Mapping

Container corresponds to love. Material/Content in the container correspond to the degree/level of emotions and feeling in a love relationship. Full Container correspond to high degree of emotions and feelings in love relationship. Empty container corresponds to absence of emotions and feelings in love relationship. Using a full container corresponds to the end of emotions and feelings in love relationship.

Love is a Container Entailment

Since container exists, Love exists. Container has contents/materials inside it, love has good or bad experiences during love relationship. When container is full it contain greater content, love has experiences that causes high degree of good or bad emotions. When container is empty it has nothing in it, Love is meaningless and emotionless when one losses important characteristics of love.

When the content of full container are well used totally, when one spends full time being involved in love relationship, it is considered as good love relationship.

Love is a Container metaphor is an ontological metaphor that highlights the qualitative and quantitative aspects of love while hides that other aspects of life such as creativity and entertainment, etc., at the same time. It seems that love is a container metaphor shows that Pashtuns understand love as a qualitative and quantitative entity.

Love is a drug

مینه یو نشه ده

که ستا په سترگو کښي د حسن د ځوانی نشه ده-- ځما په زره کښي هم د مینې ده مستی نشه ده
 څه ځما مینه پښتنه د چا غرور نه منی-- څه مي په سترگو کښي ساقی ستا د یاری نشه ده

(Sabir, 2013, p.10)

زهد و تقوا مي هم رنگينه شوله چې مي غوپه کرله په جام د ميني

Love is a Place/Property

مينه يو مقام/خايي دي

اوس عائشه په خپله ما سره ده خپلي ميني په جايښاد/اورږيډه.....ته زما ژوند يي تا نه بغير به زه نيمکړي يم- (Shaheen, 2010)

Love is a person

مينه يو انسان دي

گونکي ميني له مي خدايه ژبه ورکړي چې د تول وطن رواج شي او دستور شي

(Gran, 2003)

د ژوند سره ډيره مينه مه کويي ځکه چې ژوند د چا سره وفا نه کوي- ژوند تل د يوې بلې موقعي وړانديز درته کوي چې هغي ته سبا وييلي شي-

(Afghan.com, 2016)

Love is Music

CONCLUSION

A thorough analysis of metaphorical expressions that occurred regularly and frequently in Pashto language and culture, conceptual metaphors for love were established. Apart from rarely used metaphorical expressions, at least nineteen different metaphors for love were established that were used on daily basis in our regular conversation. This research corroborates the view that metaphor is not a beautification of language specifically poetic language rather it is a part of our conceptual system, reasoning and speech.

This research shows that Pashtuns understand love in terms of Painting, War, Person, Journey, Object, Living Being, Fire, Place, Drug, Food, Gamble, Business, Disease, Crime and Madness. Moreover, it was also understood that the most frequently used metaphors in the identified metaphors are, Love is Madness, Love is Crime, Love is Fire, and Love is Disease. Which establishes that Pashtuns have negative perception about love relationship and considers it to be a source of destruction, torture, pain, and loss.

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