

Conceptual Metaphors of the Emotion Concept of Happiness in English and Khowar: A Cross Cultural Study

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ABSTRACT

*The study aimed to explore the „metaphors of happiness“ in English and Khowar to conceptualize the emotion concept „happiness“. It was intended to examine the *universally shared understanding and cultural embodiment of this emotional concept* to show the organic nature of Khowar like English for contributing in the existing literature. Qualitative content analysis was employed as a method, and the data was collected systematically. The data was read and reread thoroughly and coded into manageable categories as well as sorted into similar groups thematically to explore the similarities and differences of the conceptual metaphors in English and Khowar. The thematically categorized plant metaphors of love were interpreted within Conceptual Metaphor Theory (CMT). The study revealed that the Khowar speech community seemed to express their happiness indirectly by employing the names of various objects metaphorically to express their love: whereas the English people seemed to be more eager to express their love frankly and directly. Thus, *they used „Metaphors“ to conceptualize the emotion concept „happiness“ seemed to be cultural embodied rather than universal.* This paper will open a fresh avenue in the field of cognitive linguistics by unwrapping the plant metaphors of love in English and Khowar for debate and discussion academically. Besides, this paper will contribute to the existing body of literature in the field. Moreover, it will encourage conducting research on the marginalized languages like Khowar. This study was conducted on the Orientalism prospective to show the organic or living nature of Khowar language and culture in term of English. Such study on the topic has yet not been conducted to fill the gap in the field of cognitive linguistics. It intended to preserve Khowar in the phase of globalization.*

Key words: Happiness metaphors, universality, cultural embodiment, organic, Khowar, globalization.

INTRODUCTION

Happiness seems to be a broad concept with laden meanings. Generally, it diverges in its intensity; and might be ranged from mere contentment to jubilation. It shows “good luck, good fortune and prosperity. Moreover, it also reveals an agreeable feeling or condition of the soul arising from good fortune or the propitious happening of any kind; the possession of those circumstances or that state of

being, which is attended enjoyment, The state of being happy, contentment, joyful satisfaction, felicity and blessedness. It is an emotion concept, therefore, expressed metaphorically. *Thus, this study aimed to explore the „ metaphors of happiness“ in English and Khowar to conceptualize the emotion concept „happiness“.* As 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. Due to 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, W, (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 Schmid (1996), Dirven and Verspoor (1998), Lee (2001), Croft and Cruse (2006) etc (Geeraerts & Cuyckens, 2012). Hence, according to 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 schools suggest:

“...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 used to understand the world around them by shaping their perceptions and framing their thoughts in a concrete shape with the help of similarities and differences 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 used (Richards, 1936). It helps to articulate abstract thought processes simply for easy comprehension of difficult concepts (Sharma, 2012). It is the main component of psycholinguistics (Lakoff, 1980). People use conceptual

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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 emotional 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 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 analyzes the queries, such as: how the defined model of the concept of love in terms of another, i.e., 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 many 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 inception ;(Anudo, C. N., & Kodak, B. 2017). Therefore, it did not grow much academically and mostly remained static due to scarcity of research on the various attributes and components.

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, the majority of the population uses the Khowar language as a vehicle of thought and they prefer to call themselves Chitralis (Magnus, 2005). Khowar-speaking people in Chitral live in different valleys, such as; Torikhow, Mulikhow, Mastuj, Kuh, Lot-Kuh, and Drosh (Liljegren, H., & Khan, A. A. 2017). 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) GornoBadakhshan (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 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 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 to discover the universal or cultural-based values.

RATIONALE OF THE STUDY

Several studies have been conducted in the area of conceptual metaphors in English and other local languages in the context of the world. For example, research has been conducted to study emotion metaphors between English and Chinese (Xiao Liu & Guodong Zhao 2013), the cultural basis of conceptual metaphors in Akan and English (Gladys Nyarko Ansah 2010), conceptual metaphors in English and Shona (Isaac Machakanja 2006), a comparative study on basic emotion conceptual metaphors in English and Persian literary texts (Shahzad Pirzad and AbdulrezaPazhakh 2012). In addition, researches have been carried out to study the analysis of conceptual metaphors of selected

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emotions in the Slovak Language (Dana Retova 2008), and a cognitive study of happiness metaphors in English, Tunisian Arabic, and Spanish (Hamdi 2015). Lapasau, M., Setiawati, S. Conceptual Metaphors in Modern Indonesian Literature and Their Implication in Language Learning. Kuczok, M. (2017). "Amazing grace that saved a wretch like me". Conceptual metaphors for GRACE in Christian discourse. Kuczok, M. (2016). Precious possession, war or journey? Conceptual metaphors for LIFE in American English, Hungarian and Polish. Diminishing local Languages in the Era of Globalization: A Case Study of Pakistan. The above-cited studies in the area of conceptual metaphor between English and other regional and local languages reveal the fact that studies in this field are remarkable, and provides a strong justification to my study. It is from the aforementioned reviewed studies, the gap is identified clearly. No such study has been conducted on the conceptual metaphors in English and Khowar. Therefore this research is conducted to fill the gap left unabridged yet, and contribute and add to the existing body of literature on the subject.

OBJECTIVE OF THE STUDY

The objectives of this study are to explore the metaphors related to the emotion concept "happiness" in English and Khowar to show the universality and cultural specific use in these two different languages. It endeavored to reveal the organic and living nature of the Khowar language like English. Besides, it also aimed to document the metaphors of happiness in Khowar before shading away in the phase of globalization.

MATERIAL AND METHOD

Qualitative content analysis is 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 based on 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, which are called testing for the goodness of 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 has been also used to check the factorial validity of test items. Validity referred 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. In the present study, the correspondence between the conceptual metaphors to conceptualize the emotion concept of **Happiness** خوشبىنى, used in English and Khwar languages have been tested for correspondence determination. The main purpose of the statistical methods of Chi-Square test of association between qualitative variable is adopted to decide whether there is correspondence or not in metaphorical conceptualization in the selected conceptual emotion concepts in both the languages English and Khwar. The null and research hypotheses of the present study have been given as H_0 : There is no relationship or correspondence in the conceptualization of the emotion concepts between English and Khwar languages. H_1 : There is a significant association between the emotion concepts for metaphorical expressions in English and Khwar Languages.

ANALYSIS AND DISCUSSION

Human beings think and act in terms of the ordinary conceptual system, which is fundamentally metaphorical in nature and structures the everyday activities or the things which may present around us (Lakoff, 1980: pp. 3,4).

PHYSICAL REACTIONS OF HAPPINESS

English Expressions:

- „She blushes with happiness“.
- „He jumped up with joy“.
- „She was trembling with happiness“.

Khwar Expressions:

- Khoshan bititoghechgechaashroohani. [lit. Tears came down from his eyes with happiness].
- Hatetkhoshan bitiaih bi u prani. [lit. they jumped up with joy].
- Hasekoshaniyoxireko nobitikelitai. [lit. He wept because of happiness].

The analysis of the data, in the aforementioned examples, show that both the languages the physical reaction of happiness are seen. Such physical reactions to respond to happiness or joy are considered partially the same because only the second example seems to be a literal translation of each other in both the languages. Contrary, the first and the third examples show the only physical reactions of happiness/joy, which have been conceptualized differently by the speakers of both the

languages. According to the hypothetical benchmark, two expressions under the same Conceptual Metaphor with distinctive literal meanings were considered partially the same. Thus, the aforementioned instances both in English and Khowar were nearly related.

THE SPATIAL CONCEPTUAL REPRESENTATION

The very significant aspect in evaluating the concept of emotion is the spatial conceptual representation. As the positive emotions usually associated with the direction UP, are called Orientation metaphors.

HAPPY IS UP

- **EMBODIMENT(gravitation)=Values ERCT/ Up = good. Good =**

Up → ↑ English Expression:

- „I am feeling up“.
- „He is in high spirit“.
- „We try to keep our spirits up“.
- „Cheer up, boys“.
- „Come on!“
- „My spirit rose“.

You are in high spirits.

My spirits	Rose
TD: DESIGNATOR: CHANGE OF STATE {MOOD}	SD: (Vertical) ORIENTATION {UP} TD: CHANGE OF STATE {MOOD}
ABOVE LEVEL	ABOVE LEVEL ⇒ ↑

You are in spirits	High
TD: DESIGNATOR: STATE {MOOD}	SD: (Vertical) ORIENTATION {UP} TD: CHANGE OF STATE {MOOD}
ABOVE LEVEL	ABOVE LEVEL ⇒ ↑

Khowar Expressions:

- Awakhoshanasum. [lit. I am feeling happy].
- Hasehawsalamandasur. [lit. He is in high spirit].
- Ispahotehosaladosiyan. [lit. We try to keep our spirits up].
- A daqanchalandyor. [lit. Cheer up, boys].
- Ge la xan. [lit. Come on!].
- To koshanbitiasmanab upraw. [lit. you at the sky with delight].

Hasekoshanbitiushponiran. [lit. she springs with delight].

Hasehoshanbity.	Ushponiran.
TD: DESIGNATOR: STATE {MOOD}	SD: (Vertical) ORIENTATION {UP} TD: CHANGE OF STATE {MOOD}
ABOVE LEVEL	ABOVE LEVEL ⇒ ↑

To hoshanbity.	Asmana be youprow.
TD: DESIGNATOR: STATE {MOOD}	SD: (Vertical) ORIENTATION {UP}↑ TD: CHANGE OF STATE {MOOD}
ABOVE LEVEL	ABOVE LEVEL⇒↑

In the above analysis of the data English Orientational metaphors compared with the Khovar Orientational metaphors. The aforementioned instances show that both the languages share the conceptual metaphor HAPPY IS UP. In the Khovar metaphorical expressions the words such as, “*ushponik and Asmana be youdik*” ۋېښپونېک او شپونېک relate to the orientation schema by revealing upward movement similar to the English words “rose and high” in the above-mentioned illustrations. Moreover, these words, i.e. “*ushponik and Asmana be youdik*” ۋېښپونېک او شپونېک advocate to the sentences a positive connotation. It might be due to the embodiment proposition that there are similarities in Orientational conceptual metaphors of English and Khovar. Thus, the above-mentioned conceptual metaphors instances seem to be universal rather the co-incidence to happen in both the languages. And these metaphorical expressions both in English and Khovar show that happiness in term of an upward orientation. Besides, most of the metaphors are so conventionalized that may not be seemed by the native speakers as conceptual metaphors. It might be grounded bodily experiences of human beings. These might arise from the fact that the human has an upright body and the effect posture typically, which goes with an optimistic estimation of both emotional states and physical states. In the above examples, a comparison of English and Khovar linguistic expressions illustrate the mapping of the ontology of vertical and horizontal domains onto the ontology of the state domain. After analysis of the data, the result indicated totally the same, by keeping in view the hypothetical benchmark, the expressions in each group is found the same in their literal meaning and metaphorical conceptualization of the emotion concept of “HAPPINESS IS UP” in both the languages.

DATA ANALYSIS & RESULTS OF THE EMOTION CONCEPT ‘HAPPINESS’

Chi-Square Tests

	Value	df	P-value
Pearson Chi-Square	268.309	90	0.000
Likelihood Ratio	164.016	90	0.000
Linear-by-Linear Association	42.480	1	0.000
N of Valid Cases	46		

In the above mentioned analysis of the data by using Chi-square test, which shows that the p – value is 0.000. Therefore, it is inferred that the conceptual metaphors to conceptualize the emotion concepts “HAPPINESS” have correspondence in both the languages English and Khovar.

Reliability Statistics

Cronbach's Alpha	N of Items
0.986	2

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Validity Test

	Component
	1
Khowar	0.993
English	0.993

The Cronbach's Alpha reliability test shows that there is 98.6% internal consistency among the data used in this study taken from English and Khowar languages for the conceptualization of the emotion concept "HAPPINESS". The validity test table shows that the validity of the data were highly correlated. Thus, it can be used for resolute inferences.

CONCLUSION

The comparative analysis of the data revealed that the conceptual metaphors of happiness is found both universal as well as culture-specific. The conceptual metaphor provides a base for approving, knowing, judging, and logical reasoning. It shapes the way people think and act along with their communications. In this way the abstract concept "happiness" which is a worldwide emotion and common among the human beings residing in different state/countries. Thus, the understandings of the emotional concept of happiness in the understudy languages through conceptual metaphors are both universal as well as culturally specific. The variation is because of cultural differences, as the human beings living in various physical environments construe their understanding of the emotion concept "happiness" with the help of those physical environments. Moreover, the aforementioned data analysis proved that some conceptual metaphors related to "happiness" used today and exist across the two cultures are similar in conceptualizing, i.e., "happy is up". Thus the analysis established that English and Khowar speakers share common sources and apply some of the conceptual metaphors of happiness, and reveal its universality. On the other hand, the data also explored that the conceptual metaphors of happiness seemed to be culturally embodied.

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