



Metaphorical Representation of Men in Pakistani Fiction: A Study of Hamid's *Moth Smoke*

*Tehreem Ijaz*¹

*Dr. Muhammad Yousaf*²

¹Lecturer, Department of English (GS), NUML, Islamabad

²Lecturer, Department of English (UGS), NUML, Islamabad

Abstract

The purpose of conducting this study is to investigate the conceptual metaphors used for men in Pakistani society and highlight the conceptualization of male gender prevailing in Pakistan. I have used Conceptual Metaphor Theory (CMT) as the theoretical framework of this study and the method of Content Analysis has been followed in order to conduct this research work. The famous novel *Moth Smoke* by Mohsin Hamid serves as the sample of this research work for the reason that it has been written within the Pakistani context and therefore, is considered to be a good source of the required data. The obtained data shows that male gender is held responsible for earning money and feeding the whole family. Moreover, they are at liberty to live independently and spend a self-centred life. The results of the present work may prove to be helpful for the future researchers studying the role of conceptual metaphors in the conceptualization of gender prevailing in a society as well as their significance in literature for representing gender.

Keywords: conceptual metaphor, *Moth Smoke*, male gender, Pakistani Society, gender roles

1. Introduction

By proposing Conceptual Metaphor Theory (CMT) in 1980, Lakoff and Johnson introduced a new area of research in the field of linguistics and since then, conceptual metaphors have been studied by a lot of researchers. The present study focuses on the role of conceptual metaphors in representing the perception of male gender in Pakistani society. As the conceptual metaphors used for male gender reflect the thoughts and beliefs of a particular society about the roles and responsibilities of men within that culture and region, hence this study aims to investigate the conceptualization of men in our society as well as the construction of male gender in Pakistan. As this research work follows CMT as its theoretical framework, therefore the process of recognizing conceptual metaphors will be the same as mentioned by Lakoff and Johnson. According to this method, the words used for a selected concept (in this case 'male gender') are picked out of the sample and a comparison is made between their source concept (the concept for which these words are used) and the selected concept (the concept which is being studied). This method of recognition of conceptual metaphors has also been used in the previous research



conducted on conceptual metaphors. Some of them will be cited in the Literature Review section of the present work.

1.1. Research Questions

- What types of conceptual metaphors have been used by Mohsin Hamid in '*Moth Smoke*' for referring to male gender?
- What do these conceptual metaphors reveal about the prevailing conceptualization of men in Pakistani society?

2. Literature Review

Some of the studies conducted to investigate the role of conceptual metaphors in reflecting human cognition process are discussed in this section.

Studies show that politicians also use metaphors in their campaigns for conveying their thoughts and aims to public. Lakoff (2002) applied Conceptual Metaphor Theory on political discourse of Republican and Democrat parties and discussed this study in his book '*Moral Politics*'. In this book, Lakoff (ibid) states that these two political parties possess different views about morality and the life of an ideal family. These views give rise to the difference in the way these two political parties unconsciously interpret the world, which results in their different views about the ways government policies should be created. On the basis of the political views of the Democrats and the Republicans, Lakoff (ibid) presents two models namely "Strict Father" and "Nurturant Parent" and states that nation is considered as a family by the conservatives and the liberals. Lakoff (ibid) describes the "Strict Father" model as a family having a father as the main authority. He is responsible for taking care of the whole family, as well as making and implementing firm principles regarding the children's code of conduct. The mother is responsible for nurturing the children, maintaining the house properly and conforming to the dominance of the father. The children are expected to follow the rules formulated by their parents in order to develop their personalities. When the children grow up, they are ready to take their own decisions. Conversely, the "Nurturant Parent" model is a family in which the children are given love, care and respect by the parents and the children obey their parents in order to show their love for them, rather than fearing the penalty of disobedience. Parents have the authority to take decisions, but they are supposed to explain the purpose of their decisions to their children. Children are



encouraged to give their suggestions and parents consider them seriously (as cited in Johansen, 2007).

Al Jumah (2007) conducted a cross cultural study in order to investigate the use of metaphors in business writing in English and Arabic. By examining different business articles, Al Jumah observed that more metaphors in business discourse are found in English language as compared to the Arabic. The most prominent metaphor used for referring to business is the 'war metaphor'. Besides, 'sports metaphor' is also commonly used in business language. It has also been noticed that the companies having a slow pace of changing are metaphorically linked to large, slow-moving animals (e.g. an elephant), whereas the companies possessing the ability to cope well with the changes occurring in their environment are metaphorically compared to the swift and active animals (e.g. a lion). Phillips (1998) observed that the use of metaphors can cause tension among the workers, leading to their poor performance whereas the proper use of metaphors can lessen the stress among the employees, resulting in their improved output (as cited in Al Jumah, 2007, p. 43).

Johansen (2007) investigated the use of conceptual metaphors by the Conservatives (Strict Father) and the Liberals (Nurturant Parent). Johansen (ibid) discusses the use of metaphors for different political concepts, e.g. state, government, economy, policies (action plans), etc. The results of this study show that there are some conceptual metaphors that are used by the two political parties mentioned above, in the same manner; whereas other conceptual metaphors are used differently (Johansen, 2007, p. 78).

Lantolf and Bobrova (2012) studied conceptual metaphors used in beer advertisements of America and Ukraine. This study focuses on the similarities/differences in the conceptual metaphors for beer in American and Ukrainian cultures and the modalities chosen for constructing these metaphors in both these cultures. A corpus of American and Ukrainian T.V advertisements (16 each) was chosen for this study. Lantolf and Bobrova (ibid) found that the dominant conceptual metaphors used in American beer advertisements are 'happiness is drinking beer' and 'beer is a person'. In the first metaphor, an emotion of 'happiness' (an abstract concept) is linked with the act of 'drinking beer' (a concrete idea).



The corpus of Ukrainian T.V advertisements of beer presents the same two frequent metaphors as those found in American commercials (mentioned above), but they exhibit variations in their construction. In addition to these two, the Ukrainian commercials also contain a third major metaphor which is not found in the U.S advertisements, i.e. 'patriotism is drinking beer'.

Du (2015) investigated metaphors used for conceptualization of four emotions in *Fortress Besieged* (a Chinese novel): happiness, sadness, love and anger. Du (ibid) observes that the metaphorical expressions used for representation of these emotions involve some common source domains such as orientation, health and illness, light and darkness, games, etc. 'Happiness' has been referred to as 'up' (a character has been described as having high spirits), 'light' (a character feels his body growing light and rising upwards), 'game' (smile has been referred to as a triumphant smile) and 'pressure' (bursting out into a laughter). 'Sadness' has been expressed as 'down' (talking in a low voice), 'heavy' (heart experiencing a heavy thump), 'pain' (getting hurt) and 'lack of Qi' (having low spirits). Terms used for 'love' are 'a valuable thing' (valuing someone's love), 'game' (enjoying the victory of love) and 'illness' (sufferers of love). Anger has been represented as 'Qi' (anger disappeared), 'burden' (unbearable) and something 'hard' (stiffness of the heart). The term 'Qi' means 'gas' and Chinese consider anger to be a gaseous substance present in human body. According to *Fortress Besieged*, all these four emotions (along with all other emotions) are present in the heart, hence giving rise to the metaphorical expression 'heart is a container of emotions. The results of this study show that abstract concepts, including emotions, can be conceptualized, and comprehended through metaphors in verbal discourse as well as in literature. This study also highlights the fact that the choice of source domains of metaphors used for emotions is highly influenced by the culture in which these metaphors are constructed. For instance, the conceptual metaphor 'anger is Qi' appears much more frequently in *Fortress Besieged* than any other metaphor (for anger). The domination of this metaphor for anger seems to be due to the two theories prevailing in Chinese culture: "Yin-yang Theory" and "Traditional Chinese Medicine Theory" which prove the strong impact of culture on viewing the world (in this case, emotions) (Du, 2015).

3. Research Methodology



The present study is an exploratory and explanatory study. Qualitative research design has been followed while conducting this study. The famous novel "*Moth Smoke*" by Mohsin Hamid was chosen as the sample for this study. As Mohsin Hamid is a Pakistani writer and he has written *Moth Smoke* within the Pakistani context, therefore it was expected to be an appropriate source of the metaphors which are commonly used for men in Pakistani society. This study follows the method of Content Analysis. Conceptual Metaphor Theory (CMT) provides the theoretical framework for this research and hence, it was followed while selecting and analyzing the metaphors. After investigating the source and target domains of the selected metaphors, the similarities in both these domains were observed in order to investigate the basis for these metaphorical mappings. In the next section, theoretical framework has been discussed in detail.

3.1. Theoretical Framework

The study follows the framework of Conceptual Metaphor Theory (CMT), presented by Lakoff and Johnson in 1980. According to CMT, there are three basic types of conceptual metaphor: structural metaphor, ontological metaphor and orientational metaphor.

- i. Structural metaphor: When one idea or concept is presented in terms of another idea or concept, it is classified as a structural metaphor. For example, "time is money".
- ii. Ontological metaphor: This metaphor is used for presenting a certain activity, a sentiment or an idea as an entity or a substance. For example, "inflation is an entity".
- iii. Orientational metaphor: When different special orientations are referred to, it is known as an orientational metaphor. For example, "conscious is up; unconscious is down".

By proposing the Conceptual Metaphor Theory, Lakoff and Johnson negated two theories:

1. The Abstraction Theory – beneath the literal and metaphorical use of a word, there is a neutral and abstract concept.
2. The Homonymy Theory – a single word can be used in order to refer to different ideas.

Lakoff and Johnson (1980) argued that the Abstraction Theory fails to differentiate between the two forms of metaphor: 'A is B' and 'B is A'. In addition, it does not explain orientational metaphors and different sentiments. While presenting their arguments against Homonymy Theory, Lakoff and Johnson claimed that it fails to explain the systematic



relationships among different metaphorical expressions. Besides, it is unable to clarify the extensions in a metaphorical expression.

4. Results and Discussion

In this part of the paper, the linguistic expressions indicating the conceptual metaphors used for male gender in *Moth Smoke* will be discussed in detail by analyzing their source and target domains. The metaphors for male gender in the novel have been classified in separate groups, which will be explained here according to their target and source domains.

4.1. Man as Object

Different terms, having 'physical object' as their source domain, have been used in *Moth Smoke* for referring to men. These terms include 'collapse', 'break down', 'hard-hearted', 'bright', 'solid' and 'cool'. The fact that all of these terms constitute of the same source domain (i.e. physical object) leads to the inference that man is conceptualized as a stiff object having a certain temperature, capable of emitting light and is liable to get damaged and break down.

There are two terms which appear in the novel for referring to the male gender at different occasions. The word 'collapse' is literally used for buildings and is defined as "to fall down or fall in suddenly, often after breaking apart" (Oxford Advanced Learner's Dictionary, n.d., p. 291). In *Moth Smoke*, Darashikoh, when unable to lift his body and stand properly or defend himself during a fight, has been mentioned to 'collapse'. "I try to stand, but I collapse and lie next to the road, slipping in and out of consciousness" (*Moth Smoke*, p. 181). Besides, the phrasal verb 'break down' is usually used in case of machines and it is defined as "to stop working because of a fault" (Oxford Advanced Learner's Dictionary, n.d., p. 179). In *Moth Smoke*, Aurangzeb, while he cries bitterly as a child and asks for help from Darashikoh's mother, has been pointed out as 'break(ing) down'. "One day he (Aurangzeb) goes to Ro's (Darashikoh's) house and breaks down in front of Ro's mother and starts sobbing and tells her how sorry he is" (*Moth Smoke*, p. 189). The source domain involved in the usage of both these terms is a '(breakable) object' and the target domain is 'man'. Material objects are breakable and possess varying resistance levels against pressure, heat and other forces. But as the force increases, these objects are unable to stay firm and eventually, they get broken. Similarly, human beings have been given an ability to bear difficult situations up to a certain degree but very often they are unable to face the problems and beg for help. A man in



such weak state is said to be 'breaking down'. Furthermore, a man is usually expected to be strong and tough, but if he loses his strength and becomes unable to defend himself, he is said to be broken. As a broken object cannot resist force and is liable to any further damage similarly, a man who has been beaten and injured is unable to fight back and has to give up. Therefore, a man in a weak state (either physical or mental) is said to have 'collapsed' or 'broken down'.

The term '**hard-hearted**' has been used for the male protagonist Darashikoh by himself, when he hasn't paid his servant for two months and still refuses to pay him. Here, a human heart has been classified as 'hard'. The word 'hard' is used for objects and is defined as "solid, firm or stiff and difficult to bend or break" (Oxford Advanced Learner's Dictionary, n.d., p. 707). Darashikoh states, "I feel a little hard-hearted, but I tell myself I did the right thing" (Moth Smoke, p. 161). The source domain present here is again a 'physical property of matter (hardness)' while the target domain is 'man'. As discussed earlier, a hard object has greater capacity to resist the environmental effects such as heat, pressure, etc. Same is the case with Darashikoh. He is jobless and left with a meager amount of cash when his servant asks him for his salary. Being aware of the fact that he has not paid his servant for two months, Darashikoh still refuses to pay him and behaves rudely. Darashikoh feels bad about his behaviour but the very next moment he shakes off this thought and justifies his act by imagining himself as a good master who knows how to keep the servants in their limits. As emotions are generally related to heart and a kind person is referred to as 'soft-hearted' (or kind-hearted) while an indifferent and unemotional person is mentioned as 'hard-hearted'. Therefore, if a man treats his servants strictly, he is a 'hard-hearted' person.

Darashikoh is shown as an intelligent man and the term '**bright**' has been used in order to refer to his high level of intelligence. The word 'bright' is used as an adjective for objects and it is defined as: "full of light (or) shining strongly" (Oxford Advanced Learner's Dictionary, n.d., p. 185). In the novel *Moth Smoke*, Darashikoh's professor (Julius Superb), while talking to Mumtaz, expresses his view about Darashikoh: "He was too bright to work for a bank" (Moth Smoke, p. 65). Here, the source domain is the 'ability to shine' and the target domain is 'man'. In the novel, this term has been used for intelligence of a character, hinting upon the fact that an intelligent person is like a radiant object and can benefit others and help them in decision making and choosing the correct path in their lives.



Another term used for the same male character, Darashikoh, is a 'solid boxer'. The term 'solid' is defined as: "hard or firm" (Oxford Advanced Learner's Dictionary, n.d., p. 1456). A rickshaw driver "Murad Badshah", while expressing his opinion about Darashikoh, mentions that Darashikoh is "a solid boxer with a quick mind" (Moth Smoke, p. 63). The term '**solid**' has been used here in order to highlight the physical strength of the character. Here, the source domain is 'a physical state of matter (solid)' and the target domain is 'man' again. Physical strength is a major quality attributed to male gender in our society. On the other hand, among the states of matter, solid state is the hardest one. Therefore, a man who is strong enough to confront someone powerful and is hard to be defeated is usually referred to as a 'solid' man.

The next term used for Darashikoh is '**cold**' (and 'cool') for describing his indifferent attitude. Literal meaning of the term 'cold' is: "having a lower than usual temperature" (Oxford Advanced Learner's Dictionary, n.d., p. 289). Murad Badshah describes Darashikoh to the readers as: "He was ruggedly handsome but cold" (Moth Smoke, p. 63). At another point in the novel, Darashikoh states, "I am acting cool" (Moth Smoke, p. 207). Darashikoh has been described as an unemotional person. The source domain involved in this expression is 'thermal state of matter', while the target domain is 'man'. It is a common practice to refer to people, not expressing their sentiments, as 'cold'. Coldness is associated with death, as the dead body lacks warmth and is unable to respond to anything. Hence, a person who appears to remain emotionally unaffected in different situations is mentioned as a cold person.

Ontological Correspondences

The NON-FUNCTIONALITY OF MAN'S MIND corresponds to USELESSNESS OF A BROKEN OBJECT. LACK OF EMOTIONS in man's heart and his INFLEXIBLE ATTITUDE correspond to HARDNESS and COLDNESS of material objects, difficult to be molded. The INTELLIGENCE of man corresponds to LIGHT and MAN corresponds to an ENLIGHTENED OBJECT. PHYSICAL STRENGTH of man corresponds to SOLIDITY and FIRMNESS of material objects.

4.2. Man as Animal



In the novel, men in cinema, behaving in an uncivilized manner, have been described as getting **'wild'**. Besides, poor men have been termed as **'pets'** because they usually take financial help from the rich. Another term with the same source domain is **'saddled'** that has been used for jobless (poor) man who is proud and holds a high opinion of himself.

The word 'wild' is used for referring to animals (and plants) and is defined as: "living or growing in natural conditions; not kept in a house or on a farm" (Oxford Advanced Learner's Dictionary, n.d., p. 1745). While watching a movie in the cinema, Darashikoh exclaims that the male audience goes **'wild'** when a female actress appears in the movie. "There are no women to be seen here, except on screen, and when those appear, the men in the audience go wild, whistling joyously" (Moth Smoke, p. 221). In this case, the source domain is 'an undomesticated animal' and the target domain is 'man'. A wild animal is the one which is untamed and therefore, may prove to be dangerous. On the other hand, man is a social animal, which is trained through education and is taught to act in the best manner. However, if a man is unable to control his emotions and behaves in an uncivilized manner, he is considered to be 'wild' (or untamed).

The male protagonist Darashikoh has been called **'loving pet'** by another character Aurangzeb in the novel. "Things might have stayed like that, Ro (Darashikoh) remaining Lain's (Aurangzeb's) loving pet forever, but Defender came to town" (Moth Smoke, p. 187). Here the source domain is 'tamed animal' while the target domain is 'man'. A 'pet' is an animal that is kept by human beings for the sake of enjoyment and friendship. The masters take care of their pet and provide it a comfortable environment and food. The pet also gradually becomes tamed and obedient to its masters. Hamid has mentioned a situation in the novel where Aurangzeb is recalling his childhood memories and tells the readers about Darashikoh (when he was a boy). After the death of Darashikoh's father, Aurangzeb's father treated Darashikoh like his own son. This played a vital role in the development of a friendly relation between Aurangzeb and Darashikoh but this also gave way to the development of an inferiority complex in Darashikoh and a superiority complex in Aurangzeb. The basic reason for the emergence these complexes, was the help provided by Aurangzeb's father to Darashikoh and his mother. Here a comparison has been drawn between Darashikoh's relation with Aurangzeb and a pet's relation with its master. While talking about Darashikoh (the kid), Aurangzeb calls him his 'loving pet'. Being aware of the miserable



condition of his best friend and the help provided to them by his father, Aurangzeb gives Darashikoh the status of a 'pet animal' and considers himself as the 'master' of that pet. As a pet animal is totally dependent on its master for basic necessities (food, shelter, etc), similarly, Darashikoh completely depended on Aurangzeb's father for his education. Another thing mentioned by Aurangzeb about the kid Darashikoh is that he looked up to Aurangzeb with "puppy-dog affection". This also affirms Darashikoh's status of a pet animal in the eyes of Aurangzeb. As dogs are considered to be faithful, hence Darashikoh has been referred to as a dog because he remained a loyal friend of Aurangzeb (during their childhood). Hence, it can be concluded that if a man is reliant on someone, usually a person other than his immediate relatives, he is viewed as a pet, being supported by some other human being. If that man (the pet) behaves in a grateful manner and remains loyal to the person who is supporting him, he is compared with a dog on the basis of faithfulness and is loved in a way as a pet animal is loved by its master. This provides the basis of drawing a comparison between an independent person (e.g. Darashikoh) and a pet animal.

At another point in the novel, Darashikoh has been described as '**saddled**' with pride and self-delusion at a time when he has no job and is in debt as well. According to Murad Badshah: "Darashikoh was in rather difficult straits himself: he was in debt, had no job, and was saddled with the heaviest weight of pride and self-delusion I have ever seen one person attempt to carry" (Moth Smoke, p. 65). This signifies that Darashikoh has been carrying the weight of conceit which is a clear symbol of self-deception. This case of metaphorical mapping involves an 'animal' (horse) as its source domain, whereas the target domain is 'man'. 'Saddle' is a seat placed on the back of a horse for a rider. The rider then sits on the horse and can control it during the ride. Here, a man has been given the status of an animal with a saddle on his back, carrying the weight of vanity and self-deceit, which in turn, steer his actions. The use of term 'saddled' highlights the social state of a jobless, proud man, i.e. such a man is considered as an animal carrying a weight. As male gender is usually held responsible for earning a living for the whole family; therefore, a man without a job (or money) is usually unable to earn a respectable position in his community. Such a man, if continues spending his life in arrogance and remains ignorant of his social and economic instability, is looked upon as an animal which lacks brains and dignity and continues carrying the



weight of saddle and the rider. Hence, the concept underlying this metaphorical mapping is that a man with a poor financial condition is considered worthless in our society.

Ontological Correspondences

The unethical and uncivilized behavior of man corresponds to the wildness of untamed animals. man's tendency to obey, serve (and quite often) develop the feelings of affection for the one from whom he gets food and shelter corresponds to the affection and services of pet animals for their masters. moreover, a man carrying the weight of pride and false ego corresponds to a saddled animal, carrying (or loaded with) burden.

4.3. Man as Fish

At different points in *Moth Smoke*, man has been termed as 'fish'. The term '**big fish**' has been used for men belonging to upper class while '**small fish**' has been used for mentioning the middle class (or lower class) men.

People have been compared with fish in this novel. '**Big fish**' is the term used for people with very strong position in the society, having an influence on others. In the novel, this term has been elaborated by the writer as: "someone whose name matters to a country head" (*Moth Smoke*, p. 55). On the other hand, the term '**small fish**' has been used for referring to the people who do not have strong social connections and a lavish lifestyle. A situation has been presented in the novel where a character Darashikoh is having a job interview and the interviewer tells him that he needs to provide a reference of some 'big fish' in order to get a job in a bank. In another situation, the same character (Darashikoh) is left without any company at an upper class dinner party, where he feels to be treated like a 'small fish', which has been left alone to "swim by itself". Darashikoh tells the readers: "They've sized me up, figured out I'm a small fish, and decided to let me swim by myself for the evening" (*Moth Smoke*, p. 78). Darashikoh's unemployment and lower social status have been referred to as a reason behind this treatment. Here, the source domain of this metaphor is 'fish' and the target domain is 'man'. The metaphorical mapping involved here is that of animals' way of survival. It is a well-established observation that big animals kill small animals for their food and same goes for the fish. The expressions of 'big fish' and 'small fish' throw light on the injustice and lawlessness prevailing in our society. People who are financially strong use their wealth and social status for establishing connections with the stronger people and this



eventually results in a well-connected upper social class, with members giving favours to one another in order to get benefits in return. As a result, the middle and lower social classes suffer because of their lack of connections with these influential people and hence, they are usually unable to secure good jobs and better financial position in the society, regardless of their abilities and talents. Moreover, it is very common for the members of upper social class to look down upon people belonging to lower social classes and avoid their company.

Ontological Correspondences

The fact that BIG FISH EATS SMALL FISH corresponds to HUMAN WAY OF SURVIVAL in our society.

4.4. Man as Bird

Men belonging to the middle social class have been labeled by Hamid as '**caged souls**'. Another expression with the source domain of birds is '**hawk-faced**'. The third term used for comparing man with bird is '**peacock**'.

The expression of a '**caged soul**' has been used by Hamid for referring to upper middle class men of our society. Murad Badshah states at a point in the novel: "At least a caged soul is well fed by its handlers" (*Moth Smoke*, p. 43). The writer mentions that pinstriped suits are actually 'cages' for the souls of people wearing these suits. These people have to act in a particular way and adopt a lifestyle that is specific to the middle class. The people from upper class of the society, who have got authority over the middle class, have been referred to as 'handlers' of the caged souls. The caged souls work for their handlers, who in return feed them well. This throws light on the system of our society, the class division and the misuse of power by our upper social class. The metaphor of 'caged soul' comprises of 'pet birds, kept in cages' as its source domain and 'human beings' as its target domain.

During the trial of Darashikoh, the readers are told that different people are entering the court and among them, there are two lawyers. The term used for mentioning the lawyers is '**hawk-faced men**'. "They are pursued by a pair of hawk-faced men dressed in black and white" (*Moth Smoke*, p. 11). The metaphorical mapping involved in the use of this term consists of a source domain 'hawk' and a target domain 'man'. Hawk is a famous bird of prey. It is widely known for its violent hunting and has an extremely sharp sense of sight. It is placed among the best hunters.



A lawyer is a person who gives legal advice to people and is authorized to represent the people in court and discuss their legal issues. It is the moral duty of a lawyer to speak the truth in the court and present the facts in front of the judges so that the culprits and the evildoers may get penalized for their crimes. But it has been observed that the lawyers usually ignore their moral duties of bringing forth the facts and saving the innocents from getting punished for something they never did, and focus only on money making. This attitude of lawyers provides the basis of their comparison with hawks. As a hawk is always ready to hunt and keeps searching keenly for its prey during its flight, similarly, a lawyer is always ready to secure rich clients and obtain a huge amount of money from them, in form of their fee.

The writer has compared Darashikoh with a peacock by mentioning that he is unable to ‘unfurl’ his tail, which appears to be ‘stuck’. “My tail seems stuck and I can’t unfurl it” (Moth Smoke, p. 131). This comparison appears in the novel when Darashikoh wants to discuss his relationship with a female character named Mumtaz, but he is confused and doesn’t find the courage to say anything. Here, the source domain is ‘peacock’, whereas the target domain is ‘man’. Peacocks are very well known for their trait of unfurling the tail and display its beautiful colour patterns. The peacocks spread out their tail feathers and formulate a semicircle behind them in order to impress the peahens. Hence, when a man tries to convey his feelings and express his affection towards a woman, he is considered as a peacock trying to attract a peahen towards himself. Hamid presents a situation in the novel where Darashikoh is extremely confused and wants to know Mumtaz’s opinion about himself (and their friendship) but as he tries to talk about the matter, he finds himself speechless and is unable to utter a word. He lacks the confidence required for opening his heart to Mumtaz and discuss his confused state of mind. As a result, he is unable to reveal his emotions and confess his fondness for Mumtaz, which leads him feel that his “tail is stuck” and he can’t “unfurl” it, i.e. he can’t openly express his likeness for Mumtaz, as a peacock does for a peahen. Therefore, according to this metaphorical mapping, a man trying to seek attention of a woman is seen as a peacock displaying its tail feathers for attracting a peahen.

Ontological Correspondences



The DUTY-BOUND STATE of middle class men corresponds to the STATE OF CAGED BIRDS which are deprived of freedom and are compelled to spend their lives in cages, according to their masters' will. Another trait of materialistic men, i.e. treating their clients as their prey, earning money blindly and HAVING NO SYMPATHIES FOR OTHERS corresponds to HUNTING PROCESS OF BIRDS which are always in search of their prey and attack on it ruthlessly as soon as they find one. Moreover, it is a common observation that usually men express their affection towards women and propose them for marriage, whereas women usually do not put forward a marriage proposal. Hence, a MAN EXPRESSING HIS FONDNESS towards a woman and trying to acquire her attention corresponds to a PEACOCK UNFURLING ITS TAIL, seeking peahen's attention.

4.5. Man as Edible

The terms indicating the conceptualization of man as an edible are '**sweet**' and '**bitter**'. These terms have been used to describe the behaviour of men.

'**Sweet fellow**' is the term used for the guard of a boutique, who has been described as 'almost ready to cry' when a pistol is placed against his head during a robbery in the boutique. The word 'sweet' is used as an adjective for the food or drink "containing, or tasting as if it contains, a lot of sugar" (Oxford Advanced Learner's Dictionary, n.d., p. 1551). Darashikoh tells the readers: "The shop guard, a rather sweet fellow with a shotgun and a leather bandolier of cartridges, seemed almost ready to cry by the time I entered, walking purposefully but without undue haste" (Moth Smoke, p. 71). The source domain in this metaphorical expression is 'sweetness', which comes from the sense of taste, whereas the target domain is 'man'. Usually, the male gender is characterized as tough and strong. Besides, a guard is expected to be strong and dauntless, as he has to act as a shield for a specific place or people. Although the man in question here is a guard with weapon but he is unable to use that weapon when required. He is so helpless and terrified in the presence of robbers that instead of confronting them, he stands still in shock and terror. Here, the term 'sweet' indicates that if a man is timid, or fails to act in a heroic manner in any situation, he is viewed as an inanimate object (a sweet eatable).

Another term falling in the same category is '**bitter**'. This word has been used by Mumtaz for Darashikoh. The term 'bitter' is defined as: "having a strong, unpleasant taste; not sweet"



(Oxford Advanced Learner's Dictionary, n.d., p. 144). Referring to a man as 'bitter' consists of a source domain from the sense of taste, i.e. 'bitterness', while the target domain is 'man'. There is a situation in which Mumtaz uses the term 'bitter' for Darashikoh. "Why are you so bitter?" (Moth Smoke, p. 199). It is a common practice to use the word 'bitter' for a man expressing his hatred or resentment for a person or a thing. As neither the tone nor the words of the speaker are good, hence the person is seen as being 'bitter' because of his offensive behaviour.

Ontological Correspondences

Polite and PLEASANT BEHAVIOUR of men corresponds to the SWEET TASTE of edibles which has a pleasant effect on people, whereas rude and OFFENSIVE BEHAVIOUR of men corresponds to BITTER TASTE of edibles which has an unpleasant effect on others. The EFFECT OF BEHAVIOUR on others corresponds to the TASTE of edibles.

4.6. Man as Child

This conceptual metaphor has been presented by referring to a married male character in the novel as a '**selfish child**'.

At a point in the novel, Mumtaz refers to her husband Aurangzeb as a '**selfish child**'. "I had two selfish children on my hands, and they were making me miserable" (Moth Smoke, p. 153). Here, the source domain is a 'child' and the target domain is 'man (husband)'. A child comes to its elders when it wants something or is facing some sort of problem. In the novel, Aurangzeb comes to Mumtaz only when he is upset and wants to get comforted. This gives him the status of a child, who is only concerned with itself and approaches people for getting its needs fulfilled. Therefore, if a husband lacks the ability to understand the problems of his wife and comfort her when she is depressed, rather talks to his wife only for sharing his own problems, he becomes equal to a child, acting in a selfish manner and becoming a burden for his wife.

Ontological Correspondences

A man's SELFISH AND IRRESPONSIBLE ATTITUDE corresponds to the BEHAVIOUR of a child who needs continuous attention and help.

4.7. Man as Butcher

The word '**butcher**' has been used in the novel for mentioning the merciless leaders of twentieth century like Pol, Idi, Adolf and Harry.



At a point in the novel, a character Aurangzeb uses the term ‘**butchers**’ for Pol, Idi, Adolf and Harry. “Bad like Pol and Idi and Adolf and Harry and the rest of the twentieth century’s great butchers of unarmed humanity” (*Moth Smoke*, p. 185). Butcher is “a person whose job is cutting up and selling meat in a shop/store or killing animals for this purpose” (*Oxford Advanced Learner’s Dictionary*, n.d., p. 204). In this case, the source domain is ‘butcher’ and the target domain is ‘man’.

Pol Pot was the leader of Cambodian Communist Party, who later formed his own army, named as “Khmer Rouge Army” and took over Cambodia. He declared that the society needed to be “purified” and hence, Cambodia was completely disconnected from the outside world by putting a ban on media, foreign languages, embassies, foreign aid, education, business, etc. People were forced to evacuate the cities and move to countryside. People were forced into slave labour and ethnic groups were also tortured. As a result, approximately 25% of the total population of the country perished.

Idi Amin was the president of Uganda. During his government, he expelled the Asians from Uganda, got Obote’s supporters killed, hijacked a French plane and ordered execution of those who were suspected to be involved in the rescuing the hostages. Approximately 300,000 people got killed during the government of Amin.

Adolf Hitler was the leader of Nazi Party and the ruler of Nazi Germany (Germany under the control of Nazi Party). He is held responsible for initiating World War II in Europe by the invasion of Poland. Being a supporter of autocracy, Hitler considered Jews to be responsible for international capitalism and hence, ordered their execution. This resulted in the genocide of approximately six million Jews, as well as millions of non-Jewish people.

Harry S. Truman was the president of United States who, in order to avoid immense destruction and deaths in USA, issued orders of dropping bombs on Japan, causing the war to end in massive casualties and ruin. As everyone knows that a butcher earns his living by slaughtering animals and selling the meat.

Therefore, the four rulers discussed above have been referred to as ‘butchers’ in *Moth Smoke*. This shows that if a man kills people brutally and mercilessly, he is conceptualized as a butcher who kills animals fearlessly and does not feel pity for them.



Ontological Correspondences

The CRUELTY of men (leaders) towards other people, as discussed above, corresponds to butcher's RUTHLESSNESS and BRUTALITY towards animals.

5. Conclusion

The findings of this study will be discussed in this section and the questions mentioned earlier will be answered.

The gathered data shows that all the metaphors representing male gender in *Moth Smoke* refer to men in terms of different entities. Hence, it is obvious that all these metaphors belong to the category of Ontological Metaphors. As Conceptual Metaphor Theory also provides different sub-categories of Ontological Metaphors, so it is necessary to point out that all of the metaphors discussed above are 'entity metaphors', which is a sub-category of Ontological Metaphors, presenting a specific concept in terms of an entity.

As discussed in the previous section of this article, men are held responsible for maintaining good social relations and earning well for their families. Therefore, it can be concluded that in Pakistani society, male gender is the dominant one. It is the duty of male members to feed their families and establish strong social connections. The men who are unable to behave well in front of others are seen as wild animals. Men are also at liberty to live an independent life but if they act selfishly, they are looked upon as children, who are unable to take care of themselves and need assistance to accomplish their tasks.



References

- Al Jumah, F. H. (2007). *A comparative study of metaphor in Arabic and English general business writing with teaching implications* (Doctoral dissertation, Indiana University of Pennsylvania).
- Biography. (2015, October 10). Retrieved from <http://www.imdb.com/name/nm4577066/bio>
- Du, P. (2015). Conceptualizing Emotions through Metaphors in *Fortress Besieged*. *International Journal of English Linguistics*, 5(1), 53.
- Johansen, T. A. B. (2007). What's in a metaphor?: the use of political metaphors in the Conservative and Labour parties.
- Hamid, M. (2011). *Moth smoke*. London, England: Penguin.
- Lakoff, G., & Johnson, M. (1980). Conceptual metaphor in everyday language. *The Journal of Philosophy*, 77(8), 453-486.
- Lakoff, G., & Johnson, M. (2003). *Metaphors we live by*. London: University of Chicago Press.
- Lakoff, G. (1993). The contemporary theory of metaphor. *Metaphor and Thought*, 202-251. doi:10.1017/cbo9781139173865.013
- Lantolf, J. P., & Bobrova, L. (2012). Happiness is drinking beer: a cross-cultural analysis of multimodal metaphors in American and Ukrainian commercials. *International Journal of Applied Linguistics*, 22(1), 42-66.
- Metaphor. (2015, October 15). In *Oxford Living Dictionaries online*.
<http://www.oxforddictionaries.com/definition/english/metaphor>
- Mohsinhamid.com. (2015, December 10). Retrieved from <http://www.mohsinhamid.com/about.html>
- Oxford advanced learner's dictionary* (7thed.). (n.d.).
- WordPress.com. (2015, December 10). Retrieved from
<http://cruciformtheology.net/2013/01/22/classical-western-theory-of-metaphor-aristotle/>



@ 2022 by the author. Licensee University of Chitral, Journal of Linguistics & Literature, Pakistan. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) (<http://creativecommons.org/licenses/by/4.0/>).