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CROSS-CULTURAL TRANSFER OF CONCEPTUAL METAPHORICITY IN *RIVER OF FIRE*

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Abstract

Drawing upon Conceptual Metaphor Theory (CMT) and Cultural Linguistics (CL) the present study explores how metaphoricity is a fundamental feature of human cognition and cultural conceptualization. It is through metaphorical structures that people solve the issues of conceptual complexity for better understanding. The understanding of the process of metaphoricity may enlighten the communicative approach for effective transfer of those metaphors that are culturally rich and rooted in cultural cognition. The research on conceptual metaphoricity from cultural perspective is limited and needs more exploration. The major objective of this study was to find out how cultural concepts have been metaphorically structured in Urdu language and transferred in English to establish communicative negotiation. Using the Metaphor Identification Process (2007) the conceptual metaphors were identified in the novel in Urdu literature and its translation in English. The analysis revealed that conceptual mapping is not exceptional in natural language processing and the people in every culture have their specific experiences and worldviews that are reflected in metaphorical structures through mappings of the source and target domains. The transfer of metaphorical structures across cultures is smooth in case of similarity of lexical equivalence between the speech communities but cultural nuance remains under constraints. Only cognitive strategies to transfer the conceptual metaphoricity are not sufficient for meaningful cross-cultural negotiation through linguistic resources. The findings suggest that a holistic model for metaphorical transfer should be introduced to establish resonance both on linguistic and cultural grounds in translation studies.

Keywords: *Conceptual Metaphor Theory, Conceptual Metaphoricity, Cognitive Strategy, Cultural Linguistics*

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1. Introduction

The scientific study of language shows that language is primarily a cognitive system for negotiation of meaning. It is also a social practice through which ideological and cultural patterns are structured and shaped. These cognitive and cultural dimensions of language underscore the need for the exploration of those mechanisms that inform the linguistic structures for specific functions. Metaphoricity has been thought central to these mechanisms.

In recent decades the understanding about metaphor has undergone a revolutionary change. Leaving aside its conventional designation as a stylistic apparatus, it is now thought as a fundamental aspect to linguistic and cognitive operations. It is through metaphorical structures that abstract concepts are made concrete for communicative clarity at intrapersonal and interpersonal levels. Metaphors thus are not a rare case found in literary structures only but randomly available device for common use in language also.

A metaphor thus is a linguistic package that may contain a social reality, a moral vision, a belief story or a sensory perception. It is not just a structural representation of thought pattern but the way to organize the concepts. If these are so integral in communication, their contribution to construct cross-cultural harmony through mediation becomes a noteworthy phenomenon. The process how a metaphor is born reveals that it is not a specimen of structural beauty of a language but cognitive operation to surface the worldview of the speech community. It is rooted in the cultural schema of a speech community.

Lakoff and Johnson (1980) proposed the theoretical framework for the explication of the nature of metaphor and their approach got popularity as Conceptual Metaphor Theory. They propounded that metaphors are the essence of cognitive process. In their opinion people facilitate themselves by structuring their concepts in concrete forms. So the abstract concept is mapped with a concrete concept which is already available in cognitive repository in the form of memory. They proved their stance by graphing the process of domain mapping. Their often quoted example 'Time is money.' Demonstrates their understanding how the domain of 'spending' is mapped on the domain of 'wasting' of the concept of time which is purely a non-physical entity. That's why they termed this conceptual metaphor as an embodied experience. They also showed that this cognitive interplay is not haphazard but a highly systematic phenomenon. They generalized their proposition to the extent of universal application. So metaphors are the coded form of all abstract concepts which are otherwise not comprehendible at intra- personal, inter-personal and cross-cultural levels of communication.

Lakoffian framework (1980) attains more significance when Sharifian (2011) endorses his stance of Cultural Linguistics that suggests to study language from those perspectives that have been shaped by collective cognition. He demonstrates that all

conceptual systems are culture-driven. An individual operates upon the shared cognition of which he himself is a part. Conceptual Metaphors, therefore, are cultural collective cognitive structures which are exchanged on regular basis for effective communication. Seen from this perspective conceptual metaphors are Cultural Conceptual Metaphors (CCM) which are the linguistic representation of the philosophical, spiritual and imaginative worldview of the insiders of that culture. Situating in this integrated theoretical frame the universal concepts like money may not be structured the way Lakoff has suggested. A cognition embedded in South Asian cultural schema may not see the popular conceptual structure of 'life is journey' but its modified version life as 'illusion' that mirrors the moralistic perspective of unworldliness of the cultural community.

Translation of literary texts has been a long-time tradition in human history. Seen from this perspective cross-cultural transfer of conceptual metaphoricity becomes a challenge because the literal change may not ensure the transfer of the cultural view that is metaphorically structured in the language of the source texts. How the translators ensure conceptual resonance between the cultures through linguistic resources is matter of interest. The present study aims at finding how conceptual metaphoricity that has been constructed in the instances in the source text is accommodated in the target text.

2.Research Questions

1. How do the cultural conceptual metaphors differ between the source text and the target text?
2. What is the role of cultural context in the mapping of domains in metaphorical structures?
3. How is translation equivalence of metaphorical expressions achieved across languages?

3. Literature Review

Research in the field of conceptual metaphor and its transfer across cultural boundaries has assumed a considerable status as a multidisciplinary domain contributed by cognitive linguistics, cultural linguistics and translation studies. However, its theoretical grounding is under evolution.

Lakoff and Johnson (1980) pioneered this cognitive approach and registered their argument that metaphors are not exclusive to literary stylistics but are a regular phenomenon of human cognitive mechanism. They demonstrated that metaphorical occurrences in human speech is a systematic operation of mapping between the source and target domains for the refinement of understanding in abstract and complex concepts. They established the pervasiveness of metaphorical thinking as universal instance. Sharifian (2011; 2017) added the cultural dimension to the cognitive formation of metaphorical expressions. He claimed that conceptualizations are, in fact, embedded not in individual cognition but culturally shared. This means that metaphorical structures are deeply seated in collective cognition.

Adopting cognition-driven strategy for metaphor translation Xiao's (2005) added a complementary perspective by connecting the cognitive mechanisms of metaphor to translator decision-making, arguing that successful metaphor translation relies on how translators activate and reconcile conceptual structures between the languages involved. Together, these theoretical developments have positioned conceptual cultural metaphor transfer as fundamentally an investigation of how minds, cultures, and texts converge within the act of translation.

The available literature informs that three major strands of investigation have made significant contribution to the field. The first concerns the structural correspondence of conceptual metaphors across languages, particularly how conceptual mappings differ between cultural groups. Seminal works such as Kövecses (2005), Yu (2009), and Barcelona (2003) show that while many conceptual metaphors—such as 'Life is a journey or Anger is fire' — are seen as global linguistic phenomenon however their instantiations vary across cultural contexts, sometimes even diverging in source-domain selection, entailments, or affective resonance. The second line focuses on the cultural mediation of metaphor, where scholars emphasize cultural schemas, values, and embodied experiences that shape metaphor production. Sharifian (2011) demonstrates this through analyses of Persian and Aboriginal English conceptualizations, arguing that metaphors reflect distributed cultural cognition rather than individual mental constructs. The third line concerns translation strategies, especially how metaphoric meaning is transferred across cultural boundaries. Researchers such as Schäffner (2004), Mandelblit (1995), and later works by Al-Hasnawi (2007), and Deignan and his colleagues (2019) explore strategies such as equivalence, substitution, paraphrase, cultural accommodation, and explanation, typically noting that conceptual equivalence often proves more significant than lexical fidelity.

When these strands are viewed together, the dominant methodologies in the field become evident. Early research tended to rely on linguistic description, comparative semantic analysis, or manual metaphor identification using frameworks such as the Metaphor Identification Procedure (MIP/MIPVU). Later studies increasingly integrated cognitive and cultural linguistics, supported by corpus-based methods that allow the discovery of metaphor patterns across large datasets. The research in recent era demonstrates a methodological shift toward multi-modal analysis, corpus-driven conceptual metaphor identification, and culturally grounded interpretive approaches, particularly in literary translation where metaphors carry narrative and stylistic functions.

Within this evolving landscape, the literature may be clustered into several thematic and chronological trajectories. Foundational theories established the cognitive nature of metaphor, which later scholars expanded by incorporating cross-cultural variation. The cultural linguistics cluster, represented primarily by Sharifian (2011, 2017),

introduced cultural conceptualizations, schemas, and categories as crucial mediators of metaphor. This cluster intersects with translation-oriented scholarship who examine how conceptual metaphors require culturally informed strategies in transference. The final cluster, situated in the past decade, includes empirical studies on metaphor transfer in literary, audiovisual, and political discourse translation (e.g.; Deignan et al., 2019; Huang & Yu, 2021). These studies integrate cultural linguistics with translator-oriented cognitive frameworks, often referencing Xiao's (2005) orientation-based account of metaphor translation as a foundation for understanding cognitive decision-making.

A critical synthesis of these scholarly trajectories reveals both convergence and divergence in how researchers understand metaphor transfer. Most scholars agree that conceptual metaphors are fundamentally shaped by cultural cognition and that translation must account for cultural variation in conceptualization (Sharifian, 2011; Kövecses, 2020). However, disagreement persists regarding the degree to which metaphors are universal or culture-specific. Scholars also posit that while the conceptual metaphors themselves may be universal, their cultural elaborations differ. Conversely, Sharifian (2017) argues that metaphors reflect culturally inherited conceptualizations that may differ substantially across linguistic communities. This theoretical tension affects translation strategies: some researchers emphasize retaining the metaphorical structure wherever possible (Schäffner, 2004; Mandelblit, 1995), while others argue for cultural substitution or explanation when conceptual alignments diverge (Deignan et al., 2019; Huang & Li, 2023). Literary translation research further complicates this debate by showing that metaphors are embedded in narrative voice, symbolism, and genre conventions, making literal reproduction insufficient.

One significant limitation in the literature concerns the imbalance between theoretical richness and empirical insufficiency. Many studies emphasize conceptual and cultural theories but lack detailed, text-specific analyses that demonstrate how metaphors behave in particular literary works. Similarly, although cognitive approaches highlight universality in metaphor processing, they often underplay culturally embedded experiences that shape metaphor production and interpretation. The research publications on metaphor, culture, and translation appearing in the Journals such as *Cognitive Linguistics*, *Target*, *Meta*, *Journal of Pragmatics*, and *Translation Studies* are worth – noting.

The current scholarship points to a significant gap where future research, including the present study, can contribute meaningfully and that is the need for extensive analyses of conceptual cultural metaphor transfer in literary fiction beyond western contexts.

The literature on conceptual cultural metaphor transfer reveals that it is a dynamic field shaped by foundational cognitive theories, enriched by cultural linguistic insights, and increasingly informed by translator-centered cognitive research. Despite substantial

progress in the field several conceptual and methodological gaps regarding the analysis of literary texts, culturally specific mappings, and the cognitive processes of translators remain open to be addressed. The present study addresses these gaps and contributes to a more nuanced understanding of how conceptual metaphors travel across cultural and linguistic boundaries in literary fiction.

4. Research Design

The research design adopted for the present study is based upon qualitative and interpretive approach. This methodological approach has been utilized by many researchers in the field of cognitive linguistics and literary studies. The primary objective of this design is to uncover the connection between language, thought and cultural context. The study conducted for analyzing the conceptual metaphors prioritizes to explicate how abstract concepts like time, love, identity and honour are represented through concrete domains and embodied experiences. Such an analysis is always highly qualitative in nature. In the current study the same descriptive and interpretive approach has been applied to find how the mapping in domains has been operationalized for constructing of meaning with cultural richness in the source and target texts. The available literature informs that *Aag Ka Darya* has been researched from thematic and feministic perspectives but very little has been done from cognitive perspective. Keeping in view this significant gap the study is driven by the exploratory design to explore how metaphorical resonance is ensured in the source and target texts. The study intends to project the cultural worldview embedded in metaphorical constructions. It also pursues to provide an insightful understanding about the interaction between narrative form and cognitive processing with special focus on cultural context.

Then thematic clustering has been conducted to identify the cognitive role of metaphorical constructions. With a view to tracing the extent of cross-linguistic conceptual transfer of the metaphorical expression, the analytical framework by Xiao (2005) has been employed. This framework is based upon three parameters i.e. (1) Equivalent Mapping (domain-alignment across languages (2) Domestication Mapping (domain-adaptation across cultures), (3) Transplantation Mapping (Foreign domain mapping retention). This framework has been efficiently productive in highlighting the extent of strategic negotiation between ST and TT. In order to qualify the authenticity of the findings the metaphorical expressions found in the source text have been systematically analyzed through the theoretical lens proposed by conceptual metaphor theory by Lakoff and Johnson (1980) and illustrated on the basis of cultural context. To avoid the element of researcher bias and subjectivity the analytical journal has been maintained. Being an insider and native speaker of Urdu, the researcher positionality is acknowledged. However, the constant consultation with CMT has been the major source of validity of the study.

5. Methodology

To identify the conceptual metaphors from the source texts and the target text Metaphor Identification Procedure (2007) is adopted.

5.1. Data collection

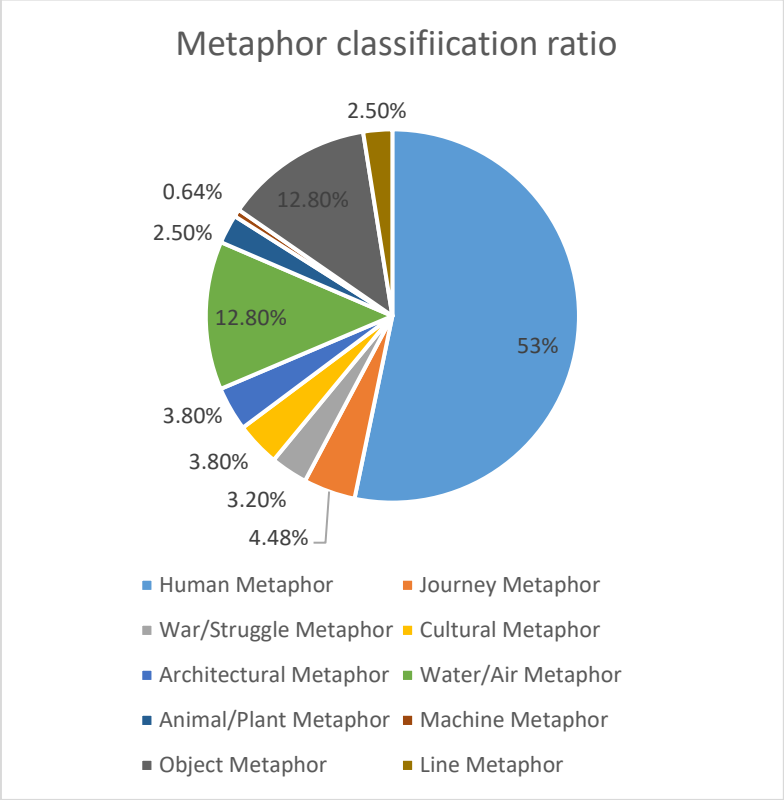
The conceptual metaphors have been extracted from the text of Urdu literature i.e. a *novel Aag Ka Darya* (1959) by Qurratulain Hyder and its self- translated version *River of Fire* (19980. The text of the novel was carefully focused to find out the lexical expressions that carried metaphoricity. To determine the difference between literal and contextual meaning in the source text Feroz ul Lughat (2008) dictionary was consulted for Urdu text and Collins COBUILD advanced learner's dictionary (2003) was used for the English text. The selection of these dictionaries was in line with the MIP guidelines because the entries thereby facilitate in having clear distinction between literal and figurative senses (Pragglejaz, 2007). Then these conceptual metaphors have been located in the translated versions for comparison. These lexical decisions were further cross-checked to maximize consistency and reliability in the process of metaphor identification. The identified metaphors in ST and TT have been recorded in the excel sheet format. After completion of the identification process, the frequency of the thematic type of metaphors has been noted down for further analysis. Only the metaphors with high frequency have been selected for transference analysis.

6. Analysis

6.1. Typology of Conceptual metaphors and Analysis

Lakoff and Johnson (1980) categorizes metaphors in three types. The first one is ontological metaphors that showcase the mapping of some concrete domain on to an abstract domain. This is meant for understanding abstractness through tangibility. The second type of orientational metaphors demonstrate how concept is understood through positionality in which the concept is orientated in bodily experience e.g. happy is up. And the third type refers to structural metaphor whereby the structure of a domain is mapped on to the structure of another domain. Keeping in line with Lakoffian approach scholars in cognitive linguistics have introduced elaborated frames of typology of conceptual metaphors. Wang and Huang (2012) enlisted ten types of conceptual metaphors such as architectural metaphor, journey metaphor, machine metaphor, water metaphor, organism metaphor, object metaphor, war metaphor, road metaphor, family metaphor and meteorological metaphor. Six categories of metaphors were proposed and applied by Liang (2021) for the analysis of conceptual metaphors in his study (Sun, 2021). Lu (2022) conducted his study on conceptual metaphors and nominated seven categories of metaphors comprising journey, architectural, struggle, family, competition, human and disease metaphors. The present study has taken the categorization frame of ten types for

the analysis of conceptual metaphors identified in the source text and transferred in the target text.



6.2. Human Metaphor

When the source domain involves the agency of a human being characterized by flesh and blood, it is termed as human metaphor (Wen, 2017). In such a metaphorical structure, the concepts arise out of human physique, human organs and even the experiences embedded in human life.

Example 1:

Urdu Version: جاڑوں کی رات کی تاریکی جو دفعتاً دنیا کو آ **دبوچتی** ہے۔

English Version: The darkness of winter nights which pounces upon the world all at once.

Example 2:

Urdu Version: میں نے اس کی وجہ سے بہت دکھ **اٹھائے** ہیں۔

English Version: I have suffered a lot because of it.

In the instance extracted above the expression of 'جاڑوں کی رات' is the time slot in winter and it is mapped on by the other expression i.e. **دبوچتی** that is human physical capacity to capture something suddenly moving from upside to downward. The cultural implication of the construction exhibits the bitterness of the winter season that is a tough

time for the inmates of East Asian people. The lexical unit 'دبوچنا' implies the ferociousness of the winter season that is cruel and killing. In the English version the similarity of the domain mapping is preserved and the lexical unit 'pounce' is used for the source domain. This is quite in line with the strategy i.e. equivalent mapping of the metaphorical domains for transference of the concept from the source text to the target text. This supports the Xiao's approach (2005) of cognitive strategy of metaphor translation. The other example introduces the concept of sorrow that is treated as burden that is carried by human body. The abstractness of the sorrow is equated with the concreteness of the weight. In its English version conceptual metaphoricity is erased and the concept is exchanged with simple description. This version eliminates the cultural worldview of the Urdu speaking community about the nature of sorrow. This treatment of transference of conceptual metaphor from Urdu to English does not fit in the criteria suggested by Ziao (2005).

6.3. Cultural Metaphor

Cultural metaphors are the primary form of the worldview of a community. These expressions inform how the members of a culture structure their identity and collective cognition through language. "A cultural metaphor is a major phenomenon, institution, or activity in a nation with which most citizens identify cognitively or emotionally and through which it is possible to describe the national culture and its frame of reference in depth" (Gannon, 2006, p. 37).

Example 3:

Urdu Version: - آپ کو پوتوں ، نواسوں کی خوشیاں دیکھنی **نصیب** ہوں

English Version: May you celebrate your great-grandchildren's weddings.

In this example the Urdu version is a wish statement but the lexical unit **'نصیب'** indicates the belief system of East Asian communities that consider the matter of joys and sorrows a matter of fate instead personal effort. Hence the domain of fate is mapped on the domain of lasting happiness in the form of long life. In English version the lexical unit 'May' just invokes the agency of divine authority but the process of mapping is absent. Thus metaphoricity that is deeply embedded in collective cognition is not transferred across the language. Though the concept of divinity is similar in both the cultures but the concept of fate is quite different. This difference at cognitive level makes the cognitive strategy inefficient for transference of conceptualization metaphorically.

6.4. Journey Metaphor

Journey as a concept refers to a purpose oriented activity. As a process oriented phenomenon it is initiated and ended at the attainment of the purpose. In conceptual metaphor it serves as a source domain to comprehend the target domain. It may fall within broad categories of either ontological or structural one.

Example 4:

Urdu Version:-میں اس نتیجے پر **پہنچی** ہوں

English Version: So, I've come to the conclusion.

In the instance above the lexical unit 'پہنچی'is used as a source domain which is mapped on the domain of 'نتیجہ'as the end point of reasoning. Thus thinking is perceived as journey by Urdu speaking community. In English version the metaphoricity is retained by adopting equivalent mapping strategy. As journey is a universal concept and metaphoricity related to this concept is easy to be accommodated cross-linguistically as well as cross-culturally. Hence the transfer is equally efficient in the target text as is in the source text. This instance also falls in line with Ziao's approach (2005).

Example 5:

Urdu Version: تم اب تک دو متضاد وفاداریوں کے **دوراہے** پر کھڑے ہو؟

English Version: You still stand at the cross-roads of conflicting loyalties, don't you?

This second example also contains journey metaphor. This metaphorical expression captures the post-partition trauma of those who were in identity conflict of being Pakistani or Indian. The key word 'دوراہا'in Urdu is used for a split in road. This may cause confusion for the traveler to decide which of the two paths is to be taken. This domain of duality/conflict is mapped on the concept of loyalty and identity. The metaphorical force implies that emotional relationship is a journey by the people of East Asian cultures. In English version this metaphor is constructed with the same metaphorical force because the lexical unit of 'cross-roads' evokes the same concept of journey. The availability of lexical equivalence across languages facilitates the act of transference across language. In both the versions the conflicting state of mind is reflected through domain mapping which is the part of shared cognition available in both the cultures.

6.5. Water Metaphor

Water is an essential entity for human life and it plays a central role in psychological experiences of people universally. In water-based metaphoricity subtle concepts are compared to water to explicate the complexity. It is due the core characteristics of water that convince a cultural community to employ water as a source domain for communication purposes (Huang and Qin, 2010).

Example 6:

Urdu Version: طلعت نے دوبارہ تان پورے کو ٹیون کر کے ملہار شروع کرنا چاہا مگر ساری آوازیں **ڈوب** چکی تھیں

English Version: I was tuning my tanpura for my riaz in the morning to sing Khayal Jaunpuri, and one string snapped.

The example above carries the lexical item of 'ڈوب' that invokes water metaphor. The sounds connoting emotions are shown immersed in water that refers to depth and death. Thus the source domain of water is mapped on the target domain of emotionality. Emotions thus turn into weight that fall deep down and cannot be put into expression. This

orientation of emotion generates the metaphorical structure i.e. less is down. In English version this metaphorical force is not employed and simplified statement is opted. This version shows that no cognitive strategy has been used to transfer the metaphorical structure of the original text to the target text.

Example 7:

Urdu Version: زمین پر رات کی موجیں **بہتی** چلی جا رہی ہیں۔

English Version: The waters of the night are gushing by over the earth.

The second example in water metaphor refers to the concept of time that utterly an abstract phenomenon. The lexical units in Urdu version i.e. **'موجیں'** and **'بہتی'** indicate the moments of night are treated as waves that flow uninterruptedly. Thus the source domain invokes a concrete image for time otherwise unperceivable. In English version the choice of literal translation retain the metaphor as it is and affirms the Xioa's suggestion of equivalent mapping for successful transfer of metaphoricity.

6.6. Animal / Plant Metaphor

Example 8:

Urdu Version: جب موتی لال کا ولایت پلٹ بیٹا زمینداری کی **بیخ کنی** کرنے کے درپے تھا۔

English Version: When young Jawaharlal, the Cambridge-educated son of Motilal Nehru, was bent upon uprooting the landlord-peasant system.

Structure based and process oriented concepts are often realized through the images of animal and plants in East Asian cultures. In the example above the lexical unit **'بیخ کنی'** indicates the literal meaning as uprooting the plant. In the expression it has been used as a source domain to structuralize the concept of landlordism that was deep rooted in the culture of India subcontinent during colonial period. It was crushing for the peasantry system. In English version the metaphorical mapping is sustained through literal translation. Xiao's cognitive strategy of equivalent mapping across cultural transfer appears to be successful because both western and eastern cultural cognition have symmetrical patterns of perception.

6.7. Object Metaphor

In object metaphors people choose inanimate things as source domains to conceptualize the abstract phenomenon. Such choices reflect cognitive experiences shared by the people with similar cultural background.

Example 9:

Urdu Version: ایسا لگا جیسے روپے کی پیش کش کر کے کمال نے اس کی دل **شکنی** کی ہے۔

English Version: He looked very hurt when Kamal offered him a five-rupee note.

In the example extracted above the key unit **'شکنی'** has the literal meaning as 'breaking into piece'. The heart here connotes for feelings and emotions. Thus feelings are perceived as fragile objects that can be broken if due care is not taken. In its English

metaphoricity is not constructed in language expression but simplified version is used to mention the state of facts.

Example 10:

Urdu Version: - مسرت میں **ڈوب** کر اس نے بادلوں پر نگاہ ڈالی

English Version: He was overcome by a strange ecstasy.

In this example of Urdu version again the key segment 'ڈوب'refers to immersion / drowning in liquid in its literal meaning. One may drown in water. But here it is used as a source domain to concretize the concept of joy and happiness. In this way emotion is objectified to explicate the state of utter immersion in joy. In the English version the source domain is substituted by the domain of power through the lexical unit of 'overcome' that refers to physical strength. Thus emotion is perceived as strength. At the same time target domains are also changed in the target text. This example reveals the strategy of transplantation for attaining cultural resonance between the two linguistic communities.

6.8. Machine Metaphor

Example 11:

Urdu Version: ارے ان کا دماغ بھی تم ہی نے **خراب** کیا تھا۔

English Version: You encouraged Bhaiya Saheb to acquire such a high opinion of himself.

In the expression above the source domain i.e. is metaphorically constructed with the lexical unit of **'خراب'**(disorder) is mapped on the functional nature of **'دماغ'**(mind). The mind thus is conceptualized as a machine that may undergo malfunctioning. In its English version the expression has only simple description without any metaphoricity. This reflects the difference of perception about mental functionality from cross-cultural perspective. This instance does not fall within the strategic frame proposed by Xiao.

6.9. Architecture

Example:

Urdu Version 12: اس کے دادا پہلے لارڈ سرل ڈیرک ایڈون ایشلے نے اس ارسٹو کریٹ خاندان کی **بنیاد** رکھی تھی۔

English Version: He bought a number of villages, was created a hereditary peer and sat in the House of Lords.

The lexical unit **'بنیاد'**in this example serves as a source domain to demonstrate the domain of aristocratic family system as a building that is constructed at some point of time. Such a familial start later on becomes a sign of social identity for the coming generations. In its English version mapping of domains is not sustained and the simple descriptions of family assets are reported. So this expression shows no transfer of metaphorical construction.

6.10. War / Struggle

Example:

Urdu Version 13: کیا میں ابھی تک اپنے حافظے پر**قابو** نہیں پا سکا۔ مجھے غیر ضروری باتیں کیوں یاد رہتی ہیں۔

English Version: A female and a fugitive prince have enticed me. I ought to be strong like an oak, not shaken by every wind.

This example exhibits how memory is conceptualized as a powerful phenomenon beyond human control. The lexical unit 'قابو' indicates that the inflow of reminiscences i.e. 'حافظہ'(memory) cannot be stopped by any intentional effort. In English version the concept is rephrased but with different metaphorical mapping in which the domain of power is substituted with luring. Thus the similar psychological state in both the versions is mapped with different source domains. This instance fits within the domestication strategy of cognitive transfer.

7. Key Findings and Discussion

The analysis informs that highest percentage of the identified metaphors in the source text is of the human metaphors and this confirms how widely conceptual metaphors are situated in human experience. The second highest percentage is related to the domain of water and air and it is 12.80 % and this reflects how deeply conceptualizations are rooted in collective cognition that is culturally designed. The strategy of domestication has been applied only in one instance. This suggests that the author is conscious of the significance of the cultural perception in understanding metaphoricity.

The other instances lack figurative richness or cultural images however communicative element remains productive. This implies that the author prioritizes intelligibility more than metaphorical resonance. The adoption of simplification confirms that the author has not preferred foreign conceptual structures at the cost of target readership.

The transference of conceptual metaphors across linguistic and cultural boundaries has potential prospects when the people of different communities have commonality in their cognitive patterns. This shared worldview increases the ratio of understanding projected through metaphorical expressions in cross-cultural contexts (Liu and Zhong, 2018). It was also admitted by these scholars that the difference in cultural backgrounds results in dissimilar mental models. Under the impact of the difference of mental models they have different patterns of images for the abstract concepts. The following section presents the analysis of conceptual metaphors found in the source text and the target text of the novel and shows how transference of concepts is negotiated. The comparative analysis of the examples extracted from the source and the target texts manifest that conceptual metaphors are culturally grounded. The analysis also reveals that six metaphorical constructions are transferred on the basis of mapping equivalence. This shows author's effort to establish negotiation for cultural and semantic resonance.

8. Conclusion

Conceptual metaphors are integral in human speech system and these are deeply rooted in cultural cognition. Metaphorical constructions are cognitive mechanisms to explicate abstract and complex concepts through concrete and embodied experiences. The transfer of conceptual constructions from source text to the target text is a scholarly challenge because it is not just a change in linguistic code but a cultural negotiation. The present study is driven by the integrated theoretical approach by Lakoff and Johnson (1980) Sharifian (2011). Lakoff and Johnson claim the cognitive grounding of the metaphorical expressions and Sharifian argues for the cultural rootedness of cognition. The conceptual metaphors have been identified in the source text using Metaphor Identification Procedure by Pragglejaz (2007) and their counterparts were located in the target text. The constructions have been analyzed on the basis of Xiao's proposal of cognitive strategy (2005) for conceptual metaphor transfer across languages.

As the text of the novel is rich in philosophical, historical and cultural concepts, the author has used many metaphorical constructions in Urdu and English versions of the novel. The comparative analysis of these examples inform that the cognitive strategies recommended by Xiao have been used though with varying degrees. The strategy of equivalent mapping has mostly been applied which shows that lexical equivalence is very productive in conceptual transfer but the question of cultural negotiation needs further investigation. Only one instance shows the use of transplantation strategy. In order to attain intelligibility, the author has also made use of simplification which does not contain metaphorical property. The results show mixed but patterned behavior of the author who seems to be motivated to transfer cultural and cognitive metaphorical force across cross-linguistically.

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