

Critical Metaphor Analysis: Nawaz Sharif and the Myth of a Golden Time

Lubna Umar¹
Sarwet Rasul²

Abstract

This paper explains how metaphorical language activates conceptual metaphors that help identify myths in discourse produced by politicians. Narratives weaved in political discourse help identify the stance taken by political leaders as mythical discourse affects political practice by imbuing language with power, legitimizing policies and driving the audience to act. The study aims to explore how different metaphors used and structured in cognition and discourse by Nawaz Sharif in both Urdu and English speeches give rise to conceptual metaphors to expose the speakers' ideology and reveal underlying narratives and political myths. For this purpose, the researchers selected five speeches of Nawaz Sharif and employed Critical Metaphor Analysis (CMA) approach provided by Charteris-Black (2005) according to which a complete analysis of metaphor integrates its semantic, pragmatic and cognitive dimensions to reveal the underlying conceptual metaphors and narratives. Sharif activates the two myths that is, Myth of a Golden Time and United We Stand. The Myth of a Golden Time is the dominant myth generated by drawing attention to plans of good governance, promises of a glorious future and the current state of destruction while the United We Stand Myth is generated by making an appeal to the nation for support in challenging times. It is observed that political journey, political promises and socio-economic development are the target domains that are identified and explained as Sharif largely draws upon source domains of journey, light and building in order to evoke an image of progress through the use of linguistic metaphors.

Keywords: *metaphors, ideology, myth, political discourse*

Introduction

Myths have come to be known as fantastic narratives that include the story of supernatural forces present since historical times while describing and propagating concepts of community. Lincoln asserts that myth is an ideologically weighted narrative concerning figures and events from a remote past which shapes contemporary ideologies and can be traced back to seven century BC (1999, p. 3). The ability of the myth to carry within it the ideological matter is what makes it stand out from other narratives. This provides it with an exalted status and associates it with sacred narrative. Barthes describes a myth as representing fictional tales that carry a timeless and universal appeal and truth that is seen as a picture

of the world that is historical and ideological in nature. Charteris-Black, on the other hand explains it as another kind of a story that provides explanation about everything that needs to be explained such as all mysterious things including the origin of the universe, life and death and so on thus providing a narrative-based representation of intangible evocative experiences that are linked to emotions such as sadness and happiness, etc., (2005). Therefore, it is by conveying the unconscious through narratives that both myth and ideology work to persuade the audience. The point of departure for both is seen in the medium that they manifest in.

Ideology circulates through language while myth does not necessarily require language to be communicated, that is, it is “not text-bound as ideology is” (Charteris-Black, 2005). We can be aware of the effects of ideology more than we can be of myth as origins of myth are partially rooted in language. In case it manifests in language, myth heavily draws upon metaphors and other such rhetorical devices, therefore, the study of metaphors has the ability to reveal myth behind language. A myth is used as a form of symbolism which can be defined as something visible that stands for something elusive thus revealing certain aspects of reality that would normally remain hidden. Myth is autonomous in character, that is, it is self-justified and does not require an outsider to verify it, however, it is in a continuous process of being refurbished, also termed as demythologizing with the passage of time but does retain its fundamental and basic structures. It is through this symbolism that myth shapes itself upon the human psyche. It can be strongly structured and logical, or historical and pre-logical; a revelation or deception; true or fiction; archetypal or stereotypical, but what makes a difference is how myths are interpreted in thought in a social context.

Charteris-Black asserts that both ideology and myth are similar as they require language to contribute to social cognition (2005). This provides a system of representation of members of a certain group based on a long term use of the representation realized through conventional language. According to scholars, in order to reveal myth, not only the text, but the context along with the intent of the author or writer need to be analyzed. It is through the use of metaphor that the relation between cognition and emotion, ideology and myth can be studied.

Political myths are narratives of the past, present and predicted political events that the tellers communicate to the audience through narrating stories such as; exploits of cultural heroes; story of rebirth and renewal; eschatological stories, etc., that help link them up to the myths of those societies (Flood, 1996, p. 42). “Political language can evoke a set of mythic beliefs in subtle and powerful ways” (Edelman, 1998). Political myths in modern secular society do not have a sacred status but are nevertheless

accepted as the truth by a social group. Lincoln asserts that they should, however, carry sufficient authority that they hold a paradigmatic value as a “model of” and “model for” reality among its believers (1999, p. 24).

In any analysis of political discourse, political myths are a crucial part. Metaphor analysis is essential as it “enables us to identify which metaphors are chosen and to explain why these metaphors are chosen by illustrating how they create political myths” (Charteris-Black, 2005, p. 28) since there is no concept of objective and absolute truth, therefore truth is understood in the backdrop of a conceptual system (Lakoff & Johnson, 1980, p. 185). Thus, the conceptual metaphors generated in this study provide a base for revealing political myth in the data drawn from speeches of Nawaz Sharif.

The extensive use of metaphorical language in everyday life indicates that we not only talk in metaphors, but most of our thinking is done through them too. Thus, metaphors are a part of our conceptual system that is an essential element of our language. Metaphors have persuasive power as they represent an entirely different manner of viewing things and as a result provide a brand new perception of ideas. This is done by forming conceptual frameworks that give birth to novel ideas and also provide new lexical expressions by filling lexical gaps. Metaphors play a pivotal role in developing ideologies especially in areas such as politics where influencing ideas become a primary objective due to the presence of different groups in opposition to each other with power and interests at stake. In order for them to compete, these political groups need to be ideologically conscious and organized, thus the political process is essentially an ideological process.

The main question this paper aims to address is, how different metaphors used and structured in cognition and discourse by Nawaz Sharif in both Urdu and English speeches give rise to conceptual metaphors to expose the speakers’ ideology and reveal underlying narratives and political myths? This study contributes to the field of metaphorology in language used in the Pakistani context in terms of theoretical knowledge and practice. It provides knowledge about the metaphoric expressions used as an underlying conceptual system by politicians in general and Nawaz Sharif in particular. Analyzing the role of metaphors in both Urdu and English explores how meaning is created in different languages. Also, how the identification of the schemas arising from the study gives an insight into the social practices in Pakistan, thus revealing how ideology gets perpetuated through the non-literal linguistic devices. It also provides better understanding of the meaning making process and the underlying patterns which are otherwise not visible.

Theoretical Framework

The present study adopts Black's (2011) critical metaphor approach as a theoretical framework that is inspired by Lakoff's (1980) Conceptual Metaphor Theory (CMT). According to CMT, metaphors are a matter of thought, thus focusing on cognitive and semantic domains. Critical Metaphor Analysis (CMA), however, draws on pragmatics and on cognitive approach developed by Lakoff and Johnson (1980). A complete analysis of metaphor will integrate its semantic, pragmatic and cognitive dimensions (Black; 2005, p. 2), therefore, this study aims to address the cognitive, semantic and pragmatic attributes of metaphors by using CMA. Cognitive semantics and CMA, according to Black (2011) are important linguistic contributions towards a theory of rhetoric and persuasion for political communication (p. 49). CMA provides us with a methodology for analysis and interpretation of ideology and illustrates how rhetoric is used for purpose of legitimization (p. 48).

The research method adopted for analysis of discourse in this paper is qualitative in nature as the study aims to view text as a window into broader social and cultural processes. It examines text as an object of analysis to provide a detailed investigation, looking at the specific structure of discourse and interaction to understand how shared meanings are socially constructed.

Method and Procedure

This study while employing the Critical Metaphor Analysis approach aims to activate the underlying myth in the political discourse generated by Nawaz Sharif through the analysis of metaphorical expressions and the conceptual metaphors that they generate. For this purpose, five speeches of Nawaz Sharif are selected spanning over a time period of two years after he became the elected Prime Minister starting from 2013 to 2014. This includes a total of three speeches in Urdu and two in English language. The speeches selected for analysis are on the basis of themes that include Address to Nation, National Assembly (NA) address, National Day, UN/US address, Election campaign and Terrorism. These themes cover all subject areas that a Pakistani political leader would speak on in the Pakistani context. These six themes are covered by Sharif in the selected (two English and three Urdu) speeches. Apart from addressing the international audience, most of Nawaz Sharif's speeches are in the Urdu language. Since the data was collected in 2014 and Nawaz Sharif became Prime Minister in 2013, therefore, only a period of two years is selected.

The selected speeches are taken from the official website of the Prime Ministers' Office and metaphorical expressions drawn from them, interpreted and explained. Metaphorical expressions are taken out and

written/transcribed by the researcher using the Metaphor Identification Procedure (MIP) provided by Praggle jazz group (2007) (See Appendix I for details). Once the metaphors are identified and classified into their source domains, conceptual metaphors arising from them are provided and discussed. The identified metaphors and source domains assigned to them are attached in Appendix II. Both English speeches are combined together as well as three Urdu speeches before source domains are allocated prior to analysis. Tables of metaphors identified are presented in Appendix II in combined source domain tables. According to the key applied for marking every metaphorical expression, S is used to identify speech number while metaphorical expressions in English are marked as C and those in Urdu as K.

The study then provides interpretation on how conceptual metaphors activate schemas that further provide the underlying myth that runs throughout the text. Explanation is provided regarding establishing their ideological and rhetorical motivation through identification of their function in discourse. The motivation comes from the context of the expressions rather than from intuition of the researcher. The image schemas drawn are taken under consideration for better understanding of the cognitive process that reveals underlying ideology and activating political myths.

The metaphorical expressions provided in the Analysis and Discussion section are presented with a one-inch indentation and the metaphorical words or phrases are in bold letters in order to make text easy to understand. For the Urdu speeches, the transcription key developed by Rasul (2006) (See Appendix III) is used and the metaphorical linguistic expressions are transcribed accordingly. The Urdu metaphorical expressions are italicized to differentiate from the English data, whereas the translations are not. Further, conceptual metaphors are shown in uppercase letters.

In some cases, metaphor translation poses a big challenge as it is difficult to translate concepts from one language to the other, however this study does not require to give conceptual translations. Newmark (2008) advocates that in the process of translating metaphors, choice of the way of translation depends upon many factors including the type of text, number of metaphors used and the translators' decision to use figurative speech in the translated text. In this case the translator is the researcher and is a native Urdu speaker and a teacher of English language. A literal translation of the metaphors is provided by her depending upon the requirement of the study so that the essence of the meaning is not lost. The metaphors are translated in a literal manner since the study analyzes the metaphorically used lexicons and expressions and does not require metaphor to metaphor translation in order to maintain original concepts and to keep domains intact.

Analysis and Discussion

Nawaz Sharif in his political discourse uses metaphors to evoke an iconographic image of change. Future plans, promises and challenges that comprise a larger chunk of his target domains builds up a narrative of hope that is synonymous to change. This is done by using metaphors that draw from a source domain of journey, building and light.

Metaphors of Journey

The most frequently used metaphors by Sharif in his Urdu speeches use journey as a source domain, however the most interesting aspect here is that journey is used with light and building metaphors to evoke an image of progress. Charteris-Black uses the terminology nested metaphors “for the rhetorical practice of placing a metaphor from one source domain within the metaphor of another source domain” (2005), while explaining how light and fire metaphors can be nested together, he asserts that, “there is no limit to the number of metaphors that can be connected in this way.” In Sharif’s data the metaphors of journey, light and building are nested together and since they are linked together they must be analyzed together too. Nesting indicates that an element of inappropriateness or overelaboration can be found in this style as it is not a conventional one, but falls into the category of poetic style because of the novelty of the image that it gives rise to (Charteris-Black, 2005). Conventional metaphors are those found in everyday language and are thus neither seen as novel nor categorized as such whereas the metaphors that do not conform to conventional standards are those that are termed as novel due to this divergence. Features such as inappropriateness and overelaboration therefore, lend novelty to the metaphor that becomes a key feature of metaphors used by Sharif.

In his analysis of Churchill’s speeches Charteris-Black (2005) discusses how often metaphors are nested to heighten the persuasive effect by creating an interaction between a number of source domains. This can be viewed from the following metaphors by Churchill:

History with its **flickering lamp** stumbles along the trail of the past, trying to reconstruct its scenes, to revive its echoes, and **kindle with pale gleams** the passion of former days. What is the worth of all this? The only guide to a man in his conscious; the only shield to his memory is the rectitude and sincerity of his actions . . . (12 Novemebr, 1940)

Sharif has used the three source domains separately as well as in association with each other. This can be viewed from the following example taken from the data:

*Jamhūriyat ki roshan rāh pe chalnaey ke siwā hamāraey pās
koi rāsta nahi, hum pīchaey mūr kar dekhain tau jā bjā
tabāhi kaey wo khandar dikhāi detaey hain jo tawīl
āmriyat ki wajā saey hamāra mūqaddar ho gaey (S2K6)*

We don't have a **path** other than to walk on the **illuminated path of democracy**, if we turn and **look back** we shall see the **ruins** of destruction everywhere that has become our fate due to prolonged dictatorships.

It is interesting to note that this kind of nesting is not found in Sharif's English speeches, though he has made generous use of the three domains of journey, light and buildings in English. The use of **roshan rah** represents democracy as a journey based on POLITICS IS A BUILDING blended with the concept already activated by international politicians analyzed by Charteris-Black that is, "HOPE IS LIGHT" and "STOPPING IS BAD" (2005). The previous military takeovers and regimes are presented as death and destruction. All these domains are connected with the basic underlying metaphor POLITICS IS A JOURNEY realized by the use of words such as **rāh, rāsta and pīchaey**. Journey metaphors in the political discourse are employed to present change and evoke a sense of a new beginning (Koteyco & Clarke, 2009) which is why they are the most frequently employed metaphors in Sharif's speeches as his rhetorical intension of gaining a position in the international world politics as a newly elected Prime Minister of the member state of the United Nations.

The journey metaphor is among the most pervasive source domains used as it emerges from a pervasive, everyday human experience. This has been elaborated by Lakoff and Johnson (1989, pp. 60-61) as:

Our understanding of life as a journey uses our knowledge about journeys. All journeys involve travelers, paths travelled, places where we start, and places where we have been. Some journeys are purposeful and have destinations that we set out for, while others may involve wandering without any destination in mind, consciously or more likely unconsciously, a correspondence between a traveler and person living life, the road traveled and the "course" of a lifetime, a starting point and a time of birth, and so on.

It is seen that anything that is rooted in our experience makes more sense and is easy to understand whereas, anything that violates the basic human experience is difficult to understand (Langston, 2002). Understanding the dynamics of buildings too requires previous knowledge that is, as a structure providing shelter, made of concrete or wood, having doors locked by keys, windows, rooms etc. Building as a source domain in Sharif's data is realized

by the word **khandar** that is “ruins of a town or house” defined by the Oxford Urdu-English dictionary. This building has turned into ruins where no life is found. The state of the country is explained through the term that evokes an image of destruction and degradation where people cannot survive. This stark imagery arouses self-pity and sympathy in the audience thus proving to be highly persuasive. The expression **roshan rāh pe** indicate the presence of light on the political journey undertaken by the Nawaz government and since HOPE IS LIGHT therefore the democratic journey is the journey of hope.

*Awaam . . . ghar se niklay aur jamhūriyat ki tārikh ka **roshan bāb** raqam kiya (S2K4)*

Public . . . came out of their houses and penned a **shining chapter** of history.

Example (S2K4) presents history as a book with illuminated chapters which provide a positive evaluation of the journey and light metaphors. The term **roshan bāb** is understood as the people’s decision to come out and vote to elect their desired representatives and is explained via the conceptual domain of the most illuminating chapter of Pakistan’s democratic history so far. This exaggeration heightens the rhetorical appeal by providing a positive feedback to the audience. Again the use of the phrase **roshan bāb** provides the concept that elected parliament is a chapter of hope. The schema of history according to Sharif, has chapters that is connected with the political journey thus giving rise to the metaphor POLITICAL JOURNEY IS A BOOK OF HISTORY. The discussed examples also give rise to the conceptual metaphor DEMOCRATICALLY ELECTED GOVERNMENT IS HOPE. Sharif uses the phrase **roshan Pakistan** for the state of the country that shall become once the politically elected government completes its tenure. The use of such words arouse the emotions and elicit a state of hopefulness for the future. Further, **damak**, **būnyād** and **sang-e-mīl** are words from all three source domains that are nested together in examples (S2K14) and (S2K32). **Roshan Pakistan** can be defined as brightly lit Pakistan that is a symbol of hope and is associated with the concept HOPE IS LIGHT. The word **damak** is defined as glitter or brilliance used for understanding the future of Pakistan under Sharif’s governance. This brilliant Pakistan has a **būnyād** or the foundation/groundwork as a fundamental ingredient in the construction of a building. Pakistan therefore is seen as a building under construction, thus activating the conceptual metaphor PAKISTAN IS A BUILDING.

*Pānch baras bād jab hum rūkhsat hontau aik **roshan, khūdār, khūshāl aur khūdmūkhtār pakistān dūnya ke ūfaq** per āftāb ki tarāh **damak** raha ho (S2K14)*

After five years when we depart, a bright, proud, happy and independent Pakistan should be shining like a sun upon the **horizon of the world**.

Aik roshan pakistān ki manzil keliye tabdili kaey amal ka aghāz ho chuka hai (S2K32)

The process of change has begun for the **destination** of a **bright** Pakistan.

The same underlying concept that explains the political journey of building up Pakistan as one that is brightly lit is found in the word **manzil** in (S2K32) defined as the destination. Journeys according to the Quranic teachings offer two paths where one is dark and leads to destruction while the other is illuminated and leads to rewards and paradise. Thus the continued reference to **roshan** symbolizes, not only hope attached with progress in the right direction, but also represents paradise and eternal happiness. **tamīr-e-watan** in (S2K3) is a journey of constructing the nation, thus the metaphor PAKISTAN IS A BUILDING is activated. This becomes the underlying conceptual frame in almost all the metaphors of journey, light and building used in Sharif's data.

Mūjhay bhi yaqīn hai ke wo tamīr-e-watan ke is mission mai hamesha meray shāna bashāna rahen ge (S2K3)

I am sure that they will always remain **shoulder to shoulder** with me in this mission of **nation building**.

Sharif uses the words **bala dasty**, **mohim joi ke tamām darwāzaey**, **manzil** and **pāon pay kharā** that largely draw from the journey source domain. **bala dasty** indicates direction where **bala** means up and **dasty** means relating to the hands. Therefore, the target domain of status of the constitution is understood via the up direction where UP IS GOOD. Doors in any journey signify the beginning in **mohim joi ke tamām darwāzaey** which can be defined as doors of (rebellious) movements have been closed by the Sharif government.

Smāji aur tajārti sargarmiyon ko farogh daey ker kafālat ki aisi manzil hasil karni hai ke Pakistān apnay pāon pay kharā ho sakay (S2K26)

Through social and trade activities a destination of guardianship needs to be achieved where Pakistan can stand on its own feet.

manzil here signifies the goal of the journey of economic development that Sharif's government is bent upon initiating to make the nation progress. The journey of politics is seen in separate segments that join together to form

the frame POLITICS IS A JOURNEY which may entail ECONOMIC DEVELOPMENT IS A JOURNEY.

Journey of Change

Sharif draws upon the source domain of journey of change frequented through Urdu metaphors on the status of a slogan. The need to build a new and brilliant nation is seen as an underlying schema throughout his speech. The conceptual metaphor these metaphorical expressions generate is PML-N RULE IS A JOURNEY OF CHANGE realized by the expressions *Tabdīli kay safar, safar ka har sang-e-mīl, aghāz-e-safar, nai dūnya abād, naey safar ke liye zād-e-rah, Tabdīlion kay safar,* and *naye dareechay khulain gaey*. The metaphor GOOD GOVERNING IS CREATING, provided by Charteris-Black (2005) while analyzing metaphors in Clinton's speeches can also serve as a broad underlying frame for all the metaphorical expressions in journey of change source domain.

The phrase *nai dūnya abād* has idiomatic underpinnings and can be understood as creating a new world not physically but one that is better than the previous one we inhabit. Similarly, *naey safar* indicates the same. A journey that aims to build new structures entails the presence of building material or equipment. Sharif refers to this equipment as *Humaray dāman mai āaj bhi itna kuch hai* and *zād-e-rah* that is used to understand perfect mixture of the youth population of Pakistan, the nuclear assets and the PML-N government that is the recipe for successfully achieving the goal. This presents the initial roadmap of the journey of change. Charteris-Black (2005) asserts that using a large variety of creation metaphors such as in the case of *nai dūnya abād* by Sharif, creates not only a discourse style for the politician but also provides positive evaluations of the actions and purposes of the government. The linguistic forms employed in such positive reifications are active verbs with first person plural subjects that allows the electorate to identify with the government as an active force. This can be seen in the use of *hum, humaray,* and *mujhay* in Sharif's speeches.

To add to the moral dimension of the journey of change, Sharif's use of the term *sang-e-mīl* which are milestones in the course of a journey and are indicators of how much distance has been travelled as well as keep the traveler informed that he is on the right track. These milestones are used as indicators of the good intentions PML-N government harbors. They are instruments measuring distance covered in terms of good governance and bear witness to the moral righteousness of Sharif's policies. This is done by the use of the phrase *hamāray jazbā-e-amāl* defined as the intentions motivating action, the term *marhala* indicates the journey is viewed in different phases of action.

Is safar ka har sang-e-mil hamaray khulūs ki gawāhi daey ga (S2K31)

Every milestone of this journey will vouch for our honesty.

Sharif uses the future tense to indicate how the journey of change shall be and how it will affect the people of the country. This rhetorical strategy is highly persuasive and keeps the audience interested and waiting for such an extraordinary event. Another phase that Sharif talks about is the one where doors of opportunities shall be opened up for everyone. Given that unemployment and inflation has had every one in its grips in Pakistan, and where employment opportunities are only for those who are influential, the possibilities that he offers awakens and arouses desires among the masses. The conceptual frame underlying the metaphorical expressions is NEW POLICIES ARE DOORS.

Agar hum ūnko paish-e-nazar rakhain tau naey azm ke sāth aghāz-e-safar ker saktay hain (S3K11)

If we keep them in front of our eyes then we can begin our journey with a new resolve.

The term **aghāz-e-safar** or the beginning of the journey is associated with discarding old values and policies devised by previous regimes. The conceptual metaphor that arises is DISCARDING OLD PRACTICES IS A NEW JOURNEY. The concept “being on the same page is movement” indicates the same underlying thought of being able to move forward by involving the parliament to work together and form roadmaps that may lead to a better time ahead.

Tabdili kaey is safar mai mūjhay is pārliment ka sāth chāhiye hai (S2K35)

In this journey of change I require the closeness of this parliament.

NEW POLICIES ARE DOORS can also be understood antithetically as old policies are closed doors. It is only the process of closing old doors that can lead to opening of new ones that ultimately lead to a changed destination. For this the path that the previous government had adopted is based on the underlying concept of DISCARDING OLD PRACTICES IS A NEW JOURNEY that is also in resonance with BAD GOVERNING IS DESTROYING (Charteris-Black, 2005). That the need by the PML-N to act as an impediment to the movement against opposition political parties becomes essential. This further presents Sharif and his political party as having courageous and patriotic sentiments. Sharif, through the use of journey metaphors evokes a magnified sense of change that is associated with breaking with a past that

is represented as destructive. Embarking on a new journey is the best possible solution as he urges the nation to move ahead towards a new beginning.

Metaphors of Light

Sharif's use of metaphors of light is unique in the way it presents an iconographic image of the nation as a light source that is apparent from its systematic use in his speeches. Further, nesting light source domain with that of journey and creation adds to the persuasive effect of the light metaphor. They are also an integral part of the Quranic text and anything related to religion is seen with great authority and reverence and is a part of our fundamental conceptual makeup.

Sharif uses the expressions *chirāgh*, *roshan*, *ujli qiyādat*, *roshni har shab-e-tāriq ka ilāj*, *tābnāk māzi*, *roshni*, *tābnāk kiran*, *sāye mandlā rahay*, *roshan ravāyat*, and *roshan Pakistān ka damakta hua chehra* that signifies the light source domain. The word *chirāgh* defined as a lamp has the capacity to be lit and thus give off light. It is also seen as a light source that helps people find their way. Freedom is understood as a lamp as a light source for others but for it to burn and give off light it requires fuel or some kind of energy. The efforts (energy) of the politicians allow the lamp (freedom) to burn and give off light (hope/direction/knowledge) to the people that are in darkness (after effects of bad governance of previous regimes).

Azādi ka chirāgh yūnhi roshan nahi hota (S3K1)

The lamp of freedom is not lighted for nothing.

The phrase *roshan ravāyat* is used by Sharif to explain the political culture that the new government has introduced for empowering other political parties despite having the power to rule. This culture of devolution of power is understood as a culture that is bright. The conceptual metaphor that underlies these expressions is GOOD GOVERNANCE IS LIGHT. And if GOOD GOVERNANCE IS LIGHT then LEADERS ARE LIGHT SOURCE as it is through them that good governance is experienced. This is realized by the phrase *ujli qiyādat* and *Kirdār-o-azm ki roshni* in the following examples:

Aisi ujli qiyādat sach ye hai ke kisi qoum keliye atyā-e-khūdāwandi se kam nahi (S3K2)

Such a bright leadership in true words is nothing less than a gift of God for any nation.

Kirdār-o-azm ki roshni har shab-e-tāriq ka ilāj hai (S3K4)

The light of character and resolve is the cure for every dark night.

ujli is defined as radiant and shining by Oxford Urdu-English Dictionary. **Kirdār-o-azm** are two words meaning character and intensions that are the most important traits in a person. The leaders are individuals who shine in life. They are gifts from God to humanity. Also, their character and intensions illuminate the lives of others in such manner that every **shab-e-tārīq** that is, dark night is cured by it. Thus, the light/hope radiating from the leaders is healing energy serving as cure for bleak and hopeless times that are associated with darkness of the night. Light and darkness source domains are used together antithetically by Sharif. The words of light and darkness are used alternatively in the Quran indicating difference of faith and faithlessness. The metaphor of light is repeated 25 times in the Quran that revolves around the basic concept that the one who believes in God and His word will live in light. The metaphor of darkness is repeated 8 times and metaphorizes disbelief and faithlessness. It is noteworthy that Sharif also uses the same pattern in this example that the Quran contains that is, “In every Quranic verse every mention of light is followed in the same verse by the mention of darkness” (Mohamed, 2014, pp. 642-3).

The conceptual metaphor arising from the metaphorical expressions used in the Quranic analysis of light and darkness metaphors by Muhamed (2014) is BELIEF IN GOD IS LIGHT and since “God Himself is metaphorized as light and as a source of light” (Mohamed, 2012 p644) the metaphor GOD IS LIGHT used by Charteris-Black (2005) is applicable here too. Considering the metaphors Sharif uses, the underlying metaphor LEADERS ARE LIGHT SOURCE also provide a framework of LEADERS ARE GODLIKE.

*Hum aik aisi falāhi riyāsāt banāna chāhtay thay jis ki taraf
tamām dūnya kaey insān **roshni** ke liye rūjū karaey (S3K10)*

We had wanted to make such a welfare state towards which all people would refer to for light.

*Humāray pās wo **roshni hai** jo māyūsi ki tārīki ko ūjālay mai
tabdīl kar sakti hai (S3K12)*

We possess the light that can transform the darkness of hopelessness into light.

*Hum sahi faisla kernay ki ahliyat rakhtay hai, ye bhi ūmid ki
aik **tābnāk kiran** hai (S3K14)*

We possess the faculty of taking the right decision; this is also an illuminated ray of hope.

The examples given above employ words **roshni** and **tābnāk kiran** which are defined as light and a bright ray of light. Light is used to explain knowledge, experience and wisdom towards which the world looks up for guidance. The

Pakistani youth and its position in the future is understood through the concept of “hope is a light ray,” thus the metaphors KNOWLEDGE IS LIGHT and HOPE IS LIGHT provide a broader framework for such expressions. The light source domain is used in collocation with the darkness domain that defines future and youth as light and hopelessness of bad governance as darkness. This light is dominant over darkness as it has power to overcome it. History is explained as a ray of light that keeps shining upon the future to provide guidance and hope to the generations to come.

Moreover, developmental projects initiated by the Sharif government are seen as lamps and light sources that are burning continuously to provide light to all. The Gwadar project is the lamp, the fuel is the government efforts, the light that it emits is opportunities for the people and the long term generation of revenue is the continuity of its light.

*(gawadar project) aisa **chirāgh** hai jo mūsalsal lau de rahā
hai (S3K16)*

It is such a lamp that is continuously giving light.

Extremism is understood through the expression *sāye mandlā rahay* defined as shadows hanging overhead. Shadows block the light and gives rise to darkness. Since darkness is associated with despair and hopelessness, therefore, extremism is also hopelessness. This presents a stark contrast between the light that Sharif’s governance gives and the darkness of terrorism that was a part of previous governments.

Sharif’s data from English speeches shows that journey metaphors are the most frequented ones and comprise a total of 25% of the metaphorical expressions identified. Journey source domain is realized through the use of terms such as **stood, anchor, roadmap, step, goals, mobilizing, move, embarks, go beyond, move forward, landmark, step up, cusp, goal, and driver.**

Sharif sees journey not only as a forward movement, but makes use of other elements of a journey that includes taking “step” as in example (S1C21) where it indicates the process of walking that is a means of covering any distance. The purposeful movement from A to B indicates an achievement that may range from reaching the fridge to get something or for years long pilgrimage. It is therefore seen that we systematically employ the journey schema to understand through conceptualizing the continued quests we undertake in life (Forceville, 2011).

The Geneva conference will be a big **step** in ending the crisis in Syria (S1C21)

Sharif further explains key political concepts as target domains such as political journey, political promises and socio-economic development and challenges faced by his government.

Political Journey as Target Domain

Sharif highlights his political journey that has been a difficult one through words and phrases such as **a new dawn, I stood firm, vibrant, and lower our guard** as he has had to stand firm without lowering his guard lest democracy be compromised. A prospective threat to democracy is used to create an emotional appeal to legitimize his coming to power the third time.

Political Promises as Target Domain

The most employed target domain explained by Sharif is the multitude of political promises that he made at the global level during his meeting at the United Nations Security Council. Promises of global, regional and national peace through policy reforms were made along with promises of improving relations with the neighboring India and Afghanistan. Further, promises of eradicating extremism and aiding the reconciliation process and promises of pursuing goals of nuclear disarmament and nuclear proliferation were being made to pacify the international audience. Given below are a few examples of those promises:

We can **build** on the Lahore Accord signed in 1999 which contained a **road map** for the resolution of our differences through peaceful negotiations (S1C15)

We will work together with Afghanistan . . . establish and reinforce regional trade energy and communication **corridors** (S1C16)

We hope that soon Palestine will join this body as a full member state (S1C17)

We appeal to the Syrian government and opposition groups to move to the negotiating table in Geneva to prepare a **road map** for national reconciliation (S1C18)

Socio-Economic Development as Target Domain

Sharif successfully draws upon the source domains of building, disaster and instrument to explicitly elaborate the phenomenon as he reveals developmental goals. Further, international assistance and understanding is what he seeks from the international community. This is elaborated in the following examples:

We are **building** a new Pakistan with a robust economy (S1C31)

We intend to use education as a **key** driver of socio-economic development of Pakistan (S1C32)

By investing in their education and skills, we aim to **tap** into this demographic dividend (S1C33)

Myth of a Golden Time

Sharif's political journey, best described as rocky with two tenures annulled - first by a civilian president and then by a military dictator – over severe corruption charges and a series of scandals, ultimately resulting in his dismissal from office, necessitated a revised future plan. In order to build credibility and gain support, Sharif's rhetoric activates the myth of a golden time. Sharif employs four strategies that activate the myth of a golden time. These include drawing attention to the faulty policies and actions of others (how the nation has been robbed of its wealth), drawing attention to the challenges faced by the government that is an appeal not to have high expectations, drawing attention to plans of successful governance made by his team and ultimately wait and persevere for a golden time ahead.

Sharif represents a picture of a devastated nation that is robbed of its wealth and energy by previous governments. Energy shortage and the issue of the circular debt are highlighted. The nation is displayed as a plundered land symbolized by the term ***khandar*** thus evoking images of war and destruction at the hands of the military government of Musharraf. In her analysis of political discourse of Pakistani politicians, Iqbal asserts that Nawaz Sharif repeated the word ***amreyat*** (dictatorship) to stress upon its drawbacks for the development of the country (2015). **Wounds** given to the country in the past 14 years makes the country lose its mobility and it is at this point the new government comes in with a renewed resolve and policies. Knowing that the old style of politics is out of vogue after Imran Khan raised the slogan of "change," the Sharif government also took the opportunity to adapt it according to their needs.

Sharif makes appeal to the nation and the members of parliament for their support thus activating the "United We Stand" myth. Drawing attention to the difficulty in process of change that would require everyone to stand together and fight the common problems that is the enemy which is symbolized as **fighting a war**. This war myth where the forces of good are pitted against the forces of evil ultimately culminates in a sure victory of good. The stage is set as bipolar and everyone supporting the cause of the good are with the government and the opposition is everything wicked. The post 9/11 war on terror has created the myth of the beneficial war that is fought to attain peace and stability.

Sharif makes promises of a bright and prosperous future by highlighting the initiation of developmental projects, paying off of circular

debt in order to solve the energy crisis, open avenues for young people, build infrastructure, resolve old issues such as Kashmir issue etc. this is build up linguistically by:

*Tabdīlīon kay **safar** ka har marhala hamāray jazbā-e-amal ka sabūt deay ga (S2K30)*

*Is **safar** ka har sang-e-mīl hamāray khūlūs ki gawāhi daey ga (S2K31)*

*Aik **roshan** pakistān ki **manzil** keliye tabdīli kaey amal ka aghāz ho chuka hai (S2K32)*

*Meri ānkhain aik **roshan** Pakistān ka **damakta hua chehra** daikh rahi hain (S2K33)*

*Sab ke liye imkanat ke naye **dareechay** khulain gaey (S2K34)*

*Tabdili kaey is **safar** mai mūjhay is pārliment ka sāth chāhiye hai (S2K35)*

The analysis of Sharif's metaphors, therefore, exemplifies how the myth of a golden time as the dominant myth is built and it runs throughout the discourse he produces along with the less obvious united we stand myth.

Conclusion

The analysis of metaphors in discourse in both Urdu and English generated by Nawaz Sharif reveals that the most frequented source domain is that of journey. Its significance in politics is evident from the fact that they provide a very clear cut schema that one can easily draw upon from everyday experiences. Through journey Sharif evokes a sense of change, breaking up from the past, especially when the past is associated with destruction. The conceptual metaphors generated from the linguistic metaphorical expressions provided in the study help reveal the underlying cognitive process of the politician that helps generate language. Further, it reveals the ideological position of Sharif through which his government aims to govern and formulate policies. The conceptual metaphors help understand the mental framework of Nawaz Sharif and can be used further for exploration of political discourse. Also, the conceptual metaphors in the Pakistani political discourse is generated for the first time which gives an insight into the local context. Further, this study employs both languages for analysis and reveals that in most cases the mental framework underlying different metaphorical expressions corresponds in both languages. This is exemplified by the fact that in both Urdu and English data the most frequently used source domain is journey. Further, the Myth of a Golden Time generated through an analysis of metaphors used by Sharif allows us

to understand the ideology that paints a picture of a brilliant future where everything will be perfect. What the future will not hold is the destruction of the previous governments and for this reason the audience is persuaded to have trust and patience in his government.

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Appendix I

Metaphor Identification Procedure (MIP)

1. Read the entire text–discourse to establish a general understanding of the meaning.
2. Determine the lexical units in the text–discourse
3. (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.

(b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be
 - More concrete; what they evoke is easier to imagine, see, hear, feel, smell, and taste.
 - Related to bodily action.
 - More precise (as opposed to vague)
 - Historically older.Basic meanings are not necessarily the most frequent meanings of the lexical unit.

(c) If the lexical unit has a more basic current–contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.
4. If yes, mark the lexical unit as metaphorical.
(Pragglejaz Group 2007, p. 3)

Appendix II

Table 1: Combined Source Domain Table for Data of English Speeches of Nawaz Sharif

Source Domain	Numbers
1. Journey/direction	16
<p>As the elected prime minister of Pakistan for the third time. I feel exonerated as my supporters and I stood firm in our struggle for democracy (S1C2)</p> <p>Pakistan is an ardent supporter of the United Nations which is an anchor of peace and a beacon of hope for all nations (S1C5)</p> <p>We appeal to the Syrian government and opposition groups to move to the negotiating table in Geneva to prepare a road map for national reconciliation (S1C18)</p> <p>The Geneva two conference will be a big step in ending the crisis in Syria (S1C21)</p> <p>As a responsible nuclear weapon state, we will continue to pursue the goals of disarmament and non-proliferation and adhere to the policy of Credible Minimum 4 Deterrence, without entering into an arms race (S1C22)</p> <p>The monsoon floods in Pakistan have killed hundreds of people . . . We are mobilizing all our resources and ingenuity to provide relief and to ensure recovery (S2C1)</p> <p>The international community should intensify its efforts to move from awareness to commitments to actions on climate change which is playing havoc with the economies (S2C2)</p> <p>This is a defining moment for the United Nations, as it embarks on the task of transforming the lives of billions of people (S2C3)</p> <p>We are setting ourselves a vital target of eradicating poverty by 2030. To do that, we need to go beyond the Millennium Development Goals (S2C4)</p> <p>It is our earnest hope that these landmark processes would culminate in the emergence of a stronger, more stable, and unified Afghanistan (S2C13)</p> <p>We also hope that the process of inclusive Afghan-led and Afghan-owned reconciliation would move forward (S2C14)</p> <p>Afghanistan, Iran and Pakistan and other states in the region, together with the UN, should step up their efforts to fight this menace (S2C20)</p> <p>In the past thirteen years, as a frontline state, we have given enormous sacrifices in blood and resources (S2C25)</p> <p>We meet here today on the cusp of a new era for the international community (S2C34)</p> <p>Never before has the United Nations embraced such lofty goals to banish poverty, stimulate development, protect environment and foster peace, as it will during this session (S2C35)</p>	

We intend to use education as a key driver of socio-economic development of Pakistan (S1C32)	
2. Light	05
<p>I stand here today before this assembly soon after my country has seen a new dawn (S1C1)</p> <p>we now have a strong parliament, an independent judiciary, a free media and a vibrant civil society (S1C3)</p> <p>The United Nation needs reforms but it should be a reform that reflects the interest of all not the ambitions of a few (S1C6)</p> <p>The security council's composition should be made more representative,...its work more transparent (S1C7)</p> <p>We support a reform of the Security Council that would reflect the interests of all members' states (S2C32)</p>	
3. Building	08
<p>We can build on the Lahore Accord signed in 1999 which contained a road map for the resolution of our differences through peaceful negotiations (S1C15)</p> <p>We will work together with Afghanistan . . . establish and reinforce regional trade energy and communication corridors (S1C16)</p> <p>our challenge is to overcome a volatile security environment, correct structural imbalances in the economy and bring an end to energy shortages (S1C30)</p> <p>We are building a new Pakistan with a robust economy (S1C31)</p> <p>Energy is key to economic development (S2C6)</p> <p>It is my government's aspiration and effort to build a peaceful neighborhood by pursuing a policy of constructive engagement (S2C7)</p> <p>Pakistan is convinced that we must remain engaged in the dialogue process for settling disputes and building economic and trade relations. Let us not ignore the dividends of peace (S2C8)</p> <p>The future of our planet hinges on our decisions (S2C36)</p>	

Table 2: Combined Source Domain Table for Data of Urdu Speeches of Nawaz Sharif

Source Domain	Numbers
1. Journey/light/building	21
<p><i>Awaam. . . ghar se niklay aur jamhūriyat ki tārikh ka roshan bāb raqam kiya (S2K4)</i></p> <p><i>Mūjhay bhi yaqīn hai ke wo tamīr-e-watan ke is mission mai hamesha meray shāna bashāna rahen ge (S2K3)</i></p> <p><i>Jamhūriyat ki roshan rāh pe chalnaey ke siwā hamāraey pās koi rāsta nahi, hum pichaeey mūr kar dekhain tau jā bjā tabāhi kaey wo khandar dikhāi detaey hain jo tawīl āamriyat ki wajā saey hamāra mūqaddar ho gaey (S2K6)</i></p>	

Pakistān mai Jamhūriat **mazbūt ho, āain ki bala dasti, qānūn ki hukmarāni qāim ho aur mohim joi ke tamām darwāzaey** hamesha keliye band ker diye jaeyn (S2K9)

Meri ārzū hai ke ye aiwān is mūlk ki tārīkh ka roshan bāb banay (S2K13)

Pānch baras bād jab hum rūkhsat hontau aik **roshan, khūdār, khūshāl aur khūdmūkhtār pakistān dūnya ke ūfaq** per āftāb ki tarāh **damak** raha ho (S2K14)

Hum ne iqdār ki siyāsāt ka aghāz kernay ke liye naey **roshan** pakistān ki **būnyād dāl di hai** (S2K15)

Tabdīli kay **safar** ka āghāz KPK saey hūa jahān hum nay apni hakūmat ka moqa hotay hūaey bhi maidān tehreek-e-insaaf kay liye chor diya (S2K16)

Naey **roshan** Pakistān aur tabdīli kay amal ka dūsra **sang-e-mīl** Baluchistān mai rakhā giya . . .

. . . governor ka mansab dūsri jamāton ke liye chor diya giya, ye hai wo culture jiski hum **bunyād dāl** rahāy hain (S2K17)

Smāji aur tajārti sargarmiyon ko farogh daey ker kafālat ki aisi **manzil** hasil karni hai ke Pakistān apnay **pāon pay kharā** ho sakay (S2K26)

Is **safar** ka har **sang-e-mīl** hamāray khūlūs ki gawāhi daey ga (S2K31)

Aik **roshan** pakistān ki **manzil** keliye tabdīli kaey amal ka aghāz ho chuka hai (S2K32)

Mai samajhta hūn kaey Baluchistan keliye pehla **qadam** jo ūthāya gaya hai . . . tarīkh mai aik naya **bāb** likha giya hai (S2K39)

Kharbon rūpay ki adāigiyān **sār per khari** hain so mai kisi **khiyāli jannat** ka **naqsha** paish nahi karon ga (S2K24)

2. Journey

08

Agar hum ūnko paish-e-nazar rakhain tau naey azm ke sāth **aghāz-e-safar** ker saktay hain (S3K11)

Humaray dāman mai āaj bhi itna kuch hai . . . ke hum inshaallah **nai dūnya abād** ker saktay hain (S3K23)

Hum is kaefiyat se niklain gaey aik **naey safar** ke liye zād-e-rah humaray pas **mojūd** hai (S3K24)

Us ke liye aitemād ka **rasta roka**, ūs per kari tanqīd ki laikin āmriyat ke asār **mitānay** aur musbat āaini taramīm (S2K18)

Tabdīlion kay **safar** ka har marhala hamāray jazbā-e-amal ka sabūt deay ga (S2K30)

Sab ke liye imkanat ke naye **dareechay** khulain gaey (S2K34)

Tabdili kaey is **safar** mai mūjhay is pārliment ka sāth chāhiye hai (S2K35)

āaj se hum ne aqraba parwari aur bejā nawāzishāt ka **bāb** band ker diya hai (S2K28)

3. Building

01

Gawadar port ...ki **būnyad** meray hāliya dorā-e-chīn mai rakhi gai (S3K15)

4. Light	11
<p><i>Azādi ka chirāgh yūnhi roshan nahi hota (S3K1)</i></p> <p><i>Aisi ujli qiyādat sach ye hai ke kisi qoum keliye atyā-e-khūdāwandi se kam nahi (S3K2)</i></p> <p><i>Kirdār-o-azm ki roshni har shab-e-tāriq ka ilāj hai (S3K4)</i></p> <p><i>Ye din . . . humaey apnay tābnāk māzi ki yād dilātaey hai (S3K6)</i></p> <p><i>Hum aik aisi falāhi riyāsat banāna chāhtay thay jis ki taraf tamām dūnya kaey insān roshni ke liye rūjū karaey (S3K10)</i></p> <p><i>Humāray pās wo roshni hai jo māyūsi ki tāriki ko ūjālay mai tabdīl kar sakti hai (S3K12)</i></p> <p><i>Hum sahi faisla kernay ki ahliyat rakhtay hai, ye bhi ūmid ki aik tābnāk kiran hai (S3K14)</i></p> <p><i>(gawadar project) aisa chirāgh hai jo mūsalsal lau de rahā hai (S3K16)</i></p> <p><i>Badqismati se hum per āaj intihā pasandi aur dehshatgardi ke sāye mandlā rahay hain (S3K20)</i></p> <p><i>Hum hakūmat mai āa ke bhi nai roshan ravāyat (S2K20)</i></p> <p><i>Meri ānkhain aik roshan Pakistān ka damakta hua chehra daikh rahi hain (S2K33)</i></p>	
5. Up	03
<p><i>Hum nay mulk mai qanūn aur āain ki bāla dasty (S3K17)</i></p> <p><i>Zāti mufadāt se bālatar ho ker mulk ki taraqqi aur khushāli mai apna hisa dālna hai (S3K18)</i></p> <p><i>Humaray irāday būland hain aur hum nay nihāyat khūlūs se durūst simt ka tāiyūn kia hai (S3K19)</i></p>	

Appendix III

Transcription Key for Urdu Data

- The pronunciation key for certain symbols in the transcription of Urdu words is as follows:
 - **ā** symbol is used in the transcription for the long /a:/ sound as it is produced in ‘park’. For instance **gāri** and **ehsās** will take long /a:/ sound like park. Thus in **aman-o-amān** the first ‘a’ sound before ‘n’ would be short while the second would be long while in the word **ziādati** first ‘a’ will be pronounced long and the second short.
 - **ū** symbol stands for two almost alike sounds. One sound is as it is produced in **rule** or **rupee** for instance **pūri**, and **sūrat**. The other sound is comparatively less longer as is produced in push for instance **ūnko**, **mūjhay**, and **ūs**. Those who know Urdu, while reading the transcription, will not find it difficult to identify at what place which of these two sounds is required so to avoid unnecessary complexities in transcription one symbol was used for both the sounds. Basically this symbol is used to differentiate these sounds from another sound as produced for **u** in **us**. This helps in avoiding the confusion in **us** and **ūs**. It also helps in the pronunciation of certain words such as **zurūrat** where in the first place it is pronounced as in ‘run’ and in the second place as it is in ‘rule’.
 - **ī** symbol is used for a long /i:/ sound such as in **feel**. For instance the word **fisad** takes a long /i:/ sound. It helps avoiding confusion in words like **kisī** where in the first place it will take a short /i /sound like **fill** and in the second place it will take a long /i:/ sound as in **feel**.
 - Since in Urdu two types of /k/ sounds are produced, **k** and **q** symbols are used to distinguish between these sounds as produced in **kurna** and **qismat** in Urdu. Thus, **k** stands for the sound that is produced from the front of the mouth while **q** refers to the sound that is produced from the back of the mouth cavity. **k** in English is a plosive sound, and sometimes is produced as glotalized plosive when followed by another consonant sound for example in **actor**. Thus this English sound is nearest to Urdu sound indicated by **q** in Urdu word **qismat** though it has no equitant in English. (Rasul, 2006, Appendix A, p. i-iii)

Nawaz Sharif’s Speeches Retrieved from: http://pmo.gov.pk/pm_speeches.php

