

**A COGNITIVE SEMANTIC STUDY OF SELECTED HAUSA METAPHORICAL
EXPRESSIONS AS USED BY KANO STATE POLITICIANS**

BY

HADI ALI KOKI

**DEPARTMENT OF ENGLISH AND LITERARY STUDIES,
FACULTY OF ARTS,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA**

APRIL, 2017

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**A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
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**DEPARTMENT OF ENGLISH AND LITERARY STUDIES,
FACULTY OF ARTS,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA**

APRIL, 2017

DECLARATION

I declare that the work in this Dissertation entitled: A Cognitive Semantic Study of Selected Hausa Metaphorical Expressions as Used by Kano State Politicians has been carried out by me in the Department of English and Literary Studies. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other institution.

Name of Student

Signature

Date

CERTIFICATION

This dissertation entitled: A COGNITIVE SEMANTIC STUDY OF SELECTED HAUSA METAPHORICAL EXPRESSIONS AS USED BY KANO STATE POLITICIANS by HADI ALI KOKI meets the regulations governing the award of the degree of Master of Arts in English Language of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Dr Jonah A. Amodu	_____	_____
Chairman, Supervisory Committee	Signature	Date

Dr Saminu A. Ibrahim	_____	_____
Member, Supervisory Committee	Signature	Date

Prof Tajuddeen Y. Surakat	_____	_____
Head of Department	Signature	Date

Prof S. Z. Abubakar	_____	_____
Dean, School of Postgraduate Studies	Signature	Date

DEDICATION

This dissertation is dedicated to my father late Alhaji Ali Zakari Koki who made all efforts to inculcate the sense of self-denial and self-motivation in us, his children, and to my mother Hajiya A'isha Salihu Turaki who persevered in making the stated efforts achievable after the death of her beloved husband despite the persistent difficulties. Among the outcomes of their guidance is, certainly, the attainment of this work.

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ABSTRACT

This study examined the use of selected Hausa metaphorical expressions in the speeches of Kano State politicians from Cognitive Semantic field for six years (2008 – 2014). It was observed that the politicians in the State were using metaphor in the manner that it did not only persuade the listener but sometimes produced unintended meanings that were mostly to the detriment of the speaker. The study, therefore, sought to establish the concepts the politicians were employing to discuss political issues metaphorically, the way they were concealing the intended meanings in the metaphors so as to avoid being held responsible for the negative outcomes of the speeches, the reason why the speeches produced unintended meanings, and the factors influencing the selection of a metaphor. Charteris-Black's (2004) critical metaphor analysis (CMA) was used as both the theoretical framework and method of data analysis. The three stages of CMA were used to analyse metaphor: metaphor identification, interpretation and explanation. Data for the study was collected from the speeches of Kano State politicians who attended different radio political programmes. The programmes were aired by seven FM radio stations from Monday to Friday every week. The study found that the politicians drew metaphors from twenty-one concepts to account for a political subject matter. They utilised Lakoff and Johnson's (1980) skill of highlighting and hiding to encode their messages in the way that they directed the audience's attention towards a view and at the same time avoided the liability of any harmful outcome of the speech. However, it was also found that sometimes unintended meaning that was of disadvantage to a speaker escaped from a speech due to the speaker's negligence in foreseeing other possible meanings which might manifest from the speech. Moreover, the study found that the ideological and geographical among other contexts that had impact on the selection of one metaphor instead of another. Following the findings of this study, it was concluded that the politicians in the State were utilising different concepts as source domains to talk about political issues. The manifestations of the linguistic metaphors served as evident proof that they conceptualised a political issue before they structured a particular source domain in order to satisfy their desired political needs. This cognitive ability enabled them to strategically send a forceful message that could influence the listening public in an intended direction. However, it was also concluded that some of the metaphors did not always suit the confidence the speaker reposed on them. Instead, they revolved and affected the sender of the message badly. The ideological as well as other factors were found to have impact on the politician's selection of a particular metaphor over the other.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

This study examines the use of Hausa metaphorical expressions in the speeches of Kano State politicians from the cognitive semantic perspective. It is one of the qualities of politics that individuals sharing similar ideology often form political party based on this belief. Likewise, politicians in Kano State are largely divided into various groups according to their ideological affiliations. This diversity of interest leads to a political rivalry that generates hostile arguments among the parties. In some cases, however, there are even intra-party oppositions producing groups that are metaphorically known in Hausa as *'yan adawar cikin gida* (the in-house political opponents). This is not surprising because politics in Nigeria is generally characterised, in the words of Alo (2008), Hill (2012), Fadakinte (2014) and Coirentin (2015), as chaotic – it is linked with violence.

The era between 2008 and 2014 witnessed a severe opposition between the supporters of the former governor of the State, Malam Ibrahim Shekarau and that of the immediate former governor (Dr) Rabi'u Musa Kwankwaso. However, the political consciousness of the masses in the State helped largely to reduce the warfare attitude to very powerful verbal interchanges where members of each camp, metaphorically called *sojojin baka* (the verbal soldiers), struggled to woo the voters in order to assume political supremacy over the opposing parties. They did this through the medium of language, notably via metaphor.

The current view of some linguists on metaphor is quite contrary to what it had been in the earlier time. In the antiquity, for instance, classical philosophers such as Plato linked metaphor

and other rhetorical devices with literary works and saw its deployment as a technique of embellishment. Going by Plato's submission, metaphor is one of the dominant features of all genres of literature namely epic, drama, novel, and above all, poetry. Therefore, metaphor in the classical outlook is considered to function as a tool for juxtaposing two unlike terms by assigning a unique feature of one entity to that which is not literally appropriate so as to make reading more exciting (Eagleston, 2000).

In contrast to the above view, studies in Cognitive Semantics, a branch of linguistics which is concerned with the meaning of linguistic expressions, prove that metaphor is pervasive in everyday discourse, thought and action. Using metaphors is not just to impress people by defamiliarising the standard use of language, but to develop novel ways of conceptualising the world. Thus, metaphor is one of the basic attributes that human mind uses to logically express a more difficult trend.

This grasping process signifies the way human mind processes meaning through metaphors. Specifically, many subject matters are abstract in nature. However, Human beings are aware of the existence of such subjects, but because they possess no physical reality, people find it difficult, even if possible, to account for them in a clearly defined manner. Nevertheless, the sophisticated nature of the human mind makes it possible for metaphor to elaborate such complicated phenomena.

Politics is one of the abstract and complex phenomena that can be delineated more easily through metaphor (Semino, 2008; Delandsther, 2009 and Koller, 2008). Politics has many definitions depending on the side from which an analyst views it. Therefore, since the concern of the present study is to do with the impact of language on politics, the view of Safire (2008) that politics is the process of assuming power in a state usually by using language to influence public's

opinion is pertinent. In relation to this, metaphor as an efficient element of language is highly utilised by politicians.

The politicians in the State usually express themselves in Hausa, one of Nigeria's national languages. They utilise the language because it is rich in various devices of transmitting potent messages. Metaphor is one of the most effective among the tools. The politicians' use of metaphorical language is, therefore, an attempt at attracting the interest of the general public who are described by Alechenu (2014) as not politically naïve. This attainment of the political consciousness is mainly as the result of the people's fascination to radio programmes including political ones that are aired in Hausa by seven radio stations. The politicians prefer the radio because compared to other mediums such as newspaper and television, it is more affordable, more portable and more powerful in reaching the audience. Moreover, both the knowledgeable and the least knowledgeable members of the public prefer to converse orally rather than in written form (Maikaba 2005 and Sanda 2005). The politicians, especially the *sojojin baka* (verbal soldiers), attend the programmes in order to either argue for or against a particular view expressed by someone else.

1.2 Statement of the Problem

Metaphor is one of the linguistic devices employed for accomplishing effective communication. Studies in Cognitive Semantics establish that metaphor does not only serve as a literary device that poets use to entertain readers or listeners but, more importantly, it is a medium through which an abstract entity or a problematic issue that is difficult to talk about by means of ordinary language is presented to the receiver of a message in a more concrete and convincing way. Although, this metaphorical process is common in everyday speech mainly when the speakers are in desperate need for their point to stand out, the speakers are in most cases unconscious of the fact that what they say is understood by the

listener because it is metaphorical.

As stated earlier, politics is among the theoretical concepts which cannot be easily understood without the aid of an intervening factor. That is, it deals with the politicians' effective management of language to influence other people, organise control as well as share power and resources among members of a given community (Harris, 1979 and Muller, 2005). Moreover, the language the politicians exploit to convey their idea is typically laden with metaphors (Keizer and Post 1996, and Goatly, 2007). This hints that metaphor is an instrument for transforming a particular society. Politicians, for instance, use metaphor to either ascribe to themselves the qualities of being good, persistent, and firm, but also tolerant, therefore, valid to be trusted with a political post. Conversely, they use it to portray their opponents as bad, weak or even unpatriotic, thus, unsuitable for holding any public responsibility. Furthermore, they make use of metaphor to persuasively direct or redirect the attention of the public towards a desired perspective or to inspire the masses to take action "... by making the addressees look at an issue from a different conceptual domain ..." (Steen, 2008: 224).

In relation to the above, the present study observes that the politicians in Kano also speak metaphorically to achieve their purpose. The problem here is that the politicians typically use novel metaphors, not only conventional ones which many studies identify, to encode the theme of their messages which tend to be persuading, defaming or inciting in the way the listeners accept the speeches without being critical about the latent intent of the speakers. However, if the outcomes of the speeches turn out to be destructive, the speakers usually raise the defence of subjective meaning of their utterances thereby denying being liable to any harmful effects of the speech. Another problem is that although the listeners seem to be influenced by the metaphorical speeches, the researcher has also observed that in some cases the politicians use metaphors without foreseeing the fact that the expression may be open to other meanings which are devastating to the image of the speaker. This suggests that using metaphor in political speeches does not only have side

effect to the audience or the target personalities but transcends to the speakers themselves. The concern of this study, therefore, is to analyse selected Hausa metaphorical expressions in the speeches of Kano State politicians from the cognitive semantic perspective, an approach that considers metaphor as “not merely a figure of speech” but “a pervasive, indispensable structure of human understanding by means of which we figuratively comprehend our world” (Johnson,1987). This will be done with a view to identify how the politicians use metaphors to affect addressees’ view and how some metaphorical expressions can be vulnerable to unforeseeable interpretations.

1.3 Research Questions

Following the

above stated problems, this study is geared towards seeking answers to the following questions.

- I. Which concepts/objects do the Kano State politicians normally employ in their speeches as source domains in order to talk about the target domain of politics?
- II. How do Kano State politicians conceal their intended meaning via the use of metaphor to sway listeners and avoid being held guilty of the harmful effects of the speech?
- III. How do unintended meanings emerge from their metaphorical speeches?
- IV. Which factors determine the selection of one conceptual metaphor instead of another, and how does this influence the political discourse of Kano State politicians?

1.4 Aim and Objectives of the Study

The major aim of this study is to examine selected Hausa metaphorical expressions in the political discourses of Kano State politicians. The objectives of the study are to:

- I. identify the concepts/objects from which the politicians derive the source domains in order to talk about the target domains of politics in their speeches;
- II. examine the way in which Kano State politicians use metaphor to conceal their intended meaning in order to sway listeners and avoid being held guilty of the harmful effect of the speech;
- III. examine the way from which unintended meaning(s) may emerge from Hausa metaphorical speech, and
- IV. Identify the factors that influence the choice of Hausa metaphorical expressions in the political discourse of Kano State politicians.

1.5 Significance of the Study

One of the major roles metaphor plays in the field of semantic study is the transmission of meaning of complicated messages in a succinct way. It is one of the essential mediums through which people think, talk about and understand a subject matter. A study in this area is relevant to political discourse. This is because the research will help to point out how the politicians structure their messages in the way that they easily persuade people to become their devotees. The selection of Hausa as the language for carrying out this study is also noteworthy, because it is expected to add to the existing evidence that metaphor is pervasive and crucial to communication in general in all languages of the world.

Moreover, the study would be crucial to Semantics as the data to be collected and analysed may be used to expand the semantic study of metaphor, especially in the area of Cognitive Semantics. This is due to the fact that the study is expected to investigate the assertion by many semanticists such as Saeed (2009) among others that metaphor is one of the devices for shaping

human thought. This by implication will donate to the growth of ideas and models for describing, investigating and understanding the trend of political speech.

Furthermore, the study is expected to provide insights into the different factors that control the use of metaphorical expressions in the political discourses of Kano State. This can be of advantage to sociolinguists who intend to study various aspects of the language that have impact on the social life of Kano State citizens.

Lastly, the study is expected to be of benefit to policy makers. Many important public policies are made. But, the public may fail to understand them, and their implementation may also fail. One of the reasons for the failure may be linked to the policy makers' deficiency in the ability to use language for explaining the policies to the general public in a convincing manner. Thus, it is hopeful that this study will show the benefit of using metaphor as one of the techniques of defining a new policy in an obvious way. For example, the expression – '*war against indiscipline*' is metaphorical. It shows the devastating nature of indiscipline by comparing it with the enemies of the peaceful existence of a nation, therefore, deserving to be fought.

1.6 Scope and Delimitation

The scope of this study is limited to the speeches of the politicians who reside in Kano State and covers the Hausa metaphorical expressions from the spoken aspect of the political discourse. Kano is selected as the location where the study is set because, according to the 2006 census by the National Population Commission, the State having a total number of 9,401, 288 people is the most populous in the country. Majority of the population speak Hausa and are responsive to political affairs. In addition, the dialect of the language spoken in the State is closest to the

Standard Hausa (Zaria, 1992; Jaggar, 2001; Newman, 2009; Sosal, 2011; Panse2012 and Wolff, 2014). Therefore, there is the tendency for the dialect to be more mutually intelligible to both native and non-native speakers.

The study recognises metaphorical expressions from the political discourses of Kano State politicians as the source of data for analysis. This is because, as attested to by Mio, Riggio, Levin and Reese (2005) and De Landtsheer, De Vries and Vertessen (2008), metaphor is one of the most efficient language mechanisms the politicians rely on when sending their messages in a more vivid way. The selection of spoken form of expression in this study is relevant because, as Halliday (2002) cited in Matthiessen (2014) says, spoken language “...is more authentic because it is the most un-selfmonitored spontaneous speech that people explore and expand their meaning potential ... reach the semantic frontiers of language and get a sense of direction” Moreover, Oti (2012) considers using written data instead of spoken ones as a limitation to his study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Preamble

This chapter is essentially a review on Cognitive Semantic Studies of Metaphor in political speeches. The chapter begins with a brief discussion on Hausa people and language, a survey on politics in Kano State and the place of metaphor in Hausa language. The concept of Semantics and Cognitive Semantics are discussed. The origin and concept of the approaches to metaphor are reviewed. The Conceptual Metaphor Theory, on which the bulk of this study depends, is broadly discussed. The origin and concepts, the meaning and the place of metaphor in political speeches are outlined. Moreover, the chapter examines the history, meaning and language of political speeches. Additionally, the chapter reviews some previous studies on political speeches and on the link between metaphor and political speeches. The final part treats the theoretical foundation on which this research is based.

2.2 Historical Overview of Hausa People and Language

This section reviews the diverse versions of the origin of Hausa people. It then accounts for the place of Hausa language among other languages, the areas the language covers, its grammatical nature and its dialects. The last part examines the political history of Kano State. Different narrations concerning the origin of Hausa people make it difficult to ascertain neither their exact predecessors nor the emergence of their language. Some of the narrators are of the view that Hausa people (Hausawa) are a blend of Berbers and black African people. For instance, Sa'id (2012) argues that the evolution of Hausawa was the result of the Hilalian invasion of North Africa in the second half of the 11th century. The invasion forced the Berbers to disperse in the Sahara and Central Sudan with the resultant intermarriages between their hosts and them. The offspring ensuing from the intermarriages were argued to be the Hausawa. However, Smith (1976) subjects this view to a serious criticism. His argument is that the enormous vocabulary of the language and the magnificent culture of Hausawa are strong proofs to the fact that their origin must go far beyond the arrival of the Berbers to thousands of years back. Another version of the origin is a popular myth, which asserts that their root is linked to the arrival

of a legendary prince known as Abuyazidu (Bayajidda). Bayajidda emigrated from Baghdad as a result of royal conflict and arrived in Daura. Following the courage he showed, he won the heart of the queen and married her. Their children became the descendants of Hausawa.

Concerning the language, Hausa belongs to the Western branch of the Chadic language super family. It is one of the prominent indigenous Lingua Franca in West and Central Africa that millions of people speak either as their first or second language (Wolff, 2014). The home territories of Hausawa lie on both sides of the boarder between Niger Republic and Nigeria. They are predominantly Muslims. Their tradition of long–distant commerce and pilgrimages to the Holy cities of Islam has carried their language to almost all major cities in West, North, Central and Northeast Africa.

Linguistic studies on Hausa began in the 19th century with the works of a German missionary, J. P. Shon. Hausa has been taught outside Africa since 1885, when the first course was offered in Berlin. At present, it is taught in many universities having a department specialising in African languages. An early landmark in Hausa studies was the 1934 publication of a dictionary by Reverend G.P. Bargery; it had about 40,000 entries.

Like most African languages, Hausa is a tone language. According to Wolff (2014), the basic word order is subject-verb-object (SVO). Its morphology is branded by complex regular change of sound and tone sentences. Nouns are marked for both number (singular and plural) and gender (masculine or feminine). New words can be created from both nouns and verbs through derivation. For instance, the verb stem *haif-* to beget can lead to the coinage of agentive and locative nouns by means of a prefix *ma-* as in *mahaifa* (womb, place of origin or parents).

For long, Hausa has been written in a modified Arabic alphabet called *ajami*. However, since about 1912, it has also been written in a standardised orthography called *boko* meaning “sham” or “deceit”. This is based on Latin alphabet with the addition of modified letters representing glotalised

consonants. This orthography is used for education, and other purposes (Kraft and Kirk-Greene, 1980). Many radio stations such as BBC, China Radio, Deutsch Weller, Radio France Internationale and Voice of America broadcast Hausa programmes.

There are two major dialect areas of Hausa: the North-Western area, comprising most of the dialects spoken in Niger Republic, and Sokoto (Sakkwatanci) and Katsina (Katsinanci) in Nigeria. The Eastern area has Kano (Kananci), Zaria (Zazzaganci) and Bauchi (Guddiranci) as its major dialectal variants. The so called Standard Hausa is approximated to the Kano dialect. However, the dialectal variation does not seriously impede mutual intelligibility across the Hausa land.

2.2.1 A Brief Political History of Kano State

Kano is believed to be one of the politically unstable states in the country. The volatility may not be divorced from the inherent struggle by one group to dominate the other. In this respect, language serves as an effective medium for achieving the effort. This can be seen from the history of the emergence of the State. According to Sa'id (2012), several factors such as religious, economic and agricultural were attributed to the development of Kano. The following stand as the only facts about the first settlers: they were pagans, blacksmiths, and physically large, strong and great hunters. They exploited iron to manufacture weapons. Tsumburbura was their deity that could only be summoned by Barbushe. This person was considered the most skilled in the ritual.

The first settlers' dynasty, Abagayawa became weak. This led many aggrieved people to lodge complaints to the Queen of Daura, the then strongest leader in the Hausa land. As a result, Bagauda was sent to rule Kano. His dynasty ruled from A.D.909 to 1807 as an Islamic State with an elaborate bureaucracy. However, to keep the extravagant living of the aristocracy, unfair taxes were forced on the masses. This was in addition to the abuse of Islamic Ideology that provided for a just political and social order. Instead, *Dirki*, one of the practices of Tsumburbura was reintroduced along with undue bribery

and tyranny. The expansion of these ill practices coincided with the emergence of the Shehu Usmanu Danfodiyo's Jihad.

Kano was easily conquered in 1804 because the masses were eager to support the jihadists due to the negative treatment they had been receiving from the ruling class. Thus, according to Wakili (1997), words and deeds played vital roles in the establishment of the Emirate. However, the Kanawa were again disappointed when most of the practices of coercion that the jihadists fervently preached against were revitalised. In this state of affair, a conflict within the ruling class known as Yusufu Revolt broke out. Virtually all sections of the society were persuaded to support the rebels. Unfortunately, the citizens were still upset after the insurgents assumed control of the State. Therefore, when the British colonialists aimed to conquer the Emirate in 1903, the subjects were indifferent to the rulers' urge for the defence of the motherland. The colonialists used the Indirect Rule to govern the State. Ironically, this system favoured the emirs by making them more powerful (Wakili, 1997). After the World War II, agitation for independence led to the formation of political parties in Nigeria. Malam Aminu Kano from NEPU emerged as the revolutionary leader. His progressive ideology advocated justice and egalitarian society. The other party, NPC backed by the monarchy won the elections in Kano. The war of words between the masses and the nobility that made Kano more volatile was said to manifest more from that era. But, in 1966, the military brought the Republic to an end.

The Second Republic was instituted in 1979 when the then military administration declared the return to democracy. Initially, Malam Aminu Kano along with many influential political figures in the country formed the National Party of Nigeria, (NPN). However, as the result of ideological inconsistency among the members of the party, a faction broke away. The group popularly known as the progressives created People's Redemption Party (PRP) and invited Malam Aminu Kano, the advocate of mass oriented political ideology, to lead the party. Thus, the members of NPN were then mainly members of

the former NPC, whereas PRP was dominated by the former NEPU members. As might be expected, the adversarial nature of the political system in the State continued. In spite of the power of NPN at the centre, PRP had a total victory in Kano. This produced the late Alhaji Muhammad Abubakar Rimi as the first executive governor of the State in the 1979 election (Audu, 2011).

However, towards the end of Rimi's first tenure in office some crises erupted within PRP. The crises led to the formation of two factions in the party. These factions were metaphorically called in Hausa 'tabo' (mud) and 'santsi' (slippery). The supporters of Rimi were known as '*yan santsi*' (those who moved on slippery path) and the followers of Malam were '*yan tabo* (those who stuck in the mud). Perhaps, the metaphors were derived from the experiences that Rimi and his followers defected from PRP to Nigerian Peoples Party (NPP), and this led to his defeat in the second term election. On the other hand, Malam and his fanatics remained in PRP. However, he was not unaffected by the crises because the popularity and respect he enjoyed from many of his long term disciples such as Malam Lawan Dambazau, Alhaji Danjani Hadeja, Hajiya Asabe Reza and Hajiya Gambo Sawaba diminished. The above two situations could be considered as added evidence that politics in Kano is volatile in nature in which case language must have played a vital role. For instance, Sani (2011) records some metaphorical expressions of the Second Republic's Hausa political metaphorical expressions as follow.

- I. Handama 'eating a lot' (graft): Literally, the word means eating excessively. It is however, used in political speeches of the Second Republic to connote those politicians who greedily engaged in the illegal act of enriching themselves from public treasury.
- II. Wawura 'snatching' (graft): This like *handama* shows the tendency of some politicians to snatch wealth from government property. However, unlike *handama*, *wawura* implies that the person engaged in the act uses aggression and coercion.

III. Babakare 'blocking' (monopoly): In its literal term *babakere* means blocking a way. Politicians use it to designate a person who inflicts economic hardship on people by monopolising the economic activities in the country.

It then came to the turn of the Third Republic when the Social Democratic Party (SDP) and National Republican Convention (NRC) were registered in 1991 as the only political parties in Nigeria. As a result of its internal conflicts, some forces within SDP paved way for its rival, NRC to win that year's gubernatorial election, whereas, the presidential candidate of the party who is an indigene of the State failed to win even his constituency. Accordingly, Alhaji Kabiru Ibrahim Gaya became the governor. The 1993 political crisis in the country cut short of Gaya's administration.

In 1999, the transition to the Fourth Republic started. The Kano progressives dispersed across both ANPP and PDP. In May that year, Alhaji (Dr) Rabi'u Musa Kwankwaso of PDP was elected the governor. However, towards the end of his first tenure, the progressives, his supporters were then against him. So, he failed to secure a second mandate in April 2003. This paved a way for Malam Ibrahim Shekarau to take the mantle of leadership. When he sought to run for the second term in 2007, some people tried to use the same style of 'use and dump' politics against him but in vain. He surfaced as the first to win gubernatorial election for the second term.

The political situation in Kano was, then, very interesting. Kwankwaso assumed office for the second term. This proved the sayings of many political analysts that Kano's politics was and is still unpredictable. The ruling APC and the opposition party, PDP were conscious of this. They were, thus, using all tactics to make their individual parties more popular to the masses. To further complicate the issue, Kwankwaso defected to APC while Shekarau to PDP. Alechenu (2014) observes that there were reports that the national leadership of APC was losing sleep over Shekarau's defection. For Kwankwaso,

the defection of close to two-thirds of the members of the State House of Assembly to APC along with him served as a boost to his claim of being on ground and in charge.

From the foregoing, it is significant to notice that the political consciousness of Kano people is deep-seated. Therefore, politics in the State can only be effective through careful strategies one of which is the skilful use of language. In other words, the unpredictable nature of Kano politics may not be divorced from the politicians' adeptness in the use of language. Metaphor is the subject to be examined in this study, because it is one of the language devices that politicians highly rely on. This is in accord with Billing and Macmillan's (2005) argument that politicians constantly use metaphor to construct a stand agreeing with their interest or play down others' stance by stressing or de-emphasising a component of political significance.

2.2.2 The Use of Metaphor in Hausa Language

There are many studies on the universality of metaphor in the languages of the world. For example, Ma and Liu (2008) argue that metaphor is common to all languages because human nature is the same. Hence, the presence of metaphors in different cultures mirrors a similar thinking pattern. They base their claim on evidence from English, Polish, Chinese, and Zulu languages. This section studies the role of metaphor in the semantic use of Hausa language.

Cognitive Semantics stresses the significance of bodily experience in conceptualisation. Hausa language also uses human body as natural source for understanding the world. Batic (2005) puts forward that Hausa language uses 35 out of 70 Hausa anatomical vocabulary, both internal such as *ciki* – stomach and *hanji* – intestine, and external such as *baya* – back and *cibiya* – navel, to metaphorically

talk about a phenomenon. The Hausawa do this, firstly, by giving a new meaning to the original lexical item without introducing a different grammatical category. For example, they use *kai* – head (of person) to indicate the farthest point of a pointed object as in *kan soro* – head of room (the structure that forms the topmost end of a building). The second way is through the structure-changing process. In this way, the speakers remove a lexical item from a particular category thereby exposing it to more grammatical meanings. For example, the word class status of a noun can be altered to a prepositional phrase as in: *kai* – head, noun > *a kan* – because of, a prepositional phrase. Knowledge of these processes will help in the analysis of metaphor as used by Hausa politicians.

Similarly, the Hausa consumption verbs *ci* ‘eat’ and *shaa* ‘drink’ are rich sources of metaphorical extensions into a variety of cognate semantic domains. Thus, Jagger and Buba (2009) reveal that the verbs are used literally as in: *naa ci ayaba* – I ate banana and *zan shaa ruwa* - I’ll drink (some) water. On the contrary, the speakers extend the verbs to cover actions that metaphorically suggest *overcoming* and *undergoing* as in: *Mun cii sù* – We beat (ate) them and *Sunàa shàn wàhalàa* – they are suffering (drinking) trouble. However, the relationship between the two verbs is not proportional: eating *ci* is more forceful than drinking *sha* which is more passive activity. These distinctive features activate the metaphorical uses of EAT (devour) overcome, conquer, take over, destroy etc. and DRINK undergo, suffer, endure etc in Hausa.

Furthermore, Hausa expands its vocabulary through a metaphorical technique known as concrete – deverbal process. This is a process in which nouns are coined from verbs by subjecting the verbs to morphological transformation. For example, Azare (2011) states that the word *kauci* – an offshoot of a tree – is derived from the verb *kauce* – to deviate. He argues that the native speakers cognitively view a situation where a particular offshoot sprouts from an entirely different species of a tree as deviation.

Batic (2005), Jagger and Buba (2009), and Azare (2011) aptly describe some of the situations where various Hausa grammatical categories are metaphorically extended to talk about diverse experiences. However, they do not extend their studies to cover the politicians' use of the different word classes in their political speeches. Despite this, their studies are still relevant to the present one. This is because they provide some of the basic knowledge for the sources and methods of developing conceptual metaphors in Hausa. This in turn will lead to identify how Hausa politicians offer their messages to the public via metaphor, such as, for persuasive need.

Metaphor as a very powerful means of expression can be used to comprehend the culture, ideology, philosophy and beliefs of Hausa society. Ibrahim (2009) argues that metaphor together with metonymy can be used to discover the influence of religious ideology on Kano State political discourse. Thus, there are signs of transfer of words denoting Islamic terms in the speeches of the politicians. This is a linguistic attempt at revealing that the political system is guided by Islamic rules. The following political speeches serve as examples: *limamin a daidaita sahu* (the imam of straight rows) to mean the leader of the social re-orientation programme and *Sai mun juya alkiblar Kwankwaso* (We determine to change the direction of prayers of Kwankwaso) to mean we resolve to transform the political outlook of Kwankwaso. Therefore, metaphor should be regarded as crucial to the critical analysis and understanding of the Hausa political speeches. However, the above study uses metaphor in alliance with metonymy as proofs for the power of Islamic religion on the Kano State politicians. It can, therefore, be viewed as a precursor to one of the objectives of the present study which aims at establishing a relationship between some factors and the politicians' choice of metaphor.

2.3 Semantics

Most works on

Semantics begin either by asking or directly answering the question: What is Semantics? Some of the definitions are as follow. Semantics is: the study of meaning in language (Hurford, Brendan & Smith,

2007; Syal & Jindal, 2008; Saeed, 2009; Malmkjer, 2010, Riemer, 2010 and Ogbulogo, 2012); “the study of the relationship between form and meaning”, (Recanati, 2006: 443); “... concerns with the way natural language expresses meaning (Fintel & Matthewson, 2008); “the formal study of meaning and truth conditions” (Yule, 2010: 114), and “the study of the meaning of linguistic expressions, either simple or complex, taken in isolation” (Lobner 2013: 13). Meaning can, thus, be inferred as the domain of Semantics.

Where the discrepancy arises is in the generalisation of meaning. Thus, while some scholars consider Semantics as specifically the study of meaning in language, others consider it as broadly the study of meaning in general. For instance, Lobner argues that the meaning of linguistic elements: words, phrases, sentences, grammatical forms among others as oppose to the meaning of an action or a phenomenon are the exclusive concern of semantic study. However, she contradicts this restriction when she further argues that the inclusion of non-literal context to the study of semantic meaning is also applicable. She bases her argument on the ground that the meaning of words and sentences is never detached from the way they are used in speeches. This study concedes to the later view; it is examining data from the speeches of politicians. The point is to identify the literal and non-literal contexts that influence the politicians’ speeches.

The implication of the above statement is that language is used to relate physical phenomenon with meaning. To Syal and Jindal (2008), meaning exists in human mind; it is passed on to others by means of spoken, written or other actions. The process via which language is systematically organised to relay significant messages is assigned to Semantics. Thus, as meaning is by nature intangible, Semantics is seen as the most abstract field of linguistic analysis that portrays human power to think logically and understand. Metaphor is one of the means through which the semantic meaning is conveyed. The

present study is based on analysing how Hausa politicians manipulate metaphor in their speeches to pass on a desired meaning.

Furthermore, semantic meaning is broadly divided into literal and non-literal meanings (Borjesson, 2011). Literal meaning is based on two basic assumptions. The first one stresses the autonomy of the meanings of words and sentences from the context of the utterance; the second underlines the compositional nature of meaning. The study of literal meaning, as Hurford et al (2007) point out encompasses the issues of sense, reference, and logic. However, this study is later extended to cover such aspects of interpersonal meaning as speech act and varieties of inference including conversational implicature. Interpersonal meaning is not limited to literal meaning. It also deals with the context of the utterance and intentions of the speaker. It is technically referred to as speaker /utterance meaning.

On the other hand, non-literal language has not been given much concern by traditional semanticists. Some of the reasons for such neglect include the claim that it is difficult to detect the exact difference between literal and figurative language. In addition, they view non-literal use of language as idiosyncratic, as such unethical and less rule-governed (Hurford et al, 2007). However, when some semanticists realise that non-literal language, chiefly metaphor, is highly established in everyday speech, and that most of its uses follow some specific and delineating rules, and principles, the semanticists view the figurative language study as relevant to semantic study especially in political discourse.

2.3.1 Sense and Reference

The notions of sense and reference were first treated by the linguist, Ferdinand de Saussure (1974) (Saeed, 2009). The concepts refer to the human ability of using language to give meaning to an entity, and to the relationship between words within the language system. As described by Riemer (2010), the best way to comprehend the meaning of *sense* is to contrast it with the term, *reference*. A

word's referent is the particular thing, person, and place, among others. Thus, an expression stands for on a particular occasion of use. It changes each time the word is applied to a different object or situation. In contrast, a word's sense is also an item which the word always represents. However, while reference is used dynamically subject to the intent of the speaker, sense is static; it always signifies the same object even if the object is provided with a new referent. Politicians use these concepts metaphorically to talk about issues of great concern. For example, Meadows (2013) cites Bush stressing that: "And like fascism and communism before, the hateful ideologies that use terror will be defeated by the unstoppable power of freedom". The implication of this metaphorical statement is that fascism, representing German Nazi, and communism standing for Soviet Union, were once referred to as the American enemies. However, since the systems were destroyed, the new American enemies are then what Bush referred to as "*the hateful ideologies*". Thus, the sense of enmity in the American policy is anything that poses threat to its interest: it never changes. In contrast, the reference to an enemy changes based on who is the threat at a particular period.

Two other terms are also relevant to the issue of semantic meaning. These are connotation and denotation. Connotation refers to the possible meanings that a word suggests other than the meaning that is central to the word. The meaning central to the word is called denotation. Connotation is used mainly to derive the emotive or affective element as well as the level of formality of a linguistic expression which is superimposed upon its basic meaning (Bussmann, 2006 and Crystal 2008). However, in the words of Allan (2012), the connotations of an expression come up not only from the context but also from the encyclopaedic knowledge about the denotation of that term. Thus, apart from context, the speech communities play a role in determining the connotative meaning. For example, a male chauvinist and a radical feminist may agree on the same denotation of *man* but may be of different opinion over its connotation.

As the result of their emotive or affective impact, connotations are metaphorically used by politicians to direct people's attention towards a positive or negative desire. For instance, Al- Taher (2008), argues that the metaphorical statement: "Three Palestinians *fell as martyrs* in the West Bank yesterday" would be preferred by Palestinian leaders due to its positive religious connotation. Whereas, the literal statement: "Three Palestinians were killed in the West Bank yesterday" would not be emotionally effective to the Palestinians, even though, a reporter who attempts to maintain objectivity would prefer it.

2. 3. 2 Sense Relations

It is not always possible that the meaning of a word or sentence is derived from its definitional meaning. In addition, the interlocutors should consider the bonds between some expressions and others. Saeed's (2009) views that a word needs to be dealt with as network, and also studied from their sense relations. Doing this helps in explaining the ambiguities that words or sentences are intentionally or unintentionally employed to express.

The traditional studies of semantic relation include the analyses of the following: synonyms which deal with the account of the sameness in meaning between two or more words of similar or dissimilar category as in: *lawyer/attorney* or *sleeping/asleep*; (Riemer, 2010 and Hurford et al, 2007). Antonyms refer to the oppositeness in meaning of words mainly based on their types. This is because some words have no real opposites. For instance, neither *breakfast* nor *dinner* can be claimed to be the real opposite of *lunch*. However, using binary type of antonym like *true* may entail the negative of *false* (Hurford et al 2007).

Hyponymy is a relationship at vertical level in which a word having a particular meaning is included in the meaning of another more general word. For instance, *amala, yam, salad, tuwo* and *rice* are hyponyms of food – the superordinate. Equally, *fruit salad, potato salad, and vegetable salad* are hyponyms of *salad*, and therefore, of food. This is because

the vertical relationship is transitive. But, *yam* is not a hyponym of *salad* or *amala* as *fruit salad* is not of *potato salad* because the horizontal relationship is intransitive. They are called taxonomic sisters.

Polysemy is invoked when a single word has numerous slightly different but closely related meanings. The word *chip*, for instance, means: *cookies, small gadget, small piece of wood, chocolate or glass* and *a thin piece of fried potato*. These items have one related meaning, that of being a bit of something. Homonymy is a relation in which divergent and unrelated meanings converge on the same word. *Bear*, for instance, could be *a large animal with thick fur, person who sale shares, giving birth to, tolerate, be liable for something, having negative feeling, support weight, show*, and so forth. Homonymy contains: homophony, words of the same phonological but different spelling types like *ring/wring*, or *site/sight*, and homograph – words of the same spelling but different syntactic groups like *sage* – adjective/noun or *taste* – verb/noun.

One of the problems with the traditional treatment of semantic relation is that it is restricted to what cognitive metaphor analysts refer to as source domain. This implies that the study of sense relation takes place only at literal level. Yet, the idea can also be explained using the concept of metaphorical mapping where the sense relations that are present in the literal source domain are mapped onto the target domain. Thus, Diegnan (2005) argues that “where several words from a source domain are used in the same target domain, semantic relations between the targets domains will replicate those found in the source domain”. For instance, the field of temperature usually used to account for semantic relation is also a subject of cognitive metaphorical analysis. In Lexical Semantics, it is common to talk about *hot, cold, warm* and *cool* when explaining gradable antonymy or *hot/warm* and *cold/cool* when discussing synonymy. These concepts are also of much interest to the study of cognitive metaphor especially when dealing with the issues of emotion. For instance, a warm relationship is

antonymous to a cool one, while a cool welcome is synonymous to a cold one. On the other hand, a tepid welcome implies reception that is less wholehearted than a warm welcome, gradable antonym.

Ambiguity is another element of sense relation. It occurs when a word or a statement is given to more than one sense (Matthews, 2007; Crystal, 2008 and Varga, 2010). It can be *lexical* or *structural*. Lexical ambiguity results from the uncertainty of meaning at the word or phrase level, as in: *We passed a port last night*. Port could be a harbour or a wine. It could also be due to the resistance of some words to undergo morphological change as in: *They saw logs*. Here, if *saw* is taken as past tense, the expression means the action of sighting logs. If it is a present tense, it means they always cut logs with saw. Structural ambiguity occurs when a sentence structure permits multiple interpretations, as in: *There were efforts to stop the riot by women*. At this point, it is not clear whether it is the women who made the efforts to stop the riot or they were the ones who were rioting. An apposition can also lead to ambiguity as in: *At the party were the president, his wife, Halima, a doctor, ten blind and ten deaf children*. It has to be clarified if *his wife, Halima* and *a doctor* refer to the same president's wife or some people else. Likewise, it is not clear whether the *ten blind children* are the same group as that of *ten deaf children* or not.

Ambiguous statements are vital mediums for sending political messages especially when the politicians want to avoid being held responsible for the devastating effect of the messages. This is well achieved through metaphor. For example, Musolff (2012) reports a case where a court imposed a fine on a political party leader for using metaphorical statement to attack Miss Switzerland as "*brown tumour that was eating up free Switzerland*" based on her dark skin colour. However, the defendant was acquitted at the appellate court on the ground that the attack against the plaintiff did not in their interpretation constitute racial discrimination. Thus, study in sense relation is important to the examination of how politicians carefully select words or sentences as source domain to depict a

problematic political target domain while still escaping from being held liable to the undesirable outcome of all likely meanings of the expression.

2.3.3 Speech Act Theory

The term, Speech Act was coined by the philosopher, J. L. Austin (1911–60) to refer to a theory which studies the role of utterances in relation to the behaviour of a speaker and hearer in interpersonal communication. The theory describes how language is used to perform actions (Crystal, 2008, and Fromkin, Rodman and Hyams 2011). Thus, Austin (1962) shows that language is used to “do things with words” not just to make true or false statements: hence the title of the book – *How to Do Things with Words*.

In this theory, three types of act are identified in the performance of any utterance. First, the *locutionary act* is the act of expressing the basic, literal meanings of words. The utterance: *Park the car there* is locutionary if the hearer understands the meaning of *park*, *the car* and *there*, and can identify the intended car and place, *there*. Second, *illocutionary act* is the act of using words to achieve such goals as warning, promising, guaranteeing, and the like. The utterance: *Park the car there* may be intended as a directive or suggestion. Last, *perlocutionary act* is the results or effects that the utterance produces in the hearer. If the hearer of: *Park the car there* acts in accordance with the statement, they perform a perlocutionary act.

Austin’s student, Searle (1969), categorises speech acts into five classes as follow. *Directive*: identifies speaker’s attempt at making listeners to do something. The utterance may imply begging, commanding, requesting, warning, challenging, invitation or suggestion. *Commissive* occurs when speakers commit themselves to a future course of action as in: promising, offering, guaranteeing or threatening. *Expressive* points out the expression of the speaker’s feelings or other psychological state of affairs that can be identified through utterances such as apologising, greeting, complaining, thanking

or sympathising. *Declarative* refers to the speaker's utterance which results in the introduction of new state of affairs as in announcing marriage, naming, christening, resigning, dismissing or sentencing. *Representative/assertive* is the description of a state of affair in the world. The speakers communicate their belief about the truth of a proposition. It is characterised by the presence of aspects of assertion, affirmation, hypothesis, description or report.

Speech Acts Theory is crucial to the semantic study of political speeches. It paves a way for the analysis of politicians' speeches in order to decipher the particular meaning they refer to by an expression and the effect the expression creates on the listener. The following speeches by three former Nigerian presidents are some of the examples: *"The ties that bind us together have indeed been frayed but they are strong and so we are"* (excerpt from the Victory Speech delivered by president 'Yar'adua in 2007). This speech is assertive because it expresses a state of affair in the world which could be true or false. The speech is meant to produce the perlocutionary effect of confidence. It is metaphorically expressed as the words *ties* and *frayed* are metaphorical. *"What you see in your dream, we can work together, let us build together, let us bequeath a greater Nigeria"* (excerpt from the victory speech by the president Goodluck in 2011). The illocutionary acts is also assertive because he conveys his belief about the truth of the proposition, expecting a perlocutionary effect of determination and reconciliation from the citizens. The words *dream*, *build* and *bequeath* render the statement metaphorical. The president Obasanjo's declaration at a political rally that the then April general election was a *'do-or-die affair for the PDP and Nigeria'* is another instance of locutionary assertive act. It was made intentionally to provoke a particular perlocutionary effect from the audience.

These examples prove that speech acts can be used to interpret the speeches of politicians. They are also the interdependencies existing between Pragmatics and Semantics that lead to the

understanding of political speeches. Using words such as *ties, bind, frayed, strong, see, dream, build,* and *bequeath* among others are testimonies to the inevitability of metaphor in political speeches.

2.4 Origin and Concepts of Metaphor

It is difficult to state the exact time the inclusion of metaphor into language as a mechanism for human communication took place. It can, therefore, be claimed that metaphor is as old as human language as traces of it can be found in the oldest recorded myths as well as philosophical and religious documents. In those records and the likes, metaphor, though without due credit, was used as vehicle for communicating thoughts (Gordon, 1978). However, since the discovery of its significance, two broad and conflicting views about it exist: one deems it as just a literary tool, while the other not as such, but as a device for determining human thinking and action. The former, *classical view*, was much privileged for a long time and linked to Aristotle (384 – 322 BC). It is only recently that the later, related to *Romantic view*, was given more recognition, and also traced to Aristotle. As this study is set to examine the power of metaphor in politicians' thinking and action, it is related to the second view.

The dominant view on metaphor since the ancient Greek is that it is solely concerned with literary (figurative) language as opposed to everyday (literal) language. In this regard, metaphor comes into effect when a poet or a rhetorician employs words associated with one thing and imposes them on another that is generally not closely connected but which share certain traits with a view to describe that other thing. As such, metaphor, in the view of philosophers like Hobbes, Locke and Hegel, as cited in Hurston (n.d), is not a right channel for the exposition of truth. This classical view is linked to the first scholarly treatment of metaphor by Aristotle. He posits that metaphor (as its Greek name *metaphora*, to transfer hints) conveys name or descriptive term from a more familiar object to define another that is unfamiliar based on a peculiar similarity between the two objects (Shelestiuk, 2006).

One thing that this view calls into attention is the fact that metaphor occurs only when the transfer is grounded on analogy. Without pre-existing similarities between the subjects in question, no metaphorical juxtaposition will be successful. For example, the Pericles' famous metaphor, *the ship of state*, as cited in Eagleton (2000) does not literally mean that a state is a ship in any way other than the fact that as the *ship* requires thorough control especially during a thunderstorm, a *state* needs to be governed cautiously especially in a state of emergency.

The problem, however, is that if there is no literal language that can aptly replace a metaphorical language, then the whole message however important the content might be, even if it amount to the threatening one's life, must be regarded as a mere adornment, thus subjective. However, the metaphoric movement from one domain to another takes place not only at words level. It is beyond being an indecorous language. Many studies such as that of Musolf, (2012) found that politicians, for example, utilise it to convince the public towards a policy or candidate. Despite this lapse, the view that metaphor is for decoration may not be rejected in its entirety as irrelevant to this study since the idea it contains can be used to distinguish the metaphorical expressions that are serious from the ones that are meant for beautification. This is because politicians may speak metaphorically just to impress their audience.

The consensus on metaphor as a rhetorical tool that has nothing to do with cognitive issues persisted up to the time when Richards (1936) supported by Black (1962), challenged the belief by approaching the concept from semantic stance. Their argument is that metaphor is in thought and comes into effect when two unlike terms complement each other based on the influence (not only similarity) that one has on the other. To explain how the two distinct thoughts interact to produce the resultant meaning, Richards coined the terms: *tenor* – the described concept, *vehicle* – the comparison concept, and *ground* – the set of features shared by both. According to Black, some specific features of the *subsidiary subject*, the vehicle, are picked and applied to the *principal subject*, the tenor. However,

the description is interactive, that is, bidirectional. For example, when a man is referred to as a wolf in order to signify a feature that is distinct to the man, the animal that is originally dubbed as wolf is also branded with some attributes of the man. These features of the man and the wolf are not realised before the introduction of the metaphor. This entails that the interaction is not only at the word level but transcends to the cognitive level. Hence, the proponents of this theory are tagged as interactionists. The theorists prefer using novel metaphor due its ability to *create* new meaning.

Though, this theory fails to vividly detach metaphor from solitary poetic domain, it can serve as the basis for the relevance of metaphor to cognition. It suggests that metaphorical language affects human perception and conception of the world. Teray and Goldstone (2012) affirm that new features emerge when metaphoric interpretations through association with non emergent features are connected with the topic, vehicle, or both. They find that the interaction of metaphorical expression between the primary and the secondary subjects takes place in three ways. At the initial stage, the primary subject directs the hearer to select some of the properties of the secondary subject. Then, the hearer constructs a similar implication-complex that can fit the primary subject. This reciprocally provokes parallel changes in the secondary subject. Thus, politicians' awareness of this theory can be used to redirect the public attitude towards a trend.

From the pragmatic perspective, metaphor is also viewed as a complex linguistic phenomenon that violets the normal use of language. However, the point of departure between the theorists in the pragmatic domain as represented by Searle (1979) and the advocates of other theories is that metaphorical utterances are indirect speech acts. This is because in this type of expressions, the speaker conveys the intended meaning by encoding the message in a medium that the hearer perceives as anomalous. To decode the meaning, therefore, the hearer has to put the message into a context. However, Searle was not mindful of the fact that the relationships between semantic and pragmatic

meanings are symmetrical. That is to say, pragmatic meaning is more discernable via the understanding of words meaning, and vice versa. Insufficient semantic knowledge, for instance, will not help in the proper analysis of politicians' speeches contextually. Despite the failure of pragmatic theory to pay adequate attention to semantic context, the theory is still applicable to this study. It will serve as an auxiliary tool for understanding how a metaphor provokes a pragmatic tension in the speeches of the politicians.

The problem with the classical approach in general is the insistence that metaphor should only be treated from the sphere of poetic language as a decorative tool, therefore, infrequent in ordinary speeches. However, metaphors suffuse the language of daily discussions. There is the presence of metaphor in philosophical, scientific, technological, religious, medical and of course political discourses. Another problem is the assertion that abstract notions must be explained literally: metaphor is just a matter of similarity. Nevertheless, the great quantity of metaphors in everyday speeches serves as a proof that metaphors form part of human cognitive processes. These findings made cognitive linguists to identify metaphor as central to language and thought, hence the rejection of traditional philosophic assessment. Moreover, it led Lakoff and Johnson (1980) to introduce a new perspective to the study metaphor called Cognitive/Conceptual Metaphor Theory. The theory is discussed below due to its relevance to this study.

2.5 Cognitive Semantics

The area of Semantics that deals with the study of metaphor is technically known as Cognitive Semantics. This field assigns the central role in thought and language to metaphor. The theory views the process of forming ideas in the mind as *meaning construction*. The main objective of Cognitive Semantics is to study the relationship between experience, embodied cognition and language. In this sense, Cognitive Semantics is related to Cognitive Linguistics which also believes that the nature of

human body determines how people understand the world. And, metaphor plays a crucial role in the way human beings structure their experiences.

Cognitive Semantics is one of the two main divisions into which Semantics is conventionally identified: Realistic Semantics and Experiential Semantics. Cognitive Semantics belongs to the latter school of semanticists. The theory emerged between the 1970s and 1980s as an intellectual response to the realistic or objectivist world view which claims that language is a self-sufficient entity. The foremost among the aims of the objectivist theorists is establishing the truth condition of linguistic expressions. Thus, they argue that the meaning of an expression is independent from the way the users perceive it. Despite this stand, the realists share a common ground with the cognitivists on the issue of referential or ideational function of language.

The cognitive semantic point of incompatibility with the objectivists' view is on the experientialists' insistence that language alone is not capable of providing meaning to linguistic expressions: it is, more exactly, an entity serving the role of a cognitive component. Language is; thus, evidence of the existence of conceptual structure, hence the motto: *meanings are in the head* (Langacker, 1987; Lakoff and Johnson, 1980; Lakoff, 1987 and Johnson, 1987). Therefore, the major task of this theory as Evans, Bergen and Zinken (2007:5) put it is to study "the relationship between experience, the conceptual system, and the semantic structure encoded by language". Consequently, the language used to express something should be seen as the representation of the cognitive or conceptual meaning. Based on this argument, Even and Green (2006) identify four major assumptions of the cognitive semanticists as follow.

i. **Conceptual Structure is Embodied:** One of the basic assignments the cognitivists compel themselves to do is investigating the bond between the nature of human interaction with the external world and how the individuals understand the world through the interaction. In doing so, the theory develops the idea of embodied cognition. The notion is

an attempt at explaining the essential attributes of human conceptual structure as it relates to the physical world. In this respect, the cognitivists maintain that the bodily experience has influence on the human conceptual organisation, and this relationship gives rise to conceptual structure to be meaningful. This can be illustrated as follows. A room is physically an enclosed milieu that has an interior, a boundary and an exterior part. So, when an individual is kept inside the room, the nature of their body, which is neither gaseous that can vanish easily, nor completely liquid that can flow freely, nor elastic, cannot allow them to escape easily. Thus, the inability of the person to move out would be perceived to be the result of the effects of both the bounded space and the nature the human body.

Such kinds of physical link that individuals experience in interacting with the external world give rise to what cognitivists call *image schema*. This concept allows for the account of abstract kind of meaning. For instance, in: 'He's *in* love' or 'We're *out of* trouble now', there is a transfer of physical experience of concrete objects being kept into a concrete container to the abstract conceptual domains of love and trouble. This is achieved through metaphorical projection. In this sense, the abstract states of affair, love and trouble are better explained using bodily experience of concrete container. This results in the conceptual metaphor STATES ARE CONTAINERS. It proves Langacker's (1987) assertion that "conception and linguistic semantics are crucially dependent on various imaginative capacities: *metaphor, metonymy, blending, fictivity, and mental space construction*".

ii. Semantic Structure is Conceptual Structure: The second law of Cognitive Semantics states that language has no direct bearing on the external world. Rather, it has an undeviating connection with the concepts in the speaker's mind. This suggests that *semantic structures*, the meanings conventionally given to linguistic units including words, are incapable of encoding meaning. Rather, meaning is constructed at the conceptual level: language simply serving the instrumental role for this construction. Gärdenfors (2005) puts it plainly that "the structures in our heads that are carrying the meanings of

words are of the same nature as those that are created when we *perceive* – when we see, hear, touch, etc, different things”. As a result, the view that semantic structure is conceptual structure entails that the linguistic meaning is simply a fraction of possible concepts such as attention, emotion, memory, reasoning, perception and the like. This can be recognised from the way people fail to use language to account for many thoughts and feelings, even though they are conscious of the existence of the concepts.

However, Even and Green (2006) cautions that the cognitive semanticists are not claiming that the relationship between language and the concepts in the speaker’s mind is exclusive. Instead, their argument is that the concepts serve only as valuable mediums via which people understand the external world. Thus, Cognitive Semantics should be seen as a borderline between the two opposing semantic extremes of subjectivism and the objectivism encapsulated in traditional truth-conditional Semantics.

iii. Meaning Representation is Encyclopaedic: The third main concern of Cognitive Semantics is to prove that the semantic structure is *encyclopaedic*: flexible and open-ended in nature. This principle suggests that depending solely on the conventional meanings of words, the listener would not identify the meaning the speaker is referring to when using a linguistic unit. Thus, unless the speech is related to a particular context of use, it would be difficult for the listener to arrive at the intended meaning of the speaker’s utterance. For example, the cultural stereotype of a particular speech community plays a great role in the identification of a linguistic meaning. Ignoring it may be a source for misinterpreting a speech.

Based on the above assumption, the cognitivists reject the notion of dictionary meaning of words in favour of the encyclopaedic one. Hence, they view that the semantic knowledge cannot be divorced from the pragmatic knowledge. This is because they regard both the knowledge of word meaning and that of word use as types of semantic knowledge. As such, the distinction between

Semantics and Pragmatic is irrelevant. However, their rejection of the established meaning of a linguistic unit is not a complete one. For instance, Langacker (1987) one of the top advocates of the theory, views the conventional meanings as 'points of accesses to vast repositories of knowledge relating to a particular concept or conceptual domain.

iv. Meaning Construction is Conceptualisation: The last principle is the extension of the notion of the process of meaning construction. In accordance with this theory, the production of meaning has relation with conceptualisation, the organisations and processes forming part of mental experience. Furthermore, apart from being encyclopaedic in nature, meaning construction also involves inference strategies where meaning is gained through deduction. Because meaning construction is also dynamic, it is normally achieved through the mappings process where a correspondence between distinct mental spaces is established.

This view is more appropriately discussed under *conceptual blending theory*. According to this theory, a blend of two mental spaces contributes in the production of a new meaning of a phenomenon. The first mental space, the reality space number one describes the subject matter that takes place at the initial stage. The second reality mental space involves the description of another topic which is different from the first one. Then, the third mental space, the blended space involves the conceptual mapping of the first two reality mental spaces. This mapping sets a new meaning in motion. The emergent meaning is referred to as *counterfactual scenario*, and it is not derivable from the encyclopaedic knowledge.

In relation to the above review, the present study is focusing on the contribution of the Conceptual Metaphor Theory as one of the major aspects of Cognitive Semantic theories when analysing the speeches of Kano State politicians. The selection of metaphorical speeches as the focal point of this study rests on the view that metaphor occupies a significant position in the Cognitive Semantic investigation. After all, in the words of Geeraets (2009), it is the study in metaphor especially from

Lakoffs and Johnson's *Metaphor We Live By* (1980) which reinvigorates studies in Semantics after the downfall of Generative Semantics.

2.5.1 Conceptual/Cognitive Metaphor Theory

As argued in the last paragraph of section 2.4, the omnipresence of metaphor in the language of everyday speech qualifies the extension of the study on metaphor beyond the literary sphere. This condition inspired many cognitive linguists such as Lakoff and Johnson (1980) Lakoff (1987), Johnson (1987) among others to develop a new theory of metaphor popularly known as *Conceptual/Cognitive Metaphor Theory* (hence forth CMT).

According to CMT, human language is almost entirely metaphor dependent. In other words, metaphor permeates language to the extent that people are normally not conscious of its presence in their speeches (Deignan, 2005; Gardenfors, 2005; Knowles and Moon, 2006, and Chilton 2006). However, an examination of some word classes shows that speakers frequently use words metaphorically, albeit unintentionally.

According to Banich (2010), this happens due to the structure of human brain. Thus, the human brain is divided into the left and the right hemispheres. The left part has been found to be superior to the right hemisphere in aspects of grammar and syntax, while the right part is better at processing the non-literal aspects of language, such as metaphor. The left lobe appears to treat words in a very specific and local manner, whereas the right hemisphere deals with words in a more diffused manner that allows the treatment of the meaning of words from various contexts. The implication, here, is that the prepositions: *in, at, on*, for example, which primarily express spatial relations are basically to be treated at the left hemisphere of the brain because they are part of the grammar of English language. Thus, in the left hemisphere, statements like '*The country is moving on*' have no meaning since they are metaphorical. Consequently, the right lobe will automatically take over the processing of the meaning of

the expression. This is because it is the region that controls a more diffused set of meanings, including not only the meaning of prepositions in relation to spaces but also to non-vocational meanings. As such, the right hemisphere could enable other meanings of *'The country is moving on'* to surface. This may include that of persuasive statement by politicians to show that a country is receding away from one stage of development to another. The preposition shows the link between the progress a country is making and the original meaning of the phrasal verb, that is to start discussing or doing something new. However, due to constant use, the metaphorical effect of such kinds of words is glossed over.

Despite the fact that CMT plays a tremendous role in understanding the cognitive effect of metaphor in structuring human thought and language, some linguists find a problem with it. The weakness of CMT is the non proper incorporation of the contextual aspects that influence the choice of one source domain as an alternative to others when talking about a specific political target domain. Metaphor is also seen as a mechanism for organising audience's opinion around a particular ideology. Conversely, the speaker's ideologies also have impact on their selection of a metaphor. Therefore, to have a more complete study of political speeches from Cognitive Semantics domain, there is a need to devise a framework that will cover a system for exposing the ideologically motivated speeches hidden in a metaphor (van Dijk, 2008 and 2010). In this respect, Critical Discourse Analysis (CDA) is proposed to complement CMT. This is because the CMT's view on metaphor as central to cognition fits the linguistic analysis from CDA perspective. The main aim of CDA is to reveal the possible meanings that a discourse may convey in favour of the speaker. As a result of this complementary link, Charteris-Black (2004) develops a new theory, Critical Metaphor Analysis. The theory is examined in the section that treats the theoretical framework.

Thus, the inclusion of CDA into CMT in the analysis of Hausa metaphors in the speeches of Kano politicians will enable the identifications of: the metaphor, the kind of mapping between source and target domains that an expression is intended to convey, and the force that motivates the selection of a

particular metaphor. However, as CMT claims that metaphor is pervasive in everyday communication, it would be impracticable to examine all metaphors that are expected to be found as data in this study. Therefore, the study is adopting the novel metaphors favoured by interaction theorists.

2.5.2 Conceptual Metaphor Vs. Linguistic Metaphor

CMT identifies conceptual metaphor as distinct from linguistic metaphor. The former resides in people's thoughts. That is, it is at the human mind that the structuring of the relationship between different concepts takes place. On the other hand, the latter is the word, phrase, or sentence which systematically represents the metaphorical concepts (Lakoff and Johnson, 1980; Charteris-Black, 2005; Deignan, 2005; Grady, 2007 and Kovecses, 2010a).

The metaphorical mapping gives more attention to thought and reasoning rather than language that expresses the idea. To buttress this point, Lakoff (2006) illustrates that the expression: **LOVE IS A JOURNEY** is metaphorical because there is an ontological mapping from the source domain of *journey* which is physical to the target domain of *love* which is conceptual. In line with this, linguistic expressions like: I make bold to say fellow compatriots that *government is a serious business* are the manifestation of the conceptual metaphor **POLITICS IS BUSINESS**. This is because it involves the mapping between two cognitive domains: from the conceptual source domain of *business* to the abstract target domain of *politics*. To further distinguish between the two terms, the cognitive semanticists use small upper case letters to show the metaphor as conceptual. Example, **POLITICS IS BUSINESS**. While they use lower case letters to show the linguistic expression that conveys the conceptual metaphor. Example, *government is a serious business*.

2.5.3 Metaphorical Mapping of the Source Domain onto the Target Domain

Some cognitive linguists notice that speakers use words relative to more concrete and recognisable ideas to account for more abstract thoughts. The speakers do this because they find it extremely difficult to think and talk about the conceptual subjects. Lakoff and Johnson (1989) tag the more familiar concept which provides the metaphor the *source domain*, while the unfamiliar concept which is described metaphorically the *target domain*. Metaphor is, therefore, a cross domain mapping between the source and target domains. It is not always the displacement of an unembellished word with its bejewelled equivalent.

The awareness of the source domain *triggers off* and *creates* understanding of the target domain. This is achieved as a result of the presence of some sets of systematic correspondences between the two conceptual domains. Hence, not all attributes typical of the source domain that are mapped onto the target domain. Lakoff and Johnson (1980) suggest, in their *Invariance Principle*, that the inherent target domain structure should automatically determine what can be mapped. This means that, the component mapped from the source to the target should be recognised as always consistent with the inherent image-schematic structure of the target domain. For example, in **THEORIES ARE BUILDINGS**, the properties of buildings to be highlighted are those that are relative to the theories. Thus, people normally talk about a *strong* or *weak* theory, the *foundation* and *framework* of theories, theories that need *support*, and theories that *stand* or *fall*. Other features of buildings irrelevant to theories are to be hidden. Hence, it would be very odd to think of a theory as having *staircases*, or different *rooms*. This implies that it is only the features that can afford the understanding of the target domain which are to be brought to light. The features that are inconsistent with the target domain are to be downplayed.

However, recent discoveries establish that it is not always necessary that the presence of both target and source domains or either of them is prerequisite for a more potent understanding of meanings. Ada (2012) argues that there are some non definitional metaphors that belong to the category of imagination which can be used to draw out rich meanings even in the absence of source or

target domain. However, the materials she uses to provide evidence for this assertion are derived from fictitious rather than natural non fiction subject matters. This study is investigating whether Hausa politicians also map the positive or negative features of a more familiar phenomenon while talking about a political issue.

2.5.4 Determinants of Conceptual Metaphor Structuring

The mapping between the source and target domains does not take place in a vacuum. Culture, bodily experience and environment among other factors are believed to influence how metaphor organises human thinking as discussed below.

i. Bodily Experience Originating from Image Schema: From CMT standpoint, metaphor is a product of sensory or perceptual experiences. The experiences turn out to be part of human basic abstract system. In other words, the individuals' bodily experiences enable the individuals to learn to connect one thing to another. This mapping is imprinted on the human mind. Hence, the use of metaphor is the exposure about speakers' ideas and the interactions with the world (Slingerland, Blanchard and Boyd-Judson, 2007, and McElhanon, 2006).

The use of bodily experiences to express abstract entity is based on *image schemas*, a keystone of cognitive structure on which the foundation of metaphor is laid (Johnson1987). The major claim of image schema is that human beings form their core conceptual structure from the physical experiences, particularly the bodily experience of their perceptual interactions, movements and control of objects. In that case, human beings use these experiences as means of understanding a range of more abstract domains through *Containment* and *path* schemas (Saeed, 2009 and Riemer 2010). Containment schema refers to the way human body is taken as a container. This perception emanates from the individuals' long experience that human body is physically located in bounded areas like rooms, or in placing objects such as food and water in the abdomen. For instance, Hausa use two bodily consumption verbs – *ci* (eat)

and *sha* (drink) metaphorically in the following expressions, *Mun cii sù* – We beat (ate) them and *Sunàa shân wàhalàa* – they are suffering(drinking) trouble. Path schema reveals the movements of human beings or other entities beginning from point A to point B, and a relation between them. Following Johnson's assertion, people realise abstract entities via these equations.

However, some cognitive linguistic critics like Reddy (2008), Zlatev (2008) and Sinha (2009) oppose the claim that human beings form their core conceptual structure from the physical experiences, particularly the bodily experience. They contend that human experience is social since infancy. And, that it is influenced by a cultural tradition. This implies that it is not only bodily experiences that determine how individuals explain a new phenomenon. Many other factors contribute to the individuals' understanding of the world. Hence, the later cognitive semanticists combine CMT with other theories in order to produce a stronger approach to the study of metaphor in Semantics.

ii. Culture: The culture of a particular community also has impact on conceptual metaphor. Kövecses (2010b) puts forward that the source domain is made up of conceptual materials. The speech community who collectively shares common values uses these conceptual components of the source domain to discern a newly introduced target domain. Subsequently, the members of the community would continue viewing the target domain through the lenses of the source domain that their culture influences until they use a different agreed upon source concept to give new meaning to the target concept. Moreover, Kövecses (2009) further explains that some conceptual metaphors such as that of emotion like **HAPPY IS UP; SAD IS DOWN**, event structure metaphors like **CHANGES ARE MOVEMENTS**, as well as time metaphors, like **TIME IS MONEY**, can only be found in the community of speakers including English, Chinese, Zulu, and Hungarian who perceive the source domains in the way that determine the target domains. Thus, the individual's understanding of a new trend has to do with mental representations which the culture of the individual structures.

iii. Geographical Location: Other factors that can influence metaphor in a language include regional aspects such as style. An example is **THE ANGRY PERSON IS A PRESSURIZED CONTAINER**. This metaphor will only be found in a culture which also has the metaphor that perceives human body as a container. However, the regional varieties of the same language, which can be national or local dialects, may also expose variation in the application of this metaphor. The variation covers a number of features including: the choice of expressions, the choice of conceptual metaphor for the same target, or the influence of one national dialect on another. For example, Americans use a metaphorical expression: *have a cow*, for anger, while the British use *have kittens*. The conceptual metaphor **THE ANGRY PERSON IS A PRESSURISED CONTAINER** spurs both expressions, but the actual linguistic expressions differ (Kövecses, 2007).

In trying to depict target domains which are typically abstract, a particular speech community usually resort to a variety of typically concrete things as source domains. For instance, Kövecses (2010b) submits that the majority of the entities from which English derive source domains include: the human body, health, animals, plants, buildings, machines, light, forces, and movement among others in order to talk about such target domains as: politics, desire, morality, religion, economy, and the like. The essence of identifying these factors: environment, culture, image schemas is to understand the attitude of a political speaker, hence the less problematic analysis of their speeches. One of the objectives of this study is to identify the factors that determine the Kano politicians' use of a metaphor.

2.5.5 How Politicians Use Metaphor in their Speeches to Structure Human Thought

Politicians often beseech metaphor for its potentialities to visualise the invisible, direct attention towards a desired goal, and modernise people's perception of issues. Here are some of the instances of the strategies for accomplishing these ends.

i. Through Persuasion: Politicians often use metaphor to convince the public to understand and evaluate a policy. Metaphor accomplishes this role because, as Paivio (1979) in Mio (1997) contends, it

is a solar eclipse that conceals the entity being studied, but at the same time exposes entity's salient and interesting features when viewed through the right telescope. What this illustration suggests, is that the politicians describe an issue through metaphor by giving special importance to the part of the issue that the politicians support and deemphasising the other side which they do not favour. By doing this, the politicians guide the public to interpret and evaluate the subject matter positively or negatively depending on the need of the persuader. Kovecses (2006) uses one of Lakoff's phrases, *tax relief* to illustrate this. The phrase is used as a substitute for *tax cuts*. On the surface, both phrases mean the same thing. However, the metaphorical implication of the use of the word, *relief* is to direct people's view of the policy to a positive trend. This is because the word is usually linked to rescuing people from some afflicting situations. By using this metaphor, therefore, it is assumed that the citizens will use their previous knowledge of the fact that the person who provides relief is a good person and anyone who tries to stop the supply of relief is a bad person. In other words, the strategy expressed metaphorically highlights the good side of the policy, but at the same time veils the disadvantages the tax relief may cause. These include the inability of government to fund education, or to discourage the use of harmful products like cigarette through heavy tax.

ii. By Reshaping People's Background Knowledge: Because metaphor has the power to direct individuals' feelings and thoughts, politicians repose confidence on it in their efforts to reorganise the audience's beliefs, value and even action into a desired course. Hence, political language analysts such as Heradstveit and Bonham, (2007); Zarefsky (2004); Teten (2007); Murphy (2011); Stuckey (2010) and Cox, (2012) are of the view that the politicians' skill in handling metaphor is vital to their qualification for leadership. For instance, when the then U S president, George Bush planned to divert the attention of the public from Osama bn Laden and al-Qaida to Iran, Iraq and North Korea as dangerous to America, he replaced the popular metaphorical expression *War on Terror* with another one *the Axis of Evil*. This

metaphor makes it easier for the administration to change the way many Americans view these countries.

lii. Through Conveyance of Messages in a Succinct but entailed Way: Many speakers especially politicians find it more accommodating to express their views skilfully by employing metaphor. This technique is described by Fainsliber and Ortony (1987) as *compactness*. The term refers to the ability of metaphor to compress a complicated issue into more simplified packets of information that the public find easier to decipher. For instance, many statements such as *'The room is small'* convey simple messages that do not show the extent to which the statements are intended to express. On the other hand, a politicians' statement like: *The room booked for me is a dungeon* can call the attention of the hearer to the meaning that it is *gloomy, clammy and confining*, therefore inconvenient for human habitation.

iv. By Enabling Public to Discern Information: As the mass of information condensed in a metaphor can be transmitted effectively, metaphor can conversely play a vital role in the comprehension of the relationship among the compressed pieces of information (Coulson and Oakley, 2005, and Landau and Keeper, 2014). In the metaphorical expression, *"... teachers insist on their rewards on earth"*, for example, Ezeifeka (2013) finds that the metaphorical statement contains the message that teachers now rebuff the earlier term that *teachers' reward is in heaven* which suggests that the word teacher is the same as preacher. The implication of the first metaphor is, therefore, that people should see the teachers as engage in divine obligations as such not expected to ask for earthly rewards.

2.6 Characteristics of Metaphor

Against

the traditionalists' view that depicts metaphor as an unusual way of using language, cognitive semanticists assert that metaphor possesses distinct features that are unique to them. Saeed (2009) comes up with some of these features.

2.6.1 Conventinality: The conventionality of metaphor relates to a situation where users of a language create and repeatedly use a novel metaphor up to the level when most of the speakers are accustomed to it. As a result of this constant use, the new metaphor becomes automatic. Hence, there is no need for the speaker or listener to switch to the literal language in order to decode the meaning embedded in the metaphor. The metaphor is depicted as *fossilised* or *dead*. This is because there is already a shift from the metaphorical meaning to the literal meaning.

It can be inferred from this argument that, since the conventional metaphor originates from novel metaphor, it can be easily scraped off without damaging the meaning. This is because the traditionalists consider metaphor as something sprinkled onto the surface of a literal language with the intent of not improving but beautifying the language. For this reason, the cognitive semanticists counter that metaphors unlike living beings are always very much alive since they are forever in the process of being resurrected. For instance, the metaphorical expression: *My spirit rose* which originates from UP – DOWN metaphor is viewed as an over used expression, hence a dead metaphor. However, the general metaphor has been re-energised in such situations as where stimulant recreational drugs are referred to as *uppers* and tranquilisers as *downers*.

2.6.2 Systematicity: This refers to the way that metaphors systematically organise the already existing knowledge of source domain into a logical framework for understanding a trend in a target domain. The conceptual metaphor LIFE IS A JOURNEY demonstrates how metaphor organises the way individuals perceive the concept of life in a systematic way. In this respect, many experiences that are of particular importance to human life are connected to each other. The connection paves a way of thinking about and explaining another thing. In this sense, understanding *life* in terms of a *journey* enables one to see, for example, the progress made by somebody in life as the distance covered, and the difficulties the

traveller met with as the mysteries and uncertainties of life. Consequently, the English speakers usually map the physical journey onto abstract life in everyday talks, as in: *Her career is at a standstill.*

2.6.3 Asymmetry: This feature accounts for the unidirectional nature of metaphor in describing a concept. Metaphor always transfers a unique feature of the source to specify the target domain. However, the reverse is not possible. The mapping in the metaphor *LIFE IS A JOURNEY* describes *life* in terms of a *journey*. But, in the normal way of expressions, a *journey* cannot be described in terms of *life*. For example, the expression: *By the time we got there, the boat had died* sounds strange at least in the conventional use of English. Even if somebody uses it, the meaning would be something different. However, asymmetry should not be confused with the interaction theory. In the former, the source always provides the materials for the mapping, whereas the reverse is never allowed. But, in the later, as the result of the detection of a common ground shared by the frame and focus, their structures reciprocally affect each other.

2.6.4 Abstraction: Abstraction has to do with an idea about non physical reality. It is the view of cognitive semanticists that metaphor assumes a focal point in human thought. This entails that a typical metaphorical speech uses a concrete, less obscure source domain to explain a more indiscernible target domain. This feature is evident in metaphors like *KNOWLEDGE IS LIGHT*. Thus, people often talk about knowledge and ignorance, the abstract entities, in terms of light and darkness, two physical agents that stimulate sight and make things visible or invisible. However, Saeed cautions that abstraction is not a must feature of metaphor. Therefore, it is not always basic to find a metaphorical mapping that transfers the feature of source domain onto the target domain. In some instances, the source and target domains may emerge from a concrete domain or vice versa.

Then again, one has to take into account that abstraction is one of the important aspects that cannot be avoided when it comes to the issue of metaphor in Cognitive Semantics. It is the view of

Reddy (1979), Lakoff and Turner (1989), Evens and Green (2006), and Kovecses (2010a) that in most cases, speakers cannot talk about abstract subjects in the manner that listeners could easily understand the message, if not through metaphorical process. Most of the issues in political domain are abstract in nature. As a result, politicians find it difficult to speak about them. Even if they have the charisma of persuading individuals not through metaphor, the audience may not fully recognise the true meaning of the speech. Therefore, understanding the abstract nature of metaphor is vital to the study of metaphor in political speeches.

2.7 Types of Metaphor

Metaphors are divided into many different types. Some of the types that are more relevant to CMT, hence to this study, are identified by Lakoff and Johnson (1980) as follow.

2.7.1 Structural Metaphors: Structural metaphor comes into effect when speakers use a less complicated and more physical subject matter to define a more complicated usually intangible topic. To explain how a source domain provides insight into a target domain, Kovecses (2010a) introduces the idea of time as moving object: *The time for action has arrived*. In this example, time – an abstract entity is depicted as a physical moveable object that moves from one position to another, hence the mapping, **TIME PASSING IS MOTION OF AN OBJECT**. Structural metaphor has tendency to conceal or expose a particular feature of a target domain via the systems known as *highlighting* or *hiding*. In the following examples: *to defend an argument*, *to lose/win an argument*, or *to bombard the opponent with good points*, the speakers perceive giving reasons for their opinion in support of or against the truth of an argument as war. Thus, one feature of war, conflict is underlined, while some others such as resolution and collaboration are curtailed.

2.7.2 Orientational Metaphors: This group of metaphors is based on physical space that is occupied by a concept in relation to its surrounding. It means that speakers are using their background knowledge of

the physical space to show the direction of an abstract concept. In most cases, people associate a tendency towards a good thing as an upward movement, while the opposite is downward movement as in: *My spirits rose*, or *He's really low these days* (Lakoff and Johnson 1980). Orientational metaphors can also be understood in the mapping HEALTH AND LIFE ARE UP and SICKNESS AND DEATH ARE DOWN. Gandu (2014 and 2016) cites a Hausa graphic political advert: *daga martabar ilmi* (raising the standard of education). This metaphor implies that Hausa people perceive an abstract entity such as the quality of education as going down when it is in bad state. They also find it easier to describe the quality of education as in upward position when the condition improves.

2.7.3 Ontological Metaphor: This involves the individuals' cognitive ability to apply the traits of a physical object to a non-physical (Loos, 2004). When this is achieved, the formless concept is identified as an entity with a bounded body. Lakoff and Johnson (1980) identify different kinds of metaphor that speakers use to concretise different experiences as in: *The joy was seen in his face*. In this example, *joy* is implied as physical object. Concepts are also identified as containers having a clear boundary. Thus, speakers normally understand and explain events and states in terms of container as in: *She could not get out of laughing* or *He fell in love*. In these sentences, people see *activities*, *emotion* and *state* as container. Lastly, personification is also an example of ontological metaphors. In: *This theory explains everything* and *Life betrayed him*, the speakers give *theory* and *life* which are abstract concepts the human traits.

Lakoff and Johnson (1980) use these types of metaphor to show that metaphors are so deeply-seated in human thought and language. As a result, individuals do not normally recognise that much of what they say is metaphorical. The present study, however, will pay attention to novel metaphors. This is because as Charteris-Black (2004) argues they cause more semantic tension as such they are also skilfully used by politicians in the efforts to woo the electorates.

2.8 Metaphor Translation Procedures

Like many topics in linguistics, the term translation is difficult to define. This has to do with the reliance of the meaning of the subject on the understanding of the scholar who attempts the definition. In relation to this, Nida (1959: 19) defines translation as "... consists of producing in the target language the closest natural equivalent of the source language message, firstly with respect to meaning and secondly with respect to style". This definition implies that translation is a transfer of the meaning of a message from the source language (SL), the language the message is originally encoded to the target language (TL), the language into which the message is to be decoded. The transfer is said to be objective because the intended meaning and the style for sending the message which comprise being attentive to diction, morphology, syntax, phonology among others are retained in the TL as closely as possible.

However, Catford (1965:1) views translation as "a process of substituting a text in one language for a text in another language". From this standpoint, language is seen as inseparable from the community that use it. For this reason, the meaning contained in one language cannot be transferred to another. Instead, the translator can only use the meaning available in the TL which is similar to that of the SL language.

The above definitions suggest that translating from one language to another is problematic. In the view of Newmark (1988) the translation of metaphor seems to be more challenging. This is because the difficulty involves not only the differences in culture and language between the SL and TL but also the fact that whether the metaphor is intended for describing cognitive processes or aesthetic issues. It often involves "illusion, a kind of deception, often used to conceal an intention". This seems to be the reason for having conflicting views over metaphor translation among the translation scholars. For instance, Nida (1964) considers metaphors as completely untranslatable, Mason (1982) as fully

translatable in the same manner with translating other documents, while to Newmark (1988), it is translatable but with some amendments from the SL to TL.

Based on the above opinion, Newmark comes up with suggestive translation methods, and Burmakova and Marugina (2014) arrange the procedures in order of preference as follow:

- i. Reproducing the same image in the TL.
- ii. Replacing the image in the SL with a standard TL image which does not clash with the TL culture.
- iii. Translation of metaphor by simile, retaining the image.
- iv. Translation of metaphor (or simile) by simile plus sense, or metaphor plus sense.
- v. Conversion of metaphor to sense.
- vi. Deletion, if the metaphor is redundant.
- vii. Using the same metaphor combined with sense, in order to enforce the image.

Contrary to Newmark's procedures, van den Broeck (1981) contributes to the possibility of translating metaphor by proposing three ways of metaphor translation which include:

- i. Translation 'sensu stricto' (transfer of both SL tenor and SL vehicle into TL).
- ii. Substitution (i.e., replacement of SL vehicle by a different TL vehicle with more or less the same tenor).
- iii. Paraphrase (i.e., rendering an SL metaphor by a non-metaphorical expression in the TL).

It is worth noting that the cognitive approach to metaphor has received little attention from the translation experts. The approaches mentioned above have more to do with the traditional perception of metaphors as figures of speech. In recent times, however, some cognitive linguists like Schäffner (2004); Kovecses (2010b) and Maalej (2008) introduce the study of metaphor translation into cognitive metaphor analysis. These linguists internalise many of the traditional metaphor translation procedures such as: substitution, paraphrase and comparison or deletion. They do this because they view cognitive metaphor as being influenced by culture, therefore, hard to translate. This study adopts transfer and

paraphrase methods of van den Broeck's (1981) methods of metaphor translation to have a relatively more accurate translation of metaphor from Hausa language to English language. Firstly, the spoken Hausa metaphorical expressions will be transcribed into Hausa orthography. Secondly, the transfer of both SL tenor and SL vehicle into TL follows. Lastly, the paraphrasing takes place where an SL metaphor will be rendered into a non-metaphorical expression in the TL that is sense for sense translation.

Example:

- Transcription: Buhari ya rubuta **takardar saki** ga jam'iyyar ANPP
- Transfer : Buhari wrote *a paper of divorce* to ANPP
- Paraphrase: Buhari defected from ANPP.

2.9 Origin and Concept of Political Speeches

This section reviews the concept of political speeches from the perspective of various scholars. It specifically examines the history and meaning of political speeches, the language typical of politicians and its attributes.

2.9.1 A Survey of Political Speeches

The study of political speeches, or more properly rhetoric like that of metaphor can be traced to the Ancient Greek period. Aristotle, in Chilton and Schäffner (1997), views Empedocles, a Greek philosopher as the founder of rhetoric. During that period, some philosophers used rhetoric as a guiding principle for teaching political speeches. From that time on, rhetoric has been used as a guide to the later studies of political communications.

The number of rhetoricians, in Greece formally called sophists, increased as the result of the emergence of democracy. Their main task was to train their disciples the techniques of rhetoric and writing of speeches. However, the sophists' tendency to critical examination and subsequent destruction of the political opponents' arguments attracted many rivals including Socrates and his

disciple, Plato towards the rhetoricians. Socrates opted for the pursuit of truth rather than the skill of persuasion. His argument is that the pursuit of the good in society would fall behind the quest of pleasure if rhetoric, as opposed to philosophy, is allowed to serve as a guiding principle of the general public. However, this situation could lead to moral chaos. This position influenced Plato. He, therefore, viewed rhetoric as a ploy to seduce the ignorant audience in order to influence their feelings and behaviours by persuasive use of decorative language. However, Aristotle portrayed a positive understanding to rhetoric by arguing that it is the speaker's ability of recognising the right way of persuasion in a given language. It should, therefore, be exercised freely so long as it is in consonance with rational exposure of truth (Pomeroy, 2004).

When the Roman received rhetoric they gave it much privilege than the Greek did. Rhetoric occupied the position of authority and education in Rome. The objective of bringing rhetoric into education is to train the populace civil topics. According to Chilton (2004), scholars such as Cicero and Longinus advocated the use of rhetoric. For instance, Cicero highlights the techniques of effecting audiences' thoughts and emotions in his *On the Public Speaker*. On his part, Longinus borrowed ideas from Greek rhetoric. By doing this, he transformed the Latin manners of speeches from being rude into a very potent and aesthetic way of communication.

Rhetoric took a new dimension during the medieval period; its applications proliferated more in religious affairs. This resulted from Saint Augustine's influence. He advocated the inclusion of rhetoric in Christian education so as to produce preachers who would guide audiences to truth and understanding especially in the church. Lasswell submits that since sermons habitually deal not only with religious issues but also sacrilegious problems, it is possible that the examination of medieval religious oratory will provide an insight into the political language of the Middle Ages (Herrick 2005).

The significance of language and the attention given to the extensive studies of political rhetoric, and its effects necessitated the restoration of the subject in the twentieth and twenty first centuries respectively. For example, Joseph (2006) quotes George Orwell discussing the political power of language in his satiric work, *Nineteen Eighty-Four*. In the novel, Orwell depicts how the traditional language *Oldspeak* is gradually substituted by, and transformed into, a novel and simplified language, *Newspeak* that serves the fictional dictatorial regime's political purpose.

From the foregoing, it could be deduced that political speech is the use of language devices by politicians to gain the support of the listening audience. Metaphor, as has been stated, is one of the tools the politicians use in their speeches to achieve a purpose. Moreover, politics in Kano is well instituted for more than a thousand years. In the words of Wakili (1997), words play a vital role in establishing politics in the State. For that reason, it is assumed that the people dominating the political positions and their rivals must have been adept in using metaphor. Therefore, this study aims at examining the use of metaphor in selected speeches of the politicians in the State between 2008 and 2014.

2.9.2 Meaning of Political Speeches

Political speech is a form of political discourse. Discourse in this context, refers to any logical arrangement of sentences spoken (or in some cases written) by a politician. Benveniste in Matthews (2007) identifies political discourse as a speech intended for a specific audience by a specific speaker. By inference, political speech could refer to a speech that is connected to political interest. In Fairclough's (1992 and 1995) and Moreno's (2008) contentions, it could even be a simple speech type that is studied politically, but without explicit reference to political content or context. On this basis, all speeches could not be divorced from politics. This is in view of the fact that language generally is never a neutral object.

However, some political scholars consider the above stand on the meaning of political speech as over sweeping statement. For instance, Chilton and Schäffner (1997) and Chilton (2008) argue that only those actions (linguistic or others) dealing with the issue of power or its inverse resistance that are political. Therefore, political speech is the action of using persuasive rhetoric, implied meanings, euphemisms, language to arouse political emotions, the exclusion of references to undesirable reality, and the like as the means of doing the business of politics.

Furthermore, Wilson (2001) in Moreno (2008) characterises political speech as a discourse that is concerned with formal as well as informal contexts and political actors. The formal context refers to speeches that the politicians deliver in an official occasion, while the informal speeches are those that the politicians address in a relaxed manner without adhering to any of the strict norms of formal speeches. In connection to this, political actors are politicians, political institutions, governments, political media, and political supporters operating in a political environment with political goals.

Similarly, van Dijk (2000) argues that the best possible way to identify political discourse is to recognise its actors or authors, the politicians. His point relies on the fact that the immensity of studies of political communication are about the text and talk of professional politicians or political institutions, such as presidents and prime ministers and other members of government, parliament or political parties, both at the local, national and international levels. Politicians in this sense are the statespeople who are being paid for their political activities, and who are elected or appointed (or self-designated) as the central players in the polity. However, the definition of politicians, he adds, is not to be restricted to this group. Rather, it has to encompass various interlocutors in political communicative events including the public, the 'masses', and other groups. This is because as soon as politics and its discourses come into the public sphere, more participants in political communication appear on the stage.

The present study supports van Dijk (2000) and Wilson's (2001) definitions of politicians and political speeches. The study considers both the statespeople who are elected or appointed and being paid for their political activities and others such as the public, citizens, the 'masses', and other groups or categories. It also has to do with the political discourse in informal contexts. The reason is that, though the politicians presented the speeches in radio, they addressed the speeches without adhering to the strict norms of formal speeches.

2.9.3 Relationship between Language and Politics

Different people view politics differently. It, therefore, has many meanings. Chilton (2004) categorises the definitions into traditional and discourse studies. The traditionalists view politics as a struggle of power between two groups: one group making efforts to force itself into the power and trying to stick to it, while the other insists in resisting the efforts. This definition points to the competition for assuming power as the essence of politics. In contrast to this outlook, the discourse analysts recognise politics as cooperation: what a society has as a norm for resolving clashes of interest over different issues. Following this standpoint, politics is a state of affair whereby people with prior contradictory outlooks resolve that a particular way of life should serve as common policy, hence, binding upon themselves.

One discernible thing from the above definitions is the fact that politicians have to consider using language in order to be in touch with their audience. Based on this, Schaffner (1997) maintains that "any political action is prepared, accompanied, and controlled by language". Hence, regimes whether democratic or totalitarian have to commune by way of language in order to either: inform, persuade, advertise, issue rules and regulations, or legislate. This argument is supported by Abaya (2011) in his testimony of the military coup announcement in Nigeria. He concludes that although the military use force to assume power, they utilise language to persuade the citizens to support the coup

de tat. Furthermore, the strategy the politicians use to sway people's opinion in respect to the very politicians' viewpoint involves skilful application of language. Hence, Wareing (2004), and Jones and Peccei (2004) maintain that the speaker's choice of words has immense impact on the mind-set of the target people.

Many philosophers and linguists share the opinion that language and politics are profoundly connected. For instance, Aristotle classifies humans as creatures whose nature is to live in a *polis*. And, the human capacity for speaking (not voice, a mere sound uniformly given to all animals) is a unique feature that distinct man from other creatures some of which also live in polis. It is through this quality that man is able to portray another feature that is unique to them – the discernment of what is good and evil, just and unjust among others (Chilton, 2004).

It is evident that language participates more in achieving political ends than action. Partaking in this discussion, Szanto (1978:7) typifies the political language as a "lexicon of conflict and drama, of ridicules, and reproach, pleading and persuasion, colour and bite permeate. A language designed to valour men, destroy some and change the mind of others." This stand is supported by Fairclough (2006) who points to the importance of language in the achievement of social practice by government, arguing that much of the actions of government are language. In many societies either those exercising democracy or those applying physical coercion, language is deployed to gain citizens' support for the success of their beliefs.

It can, therefore, be figured out that language is the pillar upon which political activities are positioned. Even though, some political establishments use other actions, including physical coercion as tools for moulding their subjects, the accomplishment of politics is mainly constituted in language. Since Hausa society is part of the human community, the society also engage in political activities, language serving as medium for accomplishing this end.

language is a specific form of language that usually appears in policy papers, parliamentary discourse, party manifestos, and electoral speeches (Bayley, 2008). Certain features characterise the use of language in each circumstance. This section identifies some features relevant to the language of less formal political speeches.

i. Persuasion: Persuasion is the process by which speakers engage reasoned arguments or logic as a means of appealing to sound judgement in order to attain their set goals. The main set goal of the persuader is to influence the second key element in the political process – the target audience (McNair, 2011 and Remi and Ojukwu, 2014). As one of the features that saturate the application of language to the political domain, persuasion is employed by the speaker with the intention that it will bring about some desired impact on the political behaviour of the receiver of the speech. Politics is dubious in nature hence people usually “... disagree about how they should live; who should get what? How should power and other sources be distributed? Should society be based on cooperation and conflict? (Heywood, 2002: 3 in Demirdogen 2010)”. This is to say that persuasion should be viewed as fundamental to politics and the persons who engage in the politics are mostly found to be adept in the persuasive use of language.

Akinwotu (2013) provides evidences which reveal that the language of the Nigerian political speeches, for example, is highly persuasive. The following excerpt serves as an example:

I make bold to say fellow compatriots that government is a serious business and if we hope to get out of our grim economic predicament, we must of necessity, employ the fundamental principles of serious business undertaking.

The speaker logically draws the supporters’ attention to the socio-political and economic situation of the country and suggests a way of dealing with the situations all in his endeavour to attract their confidence.

ii. Propaganda: According to Steinfatt (2009), propaganda refers to “a form of persuasion ... by a mass campaign, often one sided and fear based, that distorts or attempts to hide or discredit relevant evidence, disguises sources, and discourages rational thought”. The definition denotes to an individual(s)’s conscious exploitation of language to direct the attention, thoughts, emotions, and actions, of other individuals or groups towards a particular goal. It is usually repeated and dispersed widely using media so as to stimulate and sensitise the audience and by extension assists in harming an opponent. Jowett and O’Donnell (2012) add that the desired response derivable from the propaganda in most cases is not of benefits to the members of the audience but to the propagandist.

Politicians generally use one or more of the propaganda devices as means of attaining their objectives (Mazid, 2007). For instance, name-calling, the use of insulting expressions to depict an opponent in the manner that inflicts fear, anger and hatred in the minds of the audience, is witnessed in the speeches of many Nigerian politicians. Omozuwa and Ezejideaku (2008) prove this in their study of 2007 general election. In the following extracts, the former President Olusegun Obasanjo used name-calling technique to harm the reputation of his opponents:

Later I made Segun Mimiko Minister without the knowledge of Agagu. What I am hearing now is that he said I am the one that urged him to go and contest in another party. *He is a liar*, I did not say any such thing. When he told me that he wanted to resign as Minister to go and contest, I begged him not to go, *I don’t know whether his mother’s rival cursed him...*

Atiku turned out to be such a person that when he says good morning to you, you have to open the window first to check what time of day it is before you answer him. I apologise for making the wrong decision.

The speaker makes the listeners accept the information by detaching himself from the opponents.

In another instance, Dwivedi (2015) cites Mandela using band-wagon mechanism during a press statement in 1961:

“Will you come along with us, or are you going to cooperate with the government in its efforts to suppress the claims and aspirations of your own people?”

Mandela here was trying to encourage his people to support the struggle against apartheid that if the addressees are not with him, they are with the oppressive government.

Even though, it is difficult but, it is important to identify the difference between persuasion and propaganda. In persuasion, the persuader’s attempt is to present an issue in the way that the persuadee has a chance to decide on the issue (Pearson et al, 2003). But, propaganda comes to the fore when the persuader takes advantage of the audience’s beliefs to spur an unreasonable dislike of or preference for a subject matter. Thus, the bond between persuasion and propaganda is asymmetric. Propaganda can be viewed as persuasion, but persuasion is not entirely propaganda since the former also involves a non-deceptive presentation of a theme. The Hausa politicians are assumed to use both via metaphor in their bid to prevail on the electorates.

iii. Metonymy: This is a cognitive process in which one conceptual entity provides mental access to another conceptual entity, within the same idealised cognitive model (Nerlich, 2009). Politicians use metonymic concepts to depict someone or something by means of its relation to another person or thing. The purpose of this is to influence the audience’s attitude towards the person or thing. Al- Taher (2008) argues that in the statement: *“The White House today threatened Saddam Hussein with military action over the UN inspection affair”*; the American position is implied positively in which the White House assumes the presidency, whereas the Iraqi president's position is suggested negatively due to the sense of his individual dictatorial decisions. Thus metonymy like metaphor is among the cognitive

processes that are used by politicians. However, Mikics (2007) argues that they work in different ways: metonymy works on the basis of a common denominator while metaphor on the axis of selection (or comparison).

iv. Idioms: In the words of Hurford et al. (2007: 329), idioms are “phrases whose overall meanings are idiosyncratic and largely unpredictable, reflecting speaker’s meanings that are not derivable by combining the literal senses of the individual words in each phrase according to the regular semantic rules of the language”. Politicians use idiomatic expressions as means of inspiring supporters to accept them or their policy, or to abstain from giving their support to other candidates or their policies. In the following example:

The problems of Niger Delta go beyond the issue of derivation fund; the issue is that the people made the mistake of *putting their eggs in one basket*. They have been in the same party for eight years. (Weekly Spectator, March 18, 2003: 24)

The presidential candidate for Democratic Peoples Party DPP, Attahiru Bafarawa, the then Sokoto State governor implores the people of Niger Delta to turn down their support for PDP in favour of DPP in the General Elections.

v. Euphemism: Bussman (2006: 325) defines euphemism as “a pleasant replacement for an objectionable word that has pejorative connotations”. Speakers use it to indicate something without reference to a mental picture of the thing so as to strike at the addressees’ imagination. For instance, Mihas (2005) cites, an English Professor of rhetoric describing the term as the use of inoffensive or positive expression to diminish a harsh, unpleasant or distasteful issue. Politicians take advantage of euphemism to conceal a negative phenomenon behind a positive expression. In the political expression: *War on terror* which replaces *war on militant Islam*, Mihas (2005) argues that the U S statespersons use

euphemism to gain the support of Muslim countries which have been the U S's allies in the post 9/11 period, as well as to avoid irritating millions of Islamic believers worldwide.

vi. Modal verbs are also among the features that surface in the language of politics. Modals such as *can*, *must*, *should*, *could* among others are used to confuse, manipulate or maintain truth, confidence, justification, obligation etc (Chilton, 2004, and Nartey and Yankson 2014). The modals *will*, *shall* and *can* are used in the political manifestoes presented by Barr. Rotimi Akeredolu of the Action Congress of Nigeria (ACN) and Dr. Olusegun Mimiko of Labour Party (LP) during their electioneering campaign for 2012 Ondo State Gubernatorial Election (Taiwo, 2014). Some of the examples are presented in the excerpt below:

“My administration, if elected, **will** endeavour to do more than the current showbiz in the educational sector”

“I **shall** embark on developmental programmes.”

“I possess deep understanding of crucial socio-economic issues which **must** be resolved for the progress of the State”

“I am convinced that I **can** make the difference in the fortune of the State”.

In the first example, the speaker uses *will* to express his determination to transform education if he is trusted by the voters with the administration of the State.

The preference of *shall* over *will* in the second example is tactically done to imply certainty as against probability that is associated with the modal, *will*. The modal *must* is used in the third statement to assign some responsibilities to the audience as a means of establishing mutual relationship. Lastly, the speaker used the modal *can* to appeal to the sensibility of the electorate of his capability to transform the State in addition to showing personal conviction.

vii. Metaphor: From the above reviews of the political speeches, it could be realised that language is the most effective vehicle through which politicians convey their messages; it is what Mio (1997) terms as *lifeblood* or *mother's milk* of politics. It can be argued that metaphor is one of the foremost among many rhetorical devices that politicians make the most of. This is, according to Obeng (2002 with special regards to African countries where democracy is nascent in which case the politicians are cautious about sharing views on a complicated issue via plain language. This is because the ability of effective use metaphor is at the heart of political language.

Safire (2008) is also of the opinion that metaphor permeates the language of politics. It is, unavoidably, used by politicians as an instrument for inspiring citizens as well as developing a particular frame of mind that will guide a particular group towards a desired goal. Even the uses of other rhetorical devices are often achieved more effectively via metaphor. For instance, the use of euphemism in the following expressions by Bush as an effort to give good reason for the invasion of Iraq for a humanitarian reason: *tearing down the apparatus of terror*, *confronting dictators*, and *regime change* are only attained through metaphor.

As presented above, the political language can, therefore, be identified by the presence of many convincing expressions. However, because of its capacity to organise the way human beings think, metaphor is seen as the most effective technique that politicians across the world utilise. According to Mihas (2005), metaphor is paramount among the linguistic implements that help politicians and their minions to accomplish their political objectives. The entirety of this study is about metaphor in political speeches. For this reason, various discussions and examples of metaphor will be found in different sections of the study.

2.10 Review of Previous Studies

Since Lakoff and Johnson's declaration that metaphor is crucial to human cognition, hence the development of CMT, many criticisms are directed towards this phenomenon. For instance, Fusaroli and Mogagni (2014) report that one of the critics' objections is that CMT is just an armchair preconception that is decided subject to any rigorous scientific investigation. However, many empirical studies from various areas of human experiences among which is politics prove the vitality of metaphor to the conceptual nature of human mind. This section reviews some empirical evidence, which confirm the subsistence of metaphor in human conceptual system, and its relevance to political discourse. Meanwhile, the section also reviews some studies that even though are not directly related to CMT, they are relevant to the present study because they also provide information on metaphor in political discourse.

Hartman (2009) examines whether: first, politicians are using metaphors when they talk about various policies; second, there are common source domains that occur frequently in the talk; third, the metaphors used influence people's perceptions of message about political issues. Reading transcripts of 89 weekly radio addresses from the Republican and Democratic parties' websites, the researcher highlights any identifiable metaphor. This enables him to empirically establish that party leaders in the U S do indeed invoke metaphors to conceptualise a wide range of policies, and that most of the source domains are invoked from metaphors of motion, building, war, disasters, and body. For the third part, the finding indicates that for a complicated issue, a policy metaphor leads to greater persuasion than a literal statement, and that metaphors exert influence over attitudes by increasing subjects' perceptions of message quality. Like the present study, Hartman's study uses data from radio stations. However, the research unlike the present one deals entirely with the speeches of statespeople.

In a further study to find out if political leaders use metaphor to inspire their supporters, and if there is difference in the intensity of the use of metaphor between charismatic and non charismatic

politicians, Mio et al (2005) use the speeches of 36 American presidents. The first study deals with the incidence of metaphors in the presidential speeches. The researchers employ two independent judges to identify metaphors in the speeches. Identifying 78.2% metaphors, the judges together with one of the researchers further discuss and resolve on the differences. At the end of the study, it is found that presidents with positive charisma scores have metaphor density scores (0.0059) while those with negative charisma scores have (0.0030). In the second method, the researchers investigate the possibility of the influence of metaphor on the voters. Booklets containing the presidential addresses were distributed to 28 subjects who were asked to underline the passages they consider most inspiring. The result shows that the density of the use of metaphor increases over the previous metaphor density by 90% for charismatic presidents and by 97% for relatively non-charismatic presidents. The implication of the findings is that both charismatic and non-charismatic leaders use metaphor to inspire supporters. The study, however, does not investigate the factors that influence the preference of one metaphor over another and why the selected metaphor is more effective in inspiring the electorates.

With the aim of suggesting a way of understanding and analysing the uses of conceptual metaphors from an argumentative perspective, Santibanez (2010) carries out an empirical study using examples from Chilean parliamentarians' media participation. To achieve the purpose, first some differences between argument by analogy and arguing by metaphors are distinguished; second, descriptive metaphorical model to distinguish the mapping process between conceptual domains is proposed; and third, extracts of actual media participation are examined. The finding shows that conceptual metaphors work as 'backing' in the factual logic model, and that proverbial expressions work as 'warrant' when conceptual metaphors are contained in proverbs. This study focuses on speeches of only statespeople presented in a very formal setting.

In order to prove that metaphors of conflict have capacity to provoke emotional reaction in the context of the political discourse, Ferreri (2007) and Figar (2014) examine the speeches of some political leaders. For example, Figar using Conceptual Blending Theory as a theoretical framework studies the emotional appeal of the most salient conflict metaphors from the corpus that consists of newspaper articles dealing with foreign and domestic politics. Questionnaires consisting of selected metaphorical expressions from the corpus were used to determine the emotional response to metaphors. The finding proves that metaphor is an outstanding element of the political discourse: it has the ability to stimulate emotional reactions that can influence readers' perception of political issues, and it conditions and guides their construction of political reality. The problem with this kind of data is it may be edited by the media house to serve a political purpose. The spoken political discourse may be argued to be more appropriate for such kind of investigation. This is because it usually gives the exact meaning intended by the speaker.

Moreno (2008) examines Hugo Chávez's choice of metaphors in his efforts to create and legitimise his Bolivarian Revolution in Venezuela. The research, covering a period from 1999 to 2007, uses CMA to establish that behind an official discourse of inclusion, Chávez's choice of metaphors contributes to a polarising discourse of exclusion which presented political opponents as enemies of the nation. The finding is evident to the fact that Chávez constructs this polarising discourse of exclusion by combining metaphors that conceptualise: the nation as a person who has been resurrected by his government; the revolution as war, and members of the opposition as war combatants. This also shows the effective use of metaphor by political elite. Morino's study points out the importance of critically analysing metaphors in the speeches of politicians as this present study also intends to do. However, his study focuses on only one person while present deals many politicians from both the elite and masses.

Llopis and Lopez (2009) carry out a study of the conceptual metaphors to find whether the Spanish statespeople use metaphor in the manner that will serve their economic and political interests. The data for the study were collected from the newspaper and a national economic journal between 2007 and the end of 2008. Using quantitative and qualitative methods of data analysis, the finding confirms that metaphor is indeed used to achieve such purposes. Like the present study, this study is undertaken in a language native to the researchers. The advantage of this is that it provides evidence to the cognitive semanticists' claim that metaphor is a universal linguistic phenomenon.

Malan (2008) offers an analysis of the metaphors underlying contemporary South African political thought covering the period between 1994 and 2001. Majority of the metaphors investigated are shared by the five South African prominent politicians. In each speech, the metaphorical expressions are marked, indexed and sorted according to source and/or target domains. The result shows that the presidents view racism as something negative which needs to be resolved and reconciliation is seen as something worth maintaining or striving for. This study proves that metaphorical expressions are used to structure human thought. However, the study is restricted to politicians who, even though, are of different cultural and linguistic background; they share the same ideological view regarding the concept of reconciliation. It would have been more conclusive if the analysis involves other politicians who have opposing view. .

In an attempt to detect the ideological value of metaphors, Arcimaviciene (2014), using CMA and the Praggleaz Group's MIP, investigates the New Year greetings of the presidents of the Baltic States (Lithuania, Latvia and Estonia). The findings suggest that the degree of the use of metaphors differ among the presidents. However, the metaphors are not gender specific but rather conventional mappings underlying the political discourse of male leadership style. The result further shows that the identified metaphors and their implied ideology support the fact that the presidents share the same

political world view of conservative morality. As such, even the female president uses the same male dominated conservative metaphors to sound more convincing and authoritative. In a related study of Canadian presidential campaigns, Gerrits and Trimble (2013) using Content and Discourse Analyses, affirm that aggressive metaphor does not necessarily or automatically cast women candidates as powerless or victims of the power exercised by opponents. Rather, the women politicians also manipulate the metaphors as powerful acts. These studies serve as additional evidence to the universality of metaphors especially in political speeches. The studies are, however, restricted only to the analysis of conventional metaphors. Had creative metaphor being considered, the result would have been different. This is because conventional metaphors usually have fixed impression in the minds of a community irrespective of whether they are male or female.

With a view to finding whether metaphor serves as a means of reconciliation, Oti (2012) examines the metaphors embedded in Obama's 2009 speech in Cairo. The speech was delivered with intention of arresting the increasingly compounded atmosphere of rapprochements between the Muslim world and the West. The study employs Burkean Identification-consubstantiation and Buber's I-thou Personality Theory. The two philosophies promote the notion of humankind's sharing of a bond. The results reveal that metaphors bring about the potential bridging of an ideological or perceived divide that inspires hostilities and conflicts around the world. One of the implications of this study is that metaphor, as a persuasive device, can be used not only to provoke ideological disagreement between two communities as in Bush's use of *crusade* but also to bring an end to disputes, hence, the start of good relation. The study would have been much improved had it also analyse one of the responses of the Arab leaders so as to identify from the metaphorical perspective the perception of the West by the Arabs. This is because the research only portrays how the West think the Arabs perceive them. Even though, metaphor is believed to be a universal phenomenon, culture among other aspects plays role in the use of metaphor.

Chow (2010) undertakes a comparative study to find how the commonly used word *economy* is taken with metaphors in the economic discourses of Britain and Hong Kong. The study examines the linguistic expressions realising these metaphors. The findings imply that: meaning construction is a dynamic process which is not as fixed as CMT claims. Rather, in spontaneous and authentic situations, metaphors can be mixed and matched in network of metaphors, resulting in the emergence of the creative mixed metaphors. On cultural-cognitive level, the findings indicate that apart from the manifestation of the same conceptual metaphors across cultures, different cultural factors may be employed to describe the same concepts in different cultures, and different culture-specific conceptual metaphors may be found in different cultures. This study shows the influence of culture on the use of metaphorical expression. It serves as a support to the present study that creative metaphor is ideal for understanding.

A

comparative analysis to examine the conceptual metaphor of health through its linguistic realisation in English and Lithuanian political and economic discourse is undertaken by Urbonai and Seskauskien (2007). The data for the study are gained from two quality papers and two magazines in English, and Lithuanian published between 2000 and 2005. The methodology includes quantitative and qualitative factors as well as the general procedure of hypothetical deduction and cross-linguistic comparison. The results reveal that health metaphors are twice as frequent in English. However, both languages are equally inclining to conceptualise political and economic difficulties in terms of health problems. Thus, the immensity of the use of a particular metaphor varies from one community to another. The limitation of this study, however, is its failure to investigate the reason why one community chooses to use one concept as source domain more than another speech community.

In a related study, Bratoz (2014) focuses on various ways in which the cultural and linguistic environments influence the use of metaphors in political discourse. It discusses conceptual metaphors and their linguistic realisations in popular pre-election discourse in English, German, and three Euro-

Mediterranean languages (i.e. Slovene, Italian and Croatian). A contrastive analysis model of a corpus of pre-election articles related to the American elections in 2008 which combines quantitative and qualitative methods on the one hand, and top-down and bottom-up approaches to metaphor research on the other is used. Bratoz (ibid) argues that while the selected languages conceptualise elections in similar ways, there are significant variations with regard to their cultural implications. Even before this one, Bratoz (2012) studies the same case using the same method, but this time the analysis is based on a corpus of newspaper articles related to the elections held in 2008 in Slovenia and the USA in the same year. The result is also similar to that of the one discussed above. Both studies are related to the present one in the sense that the identification of factors influencing the choice of a metaphor is one of the objectives of these studies. However, while Bratoz's analysis compares different languages, this study concentrates on one language. Moreover, in addition to culture, the present study is investigating other factors that are relevant to the choice of a metaphor.

Johansen (2007) examines political discourse of the British Isles' Conservatives and Labour parties. He uses both parties' 1997 manifestos to prove that because Conservatives and Labour are representatives of two different ideologies; their differences will also surface in the metaphors they use. The researcher employs CMT and Lakoff's Strict Father and Nurturant Parent models. It is found that many concepts are discussed using much of the same metaphors. It is also found that the parties converge with respect to what metaphors they use. When the concept of *Britain* is mentioned, both parties use the **STATE AS A PERSON** metaphor. In other cases, they diverge in their metaphor use. For instance, in the link between the State and its people, Conservative seems to conceptualise the State as interfering in the business of the citizens. This suggests the conceptual metaphor **THE STATE AS INTERFERENCE**. Labour, however, seems to think in terms of **THE STATE AS A PARTNER**. Johansen's study establishes that politicians in British Isle sometimes use the same metaphors to discuss many concepts, the present study will go further to explore if the politicians in Kano use the same metaphor to portray

the positive image of a concept on the one hand, and portray negative image of the same concept on the other.

Two studies of political speeches of some African leaders are conducted by Alo (2012) and Al-Faki (2014) to show the use of linguistic devices for exposing speakers' ideology and political stand. The researchers use Halliday's Transitivity and Speech Act Theories. Both studies adopt quantitative method to establish the rate of the linguistic tools in the political speeches. The findings of both studies establish that the African politicians use many rhetorical and metaphorical devices plus pronouns and lexical choices to manipulate the minds of the mobs, cover and soften truths and befog thoughts. It can be noticed that the objective of both studies is not only to find if African leaders use rhetorical tools but also to find if the uses of the devices could help in tracing the ideological motivation of the speakers. The studies, however, examine the linguistic tools in general while this study examines metaphor alone.

The analysis of the above foreign studies is the testimony to the fact that metaphors are unavoidable aspect of human communication. It also proves that the politicians cannot escape using metaphor in their speeches. This is because it brings about the potential bridging of an ideological or perceived divide that inspires hostilities and conflicts around the world, among other uses. All the studies reviewed above are relevant to the present study. Where the differences came in is mostly on the issue of data. All the studies derived their data from the speeches of political office holders to the detriment of non-statespeople, and the speeches are delivered in a formal context. Many scholars argue that the political supporters also contribute effectively in political speeches especially in an informal context. This study, therefore, considers both the statespeople's and the masses' speeches in an informal context. However, this is with regards to foreign studies. The following review examines metaphorical use in Nigerian political speeches.

This section commences with an intercontinental study by Nigeria's Josiah and Johnson (2012) to explore the first inaugural speeches of Nigeria's Goodluck Jonathan and America's Barrack Obama. The study uses

Speech Acts Theory to compare and contrast the illocutionary forces, face-threatening and face-saving acts in the speeches. The outcome reveals that as each speaker talks for his entire nation, not only his political party, the speeches are fairly similar. Nevertheless, whereas Jonathan's use of commissives shows prevalent use of modals to express intention, Obama's commissives involve infinitive clauses in addition to modal verbs to project volition and intention. This is also linked to the present study in terms of being related to the speeches of politicians, but not with respect to theoretical framework. While their study focuses on Speech Acts and modal verbs, the present study is using Charteris-Black's (2004) Critical Metaphor Analysis (CMA) which is a combination of Critical Discourse Analysis (CDA) and (CMT).

Ayeomoni and Akinkuolere (2012), and Raj (2013) theorise Speech Acts to identify how they manifest in President Umaru Yar'Adua's Victory and Inaugural Speeches as well as his 7- Point Agenda. Moreover, David and Miracle (2013) also use the same theory to examine President Jonathan's Victory and Inaugural Speeches. The findings show that both Yar'Adua and Jonathan relied more on sentences that are assertive, vindictive and directive to assert their authority than those indicating the sincerity of their intentions. The researchers unanimously view that such analyses offer the knowledge that political leaders in Nigeria perform various acts in their speeches. The Speech Acts also assist in the understanding and interpretation of the political speeches. Though, the studies are related to this one by being on the political speeches, they are silent on the issue of effectiveness of conceptual metaphor from cognitive linguistic theory in the two Presidents' speeches.

From the analysis of President Obasanjo's two declaratory illocutionary acts, viz: declarations of Vice President Atiku's seat vacant, and of the April polls as a 'do-or-die affair' as well as INEC's disqualification of Atiku from contesting the presidential election, Agbedo (2008), concludes that the politicians' lust for such illocutionary acts as that of Obasanjo's infamous 'do-or-die affair' on which the perlocutionary acts of many cases of destruction of lives and properties were allied with generate negative effects on the nation's democracy. However, this study like the previous ones is confined to

the domain of pragmatics. Many political speech analysts prefer using a methodology that combines CDA and CMT or other relevant theories in undertaking such kind of investigation.

Similarly, Sokari and Ugwu (2013) purposefully study conceptual metaphor from the pragmatic perspective to demonstrate how context affects the use and interpretation of the meaning encoded in metaphoric expression. The data collected from the target population, residents of the Nigeria's Niger – Delta region, are categorised into historical, cultural, environmental, social and political contexts, and are analysed via content analytic method. The finding specifies that contextual conditions influence the metaphoric meaning of an expression. Thus, while the elders and elite prefer to be pacific and flexible in their manipulation of metaphors in the Niger- Delta crises, the youths utilise metaphors to legitimise their consciousness of violence. This is relevant to the present study in the way that it points out the factor that affects the choice of particular metaphor in political debates. The methodology also includes pragmatic perspective and content analysis. Despite these, the study is not based on the native languages that are spoken in the area, not even the Pidgin English which is relatively considered Creole in the region.

In another development, Ayeomoni (2005) applies the general stylistic method of analysis in seeking to establish the features characterising the language of the Nigerian political elite and the reasons for using the language. The study concludes that the language of the elite reveals some unique features among which are: the frequent use of metaphor, liberal and exaggerative rhetoric, and coercive language. The researcher also concludes that the reasons for adopting the language are to: send messages in the manner that they will be indelibly imprinted on the citizens' minds; arouse the feelings of the followers so as to sustain their allegiance; sell their agenda or retain power, and finally, compel people to submit to laws and orders of the land. Although the work is on the analysis of political speeches, it differs from the present study in the sense that it is confined to the stylistic analysis. According to Ayeomoni, the analysis involves an assessment of various styles of the use of language in relation to social situation. So,

the present study could be regarded as a major step forward in the study of the language of politics since it also deals with the analysis of political speeches but from the cognitive semantic perspective.

A study related to Abdullahi-Idiagbon (2010) explores how Nigerian politicians capitalise on linguistic terms to commune their emotions and ideological beliefs as snares of the sympathies of the masses. The study applies CDA as method of analysis, and uses data from three presidential campaign speeches. The findings establish that the elite in the country skilfully select title, slogans and diction in their campaign speeches to manipulate the thinking of the electorates. Similarly, Remi and Ojukwu (2014) employ purposive sampling technique to study 16 out of 51 samples of political speeches of the 2011 voting campaigns in Nigeria. They also arrive at the same result.

Moreover, Daramola (2008) analyses the metaphorical use of the word *child* in the farewell speech of Chief Ernest Shonekan as 'a child of circumstance' and in the inaugural speech of General Sani Abacha, as 'a child of necessity'. Ventola's systemic functional theory and semiotics are used to analyse some relevant statements, responses and comments on the two political changes from the articles of some national newspapers. The study reveals that the expressions were used not only as part of the reasons for taking up the power but also to signal both the state of the nation and the kind of government they lead. The study serves as additional evidence that the elite whether civilians or military manipulate language especially through metaphor to influence public opinion on a particular issue.

Likewise Oluremi (2013), studies political speeches of Chief Obafemi Awolowo to spot the efficacy of the use of rhetoric by the Nigerian statespeople to persuade, inform, correct or manipulate the audience. The analysis employs Halliday's Systemic Functional Grammar framework and New Rhetoric Approaches. The findings show that Awo uses metaphor and other devices as a persuasive tactic to gain the audience's support. However, although the study shows the impact of Yoruba culture on Awo's expertise in rhetoric, it fails to analyse any of his speeches made in Yoruba language. In other words, there is a need to study the elite's political speeches in the native languages as the present study

sets out to do. This will help in recognising the effectiveness of the Nigerian languages in addressing issues of national significance.

Following Lakoff and Johnson's (1980) theory of conceptual metaphors, Taiwo (2009) examines the use of metaphor in selected Nigerian political discourses as a source of persuasive and rhetorical instrument. Three target domains are spotted as sources of conceptual metaphor in the data: the nation, politicians and politics. The result reveals the following conceptualisations: the **NATION AS FAMILY** and a **PERSON**, the **POLITICIAN AS BUILDER**, **POLITICS AS BATTLE** and **POLITICS AS JOURNEY**. Though it uses only one theory, it is still relevant to the present study.

Similarly, Ezuruike (2011) finds that both subjects to her study, Tony Blair and Nelson Mandela, statespeople from different background use more related conceptual metaphors when choosing a source domain to account for a political target domain. The finding implies that though, metaphor is relatively universal tool of communication, the effect of some factors linked to the experience of individual speaker affect how metaphors are used from one geographical area to another. This shows the link between the present study and Ezuruike's.

In a related study, Lawan (2016) examines the use of metaphor in the acceptance and inaugural speeches of Presidents Goodluck Jonathan and Barack Obama. Like the present study, Lawan applies CMA as theoretical frame work and method of data analysis. The finding establishes that both speakers utilised metaphors to create ambiguous statements, tell lies and deceive the audience. The study, therefore, concludes that the speeches serve two major roles: the pragmatic, power relation and the political. The study is related to the present one in the sense that it deals with the use of metaphors in political speeches. Moreover, CMA is also used as the theoretical framework. This enables the researcher to analyse metaphors from both cognitive and pragmatic perspectives. However, unlike the present study, Lawan's study is a comparative analysis of the speeches of two different presidents who have divergent experience of the world. Thus, even the researcher confirms that using English as the language from which the data is derived is to the disadvantage of one of the subjects. This is because

the language is not native to him. In contrast, the present study analyses metaphors used by the native speakers of the language that serves as the source of the data for the analysis.

To put it briefly, it could be deduced that one thing the previous studies share in common with the present study is their convergence on the analysis of political speeches. Most of them, however, carry out their study either from Pragmatics or CDA view points. In addition, none of them examines the political speeches conveyed in any of the multiple Nigerian languages. **2.11**

Theoretical Framework

Despite the fact

that there are several theories of metaphor in Cognitive Semantics, this study, being essentially on the investigation of metaphor in political speeches, adopts the Critical Metaphor Analysis (CMA). CMA, an approach pioneered by Charteris-Black (2004), is a method of analysing metaphor in political speeches that incorporates Critical Discourse Analysis (CDA), Conceptual Metaphor Theory (CMT) and Corpus Linguistics. The rationale behind introducing CMA is to identify the covert and possibly unconscious intentions as well as the ideologies of speakers in the course of critically analysing metaphors. The approach is made up of three stages: identification, interpretation and explanation of metaphors.

Metaphor identification is the process of discovering the kinds of metaphors that are used in a message, and also of establishing whether the metaphors show semantic tension between a literal source domain and a metaphorical target domain. The stage is further divided into: preliminary identification and confirmation of the identified metaphors. The former has to do with a careful scrutiny of data to identify the existing metaphors. Charteris-Black proposes the following description of metaphor that may lead to the more accurate achievement of this objective: a metaphor is a linguistic representation that emerges from the shift in the use of a word or phrase from the context or domain in which it is standard to another context or domain where it is not expected to transpire, thereby causing semantic tension. It potentially has linguistic, pragmatic and cognitive characteristics. This means that the kinds of metaphor that are to be taken into consideration in CMA are those that show incongruity or

semantic tension (at linguistic, pragmatic or cognitive levels) as a result of a shift in domain.

At the level of confirmation of the identified metaphor, the theory prefers conventional metaphors to novel ones. This is because the conventional metaphors are more unnoticeable by the listeners. This implies that the identified metaphors that frequently appear in everyday discussion should preferably be included in the final analysis. He suggests that depending on the context and the speaker's intention any word is potentially metaphoric. The advantage of identifying metaphors in this way is to provide an enabling environment for determining the part of words that are metaphorical and to exclude literal uses from the analysis.

Charteris-Black employs Lakoff and Johnson's cognitive semantic metaphor theory – CMT to approach the second step, interpreting metaphors. Metaphor interpretation involves the way of determining the type of social relations that are structured through the identified metaphors. For example, in the metaphor *to fight a crusade against terror*, he identifies the conceptual metaphor **POLITICS IS RELIGION**. He argues that "in order to make a claim for a conceptual metaphor, there is necessarily a need for other linguistic forms that are motivated by the same idea." Thus, for example, the Bush's famous phrase "the axis of evil," serves as evidence for the metaphor **POLITICS IS RELIGION**. Hence, **POLITICS IS RELIGION** would be a good conceptual metaphor to be considered in the analysis of Bush's political discourse.

Metaphor explanation, the last stage of analysis, has to do with the explanation of a set of beliefs that influences the preference of a particular metaphorical expression. In dealing with CMA, there is a need to study the social context in which the speeches are given as well as to analyse the overall context of metaphor use from CDA direction so as to complement the cognitive semantic approach. Moreover, he is of the view that the identification of a conceptual metaphor like **POLITICS IS CONFLICT** is, in addition to paving a way of interpreting the connection between literal and metaphorical words, a means of explaining differences in ideological points of view of the speakers. For instance, a politician may insist in using the metaphor **POLITICS IS ETHICS** while, another one may be

identified with the metaphor **POLITICS IS CONFLICT**. Thus, a different ideological motivation can be realised from each of these conceptual metaphors.

Furthermore, Charteris-Black introduces corpus-based approach into CMA as a response to the criticism levelled against CMT that the data used in the analysis of metaphors are systematically manufactured to serve the desired result. The advantage of using corpus is that it involves the use of natural language compiled from a huge amount of data. Besides, it gives liberty to the researcher to either combine both quantitative and qualitative methods of analysis that allows for determining the frequency of a word forms in a corpus, or to use only qualitative method that allows the discovery of possible meanings deducible from a particular word forms.

The integration of CMT and CDA makes CMA relevant to the present study. This is because it provides a way of identifying metaphors that characterise political speeches. This will make the analysis possible for, if all types of metaphor are to be involved, an infinite number of them have to be studied. In addition, CMA guides to understanding the conceptual metaphors used by Kano State politicians, and the particular perspective the speaker intends the metaphor to address. However, instead of conventional metaphors, the present study is giving more emphasis to novel metaphors. This is due to the researcher's presumption that the Kano State politicians tend to use novel metaphorical expression, pretending it to be a cause of amusement while at the same time achieving their hidden objectives.

Nevertheless, the theory, CMA does not attempt to adequately explain the motivating factors for selecting some metaphors in favour of others in a given speech. Therefore, since CDA examines the relationship between discourse and ideological beliefs, it is expected to answer the question why the politicians use some metaphors instead of others in their political speeches. The use of corpus linguistics is also applicable to this study. This is for the reason that the theory requires that the data to be used in the analysis are derived from natural language use. The data used in this study are gained from the speeches of the politicians not from invented examples. Both quantitative and qualitative data analyses

as elements of corpus linguistics are employed to verify the frequency of the use of a concept in the data and to identify the meaning the concept is intended to imply. Hence, using CMA as the framework will make the analysis, interpretation and explanation of data for this study more reliable.

2.11 Summary of the Chapter

This chapter

reviews the dominant issues about metaphor in political speeches from cognitive semantic point of view. Specifically, the chapter reviews literature on the place of metaphor in Hausa language. Since Kano State serves as the location where the study is set, the history of the emergence of the State and its political situations from the early periods are examined. In addition, the study deals with a survey of whether metaphor is also an unavoidable linguistic instrument for conveying messages in Hausa. The chapter examines the concept of Semantics as regards to meaning, sense, reference, lexical relation, meaning in context, and Speech Act Theory in relation to metaphor in politics. Moreover, the controversies as to whether metaphor should be taken as belonging to the domain of literature alone or it should cover linguistics are studied. However, since the essence of the study is to examine metaphor in political speeches from cognitive semantic perspective, the chapter explores the conceptual metaphors in general, the origin, meaning as well as language of political discourse in relation to metaphor. Then, a section is devoted to the review of the previous studies on the use of metaphor in political speeches. Finally, the chapter concludes with the study of the theoretical framework that the study adopts.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Preamble

This chapter discusses the frame of the methods to be used in the present study. The chapter explains the research design, the population and sample of the population of the study, data collection instrument, data collection procedure, and technique of data analysis.

3.2 Research Design

This research primarily examined the position of Hausa metaphorical expressions in the speeches of Kano State politicians. The study adopted qualitative research design, otherwise known as the interpretive approach to research. Northey, Tepperman and Albanese (2009) explain that the technique concerns more with how a particular way of thinking and acting fits together with the uniqueness and changeability of the situation under study. The approach, therefore, enabled the examination and description of metaphor from the data collected from the radio political programmes for the purpose of the study.

The study, in particular, used CMA as both the theoretical framework and method of data analysis. The theory is made up of CMT, CDA and Corpus Linguistics. The content analysis supplements CMA in answering questions related to this study. Many studies on metaphor in politics, such as that of Hartman (2009), Jiang (2010) and Lawan (2016) utilise this approach to find answers to questions on the nature of metaphor in the speeches of politicians.

3.3 Population of the Study

The population of this study covered the Kano State politicians. The general population of the State according to the National Population Commission's 2006 census is 9,401, 288 people. Due to the people's awareness and interest in political issues, the politicians form a large number of the population (Alechenu, 2014). Moreover, different groups of people (consisting of both the public who participate in political debates and the statespeople) who share the same view with respect to a particular leader, idea, interest or policy are evident among the politicians. The study decided to use this category of

people because they express their diverging political views in Hausa. They are, for this reason, expected to utilise metaphor as one of the mediums through which they communicate their opinions.

3.4 Sample of the Study

The study specifically targeted those politicians who attend political programmes aired on different radio stations residing in the State. This kind of politicians, as van Dijk (2000) describes consist of both the statespeople who are being paid for their political engagements and who are elected or appointed as the central players in the polity, and the general public who participate in the political communicative events.

The reason for including the statespeople and other political supporters is that the study is mainly concerned with informal political speeches. This, therefore, allowed for a comprehensive account of the use of metaphors in the language of the politicians. Though the theme of each speech might be prepared prior to its delivery, the method of the conveyance is often natural, thus enabling a speaker to spontaneously create metaphors that transmit the content of the message in a condensed but detailed manner. This is in line with Stubbs' (1996), and Carter and Simpson's (1989) opinion that the context for studying language should be real, and to be real the examples of the language studied should be obtained from a natural situation.

3.5 Research Instrument

Radio is the instrument for collecting the data of this study. The study used seven radio stations that transmit their programmes on frequency modulation band (FM). The stations are: Dala FM, Express Radio, Freedom Radio, Pyramid Radio, Radio Kano Two, Rahma Radio, and Wazobia Radio. Each of these stations has a programme which serves as a platform for opposing groups of politicians to express their different political outlooks. These programmes are broadcast weekly from Monday to Friday, and each

one covers a period of 30 minutes only. The title and duration of each programme are presented in the table below:

S / N	Stations	Frequencies	Titles of the programmes	Time: Monday to Friday	Repeat broadcast: Tuesday to Saturday
1	Dala FM	88.5m	Hangen Dala ba shiga birni ba (sighting Dala hill does not amount to entering the city)	10:00- 10:30pm	8:30 – 9:00am
2	Express Radio	90.3m	Ido ba mudu ba ya san kima (an eye is not a measuring device but it can estimate)	8:30 - 9:00pm	9:00 – 9:30am
3	Freedom Radio	99.5m	Kowane gauta ja ne sai dai in ba rana (all politicians are alike)	9:00 – 9:30pm	7:30 – 8:00am
4	Pyramid Radio	103.5m	Siyasar Kano sai dan Kano (understanding Kano politics is only for Kano people)	10:30 -11:00pm	9:30 – 10:00am
5	Radio Kano Two	89.3m	Iya ruwa fidda kai (a skilled swimmer is the who save themselves from being drown)	8:00 – 8:30pm	8:00 – 8:30am
6	Rahma Radio	97.3m	Harshenka alkalinka (your tongue is your judge)	8:30 – 9:00am	7:00 – 7:30am
7	Wazobia Radio	95.1m	Ga fili ga mai doki (a racing ground and a person on a horse)	9:30 – 10:00pm	not repeated

Table 1: titles of the political programmes and times for presenting the programmes

The rationale behind choosing radio as the instrument for collecting the data is, as previously stated, due to the fact that the politicians prefer it as the link between the general public and them. They do this because they understand the fact that the masses subscribe more to it than to any other media. Studies by Maikaba (2005) and Sanda (2005) confirm this.

3.6 Data Collection Procedure

As

already mentioned the data for this study were obtained from radio political programmes. To get the records of some of the programmes, the researcher sought the assistance of Freedom Radio and Radio Kano Two FM Stereo. These radio stations started broadcasting political programmes for a period longer than that covered by the present study. However, some of the programmes are recorded directly by the researcher from other radio stations that are established later.

After getting the recorded programmes, the researcher then listened to each one. At the beginning of a programme, the researcher wrote the name of the station on the top of a piece of paper and listened to the presenter. As soon as a politician was introduced to say their minds, the researcher took note of any expression that linguistically transgresses the semantic or pragmatic boundaries. This was done in compliance with Charteris-Black's (2004) preliminary identification of metaphor. The study, however, focused more on novel metaphors as the data. This is crucial owing to the pervasive nature of metaphor in language; it would be in vain to include all kinds of metaphors. Yet, this does not mean that the conventional metaphors were entirely avoided. The study also considered those fossilised metaphors that were still capable of catching the attention of the listener semantically or pragmatically. Many researchers on this topic such as Dvorack (2011) used this criterion in their studies.

The researcher then went through the record to cross check whether there were non metaphorical expressions, and to find if there were mistakes or omissions of some words when the exercise was taking place. When an omission or mistake was found, the researcher identified the radio station from which the speech was recorded. Then, the researcher replayed the programme in order to make correction. The assumed metaphorical expressions were then recorded in an exercise book specially reserved for this purpose. This exercise served as the preliminary identification step of identifying metaphor.

3.7 Techniques of Data Analysis

In analysing the data for this study, the researcher acted in accordance with CMA's three steps of analysis: identification, interpretation and explanation of metaphors. In the first step, metaphor was identified in accordance with Charteris-Black's definition which emphasises that a metaphor as a linguistic representation has to emanate from the expression that deviates from the context or domain where it is normally found to be used and appears in another context or domain where it is not expected to occur, thereby causing semantic irregularities.

The theory divides the identification stage into two parts: preliminary identification of metaphor and confirmation of the identified metaphor. The first step which consists of examining the data with the intention of identifying the existing metaphors was dealt with in the data collection section of this study.

In the confirmation of the identified metaphors stage, the researcher selected the metaphors to be used in the interpretation stage of the analysis from the ones already identified in the preliminary stage. At this point, the researcher deviated a little from the Charteris-Black's principle by paying more attention to novel metaphors as opposed to conventional metaphors. This by implication means that the identified metaphors that are frequently observed in everyday communication were not given much attention in the final analysis because they do not instantly attract semantic tension. However, the analysis included the metaphors that were then conspicuous. For this reason, the researcher used the Hausa English dictionaries by Bargery (1993), and Newman, Yahaya and Dresel (1979) to make the identification of the metaphors more objective.

However, it is the nature of language that it is dynamic. Hence, new words or expressions including metaphorical ones are constantly created and added to a language while others are dying. In the case of metaphorical expressions, many are becoming conventional to the extent that the users of a

language may not be conscious of the fact that most of what they say literally is originally metaphorical. For this reason, a further rigorous crosschecking for more objectivity is ideal as Mio et al (2005), and Jagger and Buba (2009) did. This is because most of the samples of metaphors provided in the dictionaries became dead metaphors due to the time taken. Therefore, the selected metaphors were divided into four groups. Each of the groups was listed on a labelled sheet of paper: A, B, C and D. Group A and group B were given to two different Hausa lecturers and C and D to two English lecturers respectively. All of them speak Hausa as their native language and have background knowledge of metaphor. The researcher requested them to read and rate if each metaphorical expression is frequently used in everyday Hausa interlocutions.

After the first assessment, a new copy of each list was presented to them in a rotational form. This method was continued until each of them assessed all the lists. The contacts with the lecturers were not made at the same time or place. The total number of metaphors coded was recorded. The metaphors that were unanimously agreed upon by the raters as causing semantic tension were directly recorded. The raters were then requested to discuss whether there were some metaphors that still call attention to themselves linguistically from the remaining ones. Those identified with the above mentioned quality, were also included in the analysis. Although, most of the speeches were found to contain more than one metaphorical expression, the linguistic metaphors were counted and recorded individually for the purpose of analysis.

The researcher recorded the political speeches from which the linguistic metaphors were identified as appendix one. The speeches were recorded in Hausa. Then, a direct translation followed immediately. However, because of the inconsistencies between English and Hausa as regards to meaning of an expression originating from variation in culture and environment among other factors,

the researcher tried as much as possible to give an indirect translation that is very closer in meaning to English language.

The second stage of analysis involves the interpretation of the identified metaphors. The researcher traced the conceptual metaphors that activated the identified metaphors, that is, the linguistic metaphors. Conceptual metaphors describe the kind of relationship existing between two groups of ideas (source and target domains) in the people's minds. On the other hand, the linguistic metaphors serve as evidence for the existence of the conceptual metaphors (Deignan, 2005). CMT was employed to interpret the metaphors. Using this theory as a method of interpreting metaphors is relevant because going by Charteris-Black's (2004) account, it helps to infer the intentions and ideologies hidden in a figure of speech (e.g. metaphor or metonymy).

To do the interpretation, the conceptual metaphors were identified in the form of **A IS B** or **A AS B**. Example: **POLITICS IS RELIGION**. In this case, **B** or **RELIGION** is the conceptual source domain while, **A** or **POLITICS** is the conceptual target domain. Each linguistic metaphorical expression was interpreted as the manifestation of a particular conceptual metaphor. Thus, the linguistic metaphors that are relevant to a conceptual metaphor, the frequency of their occurrence and their percentages were recorded in a tabular form. The percentage was calculated by dividing the total number of expressions under each conceptual metaphor with the total number of the whole linguistic metaphors and then multiplying them by 100. The interpretation of the conceptual metaphors followed the table immediately. Other tables portraying the linguistic metaphors under each related conceptual metaphor are placed as appendix two together with their types (either conventional or creative).

The explanation of the conceptual metaphor is the last stage of analysis. At this level, the underlying principle behind using a conceptual metaphor was explained from the ideological point of view of the politicians. In this situation, CDA was introduced to complement CMT in the analysis of

conceptual metaphors. This is because CDA provides clues to understanding the ideological motivation for choosing some metaphors in favour of others when discussing a point. Thus, the conceptual metaphors were examined from the linguistic context, the physical setting, the social setting, ideological outlook, historical and cultural context as well as emotion and cognition. This is in line with Charteris-Black's (2004), van Dijk's (2009) and Kovecses' (2010b) discovery that the selection of a particular metaphor for communicating messages by individual or group is influenced by many factors.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.1 Preamble

This chapter contains the data analysis and interpretation as well as explanation and discussion of the findings. As stated in the techniques of data analysis section, the present study considers novel metaphors, and conventional metaphors that are rarely used in other domains as such capable of drawing attention if used in political discourse. In other words, the omnipresence nature of metaphor in Hausa language will make the study unproductive if all metaphors are to be recorded.

4.2 Identification of Metaphor

At the preliminary level of metaphor identification, the researcher examined 826 political programmes. From them, the study identified 143 statements containing 257 metaphorical expressions. Then the researcher presented the expressions to the four coders following the procedure stated in chapter three. The coders unanimously but unaware of one another's decision identified 131 statements as containing 240 metaphors. However, after a careful re-examination, when they came together to make their final judgement, they agreed upon four more statements and 11 linguistic metaphors as being valid for inclusion into the data. This changed the total to 135 statements and 251 metaphorical expressions. From the sum, a total of 119 novel and 132 conventional metaphors were identified. This arose because most of the statements have more than one metaphor. Example:

Duk lokacin da kake da *'ya rangadediya* ka ga wani mutumin kirki *dan dangi* ya zo *neman aurenta* to ranan za ka kwana cikin farin ciki. (Whenever you have *a daughter, very beautiful*

you saw someone very good *son of relations* he came to *seek her marriage*, then on that day you will pass the night inside happiness.) You will appreciate very much when a very popular political figure shows his interest in joining your well structured party.

In the above speech, four metaphorical expressions were recognised as follow:

- (i) 'ya – daughter: to mean political party
- (ii) rangadediya – very beautiful: to mean party that is well structured
- (iii) dan dangi – son with numerous relatives: a politician having many supporters
- (iv) neman auren ta – seeking her hand in marriage: trying to be the party's aspirant.

The identification of linguistic metaphors from the analysis of the data serves as proof that Kano State politicians generally use metaphors in their speeches.

4.2.1 Types of Concepts

The table below shows the list of the concepts that are identified from the data as source domains which the politicians use to depict a target domain relating to a political topic. It comprises the sum of the entities from which the source domains are derived, the frequency of their occurrence in the data and the percentage of each concept as regard to the whole concepts.

Table 2: Types of Concepts, Frequency and Percentage

S/N	Concepts	Frequency	Percentage
1	machine and tools	11	4.38
2	movement and direction	26	10.35
3	human attributes	16	6.37
4	forces and their effects	30	11.95
5	Religion	33	13.15
6	war and conflict	24	9.56
7	Plant	5	1.99
8	business	7	2.78
9	heat and cold	5	1.99
10	light and darkness	3	1.19
11	family and marriage	27	10.75
12	cooking and food	9	3.58
13	Journey	9	3.58
14	game and sport	9	3.58
15	supernatural phenomena	12	4.78
16	health and illness	1	0.39

17	death	4	1.59
18	animal	3	1.19
19	building	11	4.38
20	Taste	4	1.59
21	Container	2	0.79
	Total	251	100

See appendix two for the entities each of the concepts contains

The study identifies twenty-one concepts consisting of various entities as the source domains as shown on the above table. The concepts are represented in a range of frequencies and percentages. But, the various items making each concept are presented as appendix two.

The above analysis indicates that Kano State politicians use metaphorical expressions in their political speeches. The twenty-one concepts provide the substances for the metaphorical expressions. Some of the concepts come from physical objects, while others are from entities that are, even though intangible, they are, however, more familiar to both the speakers and listeners.

The following excerpt provides an example of the important role the concepts play in the political discourses:

Jam'iyyar APC **buhun kusa** ce! (The political party APC is **a sack of nails!**) The members of APC are people who have conflicting views.

In this expression, the speaker employed an ontological metaphor to describe members of a political party having divergent political views which led to the internal conflict within the party as if the views are concrete materials, *nails*. It also showed that the political party, an abstract entity was depicted as container through what cognitive semanticists refer to as image schema of containment, *a sack of*. This implies that the party depicted as container has restricted the movement of the conflict within its boundary. It is, therefore, of advantage to the oppositions. The political speeches holding the linguistic metaphors are presented as appendix one.

4.3 Interpretation of Conceptual Metaphors

This level of analysis deals with the interpretation of the identified metaphors. The interpretation demonstrates how Kano State politicians strategically design conceptual mappings to accomplish their persuasive purposes. To do the interpretation, there is a need to discern the difference between conceptual metaphors and linguistic metaphors. Thus, all the two hundred and fifty one metaphorical expressions obtained from the different domains, as identified in the data, are linguistic metaphorical expressions. These expressions serve as evidence that there is the presence of the conceptual metaphors. On the contrary, the conceptual metaphors, describe the image-schema structure, the kind of relationship existing between the source domains and target domain of politics in the mind of Kano State politicians. Therefore, as it is the convention in CMT, the present study presents the conceptual metaphors in the form of **A IS B** or **A AS B**. Example, **POLITICS IS RELIGION**. Then, lower case letters are used to point out the linguistic metaphor in each statement. Moreover, the italicised words or phrases in the statements account for the particular linguistic metaphors.

4.3.1 POLITICS AS MACHINE/TOOLS

Kano State politicians talk about politics in terms of machine and other tools. For example, in the following excerpt:

1. Wa'ansu *fulagan* gwamnati sun hana ta aiwatar da komai. (Some government's *plugs* denied it to undertake any thing.) Some top government official prevented it from executing anything.

The metaphor conceptualises the powerful influence of some government officials on whom the governor reposes confidence as *spark plugs* that produce a spark in an engine which makes a machine to start working. By employing this metaphor, the speaker attempts to call attention to the fact that some

of the officials are not performing their duties in good faith as they are trying to retard the progress of government policies and developments.

In another example, the speaker endeavours to remind the political office holders that the position they are occupying is not permanently conferred upon them; it has limited time.

28 ***Kujerar siyasa kujerar aski*** ce; duk wanda aka askewa **kansa** sai ya **tashi** ya bawa wani. (*The chair of politics is a chair of barbing*; that who so ever **head's (hair) is cut** he should **stand** and give to another person.) A political position is for a prescribed term; if a political office holder's tenure lapse they should hand over to the newly elected person.

The speaker skilfully sends the message by conceptualising the political position occupied by someone as a *barbing chair*, a tool that people sit to have their hair cut which nobody would want to occupy unendingly.

4.3.2 POLITICS AS MOVEMENT

Movement involves the act of changing the position of the body, its parts or something else. Kovecsus (2010a) remarks that a movement can be stationary as in the case of shaking, or directional when it has to do with the adjustment of location: forward and backward, up and down. Politicians in Kano State use movements of various kinds to metaphorically conceptualise various political issues. The forthcoming example reveals this:

97 ***Tsallakawar*** Aminu Mai Tsidau PDP cikas ne ga APC a Makoda Local Government. (The **cross over** of Aminu Mai Tsidau to PDP is a stumbling block to APC at Makoda Local Government.) The defection of Aminu Mai Tsidau to PDP is a set back to APC in Makoda Local Government.

This metaphorical expression suggests that the defection of a politician from one political party to another is conceptually concretised as the cross over from one side to another.

4.3.3 POLITICS IS HUMAN ATTRIBUTES

This section reveals some of the instances where politicians in Kano use various parts of human body to conceptualise politics, political parties or political activities.

- 3 Mafi yawan jami'an wannan gwamnati masu *hannun jarirai* ne. (Most of this government's officials have *infants' hand*.) Most of the present government officials are parsimonious.

In the above expression, the experience that babies are normally born with their hands closed, as if they clench something that they are never ready to part with is conceptually metaphorised to expose the parsimonious statespeople who do not want to give money to their supporters.

4.3.4 POLITICS IS FORCE AND ITS EFFECT

There are several metaphorical conceptualisations of the abstract domain of politics in terms of forces or their effects in the speeches of Kano State politicians. The politicians invoke human and natural physical strengths or their effects to describe a particular issue or development in politics. Below is an excerpt:

- 76 Kwankwaso ya na kusa da shiga *kusufin* siyasa. (Kwankwaso is near entering the *eclipse* of politics.) The political influence of Kwankwaso is about to wane.

In this metaphorical expression, the speaker uses ontological metaphor to talk about the abstract concept of politics. Thus, losing prominence by a statesperson is accounted for in terms of physical phenomenon of lunar or solar eclipse.

4.2.5 POLITICS IS RELIGION

There are also political speeches which conceptualise the source domain of religion in the

discussion of the target domain of politics. These various metaphors indicate the importance that an issue holds for the politicians. Here is a case in point:

81 Wannan **ukuba** ta shekara uku da rabi, Allah idan wani **zunubi** mu ka aikata ma ka mun tuba. (This **torment** of years three and half, Allah if it was a **sin** we did to you, we repent.) We seek your refuge oh Allah from the adversity we're subjected to by this administration.

In this example, there is the use of concepts of religion to metaphorically call attention of the hearers to particular direction. Specifically, the use of the terms **torment** and **sin** is derived from the notion of evil doings against Islamic law and the resultant punishment. The speaker skilfully implores this metaphor to intensify the gravity of the situation. Thus, even if the listeners did not consider the condition seriously, the speaker aims to redirect their attention to its severity.

4.3.6 POLITICS IS WAR/CONFLICT

In politics, there are constant arguments among members of opposing parties over political issues. They use some metaphorical expressions that manifest underlying conceptual metaphors which characterise the political arguments in the form of war or conflict as in:

68 **Rundunar** Buhari ne su ka yi musu **kwanton bauna**. (It was Buhari's **army** who **ambushed** them.) They were severely criticised by Buhari's supporters.

In this speech, the speaker ontologically connects the group of supporters to army, while criticism, the act of expressing disapproval and opinion about the oppositions' policy is viewed as ambush, the military act of hiding and making a surprise attack on the enemy.

4.3.7 POLITICS IS PLANT

Kano State

politicians deploy the source domain of plant and other features associated with it to depict politics. In

the following example, the speaker conceptualises imposing a candidate on the electorates arbitrarily as transplanting the candidate, election period as harvesting season, and benefiting from the works of an elected statesperson as harvest:

125 Wannan *shuka* da aka *dasa* mana ba ‘*yan halal* din wananan *mahaifa* ba ne za su *girbi yabanyar* ta ba. (This *plant* that has been *transplanted* for us, not the *legitimate children* of this *womb* who are to *harvest* its *crops*.) It is not the indigenous people of the local government who are going to benefit from the activities of the person arbitrarily imposed as the chairman of the area.

4.3.8 POLITICS IS BUSINESS

Some business expressions are used to describe political activities. For example:

115 Mu mata da mu a ke shiga kamfen ko wanne loko amma in an ci zabe kuma an zo rabon mukamai sai muga an *zare bulo* an yi *simogal* din wasu matan da ba su sha wahalar komai ba. (We women together with us that are entering campaign in to every nook but if the election is won and the sharing of appointments is attended, we would see that *a building block* is pulled out and some other women who did not suffer any hardship *smuggled* in.) We the common women are the ones who participated physically and financially during the campaigns. However, when it came to the issue of political appointments, it is only the women from the elite that are considered.

The speaker understands that the best way to make her complain about the unfair treatment of some women in politics very effective is to invoke this metaphor. In this respect, the experience of physical crime of illegal importation of people or goods into the country is metaphorically used to lament that some women who did not suffer any hardship during campaigns are secretly introduced to government officials and appointed to strategic positions based on their socio-economic background. The appointments are to the detriment of those who underwent the hardship during the campaigns.

4.3.9 POLITICS AS HEAT OR COLD

The data shows that the politicians invoke metaphors to talk about politics in terms of heat or cold.

One of the instances of the conceptualisation of politics as heat or cold is:

- 13 Ina yi wa ‘yan uwana ‘yan Nigeria murnar zagayowar **kakar** ‘yan siyasa **mabukata** wacce dama ce da talaka zai **huce haushinsa**. (I am doing my fellow Nigerians happy around of **harvesting period** of politicians, the **needy** which is a chance for the masses to **cool down their temper/ revenge**) I congratulate my fellow Nigerians for the arrival of yet another general election period in which the politicians seek different positions. It is an opportunity for the masses to punish the candidates who disappointed them.

The linguistic metaphor *cool down their temper* reveals that the Hausa language also conceptualises anger in terms of heat.

4.3.10 POLITICS AS LIGHT AND DARKNESS

The

data portrays the use of light and darkness metaphors as the source domain to speak about the target domain of politics. This can be instantiated in the up coming example:

- 129 Rigimar da a ke yi da mu ita ce, **abinci** a ke ci a **duhu** mu ka ce a **kunna fitila** mu ga **lomar** kowa. (The dispute we are engaged in is, a **food** is being eaten in the **darkness** then we asked that **light should be switched** on so that we see the **morsel** of all.) The genesis for the dispute involving us is on the fact that we demanded that issues concerning the party should be treated openly.

The concepts of light and darkness, two situations that enable the ability or inability of the sense of sight to perceive a concrete object, are mapped on political context to bemoan the execution of some important issues by few party officials without the knowledge of the majority of the officials. In this metaphor, light hints awareness while darkness refers to unawareness, both intangible phenomena.

4.3.11 POLITICS IS MARRIAGE AND FAMILY

This

section presents the instances where Kano State politicians map the experience of marriage activities

and family relation in Hausa culture onto politics to give information about important political topics.

Below is an excerpt:

88 Atiku da Kwankwaso da Obasanjo *uwarsu daya ubansu daya*; duk *tsatson* PDP ne. (Atiku and Kwankwaso and Obasanjo have one *mother* and one *father*; all are *genetic* of PDP.) Atiku, Kwankwaso and Obasanjo share the same political ideology; they are still silent members of PDP.

Here, the speaker attempts to depict members of the same party as siblings from the same lawful wedlock. The parents are portrayed as the party, and the members of the party who share the same political ideology are given the impression of having the same genetic trait.

4.3.12 POLITICS AS FOOD

The

conceptualisation of food involves things that living organisms eat to remain alive. Hausa politicians transfer their experience of different types of food to account for a particular political situation. This can be proved in the following examples:

94 Idan zabe ya zo za mu yi *wake da shinkafa*. (If the general election comes, we will do *beans and rice*) During the forthcoming election, we'll elect candidates randomly from all parties.

'Wake da shinkafa' (a blend of rice and beans) is one of the common Hausa food. The experience that people eat this type of food without separating each of the mixture as they consider that one is not better than the other is manipulated to persuade the electorates. This suggests that the candidates should be considered on the basis of their quality not the political party they come from during election. It means, by implication, electing candidates from different parties

4.3.13 POLITICS IS JOURNEY

The formation of the idea of politics in terms of journey entails the concretisation of the systematic patterns of dealing with political activities. As a journey is set towards a specific goal, Kano

State politicians also intend political activities for achieving a specific purpose. The party is viewed as the vehicle for undertaking the journey and the candidate as the driver etc. as in:

- 24 Ganduje *kwarraren direba* ne; shi kadai zai iya *tuka motar*. (Ganduje is **a skilled driver**; he is the only who can **drive the car**.) Ganduje is the only skilled statesman who can govern the State.

In the above linguistic expression, the capacity of administering a particular office is juxtaposed with the ability of driving a vehicle carefully for a long journey. As travelling on a vehicle requires a skilful driver who is able to overcome the difficulties of the journey, the metaphor implies that administering a state needs a person with ample administrative experience. **4.3.14 POLITICS IS GAME/SPORT**

This section provides evidence to the assumption that politics and its various activities are structured in the form of sporting activities. In other words, many political situations are better understood when the speaker draws concepts from game and sporting activities to talk about the situations. Example:

- 53 *Koci* Kwankwaso shi zai nuna wa *dan wasa* Ganduje yadda zai *yanke 'yan wasa* ya ci *kwallo*. (*Coach* Kwankwaso will show *the player* Ganduje how to **dribble past the other players** and **score the goal**.) Kwankwaso as a skilful politician will guide Gaduje on how to win the election.

The speaker cognitively applies these sporting registers to the target domain of politics with the intention to present the politicians and political activities with the attributes of football game. A person with technicalities of winning election is linguistically structured as a person who trains others in sport; candidates are depicted as players and political manoeuvre as dribbling. The mappings originate from the background knowledge of the football sporting.

4.3.15 POLITICS IS SUPERNATURAL PHENOMENA

The

belief that a particular thing or event exists or can happen in a paranormal way is metaphorically introduced into politics.

74 **Bokan** siyasa ya zo da **ruwayar** cewa **kasa ta nuna** karshen farin jinin Kwankwaso ya zo. (The political **soothsayer** came up with the **narration** that **earth (sand-divining) showed** the end of the popularity of Kwankwaso came.) There is a prediction that Kwankwaso's political influence is coming to an end.

In the above linguistic expression, the speaker conceptualises a person who can make a political prediction as to what would happen in the future as a *soothsayer*, the prediction as *soothsaying* and the features that provide the ground for the prediction as *sand-divining*.

4.3.16 POLITICS IS HEALTH

This

section presents the deployment of concepts from the source domain of health affairs to discuss the target domain of politics. AIDS (Acquired Immune Deficiency Syndrome) is a new trend to Hausa people. What they are aware of about the disease is that it is transmitted sexually, and it causes excessive loss of weight leading to the death of the affected person. The politicians invoke this experience to discuss some specific political issues. Example:

123 **Kanjaman** da ta **aika** ANPP **kabari** ita ta **kama** PDP a yanzu. (The **AIDS** that **sent** ANPP to **grave** it is that **caught** PDP now.) The conflicts that marked the end of ANPP are the same that are presently affecting PDP.

The problems consuming a political party that may lead to its downfall are ontologically metaphorised as illness. However, it is not all symptoms of the disease that the expression employs. The speaker's concern is only those signs which are perceived to be appropriate to the context under discussion; symptoms such as diarrhoea are systematically ignored.

4.3.17 POLITICS IS DEATH

The data in this study also shows that Kano State politicians anchor political events to death experience. In the following example, the speaker conceptualises the claim of popularity in terms of the experience people have of a dying living thing.

- 22 Siyasar Kabiru mai sabulu ta yi *wafati* jiya da karfe sha daya na dare. (The politics of Kabiru Mai Sabulu has *demised* yesterday at 11: 00 pm.) Kabiru Mai Sabulu lost his political influence the previous day at 11: 00 p.m.

The politician's loss of popularity as a result of a political blunder was viewed as death.

4.3.18 POLITICS IS BUILDING

Numerous instances of verbal manifestation of the conceptual metaphor, **POLITICS IS BUILDING** attest to the fact that Kano State politicians draw concepts from the register of building to elaborate on the political context. The forthcoming declaration attests to this claim.

- 93 Za mu yi PDP iya *linta*. (We will do PDP up to the *lintel*.) We're voting PDP in all positions except that of the presidency.

This linguistic expression means that Hausa politicians transfer their experience of building a room, for example, to account for the concept of electing a political party. Therefore, some politicians urge their fans to vote for candidates in one party from the bottom to the lintel, meaning from the State House of Assembly, the National Assemblies up to governorship election. However, in the election which is perceived as the topmost, the electorates are to vote for the candidate from the other party. This is the use of metaphorical language for persuasive purposes. Thus, one party recognises that the popularity of the presidential candidate from the other party dominates the political dealings in the State. Hence, other candidates who share the same party with that popular presidential candidate utilise this situation to their advantage. Therefore, the other party, accepting the fact that the unpopularity of its presidential candidate is unquestionable, attempts to convince the electorates to vote for their other

candidates through the slogan, PDP iya *linta*.

4.3.19 POLITICIANS ARE ANIMALS

Some proofs

from the data establish that politicians portray their political counterparts as animals. This occurs especially when a politician attempts to paint a candidate negatively as in:

122 Zamu fallasa *berayen* da su ka *kassara aljihun* kananan hukumomi a lokacin *marigayiya* gwamnati. (We'll expose *rats* that **shattered the pockets** of local government during the time of **deceased** government.) We are going to expose the looters who embezzled local government account during the previous administration.

The habit that people normally associate with rats, that is their destructive nature of people's reserves is invoked in the metaphor to depict those statespeople who are accused of embezzling of public funds.

4.3.20 POLITICS IS CONTAINER

Politicians in Kano consider certain issues in politics as though they are bounded physical objects that can hold other items. This can be realised in the examples below:

130 An gama *ginin gida* a na shirin raba *mukullai* a *tare* a *dakuna* sai ga wasu da su ka *ci mutuncin iyayensu*, su ka zo a basu mafaka. (The **building of house** is completed, the allocation of **keys** for the **occupation of rooms** is about to take place. Then some who **humiliated their parents** came asking for *shelter*.) After all efforts of establishing the new party is achieved, and the appointments of posts is to be done, some people who had dispute with their party leaders showed their interest in the new party.

In the above expression, political parties are viewed as houses, shelter that one can have protection against rain, danger or attack from others.

4.3.21 POLITICS AS FLAVOUR

Politicians in Kano use metaphors from the source domain of taste, the particular quality that allow people to recognise different types of consumable items when placed in their mouths to discuss different issues in politics as in:

72 Nasiru Ali Ahmad ya *dandana gardin kujera* shi ya sa ya *watsawa Buhari kasa a ido*. (Nasiru Ali Ahmad has *tasted the flavour of chair* this is reason he *threw soil at Buhari's eye*.) As he got the advantages of being a member of the parliament, Nasiru Ali Ahmad has disappointed Buhari.

The flavour metaphor is used in this political discourse in which the benefits gained from occupying a particular political position are recognised as delectable food.

The above stage of analysis, the interpretation of metaphor reveals the importance of metaphor in the political discourses of Kano State politicians. The interpretation points out the instances of the use of Hausa metaphor by Kano State politicians to communicate their political views over a particular issue. CMT is used as the framework for the analysis. The theory shows the relationship between metaphor and perceiving or experiencing one concept in terms of another. In line with the Cognitive Metaphor Theory, the interpretation finds that there are conceptual mappings between diverse source domains and the target domain of politics

4.4 How Unintended Meanings Emerge from Metaphorical Speeches

This section analyses the way in which other meanings that are not intended by the speaker evolve from the same metaphorical speeches. It is one of the arguments of this study that Kano State politicians use metaphorical expressions to direct the audience's attention to a desired goal but in some cases without foreseeing the repercussion that such expressions may attract other meanings which are to the detriment of the speaker. In Cognitive Semantics, this skill is achieved through what Lakoff and Johnson (1980) referred to as *Invariance Principle*. This is a situation where the inherent target domain structure automatically determines what can be mapped. Thus, the component mapped from the source to the target should be recognised as always consistent with the inherent image-schematic structure of the target domain.

In this respect, the present study observes that some politicians use metaphorical expressions which suggest that the speakers believe that the components they mapped from the source to the target domains are the only ones that are consistent with the inherent nature of the target political issue. In other words, speakers rely so much on their subjective understanding of

the link between the source domain and the subject matter of politics they intend to discuss. They seem to ignore the fact that other people may have their individual views about the topics which may be contrary to that of the first speaker. The following expressions may serve as evidence.

29 Gwamna Rabi’u Kwankwaso **katafila** ne sarkin aiki. (Governor Rabi’u Kwankwaso is **caterpillar**, the king work). The governor, Rabi’u Kwankwaso is a very hardworking person.

In the above speech, although there is no real similarity between the person, Kwankwaso and the machine caterpillar (caterpillar in Hausa means ‘caterpillar tract’. It is used metonymically to represent bulldozer, a powerful vehicle used for moving earth and demolishing buildings.), in the linguistic metaphor: *Kwankwaso katafila ne* (Kwankwaso is a bulldozer), the speaker attempts to direct listeners’ attention to a peculiar quality of the governor that resembles the physical quality of the heavy duty machine. Thus, as bulldozer performs a difficult task that is impossible for individuals to do within shortest period, the person depicted as such is capable of executing many projects within shortest possible time.

However, because the metaphorical mapping is based on value judgement, the opponents endeavour to expose the negative side of the same person represented as the machine via the same metaphor. They do this by pointing out that as one of the machine's typical functions is to destroy, so also the person’s instinct is destroying people’s properties. These support the CMT claim that the basis of similarity in metaphor is manmade.

9 **Mai takalmin karfe** ya **tattake** su; ba ka jin kukan kowa. (The **owner of iron boot** has **squashed** them; you never hear the cries of anyone.) The energetic ruler has over powered them; none of them is able to pose hindrance.

In this metaphorical expression, the speakers attempt to commend the statesperson they support by depicting him as a man of pluck and grit. It suggests that the statesperson praised as such has courage and determination to overcome all the obstacles that his opponents and possibly other administrative

officers have put to hinder the smooth running of his administration. However, the opponents also use the expression to show that as iron is a hard metal that one cannot expect to be humane because it is not human, the statesperson is portrayed via the same metaphor as having a harsh character, therefore, lacking in feeling or sympathy towards people.

- 15 Damu aka ci **yaki** amma an hana mu tamu **ganimar**. (The winning of war was done together with us but we were denied our **share of the booty**) We participated effectively to the victory of the election, but we are denied a good turn.

In the above metaphor, the speaker laments that the government denied them their expected right. The speaker thinks that since they had actively participated in the campaigns that brought the administration to power, they are, therefore, entitled to a fortune appropriate to the role they played during the campaigns. The argument is based on the subject of booty in Islam that whosoever participates in a war they should be entitled to a share of the valuable properties that the soldiers won in the battle. In this respect the speaker attempts to attract people's sympathy for the injustice done to the speakers. However, the metaphor seems to produce double reaction from the general public. Thus, there are those who sympathise with the speaker. But, to many people, the metaphor costs the speaker the high regard people are giving to them. This is because the understanding of this group is that, the public fund is not booty. Thus, demanding something from it illicitly amounts to misappropriation. Consequently, the person who insists in doing so should be regarded as an unreliable.

- 107 Buhari ya rubuta **takardar saki** ga jam'iyyar ANPP (Buhari wrote a **paper of divorce** to the party ANPP). Buhari defected from ANPP.

This metaphor is grounded on the image schema of divorce experience in Hausa community. In this society, the husband has the right to divorce his wife, and it is common that even if he effects the action verbally, he follows it with a written document. The wife and her family are normally the ones who are affected more by the act. This is because the assumption of many people would be that the wife did not

behave in accordance with what is expected from her both traditionally and religiously. Therefore, when Buhari defected from ANPP, his fans viewed the act as a famous effort that needs to be appreciated. On the other hand, ANPP is at great loss that it should be mocked as the woman who has been cursed with divorce. Therefore, if care is not taken the party may continuously be suffering from the divorce effect. This is what appears happen. Thus, the party kept on suffering from different crises up to the time when it was finally abolished.

However, the users of the above metaphor failed to notice the other side of the upshots of divorce. For instance, as it will be discussed in the next section, even though divorce is becoming rampant in Kano, the people in the State still hate it, most especially as it is not encouraged by Islam. People consider the individuals whose interests urge them to indulge their passion for divorce as irresponsible. Such kinds of people are called in Hausa *mai auri saki* (those who often marry and divorce women). Many people do not endorse giving their daughters to such types of the people. Therefore, the metaphor might also be to the disadvantage of Buhari whom the expression is intended to commend. This argument is supported by another metaphor expression

- 64 Ba za mu amince da tafiyarsa ba saboda ya yi **rawa** a baya. (We will not put our trust in his journey because he **danced** in the past.) We'll not repose confidence in him, for he strayed from the party in the past.

In this metaphor, there is an ontological transfer from the source of physical movement seemingly without any particular sense of purpose to the abstract target domain of defection from one party to another. The speaker is protesting that they will not accept the person who initially defected from the speaker's party to another back into the party again. This suggests that the defector is not trustworthy because they decide crucial issues based on the emotion rather than on the sound judgement.

- 3 Mafi yawan jami'an wannan gwamnati masu **hannun jarirai** ne. (Most of this government's officials have **infants' hand**.) Most of the present government officials are parsimonious.

This metaphorical expression falls under the conceptual metaphor **POLITICS IS HUMAN ATTRIBUTES**. In this situation, the speaker draws from the source domain of human body to account for the target domain of the behaviour of some politicians. Thus, the speaker draws from the experience that human babies normally come to the world with their hands in fist form as if they clench a precious item that they are never ready to share with someone else to conceptually expose the parsimonious statespeople who do not want to give money to their supporters. The intention of the speaker, therefore, is to denounce this attitude.

On the contrary, it can be claimed that the metaphor is not carefully selected. This is because the same mapping is used to give a positive image to the people the speech is intended to condemn. The respondents derive the advantage from the Hausa tradition of interpreting the infants' attitude of being born with clenched fists as that they are holding trust from their Creator. Consequently, any baby who is abnormally born with its hand open is jokingly asked whether it will be trustworthy. In essence, the supporters of such mean politicians claim that the politicians' inability to give out fortune is a testimony to the fact that they are dependable because they do not embezzle public funds.

The above analysis shows how unintended meanings emerge from the speeches of Kano State politicians. The analysis serves as evidence that even though speaking metaphorically is useful to politicians, metaphors should, however, be handled with care. This is because they are slippery. The speaker should not always think that because the metaphor fits the particular need they intended it to serve then the outcomes must unavoidably be constant.

4.5 Explanation of the Factors Affecting Metaphor Use

The underlying principle for introducing this section, according to CMA, is to explain how the identified cognitive metaphors mirror the social structure of the people from which the metaphors evolve. This issue emerges from Charteris-Black's (2004) and van Dijk's (2009) discovery that the linguistic context,

physical and social setting, ideological outlook, historical and cultural context as well as emotion and cognition influence the individual's or group's selection of a metaphor for conveying messages. On this basis, Charteris-Black introduces CDA to complement CMT. This is for the reason that CDA provides clues to understanding the ideological stimulus for opting one metaphor in instead of another when discussing a point, hence the emergence of CMA.

Thus, the ideological perspectives leading to the use of different metaphors when sending messages by Kano State politicians are studied. Charteris-Black (2004: 21) defines ideology as “a belief system through which a social group creates the meaning that justifies its existence to itself”. Thus, it can be seen as accumulated ideas imprinted on the minds of people making a community and through which they understand the world. The present study finds that ideology and many of its related factors exert power on the choice of metaphors by Kano State politicians. **4.5.1 Social State of Affairs**

A contemporary issue of serious concern to a community may spur the choice of one conceptual metaphor rather than others. Divorce in Kano State serves as a case study. Cases of divorce in the State are rampant that they become subjects of discussions among many concerned people. It begins to seriously affect the family relationships to the extent that the Premium Times of 15th May, 2015 reports the Emir of Kano, Malam Muhammadu Sunusi II urging Kano State Government to enact a law that will punish those who end their marriages on questionable ground. In a similar development, the Daily Trust of 9th November, 2015 reports the State governor, Alhaji Abdullahi Umar Ganduje complaining that “The increase in divorce cases in the State is worrisome, and the government will take appropriate action to curtail the problem”. This implies that the conduct, though wide spread, is not to be considered as part of the culture of the community since they still despise it.

Because it is an affair of current public interest that is much talked about, divorce affects the way people account for other topics. Here is an example of how the rampage of the action in the State influences the way a politician decides to speak metaphorically:

Buhari ya rubuta **takardar saki** ga jam'iyar ANPP (Buhari wrote a **paper of divorce** to ANPP). Buhari defected from ANPP.

This speech has its ground on the divorce experience. It also exposes the attitude of the Nigerian politicians in general and that of Kano State in particular of dumping the party they are once members for other political parties. They do this in some cases based on the injustice they think their party subject them to or on their self-interest. This occurs especially when an election is taking place or after the election when a winner is declared.

In certain circumstances, the awareness of the factors contributing to a political discourse determines the kinds of metaphors for talking about a specific matter. Kovecses (2010b) identifies the speaker, the hearer, and the entity or topic of discussion as the major participating agents that also influence the choice of a metaphor. In this study, the researcher also finds that the knowledge of major participants in the political discourse has effect on the choice of a metaphor. Reference can be made to the metaphorical expression below:

91 Duk kyan **Kano Filas** ba za ta iya karawa da **Riyal Madarid** ba dole sai **Basalona**. (However good **Kano Pillars** is, it cannot compete with **Real Madrid**; it must be between **Madrid** and **Barcelona**.) However good Bashir Lado is, he cannot defeat Kwankwaso in the forthcoming election; the candidacy will be more serious between Kwankwaso and Shekarau.

The speaker is aware of the fact that football is the most popular game in Kano as in the rest of the country. The majority of the population who are youths watch European football matches as testified by Abubakar (2014). They are also the major participants in politics. Thus, the speaker understands that the application of metaphor originating from football would be the most effective way of persuading the addressees.

Kano Pillars Football

Club, according to Nigerian Finder (2015), is the second on the list of top Nigerian football clubs. It won four Premier Leagues of 2008, 2012, 2013 and 2014. This makes it the most popular team in the State. However, despite these achievements, the speaker knows that the team is not as skilled, and as popular, as the European teams that both the speaker and the addressees are fond of watching. This knowledge made the speaker to create the above metaphor based on another knowledge that the PDP senatorial candidate for Kano Central in 2015 general election (though he was the current occupier of the position) is not strong enough to compete with the APC candidate (who was the then incumbent governor of the State). The speech implies that the PDP candidate (*Kano Pillars*) should volunteer to concede the candidature to the then minister of education (*Barcelona*) who is considered the only person having the strength and popularity to challenge the APC candidate (*Real Madrid*). Thus, this creative metaphor can be said to evolve from the speaker's awareness of the sporting activities, political situation in the State and that of the addressees.

4.5.2 Cultural Context

Culture in the view of Hofstede (2005:5) is the “collective programming of the mind which distinguishes the members of one group or category of people from another”. It can, thus, be viewed as ideological in nature. In other words, members of a group follow a particular pattern of life as directed by the dictate of the culture they conventionally agreed upon. They use the norms of the culture to define who they are and to distinguish members of other groups who do not share the same value with them as others. Marriage is one of the components of Hausa culture. It is viewed as an important custom in which two parties, a male and a female relate legally as husband and wife. Many of the rules and regulations guiding marriage rites are used metaphorically to emphasise different political events.

The value attached to marriage and many of its stages affect the choice of varied conceptual

metaphors to discuss political matters. This gives rise to the conceptual metaphor **POLITICS IS MARRIAGE AND FAMILY**. It can be viewed in the following linguistic metaphors:

35 Duk lokacin da kake da **'ya rangadediya** ka ga wani mutumin kirki **dan dangi** ya zo neman **aurenta** to ranan za ka kwana cikin farin ciki. (Whenever you have a **daughter very beautiful** you saw someone very good **son of relations** he came to **seek her marriage**, then on that day you will pass the night inside happiness.) You will appreciate very much when a very popular political figure shows his interest in joining your well structured party.

36 **'Yar mu 'ya ce kyakkyawa** duk mai so sai ya kawo **kudin na gani ina so** da na **gaisuwar uwa da uba** sannan ya biya **sadaki**. (**Our daughter is a daughter beautiful**, whosoever loves must bring **the money of I saw and I love** and that of **greeting mother and father** and then he will **pay the dowry**.) Our party is a very popular one; whosoever wants to run for a particular position must pay the dues.

Seeking marriage in Hausa culture, both the families of the d and that of the prospective wife prefer to give out their son or daughter to the family having relatively large members who possess fine qualities such as courage, honesty, caring, and are, therefore, respected by the society.

This experience of the preference attracted the then state chairman of PDP to metaphorically describe the kind of candidate their party sought as flag bearer. In the second example, the speaker is also influenced by the competitive nature of marriage in Hausa. In this situation, two or more males would want to marry one female. The person who wins the heart of the young lady will be eager to fulfil some traditional as well religious obligations. This culture has a profound impact on the creation of the novel metaphor in the second example. The speaker used it to point out the value of being a candidate in their party. In a related study, Gou (2013) finds that the debates on the purchase of Volvo auto mobile company by a Chinese motor company reflect the traditional view of marriage in which the husband plays the dominant role in the family affairs. As in many African cultures, family relation is based on an extended family system in Hausa culture. In this system, the husband, wife, grandparents and children

are very much connected. The tie brings unity to the entire family to the extent that members of the same family usually share common opinion on many issues. The way that Hausa people think and behave towards family relation is reflected in the metaphorical speeches of Kano State politicians as in:

88 Atiku da Kwankwaso da Obasanjo ***uwarsu daya ubansu daya***; duk ***tsatson*** PDP ne. (Atiku and Kwankwaso and Obasanjo have the same ***father*** and ***mother***; all are ***genetic*** of PDP.) Atiku, Kwankwaso and Obasanjo share the same political ideology; they are still silent members of PDP.

The first metaphor in this speech is occasionally used in every day talks to describe people who are not biologically related but who share certain characteristic behaviour; it is becoming conventional. However, the speaker went further to create a novel metaphor that is the use of *tsatso* (gene). This is used in Hausa when a speaker wants to emphasise the degree of seriousness in establishing their biological affinity with another person.

4.5.3 Physical Setting

In this study, many metaphors concerning forces and their effects used to conceptualise politics are motivated by the effect of the environment the speakers inhabit. The choice of the following metaphors serves as testimony to this: *sukurkuce* (deteriorated), *lalace* (ruined), *guguwar Buhari* (the whirlwind of Buhari), *zaizayewa* (eroding) and *kassara aljihun* (shattered the pocket of). Example:

Ana shirin zabe APC ta na ***zaizayewa*** (The preparation for the general election is going on while APC is ***eroding***) While the general election is approaching, APC is adversely losing its members.

From all indications, the speaker selected this metaphor instead of others due to their experience of the gradual reduction in size of some areas of land such as Dala and Goron Dutse that are higher than other areas around them either as the result of the action of natural forces like wind or rain, or human activities. The experience of how a huge landed area is slowly becoming smaller in size may be the

reason for the selection of the metaphorical expressions that conceptualise the mass defection of members of APC to other parties, hence the conceptual metaphor **POLITICS IS FORCES AND THEIR EFFECTS**.

In another instance, all the metaphors relating to heat and cold in this study are linked to heat. They include: *dumama kujera* (warming chair), *ya fara dumama* (it begins warming) and *zafin gaske* (very hot). The use of heat in the political debates may be linked to the geographical location of the area which is near Sahara desert. Sa'id (2012), states that the region is also characterised by high temperature especially during the hottest months of the dry season. The hot weather covering May and April, though, serves as sign for the arrival of rainy season. This may be the reason for the emergence of metaphors such as:

Yanayin siyasa a Kano ya fara **dumama**. (The atmosphere of politics in Kano begins to **warm**.) The political activities in Kano are becoming lively.

If the hot weather is the sign of rainy season, the warming of political atmosphere suggests the approach of general election since it is the period of great activities.

4.4.4 Ideological Perspective

As reviewed in chapter two, the early Kano State inhabitants were pagans. However, for a long time they became mainly Muslims. Evidence of the influence of Islam reflects in their daily activities. This includes in their political speeches. In other words, religious ideology is also a lens through which Kano State people including politicians view the world. Many political speeches in the State echo the impact of religion on the people as they constantly use metaphors that are heavily loaded with Islamic religious concepts. For instance, 32 out of 260 metaphors in this study are of Islamic religious background. These include such expressions as: *mut'a* (marriage of convenience), *mujahidan* (the

strugglers of), *ganimar* (the booty), *tsarki* (purity), *lam'a* (omission), *ruwayar* (the narration), *kara'i* (make up), *ukuba* (torment) and Badar and Uhudu (Badr and Uhd).

The proliferation of religious discourse in the metaphorical speeches is deliberate due to the fact that Islam is the guiding principle of the people. They opt for expressions having religious root to make their arguments more powerful. This supports Chateris-Black's (2004) assertion that ideology incorporates, among others, the belief linked to religious practice. Ibrahim (2009) also found that Islamic religion has influence over the political discourse of Kano State politicians. Similarly, Emeka-Nwobia (2015) using CDA finds that generally religion affects Nigerian politicians' (Chief Olusegun Obasanjo as a case study) use of language to attract audience's sympathy; sanctify their seat as sacred, and subtly direct the listener into agreeing with their ideology.

However, despite their total submission to Islam, some Hausawa adulterate the faith with various ancient beliefs. They engage in devilish possession (*bori*) and fortune-telling through casting horoscope among others (Ibrahim, 1982). For instance, when it comes to the issue of marriage, women are superstitiously divided into two groups: the first group is identified as '*ma su farar kafa*' (ones with white foot) and the other as '*ma su bakar kafa*' (ones with black foot). Those with a firm belief in superstition still frequent astrologists to verify the group the woman they intend to marry belongs to. If she is found to fit in the first group, the husband will be eager to marry her. If the otherwise is found, the man will use all tactics to avoid her. This superstition is based on the Hausa belief that a woman having a white foot brings progress and prosperity to the husband. But, the one with black foot brings all forms of backwardness to the husband.

Freedom Radio reports in one of its informative programmes, "Inda Ranka" of 12th March, 2016, that a fortune-teller was arrested for allegedly using magic power. This report proves the survival of the practice in the society. It is surprising that among the superstitious category, as Murtala (2013)

discovers, are the wise and educated people. The existence of this phenomenon motivates some politicians to use such expressions as *bokan siyasa* (the political seer), *kasa* (sand divining), *lakani* (charm), *fatalawar* (the spirit of), and *kurwar* (the soul of).

4.5.5 Emotion

Many heat metaphors also reflect the conceptualisation of emotion as hot or fire. This can be seen in the following expression.

Ina yi wa ‘yan uwana ‘yan Nigeria murnar zagayowar **kakar** ‘yan siyasa **mabukata** wacce dama ce da talaka zai **huce haushinsa**. (I am congratulating my fellow Nigerians happy around of **harvesting period** of politicians, the **needy** which is a chance for the masses to **cool down their temper/ revenge**) I congratulate my fellow Nigerians for the arrival of yet another general election period in which the politicians seek different positions. It is an opportunity for the masses to punish the candidates who disappointed them.

Kovecsus (2010a) affirms that many words and phrases like *boil with anger* and *breathe fire* are common in English language expressions. The metaphor: **ANGER IS HEAT** is based on the experience that people feel hot when they are angry, and in most cases they are appeased only when they take revenge on the person who annoyed them. This implies that the experience of anger correlates with the experience of the body heat. In relation to this, the above example shows that Hausawa also conceptualise anger as heat. Conversely, this universal cognitive tendency sheds light on the contribution of emotion in the selection of a metaphor that is appropriate to a specific political situation.

4.5.6 Linguistic Environment

Many metaphors recorded in this study reflect Hausa linguistic environment. For instance, animals are used to represent different entities. It is not uncommon, for example, to come across metaphorical expressions in which features that are perceived to be of a particular animal are employed to describe a person. Expressions such as *toron giwa* (the bull elephant), *bauna saniyar sake* (dwarf

buffalo, a free cow) among others are metaphorically used to describe different calibre of people. Some metaphorical expressions identified in this study serve as evidence that the situation in which language is put into a particular use by Hausa speakers is of great advantage to the politicians who also prefer using the language to convey their messages across. This is consistent with Koller, Rayson and Semino's (2008) finding that the realisation of a metaphorical expression is usually increased when followed by semantic explanation.

In other words, the politicians deploy metaphors that are grounded on the way an animal is perceived in the culture as instruments providing a specific perspective for understanding and interpreting a policy, politician or political party. Example:

126 Idan zabe ya matso kusa manyan jam'iyyu ake **sansana** wa ba'a ta **'yan kwikwiyo**. (When election approaches big parties are **smelled** for, not the **puppies**.) The attention is mostly given to the well structured parties to the detriment of the smaller ones whenever an election approaches.

The attitude of Kano State people towards puppies as weak animal that cannot care for even itself and that of the general behaviour of the society to dogs as animal that is despised are used to describe the smaller political parties through the influence of linguistic context. This is consistent with Charteris-Black (2005) and Cheng (2009) findings that the attitudes of British and Chinese societies to animals and insects impact the ways of using metaphors in the Britons' and Chinese respective political discourses.

On the whole, this section studies the relationship between different metaphorical concepts used to talk about various aspects of politics and concept induced metaphors, that is, factors that motivate the use of one concept instead of another in metaphorical speeches. This is in line with Lakoff and Johnson's (1980: 18-19) finding that "a metaphor can serve as a vehicle for understanding a concept only by means of its experiential basis ... which can be physical, social or cultural". This point explains

that metaphor performs the cognitive function of facilitating the understanding of the target domain via source domain. However, this can be achieved mainly by providing information about the factors that induce the choice of particular metaphor. Consequently, CDA in this respect is introduced to support the identification of how the metaphors used in the speeches reflect these factors.

Applying this procedure, the study discovers that Kano State politicians deploy diverse metaphorical concepts as source domains to speak about target political issues. The concepts serving as source domains include among others marriage, family relation, divorce, heat, and sport. These are presumed to have ideological, environmental, emotional, social, physical, religious and cultural background. Therefore, it can be argued that these factors influence the selection of a particular metaphor to be used in political speech instead of another.

4.6 Discussion of the Research Findings

This section presents and discusses the results of the analysis of data collected from Hausa metaphorical expressions of the speeches of Kano State politicians from cognitive semantic domain. The chapter provides answer to the question: Which concepts do the Kano State politicians normally employ as source domains when talking about the target domain of politics? In the confirmation of metaphor stage of analysis, the study finds that a total of twenty - one source domains are used by the politicians. The sources invoked by the politicians are as follow: machines and tools, movement and direction, human attributes, forces and their effects, religion, war and conflict, plant, business, supernatural phenomena, health and illness, death, animal, building, taste, and container. Using these concepts as sources is relevant since the rationale for exploiting metaphor, as far as Cognitive Semantics is concerned, is to account for the intangible or complicated trend such as politics in terms of more familiar source domain. Moreover, the identification of a concept usually helps in understanding the

intention of the speaker. For instance, they use war metaphor to talk about election matters. In the following example, the speaker states that:

Kwankwaso ba zai jan ye wa kowa ba sai an fita *fagen daga* an gwada **kwanji**. Kwankwaso will never withdraw for anyone until the attendance to *the battle field* and **the test of biceps** are done (**have a confrontation**). Kwankwaso will never concede the candidature to anyone. He will fight until the primary election is conducted.

These kinds of expressions point out the efficiency of metaphor in political discourse. The study, therefore, conforms to the numerous findings of the past studies such as that of Hartmann (2009), Dvorak (2011), Moreno (2008) among others. These studies declare that politicians in different parts of the world utilise metaphors in their speeches.

However, further to the above discoveries, the present study also finds that metaphors are used not only in formal speeches. Studies such as that of Dobric (2009) purport to establish that in formal speeches, metaphors are carefully selected and written to serve specific communicative and political purposes. All the metaphors identified in this study are derived from informal radio political programmes. It is a context where the politicians express their political viewpoints either for or against a political issue. However, the speakers are often interrupted by the presenters who usually pose questions that may sometimes disturb the steadiness of the speech. This would force the speaker to instantly devise a metaphor that would also serve specific communicative and political purpose.

Moreover, the study also finds that, it is not only statespeople whose speeches contain metaphors that are worthy of investigating for their impact on audience. Almost all of the reviewed studies examine presidential addresses and parliamentary speeches among others. However, the present study uses data from radio political speeches. In this context, most of the participants are the general public. Their speeches are not even well prepared prior to delivery as it is the tradition of formal speeches on particular policy.

As for the question of: How do Kano State politicians conceal their intended meaning in metaphors to sway listeners and avoid being held culpable of the harmful effect of the speeches? The present study finds that the politicians in the State use what Lakoff and Johnson (1980) refer to as mapping. Mapping shows the relationship between the source and target domains. The relationship occurs in most cases in what Lakoff (1993: 215) terms *invariance principle*. It is a process where the metaphorical mappings between the two domains “preserve the cognitive topology (the image-schema structure) of the source domain, in a way consistent with the target domain”. This can be instantiated in the following metaphorical expression:

53. ***Koci*** Kwankwaso shi zai nuna wa ***dan wasa*** Ganduje yadda zai ***yanke 'yan wasa*** ya ci ***kwallo***. ***Coach***, Kwankwaso will show ***the player*** Ganduje how to ***dribble past the other players*** and ***score the goal***. Kwankwaso as a skilful politician will guide Gaduje on how to win the election.

The speaker, cognitively, applies these sporting registers to the target domain of politics with the intention to represent the politicians and political activities with the attributes of football. Therefore, a person having technicalities of winning elections is linguistically pictured as a person who trains others in sport; candidates are depicted as players and political manoeuvre as dribbling. This metaphor is successful because it invokes the source domain which is more physical, that is, more familiar to the interlocutors.

In addition, the expression establishes that there is image-schema structure implicit in the linguistic metaphors of Kano State politicians. This arises from CMT's submission that the repeated occurrence of a concept in linguistic metaphorical expressions according to a particular context is a testimony to the implicit existence of conceptual metaphors. However, the distribution of metaphorical expressions in the data according to the identified conceptual metaphors is unequal in this study. For example, the conceptual metaphor **POLITICS IS RELIGION** comprises 32 linguistic metaphors while **POLITICS IS HEALTH** has only one metaphor.

Furthermore, the ability of Kano State politicians to manipulate metaphors by talking about one

thing to indirectly refer to something else entails their competency in dealing with problematic issues in the manner that they avoid being held responsible for the negative outcome of the speech. For instance, the following linguistic metaphorical expressions could be seen on the surface as a mere witty word-play rather than a serious threat:

- 5 Za mu **shafa** musu **janbaki**. (We will **put some lipstick** to them.) We will rupture their lips to bleed.
- 6 Mu basu **goro dan'ujule**. (Give them **cola nut son of ujule**.) We will crush their mouths to be bleeding.

The speaker presents these speeches in several of his campaigns for governorship primary election. The speeches contain messages to some influential members of his party whom he considers as obstacle to his aspiration. Apparently, they sound to evoke jokes. But, their latent meaning is of threats to those who determine to block the possibilities of his becoming a governor. Thus, the speeches are inciting in the sense they are impliedly urging his supporters to violence in case he is denied the chance. And, the violence is only avoided when his chief opponents yield to his demand. The reference to *janbaki* (*lipstick*) and *goro dan'ujule* (*cola nut of ujule brand*) imply the infliction of pain to the referred people through shading their blood. However, if the situation culminates in crises, he will quickly deny any responsibility. This is because nobody can prove, beyond reasonable doubt, that the expressions triggers the violence.

Additionally, the analysis answers the question that seeks the illustration of the way meanings that are not planned in the politician's metaphorical speech may emerge. The analysis discovers that, in some cases, other meanings surface from a particular metaphorical expression due to the speaker's failure to adequately scrutinise the features of their source domains; they pay attention to only those features that they want the audience to see as relative to a target domain. This may be as a result of the speaker's poor attention to CMT's *highlighting/hiding* principle. Thus, it would be only the speaker who

usually notices the irrelevance of other features of the source domain to the meaning of their speech. This seems to be in consonance with Paivio's (1979) (as cited in Mio 1997) account of metaphor, as a solar eclipse that conceals the entity being studied, but at the same time exposes the entity's salient and interesting features when viewed through the right telescope. However, it can be argued that an eclipse is a temporary phenomenon. As soon as it is over, the larger part of the sun appears to the majority of people. The spectators are at liberty to interpret what they see in the way they understand it. In other words, when speakers pose such kinds of arguments, the audience would automatically go on to find varied possible meanings arising from the features of the source domain. This can be proved in the following example:

1. Kwankwaso ya rike **kayan aiki** ya hana jam'iyya **motsawa**. (Rabi'u withheld the **tools**; he refuses to allow the party to move.) Kwankwaso withhold financial support; he retarded the party's progress.

In the above statement, the speaker is complaining about the governor's refusal to give financial support to the party and, by extension, his supporters. Having participated during the campaigns they expect that they must be financially rewarded. However, to their surprise, Kwankwaso disappoints them. Therefore, they see him as a failure to the party. The problem, here, is that even if the speaker succeeds in directing the listeners' attention to seeing the governor's action as condemnable, most of the listeners are likely to recapture their attention and direct it to seeing that giving money unreasonably to some people from the public funds amounts to criminal breach of trust. Hence, Kwankwaso should be commended, while the speaker is to be condemned for projecting their selfish interest in the way that portrays the governor in a bad image.

The last section of this study examines the impact of some factors on the choice of a particular conceptual metaphor. It, therefore, suggests an answer to the research question that seeks to find if the selection of a particular metaphor which in turn influences the political discourse of Kano State

politicians is induced by some factors. From the section, metaphor explanation, it was found that cultural context, physical setting, social state of affairs, as well as ideological perspective, emotion and linguistic environment affect the politicians' structuring of conceptual metaphors. For example, the current social situation of unchecked divorce in the society plays a significant role in the creation of metaphors that derived their source from the divorce issue.

This study proves that Kano State politicians use Hausa metaphors to deliver their messages about political issues to the general public. They utilise various source concepts to talk about politics. The use of these different concepts as source domains to elaborate the political target domain is achieved through the process technically known as mapping. The conceptual mapping gives rise to the identification of 21 conceptual metaphors. However, it is found that in their attempts at using metaphor for persuasive purposes, sometimes the expression turns out to be of disadvantage to the speaker. Lastly, the selection of the metaphors appears to be motivated generally by the ideological, social and cultural background of the speakers.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 Preamble

This chapter contains the summary, conclusion and recommendation of the study.

5.2 Summary of the Findings

This study has basically examined selected Hausa metaphorical expressions in the speeches of Kano State politicians. This cognitive semantic component, metaphor is identified as an important element of political communication that enables the politicians to not only impress their listeners by manipulating the language but, more importantly, to send their messages efficaciously and efficiently. Thus, a linguistic study in this area is vital also to the general public since it paves ways to detecting the latent and manifest meanings of a political message.

Specifically, the study examines: the concepts which the politicians in the State normally use as source domains when discussing the target domain of politics; how they hide their intended meaning in their metaphorical speeches; how unintended meanings surface from the speeches, and the factors influencing the choice of a particular metaphor instead of another when speaking about a political subject matter. This is achieved by means of Critical Metaphor Analysis (CMA). Developed by Charteris-Black (2004), the theory serves as the theoretical framework and methodology of data analysis for this study. CMA is an amalgam of three theories: Conceptual Metaphor Theory (CMT), Critical Discourse

Analysis (CDA) and Corpus Analysis (CA). There are three steps for analysing metaphor in political studies in this theory. These are: identification, interpretation and explanation stages.

Kano State politicians served as the population for this study. Among them, the politicians who attended political programmes broadcast between 2008 and 2014 in Hausa by seven FM radio stations in the State were used as samples of the population. The Radio stations, therefore, functioned as the data collection instruments. The data were collected by the researcher through listening to the programmes. In this respect, any expression that created semantic or pragmatic abnormality was recorded. This was then presented for more objectivity to four raters who decided on the eligibility or other wise of an expression to be part data for final analysis.

Consequent upon the analysis of the data, the following findings are made.

- i. Metaphor is pervasive in the speeches of Kano State politicians. The findings established that 251 metaphorical expressions were applied in 134 statements derived from the political speeches. The politicians in the State were found to have used twenty one concepts that are physical (or in some cases very familiar abstract) as source domains to account for a target domain of politics. The concepts were used at different frequencies. For example, thirty two metaphorical expressions were drawn from the source domain of religion representing 12.8%, while only one metaphorical expression was drawn from health and illness representing 0.4% of the data.
- ii. The politicians made use of twenty one conceptual metaphors in their speeches to discuss the target domain of politics by means of diverse source domains. Evidence of conceptual metaphors was traced from 251 linguistic metaphorical expressions. These conceptual metaphors were presented in the form of **A IS B** or **A AS B**. The study found that the politicians in the State were using what Lakoff and Johnson (1980) refer to as 'mapping' to conceal their hidden meanings of the speech. In this respect, they highlighted some features of the source domain and downplayed other

features so that the listeners could only pay attention to the features favoured by the speaker. The understanding of the concept of politics through the process of interpreting metaphor serves as evidence for human cognitive capacity to create a metaphorical signification.

- iii. The analysis found that unintended meanings emerged from a particular metaphorical expression as a result of the speaker's neglect to critically observe the features of their source domains before they manipulate the sources for persuasive purposes.
- iv. The selection of a metaphorical expression, as an alternative to several others, was not done in isolation from the factors that motivated the choice. Thus, factors such as issues of contemporary concern, culture, physical setting, ideological perspective, emotion, and impact of linguistic setting played roles in the choice of a specific metaphorical expression when discussing a political issue.
- v. In line with CMT, the conceptual mapping between source and target conceptual domains is systematic.
- vi. Metaphor in political language is used not only in formal speeches that are refined by experts in political speech writing but it is also employed in informal political arena.
- vii. The use of metaphor cuts across different calibre of politicians that is both the statespeople and the general public.

5.3 Conclusion

From the findings of this study, it is concluded that politicians in Kano State employ metaphor in their speeches when talking about important political topics. Due to the intangible nature of politics and its activities, the politicians draw upon concepts that are concrete (or sometimes abstract but more familiar to both the speaker and audience) as the result of their daily experience of the world. Thus, the politicians in the State use different concepts as source domains to elaborate on the target domains of politics through the process known as mapping. The politicians devise conceptual metaphors in their minds. Evidence of the existence of these conceptual metaphors is traced from their linguistic

metaphorical expressions. The understanding of the concept of politics and its attributes through the process of interpreting the linguistic metaphors serves as evidence for human cognitive capacity to create a metaphorical signification.

This cognitive capacity of creating metaphorical inferences enables the State politicians to design a speech to either urge their supporters to act in a certain behaviour or to denigrate an opponent in the manner they escape being held liable for the effect of the speech. However, as the result of uncritical consideration to the possible meanings that may manifest from a speech, the speaker may end up being the one who is inflicted by the speech.

The application of a metaphor to a particular political issue originates from the relationship of an external factor that provides the source domain and the particular subject to be talked about. Thus, the relationship between the source domains identified in this study and factors such as cultural context, physical setting, social state of affairs, and ideological perspective among others suggests that these factors determine the choice of one Hausa metaphorical expression instead of another in the speeches of Kano State politicians. The study is also congruent with CMT's claim that conceptual mapping between source and target conceptual domains is systematic.

However, against the findings of many previous studies, the present study arrives at a further conclusion that apart from the use of metaphor in formal political speeches, it is also used in an informal political context. Furthermore, in addition to the speeches of political elite, the political speeches of the general public who usually participate in radio political programmes are also relevant to linguistic study.

5.4 Suggestion for Further Studies

This

study might serve as a basis for further studies. Such studies may possibly be conducted with a view of finding out the effect of metaphor in political speeches on the audience from the conceptual blending perspective. A comparative study on the use of metaphor in political speeches between two or more

Nigerian languages or between one of the native Nigerian languages, example Hausa, and English would also contribute to understanding the thinking patterns of the speakers of the two languages.

5.5 Contribution to Knowledge

The present study has made some contributions to the field of cognitive semantic knowledge from the standpoint of metaphor in political speeches. In relation to this, the study is conducted using data from Hausa language. As such, it has revealed the way the Hausa politicians manipulate metaphor in the language to achieve their political objectives. The study should, therefore, serve as additional evidence to the cognitive semanticists' claim that metaphor is pervasive in everyday language and effective for shaping human thought. The study has, further, contributed to the understanding that apart from political leaders, the less sophisticated politicians also use metaphor to convince their fellow public. Moreover, the investigation should enhance the semantic knowledge by demonstrating how the mishandling of metaphor by politicians culminates in causing problems to the speakers. Lastly, the study contributes to the identification of some Hausa ideological factors that influence the choice of one metaphor instead of another which in turn may lead to the understanding of the speaker's intention.

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APPENDIX 1

TRANSLATION OF 251 METAPHORS IN KANO STATE POLITICAL SPEECHES

2. Wa'ansu **fulagan** gwamnati sun hana ta aiwatar da komai. (Some government's **plugs** denied it to undertake any thing.) Some top government official prevented it from executing any thing.
3. Kwankwaso ya rike **kayan aiki** ya hana jam'iyya **motsawa**. (Rabi'u withheld the **tools**; he refuses to allow the party to move.) Kwankwaso withhold financial support; he retarded the party's progress.
4. Mafi yawan jami'an wannan gwamnati masu **hannun jarirai** ne. (Most of this government's officials have **infants' hand**.) Most of the present government officials are parsimonious.
5. Yanzu kuma sun zama masu **hannun 'yandambe**. (Now they became the owners of the **boxers' hand**.) They are becoming more tight-fisted.
6. Za mu **shafa** musu **janbaki**. (We will **put some lipstick** to them.) We will rupture their lips to bleed.
7. Mu basu **goro dan'ujule**. (Give them **cola nut son of ujule**.) We will crush their mouth to be bleeding.
8. Kai! ma'amala da 'yan majalisa ya ta'azzara, suma sun zama masu **hannun kutare**. (Oh! The interaction with the legislators became very complicated; they also became the owners of **lepers' hand**.) Oh! The contact with the legislators has turned out to be impossible because they don't want to provide monetary assistance to people.
9. Mu **sojojin baka** baza mu saurara ba sai mun fayyace abinda da yake faruwa. (We the **vocal soldiers** will never wait until we explain what is happening.) As voluntary spokespersons, we will never hesitate for a moment in our efforts to expose what is really going on.
10. **Mai takalmin karfe** ya **tattake** su; ba ka jin kukan kowa. (The **owner of iron boot** has **squashed** them; you never hear the cry of anyone.) The dictator has over powered and silenced the opponents; none of them is able to protest.
11. **Madugu** ya hana kowa katabus. (The **leader of the caravan** denies everyone strength.) The governor rendered every one effortless.

12. Wakilin mu ba abinda ya ke sai **dumama kujera**. (Our representative is doing nothing other than **warming the chair/ seat**.) Our representative fails to satisfy the we confidence reposed on him.
13. Mu dai yanzu mun **hau kan katanga**. (We now **climbed on a fence**.) We are yet to decide on the party to join.
14. Muna cikin waccan jam'iyya muna shan **inuwar lema** to da muka ga abin ya fara daukan wani sabon salo sai muka fita muka barta to yanzu **lema ta koma malafa**. (We were in that party **drinking the shadow of umbrella**, then when we saw the thing started taking a sort of new style, we went out we left it, so now **umbrella has turned into a hat**.) We were members of that party benefiting from it. However, realising that problems were accruing, we defected from it, and the party is deteriorating.
15. Mu **mujahidan** ayi Kawu a zauna lafiyane. (We are the **strugglers** of to do Kawu for sitting in health.) We are Kawu's fanatics who lobby for his election in the name of amicable settlement.
16. Damu aka ci **yaki** amma an hana mu tamu **ganimar**. (The winning of war was done together with us but we were denied our **share of the booty**) We participated effectively to the victory of the election, but we are denied a good turn.
17. Har yanzu muna jira mu **sharbi romon** dimukuradiyya. (We're still waiting to **suck the broth** of democracy.) We're waiting for long to witness the advantage of democracy.
18. Shekara goma sha biyar ana siyasa amma ace har yanzu **jaririyar dimukuradiyya** muke. To sai yaushe za ta fara **tatata?** (Fifteen years of doing politics but up to now said we are doing **infant democracy**. Then, when is she beginning **toddling?**) It is now fifteen years with emergence of political era, but it is still argued that the democracy is nascent. So, when are will it fully develop.
19. Kwankwaso ya **caje** Buhari. (Kwankwaso **dribbled past** Buhari.) Kwankwaso made a clever plan to the disadvantage of Buhari.
20. PDP za su so a ce Kwankwaso ko Atiku ya fito takarar shugaban kasa a APC domin su **tubus-tubus ta soyu gyada** ne. (PDP would want the say Kwankwaso or Atiku come out candidate for president in APC because they are **well roasted groundnut**.) PDP would prefer either Kwankwaso or Atiku emerging as a presidential candidate for APC, as they can be more easily defeated.
21. Yanzu wa yake ta PDP ta **sukurkuce** ta **lalace**. (Now who bother about PDP; it has **deteriorated**, it has **ruined**.) Who minds to consider PDP; its potency has *deteriorated*.
22. Dakta Umar Ganduje shi zai iya **matse** 'yan takarar PDP. (Doctor Umar Ganduje is the one who can **squeeze** candidate of PDP.) It is only Dr Umar Ganduje who can strongly compete with the PDP candidates.

23. Siyasar Kabiru mai sabulu ta yi **wafati** jiya da karfe sha daya na dare. (The politics of Kabiru Mai Sabulu has **demised** yesterday at 11: 00 pm.) Kabiru Mai Sabulu lost his political influence the previous day at 11: 00 p.m.
24. Yanayin siyasa a Kano ya fara **dumama**. (The atmosphere of politics in Kano begins to **warm**.) The political activities in Kano are becoming lively.
25. Ganduje **kwarraren direba** ne; shi kadai zai iya **tuka motar**. (Ganduje *is a skilled driver*; he is the only who can **drive the car**.) Ganduje is an experienced administrator; he is the only person who can govern the state.
26. An **dora** tafiyar malam Ibrahim Khalil akan **sikeli** an ga tafi ta kowa. (The journey of malam Ibrahim Khalil was **put on scale** and it was found to more than any one's.) An investigation shows that malam Ibrahim Khalil has a better chance of winning the primary election.
27. Takarar Kwankwaso a shugaban kasa tabbatacciyace; babu abinda zai hana **guguwar** canji **motsawa**. (The candidature of Kwankwaso as president is confirmed one; nothing will stop the **whirlwind** of change **movement**.) Kwankwaso will definitely compete for the presidential position; nothing will stop him.
28. Da 'yan kwankwasiyya da 'yan buhariyya **uwa daya uba daya** suke. (Members of kwankwasiyya and members of buhariyya are from **the same mother and farther**.) The members of kwankwasiyya group and those of buhariyya share the same political ideology.
29. **Kujerar siyasa kujerar aski** ce; duk wanda aka askewa **kansa** sai ya **tashi** ya bawa wani. (*The chair of politics is a chair of barbing*; that so ever **head (hair) is cut** he should **stand** and give to another person.) A political position is for a prescribed term; if a political office holder's tenure lapse they should hand over to the newly elected person.
30. Gwamna Rabi'u Kwankwaso **katafila** ne sarkin aiki. (Governor Rabi'u Kwankwaso is **caterpillar**, the king work). The governor, Rabi'u Kwankwaso is a very hardworking person.
31. **Kasa ta nuna** baza ka ci zabe ba. (*The sand-divining showed* you are not going to win the election.) The political forecast indicated that you are not winning the election.
32. Na zuba **alkalumma** na ga inda **nasara** take. (I cast **pens** I see where the **victory** is.) I made a political calculation and predict the winner in the forthcoming election.

33. Zan bawa gwamnan Kano wani **lakani** da zai rage yadda dangantakarsa da kowa taya **tsami**. (I'll give the governor of Kano a **concoction** that will reduce how his relationship with everybody became **sour**.) I'll provide the Kano State governor with a strategy that will enable him to be in peace with people.
34. Babu wanda zai iya **gadon buzun** gwamnan Kano sai sanata Kabiru Ibrahim Gaya. (Nobody can inherit **the skin mat** of Kano State governor except Senator Kabiru Ibrahim Gaya.) Nobody will be able to meet the challenges behind the succession to Kano State governorship except Senator Kabiru Ibrahim Gaya.
35. Ya ya zaka matsa mana sai mun bi **alkiblar** bayan baka da **tsarki** na siyasa? (How do you follow your **qibla** after you don't have **purity** of politics?) Why are you insisting that we should support you despite the fact that you're not politically trust-worthy?
36. Duk lokacin da ka ke da **'ya rangadediya** ka ga wani mutumin kirki **dan dangi** ya zo neman **aurenta** to ranan za ka kwana cikin farin ciki. (Whenever you have a **daughter very beautiful** you saw someone very good **son of relations** he came to **seek her marriage**, then on that day you will pass the night inside happiness.) You will appreciate very much when a very popular political figure shows his interest in joining your well structured party.
37. **'Yar mu 'ya ce kyakkyawa** duk mai so sai ya kawo **kudin na gani ina so** da na **gaisuwar uwa da uba** sannan ya biya **sadaki**. (**Our daughter is a daughter beautiful**, whosoever loves must bring **the money of I saw and I love** and that of **greeting mother and father** and then he will **pay the dowry**.) Our party is a very popular one; whosoever wants to run for a particular position must pay the dues.
38. Malam Salihu Sagiru Takai ya yi ciyaman na lokal gammen, ya yi kwamishina amma duk ya gama ba a same shi da **lam'a** ba. Malam Salihu Sagir Takai did the chairman of local government, he did commissioner but he completed he was not found with **lam'a** (part of the body that deserved to be washed during ritual purification but forgotten to do so). Despite the fact that Malam Salihu Sagir Takai held the positions of local government chairman and commissioner, he was never accused of any embezzlement.
39. Babu wanda zai iya ci gaba da wanan **ginin** kamar Ganduje domin kuwa da shi aka kafa **fandeshin**. (Nobody can continue with this **building** like Ganduje, because together with him the **foundation** was laid.) It is only Ganduje who can maintain the continuity of government policies because he is among the initiators.
40. Shi **ginshiki** ne a wannan tafiyar. He is a **pillar** in this journey. He is a strong supporter of a candidate.
41. Baffa shi kadai ya dauko **tallan** ATM Gwarzo. (Baffa who alone took the hawking of ATM Gwarzo.) It was Baffa who singly publicised ATM Gwarzo's political aspiration.

42. Jam'iyyar APC **buhun kusa** ce! (The party APC is **a sack of nails!**) The members of APC are people who have conflicting views.
43. Onarabil Barau Jibrin **Maliya** ne, taku ba kya kafewa! Honourable Barau Jibrin is **Red Sea**, the ocean never dry!
44. Mun ci zabe da **halattacciyar kuri'a** ne. (We ate the election with **(Islamically) lawful** vote). We won the election by means of valid votes.
45. Mun zabi irin su Manniru basu **gina** mu ba, amma su na ta **ciko a tudu**. (We elected the kinds of Manniru, they did not **build** us, but they are just being **filling a high place**.) Our purpose for voting some particular politicians like Manniru was for them to help in our development. Unfortunately, they only finance the already rich persons.
46. APC **iya rigima** ce. (APC is the **mother of dispute**.) Most of the political disputes are centred in APC.
47. Wanan **gobarar** da ta kama a ANPP ta fi wa'anda a ka kashe a baya **muni**. (This **conflagration** that took holds in ANPP is more than the one killed previously in **ugliness**.) The present explosion of disputes in ANPP is more dangerous than the others that were previously solved.
48. Muna **zawarcin** sa da ya dawo wannan tafiya tamu. (We're **inviting** him [seeking marriage of a woman who no longer has a husband] to come back to this journey of ours). We're inviting him to be a member of our party.
49. Ai sanata Bashir Lado **walkiya** ne sai dai ka ji an ce ya wuce ta wata hanya. (Well, Senator Bashir Lado is a **lightening**; only you hear the saying that he passed by a way.) Senator Bashir Lado is hardly ever seen by the people of his constituency.
50. Batun takarar shugabanci tsakanin Buhari and Kwankwaso ya na neman canja **taswirar** siyasa a Kano. (The chat about candidacy of president between Buhari and Kwankwaso is looking for changing the **map** of politics in Kano.) The issue of presidential candidature between Buhari and Kwankwaso is changing the dimension politics in Kano.
51. Idan ka sa **budurwa a kasuwa** sai ka gaji da ganin **kayan toshi**. (If you put a **girl of marriageable age** to **market**, you'll be bored of seeing **gifts of betrothal**.) When the election period approaches, numerous aspirants usually flock a more seemingly more vibrant party.

52. **Ruwan da kasha ka yi wanka ai shine ruwa**, ba wanda ya **rushe ma gida** ba. **The water that you drink and take a shower with is the water** not the one that **destroyed your home**. The politicians from whom one benefits are the only good politicians.
53. Muhammad Abacha shi ya ke **kyauta da dama hagu bata sani** ba. (Muhammad Abacha is one who gives with right hand the does not know.) Muhammad Abacha is a politician who supplies provision without expecting any return.
54. **Koci** Kwankwaso shi zai nuna wa **dan wasa** Ganduje yadda zai **yanke 'yan wasa** ya ci **kwallo**. **Coach**, Kwankwaso will show *the player* Ganduje how to **dribble past the other players** and **score the goal**. Kwankwaso as a highly skilful politician will guide Gaduje on how to win the election.
55. Buhari shi ne kadai **fatalwar** da ta ke ba wa Goodluck tsoro. (Buhari is the only **ghost** that frightens Goodluck.) Buhari is only credible candidate who Goodluck is considering with some apprehension.
56. Kwankwaso **ruwa ne ko an tsare masa hanya zai yi wa kansa wata**. Kwankwaso is a **rainfall even if his passage is blocked; he will do for himself another one**. Kwankwaso is a clever politician; he always keeps his wits about himself.
57. Onarabil Barau Jibril ya ba mu mota domin **kare mutuncin tafiyar Kwankwaso**. (Honourable Barau Jibril has provided us with a car for the purpose of **protecting the humility of Kwankwaso's journey**.) Hounarable Barau Jibril donated a car to our group for strengthening Kwankwaso's campaign.
58. Mu tafiyar mu ba **kwana ba birki**. We our journey no **corner** no **break**. We'll never deviate from or bring our struggle to a halt.
59. Ba zai yi wu ba mu na da **tsohon direba kwararre** mu ce za mu bar shi mu dauki **dan gada-gada**. It is not possible we have old **driver expertised** [then] we say we'll leave him and we take **immature** one. We're sticking to the highly experienced candidate against the inexperienced one.
60. **Dakarun** gidajen siyasa sun fara **nuna wa juna yatsa**. The **foot soldiers** of houses of politics have started **pointing fingers at each other**. The dogged supporters of different political parties have started abusing one another.
61. Batun **gadon** kujerar gwamna sai Janar Idris Lawal Shu'aibu. (The chat about the **inheritance** of the chair (seat) of governor is just for General Idris Lawal Shu'aibu.) General Idris Lawal Shu'aibu is more fitting candidate for gubernatorial seat.

62. Duk abinda **liman** ya yi shi **na'ibi** ya ke, saboda haka Ganduje zai **dora** a kan abinda ya tarar. (What ever the **leader** (imam) did is what the **deputy** does. For this, Ganduje will **put** on what he finds.) As a deputy in the present administration, Ganduje will provide government of continuity.
63. **Zawarawan** PDP sun gama bayyana. The **men who are courting PDP** have completed appearing. The PDP candidates have already showed up themselves.
64. Muhammad Abacha shi ya fito ba dan **kara'i** ba. (Muhammad Abacha is only person who came out **not make up for any thing**.) Muhammad Abacha is running for the position not with the intention to misappropriate.
65. Ba za mu amince da tafiyarsa ba saboda ya yi **rawa** a baya. (We will not put our trust in his journey because he **danced** in the past.) We'll not repose confidence in him, for he strayed from the party in the past.
66. Ali Yalo Mai Tibi **dakare** ne a tafiyar. Ali Yalo Mai TV is **a foot soldier** in the journey. Ali Yalo Mai TV is a tenacious supporter of this movement.
67. Duk wanda ba a yi masa adalci ba ya zo **jirgin fito** na zan fitar da shi. Whosoever is not done justice to he should come to my **ferry canoe** I'll ferry him. I'm available at the service of those who fail to receive justice from their parties.
68. Kada wanda ya zabi Takai domain za a yi wata gwamnati ta **fulogai**. (Don't anybody vote for Takai because a sort government will be done of **plugs**.) If Takai is elected as a governor, he will be controlled by some influential members of the cabinet.
69. **Rundunar** Buhari ne su ka yi musu **kwanton bauna**. (It was Buhari's **multitude of army** who **ambushed** them.) They were severely criticised by Buhari's supporters.
70. Kwankwaso ba zai jan ye wa kowa ba sai an fita **faɓen daga** an gwada **kwanji**. Kwankwaso will never withdraw for anyone until the attendance to **the battle field** and **the test of biceps** are done (**have a confrontation**). Kwankwaso will never concede the candidature to anyone. He will fight until the primary election is conducted.
71. **Guguwar** siyasa ta ci gaba da **motsawa** a gidajen siyasar kasar nan. (The **whirlwind** of democracy continues **shaking** in the houses of politics of this country.) The political activities are becoming more serious among the political parties.
72. Mazabar Kura, Madobi da Garun Malam za ta **auri miji na gari**. (The constituency of Kura, Madobi and Garun Malam is **marrying a good husband**.) The Kura, Madobi and Garun Malam constituency is electing a credible candidate.

73. Nasiru Ali Ahmad ya **dandana gardin kujera** shi ya sa ya **watsawa Buhari kasa a ido**. (Nasiru Ali Ahmad has **tasted the flavour of chair** this is reason he **threw some soil (dust) at Buhari's eye**.) As he experienced the advantages of being a member of the parliament, Nasiru Ali Ahmad has disappointed Buhari.
74. Tambuwal ya dade da nuna baya PDP; ya kamata ku **yakushe** shi kamar yadda ya ke yakusar ku. (Tambuwal has for long showed he is not doing PDP; you're supposed to **scratch** him as he has been scratching you.) Tambuwal has for long indicated that he is no longer a PDP member; you're supposed to counterattack him as he has been attacking you.
75. **Bokan** siyasa ya zo da **ruwayar** cewa **Kasa ta nuna** karshen farin jinin Kwankwaso ya zo. (The **soothsayer** of politics has come up with the **narration** that **earth (sand-divining) showed** the end of popularity of Kwankwaso has arrived.) There is prediction that Kwankwaso's political influence is coming to an end.
76. Kafin Shekarau ya shigo sai mun shiga **karkashin benci** mu ke ce wa PDP. (Before Shekarau entered, we had to have to enter **under bench** to utter PDP.) Before Shekarau joined PDP, nobody had courage to promote the party in Kano.
77. Kwankwaso ya na kusa da shiga **kusufin** siyasa. (Kwankwaso is near entering the **eclipse** of politics.) The political influence of Kwankwaso is about to wane.
78. Ina kira ga mai girma gwamna da ya fahimci cewa mutanen nan so su ke **mu yar su dauke**. (I call to his Excellency, the governor that he understands those people want us to **throw away** then **they take**.) I'll like to call the attention of his Excellency that the opposition are eagerly watching to see our failure to reconcile with the aggrieved persons so that they can invite them to their party.
79. Waye zai bata kuri'ar sa a wajen zaben wannan – **mage a kwali!** Who will spoil their register in the place of voting for that one – **a cat in a box!** Nobody should waste their vote by electing that unpopular candidate!
80. Yanzu ka zo ka sami mutane a gidansu da suka yi shekara twakas suna **ginawa** sannan ka ce za ka fi su **iya zama!** Now you came you find people in their house that they do years eight doing **building** then you said you are more than them **know reside!** It is unjust for to snatch the part from the people who have been developing it for eight years!
81. Kowa a cikin 'yan takarar nan ya cananta amma idan aka zo **fagen fama jarumi** daya ake sa wa a **gaba**. (All in the candidates these is competent, however, if it comes to **field of battle brave** one is put in **the front**.) All the candidates are qualified, but when comes to the issue of general election, only the credible is due to emerge as the flag bearer.

82. Wannan **ukuba** ta shekara uku da rabi, Allah idan wani **zunubi** mu ka aikata ma ka mun tuba. (This **torment** of years five and half, God if it was something sin we did to you, God we seek your forgiveness.) We seek your refuge oh God from the adversity we're subjected to by this administration.
83. Idan ba a ba wa dufuti takara ba za a yi **barin ruwa a tsakiyar hamada**. (If it is not given to the deputy the candidacy the **spillage of water in the mid of a desert** will be done.) The party will lose many votes forever if the candidacy is not assigned to the deputy.
84. **Kasa** ta **nuna** cewa har yanzu Kwankwaso yana PDP. (The earth (sand-divining) showed that still now Kwankwaso is in PDP.) An investigation reveals that is still a member of PDP.
85. Sabon **angon** PDP Barista Salisu Fagge ya bayyana dalilansa na barin APC. (New **bridegroom** of PDP has explained his reasons for leaving APC.) Barrister Salisu Fagge has mentioned reasons for his recent defection from APC to PDP.
86. Malam Ibrahim Shekarau shi ya **busawa PDP rai** a Kano. Malam Ibrahim Shekarau is he who has **blown PDP life** (resurrected) in Kano. It is Malam Ibrahim Shekarau who reinvigorated PDP in Kano.
87. Mun dauko **tallan zuma farar saka** wato Sule Halilu a matsayin sanatan Kano ta tsakiya. (We took the hawking of **honey a white cob** that is Sale Halilu in the position of senator for Kano central.) We bring to the attention of public the candidacy of Sule Halilu as senator for Kano central.
88. Rijistar nan itace **makamin** da ya rage a hannun talaka domin ya yi **jihadin** 'yancin sa. (Registration card this she is the **weapon** that remains in the hand of poor to struggle for rights his.) The voters' registration card is the only weapon with which the masses can be able to stand up for their rights.
89. Atiku da Kwankwaso da Obasanjo **uwarsu daya ubansu daya**; duk **tsatson** PDP ne. (Atiku and Kwankwaso and Obasanjo have the same **father** and **mother**; all are genetic of PDP.) Atiku, Kwankwaso and Obasanjo share the same political ideology; they are still silent members of PDP.
90. **Kurwar** Kawu mai **daci** ce, baza ku iya korar sa daga APC ba kamar yadda kuka kori Shekarau. (The **spirit** of Kawu is **bitter** one; you cannot succeed in driving him away from APC as you drive away Shekarau.) Kawu is more resilient that you cannot succeed in provoking him out of the party as you did to Shekarau.
91. Wannan zabe da zai zo zabe ne mai **zafin** gaske dole ne a zabo 'yan takara ma su kyau. (This election that is coming is an election that is **very hot**; it necessary to select candidates who have goodness.) The forthcoming election is going to be a serious one; we must have good candidates.

92. Duk kyan **Kano Filas** ba za ta iya karawa da **Riyal Madarid** ba dole sai **Basalona**. (However good **Kano Pillers** is, it cannot compete with **Real Madrid**; it must be between **Madrid** and **Barcelona**.) However good Bashir Lado is, he cannot defeat Kwankwaso in the forthcoming election; the candidacy will be more serious between Kwankwaso and Shekarau.
93. Za mu zabi PDP tun daka **gajimare** har **kasan rijiya**. (We will vote for PDP **since from the cloud down to the bottom of well**.) We're going to vote for PDP from the presidential down to the house of representative seats.
94. Za mu yi PDP iya **linta**. (We will do PDP up to the **intel**.) We're voting for PDP from in all positions except that of the president.
95. Idan zabe ya zo za mu yi **wake da shinkafa**. (If the general election comes, we will do **beans and rice**) During the forthcoming election, we'll elect candidates randomly from all parties.
96. Mu **dafa duka** za mu yi. (We're going to do **jollop rice**.) We're electing all candidates from the same party.
97. Ana shirin zabe APC ta na **zaizayewa**. (The preparation for the general election is going on while APC is **eroding**.) While the general election is approaching, APC is adversely losing its supporters.
98. **Tsallakawar** Aminu Mai Tsidau PDP cikasa ne ga APC a Makoda Local Government. (The **cross over** of Aminu Mai Tsidau to PDP is a stumbling block to APC at Makoda Local Government.) The defection of Aminu Mai Tsidau to PDP is a set back to APC in Makoda Local Government.
99. Akwai **baragurbin** da suka **buya** a **bayan** Buhari yayin da **guguwarsa** ta taso. (There are some **rotten eggs** that **hid at back** of Buhari when his **whirlwind** came up.) There are some dishonest people who won the election under the cover of Buhari's popularity.
100. Sai da ka bari an gama rabon mukamai kuma duk wata kwangila ta kare sannan ka zo aka shiga **badar da uhudu** da kai. (You waited until the sharing of political appointments ended, and all awards of contract have finished then you came and entered **badar and uhud** with you.) You just joined the party to participate in the struggle for the next election not for political appointments or awards of contract.
- 100 Riginginmun PDP **nafila** ne a kan na ANPP (the pandemonium of PDP are **supererogatory devotion** on those of ANPP) The of conflicts that are evident in PDP are not as intense as those consuming ANPP.

- 101 Mu **almajiran** malam ne (we are the **disciples** of the scholar). We are partisans of Malam Ibrahim Shekarau.
- 102 Mu ba '**yan maular siyasa** ba ne, saboda haka za mu ci gaba da bayyana duk wata rufa-rufa. (We are not **mendicants of politics** so we are going to continue exposing any concealment). We are not looking for favour from any one. We, therefore, persist in exposing any shadowy act.
- 103 **Darikar** kwankwasiya tafiya ce mai zaman kanta a PDP. (The **sect** of Kwankwasiya is a journey that is sitting on its own in PDP). The kwankwasiyya camp is an independent group within PDP.
- 104 Malam Shekarau, **waliyyin** 'yan siyasa ne a Nigeria (scholar Shekarau is (the **saint** among politicians in Nigeria). Malam Shekarau is a morally good person among the Nigerian politicians.
- 105 Mustapha Mai Royal na gaba ne a cikin **hadiman** Kwankwasiyya. (Mustapha Mai Royal is the front one among the **servants** of Kwankwasiyya). Mustapha Mai Royal is the extremist among Kwankwasiyya loyalists.
- 106 Hawa **kan Katanga halattaccen** abu ne a siyasar wannan zamani. (**Climbing over a fence** is **Islamically legitimate** thing in the politics of this epoch). Being politically neutral is not an offence in the contemporary democracy.
- 108 Akwai gyara a kan **tilawar ma-ja-baki** (There is a correction on the **memorisation** of the **puller of blackness [reciter]**). A particular prominent politician should guard his tongue against illicit utterances in his political speeches.
- 109 Buhari ya rubuta **takardar saki** ga jam'iyyar ANPP (Buhari wrote *a paper of divorce* to ANPP). Buhari defected from ANPP.
- 110 Idan ya gama **iddar** ta siyasa PDP su na **zawarci** (If he has completed the **three periods of political waiting**, PDP are hanging around to **betroth** him). If he has finished contacting his supporters, the PDP officials are making efforts to win him to their party.
- 111 Ya kamata a je **bikonsa** (It is ought to go and **win him back**). It is better to conciliate with him.
- 112 **Limamin a daidaita sahu** ya dawo (the **leader of making straight row** has arrived) imam of straight rows). The advocate of the social re-orientation programme has arrived.
- 113 Difiti ya daura **aren mut'a** da 'yan PDP domin a ka da dantakarar APC. (The deputy has tied a marriage of convenience with PDP so as to defeat the APC candidate). The deputy governor of Kano

State, engineer Tijjani Muhammad Gwarzo has allied with PDP to defeat his party's candidate in the forthcoming gubernatorial election.

114 Ya yi **wankan tsarki** ya koma PDP. (He has performed a **ritual bath** and went back to PDP). He rejected his former allegiance and defected to PDP.

115 Ya yi **wanka** irin na siyasa (he has **taken bath**, the like of political variety). He has relieved himself of the political activities.

116 **Shika-shikan** siyasa guda biyar ne: karya, yaudara, cin amana, munafinci da ha'inci'. There are five **pillars** of politics: telling lies, deception, betrayal, hypocrisy and fraud. Democracy is characterised by five evil factors.

117 Mu mata da mu a ke shiga kamfen ko wanne loko amma in an ci zabe kuma an zo rabon mukamai sai muga an **zare bulo** an yi **simogal** din wa'anda ba su sha wahalar komai ba a ce wai su masu ilimi ne. (We women together with us that are entering campaign in to every nook but if the election is won and the sharing of appointments is attended, we would see that a **building block** is pulled out and those who did not suffer any hardship **smuggled** into on the saying that they are more educated ones.) We the common women are the ones who participated physically and financial during the campaign. However, when it came to the issue of political appointments, it is only the women from the elite who never suffer any hardship that are considered.

118 Shima Baba Mai dubu-dubu otimatik tiket zai **zarce** majalisa. (Baba Mai duba-dubu will be issued with automatic ticket; he will **go ahead** to the parliament). Baba Mai dubu-dubu will be re-elected unopposed to the House of Representative.

119 Wannan dan takara ya san **harkar** siyasa **ciki da waje**. (This candidate he knows the **business** of politics **inside and outside**.) This candidate has a lot of experience on education.

120 Kano na **tafin-hannun** Sardauna da Aminu Wali. (Kano is in the **palms of the hand** of Sardauna and Aminu Wali.) Sardauna and Aminu Wali are in full control of Kano State politics.

121 Ni yanzu ina **sama** ina **kollon tsakiyar kan** ko wacce jam'iyya. (I am now **on the top** I'm **looking at** the **centre of the head** of all parties.) I'm carefully observing the activities of every political party to learn more about them.

122 Da ana zargin Kawu ya na yiwa PDP **leken asiri** ne to yanzu ga shi ya yi dalilin yin **hijirar** Aminu Tambuwal zuwa APC. (Formerly, Kawu was suspected he is **spying** for PDP; fortunately now here it is he caused the **migration** of Aminu Tambuwal to APC.) Kawu was previously suspected of being spying for PDP. Propitiously! He convinced Aminu Tambuwal to join APC.

123 Idan ya **bata** mutuncin mai girma gwamna to za mu kai kararsa. (If he **spoils** the humility of his Excellency governor we will bring him to court.) If he tarnishes the image of his Excellency the governor, we will sue him for the charge of defamation of character.

- 124 Zamu fallasa **berayen** da su ka **kassara aljihun** kananan hukumomi a lokacin **marigayiya** gwamnati. (We'll expose **rats** that **shattered the pockets** of local government during the time of **deceased** government.) We are going to expose the looters who embezzled local government treasures during the previous administration.
- 125 **Kanjaman** da ta **aika** ANPP **kabari** ita ta **kama** PDP a yanzu. (The **AIDS** that **sent** ANPP to **grave** it is that **caught** PDP now.) The problems that marked the end of ANPP are the same that are presently affecting PDP.
- 126 Idan zabe ya matso kusa manyan jam'iyyu ake **sansana** wa ba'a ta '**yankwikwiyo**. (When the election came nearer big parties are **smelled** for not the **puppies**.) The attention is mostly given to the well structured parties to the detriment of the smaller ones whenever the election approached.
- 127 Wannan **shuka** da aka **dasa** mana ba '**yan halal** din wananan **mahaifa** ba ne za su **girbi yabanyar** ta ba. (This **plant** that has been **transplanted** for us, not the **legitimate sons** of this **womb** who are to **harvest** its **crops**.) It is not the indigenes of the local government who are going to benefit from the activities of the person arbitrarily imposed as the chairman of the area.
- 128 Akwai **tsalle** a APC. (There is **jump** in APC) There is dispute in APC.
- 129 Sanda mu ka **durfafi** maganar maja, mun yi iya kokarin mu. Amma ba wayon ka ba ne kawai zai ba ka **nasara** ba. (When we **faced** talk of merger, we did effort our. But not cunning your that only will give you **victory**.) When the issue of merging the opposition political parties arose, we did our best. However, success does not depend only on one's intelligence.
- 130 Duk farin jinin jam'iyya in za ta ci **karo** da rashin adalci sai mu ce a sauka lafiya. (Whatever the popularity of party as long as it **collide with** injustice, we will say farewell. Injustice is reason for the collapse of a party however popular it is.
- 131 Rigimar da a ke yi da mu ita ce, **abinci** a ke ci a **duhu** mu ka ce a **kunna fitila** mu ga **lomar** kowa. (The disagreement we are engage in is, a **food** is being eaten in the **darkness** then we asked that **light** should be **switched** on so that we see the **morsel** of all.) The genesis of the disagreement involving us is on that fact that we demanded that issues concerning the party should be treated openly.
- 132 An gama **ginin gida** a na shirin raba **mukullai** a **tare** a **dakuna** sai ga wasu da su ka **ci mutuncin iyayensu**, su ka zo a bas u **mafaka**. (The **building of house** is completed, the allocation of **keys** for the **occupation** of **rooms** is about to take place then some who **humiliated their parents** came asking for **shelter**. After all efforts of establishing the new party is achieved, and the appointments of posts is to be done, some people who had dispute with their party leaders showed their interest in the new party.
- 133 Ina yi wa '**yan uwana** '**yan Nigeria** murmar zagayowar **kakar** '**yan siyasa** **mabukata** wacce dama ce da talaka zai **huce haushinsa**. (I am congratulating my fellow Nigerians happy around of **harvesting period** of politicians, the **needy** which is a chance for the masses to **cool down their temper/ revenge**) I congratulate my fellow Nigerians for the arrival of yet another general election period in which the politicians seek different positions. It is an opportunity for the masses to punish the candidates who disappointed them.

- 134 Talaka mai kuri'a **budurwa** ne mai **daukan ido**. Babu irin **samarin** da ba zai ga ya kawo masa **ziyara** ba. (The masses who have voters' card are **damsel** having **captivation**. No king of **young men** that he will not see bringing a **visit**.) A person having voters' registration card usually attracts all kinds of candidates.
- 135 Ina bawa talaka wani **lakani** da zai yi amfani da shi domin gane mayan **kaba'iran** 'yansiyasa. Idan ka dora **mabukaci** a **sikeli** ka ga ya **tsallake** wadannan **suradai** to ya cancanta a zabe shi. (I am giving the masses a kind of **charm** that he will use with it for understanding the **major sins** of the statespersons. If you put **the needy** on **scale** you see he **jump over** these **hurdles** then he is worthy of being elected.) I am advising the electorates that they should use these criteria for identifying the immoral politicians. Any statesperson who satisfies these conditions is deserved to be re-elected.
- 136 Mukamin siyasa **layin gidan mai** ne. Sai wani ya sha ya tafi sannan layi zai motsa. (The political appointment is a queue of petrol station. It is only when some fills his tank that the queue moves). Occupying a political post is not on permanent basis. One must vacate the position when their tenure ends for others to move in.

APPENDIX 2

TABLES OF LINGUISTIC METAPHORS SERVING AS EVIDENCE FOR THE PRESENCE OF CONCEPTUAL METAPHORS

1. Machine and Tools

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Fulogan	the plugs	creative
2	kayan aiki	tools	creative
3	Motar	the car	creative
4	Sikeli	scale	conventional
5	kujerar aski	barbing chair	creative
6	Katafila	catapillar (bulldozer)	conventional
7	Taswira	map	conventional
8	Fulogai	plugs	creative
9	Buzu	skin mat	creative
10	raba mukullai	allocating keys	creative
11	Sikeli	scale	conventional
***	*****	*****	*****

2. Movement and Direction

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Motsawa	movement	conventional
2	kan katanga	on the fence	conventional
3	Tatata	toddling	creative
4	Motsawa	movement	conventional
5	Alkibla	qibla	conventional
6	Hanya	passage	conventional
7	Motsawa	movement	conventional

8	karkashin benci	under bench	creative
9	a gaba	in the front	conventional
10	a tsakiyar hamada	in the mid of desert	creative
11	daga gajimare	from cloud	creative
12	kasan rijiya	bottom of well	creative
13	tsallakawar	the jump over of	conventional
14	Buya	hid	conventional
15	a bayan	at the back of	conventional
16	kan katanga	on the fence	creative
17	Zarce	go ahead	conventional
18	ciki da waje	in side and out side	conventional
19	Sama	on top	conventional
20	tsakiyar kan	centre of the head	creative
21	Tsalle	jumping	conventional
22	Ziyara	visiting	conventional
23	ya tsallaka	he jumped over	conventional
24	Tare	settled down	conventional
25	Walkiya	lightening	conventional
26	layin gidan mai	queueing of petrol station	creative

3. Human Attributes

S/N	Hausa Expression	English Translation	Type of
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			Metaphor
1	hannun jarirai	infants' hand	creative
2	hannun 'yan dambe	boxers' hand	creative
3	hannun kutare	lepers' hand	creative
4	jaririyar dimukuradiyya	infant democracy	creative
5	aske wa kan sa	cut his hair	creative
6	kyakkyawa	beautiful	conventional
7	rangadediya	very beautiful	conventional
8	Muni	ugliness	conventional
9	mai daukan ido	captivating	conventional
10	Dama	right hand	conventional
11	Hagu	left hand	conventional
12	kare mutunci	protecting the humility	creative
13	a ido	in the eye	conventional
14	a tafin hannu	in the palm of hand	conventional
15	Mabukata	needy	conventional
16	Mabukaci	needy	conventional

4. Forces and Effect

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Shafa	apply	creative
2	tattake su	squashed them	conventional
3	Sharbi	suck	creative
4	Sukurkuce	deteriorated	creative
5	Lalace	ruined	conventional

6	Matse	squeeze	creative
7	Dora	put	conventional
8	Guguawar	the whirlwind	conventional
9	Tashi	stand	conventional
10	Kasa	soil	conventional
11	Maliya	Red sea	conventional
12	Rowan	the water	conventional
13	Wanka	take bath	conventional
14	Tsare	blocked	conventional
15	Dora	put	conventional
16	Guguwar	the whirlwind	conventional
17	Kusufin	the eclipse	creative
18	Yar	throw away	conventional
19	Dauke	took away	conventional
20	barin ruwa	water spillage	creative
21	Zaizayewa	eroded	creative
22	Guguwar	the whirlwind	conventional
23	Kallon	looking at	conventional
24	Kassara	shattered	conventional
25	Kama	caught	conventional
26	Bata	spoiled	conventional
27	Sansanawa	smelled	creative
28	lema ta koma malafa	umbrella turned in to hat	creative
29	iya zama/ kaka gida	squat	conventional
30	Ruwa	water	conventional

5. Religion

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Mujahidan	the strugglers of	conventional
2	Ganimar	the booty	conventional
3	Tsarki	purity	creative
4	lam'a	omission	creative
5	halattaciyar	lawful/legitimate	conventional
6	Liman	iman (leader of prayer)	conventional
7	na'ibi	deputy (of leader of prayer)	conventional
8	kara'i	make up	creative
9	auren mut'a	the marriage of convenience	creative
10	Ukuba	torment	creative
11	Zunubi	sin	creative
12	busa wa pdp rai	blew life to pdp (resurrected)	creative
13	badar da uhudu	badr and uhud (two first islamic war)	creative
14	Nafila	supererogatory devotion	creative
15	Almajiran	the disciples of	creative
16	'yan maular siyasa	political mendicants	creative
17	Darikar	the sect of	creative
18	waliyin 'yan siyasa	the saint of politicians	creative
19	Hadiman	the servants of	creative
20	Halattaccen	the legitimate of	conventional
21	Tilawar	the memorisation of	creative
22	ma -ja - baki	the reciter	creative
23	Iddar	the three period of waiting by woman divorcee	creative

24	Limamin	the imam (the leader)	conventional
25	a daidaita sahu	forming a straight raw	creative
26	wankan tsarki	ritual birth	creative
27	wanka	ritual birth	creative
28	shika-shikan siyasa	the fundamental pillars of politics	creative
29	Hijirar	the migration of	conventional
30	'yan halal	legitimate children of	conventional
31	manyan kaba'iran 'yan siyasa	the major sin of politicians	creative
32	Siradai	hurdles (a bridge over hell to be crossed by all after death)	conventional
33	Ruwayar	the narration of	conventional

6. War and Conflict

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Jambaki	lipstick	creative
2	goro dan ujule	cola nut the ujule (famous cola nut market) brand	creative
3	sojojin baka	the verbal soldiers	creative
4	takalmin karfe	iron boot	conventional
5	Yaki	war	conventional
6	Dakarun	the foot soldiers	conventional
7	Dakare	foot soldier	conventional
8	Rundunar	the army of	conventional

9	kwanton bauna	ambush	creative
10	fagen daga	battle field	conventiona
11	gwada kwanji	confrontation	conventiona
12	Watsawa	threw	conventiona
13	yakushe shi	scratch him	creative
14	fagen fama	battle field	conventiona
15	Jarumi	hero	conventiona
16	Makamin	the weapon	conventiona
17	Jihadin	the struggle	conventiona
18	Tsalle	Jump (dispute)	conventiona
19	Durfafa	face	conventiona
20	Nasara	victory	conventiona
21	Karo	collide with	conventiona
22	ci mutuncin iyayensu	humiliated their parents	creative
23	Noke	retreat	conventiona
24	buhun kusa	sack of nail	creative

7. Plant

S/N	Hausa Expression	English Translation	Type of
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			Metaphor
1	Shuka	plant	conventional
2	Dasa	transplant	conventional
3	Girbi	harvest	conventional
4	Yabanya	crop	conventional
5	Kakar 'yan siyasa	The harvesting season of politicians	conventional

8. Business

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Mudugu	leader of caravan	conventional
2	Tallan	the hawking of	conventional
3	a kasuwa	in the market	conventional
4	Tallan	the hawking of	conventional
5	Simogal	smuggle	creative
6	Harkar	the business of	conventional
7	leken asiri	spying	creative

9. Heat and Cold

S/N	Hausa Expression	English Translation	Type of Metaphor
1	dumama kujera	worming the chair	creative
2	ya fara dumama	it begun worming	conventional
3	Gobarar	the conflagration	conventional
4	zafin gasket	very hot	creative
5	huce haushinsa	cool down his temper	creative

10. Light and Darkness

S/N	Hausa Expression	English Translation	Type Of Metaphor
1	inuwar lema	the shadow of umbrella	creative
2	a duhu	in the darkness	conventional
3	a kunna fitila	light should be switch on	creative

11. Marriage and Family

S/N	Hausa Expression	English Translation	Type of Metaphor
1	uwa daya uba daya	the same mother and father	conventiona
2	Gadon	inheritance	conventiona
3	'ya	daughter	conventiona
4	Dandangi	son of many relation	creative
5	'yar	the daughter	conventiona
6	iya rigima	mother of dispute	creative
7	Gadon	inheritance	conventiona
8	uwar su daya uban su daya	their mother and father are the same	conventiona
9	duk tsatson PDP ne	all are genetics of PDP	creative

10	Mahaifa	womb	conventiona l
11	Aurenta	marrying her	conventiona l
12	kudin na gani ina so	the money of i see and i love	creative
13	gaisuwar uwa da uba	the greetings of mother and father	creative
14	Sadaki	dowry	conventiona l
15	Zawarci	seeking the marriage of divorced woman/man	conventiona l
16	kayan toshi	gift of betrothal	creative
17	zawarawan	the marriage seekers of	conventiona l
18	auren ta	marrying her	creative
19	Miji	husband	creative
20	na gari	good	creative
21	Angon	the groom	creative
22	Zawarci	seeking marriage	conventiona l
23	bikon sa	winning him back	conventiona l
24	takardar saki	divorced letter	creative
25	Budurwa	a girl of marriageable age	creative
26	Budurwa	a girl of marriageable age	creative
27	Samarin	the boys of marriageable age	creative

12. Food

S/N	Hausa Expression	English Translation	Type of Metaphor
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1	Romon	the broth of	conventional
2	Zuma	honey	conventional
3	farar saka	white honey comb	creative
4	wake da shinkafa	a blend of beans and rice	creative
5	Baragurbin	the rotten egg	conventional
6	dafa duka	jallop rice	creative
7	tubus-tubus ta soyu gyada	a well roasted groundnut	creative
8	Abinci	food	conventional
9	lomar kowa	everyone's morsel	creative

13. Journey

S/N	Hausa Expression	English Translation	Type of Metaphor
1	kwararren direba	skilled driver	creative
2	Tuka	drive	conventional
3	Tafiya	journey	conventional
4	ba kwana	no corner	conventional
5	ba birki	no break	conventional

6	tsohon direba	old driver (experienced driver)	creative
7	dan gada-gada	an immature driver	creative
8	Kwararre	skilled	creative
9	jirgin fito	ferry canoe	creative

14. Game and Sport

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Caje	dribble past	creative
2	Koci	coach	creative
3	dan wasa	player	creative
4	Yanke	dribble past	creative
5	Kwallo	ball	conventional
6	Rawa	dance	conventional
7	Kano Filas	Kano Pillars	creative
8	Riyal Madarid	Real Madrid	creative
9	Basalona	Barcelona	creative

15. Supernatural Phenomena

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Kasa	sand divining	creative
2	ta nuna	has shown	creative
3	Alkaluma	pens	creative
4	Lakani	charm	creative
5	Fatalwar	the spirit of	creative
6	bokan siyasa	the soothsayer of politics	creative

7	Kasa	sand divining	creative
8	ta nuna	has shown	creative
9	Kasa	sand divining	creative
10	ta nuna	has shown	creative
11	kurwar Kawu	the soul of Kawu	creative
12	Lakani	charm	creative

16. Health

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Kajaman	The AIDS that	creative

17. Death

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Wafati	demise	creative
2	Marigayiyya	the deceased	creative
3	Aika	sent (kill)	conventional
4	Kabari	grave	conventional

18. Building

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Ginin	the building	conventional
2	Fandeshin	foundation	conventional
3	Ginshiki	pillar	conventional
4	Gini	building	conventional
5	ciko a tudu	filling on a protruded area	creative
6	Ginawa	being built	conventional
7	Linta	lintel	creative
8	zare bulo	pull out block	creative
9	ginin gida	building a house	conventional
10	a daki	in a room	conventional
11	Kafa	laid	conventional

19. Animal

S/N	Hausa Expression	English Translation	Type of Metaphor
1	mage a kwali	a cat in a box	creative
2	Beraye	rats	conventional
3	'yankwkwiiyo	puppies	creative

20. Container

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Aljihun	The pocket of	creative
2	Mafaka	shelter	conventional

21. Taste

S/N	Hausa Expression	English Translation	Type of Metaphor
1	Daci	bitter	conventional
2	Lashi	licked up	conventional
3	gardin kujera	flavour of chair	creative
4	tsamin dangantaka	sour of relationship	conventional