A COGNITIVE SEMANTIC STUDY OF METAPHORS IN FULFULDE

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DEPARTMENT OF ENGLISH AND LITERARY STUDIES,

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ZARIA

JULY, 2023

DECLARATION

I declare that this dissertation titled ‘‘A Cognitive Study of metaphor in Fulfulde’’ has been written by me and it is a record of my own research. It has not been submitted in any previous application for a higher degree. All sources of information are acknowledged by means of references.

Hadiyah Abdullahi ---------- ----------

Signature Date

CERTIFICATION

The dissertation entitled:**A cognitive semantic study of metaphors in Fulfulde**meets the regulations governing the award of a Masterof Arts (M.A) Degree in English Language at Ahmadu Bello University, Zaria and is approved for its contributions to knowledge.

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DEDICATION

To my parents, Hajiya Zainab Audu and Alhaji Abdullahi Iliyasu.May you live long to enjoy the fruits of your labour. May Allah bless you with the best of both worlds. Ameen ya Rabbi.

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Abstract

This studyis on cognitive semantic analysis of the metaphors in Fulfulde. Fulfulde language belongs to the West Atlantic geographical grouping within the Niger Congo family and the language has six dialectal areas. The objectives of this research are to examine how Fulfulde conceptualises metaphor, the relationship between the components of metaphor, and the deliberateness of the metaphor as propounded by Steen's (2017) Deliberate Metaphor Theory. The theoretical framework chosen for this study is Deliberate Metaphor Theory (DMT). The data were collected through surreptitious recording and stratified random selection of different registers such as anger, marriage, politics, religion, and reality. The data comprises of corpus design and recordings. Upon the analysis, the findings obtained corresponded with the research questions by answering how Fulfulde knowledge representation through conceptualization does not follow the pattern of target (abstract) and source (concrete) domains. The study reveals that Fulfulde conceptualisation of metaphor can be potentially deliberate or non-Deliberate in knowledge representation by choices of lexical items. The study concludes thatFulɓe metaphorical expressions through experiences can constrain the representation of metaphors and these metaphors are sometimes culture specific.

CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Cognitive linguistics studies the mind through language. The areas of study in cognitive linguistics is divided into three main areas: cognitive semantics, cognitive approach to grammar and cognitive phonetics. Cognitive semantics deals with lexical semantics by separating semantics (meaning) into knowledge representation. The cognitive approach to grammar deals mainly with Syntax, Morphology and other traditionally grammar oriented areas, and cognitive phonetics which deals with the classification of various correspondences between phonemes and sequences (Sinha, 2014). Evans and Green (2006) have categorised cognitive linguistics into two domains: cognitive semantics and the cognitive approach to grammar. The Cognitive semantic approach rejects the formal tradition modularization of linguistics into phonology, morphology, syntax and semantics. Instead, it divides semantics (meaning) into meaning construction and knowledge representation. Therefore, cognitive semantics studies much of the area traditionally devoted to pragmatics as well as semantics (Sinha, 2014). The present study is concerned with the semantics aspect of the categorization. Cognitive semantics is typically built on the argument that lexical meaning is conceptual. That is, the meaning of a lexical term is not reference to the entity or relation in the 'real world' that the lexeme refers to, but to a concept in the mind based on experiences with that entity or relation

Cognitive semantics deals with language in a way that is compatible with human minds, treating language as reflecting and revealing the mind (Evans and Green 2006). This study agrees with Evans and Green (2006) definition. In other words, cognitive semantics sets out to explore the nature of human interaction with awareness of the external world and to build a

theory of conceptual structure that is in consonance with the ways in which humans experience the world. According to Sweetser (1990:4) cognitive semantics is the manifestation of conceptual structure: the nature and organisation of mental representation in all its richness and diversity, which makes it a distinctive approach to linguistic meaning. The meaning of mental presentation often poses difficulty in communication and metaphor is one of the most effective tool for communicating meaning in language.

The term metaphor is traditionally taken to be the fundamental form of figurative language. Hawkes (1972:1) states that it is "a decorative additive to language, used in special ways, and at specific time and places". Contrary to the literary or traditional perspective, Lakoff and Johnson (1980) developed a linguistic perspective of the term metaphor. To them, a metaphor is a property of concepts that structures one thing in terms of another rather than being considered as just words or a creative literary device that serves an artistic or aesthetic function. This is a clear distinction between literary and linguistic metaphor. For the purpose of this study, linguistic metaphors are of two types; conceptual metaphor and linguistic metaphor as classified by Lakoff and Johnson (1980:15). They state that conceptual metaphor resides in the human mind while linguistic metaphor are the expressions produced from the conceptual metaphor.

Conceptual metaphor controls how the mind conceptualises the experiences of the world. The conceptualisation process consists of two domains, where one domain is understood in terms of the other. The two domains that are used in conceptual metaphor are the *target domain* (domain A) and the *source domain* (domain B). The conceptual domain from which metaphorical expressions are drawn is the *source domain* while the conceptual domain that is understood is the *target domain*. On the other hand, linguistic metaphors are the expressions or utterances which originate from the conceptual metaphor that are produced. In order to

understand the *target domain* through the *source domain*, the conceptual metaphor LIFE IS RACE leads to linguistic metaphorical expressions also known as linguistic metaphor

Target Domain (A)	Source Domain (B)
LIFE	RACE

like:

She is off the track
He will lose the race
I don't think you will win this love competition.
She has been on the right track all her life, what happened?

Lakoff and Johnson (1980)

Here, domain A (LIFE) which is the *target domain* is abstract and is understood through domain B (RACE) which is the *source domain*, it constitutes a concrete bodily experience. It is on this notion that the study intends to explore conceptual metaphors in Fulfulde language. From the above understanding, it is evident that a metaphor is a semantic concept that languages employ to represent or conceptualise realities by the use of Source and Target domains. This implies that different languages might have different conceptual structures with regards to different metaphorical expressions. This study therefore sets out to examine metaphorical expressions in Fulfulde language with a view to finding out how the language conceptualises metaphorical expressions from conceptual and linguistic perspectives. The conceptual structures of metaphors are always language specific. This is informed by the choices of target and source domains. Language A for instance can have a different target and source domains in the formation of certain metaphors with language B. It is also possible that Language B can deploy different target and source domains to form almost a similar kind of metaphorical expression.

1.1 The Fulbe and their Culture

The term *Fulfulde* is the name given to the language by its speakers. The ethnic group is called *Fuleɓ (*which is the plural, and *Pullo* is the singular). The Fulfulde is a West Atlantic language under Niger Congo pylum (Greenberg, 1963). Mukosky (1981:13) observes that ‘‘there are no figures based on the census on which one may rely on to give the reliable population of the *Fulɓe’’*. He also states that, the *Fulɓe* have come to be identified with a variety of names as *Fula, Pulaar* or *Puelh*. These varieties are as a result of linguistic or geographical differences. Non-native speakers use the Hausa term “Fulani” to refer to the speakers and the language itself. Arnott (1970), in Muhammad (2006:4), adopts the name *Fula.* Arnott (1970) yet in Muhammad (2006:4) has presented six major dialectal areas for the entire Fulfulde Language as follows;

(a). Futa Toro (Senegal)

(b). Futa Jalo (Guinea)

(c). Masina (Mali)

(d). Sokoto and Western Niger

(e). North Central of Nigeria and Eastern Niger

(f). Adamawa (Fombina’are)

Muhammad (2006) states that most *Fulɓe* are cattle herders. However, many have turned to politics, successfully settled down and established kingdom between Senegal and Cameroon. In addition, authorities like Ba’bikkoi (2012) states that ‘‘there have been a steady movement of *Fulɓe* roughly from the region known as Senegal, Niger, Adamawa, within West Africa and beyond’’. *Fulɓe* people have their root from North Africa and the Middle East. They also inter mingled with local West African ethnic groups. As an ethnic group, they are bound together by the *Fulfulde* culture, history and their religious affiliation and the efforts to spread Islam

Muhammad (2006). He also states that the major concentrations of Fulani people exist in the Fouta Djallon highlands of Central Guinea and South into the Northern ranches of Sierra Leone. They are found in Sokoto Caliphate, which is now known as Southern Niger and Northern Nigeria (Tahoua, Katsina, Sokoto, Kebbi, Zinder, Bauchi, Diffa, Yobe, Gombe,and Northern Cameroon). This is the area known as the *Fombina* or "The South" in Adamawa. Fulfulde is the local lingua franca and language of cross cultural communication. *Fulɓe* communities have become predominantly nomadic, and they exist as less organized social systems. He also sates that the Sokoto Caliphate was, by far, the largest and most successful legacy of Fulani power in Western Africa. Before it was defeated by European colonial forces in the 19th century, Sokoto was one of the largest, most powerful and organized empires in West Africa until 1903. It included several emirates, the largest of which was Adamawa, among are Gombe Emirate, Gwandu Emirate, Bauchi Emirate, Kano Emirate, Katsina Emirate, Zazzau Emirate, Hadejia Emirate, and Muri Emirate (*Woylaare*) (Muhammad,2006).

1.2 Statement of the Problem

This study is anchored on this argument that Fulfulde conceptualises metaphors in terms of the choices of target and source domains. Based on this, the study also seeks to examine the relationship between the components of the metaphors conceptualised or constructed from a cognitive semantic approach. To comprehend how metaphors work cognitively, it is important to understand how the mind works. The mind defamiliarised ideas through experiences, and culture is one of the most effective tools in the constraining and filtering of those experiences.

Researches have been carried out from the Pragmatics and Discourse Analysis perspectives by the likes of Okpe (2012) who carried out a study of metaphor in the works of Wole Soyinka, Oduh (2015) studied nonce words as conceptual metaphors in Nigerian

newspaper, Tyler (2017) examined religious metaphors and structural complexities but only a few have been done in relation to cognitive semantics to the best of the researchers knowledge. More so, they are all in the English language with the exception of Koki (2017) which anchors on the study of metaphorical expressions used by Kano state politicians in Hausa. To the best of the researcher's knowledge, no research has been carried out in the area of cognitive semantics with emphasis on metaphors in Fulfulde which is the gap this study intends to cover. To understand conceptual metaphors in fulfulde, knowledge of the values and beliefs of the speakers of the language are required. Culture is one of the most effective tools in constraining and filtering of experiences.

1.3 Aim and Objectives of the Study

The aim of the study is to do a cognitive semantic analysis of metaphor in Fulfulde. In carrying out the task, the researcher attempts to acheive following objectives:

a. analyse how Fulfulde conceptualise metaphor when selecting domains in communicative expressions;
b. describe the relationship between the components of metaphor (the topic and the vehicle) in Fulfulde;
c. analyse how Fulfulde speakers deliberately or non-deliberately use metaphor; and
d. examine how culture constrains and filters the conceptualisation of metaphor in Fulfulde.

1.4 Research Questions

The study attempts to answer the following research questions:

1. How does Fulfulde conceptualise metaphors when selecting domains in their communicative expressions?

2. What is the relationship between the components of metaphors (the topic and the vehicle) in Fulfulde?
3. How is the use of metaphors deliberate and automatic or non-deliberate by Fulfulde speakers?
4. How does culture constrain and filter the conceptualisation of metaphors in Fulfulde?

1.5 Justification for the Study

The current study would be of significance to the field of Cognitive Semantics in explaining the concept of metaphor. It can be a source of reference to the study of English and literary studies. It would also serve as a source of material to fulbe speakers. It is a popular view that culture plays a vital role in the conceptualisation of metaphor. This means that *Fulfulde* might have a unique way of conceptualizing metaphors. Therefore, the analysis of metaphors from a semantic perspective will probably reveal a unique conceptual structure of Fulfulde language. This is in accord with Charteris-Black (2004) who explains that ‘‘conceptual metaphor requires cultural resonance and cannot be understood without knowledge of the values and beliefs of the speakers of the language’’.

1.6 Scope of the Study

Metaphor can be analysed from a linguistic or literary point of view, but this study only focuses it from the linguistic perspective of cognitive semantics. Within Nigeria, the dialectal variations of Fulfulde are glaring. Thus analysing such variations will be the work of dialectology which is outside the scope of this work. The work focuses on the *fombina’are* dialect in Adamawa State, Nigeria, as textbooks have been written in it and the Holy Quran has also been translated in the dialect. This research is limited to a semantic analysis of metaphoric expressions in Fulfulde language which it is a new and emerging topic in linguistics.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter is neatly arranged into three major parts: Conceptual/topical Review, Authorial Review, and Theoretical framework. It begins with the conceptual review by defining cognitive linguistics, cognitive semantics, theories of meaning, and metaphor from a literary and linguistic perspectives. Also, the review of metaphor and culture were captured in this section. This chapter reviews previous studies carried out by scholars in the field of cognitive semantics and metaphors by identifying, and critiquing the literature that are related to the present study. Finally, the chapter identifies and discusses the theoretical framework suitable for the study. The chapter also discusses features, types, advantages and disadvantage of metaphor.

2.1 Cognitive Linguistics

Geegaerts and Cuycken (2007:5) view ‘‘cognitive linguistics as the study of language in its cognitive function, where cognitive refers to the crucial role of intermediate informational structures in our encounter with the world. Cognitive linguists like Evans and Green (2006:14) state that ‘‘the systematic structure found in language reflect a systematic structure within our conceptual system’’. Cognitive linguists explore the hypothesis that certain kinds of linguistic expressions provide evidence that the structure of the conceptual systems is reflected in the patterns of language. This means that a conceptual domain is a body of knowledge within the conceptual system that contains and organises related ideas. These experiences can be reflected as for example, the conceptual domain of TIME might relate to a range of temporal concepts including Ramadan, which is a temporal event as can be seen in the following.

Ramadan is fast approaching.

One of the major findings to have emerged from studies on human conceptual system is that abstract concepts are systematically structured in terms of conceptual domains deriving from experience of the behaviour of physical objects, involving properties like motion, vertical elevation and physical proximity (Lakoff and Johnson 1980, 1999).

Geegaerts and Cycken (2007) are of the view that ‘‘cognitive linguistics is interested in the knowledge of language and how such knowledge can be acquired given a cognitive theory of learning’’. There are three fundamental characteristics of cognitive linguistics as observed by Geegaerts and Cycken (2007:6), these are ‘’primacy of semantics in linguistic analysis, the encyclopedic nature of linguistic meaning and the perspective nature of meaning’’. The semantic perspective involves the basic function of language meaning which this study is concerned with. This means meaning is the primary function of language.

Evans and Green (2006) have categorised cognitive linguistics into two domains: cognitive semantics which deals with the study of the relationship between experiences, embodied cognition, and language. The other categorisation is cognitive approach to grammar which is concerned with grammar but the present study is concerned with the former. Sinha (2014:17) agrees with Evans and Green (2006) in their classification though he added cognitive approach to phonetics.

2.1.2 Cognitive Semantics

Cognitive semantics is concerned with investigating the relationship between experiences, the conceptual system and the semantic structure encoded by language. It represents an approach to the study of the mind and its relationship with embodied experience and culture. It is the approach of semantics that technically deals with the metaphor.

Sweetser (1990: 4) claims that ‘‘cognitive semantics sees linguistic meaning as a manifestation of conceptual structure, and nature with organisation of mental representation in all its richness and diversity’’. Sweetser’s point of view focuses on conceptual structure and this shows the relationship between the target and source domain in linguistic metaphor. Talmy (2000:4) in Evans and Green (2006:156) proposes that a ‘‘research on cognitive semantics is a research on conceptual content and its organization in language’’. The above definition also maintains that conceptual structures or contents are paramount in the study of cognitive semantics.

Cognitive semantics is based on four principles according to Evans and Green (2006:153). They include: Conceptual structure is embodied; semantic structure is conceptual structure; meaning representation is encyclopaedic; and meaning-construction is conceptualisation.

2.1.2.1 Conceptual Structure is Embodied Experience:

Evans and Green (2006:157) states that, ‘‘as cognitive semanticists set out to explore the nature of human interaction with awareness of the external world, to build a theory of conceptual structure that is in consonant with the ways people experience the world’’. One idea that has emerged in an attempt to explain the nature of conceptual organisation on the basis of interaction with the physical world is the embodied cognition thesis. This means that the nature of conceptual organisation arises from bodily experience. This means that, part of what makes conceptual structure meaningful is the bodily experience with which it is associated. This proposition shows a link between metaphors and conceptual structure as both are embodied which is vital to the present study.

2.1.2.2 Semantic Structure is Conceptualise in Structure:

This principle asserts that language refers to concepts in the mind of the speaker rather than to objects in the external world. In other words, semantic structure (the meanings conventionally associated with words and other linguistic units) can be equated with concepts. However, the claim that semantic structure can be equated or compared with conceptual structure does not mean that the two are identical. Instead, cognitive semanticists claim that the meanings associated with words form only a subset of possible concepts. After all, people have many more thoughts, ideas and feelings than they can conventionally encode in language

2.1.2.3 Meaning Representation is Encyclopaedic:

Cognitive semantic holds that semantic structure is encyclopaedic in nature. This means that words do not represent the dictionary meaning or view. They serve as points of access to vast repositories of knowledge relating to a particular concept or conceptual domain. That is why Langacker (1987) states that, the meaning of a particular word is determined in the context the word was been used. For example, the concept BACHELOR. This indeed does not only mean unmarried adult males, but cultural knowledge plays a role also. Regarding the behaviour associated with stereotypical bachelors the meaning can change. It is 'encyclopaedic' knowledge of this kind that allows speakers to interpret this contradictory sentence:

Be careful Aisha, your husband is a bachelor!

Aisha's husband (a married man) as a bachelor would appear to be contradictory. However, given a cultural stereotype of bachelors, which represents them as womanizers. It can be understood that the utterance above serves as a warning issued to Aisha concerning her husband's infidelity. As this example illustrates, the meanings associated with words often draw upon complex and sophisticated bodies of knowledge. Imagine a culture where a bachelor is a

respected unmarried man and not a womanizer. From the example above, it shows that culture plays a vital role in presenting meaning as a result this study shows a complimentary link between meaning and culture.

2.1.2.4 Meaning Construction is Conceptualization of Domains:

This is the last principle associated with cognitive semantics and that language itself does not encode meaning. Instead, words and other linguistic units are only ‘‘prompts for the construction of meaning’’ (Evans and Green, 2006). Following this notion, meaning is a process rather than a discrete ‘thing’ that can be organised by language. According to this view, Evans and Green (2006) state that meaning is constructed at the conceptual level and meaning construction is equated with conceptualization. It is a dynamic process whereby linguistic units serve as prompts for an array of conceptual operations and the recruitment of background knowledge. Meaning construction draws upon encyclopaedic knowledge and involves inferencing strategies that relate to different aspects of conceptual structure, organisation and packaging (Sweetser, 1999).

The example below illustrates the conceptual nature of meaning construction. “If Aisha was my wife, I would have divorced her for that act”. These sentences are called counterfactuals because they describe a scenario that is counter to fact. This sentence prompts the hearer to imagine a scenario in which Aisha, who is not his wife, is actually his wife, and the act that will lead to her divorce happened in his house. In the context of this scenario, this states that Aisha is not divorced because it did not happen in his house and Aisha is not his wife. According to Fauconnier and Turner (2002), interlocutors actually have to engage in conceptual acts of breathtaking complexity in order to access this kind of meaning. These conceptual acts are performed on a second-by-second basis in the ongoing construction of meaning in discourse, and without conscious awareness. To better explain this, series of mappings among mental spaces

occur which are build up during the conversation unconsciously by the hearer in the process of meaning construction (Evans and Green 2006).

Briefly put, conceptual structure is embodied and the nature of conceptual organisation arises from bodily experience which the study agrees with. Semantic structure means that the meanings conventionally associated with words and other linguistic units are associated to concepts. Meaning representation is encyclopaedic means words and other linguistic units are treated as ‘‘points of access’’ to vast repositories of knowledge relating to a particular concept. Meaning construction in conceptualisation means that meaning construction is equated with conceptualisation, a dynamic process whereby linguistic units serve as prompts for an array of conceptual operations and the recruitment of background knowledge (Evans and Green 2006).

Cognitive semantics is a reaction against the objectivist world-view assumed by the Anglo-American tradition and the related approach to truth-conditional semantics, developed within formal linguistics. Cognitive semantics is part of cognitive linguistics movement. It is used as a tool for lexical studies such as those put forward by Talmy (2000), Lakoff (1980) and Geegaert & Cuycken (2007). Cognitive semantics is typically built on the argument that lexical meaning is conceptual. That is, the meaning of a lexeme is not referential to the entity or relation in the “real world” that the lexeme refers. It refers to a concept in the mind or based on experiences with that entity or relation. An implication of this is that, Semantics is not objective and also semantic knowledge is not isolatable from Encyclopeadic knowledge. The researcher agrees with Riemer (2010) that the term cognitive semantics is somewhat confusing. He suggested that, semantics is a separate module within the field of linguistics model, next to “cognitive syntax” morphology etc. Cognitive semantics rejects the formal traditions of modularisation of linguistics into phonology, syntax, morphology, instead it divides semantics

(meaning) into meaning –construction and knowledge representation. Therefore cognitive semantics studies much of the area traditionally devoted to pragmatics as well as semantics.

2.1.2.3 Theories of Meaning

There have been many attempts by scholars and linguists to provide a widely acceptable definition of meaning. These attempts led to the emergence of different view that gave rise to different theories which attempt to address the dilemma associated with meaning of meaning.

The Referential Theory of Meaning;

The Mentalist Theory of Meaning;

The Behaviourist Theory of Meaning;

The Verificationist Theory of Meaning;

The Use/Contextual/Operational Theory of Meaning; and

The Componential Analysis Theory of Meaning;

Sense and Reference

2.1.2.3.1 The Referential Theory of Meaning

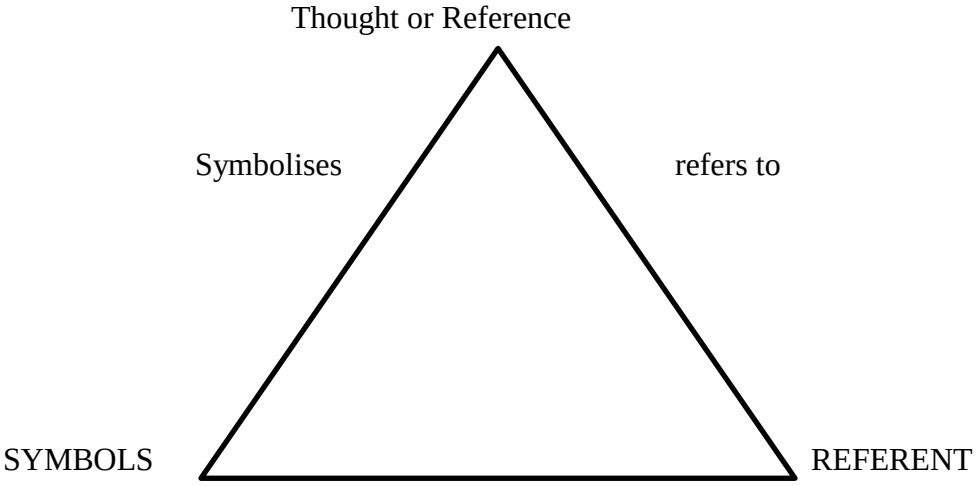
The Referential theory holds that expressions stand for things or objects in reality. That is, a word is treated as a thing named by it. The best known versions of this theory are the sign theory and the semiotic triangle brought by de Saussure and Ogden and Richards (1932) respectively.

2.1.2.3.1.1 Sign Theory

According to de Saussure, cited in Palmer (1981) the linguistic sign consists of a signifier and a signified. The signified should not be a real object, but at least something refers to. He explains that, there is a relation between sound image and a concept, both bound in an unexplained way. The thing we say is mirrored in some ways by the conceptual entities.

2.1.2.3.1.2 Semiotic Triangle

Ogden and Richards (1923) see the relationship between sound image and a concept as a triangle representing the triadic view of meaning:



Between the ‘thought’ and the ‘referent’, there is a relation more or less direct (as when we think about a coloured surface we see), or indirect (as when we ‘think of’ or ‘refer to’). Between the ‘symbol’ and the ‘referent’ there is no relevant relation other than indirect one, which consists in its being used by someone to stand for a referent. That is, a symbol and a referent are not connected directly. Thus, the symbol of a word signifies “things” by virtue of the “concept” associated with the form of the word in the mind of the speaker of the language. The “concept” thus considered is the meaning of the word.

Referential theory does not cover function and relation words such as No, Yes, etc. It does not account for words like condition, process which does not refer to anything at all in the world of objects. This theory is silent on certain sub-groups of nouns for instance, Dragon, Phoenix, and Dinosour among others. These words are meaningful and have only fictitious and mystic existence.

This present study disagrees with this theory because concepts like metaphor and polysemy pose a lot of problem to the referential theory. For instance, two expressions naming the same thing do not mean the same. For example,

- You are my star
- The evening star.

In the same vein, an object may be referred to differently by different phrases at different occasions.

2.1.2.3.2 The Mentalist Theory of Meaning

The Mentalist theory postulates that, the meaning of a word or an expression is the mental image or thought associated with the expression formed in the mind of the speaker or hearer. This theory is an improvement on the referential theory. The mentalist theory of meaning holds that, there is a derivational relationship between the referential theory and the image theory of meaning. This makes Cassirer (1957:58) states

> *''The conscious experience is not merely wedded to the word, but is consumed by it. Whatever has been fixed by a name, henceforth, is not only real, but is reality. The potential between 'symbol' and 'meaning' is resolved in place of a more or less adequate 'expression', we find a relation of identity, of complete congruence between 'image' and 'object', between the name and the thing.''*

The image theory of meaning is a convincing account of the possibility of knowledge. It suggests the giving of a name is preceded by the derivation of the image from the object and it is helpful in two ways:

It explains the referential theory not in terms of a natural bond between the name and the object, but a connection imposed and fixed by the mind. It also connects the image and referential theories into a continum, such that, they are not two but one theory. What this theory fails to

account for are abstract nouns such as honesty, virtue, chastity or God does not have mental representation.

2.1.2.3.4 The Behaviourist (Causal) Theory of Meaning

The work of the Russian psychologist, Ivan Pavlov on the learning behavior of animals is highly remarkable. The use of his model to explain human linguistic behavior involves a mechanistic view of man. It dispensed with such notions such as (Bell, 1981). The Behaviourist theory of meaning deals with the stimulus response phenomenon. Bloomfield (1933) defines meaning of a linguistic form as ‘‘situation in which the speaker utters it and the response which it calls forth in the area’’. In other words, the behaviourist theory of meaning postulates that the meaning of an expression is the stimulus that produces the utterances and the response it elicits from the hearer. For this reason, Ogden and Richards (1923:53) define meaning as “the engram of stimulus… and an engram is the residual trace of an adaptation made by the organism to a stimulus’’. This means that, the meaning of an utterance is the stimulus and response evolved on utterance on a particular occasion. For example,

> *Anis and Afrah were walking down to class when Afrah saw Awara, (*A northern snack) *being hungry, she told Anis to get her some, Anis bought it for Afrah and she ate it*.

From the example above, Afrah being hungry and her seeing awara constitutes the stimulus (S) instead of making a direct response (R) she makes a substitute respond(r) in the form of an utterance telling Anis to get it for her and Anis buying awara for her is a substitute stimulus for her (s). This symbolic explication of S…r…s….R is found in Lyons (1977:126). This theory reflects the fact that human language is a social activity and it must be interpreted as such. Behaviorist semantics has a way of explaining category of expressions with distinct way of responding. Another basic principle of this theory is that there is no essential difference between human and animal behavior.

This theory fails to provide linguistic account for all linguistic expressions. For instance, a hearer may respond to a stimulus in more than one way and all of them may be quite different from the actual meaning intended by the speaker. Also a nonsense expression may evoke stimulus and may get responses in the same way as a meaningful one. The creative ability of man in language use has made this theory complex because human beings are unpredictable in their response to stimulus. It also fails to recognize the fact that meaning might be understood without any observable reaction of the interpreter. Behaviorist semantics is mentalistic, as it takes a lot of things for granted about the human mind. Since the human mind is inaccessible for a comprehensive study, behaviorist semantic cannot be relied upon to give accurate meaning.

2.1.2.3.5 The Verificationist Theory of Meaning

This is a scientific and philosophical approach to meaning that aims at describing what it takes for a proposition to be meaningful or meaningless. To this theory, a statement's meaning is ascertained by the verifiability of such utterance containing it. This makes Carnap (1942:27), one of the theory's most prominent defenders to avert:

> *''If we knew what it would be for a given sentence to be found true, then we would know what its meaning is… thus the meaning of a sentence is in a certain sense identical with the way we determine its truth or falsehood; and sentence has meaning only if such a determination is possible''*

The above opinion of Carnap means that a sentence is to be discarded as meaningless unless one can offer a description of it in an observable and verifiable way which this study disagrees. The theory states that, the true meaning of any given proposition or sentence is the method of its verification.

Verificationists' doctrine about meaning or sentence meaning can be used to ridicule metaphysical philosophy. It shows that, metaphysics does not make any sense at all. Terms like God, nothingness, or meaning of life are not suitable for the doctrine. The theory does not draw

distinction between statements that are verifiable purely for science and those that are not. For instance,

The Holy Spirit is Pure.
Angels are Messengers.
(Carnap,1942).

The theory fails to understand that it is not every sentence that contains terms that refer to directly observable features. There is an inescapable vicious lapse when it comes to non-mental or non-observational terms.

2.1.2.3.6 The Use (or Contextual/Operational) Theory of Meaning

The Use theory according to Akwanya (2010) emphasizes that the meaning of a word is to be sought in the context of use, or in terms of the kinds of operation it is used to perform. Bridgman (1927) maintains that scientific concepts should not be thought of as having hard and fixed meanings. Magill (1968:881) states that concepts such as *length, space, time, force, energy* cannot be said to have fixed meanings. The term *time* can describe the duration of a lecture or marriage. A fifty-five minutes lecture may be very long, if it is tedious. But geologic time must be measured by another kind of clock altogether; and long means something totally different in this case.

The theory fails to recognize the fact that, it is impossible to predict all the possible purposes a word can be made to serve. The meaning of a word comprises different purposes, together with the 'normal' designation. The Use theory throws more light on the importance of compiling lexicons and conceptual dictionaries into the dust can of history by making it looks useless due to the erratic nature of words meanings (Magill 1968).

2.1.2.3.7 Componential Analysis

This theory assumes that all lexical items can be broken down into certain component parts or features. The relationship between the components which hold across lexical items can be stated

and labeled systematically. Here, lexemes are decomposed to reveal their sense components. Adegbija (1985:37) cited in Olaiseinde (1998:18) sees componential analysis as avoiding redundancy in the specification of features through the use of implicational rules which specify that any item that is human must be animate as illustrated below.

This shows the general and universal constructs that indicate the relationship between the lexical items of a given language as shown below

Man	woman
+Human	-male
+Male	+adult
+Adult	+human
+animate	+animate

Componential analysis specifies sense components, thus enabling language users to see the relations between lexical items as either synonyms or antonyms. The relation between lexical items serves as a useful hints in identifying items of different fields. Words like cold and cough to the field of hospital while chalk, biro, ruler and eraser belong to the field of school.

Adebija (1985:37) further points out that, the shortcoming of componential analysis is based on its inability to see meaning as not merely an analysis of isolated words but the analysis of words in context. The theory is further accused of not being sensitive to change by not being capable of handling the relationship between syntax and semantics.

2.1.2.3.8 Sense and Reference

Sense according to Rambaund (2012:26) maybe defined as the set or network of sense relations that holds between an expression and other expressions of the same language. Rambaund (2012:26) further defines sense by saying that it is a matter of relations between a

word and other words in a language. Sense for to her, is an interlexical or intra-lingual relation; it defines relations within the same language.

Other authors approach these differences from a more linguistic point of view. Saussure (1975:114) distinguished between *signifier* and *signified* and held that the meaning of linguistic expressions are derived from two sources. The language they are part of and the world they describe. Again for him, the relationship by which language hooks onto the world is called **reference**. Whereas the question of the semantic links between elements within the vocabulary system is an aspect of their **sense or meaning.** In Saussurian terms, the signifier would be the referent while the signified would be related to other terms in the same language. This distinction explains how the referent of the British Prime Minister and the Head of the British Conservative Party may or may not be the same person depending on who is who at a particular time. This apparently simple distinction has important consequences in Semantics.

Cruse (2012:56) views that the concept of sense and reference could be defined as some kind of mental representation of the type of thing that can be used to refer to. It allows speakers to identify parts of the world, and make statements around them, for example *He saw Anwar* or *She bought a toy.* The underlined nominals identified, picks out or refer to specific entities in the world.

Hurford and Heasley (1983:204) explain that referent of an expression is often a thing or a person in the world. The sense of an expression is not a thing at all. Scholars also find it difficult to say what sort of entity the sense of an expression is because the sense of an expression is an abstraction in the mind of the speaker.

On the contrary Gregory (2000:46) defines *sense* as what he calls a more intuitive sense of meaning; what remains constant when the referent changes. He also adds that if speakers

know the sense of a word, they will be able to pick out its referent in any particular set of circumstances, as long as they know the appropriate facts. As a result, Gregory subscribes to the notion of denotation and sense in semantics study. For Lyons (1995:40) sense is a matter of relations between a word and other words in a particular language. The above views express the complexity of the two terms i.e sense and reference.

2.1.3 Metaphor

Cognitive linguists argue that metaphor is a central feature of human language. Metaphor is the phenomenon where one conceptual domain is systematically structured in terms of another. One important feature of metaphor is meaning extension. Metaphor can give rise to new meanings. In this study, it is important to differentiate between metaphors as they appear in figurative language (literary) and metaphors that are part of thought processes (linguistics). Miller (1979: 156) sees Metaphor as a figurative language that displays connection of two items. This connection leads to the transfer of one item to another. This form of transfer is called figure of speech or as Hawkes (1972:2) calls them *tropes*, that is, turning a language away from literal meaning towards figurative meaning.

In the middle ages, metaphors were believed to be constructed by God to communicate. When these metaphors are interpreted properly by "classical rhetoricians they were accepted but not as authorities in their own right. They are seen as emissaries or representatives of higher authority (Hawkes 1972:18)''. The interpreter's task is not to explain his own world view but God's work. People believe that the words of poets at that time were words of God. The poet's metaphor draws attention not to his own power but to God, whose work he is interpreting.

This study upholds the two types of classifications of metaphors because in linguistics metaphors are of two types. Lakoff and Johnson (1980:15) classified them as conceptual

metaphor and linguistic metaphorical expressions. Conceptual metaphors are metaphors that are produced in order to understand the *target domain* through the *source domain*. The Conceptual metaphor LIFE IS A RACE leads to the linguistic metaphorical expressions like:

She is off the track
He will lose the race
I don't think you will win this love competition
(Lakoff and Johnson, 1980)

Here, domain A (LIFE) and *Target domain* which is abstract is understood through domain B (RACE) and *Source domain* which is a concrete bodily experience. Johnson (2007:12) asserts that even when speaking about metaphors as they appear in language, they can be referred to as linguistic metaphors or metaphorical expressions. A linguistic metaphor has two components: a topic and a vehicle. For example, in the sentence *Juliet is the sun*, *Julie*t is the topic, and the *sun* is the vehicle, i.e. the thing that is carried over from one form and transferred to another. Charteris-Black (2004) also points out that from the definition given by Aristotle, metaphor involves a transfer of meaning.

Cognitive scholars like Richards (1936) and Charteris-Black (1993) also oppose the classical view of metaphor as based on similarities between two dissimilar terms and points out the cognitive value of metaphor. In Richard's words, metaphor interpretation motivates and creates similarities. He claims that a metaphor is "an interaction between thoughts of different things and supported by a single word or phrase".

Black (1993) views the metaphor from the cognitive-conceptual level. A level different from treating metaphors as mere concepts of language. He argues that metaphor is the interaction of systems by implication of two domains. This means that having an experience through another pre-existing phenomenon. That is why Knowles and Moon (2006:48) claim that metaphor

involves a relationship between a *source domain*, that is, the literal meaning of metaphorical expressions, and a *target domain*, the domain in which the experience is actually being described. For example, to *waste time* involves comparing TIME (the target domain) to MONEY (the source domain) in the metaphor represented by the Lakoffian formula TIME IS MONEY (Lakoff and Johnson 1980). Time is construed as a valuable asset that is enjoyed by human beings and can be used the same way as money.

2.1.3.1 Features of Metaphors

A metaphor for most people is a device of poetic, fictional or literary imagination. A matter of extraordinary rather than ordinary language. In this study, metaphor is viewed as pervasive or persistent in everyday language, thought and in action. That is why Lakoff and Johnson (2003:4) state that what we think and act is metaphoric.

Metaphors are linguistic symbols which give concrete labels to abstract ideas. This is possible because of the perceived similarities between objects and concepts as regards to particular features that one wants to convey. *The sunshine of the smile* is an example of a metaphor which is understood that smile brings out the warmness as sunshine does. Lakoff and Johnson (1980:3) hold that the conceptual system of human being is metaphorical. Hence, this study examines how a particular language conceptualises metaphors for interlocutors to perceive meaning. Therefore, metaphors are not merely linguistic instruments. They actually permeate or infuse perception, thought and behavior. Cognitive semanticists argue that metaphors exhibit characteristics and systematic features. Some of these characteristics are conventionality, systematicity, asymmetry and abstraction.

Conventionality: Some scholars claim that some metaphors have been fossilized or dead. The original sentence meaning is bypassed and acquired a new literal meaning. Hence, there is a

shift from the metaphorical meaning to a literal meaning (Searle, 1979:122). Cognitive semanticists argue on the view pointing out that even familiar metaphors can be given new lives, and still retain their metaphorical status.

Systematicity: Metaphors are organized on the preexisting knowledge of source domain to understanding the target domain. The conceptual metaphor of *time* describes how metaphor organizes the way speakers perceive and conceptualise time in a systematic way. In this aspect many experiences that are important to human life are connected to each other. The connection paves a way of thinking and understanding one thing in form of another. In this sense, understanding *Time* in terms of *Money* enables an individual to see the value humans put to time as it is a very important and limited resources which no one wants to waste unnecessarily. Therefore, language users map the physical *money* onto the abstract *time.*

2.1.3.2 Types of Metaphors

Meaning is communicated between the writer and the reader in a less precise way, even though metaphors may seem concrete and vivid. It is this imprecision and fuzziness of meaning which makes the metaphor such a powerful tool in the communication of emotion, evaluation, and explanation too (Knowles and Moon 2006:3). The following is the categorizations of metaphors.

2.1.3.2.1 Creative metaphor: a creative metaphor is a comparison that calls attention to itself as a figure of speech. This is also known as poetic metaphor, literary metaphor and novel metaphor. Rorty (1991) classifies creative metaphor as a voice from outside logical space. The creative metaphor is a challenge to establish scheme and conventional perception which is associated to poets only.

2.1.3.2.2 Conceptual metaphors: a conceptual metaphor is a metaphor in which one idea is understood in terms of another. In cognitive linguistics, the conceptual domain from which metaphorical expressions are drawn to understand another conceptual domain is known as the *source domain*. The conceptual domain that is understood in this way is the *target domain*. Thus, the source domain of *journey* is frequently used to explain the target domain of life. Examples "LIFE IS A JOURNEY" and many expressions can be derived:

It was a rough ride for her

My destination seems far away to arrive.

(Lakoff and Johnson, 1980:34)

Basic conceptual metaphors are part of the common conceptual apparatus shared by members of a culture. They are systematic and there is a fixed correspondence between the structures of the target domain and structures of the source domain. Kovecses (2005) argues that conceptual metaphors are usually understood in terms of common experiences. They are largely unconscious, though attention may be drawn to them. Their operation in cognition is almost automatic as this relates to this study because the perception of automatic and unconsciousness of metaphor is in question. Metaphors are widely conventionalized in language. This means that there are a great number of words and idiomatic expressions in languages whose meanings depend upon conceptual metaphors as shown below:

TIME IS MONEY

You're *wasting* my time.
This gadget will *save* you hours.
I don't *have* the time to *give* you.
How do you *spend* your time these days?
That flat tire *cost* me an hour.
I've *invested* a lot of time in her.
You're *running out* of time.

Is that *worth your time*?
He's living on *borrowed* time

(Lakoff and Johnson 1980:56).

Conceptual metaphor rejects the notion that metaphor is a decorative device, peripheral to language and thought. Instead, it holds that metaphor is central to thought and language. One of the salient points of conceptual metaphor is to structure thinking and knowledge. The present study finds that motivating because it focuses on conceptual metaphor which is vital to thoughts and meaning. Another crucial component of conceptual metaphor as Deignan (2005:172) identifies is to understand one domain in terms of another involves a set of fixed correspondences called *mappings* between a source and a target domain. She also states that these sets of mappings are obtained between basic constituent elements of the target. To know a conceptual metaphor is to know the set of mappings that applies to a given source-target pairing. Following this line of thought, mappings provide much of the meaning of metaphorical linguistic expressions (or linguistic metaphors) that make a particular conceptual metaphor manifests.

2.1.3.2.3 Dead metaphor: is a figure of speech that has lost its power and creative effectiveness through frequent use. It is also known as a *frozen metaphor* or a *historical metaphor*. Cognitive linguists have criticized the *dead metaphor theory*. The view that a conventional metaphor is "dead" and it no longer influences thought because it is frequently used. Richard (1939) states that, dead metaphors and alive metaphors are two folded. An example of a dead metaphor would be the 'body of an essay'. He said 'body' was initially an expression that draws on the metaphorical image of human anatomy applied to the subject matter in question. As a dead metaphor, 'body of an essay' literally means the main part of an essay, and no longer suggests anything *new* that might be suggested by an anatomical referent. In that sense, 'body of an essay' is no longer a metaphor, but merely a literal statement of fact, or a 'dead

metaphor'(Marks, 2004). This is to say that a dead metaphor has lost its metaphorical effect or use and is a mere statement in everyday conversation. That is why MacArthur (1992) states that many venerable metaphors have been literalised into everyday items of language. He said a clock has a *face* (unlike human or animal face) and on that face are *hands* (unlike biological hands). He also said only in terms of clocks can hands be located on a face. . . . The deadness of a metaphor and its status as a cliché are relative matters. Hearing for the first time that life is not a bed of roses nor a carpet of thongs might sweep one away by its aptness and vigor. Kövecses (2002:78) opines that dead metaphor misses an important point. That is, what is deeply entrenched, hardly noticed, and thus effortlessly used is most active in our thought. He states that, the metaphors may be highly conventional and effortlessly used, but this does not mean that they have lost their vigor in thought and they are dead. On the contrary, they are 'alive' in the most important sense. They govern our thought and they are 'metaphors we live by.'

Guttenplan (2005) states that there are two kinds of dead when it comes to dead metaphors. He explained the expression 'dead metaphor' is metaphorical itself and can be understood in at least two ways. On one hand, a dead metaphor may be like a dead marriage or a dead cow. Dead marriages are not marriages and dead cows as we all know, are not cows. On this construal, a dead metaphor is simply not a metaphor. On the other hand, a dead metaphor may be more like a dead key on a piano. Dead keys are still keys although weak or dull, so is perhaps a dead metaphor even if it lacks vivacity or energy is still a metaphor nonetheless.

That is to say that a dead metaphor can be a dead phone or a dead laptop. A dead laptop or phone perhaps means the battery is drain or the laptop is not useful. To suggest that words always carry with them something of what may have been an original metaphoric sense is not only a form of etymological fallacy. It is a remainder of that proper

meaning that Richards (1939) states that, when a metaphorical term is used that comes from one domain of experience to define another, one cannot conclude that it necessarily continues to bring with it the associations which it had in that other domain. If it is a truly 'dead' metaphor, it will not.

2.1.3.2.4 Complex Metaphor

A complex metaphor is a figurative comparison in which the literal meaning is expressed through more than one figurative term or a combination of primary metaphors also known as a compound metaphor. In some ways, a complex metaphor is similar to a telescoped metaphor. Myers and Wukasch (2003) define telescoped metaphor as "a complex, permutating metaphor whose vehicle becomes the tenor for the next metaphor, and that second tenor gives rise to a vehicle which in turn becomes the tenor of the next vehicle"

An example of complex metaphor by Kövecses (2005) is ANGER IS A HOT FLUID IN A CONTAINER: HEAT, QUANTITY and SPEED. If we lose our *cool*, we become very angry. Anger *welling up* in someone indicates less intense anger than anger *coming over* or *overcoming* someone. A person *flaring up* is more intensely angry than someone who is *slowing* burning. But maybe the fourth intensity metaphor also plays a role in this anger metaphor. For instance, an out*burst* of anger indicates very intense anger as well as the forcefulness of the outbreak. The point is, extremely simple metaphors that are based on basic correlations in human experience jointly apply to this complex metaphor. This makes it a very natural conceptual metaphor for anger. This situation shows very clearly that complex metaphors are based on simple ones which in turn, are based on tight local correlations in experience (Kövecses 2005).

Another example in which primary metaphors are combined to form a more **c**omplex metaphor is 'heartbreak' or 'broken heart.' Strong emotion causes the heart to beat noticeably

faster. This provides the basis for an association between *love* and *heart*. This association is probably strengthened by the heart's location near the center of the body, and its crucial role in the circulation of blood. It is also strengthened by cultural beliefs in which the heart and other central organs especially stomach and liver are associated with emotions and reasoning. As such, culture determines the perception of a metaphor which this study concedes.

2.1.3.2.5 Structural Metaphors

In this kind of metaphor, the source domain provides a relatively rich knowledge structure for the target concept. In other words, the cognitive function of these metaphors is to enable speakers to understand the target A by means of the structure of source B. For example, the concept of time is structured according to motion and space. Given that, time is motion metaphor. Language users understand time in the following basic elements: physical objects, their locations, and their motion.

TIME PASSING IS MOTION OF AN OBJECT

The time will *come* when . . .
The time has long since *gone* when . . .
The time for action has *arrived*. (Kovecse, 2010)

2.1.3.2.6 Orientational Metaphors; These provide less conceptual structure for target concepts. Their cognitive job is to make a set of target concepts coherent in our conceptual system. Kovecse (2010) states that the name "orientational metaphor" is derived from the fact that most metaphors that serve this function have to do with basic human spatial orientations, such as up-down. It would perhaps be more appropriate to call this type of metaphor "coherence metaphor," which would be more in line with their cognitive function.

By “coherence,” he means that certain target concepts tend to be conceptualized in a uniform manner. For example, all the following concepts are characterized by an “upward” orientation, while their “opposites” receive a “downward” orientation.

MORE IS UP; LESS IS DOWN: Speak *up*, please. Keep your voice *down*, please.

HEALTHY IS UP; SICK IS DOWN: Lazarus *rose* from the dead. He *fell* ill..

HAPPY IS UP; SAD IS DOWN: I’m feeling *up* today. He’s really *low* these days.

EMOTIONAL LEVEL: He couldn’t *rise above* his emotions.

Upward orientation tends to go together with positive evaluation, while downward orientation with a negative one. But positive-negative evaluation is not limited to the spatial orientation up

2.1.3.2.7 Ontological Metaphors

Kovecse (2010) states that ontological metaphors enable language users to see more sharply delineated structure where there is very little or none.

Source Domains *Target Domains*

PHYSICAL OBJECT ⇒ NON-PHYSICAL OR ABSTRACT ENTITIES (the mind)

⇒ EVENTS (going to the race), actions (giving someone call)

SUBSTANCE ⇒ ACTIVITIES (a lot of running in the game)

CONTAINER ⇒ UNDERLINEATED PHYSICAL OBJECTS (a clearing in the forest)

⇒ states (in love)

⇒ PHYSICAL AND NONPHYSICAL SURFACES (land areas, the visual field)

Given that under lineated experiences receive a more delineated status via ontological metaphors, speakers can use these metaphors for more specific jobs to refer to, to quantify, or to identify aspects of the experience that has been made more delineated (Kovecse. 2010).

2.1.3.4 Advantages and Disadvantages of Metaphors

An important generalisation that emerges from conceptual metaphors is that conceptual metaphors employ an abstract concept as target domain and a concrete or physical concept as a source. *Argument, love,* and *idea* are all more abstract concepts than *war, journey,* and *food*. This generalisation makes intuitive sense. If conceptual metaphors are fully to be understood, an abstract concept must be accessed through another concept that is more concrete, physical, or tangible for the purpose of understanding. How true is that assumption? By analysing metaphor in this study, it can be established that metaphors are not just poetic devices. They are means of communication through daily use that affects thought and action which language users cannot do without.

Metaphors lead to the creation of worlds of experience, to which one cannot possibly gain access. A developing ability to use metaphor cannot be reduced to mere linguistic inclination for a transfer of meanings. Concepts in metaphors structure the way people perceive and relate with another. The conceptual domains thus define the role in understanding everyday realities. Metaphors are not literary. They can be linguistic symbols which give concrete labels to abstract ideas because of the perceived similarities between objects and concepts.

Fuimara (1995:12) states that, direct and control exploration of a context in which new knowledge is implicit, though not yet manifest is one of its salient function. The use of metaphor may also re-order stored information.

Linguistically, a metaphor is a direct comparison not merely in the words we use but the understanding of one thing in terms of another. The most important claim in this study is that metaphor is not just a matter of mere words but human processes because human processes are metaphoric. One of the disadvantages of a metaphor is that, it involves the violation of linguistic rules which can be seen in Semantics. A metaphor can be a particular sort of analogical mapping signaled by the violation of concrete constraints on relationship, the concepts denoted and also metaphor does not convey true messages. Therefore, a metaphor is a deviance and is treated as secondary to literal language (Leezenberg, 2001).

It is argued that metaphors are the comparison of some pre-existing similarities between two real objects without the word" like" being stated in the sentence. For example the metaphor "Argument is a war" can be rewritten in simile as "argument is like a war" They share the same feature which means that, a metaphor can substitute with other literal devices. Lakoff and Johnson, (1980:5) state that the essence of the metaphor is to understand and experience one kind of thing in terms of another, and people act according to the way they conceive things. This can alter meaning and communication processes as people perceive things differently.

The explanation that metaphor is a short form or compressed is vague. This means that this is not as simple as it may seem, as the only similarities relevant to metaphor are the ones experienced by people, which differ based on culture and personal previous experience (Lakoff and Johnson 1980:154).

2.1.3.5 Metaphor and Culture

Culture exercises a considerable influence in meaning construction. In this study, controversies concerning the relationship between metaphor and culture arises, because culture can never be separated from thought which makes it essential to this analysis. A founder of

cultural studies, Williams (1987:87) describes culture as one of the two or three most complicated words in the English language. It is difficult to give an exhaustive or comprehensive definition of culture. In general, culture is a particular way of life shared by members in a discourse community. It is worth noting that culture is not only in its singular form symbolising national culture. It can also be in its plural form, such as gender, age, social class level or organisation and the size of the groups can vary. Therefore, there are political culture, business culture and teen culture.

The point of view concerning the issue of culture in this study can be divided into two main streams: the cognitive view of culture (Kovecses 1999) and the cultural view of the mind (Shore, 1996). With respect to the question of whether metaphor constitutes or merely reflects cultural models, schools of thought differ. Taking the cognitive view of culture which this study focuses on, Lakoff and Johnson (1980, 2003) claim that basic experience and abstract concepts need to be structured metaphorically through embodied experience Similarly, Kovecses (2005) argues that experiences are organised and categorised as “frames” or “cultural models” and the frames which are related to abstract concepts can only be understood metaphorically or via our embodied experience. According to the cognitive view of culture, non-physical unity is an abstract concept which cannot be derived from infantile or immature experience. This concept needs to be structured via metaphorical mapping with physical unity which speakers often encounter in physical experience.

(Kovecses (2005) states that, imagine a culture where arguments are not view in terms of war, where no one wins or loses. A process where there is no sense of attacking, defending, gaining or losing round will longer be war. Imagine that culture understood argument as a song. The participants are seen as performers, and the goal is to perform in a balanced and aesthetically

pleasing way. In such a culture, people would view arguments from a different angle, experience them differently, carry them out without bitterness or resentment, and talk about them with joy. But it would probably not be viewed as arguing at all, they would simply be doing something different. It is strange even to call what they were doing argument (Kovecses (2005).

Perhaps the most neutral way of describing this unique feature from other cultures is to have a discourse form structured in terms of battle and the other has one structured in terms of song. This shows that culture is an important element in conceptualization.

Although it is undeniable that experience helps structure our abstract concepts. Gibbs (1999) explains that, experience does not just emerge from sensory-motor experiences since humans are constrained by their social and cultural environment. This means that it is impossible to separate sensory-motor experience from environmental factors. Therefore, the assumption of meaning construction occurs exclusively in our mind is unrealistic as culture, body and mind are inseparable

The experiences that fulɓe go through include interactions with social environments which are constrained by sets of cultural beliefs and values. If a culture does not permit an experience, it cannot undergo the process of metaphorical expression which directly affects the view and understanding of the world. The importance of culture still cannot be ignored in the process of understanding metaphors. That is why *Time* in the English culture is a valuable commodity. It is a limited resource that is used to accomplish goals. Because of the way the concept works, it has developed and changed. This is obvious in modern western culture, where work is associated with the time. Time is quantified, it has become customary to pay people by the hour, week, or year.

Kovecses (2005) states that, in other African cultures, TIME IS MONEY is considered in many ways for example; telephone message units, hourly wages, hotel room rates, yearly budgets, interest on loans, and paying your debt to society by "serving time." These practices are relatively new in the history of the human race, and by no means do they exist in all cultures. Corresponding to the fact that, people act as if time is a valuable commodity and a limited resource. The metaphorical concept TIME IS MONEY is reflected in contemporary English with metaphorical expressions like;

Don't waste our time.
If you follow Google map it will save you an hour.
I don't have the time to spare.
How can you spend your time carelessly these days?
This weather will cost me an hour
(Kovecses 2005:56)

Another example of how culture affects metaphor is the different opinions Scholars have when interpreting the concept of marriage. Quinn (1991) suggests that the notion of marriage is structured by the American cultural conception of love. Moreover, no metaphor is needed for the abstract concept of love to emerge. It emerges literally from our basic experience with our parents. Conceptual metaphor only reflects the pre-existing, expectational cultural models of how we view marriage. In contrast, Lakoff and Johnson (1999) and Kovecses (2005) argue that love is an abstract concept, and thus the notion of marriage needs to be understood via conceptual metaphor.

As Kovecses (2010:199) notices that, the conceptual metaphor can also be found in Mandarin, as evidence shows that it also exists in Hungarian. Below are some linguistic examples: Mandarin: (1)

HAPPY IS UP

Ta hen gao-xing.
(He very high-spirit)
(He is very high-spirited/happy.)
Ta xingcongcong de
(He spirit rise-rise)
(His spirits are rising and rising. /He's pleased and excited.)

Hungarian

HAPPINESS IS UP

Ez a film feldobott.
(This the film up-threw-me)
(This film gave me a high. /This film made me happy.)

English, Mandarin Chinese, and Hungarian (a Finno-Ugric language) belong to different language families, which makes it unlikely for the three languages to have any significant impact on one another. This does not mean that globalisation and widespread of the internet will never have an impact or shapes particular language as regards to other metaphors. This process may popularise certain conceptual metaphors such as TIME IS MONEY. But to suggest that the particular metaphor HAPPINESS IS UP does not exist in the three languages is wrong because, Hungarian borrowed it from Chinese or English from Hungarian. So how did the same conceptual metaphor emerges then in these diverse languages? The best answer seems to be that, there are some "universal bodily experiences" that led to its emergence. Lakoff and Johnson argue that English has the metaphor because when people are happy, they tend to be physically up, moving around, be active, jump up. These are undoubtedly universal experiences associated with happiness and they are likely to produce potentially universal (or near-universal) conceptual metaphors. Does this universality have effects in Fulfulde conceptualisation of metaphor? This is one of interests to the present analysis. The emergence of a potentially universal conceptual metaphor does not mean the linguistic expression will be the same.

Rosaldo (1980) states that the main physiological characteristics of anger among the Ilongot of New Guinea is an undifferentiated and generalised state of physiological arousal. It seems that different languages and cultures base their anger concepts on different components and levels of embodiment, thereby creating partly universal, partly culture specific concepts. This account is made possible by the process of differential experiential focus. At the same time, it can be observed that, different languages and cultures do not attend to the same physiological reactions associated with anger, in English and Hungarian a rise in body temperature and increase in blood pressure receive equal attention (Yu, 1998).

Yu (2008) also argues that cultural understanding may constrain metaphorical mapping processes. In mapping processes, there can be many possible options concerning aspects of the embodied experience can be mapped onto the target. In the selection process, culture can filter and constrain which aspects can be mapped onto the target domain as this study finds interesting. Yu (2008) points out that the complex metaphor DIGNITY IS FACE in English and Mandarin languages is shorthand for the complex metaphor DIGNITY IS FACE AS A VALUABLE POSSESSION. The correspondences how can a face stands for dignity, how is face regarded as a valuable possession and how face is related to feeling are all culturally filtered. Imagine a culture which conceptualises dignity as locations or forces instead of faces as valuable objects. Then the conceptual metaphor DIGNITY IS FACE AS A VALUABLE POSSESSION may not exist in that culture. Black (2003) argues that some conceptual metaphors require "cultural resonance" and cannot be understood without knowledge of the set of beliefs and values of that language.

Kimmel (2004) argues that how people experience and recognise their body is also shaped by culture. He reports a study conducted by Briggs showing that the American idiom "let off steam" is absent in Inuit since showing a latent feeling of anger is regarded as deviant

behaviour among Inuit adults. He explains that the suppression of the physiological feeling anger derived from this cultural ideology, may in turn lead to the absence of the idiom “let off steam” among Inuits.

2.1.3.6 Metaphor and Fulfulde Culture

Ba’bikkoi (2012) states that, choosing a life partner in other cultures such as fulɓe, was, and still is, the responsibilities of the parents and elders within the family. fulɓe people place so much value to the marriage institution and are well aware of the dire consequences of a failed marriage to the society. According to Wood (2000) in Ba’bikkoi (2012) “marriage is the pillar of man” and it occupies the most intimate aspect of fulɓe personal lives and pillars of their scared society. He further explain using the following expressions.

Taa te’u debbo Baleejo.
(“Beware marry woman black”)
(‘’Do no marry a black woman’’.)

In the above example, ‘black woman’ in this classification refers to such a woman whose ex-husband is a fortune teller, sorcerer, gangster or cultist. The implication of marrying such a woman is that, she could have learnt from her ex-husband his life-styles. She might have a bad influence on the husband and the family they will build. This is because black is associated with destruction or bad.

Another example is *Taa teu debbo Juddo.*
(“Beware marry woman tall”)
(‘’Do not marry a tall woman’’.)

As earlier mentioned, metaphor was ideally the style used in classifying unsuitable women. It begins by, ‘beware of a tall women (when looking for a suitable wife)’. This describes a woman not by her height rather by her geographical location. It means a woman should not be married from a far distance. The implication according to fulɓe tradition is that, even after marriage a

woman must keep contact with her parents from time to time as such, this is one of the many reasons why Fulɓe cherish endogamy.

Another expression is *Taa te'u debbo dammudo.*

("Beware marry woman short")

(''Do not marry a short woman''.)

The ''woman'' is metaphorically described as 'short', as the one married from around the neighborhood. Marrying this type of woman according to the Fulɓe tradition is implicative especially if she is not from the same family lineage with the husband. The tendency is that, even a slight misunderstanding which can be tolerated and resolved amicably amongst couple will be exaggerated.

Another example is *Taa Te'u debbo daneejo.*

("Beware marry woman fair")

(''Do not marry a fair woman'')

A fair-complexioned woman by cognitive semantic implication here refers to a divorcee whose ex-husband was affluent or influential. ''Fair'' is associated with wealth or beauty and it is believed that she had lived a life of luxury with her ex-husband. She might be used to such luxuries and affluences and the next person marrying her might not find it easy if not financially buoyant.

As pointed out in the preceding discussion, Fulfulde emphasis metaphoric understanding of marriage in bodily experience such as colour or height. From the examples, there is a cross cultural variation that has occurred concerning that concept of marriage. As stated earlier, Quinn (1991:52) states that, the notion of marriage is structured by the American cultural conception of love which arises from basic experiences of one's parents.

2.2 Review of other Literature

A number of researchers in Nigeria and beyond have analysed texts in metaphors. The patterns of culture have also been used in order to present particular interpretations of situations and events.

In a related study, Yu (1998) points out that Chinese uses a different concept when explaining anger. The concept of anger as a PRESSURIZED CONTAINER proves that the metaphor is in great depth. The version of this metaphor in which the excess "*qi*" (i.e., energy that flows through the body) which corresponds to anger is gas and not fluid like in English. The gas is neutral with respect to heat, but it is capable of exerting pressure. This shows that culture plays a role in the conceptualization of metaphor which is relevant to this study.

Taylor and Mbense (1998) carried out a research on how Zulus talk about anger. They state that, Zulu as an African language shares a lot of conceptual metaphors with English. At the same time, Zulu can produce metaphors that are not present in English. The concept of anger in Zulu is identified to be in the heart. The conceptual metaphor ANGER IS (UNDERSTOOD AS BEING) IN THE HEART. Here, the HEART is associated to patience, impatience, tolerance and intolerance while in English HEART is primarily associated to love or affection.

In an attempt to prove that culture plays an important role in the conceptualisation of metaphors, Matsuki (1995) observes that all the metaphors for anger in English as analysed by Lakoff and Kövecses (1987) can also be found in Japanese. At the same time, there is a good number of anger related expressions that are found in Japanese concept of "*hara*" (literally, 'belly'). This is a culturally significant concept because is unique and limited to Japanese culture. The fact that Japanese shares all the anger metaphors in English and have some unique to its culture shows cross cultural variation and universality.

Fulfulde is a Lingua franca in some states in Nigeria. Fulfulde is regard as a prestigious language because of its association with Islam. It has been estimated that non-native speakers of the language are approximately four and half million compared to half a million native speakers. In Nigeria, the case is no different in Adamawa, Bauchi, some parts of Zamfara, Sokoto, Katsina, and Kebbi. Jabaka (2004) carried out a study showing the morphological processes in Fulfulde. The synergy between Jabaka (2004) and this study is to show the significance of indigenous language. Also Jabaka made no attempt to integrate the concept of metaphor from a cognitive perspective as this study does. His study, however, investigates morphological processes at the semantic level of analysis, the issue of derivative verbs and how class suffixes contribute to preventing ambiguity and unintentional misinterpretation. This relates to the present study in the sense that, semantics plays a vital role in the realization of meaning.

Lawan (2004) explores the interesting and complex nature of metaphor and how the ability to use metaphor differs in different languages because of its creative dynamism. He indicates that the users of metaphors are liars or deceivers as indicated when Romeo said to Juliet ,"Your eyes are homes of silent prayers". This example is part of many that creates the impression of the metaphor as an expression full of "absurdity and falsity".

Lawan employs a socio-cognitive model, an approach developed by Van Dijk. The model which suggests that most of the things or topics people talk about are things that exist in the mind. He explains that there is no direct relation that can or should be constructed between discourse structures and social structures but always mediated by the interface of personal and social cognition which interests the present study because of the approach employed. One of the findings of Lawan implies the view of metaphor as an essential linguistic and cognitive resources used by politicians drawn from two domains. These domains relates abstract concepts with

experience of concrete realities which this study agrees with. Although, the work is a comparative analysis between two presidents, one is not a native speaker. The researcher failed to point out the cultural differences and how culture plays an important role in the conceptualisation of metaphor. Lawan uses Critical Metaphor Analysis (CMA) as the theoretical framework and method of data analysis. This serves as a guide to the choice of theoretical framework that best suits this present study.

In a cognitive study, Chow (2010*)* observes the inseparability of culture and embodied cognition. He attempts to investigate the relationship of culture and embodied experience to the formation of a conceptual metaphor. He states that, conceptual metaphors are shared by two corpora which are mainly primary metaphors. This helps demonstrate the embodied experience which appears to be the basis in meaning construction processes which the present study agrees. He also states that, there are cross-cultural variations manifested in linguistic expressions in the same conceptual metaphors. He observes that different metaphors have different metaphorical extensions of the same literal words or motions. This indicates that culture is important in the meaning construction processes and thus variations in a conceptual metaphor across cultures emerge. One of the short comings of Chow's research is limiting the work to only one type of metaphor.

Isimemen (2011) observers that the information expressed by language has to be meaningful otherwise communication has not occurred. She analyses inference with regards to communication but what interests the present study is its connection to semantics. Leech (1981) puts semantics to be the study of meaning. It is also worth noting that, the study of meaning is central to communication and also central to the study of the mind, thought, processing, cognition and conceptualization etc. This intricately binds up with the way in which language

users classify and convey the experiences of the world through language. This is in accord with the present study because the analysis of meaning in discourse is central to cognitive, conceptual, thought and process.

Isimemen analysis posits different levels of meaning. She states that the level of meaning is infinite as scholars like Leech (1981:23), Ogden and Richard (1923:145) opine. She also analysed conceptual theories of meaning, as the meaning of a word or expression to a concept associate with it in the mind of the speaker or the listener. This shows the link between the present study and Isimemen (2011) as both use conceptual theory of meaning.

She employs a psycholinguistic approach to the analysis of metaphor while the present study is using a semantic approach. Her research is among the early works on linguistic metaphor. The findings of the research discussed the concept of metaphor and how difficult it is to realise a single universal accepted definition of the metaphor.

Similarly, Okpe (2012) states that the study of metaphor is a unique way of understanding cognitive capability. She explained that metaphor is an indispensable tool when it comes to solving problems in language understanding and acquisition. Okpe explains that the metaphor contradicts the traditional opinion of what a metaphor is. This is in accord with Lakoff and Turner (1989) who describe metaphor as a reflector. Stressing that it is central to the understanding of culture and the world at large. The analysis of her work postulates that conceptual metaphor was a revolution that gave the metaphor a new focus. She views the metaphor as a central role in human perceptual and cognitive processes which is relevant to the present study. The findings of her research show that metaphors are rooted in thought not just language. It also conceives metaphors based on bodily experience, imagination, among other things. Experience is also one of the major bases for the construction of concepts. This means

that conceptualisation is a mental process that is knit to bodily experience. This also indicates the link between Okpe's study and the present study. She uses eclectic model which anchors on Lakoff's (1980) CMT, Beardsley's (1967) Iconic significant Principle and Redzimska's (2008) The Great Chain Theory of Metaphor. This is because of the multi-faceted nature of the metaphor.

Oduh (2015) examines how nonce words act as conceptual metaphors in Nigerian Newspaper. She claims that Nonce words are also known as coined words and are present in metaphorical expressions. Coined words helps in understanding how metaphors function when used in context. Oduh observes that the theory of cognitivism in language is derived from the notion of how individuals understand language and the world around them by associating and relating the unfamiliar to the familiar. This is a notion that relates to the present analysis. One of the findings of Oduh is the different forms of nonce words and the extent in which they are used in metaphorical contexts. She claims that nonce words fill lexical communication gaps and are temporary words in the spur of the moment. She investigates conceptual metaphors with regards to nonce words in novel metaphor and concludes that metaphor can conceal or reveal its bases and ideologies through literature. Oduh claims that the mind of children can be manipulated to accept certain assumptions through the metaphor which is contrary to the view of the metaphor in literature as a flowery or a novel use of language.

The researcher employs an eclectic procedure of Lieber's (2004) framework on lexical semantic and Lakoff and Johnson's (1980) Conceptual Metaphor Theory. The justification of Oduh's approah by Lieber (2004) is based on the assumption that the meaning of a suffix and a base in combination gives meaning of the derived product.

One of the shortcomings of the study is its inability to explain the theoretical framework. Another shortcoming of the research is, one of the research questions was not clarified because nonce words are contextual in nature and the researcher was asking if nonce words affect meaning in context.

In a related study, Tyler (2017) examines religious metaphor and structural complexity. The majority of religious works associated to conceptual metaphor focus on lexical and sentential contexts of language. Religious metaphors are understood as true or patently literal in certain sentential contexts. Religious metaphors are direct and complex in nature. God is the only thing to exist before existence itself and being the source of everything, so explaining about the Christian God "is that the quality of God is derived from an underling metaphor GOD IS BEING – ITSELF.

Furthermore, Tyler states that this metaphor in the discipline of Theology and Religious Philosophy are derived from the philosophical works of Paul Tillich during the mid 20th Century "*God is transcendent, infinite, not limited by the structure of creaturely existence* …" the analysis that God is not a being at all, means God cannot be discussed in literal terms because it will violate the ultimacy of God and that intention should not even be made. So how does one assign properties to such unknown entity?

From his result, he distinguishes a similar process in religious metaphor form the processes of conventional metaphor for a number of reasons. As the religious metaphor takes on the function of a religious ritual in its expression of abstract and sacred domains. It can indeed become conventional, in the sense that it is a common place.

Tyler uses Multi- modal Phenomenolinguistics and complex metaphor as the theoretical framework and Metaphorical Identification Procedure in understanding religious metaphors. The

findings claim that the Conceptual Metaphor Theory cannot preserve the metaphorical function of a religious metaphor structure. Lakoff and Johnson (1999:45) state that, a metaphor is true because nothing is objective beyond what the body can conceive. This statement contradicts with Tyler findings as it will be inaccurate to label religious metaphor as embodied.

Koki (2017) anchores ‘’A Cognitive Semantic study of Hausa Metaphorical Expression as used by Kano State Politicians’’ where politicians use metaphors to convince their supporters. He claims that the nature of a metaphor affects the speakers which inherently affect the nature of the source and target domains employed. This shows that the use of the metaphor adds meaning which connects to the present study. The researcher employs the use of Critical Metaphor Analysis as both the theoretical framework and method of data analysis. The theory is made of Conceptual Metaphor Theory, Critical Discourse Analysis and Corpus linguistics. The use of identification, interpretation and explanation of the metaphor in the analysis of the work guides the present study. The research was able to account for its aim and objectives. The research examines the theories of metaphor and how political metaphors prompt the explanation of the Speech Act Theory of J.L Austine. Koki explains how language is used to perform action. This process is a key feature of human activities especially in politics. The nexus with the present study is the exploration of metaphor from a cognitive semantic perspective.

2.3 Theoretical Framework

The theoretical framework adopted for the present research work is Deliberate Metaphor Theory also known as DMT. This theory advances metaphor studies into a period of new and exciting research challenges and possibilities among various fields. The Deliberate Metaphor Theory (DMT) is a theory proposed by Steen (2017) about properties of metaphors in language use and discourse.

Steen (2017) proposes an operational definition of Deliberate Metaphor Theory as "A metaphor is potentially deliberate when the source domain of the metaphor is part of the referential meaning of the utterance in which it is used". This operational definition was then used to establish DMIP. On the basis of series of sample analyses, DMIP allows for a broad variety of metaphors to be identified as potentially deliberate metaphors. The tenet of DMT by Steen (2017) states that the first assumption of DMT is that the metaphor is as cross mapping as thought. According to DMT, deliberate metaphors are concerned with the intentional use of metaphors as metaphors between sender and addressee (Steen 2011). This definition minimally implies that language users, in production or reception of metaphorical expressions pay distinct attention to the source domain as a separate domain of reference.

The second assumption of DMT is that the metaphor in language use is not just a matter of language and thought but also of communication. In any situation, utterances are produced by recognizing people thought which are jointly aligning in their exchange of communication. This means that languages use linguistic, conceptual and communicative dimension in discourse.

The central prediction of DMT is about attention. Steen (2017) states that a metaphor is used deliberately when its structure signals that the attention of the addressee has to move away momentarily from the target domain to the source domain of the utterance or even phrase that evoke the metaphor related expression. This theory is about attention to the source domain which is highly specific. It focuses on the mandatory representation of the source domain as part of the situation model in utterance processing (Dijk and Kintsch, 1983).

Deliberate metaphor is different from non-deliberate metaphor in the sense that, non-deliberate metaphor does not involve the intentional use of metaphor as metaphor between sender and addressee.

2.3.1 Deliberate Metaphor Identification Procedure

This research introduces the Deliberate Metaphor Identification Procedure (DMIP), a method for the systematic and reliable identification of potentially deliberate metaphor in language use. The researcher takes a semiotic approach to deliberate metaphor and proposed that, at the semiotic level, the distinction between potentially deliberate and non-deliberate metaphor hinges on the question whether the source domain functions as a distinct referent in the meaning of a metaphorical utterance. Here is a presentation of DMIP and an illustration of how the procedure works on the basis of a series of real-world examples.The Potentially Deliberate Metaphor Identification Procedure (DMIP) coding scheme:

Step 1. Read the entire text to get a general idea of what the text is about.

Step 2. Apply the Metaphor Identification Procedure Vrije Universiteit (MIPVU) to find all metaphorical lexical units (metaphor-related words, or MRWs).

Step 3. Look at the first MRW.

Step 4. Determine whether the source domain of the MRW is part of the referential meaning of the utterance in which the MRW is used.

a. If ‘yes’, mark the MRW as potentially deliberate and proceed to step 5.

b. If ‘no’, mark the MRW as non-deliberate and proceed to step 6.

c. In case of doubt, mark the MRW as potentially deliberate, and add the code WIDLII (When In Doubt Leave It In). Then, proceed to step 5.

Step 5. If the MRW is coded as potentially deliberate in step 4, describe *how* the source domain of the MRW is part of the referential meaning of the utterance.

Step 6. Look at the next MRW.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter focuses on the methodology of the research. It explains the research design, research instruments, methods of data collection and describing the analytical procedure.

3.1 Research Design

The approach or structure adopted for this study is a qualitative design because it deals with the analysis of metaphor in language use. The study examines the cognitive semantic position of metaphors in Fulfulde language. The study uses Deliberate Metaphor Theory also known as DMT as the theoretical framework and the method of data analysis is Deliberate Metaphor Identification Procedure (DMIP).

3.2 Sources of Data

The researcher uses both primary and secondary sources. The primary data were generated by the researcher for the first time. The researcher used unstructured group discussion through a corpus design.

3.3 Sampling of the Study

. The population sample covers Adamawa State speakers of Fulfulde in Girei Local Government where Fulfulde is the language of the environment. The respondents fell within the age bracket of 15-50 years. The reason for choosing *Fombina'are* dialect is to limit the research to a specific dialect as there are other six different dialects. The researcher used stratified random sampling.

3.4 Instruments for Data Collection

The instruments used for data collection include corpus design and cellphone recorder. Drawing upon the different opinions in relation to corpus design, Sinclair (2004:16) elaborates a corpus is a collection of pieces of language text in electronic form, selected according to external criteria to represent a language or language variety as a source of data for linguistic research. The justification of corpus-based representation research is to explore the systematic metaphorical patterns of certain expressions in a language or in specialized genres. A representative corpus should include the range of text types the corpus is set out for. For instance, a general corpus should include as many text types as possible (academic texts, fiction, news, religious text etc), since its purpose is to provide an overall description of a language.

3.5 Analytical Procedure

The analysis starts from texts and transcripts of conversations. The researcher has access to the precise circumstances under which a metaphorical utterance is produced or received. The researcher cannot have an insight into the specific knowledge of the discourse, because participants have different word meanings or world view shared among them. That is why, Deignan (2005) states that it is also important to prevent the analyst's own intuitions from playing a role in the process of identifying potentially deliberate metaphors.

The researcher reads the entire text to get a general idea of what the text is about. After understanding the text, the researcher applies the Metaphor Identification Procedure Vrije Universiteit (MIPVU) to find all metaphorical lexical units also known as metaphor-related words (MRWs). After pointing out the metaphors, the researcher picks the first MRW to determine whether the source domain of the MRW is part of the referential meaning of the utterance in which the MRW is used. If the MRW is potentially deliberate, the researcher then

proceeds to describe how the source domain of the MRW is part of the referential meaning of the utterance. If MRW is not deliberate, proceeds look at the next MRW.

Schmitt (2005:360) suggests that the analysis of metaphor is a tedious process. He suggests that metaphors can reduce the complexity of qualitative data to manageable proportions by bring out clearly defined patterns, and can also be used to present the results of qualitative research in clear terms.

3.6 Data Collection Procedure

Having explained earlier the instrument of data collection, the researcher engages in an unstructured group discussion, observation and participation method with informant. The researcher engages in surreptitious recording. The conversation is recorded without the knowledge of the participants so that the conversation is void of tension. The researcher listens and participates in the conversation choosing six different inter personal contexts such as religion, politics, marriage, anger, time and reality.

At the end of the conversation, the researcher went through the recording and convert it to writing by transcribing and translating the recording from the source language to the target language. In order to tackle the problem of metaphor translation, Ivir (1987) states that recordings and text are to be analysed by metaphor analysis through transcription and three factors can interfere which are *linguistic-based issues, pragmatic-based issues* and *culture-oriented issues*. This makes understanding cognitively ideas expressed by a writer easy through conceptual mappings as pointed out by Lakoff (1993).

3.6 Validation for the transcriptions of data

Fulfulde scholars such as: Dr. Umar Ba'bikkoi from the Federal College of Education, Yola and Dr. Aminu Abdulmalik from the Department of African Languages and Cultures, Ahmadu Bello University, Zaria helped to validate the translation.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter exposits the collected data by presenting types of metaphors, through interpretations and giving outcome of the study. Each segment of the analysis is presented in a sub-heading with a detailed description given. The study deploys DMIP as the technique or strategy for it analysis.

4.1 Presentation of Data and their Analysis

This section deals with the interpretation and explanation of nineteen samples of metaphors in Fulfulde which explains the interpersonal relationship among them.

4.1.1 MARRIAGE IS HUMAN

The fulɓe claim that marriage is human. This is an example of metaphor which is analysed as follows;

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Taa te'u debbo juɗɗo Beware marry woman tall. Do not marry a tall woman.	Conceptual Metaphor	Marriage	Human	Potentially deliberate

The example shows a lexical unit identified as metaphor related word also known as MRW, in the MIPVU. The adjective ‘’j*uɗɗo*’’ which translates to ‘‘tall’’ in English is related to a metaphor at the linguistic level of utterance meaning because they both share the same contextual meaning and conventionalised dictionary meaning. At the conceptual level of utterance meaning, the word ‘tall’ is also metaphoric. It comes from a differently associated

domain than the target domain is '' *te'u''* which translates to ''marriage''. This means that, MRW is associated with ''height'' does capture the target domain sense, which is concerned with ''marriage''.

In determining whether the MRW ''j*uɗɗo*'' is potentially deliberate or not at the level of communication, the analysis must examine if the source domain ''status'' is part of the referential meaning in the utterance. In this case, the adjective 'tall', has a conventionalised sense description available in the dictionary as ''having a greater than average height'' (OA1), this does not match the target domain of ''marriage''. Here ''tall'' expresses a cross domain mapping from the target domain of ''marriage'' to a source domain of ''status'', and does not capture the meaning. As a result, the metaphor can be taken to introduce a new perspective on the target domain.

The referential meaning of the utterance can hereby be described as, ''do not marry a woman having more greater than an average height''. This makes ''tall'' a potentially deliberate metaphor because the concept of 'marriage' is not about the physical feature of the woman but rather the distance between the man and the woman. This is one of the reasons why fulɓe culture encourages endogamy.

4.1.2 MARRIAGE IS A ROPE

The concept of marriage is also conceptualise as rope in fulɓe culture as shown in the example below.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-deliberate**
Goshi ɦabɓii ne o ɦabɓaayi? Goshi tie or tie not? Did Goshi tie the knot?	Conceptual	Marriage	Rope	Potentially deliberate

In the above metaphorical expression, the verb ‘’*ɦabɓii’’* which translates to ‘‘tie’’ is metaphoric at the conceptual level of the utterance meaning because the source domain comes from a different associated target domain that deals with marriage. The verb ‘tie’ is identified as a metaphor related word at the level of language utterance meaning. This is possible because, one of the dictionary entries for the word ‘‘tie’’ describes it as ‘‘attached or hold two or more things together using a string, rope’’ (OD1). The action word ‘tie’ thus introduces an external perspective different from the target domain of ‘‘marriage’’.

To determine whether ‘‘tie’’ counts as a potentially deliberate metaphor or not, this analysis examines whether the utterance has cues or metaphor Flags written as mFlags that might directly link the source domain and the target domain. One of the sense descriptions available for the word ‘‘tie’’ modifies to ‘‘attach or hold two or more things together using a string, rope’’ (OD1). At first glance, the metaphor may be viewed as a non-deliberate metaphor because it does not play a role in the referential meaning of the sentence. But the concept of marriage is a union between two people coming together as husband and wife which shows the relationship between the components of the domains. This serves as what koller (2003) calls metaphors topic triggers. When taken into account, the source domain ‘‘rope’’ is thus part of the referential meaning of the utterance. As a result, it is a potentially deliberate metaphor.

Fulɓe have the cultural belief that when one is married to someone, it expresses the absoluteness of being tied or attached. In this sense, marriage is considered to be a connection and a bond.

4.1.3 MARRIAGE IS A DANGEROUS ANIMAL

Marriage is one of the most common interpersonal relationship among humans and Fulfulde has many linguistics expressions in it as illustrated below

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-deliberate**
Ɓangaʼadɔ ɓiaɗn, ɓanganaadɔ ɓiɗan, ɓanngal jahe. The person getting married is striking, the person he is marrying is striking, marriage of scorpions. The groom shoots the bride is shoots, the matrimony of scorpions.	Conceptual Metaphor	Marriage	Dangerous Insect	Potentially deliberate

The aforementioned metaphorical expression has two lexical units identified as MRW using MIPVU. These units are ‘‘striking’’ and ‘‘scorpion’’. They are related to metaphor at the conceptual level of utterance meaning. The lexical unit “striking” is in contrast to the target domain which is concerned with ‘‘marriage’’. It is conceptual, at this level, because the source domain ‘‘scorpion’’ is concrete. At the linguistic level of utterance meaning, the lexical units are related to metaphor as the dictionary entry of the verb ‘‘striking’’ is interesting and unusual enough to attract attention.

At the communicative level of utterance, it can be observed that the target domain plays an important role in the referential meaning of the utterance. In the example above, no cues are identified so it is not a direct metaphor. The MRW ‘‘striking’’ has a conventionalised dictionary sense description that matches the source domain, this is something unusual and interesting that attracts attention. As a result, this captures the sense description of the source domain which is marriage. Therefore, the metaphor does not introduce a new perspective on the target domain ‘‘scorpion’’. DMIP, consequently, identifies the MRW ‘striking’ as non-deliberate metaphor.

Furthermore, the noun ‘‘scorpion’’ which serves as the MRW has the sense description in the dictionary as ‘‘a small creature like insect with six legs, two front claws and a long tail that curves over its back and can give a poisonous sting’’. This provides an internal perspective on the source domain which is about marriage. The above utterance is about marriage but includes an alien referent ‘‘scorpion’’ that needs to be understood metaphorically. Hence, the referential meaning can be spelt out as ‘‘The groom is striking; the bride is striking; the matrimony of a small creation like insect with six legs two front claws and a long tail that curves over its back and can give a poisonous sting’’. Therefore, the MRW ‘scorpion’ can be clearly seen as signalling a new referential meaning to the utterance thereby making ‘scorpion’ a potentially deliberate metaphor.

Fulɓe use this utterance as an expression in explaining their understanding of marriage. In this sense, marriage is depicted as something that can be wild, aggressive and unpleasant sometimes. It expresses how beastly a marriage can be, hence the reference.

4.1.4 MARRIAGE IS A JOURNEY

The concept of marriage is important in the Fulɓe culture which is why there are many linguistics expression as shown below.

Metaphorical Expression	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
O wurti na, o ɗon joodi? *Did leave or stay?* Is she divorce or married?	Conceptual Metaphor	Marriage	Journey	Non-Deliberate

The above expression contains two MRWs identified using MIPVU. The verb ‘‘leave’’ and ‘‘stay’’ are MRW. These lexical units are related to metaphor at the linguistic level because the contextual and the basic meaning of the words can be understood in comparison with each

other. These lexical units are also metaphoric at the conceptual levels because the target domain ‘‘marriage’’ is understood in terms of a concrete concept which is ‘‘journey’’ as the source domain.

The key question in this analysis is determining whether the verb ‘leave’ is a potentially deliberate metaphor or not at the communicative level. In this case, ‘‘leave’’ has a conventionalised dictionary entry that matches the utterance meaning which is ‘‘to leave your wife, husband or partner permanently’’ (OA1 3rd entry). This sense description, here, does not describe a referential meaning different from the utterance meaning. Therefore, the utterance can be transformed as, ‘‘did she leave her husband or partner permanently’’? So, ‘‘leave’’ is a non-deliberate metaphor.

The above utterance meaning also contains a second MRW ‘‘stay’’ deploying the MIPVU. This verb displays no contrast between the target domain of ‘‘marriage’’ and the conventionalised sense description in the dictionary. It is also metaphoric at the conceptual level because the associated domain ‘journey’ is different from the target domain which is ‘marriage’. In the case of ‘‘stay’’, in its historic order of an object or person, it is ‘‘to continue to be in a particular state or situation’’ (OA2). There are no cues in the sentence but the sense description does match with the referential meaning of the utterance as, ‘‘did Goshi leave or continue to be in that particular state or situation?’’. There is no indication that the lexical unit ‘‘stay’’ is used as a metaphor in communication between language users. In fact, the metaphorical use of the verb ‘‘stay’’ constitutes the language means that there are available avenues to talk about couples staying together or breaking up. This can be culturally different as it can be observed that death is the only phenomenon that can put apart some couples. This verb, thus, does not stand out in the discourse which makes it a non-deliberate metaphor.

In this utterance, the Fulfulde culture uses the expression to appropriately describe the background of marriage by referring it to a journey. Journey is an important aspect of the Fulɓe. This is because they are nomadic by profession. This expression is used to describe the social setting of a marriage.

4.1.5 GOD IS SUPERIOR

The idea of religious metaphor is difficult to analyse, because God is transcendent, infinite, not limited to by the structures of creaturely existence but also an important aspect of live.

Metaphorical Expression	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-deliberate**
Miɗo yetta mo bana zaati yettiri zaati ma'ako. I am grateful to Him, as deeply as myself thank him.	Orientational	God	Superior	Potentially deliberate

The aforementioned metaphorical expression also contains two lexical units as identified using MIPVU. The noun "throne" is metaphoric at the conceptual level, because it comes from an associated concept different from the source domain. In the sentence above, there is no cue identified.

The valuable question whether the noun ''throne'' is potentially deliberate or not, plays an important role in the referential meaning of the utterance. In the case of ''throne'', the sense description found in the dictionary as a conventionalised meaning is "a special chair used by a king or a queen to sit at ceremony" (OA1). However, the noun "throne" expresses a cross-domain mapping in the form of comparison. This plays a role in the referential meaning of the utterance. In this case, the example is non-deliberate.

The preposition ''over'', also plays a role in the idea of the deliberateness or non-deliberateness of the metaphor. It is metaphoric at the level of linguistic, because it comes from a

different domain of the target domain. The issue of whether this linguistics unit is deliberate or not, goes with the sense description present in the dictionary (so as to cover something or somebody completely), which plays a role in the referential meaning of the utterance. In this case, it is a non-deliberate metaphor.

The lexical unit "to" is potentially deliberate as it is part of source domain 'scene' describing a particular direction. The utterance is used by Fulbe speakers because of its perfect interpretation of what God is. This can means that, whatever praises there are, God is more.

4.1.6 GOD IS JUST

The expression of religious metaphors used by Fulfulde speakers to describe the religious accurateness that God is just and merciful. Fulɓe use this expression to show that God is wise no matter the affliction one may experience.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Allah wijirtaa wijarye meere Allah hurt not just like that Allah does not give you pain without reasons	Complex Metaphor	God	Just	Potentially Deliberate

In the above utterance, ''give'' is identified as related to metaphor at the conceptual level of utterance because it connotes a different domain than the target domain of the utterance which is ''*Allah''* also known as ''God''. Similarly, 'give' is metaphorical at the linguistic level of utterance meaning because it (give) comes from a different domain than the target domain which is religion. For ''give'', there are different entries in the dictionary: ''to make a present'', to put into the possession of another for his or her own use', 'to deliver by some bodily action'. Just to

mention, but a few. The verb ‘‘give’’ from all the entries has to do with action or a state of concreteness, which ‘‘Allah’’ does not have as an immortal being.

Therefore, what may give one pain is usually from concrete action or in action (state) that you did or happened. For instance, one gets sick and feel pain when one has a disease, injury or something that hurts the body. In other words, someone or something must be the cause for you to physically or emotionally feel pain. At the level of communication the utterance meaning, ‘‘give’’ set up a source domain referent in the meaning of the utterance and thereby introduces a new perspective on the target domain God. ‘‘Give’’ is springily identified as a potentially deliberate metaphor.

Furthermore, to determine if the MRW ‘‘hurt’’ is potentially deliberate or not at the level of communication, is to ask whether the source domain is part of the referential meaning of the utterance in which it is used. In the case of ‘hurt’, the sense description available in the dictionary conventionally and historically is “to make someone unhappy or upset” (OA3). As a result, this sense description does not capture the target domain of “God” thereby introducing a new perspective on the target domain. Also, in the expression about, a cue is found by the use of “like”. However, the target domain “God” does not make some unhappy or upset just like that, making it a potentially deliberate metaphor. It is also related to metaphor at the dimension of thought. Fulbe speakers use this expression because the practicality of equality, forgiveness and justice is an attribute that can only be and truly be associated to God.

4.1.7 POLITICS IS A TREE

Politics is a very important aspect in the lives of human. It gives organization and orderly in a state which makes many metaphorical expressions present.

Metaphorical Expression	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**

Min kam Bindow jippi nai, o jippaayi. *O'wvi na-leggel mangoro o ve'i.* *Ndi'kka o va' Ileggel tanne ɓurini mo.* Me governor Bindow climb down or not climb. He said not tree mango he climb. Better he climb *aduwa* tree. Did Governor Bindow step down? He said he is not stepping down. It will better if he steps down.	Conceptual Metaphor	Politics	Tree	Potentially deliberate

The first expression contains one lexical unit as MRW identified in MIPVU. The verb ‘’*jippi*’’ which translates to “climb” is metaphorical at the level of thought as the source domain because it is different from the target domain. For the same reason, it is also metaphoric at the conceptual level.

The key question whether the utterance is potentially deliberate at the communicative level, has to do with sense description available in the dictionary which historically goes as “to get to the top of something” (OA3). There are no cues in the utterance, so the source domain plays a role in the referential meaning of the utterance made. However, “climb” comes from a different domain as the target domain suggesting that the governor is stepping down. This expression explains the stepping down of the governor. As a result, it does not match the utterance which makes it a potentially deliberate metaphor to show the down fall of the governor.

On the whole, the above utterance is used by fulfulde to enable the listener to understand that politics often leads to rivalry that may even leads to loss of lives.

4.1.9 POLITICS IS DANGEROUS COMMODITY

Politics is a very important aspect in the lives of human. It gives organization and orderly in a state which makes many metaphorical expressions present but it can be dangerous with threats and even death in some cases.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Booro fu bee moɗaango mum Every bag get who can swallow it A body bag can swallow anyone	Conceptual Metaphor	Politics	Dangerous commodity	Non-Deliberate

There are two lexical terms identified as MRW, using MIPVU: the noun ‘’ *Booro’’* also known as “bag” and the verb ‘’*moɗaango’’* which translates to “swallow”. The common noun “bag” is related to metaphor at the linguistic level of utterance meaning. It comes from a different domain than the target domain. For the same reason, it is also conceptual at the conceptual level because the associated concept is different from the target domain of ‘politics’.

To determine whether “bag” counts as the case of potentially deliberate metaphor, the study examines whether the example has cues that play a role in the referential meaning of the utterance. For the noun ‘‘bag’’, a sense description available in the dictionary is “a container made of paper or plastic that opens at the top, used especially in shops/stores”. This sense description is related via comparison, making it a non-deliberate metaphor.

Another MRW recognized, using MIPVU, is “swallow”. This is a metaphor related word at the level of thought because it comes from a different domain than the target domain. For the same reason, it is also metaphoric at the conceptual level.

To determine whether the verb ‘swallow’ at the communicative level is deliberate or not, a sense description of the word available in the dictionary shows, “to take something or somebody in, or completely over it so that they can no longer be seen or no longer exist separately” (OA3). In determining if the source domain serves as referential or plays a part in the utterance, then it is a potentially deliberate metaphor if it does. But if not, it is non-deliberate. Thus, it reiterates the description, ‘‘every paper or plastic can separately cover something or somebody in’’. Using DMIP, the study consequently identifies the MRW ‘‘swallow’’ as non-deliberate. This suggest that the utterance is a warning or a threat to the opposition party where it can get dangerous and risky with dead bodies that bags can swallow.

4.1.9 POLITICS IS FOOD

Politics is a very important aspect in the lives of human. Politics is one of the means through which politicians control the masses as the metaphorical expressions below.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Anɗuɗo ko nyamnetee anndi ko harnete. Knower of what you eat knows what satisfy you. The person that feeds you knows what satisfies you.	Conceptual	Politics	Food	Potentially Deliberate

The metaphorical utterance above shows one lexical unit as MRW using MIPVU: the verb ‘’ *nyamnetee*’’ also known as “eat”. The predicate “eat” is a metaphor related at the conceptual as it comes from a different associated concept than the target domain of politics.

Deploying the DMIP technique, the study realises the deliberateness of the utterance. Firstly, it is to examines if there is a more basic source domain meaning of “eat” as to put food in your mouth, chew it and swallow it” (OAI). At the communicative level the verb ‘‘eat’’ does

not contain cues but a basic meaning as linguistic expression. The contextual meaning of the verb ‘‘eat’’ and the basic meaning is the same when used in comparison. This makes it a metaphor related word at the linguistic level.

However to determine the deliberateness, using DMIP, infers to ask the question if the source domain “eat” is part of the referential meaning of the utterance. Therefore, it can be spelt out as ‘‘The person who knows what you put in your mouth knows what satisfies you”. This makes it potentially deliberate.

4.1.10 POLITICS IS A WAR

As stated earlier, politics is a very important aspect in the lives of human and also a dangerous one.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
To konu timmaayi ,ɓe limtata’a mayɓe If war not finish, count not death bodies You cannot count dead bodies before the war is over.	Conceptual	Politics	War	Non-Deliberate

The example above identifies three lexical units as MRW by MIPVU. In this analysis, these three lexical units are identified as metaphor related word at the conceptual dimension because they come from different domains from the target domain of ‘‘Politics’’.

The lexical unit ‘’*mayɓe’’* which translates to “dead” has a basic sense available in the dictionary as “no longer alive”. In fact, it appears like there are no cues in the utterance that point to the source domain in the referential meaning of the utterance.

In addition, the target domain ‘’*konu’’* also known as “war” has a sense description available in the dictionary as ‘‘a situation in which two countries or group of people fight against

each other over a period of time". The conventionalised description also captures the referential meaning of the utterance. Consequently, the verb, at cursory observation can be viewed as non-deliberate. It could also be spelt out as one cannot count the (no longer alive) bodies before (a situation in which a group of people fight against each other over a period of time) is not over

4.1.11 POLITICS IS TIME

Politics is a very delicate, precious and also important aspect in the lives of human.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Mi yeccii ngomna Bindow ko mari wakkati fuu maran ragere. I told Governor Bindow whatever has time and will pass away. I told Governor Bindow there is a time for Everything.	Structural	Politics	Time	Potentially Deliberate

The concept of "time" above is recognized as a metaphor related word at the level of language because it comes from a different domain than the target domain of politics. The noun is also a metaphor at the conceptual level of utterance meaning, because the associated concept "time" comes from a different domain than the target domain of the utterance.

To determine whether ''time'' counts as a case of potentially deliberate metaphor. One of the sense of descriptions available in the dictionary describe ''time'' as that, ''which is measured in minute, hours days etc" (OAI), "Time" does express a cross-domain mapping in the form of comparison where politics is time. Time is a valuable commodity which inherently makes ''Politics'' a valuable commodity. This makes it a complex type of metaphor where an associated concept is understood in terms of another concept.

4.1.13 POLITICS IS A RELIGION

Politics is so important with fulɓe that they share a link with religion as seen in the expression below.

Metaphorical Expression	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-deliberate**
Anni yarata makka na ɗuɗ'ugo ŋjooɓari *Intention takes you no makka, provision* Intenton cannot take you to Makkah only providence.	Structural	Politics	Religion	Potentially Deliberate

The above metaphorical expression contains two metaphor related words as identified using MIPVU. The lexical words are ‘‘*yarata*’’ also known as “takes” and “Makkah”. This focuses on the source domain “Makkah”. These words are identified as a related metaphor at the dimension of thought. The noun also is metaphoric at the conceptual level of utterance because “Makkah” which is the source domain is different from the target domain, this means there is a cross domain mapping.

This question if the noun “Makkah” is a potentially deliberate metaphor or not. To do this, a sense description of the noun in the dictionary is not available yet. So, Google sense description of Makkah is “a city in Saudi Arabia. The holiest city of Islam, being the place where the prophet Muhammad (SAW) was born”. The source domain expresses and plays a role in the understanding of the referential meaning of the utterance thereby making it a non-deliberate metaphor.

4.1.13 ANGER IS UP COMPLEX

Emotions are part of human and anger is among the emotions realized in Fulfulde.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Bernde maako metti/wa'i. Heart his/her rose. He is very angry.	Orientational	Anger	Up	Non-Deliberate

In the above utterance, the lexical unit ‘‘rose’’ can be identified as a MRW using the MIPVU. At the conceptual utterance, ‘‘rose’’ is related to metaphor; it comes from a different domain than the source domain. The source domain is concerned with being upset or annoyed that causes a bad feeling. At the linguistic utterance meaning, ‘‘rose’’ is related to the metaphor: the associated concept ‘’rose’’ comes from a different domain than the source domain. The dictionary entry of the word (i.e. the past tense of rise) is ‘‘an increase in an amount, a number or a level’’ (OALD). At the communicative utterance meaning, ‘‘rose’’ depicts a referential meaning that is different from the source domain which is ANGER. With the conventionalised entry of the word in the dictionary the utterance can thus be ‘his anger increases in an amount, a number or a level.' The above utterance can be understood metaphorically but the utterance fails to signal a new referent that is different from the source domain. Therefore, the verb ‘rose’ does not introduce an external perspective to the source domain. This makes it a non-deliberate metaphor.

The utterance enables the listener to cognitively understand that being angry lifts one’s feeling and an emotion to a point of rage.

4.1.14 ANGER IS FIRE

Emotions are part of human and anger is among the emotions realized in Fulfulde. The rage of anger can be understood as fire.

Metaphorical Expression	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Ɓernde maako feewi *Heart his/her cool* He/ She calmed down	Conceptual metaphor	Anger	Fire	Potentially Deliberate

In the above metaphorical expression, there are three lexical units. The verb ‘’is’’ is identified as related to metaphor at the dimension of language because it displays a correspondence between the contextual and a more basic meaning that can be related via comparison. A sense description available in the dictionary that describes the source domain is ‘’the light and heat especially the flame produced by burning.

By implication, anger can be translated as the light and heat or even the flames produced by burning. The lexical unit ‘’anger’’ is also a metaphor related word in the expression. One of the dictionary entries of the word ‘’anger’’ shows strong feeling of being upset or annoyed because something is wrong or bad; the feeling that makes someone want to hurt other people, to shout etc.

As a result, the above sentence has a communicative effect in that, ‘’anger has a referential meaning of fuel/air which are the ingredients that can causes a combustion manifested in light, flame and heat that burns. The stative verb ‘’is’’ describes anger as fire. Therefore, the above sentence counts as a case of potentially deliberate metaphor.

Here, the above form facilitates a proper understanding, fulɓe, that anger can consume someone in the sense that it may lead to destructive decisions and actions.

4.1.15 ANGER IS TASTE

Emotions are what makes us human and can be understood as taste in Fulfulde.

Metaphorical Expressions	Type of Metaphor	Target Domain	Source Domain	Deliberate or non-Deliberate
To Bernɗe ma metti, waɗu munyal If heart your sour, drink patience. Be patient whenever you are annoyed.		Anger	Taste	Non-Deliberate

From the foregoing, the word 'patient' is related to a metaphor at the conceptual level of utterance meaning because it helps the people understand what to do when they are angry. For the same reason, the utterance is understood at the linguistic utterance level. The dictionary entry meaning of the word ''patient'' shows ''the ability to stay calm and accept a delay or something annoying without complaining''. At the communicative utterance level of meaning, it can be described that ''patient'' does not play a distinctive role by creating a referential meaning that is different from the overall meaning of the utterance. There is a conventionalised dictionary meaning of the noun ''patience'' that corresponds to the source domain of the utterance. This can be understood when the utterance is translated as; ''whenever you are annoyed, be calm and accept a delay or something annoying without complaining''. Therefore, the MRW ''patient'' can be seen playing a role in constructing a coherent referential meaning in the utterance. This makes 'patient' a non-deliberate metaphor.

The expression is used by Fulɓe to attain some understanding of anger being gruesome which can lead to have a taste or feeling that can be bitter or hurting.

4.1.16 ANGER IS HOT FLUID IN A CONTAINER

When emotions are high, it is believed to be a fluid that can burst and anger is one of those emotions.

Metaphorical Expressions	Type of Metaphor	Target Domain	Source Domain	Deliberate or non-

				Deliberate
ƷBernde maako ƀuutii fusii *Heart his/her swell and burst* His/Her heart swelled with anger and burst	Complex	Anger	Hot fluid	Potentially Deliberate

In the above metaphorical expression, there are two lexical items identified as the metaphor related word MRW using MIPUV: the verb ‘‘*ƀuutii’’* also known as ‘‘swell’’ and the verb ‘‘*fusii*’’ which translates to ‘‘burst’’.

Firstly, the verb ‘‘*ƀuutii*’’ is related to metaphor at the linguistic level of utterance meaning. It comes from the domain of size which is different from the source of this utterance which is concerned with the internal parts of the body. The lexical unit ‘‘swell’’, is metaphorical at the conceptual level of utterance meaning for the same reason: the associated concept ‘‘swell’’ comes from a different domain than the source domain of internal part of the body.

At the level of communicating utterance meaning, it can be observed that the lexical unit ‘‘swell’’ does play a part in the referential meaning of the utterance. The lexical entry for the sense description of the word ‘‘swell’’ present is ‘‘to become larger than normal, to increase in size and number’’. This sense description captures the utterance meaning of the source domain ‘‘heart’’. As a result, the metaphor does not introduce a new perspective on the target domain ‘‘swell’’. This makes ‘‘swell’’ a non-deliberate metaphor. Therefore, the first part of the utterance can consequently be spelt out as ‘‘his /she body part where blood pumps (heart) become larger than normal with anger and then burst’’.

Secondly, the above utterance contains the MRW ‘burst’. This verb displays a contrast between the source domain ‘‘internal part of the body and a sense description of, breaking into pieces in a sudden and violent way’’. This two-sense description cannot be compared making

‘‘burst’’ metaphorical at the linguistic level of utterance meaning. Similarly, ‘‘burst’’ at the conceptual utterance meaning is metaphorical because its associated concept comes from a different domain than the target domain.

To determine the communicative effect of the lexical unit ‘‘burst’’, no conventionalised meaning of the word is presented in the dictionary matches the meaning of the source domain. Therefore, the metaphor can be taken to introduce a new perspective on the target domain and the source domain has a distinct referent in the state of affairs designated by the utterance. The referential meaning of the utterance will can be described as, ‘‘The organ in the chest that pumps blood through the veins and arteries, becomes larger than normal with a strong feeling of being upset or annoyed, that breaks open into pieces in a sudden and violent way’’. This makes ‘‘burst’’ a potentially deliberate metaphor.

Furthermore, Fulfulde speakers use that utterance to interpret anger as something that should not be opened. This is because when it opens, it flows fiercely.

4.1.18 ANGER IS COLOUR

Anger is an interpersonal relationship that can be understood through colour as shown below.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Ɓernde maako ɓalwi kurum Heart his/her becomes very black Her/His heart is very black	Complex	Anger	Colour	Non-Deliberate

The above metaphorical expression identifies ‘‘ɓalwi’’ also known as ‘‘black’’ as a metaphor related word using MIPVU. This lexical item comes from a domain of colour which is different from the source domain. Consequently, ‘‘black’’ at the conceptual level is related to a metaphor. According to Merriam Webster dictionary, the ‘heart’ is ‘the organ in your chest that

pumps blood through your veins and arteries'. 'The front part of your chest'. Therefore, black is related to a metaphor at the level of thought (linguistic level).

So, to determine whether the MRW 'black' counts as potentially deliberate metaphor, when observed, it is pertinent to examine the target domain 'black' which plays a pivotal effect in determining the referential meaning of the source domain. ''Heart'' is directly described as black in the above utterance. The complete and coherent lexical entry of the words would therefore be ''the organ in your chest that pumps blood through your veins and arteries''. The sense description available for ''black'' is 'having the very dark colour of coal or the night '. The sense description of the utterance contrasts with a more basic meaning of the lexical utterance ''heart pumps blood that is red in colour is in contrast to black that is very dark like coal or the night sky''.

Consequently, this is a figurative appreciation of anger by Fulɓe. ''Anger is Colour'' (black) which has the lexical entry ''having a strong feeling of being upset or annoyed'' is a catchy grandness quality of anger depicted with colour. Thus, ''anger is Colour'' can be translated as anger resides in the heart where emotions are felt and colour (black) is attributed to something bad.

4.1.18 REALITY IS GOD

Reality of life is understood through God

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Mo Allah wuji furɗataa *Who Allah rubs won't dry* Allah is the sustenance	**Ontological**	**REALITY**	**GOD**	Potentially Deliberate

At the linguistic level of utterance meaning, the MRWs come from a distinct domain than the source domain (Allah). Similarly, ''*wuji*'' also known as ''rub'' and ''*furɗataa''* which

translate to ‘‘dry’’ are metaphorical at the conceptual utterance level: they both come from a different domain than the source domain ‘‘Allah’’ (God). In the dictionary, there is only one sense description which is; ‘‘used as the name of God in Islam’’. This does not match the target domain of ‘‘dry’’ which has a sense description in the dictionary as; ‘‘having no or very little water or liquid, no longer wet’’. The action word ‘‘rub’’ according to the dictionary sense description is ‘‘the act of rubbing a surface with your hand or an object’’.

At the communication utterance level, the source domain ‘Allah’ does not play a role in the referential meaning of the utterance. There is no indication that the external perspective on the target domain ‘‘dry’’ is introduced, presenting an external perspective to the source domain of religion. In fact, the type of metaphor used in the utterance may be so constituted in the language that they ingrain the typical way in which people talk (and write) about religion.

In the above utterance, Fulfulde shows the appropriate of how ‘Allah’ is given the attribute of rubbing somebody to prevent dryness. Thus, the above utterance can be seen as ‘who God rubs with lotion will always be fresh or moist. That means Allah alone is ones sustenance.

4.1.19 TIME IS A COMMODITY

The concept of time is an expensive commodity in Fulfulde as shown below.

Metaphorical Expressions	**Type of Metaphor**	**Target Domain**	**Source Domain**	**Deliberate or non-Deliberate**
Hakkulunugo wakka'i ɓuran hakkulunugo njawdi. Take care of time is most important than take care of wealth. Time is the most precious thing in life.	Structural	Time	commodity	Deliberate

The metaphorical expression above contains MRW ‘‘*ɓuran*’’ also known as ‘‘important’’. This is modified by another adjective ‘‘most’’ that designates the target domain of the utterance. Adjectival construction like ‘‘most important’’ are called “metaphorical domain constructions” (hereafter: MDCs; Sullivan, 2013). This consist of a metaphorically used noun or adjective ‘‘important’’ modified by a non-metaphorical attributive adjective ‘‘most’’. Goatly (1997) argues that the adjective in MDCs can be seen as a form of metaphor signaling the target domain of the metaphorically used noun or adjective. The adjective can simultaneously signal that the noun or adjective is used metaphorically.

In the above lexical utterance, the adjectival phrase ‘‘most important’’ is described as being related to a metaphor at conceptual utterance meaning. This is because the adjectival phrase is used to metaphorically describe time. At the linguistic utterance meaning, ‘‘most’’ has a dictionary entry meaning: ‘‘largest in number and amount’’. The adjective ‘‘important’’ have the dictionary sense description: ‘‘having a great effect on people or things; of great value. And having great influence or authority’’. (OALD)

At the communicative utterance level, the adjectival phrase ‘‘most important’’ point to the target domain meaning of the utterance. Because of this ‘‘metaphor-signaling potential’’, various researchers have suggested that metaphorical domain construction (MDCs) can be seen as deliberate metaphors (e.g., Nacey, 2013, Steen, 2016). A metaphor signals explicitly indicate that a comparison is drawn between two domains. Therefore, a signaled metaphor is seen as one of the prototypical manifestations of deliberate metaphor in Deliberate Metaphor. Thus ‘most

important' is a deliberate metaphor. Fulfulde speakers view time as a sensitive entity hence the use of the above metaphorical expression.

4.2 General Discussion

From the analysis of the data above, some observations can be made out of conceptual metaphors in relation to Fulfulde by answering the research questions**.** Fulfulde selects domains in communicative expressions by means of mapping relation between a *Source domain* and a *Target domain*. A structure from the former is imposed upon the latter. The mapping is between domains, that is the *Source Domain* and the *Target Domain* not just individual concepts. This is evidenced by many expressions involving a variety of metaphorical concepts each united under the same *Target domains* (e.g. TIME as a *Target Domain* and the *Source Domain* having different variables like *delicate commodity* or *money*.) A domain is an experiential gestalt, that is, a multidimensional structure arising naturally from experiences.

In the data *marriage* and *religion* contain more potentially deliberate metaphors compared to the overall distribution of non-deliberate metaphor in the data set. In both registers, this pattern was found in nouns and verbs like ''*haɓɓii*'', ''*jahe'',* ''*fiɗan*'', ''wijirta'', *''Allah''*. The frequent use of potentially deliberate nouns and verbs can be linked to the overall communicative goal of marriage and importance of religion because they are more planned than casual conversations, as such potentially deliberate metaphors are intentional. All of these will, in turn, yield more encompassing understanding of the use and distribution of potentially deliberate as well as non-deliberate metaphor in Fulfulde.

The joint thematisation of metaphor and life provide the experiences through which abstract thoughts can be observed by embodied experiences which form a powerful frame for metaphor expressions. This relationship is mostly what influences the construction of Fulfulde

metaphors. This study observes that metaphor can be conscious and not automatic as claimed by the dominant theory of conceptual metaphor, and also various domains can be used to explain different life endeavours.

Again the researcher observes that culture constrains and filters the conceptualisation of the metaphors in Fulfulde. Metaphors reflect processes of thinking and therefore serve as a good resource for the investigation of mapping in thought and language. Maintaining the cognitive view of the metaphor, a mapping relationship from a source domain to a target domain is essential. For example, the lexical unit ‘‘Rope’’ involves tying or securing a particular object to make it strong or firm. Using the conceptual metaphor, MARRIAGE IS A ROPE, the feature of relationship is prominent in invoking conceptual mappings between Source and Target Domains. The two parties in a marriage are to be tie so as to be firm to avoid any break up or divorce. *‘‘ɦaƃƃe’’* tie or *‘‘o ɦaƃƃe?’’ didn’t tie* which means divorce in this context.

Culture limits as well as filters the conceptualisation of a metaphor which is found in the following examples: MARRIAGE IS HUMAN bringing forth metaphorical expressions like *Taa Te’u debbo Juddo*. Marriage is a bond form between two people and naturally among humans. The sexuality of marriage now has changed in many cultures. It will be no surprise when conceptual metaphors like MARRIAGE IS MEN produces metaphorical expressions like ‘‘my fathers are celebrating their wedding Anniversary’’, ‘‘my father’s husband is visiting soon’’ or the case of bestiality. Hopefully, the case is different in Fulfulde culture because marriage is still among humans and of opposite sex which are the experiences of the people. As such, metaphorical expressions like *do not marry a short woman, do not marry a fair or black woman* and so on are available. Some metaphors are universal while others are culturally specific.

4.3 Findings

In carrying out the research, several findings were made. Apart from finding out that metaphors are not only literary devices, the research finds out that the metaphor can be linguistic too. One does not also need any special talent or skill to be able to use metaphor as many classical scholars claim. The research observes that;

- When conceptualising a metaphor, Fulfulde does not follow the pattern that the target domain has to be abstract while the source domain concrete embodied experiences as claimed by the dominant theory of conceptual proposed by Lakoff and Johnson (1980).
- The study reveals that the relationship between the components of metaphor does not solely rely on language users physical experiences of the world as shown in example 18.
- One of the striking findings is that metaphors are not automatic and unconscious. Language users are mostly conscious of how domains are selected when communicating. Due to this fact, there are metaphors which are deliberate and conscious among language users especially the metaphors of MARRIAGE and RELIGION.
- Lastly, physical experiences vary from culture to culture. As such, culture plays a vital role in the conceptualization of metaphor. Fulfulde culture believes that marriage should be between humans and of opposite sex, unlike other cultures.

Experiences differ from culture to culture. Some physical experiences are common to all humans. One can reasonably hypothesize that some metaphors are universal while others are culturally specific.

CHAPTER FIVE

CONTRIBUTION TO KNOWLEDGE

5.0 Introduction

This section of the study contains the summary, conclusion and suggestion for further studies and contributions to knowledge.

5.1 Summary

A metaphor is an important concept in the lives of humans for the realisation of meaning in communication. This study was motivated by the fact that a linguistic study in this area is consequential to knowledge presentation in language, that is, conceptual structures. These conceptual structures can pose difficulty in the selection of domains in constructing conceptual metaphors hence a need for a cognitive semantic analysis of metaphor in Fulfulde. Specifically, the study examined the concept whether deliberate metaphor is automatic and unconscious or not, how Fulfulde conceptualise metaphor when selecting domains, and how culture can restrain and filters the conceptualisation of metaphor.

This was carried out by adopting Deliberate Metaphor Theory (DMT) as the theoretical framework and DMIP as method of data analysis in which deliberate metaphor is operational from a semiotic perspective developed by Steen (2017). DMT is an improvement of Conceptual Metaphor Theory (CMT) developed by Lakoff and Johnson (1980) which has contributed to the development to this present study. Girei Local Government in Adamawa State was the target and sample for the study, the data recorded from face-face conversation and text were later transcripted and translated. This study reveals that, selection of domains in Fulfulde might not follow the pattern of CMT example GOD IS UP. The conceptualization of metaphor in Fulfulde

can be potentially deliberate and conscious. Fulbe culture through experiences plays a consequential role in the construction of metaphors.

5.2 Conclusion

The study concludes that metaphor is perhaps one of the most important means by which fulfulde language develops, changes, grows, and adapts itself to changing needs in meaning representation. When Fulfulde metaphors are successful, they "die" from being overused. That is, they become so much a part of the regular day to day language that we cease thinking of them as metaphors at all. Following this line of reasoning, another conclusion is the study of metaphor is considered to be pervasive and essential in language and thought which can be used deliberately. Fulfulde metaphor is not just a way of naming, but also a way of thinking. It is a figure of thought as well as a figure of speech. It is a process by which the people understand and structure one domain of experience in terms of another domain. Fulɓe culture can also plays an important role in the construction of these metaphors.

5.3 Suggestions for Further Studies

The study recommends that further studies in the area of cognitive semantics like cognitive approach to grammar and phonemes can be studied in Fulfulde as this study is limited to one aspect of cognitive semantics. Behavioural studies may also investigate to what extent further factors are relevant in deliberate metaphor processing, such as register, communicative setting, individual language users linguistic/world knowledge, emotions, embodied simulation, visual imagery, and so on. All of these aspects may play a role in the production, reception, and effects of deliberate metaphor. Ultimately, the combination of semiotic and behavioural approaches to (potentially) deliberate metaphor will lead to a fuller understanding of the role of metaphor in communication, as well as to a fuller developed theory of deliberate metaphor.

Another suggestion is that, there is a synergy between cognitive linguistics with neurolinguistics and psycholinguistics for researchers who want to study metaphor. Language user's process (either in production or reception) potentially deliberate versus non-deliberate metaphor is a question that subsequent psycholinguistic and psychological research should test.

Also subsequent analyses will have to show whether the nature of the potentially deliberate metaphors used in marriage, religion and politics differ, and if so, how? Religion and politics may, for instance, contain more explicit metaphorical comparisons (such as similes with 'like' and 'as'). Such further analyses can also investigate the reasons for the infrequent use of potentially deliberate metaphors in 'anger' and politics or other registers.

5.4 Contributions to Knowledge

The study serves as literature to the department of English and Literary Studies. The analysis has observed differences between the occurrences of potentially deliberate metaphor across six registers in different word classes. In this way, the findings can also be an addition to the extensive literature in Fulfulde, cognitive semantics and register analysis.

The study contributes to CMT theory as metaphorical expressions are not automatic; they can be deliberate and intentional. The results can also be used to formulate more hypotheses to test the psychological reality of potentially deliberate metaphors in other languages. In this way, the results can be used to further develop DMT.

ABBREVAITION AND MEANING.

Deliberate metaphor theory (DMT)

Deliberate metaphor identification theory (DMIP)

Metaphor related word (MRW)

Metaphor identification procedure vrije universiteit (MIPVU)

Conceptual metaphor theory (CMT)

Metaphor Flags (Mflags)

Oxford advance dictionary first definition or entry (OA1)

Oxford advance dictionary second definition or entry (OA2)

Oxford advance dictionary third definition or entry (OA3)

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