

METAPHORICAL EXPRESSION IN YORUBA: A SEMANTIC APPROACH

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APPROVAL PAGE

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Confirmed by

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Date

PLAGIARISM CERTIFICATION

I, **Lajuwomi Oluwashemilola** Essential with matriculation number **ART1901383** declare that this work titled “**Metaphorical Expression in Yoruba: A Semantic Approach**” has successfully passed the plagiarism test and so does not violate any copy right regulations.

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DEDICATION

This project is dedicated to Almighty God. This work is a result of His grace and blessings; His guidance and infinite love. To my parents, thanks for your moral and financial support, God bless you and you will live long to reap the fruits of your labor.

Amen

ACKNOWLEDGEMENTS

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ABSTRACT

This study focuses on metaphorical expressions in Yoruba language with a specific approach to semantics. The aim of the study is to examine the metaphorical expressions in Yoruba and to identify the semantic properties that contribute to their meanings, while its objectives are to identify the metaphorical expressions in Yoruba, determine the semantic features that characterize these expressions and to investigate the ways in which these expressions are used in conversation. The study seeks to uncover the cultural and linguistic intricacies of Yoruba metaphors. By analyzing these expressions, it aims to enhance linguistic analysis, provide cognitive insights, offer an interdisciplinary perspective, and facilitate practical applications in language education and cross-cultural communication. The data for this study was collected through oral interview which was conducted with five competent speakers of Yoruba whose ages were between 50 and 65, two men and three women who are vast with the knowledge of Yoruba language. The conceptual Metaphor Theory (CMT) was employed for the analysis of the data. The reason for adopting this framework is due to its ability to uncover underlying conceptual structures within language and culture. By applying CMT, the study aims to analyze how abstract concepts are understood and communicated through metaphorical expressions in Yoruba, facilitating a deeper understanding of cognitive processes, and linguistic nuances. The data were presented according to the different metaphorical expressions gotten from the data collection. The data were analyzed and the concepts were realized and explained extensively via primary metaphors, cultural metaphors, embodied metaphors, conceptual metaphors, and image schemas. The findings revealed a diverse analysis of metaphorical expressions deeply embedded within Yoruba culture, shedding light on the intricate conceptualization of key concepts. Through the lens of Conceptual Metaphor Theory (CMT), the analysis unearthed a nuanced understanding of concepts such as friendship, education, leadership, community, time, communication, emotions, success, family, and strength. Lastly, the study recommends further studies in this area and also to delve into the historical and cultural origins of Yoruba metaphorical expressions, their impact on language acquisition, and their cross-cultural interpretation.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 INTRODUCTION

This study is a focus on "Metaphorical expressions in Yoruba: A semantic approach." The study aims at examining the metaphoric expressions used in Yoruba using semantic approach. Metaphorical expressions are an important part of the Yoruba language and culture which often use images and symbols to convey meaning, and these images and symbols can be analyzed to understand the underlying message. (Olateju, 2005; Ehineni, 2018). Metaphorical expressions can be analyzed using a semantic approach because it focuses on the meaning of words and phrases and that is the reason why this work will use it as its approach. So many speakers of Yoruba especially the younger generations do not know the metaphorical expressions in the language.

Some even use it during discussions, conversations, chants etc. but do not know that they have just used it. This work discussed some selected metaphorical expressions in Yoruba with a focus on what they mean. The metaphorical expressions in Yoruba language can never be overemphasized thus, there is need to let people know especially the how blessed they have to have the metaphorical expressions

embedded in the language as it is a rich source of cultural information, and can be used to learn about history, beliefs, and values.

1.1 THE YORUBA LANGUAGE AND ITS SPEAKERS

Yoruba is a language spoken in West Africa, most prominently southern Western Nigeria spoken by the ethnic Yoruba people. The present day Yoruba speaking state in Nigeria include Ondo, Osun, Ekiti, Ogun, Lagos, Kogi, Kwara, Oyo. The Yoruba language is a member of the Niger-Congo family of languages which is one of the four proto african languages and according to Wikipedia (2019) it is spoken by around 30 million people in Nigeria, Benin, and Togo. The Yoruba is classified as a member of the Yoruboid group, which also includes related languages such as Igala and Itsekiri. As of the last estimate, around 30 million people speak Yoruba as their first language, and many others speak it as a second language.

The Yoruba language has a rich phonological system comprising of a range of consonants, vowels, tones, and nasal vowels. It has 18 consonants and 7 vowels, including both oral and nasalized variants. Importantly, Yoruba is known for its use of tonality, in which a change in the pitch or tone of a word can alter its meaning. There are three level tones (high, mid, and low), and a fourth tone known as the "contour tone." Yoruba has a complex system of word formation, employing prefixation, infixation, suffixation, and reduplication to create new words and convey grammatical

information. Nouns and verbs may be inflected and modified by a variety of suffixes and prefixes to indicate aspects such as tense, mood, and grammatical relations. Yoruba syntax typically follows a subject-verb-object (SVO) word order. It also makes use of a wide range of auxiliary verbs, adverbs, and other markers to convey different nuances of meaning.

The language has a somewhat flexible word order due to its rich system of morphological and syntactic markers. The Yoruba lexicon is vast and covers a broad spectrum of topics, including traditional culture, religion, social organization, and modern technology. Due to historical contacts and influences, Yoruba has absorbed vocabulary from Arabic, Portuguese, English, and other languages. Akintayo (2015). Multilingualism is common due to the linguistic diversity of Nigeria and neighboring countries. Yoruba society's linguistic diversity often results in the use of different dialects and registers for various social contexts and interpersonal relationships. For example, formal Yoruba is often used in official contexts, while informal Yoruba may be used among family and friends. Yoruba speakers often have a strong attachment to their language, considering it an essential part of their cultural identity. The Yoruba language plays a significant role in traditional religious practices, proverbs, oral literature, and customary rituals.

The Yoruba language is a rich and complex African language, encompassing a nuanced phonological system, intricate morphology, and syntax. The language is an

integral part of the cultural identity of its speakers and is a crucial tool for communication, storytelling, and the preservation of traditional knowledge and heritage.

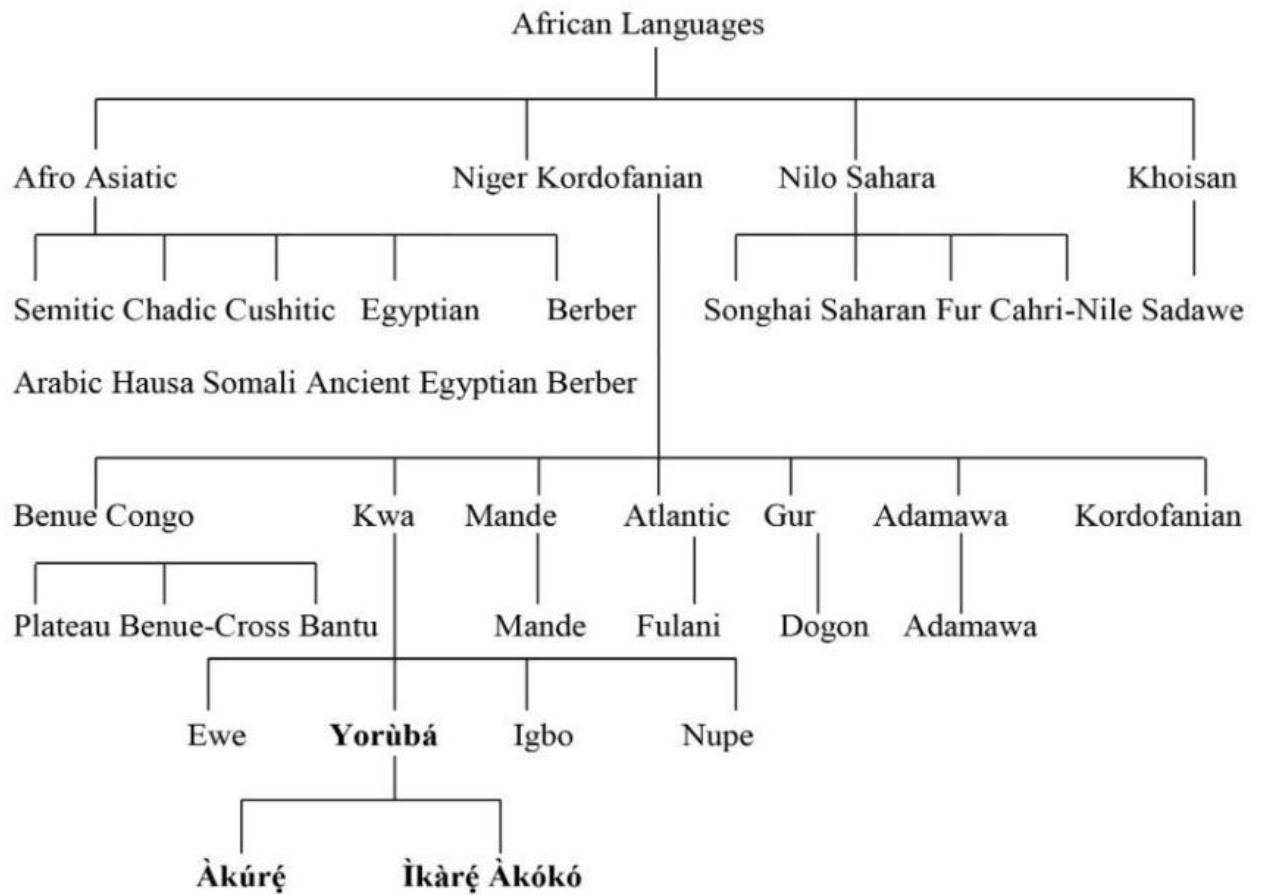


Figure 1: Genetic Classification of African Languages

Source: (Yusuf 2007: 124)

The above representation is a language family tree of African languages. We can trace the Yoruba language to the Niger Kordofanian proto language as it falls under this language family.

1.2 STATEMENT OF THE PROBLEM

The problem statement for this research "Metaphorical expressions in Yoruba language: A semantic approach" is that it aims to investigate and analyze the use of metaphorical expressions in the Yoruba language from a semantic perspective. This includes exploring the underlying meanings and connotations of these expressions, how they are used in communication, and the cultural and social significance of these metaphors in Yoruba society. A number of linguists have studied metaphorical expressions in Yoruba language, and some of the most notable findings is that Yoruba metaphorical expressions are often used to express abstract concepts, such as emotions and ideas, many Yoruba metaphors are based on natural phenomena, such as rain, clouds, rivers, and trees, Yoruba metaphors are often based on cultural values and beliefs, such as the importance of family, hard work, and respect for elders, Yoruba metaphors often use animal imagery, such as lions, snakes, and monkeys. This general perspective does not consider equally important details such as how metaphorical expressions are used in conversations in Yoruba language.

Although, there are previous studies which investigate metaphorical expressions in this language, there is limited understanding of the ways in which these expressions reflect Yoruba culture and values. The goal of this study is to fill this gap in our knowledge of Yoruba language metaphors. To accomplish its aim, the project proffers a descriptive analysis of data obtained from primary and secondary sources. It is hoped that the findings will improve our knowledge of the Yoruba language in particular and metaphorical expressions in general.

1.3 PURPOSE OF THE STUDY

The aim of the study is to examine the metaphorical expressions in Yoruba and to identify the semantic properties that contribute to their meaning. Its objectives are:

1. To identify the metaphorical expressions in Yoruba.
2. To determine the semantic features that characterize these expressions.
3. To investigate the ways in which these expressions are used in conversation.

1.4 SIGNIFICANCE OF THE STUDY

This study will contribute to the understanding of the Yoruba language and culture. By analyzing the semantic features of metaphorical expressions, the study will shed light on the way Yoruba speakers think and communicate. The study will

also provide insights into the cultural values and beliefs of the Yoruba people. It will also contribute to the field of linguistics, by expanding the understanding of how metaphorical expressions are used in different languages. This knowledge can be applied to improve the communication between people who speak different languages.

Below is a numbered list of the beneficiaries from this research work

1. Linguists and researchers studying the Yoruba language
2. Yoruba language teachers and educators
3. Yoruba speakers and language learners
4. Anthropologists and sociolinguists studying Yoruba culture and society
5. Translators and interpreters working with the Yoruba language

6. Academics and students in the field of African languages and cultures

1.5 METHODOLOGY

The method used for the collection of data for this study is primary and secondary. The data collection was within Lagos and its environs. Certain parts of Lagos were visited for the collection of this data. They include: Ikotun, Iyana-Ipaja, and Ejigbo. Instrument: In order for the purpose of this research work to be achieved, oral interview was conducted with five competent speakers of Yoruba whose age were between 50 and 65, two men and three women who are vast with the knowledge

of Yoruba language and also know about metaphorical expressions in the language and how they are used. It served as an important instrument for the data collection as those who were met were interviewed and were recorded using an audio recorder and a field note to elicit the necessary and relevant information regarding the metaphorical expressions in Yoruba language.

Apart from the primary sources (oral interview method and participant observation), data were collected from secondary sources including Fakunle & Ademilokun (2019), Awe (2014), Soyinka (2006), Awoyale & Babalola (2018), Ayodele(2015). the data gathered from the secondary sources also provided useful information through which the work is carried out.

1.6 SUMMARY

The chapter one of this research work started by introducing what metaphorical expressions is all about and how they are used in Yoruba language with an approach on semantics. The study aims to understand how metaphors are used in Yoruba to convey certain meanings and how they are interpreted by native speakers. The study sheds light on what the project is all about especially with a concern of semantic aspects of metaphorical expressions in Yoruba as seen in page 5 of this work, also providing insights into the cultural and linguistic significance of metaphors in the language. Having knowledge of metaphorical expressions in Yoruba can boost the

knowledge of bilingual and multilingual speakers as it can be applied to improve the communication of these speakers. The study also looks at the importance of considering cultural and linguistic factors in the analysis of metaphorical expressions, and the implications of these findings for language teaching and communication.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter presents a review of previous scholarly works and articles which are related to this study. This chapter is broken down into three sections which are: conceptual review or review of basic terms as may be called, previous studies which gave rise to the motivation for the present study, and the present study and its concern.

2.1 CONCEPTUAL REVIEW

In this section, the basic terms which are related to this study will be discussed to give a better understanding of what this work is all about these terms are metaphor, metaphorical expressions, and semantics.

Metaphor

Metaphor refers to a figure of speech in which one thing is described in terms of another thing. It is the art of drawing parallels between seemingly unrelated concepts, enriches language and deepens understanding by imbuing words with layers of meaning. It acts as a bridge between the known and the unknown, allowing us to grasp complex ideas through familiar imagery. At its core, metaphor invites us to see

the world through a different lens, challenging conventional interpretations and sparking creativity. It operates on the principle of substitution, where one thing is likened to another to illuminate shared characteristics or evoke emotions. Through this process, abstract concepts take on tangible forms, making them more accessible and relatable. Metaphors not only convey ideas but also shape perceptions and influence attitudes. They can inspire, persuade, and provoke thought, leaving a lasting impact on both individuals and society. By harnessing the power of metaphor, writers and speakers can transcend literal expression, tapping into the collective imagination to convey profound truths and evoke visceral responses.

In essence, metaphor serves as a gateway to the realm of imagination, enabling us to explore the nuances of human experience and connect with others on a deeper level. It is a potent tool wielded by poets, philosophers, and storytellers alike, enriching discourse and enriching our understanding of the world around us.

Metaphorical Expressions

Metaphorical expressions are a type of figurative language in which one thing is described in terms of another which are usually unrelated. It enriches language by comparing one thing to another to convey a deeper meaning. They ignite imagination and evoke vivid imagery in communication. Examples abound, like "time is a thief," illustrating how time can steal moments from us. "Love is a battlefield" portrays the emotional turmoil of relationships. Metaphors often blend disparate concepts, such as

"he has a heart of stone," equating emotional coldness with hardness. They are versatile tools, lending color to prose, poetry, and everyday conversation, making abstract ideas tangible and relatable. Like spices in a dish, they add flavor and depth to language, making communication more vibrant and engaging.

Semantics

Semantics is seen as the study of meaning in language. It is the study of meaning in language (Jackendoff, R. 2002). This definition of semantics encapsulates its focus on understanding the meaning conveyed through language, as articulated by linguist (Jackendoff, 2002). It involves exploring how words, phrases, and sentences convey information and how this information is interpreted by speakers and listeners.

Partee, (2004) described semantics as "the study of meaning in language and the relation between linguistic expressions and the world," highlighting the interdisciplinary nature of semantics and its connection to philosophy, cognitive science, and linguistics. Partee's definition encapsulates the essence of semantics by emphasizing its focus on understanding the meaning of language and how it relates to the world. It underscores the interdisciplinary nature of semantics, highlighting its connections with philosophy, cognitive science, and linguistics, which together provide a comprehensive approach to studying meaning in language.

Pietroski, P. (2010) discussed semantics as "the study of meaning in natural language, focusing on how words and sentences represent and convey information about the world," emphasizing the importance of semantics in understanding linguistic communication. Pietroski's definition of semantics delves into the examination of meaning within natural language, with a particular emphasis on how words and sentences convey information about the world. This definition underscores the vital role semantics plays in facilitating effective linguistic communication and highlights its relevance to cognition and our understanding of the world. Pietroski's contributions, alongside other scholars, have enriched the field of semantics by shedding light on the complexities of linguistic meaning and its implications for broader cognitive processes.

2.2 PREVIOUS STUDIES

There have been several works which have explored this topic. This section will do well to review some selected works of these scholars.

Olateju (2005) undertakes a study of animal metaphors in the Yorùbá language with a view to highlighting the stylistic and communicative potentials of these metaphors. To achieve the set objective, the animals – domestic and wild – involved in metaphors and their individual distinctive characteristic features that motivate their metaphorical interpretations were highlighted. The paper also discussed

the sources of animal metaphors, which are said to be located in three areas, namely: the Yoruba naming culture, animal characteristic habits and behaviour, and the Yoruba poetry. In discussing the metaphorical processes involved in the interpretation of animal-related metaphors, a two-dimensional approach is adopted: stylistic and cultural. In the first, the semantic features of animals involved in metaphors are decomposed into semantic markers that are of two types. The first is the High Priority Semantic Markers (HPSM), which determine the cognitive/conceptual meaning of the metaphors, and the second is the Low Priority Semantic Markers (LPSM), which determine the secondary metaphorical interpretation. Animal metaphors involve transference of meanings, and whatever meanings or interpretations are assigned to a particular animal metaphor, are culture and context dependent. The paper concluded with stylistic and communicative functions of animal metaphors, with the submission that stylistically animal metaphors contribute to aesthetics and poetic elegance of literary texts through their lexical tones, which can be stylistically manipulated. They are also being used as a new or additional mode of expression in both literary and routine communication.

Ehineni (2017) focuses on an analysis of metaphors in the context of Yoruba cultural discourse. The data for the study included proverbs and praise poems which were collected from oral interviews with native speakers and discussions with older Yoruba people in Southwest Nigeria. Drawing insights from the framework of

Conceptual Metaphor, his work investigated how metaphors operate in Yoruba discourse to achieve effective linguistic communication. From the data analysed, he identified some categories of cultural metaphors that occur in Yoruba proverbs and praise poems, and underscore that the nature of metaphors in the proverb and praise poems orients to Yoruba sociocultural and philosophical thought. The work concludes that metaphors do not necessarily have general meanings but rather have specific meanings within particular cultures and communities of use.

Falolu & Sobola (2021) asserts that metaphors are meaning-making mechanisms based on communicative and contextual constructs. According to them, since metaphorical expressions are used to express cultural values and the belief systems of people in a linguistic community, the meaning, function and contextual usage of metaphors differ from language to language and from culture to culture. Their work probed the meaning, function, and contextual usage of metaphors on women in Russian and Yoruba languages. It employed the theory of context by Bronislaw Malinowski as the analytical framework for explicating the meaning, relevance, and function of the sampled metaphors. The study argued that metaphors are used to project the worldview of people in different speech communities on social issues, including their perspectives on women. It revealed that speech communities project their worldviews on women through language use. The paper concluded that

metaphors in Russian and Yoruba speech communities portray women both positively and negatively, especially in terms of their social functions and speech acts.

2.3 CONCERN OF PRESENT STUDY

As we can see, there is a clear demarcation between the present study and previous studies. The previous studies on animal and cultural metaphors in the Yorùbá language highlight their stylistic, communicative, and cultural significance. Olateju (2005) dissects animal metaphors, emphasizing their cognitive and conceptual meanings, while Ehineni (2017) focuses on how metaphors function in Yoruba discourse, rooted in sociocultural contexts. Falolu & Sobola (2021) assert that metaphors reflect cultural values, particularly regarding women, with meanings varying across languages and cultures, demonstrating the nuanced role of metaphors in communication and worldview projection. The present study on the other hand focuses on the cognitive aspects of Yoruba metaphorical expressions. In particular, the study looks at how these expressions are used to convey meaning and how they reflect the Yoruba worldview. The study also examines how the metaphors are influenced by the culture and society of the Yoruba people.

2.4 SUMMARY

This chapter reviews literature which are relevant to this study. The chapter was broken down into four sections: introduction, conceptual review, previous study,

and present study. The chapter started with introducing what the chapter will talk about. Under the conceptual review, three concepts were discussed, they are metaphors, metaphorical expressions, and semantics. It was observed that the Yoruba language uses metaphor as a form of expression, and these expressions have meanings which cannot be easily deduced from their underlying forms. The previous studies focused on works which are related to the research work. The previous study looked at four study lines having two with a focus on metaphor and semantics and the other two with a focus on cognitive aspect of Yoruba metaphors. The present study discusses how the metaphors are influenced by the culture and society of the Yoruba people also, with a focus on the linguistic aspects.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.0 INTRODUCTION

This chapter focuses on the theoretical framework for the research on metaphorical expressions in Yoruba language: A semantic approach. The theoretical framework to be emoted for this research is the "Conceptual Metaphor Theory". Conceptual metaphor theory (CMT) started with Lakoff and Johnson's book, *Metaphors We Live By* (1980). The theory goes back a long way and builds on centuries of scholarship that takes metaphor not simply as an ornamental device in language but as a conceptual tool for structuring, restructuring and even creating reality Kövecses (2016).

Conceptual Metaphor Theory (CMT) has applications in various areas of linguistics, including cognitive linguistics, semantics, pragmatics, and discourse analysis. It is used to understand how metaphorical language reflects underlying conceptual structures and influences our cognition and communication. Specifically, it is applied in fields such as language acquisition, language processing, cross-linguistic studies, and even in areas like advertising and political discourse analysis. Notable philosophers in this history include, for instance, Friedrich Nietzsche and

more recently, Max Black. A recent overview of theories of metaphor can be found in Gibbs (2008) and that of CMT in particular in Kövecses (2010).

Since the publication of Lakoff and Johnson's (1980) work, a large amount of research has been conducted that has confirmed, added to and also modified their original ideas. Often, the sources of the new ideas were Lakoff and Johnson themselves. Given this situation, it is obvious that what we know as conceptual metaphor theory today is not equivalent to the theory of metaphor proposed in *Metaphors We Live By*. Many of the critics of CMT assume, incorrectly, that CMT equals *Metaphors We Live By*. The standard definition of conceptual metaphors according to (Kövecses, 2016) is this: *A conceptual metaphor is understanding one domain of experience (that is typically abstract) in terms of another (that is typically concrete)*. This definition captures conceptual metaphors both as a process and a product. The cognitive process of understanding a domain is the process aspect of metaphor, while the resulting conceptual pattern is the product aspect.

3.1 CONCEPTUAL METAPHOR THEORY

Conceptual Metaphor Theory (CMT) is a framework developed by Lakoff and Johnson in the 1980s to explain how abstract concepts are understood and structured through metaphorical mappings to more concrete domains. Here is an extensive breakdown of how CMT works:

1. Basic Tenets

CMT posits that metaphor is not just a linguistic device but a fundamental mechanism of human cognition. It suggests that our understanding of abstract concepts relies on our experiences with more concrete concepts. Metaphors are not only present in language but also in thought, perception, and action.

2. Metaphorical Mapping

CMT proposes that metaphorical mappings occur between a source domain (concrete) and a target domain (abstract). For example, in the metaphor "Time is Money," time (target) is understood in terms of money (source). The source domain provides the structure and attributes that help us understand the target domain.

3. Systematicity

Lakoff and Johnson argue that metaphors are not random but systematic and pervasive in language and thought. They identified several conceptual metaphors that are widespread across languages and cultures, such as "Love is a Journey" or "Argument is War."

4. Embodied Cognition

One key aspect of CMT is its emphasis on embodied cognition, the idea that our physical experiences shape our understanding of abstract concepts. For instance,

the metaphor "Affection is Warmth" arises from our bodily experience of being held or embraced. Our bodily sensations and movements influence how we conceptualize and understand abstract concepts.

5. Cross-Domain Mapping

CMT suggests that metaphors involve mapping between different cognitive domains. This mapping allows us to understand abstract concepts by drawing on our understanding of more concrete experiences. For example, the metaphor "Ideas are Food" allows us to talk about consuming and digesting information.

6. Metaphor in Language and Culture

CMT highlights the role of metaphor in shaping language and culture. Metaphors are not only linguistic expressions but also cultural models that reflect and reinforce shared understandings. They shape how we think, communicate, and interact with the world around us.

7. Critiques and Developments

While CMT has been influential, it has also faced criticism for oversimplifying the complexity of metaphor and cognition. Some scholars argue for a more nuanced understanding of metaphor that considers contextual and cultural factors. Developments in cognitive linguistics, neuroscience, and psychology have led

to refinements and extensions of CMT, including research on conceptual blending and cultural variations in metaphorical systems.

In essence, Conceptual Metaphor Theory provides a framework for understanding how our conceptual system is structured through metaphorical mappings, influencing language, thought, and culture. It offers valuable insights into the role of metaphor in cognition and communication, shaping our understanding of the world around us.

3.2 A CONCEPTUAL METAPHOR THEORY ANALYSIS OF METAPHORICAL EXPRESSIONS IN YORUBA LANGUAGE: A SEMANTIC APPROACH

For this research work, some aspects of the Conceptual Metaphor Theory (CMT) will be used. They include: Primary metaphors, cultural metaphors, embodied metaphors, conceptual mappings and Image schemas.

Example 1:

The concept of "wisdom" in Yoruba language and explore how various aspects of Conceptual Metaphor Theory (CMT) can be applied:

i. Primary Metaphors:

In Yoruba, the primary metaphor for wisdom might be expressed as "*ògbòn*" which literally means "Knowledge". Here, the abstract concept of knowledge is metaphorically linked to the abstract concept of wisdom.

ii. Cultural Metaphors:

Yoruba culture often associates wisdom with age and experience. An example metaphor might be "*Álágba ní ògbòn*," which translates to "An elder is wisdom." This metaphor reflects the cultural belief that older individuals possess wisdom due to their life experiences.

iii. Embodied Metaphors:

Wisdom can also be metaphorically expressed in terms of physical sensations or actions. For example, "*Òrò rẹ ní ògbòn*" which translates to "Your speech is wisdom." Here, wisdom is embodied in the act of speaking, suggesting that wise words convey wisdom.

iv. Conceptual Mapping:

The conceptual mapping between knowledge and wisdom is evident in phrases like "*ògbòn ní imòlè ọrun*" meaning "wisdom is the light of heaven." Here,

the source domain of light is mapped onto the target domain of wisdom, emphasizing the illuminating nature of light.

v. Image Schemas:

Yoruba metaphors for wisdom might incorporate image schemas like balance or containment. For instance, "*Ogbon ni ohun ti o se atileyin ile*" meaning "Wisdom is what sustains the home." Here, wisdom is conceptualized as a stabilizing force, maintaining the equilibrium within the household.

This example demonstrates how various elements of CMT can be applied to analyze metaphorical expressions related to wisdom in the Yoruba language.

Example 2:

The concept of "love" in Yoruba language and explore how Conceptual Metaphor Theory (CMT) can be applied:

vi. Primary Metaphors:

In Yoruba, the primary metaphor for love might be expressed as "*ifé*" which directly translates to "love." Here, the abstract concept of love is directly represented by the word "*ifé*."

vii. Cultural Metaphors:

Yoruba culture often associates love with familial relationships and community bonds. An example metaphor might be *"Ifẹ ni ohun ti o so eniyan pọ"* which means "Love is what binds people together." This metaphor reflects the cultural value placed on interpersonal connections and solidarity.

viii. Embodied Metaphors:

Love can also be metaphorically expressed in terms of physical sensations or actions. For example, *"Ifẹ rẹ ni aláfiá"* which translates to "Your love is peace." Here, love is embodied in the feeling of peace and tranquility that it brings to individuals.

ix. Conceptual Mapping:

The conceptual mapping between love and warmth is evident in phrases like *"Ifẹ ni oorun áyọ"* meaning "Love is the sun of happiness." Here, the source domain of the sun's warmth is mapped onto the target domain of love, emphasizing its comforting and nurturing qualities.

x. Image Schemas:

Yoruba metaphors for love might incorporate image schemas like proximity or containment. For instance, *"Ifẹ ni ohun ti o kun ilé"* meaning "Love is what fills the

home." Here, love is conceptualized as something that occupies and enriches the space within the household.

This example illustrates how various elements of Conceptual Metaphor Theory can be utilized to analyze metaphorical expressions related to love in the Yoruba language, incorporating cultural beliefs and embodied experiences.

3.3 SUMMARY

The chapter provides a comprehensive overview of Conceptual Metaphor Theory (CMT) and its application in analyzing metaphorical expressions in the Yoruba language. It effectively outlines the basic tenets of CMT, its historical development, and its relevance to various linguistic and cognitive domains. Additionally, it presents two detailed examples demonstrating how different aspects of CMT can be applied to analyze metaphorical expressions related to "wisdom" and "love" in Yoruba culture.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

This chapter focuses on the analysis of data for this research and the discussion of its findings. The data will be analyzed using the Conceptual Metaphor Theory (CMT) theoretical framework.

4.1 DATA PRESENTATION AND ANALYSIS

The data for this work will be presented before further analyzed.

The table below presents ten concepts which the study will discuss and analyze using various metaphorical expressions in the Yoruba language.

Table 1: Metaphorical concepts

S/N	CONCEPTS	GLOSS
1.	<i>Òrẹ</i>	Friendship
2.	<i>ẹkọ</i>	Education
3.	<i>Olori/Ọba</i>	Leadership

4.	<i>Agbegbe</i>	Community
5.	<i>Àkókò</i>	Time
6.	<i>ibareṅisọṛọ</i>	Communication
7.	<i>imọlara</i>	Emotions
8.	<i>Aseyori</i>	Success
9.	<i>Ìdilé</i>	Family
10.	<i>Agbara</i>	Strength

Data Analysis

The data presented above will be analyzed using the Conceptual Metaphor Theory (CMT).

1. Analyzing the concept of "friendship":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for friendship might be expressed as "*Òré* " which translates to "companion" or "friend." Here, the abstract concept of friendship is directly linked to the concrete concept of companionship.

ii. Cultural Metaphors:

Yoruba culture often associates friendship with mutual support and loyalty. An example metaphor might be "*Òré dà bí ègbón*" which means "A friend is like a sibling." This metaphor reflects the cultural value placed on friendship as a bond akin to family ties, emphasizing loyalty and closeness.

iii. Embodied Metaphors:

Friendship can also be metaphorically expressed in terms of physical proximity or actions. For example, "*Erin ọrẹ l'erin rẹ jẹ*" which translates to "Your laughter is friendship." Here, friendship is embodied in the shared experiences of joy and laughter, suggesting a deep emotional connection.

iv. Conceptual Mapping:

The conceptual mapping between friendship and support is evident in phrases like "*Atileyin jẹ pataki ọrẹ*" meaning "Support is the essence of friendship." Here, the source domain of support or assistance is mapped onto the target domain of friendship, emphasizing the supportive nature of true companionship.

v. Image Schemas:

Yoruba metaphors for friendship might incorporate image schemas like reciprocity or mutual benefit. For instance, "*Ọrẹ mọnumọnu*" meaning "A friend in

need is a friend indeed." Here, friendship is conceptualized as a relationship based on mutual assistance and support during times of need.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to friendship in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

2. Analyzing the concept of "education":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for education might be expressed as "*ẹkọ*" which translates to "knowledge acquisition" or "learning." Here, the abstract concept of education is directly linked to the concrete concept of acquiring knowledge.

ii. Cultural Metaphors:

Yoruba culture often associates education with personal growth and development. An example metaphor might be "*Ọmọ ti ko kọ ẹkọ ko le ẹe amọna*" which means "A child who does not learn cannot lead." This metaphor reflects the cultural value placed on education as a pathway to leadership and success, emphasizing the importance of learning.

iii. Embodied Metaphors:

Education can also be metaphorically expressed in terms of intellectual enrichment or enlightenment. For example, "*Èkọ jẹ bọ̀tini si ohun gbogbo*" which translates to "Education is the key to everything." Here, education is embodied in the idea of unlocking doors to knowledge and opportunities.

iv. Conceptual Mapping:

The conceptual mapping between education and empowerment is evident in phrases like "*Èkọ ni ipilẹ*" meaning "Education is the foundation." Here, the source domain of foundation or support is mapped onto the target domain of education, emphasizing its role in building a strong and empowered society.

v. Image Schemas:

Yoruba metaphors for education might incorporate image schemas like growth or progression. For instance, "*Ọmọde n gbin irugbin ẹkọ*" meaning "A child is cultivating the seeds of education." Here, education is conceptualized as a process of nurturing and growth, suggesting that learning requires time and effort to flourish.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to education in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

3. Analyzing the concept of "leadership":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for leadership might be expressed as "*Olori/Oba*" which translates to "king" or "ruler." Here, the abstract concept of leadership is directly linked to the concrete concept of royalty or authority.

ii. Cultural Metaphors:

Yoruba culture often associates leadership with wisdom and divine guidance. An example metaphor might be "*Oba jẹ aṣoju Olurun*" which means "The king is the representative of God." This metaphor reflects the cultural belief in the divine right of kingship, emphasizing the spiritual authority of leaders.

iii. Embodied Metaphors:

Leadership can also be metaphorically expressed in terms of physical presence or actions. For example, "*Oba alagbara*" which translates to "mighty king" or "powerful ruler." Here, leadership is embodied in the image of strength, dominance, and authority.

iv. Conceptual Mapping:

The conceptual mapping between leadership and guidance is evident in phrases like "*Oba ni olórí ilẹ̀*" meaning "The king is the head of the land." Here, the

source domain of position or authority is mapped onto the target domain of leadership, emphasizing the leader's role in providing direction and governance.

v. Image Schemas:

Yoruba metaphors for leadership might incorporate image schemas like elevation or centrality. For instance, "*Oba ni oke*" meaning "The king is the pinnacle." Here, leadership is conceptualized as occupying the highest position of authority and influence within the community.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to leadership in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

4. Analyzing the concept of "community":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for community might be expressed as "*ilẹ*" which translates to "home" or "homestead." Here, the abstract concept of community is directly linked to the concrete concept of a dwelling place or gathering spot.

ii. Cultural Metaphors:

Yoruba culture often associates community with shared values and mutual support. An example metaphor might be "*Isokan je pataki fun alaafia agbegbe*" which means "Unity is essential for peace in the community." This metaphor reflects the cultural belief in the importance of cooperation and solidarity for maintaining social harmony.

iii. Embodied Metaphors:

Community can also be metaphorically expressed in terms of physical proximity or shared experiences. For example, "*Omọ agbegbe j'omọ gbogbo eniyan*" which translates to "A child of the community is a child of everyone." Here, community is embodied in the idea of belonging and interconnectedness among its members.

iv. Conceptual Mapping:

The conceptual mapping between community and belonging is evident in phrases like "*Agbegbe ni ipile*" meaning "The community is the foundation." Here, the source domain of foundation or support is mapped onto the target domain of community, emphasizing its role as the bedrock of social life.

v. Image Schemas:

Yoruba metaphors for community might incorporate image schemas like inclusivity or containment. For instance, "*Agbegbe ni ohun ti o kun ile*" meaning "The community is what fills the home." Here, community is conceptualized as something that occupies and enriches the space within the household, emphasizing its integral role in everyday life.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to community in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

5. Analyzing the concept of "time":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for time might be expressed as "*àkókò*" which translates to "moment" or "period." Here, the abstract concept of time is directly linked to the concrete concept of specific moments or intervals.

ii. Cultural Metaphors:

Yoruba culture often associates time with cyclical patterns and seasonal changes. An example metaphor might be "*Odún dabi irin ajo*" which means "The

year is like a journey." This metaphor reflects the cultural belief in the passage of time as a continuous journey marked by milestones and transitions.

iii. Embodied Metaphors:

Time can also be metaphorically expressed in terms of physical movement or progression. For example, "*àkókò o duro fun èní kankan*" which translates to "Time waits for no one." Here, time is embodied in the idea of relentless forward movement, suggesting the inevitability of change and progress.

iv. Conceptual Mapping:

The conceptual mapping between time and change is evident in phrases like "*Odún mu awon ayipada*" meaning "The year brings changes." Here, the source domain of change or transformation is mapped onto the target domain of time, emphasizing its role as a catalyst for development and renewal.

v. Image Schemas:

Yoruba metaphors for time might incorporate image schemas like continuity or progression. For instance, "*Odún jẹ iyipo*" meaning "The year is a cycle." Here, time is conceptualized as a circular pattern of events and seasons, emphasizing its cyclical nature and repetition.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to time in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

6. Analyzing the concept of "communication":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for communication might be expressed as *"ibareṅisọrọ"* which translates to "speech" or "verbal expression." Here, the abstract concept of communication is directly linked to the concrete concept of spoken words or language.

ii. Cultural Metaphors:

Yoruba culture often associates communication with storytelling and oral tradition. An example metaphor might be *"Ọrọ̀ ọmọ́dẹ̀ ní òtító"* which means "The words of a child are truthful." This metaphor reflects the cultural belief in the sincerity and authenticity of children's speech, emphasizing the value of honesty in communication.

iii. Embodied Metaphors:

Communication can also be metaphorically expressed in terms of physical gestures or expressions. For example, "*A kokan dabi ọrọ*" which translates to "A glance is like speech." Here, communication is embodied in the act of nonverbal expression, suggesting that gestures and facial expressions convey meaning just like words.

iv. Conceptual Mapping:

The conceptual mapping between communication and connection is evident in phrases like "*Awọn ọrọ ni ipilẹ*" meaning "Words are the foundation." Here, the source domain of foundation or support is mapped onto the target domain of communication, emphasizing its role as the cornerstone of social interaction and understanding.

v. Image Schemas:

Yoruba metaphors for communication might incorporate image schemas like exchange or transmission. For instance, "*Awọn ọrọ dabi itan*" meaning "Words are like a story." Here, communication is conceptualized as a narrative that is shared and passed down through generations, emphasizing its role in preserving culture and history.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to communication

in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

7. Analyzing the concept of "emotions":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for emotions might be expressed as "*imolara*" which translates to "feeling" or "emotion." Here, the abstract concept of emotions is directly linked to the concrete concept of internal sensations or states.

ii. Cultural Metaphors:

Yoruba culture often associates emotions with natural phenomena and spiritual influences. An example metaphor might be "*Awon edun ko le farapamo fun agbalagba*" which means "Emotions cannot be hidden from the elder." This metaphor reflects the cultural belief in the transparency of emotions, especially in the presence of respected individuals, emphasizing the importance of sincerity and respect in emotional expression.

iii. Embodied Metaphors:

Emotions can also be metaphorically expressed in terms of physical sensations or reactions. For example, "*Imolara re wa ninu okan re*" which translates to "Your

emotion is in your heart." Here, emotions are embodied in the physiological experience of feeling, suggesting that they originate from within the body.

iv. Conceptual Mapping:

The conceptual mapping between emotions and intensity is evident in phrases like "*Imolara rẹ jẹ kikan*" meaning "Your emotion is intense." Here, the source domain of intensity or strength is mapped onto the target domain of emotions, emphasizing their powerful and impactful nature.

v. Image Schemas:

Yoruba metaphors for emotions might incorporate image schemas like containment or release. For instance, "*Imolara rẹ dabi ojo*" meaning "Your emotion is like rain." Here, emotions are conceptualized as fluid and uncontrollable, emphasizing their ability to overflow and affect others.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to emotions in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

8. Analyzing the concept of "success":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for success might be expressed as "*aseyori*" which translates to "achievement" or "accomplishment." Here, the abstract concept of success is directly linked to the concrete concept of reaching a goal or fulfilling a purpose.

ii. Cultural Metaphors:

Yoruba culture often associates success with perseverance and determination. An example metaphor might be "*Awon isẹ nla n yorisi aseyori*" which means "Great deeds lead to success." This metaphor reflects the cultural belief in the importance of hard work and dedication in achieving one's goals, emphasizing the value of effort and commitment.

iii. Embodied Metaphors:

Success can also be metaphorically expressed in terms of physical sensations or experiences. For example, "*Aseyori dabi itowo didun*" which translates to "Success is like a sweet taste." Here, success is embodied in the pleasurable sensation akin to the taste of sweetness, suggesting fulfillment and satisfaction.

iv. Conceptual Mapping:

The conceptual mapping between success and fulfillment is evident in phrases like "*Aṣeyori ni ohun ti o kun ile*" meaning "Success is what fills the home." Here, the source domain of abundance or completeness is mapped onto the target domain of success, emphasizing its role in bringing prosperity and happiness.

v. Image Schemas:

Yoruba metaphors for success might incorporate image schemas like ascent or progression. For instance, "*Aseyori ni ipade*" meaning "Success is the summit." Here, success is conceptualized as reaching the peak or pinnacle of achievement, emphasizing its culmination and attainment.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to success in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

9. Analyzing the concept of "family":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for family might be expressed as "*idilẹ*" which translates to "home" or "household." Here, the abstract concept of

family is directly linked to the concrete concept of a dwelling place or living space shared by relatives.

ii. Cultural Metaphors:

Yoruba culture often associates family with unity and kinship. An example metaphor might be "*Idile ni ipade*" which means "Family is the summit." This metaphor reflects the cultural belief in the importance of family as the pinnacle of social relationships, emphasizing its central role in providing support and belonging.

iii. Embodied Metaphors:

Family can also be metaphorically expressed in terms of physical closeness or emotional bonds. For example, "*Ọmọ idile jẹ ọmọ gbogbo eniyan*" which translates to "A child of the family is a child of everyone." Here, family is embodied in the idea of shared responsibility and collective care, suggesting a sense of belonging and mutual support.

iv. Conceptual Mapping:

The conceptual mapping between family and community is evident in phrases like "*Ìdílẹ̀ ni òpó*" meaning "Family is the pillar." Here, the source domain of stability or support is mapped onto the target domain of family, emphasizing its role in providing strength and cohesion.

v. Image Schemas:

Yoruba metaphors for family might incorporate image schemas like containment or nurturance. For instance, "*Idile ni ohun ti o kun ile*" meaning "Family is what fills the home." Here, family is conceptualized as something that occupies and enriches the space within the household, emphasizing its integral role in everyday life.

This example demonstrates how various elements of Conceptual Metaphor Theory can be applied to analyze metaphorical expressions related to family in Yoruba culture, incorporating cultural beliefs, embodied experiences, and conceptual mappings.

10. Analyzing the concept of "strength":

i. Primary Metaphors:

In Yoruba culture, the primary metaphor for strength might be expressed as "*agbara*" which translates to "power" or "might." Here, the abstract concept of strength is directly linked to the concrete concept of physical or inner power.

ii. Cultural Metaphors:

Yoruba culture often associates strength with resilience and endurance. An example metaphor might be "*Agbara ko le parun*" which means "Strength cannot be

extinguished." This metaphor reflects the cultural belief in the enduring nature of strength, emphasizing its ability to overcome challenges and obstacles.

iii. Embodied Metaphors:

Strength can also be metaphorically expressed in terms of physical attributes or actions. For example, "*Agbara wa ni apa*" which translates to "Strength is in the arm." Here, strength is embodied in the physical manifestation of power, suggesting prowess and capability.

iv. Conceptual Mapping:

The conceptual mapping between strength and resilience is evident in phrases like "*Agbara ni ipile*" meaning "Strength is the foundation." Here, the source domain of stability or support is mapped onto the target domain of strength, emphasizing its role in providing stability and security.

v. Image Schemas:

Yoruba metaphors for strength might incorporate image schemas like solidity or firmness. For instance, "*Agbara ni ohun ti o di aiye mu*" meaning "Strength is what holds the earth." Here, strength is conceptualized as something foundational and essential, emphasizing its role in upholding and sustaining existence.

This example demonstrates how the Conceptual Metaphor Theory (CMT) can be applied to analyze metaphorical expressions related to strength in Yoruba culture. It illustrates how various elements of CMT, such as primary metaphors, cultural metaphors, embodied metaphors, conceptual mappings, and image schemas, can be utilized to understand the complex conceptualization of strength within a cultural context. By examining the metaphors used to describe strength, we gain insights into the cultural beliefs, values, and perceptions surrounding this concept in Yoruba society. Additionally, it showcases how metaphorical language reflects underlying conceptual structures and influences our cognition and communication about abstract concepts like strength.

4.2 DISCUSSION OF FINDINGS

The discussion of findings of the work revolves around the application of Conceptual Metaphor Theory (CMT) to analyze metaphorical expressions related to various concepts in Yoruba culture. Here is a breakdown of the discussion:

i. Cultural Significance: The analysis reveals the deep cultural significance attached to each concept, reflecting the values, beliefs, and social norms prevalent in Yoruba society. Metaphorical expressions serve as a window into the cultural mindset, offering insights into how these concepts are perceived and understood within the community.

ii. Language and Cognition: By examining the metaphors used in Yoruba language, we gain a deeper understanding of how language shapes cognition. Metaphorical expressions not only convey meaning but also influence how individuals conceptualize abstract concepts such as friendship, leadership, and success.

iii. Interconnectedness of Concepts: The analysis highlights the interconnectedness of various concepts within Yoruba culture. For example, the metaphorical expressions related to education often overlap with those related to success, emphasizing the cultural belief that education is a pathway to achievement and fulfillment.

iv. Social Dynamics: Metaphors related to community and family underscore the importance of social relationships and collective identity in Yoruba culture. Concepts like community and family are depicted as foundational pillars, emphasizing the role of unity and mutual support in maintaining social cohesion.

v. Cultural Continuity: The use of metaphors rooted in cultural traditions and oral storytelling reflects the continuity of cultural practices across generations. These metaphors serve as a means of transmitting cultural knowledge and preserving cultural identity within the Yoruba community.

vi. Implications for Communication: Understanding the metaphorical expressions used in Yoruba culture has implications for communication and cross-cultural

understanding. It enhances our ability to communicate effectively with members of the Yoruba community and fosters cultural sensitivity and appreciation.

Overall, the discussion of findings highlights the rich tapestry of metaphorical expressions within Yoruba culture and underscores the importance of language and culture in shaping human cognition and communication.

4.3. SUMMARY

This chapter focuses on the data presentation and analysis of this research work. The data analysis for the research on "Metaphorical expression in Yoruba: A semantic approach" employs the Conceptual Metaphor Theory (CMT) framework to explore various concepts within Yoruba culture. It systematically examines each concept, such as friendship, education, leadership, community, time, communication, emotions, success, family, and strength, by identifying primary metaphors, cultural metaphors, embodied metaphors, conceptual mappings, and image schemas associated with each. Through this analysis, it unveils the rich metaphorical expressions embedded in Yoruba language and culture, shedding light on the underlying beliefs, values, and perceptions that shape the Yoruba worldview.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 INTRODUCTION

This research study was designed to look into the metaphorical expressions in Yoruba. This section attempts to summarize the previous as well as present a summary of the findings, draw some conclusions and make recommendations for further study.

Chapter one focused on the background of the study. It was noted that so many speakers of Yoruba especially the younger generation do not know the metaphorical expressions in the language. Some even use it unknowing to them during discussions, conversations, chants etc. but do not know that they have just used it. Furthermore, the chapter stated the aim and the objectives of the study as well introduce the topic and the language of the research. Chapter one also looked at the statement of the research problem, the significance of the study and the research methodology.

Chapter two of the research reviewed some relevant literature on metaphorical expressions, while chapter three of the research focused on the theoretical framework. The theoretical framework used for the research was "Conceptual Metaphor Theory.

Chapter four has as its main concern the data presentation and analysis. Data analysis reveals a rich tapestry of metaphorical expressions within Yoruba and underscores the importance of language and culture in shaping human cognition and communication.

5.1 SUMMARY OF FINDINGS

The findings revealed that there is:

1. Identification of Metaphorical Expressions in Yoruba: The study successfully identified a range of metaphorical expressions in the Yoruba language across various domains such as friendship, education, leadership, community, time, communication, emotions, success, family, and strength. These metaphorical expressions serve as linguistic tools through which abstract concepts are understood and communicated within the Yoruba cultural context.

2. Determination of Semantic Features Characterizing These Expressions: Through analysis, the study revealed the semantic features that characterize metaphorical expressions in Yoruba. Each metaphorical expression exhibited unique semantic features that contribute to its conceptualization and understanding within Yoruba culture. The specific semantic features evident in the work are primary metaphors, which directly links abstract concepts to concrete terms, like "friendship" to "*Òrẹ'*" (companion) and "education" to "*ẹkọ*" (knowledge acquisition), cultural

metaphors which associates abstract concepts with cultural values and beliefs, such as linking "friendship" with mutual support and loyalty in phrases like "*Òré dà bí ègbón*" (A friend is like a sibling), embodied metaphors which expresses abstract concepts through physical experiences or sensations, such as embodying "education" in terms of unlocking doors to knowledge in the phrase "*Èkọ jẹ bọ̀tini si ohun gbogbo*" (Education is the key to everything), conceptual mapping which maps source domains onto target domains to convey meaning, like associating "community" with belonging in phrases like "*Agbegbe ni ipilẹ*" (The community is the foundation), image schemas which incorporate visual or spatial concepts to represent abstract ideas, such as conceptualizing "time" as a cycle in the phrase "*Odún jẹ iyipo*" (The year is a cycle). These features enable a comprehensive analysis of metaphorical expressions within the Conceptual Metaphor Theory framework, integrating cultural nuances, embodied experiences, and conceptual mappings.

3. Investigation of the Ways These Expressions Are Used in Conversation: The study examined how metaphorical expressions are employed in everyday conversations among Yoruba speakers. It found that these expressions are integral to communication, serving to convey complex ideas, emotions, and cultural values in succinct and culturally resonant ways. Metaphorical expressions are used dynamically in conversation to enhance understanding, evoke imagery, and establish shared cultural meanings among interlocutors.

5.2 CONCLUSION

This research discussed the metaphorical expressions in Yoruba: A semantic approach . The focus of its investigation is to determine the metaphorical expressions in Yoruba, the semantic features that characterize the metaphorical expressions, and lastly the various ways metaphorical expressions are used in conversation. This study concludes that metaphorical expressions serve as essential tools for communication, cultural expression, and social cohesion within the Yoruba community, reflecting the richness and complexity of their cultural heritage.

5.3 RECOMMENDATIONS

I recommend that there should be further studies in this area to delve into the historical and cultural origins of Yoruba metaphorical expressions, their impact on language acquisition, and their cross-cultural interpretation.

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