

**A COGNITIVE SEMANTIC STUDY OF HAUSA
CONTAINMENT SCHEMA**

BY

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DECLARATION

I hereby declare that this dissertation entitled “A Cognitive Semantic Study of Hausa Containment Schema” is the product of my research efforts, undertaken under the supervision of **Dr. Tijjani Shehu Almajir** and has not been presented anywhere for the award of a degree or certificate. All sources have been dully acknowledged.

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CERTIFICATION

This is to certify that the research work for this dissertation “A Cognitive Semantic Study of Hausa Containment Schema” and the subsequent write-up by Binta Muhammad Rabiu REG. No (SPS/16/MLG/00009) were carried out under my supervision.

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APPROVAL PAGE

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DEDICATION

I dedicate this work to my husband Barrister Y. M. Satatima, my parents, my sisters and my children.

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KEY TO ABBREVIATION

1pm.sg =first person masculine singular

1pf.sg =first person feminine singular

3pm.sg =third Person masculine singular

3p.pl = third person plural

CS = Conceptual Structure

COMPL = Complementizer

CONJ = Conjunction

GEN = Genitive

IST = Image Schema Theory

CSM = Containment Schema Metaphors

POS = Possessive

PREP = Preposition

PTC = Particle

REL = Relativizer

STAB = Stabilizer

HCS = Hausa containment schema

ABSTRACT

This study analyzed the conceptual structure of Hausa containment schema as well as the metaphorical interaction among these concepts. The methodology employed by this research is the qualitative, it involves largely the employment of observations, interactions and interviews which are related to qualitative techniques, suitable for this study. The theoretical framework used in analyzing the data of this research is Image Schema theory (IST) founded and developed by Johnson (1987). The assumption of the theory is that, containment schema provides a possible mechanism for the operation of conceptual metaphor in language, but more than that, they can account for our entire understandings of the world from concrete physical concepts to more abstract scientific concepts. The finding of the research shows that Hausa containment schema metaphorically projected from a source domain onto a target domain. The interesting finding revealed by the research is that among the Hausa containment schema that are examined, concrete objects have been metaphorically conceptualized as abstract things while abstract objects have been metaphorically conceptualized as a concrete things. The research also find out that, among the classes of containment schema emotion is the most influential class of Hausa containment schemas with regard to its different classification, (human person as a container, body parts as a container, location as a container, activity as a container, and time as a container). In addition, the research establishes the fact that Hausa containment schemas have a rich conceptual structure when used in different contexts.

CHAPTER ONE GENERAL INTRODUCTION

1.0 Introduction

Cognitive linguistics is taken here to refer to the approach to the study of language that began to emerge in the 1970s and has been increasingly active since the 1980. Dirven and Radden (2007) described cognitive linguistics “as a linguistic theory which analyses language in its relations to other cognitive domains and faculties such as bodily and mental experiences, image schemas, perception, attention, memory, viewing frames, categories, abstract thought, emotion, reasoning, interference etc”. Cognitive linguistics has two divisions:

Cognitive semantics and Cognitive approach to grammar.

The central theme of this research is cognitive semantics. Cognitive semantics in particular claims that, the meaning of language is embodied, which means that, it is the speaker’s bodily experience that triggers the linguistic expressions that carry the meaning to the hearer (Lakoff 1987). Cognitive semantics is the study of the relationship between experience, embodied, cognition and language. Cognitive semantics rejects the truth conditional semantics because it’s unduly accounts of full sentence meaning. That is why cognitive semantics investigates the relationship between experience, conceptual system and semantic structure.

This study is designed to elucidate on how “CONTAINMENT SCHEMA” is metaphorically conceptualized and conceived within the Hausa domain of experiences. This research aims at investigating the notion of containment schema and its place in language analysis; this hopefully provides implication for the task of expressing meaning in the Hausa language.

Containment schema has been serving as one of the most influential class in the divisions of image schema. Image schema is a theory exemplified by one of the four guiding principles of cognitive semantics i.e. ‘CONCEPTUAL STRUCTURE IS EMBODIED’ meaning that, the nature of the conceptual organization arises from bodily experience.

1.1 Background of the Study

Different works have contributed tremendously to the area of cognitive semantics and the theory of image schema. But the related literatures were very scanty in Hausa, Almajir (2013, 2014), Azare (2014), Gwarzo (2015), Imam (2016) and Ibrahim (2018). Most of the works were on other languages, more especially English language such as Asgari (2013), Barakat and Nosouhi (2016), Boyandi, Karampour and Alavi (2016), Cervel (1999). All these and many more make a great impact to the study of cognitive semantics from different perspectives. On the other hand, this study concentrates on Hausa containment schema. There is of course, a strong relationship between this research and cognitive semantics

perspective. It can be said that the more purposeful concern of this research is containment schema metaphors that are found in Hausa. “Cognitive semantics built on the argument that lexical meaning is conceptual. That is meaning is not necessarily reference to the entity or relation in some real or possible world. Instead meaning correspond with a concept held in the mind based on personal understanding. Therefore, cognitive semantics argues that, truth-conditional semantics is unduly limited in its account of full sentence meaning” (Almajir 2014: 11).

Hausa is a Chadic language of Afro- Asiatic phylum that is very rich and productive in terms of image schema metaphors. This research examines containment schemas as manifested in Hausa. The notion of an image schema is closely associated with the development of the embodied cognition thesis, which is typically built on the idea that the nature of the conceptual organization arises from bodily experience. In terms of image schema, part of what makes conceptual meaningful is bodily experience.

1.2 Cognitive Semantics

Cognitive semantics is the study of the relationship between experience, embodied cognition and language. The perspective investigates the relationship between experience, semantic structure and conceptual system. The approach rejects the truth-conditional semantics or that is sentence meaning or lexical meaning. The

frame slogan of cognitive semantics is, meanings are in the head. Cognitive semantics has four guiding principles:

- I. Conceptual structure is embodied.
- II. Semantic structure is conceptual structure.
- III. Knowledge representation is encyclopedic.
- IV. Meaning construction is conceptualization (Evans and Green 2006). This research concentrates on the one of the above guiding principles that is conceptual structure is embodied.

1.2.1 Conceptual structure is embodied

The principle holds that, the nature of the conceptual organization arises from bodily experience. For example consider a man in a box, the box has the structural properties of what is called bounded land mark. It has enclosed side, an interior, boundary and an exterior. As a consequence of these properties, it has the functional property of containment. As a result of these, philosophers used deeply rooted basic concepts to create concepts with more abstract kind of meaning IMAGE SCHEMA become meaningful to us, because we at some points learned to use the basic container concepts as a conceptual metaphor.

1.2.2 Image schema

Image schemas are an important form of conceptual structure in the cognitive semantics literature. Image schemas are recurring structure within our cognitive

processes which establish pattern of understanding and reasoning. The basic idea is that because of our physical experience of being and acting in the world of perceiving the environment, moving our bodies, exerting and experiencing force, etc. we form basic conceptual structures which we then use to organize thought across a range of more abstract domains, (Johnson, 1987). Image schemas are concepts which come from our embodied experience. Image schemas are not specific images but are “abstract”. In another sense of that word, they are schematic. They represent schematic patterns arising from imagistic domains, such as containers, path links, forces and balances that recur in a variety of embodied domains and structure our bodily experience (Lakoff, 1987: 453).

Image schemas are also not specific to a particular modality (Johnson, 1987: 24-25). Image schemas structure our bodily experience (Talmy, 1972, 1977 and 1983). And they structure our non-bodily experience as well (Lakoff 1987: 453), (Johnson 1983). Image schemas are abstract in one sense of that word they are schematic but not abstract in another sense of that word-they are embodied. One of the classic of image schema is container. Image schemas are important form of conceptual structure in the cognitive semantics literature.

1.2.3 Classification of image schemas

An inventory of image schemas drawn from Johnson 1987 and Lakoff and Turner 1989 (based on Clausner and Croft 1999: 15) the headings and items in italics were added by Clausner and Croft.

<i>SPACE</i>	UP-DOWN, FRONT-BACK, <i>LEFT-RIGHT</i> , NEAR-FAR, CENTER-PERIPHERY, CONTACT
SCALE	PATH
CONTAINER	CONTAINMENT, IN-OUT, SURFACE, FULL-EMPTY, <i>CONTENT</i>
FORCE	BALANCE, COUNTERFORCE, COMPULSION, RESTRAINT, ENABLEMENT, BLOCKAGE, DIVERSION, ATTRACTION
<i>UNITY/MULTIPLICITY</i>	MERGING, COLLECTION, SPLITTING, ITERATION, PART-WHOLE, MASS- COUNT, LINK
<i>IDENTITY</i>	MATCHING, SUPER IMPOSITION
<i>EXISTENCE</i>	REMOVAL, BOUNDED SPACE, CYCLE, OBJECT, PROCESS

1.2.4 Containment Schema

A containment schema is an image schema that involves a physical or metaphorical boundary, enclosed area or volume, excluded area or volume. A containment schema can have additional optional properties, such as transitivity of enclosure (whereby if one object is enclosed, by a second, and that by a third, the first is also enclosed by the third), objects are inside or outside the boundary, protection of an enclosed object, the restriction of forces inside the enclosure, the relatively fixed position of an enclosed object (Johnson, 1987: 21-22). Johnson (1987:21) explains that, the schema of containment, which derives from our experience of the human body itself as a container; from experience of being physically located ourselves within bounded locations like rooms, bed, etc. Also putting an object into containers results into an abstract schema of physical containment. This can be represented by a very simple image representing an entity within a bounded location.

(Johnson 1987: 22) Further states that, those experiences of containment typically involve protection from outside forces.

- a. Containment limits forces, such as movement, within the container.
- b. The contained entity experiences relative fixity of location.
- c. The containment affects an observer's view of contained entity, either improving such a view or blocking it (containers may hide or display).

1.2.5 Types of Metaphor

Evans (2007) defines metaphor as a form of conceptual projection involving mapping or correspondences holding between distinct conceptual domains. Simpson (2004) sees metaphor as a process of mapping between two different conceptual domains which are target and source domain. Lakoff (1987) also argues that metaphor is a major and indispensable aspect of ordinary, conventional way of conceptualizing the world, and that our every day behavior reflects our metaphorical understanding of our experiences. Lakoff and Johnson (1980) group metaphors into three:

1. Structural metaphors are conventional metaphors in which concepts are understood and expressed in terms of other structured, sharply defined concepts. They map the structure of the source domain onto the structure of the target and in this way allows speakers to understand one domain in terms of another.
2. Orientational metaphors are based on the orientation in space. These metaphors have to do with special relationship or orientation: ‘up-down, in-out, front-back, on-off, deep-shallow, central-peripheral (Lakoff and Johnson, 1980: 14).
3. Ontological metaphors are metaphors in which an abstraction, such as an activity, emotion, is represented as something concrete, such as an object,

substance, container or person (Lakoff and Johnson 1980: 22-24). The aim of this research is to identify, investigate, describe, examine, and analyze ontological metaphors in Hausa.

1.3 Statement of the Problem

The available literature that studied image schema or other cognitive works done in relation to the Hausa language, were very scanty, most of the works were on other languages, more especially English language. Image schema and other cognitive works have certainly attracted the interest of researchers in which enormous inputs were made such as Almajir (2013, 2014), Azare (2014), Gwarzo (2015, 2017), Imam (2017) and Ibrahim (2018). Therefore, out of all these and many more, none has examined the phenomenon solely on the containment schema in Hausa. This is indeed what set my interest to bridge the gap left by these researchers. Another rationale behind this research is sampling analysis that comprises mapping rolls as well as linguistic expressions. Therefore, this research intends to study containment schema in Hausa within the framework of image schema in order to provide knowledge and fill in the existing gap.

1.4 Aim and Objectives

The aim of this research is to study containment schema in Hausa, with the following objectives:

1. To identify containment schemas in Hausa.

2. To identify the circumstances where words are metaphorically used as containment schemas in Hausa.
3. To explore how bodily experience provides a clue to the understanding of containment schemas in the conceptualization of Hausa metaphors.

1.5 Research Questions

The following are the questions that this study answers:

1. What are the containment schemas in Hausa?
2. Under what circumstances are words metaphorically used as containment schemas in Hausa?
3. Could bodily experience provide a clue to the understanding of containment schemas in Hausa metaphors?

1.6 Significance of the Study

This research shall contribute positively to the study of image schema in Hausa. It will also contribute to the area of cognitive semantics where metaphor is one of the two organizing principles of the approach. On this basis, it serves as a valuable reference material for linguists who may be interested in the study of cognitive semantics. It also stands to be of great help to teachers, students and researchers who may wish to undertake investigation on image schema in any language.

1.7 Scope and Limitation

This work explores containment image schema expressions in Hausa within cognitive semantics perspective. The scope of this research is restricted to the area of containment schema. Containment concepts like container, in-out, content, surface, and full-empty cover the area of the study. Any other containment concepts are out of the scope of this research.

1.8 Conclusion

To summarize, this chapter introduced the research topic, examined background of the study under which containment schema, Cognitive semantics and conceptual metaphors are analyzed in detail by separating it into its parts respectively. Also, among aspects that are discussed in this chapter are the historical background of the research, statement of the problem, research questions, aim and objectives of the research, significance, as well as the scope and limitation of the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter reviews certain relevant literatures and some basic concepts underlying metaphors and other related studies on cognitive semantics approach. The chapter has special consideration on reviewed works done on image schemas. Image schemas include containment schema, force schema, path schema and many others, related to this study. As well as to find the gap that need to be filled in relation to the study of containment schema metaphors within the cognitive linguistics perspective. For example:

2.1 Review of the Related Literature

Gwarzo (2019) analyzed the serial structure of chained metonymies in Hausa nouns and the type of metonymic mappings that offer links in the chained metonymies. The findings of the study revealed that Hausa nouns are heavily exploited by Hausa speakers to construct conceptualized expressions through chained metonymies. The noun investigation revealed several non- literal usages (chained metonymies) in Hausa language. The findings further revealed WHOLE-FOR- PART, PART- FOR- PART, SUPER- FOR- SUB- CATEGORY and SUB-FOR- SUPER- CATEGORY mappings that offer links in chained metonymies of the Hausa noun. The findings also indicated that the most common metonymic

mapping that are pertinent to occur regularly in Hausa noun is metonymic mapping. The study moreover revealed that body parts and container domains are the most common semantic domains that used to occur regularly in chained metonymies of Hausa nouns. Finally, it discovered that the distribution of E-metonymy and C-metonymy is significantly unequal, as E-metonymy appears always to start at the beginning, while both types occur at the final position of a chained metonymy with a slight margin of frequency. C-metonymies almost never occur at the beginning of a chained metonymy except once. However, the current research examined Hausa containment schema metaphors.

Ibrahim (2018) examined a conceptual structure of basic emotions in Hausa. The study employed qualitative research method to collect the data and idealized cognitive model (ICM) was used to analyzed the data of the research. The findings of the research show that emotions in Hausa used to metaphorically coalesce in form of single-source and double- source metaphorical interaction. Another interesting findings revealed by the research is that among the emotions that are examined anger remained the most dominant concept that enjoys a wider scope of application to various domains of experiences than the other concepts (i.e fear, happiness and sadness). The research also established the fact that emotions in Hausa have a rich conceptual structure when used in different contexts. However, there is strong relationship between the previous research and the current

study, because the former examined a conceptual structure of basic emotions in Hausa, indeed emotion is the one division of the various divisions of containment schema metaphors. While the later examines the entire containment schema metaphors in Hausa.

Gwarzo (2017) examined metonymic mapping that can frequently be found within chained metonymies of concrete nouns in Hausa, as well as the most common semantic domains that chained metonymies which can occur regularly in the Hausa concrete nouns. The study used chained metonymy model proposed by Hilpert (2005) and conceptual metonymy theory propounded by Lakoff and Johnson (1980) which was later simplified by Radden and Dirven (2007) in analyzing the data of the study. The data for the study was drawn from participants' observations. However, the literal meaning of each concrete noun expression was identified. The study revealed that, any other meaning rather than the literal meaning, which evoked multiple conceptual shifts, were also identified and collected. The findings of the study covered that, the most common metonymic mapping that pertinent to occurred regularly is E-E metonymic mapping, followed by E-C metonymic mapping and lastly E-E-C metonymic mapping. Another striking finding of this study is that concrete nouns are heavily exploited by the Hausa speakers to construct conceptualized expression through chained metonymies. The study also attested the assertion made by Hilpert (2005)

that chained metonymy begins most a time if not all with E- metonymies. The study concluded that, no single chained metonymy begins with C-metonymies; this shows that C-metonymies are infrequently found at the beginning of a chained metonymy. However, the relationship between the above research and the present one is cognitive semantics, but the divergence is that, the former studied metonymies in Hausa while the latter studies Hausa containment schema metaphors, but the two different disciplines (metaphor and metonymy) are the organizing principles of cognitive semantics.

Imam (2017) compared and contrasted part-for-whole metonymic expression in both Hausa and Arabic, with a view to analyzed the function of metonymy and find out the similarities and differences in the two languages. The research applied ethnography research method for data collection procedure. Also the research used Lakoff and Johnson (1980) conceptual theory of metonymy for data presentation and analysis. However, the relationship between both studies is cognitive semantics, whereas the difference is that, the previous study examined metonymy in Arabic and Hausa whereas the current study examines containment schema metaphors in Hausa.

Boyandi, Karampour and Alavi (2016) analyzed image schemata in the literature book of grade eight. The study observed that, the performance of 74 kinds of image schemata suggested by Johnson (1987). The application of schema

and its compliance to cognitive development theory revealed that the authors of the book did their best in the development and the growth of the student creativity and way of thinking. Also the study analyzed the amount of the application of these schemata varied from one to 127 samples. Meanwhile some of these schemata overlapped with each other. Suggesting more than 25 kinds of schemas by the author shows the unlimited formation of various image schemata in the mind. However, the current research, studies the containment schema in Hausa.

Paknezhad, and Naghizadeh (2016) pointed out that, proverbs play crucial roles in human cognition for assertion of experiences about inside and outside of the world. The study tries to analyzed image schema in Persian and Arabic proverbs based on the Evans and Green (2006) image schema in a cognitive semantics framework. The study first providing general definition and some series regarding cognitive linguistics, semantics, cognitive development and image schemata, the study examined the roles of three image schemas (namely, container, part-whole and space schemas) with the proverbs playing as conceptual interaction. The findings of the study revealed that Persian and Arabic proverbs have linguistic image schemas style in both cultures and the global analysis of selected proverbs demonstrating that all of the proverbs are general statement about the living in experience which are very much present in both cultures and perceptual

interaction. However, previous research concentrated on the analysis of other types of image schema while this research focuses on containment schema in Hausa.

Gwarzo (2015) examined the metaphorical and metonymic expressions of both **Hannuu** ‘hand’ and **Kâi** ‘head’ in the Hausa language. The study also examined how the idealized cognitive models (ICMs) operated for the creations of **Hannuu** ‘hand’ and **Kâi** ‘head’ metaphors and metonymies. The findings of the research are **Hannuu** ‘hand’ conceptualized as Hand is control, Hand is possession, Hand is attention etc. metonymically, **Hannuu** ‘hand’ is conceptualized as Hand stands for activity, hand stands for person etc. The study further found that the metaphorical expressions of **Kâi** ‘head’ as head is a container of intelligence, Head as a top thing etc. Metonymical expressions of **Kâi** ‘head’ include Head stands for person, head stands for independence, head stands for agreement etc. However the present study investigates containment schema in Hausa metaphorical expressions.

Almajir (2014) revealed that centrality of the body in human cognition, meaning-making and experience is broadly acknowledged. The study revealed that, the idea has provoked a large quantity of research in this general area in a wide range of scientific domains. The research also pointed out that, human body carries a wide range of ever-changing meanings and symbols because there appears to be a considerable number of figurative expressions for linguistic interaction which

contain lexical items denoting parts of the body. It is metaphor that ‘.....makes it possible to extend body-based meaning and inference into abstract thought (Johnson 2007: 176-177). The study further explored that, metaphor is not merely a figure of speech, but also a figure of thought, giving rise to understanding one conceptual domain in terms of another conceptual domain. But the current research concentrates and gives more emphasis on the conceptualizations of containment schemas in Hausa metaphors.

Mandler and Pagan (2014) examined three different kinds of cognitive structure that have not been differentiated in the psychological and cognitive linguistic literatures. They are SPATIAL PRIMITIVES, IMAGE SCHEMAS, and SCHEMATIC INTEGRATIONS. The study revealed that, these three kinds of structure and some others as well, have often come under the umbrella term of ‘image schema’. The study suggests that, this term needs clarification and restriction in what it covers. Even the three types they propose differ in their content, their developmental origins and their image ability. They are pre-linguistic developments, but the first two precede the third. All however, play an important role in meaning construction in language, and other forms of representation. Contrary to this research that focuses on containment schema in some Hausa expressions.

Hedblom and Neuhaus (2014) examined that first suggestions on how image schemas could be used in the generic space in formal conceptual blending. The study demonstrated that, how concepts such as “mother ship” can be seen as an image schema blend of the two input spaces “mother” and “ship”, with the guidance of image schema containment. However this research in the contrary, use the containment schema in Hausa to discover the cognitive contents contained in the Hausa metaphors.

Will (2014) revealed that, one of the reasons one can find so many expressions containing body-part terms in the language is the fact that conventionalized movements of particular body-parts became a source for metaphors. Some of them are grounded in a kinesic behavior expressed by a gesture. The study focused on the correspondence between gestures recognized by Hausa people from Northern Nigeria and the fixed expressions describing them. These expressions can still refer to a particular gesture, but at the same time connote an abstract meaning connected with the gesture. Many gestural idioms contain words referring to body parts. And body-part terms tend to be associated with expressions referring to certain actions or feelings or emotions. The study concluded that in Hausa, eyes are connected with alertness, ears with warning, hand with receiving, and mouth with negative emotions or actions. The above

study is very rich in its exploration of gestural metaphor in Hausa. However, it is silent about containment schemas of Hausa in relation to metaphor.

Ansah (2011) examined emotion language in Akan. The study found out that word is conventionally used to talk about anger in the Akan are drawn from the following source domain concepts: A HOT FLUID IN A CONTAINER, FIRE, GROWING WEED, A BURDEN. A DANGEROUS ANIMAL, DISEASE and FOOD. Thus in Akan, ANGER IS A HOT FLUID IN CONTAINER, ANGER IS A FIRE, ANGER IS GROWING WEED, ANGER IS A BURDEN, ANGER IS A DANGEROUS ANIMAL, ANGER IS A DISEASE, and ANGER IS A FOOD. The previous study is related to the current work considering the way anger has rich conceptual structure in the Akan language. However, this research studies the conceptualization of containment schema metaphors in Hausa.

Meier (2011) investigated spatial metaphor and real estate with particular interest on North–South location biases housing preference. The study asserted that metaphors are used to help people understand abstract concepts in terms of perceptual experiences (e.g., “feeling high” or “feeling down”). A consequence of this strategy is that metaphor can bias perception and decision making. For example, consistent with metaphors for affect and spatial perception (up = good, down = bad), people more readily identify positive things when high in location. North and south are abstract concepts, which are also tied by metaphor to

spatial perception (north = up, south = down). Based on this, the authors hypothesized that, by virtue of a shared mapping with up and down, north and south may have affective associations (north = good, south = bad) that bias decisions related to housing in terms of location preference and expectations of where others live. The authors found convergent support for this hypothesis across four studies using correlational (Studies 1 and 2) and experimental (Studies 3 and 4) data. This study unlike previous one above focuses mainly on containment schema metaphors in Hausa.

Asgari (2013) analyzed image schemas in Hafez poems (sonnets) after studying the poems, verses chosen selectively then analyzed, descriptively and analytically based on some image schemas mentioned by Johnson (1987). Image schemas are conceptual structures derived from physical experiences, cultural background and ideology of a nation. The study revealed that, all human beings based on their unique characteristics have access to a universal collection of image schemas, such as CONTAINMENT, PATH, AND FORCE schemas. But, culturally image schemas are represented differently in languages. This fact has been considered by Lakoff in forming conceptual metaphors. And cultural differences in *Metaphors We Live By*, the study pointed out that a poem is rhymed words and suitable to image conceptual structures such as metaphors and image schemas. However, the research mentioned that, conceptual structures mentioned

are not just used in poetry but, in everyday language as well. This research, on the contrary, studies containment schemas in Hausa.

Almajir (2010) examined the notion of metaphor as one of the fundamental organizing principle of thought which provides a conceptual basis between the concept that is expressed by the metaphorical term and the concept(s) that we normally and intuitively apply to the subject. The study explored how metaphorical expressions guide not only our reasoning, but also our emotions, behavior and actions. The study also explained that metaphors can be formed through instances such as semantic class, salient cognitive features, resonance, collocations, register for frequency, etc., though adopted the salient cognitive features as the yardstick for the analysis of these metaphors. The study revealed that metaphorical expressions being facts of life need proper examination, so that their cognitive content can be identified and analyzed as part of our mental process of understanding language expressions. This study was very rich in terms of its focus on the general concept of metaphor in Hausa language although it discussed little about containment schemas metaphor in the language.

Jaggar and Buba (2009) believed that consumption verbs **ci** ‘eat’ and **sha** ‘drink’ in Hausa are very rich sources of metaphorical extensions into a variety of cognitive semantic domains. Prototypical **ci** ‘eat’ metaphors encode OVERCOMING/CONTROL of a patient or theme by an animate/human agent

(and part experience) functioning as subject, e.g. **mun cii sù** ‘we beat (ate) them’. According to the findings of the study, metaphorical transfers of **shaa** ‘drink’ have an UNDERGO interpretation with non-agential experiencer subject, e.g., **sunàa shân wàhalà** ‘they are suffering (drinking) suffering. Thus, the metaphorical OVERCOME and UNDERGO outputs are often maximally distinct in meaning, and these correlations are directly inherited from differing physical/ontological properties: the EAT act entails a higher degree of subject agentivity/manipulation and object affectedness, and higher in transitivity than the DRINK act. The divergence is that, the above study was much focused on metaphorical extension of verbal elements rather than the aspect of containment schema in relation to metaphor in Hausa.

Walton and Worboys (2009) build further on Kuhn’s work by investigating, visualizing and formalizing the connections between different image schemas using bigraphs. The method demonstrates how more complex dynamic image schemas such as BLOCKAGE could be generated using sequences of bigraph reactions rules on top of simpler static image schemas. The research is related to this study in terms of investigating image schemas. However, the image schemas used in this research is containment schema in Hausa expressions.

Velasco (2001) points out that, the role of image schemas in the construction of metaphors and on the types of inter play that can take place

between metaphor and metonymy. The study, examined the roles of three image schemas (namely the CONTAINER, PART/WHOLE and EXCESS schemas) Play in conceptual interaction, especially in relation to metonymy. The analysis revealed that image schemas have two basic functions; in structuring the relationship that exists between source, and target domain of a metonymic mapping and in providing the axiological values of an expression. Finally, explored the perverseness of image schematic structure in conceptual interaction between metaphor and metonymy. The research is related to the present study because of the investigation of image schematic metaphor and metonymy. However, the present study finds the conceptualization in the domains of containment schema in Hausa.

Cervel (1999) explored the nature of the FORCE image schema, as subsidiary to the PATH schema on the basis that not all image schemas can be ranked on a par. The study established three different types of subsidiary relationships between image schemas. And also find out that, the FORCE image schema plays a prominent role in the conceptualization of metaphors for emotions in English. Additionally, the chaotic and abstract domain of emotions will be shown to be endowed with coherence and structure. The main purpose being to explore the nature of the various types of image schemas which are conceptually subsidiary to the FORCE schema. In doing so, the study argued that there is a

distinction between three types of image schematics subsidiary namely: (i) conceptual dependency (ii) logical entailment, and (iii) enrichment. It also revealed that image schematic metaphors linked to the FORCE schema have played a prominent role in structuring the abstract domain of emotion and other related abstract entity. The two different works are related in terms of image schemas. The distinction between previous work and this one is that, this research studied containment schemas in Hausa.

Taylor and Mbense (1998) revealed that Zulu shares many emotion metaphors for anger with English. Thus, there is ANGER IS A HOT FLUID IN A CONTAINER, ANGER IS A FIRE, and ANGER IS A HEAT respectively. The study also finds out that emotional metaphor in Zulu that involves the heart ANGER IS IN THE HEART does not exist in English. The former has similarity with the current research, in terms of containment schema. However, in contrast, the current research analyzed containment schemas in Hausa.

Yu (1995) established that with regards to conceptualization of anger, English and Chinese share similar central conceptual metaphor 'ANGER IS HEAT'. According to this study, this central metaphor has two sub-versions for both languages. As for the first one, English and Chinese both share emotional metaphor ANGER IS FIRE. However, they differ in their use of the second 'HEAT' metaphor: it is 'FIRE IS HEAT OF FLUID IN CONTAINER' for English

and ‘ANGER IS THE HOT GAS IN A CONTAINER’ for Chinese. However the present study investigates on containment schema in Hausa metaphors.

Kovecses (1986) found out that anger has an extremely complex conceptual structure and that Americans make use of folk model for the expression of anger is governed by container metaphor. The study also reveals that in American English anger is governed by its physiological effects based on general emotional metaphor ANGER IS HEAT which in turns sub-divided into (i) ANGER IS A HEAT OF A FLUID IN A CONTAINER and (ii) ANGER IS FIRE. This study is related to this work as they shares container metaphors. However, the present study views love as a container, based on containment schemas from a cognitive semantics perspective.

Lokoff and Kovecses (1987) stressed that bodily anger has an extremely complex conceptual structure and that Americans make use of folk model for the expression of anger governed by container metaphor. The study also revealed that in American English anger is governed by its physiological effects based on general emotion metaphor ANGER IS HEAT which in turns sub-divided into (i) ANGER IS A HEAT OF FLUID IN THE CONTAINER and (ii) ANGER IS FIRE. This study is related to this work as it views anger from a cognitive semantics perspective.

Lakoff (1987) pointed out that bodily temperature such as internal pressure, body heat, and agitation play a significant role in the metaphorical conceptualization of anger. The research also revealed that apart from emotion metaphor such as ANGER IS HEAT, ANGER IS A HOT FLUID IN A CONTAINER, and ANGER IS FIRE, there is also other emotion metaphor such as ANGER IS OPPONENT, ANGER IS DANGEROUS ANIMAL, and ANGER IS AN INSERNITY inherent in American English. On the other hand this research also revealed scenario or model of Hausa containment schema. Also the previous study is related to this work as they share the same approach, cognitive semantics.

Marschark, M. et al. (1985) explored that consideration of the age-related changes in children's language and cognitive development suggests qualitative changes in their creative language use. The study further asserts that many, if not most, researchers in the area have argued that some metaphoric competence emerged far earlier than would be expected on the basis of explanation or interpretation tasks alone. These same researchers, however, appear largely to have neglected consideration of the cognitive prerequisites for such abilities and differences between what is non-literal for the adult and non literal for the child. If figurative language is defined as involving intentional violation of conceptual boundaries in order to highlight some correspondence, one must be sure that children credited with that competence have (1) the metacognitive and

metalinguistic abilities to understand at least some of the implications of such language (Lakoff & Johnson, 1980; Nelson, 1974; Nelson & Nelson, 1978), (2) a conceptual organization that entails the purportedly violated conceptual boundaries (Lange, 1978), and (3) some notion of metaphoric tension as well as ground. Having stacked the definitional cards, the study went ahead to doubt that many investigators would assert that 2-year-old children at nonverbal symbolic play are doing anything that is literally metaphorical in our terms. But neither will the researchers deny that one can observe creative components in the verbal and nonverbal play of the young child that are precursors of later non literal language skills. The researchers simply do not see these creative abilities as specific to language in any way that justifies calling them metaphoric competence. Rather, the child's abilities to deal flexibly with the world, to "play" with possible alternative organizations of it, and to see similarity in diversity represent the bases of subsequent cognitive as well as language development. The study further added that far from being an exceptional aspect of development, apparently nonliteral language should be considered a fundamental tool in the young child's construction of both internal and external worlds. The researchers noted that, if one is willing to accept that children's conceptual organization might not match that of adults, then what is appropriately called non-literal language in the young child must be re-

examined. Contrary to present study that studied containment schema in Hausa metaphors.

Cacciari et al. (1989) observed that children tend to interpret figurative language literally. Their hypothesis was that they can reach an idiomatic competence if idioms are presented within a rich informational environment allowing children to grasp their figurative sense. First and third graders were presented with narratives biased both to the figurative meaning of idioms (experiment 1) and to the literal meaning (experiment 2) and then given a comprehension task. Experiment 3 was designed to investigate children's production of idioms as compared to the comprehension abilities explored in experiments 1 and 2. Results showed that informative contexts can improve children's ability to perceive idiomatic meanings even at the age of seven; and that children are less able to produce idioms than to comprehend them. Generally results emphasized that children seem able to perceive that language can be both figurative and literal. The focus of this study although explore cognition, it is more on idioms than metaphors. However the present study focuses on the investigation of Hausa containment schemas.

Conclusion

All the above previous literature, in one way or the other, relate to this study because most of them have discussed on metaphor in general and metonymy in

particular; or have discussed both phenomena metaphor and metonymy in Hausa or some other languages or areas of human endeavor. However, every literature in this chapter shares a relation with this research, because metaphor and metonymy are two organizing principles of cognitive semantics. Apart from the few researches on Metaphor in Hausa, from a general perspective, none investigated solely on containment schema in Hausa metaphorical expressions. Containment schemas are so much available in the daily speech of Hausa native speakers. Hence require a scholarly appreciation which this study seeks to offer as its contribution to close the gap in this area of cognitive semantics.

CHAPTER THREE

METHODOLOGY AND THEORETICAL FRAMEWORK

3.0 Introduction

This chapter focuses on the methodology used in collecting, processing and analyzing the data for this research and the theory adopted for the research.

3.1 Methodology

The Methodology employed by this research is qualitative. According to Denzin and Lincoln (1994), qualitative research involves the studied use and collection of a variety of empirical materials- case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individual’s lives. This research involves largely the employment of observations, interactions and interviews which are related to qualitative techniques, suitable for this study.

3.1.1 Area of Study

This research conducted within the domain of Hausa native speakers in Kano Metropolis, Kano State, Nigeria. Therefore, the area of this research is containment schema structures that include: container, in-out, full-empty, content and surface in the container of some Hausa expressions.

3.1.2 Research Design

One of the methodological elements that must be reported is research design, which could be experimental, ex-post-factor, survey design e.t.c. The choice of design is usually influenced by the type of research being conducted (Ajala, 1996). This research employs the survey design in the approach of the study problem. In essence, a general survey is made in Chiranci, Kumbotso local government, Kano. However, the researcher obtains all the relevant data for the study. Interviews conducted through interactions and also, observations made on the day today speeches of people, where it was discovered that containment schemas have become part and parcel of people during their conversation.

3.1.3 Data Collection Procedure

Data collection procedure entails the determination of the information needed and of how to obtain it. Data refers to kinds of information researcher obtains from the subjects of his study (Kerlinger, 1986). There are various techniques of data collection for research purpose. The methods employed in the collection of all the relevant data of the study are: observation, Interaction, and interview. The procedure involves face to face discussion with both males and females, on the selected group of Hausa native speakers. However, through participant and non participant observation. Data collected in the field are gathered by way of interview and other methods in a systematic and scientific way. The research has

also consulted some relevant unpublished M.A, and PhD theses and also collection of books, journals, magazines, periodicals, and conference papers.

3.1.4 Sample Selection

Fifty (50) respondents have been selected from Kano Metropolitan. Hausa speaking population through stratified sampling technique. Stratified random sampling is a method in which the researcher divides his population into strata by some characteristic which is known by previous research or theories to be related to the phenomenon under investigation, and from each of these smaller homogeneous groups he draws at random a predetermined number of units (Van Dalen, 1973). Moreover, twenty five (25) males and twenty five (25) females, the average age of the sample population to be observed and interacted with ranges from twenty five (25) to fifty (50) years of age. This is because people of that age-range, tend to have full mastery of the language.

3.2 Theoretical Framework

The theoretical framework employed in analyzing the data of this research is Image Schema Theory (IST). The theory was founded and developed by Johnson (1987) in an attempt to explain the conceptual structure of bodily experience from physical or concrete images to abstract propositional structures. Johnson proposes that embodied experiences give rise to image schema within the conceptual systems. He further points out that, the combination of our perceptual capacities

and the circumstances of our perceptual environment give rise to a massive, interwoven complex of concrete and abstract linkages (Johnson 1987: 29). Thus, there are containment schemas that are conceptually structured as containers.

According to Johnson (1987) “Containment schemas provide a possible mechanism for the operation of a conceptual metaphor in language, but more than that, they can accounts for our entire understandings of the world from concrete physical concepts to more abstract scientific concepts”. Lakoff (1990, 1993) argues that image schematic structure is preserved in the metaphorical mapping from a source domain to a target domain. Theories of image schemas and metaphorical projections allow us to understand more about meanings and rationalities by connecting them with our bodily experience. This study employs the features of containment schema in the analysis.

3.3 Conclusion

This chapter focuses on methodology and theoretical framework employed for data analysis and interpretation. Among other aspects discussed in this chapter are area of the study, sample selection, data collection procedure, and research design.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

The cognitive semantic study of Hausa containment schema is the process of meaning construction by providing access to rich encyclopedic knowledge in the different conceptualizations among containment schema concepts under discussion. The containment schema concepts that are analyzed in this chapter are: emotion as a container, human person as a container, body parts as a container, location as a container, activity as a container and time as a container. Containment schema is one of the metaphorical processes adopted by Hausa native speakers in Kano Metropolis, Kano State, Nigeria. This metaphorical strategy among others is used in the formation of their day to day speeches. As such, different containment schemas are metaphorically conceptualized as different things. However, in the containment schema literature, concrete objects are metaphorically conceptualized as abstract things, while abstract things are also metaphorically conceptualized as concrete objects.

4.1 Emotions as a Container

Emotion refers to a person's internal state of being and involuntary physiological response to an object or a situation based on or tied to physical state and sensory

data. Emotion also counts as all those feelings that change men as to affect their judgments and that are also attended by pain or pleasure”. Emotions are universal aspects of human experiences. The study concerns with the ways some basic concepts of emotional love are metaphorically conceptualized in the Hausa language. Consider examples below:

1. Munàa¹ cikin sòoyayyàrmù

(1 p.pl-inside-GEN love-GEN we)

‘We are deep in emotional state’

LOVE IS A CONTAINER

From the above example it could be understood that in Hausa metaphorical expression, persons metaphorically entered into *‘love’*. The persons are the “CONTENT” in the container of *love*. The word *love* is mapped with container as image schematic structure. The features of container mapped in the features of *love*, even though *sòoyayyàa ‘love’* is an abstract entity but with container orientation. Therefore, here the “person” is a “substance” located inside the container/love (containment schema metaphorically projected onto emotional life).

Thus CONTAINMENT schema uses in the following image schema mappings.

¹ Hausa has three basic tones. High tone marked by an acute accent (´) over the tone-bearing unit. Low tone is marked by a grave accent (`) while, falling tone is marked by a circumflex (^). In all our examples only low and falling tones will be marked while high tone will be left unmarked. Long vowel will be doubled while short vowel will be left unmarked or remain as it is.

Source: CONTAINER

Target: LOVE/ SÒOYAYYÀÀ

-The container with substance

-Lovers in Love

-Pressure of the substance in the container

-Effect of Love in the heart

- Keeping substance inside the container

-keeping love in the heart

-The substance coming out of the container

-The expressions of love

2. Kànde taa fita dàgà matsalàr sôo.

(Kande 3F.sg-COMPLperf out from problem love)

‘Kande is out of love trouble.’

LOVE IS A CONTAINER OF PROBLEM

In the expression above we could see that, *matsala ‘problem’* is viewed as a container of love where a person metaphorically came out from the location of the container/problem of love. The above example employs “OUT” feature of containment. The metaphorical conceptualization of the word *matsala ‘problem’* is based on our encyclopedic knowledge of what container is, from the experience of being physical substance within the container. Mapping could also be used to give the clear explanation. For example:

Source: CONTAINER

Target: PROBLEM/MATSALÀ

-Something in the container

-Body in the problem

-Pressure

-Pressure

-Cause of pressure

-Cause of problem

-Something coming out of the container

-Free from problem

-The container is empty

-The body is relaxed

3. Yaa faaxàa kòogin sòoyayyàa

(3pm.sg-COMPL fall river-GEN love)

‘He has fallen into the river of love’

RIVER IS A CONTAINER OF LOVE

From the above example we could understand that Hausa native speakers metaphorically conceptualize love as a ‘*river*’ where a person conceptually falls into. The above expression employs “CONTENT” feature of containment. Here, the *river* viewed as a container of love, and the person mapped with the features of entity which falls into the river of love based on image schematic structure. (Containment schema metaphorically projected onto river). Containment schematic mappings could give the clear explanation of it:

Source: CONTAINER

Target: RIVER/ KÒOGII

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Interior

-Inside river

-Exterior

-Outside river

-Entities in the container

-Aquatic animals in the river

4. Yaa faaxàa riijìyar sôo.

(3pm.sg-COMPL fall well-GEN love)

‘He has fallen into the well of love’

WELL IS THE CONTAINER OF LOVE

The above expression metaphorically conceptualizes ‘*well*’ as a container of love where a person falls into. The above example employs “CONTENT” feature of containment. Here *well* of love mapped with the features of container based on image schema structures even though *well* of love is an abstract entity but with container orientation. (Containment schema metaphorically projected onto well).

Image schematic mappings would provide the clear example as follows:

Source: CONTAINER

Target: WELL/ RIIJÌYAA

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Interior

-Inside the well

-Exterior

-Outside the well

-Substance in the container

-Person in love

5. Yaa shìga raagar sôo.

(3pm.sg-COMPL enter net-GEN love)

‘He entered into a net of love’

NET IS A CONTAINER OF LOVE

The above expression metaphorically conceptualizes '*net*' as a container of love where a person entered into it. The above example employed "IN" feature of containment. Here, *net* mapped with the features of container based on image schematic structure. (Containment schema metaphorically projected onto net).

Image schematic mappings could provide the clear explanation as follows:

Source: CONTAINER

Target: NET/ RAAGAA

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Interior

-Inside net

-Exterior

-Outside net

-Boundary

-Field

-The entity in the container

-The man in the net of love

6. Sôo yaa sakàa shi à wani haaliì

(Love- COMPL put 3pm.sg-PTC dilemma)

'Love has putting him in a dilemma'

DILEMMA IS A CONTAINER OF LOVE

From the above example we could understand that '*dilemma*' is viewed as a container of love. Here, the above expression metaphorically conceptualizes love as a container of a person and metaphorically *dilemma* is a container of love. The

above example employs “CONTENT” feature of containment. However, love and dilemma mapped with the features of container based on image schematic structure (Containment schema metaphorically projected onto dilemma). Image schematic mappings provide good example below:

Source: CONTAINER

Target: DILEMMA/WANI HALI

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Pressure in the container

-Pressure in the dilemma

7. Yanàa cikìn wàhalàr sôo

(3pm.sg-do inside-GEN difficulty-GEN love)

‘He is in difficulty for love’

DIFFICULTY IS A CONTAINER OF LOVE

The above expression metaphorically conceptualizes ‘*difficulty*’ as a container of love where a person entered into it. The above example has employed “CONTENT” feature of containment. However, the love and the *difficulty* mapped with the features of container based on image schematic structure. (Containment schema metaphorically projected onto *difficulty*). Image schematic mapping would provide the clear example below:

Source: CONTAINER

Target: DIFFICULTY/ WÀHALÀA

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Interior

-In the difficulty

-Exterior

-Outside the difficulty

-Entity in the container

-Person in the difficulty

-Pressure in the container

-Pressure in the difficulty

8. Yaa shìga birnin sô

(3pm.sg entered-city-GEN love)

‘He entered in to the city of love’

CITY IS A CONTAINER OF LOVE

From the above expression we could understand that Hausa native speakers view ‘*city*’ as a container of love. Here a person metaphorically entered into a *city* of love. The above example has employed “IN” feature of containment. However, *city* mapped with the features of container based on image schematic structure. That is, (Containment schema metaphorically projected onto city). Thereby providing a clear explanation as follows:

Source: CONTAINER

Target: CITY/ BIRNII

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Something in the container

-Person in the city of love

-Different substances in the container -Different areas, streets, roads in the city
of love

9. Yaa faaxàa tarkòn sôo

(3pm.sg-fall trap-GEN love)

‘He has fallen into the trap of love’

TRAP IS A CONTAINER OF LOVE

The expression above has metaphorically conceptualized ‘*trap*’ as a container of love. A containment schema can have additional optional properties, such as: transitivity of enclosure (whereby if one object is enclosed, by a second, and that by a third, the first is also enclosed by the third). A person falls into love and love is in the *trap*, the person is conceptually bound within the two containers i.e. love and *trap*. Here the above example has employed “CONTENT” feature of containment. The person is the content in the container of love. However, *trap* mapped with the features of container based on image schematic structure, (Containment schema metaphorically projected onto trap). Image schematic mapping could serve the clear example of it:

Source: CONTAINER

Target: TRAP/ TARKÒO

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside trap

-Exterior

-Outside trap

-The substance inside container

-The person in the trap of love

-Pressure in the container

-Emotion in the trap of love

10. Yaa shìga ciiwòn sôo

(3pm.sg entered-illness-GEN love)

‘He has entered into an illness of love’

ILLNESS IS A CONTAINER OF LOVE

From the above expression we could understand that Hausa native speakers viewed ‘*illness*’ as a container of love with a person inside it. Here, the above example employed “IN” feature of containment. However, *illness* mapped with the features of container based on image schematic structure. Here, the above expression employed the containment schematic transitivity, where a container is in another container so the entity is within the both (Containment schema metaphorically projected onto illness). Image schematic mapping could provide the clear explanation below:

Source: CONTAINER

Target: ILLNESS/CIWÒO

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Something in the container

-Person in the illness of love

-Existence of the container

-Existence of love

-Pressure in the container

-Pressure in the illness of love

-The container is empty

-The person is recovered

4.2 Human Person as a Container

A person is a human being, individual, man/woman, living soul, creature, mortal etc. That has certain capacities or attributes such as reason, morality, consciousness or self-consciousness, and being a part of a culturally established form of social relations such as kinship, ownership of property, or legal responsibility. The defining features of personhood and consequently what makes a person count as a person differ widely among cultures and contexts.

11. Audù yaa cika dà màamaakii

(Audu 3pm.sg-PERF full PTC-surprise)

Audu is full of surprise

‘Audu was so astonished’

AUDU IS A CONTAINER

The example above, has metaphorically conceptualized a ‘*person*’ as a container with a surprise inside him. Therefore, in this type of metaphor a *person/Audu* conceptualized as a container, the surprise conceptualized as an entity or substance within the bound location/man. The *person* is a human mapped with the features of

container, surprise is an abstract entity mapped with the features of physical entity based on containment image schematic structure. Here, the above example employed the “FULL” feature of containment (Containment schema metaphorically projected onto human *person*). Image schematic mapping could also be used to give the clear explanation as follows:

Source: CONTAINER

Target: HUMAN/ AUDU

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside person

-Exterior

-Outside person

-Entity

-surprise

12. Zainàb taa zubar dà mutuncìntà.

(Zainab 3pf.sg-COMPL throws-PTC reputation-GEN-pp)

‘Zainab has destroyed her reputation’.

ZAINAB IS A CONTAINER

As seen in the example above we could understand that, ‘*Zainab*’ as a person conceptualized as a container. The above example employed “EMPTY” feature of

containment. Here, the person conceptualized as a container, and reputation as an abstract entity conceptualized as a physical entity within the container/ *Zainab*, based on image schematic structure. Therefore, the abstract entity reputation has been thrown away from the container/*Zainab*. The container/*Zainab* is empty without any substance/reputation (Containment schema metaphorically projected onto human *person*). Image schematic mappings could give the clear explanation as follows:

Source: CONTAINER

Target: HUMAN PERSON/ ZAINAB

-Physical container

-Metaphorical container/*Zainab*

-Physical entity

-Abstract entity

-Interior

-Inside the person/*Zainab*

-Exterior

-Outside the person/*Zainab*

-The entity inside the container

-The reputation inside the person/*Zainab*

-The entity outside of the container

-The reputation was destroyed by *Zainab*

-The container is empty

-*Zainab* has no reputation

13. Gàrgàxin yaa shìgee shì

(Warning-GEN- PTC- entered 3pm.sg-)

‘He had heard the warning seriously’

HUMAN PERSON IS A CONTAINER

The above metaphorical example has conceptualized human ‘*person*’ as a container. Here, the above example employs “IN” feature of containment. However, containment image schema conceptualized a *person* as a bounded landmark with a substance inside him. The *person* mapped with the features of container and also the warning mapped with the features of physical entity even though warning is an abstract entity conceptually inside the container/ human *person*. (Containment schema metaphorically projected onto human *person*).

Image schematic mapping could bring the clear explanation below:

Source: CONTAINER

Target: HUMAN PERSON

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside person

-Exterior

-Outside person

-Entity

-Warning

-The container is full with substance

-The person is full with arrogance

14. Làamfi tanàa qùnshe dà baqin cikii

(Lami 3pf.sg-COMPL contain-PTC-black-GEN stomach)

‘Lami is in a state of sadness’

LAMI IS A CONTAINER

The above example gives the clear explanation of how Hausa native speakers metaphorically conceptualize a ‘*person*’ as a container. The example above employs the “CONTENT” feature of containment. Here, sadness is the content in the container/*Lami*. However, the person as a human being mapped with the features of container and the sadness as an abstract entity mapped with the features of physical entity based on image schematic structure (Containment schema metaphorically projected onto human person/*Lami*). Image schematic mapping could bring the clear explanation as follows:

Source: CONTAINER

Target: HUMAN PERSON/ LAMI

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside the person/ LAMI

-Exterior

-Outside the person/ LAMI

-The container contain the entity

-The person contain the sadness

15. Audù yaa waatsar dà girman kâi

(Audu 3pm.sg-COMPL throws-PTC big-GEN head-Adj.ph)

‘Audu has since abandoned his pompousness’

AUDU IS A CONTAINER

From the above metaphorical expression we could see that ‘*person*’ is viewed as a container. The above example employs “EMPTY” feature of containment. Here, a *person* metaphorically conceptualized as a container and the pompousness is a metaphorical entity which came out of the container/*Audu* based on image schematic structures (Containment schema metaphorically projected onto human person/ *Audu*). Image schematic mappings could give the clear explanation of the following:

Source: CONTAINER

Target: HUMAN PERSON/ AUDU

-Physical container

-Metaphorical container

--Physical entity

-Abstract entity

-Interior

-Inside person

-Exterior

-Outside person

-Something coming out of the container -Pompous coming out of the person

16. Làabaarìn yaa shìga jìkin Maryàm

(Story-GEN-COMPL enter body-GEN maryam-3pf.sg)

Mayam was shocked by the story

MARYAM IS A CONTAINER

From the above expression we could understand that Hausa native speakers view human '*body*' as container. Here, a story metaphorically entered into the container/*body*. The metaphorical expression above uses "IN" feature of containment. The story is the entity within the bound location *body* (Containment schema metaphorically projected onto *body*) image schematic mapping judge the statement with examples below:

Source: CONTAINER

Target: BODY/ JÌKII

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical

-Interior

-Inside body

-Exterior

-outside body

-The substance in the container

-The blood in the body

-Trajector within a bounded location

-The story within the body

17. Bintà taa cuusaà wà Maryàm ra'àyìi

(Binta 3pf.sg-COPML stuff-PTC Maryam 3pf.sg-opinion)

‘Binta has changed Maryam’s opinion’

MARYAM IS A CONTAINER

From the above example we could understand that, ‘*Maryam*’ has been viewed as a container with substance inside her. The above example employs “IN” feature of containment. Here, *Maryam* is conceptualized as container and attitude conceptualized as substance or entity inside *Maryam*. However, *Maryam* mapped with the features of container and attitude mapped with the features of physical entity based on image schematic structure (Containment schema metaphorically projected onto *Maryam*). Image schematic mappings could serve in the following mappings:

Source: CONTAINER

Target: HUMAN PERSON/ MARYAM

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside person/maryam

-Exterior

-Outside person/Maryam

-The entity in the container

-Maryam’s attitude

18. Muusaa yaa zuràa wà Àli idòo

(Musa 3pm.sg-COMPL insert-PTC Ali 3pm.sg-eye)

‘Musa is stirring at Ali’

ALI IS A CONTAINER

The expression above metaphorically conceptualizes ‘*Ali*’ as a container with substance inside him. The above example employed “IN” feature of containment. Here *Ali* mapped with the features of container even though *Ali* is a person but with container orientation. However, eye mapped with the features of entity based on image schematic structure (Containment schema metaphorically projected onto *Ali*). Image schematic mapping in the following could provide the clear explanation of it:

Source: CONTAINER

Target: HUMAN PERSON/ ALI

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside person/Ali

-Exterior

-Outside person/Ali

-Something inside the container

-Musa’s eyes on Ali

19. Audù yaa cika dà murnàa

(Audu 3pm.sg-COMPL full-PTC joy)

Audu is pleasurable

AUDU IS A CONTAINER

The above expression has conceptualized person '*Audu*' as container with the substance inside him. Here the above example employed "FULL" feature of containment. However, the person *Audu* mapped with the features of container and pleasure/*murnàa* mapped with the features of physical entity even though pleasure is an abstract entity but with physical orientation, based on image schematic structure (Containment schema metaphorically projected on human person/ *Audu*).

Image schematic mappings would clear the above assertion in the followings:

Source: CONTAINER

Target: HUMAN PERSON/AUDU

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside person/Audu

-Exterior

-Outside person/ Audu

-The container is full

-Audu is full of pleasure

20. Musa cìke yakè dà Matsaloolii

(Musa 1pm. s.g. full-COMPL- PTC- problems)

‘Musa is engaged into problems’

MUSA IS A CONTAINER

From the above expression we could understand that ‘*Musa*’ conceptualized as a container with a substance inside him. The above example employed “FULL” feature of containment. Here the person/*Musa* metaphorically mapped with the features of container and also problems/ matsaloli metaphorically mapped with the features of physical entity based on image schematic structure. (Containment schema metaphorically projected onto human person/ *Musa*). Image schematic mappings below could provide the clear explanation of it:

Source: CONTAINER

Target: HUMAN PERSON/ MUSA

-Physical container

-Metaphorical container/ Musa

-Physical entity

-Abstract entity

-Interior

-Inside person/ Musa

-Exterior

-Outside person/ Musa

-The container full with entity

-Ali engaged into problems

4.3 Body Parts as a Container

Body part refers to the certain different parts of the body such as head, eyes, nose, mouth, hands, stomach, legs etc. Hausa native speakers used containment schema to metaphorically conceptualized body parts as containers. From the data gathered, it shows that the Hausa native speakers are generally interested in conceptualizing body parts as containers.

21. Laadi taa shiga hannun muugàayee

(Ladi 3f.sg-COMPL enter hand-GEN wicked)

‘Ladi was apprehended by insurgents’.

HAND IS A CONTAINER

This Hausa metaphorical expression viewed *hannuu ‘hand’* as a container with a person inside it. The above example uses the “IN” feature of containment. Here, the person is an “entity” located inside the container/*hand*. However, according to container metaphor “Holding something at hand is controlling” (containment schema metaphorically projected onto the *body part*). Here, the CONTAINMENT schema uses in the following image schema mappings:

Source: CONTAINER

Target: HAND/ HANNU

-Physical container

-Metaphorical container/ hand

-Physical entity

-Metaphorical entity/ Ladi

-Interior

-Inside hand

-Exterior

-outside hand

-Boundary

-The skin

22. Audu kà fita dàgà idòn Àli

(Audu- 3pm-COMPL-out-from-eye-GEN-Ali-3pm.sg)

‘Audu you should behave yourself with Ali’

EYE IS A CONTAINER

The above Hausa metaphorical expression has conceptualized *idòo* ‘eye’ as a container where a person came out from it. The above example uses the “OUT” feature of containment. Here, the person is an “entity” came out from the container/*eye* (Containment schema metaphorically projected onto the *eye*). Indeed, CONTAINMENT schema uses in the following image schematic mappings:

Source: CONTAINER

Target: EYE/IDÒO

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior	-Inside eye
-Exterior	-Outside eye
-Boundary	-Eye lashes
-Entity	-Eye ball
-Bounded land mark	-Tarsal gland
-Protection outside forces	-Tendon's capsule (protector)

23. Binta taa shigar wà Audù hancii dà qùdùndùnee

(Binta-3pf.sg-COMPL enter-GEN-Audu 3pm.sg nose -PTC bundles)

‘Binta has seriously been disturbing Audu’

NOSE IS A CONTAINER

The above example shows how Hausa native speakers conceptualize *hancii* ‘nose’ as a container and a person entered into it, in order to describe how a person disturbs another person. The above metaphorical conceptualization uses “IN” feature of containment (Containment schema metaphorically projected onto *nose*), with the following image schematic mappings:

Source: CONTAINER

Target: NOSE/HANCII

- | | |
|---|---|
| -Physical container | -Metaphorical container |
| -Physical entity | -Metaphorical entity |
| -Interior | -Inside nose |
| -Exterior | -Front view of human nose |
| -Pressure of the substance in the container | -Warming and moistening it |
| -Protection outside forces | -Nasal hair in the nostrils (protector) |
| -Something coming out of the container | -Sneezing from the nose |

24. M̀aganàr taa shìgà k̀nnen Audù

(Speech-GEN-COMPL-enter ear-GEN-Audu 3pm.sg)

‘Audu has heard what was said’

EAR IS A CONTAINER

As we have seen in (24) we could understand that *k̀nnee* ‘ear’ viewed as a container where expression metaphorically entered in to it. The above expression employed “IN” feature of containment, this has happened as a result of our encyclopedic knowledge of what container is (Containment schema metaphorically projected onto *ear*) the following image schematic mapping gives the clear examples as follows:

Source: CONTAINER

Target: EAR/KUNNE

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inner ear

-Exterior

-Outer ear

-Bounded landmark

-middle ear

25. M̀aganàr dàgà bàakinsà ta fita

(Speech-GEN-from mouth-GEN- 3pm.sg-COMPL out)

‘The speech was made by him’

MOUTH IS A CONTAINER

The expression above has conceptualized *b̀akii* ‘*mouth*’ as container, where an expression came out from it. The metaphorical expression employs “OUT” feature of containment. Here, the expression/substance came out from the container/*mouth* metaphorically conceptualized by Hausa native speakers (Containment schema metaphorically projected onto *mouth*). As we can see below image schematic mapping could only judge the above statement as follows:

Source: CONTAINER

Target: MOUTH/ BAKI

-Interior	-Oral cavity
-Exterior	-Outside mouth
-Entities	-Tongue& teeth
-Boundry	-Lips

26. Àli yaa shìga zuucìyar Làamîi

(Ali 3pm.sg-COMPL entered heart-GEN-Lami 3pf.sg)

‘Lami is found in love of Ali’

HEART IS A CONTAINER

From the above expression we could understand that Hausa native speakers metaphorically views *zuuciyaa* ‘*heart*’ as container. The above expression employed “IN” feature of containment. Here the container/*heart* viewed as a bound location where a person metaphorically became as an entity within it (Containment schema metaphorically projected onto *heart*). As we can see below image schematic mapping will give the clear explanation of it:

Source: CONTAINER

Target: HEART/ ZUUCÌYAA

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Anterior

-Exterior

-Exterior

-The substance in the container

-The blood in the heart

-The pressure of the substance in the container

-The blood pressure in the heart

-Something coming out of the container

-The heart pumps the blood through the blood vessels of the circulatory system.

27. Zainàb taa shìga rân Audù

(Zainab 3pf.sg-COMPL-PERF-entered soul-GEN Audu-3pm.sg)

‘Audu loves Zainab so much’

MIND IS A CONTAINER

The above metaphorical expression adopts *râi* ‘*soul*’ as container, whereas the expression employed “IN” feature of containment. In this expression we could understand that in Hausa containment schema a person metaphorically enters into the container/*soul*. The person is an entity or substance within the container/heart (Containment schema metaphorical projected onto *soul*). Below is an image schematic mapping provides the clear example of it:

Source: CONTAINER

Target: SOUL/ RÂI

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Soul inside the body

-Exterior

-Soul outside the body

-Boundary

-Body

-The container is immortal

-The soul is mortal

-The substance come out of the container

-The soul come out of the body

28. Qwai yaa shiga cikin mahaifaa

(Egg 3m.sg. COMPL-PERF-enter inside-GEN placenta)

‘The egg was conceived by womb’

PLACENTA IS A CONTAINER

From the above expression we could see that *mahaifaa* ‘womb’ metaphorically viewed as a container, where a gestation entered into it. Here the above example employs “IN” feature of containment. The metaphorical conceptualization of the word *mahaifaa* ‘womb’ is based on our encyclopedic knowledge of what container

is, from the experience of being physically located our selves within a bounded locations like rooms, beds etc. (Containment schema metaphorically projected onto *womb*). Mapping could also be used to give the clear explanation in the following:

Source: CONTAINER

Target: WOMB/ MAHAIFAA

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside womb

-Exterior

-Outside womb

-Boundary

-Body

-Enclosed sides

-Enclosed area

-Container is typically transitive

-Transitivity of enclosure

-Protection outside forces

-Protection of an enclosed object

29. Fuskàr Audù taa cìka dà farin cikii

(Face-GEN-Audu 3pm.sg-COMPL full-PTC white-GEN stomach)

‘Audu’s facial expression is joyful’

FACE IS A CONTAINER

From the above example we could understand that, Hausa native speakers metaphorically conceptualize '*face*' as a container with substance inside it. The above example employs "FULL" feature of containment. Here, the above example conceptualized *face* as a container and also conceptualized happy as an entity or substance within the container/*face*. However, the face mapped with the features of container and the happy mapped with the features of physical entity based on image schematic structures (Containment schema metaphorically projected onto *face*). Image schematic mappings would provide the clear explanation as follows:

Source: CONTAINER

Target: FACE/ FUSKÀÀ

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside face

-Exterior

-Outside face

The container with substance

-The face with happy

-The container full with substance

-The face full with happy

30. Ciiwòo yaa shìga hanjinsà

(Disease 3m.sg. COMPL enter-intestine-GEN-3pm.sg)

‘Disease has entered into his intestine’

INTESTINE IS A CONTAINER

The example above has metaphorically conceptualized ‘*intestine*’ as a container with substance inside it. The above example employs “IN” feature of containment. Here *intestine* mapped with the features of container and also disease mapped with the features of physical entity based on image schematic structures (Containment schema metaphorically projected onto *intestine*). Containment schematic mappings provide the clear example below:

Source: CONTAINER

Target: INTESTINE/ HANJI

-Physical container

-Metaphorical container

-Physical entity

-Abstract entity

-Interior

-Inside the intestine

-Exterior

-Outside the intestine

-Boundary

-The stomach

4.4 Location as a Container

Location refers to the particular point or place in physical space. Also location refers to physical and psychological area one needs within which to live or operate personal freedom. Location may also define as a bounded or specific physical extent. In another word location can be seen as a chiefly empty area or volume with set limits or boundaries. Hausa native speakers metaphorically conceptualized location as containers.

31. Audù yaa shìga goonar Àli

(Audu 3M.sg-COMPL enter farm-GEN Ali 3M.sg)

‘Audu has transgressed beyond Ali’s limits’

FARM IS A CONTAINER

The above metaphorical expression shows ‘*farm*’ as a container with a person inside it. In this type of container metaphor, Hausa native speakers’ metaphorically conceptualizes *farm* as a container in order to described containment schema metaphors of a person in terms of an abstract concept, by using concrete or physical object like a *farm*. The above metaphorical expression employs the “IN” feature of containment.

(Containment schema metaphorically projected onto farm), with the following image schematic mappings:

Source: CONTAINER

Target: FARM/ GOONAA

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside farm

-Exterior

-Outside farm

-Boundary

-Border

-Putting substance in the container

-Planting plants in the farm

-The content in the container

-The plants in the farm

-Makes the container empty

-Harvesting the farm

32. Bintà taa sakàa shi à kwanàa

(Binta-3pf.sg-COMPL-PERF put 3pm.sg-PTC corner)

‘Binta has puts him to task’

CORNER IS A CONTAINER

From the above expression we could understand that, Hausa native speakers viewed *kwanàa* ‘corner’ as a container where metaphorically a person put another person into it. The above expression uses “CONTENT” feature of containment. The person is the content of the container/*kwanàa*. (Containment schema metaphorically projected onto corner) image schematic mapping would give the clear explanation:

Source: CONTAINER

Target: CORNER/KWANÀA

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside corner

-Exterior

-Outside the corner

-Bound area

-Location of the corner

-Trajector

-A person

-Boundary

- Border

33. Mai hòoron yan wàasaa yaa fitar dà Muusaa dàgà ajìn qwàràrruu

(Adj.cx-COMPL players-COMPL remove-GEN-PTC Musa-3pm.sg-from-class-
GEN-Unit.Adj)

‘The coach has removed Ali from the outstanding ones’

CLASS IS A CONTAINER

The above expression has metaphorically conceptualized *ajìi* ‘*class*’ as a container, where a person checked out from it. The above expression has metaphorically employed “OUT” feature of containment (Containment schema metaphorically projected onto *class*). Image schematic mappings provide the clear examples below:

Source: CONTAINER

Target: CLASS/AJÌI

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside the class

-Exterior

-Outside the class

-The substance in the container

-The students in the class

-The container is full

-The class is full

--The container is empty

-The class is empty

-The substance is the content in the container

-The students are the contents
in the container

34. Mutànên sun sakà Muusaa à àljiihuu

(People-GEN 3p.PI-GEN-put-Musa-3pm.sg-PTC pocket)

‘The people have silenced Muusaa’

POCKET IS A CONTAINER

The above expression has conceptualized *àljiihuu* ‘*pocket*’ as a container, where a person metaphorically put down there by other persons. The above example uses the “CONTENT” feature of containment. (Containment schema metaphorically projected onto *pocket*). Here the containment schema uses in the following image schematic mappings:

Source: CONTAINER

Target: POCKET/ ÀLJIIHUU

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside pocket

-Exterior

-Outside pocket

-Entity in the container

-Alhaji in the pocket

-Empty container

-Empty pocket

35. Àli yaa shigoo gàrii

(Ali 3pm.sg-COMPL entered town)

‘Ali has finally into town’

TOWN IS A CONTAINER

From the expression above we could realized that *gàrii* ‘*town*’ conceptualized as a container by the Hausa native speakers. Here, the above example employed “CONTENT” feature of containment. However, in this metaphorical expression the person/Ali is the content in the container/*town*. Here the person is the entity or substance within the bound location that is metaphorically conceptualized as a container (Containment schema metaphorically projected onto *town*). Mappings could also be used to give the clear explanation below:

Source: CONTAINER

Target: TOWN/GÀRII

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside town

-Exterior	-Outside town
-Boundary	-Boarder
-Entity	-Person
-Something in the container	-Peoples in the towns

36. Àli yaa shìga fagen daagaa

(Ali 3pm.sg-COMPL enter-GEN battle field)

‘Ali has put himself in the battle field’

FIELD IS A CONTAINER

From the above expression we could see that *fagen daagaa ‘battle field’* metaphorically viewed as a container. Here the example above employed “IN” feature of containment. However, the person has metaphorically viewed as an entity within the bound location *fagen daagaa ‘battle field’* (Containment schema metaphorically projected onto *fagen daga*). Mappings could be used to give the clear explanation as follows:

Source: CONTAINER

Target: BATTLE FIELD/FAGEN DAAGAA

-Interior	-Inside field
-Exterior	-Outside field

-Entity

-Person

-Trajector

-Movement of a persons

37. Yaa zurà qwalloo ukù à raagaa

(3pm.sg- throws balls three-PTC net)

‘He has scored three goals’

NET IS A CONTAINER

From the above metaphorical expression we could understand that ‘*net*’ is viewed as a container. Here the above example employed “IN” Feature of containment. Therefore, here the ‘ball’ is the entity located inside the container/*net* (Containment schema projected onto *net*). Thus, containment schema is used in the following image schema mappings:

Source: CONTAINER

Target: NET/ RAAGAA

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside net

-Exterior

-Outside net

-Boundary

-Field

-Entity

-Person

-The container full with substance

-The field full with people

-The container is empty

-The field is empty

38. Yaa jefàa ni à raamii

(3pm.sg-throw- 1pf.sg-PTC hole)

‘He has thrown me into a pit hole’

HOLE IS A CONTAINER

From the above example we could see how Hausa native speakers metaphorically described *raamii* ‘hole’ as container. Example (38) employed “CONTENT” feature of containment. Here, the person is the content in the container. The above example metaphorically conceptualized *raamii* ‘hole’ as container, where the person became an entity within a bounded location/ *hole* (Containment schema metaphorically projected onto *hole*). Therefore, containment schema is used in the following image schema mappings:

Source: CONTAINER

Target: HOLE/ RAAMII

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside hole

-Exterior

-Outside hole

-Boundary

-The place

-Entity

-The person

39. Qasar Amùrkà taa cìkà dà taashìn hankàlii.

(Country-GEN America-COMPL full-PTC fly-GEN sense)

‘America is full of crises’

AMERICA IS A CONTAINER

From the above statement we could understand that, Hausa native speakers conceptualized ‘*country*’ as a container. Here, the crises is the substance in the container/ ‘*America*’ even though crises in an abstract entity but described as physical entity based on image schematic structure. However the above example employed “FULL” feature of containment (Containment schema metaphorically projected onto *America*). Image schematic mappings serve to provide good example as follows:

Source: CONTAINER

Target: AMERICA/ AMÙRKÀ

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside America

-Exterior

-Outside America

-Boundary

-Border

-Substance

-Crises

40. Gidan bikin yaa cìkà dà hàjàaniyaa.

(House-GEN ceremony-GEN-COMPL-full-PTC noise)

‘The wedding venue was chaotic’

HOUSE IS A CONTAINER

From the above example we could see that, ‘*wedding house*’ viewed as container.

Here, the noise has been conceptualized as a substance or entity within the container. Even though the noise is an abstract entity but described as a physical based on image schematic structure. However, the above example employed “FULL” feature of containment (Containment schema metaphorically projected onto *wedding house*). Image schematic mappings could be used to provide the clear example as follows:

Source: CONTAINER

Target: WEDDING HOUSE/ GIDAN BÌKII

-Physical container

-Physical house

-Physical entity

-Abstract entity

-Interior

-Inside house

-Exterior

-Outside house

-Substance inside the container

-Noised in the house

-The container full with substance

-The house full with noised

4.5 Activity as a Container

Activity described as the state or quality of being active, agile, or vigorous. Also activity is an action or operation, energy or active force. Activity also refers to something done for pleasure or entertainment, especially one involving movement or an excursion. With regard to the data gathered we could notice that Hausa speakers metaphorically conceptualized activity as container in their daily speeches.

41. Yaa shìga bookòo hàrâm

(3pm.sg-PERF enter boko haram-Cpd.N terrorist)

‘He is part of boko haram gang’

BOOKOO HÀRÂM IS A CONTAINER

In the expression above we could understand that ‘*bookòo harâm*’ is viewed as a container, where a person has metaphorically entered in to the bounded location container/*bookòo harâm*. The above example employs (IN) feature of containment. The conceptual structure of the word *bookòo harâm* is based on our experience of what container is, from the experience of being physically located our self within a bound locations like bed rooms etc. (Containment schema metaphorically projected onto *activity*). Mappings could also be used to give the clear explanation as follows:

Source: CONTAINER

Target: (BOOKÒO HÀRÂM) ORGANITION

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Contents in the container

-Bookòo harâm members

-Pressure in the container

-Pressure in the bookòo harâm

-The heat of the contents

-The bomb blast in boko haram

-The damage caused by the heat

-The damage caused by the boko haram

42. Yaa shìga sìyaasàa.

(3pm.sg-PERF enter politics)

He has joined politics

POLITICS IS A CONTAINER

Looking at example (42) we could understand that in Hausa metaphorical expression, a person has metaphorically entered into '*politics*'. The example employed "IN" feature of containment. The word *politics* is mapped with the features of container as image schematic structures. The features of container mapped in the features of *politics*, Even though *Sìyaasàa* '*politics*' is an abstract entity but with container orientation. Therefore, here the person is an entity located inside the container/politics (Containment schema metaphorically projected onto *politics*). Thus containment schema used in the following image schema mappings:

Source: CONTAINER

Target: POLITICS/ SÌYAASÀA

-Physical container

-Metaphorical container

-Physical substance

-Physical substance

-Substance in the container

-Peoples in the politics

-Pressure

-Pressure

-Putting substance inside the container

-Peoples entered into politics

-Substance coming out of the container

-Peoples changes the political party

43. Àli yaa shìga gwamnati

(Ali3pm.sg-COMPL-PERF enter government)

Ali now is in the government

GOVERNMENT IS A CONTAINER

As shown in (45) we could see that Hausa native speakers have conceptualized ‘*government*’ as a container. The above metaphorical expression employed “IN” feature of containment. Here, the *government* mapped with the features of container based on image schematic structures. Even though *gwamnatì* ‘*government*’ is an abstract entity but with container orientation. (Containment schema metaphorically projected onto *government*). Image schematic mapping could also be used to give the clear explanation below:

Source: CONTAINER

Target: GOVERNMENT/ GWAMNATÌ

-Physical container

-Metaphorical container

-Physical substance

-Physical substance

-Interior

-Inside government

-Exterior

-Outside government

-The substance inside the container

-The people inside the government

-Different entities inside the container

-Different ministries in the government

44. Audù yanàa cikin tuuqii

(Audu3pm.sg-doing-PERF inside-GEN deriving)

‘Audu is driving’

DRIVING IS A CONTAINER

From the above example we could see that, how Hausa native speakers have metaphorically conceptualized *tuuqii* ‘*driving*’ as a container. The above example employs “CONTENT” feature of containment. However, the *driving* mapped with the features container based on image schematic structures. Even though *driving* is the physical action and the container is the physical entity where metaphorically match together in the containment schema conceptualization. (Containment schema metaphorically projected onto *driving*). Image schematic mapping serve as an example in the following:

Source: CONTAINER

Target: DERIVING/ TUUQII

-Physical container

- Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside the car

-Exterior

-Outside the car

-The entity

-The driver

-The entity inside the container

-The driver in the car

-Pressure of the entity in the container

-The driver pressurizing the car

45. Yaa shìga sànaa' àr wankii

(3pm.sg-PERF enter profession-GEN-washing)

'He has become a washman'

WASHING IS A CONTAINER

From the above example we could understand that, '*washing profession*' is metaphorically viewed as a container. The example employed "IN" feature of containment. Here, *washing profession* mapped with container orientation based on image schematic structure. However, the *washing profession* is an action while container is the physical entity conceptualized together in terms of containment schema metaphors (Containment schema metaphorically projected onto *washing profession*). Image schematic mapping serves as an example in the following:

Source: CONTAINER

Target: WASHING/ WANKÌI

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside the container

-Exterior

-Outside container

-The substance in the container

-The closes in the container

-The container is empty

-The container without closes

46. Yaa shìga fàsà qàuri

(3pm.sg-PERF enter smuggling)

‘He has joined smugglers’

SMUGGLING IS A CONTAINER

Example (46) indicates that Hausa native speakers metaphorically conceptualized ‘*smuggling*’ as container. The example employs “IN” feature of containment.

Here, the person is the entity contain within the bounded location ‘*smuggling*’ the features of container mapped in the features of *smuggling* based on image schematic structure (Containment schema metaphorically projected onto *smuggling*). The followings image schema mappings provide the clear example:

Source: CONTAINER

Target: SMUGGLING/ FASÀ QÀURI

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside smuggling

-Exterior

-Outside smuggling

-Substance

-Goods

-Pressure in the container

-Pressure in smuggling

47. Tàfiyàr taa qùnshi mânya-mânyan qasaa

(Journey-GEN-COMPL contain big big-GEN country)

‘The journey consists of important dignitaries’

JOURNEY IS A CONTAINER

Having looked at (47) we could understand that *tàfiyàa* ‘*journey*’ has metaphorically been viewed as a container. The above example employed the “CONTENT” feature of containment. Here, the dignitaries are the content in the container/*journey*. The journey mapped with the features of container based on image schematic structures (Containment schema metaphorically projected onto

journey). Image schematic mappings could provide the clear explanation of it as follows:

Source: CONTAINER

Target: JOURNEY/TÀFIYÀA

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entities

-The container contain entity

-The journey contain dignitaries

48. Yaa shìga fashii

(3pm.sg-PERF-enter robbery)

He has joined robbery

ROBBERY IS A CONTAINER

From the example above we could understand that, Hausa native speakers conceptualize *fashii* ‘robbery’ as a container. The above example employs “IN” feature of containment. Here the *robbery* mapped with the features of containment and the person mapped with the features of entity based on image schematic structure (Containment schema metaphorically projected onto *robbery*). Image schematic mappings could provide the clear example of it as follows:

Source: CONTAINER

Target: ROBBERY/ FASHÌI

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-The entity

-The person

-Interior

-Inside robbery

-Exterior

-Outside robbery

-Boundary

-The area

49. Soojoojii sunàa cikin atàsaayèe.

(Soldiers-COMPL doing inside-GEN-parade)

‘The soldiers are exercising’

PARADE IS A CONTAINER

The above example has shown that ‘*exercise*’ has metaphorically conceptualized as a container. The above example employs “CONTENT” feature of containment. Here the soldiers are the content in the container. However, *exercise* mapped with the features of container and soldiers mapped with the features of physical entity based image schematic structure (Containment schema metaphorically projected onto *parade*). Image schematic mappings could provide the clear explanation as follows:

Source: CONTAINER

Target: EXERCISE/ ATÌSAAAYÈÈ

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entities

-The entity

-The soldiers

-Pressure in the container

-Pressure in the parade

-The container pressurized the substance

-The parade pressurized the soldiers

-Interior

-Inside parade

-Exterior

-Outside parade

-Boundary

-The barrack

4.6 Time as Container

Time is the inevitable progression into the future with the passing of present event the past. And also time is a quantity of availability of duration. Hausa native speakers metaphorically conceptualize time as a container.

50. Munàa cikin sanyii

(1p.pl-COMPL inside-GEN time-GEN winter)

‘We are in the winter season’

WINTER IS A CONTAINER

From the above expression in (50) we could see that *sanyii* '*winter*' is viewed as a container. The expression employs "CONTENT" feature of containment. Where Hausa native speakers have metaphorically conceptualized *winter* season as a container is based on our encyclopedic knowledge of what container is (Containment schema metaphorically projected onto *winter season*). Image schematic mappings would judge the following:

Source: CONTAINER

Target: WINTER SEASON

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Cold substance inside the container

-Cold in the winter

-Control of cold in the container

-Increases or decreases of cold in
the winter season

-The degree of cold substance in the container

-The degree of cold in the winter

-Melting the substance in the container

-Coming down of snow in the
winter

51. Inàa tàfiyàr kilòomiitaa àshìrin à cikin awàa xaya

(1 pm.sg-PERF walk-GEN twenty kilometers-GEN-PTC inside-GEN-one hour)

‘I walk twenty kilometers in an hour’

HOUR IS A CONTAINER

From the above expression we could understand that, Hausa native speakers have conceptualized *awàa ‘hour’* as a container. The expression employs “CONTENT” feature of containment. However, the person is the entity in the container/*hour*. (Containment schema metaphorically projected onto *hour*). Here image schematic mapping will serve in the following:

Source: CONTAINER

Target: HOUR/AWÀA

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Different entities in the container

-Minutes and seconds in an hour

-The trajector within the bounded location

-The person walks 20 km in an hour

-The entity being physically located within the bounded location

-The person being physically seen on the road walking in an hour

-Movement

-Movement

52. Munàa cikin saabuwar shèekaràa

(1p.pl-PERF inside-GEN new-GEN year)

‘We are in the new year’

YEAR IS A CONTAINER

Looking at example (52) we could understand that Hausa native speakers view *shèekàa* ‘*year*’ as a container. Here, the above example employed “CONTENT” feature of containment. Therefore, the person is the entity within the bounded location/*year*. Even though year is an abstract entity but with container orientation (Containment schema metaphorically projected onto *year*). Therefore, containment schema uses in the following image schema mappings:

Source: CONTAINER

Target: YEAR/ SHÈEKARÀA

-Physical container

-Metaphorical container

-Physical entity

-Metaphorical entity

-Interior

-Inside the year

-Exterior

-Outside the year

-Something in the container

-Something happen in the year

-The substance in the container

-So many things in the year

-The container full with entity

-The year has twelve month

53. Lookàcin wàasaa yaa cikà

(Time-GEN-playing-COMPL full)

‘The game is over’

TIME IS A CONTAINER

In (53) it is clear that *lookàcii* ‘*time*’ has been metaphorically conceptualized as a container. The above example employs the “FULL” feature of containment. Here *time* mapped with the feature of containment based on image schematic structure. However, *time* is an abstract entity but with container orientation. (Containment schema metaphorically projected onto *time*). Image schematic mappings could provide the clear example in the followings:

Source: CONTAINER

Target: TIME/ LOOKÀCII

-Physical container

-Metaphorical container

-Full container

-Full time

-Empty container

-No time

-Substance in the container

-Players come in time

-Surface of the container

-Over time

54. Mun shìga saabon watàa

(1p.pl-GEN enter new-GEN month)

‘We are in a new month’

MONTH IS A CONTAINER

The above example has conceptualized *watàa* ‘*month*’ as a container. From the above example we could understand that people metaphorically entered into *new month*. Here the example employed “IN” feature of containment. However, the *month* mapped with the feature of containment based on image schematic structure (Containment schema metaphorically mapped onto the *month*). Image schematic mappings have provided the clear explanation as shown below:

Source: CONTAINER

Target: MONTH/ WATÀA

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Interior

-Inside month

-Exterior

-Another month

-Entity

-People

55. Mun fitaa dàgà maakòn jiyà

(1P.pl-GEN out from week-GEN yesterday)

‘We were out of last week’

WEEK IS A CONTAINER

The above example has metaphorically conceptualized ‘*week*’ as a container. The above example employed “IN” feature of containment. However, *maakoo* ‘*week*’ as an abstract entity mapped with the features container based on image schematic structure (Containment schema metaphorically projected onto *week*). Image schematic mappings could provide the clear example as follows:

Source: CONTAINER

Target: WEEK/ MAAKÒO

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Interior

-Inside week

-Exterior

-Another week

-Entity

-People

56. Mun gamà zangòn kàràatun à cikin kwaanaa àrbà'in

(1p.pl-GEN finish term-GEN reading-GEN-PTC inside-GEN day forty)

‘We have finished the term within forty days’

DAYS IS A CONTAINER

The example above has metaphorically conceptualized ‘*days*’ as a container. The above example employed “CONTENT” feature of containment. However, *day* is an abstract entity mapped with the features container based on image schematic structure. (Containment schema metaphorically projected onto *days*). Image schematic mappings would provide the clear explanation of it as follows:

Source: SOURCE

Target: DAYS/ KWAANAA

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Interior

-Inside days

-Exterior

Complete forty days

-Entity

-Peoples

-Boundary

-Term

57. Yaarôn yanàa cikin lookàcinsà

(Yaro3pm.sg-GEN inside-GEN time-GEN 3pm.sg)

‘The boy is in his time’

TIME IS A CONTAINER

From the above expression we could understand that, Hausa people view *‘time’* as a container. Here the person as an entity is the content in the container/*time*. Person is the metaphorical entity whereas *time* is an abstract container. Example (57) has employed the “CONTENT” feature of containment (Containment schema metaphorically projected onto *time*). Image schematic mappings would provide the clear understanding of it as follows:

Source: CONTAINER

Target: TIME/ LOOKÀCII

-Physical container

-Abstract container

-Physical entity

-Metaphorical entity

-Something in the container

-Person in his time

-Different entities in the container

-Hours, minutes, seconds in the time

58. Naa shìga awàa ta qàrshee cikin lookàciinaa

(1pm.sg-entered hour-COMPL-last inside-GEN-my time)

‘I am in the last hour of my time’

HOUR IS A CONTAINER

We have seen in the above expression that Hausa native speakers conceptualize *awaa* ‘*hour*’ as container. The expression employs “IN” feature of containment. However, the person is the entity in the container/*hour*. (Containment schema metaphorically projected onto *hour*). Here image schematic mapping will serve in the following:

Source: CONTAINER

Target: HOUR/AWÀÀ

-Physical container

-Metaphorical container

-Different entities in the container

-Minutes and seconds in an hour

-The trajector within the bounded location

-The person within an hour

-The entity being physically located within the bounded location

-The person being physically seen within an hour

-Movement

-Movement

CHAPTER FIVE

Summary and Conclusion

5.0 Introduction

This chapter summarizes this study and draws its conclusion based on the findings of the study.

5.1 Findings

This chapter has demonstrated that the findings of the research shows that Hausa containment schema metaphorically projected from a source domain onto a target domain. The interesting finding revealed by the research is that among the Hausa containment schema that are examined, concrete objects have been metaphorically conceptualized as abstract things while abstract objects have been metaphorically conceptualized as a concrete things. The research also finds out that, among the classes of containment schema emotion is the most influential class of Hausa containment schema with regard to its different classification, (human person as a container, body parts as a container, location as a container, activity as a container, and time as a container). In addition, the research establishes the fact that Hausa containment schemas have a rich conceptual structure when used in different contexts.

5.2 Conclusion

This research is a cognitive semantic study of Hausa containment schema. The study has used data generated from Hausa native speakers and analyzed how containment concepts are schematically conceptualized. The study begins with chapter one which introduced the research topic. It also discussed the background of the study under conceptual structure is embodied; image schema, containment schema, and background of Hausa language are discussed respectively. The aspects discussed in this chapter are statement of the problem, aim and objectives, research questions, significance, as well as scope and limitation of the study.

Chapter two makes a systematic review of an empirical related literature from a corpus of studies on image schema in various languages and cultures. At the end of any work reviewed in this chapter, a link is established between the work and this study. However, virtually every work reviewed in this chapter contributed immensely to this study.

Chapter three examined methodologies and theoretical framework used in this study. This chapter also explored and described the research area, research design, data collection procedure, sample selection used in identifying the data of this study.

Chapter four presented and analyzed the data. However, the chapter is divided into six (6) parts: emotion as a container, human person as a container, body parts as a container, location as a container, activity as a container and time as a container. The summary of the findings revealed by this chapter is that concrete objects metaphorically conceptualized as abstract things while abstract things metaphorically conceptualized as concrete things. It also shows how emotion as a container has been viewed as the dominant concept in the divisions of containment schema.

Chapter five makes a summary, conclusion and findings of the research.

Finally, it discovered that in the data presented and analyzed, the study revealed that containment schema have provided conceptual structure in Hausa metaphor. Among the Hausa containment schema metaphors (HCSM) revealed by the study are: EMOTION AS A CONTAINER, HUMAN PERSON AS A CONTAINER, BODY PARTS AS A CONTAINER, LOCATION AS A CONTAINER, ACTIVITY AS A CONTAINER AND TIME AS A CONTAINER. This study also revealed how containment schema metaphors are conceptually interact in the form of features or structures like CONTAINER, IN-OUT, CONTENT, FULL-EMPTY, AND SURFACE of the containment.

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