Analogical mapping of *ỌKỤKỌ* proverbs in *Ideke* lect

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Abstract: This study examines how analogical mapping is used to analyse *ọkụkọ* proverbs in *Ideke* lect. The objectives of the study are to analyse the attribute and relational mapping of selected *ọkụkọ* proverbs in *Ideke* lect. The data of the study are drawn from *ọmaba* chant of *Ụmụḍiaka in Nsukka area of Enugu State*, through an audio recording of *Ụdara Nwa onyishi* (*Ọmabe*) chant and also the study uses introspection since the researchers are indigenous speakers of the *Ideke* lect. The research desgn used in this study is a qualitative research paradigm. The study was done descriptively and purposive sampling was used to sample the population. The analogical mapping theory is adopted as the framework for this study. The study finds out that *ọkụkọ* proverbs in *Ideke* lect has abstract meanings which contradict the physical (source concepts) image. Another finding of the study proves that in *Ideke* lect, *ọkụkọ* as used in this study possess different semantic impulse due to the sociolinguistic environment where such proverbs are being used. These different shades of meanings will be gotten by aligning the physical concept to abstract concept(s). During the analysis of *ọkụkọ* proverbs in *Ideke* lect, it is evident that source domain is liable to form various new abstract semantic realisations which was not the initial semantic usage of the linguistic expression. From the semantic purview, proverbs are complex cognitive tasks which links source domain to the target domain.

Keywords: Analogical mapping, Ọkụkọ, Proverb, Ideke, lect

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1. Introduction

Language is the kernel of communication which could be semantically encoded differently in different speech communities. Language could be studied scientifically. The scientific study of language refers to linguistics (Lyons, 1968: 1). Linguistics has been studied from era of formal grammar to functional grammar, then, presently to cognitive grammar or cognitive linguistics. Cognitive linguistics predominantly came into existence in 1970s in order to marry both the behaviourism and the mentalist theories of language. Cognitive linguists agree that cognitive linguistics is a middle-of-road orientation in the study of language (Aboh, 2019). In line with the statement of Aboh, language studies involve both environmental and mentalist features in shaping language pedagogy and also in deciphering semantic knowledge incurred on syntactic structures. It showcases that meaning of an utterance is not an independent entity. Meaning of an utterance hinges on other grammatical units of the same language. These other grammatical units are regulated using one theory or the other in analysing data or corpus gathered from a speech community. Grammar is a conceptual entity where the semantic knowledge is obtained from a language being studied (William and Cruse, 2004). Grammar is a means to an end and not an end itself. Since language is studied cognitively, some theories like conceptual metaphor, image schemas, and analogical mapping are adhered strictly to shade more semantic impulse to linguistic concepts (Lakoff and Johnson, 1980).

Image schemas occur from our recurrent and ubiquitous experiences with elements in a container. Johnson (1987) in a book entitled, *The Body of the Mind* proposed that embodied experience gives rise to image schemas within a conceptual system. Image schemas derive from sensory and perceptual experience as we interact with and move about in the world. Human beings walk upright, and because we have a head at the top and feet at the bottom, then the vertical axis is characterised by up-down or top-bottom asymmetry. That is, the top and bottom bodies are different. Apart from the image schema, the next is the conceptual metaphor theory.

Conceptual metaphor theory was first proposed by George Lakkof and Mark Johnson (1980) in their book entitled, *Metaphor We Live By.* Conceptual metaphor theory (hereafter, CMT) is the oldest theory of cognitive semantics. CMT agrees that metaphor is not simply a stylistic feature of language. CMT is metaphorical in its operation. Conceptual structure is organised according to cross domain mappings. Conceptual operations involving mappings such as conceptual proverbs are known as conceptual projection. The claim of CMT is that conceptual structures are grounded in embodied experience and the second claim is that semantic structure reflects on a conceptual structure. Despite the image schema and the conceptual metaphor theory, analogical mapping abounds as an aspect of cognitive semantics.

Analogical mapping is an offshoot of an analogy. Analogy is operational in everyday language but it manifests more on figurative language. Two domains are relevant in analogical mapping whether in metaphor or in metonymy. These two domains are the base or source and the target descriptions. The source description positions the ways of viewing the new concepts or situations and as well as the inference it holds. Analogical mapping requires alignments on correspondences between two situations or structures and projecting inferences from the source to the target situations (Gentner, 2003). Apart from this *projecting inference*, two other cognitive processes are considered. These more cognitive processes are *re-representation* of one or both analogies to improve cross-match, and *abstraction* of the structure common to both analogies. Analogical mapping has been applied in many areas of language studies. Many scholars have analysed one linguistic concept or another using image schemas or analogical mapping. Different areas of linguistics such as syntax, semantics, cognitive linguistics, poetry, proverbs, metaphor, pragmatics and sociolinguistics have received a full hand of analyses using analogical mapping, image schemas or conceptual metaphor theories. This analysis is directed towards data or corpus as regarded to quantitative paradigm and qualitative paradigm respectively. In analysing metaphor, it is evident that

many scholars have used image schema to achieve their research aims. Image schemas are body-mind constructs which are deduced from concrete to abstract phenomena (Johnson, 1987; Saeed, 2003; Johnson, 2005; Obitube, 2017; Aboh, 2019). Cognitive semantics (hereafter, CS) has been used to analyse rhetoric (Turner, 1987), CS has also been used to analyse categories of language (Lakoff, 1987), poetic language (Lakoff and Turner, 1989; Freeman, 1998; Esfehani, 2011; Aboh, 2019), in studying historical linguistics (Sweester, 1990), in analysing ethics (Johnson, 1993), it has also been used in studying Igbo verbs (Mbah and Edoga, 2012; Onuoha, Mbah and Nwaozuzu, 2014) and also in studying proverbs (Lakoff and Turner, 1989). Irrespective of the above theories, Gentner (1983) formulates the structure-mapping theory (hereafter, SMT). This SMT was developed by Gentner to cover the gap which was not handled by CMT.

Structure-mapping theory was first appeared in an article written by Gentner 1983 and its aim is to clarify the psychological processes that are used in analogical mapping. The theory claims that both the source and the target representations are gotten from aligning the source and target premises by comparing them according to its relational structures. At the beginning of the alignment from the source to target situations, an inference is drawn and projected from the two domains. It means that both speaker and the listener should realised one-to-one correspondence between elements in the source and target premises, and the arguments of the corresponding predicates. Analogical mapping is a domain-general cognitive process found in language development, and more particularly in constructing the abstraction schemas (Leroy, Maillart and Praisse, 2014).

In making the Leroy et al statement a conceptual affair, Obitube (2017: 63) suffices it to say that "the mapping of analogies by a person is always, and will always be based on the experiences of the person mapping them". Therefore, analogical mapping could be applied in problem solving, creativity, language acquisition and as well as in making comparison. Meanwhile, this study seeks to analyse *ọkụkọ* proverbs in *Ideke* lect of *Nsukka* Igbo using analogical mapping. *Ideke* lect is a traditional name for *Nsukka* urban. *Ideke* is made up of *Nkpụnanọ, Nru,* and *Ihe na Owerre*. In the north side it shares boundary with *Obụkpa, Ọba Uduleke,* in the south, her neighbours are *Leja, Obimo* while in the east, you found *Eha Arụmaọna, Ede Ọbara,* then, in the west, her neighbours are *Erọ Mkpoke, Edem Anị. Ideke* people especially adults patronise proverbs in a complete turnover. There are some proverbs for animals, children, men, women, physical objects and abstract situations. This study focuses on *ọkụkọ* proverbs as they are used in *Ideke* lect on *ọmaba* chants. The *ọkụkọ* proverbs we analysed were drawn from *ọmaba* (Ụdara nwaonishi) chant of *Ụmụdịaka* village in Nsukka Igbo.

The statement of the problem lies on how people understand proverbs in *Ideke* lect in Nsukka area of Enugu State, Nigeria. Proverbs are complex entities which have many interpretations among different listeners of different contexts. These different interpretations of proverb may be drawn either literal or figuratively. When it is figuratively done, it needs a deep semantic knowledge to understand the proverbs in question. In such case, human beings are regarded as high animals; therefore, other animals are seen as our extended cousins. These extended cousins (animals) may be used in proverbs to denote human beings. In order to understand the meaning, there exist the relational features which are designated as common features of both source and target domain. These correspondences are regarded as analogical mapping. Analogical mapping tries to relate some features of animals in *Ideke* proverbs to infer human behaviour or vice versa. Sometimes, animal proverbs do not necessarily mean that such proverbs are referring to animal. This ideology behind understanding of proverbs is so esoteric that a few people have difficulties in arriving to the meaning of proverbs. In *Ideke* lect, the same semantic issues occur among the members of the speech community. That is why proverbs are regarded as foods of elders. This means that children interpret proverbs literally. Adults have different methods and theories of approaching African proverbs in general and *Ideke* proverbs in particular. One of the theories which account for the meaning of *ọkụkọ* proverbs in *Ideke* lect is analogical mapping. Some of *ọkụkọ* attributes which are used while applying proverbs in communication have different semantic interpretations or underlying meanings. These different interpretations indicate that the *ọkụkọ* or its character mentioned is mapped to human attribution. In such proverbial statements, human perception is basically changed. For us to understand proverbs, the idea of representation of situations in the memory and cross-matching them in the target state abound.

This study will serve as an academic tool for people engaging themselves in academic research within the scope of analysing any type of proverbs using analogical mapping. The originality of the study lies on the academic gaps it tends to fill. This academic lacuna indicates that there are no studies on understanding proverbs in *Ideke*

lect using analogical mapping from the best knowledge of the researchers. The study will add to the literature in analogical mapping in general and its application to proverbs in *Nsụka Asadụ Ideke Arụmaọna.* It will also serve as a reference to future researchers who will participate into a research work on analogical mapping.

The corpus for this study was collected from *ọmabe* chants in *Ụmụdịaka* village in *Nsụkka*, and participant observation was also adopted. The population of the study comprises the traditional *ọmabe* chant singers in *Ideke* speech community. Purposive sampling was used to sample the actual population of the study.

2. Literature review

This section is divided into four subheadings. The first part examines the theoretical studies. The second part focuses on the empirical studies, where related researches on analogical mapping of proverbs were reviewed. Then the third part hinges on the summary of literature review and the fourth part is on theoretical framework.

1.1 Theoretical studies

In accounting for the meaning of meaning, a number of theories have been developed and these theories will be reviewed for prior understanding of meanings of utterances. Since this study is on cognitive semantics, we will only review some of cognitive semantic theories which will link the present study to the theory of analogical mapping. These theories to review are conceptual metaphor theory, image schemas theory, and analogical mapping.

1.1.1 Conceptual Metaphor Theory

Conceptual Metaphor Theory (hereafter, CMT) is developed by Lakoff and Johnson (1980) in a book entitled *Metaphors We Live By*. Earlier before the publication of this book, people believed that metaphors are centralised in literature alone and particularly in poetry. Metaphors were seen as figurative language which arouses the mind of listeners or readers. CMT has a different shade of participation among the user. George Lakoff and Mark Johnson conceptual metaphor theory is by and large a theory of what (abstract) concepts are, how they are structured, and how this structure is acquired. That is by mapping of structure from one more concrete domain to another more abstract domain. CMT therefore rest on "cross-domain mapping."

The claims of CMT indicate that metaphor is omnipresent in our daily thoughts and actions. In other words, these indicate that our abstract concepts are metaphorically structured and that cross-domain mappings constitute one of the fundamental cognitive meaning-making processes are empirical and can therefore be put to test. Bundgaard (2019) sees conceptual metaphor theory as a theory of concepts in light of recent experimental findings. This means that our mind performs cross-domain mappings when there is conventional conceptual metaphor such as "Death is Rest" or "Love is a Journey." It is pertinent to draw two conclusions from the above illustrations. (1) It is necessary to distinguish between cross-domain mapping and metaphoric structure of our concepts. (2) Conceptual metaphor theory is not an adequate theory of concept (Bundgaard, 2019). By streamlining these claims, CMT has these tenets. These tenets are as follow: metaphor necessitates thinking, knowledge, it focuses on abstract linguistic patterns, metaphor is ideological in making, it is based on existential experience, and it is culture bound. In the work of Lakoff and Johnson (1980); Needham-Didsbury (2016) and Krisagbedo and Agbedo (2018), these tenets have been used in different manner. The theorists of CMT believe that every abstract lexical form has a concrete object as a referent.

The strength of the conceptual metaphor theory holds that all human expressions (spoken and written) are metaphorical. Though, it was realised that metaphor is not seen from the figurative language perspective alone. Despite the strengths of CMT, it has loophole(s). Lakoff and Johnson fail to give an in-depth explanation on how human experiences are used to conceptualised metaphor until in 1987. This theory also fails to recognise that there may be some constraints on cognitive cross-domain mappings. Johnson (1987) fills the gaps observed in the conceptual metaphor theory. Johnson's attempt to strengthen CMT made him to develop another theory called the Image Schemas Theory (henceforth, IST). This theory first appeared in his book published in 1987 and it is entitled: *The body in the mind: The bodily basis of meaning, imagination, and reason.* This study review the image schemas theory as one the cognitive semantic theories.

1.1.2 Image Schemas Theory

The image schemas theory is a cognitive semantic theory which was propounded by Mark Johnson in 1987 in his book entitled: The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason and also in another book entitled: Women, Fire and Dangerous Things written by George Lakoff in 1987. Image schema is a dynamic pattern of organism-environment interactions which mostly reveals itself in the terrain of our basic sensory-motor experience. This indicates that image schema could be surveyed in different methods.

One of these methods of surveying image schemas is the phenomenological description. Johnson (2005) postulates that "one way to begin surveying the range of image schemas is via a phenomenological description of the basic structural features of human bodily experience. The phenomenological survey of image schemas means a reflective interrogation of recurring patterns of our embodied experience. In other word, the structure of human perception, object manipulation and bodily movement share several specific sensory-motor capabilities geared towards the size of human body and rules that control human activities in an environment where human being lives. The sensory-motor helps us to understand the movement of human being from one position to the opposite direction. This is why Turner (1991) states that human beings are symmetrical creatures. Had it been that human beings are non-symmetrical creatures, we would not mention up and down, right and left, and front and back. Despite the symmetric nature of human bodily experiences, our perceptual ability over human movement and thought in an environment would have taken another shape. This theory has some claims which will be discussed below.

The claims of image schemas are as follows: (1) Image schemas are a vital part of what makes it possible for our bodily experiences to have meaning for human beings. The meaning is that of recurring patterns and structures of sensory-motor experiences, (2) Image schemas are not to be comprehended either as merely "mental" or merely "bodily", but rather as a configuration of what Dewell (1994) called "bodily-Mind." Dewell observed that the continuity of our physical interactions in the society is based on imaging and thinking and (3) Image schemas structure has logic of SOURCE-PARTH-GOAL schema. This logic of image schemas could be spatial or bodily logic. It is spatial it occurs in a space while it is bodily when there is movement of bodily experiences. In a fairly explanation, it is such spatial or bodily logic that make human being to make a judicious use of our sense, and act wisely within our ordinary experiences. The sense we mean here is the mind. Image schemas composed of the mind and the body. The bodily experiences are assigned meaning by the mind while the abstract meaning or image created by the mind is made physical by the body. This why Johnson (2005: 23-24) states that "failure to recognize the non-dualistic mental-bodily reality of image schemas would cause the collapse of the whole project of utilizing image schematic logic to explain abstract thought."

The aforementioned explanation indicates that the displacement of bodily experiences in an environment connotes both abstract and physical interpretations which could be seen in different directions. These different directions accrue to the movements and experiences of the body necessitate different image schemas. Johnson (1987) lists them thus: CONTAINMENT, SOURCE-PATH-GOAL, FORCE, SCALARITY, VERTICALITY, and CENTRAL-PERIPHERY.

1.1.3 Analogical Mapping Theory (henceforth, AMT)

Analogical mapping theory is one of the cognitive theories which its origin is so confusing among cognitive scholars. Some scholars posit that Kikuya Ichakawa propounded analogical mapping in 1963. These scholars make reference to Ichakawa's book, *Analogical mapping theory in creative thinking* (Obitube, 2017)*. According to Obitube (2017), there are two possible ways of achieving analogical mapping. The first one is by improving the semantic flexibility of symbolic representations and secondly, by improving the structural flexibility of distributed representations.

The claim of analogical mapping is that it requires aligning of the two situations (source and target domains) by finding the correspondences between the two representations and thereby making inferences from the physical to the abstract domains. Another claim of analogical mapping is that linguistic data or corpuses are manipulated in speakers' language in order to achieve the conceptual meanings. Conceptual meaning is very

complex to many scholars. This complexity of concepts made those scholars to modify analogical mapping (Gentner, 1983; Holyoak and Thagard, 1995; Facounnier, 1997; Freeman, 1998, and Facounnier and Turner, 2002). Analogical mapping has been applied to different fields of study. For example, Facounnier (1997) transfers *virus* as a concept from human body to a computer. The similar feature of human body and that of a computer as a system brought about mapping *virus* from the source to the target domain.

This study adopts analogical mapping in examining animal proverbs in *Ideke* lect of *Nsukka* dialect cluster. Three stages of analogical mapping will be realised in the study: (i) retrieval, (ii) mapping, and (iii) evaluation. Fauconnier (1997) classifies mapping into three: projecting mapping, pragmatic function mapping, and schema mapping.

1.2 Empirical studies

Gentner and Smith (2012) studied analogical reasoning as it concerns intelligent species in solving human problems in their immediate environment by applying human cognitive ability to conceptual entities or linguistic expressions in order to make inferences. The study categorises the domain of cognitive tasks into the source and the target domains. Sequel to this, Gentner and Smith postulate that there must be an atom of feature similarity between the source domain and the target domain, and then inferences are drawn from the physical representations to abstract representations. These scholars believe that factors such as systematic, transparency and task factors such as context and time pressure influence mapping.

This study resembles the current research work because both handle mapping while the present study differs in the sense that it will analyse *ọkụkọ* proverbs in *Ideke* lect.

Holyoak (2012) explicates analogy and relational reasoning. The study sought to examine the structural comparisons of mental representations. This research work also proves that inferences are generated on the patterns of relational roles. The objectives of this study lie on the retrieval of structural knowledge from a long term memory, representing and manipulating role-filler bindings in operating memory, identifying linguistics expressions that play corresponding roles, generating new inference and learning abstract schemas.

The study finds out that analogical inferences are guided by casual knowledge about how the source domain operates. It also reveals that human analogical reasoning is heavily dependent on operative memory and other functions which are formed from multiple relations that come together to solve human problems. Both the present study and the Holyoak's study analyse analogical mapping as a cognitive representations. Conversely, the study at hand uses analogical mapping as a cognitive theory to analyse *ọkụkọ* proverbs in *Ideke* lects.

Aboh (2019) had a research on a cognitive semantic of shehu Sani's poem for the Broom. The objectives of this study are to examine the attribute mapping, relational mapping and the system mapping of the poem. This study used analogical mapping as its framework. The study gathers its data from Shehu Sani's facebook page. The study finds out that the attribute mapping of concrete entities could be realised as abstract entities. Then, the idea of 'broom' means good governance. Thirdly, the study sees broom as the APC in the realm of system mapping. This study and the present research are not the same because this study analysed political poem while the present study analyses *ọkụkọ* proverbs as they are extracted from *Ọmabe* chant of *Ụmụdịaka* in *Ideke* lect of *Nsukka* Igbo area. Both studies use analogical mapping as their theoretical framework.

1.3   Summary of literature review

In cognitive semantics, many theories abound to analyse experiential cognition either in structural or semantic level. These theories are conceptual metaphor theory, image schema, and analogical mapping. Different theories have been used to study proverbs, poetry, verbs, and some other linguistic expressions that entail cognition task. From the best knowledge of the researchers, no research has been done using analogical mapping to analyse *ọkụkọ* proverbs in *Ideke* lect. This is the academic gap that makes this study to be an outstanding one.

1.4 Theoretical framework

Analogical mapping theory will be used as a theoretical framework for this study. Analogical mapping proves that *ọkụkọ* as a linguistic entity is used to mean many abstract entities. Two domains (source and target) of

the theory will be looked upon. The study will consider the two stages of analogical mapping which are stated thus: (i) the retrieval, (ii) the mapping.

By using this theory, *ọkụkọ* proverbs in *Ideke* lect will be decoded, unpacked, and reattached to a new situation just for us to unleash its meaning potentials. The unpacked process necessitates brain contents such as metaphor and image mapping which must be analogically mapped to the target situation. The animal proverbs in *Ideke* lect will be presented and analysed using the tenets of analogical mapping theory.

3. Data presentation and analysis

The data presentation of the *ọ́kụ̀kọ́* proverbs in *Ideke* lect will be done via two tenets out of three tenets of analogical mapping theory. These tenets are as follows: attribute and relational mappings. These tenets are analysed based on structural sequence pattern representation and semantic knowledge representation.

3.1 Data presentation

Ọ́kụ̀kọ́ proverbs in *Ideke* lect that form the data of this study are listed hereunder:

1. Ọ́kụ̀kọ́ nwā ōgbényè bụ̀ éshù ényé.
2. Ọ́kụ̀kọ́ hùgị́dẹ́ kẹ́-éshì áhụ̀ ọ̀kwà mọgụ̀ bọ́shị̄ ńkē ēnyé.
3. Ọ́kụ̀kọ́ nyụ́ā ẹ̄hụ̀; álụ̀ áchụ́ā ọ̀sọ́.
4. Ọ́kụ̀kọ́ ámágụ̀ ìyè éjí wụ̀tá ábọ̄ āzụ̀zụ̀.
5. Íhé éshù hụ̀rụ̀ gbálāgá kẹ́ ọ́kụ̀kọ́ hụ̀rụ̀ ná-átụ̀ ọ́nụ̀.
6. Ọ́kụ̀kọ́ sì nà íyé nyà jì élé ẹ́nyà n'élù mà nyà ná-ànwụ̀ múnyì bụ̀ nà íyé né-ēgbù nyé né-éshì n'élú ábyā.
7. Ọ́kụ̀kọ́ ná-átẹ́gọ̀nụ̀ ìté ólù chètékwē ụ́mà gbúrū énū.
8. Ńkàkà héfᵊtèrè n'íkpó ọ́kụ̀kọ́ ná-álá bé ńdí má.
9. Ẹ̀kwá ọ́kụ̀kọ́ tíè ákụ̀, íhèrè éméé ḿkpùmé.
10. Ọ́kụ̀kọ́ jị́-ábụ́ óké nè-éshite n'ẹ̀kwá.
11. Ọ́kụ̀kọ́ yárá kwọ́kọ́m, ó jírí gᵊnᵊ wēē zígᵊdè ụ́mụ̄ nyà.
12. Ọ̀chụ́ nwá ọ́kụ̀kọ́ nwē ẹ́dà nwá ọ́kụ̀kọ́ nwè mwémwé ọ́sọ́.
13. Ìkᵊkᵊ kèé, á hụ̀ma óhụ́ ọ́kụ̀kọ́.
14. Ọ́kụ̀kọ́ ánᵊgᵊ échézó ónyé hóró énù ọ́dụ̀ n'údú múnyì.
15. Ónyé tété ụ́rụ̄á, ọ́kụ̀kọ́ chụ́gᵊdᵊnụ̀ ọ́sọ́, sánụ̀ gbagụdᵊ maka nẹ́ ọ̀ mágụ̀ mẹ́ ó fúrù ízē n'ẹ́nyásᵊ.

3.2 Attribute mapping of ọ́kụ̀kọ́ proverbs in Ideke lect

Attribute mapping is of the opinion that one object is compared to another object by considering their semantic forms, nature or conditions. Sometimes, it does not consider the size of these objects. There is an account where one physical object may be used for so many unknown entities. This indicates that this source entity is used as allusion to other objects which have dynamic meanings with elements mentioned in the source domain. In this study, there are attribute mappings of *ọ́kụ̀kọ̀* (chicken) which have different sheds of meaning depending on the structure, semantic form and conditions attached to *ọ́kụ̀kọ́* in different syntactic structure. In data 1, *ọ́kụ̀kọ́* is attributed to possession. It means that a poor person has possession which serves the same purpose with the wealth of the riches. Second example postulates that *ọ́kụ̀kọ́* in this context means sameness. It does not portray chicken as mentioned in the proverb. The third example signifies that *ọ́kụ̀kọ́* is mapped to abstract semantic representation which is coded in the brain. The concept *ọ́kụ̀kọ́* means evil person. It does not consider the size of the two enties, person and chicken. Example 4 does not mean the same with example three. The concept, *ọ́kụ̀kọ́* is aligned to an abstract concept, fool which has nothing in common with chicken but it is attributed to it. The *ọ́kụ̀kọ́* in example 5 indicates coward. The attitude of *ọ́kụ̀kọ́* here is attributed to coward. It is also evident from the table below that *ọ́kụ̀kọ́* in example 6 showcases sage. *ọ́kụ̀kọ́* is given attribute of human by saying why it looks up while drinking. In example 7, *ọ́kụ̀kọ́* is seen as carcass but still has the ability to perform the acts of the livings. Therefore, *ọ́kụ̀kọ́* indicates misjudgement. This proverb is used when there is misjudgement among human beings and *ọmabẹ* ancestral masquerade warns against such act in *Ideke* people. Let us examine

example 8. *Ọ́kụ̀kọ́* in this example semantically shows the devourer. Amidst the devourers, preys are warned to be security conscious.
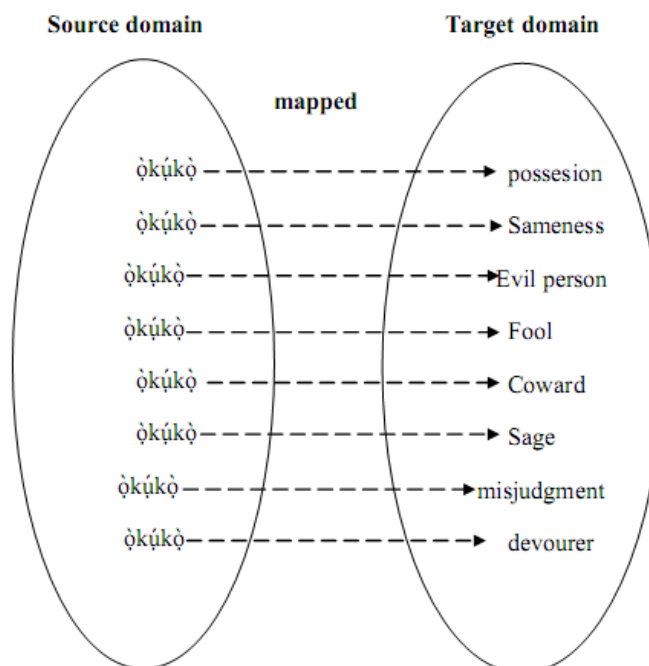

Figure 1. Source domain.

From the diagram (Figure 1), it is evident that elements of the source domain were mapped or aligned to abstract or target domains. In the *Ideke* lect, *ọ́kụ̀kọ́* could be attributed to limitless abstract entities. The above explanation shows that the target elements or domain were cognitively realised and this is the reason why the dotted arrows are used to link the target domains.

In analysing *ọ́kụ̀kọ́* proverbs in *Ideke* lect using analogical mapping is just to enrich the empirical support of having the source domain and the target domain in expressing the semantic representation of syntactic elements in *Ideke* lect. This abstract entity is limitless depending on the context of the speaker and the listener(s) and the cognitive tasks involved during conversation. There may be a target element slot where any related features or concepts can be fixed in. Another thing which is realised from the animal proverbs in *Ideke* lect used as data proves that each proverb has two premises. The meaning of premise 1 is realised from the premise 2 which is the predicate of the argument. This idea of argument and predicate is generalised across cultures. For example in English: 'a stitch in time; saves nine'. In this example, *a stitch in time* is the first premise while *saves nine* forms the second premise. Then, the first premise has no meaning until the second premise is attached to it.

3.3 Relational mapping of animal proverbs in Ideke lect

Relational mapping is so active in broadening the resemblance between two corresponding objects that are aligned to the target elements which paves way for further inferences. At this point of relational or resemblance mapping, * èkwá ọ́kụ̀kọ́* in example 9 resembles stone but it is not as strong as stone. Meanwhile, it is a shameful thing to break kernel with egg. It also indicates that if such occur, then, there is no need to relevant to have stone. In example 10, the relationship between hen and the cock leads to reproduction, whereas, the reproduction of cock alone leads to de-reproduction. This de-reproduction signifies the extinction of a society.

In example 11, the relationship between *ọ́kụ̀kọ́* and *kwọ́kọ́m* indicates that human beings are not meant to be lazy. Laziness in this aspect brings about famine and *ọ́kụ̀kọ́* is the causative agent while the chickens are entities that receive the punishment. Data presentation 12 denotes that *ọ́kụ̀kọ́* in the proverb means the poor and the righteous one always escape their prey. The relationship between the righteous and the evil one is the escapee

of the righteous. The study relates *ókụ̀kọ́* as a prey while the predator is the looser. Example 13, the relationship between *ókụ̀kọ́* and *ìkầkầ* lies on the unmasking of evil act by the whistle blowers or jurists. Ọhụ́ in this context depicts evil act done in a secret. The relational mapping abounds in example 14. *Ókụ̀kọ́* plays an important role of a person who does not forget yesterday in expense of today. The link between the benefactor and the agent lies on *ókụ̀kọ́* and *ónyé* (person). In the relational analysis of example 15, the small organism, *ókụ̀kọ́* becomes a beast that chases a super-ordinate animal (human beings). It means that they inhibit in the same environment and the mutual relationship between *ókụ̀kọ́* and human beings disappears over in the night. It means and abomination in the land of *Ideke*.

4.1 Summary of the findings

It has been examined that *ókụ̀kọ́* proverbs in *Ideke* lect could be analysed using analogical mapping theory from the cognitive semantic purview. The study reveals that analogical mapping of *ókụ̀kọ́* proverbs in *Ideke* lect has both the source and the target domains. The source domain conceptualised an entity while the target domain provides numerous semantic interpretations of the same concept. Both the source domain is a physical entity the target domain is an abstract entity showing different semantic interpretations as they are devised in the brain. That is the two interpretations are done in the body and in the mind. Another important thing to notice is that what connects the source domain and the target domains are dotted arrows. The reason why dotted arrows are used is to showcase that target representation cannot be seen with the physical eyes but it takes place in the mind of the listener. The abstract domain is used to make inferences. The study also finds out that most of the *ókụ̀kọ́* proverbs in *Ideke* lect have two premises. The first premise is the argument while the second premise is the predicate. Most a times, the meaning of the first premise is realised by the completion of the second premise.

5. Conclusions

Ọkụ̀kọ́ proverbs in *Ideke* lect are metaphorical in nature and their semantic interpretations anchor on bodily movement and the mind. This bodily movement and the mind make *ókụ̀kọ́* proverbs in *Ideke* lect a cognitive task. This is why proverbs are mainly understood by adults who have in-depth reasoning than children. Then, the attribute of the human body has relationship with the mind and the two help in the semantic interpretation of concepts through human experiences over a long period in a particular context and can be used to draw inferences for the future occurrences. *Ọ́kụ̀kọ́* proverbs in *Ideke* lect could be conceptualised from the source situation to the target situation.

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