CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Before the beginning of cognitive semantics in the 1970s, approaches to linguistics was generally divided into psychological and formal approaches. Psychological approaches focused on the relationship between language and other psychological phenomena, such as reasoning and memory. Formal approaches tended to address specifically grammar-related aspect of linguistics, sometimes treating meaning as a separate issue altogether. Before the advent of cognitive linguistics, formal linguistics had different levels with different rules that apply to generative grammar but did not agree that such a distinction exists and looks into the general principles. Formalists are concerned with developing descriptively adequate account of linguistic phenomena and with modeling the representation of knowledge of language in the mind. Formalists considered the communicative function of language to be irrelevant to its analysis following Chomsky's. Formal linguistics made up of science and psychology is characterised by the habit of breaking language into levels-syntax, morphology, phonology and semantics and their rules. It does not try to look at other aspects of linguistics. Formal linguistics looks at the horizontal levels of language. It finds out rules that cut across all forms of language. Functionalists are concerned with exploring the social and communicative function of situated language use. They are linguists that take the communicative functions of language to be important for its analysis. Cognitive linguists while functionalist in spirit are concerned both with achieving descriptive adequacy and with modeling language as a cognitive phenomenon.

Cognitive linguistics arose out of dissatisfaction with the formal linguistic method invented by Chomsky's generative grammar. Generative grammar is interested in knowledge of the language; cognitive linguistics is interested in knowledge through the language. Generative grammar belongs to the "first cognitive revolution" of the 1950s (Sinha, l999) while cognitive linguistics is of the "second cognitive revolution". Cognitive linguistics looks at all the levels and the principles that apply to other aspects of linguistics and what is common among the generalisations. It attempts to find the loopholes common and similar to all other aspects of linguistics. Until recently, a thorough and explicit alternative to the problem of generative grammar was not available as an approach to language.

The situation began to change, however, with the works of researchers and theorists such as Lakoff (1987, 1990) and Langacker (1987, 1990) who speak of what they do as cognitive linguists. In the new view, human languages are best thought of not as formal theories, but as cultural products, that embody, in basic ways, both the cognition of which they are composed of and the social-communicative ends that they have evolved to serve. The paradigm of such research is aimed at uncovering the cognitive structure and communicative strategies that underlie human language use and not for constructing more elegant formalism.

- Cognitive linguistics describes language structure in terms of basic psychological (cognition, social-cognitive) processes.
- Cognitive linguistics is congenial to developmental analyses. Formalistic approaches may not make any of these claims. Description of language fits with description of cognition and social cognition.

Cognitive linguistics is a psychologically based approach to linguistic competence. Many cognitive linguists are of the opinion that languages are best described and explained exclusively in terms of more basic linguistic categories of all types-from words to syntactic categories as 'sentence subject' displays prototypical structures based on the suggestion of analyses and findings. Lakoff (1987) asserts that these prototypical structures are formed through a general process and that linguistic structures human beings operate involve figurative extensions of more basic cognitive categories. A prototypical structure is fundamentally incompatible with the essentialistic categories required by formal grammar. Cognitive linguistics is better in developmental approach because (i) it relies on grammar of cognitive structures where investigators conduct research in other cognitive research domains (ii) the prototypical concepts and categories of linguistics are open to child developmental change. Categories without essential properties can evolve naturally and gradually into entities. In contrast to cognitive linguistic approach, other approaches to the study of language often separate the language faculty into distinct areas such as phonology (sound), semantics (word and sentence meaning), pragmatics (meaning in discourse context), morphology (word structure), syntax (sentence structure), and so on. Formal linguistics had little bases for generalisation across these aspects of language or for the study of their interrelations. Language is built in the child and environment affects the ability of the child to learn language based on practice. For the last few decades, the border between mentalism and behaviourism has moved: a formal model appears which includes both its mental domain and its behaviour.

Chomsky was one of the main figures that pioneered generative grammar. His basic claim is that the grammar for human language is too complex and abstract to be learnt on the basis of the type of experiences to which children have access. Language learning is analytical, generative and at the same time creative (O'Grady 1987:494). Chomsky asserts that complex linguistic structures cannot be learnt so easily from environment among children. The cognitive linguists argue that both functional and formal linguistics are important for the child to learn language. Language acquisition seems to be a process both of analogy and application, practice and exposure and nature and nurture as an innate potential. Cognitive linguistics started as a result of the disagreement between formalists and functionalists. It bridged the difference between the behaviourist and psycholinguistic approach.

Cognitive linguistics is an approach to language analysis. It originated in the late seventies and early eighties in the works of Lakoff, Langacker and Talmy. They were the founding fathers. It is not a single theory of language but a cluster of broadly compatible approaches best described as a 'movement' or an 'enterprise'. Cognitive linguistics takes its inspiration from the tradition in psychology and philosophy that emphasises: (i) the human experience and (ii) centrality of the human body. Precisely, it does not constitute a single closely-articulated theory; but, it adopts a common set of core commitments and guiding principles, leading to a diverse range of complementary, overlapping (and sometimes competing) theories (see Fauconnier (2007) and Geeraerts (2007). Regier (1996:27) ... opines that one of the primary tasks of cognitive linguistics is the ferreting out of links between language and the rest of human cognition. It is a modern school of linguistic thought and practice, concerned with investigating the relationship between human language, the mind and socio-physical experience (see Evans, Bergen and Zinken (2006). Gibbs (1996) says this endeavour deserves the term *cognitive*, because cognitive linguistics incorporates a wide range of data from other disciplines, seeks for correspondences between conceptual thought, bodily experience and linguistic structure, and also seeks to discover the actual contents of human cognition. Cognitive linguistics relates the brain to other levels of cognitive science that know more about the mind. Cognitive linguists are interested in language and they focus on the mind and the brain. They assume that language is a cognitive ability which gives a clearer understanding of the mind. The principle of linguistic structure reflects what is known about human cognition from other disciplines, particularly the other cognitive sciences (philosophy, psychology, artificial intelligence and neuroscience). Language and linguistic organisation should reflect general cognitive principles rather than cognitive principles that are specific to language. Languages are abilities that only humans have. It is universal. Evan (2006) opines that a further achievement of the cognitive linguistics enterprise has been to re-evaluate formalist and

functionalist concerns. As a consequence, there is often little basis for generalisation across these aspects of language or for the study of their interrelations. This is particularly true of formal linguistics, which attempts to model language by positing explicit mechanical devices or procedures operating on theoretic primitives in order to produce all the possible grammatical sentences by the work of Noam Chomsky (1965, 1981, 1995) and the paradigm of Generative Grammar, and the tradition known as Formal Semantics, inspired by a philosopher of language named Richard Montague (see Montague (1970 and 1973, Cann 1993). In formal linguistics areas such as phonology, semantics, and syntax concern significantly different kinds of structuring principle operating over different kinds of primitives. A syntax module is an area in the mind concerned with structuring words into sentences while a phonology module is concerned with structuring sounds into patterns permitted by rules of any given language and by human language in general.

The objective of modern linguistics is the modular view of mind that reinforces the idea that modern linguistics is justified in separating the study of language into distinct sub-disciplines, not only on grounds of practicality, because the components of language are wholly distinct, and, in terms of organisation, incommensurables. Cognitive linguistics treats areas such as syntax, phonology, and semantics as notionally distinct.

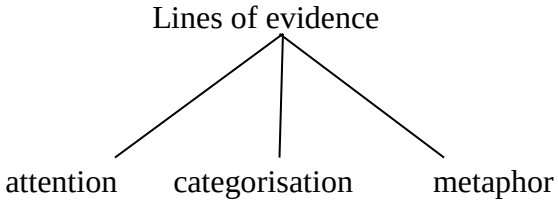
Lakoff (1990) opines that cognitive linguistics represents a dedication to characterising general principles that apply to all aspects of the human language. This goal is just a special sub-case of the standard commitment in science to seek the broadest generalisation possible. Lakoff (1990) posits that there are two common assumptions brought to light as two key commitments, which characterize the cognitive linguistic enterprise: a) generalisation commitment and b) cognitive commitment. The two commitments go hand in hand.

The generalisation commitment is concerned with the assumption that some common principles apply to all aspects of language, and that the function of linguistics is to identify and analyse such principles. This approach also has within it the aspect of grammar that has been described as distinct modules as sharing the same principles. The aim of generalisation commitment represents a commitment to openly investigate how the various aspects of linguistic knowledge emerge from a common act of human cognition. Generalisation commitment (Lakoff 1990) represents a dedication to characterising general principles that apply to all aspects of human language. It tries to relate all the principles about all other levels of language to the mind. Structuring principles cut across the different items and features of all areas of language and relate them to what happens in the mind such as philosophy and psychology.

Lakoff (1990) asserts that cognitive commitment is "a commitment to providing a characterisation to general principles for language that accords with what is known about the mind and the brain from other disciplines". The cognitive commitment, on the other hand, assumes that principles of language structure should reflect what is known about cognition from other cognitive sciences such as neuroscience, psychology and so on. Cognitive commitment at its core enjoins linguists to take advantage of, and to try to relate their findings to, research in the other cognitive sciences (Lakoff, 1990). Cognitive commitment asserts that the models of language and linguistic organisation proposed should reflect what is known about the human mind, rather than purely aesthetic dictates such as the use of particular kinds of formalisms or economy of representation (see Croft, 1998).

The lines of evidence that substantiate the view that linguistic organisation reflect more general cognitive functions are:

Fig.1



Attention is one important way in which language exhibits profiling in the range of grammatical constructions it has at its disposal. Each of the constructions profiles different aspects of a given scene. Langacker (1987) calls profiling paying attention to a particular cognitive ability when language is involved.

Categorisation is another supporting evidence for the cognitive commitment. Here, entities like cups and tables constitute fuzzy categories with family resemblances. Fuzzy categories are also a feature of language in that members of linguistic categories despite important similarities often show quite distinct behaviour. The same principles that hold for categorisation in general also hold for linguistic categorisation (sound, noun, and verb) which display these features apart from physical features. The problem the researcher sets out to solve in the study is the gap and dearth of study on the stative verb generally and má (know) specifically.

The researcher observes the dearth of literature and therefore focuses on the cognitive semantic analysis of the stative aspect of the Igbo verb "má" a stative verb of cognition to determine the various semantic variations that may be realised from the image schemata underlying its various interpretations in utterances (speech). Uwalaka (1988), Mmadike (2012), Emenanjo (2015) and Cook (1976:62-65)

under his case frame describe ‘know’ as a state experiential verb type. Verbs are formed through the process of metonymic and metaphoric extensions, and consider the structure of their domains in the verb root with Johnson’s (1987) image schema theory who describes ‘know’ as imperfective verb profiling stable situations of indefinite duration.

Metaphor is the third structural principle of cognitive commitment. It is a system of where one conceptual domain is systematically structured in another important meaning extension. It helps us to understand cognitive domain in the place of the other.

Generalisation commitment and cognitive commitment underlie both the orientation and approach adopted by practicing cognitive linguists, and the assumptions and methodologies employed in the two main branches of the cognitive linguistic enterprise: (1) Cognitive semantics, and (2) Cognitive approaches to grammar. Cognitive semantics focuses on language as an instrument for organising, processing, and conveying information as the study of language in its cognitive function where ‘cognitive’ refers to the crucial role of the intermediate information structures in our encounter with the world. Its prime slogan is: meaning is in the head. It is the approach in which natural language is studied and analysed as a mental phenomenon. Geeraerts and Cuyckens (2007:4) opine that the analysis of the conceptual and experiential basis of linguistic categories is of primary importance within cognitive linguistics. Here, language structures are studied as studies within cognitive linguistic framework as reflections of general conceptual organisation, categorisation, principles processing mechanisms, and experiential and environmental influences. In the cognitive semantic literature, “meaning is based on conventionalised conceptual structures”. The structure of language is determined by cognitive principles, governed by the same principle of processing efficiency of representation as in other cognitive processes (Croft 2001:63, Dixon 2004).

Many scholars in English and other foreign and even Nigerian languages have done some work on the cognitive semantics of verbs. This area of study is very recent in Igbo. Some Igbo scholars as Emenanjo (1983, 1984), Ubahakwe (1983), Nwachukwu (1983, 1984, 1987), Mmadike (1987), Uzoma (1999), Manfredi (1991), Hale, Ihionu and Manfredi (1995), Mbah (1999, 2000), Ogwueleka (1987), Ọnụkawa (2000), Anyanwu (2007) and Uchechukwu (2004, 2005, 2011) did some work on the transitivity of Igbo verbs. Some scholars focused on the phrase structure as a projection of the lexical properties of the verb and on the syntactic argument. Recently, there are cognitive semantic works on Igbo verbs such as Uchechukwu (2005, 2011), Mbah and Edeoga (2012), Ifeagwazi (2012), Okeke

(2013), and Ọgwụdile (2017). In the existing studies, the nature of Igbo stative verbs has not been thoroughly focused on. The problem of this study therefore is to find out how the Igbo verb *'má'* can be described and analysed using the cognitive semantic approach and image schema as theoretical framework.

This study differs from what other scholars have already done. Uchechukwu (2011:11) while writing on the Igbo verb summarises the three approaches to their study which provide the bases for subsequent studies. These are (1) The Structuralist generative grammar (syntactic) approach used by Emenanjo (1975,1978:84); Nwachukwu (1983,1987), Manfredi (1991), and Hale Ihionu and Manfredi (1995), (2) The Case Grammar approach used by Uwalaka (1988), (3)The Lexicographic approach used by Williamson (1972) and Igwe (1999). They were not able to solve the problem of the understanding of the Igbo verb then but now using the image schema theory and cognitive semantic approach analysis yields understanding and compositional meaning of the Igbo verb. The verb is not a dummy because a change in verb brings change in meaning. There is however, the latest approach which is the cognitive linguistic approach used by Uchechukwu (2011). Igbo linguists before now adopted an eclectic theoretical approach to the study of Igbo verbs; this approach made it difficult for them to describe Igbo data in line with assumptions of universal grammar. Each approach leaves one relevant issue or the other unaddressed such as (1) the nature of the verb root (2) the description of the inherent verb (3) the ICV as a whole.

The stative aspect of the Igbo verb which is of interest to the current study relates to cognition, perception, intentions, thoughts, emotions, relationships, senses, states of being, and measurements. The purpose of the study intends to provide an analysis of the stative verb má using image schemata as a test frame against dynamic verbs which had been studied in the literature. The data collected for this work and their analysis include dialects and Standard Igbo. The problem of complementation and compositional meaning of Igbo verbs in Igbo languge has not been fully explored. A change in the direction of cognitive linguistics might be the way forward in solving the problem of Igbo verbs in Igbo linguistics according to Uchechukwu (2011).To this claim, this study wholly agrees because she is working in the direction of image schema as theoretical framework in the approach of cognitive semantics in cognitive linguistics as the way forward.

1.2 Statement of the Problem

The problem of this study is the lack of sufficient empirical studies on the Igbo stative verbs and specifically on the stative verb '-má'. The researcher in 1.1 realises that the Igbo stative verb má has not been sufficiently investigated using cognitive semantics. Though there are a few studies on stative verbs, apart from Uchechukwu (2011) who worked on má as dynamic verb, none of the other scholars has focused on the stative aspect of 'má' or used the theory of analogical mapping and image schema to analyse it. In this 21st century, the claim is that there is a form of semantic input that the verb brings into the verbal complex construction. The way this is addressed has remained a problem hence, the researcher decided to use the image schema of cognitive semantic analysis to tackle the problem. The nagging issues about the stative Igbo verb in the earlier studies are summarised i) the nature of the verb, ii) the way the inherent complement is described, and iii) the description of the inherent complement verb or the verbal complex. Uchechukwu contends with the syntactic analysis of Emenanjo (1975, l978, 1984), Nwachukwu (1983, 1987), Manfredi (1991) and Hale. Ihionu and Manfredi (1995) assert that the nature of the verb was empty, vague, light but selective. The inherent complement was meaning determinant, and the ICV - (Inherent Complement Verb) - as a whole was seen as an idiom. The previous semantic approaches were dominated by Structuralist Generative grammar approach, the Case Grammar approach, and the Lexicographic approach and de-contextualised nature of verbs in lexicographic syntactic studies. Still, they have not been able to solve the problem of the Igbo verb. For Uwalaka's case grammar (1988), the verb root was selective and had nothing to offer for the inherent complement and the inherent complement verb. The lexicographic approach pioneered by Williamson (1972) in her *Igbo-English Dictionary* and Igwe's (1999) *Igbo-English Dictionary* had no other dictionary of the Igbo language to be compared to them in their presentation of ICV structure.

There is a renewed vigour but yet very much to be done with existing formal semantic approach in the area of general linguistics in Igbo. There is the need to have insights from other semantic traditions in the Igbo language. Nwachukwu (1976b, 1983, and 1984) treated má as –verb present tense using generative grammar while Uchechukwu (2011) treated má using a cognitive semantic framework though from the dynamic perspective. '*Má'* 'know' has a characteristic feature of dynamicity as well as stativity. Though Uchechukwu (2011) has approached the study of the Igbo verb 'má'from the view point of cognitive semantics using image schema, metaphoric and metonymic mapping, only a few 'má' verbs were glossed as the stative aspect of the Igbo verb *'má'* . The stative aspect of the Igbo verb

root ‘má’ needs to be classified, its features and functions identified, argument structures identified and its glossary formed and the correlation of the linguistic domains of the *‘má’* verb considered. *‘Má’* is different from other stative verbs semantically, metaphorically, structurally in sentence constructions. Contitutionally, *‘má’*is different as a stative verb, meaning of literal, core meaning generated from *‘má’* are not the same with those realized from other stative verbs. It has a lot of figurative semantic realization from it.

1.3 Scope of the Study .

The verb *‘ma’* is polysemous and each of the variants has a unique morphosyntactic feature. The variants are dynamic and stative; however, for a unified and coherent analysis, this study focuses on the stative variant of the verb *‘má’* (know). The scope of this study is based on the cognitive semantic analysis of the stative aspect of the verb‘má’. The essence is to specifically analyse the verb ‘má’-‘know’, and its complexes (e.g ‘má úsì-‘perceive smell’, má èvù/èbù-‘grow fungus’, má mímā –‘be beautiful’, má ọ́nụ́ áhịā –‘know the market price’, má ụ̀wà –‘knows the world, travelled wide’, má ū̀fụ́ –‘feel pain’) in various meanings using the image schema of Johnson (1987) as a framework.

1.4 Purpose of the Study .

The general purpose of this research is to carry out a cognitive semantic analysis of the stative aspect of the Igbo verb ‘má’. This study uses the image schema of Johnson (1987) as its theoretic framework. The specific objectives of the study are to:

1) find out the features of the stative verb *‘má’* in Igbo;
2) determine the meanings of the stative aspect of the Igbo verb *‘má’* ;
3) identify the types of verbal complexes that can be formed from *‘má’*;
4) ascertain the argument structures that emanate from *‘má’*;
5) find out how the Igbo verbal complexes can be analysed using the image schemata from *‘má’*;
6) discover the extent the linguistic domains of *‘má’*correlate among themselves.

1.5 Research Questions

The study is guided by the following research questions:

1) What are features of the stative verb máin Igbo?
2) What are the meanings of the stative aspect of the Igbo verb má? .
3) What are the types of verb complex that can be formed from má?
4) What are the argument structures that emanate from má?

5) What *'má'* verbal complexes can be analyzed using the image schemata?
6) To what extent do the linguistic domains of *'má'* correlate among themselves?

1.6 Significance of the Study .

This study will contribute to scholarship by providing insight into an aspect of the UG (Universal Grammar) through the study of the cognitive semantics of the Igbo *'má'* stative verb. This work will be relevant and benefit cognitive semantists, cognitive linguists, scholars of African linguistics and Igbo grammar, linguists of Nigerian languages, indigenous language scholars, and linguists generally in the globe as reference materials for further researches. It motivates researchers to carry out further researches on this area of study in Igbo grammar, referring to other domains, principles and approaches. It also takes care of the puzzle of complementation and constructions of the Igbo verb based on the proper classification of the cognitive domains of *'má'*.

1.6 Limitations of the Study

In languages, verbs could either be transitive or intransitive. This study focuses on the concept of metaphor and the image schemas of stative verbs of *'má'* in the Igbo language. The stative aspect of the Igbo verb structure are analysed based on cognitive semantic theory. The study traces the origin of cognitive semantic analysis of stative verbs in some other languages. Inference is drawn to handle the cognitive analysis of stative aspect of Igbo verb 'má' using metaphor, and image schema of containment, force, counterforce, path, animal schema, colour, flavor, response and sensory etc. There is lack or and scarcity of materials on the topic under investigation because there has not been much research carried out in this area of cognitive semantics of stative aspect of the Igbo verbs. Some works related to the present topic have been done by Nwachukwu (1976b), Ọnụmajụrụ (2005) and Uchechukwu (2011) in dynamic and stative aspects of the verb má, but no detailed study to the cognitive semantic analysis of the structure of the stative aspect of the Igbo verb má in Igbo linguistics has been done. The researcher's work strengthens what has been done already by these researchers in the past. Even while some works are found in English, there are no appropriate studies in the test that claims and hypotheses enunciated in such studies. Since a lot had not been done in the cognitive semantic analysis of the stative aspect of the Igbo verb 'má', the researcher decides to depend on the dialects in some cases and the Standard Igbo and her ingenuity as a native speaker of the language. Igbo verb is complex that one cannot handle everything in its study, so the researcher decides to handle

only the stative aspect of Igbo verb of cognition *'má'*. These are all constraints to the researcher in the study.

1.8. Tone marking convention

The conventions of Emenanjo (1978) and Williamson (1979) are adopted. This convention recommends as follows: 1).

- leave all syllables with high tones unmarked ( )
- mark all syllables with low tones with a grave accent (`)
- mark all syllables with down step tones (the macron (ˉ) .

The following examples explain the recommendation of the above tone marking convention in bullets: 2)

- a. ụ́kwụ́→ ụkwụ 'leg', b.ụ̀wà → ụ̀wà 'world' c. ọ́nū → ọnū 'mouth'
- ányá→anya 'eye', àkpà→àkpà 'bag' ụ́jọ̄→ụjọ̄ 'fear'

CHAPTER TWO

LITERATURE REVIEW

2.0 Preamble

This chapter reviews relevant works related to the study under the following headings: conceptual framework, theoretical studies, theoretical framework, summary of literature review and empirical studies.

2.1 Conceptual framework .

Conceptual framework is one of the headings looked into in the literature review in this work. In the conceptual framework, the researcher considers the concepts relevant in this study. Concepts are mental abstracts formed through human perceptions.These are the key concepts in this proposed research study-metaphor, categorization, conceptualization etc. They are subtitles that give credence to and are made use of in explaining the data to be generated in the analysis of the study.

The first subtitle to be considered is metaphor. Lakoff (1980) and Johnson (1987) assert that metaphor is a conceptual rather than a linguistic phenomenon. Until recently, metaphors are regarded as deviant linguistic expressions whose meaning, if any is reducible to some set of literal propositions. Propositions are understood in terms of the traditional theory of meaning characterised by virtue of ability to fit objective reality. In contrast to this reductionist view, there is a growing body of evidence that metaphor is a pervasive, irreducible, imaginative structure of human understanding that influences the nature of meaning and constrains our rational inferences. Littlemore (2015:15), the cognitivists (Lakoff and Johnson, 1980:1), Lakoff (1987), Turner (1987), hold that the ordinary normal use of language is literal. In this, metaphor is a deviation for special poetic and rhetoric purposes. They hold that the ordinary use of language is pervasive and indispensably metaphorical, and that metaphor persistently and profoundly structures the way human beings perceive what they know. Metaphor directs comparison between two concepts. Metaphor is a second related type of embodied imaginative structure conceived as a pervasive mode of understanding, which projects pattern from one domain of experience in order to structure another domain of a different kind. It is persuasive and ideologically effective, when it is cognitively plausible and evokes an emotional response. William Grey (online) states that metaphor has a central role to play in the way we make sense of the world. He further explains that metaphor is not an alternative way of expressing common sense but a common way of achieving new sense. This is because the use of metaphor is a “dynamic phenomenon which enables us to generate new meanings from old…a fundamental mechanism for extending and refining language”.

The thesis of metaphorical extension enables the speaker to forge, refine and reshape concepts to embrace wide and more complicated repertoire of referents and activities in order to cope with the "ever complicated world which these (verbal) resources help to create". It is a fundamental tool that is used for the purpose of exploring the similarity and difference that exist between two entities or experiences. To him, metaphor is a tool of discovery that provides a way of imposing or discovering structure within novel or unfamiliar situations". Metaphor is used as a means of theoretical elaboration. Steen (2006:23) states four cognitive approaches to metaphor saying: i) Metaphor in language as system, ii) Metaphor in thought as system; iii) Metaphor in language as use; and iv) Metaphor in thought as use. In his view, all four approaches are used in cognitive linguistics.

Metaphor is not merely a linguistic mode of expression rather it is one of the chief cognitive structures, which are able to have coherent ordered experiences that are reasoned about and made sense of. Through metaphor, patterns obtained in physical experiences are made use of to organise more abstract understanding. It is to understand via the metaphorical projection from the concrete to the abstract makes use of physical experience in two ways. Firstly, bodily movement and interactions in various physical domains of experience are structured (as with image schemata), and that structure can be projected by metaphor unto abstract domains. Metaphors establish cross-conceptual mappings that manifest themselves in ordinary speech as well as in the finest poetry'. Within the conceptual framework, the semanticists still classify meaning in the cognitive terms of the rhetorical and non-rhetorical, as well as in terms of mental and linguistic processes and also with regard to literary studies, in terms of literal and non-literal meaning. Reference is made to Lakoff and Johnson's (1980) to metaphors such as "happiness is up/sadness is down, optimism is up/ pessimism is down, power is up/ powerless is down, having control or force is up/ being subject to control or force is down, moral is up/ immoral is down, virtue is up/ depravity is down, more is up/ less is down. Rational is up/ emotional is down, success is up/ failure is down" which organise our existence and our attitude toward reality (Lakoff and Johnson, 1980). Here are some of the representations of emotion concepts. "Anger" is deciphered through the following: "hot fluid in a container, fire, insanity, an opponent in a struggle, a captive animal, trespassing (cause of anger), aggressive animal behaviour, physical annoyance, a natural force, being a functioning machine, a superior" (Kovecses 2000). " Fear / being afraid" is: "a fluid in a container, a vicious enemy, a tormentor, a supernatural being, illness, insanity, an incomplete object, an opponent in a struggle, a burden, a natural force, a superior" (Kovecses 2000). Metaphorical mappings for the concept of "sadness"- are listed by Kovecses as "sadness/ being sad" is: "down, dark, lack of heat, lack of vitality, fluid in a container, violent physical force, violent natural force, illness,

insanity, burden, living organism, captive animal, opponent". "Happiness/ Being happy" is: "up, being off the ground, being in heaven, light, vitality, warmth, health, an animal that lives well, a pleasurable physical sensation, fluid in a container, a captive animal, an opponent in a struggle, a rapture/ high, insanity, a natural force"(Kovecses 2000). Kovecses' wide register of "love metaphors" include: "love is a natural force, a game, a living organism, depth, a container, a captive animal, love is fire, magic, a fluid, a flood, love is a rupture, insanity, madness, love is war, a wound, a disease".

Naz Kaya and Helen H.Epps (2004) assert that colours render "emotions and feelings". Based on this premise, it is claimed that "Emotions are colours". Wright (2002) opines that moods are weather. Complex abstract systems are physical objects" as human relationships through which metaphors are rendered (Kovecses). Emotions are plants, people are plants" (Esenova, 2007), "Argument is war". "Office is a battlefield" (Lakoff and Kovecses 1980b) or, "Time is money" (Lakoff and Kovecses, 1980b, Wright 2007). Metaphors establish conceptual link between source and target concepts. Conceptual metaphors fulfil different cognitive functions. Anger paraphrased as a strong or violent feeling of displeasure and hostility - Metaphor is used to illustrate human relationships through emotional affect is physical contact vs. lack of intimacy is physical distance" (Gibbs, Bogdanovich, Sykes *Sc* Barr 1997). It is the principle according to which people get closer to pleasurable things and feel certain repulsion towards the things people look at reluctantly (Robinson, Mitchell, Kirkeby and Meier 2006). Langlotz (2006) grouped metaphors such as some large amount of idiomatic phrases, very commonly used within daily conversations as "purposeful activity is a game", "purposeful activities are ball games", "purposeful activity is a race", "purposeful activity is a struggle for life", "development is flourishing", "development is the processing of a machine", "Failure is down" and "Instability/ insecurity is water".

Categorisation is the second subtitle under conceptual framework in this study. This is relevant to the study because we shall be classifying the data into categories of the semantic domains of *'má'* stative verb. It is based on thought, perception and speech. It is an understanding of how we think, function and understand things that make us human. The classical (Objectivist) view holds that categories are defined by necessary and sufficient conditions, which specify the properties shared by all and only members of the category. Recent studies of Mbah and Edẹọga (2012), and that of Uchechukwu (2011), show that a few categories fit the classical model. Most of them differ because they involve imaginative structures of understanding such as schemata, metaphor, metonymy, and mental imagery.

Their structures depend on the perceptual capacities and motor skill of the nature of the human body. The above categories are formed based on the imaginative structured cognitive model. They do not correspond to anything in reality that is external to human experience.

Conceptualisation is also the third subtitle treated which applies to this work. It relates to the study because it is applied to express some of the ideas generated as data in the study. Conceptualisation is the act of creating something by thinking, inventing or contriving an idea or explanation and formulating it mentally. They employ language as the lens through, which these cognitive phenomena can be investigated. It is one of the most fundamental and essential elements in cognitive grammar. Langacker (1987:99) claims that since mental experience is real that semantic structure is conceptualisation geared towards the specification of linguistic conventions. It subsumes the established and novel concepts, sensory, emotive experience, kinaesthetic sensations, and extends to our awareness of the physical, social, and linguistic context**.** Talmy (2000:24) argues that the basic function of grammatical form is to structure conception while that of lexical form is to provide conceptual content.

These concepts have been included in the dissertation because they will be applied in the description of the data generated in the study during the data analysis.

2.1.2 Cognitive semantics and the guiding principles

Since the researcher reviews cognitive semantics as an approach in the study, it is necessary to be guided by the principles for better understanding and analysis of the data generated in the study. Following Evans and Green's (2006:50) opinion, of the two best-developed areas of cognitive linguistics, cognitive semantics, (the larger enterprise) is not a single unified framework. It investigates the connection between human experiences, conceptual systems and semantic structures expressed through language use. Evans (2007), Evans, Bergen and Zinken (2007:6-9), state that there are four guiding principles, major theories and research areas, characterising cognitive semantics approach such as the following:

i) Conceptual structure is embodied (the 'embodied cognition thesis'). Exemplified by Image schema theory (Johnson's theory (1987)).
ii) Semantic structure is conceptual structure. Exemplified by Theory of conceptual structure (Leonard Talmy (2011)).

iii) Semantic (Meaning) representation is encyclopaedic. Exemplified by Frame Semantic (Fillmore1971)).
iv) Semantic (Meaning) construction is conceptualization. Exemplified by Mental Space Theory (Faucconier (1971)). The guiding principles are all related to the cognitive semantic analysis of the stative aspect of the Igbo verb má.

2.1.2.1 Conceptual structure is embodied

Bergen and Zinken (2007:6-9) posit that Conceptual structure embodied is the first guiding principle of cognitive semantics. Due to the nature of human bodies, including their neuro-anatomical architecture, there is a Species-specific view of the world. In other words, their construal of 'reality' is mediated, mostly by the nature of their embodiment which involves the construal of reality e.g. perception and conception, and colour coming from aspect of human mind. The nature of their embodiment determines the nature and range of visual experience. The nature of the relation between embodied cognition and linguistic meaning is contentious. The relation of cognitive linguistics and the study of linguistic meaning construction need to be reintegrated with the contemporary study of human nature (e.g., Nunez and Freeman, 1999). The fact that our experience is embodied - that is, structured in part by the nature of the bodies we have and by our neurological organisation - has consequences for cognition. Embodiments are a function of the concepts with access and the nature of the 'reality' thought of and talked about. Things perceived and conceived, are derived from embodied experience. The conceptual structure (the nature of human concepts) is a consequence of the nature of our embodiment and thus is embodied. We experience the world with our bodies; our understanding of the world is embodied and we have the concepts that we can perceive and conceive.

2.1.2.2 Semantic structure

The second guiding principle asserts that language refers to concepts in the mind of the speaker rather than, directly, to entities which inhere in an objectively real external world. That is, semantic structure (the meanings conventionally associated with words and other linguistic units) can be equated with conceptual structure (i.e., concepts). Though they can be equated, they are not identical. Meanings of words form only a subset of concepts. This 'representational' view is directly at odds with the 'denotational' perspective of what cognitive semanticists sometimes refer to as objectivist semantics, as exemplified by some formal approaches to semantics. There are a lot more thoughts, ideas and feelings than there can conventionally encode in language. Langacker (1987) on this note observes that

there is a concept for the place on the faces below our nose and above our mouths where moustaches grow in order to understand that the hair that grows there is called a moustache. However, there is no English word that conventionally encodes this concept (at least not in the non-specialist vocabulary of everyday language). Talmy (2011) is of the view that cognitive semantics aims to account for grammatical structure in terms of the functions this serves in the representation of conceptual structure. It follows that the set of lexical concepts, the semantic units conventionally associated with linguistic units such as words (see Evans, 2004, 2006; Evans and Green, 2006) is only a subset of the full set of concepts in the minds of speaker and hearer. It is meaningful to physical entity. Abstractions are used to communicate. This principle suggests that language units refer to concepts in our minds and not to entities in the physical objective world.

2.1.2.3 Meaning representation is encyclopaedic

This third guiding principle is of the view that semantic structure is encyclopaedic in nature. This means that lexical concepts do not represent neatly packaged bundles of meaning (the so-called dictionary view, see Haiman, 1980). Langacker (1987) opines that they serve as 'points of access' to vast repositories of knowledge relating to a particular concept or conceptual domain. To claim that lexical concepts are 'points of access' to encyclopaedic meaning is not to deny that words have conventional meanings associated with them. The fact that example (4) means something different from example (5) is a consequence of the conventional range of meanings associated with sad and happy.

(4) James is sad.

(5) James is happy.

Nonetheless, cognitive semanticists argue that the conventional meaning associated with a particular linguistic unit is simply a 'prompt' for the process of *meaning construction*: the 'selection' of an appropriate interpretation against the context of the utterance. It simply means that in the process of interacting a particular lexical item can have much more meaning than it is in the dictionary. The word Friday could mean Good Friday, Black Friday or as a person's name. It means, meaning of a word could be related to other areas to make more meaning. By way of example the word safe has a range of meanings, and the meaning that we select emerges as a consequence of the context in which the word occurs.

The examples in (6), discussed by Fauconnier and Turner (2002), against the context of a child playing on the beach illustrate this.

(6) a. The child is safe.

b. The beach is safe.

c. The shovel is safe.

In this context, the interpretation of (6a) is that the child will not come to any harm.
However, (6b) does not mean that the beach will not come to harm. Instead, it means that the beach is an environment in which the risk of the child coming to harm is minimised. Similarly, (6c) does not mean that the shovel will not come to harm, but that it will not cause harm to the child. These examples illustrate that there is no single fixed property that safe assigns to the words *child, beach* and *shovel*. In order to understand what the speaker means, we draw upon encyclopaedic knowledge relating to children, beaches and shovels, and knowledge relating to what it means to be safe, Meaning is, 'constructed' by 'selecting' a meaning that is appropriate in the context of the utterance.

2.1.2.4 Meaning construction is conceptualisation

The fourth guiding principle is that language itself does not encode meaning. Instead, as we have seen from other examples above, that the words (and other linguistic units) are only 'prompts' for the construction of meaning. Sequentially, meaning is constructed at the conceptual level. Meaning construction is equated with conceptualisation, a process whereby linguistic units serve as prompts for an array of conceptual operations and the recruitment of background knowledge. Meaning is a process rather than a discrete 'thing' that can be 'packaged' by language.

Conceptual structures samples are the meanings of utterances- meaning comes before truth. According to cognitive semantics, cognitive structures are in our heads and are connected to our perceptual mechanisms directly or indirectly. It follows that meanings are partly embodied, that language itself does not encode meaning because linguistic units are prompts. Jakendoff (1983: 16-18) formulates this as the "cognitive constraint". From the overview of the four principles applied above, cognitive semantic theory is hereby applied in the analysis of the stative aspect of the Igbo verb 'má'.

Saeed (2007:353) posits that in the cognitive semantic literature, image schemas are an important form of conceptual structure. Basic conceptual structures are formed to organise thought across a range of more abstract domains as the basic idea because of physical experiences of being and acting in the

world of perceiving the environment, moving the bodies, exerting and experiencing force, etc. For the analysis of conceptualisation of the stative aspect of the Igbo verb 'má', a combination of image schema captures the complex conceptualisation of the verb root in the study. To demonstrate this, knowing somebody or state of somebody, being beautiful corresponds with image schema profile of Path (Source, Path- Goal). The stative aspect of the Igbo verb "má", apart from the Path schema, involves types of Forces schema to be adopted in the analysis.

Saeed (2007:123) says that the task for the semanticist is to show how the inherent semantic distinctions carried by verbs and verb phrases map with a system of situation types. In connection with the above, Vendler (1967:92-121) identifies four levels of situation, with some English verbs and verb phrases exemplifying each type.

7). a) States: desire, want, love, hate, know, believe
   b) Activities (unbounded processes): run, walk, swim, push a cart, and drive a car
   c) Accomplishments (bounded processes) Run a mile, draw a circle, Walk to school, paint a picture, grow up, deliver a sermon, and recover from illness.
   d) Achievements (point events) recognize, find, stop, start, reach the top, win the race, and spot someone. Smith (1991:28), building on Vendler's system, adds the situation type.

Semelfactive distinguishing it from achievements as follows are instantaneous atelic event e.g. [knock], [cough]. Achievements are instantaneous changes of states with an outcome of a new state e.g. reach the top, [win a race]. Conceptual structures are used to describe grammatical rules and structures.

Saeed (2007:342) says that for many linguists, semantics is necessarily a part of the inquiry into cognition. Scholars share a particular linguistic knowledge from general thinking or cognition… so the label cognitive linguistics as representing the slogan 'Linguistic knowledge' is a part of general cognition. Principles of language use embody more general cognitive principles. In the question, 'what is meaning?' the answer in the cognitive semantic literature is that meaning is based on conventionalised conceptual structures. Thus, semantic structures often with other cognitive domains, reflect the mind -set categories, which people have formed from their experience of growing up and acting in the world. Cognitive linguists agree with the proposal by Johnson (1981) and Lakoff (1987) that metaphor is an essential element in the categorisation of the world and the thinking processes. It is related to other fundamental structures such as image schema, which provides a kind of basic conceptual framework derived from perception and bodily experience.

Cognitive linguistics also investigates the conceptual processes, which reveal the importance of the speaker's construct of a scene: processes. The approach to metaphor has been applied to the study of grammar, semantics and also to historical linguistics (Sweester, 1990), poetic language (Lakoff and Turner, 1989), rhetoric (Turner, 1987) and ethics Johnson, 1993), among other areas.

2.1.3 Predication

The predicate of a sentence is that part which says something or provides information about the subject. It is a cover term for different groups of verbs in Igbo used to substitute them. The predicate element in Igbo led to the suggestion that the Igbo verb obligatorily co-exists with a noun -the complement. The verb and its complement in the underlying structures are so mutually obligatory and inseparable that they always function as one semantic unit- the verbal complex verb and its complement (noun) Emenanjọ (1975:45).

2.1.4 Argument structure

The term argument structure is used to refer to the lexical representation of argument –taking lexical item - typically verbs, but also nouns –that specifies sufficient information about these items' arguments to allow their syntactic realisation to be determined. Arguments are the constituents required by the predicate. Ouhalla (1999:148) posits that arguments are "the participants involved in the event denoted by a predicate. Aarts (2002) opines that arguments are participants in propositional drama. Each argument realises a grammatical function. Not all grammatical functions are linked to argument position. They occur in sentences because of the requirements of verbs. An argument structure typically indicates the number of argument a lexical item takes (e.g. the core participant in the eventuality a verb denotes), their syntactic expression and their semantic relation to this lexical item. The relation of argument structure which was first adopted by researchers working in the Government- Binding framework around 1980, is a descendant of the subcategorisation frame of 1960s transformational which acknowledge that a lexical item's argument taking properties may be driven in part by its meaning. There is no single conception of argument structure. Fillmore (1968) introduced the motion of semantic role in Case frame. The argument structure of a verb is represented by a list of semantic roles, e.g agent, patient, instrument etc. They were widely adopted in different linguistic theories and provide a minimal representation of aspect of the meaning of verb.

Goldberg (1995) argues for an analysis of argument structure as an abstract meaning of syntactic constructions and, therefore, as independent of the lexical semantic representation of verbs (cf also

Fillmore, Kay and O'Connor 1988 and Fillmore, Kay, Michaelis and Sag 2003). The verbal predicate itself possesses a concrete participant structure that has to be embedded in the respective syntactic construction. The construction can also contribute argument position that has no corresponding participant role in the lexical entry of the verb.

Finch (2000) sees argument as the term used by linguists to describe the role played by particular entities in the semantic structure of verbs. He says that all verbs are said to have arguments. Indeed, it is the number and nature of the arguments that they require, which distinguish them grammatically. Thus, argument is a relational term for a constituent that acts or receives an action from the verb. Crystal (2007) posits that the number of argument required by a verb is the valency of the verb. A valency is the number and type of connections that syntactic elements can form with one other in a sentence. It is also known as complementation. This term valency is derived or borrowed from the field of chemistry where it denotes the capacity of an element to be bound with other chemical elements (Whaley 1997: 183). Crystal (2007), notes that as in chemistry a given element may have different valencies in different contexts. Shimelis (2013) analyzes the valency of Amharic and Oromo reflexives and reciprocals. More technically, the term valency describes an atom's bond- forming capacity with its outer-shell electrons (Brady 1982:109). The term was introduced into linguistics by Tesnière (1959) and it refers to the bonds which syntactic elements may form with each other. Shimelis (2013), asserts that valency would seem to be determined by the fundamental element of the sentence- the verb; more specifically, by the transitivity or intransitivity of the verb. Transitivity concerns whether or not a verb takes a grammatical object, that is, a verb that takes a direct object is transitive while a verb that takes a direct as well as an indirect object is bi- or ditransitive, that is to say, doubly transitive. On the other hand, a verb that does not take a direct object is called intransitive. There is also a case where a verb, such as rain, does not take any complements and is said to be of zero valency. The notion of valency is both semantic and syntactic. Semantic valency refers to the number of participants in a scene expressed by a verb. For instance, the verb eat in English has a semantic valency of two. Syntactic valency (also known as grammatical valency) refers to the number of arguments that is, nominal element that have grammatical relations to the verb. For example, the verb eat in English may have a syntactic valency of one (e.g., I have not yet eaten) or two (e.g., I have eaten the orange).

There are various kinds of valency-increasing and valency-decreasing operations in Amharic and Oromo as examples of languages. Reflexives and reciprocals are normally taken as valency decreasing operations.

2.1.5 Argument, Predicate, Thematic roles (often written as θ/Θrole) and thematic relations

Linguists have proposed to explain the evidence that verbs "select" semantically appropriate phrases with which they occur and these phrases, or arguments of a verb, are assigned certain semantic roles, thematic roles, by the verb. The more specific relationships between verbs and their arguments are referred to in the literature as thematic roles (Θ- roles). Lamidi (2013:57) observes;

> In the predicates argument structure, the subject and object positions of a verb are said to be occupied by arguments like nouns. The terms; subjects and objects are, however relational terms which show the positions of an argument in relation to the verb. Since the verb is central, it means that the adjoining arguments are dependent on it for their full interpretation. Thus, we say that the verb assigns thematic roles (or theta roles) to them. In other words it theta marks them.

Elements that require the specification of the participants in the proposition expressed referred to as predicates (e.g. devour), and the participants are referred to as arguments (the crocodile, a doughnut) in the sentence: The crocodile devoured a doughnut (Aarts, 2001).

8). The crocodile devoured a doughnut
Subject predicator (verb) direct object

Subject and direct objects are realised by Noun Phrase. Predicator is realised by a verb devour the verb needs the presence of other elements to form a meaningful proposition.

Each time predicates are in bold type, the arguments are in italics e.g

9) . U d o k a *smiled.*
Nduka *laughed.*

Semantic notions are the number of predicates in a verb. Predicates that take only one argument are called one- place predicate (or monadic predicate). The predicate investigated requires two arguments. It is a two-place predicate (dyadic predicates e.g.

10). The police investigated the allegation.

A verb of three- arguments is three-place predicate (triadic predicates).e.g.

11). Chisara gave [Lotanna] a parcel.

The verb gave (send) takes a three place arguments, and is called a three- place predicate or (triadic predicate). .

12). Mmeso bet [Ebube] [a pound] that he would loose the game of squash.

A verb like bet is said to take four arguments: three noun phrase arguments (Mmeso, Ebube, a pound) and one clausal argument (that he would lose the game of squash). The cases above are referred to as

arguments inside the VP (i.e following the verb) as internal arguments and to the subject argument as the external argument. Arguments within the VP are internal arguments and the subject arguments are the external arguments. These argument types are based on syntactic classification and realisation. External argument is an argument realised outside the maximal projection of the predicate (Williams 1980, Chomsky 1981). Semantic notions: one- place predicate, two-place predicate: and three-place predicate correspond to the syntactic notions intransitive verbs, transitive verbs and ditransitive verbs. Arguments are realized on or linked to some syntactic positions. Some arguments are realised on subject positions while others are realised on object positions For instance:

(13) I learn French

In the above the subject 'I' is an external argument and the object "French" is an internal argument. The external argument is outside the maximal projection of the predicate (VP) and occupies a position external to the predicate, which is the immediate projection of the verb 'learnt', and the internal argument 'French' is inside the VP 'learnt, this is because it is the argument contained within the VP. The subject argument at the D- structure is an external argument and the object argument at the D-structure is an internal argument. Predicates are represented by D= predicate (crocodile, doughnut) =D=(c, d). Predicates are represented by single capital letter. Arguments are represented by lower case letters. Each predicate is represented by a unique argument structure which specifies the number of argument a predicate takes and their categorical status.

Verbs require a number of other components to be present in a sentence to complete their meanings. These components can be said to act as arguments to the verb, i.e. to be argument theta roles (or, alternatively, to play participant theta roles in relation to the state of the verb because it is a stative verb). The beautiful girl slept on the bed in the morning. The state of the participant is slept involves thematic roles Agent, the beautiful girl, the entity doing the sleeping, the time the sleeping was done, in the morning and the location of the action on the bed where the beautiful girl did the sleeping.

In addition to argument or participant theta roles, there are adjunct or circumstantial theta roles. These show additional, non required components. For example, *in the kitchen* plays an argument theta role in He was putting apples in the kitchen but only an adjunct theta role in He was eating apples in the kitchen. In both cases in the kitchen is a location, but put requires this role, eat merely allows it to be present.

Yule (1997) asserts that when a noun phrase designates an entity as the person who has a feeling, a perception or a state, it fills the role of experiencer. If one sees, knows or enjoys something, one does not really have to perform any action (therefore one is not an agent). The person is in the role of experiencer. If someone asks: Did anybody hear that noise? The experiencer is the person and the theme is that noise.

2.2 Theoretical Studies

It has been observed that cognitive linguistics developed from the works of some linguists such as Rosch (1975), Fillmore (1975), Langacker (1987, 1991), Lakoff (1987), Fauconnier (1985), Fauconnier and Turner (2002), Talmy (2000, 2001), Evans, Bergen and Zinken (2007). According to Geeraerts and Cuycken (2007: 4), language structure is studied within the cognitive linguistic framework: as reflections of general conceptual organisation, categorisation principles, processing mechanisms and experiential and environmental influences. According to Allwood in Gärdenfors (1998) the operational approach to semantics is characterized by being cognitive, dynamic and context sensitive. Cognitive semantics is important in understanding how meaning is determined in linguistic interaction between several interlocutors. He says it thus represents a more pragmatic and social approach than has often been the case in the dominant school of cognitive semantics. One thing cognitive semantics and cognitive grammar have in common, however, is the desire to focus on the relation between language, meaning and cognition. Allwood further argues that cognitive semantics must take in social aspect of language in particular power relations, and that this invalidates Putnam's argument that meanings must refer to something non-cognitive. Semantic changes or category shifts is cognitive approach that functions effectively to elucidate the motivations. Cognitive perspectives consider language as firmly based on human bodily experiences. Langacker (1987) defines the three major syntactic categories of noun, verb and adjective by clearly dividing them into nominal predication entity, process, and a temporal predication in terms of the method of cognitive profiling. Language symbolises, meaning is central to all linguistic matters. Meaning, when ignored, and matter of form pursued impoverishes the natural and necessary subject matter of the discipline and ultimately distorts the character of the phenomena described.

Cognitive Linguists believe that language is not merely a separate system independent of the rest of cognition, but is closely related to the basic cognitive capacities that support and shape our shared

experiences. Scholars working in this area investigate knowledge representation (conceptual structure) and meaning construction (conceptualisation). The researchers in cognitive semantics seem to be interested in modeling the human mind and investigating linguistic semantics. Although the study of cognitive semantics and cognitive approaches to grammar are somehow separate in practice, their domains of enquiry are however linked, most work in cognitive linguistics finds it necessary to investigate both lexical semantics and grammatical organisation jointly. Langacker (1987, 1991a, 1991b, 1999) emphasises that the study of the cognitive principles gives rise to linguistic organisation. The main linguistic (cognitive semantics) principles to guide and shape communication are presented in this study. Such principles as Embodiment, 'Conceptual structures', 'Encyclopaedic Knowledge', and 'Mappings' define the meaning of cognitive semantics and shape the theoretical frames that position cognitive semantics among linguists' most ardent preoccupations (Gärdenfors 1999). Marsen (2008), Gibbs (2006) posits that 'Body' is a complex notion within Cognitive Semantics which represents the determinant shaping of our impression about the external context. 'Conceptual Structure' claims that our impressions rooted in reality should be meaningful (Clausner, Keilman and Palmer, 2008). Saenz (1999) says that in order to be understood and interpreted, notions shall be the component of some developed mechanisms defined in terms of Encyclopaedic Knowledge'.

Embodiment is an empirical view. It is a central idea in cognitive linguistics. Embodiment affects the nature of experiences. Variable embodiment is the idea that different organisms have different kinds of experiences due to the nature of their embodiment. Mental experiences are formed through human perceptions by the use of our sixth sense through the brain. Growth is perceived through experiences which come through the body and transferred to the mind. It is what you perceive that you conceive and the human mind leads to cognition. Experience after interactions helps to form the mental picture - concepts which lead to cognition affected by embodiment.

Mapping is a meaningful factor that reveals the way in which people associate ideas and notions (Krull 2005). It is a conceptual projection. Metaphorical mappings account for figurative meaning and idiomatic expressions. It could be the process of discovering the element in the target domain so that it corresponds to that in the source domain. Widdowson (1978:22) cited in Izuagba (2006:11) says that semantic mapping is learner- centered and activity- oriented. "All linguistic units are context dependent to some degree. A context for the characterisation of a schematic unit is referred to as a domain. Langacker (1990) in supporting the relevance of domain in the study of sense relations posits that concepts only make sense against the background of domain. He defines cognitive domain as a

cluster of concepts of a more general nature required to understand the concept at hand in relation to the cultural background where the construction is produced. Domains provide a frame of meaning for most linguistic expressions: they are not strictly part of the meaning of the expression but represent the background against which that meaning is understood. Meaning is both denotative and connotative, and domains are grounded in an encyclopaedic and experiential understanding of knowledge. Leacock, Towel and Voorhes (1993) claim that domain plays a central role in the definition of lexical categories as a mapping of conceptual structure from one domain to another especially in context. They further posit that cognitive domain can be viewed from two perspectives: lexical semantic domain and contextual semantic domain. Gardenfors (2000) posits that image schema should be given with the aid of the theory of conceptual spaces which can be used to model the domain as its framework. Langacker (1987:147) cited in Uchechukwu (2011) explains domain as cognitive entities, mental experiences, representational spaces, concepts or conceptual complexes which form part of conventional knowledge associated with linguistic symbolisation within a speech community. Croft (2002) describes this as a division into a profile and a base and explains the relationship between a profile and a base. Uchechukwu (2011) also explains that most concepts presuppose other concepts and cannot be adequately defined without reference to them e.g. [Finger] understood with the concept [Hand] as part of hand and part of the body.The role of domains in the lexicon is quite clear a "knife" is either a piece of "cutlery" or a "weapon" and a "lake" and a "puddle of water" depend on the level of the domain conceptualised. This is exemplified in the usage of metaphorical nature of domain extended in the genitive case with the schematic meaning in German language CELEK: *základy* domu (a physically concrete part/whole relationship: the grammar is like the house that contains its foundations), *na základě vlastnÍ zkušenosti* (a more abstract part/whole relationship indicating one`s personal experience in a general domain with a foundation). Croft (2002:167) calls this *base domain*; Langacker (1987:147) calls it *scope of predication*, while Ruddzka-Ostyn (1988:509) calls it *primary domain* activated by the meaning of a given lexicon. With regard to the verb 'má' -'know', its primary domain is the domain of state or being, a permanent contact in space as compared to Uchechukwu's (2011:5) verb root kpọ as the centre of its primary domain, "a physical contact with a hard object". In the case of má, it is abstract, perceptual, emotional, experiential and imaginary entity etc.

Some criteria are used to classify languages following their dominant forms and functions in a clause or sentence. In the French language, it is observed that four criteria are used to classify the verbs into transitive, intransitive, pronominal, and impersonal. In the English language, verbs are classified into two groups as main (or lexical) verbs and auxiliary verbs. Both are further subdivided, the main verbs

into regular vs irregular, transitive vs intransitive verbs, and finite vs non-finite verbs. The auxiliary verbs are classified into primary auxiliary verbs (e.g, be, have, do), modal auxiliary verbs (e.g can/could, may/might, shall/should, will/would, must, ought to, used to). Trask (1993:297) acknowledges the important position that verbs occupy in languages generally. The verb is characterised by both dynamicity and stativity. Verbs are doing words- a verb can express a physical action, a mental action to think, to guess, to consider, or a state of being- e.g. to be, to exist or to appear. Verbs as one of the most central syntactic categories in language have deep relations with the other categories. Verbs assign thematic roles to their arguments and to prepositions which in turn assign thematic roles to NPs.

Onukawa (1999:109-129) opines that the–rV suffixes in Igbo are described according to their distinct meaning. The -rV_1 is a meaning modifying suffix. It indicates the literal adhesion of the subject in respect of the direct object/complement. The -rV_2 indicates how the action or state is spread over time. It must be present in verb form for the verb to express appropriate time meaning. The –rV_3 is a meaning modifying suffix. It on the other hand indicates a literal adhesion of the indirect object in respect of the direct object/ complement. The numerals are based on the function of the -rV suffixes in relation to the Igbo word order.

Carnie (2007: 6) posits that a verb that does not need any object, complement or any other element to complete its meaning is an intransitive verb. Hence, to complete a sentence (the subject of a sentence without any further addition could mean) an intransitive verb could be added to the subject without any further addition. The study therefore wishes in part to investigate the extent to which this speculation is true of the Igbo language or the verb under study.

From the foregoing, the intransitive verbs occur as the final constituent of a sentence. In linguistics, the semantic role of verb is described as predication, Croft (2001). It is from the Fregean view of language; it does not capture the communication role of verbs. Verbs cannot mean just anything. Kirparsky (1997) proposes that a verb can express inherently the semantic role, such as theme, instrument, direction, manner, or path.

Talmy (2000) observes that semantics is intrinsically cognitive and constrained on two different subsystems: the open or lexical class and the closed or grammatical class. The open class subsystem

has many members and can readily add more, they acquire new members constantly and have content meaning. They commonly include (the roots of nouns, verbs, and adjectives). The open class of linguistic form includes ideophonic, adjectival, verbal, and nominal roots. The closed class subsystem has few members and is difficult to augument, they acquire new members infrequently if at all. They include bound forms -inflection, derivations, and clitics and such free forms as preposition, conjunction, determiners and pronouns. The closed classes can also be implicit as with word order patterns, lexical categories and grammatical relations, grammatical complexes, such as constructions of syntactic structures, and complement structures. Emenanjo (1978), Nwachukwu (1987) and Mbah (1999:136) regard Igbo as a verb centered language. The major distinguishing feature of the Igbo verb is that it is the only part of speech that takes affixes in the language. Igbo verbs belong to the open class. Some native speakers of the Igbo language who were scholars have classified the Igbo verbs. Leech and Svartvik (2013) assert that 'know' is a verb of state of affair which continues over a period of time and does not need to have a well -defined beginning and end.

Uchechukwu (2011) opines that the Igbo verb is conceptualised and the approach of cognitive semantics is applied in analysis. It means looking at the Igbo verb root as being shaped by and also reflecting some specific features of the cognitive linguistics enterprise. The means of examining the Igbo verb within the framework cannot be only linguistics but must include the corporations of definite patterns of conceptualisations and also examining how such patterns are realised in the inherent complement verb (ICV). Igwe (1999) classifies Igbo verbs on the basis of their structures into two main classes: simple and complex verbs. Emenanjo (2015:413-414) classifies Igbo verbs in terms of their tonal and morphological constituents, syntactic, lexical, semantic and pragmatic behavior. A major attempt was made by Uwalaka (1988) to classify the Igbo verbs as action verbs, verbs of occurrence, verbs of quality, experiential verbs, identification and equative verbs.

In many languages, verbs of cognition among others are rich sources of metaphorical extension into a number of semantic domains. Such studies as a cognitive semantic analysis of the stative aspect of the Igbo verb *'má'* have demonstrated how the verbs of cognition 'know' are linked to human conceptualisation and categorisation of the physical experiences of the world. This study accounts for the cognitive semantic analysis of the stative aspect of the Igbo verb *'má'*-verb of cognition 'know'.

Trask (1996) opines that stative denotes a form or construction which expresses a state of affairs, rather than an event. English does not always distinguish statives from dynamic passives. The sentence *The window was broken,* for example, is ambiguous between a stative reading and a dynamic reading, though the addition of adverbi9als may force one or the other reading: *The window was broken by John* (dynamic); *The window was broken all week* (stative). Many other languages, however, have explicit stative constructions: in German, *Das Fenster war gebrochen* can only have a stative reading (i.e., 'it had a hole in it'), while *Das Fenster wurde gebrochen* is strictly dynamic (i.e., 'the window got broken'). 'Stative' is a superordinate aspectua1 category contrasting with dynamic. Stative verb is a lexical verb whose meaning expresses a state rather than an event, such as *know, want, understand, fear* or *like.* Stative verbs in English are distinguished by their inability to appear in the progressive aspect in ordinary circumstances: * *Lisa is knowing/understanding liking French.* (Some of them can, however, appear in the progressive in special senses or constructions: *Lisa is understanding more French every day; Lisa is liking French* (where *French* is understood as 'the course in French which she is pursuing').) In the opinion of Hale and Keyser (2002), stativity can be attributed to: i). Stativity as a feature relation or ii), Stativity as a structural relation. Hale and Keyser (2002) in Anyanwu 2001-2004:29) observe that the stative use of these subjects – experience verbs corresponds structurally to certain expressions based on the structural head realized by the verb have (in English) which is also stative. Tẹ̀ẹ̀ copulative construction notion of stativity, stative verbs include-experience verb (fear, know, admire, like etc). For Stativity as a Structural Relation**,** Hale and Keyser (2002:209) claim that among the elements that contribute to a stative semantics is one that is attributable to syntactic heads. Some heads must identify central coincidence which is responsible for the stative interpretation of their predicates. They suggest three nuclear types that are inherently stative: i). The head that defines the extended projection of A (adjective) as in the sky is clear.ii). A subclass of the category P (reposition) as in a) With John in Lagos we can relax. b) The bull weighs one ton.iii). the copula morphologically a subclass of V as in the bull weighs a ton. (i) has a dyadic structure.With respect to the semantics of copulative constructions the ideas of Hale and Keyser (2002) are followed to assume that the copula which can be overt or covert projects a structural relation whose semantics implicates stativity. The stativity of copulative expression is readily shown by some language-internal mechanisms and cross-linguistics test. Stative verbs have temporal reference, stative reading, evidence of comparative and superlative markers typical of adjectives and adjectival verbs. Stative verbs also have property concepts coded in them.

Cognates in linguistics accoding to Caroll (1992) are words that have common ethymological origin. These are seen as words that share common aspects of spelling, sound and meaning across languages. Originally the word ‘cognate’ was derived from the Latin noun word ‘cognatus’meaning blood relation or common descent. Cognates are seen as cousins and not siblings. Examples are English word spelt vacation and the Spanish word spelt ‘vacacion’ both are from the Latin word ‘vacationem’, English, Spanish examples family/familia, athletic/athletico, curious/ curioso, to adore/adora adora, Cognates may arise from molding of loan words. In Igbo, cognates in this study relate to different tongues that is dialects of the language meaning the same thing example m̀gbú, ụ̀fụ́ meaning pain, árá, ùnú, òkénányá, ísí ḿgbáká meaning madness, m̀fú, ụ̀tụ́ meaning maggot, weevil/worm, má ūsé be famous, is respected, má ụ̀nà knows fame and má ụ́dụ̀ knows reigning thing/is famous/known.Cognates mean words with sameness in meaning. The link to the study is that from the data generated in the study, some words are cognates having sameness in meaning

2.2.1 Stative verbs

Buse (1965) was one of the first scholars to use the term stative verb. He used it in 1965 when analysing Ranotongan, a Polynesian language. Lyon (1969:315) cited in Elbert and Pukui (2001) says that the “most striking characteristics” of stative verbs are that they refer to a state of affairs rather than to action, event or process. Stative verbs could refer to the way things are, appearance, state, condition, often described as state of being, quality, smell, taste, situation etc. They relate to thought, emotions, relationships, senses, states of being and measurement. They could be a mental or physical state that is a stable or static situation. Stative verbs can signify cognitive, emotional and physical states. They could include liking or disliking things. State situations differ from other situations because they are non-telic. They are durative and specified and as such do not aim at achieving any goal. Schubert (2002:25) defines stative verbs as verbs that describe a state or quality. Bland (1988) opines that these type of verbs are stable and lack shift or variation. Dawning and Locks (2006: 354) state that they are constant states and are durable over a period of time. Some of the examples of stative verbs do not accept progressive because they are static situations and do not have internal structures because they do not progress to an end (Bland, 1988, Schubert, 2002). According to Comrie (1976:41f), a durativity is relative and is of any specified temporal length that lasts for some time and remains constant at all points in time span. They have no internal phase and do not involve any change and could be continuous with indefinite time as they last.They have stative reading marked by the -rv stative suffix, evidence of comparative and superlative markers typical of adjectives and adjectival

verbs etc. Property concepts are coded by stative verbs in Igbo. They have complementary roles. The Igbo stative verb má and its variables are cognates and share the same understanding in their linguistic correlation.

2.2.2 Characteristics of stative verbs

Ron Cowen (2008) asserts that "[S]tative verbs can signify cognitive, emotional and physical states. They have the following characteristics, which can serve as tests for stative verbs:

- The states expressed are continuous and unchanging while they last, which usually
- is for a long or indefinite time.
- They do not have an end point. . .
- They do not normally occur in progressive aspect forms (*She is having a car). Leech (2009:130) asserts that l*ove, regret, want* and *wish* are verbs that express emotion and attitude. Leech and Svartvik (2013:75- 6) are of the view that stative verbs normally do not take the progressive: *believe, adore, desire, detest, dislike, doubt, forget, hate, hope,imagine, know, like, love, mean, prefer, remember, suppose, understand, want, wish, etc* (verbs referring to a state of mind or feeling), verbs referring to a relationship or a state of being such as *Be, belongto, concern,consistof, contain, cost, dependon, deserve, equal, fit,have, involve, matter, owe, own, possess, remain, require, resemble, etc.,* verbs referring to an internal sensation such as (etc.),verbs of perceiving as *feel,hear, see, smell, taste, etc.* Verbs which take or do not take the progressive; activities *(walk, read, drink, write, work, etc.)* or processes (*change, grow, widen, improve, etc.).* Verbs denoting momentary events (*knock, jump, nod, kick,* etc.). Mair (2006:93) refers to such occurrences of stative verbs in progressives as "occasional instances of contextual license/rule breaking" because speakers make use of language to express novel and unexpected messages. *'Love'* shows increase in relative frequency with the progressive; *know* does not occur in the progressive in British newspaper on which the study was based.

Miller (2011:153) says that while it is true that most stative verbs, do exclude the progressive (…), at least at the time of writing, many stative verbs do allow it as Quirk, Greenbaum, Leech and Svartvik (1985:199-208) make clear. They ascribe basically the future of stativity to individual verbs. Quirk, Greenbaum, Leech and Svartvik (1985) opine that forthwith:

14). *You look tired this morning.* 15). *You are looking tired this evening.*

In Korean, stative verb can be used in progressive but in English it cannot E.g.

16). Mina *is loving Inho* is perfectly valuable.

Huddleston and Pullum (2002:167) refer to this as “the waxing/waning" situation and none of the verbs in this group according to them exclude the progressive e.g.

17*).He is looking* more like *his father every day.*

Comrie (1976) and Quirk et al (1976) also state that stative verbs do not have progressive forms. Huddleson and Pullum (2002:170) categorise *know* as belonging to verb of “cognition, emotionand attitude”. They also claim that when stative verbs do occur in the progressive, they are uninterpreted. Examples:

18) *They're loving every minute of it* is understood by the hearer as meaning

19). *"They are enjoying every minute of it"*

20) *I love it a*nd *I'm loving it* give two different meanings of the verb love.

Quirk, Greenbaum, Leech and Svartvik (1985:198) claim that the progressive is often unacceptable with stative verbs and many of the examples are starred (*) to indicate this (22)

21) We own a house in the country.
22) *We are owning a house in the country

Payne (2011:292) says that [a] stative situation is one in which there is no movement or change, therefore putting a stative verb into the progressive construction sets up a logical contradiction- an action cannot be both dynamic and stative at the same time. Levin (2009) views realisation of pure root participant for Russian verbs of authority: realised as an instrumental NP. Stative verbs avail in Russian as well as in the Igbo Language. Examples: Russian.

23) ‘rukovodit' ‘rule, direct, manage' ‘upravljat' ‘govern', ‘komandovat’ ‘command’, ‘zavedovat’ ‘manage, be in charge’ ‘ovladevat’ ‘master', ‘vladet’ ‘rule, own', diri ž irovat' ‘conduct (an orchestra)', ‘verxovodit’ ‘lord it over’

24) Verbs of Change of State: bend, break, cool, crack, dim, dry, empty, freeze, harden, lengthen, melt, open, shatter, split, warm, widen…

dry: ‘(x cause) y to be dry ADJ’

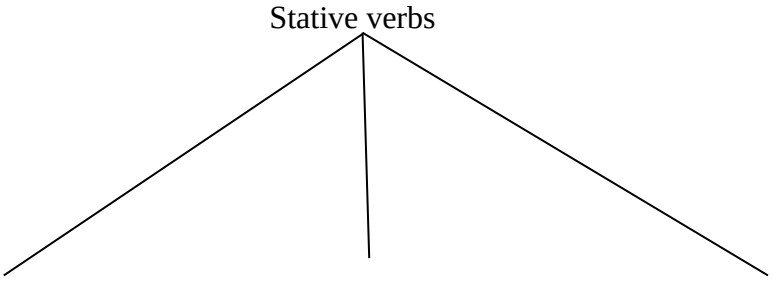
empty: ‘(x cause) y to be empty ADJ’

warm: ‘(x cause) y to be warm ADJ’

(25) Verbs of Sound: beep, buzz, creak, gurgle, jingle, ping, ring, roar, rumble, rustle, screech, squeak, thud, tick, whistle...

2.2.3 Types of stative verbs

There are various types of stative verbs in Igbo. Emenanjọ (2015) and Uwalaka (1981, 1988) classified stative verbs in Igbo into the following types- equative, locative and quality verbs, and Uwalaka also includes occurrence verbs., experiential verbs, location verbs, identificatory verbs. Uwalaka (1988) in her conclusion states that only experiential and process verbs (verbs of occurrence) in Igbo allow 'subject -object switching'.



Equative, location, identificatory, locative, quality, occurrence, experiential

Classes of stative verbs according to Uwalaka (1988) and Emenanjo (2015:1-8) are

26) Equative/equation	Locative	Quality
bụ'be'(+ animated)	di na 'at be'	pe mpe'have smallness'
di 'be' (+ animate)	(+ animate)	-ma mma 'have beauty'
		-bu ibu 'have fatness/bigness'

Emenanjo (1978) and Uwalaka (1988:149) describe equative, locative and quality verbs under experiential verbs as verbs referring to an entity's cognition, perception, reaction, centering on an entity's inner experience. It requires an accompanying Experiencer NP just as an action requires an Agent NP. It involves an animate NP as the subject of an experience. Verbs of cognition are verbs which refer to NP's mental process. These include verbs of knowing, perception, understanding, and reasoning, verbs of memory: - remembering, forgetting, recognition etc. She describes process of cognition as verbs that express the process of knowing referring to experiencer NP's mental process. These are taken based on their dictionary meaning.

2.2.3.1 Quality verbs

There are quality verbs which are also stative verbs in certain linguistic traditions. Quality verbs considered as cross-cutting with semantically stative verbs have no change of state reading and are thus always [-dynamic]. They do not occur in the progressive nor as imperatives. *'Má'* belongs to verbs of cognition (cf Uwalaka *(*1988). Quality verbs point of divergence from other stative verbs is their ability to code or denote arrays of quality possessed by an NP.

Nwaozuzu (1981:62) argues that stative verbs express present time meaning. She suggests three morphological ways by which they do this: (i) -rv suffixation (ii) cv-stem/root form and (iii) perspective aspect form. However, she explains that some stative verbs may use both -rv and perspective forms to show present time meaning. She posits that the stative verbs that take simple -rv suffix form are in the majority, and that stative verbs in Igbo are not usually used in the progressive aspect. She opines that the stative verbs have inherent meaning of permanence. Ikegwuonu (1999) states that copula verbs are used to express present tense and the stative verb. The copula verbs are formed with the cv-stem. The copula verb takes a locative prepositional phrase,

(27) Ọ nọ n'ụlọ

Be pres in the house

'He is in the house'.

It is observed that the -rv inflectional suffix is a tense marker and its place of occurrence is not restricted to the dynamicity/activity verbs but extends to the stative verbs which express present time meaning, for example: ọ mara mma- she is beautiful.

2.2.3.2 Perception/cognition verbs

Morley (2000:95) defines verbs of perception as verbs that express the process of sensing something. They are related to the five human senses: sight, touch, taste, smell, and hearing. Uchechukwu and Egenti (2015: 86) posit that these are verbs that are used to express those events that involve the senses. Cognition comes from Latin word cognoscere, meaning "a getting to know", or knowledge… a complex mental state involving beliefs and feelings and values and… (Valeika, 1998**)** in Sinuisiene (2011:13). Rogers (1971:206) in Helle (2006:4) says the verbs of perception may he further subdivided into the following three groups i.e cognitive, active and descriptive verbs. The perception/cognition verbs include *see, hear, feel, know, believe, think, remember, recall, forget,* etc. The verbs are typically stative and take an experiencer, subject and an object that is not an affected

patient; many of these verbs assign something other than nominative/ergative to their experiencer arguments very often dative. They often exhibit interesting preposition assignment, e.g. *think of/ about, know of/about, hear of/about, see *of/*about (see about* has an unrelated meaning).

Tagalog codes this argument via the so-called stative voice marker.

28) *ma- (ma-puna* 'to notice' vs *puna-hin* 'to try to notice'; *ma-dinig* 'to hear'vs. *dingg-in* 'to listen to') .

Cognition state verbs take full clauses as their direct object (known as their complement clause or prepositional clause).

2.2.3.3 Cognition verbs

These are the class of verbs which describe the mental processes of the subject NP (experiencer). Garcio — Miguel and Comesana (2003:3) explain that the mental process involves a ''potential senser or cognizer (subject of knowing or believing) and an object of knowledge or belief of this mental process". Uwalaka (1988:155) opines that verbs of cognition involve 'knowing', 'understanding' 'memory', 'remembering' 'forgetting' and 'recognition'. Here are some examples of the Igbo verbs of cognition:

29) ị́tụ̄kwàsà óbì	to trust	Írò	to think
ị́gbā ńchèzọ́	to be forgotten	ị́ghọ̄tá	to understand
ị́gbāgwọ́jù ányá	to confuse	ịhụ̀wà ámá	to take note of
íchè échìchì	to think	ị́kọ̄tá	to recognize
íchètà	to remember		

Characteristics of cognition verbs

Cognition verbs co-occur with both the experience NP and the Patient NP. Verbs in this group are typified by the verb chè échìchè 'think', mà ámụ̀mà 'plan' etc. They can occur in surface sentences with only the experiencer NP and their cognate NP. Cognition verbs resemble perception verbs because they both take the Experiencer NP and the Patient deep case roles, as well as in their subject choice.

2.2.3.4 Psych-verbs

These are verbs of psychological state. They are emotion verbs according to Levin (1989:189). Athsnasiadaou and Tabakowska (1998:409) inValeika and Buitkiene (2003) opine that emotion verbs are a subclass of the verbs of "propositional attitude" <...>. Most of them are under the category of "psych-verbs"**.** Propositional attitudes are mental states held by agent toward a proposition. Nelson (2000) asserts that proposition verbs are verbs denoted by verbs like 'believe', 'hope', 'fear', 'desire', 'intend', 'know'. These verbs express propositional attitudes. They could be psychological states expressed by verbs that may begin with 'that'as their complements. Psychological verbs are subdivided as admire verbs and amuse verbs which are transitive verbs and the members of the other two classes (marvel and appeal verbs) are intransitive verbs that take prepositional phrase complements. Verbs of psychological state can map the experiencer of the state unto subject position *(Ude* feared/ hated /loved *Nneka*) or object position (*Nneka* frightened /angered/ delighted *Ude*). Verbs in this class include *fear, frighten, anger, amuse, upset, annoy,* etc. Psych verb, also described as psychological verb generally involve verbs of emotion, perception and cognition. These according to Marti and Fernandez (1997) could also be described as involving "a cause of change or transition from one mental state to another", and also used "to express the state after a mental process has taken place". In his opinion, this group of verbs belong to the experiencer verbs of the Igbo language whose investigation was pioneered by Uwalaka (1988).

In Dan (2005:7), the (stative) psych verbs show considerable cross linguistic variation with respect to argument realisation (e.g Croft 1993). He further says that the event structure of causative psych verb is typically analysed as different from that of causatives from the physical domain. Stative psych-verbs are emotion verbs which are cognitive verbs like *fear, know* with the experiencer as subject and the thing feared as object, and there are also intransitive experiencer- subject predicates, which have the target of the psychological state as the object of a preposition e.g *be angry at/with/about, be pleased *at/with/about, be afraid *at/*/with/*about/of.* In English, for example, such verbs may be paraphrased with an explicit causative component, e.g.

(30) 'x upset v' means 'x cause y to be upset'

In Lakhota (as in e.g. Japanese and Barai; see Van Valin and La Polla 1997) in Anyanwu (2011), psych-verbs take explicit causative marking, e. g.

(31). *čązė* 'to become angry' vs. *čązė-ya [-ya* 'cause'] 'to anger', *iníhą* 'to be scared, frightened, amazed', vs, *iníhą-ya* 'scare, frighten, amaze'.

In Tagalog, psych verbs are often marked by the affix *ma-*. A causative reading is yielded either by affixing one of the Undergoer affixes

(32).*(ma-takot* ‘to fear’ vs, *takut-in* ‘to frighten, *ma-galit* ‘be angry’ vs.*galit-in* 'make angry') or by affixing the causative affixes *(i)ka-* or *pa- w*ith normal property denoting, stems, in contrast, the Undergoer voice introduces an assessment/attitude reading .

(33). *(ma-tamis* 'be sweet' vs, *ma-tamis* '*to take as* sweet').

Agbo (2009:213) describes psych verbs in Igbo as verbs that refer to an entity such as perception, cognition, sensation, and reaction. By implication, they show experience of feeling of entities involved in the Subject Noun Phrases (NPs) in the sentence. Examples in his analysis are:

(34) ịmụ amụ-to laugh	iwe iwe- to be angry
ịhụ n'anya-to love	ịkpọ asị-to hate
iche echiche-to think	ịchị ọchị-to laugh
iche uche-to worry	ibe akwa-to cry
ime ebere-to have pity on	ịtụ anya -to expect

2.2.3.5 Mental verb

This is a verb with a meaning related to understanding, discovering, planning or deciding. Mental - state verbs refer to cognition states that are generally unavailable for outside evaluation. Common-mental- state verbs in English include

(3 5) know, think, learn, understand, perceive, feel, guess, recognize, notice,

want, wish, hope, decide, expect, remember, forget, imagine and believe

Arad (1998) in Uchechukwu (2012) explains psych verb as verb denoting mental states, whereby the participant who experiences the mental state is referred to as an experiencer. These verbs are divided into two syntactic groups: subject experiencer and object- experiencer verbs and include the English verbs frighten, love or surprise. Isse (2008) in Uchechukwu (2012) in a comparative analysis of psych verbs in English and Japanese defines English psych verbs as dyadic verbs that possess two different arguments, experiencer and theme. Isse (2008) in Uchechukwu (2012) also divides psych verbs into subject-experiencer and object-experiencer verbs as Arad (1998) did.

Cook’s (1979:63-65) case grammar matrix is a system based on two parameters. Cooks frame (1979:63-65) classifies ‘know’ as state experiential verb [E. Os] where Os is Stative Object, e g:

doubt, know, like, want. Cook's case grammar matrix is based on two parameters - Nweze (2011) is in agreement with Emenanjọ that 'psychological verbs' have inherent complements which can be nouns or prepositional verbs.

In Longacre (1976:44-9) 'know' is under factual, knowledge verb- know, learn, teach, study. Example under state: Susan knows algebra (E, R) - Experiencer and Range in its thematic role posed as nuclear by Longacre: In Role and Reference Grammar (RRG). Vendler (1968) classified verbs into state (eg have, know, believe), (state, achievement, accomplishment and activities) time of any instant (in given interval) e.g. love, know, resemble, etc. Chafe offers a number of semantico-syntactic tests that are indicative in distinguishing the basic verb types. The following relations are discussed in Chafe's model: Agent, Patient, Experiencer, Beneficiary, Complement, Locative and Instrument. State verbs describe the state or condition of a single argument *(The elephant is dead*) and they associate with Patient. State verbs are sub classified into two major classes comprising locational and non-locational verbs. Among the non-locational verbs, the following subclasses are distinguished: state or condition, perception, cognition, possession and equational verbs. Patient is associated with the single argument of a single-argument stative verb of state or condition, as in

(36a)*The watch is broken.*

(36b) *The magazine is on the desk*

Theme is the second argument of two place stative verbs, e.g. *the magazine* in *The desk* is a locative, the first argument of two place locational stative verbs. Experiencer is the first argument with a two place stative perception verbs.

2.2.4 Theories of semantic meaning

The researcher is considering how different theories applicable to the lexical items help to understand how to analyse the lexical items connected to the study of the verbal complexes in the analysis of the verb root 'má' which is a lexical item under study. Here underlisted are some of the different theories.

1. Prototype theory
2. Image schema /Analogical mapping theory

2.2.4.1 Prototype theory of meaning

Prototype Theory in linguistics

Cruse (1990:382-402) explains that from the linguistic point of view, the prototype theory can be used for categorism from two different perspectives. The first is to establish the prototypical members of a category or what Tylor (2003:64) refers to as 'prototype-as-examplar-view'. In this approach, the extent of the prototypicality is determined by the relationship between a category and its members. The second is the prototypical feature or characteristics approach, which involves describing a category or concept in terms of its features or characteristics. Tylor (2003:64) calls this the 'prototype-as-subcategory' approach while Geeraerts (2006:28) calls it referential hypothesis.

Linguists according to Cruse (1990:383) adopt this later perspective of the prototype characteristic approach because the attributes of a category is viewed as semantic features of the category that serve as a conventional label for the category. No member of the category according to Cruse (1990:3820) and Tylor (2003) within this approach may manifest all the prototypical features of the category. This method can be adopted for the analysis of the prototypical features of the copula verbs of the Igbo language. The distinction between the literal meaning and the figurative meanings can be related to the concept of 'prototypes' and 'extensions' in cognitive semantics. Lobner (2002) identifies some of the weaknesses of prototypes as: weakness of the prototype theory of meaning. The prototype theory of meaning has its origin within the field of psychology. This is the work of Rosch (1973, 1975b, 1978), the propounder of prototype. This is found in Rosch, Mervis, Gray, Johnson and Boyes- Braem (1976:383). In many research works, how many research projects about how human beings and other organisms deal cognitively with their perceptions of the world outside is carried out. Their conclusion is that "one of the most basic functions of all organisms is the cutting up of the environment into classifications by which non-identical stimuli can be treated as equivalent."Human beings can only categorise based on what they can perceive which is of greater significance to the categorisation process (Johnson 2003:12). Prototype explains the meaning of certain words in terms of resemblance exemplified. Aitchison (2003:69) opines that the disparate nature of prototypes make it wiser to speak of prototype effects rather than straight prototypes. Prototype theory is used to establish, characterize copula verbs in the Igbo language. Since this theory is based on the model of 'necessary sufficient conditions', NSC, it has been used to categorise things such as colour, furniture, birds, fruits and clothing etc.

2.2.4.2 Image schema- theory or analogical mapping

Johnson (1987), entitled image schema theory is proposed as a more primitive level of cognitive structure underlying metaphor and which provides a link between bodily experience and higher cognitive domains such as language. Image schema has inherent spatial recurring structure within our cognitive processes, which establishes patterns of understanding and reasoning. Image schemas are basic carriers of meaning in cognitive semantics. Johnson (1987:29) discusses image schemas as ambivalent between imagery and embodiment. Image schemas are formed from our daily interactions, from linguistic experiences and from historical context. Johnson uses the term 'schema', 'embodied schema' and 'image schema' interchangeably'. He opines, that *'a schema is a recurrent pattern, shape, and regularity in, or of, these ongoing ordering activities'.* These patterns emerge as meaningful structures for us chiefly at the level of our bodily movements. They are structures that organize mental representation at a level more general and abstract than that at which particular mental images are formed. Image schemas are recognized as fundamental ingredients in human cognition and creative thought. Image schema helps us to mentally structure perceptions and events in our daily lives. It is a representation of fundamental unit of sensory experiences. Lakoff (1987) and Johnson (1987) argue that schemas such as 'container', 'source-path -goal' and 'link' are among the most closely connected to state of being experiences. They also claim that most image schemata are closely connected to state of being experiences. Johnson (1987:29) specifies the 'image' version as a 'dynamic pattern that functions somewhat like the abstract structures of an image, and thereby connects up a vast range of different experiences that manifest this same recurring structure'. This should be contrasted with the "embodied" version as follows: "There must be pattern and order to show our actions, perception, conceptions in order to have meaningful, connected experiences that we can comprehend and reason about. A schema is a recurrent pattern, shape, and regularity in, or of, these ongoing ordering activities. These patterns emerge meaningfulstructures for us chiefly at the level of our bodily movement through space, our manipulations of objects, and our perceptual interactions"

Zlatev (1997:40-44) in modifying image schema argues that the notion is used in different ways by different cognitive semanticists. Saeed (2007:379) citing Johnson's (1987) approach, asserts that conceptual structures include image schemas, which form more cognitive models by processes of metaphor and metonymy. Image schemas are abstract concepts consisting of patterns emerging from repeated instance of experience e.g bowl, plates, things -ruler. Saeed (2007:355) views states as containers and gives the following examples: *He's in love, He's coming out of the coma now, She got*

into a rage, We stood in silence. Holmqvist (1993:31) tries to develop formalism for image schema suitable for computer implementations, defines image schema as "that part of a picture which remains when all the structure is removed from the picture: except for that which belongs to a single morpheme, a sentence or a piece of text in a linguistic description of a picture […]"

The most condensed account of image schema is from Gibbs and Colston (1995:349), defining image schemas as "dynamic analogue representations of relations and movements in space". The developmental psychologist Jean Mandler (e.g. 1992, 1996, and 2004) has made a number of proposals concerning how image schemas might arise from embodied experience. Starting at an early age infants attend to objects and spatial displays in their environment. Langacker's analysis of image schema is done mainly in spatial terms. For example, his description of "climb" involves only the vertical dimension, together with the time dimension, where the latter is ubiquitous with the verbs. No forces are involved in his analysis. Thus, the schema does not differentiate between 'pull up', 'push up', and 'climb'. What is missing is that the meaning of 'climb' involves the trajectory that exerts a vertically directed force. The upshot is that by adding force dimensions to an image schema, we may obtain the basic tools for analysing static or dynamic properties. The forces involved could be physical, social or emotional forces. Anatol (1999:129) opines that image schema does not just organise basic bodily experience; they can also be extended to structure abstract thinking via conceptualisation metaphors.

The above descriptions are the consequences of thought out – schemata. Lakoff and Johnson, (1987) have called such consequences "entailment" because they are implication of the internal structure of the image schema ("the chair is in the room") typical example of physical containment such diagrams are helpful in identifying key structural features of the schemata and illustrating their internal relationships. Another exception is Talmy (1988), who emphasises the role of forces and dynamic patterns in image schemas in what he calls 'force dynamic'.

Johnson (1987) in his classical book titled: *The Body in the mind* developed the theoretical construct of the image schema and proposes the way in which embodied experience manifests itself at the cognitive level. Image schema theory has played a major role in several areas of study such as literary criticism (Turner, 1987); poetics (Lakoff and Turner, 1989); psychology (Mandler, 1992); psycholinguistics (Gibbs, 1994, and Gibbs and Colston, 1995); Cognitive grammar (Lakoff, 1987); Mathematics (Lakoff and Nunez, 2000); cognitive semantics (Uchechukwu,(2011), Mbah and Edeoga (2012), Ogbonna, (2012), Okeke, (2013), Ifeagwazi, (2013), Ọgwudile, (2017) etc.

Johnson (1987:126) listed the most important image schemas as follows: Container, Balance, Compulsion, Blockage, Counterforce, Restraint, Removal, Enablement, Attraction, Mass-Count, Path, Link, Centre-periphery, Cycle, Near-Far, Scale, Part-Whole, Merging, Splitting, Full-Empty, Matching, Superimposition, Iteration, Contact, Process, Surface, Object, and Collection. These rudimentary concepts like contact, container and balance are meaningful because they are connected to human pre-conceptual experience, which is experience of the world directly mediated and structured by the human body. These image-schematic concepts are not disembodied abstractions, but derive their substance, in large measure, from the sensory-perceptual experiences giving rise to them in the first place. Some properties of image schemata are that they give rise to more specific concepts, they are pre-conceptual in origin, they derive from interaction with and observation of the world, they are inherently meaningful and complex, they are not the same as mental images; they are multimodal. Lakoff and Johnson (1980, 1999, Lakoff 1987), Ruiz de Mendoza (1997), Fornes and Ruiz de Mendoza (1998) have shown image schema to lie at the basis of numerous metaphorical constructions.

Analogical mapping is the process of putting two domains in correspondence by aligning each object in one domain with the object in another. It is regarded as one of the most sophisticated aspects of abstract thinking. It compares things to show their similarities and comprises exemplification, comparison, metaphor, allegory, simile, parable but not metonymy. Analogy transfers information or meaning from a particular subject the analogue or source-to another particular subject –the target or linguistic expression corresponding to such a cognitive process. Veale (2006:1) cited in Obitube (2017:59) opines that "linguistic creativity could be superficial word-play, which has the power to change the way we see and represent the world". He emphases that metaphor and analogy are perhaps the most challenging aspect of linguistic creativity as conceptual representation, facilitating and stretching the boundaries of domain description which establishes new ways of identifying related domain similarity. He states that since metaphor and analogies are used to create new ways of thinking about things that are familiar, they make known the fluid boundaries that exist between the conceptual categories that structure the world and communicate these categories. Analogical mapping is the manipulation of linguistic data in one's language to achieve a targeted linguistic expression of meaning. Analogical mapping is the coming together of either of two different entities to form one single whole still maintaining their characteristics and related to a particular instance. It is a theoretical framework that is a movement in cognitive semantic approach. It is referred to as image schema. Gentner (2003) describes it as the analogical mapping known situation – the base or source description –compared with a lower known situation- the target description. The known condition recommends

ways of seeing the current situations- finding out the relationship between the two situations and reflecting the outcome from the source to the target. Leroy, Maillart and Parisse (2014) state that analogical mapping is a cognitive process, which consists in the alignment of two or several sequences in order to detect their common Lakoff (1987) posits that analogy is an inference or argument from one particular to another particular, as opposed to deductions, inductions, and abduction. Analogy can refer to the relationship between the source and the target themselves, which is often, though not necessarily a similarity (Liddell and Scott, online Ethymology Dictionary). Hofstadter (2001) cited in Obitube (2017:60), states that analogy plays a significant role in problem-solving, in relation to decision-making, perception, creativity, memory, explanation, and communication, and emotion. This has the responsibility of identifying places, objects, and people for instance in face perception and facial recognition systems. He states that analogy is the "core of recognition". This means that all human thought and that of other creatures concerned that think or reason have to do with transfer of notions, arguments, and characteristics common to a given entity or entities to another entity or entities. This involves human mind that means thought which affects man's daily life, existence and sustenance. By this Antilla (2005) opines that man is an analogical animal. Hoffmann (2013) posits that analogical extension is a construction that is highly specific, for instance, an idiom such as not give a damn, may sprout offshoots such as not give a monkey's in which speakers replace one part of idiom with an analogous element. Repeated analogical extensions may over time lead to the emergence of a general schema not given a NP, which invites further additions to the range of expressions occurring in this now partly schematic idiom.

Considering the above so far, it is assumed that there is no easy way of getting the meaning of words or sentences basically, every expression has one meaning or more depending on the view of the speaker or hearer's varying interpretations. Having observed these problems it is therefore not easy to pin down the meaning of a particular linguistic unit.

2.3. Theoretical framework.

For the study of stative aspect of the Igbo verb 'má' and its features, argument structures and the characteristics, the researcher considers the theoretical framework adopted in this study, the image schema theory of Johnson (1987), Johnson and Lakoff (1980, (Lakoff 1987). Image schema is the most important theoretical notion in cognitive semantics. It is the basic carrier of meaning in cognitive

semantics.There is a common assumption that such schemas constitute.The data lie at the basis of numerous metaphorical constructions. Saeed (2007:353) posits image schemata as an important form of conceptual structure in the cognitive semantic literature. The researcher noted that Schön, the first linguist to raise the issue of semantic problem of the Igbo verb and others after her noted that the Igbo verb whether simple or complex was difficult to understand. Uchechukwu (2011) adopts the cognitive approach in the analysis of the Igbo verb using the image schema. His argument is that the Igbo verb is not empty or practically meaningless due to increase in the number of complexes formed with it (contrary to Nwachukwu (1987) rather through an image schema approach, the cognitive motivation of its semantics is established in the form of its root schema. Uchechukwu (2011) proposes a new approach to the Igbo verb, the semantics of the Igbo verb root is connected with recurrent patterns in our human experiences called *image schema* which only functions in partially ordering and forming human experiences, but are also modified by concrete human experiences. These image schemas motivate the semantics of the Igbo verb root, its combination with various complements, and the formation of 'new' [verb+NP/PP] constructions in the language. Mbah (2011) says that this approach of cognitive semantics in Igbo by Uchechukwu is very innovative and indepth a noble redirection of current research in Igbo. Emenanjọ (2011) opines that it is an interesting, exciting and refreshing approach to an old but complex phenomenon in the Igbo language.

According to Uchechukwu (2011), the past studies of generative grammar and other semantic approaches, structuralism, lexicographic studies and that of syntactic has not been able to account for the meaning of the Igbo verb root, it is only through image schema theory in the cognitive semantic field that the Igbo root is accommodated. Uchechukwu (2011), posits that a change in the direction of cognitive linguistics might be the way forward in solving the problem of Igbo verbs in Igbo linguistics, which has not been fully explored, and concludes that the cognitive semantic analysis of the Igbo verb has to be done using the image schema theory as the theoretical framework. Based on this, the researcher adopts the idea of Uchechukwu (2011) that the linguistic review of the verb is not enough. Since 'má'is a verb of cognition and a perceptive and abstract entity, the researcher considers the image schema theory apt for the analysis of this study as its framework. The problem of this study therefore is to find out how the Igbo verb 'má' can be described and analysed using the cognitive semantic approach and image schema as theoretical framework.

Cognitive semantics is concerned with investigating the relationship between experience, the conceptual system, and the semantic structure encoded by language. As the study of meaning, it holds

that language is part of a more general human cognitive ability, and can therefore only describe the world as it is organized within people's conceptual spaces. Cognitive semantics is an approach to language that is based on our experience of the world and the ways it is perceived and conceptualized. This justifies, our use of image schemaas the theoretical framework for this study.

Johnson, in his (1987:42) book *The body in the mind* argues that forces form perceptual Gestalts that serve as image schema (even though the word 'image' may be misleading here). He opines that because force is *everywhere*, we tend to take it for granted and to overlook the nature of its operation. We easily forget that our bodies are clusters of forces and that every event of which we are a part consists, minimally, of forces in interaction. We do notice such forces when they are extraordinarily strong, or when they are not balanced off by other forces. He presents a number of 'pre – conceptual Gestalts' for forces which function as the correspondent to image schemas but with forces as basic organizing feature rather than spatial relations. Johnson (1987:45-48) presents 'compulsion', 'blockage', 'counterforce', 'diversion', 'removal of restraint', 'enablement' and 'attraction' as force Gestalts. Johnson (1980) describes image schemata as structures that organise our mental representations at a level more general and abstract than that at which we form particular mental images. Some of the schemas will be described here.

2.3.1 Containment Schema

Johnson (1987), Gibbs (2006) explain the schema of containment as derived from experience of the human body itself as a container; from experience of being physically located within bounded locations like room, beds, bathtub, houses etc.; and also of putting objects into containers. Containment schema has some characteristics that are experiential. Important part of bodily containment is the experience of our bodies being filled with liquids including stomach liquids, blood, and sweat. Under stress, people experience the feeling of their bodily fluids becoming heated, e.g anger is containment schema. As conceptual metaphor, anger is heated fluid in a container. It is known that when the intensity of anger is heated, fluid in the container (the body) rises (i.e his pent up anger welled up inside him). People know that intense heat produces steam and creates pressure on the container (getting hot under the collar- blowing off steam, -bursting with anger), and people know that when the pressure of the container becomes too high, the container explodes. (She blew up at me) Gibbs (1999: 148). From these examples, bodily based schemas are transferred through metaphors from one (bodily) context to another.

Containment schemas have some natural logic and apply to the rules below:

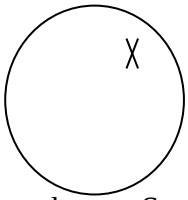
a. Containers are a kind of disjunction: elements that are either inside or outside the container.
b. Containment is typically transitive: "if the container is placed in another container the entity is within both, as Johnson (1987) posits: 'if I am in bed, and my bed is in my room, then I am in my room'. This schema also has some implications seen as natural inferences about containment. Johnson calls these 'entailments' and gives examples as follows (adopted from Johnson 1987:22). Containment also limits and restricts forces within the container. E.g
    i) When i am in a room or in a jacket, i am restrained in my forceful movement.
    ii) When eye glasses are in a case they are protected against forceful movement.
    iii) Because of this restraint of force, the contained object becomes either accessible or inaccesible to the view of some observers.
    iv) The container could be observed or hides or blocks the contained object fromview.
    v) Finally, we experience transitivity of containment. If B is in A, then whatever is in B is also in A. If I am in bed, and my bed is in my room, then I am in my room.

Summary

i. There is protection from outside forces of experience of containment.
ii. Within the container, containment limits forces, such as movement.
iii. The contained entity experiences relative fixity of location.
iv. The observer's view of the contained entity is affected by the containment, either improving such view or blocking it (containers may hide or display).

Fig. 3.1 Containment

Figure (3.1) Containment as a schema can be extended by a process of metaphorical extension into abstract domain. Lakoff and Johnson (1980) identify; CONTAINER as one of a group of ontological metaphors, where the experience of non-physical phenomena is described in terms of simple physical objects like substances and containers. Containers are represented in a static image, it is important to note that these schemas are neither static nor restricted to images.



Containment schema Source: Mark Johnson (1987:23)

The schema may be dynamic or stative, as with path and force schemas involving movement and change. The sentences below demonstrate the correspondence of the verb root –'má' with the containment schema thus Containment. States are viewed as containers, Saeed (2007:355) example: *He is coming out of the coma now; He's in love; She got into a rage; We stood in silence.* The mind is a container, ideas are entities. The above examples reveal the importance of metaphor in conceptualising experience. Many domains can be metaphorically seen as containers.

Dirven (2001) asserts that a source/origin/center, a set, a field, a previous boundary, possession, and inaccessibility or 'hiddenness' are all seen as possible effects of a state of containment. The conceptualisation of these abstract categories as containers also offers an explanation for the many different meanings of *out* in particle verbs as exemplified in:

(37) Metaphorisations of the "container" notion:

a. SOURCES ARE CONTAINERS:*cry out, sing out, beach out*
b. SETS ARE CONTAINERS:*pick out*
c. BOUNDARIES ARE CONTAINERS:*roll out, fill out, lay out, line out*
d. INACCESSIBILITY IS A CONTAINER: *make out, workout, figure out*

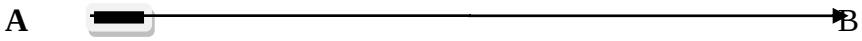
There are other metaphorical processes involved in the conceptual richness of verbs. Thus the verb *to figure out* is analysed as an instance of manifold metaphorisation, containing four steps:

The noun-derived verb *to figure* means 'to manipulate numbers' and is a metonymy based on the notion of 'number'. Morgan (1997:343) sees in "a conventionalized metaphor that thinking is conceptualized as a form of calculating". He metaphorises *to figure* into the more abstract meaning of 'reaching a solution by thinking'. Literally, *out* means 'not within the boundaries of a container' it is "extended to other kinds of accessibility, such as when a problem is conceptualised as a (blocked) container". From these two source domains, i.e **THINKING IS CALCULATING**, (figure) and **A PROBLEM IS A (LOCKED) CONTAINER** (out), a new compound verb *to figure out* develops one target domain, "to make a solution cognitively accessible by thinking". Thus the particle verb *to figure out* becomes an integrated construction, both semantically and syntactically.

Morgan (1997: 345) in conclusion asserts that based on the metaphor **ACCESSIBLE IS OUT, VISIBLE IS OUT** (see (38d) above). The conceptual metaphor **KNOWING IS SEEING** involves the full conceptual content of *to figure out a solution* meaning "causing something to be known by thinking about it"

2.3.2 Path schema

Figure 3.2



Path Source: Johnson (1987:114). Path schema

Johnson (1987:114) path schema, Lakoff and Johnson (1999) are of the opinion that Path image schema reflects our everyday experience of moving round and experiencing the movement of other entities. Path schema consists of four structural elements. : a source, a destination, ... sentences since stative verbs are consistent only with the destination focused image schema,

...In English and German constructions, the English verb "take" and German verb "taiffen" are seen as being semantically empty. English for this reason is semantically light while the German equivalent is only "functional "as a verb, but semantically also empty. Both constructions in both languages have simple verb equivalents "take a function, decide "teu Entschei dung terfjen" entschei en. The structure is termed "inherent complement verb (ICV) in Igbo linguistics, with the N/NP forming the inherent complement (IC). The implication of path schemas are evidenced in metaphorical extension into abstract domain: LIFE IS A JOURNEY, etc.

2.3.3 Force Schema

Force schema, according to Johnson (1987:43, 44) is an image schema that involves physical and metaphorical cancel interaction. This may include the following.

A source and target of source

A direction and intensity of force

A part of motion of the source and/or target

A sequence of causation-

Metaphors are the most powerful figurative devices and idioms are governed by metaphorical features. It also according to Saeed (2007:357) arises from every day experiences as metaphorical central interaction of growing up as children, moving around our environment and interacting with animate and inanimate entities. These are pre-linguistic and shape our linguistic categories. Force schemas in this thesis could be said to go after 'má'as stative aspect in Igbo verb.

There are various force schemas such as compulsion, blockage, counterforce, removal of restraint, enablement, diversion, attraction, and repulsion. In any case as mentioned in our theoretical framework (section *2.3)* we will be looking into compulsion, counterforce, path, removal of constraint, etc. - in our

analysis. The force schemas include the basic force schema of compulsion, blockage, counterforce and removal of restraint.

Counterforce schema is one of the schemas defined by Johnson (1987:46) as "two equally strong nasty and determined force centre which collide face to face, with the result that neither can go anywhere". This force schema involves active meeting of physical or metaphorical opposing forces. Two force vectors are involved, they move along a path and colide face- to-face because both struggle to control the situation. An instance is when we suddenly meet someone in the street.

Fig 1.6

The counterforce image schema Evans and Green (2006:188)

2.3.4 Enablement schema:

This is a force schema that evokes the physical or metaphorical power to perform (carry out) some act, or a potential force and the absence of blockage or counterforce (Johnson, 1987:47). 'Enablement' on the other hand, takes place where people become aware that they have some power to carry out some actions because no obstacles or counterforce exist there. This image schema derives from our sense of potential energy or lack of it in relation to the performance of a specific task. (Evans and Green 2006:188-189) while most people are fit and well to pick up a bag of grocery shopping for example few people feel able to lift up a car. It is pertinent to note that while this image schema does not involve an actual force vector, it does involve a potential force vector. According to Johnson (1987), it is the property that marks the enablement schema as a distinct image schema.

Of all the different definitions of image schema, Uchechukwu (2011) is of the view that image schema should involve definite recurrent profile of path (path- source- goal) schema. Adding to the Path schema, the verb root 'má', needs some forces, hence these types Counterforce and removal of constraint with Containment are applied in the researcher's analysis. In this study the image schema of the stative aspect of the lgbo verb 'má' verb of quality, cognition 'know' is discussed under a combination of image schemata which Uchechukwu (2011) calls schema matrix involving path constituting of Sources- Path-Goal, Containment and Force schema.

Some of the image schemata discussed above are reflected in the examples of the researcher's analysis of'má' verb complexes in the study.

Lakoff (1987:215) proposes the invariance principle which states that: metaphorical mapping preserve the cognitive topology (that is, the image schema structure) of the source domain, in a way that is consistent with inherent structure of the target domain. Ahrens and Alicia (1999) opine that animal metaphors can be used as nouns, verbs or adjectives which are applied in the analysis of our data. Animals are source domains and humans are the target domains. The appearance of the body part of animals can be transferred to humans. Behaviours of animals are found in humans e.g. (An old goat means obstinate person). Don't be such an ostrich (one who avoids facing facts). He is a bunch of gorillas, elephant (she is fat). She is a fox (she is attractive). He is a pack-rat all right- his basement is full of garbage (hoarder). The cat over there can bring (cool person).

Characteristics of the Some Animals

Squirrels - hoarding

Dogs - Following

Apes - Immitating

For instance- she squirrels away. This means she hides. Stop hoarding.

Stop doging and following me.

Stop aping him (imitating in thoughtless and derogatory manner,

That frat is full of wolves – (men who prey on women).

You are just chicken (scared) who outfoxed you – (ach-tricked you)?

Whale monkey – Trouble maker.

Stop monkeying around. (Stop fooling around). Tiger is an animal that embodies fierceness.

Some image schemas formed by other scholars for decensy structures. Image schemas are conceptual structures derived from physical experiences, cultural background and ideology of a nation. People living in the age of technology use the same image schemas as people in Hafez age which can be proved by Hafez poem.

Behtooi (2007) used image schemas in studying metaphors in Hafez sonnets. Many linguists have added new image schemas to the lists of their forunners. Such new schemas are:

Sensory Schema: Sensory schema is an image schema in which sense verbs such as seeing, hearing, tasting, smelling, touching can be accompanied by abstract concepts to describe them metaphorically Behtooi (2007) in Hafez sonnet.

Animal Schema: In all cultures, special characteristics are described to some animals based on their position in the cultures and they are known as the symbols of those characteristics. For example in

Iranian culture, eagle is a symbol of power and magnificent while fly is a symbol of weakness and sickness. When names of animals are used to ascribe their special characteristics to people, then we are applying animal schemas (Abedimoghdam, 2004) in Hafez sonnet.

Colour Schema- Any abstract concept in the mind given this characteristic is colour schema.

Measure Schema- Image schema used to describe the length and width of abstract concepts metaphorically Behtooi (2007).

Manner Schema- describes the hardness, softeness and thickness of abstract concepts metaphorically Behtooi 2007.

Flavour Schema- This is image schema for bitter, salty to describe the flavours of edible things that all are concrete and can be tasted. Abedimoghdam, Hoda (2004).

Containment Schema- Is an image schema that involves physical or metaphorical boundary enclosed area or volume or excluded area or value (Johnson, 1980).

Image schemas are concepts of a special kind. They are meaningful, experiential and embodied. Conceptual metaphors shape our communication the way we think and act. Human thought processed are largely metaphorical. Metaphors are linguistic expressions.

2.4 Empirical Studies

Here, the researcher considers the works already done in relation to the study under discussion. The empirical studies reviewed here deal specifically with researches carried out on the cognitive semantics of languages and Igbo language as well. The essence of the empirical studies is to know the similarities and differences between the past studies and the present work.

2.4.1 Examples of stative verbs in other languages

(i) Statives in Hawaiian:

In (2001) it is stated that statives are the most common of verbs in the Hawaiian language. Hawaiian language does not have any formally distinguished adjectives or adverbs. Words performing as adjectives and adverbs in English are stative verbs in Hawaiian. Such words as good, well, happy, happily, sick, sickly, red, hot, cold are adjectives in Hawaiian: all can occur after the perfective ‘ua’ which is, a diagnostic for verbs. In the researcher’s work, Igbo has these adjectives as stative verbs.

This work is different from the researcher's in title, framework, objectives and data analysis. The researcher works on semantic analysis of stative aspect of the Igbo verb má. They are from different language classes. Examples of Hawaiian stative verbs:

38a) hana maika'i' 38b) ua hana maikai

'a good man', 'did work well',

39a) he keike han'oil 39b) ua pɑ̄'ni han'oil nō lɑ̄kon

'a happy child', 'they played quite happy'

Such words are called adjectival statives (vsadj). Loa'a type of (vsl) are a much smaller class of stative verbs, but are mostly used in the Hawaiian language.´

40) íno (stative) bad, foul, rotten, smelly, ugly, of poor quality, stormy.

(ii) Stative verbs in Hausa

Halliru (2007:151) in Hausa examines non- functional categories, which are major categories, otherwise known as lexical categories in Hausa. He notes that other grammarians in other languages such as the Romans, Greeks, Arabs, Hindu, and other major civilization have all realized that the starting point in the study of the syntax of a language is making a good inventory of all the words in the language. He claims that lexical categories include noun, verb, adjective, adverb and pronoun. Halliru works on non-functional (lexical) categories in the Hausa language while the researcher works on a cognitive semantic analysis of the stative aspect of the Igbo verb má. Their titles, frameworks, and objectives are not the same. The researcher generates stative verbs from some of these lexical categories of the Hausa syntax by Halliru. Stative verbs formed from the Hausa adjectives:

41) Nùùná 'ripen'

bàbbá 'big' kàrámíí 'small'

kyàkyááwáá 'beautiful' bakii 'black'

42) [wání yááròò màì wàyóó]$_{NP}$ [mánòòmáá màì káyán [àmbú]$_{NP}$

Certain boy owner: of tricks farmer owner load- of garden

'a certain clever boy' 'the vegetable farmer'

43) [bàbbán kíífíí]$_{VP}$ Bíntà máá làmáá cèè

Adj N NP NP copula-v

big fish Subject teacher be

'Binta is a teacher'

These are adjectives and are stative verbs in the Hausa language.

Ali Umar Muhhamad (2014:37, 39) in his paper: An analysis of Theta role of verbs in Hausa language generates stative verbs. He used Radford's (2009) Theta theory of prominent syntactic theories within Generative Grammar unlike the researcher's theoretical framework of Johnson (1987) image schema. Their differences are in title, objectives, framework, analysis but they are similar in working on verbs though different Nigerian verbs- the Hausa and the Igbo languages. Ali's examples of the Hausa stative verbs are such as:

44). Fari lara – white
Danya danya – fresh
Mai kyau- beautiful/ good thing
Mai kudi- rich person

47). Wancan mutumi- n talaka ne
that men – Def poor cop
'that man (is) poor'

48). Kazar wani mutun ta-a mutu
Hen (of) someone man 3FSG Past died
'Someone's hen died

49). Ba ya-a kela da kansa
Neg 3MSG-PAST look and himself
'He cares not for himself'

50). Ayaba ta-a nuna
Banana 3FSG-PAST ripen
'The banana is ripened'

51). Ba su son junan –su
Neg 3PL
'They do not love each other'

This is intransitive verb. It has a semantic meaning but is considered to express an independent process as it was highlighted- the above example.

52).Mutunin Kirki	Wani mutun dogo	Verb	gloss
Man good	someone man tall	Ceeci	rescue
'Good man'	'A tall man'	uma	faint

Zubaim Bitrus Samaila (2015) hasAdjectival based compounds in Hausa which are stative verbs:

53. gajen-hakuri (impatient)
tsawon-rai (Longlife)
sani-ilimi (Knowledge)

54. Calque in Hausa derived as statives

Jaahil +ciii =jaahilcii = (ignorance)
Junaahajijuwa (giddiness)
Mulkinkai (Self Independence)
Fasa-Kwabri (Smuggling)
Mwuguu – (wicked man)
Kyaawoo – beauty
Karfii (Strength)
Doogoo- (Tall)
Bakii – block
Tari – White
Gaa – Red
Hagari-na-kowa (upright person)
Yan-fashii- (armed robbery)
rufaa-ido (trick)

55. Adjective + noun form adjective Compounds in Hausa

Verbal +noun + noun
hada kai (joining heads) =unity
auna – arziki (weigh wealth) escape danger of evil happening
batarai (spoil soul) be angry
din kai – arrogance (hearing of head self)
marar + kookarii (intelligent)
marar – kookari (dull)
marar + goodiya – grateful
marar – goodiya – ungrateful person

(iii) Copulative constructions in Tẹ̀ẹ̀ (Tai) and the notion of stativity

Anyanwu (2001- 2004) is entitled Copulative constructions in Tẹ̀ẹ̀ (Tai). In this paper he discusses the two structural types of copulative construction in Tẹ̀ẹ̀, one of Ogoni (Kegboid) group of languages Ikoro (1990). It is spoken in Tẹ̀ẹ̀ District of Tai Local Government Area in Rivers State. The aim of this paper is to examine the syntax and semantics of Tẹ̀ẹ̀ copulative constructions and their notion of stativity. In the opinion of Hale and Keyser (2002) stativity can be attributed to: a). Stativity as a feature relation or b). Stativity as a structural relation.Anyanwu (2001-2004):31) states that stativity is not just a feature of heads but also a property of constructions which arise from the semantic complication of meaningful elements. e.g in Tẹ̀ẹ̀ (Tai)

(56). Lédùm **lū nẹ̄ẹ̀yip**
'Lédùm is a thief'

The property **nę̄ę̣yip ‘**a thief’ coincides temporarily and spatially with the entity **Lédùm.** He states that it shows that stativity is not just a feature of heads but also a property of constructions which arise from the semantic composition of meaningful elements.

(57) a Lò biirā kọ̄p / b) Lò kọ̄p biirā
‘The black cup’ ‘The cup is black’
(58) a Lò máá bĩá/ b) Lò bĩá máá
‘The water is dirty’ ‘The dirty water’
(59) a Lò kágā n´kę̀ę̀ / b) Lò n´kę̀ę̀ kágā
‘The dry cloth’ ‘The cloth is dry’

Hale and Keyser (2002) in Anyanwu (2001-2004:29) observe that the stative use of these subjects – experience verbs correspond structurally to certain expressions based on the structural head realized by the verb have (in English) which is also stative. Tę̀ę̀ copulative construction noting of stativity, stative verbs include- experience verb (fear, know, admire, like etc). Among the elements that contribute to a stative semantics is one that is attributable to syntactic heads. Some heads must be identified central coincidence which is responsible for the stative interpretation of their predicates.With respect to the semantics of copulative constructions, Anyanwu followed the ideas of Hale and Keyser (2002) to assume that the copula which can be overt or covert projects a structural relation whose semantics implicates stativity. The researcher’s work is similar to this work because they both work on stative verbs but in approaches, titles, objectives and analysis they are different, they are also different in the sense that they worked on different Nigerian languages, the researcher on the Igbo language, while the reviewed work is on Tę̀ę̀ (Tai).

(iv) Stative verbs in Urhobo language

Aziza in her work in Urhobo language inYusuf (2007:305-315) examines the verbs in Urhobo and uses them to express action or state of the participants. She examines the structure of various word classes in the language. She argues that all languages including Urhobo consist of parts such as sound and words, which are arranged in a systematic manner, and they can be used to perform the task of conveying information successfully. She finds out in her study how words combine to form larger grammatical units. Aziza’s title, framework, objectives and that of the researcher’s are not the same. She works on various word classes in Urhobo while the researcher in her study investigates only stative verb in Igbo. Their similarity is that they generate stative verbs in both languages. Examples of stative verbs realized in Urhobo various word classes include:

60) òmàmọ́ ‘good’ ótètété ‘small’ òféfè ‘empty’ tòrhẹ̀-‘burn’ rè ‘finish’
rìèn ‘know’ rhò be big’ bun‘be plenty’ sìrwìn-‘save’
mé/má‘be deliberate’ kri ‘be late’ kpọ̀ ‘dry up’ fóbọ́‘be early, be quick’
anre ‘be expensive’, lọhọ ‘be soft’ gunu ‘be bent’ hanvwe ‘be small’
ọ́rhúárhò érhúárhò ‘big’, óbúébùn íbúéùn ‘plenty, many’, yovwi ‘be beautiful’,

These are verbs to be, they are copulative verbs –stative verbs.
Reduplication from verbs of colours with morphemes indicates plural forms as stative verbs:

61) ọ́vwávwàrè évwávwàrè ‘red’, ọ́fúáfòn éfúáfòn ‘white’, óbíébì íbíébì ‘black’,

(v) Stative verbs in Yoruba .

Awobuluyi (1972) cited in Emenanjo (2015:498) opines that most verbs in Yoruba are consonant - initial and more monosyllabic (one syllable).Two verbs can be fused together to have more than one syallable. These are verbs ‘to be’-copulative verbs and are stative verbs.

62) a) dó oko → dóko → ‘be promiscous’ dára dáa → be good’{‘r’deletion} mọ́ → know

b) gbo adungbadun → ‘enjoy’ yara → yaa → ‘be swift’ {‘r’deletion } → go foolish

Awobuluyi (1972) cited in Emenanjo (2015:498) posits that every Yoruba verb can be used with an object with the exception of dà (where is?) and nkọ́ (where is?). These are stative verbs.

63a) Mo là àlá
I dream dream
[+past]
I dreamt
(function as the object of the verb)
là àlá ‘to dream’

b) Mo mọ ilé rè
‘I know your residence’

c) Mo mọ kiakia
‘I know (the word) kiakia’

d) gbọ́ọ̀gbọ́n
‘be wise"

e) gọ̀ agọ̀
‘be foolish’

f) kèrè
‘be small'

These verbs are all ‘be’verbs and are copulative verbs which is a subset of stative verb.

They are invariably stative verbs.

Sheba (2001) is entitled: A metaphorical analysis of nominal used in describing women in Yoruba written literature. He attempts to further isolate the conceptual representations of gender implicit in talk or writing. He used such poems as írọ̀fọ́ Eléwi odò Ọpadọtun referring to women differently with words like (some metaphor creating contextual appropriate meaning exemplified from the Yoruba poem titled 'Eyi fara tòhun fọ̀rọ̀), Examples are:

64) 'adumaádadáń' (darked skinned), 'owu' (roburst)
ẹ̀lẹ̀ (beautiful) a belle) (pg.17), 'gbèsè' (debt)
ọ̀pẹ́lẹ́ngẹ́ (slim, tall woman) (pg.17) 'òkú' (death)
òló young and beautiful damsel
òwú (the one that is plump) pg.11

This work and that of the researcher's are different in title, framework, objectives, areas of study and analysis but are related in the sense that some stative verbs are derived from the poems as stated above.

(vi) Stative verbs in the Èdó language:

Emenanjo (1978) asserts that state predicates in Edo are described as state eventualities expressed in languages like English by a combination of the verb 'to be' + predicate adjective expressed as stative verbs in Edó.

65) Òzó Mòsé
Òzó beautiful PRES H
PN V
'Òzó is beautiful'.

Only verbs in the Edó grammatical classes can form a base for nominal derivation and stative predicates can undergo the process confirming their verb status. Also stative predicates serve as a base adjective derivation through total or partial reduplication accompanied by tonal changes.

66).a) 'Nom prefix' + ŕhùlé 'run'
(process)⟶ŕhùlè̲ (race) (noun)
b) 'Nom prefix'+ khuè̲. 'bath'
(process)⟶ ákhué 'bath' (noun)

c) Òzó rẹ̀n èbé (individual level)

Òzó rẹ̀n èbé.

Ozo know PRES L book

PN V CN

'Ozo is clever'

The verbs in a) and b) are related because they are process verbs of stative forms. The verb 'know' in 'c' is also a stative verb.

(vii) The stative verb in Zulu in Bantu

Feisch (2005) citing Fivaz (l986:111) asserts that verbal derivation and verbal extensions exist in Bantu language, e.g.

Examples of stative verbs in Zulu

67) Aff.**:** SP - VS - ile

Neg.: a - SP^{-} - VS – ileExamples:

Ufile. He is dead.Ngilambile.I am hungry

c. Sibuyile. We have returned-

In 'he is dead', 'I am hungry', and 'We have returned' 'dead', 'hungry', and 'returned' are unaccusative verbs and verb of change of state. They do not take an extra NP, no agent and no cause referred to. They are all stative verbs and are non causative verbs no subject NP. Such verbs according to Levin (1984, 1987) subcategorise complements obligatorily. The researcher's work is on the Igbo language different from Bantu language of discussion here.There differences are based on the title, framework, objectives and the language of analysis. Their works are similar because they worked on stative verbs.

68) SWAHILI (G42) (Seid and Dimitriadis 2002:246)

a-na- tambul-ik-an-a mjini

SMI-PRS-know-STAT-RECP-FV by town

She is well-known by the town (the town's people)

The verb 'know' derived from the sentence is a stative verb because it has no action in it but portrays a state of being.

Sources: Shepardson (1986:191-197), Ashton (1944)

(viii) The stative in Chichewa as developed by Mchombo (1993a)

69) nang'anik-ik-a 'be oily'-Stat-FVshine mak-ik-a 'be amazed'-Stat-FV'be surprised'
chelew-ek-a 'be. late' -Stat-FV be late iew-ek-a 'be.drunk'-Stat-FV 'be drunk'
patan-ik-a 'agree'-Stat-FV 'get along' hudhuri-ik-a 'be.present'-Stat- FV 'be present'
sim-ik-a 'stand'-Stat-FV 'set up' in-ik-a 'stoop'-Stat-FV tilt v-ik-a 'dress'-Stat-FV 'provide with clothes'

The Intransitives above accepting the stative suffix in Verb Gloss Translation of change of state," includes changes in the epistemic state of the predicate's experiencer. This allows them to account for the compatibility of verb such as see and find with the Chichewa stative. The "adjectival" use of the Chichewa stative is not similarly restricted: It is possible to apply the stative suffix to transitive non-change-of-state verbs, but only to the participial form of the verb. The result has a potential interpretation:

Mchombo (1993a) opines that in Chichewa, as in Swahili, the basic pattern for stativized verbs is for the stative morpheme to be fixed to a transitive verb; the object (patient) of the base verb becomes the subject. Chichewa statives describe their subjects as either being in a state or condition or as entering a state or condition (inchoative meaning).This option is available to Chichewa statives only in verb participles). For example, the object bicycles in (70) a) become the subject in (b). The same is true for example (71).

70) a. Akaˆidi 2:prisoners
ku-́ońong-́a 2SM-Pres-damage-FV
nj́inga. 10: bicycles
The prisoners are damaging the bicycles.

b. Nǰinga 10: bicycles zi-ku-́ońong-ěk-a a-
10SM-Pres-damage-Stat-FV
'The bicycles are getting damaged.'

71) a. Mtsogoleri 1: leader a-na-ṕind-́a
1SM-Past-bend-FV dengu. 5: basket'
'The leader bent the basket,'
b. Dengu 5: basket li-na-ṕind-̌ika.
5SM-Past-bend-Stat-FV '
'The basket got bent.'
Chichewa, Mchombo (1993a)

(ix) Stative suffix in Bantu (Swahili)

Amani Luseko (2015) opines that based on internal inherent features, findings in the study pointed towards the fact that Kiswahili verbs are divided into three major categoies nnely activity, (duratives), verb, achievement (inchoatics) and stative verbs (states) example .The stative verb in Bantu is a completely productive suffix meaning, "the action does not have a doer role" like causatives, this suffix has two different forms depending on the final vowel of the verb stem either -ika or -eka. For example:

72) Chakula hiki ki-na-pend-eka
Food this it -Pres-like-No. Doer. Role
This food is likeable/is -liked (in general).

The stative suffix describing liking here has no agent so food plays an object -like role that it gets liked. In contrast, Ki na pend wa means agent role is played. 'Break' like nearly all English transitive verbs can be used intransitively. The verb tense in English also has the same effect in

Swahili:'breakable' vs 'broken'.

73) Ki kombe ki-me -vunj-wa	74) Kikombi Ki-me -vunj –ika
Cup it-completed- break.	Cup it-completed –break
A subject.No.Doer.Role.	No.Doer.Role
The cup has been broken /by someone.	The cup got broken /is broken but it is still not a state.

Stative verb has a doer role in Bantu Swahili languages.The stative is also a productive suffix meaning 'the action does not have a doer role**.'**

(75) A-na-tambul-ik-an-a
SM-Pres-know-Stat-Recip-FV
'She is well-known (famous).'

(76) a. A-na-tambul-ik-a.
SM-Pres-know-Stat-FV
'She is knowable.'
b. * A-na-tambul-ik-a
SM-Pres-know/realize-Stat-FV
na by mjini. Town

(77) a. A-na-tambul-ik-an-a.
SM-Pres-know-Stat-Recip-FV
'She is well-known (famous),
b.A-na-tambul-ik-an-a SM-
Pres-know/realize-Stat-Recip-FV
na by mjini, town
'She is well-known by the town (the towns people).'

(78). Base verb Plain stative Reciprocal stative in Bantu: Swahili

sema ‘say’	semeka ‘be sayable’	semekana‘to be believed that’
tambua ‘recognize’	tambulika‘be recognizable’	tambulikana ‘to be known/ /recognized’ that...)
zindua ‘rouse’	zinduka ‘be roused’	zindukana‘be roused’
tamani ‘desire’	tamanika ‘be desirable’	tamanikana ‘be desirable’
sikia ‘hear’	sikika‘be audible’	sikikana‘be (generally) heard …’
jua ‘know’	julika ‘be knowable’	julikana ‘be famous’
kosa ‘err’	koseka‘be unavailable’	kosekana 'be unavailable' ‘defeat’
shindika ‘be overcome, conquered’		shindikana ‘be unable to’
(ku) ta ‘find’ -	(ku) tikana ‘be discovered’	ona‘see’-onekana ‘be visible’
weza ‘be able’	-wezekana ‘be possible’	pata ‘get’ - patikana ‘be available’

The verbs above are verbs ‘to be. They are copulative verbs and invariably stative verbs.

(x)The Dutch and Italian statives

Goldberg (1995) posits that in the Dutch and Italian statives their kind of constructions divide intransitives into two classes is the auxiliary selection identified in languages like Dutch and Italian. In Dutch, one class of intransitive verbs select the auxiliary zijn ‘be’ (hij is gevallen) he has fallen’) whereas another class selects hebben 'have e.g hij heeft gevproken ‘he has spoken’). These are languages in which the argument of some intransitive verbs receive the same case marking as the subject of transitive verbs while that of others receive that of objects. Examples are from Caddo, a Caddoan language spoken in West Oklahoma (Mitun Dick and Dirk (2017) give examples of Dutch psychological verbs: ergen ‘to annoy’, interesseren ‘to interest’, storen ‘to disturb’ and verbazen ‘to amaze’. These verbs exhibit a syntactic alternation between their seemly synonymous transitive and reflexive argument constructions, as in Elizabeth ergert John vs John zich gan Elizabeth (both: Elizabeth annoys John’).The data is quantitative. It is found that stimuli experiencers that are heavier inter informational weight both prompt the use of the reflexive constructions and that the individual preferences of the verbs could not be predicted based on their historical semantics development. Data confirm that token-level agentivity hypotheses, while not doing the same for the type –level agentivity hypotheses. In Italian the person who likes something appears as an indirect object.

79) **Italian**: Mi piace la pasta

to-me pleases the pasta

‘Pasta is pleasing to me’

The Italian verb has no word for pleases. Piacere comes closest. It expresses person who likes and thing liked. It has a thematic grid <stimulus, experiencer>. In this case it is similar to English verb 'please', as in '*Pasta* pleases me'.

(xi) The stative in Tariana (Arawakan; Brazil) .

For example, in Tariana (Arawakan; Brazil), stative verbs are negated with a negative suffix -kade, as in (80), while non stative verbs are negated with both a negative prefix ma- and the negative suffix -kade, as in (80).**Tariana (Aikhenvald 2003: 401, 400)**

80) a. Nuha keru-**kade**-mha.
1sg angry-**neg**-pres.nonvis
'I am not angry.'

(xii) Statives in Western Kabyle, Bambara and Kulango languages.

Elders, Trobs, and Mettouchi, (2009) entitled Questionnaire for quality verbs in African languages. They claim that the behaviour of the quality verbs in their data vary from language to language. They used descriptive method in their analysis of data just as the researcher uses. Their questionnaires provide a tool to guide the description of such verbs expressing property concept in African languages. They developed this as a typological orientated questionnaire for descriptive linguists and field workers allowing them to examine the possible existence and characteristics of a word class of 'quality verbs' expressed through lexical items that are clearly verbal in character. They worked on quality verbs of different African languages while the researcher worked on a cognitive semantic analysis of stative aspect of Igbo verb má. Their quality verbs are subsets of stative verbs in Igbo which combine morpho-syntactic and semantic criteria whether quality or stative verbs. Examples of the languages they worked on are: Western Kabyle, Bambara, Kulango etc.

Examples of statives in Western Kabyle:

81) ugad- 'be afraid' (perfective)/accompli
megg˚er –'be tall'

They have the same morpheme structure being inflection or derivation. All quality verbs are monosyllabic and have a high tone pattern. Kulango language adjectives are almost exclusively the difference between stative and dynamic verbs, aspectual and aspectual classes, derived from a subset of stative verbs (verb of quality). Examples of stative verbs in Kulango are:

82) bíí-rò-'black'(singular animated

bíí-ko‘black’(singular non human)
bii‘be black’

Kulango has intensifying idiophonic adverbs that occur preferably with quality verbs:

(83) hɛnɛ, hɔ̀ bíí kpírí kpíri
(goat –CLF DEM ANIM.SG, SBJ.ANIM.SG be. black very. black very. black)
‘This goat is very black’.

Individual quality nouns, on the contrary, can be derived from all types of verbs:

84) pátá -rɛ́ɛ́-gɔ̀ ‘spoilt, a spoilt thing’.
bíí-rɛ́ɛ́-gɔ ‘black, dirty, a black or dirty thing’.

(Individual quality nouns are formed by the addition of the derivative suffix -rɛɛ-and a noun class suffix to a verb stem, together with the nominal tone pattern.)

85) pépè-kɔ́ ‘really flat’< pé-kɔ̀ ‘be flat’

In Bambara, the suffix-man for deriving adjectives only applies to quality verbs (although not to all of them.)

86) gírin- ‘be heavy’ > gírin-man-‘heavy’.

These verbs above are copulative verbs as well as stative verbs.

Skater (1985) observes that in Bemba, human propensity is a semantic type of property concepts like in

87) ashikpa - strong, akosa - brave, accenjela - wise.

Strong, brave and wise are stative verbs. ‘Be black’in example 82) is a copulative verb and a verb of colour. It is an unaccusativeverb. It is a verb of colour that plays important role in the selection of complements.

(xiii) Stative verbs in Mandarin Chinese .

Chao (1968:63) in Jidong Chen (1999) asserts that stative verbs in Mandarin are adjectives or action indicating.

A change of state or action which changes indicating physical state-

88) Kai- ‘open’, ti-kai ‘kic8=k-open’

i) A change of location, like
ii) Xia ‘descending in’, zhia - xia - ‘pick - descending’
iii) A mental state like: ‘dong ‘understanding’ ting - tang ‘listen - understanding'

89) xiao ‘laugh’ in don - xiao ‘amuse - laugh , andku ‘cry’ in ma-ku ‘scold - cry’,

Mandarin adjectives can be regarded as verbs when they function as predicate in a sentence directly or as in the centre of the predicate without a copula verb.

(xiv) Tagalog - Naka stative verbs

Tagalog is a language of the Philippines. Some remarks on the Tagalog Naka stative. In Tagalog, stative verbs are eventualities which principally exclude the involvement of an agentive. The marking stative and related type of predicate is ma- in ... Zeitoun, (Elizabeth, 2000). Tagalog verbs divide into two classes: statives clauses and active clauses verbs. Examples of Tagalog stative verbs- Filipinos:

90) Mahal kita- I love you.
Sarap - delicious,
Sarap nito - this is delicious, this feels good
Paunanhin - sorry, excuse me
Paacam- farewell
Magandan araw - Beautiful day
Paulam - Goodbye
Teka- wait
Ingatka- Take care
Ewan ko- I don't know
Ayaw ko – short formAyokoI don't know /1 don't like,/1 don'twantto.
Gusto ko to- I like this,/1 want this, gusto word can mean 'want', or 'like'
Pasensya ka na- Sorry, bear with me
Unsiyami- stunted in growth, frustrated, unsuccessful .
Unsiyamiin- to frustrate

(xv) Stative verbs in Hindi

Richa Srishti (2011) opines that NVCS are verbs that also receivea volitional interpretation prefer lena and cannot occur with jand … These verbs thus, largely behave as unaccusatives, particularly if verbs like 'smile' and 'be shy' are discounted and instantiating volitional change of state verbs. NSCV means nominal support verb constructions. These belong to support verbs or conjunct verbs. The classification is done in terms of syntactic and semantic structures.

(xvi) Stative verbs in Lao- a South Western language.

Enfield (2004) studied a group subset of verbs for the adjectival class of verbs in Lao- a South Western language that denotes property concepts.

91) Man suungboo . .
3sg tall PLC
Is he tall?
Khon sung-suung meeni qaaj khooj.
Person REDUP-tall be BRO ISG
'The tallish person is my brother'

In these examples above reduplication is reflected as adjectives which are invariably stative verbs in the language.

(xvii) Stative verbs of the Mantauran dialect of Rukai, an indigenous language of Taiwan verb take ma-. "love" is ma-ðalamə. This is common in Formosan languages as well as Taiwan.

(xviii) Venetian

Venetian stative (adjectival) passive, **èser** (to be) is used for the static passives

93) *La porta* ***la xè / I'è*** *verta.* "The door is open", static. Static forms represent much more a property or general condition.

94) **è*ser****protelo.* "To be protected =to be in a safe condition", static

95) ***èser*** *comidarà,*"To be considered = to have a (good) reputation", static

96) ***èser*** *raprexentà (a I'ONU)* "To be represented (at the UN) = to have a representation", static. .

These verbs 'to be protected', 'to be considered', 'to represented' are verbs 'to be" in English. They are copula verbs. They are unaccusative verbs and are stative verbs.

(xix) 97) **Example of stative in Thai**:

phôm rúucàg khruu
I know teacher
'I know a teacher'
'I know teachers'

Here the category of number and gender generates stative verb from Thai ased on the researcher's observation. Similar meanings of words can be expressed differently in different languages. In English 'I like pasta', the verb'like' has a thematic grid '<experiencer, stimulus>'.

In Anyanwu (2007:4), citing Comrie (1985b) states that the following examples of non- causatives are stative verbs in Turkish (98), Chukchee (99), and Wolof (100).

98) **Turkish** Hasan öl-dü
Hasan die- PAST
'Hasan died'

99) **Chukchee** Qua-t melev-ǵ et
Reindeer -ABS-PL heal- 3PL
'The reindeer got better'

100) **Wolof** Nenne bi *di na toog*

child the FUTAUX (3SG) sit
'The child will sit down'.

The basic verbs (non- causative) in (98-100) are öl 'die' in Turkish, melev 'heal' in Chukchee, and toog 'sit' in Wolof respectively. The verbs die, heal, and sit are unaccusative verbs; die in Turkish is verb of change of state, 'heal' in Chukchee is to return to soundness is averb of psych, Sit is verb of change in body posture. These are all stative verbs.

Again Comrie (1985b:325-327) cited in Anyanwu (2007:4) examples of anti- causatives from English (101), Russian (102, Hungarian (103), and Nivkh (104) are anti -causative constructions.

(101) **English** a) The door opened

(102) **Russian** a) Dveŕ otkryla-ś
'The door opened'.

(103)**Hungarian** Acukor a wizben old- ódik
'The sugar dissolves in water'

(104) **Nivkh** Magazin p^h - arkt-t´
'The shop closes '

These verbs above are non causative hence they do not take an extra NP. No agent and no cause referred to by any agent derived by transitive construction. The verbs are not ergative; they do not cause, bring about or create. These constructions are simpler and do not need extra NP perceived as the instigator of the action in the case of causative construction.

Anti-causation is also a process of valency decrease. It is a stative construction in (102) Russian as observed by the researcher. The anti-causative process involves a derivation of an intransitive verb from a transitivc causative verb. Anti-causative is similar to the passive in many ways. Both typical have their direct objects appearing as (the subject of the anti-causative or passive), in English and Russian, according to Comrie (1985b:325) cited in Anyanwu (2007:48) is that their passive construction is a valency rearrangement process rather than a valency decreasing one, though it can be considered as a valency decreasing phenomenon when the PP is optionally deleted. Example

(105) The mouse died

We are not after what caused the mouse to die which is 'kill' and the causative. As in

(106) Bill died

Lyons (1968:352) cited in Anyanwu (2007:29) argues that both the syntacticand semantic relationship existing between the transitive and the intransitive verbs in (100) are "lexicalised. Kill is the causative version of the non-causative verb die. It is part of lexical structure in English and is grammatical.

Guasti's (1997:124) example of non-causative in Engish

(107) Mary reads hard

(108) **Nivkh** Lep ce-d
Bread dry-PAST
'The bread dried'.

Baker (1988: 10-11) report that Chichewa, a Bantu language, also has stative verbs example

(109) Mtsuko u-na-gw-a
Waterpot SP-PAST – fall ASP
'The waterpot fell'

Spencer (1991:227) in his example in Chukchee has a number of examples of causative affixes, as non -causatives forming stative verbs.

(110) a) eret gʔi
Fall-3sg
'It Falls'

b) P'a — g;e
Dry-3sg
It dries'

c) Cimet-gʔi
Break- 3sg
'It breaks'

In the examples above are unaccusative verbs. They do not take an extra NP, no agent and no cause referred to. These are all stative verbs these are non -causative verbs no subject NP. When they are non- causative verbs they are intransitive verbs, when they are used as causative verbs they have NPs and are transitive verbs e. g. the boy broke the plate.

(xx) Stative verbs in Barai

Morphological causatives found in Barai (a language of Papua New Guinea) are reported by Olson (1981) and the researcher observes them to be copula verbs 'to be'. VanValin and Lapolla (1997), in some languages as Lakhota, Tepehua, Quiang, (Tibeto Burman languages) make use of non-causatives in which the researcher generates as copula verbs which are stative verbs. Here are the examples of copula verbs in these languages explained in Anyanwu (2007:26-27).

(111).**Barai** a) doduae ‘be thirsty’
b) garé ‘be cool’
c) mae ‘be happy’
d) visi ‘be sick’

(112). **Lakhota** a) čhé-ya ‘cry‘
b) iniha 'be scared/ frightened’

(113).**Tepehua**- a) A tapasa-y 'A changes'
b) A pu-pu-y ‘A boils'
c) A soqo-y ‘A hurries’

(114). **Quiang** təba 'become big'

These stative verbs are also generated from the non-causative suffixes taken from Waters (2000:213) cited in Anyanwu (2007:29) from Oromo (a Cushitic – Afro Asiatic) and Ejagham (Ekoid, Benue-Congo, Niger Congo) example (115) is from Oromo, while (116) is from Ejagham. ‘Snow fell’ in English is also a non-causative.

115).Aannamni
daanf-e
milk-Nomboil-
AGR
‘The milk boiled’.

116). ebhîn abh’ô e-rîk
C5: farm 3PL: POSS
C5:PFV.burn
‘Their farm burned’

Here is a non- causative verb. It has no subject NP which brings about the situation. Spencer (1991:239) cited in Anyanwu (2007:48) argues that valency decreasing mechanism in German generates stativity.

(xxi) Stative verbs in Spanish

Ambiguity in the verb knowing: be acquainted. Example:

saber, ‘know’ ‘(facts)’ and conocer – ‘know (perple)

In their stative meaning they imply a simple state of awareness while in their nonstative meaning are in chaotic, respectively to learn/find out and to meet/become acquainted.

117) Lapuerta esta abierta. "The door is open", i.e. it has been opened.

La puerta esta cerrada. "The door is closed", i.e. it has been closed

118) Romper -se 'become broken'romper=cause to become broken

The verbs are non –causatives and do not take an extra NP. There is no agent and no cause referred to by any agent derived by transitive construction.

The unergative verbs are transitve verbs in lgbo within corporated internal arguments. Transitives in Igbo are intransitives in English. For instance: Uche laughs, Emeka weeps. Ugo sneezes. Ada coughs. These are verbs of bodily processes under unaccusative verbs. Nneka dances are under unergative verb and are a verb of performance. Emenanjo (2012) opines that they are verbs that do not involve volition such as grow, fall, die. Those that involve volition are such as jump, speak, wink and stand. Ude nwuru -'die' is an unaccusative verb and verb of change of state, Mbah (1999:155). Such verbs according to Levin (1984, 1987) subcategorise complements obligatorily. The subcategorial frame to Eze nwuru to the structure 'onwu' is omitted from the logical frame of the structure (Jakendoff 1977, Mbah, 1999, 2011,2012).The absence of complement of a verb from the surface structure does not mean that they are absent from the underlying structure of the sentence.

Rappaport, Hovav and Levin (2010) posit that in Simple domain thesis for Verbs, the meaning of verbs (verb root) is a convex region of vectors that depends only on a single domain. Verbs have two main roles to describe, what has happened (or 'will happen); and (ii) to describe how it happened (or will happen). This is reflected linguistically by the distinction between result verbs, for example run, hit, and wipe, and manner verbs e.g. fall, boil and clean (Warglien, Gärdenfors, and Westera (2012). A special case is when nothing happens, that is, when the event is a state. They opine that verbs describing states such as *stay, live,* and the most general *'is'* are all result verbs.

2.4.2 Studies on Igbo Stative Verbs .

Stative verbs express states of affairs and they do not involve any overt action in their meaning. Nwachukwu (1976b: 119-143) is the landmark reference to stative verbs in Igbo language. He opines that stative verbs that perform the function of adjectives in Igbo supplement the smaller number of real

adjectives existing in the Igbo Language; such stative verbs are inherent complement verbs. Nwachukwu (1976b) was the first linguist to start the study of stative verbs of 'má' in Igbo linguistics. A verb is stative when it expresses the state of affairs of the entity it denotes (Ndimele, 1993:70). Such are bu, be, ma, bi, nọ, jọ, bụ and others. Stative verbs have morpho- syntactic and semantic characteristic features compared to dynamic verbs, which they contrast. Stative verbs have generated a lot of interests to scholars of Igbo linguistics.

Uwalaka (1981) describes cognition and perception verbs as stative verbs. Mbah (2011:71) states that -rv stative occur in relative clause, and that the different species of -rv marks the relative clause, which is the perfective form. He also assumes that stative verbs are verbs which express some actions that have some inherent quality (Uwalaka, (1981), which are not transient (Nwachukwu (1976, 1983) which, Lakoff regards as a subclass of adjectives. The relative clause and the perfectives are under the same category and are expressed by the same morpheme for the same notions. Uchechukwu and Egenti (2007) describe experimental verbs as stative verbs. Umeodinka (2015) cites Emenanjọ (1985) who claims and confirms that all Igbo auxiliaries are stative verbs. This assertion was based on Marino's (1973) findings that stativity is one of the mandatory features of auxiliaries especially modals.

Okeke (2015) posits that stative verbs are verbs of psychology. He claims that they are semantically unacceptable for expressing reflexive and reciprocal notions; hence all forms of Igbo stative verbs cannot express reflexive and reciprocal notions. Igbo stative verbs failed this reciprocal test because they produce awkward constructions that are not communicatively acceptable in the Igbo language for instance the suffix-rita, and - gwara express reciprocality in Igbo with the connotation of retaliation. Welmers (1973:346). 'a number of languages distinguish two types of verbs - stative and active'; stative usually include the equivalent for most of the private' verbs in English'. He maintains that for stative verbs, 'a reference to present time may use the same construction as timeless for stative-a modifier may indicate that the reference is to past time' He further affirms that a morpheme consisting of low replacing stem tone occurs with a limited number of verb stems, making a 'stative construction'. Welmers (1973:359) affirms that in Igbo, the stative verb is used only with a limited number of monosyllabic verb roots.

As fact indicator -rV suffixes discussed in greater detail in Nwachukwu (1976b:121) like the -rV past, the –rv stative present is also influential and works out a certain sub-category of verbs in the language. Stative verbs need -rV to express time, namely a present meaning (Nwachukwu 1976b). In Nwachukwu (1984:89) he states that "the majority of stative verbs are those that take a low tone –rv suffix to express present state. Mbah (2010:82-83) posits that –rV suffix apart from indicating preposition in Igbo also marks the present and past tense in Igbo language.-Rv suffix also functions as stative verb in the Igbo language and also manifests the imperative in the Igbo language. It can also be assertive –rV stative emphasizing inherent quality without emphasizing time.

Crystal (1997) in Ọnụmajụrụ (2005) opines that the distinguishing criteria for stativity are mainly syntactic since stative verbs do not occur in the progressive form or in the imperative. Ndimele (1993:70, 2003) claims that on semantic grounds, stative verbs can be said to express states of affair of the entity it denotes rather than action. Stative verbs usually do not occur in the progressive aspect 'or' in the imperative mood. Welmers (1973:346-347) observes that for stative verbs the non-match of present time and verbal constructions is illustrated by verbs of perception, psychological verbs, and quality verbs. Such verbs involve unergative and unaccusative verbs. Unaccusative verbs include verbs of change of state such as *die*, verbs of change of colour such as *blacken*, verbs of existence and occurrence such as exist and verbs of appearance and disappearance for example *disappear*. These are all stative verbs. All these and many others have hardly provided an exhaustive description or account of the Igbo stative verbs. The researcher explains stative verb as a non- action verb that expresses the state of the entity it describes.

Welmers (1973:346-347) observes that for stative verbs the non-match of present time and verbal constructions is illustrated by verbs of perception, psychological verbs, and quality verbs. Such verbs involve unergative and unaccusative verbs. Unaccusative verbs include verbs of change of state such as *die*, verbs of change of colour such as *blacken*, verbs of existence and occurrence such as exist and verbs of appearance and disappearance for example *disappear*. These appear as stative verbs in Igbo.

Emenanjọ (2015:225) used various criteria to classify the Igbo stative verbs into tonal classification, as morphemic constituents, lexical and syntactic reflexes for semantic features. They do not occur in

119) i) progressives e.g a na m ama- I am knowing, Ana m ama mma- I am becoming beautiful

ii) imperatives e.g Máá mma- Be beautiful, Buo ibu- Be fat

iii) semantically express states of affairs rather than actions i.e., and relational processes: be, belong to, involve, seem.

iv) express inactivity, perceptual or cognitive processes such as know, mean, realize or purpose.

Emenanjo (2015:432) concludes that stative verbs are used for expressing qualities and states, as well as notions of being etc. They can express equative and locative notions. In Igbo and other West African languages, stative verbs are used among other things for adjectival notions. It can be noted that four out of five adjectives in Igbo are derived from stative verbs such are:

120) cha ọcha	'be white'	ọcha 'white' (adj.)
ji oji	'be black'	ojii 'black' (adj)
jọ njọ	'be bad, wicked, (ugly)	ajọ -ajọọ 'bad', 'wicked' (adj)
-ma mma	'be beautiful / good'	ọma 'beautiful, good' (adj)

Emenanjo (2015:432), concludes on the lexical classification of Igbo verbs by reiterating that Uwalaka (1985), semantico- syntactic analysis of Igbo verbs as the most interesting and most incisive study on Igbo verbs available today.

Nwachukwu (1976b) and Uchechukwu (2011) have worked on this verb root má from the dynamic point of view. The researcher shall consider this verb root 'má' from the stative aspect point of view. The verb is characterised by both dynamicity and stativity. The researcher's main focus is on the a cognitive semantic analysis of the stative aspect of the Igbo verb 'má'.

Nwachukwu (1976b) opines that Igbo is described as a verb centred language. Nwachukwu (1976b) opines that stative verbs that perform the function of adjectives in Igbo that supplement the smaller number of real adjectives existing in the language; such stative verbs are inherent –complement verbs. He posits that on syntactic and semantic grounds, three different sub types of Igbo - rV suffix are identified - the rV time suffix, expressing the past, the stative -rV suffix; signifying the present, and the so called –rV benefactive, (a set of non- time, non- inflectional or lexical suffixes, generally expressing a prepositional meaning. These three types of suffix are not mutually exclusive. They do co-occur given the appropriate context. Moreover, the - rV suffix is never optional in expressing past time in the central Igbo dialect.

Igbo verb inflections express the present time meaning in CV+rv*form*

121) i) The distinction between stative and non-stative verbs are semantically- based though it has diagnostic syntactic reflexes in characteristic inflections,

ii) The stative verbs belong to the following semantic categories:

a) emotion / mental activities
b) Permanent disability
c) Maturation or deterioration
d) Aesthetics / value judgment
e) Ornamentation / dressing and carrying
f) Content
g) Ownership
h) Existence / location.

iii) Nwachukwu (1976b) posits that 'progressive test' which shows that English stative verbs are not normally used in the progressive form does not hold true for all Igbo statives**.** Certain Igbo verbs whose English equivalents are never used in the progressive forms are, in fact perfectly normal in that form /aspect in Igbo.

iv) Igbo stative verbs alone express a present state in either of the following forms with low tone CV̀ or CV+ -rv̀. or CV or CV + -rv̀.

Nwachukwu (1983:18-42) asserts that stative verbs do not show an event. Intransitive verbs are verbs that occur intrinsically without an activity, process or change.

Certain classes of stative verbs do not take the -rV suffix. Some of them from Emenanjọ (1985: 176) are listed below**,**

i)The copulas bu 'be' (+ general identification)

122) di 'be' (+ quality or property)

ii) Locative verbs e.g.

123) dị 'be at'
nọ 'be - at'
bi 'reside at'

iii) Verbs describing carrying e.g

124) kpu 'hold in the hand'
125) bu 'carry on the head'
126) kwọ 'carry on the back'

2.4.3 The ICV in Igbo .

Uchechukwu (2011) citing Uwa1aka (1988:36) opines that the relationship between the verb and the NP/PP complement is a case of high selectivity. The different approaches to the Igbo verb root can he divided into three main groups or approaches; the syntactic approach, the case grammar approach and the lexicographic approach. There is one issue or the other left unaddressed by each approach. Uchechukwu (2007, Mmadike and Uchechukwu 2009), citing Uwalaka (1988) contribute the subject object- switching verb to the lgbo language. Nwachukwu uses clusters to refer to the lexical subclasses or clusters of lCV's- in Uchechukwu (2011:10) of that verb root (Nwachukwu 1987:44).

Nwachukwu (1987:83) concludes that the verb root becomes "practically meaningless" because the possibility of combining one verb root with hundreds of nominal/prepositional phrase leads to such conclusion. The following examples buttress this fact: All the verbal complexes formed with the root- gbá- belong to the gbá cluster, those formed with –tú-belong to tú-cluster; all the verbal complexes formed with the verb root- má belong therefore to the má - cluster; even the form kụ́-verb root belong to kụ́-cluster. Invariantly, Manfredi (1991), and Hale, Ihiọnụ and Manfredi (1991) describe the verb root as semantically light/vague. Umesiegbu (1972) and Anoka (1983) also investigated how the nature of the complement plays a role in the choice of the verb with which it can form a verbal complex. The ICVs specify verb meaning as one of their roles. Uchechukwu (2011) makes it clear that it is the noun that selects the verb and not the other way round. This is examined in the following: the noun makes explicit the whole meaning of the whole verbal complex structure.

127). i) Verb+ verb+suffix

má+kwù +rù (-rv) PRE

mákwùrù - Ánụ́ mākwùrù

meat know+ (st) + rv rotten

128) ii) Verb+ noun

-má know/be beautiful +mara mma 'be beautiful'-' (citation from márá)

Àdáùgò màrà mímā

Adaugo know (st)+rv 'be beautiful'

Adaugo be beautiful

Adaugo is beautiful

v) Verb root+ noun/ prepositional- verbal complex

129)má +ụ́zọ̀ +n'ímé +òbòdò

knows (-rv) the road into the town

V+NP/PP structure (Emenanjọ, I975:I65) (The NP/PP Complements are known as the inherent complement) or inherent complement verb (ICV) Nwachukwu, (1985). Verbal complex: mà+ ụ̀wà- mà ụ̀wà, mà +íjè- mà íjè, má +ụ́zọ̀- má ụ́zọ̀, mà +ù̀tọ́ - mà ù̀tọ́,

Nǵọ́zímà ù̀tọ́ nírí nńnē yá. How is the semantic input that the verb brings into the verbal complex construction addressed?

Mbah (20l1:20) says the main verb has many parts and the first part is the verb root. Má as verb root contains the nucleus of the verb. The other parts cannot stand alone but depend on the main verb to be independent and have meaning -má, àmá, máálá. Complementation arises, where the verb is not completely conceptualised without some other argument specifying it. He says there are no intransitive verbs in Igbo (Mbah 1999). The third school of thought in the study of the Igbo verbs points to the fact that some verbs need complement inherent to specifying their meanings. In other words, such arguments following the verbs are not objects in situ.

The process of language development is facilitated by approaching such major mechanisms of semantic extensions as metaphor, metonymy and subjectification is construal related. The above assumption is demonstrated by using 'má' as data meaning the verb of state or being-abstract, emotional, situational, conditional, cognitive objects especially in connection with the conceptualisations associated with 'má' as well as the construal operation it is used to encode. Semantically, the 'know', 'be knowledgeable', 'know somebody, favouritism', 'be wise', 'have wit', recognise verbs can be expressed with má 'know' in Igbo. These are glossed as má- 'know', má ụ́zọ̀- 'know the way', má íhē - 'be knowledgeable', má ákwụ́kwọ́ – be intelligent', má ìzù - be wise', má àkọ́ 'be witty', má ḿmā- 'be beautiful', etc.

Conceptualisation of Inherent Complement Verbs, here Uchechukwu (2008) describes the inherent complement verb as the combination of a verb root with noun or prepositional phrase to form the equivalent of a verb in a simple verb in an average European language. In the use of 'má' to form such verbs, some figurative senses of the know scenario become apparent. Nouns like 'akwụkwọ', 'ihe', 'mma', 'ụzọ', 'obodo' could be combined with 'má'. Korsah (2014) opines that quite a number of researchers have looked at ICVs or made reference to them in various Kwa languages. These include,

among others, Nwachukwu (1985), Anyanwu (2012) for Igbo, Avolonto (1995) for Fongbe, Osam (1996) for Akani, Essegbey (1999) for Ewe, Aboh and Dyakonova (2009) for Gungbe, and Korsah (2011) for Ga. The main issues discussed in these works include: (i) whether the verb has any meaning contribution in the [Verb-Noun] complex (like FLVs do) given the fact that their composite meaning seem to come from the complement, (ii) whether the inherent complement is an argument of the verb (like the arguments of FLVs), and (iii) what is the right argument structure analysis of ICV constructions? Related to the 1ast question is how to represent them structurally given the syntax-semantics mismatches they exhibit. Complements are words that complete the meaning of verbs because not all verbs can stand alone to be complete in meaning. A complement is the arrangement of one verb as the object of another verb. It is any word or phrase that completes the sense of a subject, an object, or a verb.

Nwachukwu (1985) calls this combination of a verb root with a noun or prepositional phrase inherent complement verb, Emenanjo (1975) calls it verbal complex. Inherent complement verb is a construction made up of a combination of a verb root with a noun or a preposition, represented syntactically as V+ NP/PP. Uchechukwu (2011:35) says conceptualisation could be termed perspective conceptualisation or construal (how individuals perceive, comprehend and interpret the world around them, to understand or explain the meaning of something. This helps perceivers to resolve ambiguity. It is a property of concepts, not domain). Langacker (1987:138) calls conceptualisation "grammatical structure, which is based on conventional imagery" arising from the mental process connected with the given object of interaction and the communicative intention. Such construal operation can also involve what Langacker calls "alternate construals" which in our understanding means the ability to adjust, transform our conceptualisation into another that could be roughly equivalent in terms of content but differ in how this content is construed. Uchechukwu (2011) explains this as our being capable of making adjustments, thereby transforming one conceptualisation into another, somehow equivalent in terms of content but differs in how this content is construed.

Subcategory of verbs are characterised as inherent complement verbs (ICVs) (of Nwachukwu 1983, 1985 and Emenanjo 1984 and 1986). Nwachukwu (1987) says that the Igbo verbs have two subclasses that fall into two discrete classes on the basis of the above distinction: inherent complement verbs and non- inherent complement verbs. He says that inherent complement verbs are characterised as the subcategory of verbs which are divided into transitive and intransitive verbs, while non-inherent complement verb are divided into transitives, unaccusatives and unergatives. He defines inherent

complement verb as a morphological subset of verbs which in its citation form consists of a consonant -vowel (CV) root followed by a free noun (or in very few cases a prepositional phrase). The root and its nominal complement form a semantic unit and any dictionary entry, which excludes the complement, lacks meaning because the complement is the meaning specifying constituent of its verb. ICVs are described as "... verbs the citation form of which includes a nominal element which may or may not be cognate with the verb…" (Nwachukwu 1984:109) Emenanjo (20l5:479) opines that

> These verbs which are "dual unit morphemes" each characterised by being immediately followed by a free morpheme, always a noun (and in a very few cases a prepositional phrase) which must be included in their citation forms. Thus the CV -stem and its nominal complement form one semantic unit, and in any dictionary entry,they must be cited together to fully specify their meaning

Korsah (2011) says this is a common characteristic of many verbs in a number of Kwa (Niger-Congo) languages such as Ga, Igbo, Ewe, and Akan. Butt (2010) says they should be treated as light verbs. Light verbs are verbs that pick nominals or prepositions to form its complements. For instance in the Igbo language a single verb root 'gba'is combined with a noun phrase complement (-gba egbe'shoot') or the combination of the same verb root with a prepositional phrase complement -gba n'ezi 'lay about'). Both structures are summarised as [verb+NP] and [verb+PP] respectively. The NP/PP functions as the complements of the verb root. The following issues such as (1) the meaning of the verb root as it is combined with various complements, (2) the relationship between the verb root and its complement, and (3) the productivity of the [verb+ NP/PP] structure.Verbs and their complements are referred to as the "inherent complement" (IC) written in brackets with their meaning in italics example in

130). (a) tụ́ ụ́jọ̄ (*fear*) 'be afraid'. Igbo tụ́-cluster (Nwachukw I985).

(b) fụ́ ū̱fụ́ (pain) 'be painful'

(a) tū̱ n'anya 'be amazed' Igbo (Emenanjo 2015)

In all the examples above, the verbs in the inherent complements verb ICVs are not arguments, except in those cases in which the inherent complement verbs happen to be compositional in meaning. ICs play no role in determining the number of internal arguments of their verbs. Consequently, a unified analysis of transitivity based on a movement rule, (move-BVC for NICVs, and Move-IC for ICVs), is

proposed for all Igbo verbs. Anyanwu (2012) says that there is a semantic bond between inherent complements and their inherent complement verbs. The bond is not necessarily syntactic.

In Emenanjo's opinion, all Igbo verbs co-occur with objects of their verbal complex hence they are all transitive. Nwachukwu (1987) recognises the sets of intransitive that take inherent complements. Such verbs must co-occur with the complements as they are inherent to them. He concludes that the ability or inability of a verb to take an inherent complement is not a yardstick to measure transitivity.

Nwachukwu (1987) does not agree with Emenanjo's (1984, 1986) classification of verb based on the complement they take. He claims that there is no justification for categorisation of verbs into general-complement verb, inherent complement verbs, prepositional complement verbs, ergative complement verbs and bound complement verbs. He adds that none of these classificatory parameters is a diagnostic characterisation of any semantic class of lgbo verb; hence they lead to unnecessary cross-classifications. He further adds that every lgbo lexical verb can be emphatic through the use of a bound complement verb, and as such, this should not be used as a criterion for classification.

Emenanjo (1984) views transitivity as a purely systematic phenomenon, while Nwachukwu sees it as a semantic issue. While Nwachukwu's classification is based on transitivity, Emenanjo's is based on complementation. UwaIaka (1983) and Nwachukwu (1987) emphasise the indispensability of transitivity in Igbo, classifying all Igbo verbs. Emenanjo (2005: 479) regards transitivity as "surface structure feature which does not help to classify Igbo verbs according to the complement they select". Emenanjo (1975b, I986, 2005) asserts that Igbo is made up of two mutually obligatory and complementary elements which are the verbs themselves and the complement of bound cognate noun.

According to Nwachukwu (1987) inherent complements are not the same as affected objects of transitive verbs. Anyanwu (2012) argues that contrary to Nwachukwu's view, there is no movement operation affecting an inherent verb when the inherent complement verb licenses on internal argument. He claims that whereas object complements of transitive verbs can be pronominalised, inherent complements cannot.

The need to expand the functional load of lexically distinct words justifies the existence of inherent complements in the Igbo lexicon and ensures that there is no increase in the formal lexical units. An inherent complement added to an already existing verb root creates a new lexical item with a functional semantic load. The inherent complement in Igbo together with its verb roots constitutes a single semantic unit in the lexicon (Anyanwu, 2011). This is evident from the fact that the verb root

which co-occurs with the inherent complement assumes a different meaning if dissociated from its inherent complement. Examples of inherent complement verbs in Ngwa Igbo include the following:

131). Vù-cluster
a. Vù-ívù
get fat IC
'be fat'

132). tụ̀- cluster
a. tụ̀-l' ànyà
hit –at eye IC
'be surprised'

133). Kụ̀-cluster
a. Kụ̀ ílū -
be bitter-bitter IC
'be bitter'

134). Ma - cluster
a. má ḿmā -
be beautiful IC
'be beautiful'
b. má mkpūrú
-tie cloth (on body)IC
'tie cloth'

From the above examples, some inherent complements are cognate with their verb roots (examples, má ḿmā - 'be beautiful', Vù-ívù –'be fat') while others are not. The inherent complement and the inherent complement verb constitute a single semantic unit not a syntactic one.

2.4.4 Traditional approaches to Igbo stative verbs .

Schön (1861) was the first linguist to raise the issue of semantic problem of the Igbo verb. Schön observed serious problems in identifying the compositional meaning of constructions with the inherent complement verb (ICV) in the Igbo verb. She then concluded that it "must be attributed to the lively and descriptive manner in which the native mind views and narrates actions". Her conclusion is almost the same with the view of other linguists that came after her that the Igbo verb whether simple or complex was difficult to understand.

Ward (1936) indicates in her discussion of the Ra-suffix verb form that there exists ‘a number of verbs frequently descriptive, mainly used in the Ra-suffix form to express present time'. This, she refers to as stative verbs.

In Welmers (1973:346) ‘a number of languages distinguish two types of verb - stative and active’; stative verb usually includes the equivalent for most of the ‘private’ verbs in English’. He maintains that stative verbs, is ‘a reference to present time may use a modifier may indicate that the reference is to past time’. Stative verbs without -rv aspectual suffix.examples:

(137).-bí íbī ‘to live’

(138).-bú íbū ‘to carry’.

The meaning may change depending on the nature of the NP complement that goes with the verb. Welmers (1973: 346-347) observes that for stative verbs the non-match of present time and verbal constructions is illustrated by verbs of perception, psychological verbs, and quality verbs. Welmers (1973:359) affirms that in Igbo, the stative verb is used only with a limited number of monosyllabic verb roots. Welmers simply refers to the -rv aspect suffix marker. He further affirms that a morpheme consisting of low replacing stem tone occurs with a limited number of verb stems, making a ‘stative construction’. The researcher works on the stative verb types and a lot more using image schema framework. They both worked on Igbo verbs.

Nwachukwu (1976b:119-143) is the landmark reference to stative verbs in the Igbo language. He entitled his work Stativity, ergativity, and-rV suffixes in Igbo African Languages. His purpose based on semantic and syntactic grounds was to reveal the three different sub-title of Igbo suffixes – the –rV time suffix, expressing the past; the stative –rV suffix, signifying the present, and the so- called –rV benefactive, ‘a set of non-time non inflectional or lexical suffixes, generally expressing a prepositional meaning. There is difference in his work and that of the researcher’s study on “A cognitive semantic analysis of stative aspect of the Igbo verb ‘má’. ‘Má’- is verb of cognition meaning ‘know’). Nwachukwu (1976b) used syntactic method in his analysis, the researcher uses cognitive semantic analysis and image schema theory of Johnson (1987) as her framework. The purpose and questions raised in the works of Nwachukwu and the researcher’s are not the same. They are similar in that both worked on the Igbo verb, and both state that stative verb that perform the function of adjectives in Igbo supplement the smaller number of real adjectives existing in the language, such stative verbs are inherent complement verbs. Nwachukwu posits that inherent quality verb as stative verb are the marker of stativity.

Nwachukwu (1983) argues in this paper that the –rV suffix expressing a present meaning is one of the diagnostic tests for stativity. He states that stative verbs are verbs which refer not to an activity but to a state or condition. He argues that the idea of duration is an integral part of their meaning, a fact which states why stative verbs do not require the progressive form to express duration. He argues that most stative verbs in Igbo are characterised by their taking -rv suffix to express a present state. He classifies Igbo verbs based on the following parameters: i) Tonal (variation of voice pitch levels), ii) Lexical (subdivided into auxiliaries and non- auxiliaries) iii) Copula, iv) Stative and non-stative, v) Transitive and non-transitive vi) Causative, vii) Complementisable verbs. The verbs are homophonous. His work is different from that of the researcher's in objectives, theoretical framework and findings. The researcher uses image schema as her theoretical framework as against Nwachukwu's structuralist's view. The researcher works on má as stative verb only, develops a glossary for the different variants while some of Nwachukwu's are on má as dynamic verbs. Their works are similar because they work on Igbo verbs.

Nwachukwu (1984a) sets his objective as: 1) to focus on the cIass of stative verbs in Igbo; 2) to highlight their inflectional charactristics, which has so far been little understood. His work here is much more detailed characterisation of the syntactic class of verbs. He says this is also a study of morpheme identification. He recognizes a subset of stative verbs (Inherent complement verbs) and uses them to express adjectival meanings. These are verbs of quality in Igbo. Nwachukwu (1984:94) shows that the above stative past markers are also used in Ọnịcha dialect and claims that these forms are becoming popular among speakers and writers of standard Igbo, hence they become the standard past tense marker for all stative verbs in all dialects of lgbo.

In Nwachukwu (1987) he sets out to discover a test or set of tests that will unambiguously sort out the Igbo verbs into subtypes according to the number of arguments that each set is associated with regard1ess of whether it consists of inherent -complement verbs or not. He uses the framework of structuralism different from that of the researcher's- image schema of analogical mapping. He classifies the Igbo verbs – into two discrete classes:-the inherent complement verbs and non-inherent complement ones. He identifies verb roots and verbal complexes in his má clusters - Má mḿā – 'be beautiful'- is stative verb, má ụ̄rá- 'slap on the cheek'- is dynamic verb, má mḿánụ́ -rub oil'- is dynamic; má ọńwụ̄ 'struggle in dying/ rigour mortis (death) ; is dynamic; má ḿmà 'stab' (knife) is dynamic, má jī-'stake yam/ shoot (yam) is dynamic; má ụ́nọ̀ 'jump over a building (house)'is also dynamic. In the researcher's case, her glossary of 'má' are all stative verbs of cognition with variants

that are all stative in realisation, The researcher's framework and objectives are different from Nwachukwu 1987. Nwachukwu (1987:115) is full of the form of middle/unaccusative verbs in Igbo; the verb form always ends in the –rv stative suffix, which always has a present interpretation. Igbo adjectival verbs are invariably stative and intransitive. The researcher discovers that in Nwachukwu (1976b) and (1987) write up on má of all that he wrote it was only má ḿmā that describes stative verb so the researcher realised that there is an academic gap that needs to be filled hence she decides to critically study –má as a stative aspect of the lgbo verb.

Uwalaka (1981) uses Fillmore's case grammar as her theoretical framework and analyses Igbo verbs using the same -rv suffix which characterises stative verbs. She uses the case grammar model to treat inherent quality verbs as stative verbs and calls it assertive suffix. In her semantic classification of Igbo verbs, she identifies a subset of stative verb and analyses them as verb of quality. She argues that they describe neither process nor action; rather they ascribe to their subject NP some quality or characteristics. Morpho-syntactic and semantic criteria identified in some African languages were the defining features of verbs of quality. Two of such features are the temporal reference and stative reading of the verb. Efforts are made to delimit the criteria for delimiting the verbs of quality in Igbo. The extent to which these represent semantic categories or classes proposed are examined/identified in Dixon (2004).

Uwalaka (1988) in her study uses the case grammar approach and adopted the following semantic case role: Agent, Instrument, Causative, Experiencer, Patient, Attribuand, Source and Goal. She claims that this phenomenon is not allowed by all Igbo verbs but only by experiential and process verbs. This phenomenon she first discussed extensively in (1988:43-52). It is an aspect of Igbo syntax where the grammatical subject and object of a verb can freely switch their positions with the sentences still retaining its meaning, the "subject –object" switching (SOS). The statives according to Uwalaka (1988), can be further sub-clasified into the following:

139) a) Equative or Equation	b) Locative	c) Quality
bụ̀ 'be' [+animate]	'dị na 'be at' [+/-animate]	pe mpe 'have smallness'
dị 'be' [- animate]		ma mma 'have beauty'

Some action verbs express states in which there is no obvious action as in ihu ihe 'to see something' ghọta 'understand'. Uwalaka has three more classification of verbs as experimental, identificatory, occurrence (process) verbs as stative verbs.

Okeke (2015:32) cited in Ogwudile (2017:57), observes that Williamson's – má 4(a) corresponds to Igwe's – má 10. Igwe's má 1 corresponds to Williamson's má 1 where they were both talking about to be familiar with – má ányā, má akwụkwọ- to be literate. Uchechukwu observes Williamson (1972) má 2 corresponds with Igwe (1999) – má 8̩ and Igwe's má 2 does not correspond with Williamson's entries. Williamson (1972) in her view has the gradual concentrated covering of surface through mold growth, unlike Igwe's general view of growth /put on flesh within the biological domain. The researcher observes that Williamson – má 7 má ákwà /ọgọdọ corresponds with Igwe's má 4, má ákwà – tie round the body.

Some of the *'Má'* verb roots have been presented in the two most comprehensive dictionaries of the Igbo language (Williamson1972; Igwe 1999) and are classified by Uchechukwu (2005:70-71) as groups of the ICVs formed with verb root-má.

140):

Williamson (1972)			Igwe (1999)
-má 1	Know-má ányá be familiar with Attract; má ífé have sense; Be wise- má ákwụ́kwọ́ to be literate, brainy (Lit. know book)	-ma 1	v.t/intr. Know; understand be or become familiar with. Má àhụ́ (lit. to know body) to be or become used to, to suit body (of e.g. drug)-má ákwụ́kwọ́ to be literate; to be educated; to be learned.
-má 2	(a) Jump:-má ámá hop; máfè leap over (b) shake: -má lìlìlì shiver; márúbé Shake; move ànì ḿmárúbé earthquake	-ma 2	v.t. teach, influence to become accustomed to –má ákwụ́kwọ́ influence to become literate, studious learned. - má óhī influence to become a thief
-má 3	Stab; throw, pierce; stick in –má pierce, strike with sword, hatchet; -má osisi plant live stick, cutting – má ụ̀lá slap	-ma 3	v.t/intr. Be or become good, nice, beautiful, pleasant. Má ḿmā to be good, nice, pleasant, beautiful
-ma 4	(a) Mould: -má òkpókō mould large morsel of pounded food, -	- ma 4	v.t (1) tie a knot; tie ends of a thread or rope; tie round (e.g the body) make

	mákọ compress together; mould together má mkpulu make mould (b) stick together: -máàbụ̀bà be fatty; plump; máèbù be mouldy, mákù embrace		noose; hold by gripping. Má áká grip with hand. Má ákpù tie it to a fast knot (ii) (a) construct something that catches something else; make a rule, regulation or law; legislate[…]; (b) condemn by application of rules or law[…]; (c) catch or be caught by a trap[…]; má íkpe convict; condemn prove/ pronounce guity; má īwú make rules, laws against
-má 5	-má ḿmā be good	-má 5	v.t(i)east, hurl, sling, throw something long (baton, truncheon, spear etc) –má ǹkwèké throw horizontally along piece of sick (iii) throw or hurl oneself forward –mábà hurl oneself into; leap into
Má 6	Beat(of rain and sun) –mádè beat by rain to the skin/beat soggy	-má 6	v.t stick in; put into (e.g hend); thrust; push into; stab; pierce. –má áká put, push or thrust hand into -má ḿmà stab, thrust or pierce with a knife
-má 7	Wrap; tie-má àkwà /ọ̀gòdò wear / tie wrapper	-má 7	v.t(i) ram, heat down (e.g soil, new earthen floor), -má ájá ram the soil (ii)lay on, lay over (of bunch of leaves, cover), -má áhíhị́á n' édè lay leaves on cocoyam
-má 8	Announce -má àtù point at an example; compare, -má Ikpē condemn; be condemned	-má 8	v.t/intr. Shake up/forcefully; agitate; sift by haking -má ájárátá sift pebbles in water to clean them
-má 9	Rub, press; -málá rub; stroke; soothe; massage; -málùóbì sooth the heart	-má 9	v.t. make/produce niose with motion of air in the mouth or nose –ma opi blow flute, trumpet, horn
-má	-má ọ́sọ̀ suck the teeth in contempt	-má	v.t develop, grow, produce (flower,

10		10	fungus) –má èvùvù get moldy; má àbùbà become fat
-má 11	(agwa) –má miss(àgwàụ́nọ̀) –be home sick	má - 11	v.t. paint or rub on, rub between the palms of the hand -má unyi paint or rub on charcoal
		--má 12	v.t. cut off; sever – má ánū cut off flesh from
		-má 13	v.t. start/set off early –má àwò –má ū̱zọ́ start/begin set off early
		-- má 14	v.t. bluff; scarce -má ǹjàkị̀rị̀ intimidate put off by pretending hostility.
		-- má15	v.t./intr be extra or in excess
		-- má 16	Particle; functioning as specific reference and emphasis to a pronoun ónyé having the sense of the [...] mụ má byārā…I know the one who came

The researcher observes that from the above table, Igwe's (1999) example 6, má mḿà –stab, pierce corresponds to Williamson's (1972) example 3 má mḿà stab, pierce knife. They are dynamic verbs. They talk of má mḿā- be good, be beautiful, Igwe (1999) example 3 and Williamson (1972), example 5 má mmá- be good correspond. They are stative verbs. The researcher observes that Igwe example 10 má èvùvù get moldy corresponds to Williamson example 4 má èbù be moldy and in Williamson (1972) example 4, má àbùbà- be fat, plump and Igwe (1999) example10 má àbùbà -become fat are both stative verbs. Williamson (1972) example11 ma agwa ụnọ, to be home sick is also stative verb. The verbs in these examples are copulative verbs invariably stative verbs.

Williamson (1972) asserts that "It was decided that dictionary would be much classified if groups of related words were placed together under a single root". Williamson (1972: xiv) quotes that nominal and prepositional complements in verbal complex constructions are related words and not individual verb roots themselves. From observation, the verb roots rather than being arranged semantically are arranged alphabetically with the broad structured framework of the dictionary (Welmers shared the same view with Williamson that in this type of arrangement, the nominal complements with semantic semblances are in one of the many meaning groups of the verb root. In Williamson (1972) for instance,

a verb root like - má gives 11 meaning groups- má 1- má 11, Igwe (1999) má verb root has má 1- má 16. Some of the meaning groups are hereby summarised in both dictionaries. From this table, the researcher observes that 'má' is homophonous.

Crystal (1997) opines that the distinguishing criteria for stativity are mainly syntactic, since stative verbs do not occur in the progressive form or in the imperative.

Igwe (1999) classifies Igbo verbs on the basis of their structures into two main classes: simple and complex verbs. The simple verbs consist of only one verb root or base while the complex verb has more than one verb root and could be called compound verbs. Both simple and complex/compound verbs could take suffixes. In complex verbs with suffixes, different structures can occur. He did a lexicographic analysis of the Igbo verbs and in addition works on dynamic verbs while the researcher works on the stative aspect of the Igbo verb *'má'*- (verb of cognition) and did a cognitive semantic analysis.

Emenanjo (1985) claims that, all Igbo auxiliaries are stative verbs. He used the structuralist framework in his analysis. This was based on Marino's (1973) finding that stativity is one of the mandatory features of auxiliaries, especially modals.

Emenanjo (1978, 1987) attempts a description of what seem to be the salient features of a variety of Igbo that is fast becoming Modern or Standard Igbo abbreviated S.I. The descriptive method is used as the framework in this book. This work was on verbs as well as stative verb as a lexical class of Igbo verb. In his work he explains that the stative verb has a non- past time less meaning. He claims that in the stative verbs the subject is the patient acted upon by something else or undergoes the state. Stative verbs express qualities and state as well as existential notions of being also used to express adjectival notions. These characteristics of stative verbs agree with the function of some verbs such as -bu, -di, nọ as explained by Welmers (1973). He is of the view that in terms of lexical content and syntactic behaviour, that "+ valency" verbs can be classified into statives and non statives. Emenanjo (1978:141) classifies Igbo verbs into active and stative verbs.It is similar to the researcher's work as a study in the Igbo linguistics. It has a wider scope while the researcher's is only limited to stative aspect of Igbo verb category of Grammar. The researcher agrees with these observations in Emenanjo's work but uses different framework of Johnson's (1987) image schema, title, objectives, argument structure, meaning realization and correlation of the linguistic domains in hers.

Emenanjo (2012) realised stative verbs from some Nigerian languages such as Obolo. Examples of stative verbs in Obolo are:

141) Lêk îwò èmì
Body PCP be dissipated IPSIPN
'I am tired' ((my) body has dissipated me (itself).)

Statives in verbs 'to be' wá is used with the prefix mi to mean 'be many' Example:

142) a) Ógwú íjêjèèn̄ òmọ̄ ówá.
Person INVF teach 3PSSIPN 3PSPRF be
'There is a teacher (there).'
b) Èbí íjejèèn òmo ówá.
People
'There are many teachers (there) or 'The teachers are many'

Emenanjo (2015) uses various criteria to classify Igbo stative verbs into tonal classification, as morphemic constituents, lexical and syntactic reflexes for semantic features. He argues that Igbo grammatical studies now have variety, depth and breadthas sophisticated studies. He, in this book, presents some vignettes of that variety, as recorded, experiences and analyzed grammar (and lexicography) involve theoretical framework popularly- syntactic structures. The book has twenty-five chapters which cover phonology, morphology, syntax and semantics. The researcher's work covers only an aspect of cognitive semantics. Emenanjo's title, objective and framework are different from that of the researcher's. It is a fairly analytical work on Igbo language and linguistics; here we have a similarity with the researcher's work in the area of stative verb.

Ikekeọnwụ (1999) argues that lgbo also has copula verbs as stative verbs. She posits that copula verbs are formed with cv stem and are used to express present tense and stative verbs. Copula verbs take a prepositional locative phrase. The -rv inflectional marker extended to stative verbs also express present tense meaning for example: Ọ mara mma. She is beautiful. The researcher in her study discovers the verb root of 'má' as copula verbs and many other variants. She studies cognitive semantic analysis of stative aspect of Igbo verb má as her title using image schema theory of analogical mapping as her framework. The similarity of her work and that of Ikekeọnwu is on copula verbs, which are stative verbs. Both studies are on Igbo verbs, both are stative in the end.

Ndimele (2003) proposes in his text to provide a short grammatical description of Echie, a relatively unanalysed lect of the Igboid family or languages spoken by over 450,000 people. He informs us that Echie is mainly spoken in two local government areas (Etche and Omuma in Rivers state. He says that the closest linguistic relative to Echie is Igbo.

Ndimele, (1993:70, 2003) claims that on semantic grounds, stative verbs are also realised and can be said to express states of affair of the entity rather than action.This work is similar to that of the researcher's because they both work on Igbo verbs. Their differences are in Echie lect and standard Igbo, title, objectives, framework, and analysis.

Ọnụmajụrụ (2005) classifies the Igbo verbs and the problems of stative verbs. His purpose is to explore how the Ọlụ variety of Igbo (a dialect spoken by a sizeable population in Orlu area of Imo state in South-Eastern Nigeria) ii) to justify the validity of including stative verbs among the criteria for the classification of Igbo verbs. His empirical analysis shows that though stative verbs are fewer in number than dynamic verbs … they have non negligible, distinctive, morphosyntactic and semantic behaviours which lends credence to their inclusion among the criteria for classifying the Igbo verbs in Ọlụ dialect. She explores how the verb in verb phrase selects its nouns, 'in isolation, the infinitive can be said to have a vague semantic idea apart from the under determined denotative sense. The researcher does not agree with Ọnụmajụrụ that the verb selects its noun but agrees with Uchechukwu (2011) that the noun selects the verb. She further admits that the Igbo verbs do not combine with complements anyhow. She argues that there are two types of stative verb forms of past tense in Ọlụ dialect namely, the simple -CV form and the -CV+-rv form (both the -CV and -rV bearing low tones) form their past tense using two different morpheme past markers namely, -bụ and -bụ̀bụ̀ respectively. Ọnụmajụrụ probes the problems posed by stative verbs in the Ọlụ dialects which constitute a subclass of verbs whose lexical status, morpho-syntactical and semantic behaviours are problematic, when compared to their dynamic verb counterparts. Her research justifies the validity of the stative verbs in Ọlụ dialect of Igbo. Ọnụmajụrụ (1985, 2005:559) observes that like in many Igboid dialects, stative verbs in the Ọlụ dialect can be used not only to express states of affair but also quality, size, and /on of living and non-living things. In the Ọlụ dialect, there are stative verbs which do not take the -rv aspectual suffix and those that take the –rvsuffix to translate non -past time meaning. There are morpho-syntactic and semantic peculiarities of each stative verb. Her topic is different from that of the researcher's. Her framework of analysis was based on syntactic approach different from the researcher's use of image schema. Ọnụmajụrụ (2005) study on stative verbs was on other Igbo verbs apart from the stative aspect of theIgbo verb má the researcher works on. She includes stative verb as a criteria for classification. The researcher works on 'má' precisely as stative verb.

Ezenwafor and Ezenwafor (2015) discover verbs of quality in Igbo using a semantic and morphosyntactic characterisation. Their objective is: to examine verbs of quality in Igbo. As their

framework, they adopted lexical semantic classes of Dixon (2004) and a set of defining morpho-syntactic characteristics by Elders, Trobs and Mettouchi (2009) in their typological study of quality verbs in African languages. Their findings were that Igbo verbs of quality denote a present meaning using the -rv suffix different from that of past tense in active verb. These verbs denoted property concept of adjective. They made efforts to investigate the nature of Igbo quality verbs with temporal reference and stative reading also found in the researcher's work. They argue that out of the thirteen semantic types proposed by Dixon (2004), only five apply to lgbo words of quality. A subset of stative verb is used to complement the function of these few adjectives. Their frameworks, titles, objectives and findings are different from those of the researcher's though their title is a type of the researcher's stative verbs. They have similarities in the sense that they both worked on Igbo verbs.They also argue that some verbs of quality can express both present and past meanings.By implication, verbs of quality are semantically intransitive requiring basically a subject NP.Verbs of quality could also be used in similar structure i.e, a structure involving two NPs but with different semantic implications. Example:

143) Akwa a mara m mma
Cloth DET be beautiful me beauty
'This cloth is good for me'

In the above examples, it is observed that the emphasis is not in the inherent property of the subject NP but rather on its relationship or effect on the object NP 'me' as an experiencer, while the subject NP is obligatory, the object NP (the object pronoun, 'me') is not obligatory.

2.4.5 Recent approaches of cognitive semantics in Igbo verbs

Some very few works have been done in the area of cognitive semantics in Igbo. These include Uchechukwu (2004, 2005 2007, 2011), Mbah and Edeoga (2012), Ogbonna (2012), Ifeagwazi (2013), Okeke (2015), and Ogwudile 2017) to mention a few.

Uchechukwu (2005) investigates the homophony of the verb root má and its problems using the lexicographic presentation of Williamson (1972) and Igwe (1999). He notes that this is lexicographic presentations of the verb root of the language. He reveals that the semantic extension connected with minute meanings can be differentiated for a single verb root. Uchechukwu adopts the image schema of cognitive semantics. He asserts that the separation of the meaning of the verb root to the point of the semantic unrelatedness has its origin in the lexicographer's decision making process, and should not be identified as pure and unchangeable facts about the language. Image schemas though modified by

human experiences, function as organizing structures for partially ordering and forming human experiences. According to Johnson (1987) and Lakoff (1987) image schemas are not specific to any sensory modality. His work is similar to that of the researcher because they work on the same verb root, with the same theoretical framework and adopting the same cognitive semantic approach in the analysis of má. Their difference is that the researcher works on the stative aspect of the verb root má in her work building and analysing the following: the nature of the complements, the verbal complexes, simple verbs etc. The researcher in her case builds a dictionary for the stative verbs based on má. She handles the argument structures of the variables of the verb root má. She identifies how the complements correlate in their linguistic domains. These are not found in Uchechukwu (2005).

Uchechukwu observes the occurrence of two tendencies: i) either the verb root's image schema turns out to be an instance of one of the image schemas in the cognitive linguistics literature. For example that of -tụ́ as the source- path- goal schema or ii) the schema results in the combination of different image schemas thus forming a kind of schema matrix: like the schema the verb root –gbá (Uchechukwu 2004a and Ogwudile (2017).

Uchechukwu (2007) identifies the subject-object switching (SOS) phenomenon of the Igbo verb in accord with the peculiarity of the Igbo verbal structure or verbal complex or the inherent complement verb. Using the cognitive grammar's concept of construal, Uchechukwu reveals that in the case where the subject is the experiencer, there is just one participant interesting aspect of Igbo syntax and semantics where the grammatical subject and object of a verb with an animate feature and can freely switch their positions with the sentences still retaining its meaning. He claims that only verbs of experience and process accommodate this.When the case is reversed, two participants are then involved as soon as the stimulus takes the role of the subject and the object becomes the experiencer. For each simple sentence, one case is ascribed to one NP.

Uchechukwu (2011) proposes the study: i) to introduce the approach of cognitive linguistics to the Igbo verb root. ii) to initiate the effort at examining the Igbo Language and may be other Nigerian Languages) from the cognitive linguistics perspective. iii) to invite fellow Nigerian Linguists to reflect on the possibilities which the new approach offers for the analysis of the Nigerian Languages. He observes that Igbo verbs are characterised by peculiar features described as structural and semantic. Uchechukwu (2011:45) further uses the image schema framework for analysis of the Igbo verb root '-tụ'(throw) to establish a cognitive motivation of its semantics in the form of its root schema.

This he explains “condenses but is abstract and dynamic redescription of perceptual interactions or experiences of human beings”. His work on má and its variants are dynamic e.g. má nkweke, má ihē-to throw. These are other ways of throwing apart from -tụ́ -throw which is dynamic verb. He uses metaphor and the source-path-goal image schemas to analyse the Igbo verb. He argues that the Igbo verb is not empty, neither does it become practically meaningless as a result of an increase/ in the number of complexes formed with it instead, through an image schema, one could establish a cognitive motivation of its semantics in the form of its root schema.Uchechukwu works on semantic analysis of both dynamic and stative perspectives of the verb má while the researcher works on the cognitive semantics of the stative aspect of the Igbo verb ‘*má’*- verb of cognition. The researcher’s ‘má’ in all its variables are realised as stative aspect of the Igbo verb má.The researcher discovers that Uchechukwu (2011) in his book also describes má as dynamic verb and also describes ma schema as a flat surface alone or cover something or through a construal of the flatness of a horizontal plane. This he illustrates in the schematic flatness in the manipulation of body parts and instruments. The researcher realised that there is an academic gap that needs to be filled hence she decides to critically study -má as a stative aspect of the Igbo verb. The má as verb root in Uchechukwu is conceptualised as má schema – má ụ̄rá; give a slap- dynamic verb, má ákā n’àkpà-slip hand into pocket or steal. They are homophones. They have different meanings and are not the same verbs.

Mbah and Edeoga (2012) in their study worked on the semantics of the verb root ‘-sè’ ‘draw’ using metaphor as the verb of extending meaning. In their findings they reveal that the meanings of the verb follow three image schemas: the containment, path and force schemas. They used metaphor, source, path, goal image schemas and force schema of compulsion, blockage, and removal of restraint together with containment image schema in their analysis. Their findings also reveal in the study that the verb root is not an empty dummy as some scholars contend. Their framework, image schema and study on cognitive semantics are same as that of the researcher’s. Their difference is in the area of study on dynamic verb‘sè’ ‘draw’, and that of the researcher’s workon the stative aspect of the Igbo verb má-verb of cognition, ‘know’ and its other variables.Their approach, analysis and language of study are the same.

Ogbonna (2012) studied in his work, the cognitive semantic analysis of the verb, ‘Kwa’ ‘push’. The theoretical framework used is image schema of Johnson (1987) same as that of the researcher’s. Ogbonna uses the image schema of path, and force to analyse the conceptualisation of the verb ‘kwà’ which metaphorically extends meaning in the cognitive domains. The findings show that the verb fell

into two image schemas, the path and the force image schemas. The study also reveals that 'kwa' is not semantically empty as some scholars opine. The analysis also discloses that the image schemas of 'kwa' are experientially based conceptual constructs which can be metaphorically extended from physical and concrete to psychological and abstract domains. Such schemas he describes as building blocks of metaphor. Both the researcher and Ogbonna worked on Igbo verbs but Ogbonna's was on dynamic verb 'kwa'- 'push' with low tone while the researcher's is on 'má'-'know' a stative aspect of Igbo verb 'má' with high tone.They both worked on different Igbo verbs using cognitive analysis approach and the image schema of Johnson (1987) as their frameworks.

Ifeagwazi (2013) studied the Cognitive semantic analysis of Igbo verb 'bà'.She uses image schema and metonymy to analyse some Igbo verb (ICV) constructions, compound verbs structures, verbal complex structures and sentence of 'bà- 'enter'. The basis of analysis was on the image schema of containment, path and force from conceptualisation of Igbo constructions. She reveals that with appropriate complements, the verb bà is commonly glossed as 'enter' and can yield other semantic imports such as fight, initiate, fit, valuable, borrow, accommodate, and branch off as seen in the analysis. It concludes that the Igbo verb is not an empty dummy as posited by Nwachukwu (1987). She uses various linguistic concepts as metonymy, metaphor and image schema in analysing some inherent complement verb (ICV), constructions, compound verb structures, verbal complex structures, simple sentences with the verb root 'bà' as the researcher uses for má verb root. From observation the verb root 'bà' yielded other semamntic realisations. The study reveals that image schema and metonymic constructs extend meaning from the external and concrete to the internal and abstract domains. Bà is a dynamic verb while the researcher's work on stative verb má is stative.

Okeke (2015) worked on the Cognitive domains of the sense- relations in selected Igbo verbs. He adopts the polysemous analysis of Igbo verb roots hụ́ and kụ́ as portrayed in the Igbo novels **Ihe aghasaa** and **Jụ̀ọ́ Obinna** from the lexical semantic perspective as literary texts. He uses image schema as his framework same as that of the researcher. In the sense relations in these verbs mentioned, he shows that knowledge of language arise from language use creating room for cognitive linguistics to engage with the social interactional aspect of language. The researcher works on verb root má from the cognitive semantic aspect of the language while his was extracted from two litrary Igbo texts.These verb roots hụ́ and kụ́ are dynamic verbs with high tones. The researcher's verb root is an aspect of stative verb má in Igbo also with high tone. Their similarity is that they work on Igbo

verbs which are polysemous and used the same image schema framework from different perspective of the Igbo verbs. Their verbs are verbs of high tone. Their studies are in cognitive linguistics.

Ọgwụdile (2017), in his work surveyed the Cognitive semantics analysis of the Igbo verb 'Gbá' set forth. His purpose was to analyse the Igbo verb 'gbá' using analogical mapping of image schema that underline the meanings of the Igbo verb 'gbá', to determine what enables the abstract meaning of the verb 'gbá' verbal complexes to map onto the concrete and to contrast the interrelationships among the 'gbá' verbal complexes. He focuses on the dynamic verb root 'gbá' as an additional contribution to the few studies that have already been done on it. He uses the cognitive semantic model of image schema / analogical mapping. The analysis shows that gbá has among other meanings, run, kick, ejaculate, spray, play etc. There are combinations of image schemata underlying the Igbo verb 'gbá' such as path, force, containment, enablement, source and path, path, goal and containment, etc. The study shows that there is the mapping of the abstract meanings of 'gbá' verbal complexes onto the concrete which stems from the fact that it is from our knowledge of the concrete that the abstract is derived. 'Gbá' as an Igbo verb belongs to the Inherent complement verb category just as 'má', the researcher's verb root under study. The researcher's work is similar to Ogwudile's (2017) apart from title which is 'A cognitive semantic analysis of stative aspect of the Igbo verb 'má' verb of cognition. Differences are in their titles and type of verbs, objectives, variants and simple and compound verb constructions. The same framework and procedures are used.

Uchechukwu and Egenti (2015) in their construal- based classification of Igbo verbs argue that experiential verbs are generally verbs that are used to code or give expressions to our inner psychic processes or emotions. They build on Uchechukwu (2007) to argue for the use of the cognitive linguistics concept of construal for the classification of Igbo verbs. They argue that experiential verbs, which are stative verbs, have predominantly patient-oriented perspective that plays a role in the semantics of Igbo verbs. They advocate the recognition of this perspective as an instrument for the study of aspects of the semantics of Igbo verbs in general. Their title, framework and findings are different from that of the researcher's. They both worked on Igbo verbs from semantic perspectives.

Velasco (2001), cited in Edeoga and Mbah (2012), reviews the role three schemas (such as the path/whole, the container, and excess schemas) play in conceptual interaction mostly as regards metaphor and metonymy. Two basic functions of image schemas are projected in this study structuring the connection between the source and target domain of metonymic mapping and gives axiological

value of the expression. The three types of cognitive model (metaphor, metonymy and image schemas) were also activated by conceptual interaction.

Wilson (2014) analyses the relationship between semantic categorisation, constructional change, and productivity in the categorisation and constructional change of Spanish expression of 'becoming' queda (se) + ADJ. Productivity of the construction varies, reflecting the characteristics of emerging categories of adjectives. Ferrando (1998) using the cognitive approach in his study argues about the analysis of semantic structure of three lexical units of the English language. He argues in favour of three configurations (Talmy, 1988) such as functional, visual configuration (topological views inclusive) and force dynamics defining the connection between trajectory and landmark. Gärdensfor (2006) in his study uses image schema analysis for 'over', under', climb', 'across' reference made to Langacker (1987) and Langacker (1991:22). Glynn (2010) in corpus driven semantics uses Quantitative Methods in Cognitive Semantics. It explains that metaphors are persuasive and ideologically effective when they are cognitively plausible and invoke emotional response. It therefore uses Theoretical Framework of Critical Metaphor Analysis because it offers a lucid methodology for critical metaphor studies located explicitly within its Critical Discourse Analysis Paradigms.

Viberg (1999) studies the semantic structure of verbs in Swedish based on cross linguistic perspective. He investigates the semantic field of 'physical contact verbs' with the image schema. Stryka (stroke), kitta (ticket), skara (abrade) are some of the verbs he studied. He claims that verbal semantic fields are organised around one or sometimes several "nuclear verbs". For instance the verb slà, a physical contact verb has other verbs of the field as its aspects of elaborations and specifications. Invariably, the analysis of the nuclear verb slà is used to impose a structure on the field of physical contact verbs.

In Swedish, Sjösteröm and Viberg in Gärdenfor (1997) provide example of how cognitive semantics can be extended to new empirical material. Sjösteröm and Virberg describe and discuss the polysemy of lexical expressions (verbs, nouns and adjective) connected with vision in Swedish. They explore the relation between vision and cognition e.g. that light metaphorically represents knowledge and that, accordingly perception of light represents understanding, non-perception of light, lack of understanding, illumination and explanation.

2.5 Summary of the literature review .

The researcher, from the literature review, has looked at the operational definition of basic concepts in the study and reviews the competing theories in the analysis of the subject matter. There are various studies that exist on stative verbs. Many of the scholars studied stative verbs in other languages such as Elder, Trobs, Mettouchi (2009) in Kulango language, Bambara, Western Kabyle etc, Goldberg (1995) in the Dutch and Italian languages, Chao (1963) in Jidong, Chen (1999) on statives in Mandarin Chinese. Enfield (2004) studied the statives in Lao a South Western language, Zeitoun, Elizabeth (2000) studied statives in Tagalog-Filipinos.

Levin (2009) studied statives in Russian. Stative verbs of Mantauran dialect of Rukai an indigenous language of Taiwan, stative verbs in Thai, Anyanwu (2007), statives in non -causatives in Turkish, Chukchee, Wolof; Comrie (1985b) studied statives in anti-caustatives in English, Russian, Hungarian, Nivkh; Baker (1988) studied statives in Chichewa; a Bantu language; Olson (1981) studied copula verbs as statives in Barai- a language of Papua New Guinea; Van Valin and Lapolla (1997) cited in Anyanwu (2007) studied statives in some (Tibeto Burma languages) non –causatives as copula verbs in Lakhota, Tepehua, Quiang; Mchombo (1993a) studied statives in Chichewa; stative verb in Bantu Swahili etc.

Hallira, cited in Yusuf (2007) posits verbs for statives in Hausa, Aziza cited in Yusuf (2007) presents stative verbs in Urhobo, statives in Edo. Anyanwu (2001-2004) in Tẹ̀ẹ̀ (Tai) studied copulative constructions as the notion of stativity. None of these works treated the cognitive semantic analysis of the stative aspect of the Igbo verb ‘má’ using the image schema of Johnson (1987) as the theoretical framework.

The works even on the stative verbs are different from current study which is on Igbo. Homophonous and homographic-‘má’, homographic means word that is spelt like another word but has a different meaningfrom it and may have a different pronunciation, though ‘má’ appears to be identical with the subject matter of this study, it is merely a faux-amis. Uchechukwu exhaustively studied ‘má’ as a dynamic verb such as ‘má’-throw’, ‘má ụ̄rá - ‘slap on the face’, má ákā n’àkpà -‘pick/dip hand into one’s pocket’, ‘má ḿmà’ -stab with knife,’ ‘má ájā’ - ‘scale the wall’. Nwachukwu in his own case treats dynamic aspect of má apart from má ḿmā-‘be beautiful’ he gave as example of stative aspect in his (1976b) study. Nwachukwu (1976b) identified in his work that má as stative verb has the feature of permanent disability.

From the above, it is evident that none of the studies has treated the stative aspect of the Igbo verb ’má’ within the theory of image schema or analogical mapping. This study therefore has relevance and a gap to fill in the study of Igbo grammar and stativity of Igbo verb in the framework of image schema. Following the above studies and findings, the conclusion is that meaning is conceptualisation and image schema helps to extend the meaning of structures or sentences. The study finds out that stative verbs from the complements generated in the data that abstract entities such as cognition, location, state or being, emotion, situation and condition, quality, experience etc. The relationship between the former works and the researcher’s is that the former works of Nwachukwu (1976b) and Uchechukwu (2005, 2011) used dynamic aspect of the Igbo verb ‘má’ while this work is on cognitive semantic analysis of stative aspect of the Igbo verb má. From this review of literature on the stative aspect of Igbo verb ‘má’, we observe that not much has been done on this recent study.

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From the review of (Nwachukwu 1976b, 1984, Ọnụmajụrụ 2005, Uchechukwu 2005, 2011), stative verbs have been investigated from across literature, such that their examination presents ever new aspects of their nature, features and characteristics. In this study, the analysis of the stative aspect of Igbo verb ‘–má’ has given rise to their classification along the line of their core meaning, image schema, non- core or metaphorical meanings, argument structures and the correlation between the linguistic domains of ‘má’. The analysis of the stative aspect of Igbo verb of cognition má follows the view that they are prototype categories, where the core meanings are literal and the non- core or the metaphorical extends the meaning figuratively and peripherally. The image schema theory in the angle of cognitive linguistics is preferred to other theories because it is one of the modern ways of analysing the Igbo verb root for compositional meaning preferred in this study.

In the literature reviewed, none of the past works did a glossary of the stative aspect of the Igbo verb *‘má’* hence, the researcher has come up with a glossary of some verbs and classification of the semantic categories of the data generated from the stative aspect of Igbo verb *‘má’*. This we see in the appendix of the study.

CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Preamble

The researcher examines the following: research design, source of data, research instruments and collection, procedure for data collection, and how to analyse the data.

3.1 Research design

The design of `the study is descriptive analytical research method. According to Nworgu (2006), the study is scientific because it observes and describes data especially secondary data without influencing the research in any form. This method validates the research of specific subjects and procures qualitative studies or researches.

3.2 Source of data

The researcher drew data from primary and secondary sources. The primary source is from the elicitation, from dialects and from the Standard Igbo language, and investigation from some people across the Igbo land. The researcher generated the data from native speakers and compared it with some other data got from extant literature which was cross-checked with competent speakers of the language. The method of data collection is through elicitation and introspection and the use of secondary sources.

The secondary sources are books, journals, seminars and conference papers, the library, lecture notes, materials and internet which are related and relevant to the study.

3.3 Procedure for data analysis

Using the theoretical framework of image schema, the data were classified using argument structure, core or literal meaning and non-core or metaphorical meaning. The data were organised in sets following the conceptual structures of metaphor. All the Igbo verbal complexes of '-má' from elicitation of inquiries from people across Igbo land were juxtaposed with the ones got from the secondary sources and analysed. Secondary sources were analysed and used because these have facts without prejudice and are documented records over the years across languages of other nations apart from the Igbo language. The secondary data were organized inorder not to influence the result of the research in any form.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS OF THE STUDY

4.0 Introduction

This chapter is organised in the following ways: to analyse the features of the má stative verb in Igbo, to find out the meaning of the stative aspect of the Igbo verb má, to identify the types of the verbal complexes that can be formed from má, to determine the argument structures that can emanate from má, to determine how the Igbo verb complexes can be analysed using the image schemata, to determine the extent the linguistic domains correlate among themselves.

4.1 Features of the má stative verb in Igbo

4.2 Meaning of the stative aspect of the Igbo verb má

4.3 Types of the verbal complexes that can be formed from má

4.4 Argument structure of the stative verb *'má'*

4.5 The underlying image schema in the interpretation of the stative verb *'má'*

4.6 Summary of the analysis

4.1 Features of the má stative verb in Igbo

The stative verbs express present time meaning by morphological and sematic ways of: (i) – rV suffixation, (ii) cv – stem/root form and (iii) perfective aspect form. Stative verbs have a non – past, timeless meaning. Examples:

144) ọ́màrà mímā 'she is describable in terms of beauty' ('she is beautiful'),
ó bùrù íbù 'she is describable in terms of fatness'('she is fat'),
ó pèrè m̀pé 'she is describable in terms of smallness' (she is small).

They are verbs that often express state of being, state of affairs a situation or condition. They are psychological verbs of sense, verbs of perception or cognition, verbs of emotion. They are verbs connected with thinking and opinions. They have morphological and semantic features.

Stative verb má in Igbo does not occur in the progressive.g Ana-ama mma or the imperatives atimes they do. Stative verb má cannot be followed by the directional/extensional suffix =te/=ta 'motion towards, for, from in an ordinary/literal and metaphorical sense. Subject to semantic constraints, stative verb má does not seem to have verbal directives known as noun instruments and the simple gerund.

Common feature of stative verb má is that it expresses state, condition and situation. In the Igbo language and other West African languages, the stative verbs and má are used among other things to express'adjective' notions, relative clause and perfective form. Its common feature is that it involves animate entity since an animate NP (noun phrase) can be the subject of an experience or perform an action. Stative verb má is a verb of cognition which refers to an experiencer's mental process.

These stative verbs form their past tense in two different ways by adding the –rV past marker to the stative form e.g in Ụmụahịa dialect compare to standard Igbo

145) Ùgóchī mààrá ḿmā
Ugochi was STATIVE past beauty
'Ugochi was beautiful/Ugochi used to be beautiful'

146)Ùgóchī màbùrù ḿmā (Standard Igbo)
Ugochi was STATIVE past beauty
'Ugochi was beautiful/Ugochi used to be beautiful'

The majority of the other dialects of Igbo drop the first 'r' such that they have a double vowel before the last syllable as follows:

147) Àdá màárá ḿmā
"Ada was beautiful/Ada used to be beautiful"
"Ada was beautiful /Ada used to be beautiful"

The standard Igbo would use the –bu suffix to mark the past form of stative verbs as in the following examples:

148) Úgò màbùùrù ḿmā
"Ugo be stative past beautiful"

The perfective form is differentiated from the past tense, expresses an action/state which has taken place and seized to be felt in the present. The following are some example:

149) Ùbé májírílánụ̄
Pear ripe PERF
"Pear fruits are ripe"

150) Ńgụ̀ àgwụ̀lá
Sauce finished PERF
"The sauce is finished"

The examples in (a) are present perfective verb forms. The –rV suffix is involved in transforming them into relative clause e.g

151) Ụ́zọ̀ nà- àghọ́ ùbé májírílánụ̀
Ụzọ be plucking pear ripe STATIVE PERF.
"Ụzọ is plucking pear fruits that are ripe"

152) Ị̀ nà- àjụ́ màkà ńgụ̀ gwụ́rụ́lā?
You (sg.) be asking about sauce finish STATIVE PERF
"Are you asking after the sauce that is finished?"

-Rv suffix is added to example (147) to create the perfective meaning. The preverbal prefix observed in example (146) is absent in example (148). It is assumed that the –rv stative occurs in relative clauses and that there is a different species of –rv which marks the relative clause, which occurs in the perfective form.

4.2 The meaning of the stative aspect of the Igbo verb 'má'

The meaning of the stative aspect of the Igbo verb má is the focus of our study. The Igbo stative verb má is characterised by stative meaning.The stative category is the aspect of the verb that is not dynamic. In linguistics, a stative verb is the verb that describes a state of being when it means possession, opinion, or when it means seem. On semantic grounds, the stative verb má can be said to express states of affairs or condition of being of the entity rather than action. Stative verbs are verbs that perform the function of adjectives in the Igbo language, supplement the smaller number of real adjective existing in the language; má stative verb is inherent complement verb. This is so because it qualifies its verb in the grammatical construction. It can be used only with a limited number of monosyllabic verb roots in the Igbo language. It needs an- rv form to express its present meaning e.g. –márá ḿmā,-márá m̀fú. What is integral to its meaning is duration that is time not permanence. Stative verbs in Igbo are; tó, bú, bé, má, bì, dḭ́, nọ̀, jọ́, bụ́ and others. This study is analysing the stative aspect of má. Stative verbs have morpho- syntactic and semantic characteristic features compared to dynamic verbs which they contrast. Some stative verbs in Igbo can feature in imperative such as bu –ibu- be big/fat. Three types of cognitive model used in this work are (metaphor, metonymy, and image schema).The difference of má stative verb can be categorised by saying that it is static or unchanging throughout its entire duration whereas dynamic verbs describe a process that changes over time, examples are as follow:

Stative aspect of *'má'*	Dynamic aspect of *'má'*
153) Má ḿmā – be beautiful	154) Má áká nti – to slap
Má ùbé– know cry	Má úbè – throw pebble
Má ùdó – know peace	Má ụ̀dọ̀ – commit suicide

Mátá – know, understand Mányé (ákā) – put (hand) into

Their differences are in how they are used in grammar (grammatically), the stative verbs express a state rather than an action. From the examples above the researcher observes that stative verb má in the verb roots is expressing state of being- má ḿmā be beautiful, a state of affairs má ūbé - know cry and má ūdó- know peace and mátá- have knowledge of which is state of being. Stative verb má relates to thoughts, emotions, relationships, opinions, senses, states of being, feelings, measurements etc. The verbs are not usually used with –ing in progressive (continuous tenses) even though they may take on time expressions such as now and at the moment. Simple tenses are used instead. The –rv suffix occurs with the stative verb má in sentences with simple tense context. The –rv suffixes take a low tone to express a present time meaning. Stative verb má is used to express quality or state of existential notions of being stativity of knowledge e.g .má ìzù -'be wise', má ihe – 'know something, be intelligent', má ḿmā-'be beautiful'. They also express equative and locative notion e.g mà ụ́zọ̀ – 'knows the way', má ébē- 'knows the place'– stativity of knowledge of location, a state of affair. Stative verb má includes verb of emotion-'mà úchè' and mental attitude mà óbì yá, verb of permanent disability márụ̋- disabled, má ῆgwṵ́rọ́ -be lame, state of being, and deterioration- má ūré- be rotten, máhụ̀ -putrefy state of being, verbs of aesthetics and value judgment- má ḿmā- be beautiful state of being, verbs of content and verbs of ownership mázù and má ōnwé-know oneself, state of being, being courteous. Cognitive verbs under stative verbs take clausal complements. *'Má'* "know" is a verb of cognition. Know is based on the metaphorical mapping of experience and state. It is a state of being concept.

Verb of deterioration: mághụ̀ (máhụ̀) show the first sign of purification

(155) Éró à máhụ̀
Mushroom this know shake
"This mushroom putrefies"

The stativity of the sentence in example (155) Éró à máhụ̀, is a state of deterioration. Putrefy is a state of change. The mushroom putrefies. The argument structure of Éró à máhụ̀ is 2 (V(NPNP)). Éró à is N_1, máhụ̀ is a double compound verb, while má is the verb 'know' is the V, hụ̀ is the verb 'putrefy' and máhụ̀ is the predicator of the argument Éró à. It is a double two degree verb. The image schema is that of containment and path schemas.

156)Ùbé à májírí àmájí 157) Ánṵ́ à márá ǹdù.

Pear this know +dark+-rv darkening	meat this know + -rv maggot
Pear this darken darkening	meat this rotten STATIVE rottening
“this pear is ripe/darkens”	‘‘this meat is rotten/has maggot’’

The stativity of the sentence in example (156) Ùbé à májírí àmájí is the state of maturity. It is a change of state. The verb ‘májí’ is stative because it is verb of state of darkening/ripening. The pear darkens naturally. The argument structure of Ùbé à májírí àmájí is 2 (V (NPNP)).Ùbé à is NP_1, àmájí is NP_2 while májírí is the verb and predicator of the arguments Ùbé à, and à májí. In májírí, má is V, and jí is another verb root ríis the –rv suffix. It is a double compound verb. It is a double two degree verb. The image schema is that of path schema.

The stativity of the sentence in example (157) Ánṵ à márá ǹdù is the state of deterioration. It is a change of state. The verb ‘márá ǹdù’ is stative because it is a verb of state of deterioration. The meat putrefies or rottens. The argument structure of Ánṵ à márá ǹdù is V (NPNP). Ánṵ à (this meat) is NP_1, ǹdù (maggot) is NP_2 while márá is V, the predicator of the arguments Ánṵ à and ǹdù. In márá, má is the verb while rá is the -rv suffix. It is a double degree verb. The image schema used to extract the metaphorical meaning is that of path and force schemas.

Verb of aesthetics and value judgment –

158) Àdákṵ màrà ḿmā
Adakụ know (st) +-rv beauty
Adaku be STATIVE beauty
‘‘Adaku is beautiful’’

The stativity of the verb root má mḿā in Àdákṵ màrà ḿmā is the state of aesthetics and value judgment. It is the state of beauty. It is the state` of being. The argument structure of example (160) Àdákṵ màrà mḿā is V (NPNP). Àdákṵ is NP_1, ḿmā is NP_2 while màrà is V, the predicator of the arguments Àdákṵ and ḿmā. In màrà, mà is the verb while -rà is the -rv suffix. It is a double degree verb. It is a nominal adjective verb. The image schema is that of containment.

Subjectivisation could be described as the raise of the phenomenon into the front position of the sentence example abound in the following. An experiencer could be defined as a human (or an animate or an inanimate entity) who (or which) is able to feel, see or think something i.e the experiencer is the one who/which is a perceiver or senses phenomenon – “that which is perceived or sensed”. The subjectivisation can also be achieved by using different mental verb which carry the same semantic meaning .

(162) a) Ụ́mụ̀ ḿ mà-àtụ́ égwù égbè élígwē – (my children fear thunder storms)

b) Égbè élígwē mà-àtụ́ ụ́mụ̀ ḿ égwù (ụ́jọ́). – (thunder storms frighten my children).

(163 a) É nwèrè ḿ ḿmásị́ n'ọ̀sị̀sà ájụ̀jụ́ à. - (I like/ have pleasure in the solution to this problem)

b) Ọ̀sị̀sà ájụ̀jụ́ à másı̀rı̀ ḿ.- (The solution to this problem pleases me).

(164 a). Ónyé ńkúzí chọ̀rọ̀ ụ́mụ̀ máárá íhē. -The teacher wants students/children that are intelligent

b. Ụ́mụ̀ máárá íhē kà ónyé ńkúzí chọ̀rọ̀- Intelligent students the teacher wants.

(165) a. Òbí mà ụ́zọ̀ rúóÀbá –Obi knows the way to Aba.

b. Ụ́zọ̀ rúóÀbá kà Òbí mà.- The way to Aba Obi knows.

(166) a. Ǹnékà mà áh̃ụ́h̃ụ́- Nneka knows suffering/ ant.

b. Áh̃ụ́h̃ụ́ kà Ǹnékà mà. It is suffering/ant that Nneka knows. (Metaphorical) and (Literal).

(167) a. Ézè mà íhé. Eze knows something. Eze is knowledgeable.

b. Íhé kà Ézè mà. It is something that Eze knows. It is knowledge that Eze has

(168) a. Nwáfọ̀ mà íjè nwáányị̀ yá. Nwafo knows his wife's where about/ movement.

b. Íjè nwáányị̀ yá kà Nwáfọ̀ mà. It is his wife's movement/where about that Nwafo knows.

(169) a.Ùgòḿmā mà áhà égō. Ugomma knows the name of money / value of money

b. Áhà égō kà Ùgòḿmā mà. The value of money is what Ugomma knows. It is the value of money that she knows.

(170) a. Nwéké mà ónyéísí òbòdò. Nweke knows the Head of state

b. Ónyéísí òbòdò kà Nwéké mà. The Head of state is the person that Nweke knows. It is the head of state that Nweke knows.

The above sentences have the same semantic meanings. The (a) options are subjectivized sentences such as Onye nkuzi, Obi, Nneka, Eze, Nwafọ, Ugomma, Nweke in (a) options of the numbers are subjectivised sentences. The (b) options are the objects of the sentences. Semantically the (a) options and the (b) options have the same meaning.

4.3 The Igbo verb classes

There are two classes of verb roots based on the number of syllables the Igbo verb contains and their inherent tone patterns: simple and complex.

4.3.1 The simple verb

The simple verb is one that has only one element in its basic form. It could be a –CV –'*má'* 'know' or a –CIV that is I is always i/ị while the V is always e/a e.g –'*bịa'* 'come', *'hie'* 'tie up'. The only element of the simple verb may be high or low tone example in –*'má'*-'know', *mà* in low tone,
Verb+suffix e.g*'mátá, márá*.

verb +verb e.g mázù- má+zù- complete knowledge, máhụ̀- má+hụ̀ - decay, ḿadụ́- ḿa+dụ́- one's turn, máhìè-má+hìè- not recognise/unable to identify

verb +suffix+noun e.g; márá ụ̀tụ́ , má + rá + ụ̀tụ́, márá ǹdù -má + rá+ ǹdù, márá ụ̀dọ̀ / ǹdọ́-má + rá + ụ̀dọ̀ / ǹdọ́,

verb +noun-má íhú- má +íhú, ma ́ọ́gwụ̄ -ma ́ + ọ́gwụ̄, ma ́aŕụ̄sí-ma ́ +aŕụ̄sí, mà ạ̀jà-mà+ạ̀jà, mà Chúkwú-mà+ Chúkwú, mà óbì-mà+ óbì, mà úchè-mà + úchè.

verb + noun + noun-Mà ányá áhḭ́á –Mà+ ányá+ áhḭ́á, mà ányá ákwà –mà+ ányá+ ákwà, mà ọ́nụ́ áhḭ̄á -mà +ọ́nụ́+áhḭ̄á

verb +pp (prepositional phrase) e.g mà n'ebe-mà+n'ebe (pp) know place, know where, in the place

Verb + noun + verb (v+n+v):- Má íhé ékwé nà-àkụ́-Má +íhé+ ékwé +nà-àkụ́

Verb + suffix + noun + noun (v+s+n+n): 234 Màrá Ọ́là ḿkpé – Mà+rá+ Ọ́là+ ḿkpé

Verb +noun+verb+noun (v+n+v+n): 242 mà àlà ádī̄ghḭ́ ḿmá-mà +àlà+ ádī̄ghḭ́ + ḿmá

The complex / compound verb have more than a root. It could have upto nine elements in one complex verb stem though in its basic form it has only two or three elements.
Verb +verb e.g *'máhíè'*- ('*má+ híè'= verb +verb-'máhíè'*- unable to identify or recognise.
Verb+ verb e.g *'mádụ́* (know+*dụ́*) *'má'*+verb= '*mádụ"* (turn taking, one's turn).
Note that the tone of the verb did not change because though the suffix has the high tone and high má that is *'mádụ́.'* It is also observed that the complex verb structure involves the combination of a verb root with a noun or prepositional phrase as in Ǹnékà màrà mḿmā n'ụ̀wá à- Nneka is beautiful in this world.

In Mbah (2018:94) Subcategorisation is a feature which makes verbs the centre piece of any language. This means that the verbs relate to the subject of the sentence and the complements of the verbs. Subcategorisation frame and argument structure are the same thing. This is the obligations that verbs take certain number of arguments to make a sentence. There are four types of adverbial clauses under the subordinate clause. Each of the clauses is headed by a complementizer. These are the respective heads of the classes described in the adverbial classes: (a) adverbial clause of place (nkwuwa keebe), (b) adverbial clause of time (nkwuwa keoge, kemgbe), (b) adverbial clause of manner (nkwuwa keetu) and (d) adverbial clause of reason (nkwuwa kemakana /keihi na).

4.3.2 Compound/complex verbs formed from verb root má

Conceptual structure can be explained as the state, situation, condition or being, the realisation of the verb *'má'* conceived and arranged in the mind since it is at the level of the mind and linguistic representation. The meaning and structure of the Igbo verbs 'má' is considered both in simple and compound/ complex verb structures. The compound structures involve**:**

Verb +verb+suffix+noun (v+v+s+n): màgbùrù Ézè-mà+gbù+rù+Ézè, màkàrị̀rị̀ ḿmā-mà+kà+rị̀rị̀+ ḿmā, màbùrù ḿmā-mà+bù+rù ḿmā,

Verb +verb+suffix (v+v+s): máhụ̀rụ́-má+hụ̀+rụ́, mákwùrù– má+kwù+rù, májírí-má+jí+rí, mádụ́rụ́-má+dụ́+rụ́, márụ́rụ́-má+rụ́+rụ́, máhìèrè-má+hìè+rè, mázùrù-má+zù+rù, mádàrùrù-má+dàrù +rù, májọ́rọ́ -má+jọ́+rọ́, málárá –má+lá+rá .

Verb +suffix +verb+ suffix (v+s+v+s)- mátàhìèrè-má+tà+hìè+rè.

Verb + verb e.g mázù (know) + complete) complete knowledge. mádụ́ – turn taking, má +dụ́ (verb +verb)

Verb + suffix e.g má+rá (know +-rá) present tense –rv suffix) = márá 'knows', mátá-mátá-má+tá (verb root of ghọ́tá-understand -'understand'-

The verbal complex structure involves the combination of a **verb root with a noun or prepositional phrase** as in e.g **verb root má + noun** –e.g. mà ụ́zọ̀ – knows the way, mà ḿmánwụ́- knows masquerade, verb root má+ prepositional phrase- Màrà ákpụ̀ n'áká, .

Verb+prepositional phrase e.g mà+n'ebe, mà n'ímē (pp) know in place, know where, in the place, inside, mà n'ímē òbòdò –known in town, in the… Prepositional phrases are post-verbial. The glosses of all the verbal complexes are in appendix of the study.

The Igbo suffix has to be recognised as a 'graded category' 'with the typical suffix'. Hence the Igbo as a linguistic category is fuzzy and not a uniform whole.Verbs are linguistic forms used to designate events or situations that, in many cases, are highly complex. They depict one or more entities undergoing one or more changes of state. Verbs are therefore foundation of much of the grammatical structure of a language. Igbo verbs on the basis of their structures can be classified into two main classes: simple and complex verbs. The simple verbs consist of only one verb root or base while the complex verb has more than one verb root and could be called compound verbs. The meaning of a verb in compound verb could be different from its use in simple verb. Both simple and complex/compound verbs could take suffixes. Tone could reflect in complex verb or the simple verb.

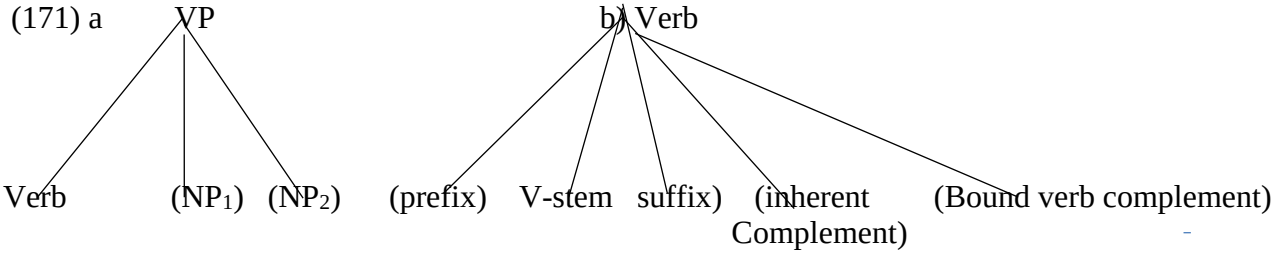
In complex verbs with suffixes, different structures can occur. A compound verb can be defined as a type of verb which has a minimum of two verbs that may act as independent or is not subject to vowel harmony rule, and cannot alter its original forms to obey the vowel harmony rule. What constitutes the Igbo verb is the verbal element plus its associated nominal element. One of the problems an Igbo analyst faces is to find out whether the verbal element with its accompanying nominal constitutes a single semantic unit or whether the verbal element is semantically independent of the nominal element. There are groups of Igbo verbs whose predicates are used to substitute them. The predicate element in Igbo led to the suggestion that the Igbo verb obligatorily co-exists with a noun –the complement. The verb and its complement in the underlying structures are so mutually obligatory and inseparable that they always function as one semantic unit- the verbal complex-verb and its complement- (noun). The verbal complex and the inherent complement verb mean the same thing and could be used interchangeably. The case grammar model was used to study an aspect of Igbo syntax and semantics where verbs known as "subject- object –switching" are studied. This model adopts for each simple sentence, one case ascribed to one NP. The semantic roles adopted are: Agent; Instrument; Causative; Experiencer; Patient; Attribuand; Source and Goal. Case grammar study is a type of Igbo study where the grammatical subject and object of a verb can freely switch their positions with the sentences still retaining their meanings. This method is not applicable to all Igbo verbs but observed to be applicable to experiential and process verbs. Other verbs other than experiential and process verbs have been observed and tested to have the subject- object switching ability.

4.3.3 Bound verb Complements of the Igbo stative verb *'má'*

What Nwachukwu (1983) calls Bound verb complement (Bvc) as a verb constituent is what Emenanjọ (1978) describes as a Bound Cognate Noun (BCN) while Ogwueleka (1994) calls it the stator

e.g. **Bcn/ Bvc/Stator**- ri nri eri- actually ate food, márá ḿmā àmá-be actually/very beautiful, má ọ́nụ́ áhí̱á ámá – actually knows market price very well.

The difference in nomenclature does not matter much. The bound verb complement as well as the Bound Cognate Noun is also associated with meaning. It adds emphasis to its verbs; whereas every verb can take a bound verb complement (or emphasis), not every verb can take a nominal complement. Intransitive verbs do not take a nominal complement unless such a complement is inherent. Nwachukwu disagrees with Emenanjo's assertion that every Igbo verb is followed by some nominal complement.



The NP_1 and NP_2 have been structurally defined as objects (or object complements) because they are directly dominated by the node VP. NP_1 is the optional indirect object while NP_2 is the direct object. Àdá màárá (ànyí̱) ḿmā- Ada is beautiful (for us). (b) Ada amaala mma amaa- 'Ada'- noun, 'a'-prefix, 'ma'-v-stem, 'a', 'la'-suffix, 'mma'- inherent complement, 'amaa'-bound verb complement. The two inherent complement verbs involved are both intransitive. Another class of verbs can be transitive in one context and intransitive in another. The two types of the inherent complement which are stative in meaning require an –rv suffix to express the meaning in the present.The corresponding form of the same verb expresses the paststate since what is integral to the meaning is durative and not permanence.

4.3.2. Examples of Bound verb Complements of the Igbo stative verb 'má'

Below are examples of bound verb complements in clusters. In the researcher's analysis, the senses realised are about 48 in number. The study manages to account for the fact that *má* '*know'*, as a case in point, has different clusters of senses such as the following which have been exemplified. See the analysis of their various categories in examples of bound verb complements in clusters.

4.3.2. Analysis of simple verb forms based on stativity of má verb roots clusters

The data generated in this study have been classified based on their verb forms. In each verb root cluster we have the core or literal meaning of *'má'* complexes as well as their non-core or metaphorical meaning.This section involves má complexes according to their groupings analysed with the stativity of the verb roots, the argument structures, the types of verbs they are and the image schemas instantiated in them. The linguistic domains are captured and applied where they correlate. The study manages to account for the fact that '*má'* '*know'*, as a case in point, has different clusters of senses such as the following which have been exemplified below.

The underlisted verb roots of má are stative verbs of cognition instantiated in spiritual knowledge or expression of reverence to God, divination and revelation in common. These all reveal hidden ideas about something that is known and instantiated in the verb root *'má'*. Here the má verbal complexes include verbal complements that are abstract in their forms such as: mà ọ́gwù, má ágwù, mà àjà, má āfa, mà árụ̄sị́/ágbàrà, má ọ̀fọ́, má ḿmánwụ́, má ógù, Má Chúkwú, má éfè Chúkwú which are described by sentences below. Meaning can be extended using metaphor in them.The image schema implicated in them are path and force schemas.

mà ọ́gwù – mà+ ọ́gwù verb+noun Okonkwọ knows (st) medicine knows poisonous medicine Image schema of containment schema.

4.3.2.1 Má verb root cluster for stativity of knowledge of medicinal expressions

S/NO	Verbal structures	Sentences	Meaning types
171	Mà ọ́gwù Has knowledge of medicine, knows poisonous a) medicine b)	Òkóñkwọ́ mà ọ́gwù . Okonkwọ knows (st) medicine Okonkwọ can identify medicine He is a good medicine man / medical practitioner, knows poisonous medicine	Literal Metaphorical

The stativity of the verb root in the sentence in example (171) 'Òkóñkwọ́ mà ọ́gwù' is a state of knowledge of medicine. It is a state of affairs because he has knowledge of medicine, even the poisonous ones. The argument structure in 'Òkóñkwọ́ mà ọ́gwù' is V(NPNP), Òkóñkwọ́ is NP_1, ọ́gwù is NP_2 and mà is V. Òkóñkwọ́ and ọ́gwù are arguments while mà, the predicator is a two degree verb. The concrete or core or literal meaning of is mapped to the abstract. The cognitive interpretation of the complement in literal meaning is that in example (171) cognition – knowledge is prevalent because

Okonkwo as a medicine man has good knowledge of medicine. It is quality type of stative verb. In cotr or literal meaning, Okonkwo knows medicine. Metaphorically, he is a guru in medicine. He treats his patients well. In non-core or metaphorical meaning, he also knows poisonous medicine. The image schema of the complement is containment schema.

4.3.2.1 Má verb root cluster for stativity of knowledge of spiritual /reverence

Mà Chúkwú=verb+noun	Ǹjọ́kū mà Chúkwú āmá	Njoku knows God very well.
Mà ágbàrà=verb +noun	Ézè mà ágbàrà àmá	Eze knows/ worships the deity

S/NO	Verbal structures	Sentences	Meaning types
172	Má ágwụ̀ Knows agwu deity a) b)	Ụ́zọ̀ má ágwụ̀ Ụ́zọ̀ know (st) + rv deity Ụ́zọ̀ gets into rite of deity – Ụ́zọ̀ initiates himself into Ágwụ deity, he is traditional.	Literal Metaphorical
173	Má ágbàrà/ árụ̄sị́ knows idol even ones that kill a) b)	Ò kèúdō mà árụ̄sị́/ ágbàrà Ò kèúdō know (st)+ rv idol Ò kèúdō identifies with idols Ò kèúdō worships idols. He is associated with ones that kill	Literal Metaphorical
174	má mḿánwụ́ knows/ initiate in masquerade cult.a) b)	Ụ́nọ̀ká márá mḿánwụ́ Ụ́nọ̀ká know (st) +rv masquerade Ụ́nọ̀ká knows masquerade Ụ́nọ̀ká is an initiate in the masquerade cult	Literal Metaphorical
175	má àjà knows sacrifice a) b)	Ǹjọ́kū má àjà Njọkụ know (st) sacrifice Njọkụ offers sacrifice Njọkụ knows sacrifice – Njoku strove gallantly, fought tooth and nail to succeed	Literal Metaphorical
176	má ógù Appeal for justice a) b)	Ézèkwé màrà ógù Ézèkwé know (st) + (rv) justice Ézèkwé knows the allegation Ézèkwé appeals for justice, claims innocence	Literal Metaphorical

177	Má áfá He has knowledge of oracle a) b)	Ẹ́gwù má áfá Ẹ́gwù know (st) oracle Ẹ́gwù identifies oracle Ẹ́gwù has knowledge of oracle. He revers it	Literal Metaphorical
178	Má Chúkwú knows God, lives right, fears God a) . b)	Nwókē áhụ̀ mà Chúkwú . Man that know (st) God That man knows God That man fears/reverences God /is honest/truthful	Literal Metaphorical
179	Má éfè Worships/fears reverences God a) b)	Òbí mà éfè Chúkwú Obi know (st) chance (worship) God Obi knows how to worship God- Obi fears /reverences God. He is godly	Literal Metaphorical

The common factor holding the above complements together is more than one.

The stativity of the verb root in sentence in example (172) Ụ́zọ̀ má Ágwụ̀ is state of knowledge of Ụ́zọ̀ being capable of identifying Ágwụ̀. In non-core or metaphorical meaning, it is a state of being initiated into the Ágwụ̀ cult. In example (172) (Ụ́zọ̀ má ágwụ̀), the argument structure is V (NPNP). Ụ́zọ̀ is NP_1, Ágwụ̀ is NP_2 while má is the V of the sentence. Má is the predicator while Ụ́zọ̀ and ágwụ̀ are the arguments of the verb.The verb is a copulative and a second degree verb. This is cognition stative verb. Following this explanation, it is the knowledge acquired from the core or literal/concrete meaning that is used to derive the abstract in the non-core or metaphorical meanings. He behaves like a mad person under the influence of spirits. The image schema of the complement is permissive and removal of constraint schemas.

In example (173), Òkèúdō mà árụ̄sị́, the stativity of the verb root is knowledge of the oracle. Metaphorically it means that he reverences and gives obeisance to the deity. The argument structure in example (173) Òkèúdō mà árụ̄sị́ is V (NPNP). Òkèúdō is NP_1, árụ̄sị́ is NP_2, mà is the predicator. Òkèúdō and árụ̄sị́ are the arguments of the verb mà, a second degree verb. This is cognitive stative verb. In literal meaning, he knows the deity; the knowledge acquired from the core or literal/concrete meaning is used to derive the abstract or non-core metaphorical meanings, Okeudo worships the deity. The image schema is removal of constraint or counterforce.

In example (174), Ụ́nọ̀ká márá mḿánwụ́ the stativity of the verb root expresses the state of Ụ́nọ̀ká being capable of identifying mḿánwụ́. Metaphorically, it is a state of being initiated into the masquerade cult. The argument structure in example (174) Ụ́nọ̀ká márá mḿánwụ́ is V (NPNP). Ụ́nọ̀ká is NP_1, mḿánwụ́ is NP_2, má is the predicator, while rá is the –rv suffix. Ụ́nọ̀ká and mḿánwụ́ are the arguments of the verb. The verb in the sentence is a second degree verb. It is human propensity in the semantic type and cognitive stative verb. In the cognitive semantic interpretation of literal meaning, Ụ́nọ̀ká knows the masquerade. Metaphorically or in non-core meaning, it is a state of being initiated into the masquerade cult. He is an initiate in the masquerade cult. The image schema of the complement is permissive and removal of constraint.

The stativity of the sentence and verb root of example (175) Ǹjọ́kū má àjà is state of knowledge of sacrifice (spirituality). It is a state of affairs. In example (175) Ǹjọ́kū má àjà, the argument structure of the sentence is V (NPNP). Ǹjọ́kū is NP_1, àjà is NP_2 while má is V, the predicator. The arguments are Ǹjọ́kū and àjà while má 'know' is the predicator. The verb in the sentence is a second degree verb. It is a cognitive stative verb. In the cognitive interpretation of literal or in the core meaning, he can recognize sacrifice, he worships. Metaphorically or in non-core meaning, it means that he knows how to succeed, a state of achievement. The image schema of the structure is counterforce.

In example (176), Ézèkwé màrà ógù, the verb root expresses a state of not being liable. The argument structure of (176) Ézèkwé màrà ógù is V (NPNP). Ézèkwé is NP_1, ógù is NP_2 and mà is V, the predicator, while rà is the –rv suffix. Ézèkwé and ógù are the arguments of the verb. It is cognitive stative verb. The verb is a second degree verb. The concrete or core or literal meaning of (a) is mapped to the abstract. Ezekwe knows innocence. Metaphorically or in non-core meaning, it connotes acquittal. The image schema instantiated is counterforce.

The stativity of the verb root of example (177), (Égwù má áfá) is state of knowledge of spirituality or reverence. The argument structure of the sentence Égwù má áfá is V (NPNP), Égwù is NP_1, áfá is NP_2**,** and are the arguments, while má is the V and predicator**.** It is a second degree verb. Égwù and áfá are the arguments of the verb má which isa copulative verb. In the cognitive interpretation of core literal meaning, Egwu can identify the divination beads. Its metaphorical meaning is reverence. The image schema of the complement is counterforce schema.

In example (178), Nwókē áhụ̀ mà Chúkwú, the stativity of the verb root mà Chúkwú is state of knowledge of spirituality, the man worships and reverences God. The argument structure of the sentence (178) Nwókē áhụ̀ mà Chúkwú is V(NPNP). 'Nwókē áhụ̀' is NP_1, 'Chúkwú' is NP_2, mà is V, 'Nwókē áhụ̀ and Chúkwú' are the arguments of the sentence while mà is the verb and the predicator, a double degree verb in the above sentence. It is cognitive stative verb. The cognitive semantic interpretation is that literally, he knows God. Metaphorically, it means that he is a good man. The above má complexes show that containment image schema is implicated and attributed to the subject 'Nwókē áhụ̀.

The stativity of the sentence Òbí mà éfè Chúkwú in example (179) is state of knowledge of procedure of-reverence or worship. The argument structure of the sentence Òbí mà éfè Chúkwú is V (NPNP). Òbí is NP_1, and Chúkwú is NP_2 while má éfè is the V and predicator of the arguments. Òbí and Chúkwú are the argument of the sentence. Mà efe is the verb and the predicator; a double degree verb in the above sentence. The cognitive semantic interpretation in literal meaning is that he knows how to worship and reverence God. Metaphorically, he knows God's instrument. The image schema of path is used to map the concrete to the abstract.

In the cognitive interpretation, all the examples in (172a), (173a), (174a), (175a),(176a), (177a),(178a) and (179a) from the table above are literal or stative manifestations of the verb 'know' in real life social relationship while the examples, (172b), (173b), (174b), (175b), (176b), (177b), (178b), and (179b) express the same ideas within the psychological domain as such the (b) examples are the metaphorical extension of the literal meanings of stative verbs in (a) examples.The image schema implicated and used to interpret the verb má is containment, counterforce and removal of constraint schemas. They all have the same argument structures of two degree verbs- V (NPNP).

4.3.2.2 Má verb root cluster of stativity based on knowledge of God's will (spirituality)

Mà áká = verb + noun Ònyé màáká Chúkwú? Who knows God's hand? . image schema of containment

S/NO	Verbal structure	Sentence	Meaning types
180	Mà áká Chūkwú Knows God hand a) b)	Ònyé mà áká Chūkwú n'ókwú à? Who knows (st) God's hand in (prep) talk this Who knows what God is doing in the matter? Who understands God's will/who understands God? Who can predict God?	Literal Metaphorical

The stativity of the sentence in example (180) Ònyé mà áká Chūkwú n'ókwú à is a state of knowledge of God's hand. The argument structure of the example (180) is V (NPNP). Ònyé is NP_1, áká Chūkwú is NP_2, and mà is V and the predicator. Mà is a double degree verb. In the cognitive interpretation of core or literal meaning, it is who knows God's hand in the matter. Metaphorically or in non-core meaning, it connotes who can interprete the will of God in the matter. It is an interrogative construction. It does not assert the truth of what it says. Consequently, its main metaphorical extension is inferential.

4.3.2.3 Ma verb root of cluster of stativity based on aesthetics /value judgment (beauty)

Má ḿmā be beautiful | image schema of containment

S/NO	Verbal structure	Sentences	Meaning types
181	Má ḿmā be beautiful, good natured, of good behaviour a) b)	Ǹnékà màrà ḿmā Nneka know (st) + ra -rv beauty She knows beauty She is beautiful, is good/ nice, well behaved	Literal Metaphorical

The stativity of the verb root in example (181) Ǹnékà màrà ḿmā expresses the state of beauty, the state of aesthetics/value judgment. It is a state of being. The argument structure of the sentence (181) Ǹnékà màrà ḿmā is V (NPNP). Ǹnékà is NP_1, ḿmā is a noun NP_2, while mà is the V and rà is the-rv suffix. It is an adjectival verb. Nneka is the subject of the sentence while mma is the complement; they are the arguments of the verb. The example in (181) involves the conceptualisation of the same experience different psychological domains hence the (b) example is metaphorical extension of the core or literal

meaning in the (a) example. The example in (181b) could mean nice, good natured or of good behaviour. The image schema of the verb root má mmá (be beautiful) is containment schema.

4.3.2.4 Má verb root cluster of stativity based on deterioration– change of state

The complements are indication of spoilage or deterioration. Rotten food can be of smelly fish. The smell image primes the idiom. Rottenness is a schema of change of state. These are nominal adjectives 'ùré,' 'ḿfu', 'Ǹdù', 'Èbù/èvù', 'Nchārá', 'Ụ̀tụ́, ńtụ́', Ǹdọ́ / ụ̀dọ́'. The verb má is therefore an adjectival verb.

má ǹdù =verb+noun Ụ̀gbá áhụ̀ màrà ǹdù àmá Oil bean putrefies with maggot/very rotten actually

má èbù =verb+noun Oǵbē àchị̀chà márá èbù àmá The loaf of bread grows fungus/ is moldy actually.

má ńchārá =verb+noun Íǵwè màrà ńchārá àmá The iron is actually rusty/rusted/ brownish

má ū̱tụ́ =verb+noun Ọ́kà màrà ụ̀tụ́ ámá Corn has weevil indeed

má ūré =verb+noun Ázụ̀ márá úré ámá Fish is rotten/decayed

The deterioration/ rottenness- má ūré (rottenness, putrefy,) má ǹdù/má m̀fú- (have maggot), má ū̱tụ́- (has weevil), má ńtū̱- be dirty/ filthy have image schema of path and force schemas

S/NO	Verbal Structure	Sentences	Meaning Type
182	Má úré -putrefy /rotten/ smelly a) b)	Ńgwùgwù ū̱gbá márá úré Wrap oil bean know (st) +rv suffix+rotten Wrapped fermented oil bean know (st) +-rv decay. The wrapped fermented oil bean is rotten /decayed. . The situation is hopeless, helpless, useless and/ deterioration/spoilt	Literal Metaphorical
183	Má ụ̀tụ́ knows has weevil a) b)	Ọ́kà màrà ụ̀tụ́. Corn know (st) +rv weevil/ contribution The corn is infested/diseased by weevil It is infested, destroyed,attacked and useless / fruitless effort/ loss	Literal Metaphorical
184	Má ǹdù has maggot a) b)	Ánụ́ márá ǹdù. Meat knows (st) + rv present produce maggot. The meat has maggot. It is spoilt, rotten/deteriorated and useless.	Literal Metaphorical

185	Má ụ̀dọ̀ / ǹdọ́ Overcooked cassava meal (stretchy) a) b)	Ákpụ́ má ụ̀dọ̀/ǹdọ́ Cassava that know (st)+rv tie rope/ The fufu strangled/ killed itself The fufu is stretchy (overcooked) It is useless, not eatable again/difficult situation.	Literal Metaphorical
186	Má èbù/èvù grows fungus b) a)	Àchị̀chà màrà/márá èbù/ èvù Bread know (st) +-rv suffix fungus Bread grows moldy Bread is not good for consumption-destroyed, damaged/ not eatable, is stale. It is a bad situation.	Literal Metaphorical
187	Má ńchārá Be rusty, spoilt, rusts,corrodes, a) b)	Ígwē à márá ńchārá Iron this know (st) + rv + rust rust This iron is rust/ brownish /corrodes, poisonous This iron is rust/rusty/brownish – This iron is counterfeit/bad/ It is not good/fake- has no value.It is polluted and conterminated.	Literal Metaphorical
188	Mà ńtụ́ Knows dust a) b)	Íféágwū má ńtụ́ Íféágwū know(st) + dust Íféágwū knows dust Íféágwū is identified with dust He is dirty/filthy	Literal Metaphorical
189	Má m̀fú develops maggot on human/ animal body a) b)	Ọ́ màrà m̀fú n'ụ́kwụ́. He know (st) –rv maggot (prep) in the leg He/ she/it has maggot on the leg. He is diseased (sickness).	Literal Metaphorical
190	Má ńtụ́hị̀ knows being twisted a) b)	Ọ́ márá ńtụ́hị̀ He know (st)+ rv twist. He is twisted . He is confused/ crooked/ not straight forward/malformed	Literal Metaphorical
191	Má érirí over-mature and has thread, tied up a) b)	Ákpụ́ mā ériri Cassava know +(st) rope/thread/fibre Cassava tie+present rope/thread/ fibre. Cassava has thread/overmature It is tied up/ not edible /poisonous /useless	Literal Metaphorical

The stativity of the sentence in example (182) Ńgwùgwù ụ̄gbá márá úré is the state of deterioration or spoilage. It is a change of state. The argument structure of the sentence in example (182) Ńgwùgwù ụ̄gbá márá úré is V(NPNP). Ńgwùgwù ụ̄gbá is NP_1,úré is NP_2, má is V while rá is –rv suffix. Má is the

predicator and a double degree verb. Márá is a change of state verb. Ńgwùgwù ụ̄gbá and úré are the arguments of the sentence. Má is adjectival verb. In the cognitive semantic interpretation of example (182), is the core or literal meaning the physical instantiation of the stative verb know (má) in real life. It is rotten.The core meaning is mapped into the abstract that is non-core meaning is the metaphorical extension; for instance in example (182a), 'ùré' –rotten in actual sense means decayed. If one is in a rotten state, it means it is useless metaphorically. In the other examples, it is the knowledge from the literal meaning that is used to derive the abstract or metaphorical meaning. The image schema instantiated is that of path and force schemata.

The stativity of the sentence Ọ́kà màrà ụ̀tụ́ in example (183) expresses the state of deterioration. Corn has weevil. The argument structure of the sentence of example (183) Ọ́kà màrà ụ̀tụ́ is V(NPNP). Ọ́kà is NP_1, ụ̀tụ́ is NP_2, má is V while ráis –rv suffix. Má is the predicator and a double degree verb. Má is a change of state verb. Ọ́kà and ụ̀tụ́ are the arguments of the predicator má. In the cognitive semantic interpretation of example (183a), is literal or physical instantiation of the stative verb know. The core meaning is mapped into the abstract the non-core or metaphorical meaning; for instance in example (183b) 'ụ̀tụ́' –is a state of deterioration of the cereal corn. The image schema instantiated is path and force schemata.

The stativity of the sentence (184) Ánụ́ márá ǹdù is a state of putrefaction/deterioration. It is a change of state. The argument structure of the sentence (184) is V(NPNP). Ánụ́ is NP_1,ǹdù is NP_2, má is V while ráis –rv suffix. Má is the predicator and a double degree verb. Ánụ́ and ǹdù are the arguments of the verb má. In example (184), Ánụ́ márá ǹdù, the core or literal meaning is that the meat has maggot. It is of no value again. It is in the state of decay. The image schema used to get the non-core or metaphorical meaning is the path and force schemata.

The stativity of the sentence in (185) Ákpụ́ má ụ̀dọ̀/ǹdọ́ is the state of deterioration. It involves change of state. The argument structure of the sentence in example (185) Ákpụ má ụ̀dọ̀/ǹdọ́ is V(NPNP). Ákpụ́ is NP_1, ụ̀dọ̀/ǹdọ́ is NP_2, má is V, a double degree verb and the predicator of the sentence. Ákpụ́ and ụ̀dọ̀/ǹdọ́ are the arguments of the verb. In (185a), the literal or physical meaning is that the cassava knows decadence. The core meaning is mapped on non-core or metaphorical through the path and force schemata as image schema.

The stativity of the example (186), Àchị̀chà màrà/márá èbù is the state of deterioration. It is a change of state verb. The argument structure of the sentence is V (NPNP). Àchị̀chà is NP_1, èbù is NP_2, má is the verb, V and predicator of the sentence, rá is the –rv suffix. It is a second degree verb. The fungi infest the bread. The verb is adjectival. In the core or literal meaning, the bread knows fungus, in non-core or metaphorically, it is decayed. It grows mold. The image schemata of the sentence are the path and force schemata.

The stativity of the sentence in example (187) Ígwē à márá ńchārá is state of deterioration. It is a change of state verb. The argument structure of the sentence is V (NPNP). Ígwē à is NP_1, ńchārá is NP_2, and má the predicator, má is the V while rá is the –rv suffix. Ígwē à and ńchārá are the arguments of the predicator, má. It is a second degree verb. The core or literal meaning of the stative verb má ńchārá is the iron knows rusts. In non-core or metaphorical meaning, the iron is rusted. The image schema involved in mapping the abstract meaning on the physical is the force and path schemata.

The stativity of the sentence in example (188) Íféágwụ̄ má ńtụ̄ expresses filth or dirt. The argument structure of the sentence in example (188) Íféágwụ̄ má ńtụ́ is V (NPNP). Íféágwụ̄ is NP_1, ńtụ́ is NP_2, while má is the V and the predicator of the sentence, Íféágwụ̄ and ńtụ̄. It is a second degree verb. The literal or core meaning of the stative verb mà ńtụ́ is knows dust. Metaphoricallyor in non-core meaning, it means that Ifeagwu is dirty. The image schema used to map the abstract meaning non- core meaning from the core or literal is the path schema.

The stativity of the sentence in example (189) Ọ́ màrà m̀fú n'ụ́kwụ́ expresses the state of affliction. This growth on the leg is state of disease. The argument structure of the example is V(NPNP). Ọ́ is NP_1, m̀fú is NP_2, while mà is V and rà is –rv suffix. Ọ́ and m̀fú are the arguments of the predicator mà which is a second degree verb.The cognitive semantic interpretation of the literal or core meaning is that he knows sore. In non-core or metaphorical meaning, he has a sore leg. The image schema implicated is path and force schema.

The stativity of the sentence in the example (190) Ọ́ márá ńtụ́hị̀ expresses state of being twisted. The argument structure of this sentence Ọ́ márá ńtụ́hị̀ is V(NPNP). Ọ́ is NP_1, ńtụ́hị̀ is NP_2 (190b) involves the conceptualisation of the same perception but within the same psychological and linguistic domain. Therefore, example (190b) is a non-core or metaphorical extension of the (190a) example expresss a

core or literal meaning of state of crookedness. The image schemata exhibited in the má verb complex of example (190) above are path and force schema.

The sentence in (191) Ákpṵ má érírí expresses the state of being knotted. The argument structure of this sentence is V (NPNP). Ákpṵ is NP_1, ériri is NP_2, and they are the arguments of the predicator. Má is the verb (V) and predicator of the sentence. The verb is a second degree verb. In the cognitive interpretation, the example (191a) is the core or literal meaning as shown in the table is a denotative instantiation of the stative verb 'know'. Therefore, example (191b) is the non- core or metaphorical meaning extension of the (191a) example.The image schema exhibited in má verb complex is path and force schemas. In example (185) Má ụ̀dọ̀/ǹdọ́ and (191) má érírí, (189) márá ńtṵ́hị̀ are correlate and are replaceable.

The linguistic domain of example (189) márá ńtṵ́hị̀ (twist) and example (190) má ériri (knotted), (fibrous), má ákpụ̀ (bulge/knot), and má ǹdọ́ correlate to mean the same thing in their *'má'*. They can replace one another.'Márá ǹdù' and 'má m̀fú' correlate and are abstract verbs. They are verbs of change of state. They all have second degree argument structure. Examples (185) Àchị̀chà màrà/márá èbù and (188) Íféágwṵ̄ má ńtṵ̄ are correlates. In example (184) Márá ǹdù and (189) má m̄fù correlate and can replace each other. The linguistic domain they express is that of maggot and caterpillar/ worm expressing spoilage or deterioration. In example (182) Ma ure and (264) mahụrụ express the same sense of rottenness, and they can interchange or replace one another.They are perceived as the same linguistic domain of deterioration. They all are adjectival verbs. They have path and force schemas.

4.3.2.5 Má íhē verb root clusters of stativity based on knowledge of something

Ma ihe clusters could be in the form of cognitive knowledge, locative knowledge, mental knowledge, sexual knowledge etc these will be considered on their merit under knowledge cluster differently.

4.3.2.5.1 Má íhē verb root clusters of stativity based on knowledge of something/cognition

All the verbal complexes expressing the knowledge of something are under this Má íhē verb root clusters of stativity. Ma ihe clusters could be in the form of cognitive knowledge, locative knowledge, mental knowledge, sexual knowledge etc these will be considered on their merit under knowledge cluster differently.

Má ìzù =verb+noun Ńnām̀dị̀ mà ìzù àmá Nnamdi is very intelligent, wise, witty

mázù =verb+suffix Ónyé ńkúzí mázùrù íhé ọ̀mụ̀mụ́ áhụ̀ àmázù The teacher knows the topic very well

má ákwụ́kwọ́=verb+noun Nwáǹdò mà ákwụ́kwọ́ āmá Nwando is knowledgeable /intelligent/brainy

má íhē =verb+noun Ọlà mà íhé āmá. Ola is knowledgeable /He is quite intelligent

má ụ̀wà =verb +noun Ùgòńńà mà ụ̀wà àmá Ugonna knows the world, has toured round the world.

Má Owere knows a place called Owere

Má íhé ékwé nà-àkụ́ knows what is on board

image schema of containment and path for knowledge of cognition

S/NO	Verbal Structure	Sentences	Meaning Types
192	Mà ákwụ́kwọ́ intelligent, brainy a) b)	Ùgò mà ákwụ́kwọ́ àmá Ugo know (present tense) +rv (st) book Ugo knows/identifies book Ugo is very intelligent/brainy/brilliant	 Literal Metaphorical
193	má ìzù àmá be wise/witty, knows dialogue a) . b)	Ụ́zọ̀má má ìzù àmá . Ụ́zọ̀má know (st) be wise/ knowledgeable Ụ́zọ̀má knows dialogue . Uzoma is witty	 Literal Metaphorical
194	má íhé ékwé nà-àkụ́ knows what is on board a). b)	Ọ́ má íhé ékwé nà-àkụ́ . He knows what+(st) drum beats He knows what is happening He knows what is on board	 Literal Metaphorical
195	Má ihe know something, has knowledge a) b)	Ùdé mà íhé ákùzìírì yá Ùde know (st) something is taught himUde knows what he is taught. Ude assimilates/ understands what is on board. He is intelligent /knowledgeable	 Literal Metaphorical
196	Má Owere àmá Knows Owere verywell a) b)	Ézè má Òwèrè àmá . Eze knows (st) Owere knows He has good knowledge of Owere. He identifies Owere well	 Literal Metaphorical
197	Mà érirí knows thread/snake a) b)	Úchè mà érirí . Uche knows (st) thread . He identifies thread . He recognises a snake. He is observant	 Literal Metaphorical

The stativity of the sentence in examples (192) Ùgò mà ákwụ́kwọ́ àmá expresses the state of knowledge (cognition). It is a state of intelligence. The argument structure of the sentence in example (192) Ùgò mà ákwụ́kwọ́ àmá is V(NPNP). Ùgò is NP_1, ákwụ́kwọ́ àmá is NP_2 and mà is V. Ùgò and ákwụ́kwọ́ are the arguments of the predicator which is a double degree verb. Àmá lays emphasis, it is an intensifier. The cognitive semantic interpretation of these complements is that in the core or literal

meaning, he knows book and metaphorically or in non-core meaning, he is very intelligent. Àmá is bound verb complement. The image schema of the complement verb mà ákwụ́kwọ́ is containment schema.

The stativity of the sentence in example (193) Ụ́zọ̀má má ìzù expresses the awareness of the nuances of a meeting. It is a state of being. The argument structure of the sentence in example (193) Ụ́zọ̀má má ìzù is V(NPNP). Ụ́zọ̀má is NP_1, ìzù is NP_2, and má is V, the predicator of the arguments Ụ́zọ̀má and ìzù. The cognitive semantic interpretation of the complement verb má ìzù in literal or core meaning he knows something and in non-core or metaphorically, he is witty. The image schema of the complement verb mà ìzù is path schema.

The stativity of the sentence in example (194) Ọ́ má íhé ékwé nà-àkụ́ is the state of knowledge or understanding of the situation around him.The argument structure of the sentence in example (194) Ọ́ má íhé ékwé nà-àkụ́is V(NPNP).Ọ́ is NP_1, íhé ékwé nà-àkụ́ is NP_2, and má is V, the predicator of the arguments Ọ́ and íhé ékwé nà-àkụ́. The semantic interpretation of the complement verb má íhé ékwé nà-àkụ́ is that he/she literally or in core meaning knows what the drum is beating. Metaphorically or in non- core meaning, he knows what is on board. The image schema of the complement verb má íhé ékwé nà-àkụ́ is containment and sensory schema.

The stativity of the sentence (195) Ùdé mà íhé ákùzìírì yá is the state of knowledge of cognition (understanding). The argument structure of sentence (195) Ùdé mà íhé ákùzìírì yá is V(NPNP). Ùdé is NP_1, yá is NP_2, má is V, má knows 'has' is the predicator. It is a second degree verb. Ùdé and yá are the arguments of the verb. The core or literal meaning is thatUde understands what he is taught. The cognitive interpretation is that Ùdé understands what he is taught. Metaphors are used as a means of theoretical elaboration of meaning that is the non-core meaning. Metaphorically, he is knowledgeable. The image schema of the sentence is containment schema.

The stativity of sentence (196) Ézè má Òwèrè àmá is the state of knowledge of understanding of a place/ location. The argument structure of sentence (196) Ézè má Òwèrè àmá is V (NPNP). Ézè is NP_1, Òwèrè àmá is NP_2, while má is V, the verb and the predicator of the sentence. Ézè and Òwèrè àmá are the arguments of the verb. The cognitive interpretation is that Ézè knows Owere very well. In core or literal or core meaning, he knows the place. In non-core or metaphorical meaning, he has good understanding of the place. He is knowledgeable. The image schema of the sentence is containment and path schemas.

The stativity of the sentence (197) Úchè mà érirí expresses the state of knowledge of something. The argument structure of this sentence is V (NN). Úchè is N_1,érirí is N_2, while mà is predicator of the sentence. Úchè and érirí are the arguments of the verb which is a second degree verb. The cognitive semantic interpretation of the core or literal meaning is that he knows thread. In non-core or metaphorical meaning, he recognises snake. The image schema exhibited in má verb complex (má érírí) is path and containment schemas.

4.3.2.5 .2 Má íhē verb root cluster of stativity based on knowledge of creativity-cognition

mà ǹkà =verb+noun Ùdókà mà ǹkà ama Udoka is creative/ He is artistic

Mà ǹkà know art, is creative/careful – image schema of containment

S/NO	Verbal Structure	Sentences	Meaning Types
198	Má ǹkà knows art/craft, is creative a) . b)	Ùgòńnà mà ǹkà . Ugonna know (st) art/ craft. Ugonna knows art/ is creative/artistic Ugonna is creative/ he is careful/ he has initiatives.	Literal Metaphorical

The stativity of the sentence in example (198) Ùgòńnà mà ǹkà expresses the knowledge of craft. It is a state of cognition and aesthetics. The argument structure of example (198) Ùgòńnà mà ǹkà is V (NN). Ùgòńnà is N_1, ǹkà is N_2 and mà is V. Ùgòńnà and ǹkà are the arguments of the predicator mà which is a second degree verb. The core literal meaning is Ugonna knows art. Metaphorically or in core meaning, he is creative, careful and artistic. He is very meticuluos The image schema of the complement verb mà ǹkà is containment schema.

4.3.2.5.3 Má verb root cluster of stativity based on knowledge of market price/familiarity /recognition

Má ányá áhi̱á = verb + noun + noun	Úchè mà ányá áhi̱á	Uche is familiar with trade
Mà ányá ákwà = verb + noun + noun	Ùdókà má ányá ákwà	Udoka knows good/quality cloth
Mà ọ́nụ́ áhi̱ā = verb + noun + noun	Àdákụ̀ mà ọ́nụ́ áhi̱ā	Adaku knows / familiar with market price

Image schema of containment for the above

S/NO	Verbal Structure	Sentences	Meaning Types
199	Má ányá áhịā familiar with the market a) b)	Úchè mà ányá áhịā Uche know (st) eye market. Uche knows good market Uche knows how to trade	Literal Metaphorical
200	Mà ányá ákwà Be familiar with . a) b)	Ùdókà má ányá ákwà . Udoka know (st) eye cloth Udoka knows/ identifies good wrapper Udoka is conversant with good wrappers	Literal Metaphorical
201	Mà ọ́nụ́ áhịā knows market price . a) b)	Àdákụ̀ mà ọ́nụ́ áhịā Adaku know (st) mouth market Adaku knows prices in the market Adaku knows the state of event in the market	Literal Metaphorical

The stativity of the sentence (199) Úchè mà ányá áhịā expresses the state of knowledge of market affairs. The argument structure of the sentence is V(NPNP). Úchè is NP_1, áhịá is NP_2, mà is V the predicator of the arguments Úchè and áhịá. It is a second degree verb. The cognitive semantic interpretation of the complement verb in example (199a) mà ányá is that in core or literal meaning, he knows the eye of the market. In example (199b) is the non-core or metaphorical meaning extension of the (199a). He knows how to sell or buy things from the market. He trades. The image schema of the complement verb mà ányá áhịā is containment schema.

The stativity of the sentence (200) Ùdókà mà ányá ákwà is the state of the knowledge recognising cloth. The argument structure of (200) is V(NPNP). Ùdókà is NP_1, ányá ákwà is NP_2, mà is V the verb and the predicator of the arguments, Ùdókà and ányá ákwà. It is a second degree verb. The interpretation of the complement verb mà ányá ákwà in core or literal meaning he knows the eye of cloth. In non-core or metaphorical meaning, he has good knowledge of different types of cloth. The image schema of the complement verb mà ányá ákwà is containment.

In sentence (201), Àdákụ̀ mà ọ́nụ́ áhịā is knowledge of market price. The argument structure of the sentence in example (201) Àdákụ̀ mà ọ́nụ́ áhịā is V(NPNP). Àdákụ̀ is NP_1, ọ́nụ́ áhịā is NP_2 and mà is V the predicator of the arguments. Àdákụ̀ and ọ́nụ́ áhịā are the arguments of the predicator, which is má, a second degree verb. The cognitive semantic interpretation of the complement mà ọ́nụ́ áhịā is that literally or in core meaning, Àdákụ̀ is knowledgeable in market price. She knows the prices of items in

the market. In non-core or metaphorical meaning, she is conversant with the market prices. The image schema is containment.

The sentences have the same argument structures V (NPNP). They are of second degree verbs. The image schema of these complements mà ányá áhị́ā, má ányá ákwà and mà ọ́nụ́ áhị́ā is containment schema. These complements correlate in the sense of knowledge of familiarity and recognition.

4.3.2.5.4 Má íhē verb root cluster of stativity based on knowledge of locations

Mà ụ́zọ̀ =verb+noun Ùgò mà ụ́zọ̀ àmá.Ugo knows the way very well/conversant with the way.
Má íjè=verb+noun Dí yā mà íjè yá āmá Her husband knows her whereabout
Má úbì =verb+noun Èméká mà úbì yá Emeka knows his farm/a good farmer
Mà àlà =verb+noun Ézè mà àlà Eze knows land /is not a novice
Mà ókè =verb+noun Ǹné m̄ mà ókè My mother knows the boundary
Má ụ̀wà=verb+noun Àdá má ụ̀wà Ada knows the world/ has travelled wide.

Image schema for containment for the based on location

S/NO	Verbal Structure	Sentences	Meaning Types
202	Mà ụ́zọ̀ knows the way, locative a) b)	Úchè mà ụ́zọ̀ ésì àgá n'ímé òbòdò. Uche know + rv way go PREP inside village Uche knows the way to the village. He knows his way	Ordinary. Metaphorical
203	Mà úbì knows farm a) b)	Échēfù mà úbì ńnà yá Échēfù knows (st) farm father his Échēfù knows his father's farm He knows his way	Ordinary Metaphorical
204	mà àlà knows land a) b)	Ò̀kóñkwọ́ mà àlà Ò̀kóñkwọ́ know (st) land Ò̀kóñkwọ́ knows the town Ò̀kóñkwọ́ is not a novice. He knows his way around	Ordinary Metaphorical
205	Má ókè Knows /identifies a) boundary b)	Ò̀bí mà ókè Obi knows boundary Obi knows the boundary) Obi understands his limit.	Ordinary Metaphorical
206	Mà ụ̀wà Knows the world/toured a) round the b) world,travelled wide	Ùgóchī mà ụ̀wà . Ugochi knows (st) + world. Ugochi has knowledge of the world Ugochi is widely travelled/ travelled round the world	Ordinary Metaphorical

The stativity of the sentence in example (202) Úchè mà ụ́zọ̀ é sì àgá n'ímé òbòdò shows the state of knowledge of location. The argument structure of the sentence in example (202) Úchè mà ụ́zọ̀ ésì àgá n'ímé òbòdò is V(NPNP), Úchè is NP_1, ụ́zọ̀ is NP_2, while mà is V and the predicator of the arguments. This is a two degree verb. Úchè and ụ́zọ̀ are the arguments of the predicator verb (mà 'know'). The denotative meaning / literal or core meaning of the sentence is Uche knows the way to the village, understands the way to the country side. The connotative, non-core meaning or the metaphorical meaning is that Uche knows his way. The image schema of mà ụ́zọ̀ is the containment schema.

The stativity of the sentence in example (203) Échēfù mà úbì ńnà yá is the knowledge of place. The argument structure of the sentences inexample (203) Échēfù mà úbì ńnà yá, is V(NPNP). Échēfù, is NP_1, úbì ńnà yá is NP_2, and mà is V. Échēfù, and úbì ńnà yá are arguments of the predicator, mà (knows) which is a two degree verb. It is a copulative verb. The literal or core meaning meaning is that Échēfù knows the father's farmland. In non-core or metaphorical meaning he is conversant with what happens around him.The image schema is that of containment schema.

The stativity of the sentence in example (204) Òkóñkwọ́ mà àlà is the state of knowledge of place. The argument structure of the sentence in example (204) Òkóñkwọ́ mà àlà is V(NPNP). Òkóñkwọ́ is NP_1, àlà is NP_2, mà is V. Òkóñkwọ́ and àlà are arguments of the predicate of the sentence while mà is the predicate. It is a two degree, dyadic verb. The cognitive semantic interpretation of the complement in ordinary meaning is that he has knowledge of the village. He is not a novice in village matters. The image schema for this complement is that of containment schema.

The stativity of the sentence in example (205) Òbí mà ókè is state of knowledge of location/place. The argument structure of the sentence in example (205) Òbí mà ókè is V (NPNP). Òbí is NP_1, ókè is NP_2, while mà is the predicator of the arguments Òbí and ókè. The cognitive semantic interpretation of the complement in example (205a) Òbí mà ókè means that Obi knows or can identify the boundary. Metaphorically by the extension of the meaning in (205b), he understands his limits or the extent he can go. The image schema of the complement verb is containment schema.

The stativity of the sentence in example (206) Ùgóchī mà ụ̀wà is the state of knowledge of the world, location /place. The argument structure of the sentence (206) Ùgóchī mà ụ̀wà is V (NPNP).Ùgóchī is NP_1, ụ̀wà is NP_2, while mà is V and the predicator of the arguments Ùgóchī and ụ̀wà. It is a two degree, dyadic verb. The cognitive semantic interpretation of the complement (206) Ùgóchī mà ụ̀wà in core or literal meaning is that she knows the world. In non-core or metaphorical meaning, by the

extension of the meaning in (206b), she is widely traveled. She has toured round the world. The image schema for this complement mà ụ̀wà is that of containment.

There is correlation in Mà àlà - knows the land /village, mà ụ̀wà knows the world) place/ location (has traveled wide). The stativity of these sentences is that of the state of knowledge of locations/places.

4.3.2.5.5 Má íhē verb root of cluster of stativity based on knowledge of good Governance/leaderships

Mà ọ̀chị́chị́=verb+noun Ónyé ñdú mà ọ̀chị́chị́ The leader knows good governance / leadership

image schema of containment

S\NO	Verbal Structure	Sentence	Meaning Type
(207)	Mà ọ̀chị́chị́ knows good governance. a) b)	Ọ́ mà ọ̀chị́chị́ . He know (+) government . He knows governance . He is equitable	Literal Metaphorical

The stativity of the sentence (207) Ọ́ mà ọ̀chị́chị́ is a state of knowledge of good governance/leadership/polity. The argument structure of sentence in example (207) Ọ́ mà ọ̀chị́chị́ is V (NPNP).Ọ́ is NP_1, ọ̀chị́chị́ is NP_2, má is the V, predicator of the arguments Ọ́ and ọ̀chị́chị́. It is a second degree verb. The literal or core semantic interpretation is that he knows governance/leadership. Metaphorically, he is equitable. The image schema is about the containment schema.

4.3.2.5.6 Má íhē verb root cluster of stativity based on a state of sexuality

Má nwoke=verb+noun Chínyèrè má nwoke Chinyere knows a man /she has carnal knowledge of man

Mà nwáànyị̀=verb+noun Ǹzè mà nwáànyị̀ Nze knows a woman. He knows her sexually.

Image schema of path or force schema

S/NO	Verbal structure	Sentences	Meaning types
208	má nwáànyị̀ knows woman a) b)	Ézè mà nwáànyị̀ He knows (st) + woman He can recognise a woman He has had carnal knowledge of a woman	Literal Metaphorical

209	má nwókē knows man a) b)	Íjèọ́má mà nwókē Ijeọma knows (st) + man Ijeọma recognises/ identifies a man. She is not a virgin, has carnal knowledge of a man	 Literal Metaphorical

The stativity of table (208) Ézè mà nwáànyị̀ is the state of sexual knowledge. The argument structure of table (208) Ézè mà nwáànyị̀ is V (NPNP). Ézè is NP_1, nwáànyị̀ is NP_2 and má is V the verb, the predicator of the sentence. Ézè and nwáànyị̀ are the arguments of the verb. In this example 'má' is a second degree verb. The core or literal semantic interpretation is that Eze recognises a woman. Metaphorically or in non-core meaning, he had carnal knowledge of a woman. He is not a virgin. The image schema of the above sentence is path or force schemas.

The stativity of the sentence in example (209) Íjèọ́má mà nwókē is the state of sexual knowledge. The argument structure of the sentence (209) Íjèọ́má mà nwókē is V (NPNP). Íjèọ́má is NP_1, nwókē is NP_2 and́ mà is the verb, the predicator. Íjèọ́má and nwókē are arguments of the predicator mà which invariably is a second degree verb. The literal or core meaning of the interpretation of Íjèọ́má mà nwókē is that she recognises a man. In non-core or metaphorical meaning, she has carnal knowledge of a man. She is not a virgin. The image schema of the above sentence is path or foce schema.

4.3.2.5.7 Má íhē verb root cluster of stativity based on poverty / wretchedness /lack

Má m̀gbèì / ógbènyè=verb+noun Àdáùgò mà m̀gbèì/ógbènyè Ada knows the poor/ helps the helpless

Má ụ̀bị̀àm̀=verb+noun Àmádị́ má ụ̀bị̀àm̀ Amadi knows the wretch/poor, is wretched

Mà ụ́nwụ́=verb+noun Ézè mà ụ́nwụ́ Eze knows famine, /lack of food, hard situation

Mà ọ́bà=verb+noun Úchè mà ọ́bà Uche knows calabash /is wretched / is beggarly/is related to poverty/penury

The image schema of containment is for the stativity of poverty

S\NO	Verbal Structure	Sentences	Meaning Types
210	Má ńdị́ m̀gbèì / ógbènyè knows poor/state of poverty a) b)	Àdáùgò mà ńdị́ m̀gbèì/ógbènyè Adaugo know (st) + poor Adaugo recognises the poor She feels the pain of poverty. Adaugo recognizes suffering.	 Literal Metaphorical

211	Mà ụ́nwụ́ knows famine /scarcity of food a) b)	Ézè mà ụ́nwụ́ Ézè know (st) + famine/ lack of food Eze recognises famine / hunger/ scarcity of food. He is hungry/ he lacks food. He is in lack	Literal Metaphorical
212	Má ụ̀bị̀àm̀ Knows wretchedness a) b)	Àmádị́ má ụ̀bị̀àm̀ Àmádị́ know (st) + be wretched Àmádị́ knows / recognizes wretchedness Àmádị́ is wretched/he is poor. He is in want of success.	Literal Metaphorical
213	Mà ọ́bà knows calabash beggar (Mbaise dialect) a) b)	Úchè mà ọ́bà . Uche know (st) calabash Uche recognises the calabash Uche is a beggar	Literal Metaphorical

The stativity of the sentence (210) Àdáùgò mà ńdị́ ógbènyè expresses the knowledge of the poor. The argument structure of the sentence in example (210) Àdáùgò mà ógbènyè is V (NPNP). Àdáùgò is NP_1, ógbènyè is NP_2 while mà is the predicator. The verb in this sentence is a second degree verb. Poverty is contained in the statement while the complement verb "mà ógbènyè" recognises the poor has two arguments- Àdáùgò and ógbènyè. The literal or core interpretation of this complement mà ógbènyè is that she recognises the poor. Metaphorically or in the non-core meaning, she helps the poor and needy. She understands the anguish of poverty. The image schema of mà ógbènyè the complement is containment schema.

The stativity of the sentence in example (211) Ézè mà ụ́nwụ́ is the state of knowledge of famine. The argument structure of the sentence (211) Ézè mà ụ́nwụ́ is V (NPNP), Ézè is N_1, ụ́nwụ́ is N_2 while mà is the verb, the predicator. The verb is a second degreeverb. Ézè and ụ́nwụ́ are the arguments of the sentence. The literal or core meaning interpretation of this complement mà ụ́nwụ́ means that he recognises famine. Metaphorically or in non-core meaning, Eze due to famine has lack. He experiences the anguish of poverty and penury. He is hungry. The image schema of mà ụ́nwụ́ is path and containment schemas.

The stativity of the sentence (212) Àmádị́ má ụ̀bị̀àm̀ is the knowledge of wretchedness or poverty. The argument structure of the sentence (212) is V (NPNP). Àmádị́ is NP_1, ụ̀bị̀àm̀ is NP_2 while mà is V, the verb and the predicator of the arguments.The verb is a second degree verb. The arguments of the verb

are Àmádị́ and ụbị̀àm̀. The literal or core meaning interpretation of this complement mà ụbị̀àm̀, means that Àmádị́ recognises poverty. Metaphorically or in non-core meaning, he is in financial crises. He is very poor. The image schema of má ụbị̀àm̀ is path and containment schemas.

The stativity of the sentence (213) Úchè mà ọ́bà is the knowledge of calabash. The argument structure of (213) Úchè mà ọ́bà is V (NPNP). Úchè is NP_1, ọ́bà is NP_2 while mà is V, the verb, a second degree predicator verb. The arguments of the verb are Úchè and ọ́bà. The core or literal interpretation of this complement in (213a) Úchè mà ọ́bà is that he recognises - ọ́bà calabash (Mbaise dialect). Metaphorically or in non-core meaning of (213a) is extended to mean that he is poor. In Mbaise dialect, calabash (ọ́bà) is associated with begging. This sees Uche to be a beggar. The image schema of the structure mà ọ́bà (being a beggar) is path and containment schemas.

The examples in Àdáùgò mà ógbènyè, Àmádị́ má ụbị̀àm̀, are correlates of poverty and wretchedness. They belong to 'má íhé clusters'. They could replace one the other in their linguistic domains.

4.3.2.5.8 Má íhē verb root cluster of stativity based on knowledge of evil/corrupt people

Mà ńdị́ ọ́jọ́ọ̄=verb+noun Ǹnékà mà ńdị́ ọ́jọ́ọ n'òbòdò Nneka knows evil / knows bad people

ńdị́ ọ́jọ́ọ̄ knows bad people image schema of containment

S\NO	Verbal Structure	Sentences	Meaning Types
214	Mà ńdị́ ọ́jọ́ọ̄ knows bad people a) b)	Ǹnékà mà ńdị́ ọ́jọ́ọ̄ n'òbòdò Nneka know people bad (prep) in town Nneka identifies evil people in town Nneka is associated with evil people in town	Ordinary Metaphorical

The stativity of the sentence (214) Ǹnékà mà ńdị́ ọ́jọ́ọ n'òbòdò is the knowledge of evil people.The argument structure of the sentence (214) Ǹnékà mà ńdị́ ọ́jọ́ọ n'òbòdò is V(NPNP). Ǹnékà is NP_1, ńdị́ ọ́jọ́ọ n'òbòdò is NP_2, while mà is V. Ǹnékà, ńdị́ ọ́jọ́ọ n'òbòdò are arguments while mà is the predicator and a second degree verb. It is an adjectival verb. The cognitive semantic interpretation of the core or literal meaning is that Nneka recognizes evil people in town. Metaphorically or in non-core meaning, she is associated with bad people in the society. Mà ǹjọ́ and mà ńdị́ ọ́jọ́ọ correlate and can replace each other. The image schema of the complement verb is path and containment schema.

4.3.2.5.9 Má íhē verb root of stativity based on respect and knowledge of oneself

Mà ònwé yá =verb+noun	Ọ́là mà ònwé yā	Ola respects herself / knows her body
Mà àhụ́/àshụ́/eshu=verb+noun	Àdá mà àhụ́ yá	Ada knows / understands her body/ is pregnant

Image schema of containment is for the data above.

S/NO	Verbal Structure	Sentences	Meaning Types
215	Má ònwé knows/respects oneself a) b)	Ọ́là mà ònwé yā Ọ́là know (st) self her. She knows/understands herself . She minds her business. She respects herself	Ordinary Metaphorical
216	Mà àhụ́/àshụ́/ eshu Knows her body a) b)	Àdá mà àhụ́ yá Ada know (st) body she Ada knows her body . Ada understands herself	Ordinary Metaphorical

The stativity of sentence (215) Ọ́là mà ònwé yā is the state of knowledge of self. The argument structure of the sentence (215) Ọ́là mà ònwé yā is V(NPNP). Ọ́là is NP_1, ònwé yā is NP_2, while mà is V and a second degree verb. Ọ́là (person's name) and ònwé yā (herself) are the arguments of the predicator, mà (know). The core or literal interpretation is that she understands herself. On the other hand, she understands her body. Metaphorically or in non-core meaning, she respects herself. The image schema of the complement verb mà ònwé yā is containment schema.

The stativity of the sentence (216) Àdá mà àhụ́ yá is the state of knowledge of self. The argument structure of (216) Àdá mà àhụ́ yá is V(NPNP). Àdá is NP_1, àhụ́ yá is NP_2, mà is V. Àdá and àhụ́ yá are the arguments while mà is the predicator and a two degree verb. This sentence Àdá mà àhụ́ yá in core or literal parlence means she knows herself or understands her body. Metaphorically or in non core meaning, she respects herself or is pregnant. The image schema of the sentence Ada mà àhụ́ yá is the containment schema. The cognitive semantic interpretation is that complements mà àhụ́ yá and mà ònwé yá correlate as linguistic domains of *'má'*and can replace each other in constructions.

4.3.2.6.10 Má íhē verb root cluster of stativity based on secrecy

Mà àkwụ́ =verb+noun Ùgò mà àkwụ́ nńụ `nụ` Ugo knows bird's nest/animal hole-knows the secret

Image schema of containment and animal Schema

S/NO	Verbal Structure	Sentences	Meaning Types
(217)	Mà àkwụ́ Knows animal hole/bird nest Secrecy a) b)	Ùgò mà àkwụ́ nńụ̀nụ̀ . He knows (st) hole/ (nest) bird. He knows the home of animal/birds. He recognises animal hole/bird's nest- he is animal/bird friendly He has knowledge of the secret. He hoards or hides information.	 Literal Metaphorical

The stativity of the sentence (217) Ùgò mà àkwụ́ is the knowledge of secrecy. It belongs to 'má íhé cluster'. The argument structure of the sentence (217), Ùgò mà àkwụ́ is V (NPNP). Ùgò is NP_1, àkwụ́ is NP_2, mà is V. Ùgò and àkwụ́ are the arguments of the predicator mà which is a second degree verb. The literal or core interpretation of the complement is that he recognises the the hole of animals/home of birds. Metaphorically or non-core meaning, he has knowledge of secrets. He hoards or hides information. The image schema is animal and containment schemas.

4.3.2.6.11 Má íhē verb root cluster of stativity based on foolishness/stubbonness/ obstinacy

Mà éwú/ éghú=verb+noun Ụ́kà mà éwú Uka is foolish/stupid and Imprudent / obstinate

Containment and animal image schemas

S/NO	Verbal Structure	Sentences	Meaning Types
218	Mà éwú/ éghú stupid,imprudent thoughtless, a) unwise and b) /obstinate (Mbaise dialect)	Ụ́kà mà éwú Uka know (st) + goat Uka recognises a goat He is foolish/stupid and imprudent/ obstinate stubborn.	 Literal Metaphorical

The stativity of the sentence (218) Ụ́kà mà éwú is the knowledge of recognition of goat (foolishness / obstinacy). The argument structure of (218) Ụ́kà mà éwúis V(NPNP). Ụ́kà is NP_1, éwú is NP_2 while mà is predicator. Ụ́kà and éwú are arguments of the predicator mà, a second degree verb. In core or literal meaning it connotes that Uka recognises a goat. Metaphorically, Uka mà éwú / éghú (dialectal, Mbaise) means he is foolish, stupid/ obstinate /stubborn. The image schema of the complement mà éwú / éghú is containment and animal schema. (When names of animals are used to ascribe their special characteristics to people, then we are applying animal schemas Abedimoghdam, (2004).

4.3.2.5.12 Má íhē verb root cluster of stativity based on danger/evil in/disadvantage of

Mà ọ̀ghọ́m̄ =verb + noun Ézíókwū mà ọ̀ghọ́m̄ dị n'úméñgwụ́ Eziokwu knows the danger in laziness
Image schema of containment

S\NO	Verbal Structure	Sentences	Meaning Types
219	Mà ọ̀ghọ́m̄ Knows danger a) Impact in b) laziness	Ézíókwū mà ọ̀ghọ́m̄ dị n'úméñgwụ́ Eziokwu know (st)+danger prep of laziness Eziokwu recognizes the danger of indolence Eziokwu suffers the consequence of laziness.	Literal Metaphorical

The stativity of the sentence (219) Ézíókwū mà ọ̀ghọ́m̄ dị n'úméñgwụ́ is the knowledge of danger. The argument structure of the sentence (219) Ézíókwū mà ọ̀ghọ́m̄ dị n'úméñgwụ́ is V(NPNPPP). Ézíókwū is NP_1, ọ̀ghọ́m̄ is NP_2, n'úméñgwụ́ is PP, mà is V. Ézíókwū, ọ̀ghọ́m̄ and dị n'úméñgwụ́ are the arguments, while mà is the predicator of the arguments. This is a third degree verb.The literal or core meaning interpretation of mà ọ̀ghọ́m̄ is that she recognises the danger of laziness. In non-core or metaphorical meaning, she is in trouble due to laziness. She is not industrious. Danger/Trouble is a state verb in terms of containment image. Eziokwu experiences the consequence of indolence/ lack of hardwork as path and containment schemas.

4.3.2.5.13 Má íhē verb root of stativity based on identification/obedience

Mà ólú ńnē =verb+noun Úchèńnà mà ólú ńnē yá Uchenna knows his mother's voice/ obedience

image schema of containment

S\NO	Verbal Structure	Sentences	Meaning Types
220	Mà ólú ńnē Knows the mother's voice. a) obedience b) (Mbaise dialect)	Úchèńnà mà ólú ńnē yá Uchenna know (st) voice mother his Uchenna recognises his mother's voice Uchenna hearkens to the mother's instruction Uchenna is obedient. He listens.	Literal Metaphorical

The stativity of the sentence (220) Úchèńnà mà ólú ńnē yá is the knowledge of obedience/identification/recognition.The argument structure of Úchèńnà mà ólú ńnē yá is V (NPNP). Úchèńnà is NP_1, ólú ńnē yá is NP_2, and mà is V. Úchèńnà and ólú ńnē yá are the arguments of mà, the

predicator. It is second degree verb.The literal interpretation is that Uchenna recognises the mother's voice. Metaphorically or in non-core meaning, he is obedient.The image schema of obeying the mother's instruction is containment.

4.3.2.5.14 Má íhē verb root of stativity based on realisation/self actualization

Mà ógó =verb+noun Ùdó mà ógó yá Udo knows his height/level/understands his ability

Image schema of response and containment.

S\NO	Verbal Structure	Sentences	Meaning Types
221	Mà ógó knows his level a)	Ùdó mà ógó yá Udo knows(st) level his Udo knows his level Udo identifies his position/ capacity. He respects himself. He understands his ability	Literal Metaphorical

The stativity of the sentence (221) Ùdó mà ógó yá is the state of knowledge of realisation. The argument structure of (221) Ùdó mà ógó yá is V (NPNP) Ùdó is NP_1, ógó yá is NP_2, while mà is V the verb and predicator of the sentence. The arguments of the verb are Ùdó and ógó yá. The literal or core meaning is that he does not exceed his capacity or position. In non-core or metaphorical meaning he knows his head, he has limitations. He respects himself. The image schema here is containment and sensory schemas.

4.3.2.5.15 Má íhē verb root cluster of stativity based on identification

Mà àgbà énỵī =verb +noun Òbí mà àgbà énỵī Obi knows elephant's jaw/ identifies big problems

image schema of containment and animal schemas

S\NO	Verbal Structure	Sentences	Meaning Types
222	Mà àgbà enyi Knows elephant's jaw/ does /identifies a) big problems b)	Òbí mà àgbà énỵī Obi know (st) jaw elephant Obi knows elephant's jaw He is conversant with big problems. He recognises big projects.	Literal Metaphorical

The stativity of the sentence (222) Òbí mà àgbà ényī is the state of identifying/being conversant with big projects. The argument structure of the sentence (222) Òbí mà àgbà ényī is V (NN). Òbí is N_1, àgbà ényī is N_2, mà is V. Òbí and àgbà ényī are the arguments of the predicator mà which is a second degree verb.The literal or core semantic interpretation of the complement verb mà àgbà ényī is that Obi knows elephant's jaw. Metaphorically or in non-core meaning, he is conversant with big problems. He recognises big projects. The image schema of Òbí mà àgbà ényī is containment and animal schemas.

4.3.2.5.16 Má íhē verb root cluster complex cluster of stativity based on diseases/sickness

Má / màrà ákpụ̀ n'áká=verb+suffix+noun+ pp Ọ́ màrà ákpụ̀ n'áká He has knot/bulge (tie) in the hand

Má óyī =verb+noun	Úchè mà óyí	Uche shivers /has fever /is sick
Má ọ̀jọ̀=verb+noun	Ọ́ mārá ọ̀jọ̀	He has protruding pile
Má àkwụ́kwụ̀ =verb+noun	Ọ́ mā àkwụ́kwụ̀	He is /be epileptic
Má ńgwụ́rọ́=verb+noun	Ọ́ márá ńgwụ́rọ́	He is /be lame
Má ávụ́ =verb+noun	Ọ́nyá Ùgóchī má ávụ́	Ugochi has pus/Ugochi's wound putrefies

Image schema of containment and path schema for the above

S/NO	Verbal Structure	Sentences	Meaning Types
223	Má / màrà ákpụ̀ n'áká has knot/bulge(lump) in the hand/ protuberance a) b)	Ọ́ màrà ákpụ̀ n'áká He know tie+rv(st) knot PREP in hand He has knot/bulge in the hand He has bulge tumour/cancer in his hand. His hand is protruded (infested (diseased). He has some challenges	Literal Metaphorical
224	Mà óyí has fever /shivers a) b)	Úchè mà óyí He knows (st) cold He has cold/fever/shivers He is sick	Literal Metaphorical
225	Má àkwụ́kwụ̀ Is epileptic a) b)	Ọ́ mā àkwụ́kwụ̀ He know (st) + (shaking) epilepsy He is epileptic/knows epilepsy. He is sick /has setback in his health He is unsteady and unreliable	Literal Metaphorical

226	Má ọ̀jọ̀ protruding pile a) b)	Ọ́ márá ọ̀jọ̀ He know(st) +rv pile He has pile (haemorrhoid) He has pain in his rectum and anus. He is sick. He has problem.	 Literal Metaphorical
227	Má ǹgwụ́rọ́ Be/ is lame a) b)	Ọ́ màrà ǹgwụ́rọ́ . He know (st)+ -rv lame He is lame He has inability walking. He is incapacitated.	 Literal Metaphorical
228	Mà ávụ́ Has pus a) (Mbaise dialect) b)	Ọ́nyá Ùgóchī mà ávụ́ Wound Ugochi know (st) pus Pus in Ugochi's wound gushes out Her secret is revealed	 Literal Metaphorical

The stativity of the table (223) Ọ́ màrà ákpụ̀ n'áká is the state of disability/deformity. The argument structure of the table (223) Ọ́ màrà ákpụ̀ n'áká is V(NPNPPP). Ọ́ is NP_1, ákpụ̀ is NP_2, n'áká, is PP (prepositional phrase), mà is the verb, the predicator, -ra is –rv suffix. Ọ́ (he) is disabled, ákpụ̀ (knot/bulge/lump), n'áká yá (his hand) are the arguments of the verb complements of (223) which is a third degree verb. The literal or in core meaning semantic interpretation of this complement is that he has a bulge in the hand. Metaphorically, heis disabled. States are viewed as containers. The stative verb 'know'is reflected in the complement márá ákpụ̀. The image schema of deformity or disability is path and containment schema. Knot/bulge and deformity are physiological and are correlates linguistically.

The stativity of the sentence (224) Úchè mà óyí is the state of shivering / increased heat, cold, /ill health. The argument structure of (224) Úchè mà óyí is V(NPNP).Úchè is NP_1, Óyí is NP_2 and mà is V.Úchè and Óyí are the arguments of the predicator mà which is a second degree verb. The literal or core semantic interpretation of the complement verb is that he knows shivering/ has fever/cold. Metaphorically or in non-core meaning, Cold weighed his health down. He is cold also means he is unconcerned or reserved about the welfare of others. The image schema is that of containment and path schemas.

The stativity of the sentence (225) Ọ́ mā àkwụ́kwụ̀ is the state of epilepsy (mental deterioration), (sickness) knowledge of sudden loss of consciousness and convulsive motions of the muscles. The

argument structure of the example (225) Ọ́ mā àkwụ́kwù is V(NPNP).Ọ́ is NP_1, àkwụ́kwù is NP_2 and mā is V. Ọ́ (he) and àkwụ́kwù (epilepsy) are the arguments while mā is the predicator and a second degree verb. It is a 'falling sickness'. The literal or core semantic interpretation is that he has epilepsy, afflicted with serious sickness that affects the brain. He has abnormal brain function causing convulsion or seizures. Metaphorically or in the non-core meaning, he is unsteady and not stable in issues of life. He is not trustworthy. Nordqvist (2017) in Medicalnewstoday describes epilepsy as "a common neurological with other conditions characterised by recurrent seizures." The image schema of the complement verb mā àkwụ́kwù (be epileptic) is containment and sensory schemas.

Mā àkwụ́kwù correlates with má jìjìjì or má ọ̄dụ́dọ́, they are replaceable linguistically in their ma domain.

The stativity of the sentence (226) Ọ́ márá ọ̀jọ̀ is the state of (sickness) protrusion of anus, a state of having piles. The argument structure of the sentence (226) Ọ́ márá ọ̀jọ̀ is V(NPNP). Ọ́ is NP_1, ọ̀jọ̀ is NP_2 and má is the verb, V and predicator while rá is-rv suffix. Ọ́ and ọ̀jọ̀ are the arguments of the predicator má that is a second degree verb. Literally or in the core meaning, he suffers pile which is swelling around the anus and rectum called haemorrhoid (pain caused by veinous swelling and bleeding). Metaphorically or non-core, he is afflicted by pain and bleeding that discomforts him. He is having difficult times. The image schema of márá ọ̀jọ̀ (has piles) is containment, response and sensory schemas.

The stativity of the sentence (227) Ọ́ márá ńgwụ́rọ́ is state of deformity /lameness.The argument structure of the sentence (227) Ọ́ márá ńgwụ́rọ́ is V(NPNP). Ọ́ is NP_1, ńgwụ́rọ́ is NP_2 and má is verb V, while rá is –rv suffix. Ọ́ and ńgwụ́rọ́ are arguments and má the predicator is a second degree verb. The literal or core meaning of semantic interpretation is that he is lame. Metaphorically or in the non-core, he has weak legs. He gives a lame (flimsy/poor) excuse. He has obstruction in his business.This is deformity schema.The image schema of the complement verb márá ńgwụ́rọ́ is containment and sensory schemas.

The stativity of the sentence (228) Ọ́nyá Ùgóchī má ávụ́ is a state of putrefaction/ rottenness. The argument structure of the sentence (228) Ọ́nyá Ùgóchī má ávụ́ is V(NPNP). Ọ́nyá Ùgóchī is NP_1, ávụ́ is NP_2, má is the verb V, the predicator of the arguments. Ọ́nyá Ùgóchī and ávụ́ are the arguments of the verb má while mà - gush out is the predicator. It is a second degree verb. The literal or core semantic interpretation means it putrefies brings out pus. Metaphorically or in non-core meaning, the

pus brought out means that a secret/hidden agenda has been exposed. A secret has been revealed. The verb má ávụ́ involves rottenness about to burst. Má ávụ́ is realised in Ọ́nyá Ùgóchī má ávụ́. Ma ávụ́ (ábụ́) as a complement means reveal secret. The image schema for má ávụ́ is sensory (smell) and containment schema.

4.3.2.6 Má verb root cluster of stativity based on sensory cluster of taste /flavour/fragrance /odour /smell-

má ụ̀tọ́=verb+noun	Èbérè má ụ̀tọ́ ńrī ámá	Ebere knows the taste of food very well.
má ísì =verb+noun	Ùgòchī mà ísì ánụ́ úré ámá	Ugochi knows the smell of rotten meat
má úkòrò=verb+noun	Ǹjìdékà mà úkòrò dí yá ámá	Njideka knows the husband's scent/breath
má úbìrì=verb+noun	Ézè má úbìrì nḳịtā ámá	Eze knows the belch of a dog very well

Image schema of path, force and containment is for fragrance, flavor and odour of smell.

229	Mà ísì smell/ odour/fragrance/aroma/ perceives a) smell of b) (Mbaise dialect)	Ùgòḿmā mà ísì ńrí ñné yá Ugomma know (st) smell food mother her Ugomma knows the taste/aroma of her mother's food. Ugomma identifies/understands the issues of life around her	Literal Metaphorical
230	Má ụ̄tọ́ taste of/ knows sweetness. a) b) (Mbaise dialect)	Ùdé mà ụ̀tọ́ mḿmánụ́ áṅụ̄ Ude know (st) taste oil bees Ude knows the sweetness/taste of honey Ude knows the taste/value of relationship. He enjoys the relationship/endeared and is pleasant.	Literal Metaphorical
231	Má úkòrò knows Breath a) b)	Ụ́lọ̄àkụ̀ mà úkòrò dí yá . Ụ́lọ̄àkụ̀ know (st) + breath husband she Ulọàkụ understands /rapports with her husband very well . Ulọàkụ knows the scent of her husband	Literal Metaphorical

These complements of má have to do with perception or to conceive the smell, odour or fragrance. It also applies to taste as in (229) Mà ísì smell/ odour/fragrance/aroma/ perceives smell of (230) Má ụ̄tọ́ taste of / knows sweetness, (231) Má úkòrò knows breath, emission (scent/odour/fragrance).

The stativity of the sentence in example (229) Ùgòḿmā mà ísì ńrí ñné yá is the state of identification of taste/flavour/fragrance. The argument structure of this sentence (229) Ùgòḿmā mà ísì ńrí ñné yá, is V(NPNP). Ùgòḿmā is NP_1, ísì ńrí ñné yá is NP_2 while mà is V, the predicator of the arguments and a

second degree verb. The cognitive semantic interpretation instantiated in the stative literal or meaning is that Ugonma knows the aroma of her mother's food. The metaphorical or non-core extension of identifying the taste of mother's food is being sensitive to situations of life or problems around her. The image schema for identifying taste of mother's food is path schema.

The stativity of the sentence (230) Ùdé mà ụ̀tọ́ mḿánụ́ áṅū is the state of taste/flavour. The argument structure of this sentence (230) Ùdé mà ụ̀tọ́ mḿánụ́ áṅū is V(NPNP). Ùdé is NP_1, ụ̀tọ́ mḿánụ́ áṅū is NP_2, while mà is V, the verb and predicator of the arguments and a second degree verb. The arguments are Ùdé and ụ̀tọ́ mḿánụ́ áṅū. The cognitive interpretation instantiated in the stative literal or core meaning is Ude knows the taste of honey. The non-core or metaphorical extension of identifying the taste of honey is the ability to enjoy life or being sensitive to situations of life. It gives joy and happiness in relationship. The image schema for identifying taste of honey is containment, sensory and flavour schemas because it describes the (sweetness) flavour and taste of honey (edible) thing that is concrete and can be tasted). It is the sense of perception. Abedimoghadan, Hado (2004) and Behtooi (2007) describing sense verbs such as seeing, hearing, tasting, smelling, touching accompanied by abstract concepts to describe them metaphorically.

The sentence in example (231) Ụ́lọ̄àkụ̀ mà úkòrò dī yá is the state of breath/ emission (scent/odour/fragrance) understanding of husband (relationship). The argument structure of this sentence (231) Ụ́lọ̄àkụ̀ mà úkòrò dī yá is V(NPNP). Ụ́lọ̄àkụ̀ is NP_1, úkòrò dī yá is NP_2, while màis V the predicator of the arguments and a two degree verb. The cognitive semantic interpretation instantiated in the stative ordinary meaning is that she knows the scent/breath of her husband. Metaphorically, she understands the husband and is being sensitive to situations of his life. She is abreast with her husband's situation/utterances /communications. The image schema is the path schema.

4.3.2.7 Má verb root of stativity based on infertility / barrenness (inability to conceive)

Má àkpụ̀rụ̀ =verb +noun Àdá mārá àgà.Ọ́ bụ̀ nwókē / nwáányị̀ àgà He/she is barren / infertile.

Má àgà=verb +noun Úchè má àkpụ̀rụ̀ / àkpụ̀rụ̀ márá yáUche is infertile/unproductive/ barren

Image schema of containment infertility

S/NO	Verbal Structure	Sentences	Meaning Type
232	Má àgà Barren/infertile (Mbaise a) .dialect) b)	Àdá mārá àgà . Ọ́ bụ̀ nwókē/ nwáányị̀ àgà Àdá know (st) +rv barren Ada is barren. She is infertile	Literal Metaphorical
233	má àkpụ̀rụ̀ Infertility a) b)	Úchè má àkpụ̀rụ̀ / àkpụ̀rụ̀ márá yá Uche know (st) infertility./àkpụ̀rụ̀ (infertility) know (st) + rv+ tie her Her sexual organ is closed up. She has difficulty in conception.	Literal Metaphorical

The stativity of the table (232) Àdá mārá àgà is the state of barrenness/infertility. The argument structure of the sentence (232) Àdá márá àgàis V(NPNP). Àdá is NP_1, àgà is NP_2, and má is V, rá is –rv suffix. Àdá and àgà are the arguments of the sentence while má is the predicator. This is a second degree verb. The literal semantic interpretation of the complement is that Ada is barren. Metaphorically, she is infertile and fruitless.The image schema for barrenness is containment and disease schema.

The stativity of the sentence in example (233) Úchè má àkpụ̀rụ̀ / àkpụ̀rụ̀ márá yá is the state of barrenness/knot /bulge. The argument structure of the sentence in (233) Úchè má àkpụ̀rụ̀ (àkpụ̀rụ̀ márá yá) is V(NPNP).Úchè is NP_1, àkpụ̀rụ̀ is NP_2, má is V, the predicator of the arguments Úchè and àkpụ̀rụ̀. It is a second degree verb. The literal semantic interpretation of the complement má àkpụ̀rụ̀ is that she has knot in her womb. Metaphorically, she is barren and infertile. The image schema for being diseased and barren is containment, sensory and disease schemas.

Àdá mārá àgà and Úchè má àkpụ̀rụ̀ correlate. They have the stativity of barrenness and infertility and are interchangeable within their linguistic domain one with the other.

4.3.2.8 Má verb root cluster of stativity based on widowhood

Má ḿkpē =verb+noun Ọ́nwụ́ dī màrà Ọ́làḿkpé. She is in a state of widowhood /mourner

Image schema of path and force for widowhood

S/NO	Verbal Structure	Sentences	Meaning Type
234	Má ḿkpē be mourner/widow (Mbaise dialect) a) b)	Ọ́nwụ́ dī màrà Ọ́là ḿkpé. Death husband know (st) + rv Ọla mourn Husband's death made Ọla a widow Ọla is afflicted as a widow. She mourns and is in a difficult situation She is confined. No freedom because of widowhood.	 Literal Metaphorical

The stativity of the verb root in sentence (234) Ọ́nwụ́ dī márá Ọ́là ḿkpé is the state of widowhood/mourning. The argument structure of the sentence (234) Ọ́nwụ́ dī márá Ọ́là ḿkpé is V(NPNPNP).Ọ́nwụ́ dī is NP_1, Ọ́làis NP_2, ḿkpé is N_3, while má is the verb, and the predicator of the arguments. –rá is the –rv suffix. Ọ́nwụ́ dī, Ọ́là and ḿkpé are the arguments of the verb má. The verb is a third degree verb. Literally or in core meaning, the death of the husband made Ọ́là know widowhood. She is a widow. Metaphorically or in non-core meaning she is confined or has no freedom but is suffering with psychological trauma.The image schema of the complement is path and force schemas.

4.3.2.9 Má étú verb root clusters of stativity of adverbial clauses-how-

This is under subordinate clause (adverbial clauseof manner). S^1 is the subordinate clause; etu (how) is the adverbial clause of manner.

4.3.2.9.1 Má étú verb root cluster of stativity for contention

Mà ésè (ókwū)=verb+verb+verb Èbérè mà étú ésì ésè ókwū Ebere knows (how to) trouble, quarrel

Image schema of force

S/NO	Verbal Structure	Sentences	Meaning Types
235	Mà ésè ókwū) knows quarrel, troublesome a) b)	Èbérè mà étú ésì ésè ókwū Ebere know (st) make talk Ebere knows fight talk Ebere knows trouble Ebere troubles / quarrels. Is cantankerous	 Literal Metaphorical

The stativity of the sentence (235) Èbérè mà étú ésì ésè ókwū is the state of how to quarrel or litigate matters. The argument structure of the sentence (235) Èbérè mà étú ésì ésè ókwū is V(NPS^1). Èbérè is NP_1, ésè ókwū is S^1 mà is V. Èbérè and ésè ókwū are the arguments of the sentence while mà is the predicator and a second degree verb. The literal or core interpretation of the sentence means that she

knows how to make trouble. It is part of her. Metaphorically or in non-core meaning, she is an epitome of trouble, she is cantankerous. The image schema of the structure is the force schema.

4.3.2.9.2 Má étú verb root cluster of stativity based on endurance

Mà édì ǹdìdì=verb+verb+verb Ézíñné mà étú ésì édi ǹdìdì Ézíñné knows endurance/patience

Image schema of containment and force

S/NO	Verbal Structure	Sentences	Meaning Types
236	Mà édì ǹdìdì Knows endurance a) b)	Ézíñné mà étú ésì édi ǹdìdì Ézíñné know (st) endure endurance Ézíñné knows endurance (be enduring) Ézíñné is tolerant and forebears.	Literal Metaphorical

The stativity of the sentence in example (236) Ézíñné mà étú ésì édi ǹdìdì relates to the knowledge of endurance/ how to endure. The argument structure of the sentence (236) Ézíñné mà étú ésì édì ǹdìdì is V(NPS^1). Ezinne is NP$_1$, while édì ǹdìdì is the S^1, mà is the predicator. It is a second degree verb. Ezinne and ndidi are the arguments of the verb. The literal or core semantic interpretation of the sentence is that she knows to be patient. Metaphorically, he tolerates and forebears. The image schema is containment and force schemas.

4.3.2.9.3 Má étú verb root cluster of stativity based on knowledge of cognition (something)

Má ètè=verb+verb+noun Ọ́ mà étú ésì àmá ètè ńkwụ̄ He identifies /knows palm tree rope

Image schema of containment and force schemas

S/NO	Verbal Structure	Sentence	Meaning Types
237	Má ètè knows palm tree rope a) b)	Ọ́ mà étú ésì àmá ètè ńkwụ̄ He know (st) rope palm He knows how to recognise palm tree rope. He is a good climber/solves problems	Literal Metaphorical

The stativity of the sentence (237) Ọ́ mà étú ésì àmá ètè ńkwụ̄ is the state of knowledge of cognition (something). The argument structure of the sentence (237) Ọ́ mà étú ésì àmá ètè ńkwụ̄ is V(NPS^1). Ọ́ is NP$_1$, ètè ńkwụ̄ is S^1, while mà is the predicator. Ọ́ and ètè ńkwụ̄ are the arguments of the predicator mà. This is a second degree verb. The literal semantic interpretation of the sentence is that he knows

how to recognise the palm tree rope. Metaphorically, he is associated with the palmtree rope. He is a good climber. He can solve problems.The image schema of mà étú ésì àmá ètè ńkwụ̄ is containment and force schemas.

4.3.2.9.4 Má étú verb root cluster of stativity based on knowledge of smithing

Mà ụ́žụ́ =verb+verb Éjīké mà ètù ésì àkpụ́ ụ́žụ́ Ejike knows smithing

Image schema of containment and response schemas

S\NO	Verbal Structure	Sentences	Meaning Types
238	Mà ụ́žụ́ knows smithing . a) b)	Éjīké mà ètù ésì àkpụ́ ụ́žụ́ Ejike knows (st) how mould smith Ejike knows smithing Ejike is an iron bender, a problem solver	Literal Metaphorical

The stativity of the sentence in example (238) Éjīké mà ètù ésì àkpụ́ ụ́žụ́ is the state of knowledge of smithing. The argument structure of the sentence (238) Éjīké mà ètù ésì àkpụ́ ụ́žụ́ is V(NPS^1). Éjīké is NP_1, ètù ésì àkpụ́ ụ́žụ́ is S^1, while mà is the verb, V. Éjīké and ètù ésì àkpụ́ ụ́žụ́ are the arguments, while mà is the predicator of the arguments. The verb is a second degree verb. Literally, Ejike is an iron bender. He is an iron smith. Metaphorically, he is one who digs deep into a situation to bring solution to it. He is a problem solver. He bears risks to excel. The image schema here is response and containment schema.

4.3.2.9.5 Má étú verb root cluster of stativity based on fear

Má ụ́jọ̄ =verb +noun Èbèrè mà àtụ̀ ụ̀jọ́ ńdị́ óhī Ebere knows fear of /is afraid of thieves

Image schema of containment

S\NO	Verbal Structure	Sentences	Meaning Types
239	Má ụ́jọ̄ Knows fear/Has fear of a) b)	Èbèrè mà àtụ̀ ụ̀jọ́ ńdị́ óhī . Ebere know (st) fear people thief . Ebere has fear of the thieves Ebere is afraid of robbers.	Literal Metaphorical

240	Má égwù m̀mṵ̀ọ̄ (Mbaise dialect) a) b)	Ùdókà mà etu esi atu égwù m̀mṵ̀ọ̄ Udoka knows (st) how be frightful/fear spirit. He fears spirits He is timid. He is a coward. He does not take/ shies away from responsibility.	Literal Metaphorical

The stativity of the sentence in example (239) Èbèrè mà àtụ̀ ụ̀jọ́ ńdị́ óhī is the state of knowledge of fear. The argument structure of the sentence (239) Èbèrè mà àtụ̀ ụ̀jọ́ ńdị́ óhī is V(NPNPS[1]). Èbere is N_1, àtụ̀ ụ́jọ̄ is S^1 and ńdị́ óhī is NP_2 while má is V. Èbere, ụ́jọ̄ and ńdị́ óhī are the arguments while má is the predicator. It is a three degree verb. The cognitive semantic interpretation in literal or core meaning is that Ebere has fear whenever he thinks of thieves. Metaphorically or in non –core meaning, he has the inbuilt fear for anything that tries to take something from him, ie anything that robs him of an opportunity is regarded as an enemy to his progress. He is afraid of failure. In image of fear, expressions are found from abstract to concrete. The image schema projected here is that of force and containment schema.

The stativity of the sentence in example (240) Ùdókà mà ètù ésì àtú égwù m̀mṵ̀ọ̄ is the state of (knowledge of) fear/being afraid of spirits.The argument structure of the sentence (240) Ùdókà mà ètù ésì àtú égwù m̀mṵ̀ọ̄ is V(NPS^1).Ùdókà is NP_1, m̀mṵ̀ọ̄ is NP_2, ètù ésì àtú égwù is while mà is the verb and predicator of the arguments. Ùdókà and égwù m̀mṵ̀ọ̄ are the arguments of the verb, a double degree verb.The cognitive semantic interpretation in literal or core meaning of Ùdókà mà égwù m̀mṵ̀ọ̄ is that Udoka is afraid of spirits. He fears. Metaphorically or in non-core meaning, he is frightful. He is emotionally not strong. He is timid and does not face challenges of life squarely. Fear is a force schema Kovecses (2000:23). Fear is negative emotion. It is inability to move. It is bad to the heart.The image schema projected inÙdókà mà égwù is that of force and containment schema.

4.3.2.9.6 Má étú verb root cluster of stativity based on appointment

Mà àgbà =verb+noun Úchè mà ètù ésì àmá àgbà Uche knows/ keeps appointment

Image schema of containment.

S\NO	Verbal Structure	Sentences	Meaning Types
241	Mà àgbà Knows jaw/ keeps appointment a) b)	Úchè mà ètù ésì àmá àgbà Uche know (st) appointment Uche knows appointment He keeps appointment. He is faithful and trustwothy. He can be confided in.	 Literal Metaphorical

The stativity of the sentence in example (241) Úchè mà ètù ésì àmá àgbà is the knowledge of keeping appointment. The argument structure of the sentence (241) Úchè mà ètù ésì àmá àgbà is V (NPS^1). Úchè is NP_1, àmá àgbà is S^1, while mà is V, the verb and the predicator. The argument structure is second degree verb. Úchè and àmá àgbà are the arguments of the predicator. The literal or core semantic interpretation of the complement verb mà àgbà is that Uche knows how to keep appointment. Metaphorically or in non-core, he is faithful to any task confronting him no matter the pressure. The image schema of ètù ésì àmá àgbà (keeping appointment) is containment and response schemas

4.3.2.9.7 Má étú verb root cluster of stativity based on evil/corruption

Mà àlà ádi̱ghi̱ mḿá=verb+noun+verb+noun Òkérè mà àlà ádi̱ghi̱ mḿá Òkérè knows there is trouble in the land

Image schema of path and containment

S/NO	Verbal Structure	Sentences	Meaning Types
242	Mà àlà ádi̱ghi̱ ḿmá Knows trouble in the land a) b)	Òkérè mà àlà ádi̱ghi̱ ḿmá Okere know (st) ground not good Okere knows the trouble in the land. He is sensitive to his environment.	 Literal Metaphorical

The stativity of the sentence in example (242) Òkérè mà àlà ádi̱ghi̱ ḿmá is the state of knowledge of trouble. The argument structure of the sentence in example (242) Òkérè mà àlà ádi̱ghi̱ ḿmá is V (NPS^1). Òkérè is N_1, àlà ádi̱ghi̱ ḿmá is S^1, màis the V, the verb and predicator of the arguments. Òkérè and àlà ádi̱ghi̱ ḿmá are the arguments of the sentence. The verb is a second degree verb. The interpretation of the sentence Òkérè mà àlà ádi̱ghi̱ ḿmá is that in literal or core meaning, Okere knows the trouble in the land. Metaphorically or in non-core, he is sensitive to his environment. The image schema of mà àlà ádi̱ghi̱ ḿmá is containment and path schemas.

4.3.2.10 Má verb root cluster of stativity based on suffering and pain/feeling-

Má ụ̀fụ́ =verb+noun Ùdé mà ụ̀fụ́ ọ́nwụ́ ńnē yá Ude feels/knows the pain of his mother's death

Mà m̀gbú =verb+noun Udókà mà m̀gbú ụ́kwụ́ yā nyèrè n'áfǭ à Udoka knows / feels pain/hurt his leg gave him this year.

Image schema of path and force

S/NO	Verbal Structure	Sentences	Meaning Type
243	Mà ụ̀fụ́ Feels/ knows pain, (Mbaisedialect (a . b)	Ùdé mà ụ̀fụ́ ọ́nwụ́ ńnē yá Ude know + (st) pain death mother his Ude feels the pain of his mother's death. Ude is psychologically and emotionally disbalanced	Literal Metaphorical
244	Mà m̀gbú Knows/feels pain/feels hurt . a) . b)	Ùdókà mà m̀gbú ụ́kwụ́ yā nyèrè n'áfǭ à. Udoka know (st) pain leg him gave +-rv (prep) in year this. Udoka knows the pain his leg gave this year. He understands how much pain/trouble he suffered on his leg. He understands his trouble.	Literal Metaphorical

The stativity of the sentence in example (243) Ùdé mà ụ̀fụ́ ọ́nwụ́ ńnē yá is the state of psychological pain. The argument structure of the sentence (243) Ùdé mà ụ̀fụ́ ọ́nwụ́ ńnē yá is V(NPNPNP). Ùdé is NP_1, ụ̀fụ́ is NP_2, ọ́nwụ́ ńnē yá is NP_3, mà is V the verb and predicator of the arguments. This is psych verb. The arguments of the predicator are Ùdé, ụ̀fụ́ and ọ́nwụ́ ńnē yá. The complement mà ụ̀fụ́ and mà m̀gbú are cognates and here mean experiencing or feeling pain.The cognitive interpretation of the verb root mà ụ̀fụ́ means that Ude feels the pain of the mother's death in core or literal meaning. Metaphorically or in non-core meaning, Ude is psychologically and emotionally unsettled. It means he is in difficulty.The image schemas are path and force schemas.

The sentence in example (244) Ùdókà mà m̀gbú ụ́kwụ́ yā nyèrè n'áfǭ à is a state of pain in the leg. The argument structure of the sentence (244) Ùdókà mà m̀gbú ụ́kwụ́ yā nyèrè n'áfǭ à is V (NPNP). Ùdókà is NP_1, m̀gbú ụ́kwụ́ yā nyèrè n'áfǭ à is NP_2 while mà is V, the verb and predicate of the sentence. Ùdókà, m̀gbú ụ́kwụ́ yā, and n'áfǭ à are the arguments of the verb. The interpretation of the literal or core meaning is that Udoka knows the pain his leg gave him this year. Metaphorically or in non-core meaning, he recognises the discomfort of a hurting leg. The image schema of the structure is path and force schemas.

4.3.2.11 Má verb root cluster of stativity based on friendship/relationship

Má enyi / ọyị =verb+noun Ùdókà mà ényì yá Udoka understands, tolerates, helps his friend.

Image schema of path and containment

S/NO	Verbal Structure	Sentences	Meaning Types
245	Má ényì/ ọyị̀ friendly, helpful, understands a) b)	Ùdókà mà ényì yá . Ùdókà know (st) +friend his Ùdókà understands his friend He is accommodating, friendly and understanding. He tolerates and forebears	 Literal Metaphorical

The sentence in example (245) Ùdókà mà ényì yá is the state of friendliness/ relationship. The argument structure of the sentence (245) Ùdókà mà ényì yá is V(NPNP). Ùdókà is NP_1, ényì yá is NP_2. Mà is the verb, the predicator of the arguments. It is a second degree verb. Ùdókà and ényì yá are the arguments of the sentence. Literally or in core meaning, Udoka knows her friend, she understands him/her very well. This is emotion verb. Metaphorically or in non-core meaning, it means she also knows those who are not her friends as well. The image schema of the complement verb is containment and path schemas.

4.3.2.12 Má verb root cluster of stativity based on favouritism

Má íhū=verb+noun Ńdụ̀ká mà íhú nwáñné yá n'ụ̀lọ́ ọ́rụ̄ Nneka is partial in the office. He is in Favour of his brother.

Mà íhú=verb+noun Ụzọ mà íhú ámá n'ókwú à Uzo is partial in this matter.

Iage schema of path and counterforce

S/NO	Verbal Structure	Sentences	Meaning Types
246	Má íhú Partiality a) **b)**	Ńdụ̀ká mà íhú nwáñné yá n'ụ̀lọ́ ọ́rụ̄ Ńdụ̀ká know (st) face brother him (prep) in the housework Nduka identifies his brother in the office Ńdụ̀ká favours his brother in the office/ He is partial in treating people.	 Literal Metaphorical

The sentence (246) Ńdụ̀ká mà íhú nwáñné yá relates to the state of favouritism. The argument structure of the sentence (246) Ńdụ̀ká mà íhú nwáñné yá is V(NPNP). Ńdụ̀ká is NP_1, íhú nwáñné yá is NP_2. Ńdụ̀ká and íhú nwáñné yá are the arguments of the verb mà, the predicator, and a second degree verb. The cognitive semantic interpretation of the complement mà íhú knows face is a denotative idea. In its

literal or core meaning, Ńdụ́ká knows his brother's face in the office. Metaphorically or in non-core meaning, he gives favour to his brother in the office. The image schemas of the verb root are path and counterforce.

4.3.2.13 Má Verb root cluster of stativity based on gain/fattiness

Má àbụ̀bà =verb+noun Ánụ́ éwū má àbụ̀bà The goat is fat, has good yield, is profitable.

Má ùbò=verb+noun Úchè màrà ùbò àmá Uche grow + fat (st) fat. He is really fat/plumpy

Image schema of path

S/NO	Verbal Structure	Sentences	Meaning Types
247	Má àbụ̀bà is fat/robust a) b)	Ánụ́ éwū má àbụ̀bà Meat goat know (st) fat Goat meat has fat. The goat is fat (robust) is good yield.	 Literal Metaphorical
248	Úchèńnà márá ùbò be fat, is plumpy a) b)	Úchèńnà márá ùbò Uchenna know (st) +rv +be fat Uchenna is fat/ good looking He is healthy	 Literal Metaphorical

The stativity of the example (247) Ánụ́ éwū má àbụ̀bà relates to the state of knowing fattiness. The argument structure of the sentence (247) Ánụ́ éwū má àbụ̀bà is V(NPNP). Ánụ́ éwū is NP_1, àbụ̀bà is NP_2 and má is V. Ánụ́ éwū and àbụ̀bà are arguments of the verb má, which is a second degree verb. Literally or in core meaning, the goat meat knows fat. The metaphorical or non-core interpretation of the sentence is that the goat is fatty. The image schema is that of path.

The stativity of the example (248) Úchèńnà márá ùbò relates to the state of fattiness and health.The argument structure of the sentence Úchèńnà márá ùbò is V(NPNP). Úchèńnà is NP_1, ùbò is NP_2 while má is the verb and the predicator of the arguments, -rá is the –rv suffix, the stative marker. Úchèńnà and ùbò are the arguments of the verb which is a second degree verb. The cognitive semantic interpretation of the literal or core meaning of the complement is that Uchenna knows fattiness. Metaphorically or in non-core meaning, he is goodlooking which means he is healthy.The image schema is that of path and containment.

4.3.2.14 Má verb root cluster of stativity based on knowledge of sound-ideophonic

Mà ụ̀dà =verb +noun Ọ́ mà ụ̀dà ósísí áhụ̀ àmá He actually knows the sound of the tree

Mà ùbé =verb+noun Ónyé ísí àlà mà ùbé ńdị́ ọ́ nà-àchị́ ámá The President knows the cry of his citizens is generous/philanthropic

Mà ụ̀jà =verb+noun Ǹnéńnà mà ụ̀jà ńkịtā gbọ̀rọ̀ Nnenna knows / identifies the dog's barking.

Mà ḿkpú =verb Dọ́kíńtà mà ḿkpú ónyé ọ́rị̀à àmá The doctor knows/identifies the cry of the patient

Mà ákwá=verb+noun Nwáányị̀ mà àkwà nwà yà āmá The woman knows/hears the child's cry, of the indigent.

Mà ḿkpọ́tụ́=verb+noun Ǹné mà ḿkpọ́tụ́ ụ́mụ̀ yá āmá His mother knows/identifies the noise of her children

Image schema of containment

S/NO	Verbal Structure	Sentences	Meaning Type
249	Mà ụ̀dà identifies sounds (Mbaise dialect)	Ọ́là mà ụ̀dà égwū Ọ́là know (st) sound of music a) Ọ́là knows (understands) the sound of music b) Ọ́là is current with happenings (events) in the society	Literal Metaphorical
250	mà ákwá knows cry of (Mbaise dialect)	Ézè mà ákwá ụ́mụ̀ ógbènyè Eze know (st) cry of children poor a) Eze hears the cry of the poor b) Eze is generous/ philanthropic	Literal Metaphorical
251	Mà ụ̀já barking, identifies noise.	Ǹnéńnà mà ụ̀já ńkíṭā gbọ̀rọ̀ Nnenna know (st) noise dog bark a) Nnenna knows the howling/barking of the dog. She knows the noise the dog makes. b) Nnenna understands the current issues of life	Literal Metaphorical
252	mà ḿkpú knows shout	Àdá mà ḿkpú nwā yá Ada know(st) shout child her a) Ada knows the child's cry b) She recognizes / understands the child'sproblem	Literal Metaphorical
253	Mà ḿkpọ́tụ́ knows /identifies noise	Ónyé ńkúzī mà ḿkpọ́tụ́ ụ́mụ̀ ákwụ́kwọ́ Who teacher knows (st) noise pupils a) The teacher identifies the pupils'noise b) She recognizes what their problems are	Literal Metaphorical

The stativity of the sentence in example (249) Ọ́là mà ụ̀dà égwū is the state of identification of sound.The argument structure of the sentence (249) Ọ́là mà ụ̀dà égwū is V(NPNP). Ọ́là is NP_1, ụ̀dà

égwū NP_2 while mà is V, the verb and predicator of the sentence. The arguments are Ọ́là and ụ̀dà égwū. The verb is a double degree verb. The denotative semantic interpretation of the verb is that literally or in core meaning, Ọ́là knows the sound of the music. He identifies the type of music in question. Metaphorically or in non-core meaning, he knows the situation around him. The image schema of the complement verb Ọ́là mà ụ̀dà égwū (knows the sound of music) is the containment schema.

The stativity of the sentence in example (250) Ézè mà ákwá ụ́mụ̀ ógbènyè relates to identification of sound (condition of the poor). The argument structure of the sentence (250) Ézè mà ákwá ụ́mụ̀ ógbènyè is V(NPNP). Ézè is NP_1, ákwá ụ́mụ̀ ógbènyè is NP_2 and mà is the V. Ézè and ákwá ụmụ ógbènyè are the arguments of the predicator mà, which is a second degree verb. Sounds and music are sensation verbs. The cognitive semantic interpretation of the verb is that literally, Eze knows the cry of the poor. Metaphorically, he hears their cry, he helps the poor and is philanthropic.The image schema of the complement verb mà ákwá ụmụ ógbènyè (knows the cry of the poor) is the containment schema.

The stativity of the example (251)Ǹnéńnà mà ụ̀já ńkı́tā gbọ̀rọ̀ is the state of knowledge of sound. The argument structure of the sentence (251) Ǹnéńnà mà ụ̀já ńkı́tā gbọ̀rọ̀ is V(NPNP). Ǹnéńnà is NP_1, ụ̀já ńkı́tā gbọ̀rọ̀ is NP_2 while mà is the V. It is a double degree verb. The arguments of the predicator are Ǹnéńnà and ụ̀já ńkı́tā gbọ̀rọ̀. The denotative interpretation of the verb is that literally, Nnenna knows the barking/howling of the dog. Metaphorically, it means that she is sensitive to situationin her environment.The image schema of the complement verb mà ụ̀já ńkı́tā gbọ̀rọ̀ is containment and animal schemas.

The stativity of the example (252) Àdá mà ḿkpú nwā yá is the state of identification of sound (sympathy/compassion). The argument structure of the example (252) Àdá mà ḿkpú nwā yá is V (NPNP). Àdá is NP_1, ḿkpú nwā yá is NP_2 while mà is V, the verb and predicator of the arguments. The verb is a double degree verb. The arguments of the verb are Àdá and ḿkpú nwā yá. The cognitive semantic interpretation of the complement in core or literal meaning Ada hears the cry of the child. Metaphorically or in non-core meaning, she recognises the cry / problem of the child. The image schema of the complement mà ḿkpú nwā yá is containment schema.

The stativity of the example (253) Ónyé ńkúzī mà ḿkpǫ́tụ́ ụ́mụ̀ákwụ́kwǫ́ is the state of sound/noise. The argument structure of the sentence in example (253) Ónyé ńkúzī mà ḿkpǫ́tụ́ ụ́mụ̀ákwụ́kwǫ́ is V

(NPNP). Ónyé ńkúzī is NP_1, ḿkpọ́tụ́ ụ́mụ̀ákwụ́kwọ́ is NP_2, while mà is V, the verb and predicator of the arguments. The arguments are Ónyé ńkúzī and ḿkpọ́tụ́ ụ́mụ̀ákwụ́kwọ. It is a double degree verb. The cognitive semantic interpretation of the complement in literal or core meaning is that the teacher knows the pupils' noise. In non-core or metaphorical meaning, she understands their intentions/language. The image schema of the structure is containment schema.

The complements (250) mà ákwá ụ́mụ̀ ógbènyè, (252) mà ḿkpú nwā and (253) mà ḿkpọ́tụ́ ụ́mụ̀ákwụ́kwọ are correlates and can replace each other. They have the same linguistic domain.

4.3.2.15 Má verb root cluster of stativity based on evil/corruption, examination malpractice

Mà ǹjọ́ =verb +noun Èméká mà ǹjọ́ ághụ̀ghọ̀ Emeka knows evil- of being cunning
Mà m̀pụ́ (úlé)=verb+noun Ùdókà mà m̀pụ́ (ūlé) Ùdókà knows examination malpractice
Image schemas of containment and path

S/NO	Verbal Structure	Sentences	Meaning Types
254	Mà ǹjọ́ knows evil a) b)	Èméká mà ǹjọ́ ághụ̀ghọ̀ Emeka knows evil- Emeka understands evil, he is evil- Emeka understands the evil of being cunning	Literal Metaphorical
255	Mà m̀pụ́ (úlé) malpractice (examination) a) b)	Ùdókà mà m̀pụ́ (ūlé) Udoka know (st) malpractice (examination) Udoka knows examination malpractice Udoka is corrupt/ evil	Literal Metaphorical

The sentence in example (254) Èméká mà ǹjọ́ ághụ̀ghọ̀ relates to the state of knowledge of secret/evil of sin. It is a state of affair. The argument structure of the sentence (254) Èméká mà ǹjọ́ ághụ̀ghọ̀ is V (NPNP). Èméká is NP_1, ǹjọ́ ághụ̀ghọ̀ is NP_2, màis the V. Èméká and ǹjọ́ ághụ̀ghọ̀ are the arguments, mà is the predicator.The verb is a second degree verb. The interpretation of the complement Èméká mà ǹjọ́ ághụ̀ghọ̀ is that literally or in core meaning, Emeka knows the secret act. Metaphorically or in non-core meaning, he is not a novice in the act. It is a conceptual state that manifests in him. The image schema of the structure is the containment and path schemas.

The sentence in example (255) Ùdókà mà m̀pụ́ (úlé) is the state of knowledge of examination malpractice. The argument structure of the sentence in example (255) Ùdókà mà m̀pụ́ (ūlé) is

V(NPNP). Ùdókà is NP_1, m̀pụ́ (ūlé) is NP_2, and mà is V and the predicator of the arguments Ùdókà and m̀pụ́ (ūlé). The verb is a double degree verb. The interpretation of the complement verb is that in core or literal meaning, Ùdókà mà m̀pụ́ (ūlé) is that he can identify examination malpractice. In non-core or metaphorically, she is corrupt /evil. The image schema of mà m̀pụ́ (úlé), mà ǹjọ́ ághùghọ̀ (árū) (is containment and path schemas.

4.3.2.16 Má verb root cluster of stativity based on surplus / excess

Má ụ́mā =verb+noun Égó Ǹnékà màrà ụ́mā Nneka has money in excess

Image schema of force

S/NO	Verbal Structure	Sentences	Meaning Types
256	Má ụ́mā Extra/excess, surplus a) b)	Égó Ǹnékà màrà ụ́mā Money Nneka know (st)+rv extra Nneka has extra money- is excess Nneka has money in excess.	 Literal Metaphorical

The sentence in example in (256) Égó Ǹnékà màrà ụ́mā relates to the state of abundance. The argument structure of the sentence is V(NPNP). Égó Ǹnékà is NP_1, ụ́mā is NP_2 and mà is V, rà is -rv suffix, the stative marker. Égó Ǹnékà and ụ́mā are arguments of the verb. Mà is the predicator and a double degree verb. The interpretation of the structure is that in literal or core meaning, Nneka's money (is in) knows excess. Metaphorically or in non-core meaning is that she has money in abundance. The image schema of màrà ụ́mā meaning surplus or excess is force schema.

4.3.2.17 Má verb root cluster for stativity based on fame

Má ūsé =very+noun Ụ́mụ̀ákwụ́kwọ́ mà ùsé Ọ̀jáádị̀lí́ sèrè Students know Ọ̀jáádị̀lí́'s fame (famous) respect

Má ụ̀nà=verb+noun Èbérè má ụ̀nà yá n'ụ́lọ́ íkpē He is famous /known in the court.
Má ụ́dụ̀=verb +noun Ànyí́ mà ụ́dụ̀ Ọ̀kóñkwọ́n'òbòdò yá. We know his fame in town/ he is famous

Má ūsé Be famous, is respected Image schema of response, force and containment schemas

S/NO	Verbal Structure	Sentences	Meaning Types
257	Má ūsé 'fame' Be known, famous, a) b)	Ụ́mụ̀ákwụ́kwọ́ mà ùsé Ọ̀jáádị̀lí́ sèrè Students know (st) fame Ọ̀jáádị̀lí́ famous Students know Ọ̀jáádị̀lí́'s fame Students knew, understood Ojaadili's fame, respect and honour in the society.	 Literal Metaphorical

	respected		
258	Má ụ̀nà be famous/ reputable, a) b)	Èbérè má ụ̀nà yá n'ụ́lọ́ íkpē. Ebere know (st) famous him (prep) in house judgment Ebere knows his fame in the court. He is famous /known in the court.	 Literal Metaphorical
259	Má ụ́dụ̀ knows reigning thing/ famous /known a) b)	Ànyị́ mà ụ́dụ̀ Òkóñkwọ́ n'òbòdò yá. We know (st) fame Okonkwo (prep) in town him. We know his fame in his town. He is famous / known in town.	 Literal Metaphorical

The sentence in example (257) Ụ́mụ̀ákwụ́kwọ́ mà ùsé Ọ̀jáádị̀lị́ sèrè is the state of fame/ respect/high esteem. The argument structure of the sentence (257) Ụ́mụ̀ákwụ́kwọ́ mà ùsé Ọ̀jáádị̀lị́ sèrè is V (NPNP). Ụ́mụ̀ákwụ́kwọ́ is NP_1, ùsé Ọ̀jáádị̀lị́ sèrè is NP_2, mà is V. The interpretation of the literal or core meaning of fame is that he is known in his town. Metaphorically or in non-core meaning, he is a famous person. He is reputable. The image schema of the complement mà ùsé Ọ̀jáádị̀lị́ sèrè is the containment schema.

The stativity of the sentence in example (258) Èbérè má ụ̀nà yá n'ụ́lọ́ íkpē relates to the state of reputation and credit. The argument structure of the sentence in examples (258) Èbérè má ụ̀nà yá n'ụ́lọ́ íkpē is V(NPNP). Èbérè is NP_1, ụ̀nà yá n'ụ́lọ́ íkpē is NP_2, má is V the verb. Èbérè and ụ̀nà yá n'ụ́lọ́ íkpē are the arguments of the predicator má. This is a two degree verb. The interpretation of the literal or core meaning of má ụ̀nà is that Ebere has'known popularity'. In non-core or metaphorical meaning, he has good reputation and is famous.The image schema of má ụ̀nà yá n'ụ́lọ́ íkpē is force schema.

The sentence in example (259) Ànyị́ mà ụ́dụ̀ Òkóñkwọ́ n'òbòdò yá shows a state of reputation and credit/intergrity. The argument structure of the sentence in examples (259) Ànyị́ mà ụ́dụ̀ Òkóñkwọ́ n'òbòdò yá is V(NPNPPP). Anyị́ is NP_1, ụ́dụ̀ Òkóñkwọ́ is NP_2, n'òbòdò yá is PP. Má is V, the verb the predicator of the sentence. Ànyị́, ụ́dụ̀ Òkóñkwọ́ and n'òbòdò yá are the arguments of the verb má. This is three degree verb, a triadic, triple degree verb. The interpretation of the core or literal meaning of mà ụ́dụ̀ is that Okonkwo's fame is known in his town. Metaphoricallyor in non-core meaning he is famous. The image schema is the force schema. Má Ùsé, ụ̀nà and ụ́dụ̀ are cognates. Their linguistic domains are related. They are interchangeable.

4.3.2.18 Ma verb root cluster of stativity based on investigation of (problem) social situation

Mà ńsògbú=verb+noun Ńdį́ ọchį́chį́ mà ńsògbú ànyį́ The government bears our problems in mind

Image schema of containment

S/NO	Verbal Structure	Sentences	Meaning Types
260	Má ńsògbú knows trouble /find out, investigate a)	Ńdį́ ọchį́chį́ mà ńsògbú ànyį́ The government know (st) +trouble our. The government knows our problems The government bears our problems in mind	 Literal Metaphorical

The stativity of the sentence in example (260) Ńdį́ ọchį́chį́ mà ńsògbú ànyį́ relates to the state of social condition. The argument structure of example (260) Ńdį́ ọchį́chį́ mà ńsògbú ànyį́ is V(NPNP). Ńdį́ ọchį́chį́ is NP_1, ńsògbú ànyį́ is NP_2, while mà is V, the verb. Mà is the stative verb and the predicator of the arguments. The verb is dyadic, a two degree verb. Ńdį́ ọchį́chį́ and ńsògbú ànyį́ are the arguments of the construction. The literal or core meaning of the structure is that the rulers know our problems. Metaphorically or in the non-core meaning, it means that the government has our problems in mind. The image schema of this complex verb is the containment schema.

4.3.2.19 Má verb root cluster of stativity based on filth/ dirt/ hoarding

Má ḿvúḿvú=verb+noun Ézēùgò mà ḿvúḿvú Ezeugo is dirty/knows garbage bin
Mà ntị̀rị̀ = verb+noun know dirt

Má ńgwóńgwó =verb +noun knows load/hoarding

Image schema of path

S\NO	Verbal Structure	Sentences	Meaning Types
261	Mà ḿvúḿvú Knows heap/filthy . a) b)	Ézēùgò mà ḿvúḿvú Ezeugo know (st) garbage bin Ezeugo knows garbage heap – Ezeugo is associated with dirt/untidiness – He is a mad person	 Literal Metaphorical
(262)	má ǹtị̀rị̀ knows dirt uncleanness) a) . b)	Ùgóàlà mà ǹtị̀rị̀ Ugoala knows (st) dirt He is dirty He is unclean	 Literal Metaphorical

(263)	mà ńgwóńgwó knows load. .accumulates a) dirt b) .	Àdá mà ńgwóńgwó Ada knows (st) property. She hoards load. She accumulates dirt. She is not organized, is unclean	Literal Metaphorical

The stativity of the sentence in example (261) Ézēùgò mà ḿvúḿvú relates to the knowledge of filthiness/ dirt/dust bin/garbage. The argument structure of (261) Ézēùgò mà ḿvúḿvú is V(NPNP). Ézēùgò is NP_1, ḿvúḿvú is NP_2 and mà is V, the verb and predicator. Ézēùgò and ḿvúḿvú are the arguments of the verb, which is a double degree verb. In the core or literal meaning, he knows the garbage bin. Metaphorically or non-core meaning, he is dirty. The image schema of the structure mà ḿvúḿvú is the path schema.

The stativity of the sentence in example (262) Ùgóàlà má ǹtị̀rị̀ relates to the state of being unkempt, being dirty/filthy.The argument structure of the sentence in example (262) Ùgóàlà má ǹtị̀rị̀ is V(NPNP).Ùgóàlà is NP_1, ǹtị̀rị̀ is NP_2 and má is V, the verb and predicator. It is a double degree verb. The arguments of the verb are Ùgóàlà and ǹtị̀rị̀. The cognitive semantic interpretation meaning of Ùgóàlà má ǹtị̀rị̀ literally or metaphorically he knows dirt. Metaphorically or in non-core meaning, he is untidy. He is dirty and unclean. He is unorganized. The image schemas are containment and path.

The stativity of the sentence in example (263) Àdá mà ńgwóńgwó relates to the state of filth/dirt untidiness. The argument structure of the sentence in example (263) Àdá mà ńgwóńgwó is V(NPNP). Àdá is NP_1, ńgwóńgwó is NP_2 while mà is the V the verb and predicator of the arguments. Àdá and ńgwóńgwó are the arguments of the verb. In literal meaning of mà ngwóngwó she knows load/property. Metaphorically or in non-core meaning, Ada is a hoarder. She is not organised. The image schemas are containment and path schemas. Má ḿvúḿvú, má ǹtị̀rị̀ and mà ńgwóńgwó are correlates. They are cognates of the Igbo language.Their linguistic domain give the same meaning.

Má verb root cluster for stativity based on being used to/conversant with

Má āhụ́ =verb+noun Ọ́ màrà yá àhụ́ āmá She is used to that/ familiar with

Má verb root cluster for stativity based on emotion

Má úchè verb+noun Ùdé má úchèńnà yá Ude knows/understands his father's mind

Má óbì verb+noun Ézè má óbì nwá yá Eze knows/ understands his son's mind

Má verb root cluster for stativity based on influence

Má íjè verb+noun Ókwú mà íjè nwá yá. Okwu knows the where about of his son

Má ọ́nọ̀dụ̀ verb+noun Ézè mà ọ́nọ̀dụ̀ àkụ̀nàụ̀bá ńdị́ òbòdò yá Eze knows the situation of things our country

CHAPTER FIVE

COMPOUND AND COMPLEX STATIVE MÁ VERB FORMS

5.0 Preamble

According to Mbah (1999:139, 2018), the compound verb is a verb which contains at least two simple verbs that are independent. None of the vowels of compound verbs changes its form due to vowel harmony. In such cases, no inflectional affixes can come between the components of the compound verb. Compound verbs in the Igbo language are thus exemplified in the following examples of má verb root cluster of stativity subheadings based on the various sentences.

5.1.1 Má verb compound for stativity based on influence/effect of beauty/aesthetics /value judgment (beauty)

mágbú=verb+noun Ḿmá Ādá màgbùrù Ézè Ada's beauty charmed Eze/Eze is infatuated.
mázà áhụ̀ =verb+suffix +noun Ùgòḿmā mázàrà àhụ́ àmázà Ugomma is very beautiful.
màbùrù ḿmā = verb + verb + suffix + noun. Ụ́lọ̀má màbùrù ḿmā àmá ógè gárá āgá Uloma was /(used to be) very beautiful in the past
mákárı̣́=verb +verb+suffix Àdá màkàrı̣̀rı̣̀ ńdı̣́ ényì yá àmákárı̣́ Ada is much more beautiful than her friends

image schema of force and path schemas

S/NO	Verbal Structure	Sentences	Meaning Types
264	Mágbú Ḿmá màgbùrù Influential beauty a) b)	Ḿmá Ādá màgbùrù Ézè Beauty Ada know (kill) rv+ (ST) Eze- Ḿmá Àdá mà Ézè Ada's beauty has killed (pierced) Eze Ḿmá Àdá gbù Ézè Ada's beauty charmed Eze. Ḿmá Ādá màgbùrù Ézè Ada is so beautiful to Eze Eze is infatuated with Ada's beauty	Literal Metaphorical
265	mákárı̣́ much more beautiful	Ùdézè màkàrı̣̀rı̣̀ ńdı̣́ ényì yá na mma àmákárı̣́ Ùdézè iQs much more beautiful than her friends Ùdézè mà ńdı̣́ ényì yá Udeze knows her friends Ùdézè kàrı̣̀rı̣̀ ńdı̣́ ényì yáàkárı̣́ She is bigger than her friends	

	a) b)	Ùdézè màkàrịrị́ ńdị́ ényì yá na mma àmákárị́ She is more beautiful than her friends She is tolerated and accepted than her friends	Literal Metaphorical
266	Mábúrú ḿmā used to be beautiful a) b) .	Ụ́lọ̀má mábúrú ḿmā àmá ógè gárá āgá Uloma was/used tobe beautiful in the past Ụ́lọ̀má márá ḿmā àmá Uloma know+-rv suffix Uloma is very beautiful Ụ́lọ̀má bú ḿmā Uloma is beauty Ụ́lọ̀má mábúrú ḿmā àmá ógè gárá āgá Uloma used to be beautiful in the past She is inconsistent. She does not maintain her former state.	Literal Metaphorical

The sentence in example (264) Ḿmá Ādá màgbùrù Ézè is the state of infatuation/psychological influence/impact of beauty. The argument structure in example (264) Ḿmá Àdá màgbùrù Ézè is 2(V(NPNP))- V(NPNP), V(NPNP). Ḿmá Àdá mà Ézè-V (NPNP), Ḿmá Àdá gbùrù Ézè-V(NPNP). Ḿmá Àdá is NP_1, Ézè is NP_2, màgbùrù is the verb and a double two degree verb. Mà is the V, the predicator; gbù is another verb root while rù is the rv suffix of the simple verb roots. The interpretation of the literal or core meaning of Ḿmá Ādá màgbùrù means that the comparative level of her beauty influenced Eze. The metaphorical or non-core meaning is that Eze is infatuated with Ada's beauty. It has a charming effect on him. The image schema of Ada's beauty is that of force schema.

The stativity of the example in (265) Ùdézè mákárị́rị́ ńdị́ ényì yá ná ḿmā àmákárị́ is the state of being more beautiful than her friends.The argument structure of the example (265) Ùdézè mákárị́rị́ ńdị́ ényì yá ná ḿmā àmákárị́ is 2 (V (NPNP))-V (NPNP),V (NPNP). Ùdézè má ńdị́ ényì yá-V (NPNP), Ùdézè kárị́rị́ ńdị́ ényì yá-V (NPNP), Ùdézè is NP_1, ńdị́ ényì yá is NP_2, mákárị́rị́ is the verb, a double compound verb. It is beauty at the comparative level. The verb mákárị́rị́ is the predicator of the sentence. Má is a verb, ká is a verb, rị́rị́ is an –rv suffix, ná ḿmā àmákárị́ is bound verb complement. Ùdézè and ńdị́ ényì yá are the argument of the verbs.The interpretation of the literal or core meaning of the structure is that she is more beautiful than her friends. In the non-core or metaphorical meaning,

she is accepted and accommodated than her friends. The image schema of the sentence is containment and path schemas.

The stativity of the sentence (266) Ụ́lọ̀má mábúrú ḿmā àmá ógè gárá ágá is in the state of beauty in the past. The argument structure of (266) Ụ́lọ̀má mábúrú ḿmā àmá ógè gárá ágá is 2(V(NPNP)) - V(NPNP),V(NPNP).Ụ́lọ̀má má ḿmā V(NPNP), Ụ́lọ̀má bú ḿmā V(NPNP), Ụ́lọ̀má is NP_1, ógè gárá ágá is NP_2, while mábúrú is a double compound verb. It is a two degree verb. It has má as a verb, bú is a verb and rú is –rv suffix, and ḿmā àmá is the bound verb complement. The verb is double second degree verb. The interpretation of the literal or core meaning is that Uloma was beautiful in the past. Metaphorically or in the non-core meaning, she is inconsistent; not maintaining her former state.The image schema of the structure is containment schema.

5.1. 2 Má verb compound for stativity based on deterioration

Máhụ̀rụ̀=verb+verb+suffix Éró à máhụ̀rụ̀ The mushroom has decayed/decomposed/is rotten.

Mákwù= verb+verb+suffix Ózú nd̩ị́ òmèkómè mákwùrù. The corpe of the hoodlums are decayed, rotten, putrefied.

image schema of containment

S/NO	Verbal Structure	Sentences	Meaning Types
267	Máhụ̀rụ̀ has decayed	Éró à máhụ̀rụ̀ Mushroom this know (st)+rv decomposition This mushroom is decayed/decomposed Éró à má Mushroom know Éró à hụ̀rụ̀ Mushroom decays Éró à máhụ̀rụ̀ a) This mushroom is decomposed b) The mushroom is spoilt.	 Literal Metaphorical
268	Mákwù putrefy	Ózú nd̩ị́ òmèkómè mákwùrù. Corpse people evil know(st) rotten Ózú nd̩ị́ òmèkómè márá The corpse of wicked people putrefied Ózú nd̩ị́ òmèkómè kwùrù. The corpse of wicked people decayed Ózú nd̩ị́ òmèkómè mákwùrù. a) The corpse of the hoodlums are decayed b) Their evil plans have been exposed	 Literal Metaphorical

The stativity of the sentence in example (267) Éró à máhụ̀rụ̀ is the state of deterioration. It is a state of being. It is a higher degree of decomposition. The argument structure of the sentence in example (267) Éró à máhụ̀rụ̀ is 2 (V(NPNP))-V(NPNP), V(NPNP).Éró à má-V (NPNP)), Éró à hụ̀rụ̀ V(NPNP). Éró is NP_1, á is NP_2, má in máhụ̀rụ̀ is V, the verb and predicator of the arguments. Má is a verb, hụ̀ is a verb and rụ̀ is -rv suffix. It is a double two degree verb. It is dyadic.The interpretation of Éró à máhụ̀rụ̀ in ordinary meaning is that the mushroom rottens decomposes. Metaphorically, meaning is extended and it means the situation is so bad and irrepairable. The image schema of the structure is containment.

The stativity of the sentence in example (268) Ózú ńdị́ òmèkómè mákwùrù is a state of high level of deterioration/putrefaction. The argument structure of example (268) is 2(V (NPNP))-V (NPNP), V(NPNP). Ózú ńdị́ òmèkómè má-V (NPNP). Ózú ńdị́ òmèkómè kwùrù-V (NPNP). Ózú is NP_1, ńdị́ òmèkómè is NP_2, mákwùrù is the double compound verb made up of má, a verb and predicator kwù is also a verb of rottenness while rù is the -rv suffix of the second verb. The arguments of the predicator are Ózú and ńdị́ òmèkómè. This is a double two degree verb. The interpretation of Ózú ńdị́ òmèkómè mákwùrù is that the corpse of the hoodlums rottens/decomposes/decays. It is useless and lifeless. The image schema is containment.

In examples (182) Ńgwùgwù Ụ̀gbá márá úré and (267) Éró à máhụ̀rụ̀, márá úré and máhụ̀rụ̀, correlate meaning rotten and putrefy. Each can replace one another. Máhụ̀rụ̀ in example (267) Éró à máhụ̀rụ̀ and mákwùrù in example (268) Ózú (ńdị́ òmèkómè) mákwùrù are high levels of deterioration/putrefication. Putrefy and rotten are perceptual correlates that one can focus on either to mean the other linguistically.

5.1.3 Má verb compound of stativity based on maturity- change of state

Májíri=verb+verb+suffix Ùbé à màjìrì àmájí This pear darkens / riped, matured

Image schema of sensory, force and path

S/NO	Verbal Structure	Sentences	Meaning Types
269	Májí, dark, darken- maturity	Ùbé à màjìrì àmájí Pear this know(st)+darken darkening Ùbé à màrà This pear is riped Ùbé à jìrì This pear darkens Ùbé à màjìrì àmájí a) The pear is darkened b) This pear is riped	Literal Metaphorical

The sentence in example (269) Ùbé à màjìrì àmájí is the state of maturity. The argument structure of the sentence (269) Ùbé à májírí àmájí is 2 (V (NPNP))-V (NPNP), V (NPNP).Ùbé à mà –V (NPNP), -Ùbé à jírí éjí V(NPNP). Ùbé à is NP_1, àmájí (ripening) is NP_2, while májírí is a double compound verb and the predicator of the arguments. The arguments are Ùbé à and àmájí. It is a double second degree verb. The verb is stative. Semantically it is colour type of adjective. The interpretation is that in the core or literal meaning the pear riped. Metaphorically or in non-core meaning, it means that it is edible. Image schema of the sentence is the path schema.

2(b) Complex verbs of má complex clusters of stativity

5.1.4 Má verb root complex cluster of stativity based on turn taking

mádụ́rụ́=verb+verb+suffix Òkè mádụ́rụ́ yā n'áká Give him opportunity to survive / Allow him take his turn

Image schema of containment and path schema

S/NO	Verbal Structure	Sentences	Meaning Types
270	mádụ́ know (one's) turn-taking (Mbaise dialect)	Òkè mádụ́rụ́ yā n'áká Share know (st)+reach him (prep)in hand Òkè márá yā n'áká. Share his turn him in hand Òkè dụ́rụ́ yā n'áká Share reaches him in hand Òkè mádụ́rụ́ yā n'áká a) Allow him his turn b) Give him opportunity to survive	Literal Metaphorical

The stativity of the sentence in example (270) Òkè mádụ́rụ́ yā n'áká is the state of turn taking/human right rule. The argument structure of example (270) is 2(V(NPNPPP))-V(NPNPPP), V(NPNPPP). Òkè má yā n'áká –V(NPNPPP), Òkè dụ́ yā n'áká- V(NPNPPP). Òkè is NP_1, yā is NP_2, n'áká is PP, mádụ́rụ́ is the double compound verb of two verbs má and dụ́, má is the predicator of the arguments. It is a two three degree verb. The arguments are Òkè, yā and n'áká. The interpretation of the core or literal meaning of the implicated perceptual conceptualisation of turn taking is that he should be allowed his turn. Metaphorically, it means to allow one the opportunity to survive. The image schema instantiated in the sentence is path schema.

5.1.5 Má verb complex of stativity based on deformity/ disability

Márụ́rụ́=verb+verb+suffix Ǹnékà màrụ̀rụ̀ àmárụ́ n'áká. She has disability in the hand due to sickness

Márụ́ Disability (hand or leg or body)

Image schema of containment and response

S/NO	Verbal Structure	Sentences	Meaning Types
271	Márụ́ Deformity/ Disability/ inactive (Mbaise dialect)	Ǹnékà màrụ̀rụ̀ àmárụ́ n'áká. Nneka know (st)+rV deform deform+ prep in hand Ǹnékà màrà n'áká Nneka is disabled in the hand Ǹnékà rụ̀rụ̀ n'áká Nneka is deformed in the hand Ǹnékà màrụ̀rụ̀ àmárụ́ n'áká a) She has disability in the hand. b) She is not strong.	Literal Metaphorical

The stativity of the sentence in table (271) Ǹnékà màrụ̀rụ̀ àmárụ́ n'áká relates to the state of deformity The argument structure of the table (271) Ǹnékà màrụ̀rụ̀ àmárụ́ n'áká is 2(V(NPNPPP))-V(NPNPPP), Ǹnékà mà àmá n'áká -V(NPNPPP), Ǹnékà rụ̀rụ̀ àrụ́ n'áká -V(NNPP),V(NNPP). Nneka is NP_1, àmárụ́ is NP_2, n'áká is PP, while márụ́ is the V. Ǹnékà, àmárụ́ and n'áká (PP) are the arguments of the márụ́ which is a double compound third degree verb.The interpretation of this complement in literal or core meaning is that Nneka is deformed in the hand. Metaphorically, it means that Nneka is not strong. The image schema implicated in the structure is force schema.

5.1.6 Má verb complex of stativity based on inability to recognize

Máhìèré=verb+verb+suffix Ényì yá máhìèré yá n'íhì ọ́rịà His friend could not recognize him

Máhie could not recognize | Image schema of path, force and counterforce schemata

S\NO	Verbal Structure	Sentences	Meaning Types
272	Máhie could not/inability to recognise	Ényì yá máhìèré yá n'íhì ọ́rịà Friend his not know(st) + him (prep) reason sickness Ényì yá márá yá n'íhì ọ́rịà His friend could not recognise him because of sickness Ényì yá hìèré yá n'íhì ọ́rịà His friend could not identify him due to illhealth Ényì yá máhìèré yá n'íhì ọ́rịà	

	a) b)	His friend could not recognize him due to sickness He was not given attention, no recognition. He was neglected and abandoned.	Literal Metaphorical

The stativity of the sentence in example (272) Ényì yá máhièré yá n'íhì ọ́rịà is the state of inability to recognise one. The argument structure of the sentence (272) Ényì yá máhièré yá n'íhì ọ́rịà is 2 (V(NPNP))-V(NPNP),-V(NPNP), Ényì yá má yá n'íhì ọ́rịà- V(NPNP), Ényì yá hièré yá n'íhì ọ́rịàV(NPNP). Ényì yá is NP_1, yá is NP_2, while máhièré is V the double complex compound. It is a compound verb of two verbs má and hiè with ré as -rv suffix. It is a double compound second degree verb. The interpretation of máhièré yá in core or literal meaning is that of inability to recognise. Metaphorically or in non-core meaning, there is mistaken identity. He is treated with ignominy, he is not regarded. There was neglect and abandonment.The image schemas are path, force and counterforce.

5.1.7 Má verb compound of stativity based on cognition-complete knowledge

mázùrù =verb+verb+suffix Ónyé ńkúzī mázùrù íhé ọ̀mụ̀mụ̀ áhụ̀ àmázù The teacher knows the topic very well

mázù knows very well | image schema of containment and path

S\NO	Verbal Structuare	Sentences	Meaning Types
273	Mázù Complete knowledge	Ónyé ńkúzī mázùrù íhé ọ̀mụ̀mụ̀ áhụ̀ àmázù Who teacher knows (st) +complete thing learning that complete Ónyé ńkúzī má íhé ọ̀mụ̀mụ̀ áhụ̀ àmá Who teacher know(st) thing learning that know Ónyé ńkúzī zùrù íhé ọ̀mụ̀mụ̀ áhụ̀ ézù Who teacher complete thing learning that complete	
	a) b)	Ónyé ńkúzī mázùrù íhé ọ̀mụ̀mụ̀ áhụ̀ àmázù The teacher knows the topic very well He is conversant with the task	Literal Metaphorical

The stativity of the sentence (273) Ónyé ńkúzī mázùrù íhé ọ̀mụ̀mụ̀ áhụ̀ àmázù is related to complete knowledge of the topic. The argument structure of the sentence (273) Ónyé ńkúzī mázùrù íhé ọ̀mụ̀mụ̀ áhụ̀ àmázù is 2 (V (NPNP)) –V (NPNP), -V (NPNP), -Ónyé ńkúzī má íhé ọ̀mụ̀mụ̀ áhụ̀ àmá- V (NPNP), Ónyé ńkúzī zùrù íhé ọ̀mụ̀mụ̀ áhụ̀ ézù - V(NPNP). Ónyé ńkúzī is NP_1, íhé ọ̀mụ̀mụ̀ áhụ̀ is NP_2, while má is the predicator of the compound verbs má and zù. It is a double second degree verb. It is a double compound verb of two verbs má and zù with rú as -rv suffix. The interpretation of mázùrù in

literal or core meaning is that of complete knowledge. Metaphorically, the teacher knows the topic very well. He is knowledgeable. The image schemas are path and containment.

5.1.8 Má verb compound of stativity for recognition

màdāru álá =verb+verb+suffix Ọ́ màdàrùrù yá àlà àmádàrú He knows her very well
májọ́rọ̀=verb+verb+suffix Ùgòńnà màjọ̀rọ̀ Ùdé āmájọ́ Ugomma could not identify Ude.
màlàrà=verb+verb+suffix Ị̀ màlàrà ényìgị́ āmálá. You could not recognise your friend
mátàhìèrè = verb+suffix+verb+suffix Ónyéísī mátàhìèrè há àbụ́ọ̄ àmátàhíé- The leader coulds not recognise them

S\NO	Verbal Structure	Sentences	Meaning Types
274	màdāru álá knows very well	Ọ́ màdàrùrù yá àlà àmádàrú He knows (st) her ground know well He knows her very well Ọ́ ma yá àlà àmá He know her ground know Ọ́ dàrù yá àlà ádàrú He fall her ground fall Ọ́ rùrù yá àlà erú He reached her ground reach Ọ́ màdàrùrù yá àlà àmádàrú a) He recognizes her very well b) He has a very good understanding of her.	Literal Metaphorical
275	májọ́ inability ro recognize or identify	Ùgòńnà màjọ̀rọ̀ Ùdé āmájọ́ Ùgòńnà know (st) bad +rv Ùdé Know bad Ugonna could not identify Ude Ùgòńnà má Ùdé āmá Ùgòńnà know Ùdé know Ùgòńnà jọ̀rọ̀ Ùdé ájọ́ Ùgòńnà bad Ùdé bad Ùgòńnà màjọ̀rọ̀ Ùdé āmájọ́ a) Ùgòńnà could not recognise Ùdé b) Ugonna could not give his friend needed attention	Literal Metaphorical
276	Mátàhíé Could not recognize	Ónyé ísī mátàhìèrè há àbụ́ọ̄ àmátàhíé Who head know (st) + bite + fail + rv they two not know The leader could not recognise the two of them Onye isi ma ha abụọ The leader know two of them Onye isi tàrà ha abụọ The leader bit two of them	

	a) b)	Onye isi hiere ha abụọ The leader confused the two of them Ónyé ísī mátàhìèrè há àbṵ̀ọ̄ àmátàhíé The leader could not recognise the two of them	Literal Metaphorical
277	máláá could not identify a) b)	Ị̀ màlàrà enyi gị́ āmálá. You know (st) go +rv friend you know not Ị̀ mà enyi gị́ āmá. You now (st) friend you know Ị̀ màlà enyi gị́ álá. I go (st) +rv + friend you go Ị̀ màlàrà enyi gị́ āmálá. You could not recognize your friend	 Literal Metaphorical

The stativity of the example (274) Ọ́ màdàrùrù yá àlà àmádàrú is the knowledge of recognition. The argument structure of the sentence (274) is the 2(V(NPNP))-V(NPNP),V(NPNP),Ọ́ mà yá àlà àmá V(NPNP), Ọ́ dàrùrù yá àlà àdàrú V(NPNP).Ọ́ is NP_1, yá àlà NP_2, màdàrùrù is the V, the verb and the predicator of the sentence Ọ́ and yá àlà are the argument of the verb. This is a double compound verb. Mà is a verb, dà is a verb and rù is also a verb while -rù is the –rv suffix. . It is a double second degree verb. The interpretation in core or literal meaning is that he knows her very well. Metaphorically, he recognizes her without any shed of doubt. He knows her personal life. The image schema is that of path and containment schemas.

The stativity of the sentence (275) Ùgòńnà màjọ̀rọ̀ Ùdé āmájọ́ is the knowledge of recognition. The argument structure of the sentence (275) Ùgòńnà màjọ̀rọ̀ Ùdé āmájọ́ is 2 (V (NPNP))-V (NPNP), V (NPNP), Ùgòńnà mà Ùdé āmá-V(NPNP),-Ùgòńnà jọ̀rọ̀ Ùdé àjọ́ V(NPNP). Ùgòńnà is NP_1, Ùdé is NP_2, while màjọ̀rọ̀ is a double compound verb. It is the predicator of the sentence. The argument of the compound verb is Ùgòńnà and Ùdé. Màjọ̀rọ̀ is a double compound verb, mà is a verb, jọ̀ is a verb and rọ̀ is the –rv suffix. The verb is a double compound verb. It is a double second degree verb. The literal semantic interpretation in ordinary meaning is that Ùgòńnà could not identify Ùdé. Metaphorically, he was unable to recognize Ùdé. Possibly, he could not give him the needed attention. The image schema for this structure Ùgòńnà màjọ̀rọ̀ Ùdé āmájọ́ is path, counter-force and force schema.

The sentence (276) Ónyé ísī mátàhìèrè há àbṵ̀ọ̄ is the knowledge of recognition. The argument structure of (276) is the 2 (V (NPNP))-V (NPNP), V(NPNP), Ónyé ísī má há àbṵ́ọ̄-V(NPNP), Ónyé ísī hìèrè há àbṵ́ọ̄- V(NPNP). Onye isi is NP_1, ha abụọ is NP_2. The verb matahiere is a double compound

verb. It is double second degree verb. Ma is a verb, ta is a suffix, hie is also a verb while –re is the – rv suffix.

The literal interpretation in core meaning is that the leader could not identify the two of them. Metaphorically, he was confused and could not recognize them. The image schema is the path, force and counter-force schemas.

The sentence (277) Ị̀ màlàrà enyi gị́ āmálá is the knowledge of inability to recognise. The arguement structure of the sentences (277) is 2 (V (NPNP))Ị̀ mà enyi gị́ āmá-V(NPNP). Ị̀ làrà enyi gị́ álá-V (NPNP), Ị̀ is NP_1, enyi gị́ is NP_2. Màlàrà is the V, the verb, the predicator of the sentence. The arguments of the verb are Ị̀ and enyi gị́. The verb is a double compound verb, mà and là, while rà is the –rv suffix. It is a double second degree verb. The interpretation of the sentence in coreor literal meaning is that he could not identify his friend. Metaphorically, he did not give him expected welcome or acceptance. He was unable to recognize his friend. The image schema of the structure is that of containment and path.

5.3 The argument structure of má

The researcher discusses under this section of the study, the argument structure of the stative aspect of the Igbo verb *'má',* the verb complexes reflected in both simple and compound/complex verbs. The argument structure of a verb specifies the number of arguments (nouns or pronouns) that a verb takes). Gardenfors claims that the semantics of verb roots can be treated independently from syntax. Predicates/predicators are linguistic expressions that require arguments to satisfy them. In English, predicates take minimally one, and not more than three arguments but in Igbo it is observed that it can also take three arguments e.g (219) Ézíókwū mà ọ̀ghọ́m̄ dị n'úméñgwụ́ is V(NPNPPP). Ézíókwū is N_1, ọ̀ghọ́m̄ is N_2, n'úméñgwụ́ is PP, mà is V. Ézíókwū, ọ̀ghọ́m̄ and dị n'úméñgwụ́ are the arguments, while mà is the predicator of the arguments. This is a third degree verb. Aarts (2002: 241) posits that to establish argumenthood of a predicate of an element a number of tests such as: meaning, dummy elements, idiom chunk and passivisation are referred to. He further concludes that wherever there is a predicate – argument relationship, there is a thematic relationship between the predicate in question and its argument(s). This relates to what the researcher finds out in this work.

Argument structure invariably means the number of nouns a verb subcategrises to make a grammatical sentence. Based on this, the verb may have one noun in its structure and is regarded as having one

argument (monadic) or single argument structure V(NP).When a verb takes two nouns it is said to be dyadic,that is, it has two (second) degree or double argument structure V(NPNP).The third degree verb is triadic or triple argument structure V(NPNPNP). It is a verb that subcategorises three nouns in its construction. Any verb that subcategrises a noun and a prepositional phrase is a V(NPPP) or V(NPNPPP) or V(NPNPNPPP). This could be a two degree or three degree verbs as the case may be. The researcher in the course of analysis did not discover verb with V (NPPP) rather she discovered examples with V (NPNP) such as example (250) Ézè mà ákwá ụ́mụ̀ ógbènyè is V(NPNP). Ézè is NP_1, ákwá ụ́mụ̀ ógbènyè is NP_2 and mà is the V, the verb and predicator of the sentence. Ézè and ákwá ụmụ ógbènyè are the arguments of the predicator mà, which is a second degree verb.

Examples with V (NPNPPP) such as in example (259) Ànyị́ mà ụ́dụ̀ Òkóñkwọ́ n'òbòdò yá is a state of reputation and credit/ integrity. The argument structure of the sentence in examples (219, 223, 259) Ànyị́ mà ụ́dụ̀ Òkóñkwọ́ n'òbòdò yá is V(NPNPPP). Anyị́ is NP_1, ụ́dụ̀ Òkóñkwọ́ is NP_2, n'òbòdò yá is PP. Má is V, the verb predicator of the sentence. Ànyị́, ụ́dụ̀ Òkóñkwọ́ and n'òbòdò yá are the arguments of the verb má. 223) Ọ́ màrà ákpụ̀ n'áká. This is three degree verb a triadic, triple degree verb. Examples with V(NPNPNP) such as (234) Ọ́nwụ́ dī márá Ọ̀là ḿkpé is the state of widowhood/mourning. The argument structure of the sentence (234) Ọ́nwụ́ dī márá Ọ̀là ḿkpé is V(NPNPNP). Ọ́nwụ́ dī is NP_1, Ọ̀là is NP_2, ḿkpé is NP_3, while má is the verb, and the predicator of the arguments. –rá is the –rv suffix. The verb is a third degree verb.

The researcher, in the course of discussion discovered that there is no single verb argument in the study according to Igbo syntax rule. There is no example where a sentence in the study has only one noun in its underlying structure V (NP). Here are the outlines of the argument structures of the simple and compound/complex verbs that have V (NPNP) of the má verb complexes in examples: 171, 172-179, 180,181,182-191,192-197, 198, 199-201, 202-206, 207,208-209, 210-213, 214, 215-216, 217, 218, 220,221, 222, 224-228, 229-231, 232-233, 243, 244, 245, 246, 247-251, 252-253, 254, 255 -256, 258, 260, 261-263 subcategorise two arguments in their structure and are of double / dyadic two argument structure V(NPNP). These are second degree verbs. Verbal complexes in examples (219,223, 259), subcategorise V (NPNPPP) with argument structures of two or three degree verbs.

The sentence in example (234) is of three arguments (nouns) in the structure V(NPNPNP). This is three degree verb in its construction. In the researcher's analysis there are no examples of four argument structures. These verbs in their various subcategorisations look alike though they are different in their subcategorisational frames. The examples from the result of the analysis are more of

V (NPNP) subcategorisations. There are stative constructions with complements such as the má étú adverbial clauses (subordinate)(how) clusters. Examples of these má étú (knows how) clusters are found in the following sentences in the work as V (NPS^1) in (235, 236, 237, 238, 240,241, 242). Example of two degree verb with a complement as the má étú (know how) clusters is V ($NPNPS^1$) in (239). The verbs of the argument structures are copulative, adjectival or equative as the case may be. Apart from examples of sentence constructions that are of V(NPNPPP) or V(NPNPNP), V(NPS^1), V($NPNPS^1$), compound and complex má stative verb clusters in their structures are 2(V(NPNP)) in 264-266, 267-270, 271, 272, 273, 274-277. Those with 2(V(NPNPPP)) are 270, 271. Example 180 is metaphorical extension inferential; example 172 is permissive and removal of constraint. Apart from these, all others subcategorise V(NPNP) that is two dyadic degree verbs. Even though stative constructions have more of V(NPNP) structure, they are descriptive; they emerge as adjectives.

5.4 Image schema or analogical mapping of the Igbo verb root – 'má' complexes

This seeks to answer the research question number five.Image schema as a core analytical tool and approach is applied in this work. Metaphor is used in the analysis of the stative verbs in this work. It has been described in the literature review extensively. In the analysis of the data in sentence constructions, the researcher made use of metaphor as source of meaning extension of the ordinary meaning. Here the researcher identifies, analyses and discusses the image schema of the verb root má under some image schemas namely:

containment schema 171, 178, 181, 192, 195, 198, 199-201, 202-206, 207, 210, 215-216, 220, 249-252, 253, 257, 260, 266, 267,

permissive and removal of constraint schemas 172, 174;

removal of constraint or counterforce 173;

metaphorical inferential 180;

path schema 179, 188, 193, 229, 231, 247, 259, 261,269-270;

counterforce schema 175, 176, 177;

force schema 235, 256, 258, 259, 264, 271**;**

path and force schemas 182-187, 189, 190, 191, 234, 243-244;

containment and sensory schemas 194, 221, 225, 227, 228;

containment and path schemas 196, 197, 211-213, 214, 219, 223-224, 242, 245, 254, 255, 262 263,273, 274, 277;

containment and force schemas 236, 237, 239;

containment, response and sensory schemas 226;

containment, flavour and sensory schemas 230;

containment, sensory and disease schemas 233;

containment and response schemas 238, 241;

containment and animal schemas 217, 218, 222, 251;

path or force schemas 208, 209;

force, counterforce and path schemas 272, 275, 276;

path and counterforce schema 246, 248, 265.

The syntactic pattern is retained in order to relate it to the image schema being applied in this work. Uchechukwu (2011:45) opines that image schema is condensed but abstract and dynamic description and stative re-description of perceptual interactions or experiences of human beings functioning as organising structures for partially ordering and forming human experiences, modified by concrete human experiences. This study agrees with Hampe (2005:3) cited in Uchechukwu (2011:45) that "there is no mutual compatible definition of image schema in cognitive linguistics: Johnson (2005:27) in his view concludes that these definitions are a variation of the effort to "put flesh" on the "image schema skeleton" Johnson 1987: Lakoff, 1987, 1989; Turner 1987, Gibbs and Colston, 1995 see image schema as pre-conceptual topological abstraction, which organises our experience and understanding of the world. The abstract verb serves as prototype that is the verb that best illustrates the archetype of the class of verb in the semantic field. The analysis of the image schema of verb complexes are experientially based conceptual constructs which can be metaphorically extended across a range of domains, starting from the external and concrete to the internal and abstract domains.

In his theory of *image schema*, Johnson (1987) has attempted to define it as meaningful structures for chiefly at the level of our bodily movement through space, our manipulations of objects and perceptual interactions. The bodily movements do not involve stative verbs in any case. Such image schemata are non – linguistic, involves all sensory modalities, and there is evidence that they are acquired during the first year of life, that is before language acquisition proper sets in (cf.Mandler 1992). Image schema do not just organise basic bodily experiences, they can also be extended to structural abstract thinking via conceptual metaphors. The researcher agrees with Yang (2016: 45, 379) that verb particle constructions are compositional and analysable and that the particles contribute to the overall meaning in the form of image schema. Image schema could be taken as abstract descriptions of objects and relationships. It is a tool used to examine and analyse the meaning of verb roots better than other approaches used in the past.

Uchechukwu (2011) adopts the cognitive approach using the image schema analysis of verb, which is similar to that of the researcher. He argues that the Igbo verb is not empty; neither does it become practically meaningless as a result of increase in the number of complexes formed with it. Instead, through the approach of an image schema, cognitive motivations of its semantics in the form of its root schema could be established. The root schema is configurational in the sense that it is a set of points that are handled together as part of a single gestalt which gives it a constant conceptual identity in different domains. Their difference is that the researcher works on the stative aspect of the verb root má strictly in her work building and analysing the following: find out the features of the stative verbs má in Igbo, determine the meaning of stative aspect of Igbo verb má, identified the types of verbal complexes that were formed from má, nature of the complements, the verbal complexes, simple verbs etc. The researcher builds a dictionary (glossary) for the stative verbs based on má (in appendice). She handles the argument structures of the different meanings of the verb root má. She identifies how the complements correlate in their linguistic domains. These are not found in Uchechukwu (2005, 2011).

This configuration forms the base for conceptualising and profiling the different components or segments of the schema. The above statements show that works done by different scholars over the years on Igbo verb roots are not context –based because the verbs were not analysed. Langacker (1990) supports the relevance of sense relations by saying that concepts make sense against the background of domains. The researcher in her work combines the different image schemata fundamentally realised in the sentences are applied in her dissertation for the metaphorical extension of the concrete or core perceptual meaning of the ‘má’ verb complex sentences unto the non-core metaphorical that is

abstract. This section of the study deals with the theoretical framework of Johnson (1987), image schema / analogical mapping. Image schema is a recurring structure within the cognitive process, which establishes patterns of understanding and reasoning.

For the metaphorical extension of the concrete or physical meaning -core or literal) to abstract or perceptual meaning of 'má' verb complex sentences, the combinations of image schemata are used in this dissertation such as Grady (2005), and Behtooi (2007) in Hafez (2013) posit sensory/response schema, as image schemas as representations of fundamental units of sensory experiences. In this study, it is observed that these sensory experiences in which sense verbs such as seeing, hearing, tasting, smelling, can be accompanied by abstract concepts to describe them metaphorically. As image schemas they are related to recurring patterns of particular bodily experiences including perceptions via sight, hearing 220, smell such as in 229-231- and possibly internal sensation such as hunger 211, 212, pain as in 243, 244. Response schema also includes anger 195, achieving success 247, 248, difficulty as in 243, 244, similarity 215, 216. Then colour schema 269, animal schema as in 222, 247, flavor schema (as in 230, 231) corresponds with Abedimghdam & Hoda (2004) as used in Hafez (2013).These complements of má have to do with perception or conception of smell, odour or fragrance. It also applies to taste as in (229) Mà ísì- smell/ odour/fragrance/aroma/ perceives smell of (230) Má ụ̄tọ́ -taste of / knows sweetness, (231) Má úkòrò - knows breath, emission (scent/odour/fragrance).

The researcher observed that from the nature of the complements to the argument structure to the image schema or analogical mapping the method used to identify the verb categorisation shows that some verbs have single nouns, double nouns; some have subordinate clauses in their argument structures. Based on this, it is the number of nouns that each má verb complex subcatcorises that determines the number of argument structure the verb takes in a sentence.

There are types of verbs that are realised in the dissertation. Such as: Same subject verb forms-e.g Ube majiri –ube ma, ube jiri (the pear blacken). Compound verbs results in what Lord (1975) calls action result verb forms. It does not result in resultative verb form; rather it yields action –result patterns. When reanalysis of compound verb is blocked and stative verb forms are formed. Ḿmḭ́rī màsḭ̀rḭ̀ Ùgò ụ̀nyàáhụ̀. Ḿmḭ́rī màsḭ̀rḭ̀ Ùgò ụ̀nyàáhụ̀ kà á nà-èkwú màkà yá. This is reanalysis of the sentence which leads to formation of stative verb.

5.5 Exemplifying the semantic categories of the data generated from stative aspect of the Igbo verb *'má'*

Knowledge of medicinal expressions: e.g.171 Má ọgwụ

Knowledge of spiritual /reverence/ Mà Chúkwú- knows God, Mà ágbàrà- knows/ worships the deity.

Knowledge of God's will (spirituality) e.g. Mà áká Chúkwú? - Who knows God's hand?

Aesthetics/ value judgment (beauty) e.g. má ézígbó ḿmā- very beautiful (comparative), mázà áhụ- very beautiful (comparative), màbùrù ḿmā - (used to be) beautiful in the past, màkàrịrị ḿmā-much more beautiful (superlative), Mágbúrù ḿmā influential beauty.

Deterioration/ rottenness- change of state e.g. má ǹdù -putrefies with maggot/very rotten, má èbù - grows fungus/ is moldy, má ńchārá -rusty/rusted/ brownish, má ūtụ́ - has weevil, má ūré- is rotten/decayed, máhụ̀rụ̀- decayed/decomposed/is rotten, mákwù- decayed.

Knowledge of Cognition e.g. Má ìzù - is intelligent, mázù –complete knowledge, knows very well, má ákwụ́kwọ́- is knowledgeable, brilliant/brainy, má íhē- knowledgeable / intelligent, má ụ̀wà - knows the world, toured round the world, .

Knowledge of creativity e.g. mà ǹkà - is creative/ artistic

Knowledge of market price/familiarity/recognition e.g. Má ányá áhị́á- familiar with the market, Mà ányá ákwà -knows good/quality cloth, Mà ọ́nụ́ áhị́ā knows / familiar with market price.

Knowledge of locations e.g. Mà ụ́zọ̀ -knows the way very well/conversant with the way, Má íjè- knows her whereabout, Má úbì -knows his farm/a good farmer, Mà àlà - knows land /is not a novice, Mà ókè- knows the boundary, Má ụ̀wà- knows the world/ has travelled wide.

Whereabout /situation of things e.g. Má íjè, Má ọ́nọ̀dụ̀

Good governance/leadership e.g. Mà ọ̀chị́chị́- knows good governance / leadership
Sexuality (state of) e.g. Má nwoke -has carnal knowledge of man/knows man, Mà nwáànyị̀- knows a woman sexually.

Poverty / wretchedness /lack e.g. Má m̀gbèì / ógbènyè -knows, helps the poor/helpless, Má ụ̀bị̀àm̀ knows the wretch/poor, is wretched, Mà ụ́nwụ́ -knows famine, /lack of food, hard situation, Mà ọ́bà- knows calabash /is wretched / is beggarly/is related to poverty/penury

Knowledge of evil/corrupt people e.g. Mà ńdị́ ọ́jọ́ọ̄- knows evil / bad people

Respect and knowledge of oneself e.g. Mà ònwé - respects one's self, Mà àhụ́/àshụ́/eshu- knows / understands her body/ is pregnant.

Secrecy e.g. Mà àkwụ́ -knows bird's nest/animal hole-knows the secret.

Foolishness / stubbornness/ obstinacy e.g. Mà éwú / éghú-knows goat, foolish/stupid and Imprudent / obstinate

Danger of/evil in/disadvantage of e.g. Mà ọ̀ghọ́m̄ -knows the danger of.

Obedience e.g. Mà ólú ńnē- knows mother's voice/ obedient

Realisation/self actualization e.g. Mà ógó -knows height/level/understands one's ability

Identification e.g. Mà àgbà ényī- knows /identifies big problems

Diseases/sickness e.g. Má / màrà ákpụ̀ n'áká- has knot/bulge (tie) in the hand, Má óyī - shivers /has fever /is sick, Má ọ̀jọ̀- has protruding pile, àkwụ́kwụ̀ -is / be epileptic, Má ńgwụ́rọ́ -is /be lame, Má ávụ́ -has pus / putrefies.

Affliction e.g. Ọ́ màrà m̀fú n'ụ́kwụ́

Sensory state -taste of /flavour/fragrance/odour /smell e.g. má ụ̀tọ́- knows taste of, má ísì -knows smell of, má úkòrò- knows breath of, má úbìrì- knows the belch of

Infertility / barrenness (inability to conceive) e.g. Má àkpụ̀rụ̀ -barren / infertile Má àgà, má

àkpụ̀rụ̀- infertile/unproductive/ barren

Widowhood e.g. Má ḿkpē -state of widowhood /mourner

Contention e.g. Mà ésè (ókwū knows -(how to) quarrel

Endurance e.g. Mà édì ǹdìdì- knows endurance/patience

Knowledge of cognition (something) e.g. mà étú ésì àmá

Smithing e.g. Mà ụ́ʒ̃ụ́ - knows smithing

Fear e.g. Má ụ́jọ̄ -fear of /afraid of

Appointment e.g.Mà àgbà -knows/ keeps appointment

Trouble/evil/corruption e.g. Mà àlà ádī̱ghī̱ mḿá

Suffering and pain/feeling- e.g. Má ụ̀fụ́ -feels/knows pain of, Mà m̀gbú knows / feels pain/hurt

Friendship/relationship e.g.Mà énylì / ọ̀yì̱

Favouritism/partiality/nepotism/familiarity e.g. Má íhū- knows favouritism.

Gain/fatness e.g. Má àbụ̀bà fat, has good yield, profitable, Má ùbò- fat/plumpy

Knowledge of sound-idiophone e.g. Mà ụ̀dà -knows the sound of, Mà ùbé -knows the cry of, is

generous / philanthropic, Mà ụ̀jà- identifies the barking of, Mà ḿkpú –identifies the cry of, Mà

ákwá- hears the cry of the indigent, Mà ḿkpọ́tụ́ -identifies the noise of.

Evil/corruption, examination malpractice e.g. Mà ǹjọ́ -knows evil- of being cunning, Mà m̀pụ́ - examination malpractice

Surplus/excess e.g. Má ụ́mā - in excess

Fame/known/ reputation e.g. Má ūsé -fame (famous), Má ụ̀nà -is famous /known, Má ụ́dụ̀-known/ famous.

Investigation of social situation e.g. Mà ńsògbú Ńdi̍ ọ̀chi̍chi̍

Filthiness/dirty/hoarding e.g. Má ḿvúḿvú- filthy, M̀á nti̍ri̍-dirty, Má ńgwóńgwó-hoarding

Used to/conversant/familiar with e.g. Má āhụ́

Emotion/understanding e.g.Má úchè, Má óbì

Maturity- change of state e.g. májíri-darkens, ripens

Turn taking e.g. mádụ́rụ́
Deformity / disability e.g. Márụ́rụ́

Inability to recognize e.g. Máhìèré, májọ́rọ̀, màlàrà, mátàhìèrè–not recognize/ or identify,
Recognition e.g. màdāru recognized very well,

CHAPTER SIX

6.0 SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

This chapter involves the summary of findings, conclusion and recommendations. This chapter is organized in the following way: to analyse the summary of findings of the má stative verb in Igbo, summarise the conclusion of the study and the recommendation based on the stative aspect of the Igbo verb má.The types of the verbal complexes that are formed from má, the argument structures that emanated from má, the Igbo verb complexes analysed using the image schemata; and the extent the linguistic domains correlate among themselves are hereby summarised.

6.1 Summary of findings

6.2 Conclusion

6.3 Recommendations

6.1 Summary of findings

Cognitive linguistics in general and cognitive semantics has the representation of conceptual structure in language as its central concern. This is the contribution to the research in cognitive semantics of which this study examines the stative aspect of the Igbo verb ‘má’ and finds out that ‘má’ can adequately be glossed as ‘know’ in all the data. However, ‘má’ can be translated ‘know’ in some instance, but in so many other examples, the verb root with the complements can be translated to have other meanings such as: emotion, condition, force, investigation, understanding, feeling, reason, recognition (identification, reverence, respect, cause, contention, deterioration/rottenness, disease, sickness, creativity, foolishness, sexuality, suffering/difficulty, poverty, condemnation, taste, pain, danger, obedience, influence and friendship/ relationship, cognition etc.

Given the perceptual basis for human experiences, it is clear that ‘seeing’ and ‘knowing’ things are perceptual of correlation and that we can focus on either of them to mean the other. It means by implication, ‘má’ has so many meanings associated with it; hence the verb root is not a semantic dummy.

The conceptualisation of the verb root ‘má’ was analysed with the image schema of Johnson (1987), using the inherent complement verb constructions. The meaning of the sentence constructions fell into the following three broad image schemata and others – containment, path and force schemas and others include counterforce, animal, flavor, response, sensory, permissive and removal of constraint, disease and removal of constraint.

Our analysis that those image schemata of ‘má’ are experientially and perceptually based conceptual constructs which are metaphorically extended across a range of linguistic domains basically moving from the external and concrete to the internal and abstract domains. Image schema is observed as the building block of metaphor.

This dissertation is a descriptive research work on the analysis of the stative aspect of the Igbo verb ‘má’. An attempt has been made to discuss the issues stated in the aim and objectives of the study in (1.4). The specific objectives of the study are hereby summarised.

The researcher in this work follows Trask’s (1996) definition of the term “Stative” as the time presence of an entity not related to action. The different types of stative verbs were classified in this study using the principle of complementation. The types of stative verbs in Igbo were identified – quality, experiential, psychological (psyche verb), cognition. Each of them has present marker to function as stative verb. The sentence constructions focus on the stative aspect of Igbo verb ‘má’. ‘Má’ a verb of cognition was basically the fulcrum of the study. Other meanings such as respect, reverence, infertility, feeling, pain, identification, growth, cause, contention, deterioration/rottenness, disease, sickness, creativity, foolishness, sexuality, suffering/difficulty, poverty, condemnation, taste, filth were established in the analysis of the sentences. The stativity of the ‘má’ verb were realised in the analyses of the data in Igbo. Argument structure is evident in the sentence construction such as, sentences with two nouns, double noun with one prepositional phrase or two arguments and three arguments, double compound and complex verbs were realised in the analysis of the data.

This study agrees with Onukawa (1994) – rv suffix and Mbah’s (2012) explanation of -rv suffix as reflected in the study to function as stative verbs expressing present time meaning.The researcher used Johnson (1987) image schema as the theoretical frame work to solve the puzzle of Igbo verb in cognitive linguistics even as Uchechukwu (2011) set forth. Stativity of Igbo verbs is a grammatical category in the Igbo linguistics. From the findings in this study, *‘má’* is a polysemous if all its

multiple meanings core and non-core (literal and metaphorical) are systematically related to a semantic field.

The **first research question** in this study attempts to find out the features of the stative verb má in the Igbo language. Specifically, it can be stated that based on the foregoing, summarily, features of the má stative verb in Igbo are as follows: The features listed below are morphological and semantic.

- Used only with a limited number of monosyllables
- Need an -rV form to express their present meaning.
- Have morpho-syntactic and semantic characteristic features compared to their dynamic verbs which they contrast.
- Stative verbs the non- match of present time and verbal constructions are illustrated by verbs of perception, psychological verbs, and quality verbs.

Stative verbs are verbs, which may be regarded as a subclass of adjectives. They are verbs that are none action. They have the ability to denote property concepts like adjectives under quality verbs. *Má* "know" is a verb of cognition, the second class of experiential verb and refers to mental process. Stative verbs in Igbo are verbs that do not involve dynamic action. Igbo does not use reflexives for stative verbs. They are verbs that express situations, conditions, state of being, experiences, ideas etc.
The findings show that in this study, the researcher- the research/study comfortably analysed the stative aspect of the Igbo verb 'má' using the image schema of Johnson (1987) or the analogical mapping and other image schemas of Grady (2005), Response schema, sensory, animal, flavour, colour, etc schemas of recent studies.

In answering of the **second research question** the meanings of the Igbo verb 'má' in stative form are realised with so many ways related to know. These are the meaning clusters found out from the observations:

Meaning clusters of the stative aspect of the Igbo verb 'má' realised from simple verb complexes are as follows: knowledge of medicinal expressions 171; V(NPNP), knowledge of spirituality/reference 172-179; V(NPNP); knowledge of God's will (spirituality) 180 ; aesthetics and value judgments in example 181 V(NN); deterioration, rottenness (change of state) examples in 183-191V(NN),

Má íhē verb root cluster of stativity based on knowledge with the various outcome and examples such as:

knowledge of something – cognition 192-197 V(NPNP); knowledge of creativity 198 V(NPNP); knowledge of market price / familiarity/recognition example in 199 - 201 V(NPNP); knowledge of location example in 202-206 V(NPNP); knowledge of good governance example in 207 V(NPNP); a state of sexuality examples in 208-209 V(NPNP); poverty/ wretchedness / lack -examples in 210-213 V(NPNP); knowledge of hoodlums (evil people/corruption) example in 214 V(NPNPPP); respect and knowledge of oneself examples in 215-216 V(NPNP); secrecy example in 217 V(NPNP); foolishness/ stubbornness / obstinacy example in 218 V(NPNP); danger of / evil in /disadvantage of example in 219 V(NPNPPP); identification/obedience example in 220 V(NPNP); realisation/self actualisation example in 221 V (NPNP); identification example in 222 V(NPNP); sickness and disease example in 223-228 V(NPNP); taste/sweetness/ flavor/fragrance/smell/odour examples in 229-231 V(NPNP); infertility/barrenness examples in 232-233 V(NPNP); widowhood example in 234 V(NPNPNP); pain/feeling/suffering example in 243-244 V(NPNP); friendship/relationship example in 245 V(NPNP); favouritism / partiality/nepotism example in 246 V(NPNP); gain/fatness example in 247-248 V(NPNP); knowledge of sound- ideophonic, examples in 249-253 V(NPNP); evil/corruption / examination malpractice example in 254-255 V(NPNP); surplus/excess/abundance example in 256 V(NPNP);fame example in 257-258 V(NPNP), 259 V(NPNPPP); investigation and social situation example in 260 V(NPNP); dirt/filthiness example in 261-263 V(NPNP).

Má etu (subordinate clause-adverbial clause) verb root cluster of stativity based on how: - contention- example in 235 V(NPS^1) ; endurance in 236 V(NPS^1); knowledge of something – cognition example in 237 V(NPS^1); Knowledge of smithing example in 238 V(NPS^1); fear example in 239 V($NPNPS^1$), 240 V(NPS^1); appointment example in 241 V(NPS^1); evil /corruption example in 242 V(NPS^1) .

Compound /complex stative má verb:

In Chapter Five, the researcher finds out the correlation of the compound/complex verb complexes. The meaning of the complements are realized as the following in: impact /effect of beauty example in 264-266, 2V(NPNP)) - V(NPNP), V(NPNP); deterioration example in 267-268, 2V(NPNP))- V(NPNP), V(NPNP); maturity- change of state example in 269, 2V(NPNP))- V(NPNP), V(NPNP);

turn-taking example in 270, 2V(NPNP))- V(NPNP), V(NPNP); deformity and disability example in 271, 2V(NPNPPP)) -V(NPNPPP), V(NPNPPP); inability to recognise example in 272, 2V(NPNP))- V(NN), V(NPNP); cognition-complete knowledge example in 273, 274 2V(NPNP))- V(NPNP), V(NPNP); not able to recognise example in 275-277, 2V(NPNP))- V(NPNP), V(NPNP).

The **research question three** seeks to find out the types of the verb complexes that can be formed from 'má' verb roots. The verb complexes are the simple verb complexes, the compound / complex verb complexes. From the simple verb complexes, the research considered the nature of the complements –the stativity of the verb root, the argument structure, the interpretation of the meaning whether literal or metaphorical, the image schema or analogical mapping of the complements in the sentence constructions and the linguistic correlation of the semantic domains. From the complements and sentence constructions, the research discovered that some complements are: verb +verb, verb +suffix, verb+ noun, verb +suffix +noun, verb +noun+noun, verb +preposition, verb +verb+pp etc.

Simple Verbs complexes

The glosses of the verb classes are in the appendix of the study.

Verb + noun:171 Má ọ́gwụ̀ - Ma ́ + ọ́gwụ̀,172 Má a ́gwụ̀ -Má+ a ́gwụ̀, 173 Má a ́rụ̄sị ́/a ́gba ́ra ́- Má+a ́rụ̄sị ́/+a ́gba ́ra ́, 175 Má a ̀ja ̀-Má+a ̀ja ̀, 177 Má áfá -Má+áfá, 178 Má Chúkwú-Má+ Chúkwú, 188 Má ńtú-Má+ ńtú, 191 Má érírí-Mà + érírí, 192 Má ákwụ́kwọ́-Má ákwụ́kwọ́, 195 Mà ihe –Mà+ ihe, 197 Mà érírí-Mà + érírí (snake), 202 Mà úzò- Mà+ úzò, 203 Mà úbì -Mà+ úbì, 204 Mà àlà -Mà+ àlà, 205 Mà ókè-Mà+ ókè, 206 Mà ụ̀wà -Mà +ụ̀wà, 207 Mà ọ̀chịchị́ -Mà+ọ̀chịchị́, 208 Mà nwáányị ̀ - Ma + nwáányị ̀, 209 Mà nwókē - Ma + nwókē, 210 Mà ńdị ́ ógbènyè-Mà + ńdị ́ ógbènyè, 211 Mà ụ́nwụ́- Mà+ ụ́nwụ́, 212 Mà ụ̀bị ̀àm ̀ -Mà+ ụ̀bị ̀àm ̀, 213 Mà ọ́bà-Mà+ọ́bà, 214 Mà ńdí ọ̄jọ́ọ́ - Mà +ńdí ọ̄jọ́ọ́, 215 Mà ònwé -Mà ònwé -Mà+ ònwé, 216 Mà àhụ́/èshú/àshụ́ –Mà+ àhụ́/+èshú/+àshụ́, 217 Mà àkwụ́–Mà+ àkwụ́, 218 Mà éwú/éghú- Mà +éwú/+éghú, 219 Mà ọ̀ghọ́m̄ -Mà +ọ̀ghọ́m̄, 221 Mà ógó- Mà +ógó, 224 Mà óyí-Mà +óyí, 225 Mà àkwụ́kwụ̀-Mà+àkwụ́kwụ̀, 228 Mà ávụ́-Mà+ ávụ́, 231 Mà úkòrò-Mà+ úkòrò, 233 Má àkpụ̀rụ̀-Má+ àkpụ̀rụ̀, 243 má ụ̀fụ́- má+ ụ̀fụ́, 244 mà m̀gbú-mà+ m̀gbú, 245 mà ényì-mà+ ényì, 246 mà íhú-mà+ íhú, 247 mà àbụ̀bà-mà+ àbụ̀bà, 248 márá ùbò, 249 mà ụ̀dà-mà+ ụ̀dà, 250 mà ákwá-mà+ ákwá , 251 mà ụ̀já-mà+ ụ̀já, 252 mà ḿkpú-mà+ ḿkpú, 253 mà ḿkpọ́tụ́-mà+ ḿkpọ́tụ́, 254 mà ǹjọ́-mà+ ǹjọ́, 255 mà m̀pụ́ (ūlé) –mà+ m̀pụ́ ūlé, 256 má ụ́mā-má+ ụ́mā, 257 má ūsé-má+ ūsé, 258 má ụ̀nà-má+ ụ̀nà, 259 má ụ́dụ̀-má ụ́dụ̀, 260 mà ńsògbú-mà+ ńsògbú, 261 mà ḿvúḿvú-mà+ ḿvúḿvú,262 M ̀á ntị ̀rị ̀- M ̀á+ ntị ̀rị ̀, 263 Má ńgwóńgwó- Má+ ńgwóńgwó

Verb+verb+noun (v+v+n)179 Mà e͡fè Chúkwú-Mà+ e͡fè +Chúkwú, 180 Mà áká Chúkwú-Mà+ áká +Chúkwú, 235 mà ésè ókwū-mà +ésè+ ókwū, 236 mà édī ǹdìdì-mà+ édī + ǹdìdì, 239 mà àtụ́ ụ́jọ̄-mà+ àtụ́+ ụ́jọ̄, 240 mà égwù- mà+ égwù, 241 mà àmá ágbà-mà +àmá +ágbà, 242 mà ụ́fụ́ ọ́nwụ́ ńnē-mà +ụ́fụ́ +ọ́nwụ́ ńnē,

Verb + suffix + noun-(v+s+n)-176 maŕa ́ oǵù -ma ́ +ra ́ +oǵù; 174 Márá mímańwụ́-Má +ra ́ +mímańwụ́, 181 Márá m̀mā-Má+rá+ m̀mā, 182- Mà ūré - Màrà ùré-Mà +rà+ùré; 183 Má ū̀tú- Márá ù̀tú-Má + rá + ù̀tú,184 Márá ǹdù -Má + rá+ ǹdù, 185 Márá ụ̀dọ̀ / ǹdọ́-Má + rá + ụ̀dọ̀ /+ ǹdọ́, 186 Márá èbù / èvù-Má + rá + èbù /+ èvù, 187 Márá ńchārá-Má + rá + ńchārá, 189 Márá m̀fú -Má + rá + m̀fú, 190 Márá ńtụ́hị̀ - Má + rá + ńtụ́hị̀, 226 Màrà ọ̀jọ̀-Mà+rà+ ọ̀jọ̀, 227 Màrà ǹgwụ́rọ́–Mà+rà+ ǹgwụ́rọ́, 233 Màrà àgà-Mà +rà+ àgà, 248 márá ùbò- má+ rá + ùbò,

Verb + noun + verb (v+n+v):- 194 Má íhé ékwé nà-àkụ́-Má +íhé+ ékwé +nà-àkụ́

Verb + noun + BVC (v+n+bvc):-193 Má ìzù àmá -Má +ìzù +àmá, 196 Mà Owere ama-Mà+ Owere +ama, 206 Mà ùwà àmá- Mà +ùwà +àmá

Verb + noun + noun (v+n+n): 199 Mà ányá áhi ́á -Mà +ányá+áhi ́á, 200 Mà ányá ákwà- Mà+ ányá +ákwà, 201 Mà ọ́nụ́ áhi ́ā–Mà+ ọ́nụ́ +áhi ́ā, 220 Mà ólún̄né- Mà+ ólú +n̄né, 222 Mà àgbà ényī, Mà+ àgbà +ényī, 237 mà èté ńkwū-mà +èté +ńkwū, 229 Mà ísì ńrī-Mà+ ísì +ńrī, 230 Mà ụ̀tọ́ m̀mánụ́ áǹū-Mà+ụ̀tọ́+ m̀mánụ́ áǹū,

Verb + suffix+ PP + noun (v+s+pp+n): 223 Màrà ákpù n'áká-Mà +rà+ ákpù+ n'áká

Verb + suffix + noun + noun (v+s+n+n): 234 Màrá Ọ́là m̀kpé – Mà+rá+ Ọ́là+ m̀kpé

Verb +noun+verb+noun (v+n+v+n):242 mà àlà ádi ̄ghi ́ m̀má-mà +àlà+ ádi ̄ghi ́ +m̀má

Compound verbal complexes of má

Verb +verb+suffix+noun (v+v+s+n): 264 màgbùrù Ézè- mà+gbù+rù+Ézè, 265 màkàrị̀rị̀ m̀mā-mà+kà+rị̀rị̀+ m̀mā, 266 màbùrù m̀mā-mà+bù+rù+ m̀mā,

Verb +verb+suffix (v+v+s): 267 máhù̵rù̵-má+hù̵+rù̵, 268 mákwùrù– má+kwù+rù, 269 májírí-má+jí+rí, 270 mádụ́rụ́-má+dụ́+rụ́, 271 márụ́rụ́-má+rụ́+rụ́, 272 máhìèrè-má+hìè+rè, 273 mázùrù-má+zù+rù, 274 mádàrùrù-má+dà+rùrù, 275 má+jọ́+rọ́-, 277 málárá –má+lá+rá

Verb +suffix + verb+suffix (v+s+v+s) 276 mátàhìèrè-má+tà+hìè+rè.

The research question four seeks to find out the argument structures that *'-má'* subcategorises. No sentence constructions has a single argument –one noun sentence, V(NP).Some have two degree predicate verb V(NPNP) or one noun and one preposition. Some have two noun and one preposition V(NPNPPP) or have one noun and subordinate clause (adverbial clause of manner- how) - V(NPS[1]) and two nouns and one subordinate clause (adverbial clause of manner how) -V(NPNPS[1]). Some sentence constructions have double compound verb root 2 (V(NPNP))- V(NPNP), V(NPNP) and double compound verb root with double prepositions 2(V(NPNPPP)) V(NPNPPP), V(NPNPPP). No argument structure in the sentence construction have four nouns V(NPNPNPNP) or V(NPNPNPPP) but two nouns with one preposition V(NPNPPP). From the simple 'má' verb complexes, the research considered the stativity of the verb root clusters based on various variables, nature of the complements, the argument structure, the image schema or analogical mapping, etc.

From the study, the researcher finds out that the verb root má can conveniently be glossed as 'know' in all the data formed. The complements subcategorised may vary to express many semantic notions.

Simple má verb root complexes

From the semantic correlation of the simple má verb with their complements, in **4.3.2.1**, the nature of some má verb root clusters of stativity of knowledge of medicinal expressions; V(NPNP) -171, knowledge of spirituality/reference 172-179; V(NPNP); Others are realised as **4.3.2.2** Má verb root clusters of stativity of knowledge of God's will (spirituality) 180 ; **4.3.2.3** Má verb root cluster of stativity based on aesthetics and value judgments in example 181 V(NPNP); **4.3.2.4** Má verb root cluster of stativity based on deterioration, rottenness (change of state) examples in 183-191V(NPNP),

4.3.2.5 Má íhē verb root cluster of stativity based on Má íhē clusters –knowledge with the various outcome and examples such as:

4.3.2.5.1 Má íhē verb root cluster of stativity based on knowledge of something – cognition 192-197 V(NPNP);

4.3.2.5.2 Má íhē verb root cluster of stativity based on knowledge of creativity 198 V(NPNP); **4.3.2.5.3** Má íhē verb root cluster of stativity based on knowledge of market price / familiarity/recognition example in 199, 201 V(NPNP);

4.3.2.5.4 Má íhē verb root cluster of stativity based on knowledge of location example in 202-206 V(NPNP);

4.3.2.5.5 Má íhē verb root cluster of stativity based on knowledge of good governance example in 207 V(NPNP);

4.3.2.5.6 Má íhē verb root of stativity based on a state of sexuality examples in 208-209 V(NPNP); **4.3.2.5.7** Má íhē verb root cluster of stativity based on of poverty/ wretchedness / lack examples in 210-213 V(NPNP);

4.3.2.5.8 Má íhē verb root cluster of stativity based on knowledge of evil/corrupt (people) example in 214 V(NPNPPP);

4.3.2.5.9 Má íhē verb root cluster of stativity based on respect and knowledge of oneself examples in 215-216 V(NPNP);

4.3.2.5.10 Má verb root cluster of stativity based on secrecy example in 217 V(NPNP);

4.3.2.5.11 Má verb root cluster of stativity based on foolishness/stubbornness/obstinacy example in 218 V(NPNP);

4.3.2.5.12 Má verb root cluster of stativity based on danger of / evil in /disadvantage of example in 219 V(NPNPPP);

4.3.2.5.13 Má verb root cluster of stativity based on identification/obedience example in 220 V(NPNP);

4.3.2.5.14 Má verb root of stativity based on realisation /self actualization example in 221 V (NPNP); **4.3.2.5.15)** Má verb root cluster of stativity based on identification example in 222 V(NPNP); **4.3.2.5.16** Má verb root cluster of stativity based on sickness and disease example in 223-228 V(NPNP); **4.3.2.6** Má verb root cluster of stativity based on taste/ flavor/fragrance/smell/odour examples in 229-231 V(NPNP);

4.3.2.7 Má verb root cluster of stativity based on infertility/bareness examples in 232-233 V(NPNP); **4.3.2.8** Má verb root cluster of stativity based on widowhood example in 234 V(NPNPNP);

4.3.2.9 Má etu verb root cluster of stativity of how: -

4.3.2.9.1 Má etu verb root cluster of stativity for contention- ma etu cluster example in 235 V(NPS[1]) ; **4.3.2.9.2** Má etu verb root cluster of stativity for endurance 236 V(NPS[1]);

4.3.2.9.3 Má etu verb root cluster of stativity based on knowledge of something –cognition example in 237 V(NPS[1]);

4.3.2.9.4 Má etu verb root cluster of stativity based on smithing example in 238 V(NPS[1]);

4.3.2.9.5 Má etu verb root cluster of stativity based on fear example in 239 V(NPNPS[1]), 240 V(NPS[1]); **4.3.2.9.6** Má etu verb root cluster of stativity based on appointment example in 241 V(NPS[1]);

4.3.2.9.7 Má etu verb root cluster of stativity based on evil /corruption example in 242V(NPS[1])

4.3.2.10 Má verb root cluster of stativity based on pain/suffering example in 243-V(NPNPNP), 244 V(NPNP);

4.3.2.11 Má verb root cluster of stativity based on friendship/relationship example in 245 V(NPNP); **4.3.2.12** Má verb root of stativity based on favouritism/ partiality/nepotism example in 246 V(NPNP); **4.3.2.13** Má verb root cluster of stativity based on gain, fat example in 247-248 V(NPNP);

4.3.2.14 Má verb root cluster of stativity based on knowledge of sound- ideophonic examples in 249-253 V(NPNP);

4.3.2.15 Má verb root cluster of stativity based on evil/corruption / examination malpractice example in 254-255 V(NPNP);

4.3.2.16 Má verb root cluster of stativity based on surplus/excess example in 256 V(NPNP);

4.3.2.17 Má verb root cluster of stativity based on fame example in 257-258 V(NPNP), 259 V(NPNPPP);

4.3.2.18 Má verb root cluster of stativity based on investigation and social situation example in 260 V(NPNP);

4.3.2.19 Má verb root cluster of stativity based on dirt/filth example in 261-263 V(NPNP).

Image schemas for Má verb clusters of stativity of the different variables are hereby stated.

From the above, the meaning of the verb simple má verb complexes are: stativity of knowledge of spirituality/reference/ medicinal expressions cluster, spirituality cluster, aesthetics and value judgments cluster, deterioration / rottenness (change of state) cluster, knowledge of cognition cluster, knowledge ofcreativity cluster, knowledge of market price / familiarity/recognition cluster, knowledge of location cluster, knowledge of good governance cluster, state of sexuality cluster, poverty/ wretchedness / lack cluster, evil/corrupt (people) cluster, respect and knowledge of oneself cluster, secrecy cluster, foolishness/stubbornness/obstinacy cluster, danger of / evil in /disadvantage of cluster, identification/obedience cluster, realisation /self actualization cluster, identification cluster, sickness and disease cluster, taste/ flavor/fragrance/smell/odour- sense cluster, infertility/barrenness cluster, widowhood cluster, contention cluster, endurance cluster, cognition cluster, smithing cluster, fear cluster, appointment cluster, pain/suffering, friendship/relationship cluster, favouritism/ partiality/nepotism cluster, gain cluster, knowledge of sound- ideophonic cluster, evil/corruption / examination malpractice cluster, surplus/excess cluster, fame cluster, investigation and social situation cluster, dirt/filth cluster

The meaning of the Compound /complex stative má verb

This is still seeks to answer research question number four. In chapter five, the researcher finds out the correlation of the compound/complex verb complexes. The complements are realized as the following in:

5.1.1 Má verb root cluster of stativity based on impact /effect of beauty example in 264-266, 2V(NPNP)) - V(NPNP), V(NPNP);

5.1.2 Má verb root cluster of stativity based on deterioration example in 267-268, 2V(NPNP));

5.1.3 Má verb root cluster of stativity based on maturity- change of state example in 269, 2V(NPNP));
5.1.4 Má verb root cluster of stativity based on turn-taking example in 270, 2V(NPNP));

5.1.5 Má verb root cluster of stativity based on deformity and disability example in 271, 2V(NPNPPP));

5.1.6 Má verb root cluster of stativity based on inability to recognise example in 272, 2V(NPNP));
5.1.7 Má verb root cluster of stativity based on cognition- complete knowledge example in 273, 274 2V(NPNP));

5.1.8 Má verb root cluster of stativity based on recognition example in 275-277, 2V(NPNP)).

The image schema of the verb root má under some image schemas in the thesis

This seeks to answer research question number five. From the findings of the study, the image schemata that underlie the stative aspect of the Igbo verb 'má'are in the combinations of path, counterforce, force, constraint, containment, response, sensory, animal, flavour. From observation, some of the sentence constructions implicate two or three image schemata such as containment and sensory, path and containment, counterforce and path and force, path and force, response and containment, constraint and force, containment and response, counterforce, path and containment, containment and force, containment, flavour and sensory, containment and animal and others.

The image schema of the verb root má under some image schemas namely are realised in the follows as:

containment schema 171, 178, 181, 192, 195, 198, 199-201, 202-206, 207, 210, 215-216, 220, 249-250, 252, 253, 257, 260, 266, 267;

permissive and removal of constraint schemas 172, 174;

removal of constraint or counterforce 173;

metaphorical inferential 180;

path schema 179, 188, 193, 229, 231, 247, 261, 269 270;

counterforce schema 175, 176, 177;

force schema 235, 256, 258, 259, 264, 271;

path and force schemas 182-187, 189, 190, 191, 234, 243-244

containment and sensory schemas 194, 221, 225, 227, 228;

containment and path schemas 196, 197, 211-213, 214, 219, 223-224, 242, 245, 254, 255, 262, 263, 273, 274, 277;

containment and force schemas 236, 237, 240;

containment, response and sensory schemas 226;

containment, flavour and sensory schemas 230;

containment, sensory and disease schemas 233;

containment and response schemas 238, 241;

containment and animal schemas 217, 218, 222;

path or force schemas 208, 209;

force, counterforce and path schemas 272, 275, 276;

path and counterforce schema 246, 248, 265.

From findings we observe that other types of image schemata do not underlie the stative aspect of the Igbo verb ‘ma’. Such image schematas are; Restraint-removal, Attraction; Balance mass-count; Link; Centre-periphery; Cycle; Near -far; Scale; Path-whole; Merging; Spliting; Full-empty, matching; Superimpose; Iteration, contact; Process, surface object and collection. (John 1987).

The following seeks to answer **research question number six which is to determine the extent the linguistic domains correlate among themselves**. The following are examples:

4.3.2.4 Má verb root cluster of stativity based on deterioration/ rottenness/ decay- change of state

In example (185) Má ụdọ̀/ǹdọ́ and (191) má érírí, (189) márá ńtụ́hị̀ are correlate and are replaceable. The linguistic domain of example (189) márá ńtụ́hị̀ (twist) and example (190) má ériri (fibrous), má ákpụ̀ (bulge/knot), and má ǹdọ́ correlate to mean the same thing. They can replace one another. ‘Márá ǹdù’ and ‘má m̀fú’ correlate and are abstract verbs. They are verbs of change of state. They all have second degree argument structure. Examples (185) Àchị̀chà màrà/márá èbù and (188) Íféágwụ̄ má ńtụ̄ are correlates. In example (184) Má ǹdù’ and (189) ‘má m̀fú’ correlate and can replace each other. The linguistic domain they express is that of maggot and caterpillar/ worm expressing spoilage or deterioration. In example (182) Ma ure and (267) mahụrụ and (268) mákwu express the same sense of rottenness, and they can interchange or replace one another. They are perceived as the same linguistic domain of deterioration. They all are adjectival verbs. They have path and force schemas.

Má verb root clusters for sound-ideophonic noise are correlates. These are má ūbé, má ḿkpū, máákwā are cognates and are correlates in their linguistic domains. They relate to the ability to hear sound-ability to identify the problem of the helpless. They all involve sound and are two degree verbs. Má ụ̀zụ̀ and má ḿkpọ́tụ́ are cognates and correlate.

There is correlation in Mà àlà - knows the land /village, mà ụ̀wà knows the world) place/ location (has traveled wide).The stativity of these sentences is that of the state of knowledge of locations/places. Mà árū, mà m̀pú (ūlé), mà ǹjọ́, má àlà ádī̱ghì̱ mmá, all relate to evil in the society (corruption). They linguistically correlate in their domains.

For fame and integrity, má ụ̀nà, má ụ̀dụ̀ and má ūsé are cognates. They correlate. These all relate to fame or being well known. Má ḿvúḿvú, má ńgwóńgwó and má ḿkpákárá mà n`tị̀rị̀ relate to the garbage bin or dirty.

For deterioration, putrefaction or decay, the following verb roots correlate linguistically in their domains. These are: máhụrụ, mákwùrù and má ūré. Má m̀fú and má ndù relate to decomposition and maggots as the product of deterioration. They are cognates and linguistically their domains correlate. For sense clusters we have mà ísì, mà úkòrò are cognates and correlate. They are related to the sense of smell/ flavour/scent. From this dissertation, the researcher observes that mábàrà and mádụ́rụ́ are cognates and relate to turntaking in their verb roots. The verb roots máhìèrè and mátàhìèrè are cognates and relate to inability to recognize or identify. It is observed also in this dissertation that má ákwụ́kwọ́, má íhē and má ìzù are cognates and relate to cognition. They are linguistically correlated. For the verb root of fear or fright as cluster, are má ụ́jọ́, mà égwù relate to the state of being scared, fear, frightenened, afraid. For the verb root cluster of anger, the researcher observes má íwē, má ọ̀nụ̀mà and mà ụ̀hí̱ are related to the state of anger and are cognate. In their domains they correlate linguistically. For the verb cluster of poverty, má mgbèì/ógbènyè, mà ụbì̱àm̀, mà ọ́bà are cognates and relate to poverty/ lack. They correlate in their linguistic domains.

6.2 Conclusion

The study was based on the cognitive semantic analysis of the stative aspect of the Igbo verb má.The image schema of Johnson (1987) or analogical mapping (extension) of Hoffmann (2013) was used in this study as the theoretical framework. Following the above studies and findings, the researcher finds out that meaning is conceptualisation and that image schemas help to extend the meaning of structures

or sentences. She also finds out that stative verbs use abstract entities and are verbs of state or being, state of affairs, state of existence, change of state, emotion, situation, and condition, perception etc. The problem the researcher solved in this study was the stativity of má verb root clusters based on different realisations, image schemas, structures of the verb root, correlation of the linguistic domains and the metaphorical extension of the complement verbs based on the concrete or physical to abstract or perceptual forms. We believe that the research problems have been solved and the objectives achieved.

The study revealed that the stative verb 'má' is used only with a limited number of monosyllables and needs an -rV form to express their present meaning; have morpho-syntactic and semantic characteristic features, and are illustrated by verbs of cognition, perception, psychological and quality verbs. The meanings of the stative verbs are in clusters. The verb root 'má' can conveniently be glossed as 'know' in all the data formed. The complements subcategorised may vary to express many semantic notions some of which implicate two or three image schemata such as containment and sensory, path and containment, counterforce, path and force. Some stative verbs identified include: simple verb-'má ūré (is rotten), compound verbs- májí (darken/ripen), complex verbs - máhụ̀rụ̀ (rottenness). The metaphorical extension of the complement verbs are based on the concrete or physical to abstract or perceptual forms. The linguistic domains correlate among themselves meaning the same thing. Some examples express deterioration 'Márá ǹdù' and 'má m̀fú', (cry/sound) - má ūbé, má ḿkpū and má ákwā. The argument structures of the stative verb 'má' in the study are V(NPNP), V(NPNPNP), V(NPNPPP), V(NPS[1]), V(NPNPS[1]), 2(V(NPNP))-V(NPNP), V(NPNP); 2(V(NPNPPP))-V(NPNPPP), V(NPNPPP).

6.3 Recommendation

The researcher in this study has been able to analyse the data from the glossing of stative aspect of Igbo verb má. This study adds to the development and growth of Igbo verbs in linguistic studies particularly under the study of cognitive semantics and cognitive linguistics. This study is not exhaustive in itself. Only an aspect of the Igbo verb has been studied. More studies in the aspects of the Igbo stative verbs need to be carried out. What has been done so far is not exhaustive but opens door for more researches to be investigated by semanticists and cognitivists in Igbo studies and linguistics generally.

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Appendix: A glossary of the verbal complex 'má' based on the simple complex

Here is the summary of the semantics of the verbal complexes with illustrations formed with the verb root 'má'**.**

Now below are the researcher's own glossing/formation. Má 'know' as a verb root is a source domain. The table below summarizes the meanings of each of the verb roots of 'má' complex: Verbal complex has verb root and complements of má verb root: simple and compound/complex má verb roots.

(1) **Simple má verb roots**

Má	Ābá	knows Aba (a place), be wealthy, tree branch off
	Ábàyị̀	knows a place called Ábàyị̀ in Abịa state
	Àbḭ́ị̀	knows a man called Àbḭ́ị̀
	ábō̩	know long basket
	Ábọ̀	knows a place called Ábọ̀ in Delta state
	Àbọ́(h)	knows a place called Àbọ́ in Mbaise in Imo state.
	ábù	knows song, a singer, conceals, hides
	ábū	knows pus, rotten, ooze out pus, spoilt, secret
	Àb^{h}ú	knows a place called Àb^{h}ú in Amụmara in Ezinihitte Mbaise
	àbùbà	grow fat, be fat, put on
	àchá	be white,
	áchḭ́	knows soup thickner
	Àchọ́	knows the man called Àchọ́
	Àdá /a	knows Ada , knows beetle
	àdí	greetings (dialectal)
	ádù	knows type of yam
	áfā	knows divination
	áfà	knows name (dialectal)
	āfḭ́	seedless pumpkin, no seed -infertility
	áfọ̀	knows the year
	áfọ́	knows one's stomach, feeds oneself, selfish

	Àfọ̀ (ahịa)	knows market day, a man called Àfọ̀
	àgà,	state of barrenness, infertility, be barren
	āgí	knows you also
	Ágọ́	knows the man called Ágọ́,
	àgọ́	denies
	ágū,	knows lion, is strong, turned to lion
	ágù yá	knows his name sake
	àgbà	knows jaw,knows / keepsthe appointment
	àgbọ́	knows vomit
	àgbọ̀	knows gene
	àgbọ́ghọ̄	knows the lady, has carnal knowledge of her
	Àgbọ̀mmā	knows the lady called Àgbọ̀mmā
	ágbū	knows restriction, bound
	ágbù	knows gum
	ágbúrú	knows linage
	ághā	knows war, trouble, Obi ma agha
	àghụ	knows the animal called àghụ (buffalo)
	ághọ̄	putrefying/ sour Àkwá a mà ághọ́
	àgwà	knows character, knows beans
	àgwà úlọ̀	homesick, àgwà úlọ̀ nà-àmá m̄- I am homesick
	ágwọ́	knows snake
	Ágwù	be agwụ initiate, knows the man called Ágwù
	áhà	knows name, known in society
	ahị́ (ùhị́)	knows grumbles, nags
	áhọ̀	knows year (dialectal)
	Àhọ̀ (Àfọ̀)	knows market day called Àhọ̀ (Àfọ̀)
	āhú	get used to, customary, acclaimatised, adapt, acculturate,

		accustomed to,habitual to suit the body
	àhụ́ (ya)	knows body/ himself, has feeling, respects himself
	àjà	knows sacrifice
	ájá	knows sand, not knowledgeable
	ájį́ (ánụ̄),	knows goat skin, has skin on
	ájì (n'úmé)	be courageous, be confident
	ájọ̄ ihe, ǹjọ́	knows bad thing, be ugly, know evil, sin
	ájù	knows head pad, knows snake, feel dizzy
	áká (ā)	knows hand, compete, challenge
	àká (a)	knows last year
	àkà	knows hunch back, snake called àkà
	Ákị́	knows the artisteÁkị́
	ákị́ (ákụ́)	knows palm kernel
	àkọ́	wit, wisdom
	àkù	knows wealth/wealthy, knows/harvest termite, useful, interest/gain
	àkụ́	knows spear, a warrior
	àkpà (ya)	knows pocket –understands how much is in the pocket,
	ákpị̀	knows scorpion, knows climbing rope
	àkpị́	knows tick
	àkpó	knows throat, glutonous
	ákpù(n'áká)	handtie knot, (knotted) part of the body-tumour or cancerous,
	ákpū	knows cassava, a good eater
	ákwà	wrapper on her body, put on /tie wrapper
	àkwà	knows bridge, bed
	ákwá (ụmụogbenye)	knows cry/ hears the cry of the needy
	ákwárà	grow/develop fibre
	àkwụ́ (ǹnụ̀nù)	knows bird's nest, animal hole

	ákwụ́	knows palm fruit, bought palm fruit
	ákwụ́kwọ́	knows book, intelligent, brainy
	álà	knows land/ what is current, what is on board, not a stranger
	Àlí	knows the man called Alị
	Áli̱(ị)	knows Tortoise's wife,
	álò	thoughtfulness, wise, make contribution
	álọ̄	knows umbilical cord
	ámá	knows the village,
	àmá	well known, famous
	ámụ̀	knows penis, derogatory,be insultive, vulgar, flirt
	ámụ́má	knows prophesy, fortell
	àni̱	knows land, knows man called Ànì
	ànọ́	knows four, four added
	ánụ́	knows meat, is meaty, caught meat, has a lot of flesh
	ányá	knows eyes, conversant with, good idea/ knowledge of something
	ànyí	including us
	ányụ́	knows pumpkin,
	àpà (áfọ̄)	knows the scar, mark, knows enlarged spleen
	àpi̱á/àpí	knows the hornbill
	àpi̱ri̱kó	fraudulent
	àpi̱ri̱àpí	knows the cascerated, impotent, infertile
	ápụ́	knows cotton tree, termite
	ápụ̀	releases flatulence, disappears suddenly, quer character
	àrà	knows the snake called ara
	árā	knows madness, gone mad
	áf̃á	knows the breast

	àrị́ (eze)	knows tooth decay, filariasis (worms)
	arı́ı́	knows conspiracy, causes confusion
	àrı̀rı̀	knows insult, is insultive, dirge/ elegy
	árı́rı́	knows insect, milipede
	árò	wise, witty
	àrọ́	knows fabrication, bend issues
	árọ̀ (dialectal)	knows arrow,year
	árū	knows corruption, evil, abomination.
	àrú (ya) (dialectal)	knows oneself, body health condition
	Àsáà	knows Asaa (place) in Imo state, knows seven as a figure, completeness
	Àsà	knows name of a place in Abịa state
	ásá	knows fish called asa
	àsı́/ àshı́ (dialectal)	knows lies
	ásı̀	knows hatred
	ásọ́	knows holiness
	ású	knows spittle, sputum
	áshà	knows bird called weaverbird / woodpecker
	áshı̀	miserly, not kind hearted, stingy
	àshú /èshú (dialectal)	body
	asụsụ	understands language, is sensitive
	Àtá	knows a place called (Atta)
	àt^{h}á	blamable
	átá	knows weed
	átı̀	dry up
	àtọ́	knows three, be sweet
	át^{h}ú	knows buffalo
	átú	knows chewing stick
	àtù	give example, knows wound

	átụ̀màtù	plan,
	ávụ̀	knows dance
	ávụ́	knows pus
	Àvụ̀	knows a place called Àvụ̀ in Owerri West
	àwà	keep appointment, arrive early
	áwị̀ (árà)	be insane
	áwọ̀	knows frog, does not give (denies)
	Áwọ̄	knows place called Awọ in Oru East
	àwụ̀	be emaciated
	Áyá	knows Aya
	áyì (ọyị)	be friendly
	àyụ̀	be soft
	Aziị	knows a place called Aziị in Ihiala lga, Anambra state
	azị̀	condemn, neglect, abandon
	àzị̀	know groin, wicked, inconsiderate
	ázị̀zá	answer
	àzị́zà	knows broom, is slim
	ázízá	increases in body size (weight)
	àzọ́	competes, struggles, strives
	Àzụ́	knows called Azụ,
	ázṽụ̀	knows fish, trains, noisy,
	āzṽụ́	be wicked, knows back, heartless
	Chúkwú	fears God, religious, knows God
	ēbé	knows place, compete, bets
	ebi	lives in harmony,peacefully

	ébō	knows his generation
	èbù	grow moldy
	eche	full of thoughts
	echi	knows tomorrow
	echo	kills
	echu	disgraces
	edo	knows to position
	édí	forebears, tolerates, knows the animal édí
	èdú	guides, directs
	éfè	worships, knows tapping instrument, knows chance
	éfí	knows cattle,
	èfó	knows how to wake up, a narrator/storyteller
	éfù	knows nothing, will get lost
	égè	a good listener, a counsellor, adviser
	égó/ égō (Ègō)	knows money, knows the lady called Ego
	ègú	knows the caterpillar
	éghú (dialectal)	knows goat, foolish, obstinate
	éjè	imitates, dramatizes, a clown, ties wrapper well,
	èjè (ńgwọ̀)	identifies surface of tapped palmwine tree, winetapper.
	èjí	blackens, darkens, pear blackens
	éjì/ù	identifies what is snail
	éké	knows python, tie python
	ékè/ò	gizzard, eats gizzard very well
	èké	knows market day called eke
	ékpè	traditional dance and ceremony
	èkpé	can pray

	Èkpìrì	wearing regalia/mask
	Ékpó	knows masquerade, has knowledge of tradition
	Ékwè jí	knows yam barn
	Ékwé	knows the man called Ekwe, or musical instrument
	èlé (ọ́bíà)	takes care of visitors, hospitable
	élé	knows antelop, is a fast runner
	élì (ózū)	destroyer, knowsburial, gives befitting burial
	èló (égō)	swallows, lazy person, wastes money, extravagant.
	Élò	is wise, has wit
	élú mà àlà	knows heaven and earth
	élúlú	knows livestock, gives them good care
	èmé	knows to do, a good doer
	Émē	knows the man called Eme
	émò (ńrī)	able to eat, eats well
	émù	ridicles, cajoles
	Èné (ányā)	forgetful onlooker
	Épè	knows orange
	Èpèté(àjà)	knows artefacts for rituals
	Èpú	knows to grow
	Érè (úrè)	a blush, one who seeks notice, blushes,
	Èré (ūré)	rots, rottens
	Ésè (okwu)	quarrels, artist,
	Èsè	traditional song for the dead, dirge
	èsèńsètọ́	bow tie, tie and loose
	Èshì	is short
	Éshè (dialectal)	makes trouble

Ètè	knows palm tree rope for cutting palm fruit,
Èvù(dialectal)	go moldy, dusty
éwú	knows goat, stupid
éyè	understands the times, knows the year
ézù	knows lake, knows the lake in Agụata called ézù
ị́bà	knows malaria, always sick
íbè	friendly, knows relatives,
íbé	landed property on lease
íbì	has enlarged scrotum, has diseased scrotum
íbó	knows the door
ìbùbò (óyī)	fever, rigour (sickness)
íbū/íbú	knows load , responsible,
íbù	grow fat, be plump, knows fat
ìdúù	fairyland, land of the spirits
ífò	knows folktales, traditional knowledge
ìgú	tree has caterpillar, osisi mara igu
íghú	knows specie of yam called íghú
ìhìè	know the truth
íhé	knows what is happening
íjè	conversant with current events, knows where about
íké	be strong, knows strength/power
íkè	knows buttocks, promiscuous
ìkè	knows bunch, unity, fruitful
ị́kpā	knows wilderness, lack, suffering, hardship
íkpé	judge, condemns
ìkpè	know gossiping
ìló	knows outside, prostitute, outgoing
ílì	knows grave , death

	ílú	knows proverb, traditional, is bitter, suffering, pain
	ímī	search out
	ínyí	boil, blasting, enduration, inflammation
	ínyì	blacksuit, dirty, unkempt
	ísíókwū	know main point
	(má) īwú	make/enact law
	ị̀zàá (dialectal)	knows famine, lack, economic recession
	Ị̀zàá	name of a place in Ebonyi State
	ízù	weekly,get pregnant, understands the times
	ìzù	be wise, prudent
	má	to know , be aware of, realize, understand, perceive, appreciate,
	ḿbádáḿbá	be flat, flatness
	m̀mádụ̀	know somebody, favouritism (metaphorical)
	m̀pṵ	know corruption
	m̀fám̄fá	here and there , a flirt, walkerabout
	ḿfù	lost, waste
	m̀fú	knows maggot
	ḿfùlí (elu)	be proud, boasting
	ḿkpà	knows need, knows wilderness
	ḿkpé	knows mourning
	m̀kpí	knows he goat, promiscuous
	ḿkpị̀	is double
	ḿkpọ̀	identifies the rafter, cage
	ḿkpú	knows/hears shout, hears cry of the needy, identifies termite
	m̀kpù	hut
	ḿkpṵḿkpṵ	shortness
	ḿkpṵrṵ	bear fruit
	ḿmádụ̀	nepotism, favouritism, know somebody
	ḿmā	be beautiful

	ḿmányá knows wine, a drunk ḿmi̱mi̱ pepper kola/ m̀mi̱nwù̱ knows Hiv/Aids m̀mú̱ō̱ cult/slash idolatrous, initiated into the masquerade cult, deep secrets ḿmù̱tá has knowledge ḿpá striving, strife,struggling ḿpé smallish in stature m̀pì stubborn, goats butting,strife, grow horn m̀pi̱ selective, haggles so much m̀pi̱ŕi̱ḿm̀pi̱ haggling, insatiable m̀pò̱ unsteady, unstable like toad, staggering m̀pú̱ corrupt, evil m̀vám̄vá scattered ḿvó̱ knows nail , can share to everybody m̀vó̱ājí̱rí̱já (dialectal) knows heatrashes m̀vó̱àjà ritual search ḿvó̱ébì traditional initiation m̀vò̱m̀vó̱ scattering, searching m̀vù̱vó̱ knows comb, can search out ḿvúmv́ú load, gabbage bin mwe abu̱ọ in twos mweyi (dialectal) knows dress myagha scattered , confused myaghamya rags, not properly dressed myiri knows alikes myirita semblance myọ knows sieve

nchara	rust, brownish, igwe ma nchara
ǹdù	putrefy
ǹdọ́/ụ̀dọ̀	overcooked fufu, not eatable
ǹhà	surcharged
ńhànyé	commitment
ǹhàtáhà	equal,
ǹjàkị̀rị̀	ridicle, castigate
ǹkà	know arts, creative, artistic
nwókē/ nwáànyị̀	carnal knowledge
ǹtị̀rị̀	dirt, filthy
ntụhị	tie knot in crooked form
ńzū	initiation
ọ́bā	knows barn, a farmer
ọ́bà	knows the calabash, a beggar
Ọ̀bà	knows a place called Ọ̀bà
óbé	knows the cross, suffers
ọ̀ bù	either or, neither nor
ọ̀chị̀	indigestion
ọ́chị̀	laughs, happy
ọ́chù	sacrilege, misbehaves
ọ̀dị́dị́	knows condition
ọ́dù	knows instruction, listens

	ófé	knows soup
	ófè ḿmīrí	river bank
	ọ̀fọ́	traditional weapon of justice/ holds title
	ógè	understand the times
	ógó	knows / realises one's level
	ọ́gọ̀	knows his inlaw
	ọ̀gọ̀	kindhearted, hospitable
	ọ̀ghọ́m̄	identifies trouble, smells danger/disadvantage
	óké	become male, Ụgụ mara oke - not bearing fruit
	òkè	knows his right/ his share
	ókè	knows boundary; knows his limits in doing things
	òké	knows rat, rat entrapped, Ọnya mara oke
	ọ́kwà	publicity, announcement
	ọ́kwá	knows the saucer for kolanut, knows position
	ólú ńnē	identifies mother's voice, obedient
	ólùlù	gets into trouble, knows ditch
	òménààlà	know culture
	ọ́nụ́ áhíā	knows the price
	ọ́nū	make inquiry, investigate
	ọ́nụ́ āhíá	knows market price
	ọ̀yì̧	know friend, be friendly
	óyī	know cold, be sick, shivers
	ùbé (akwa nwa/ nwátà)	knows/hears the cry of a child, shows concern, compassionate, hears the helpless/needy
	Ụ̀bá	knows the person called Ụba

	ụ̀bá	be rich, is wealthy
	ùbé	knows pear,
	ùbé nwá	hears cry, sympathetic
	úbì	knows farm, hardworker
	úbìrì	knows belch
	ùbò	grow/ be fat
	ụ́bọ̀	knows hatred
	ụ̀bọ́	plays music, knows a musical string, is a minstrel
	úchē ónwé	knows himself, no interference
	úchè yá	knows what happens, what is on board, knows his mind
	ùchú	hardworking
	ụ̀chụ̀	bad luck, hungry
	ụ̀dà	knows sound, identify sound
	údè	knows heave of sigh
	ùdó	knows peace, peace loving
	ụ̀dọ̀	knows rope
	ụ́dụ̀	famous, her noise all over the place, fame
	ùfé	influence misbehavior, knows wandering/flirting
	ùfù	knows wolf, is covetous, greedy
	ụ̀fụ́	feel pain, appreciate the situation of things
	ụ̀gá (mmụọ)	knows spirit (evil) route
	Ụ̀gá,	knows a place calledỤ̀gá
	ụ̀já	knows barking
	úkòrò	knows breath

ụ́lọ̀	knows house
ùlé	knows examination, he does well
ụ́mā	extra, surplus
ụ̀nà	knows fame
ùnú	knows insanity
únyì	has black suit
únyí	is dirty
úrù	knows gain, knows the importance
ụ̀rụ́	knows abomination/evil
ụ̀sà	knows answer
ùsé	is famous, is known
úsì nri (dialectal)	aroma/flavour of food
úté	knows mat, a good sleeper
út^{h}ù	knows penis, promiscuous
ụ̀tụ́/ụ̄tụ́	knows contribution, knows weavil
ụ̀tá	knows his weapon, bow, courageous,
ụ̀tọ́	be sweet, knows taste of
ụ̀tụ́	knows weevil, knows contribution,
ụ̀tụ̀	knows fruit seed
ùvú	knows shoulder,
ụ̀wà	knows the world, toured round the world
ụ̀zà	glutonnous
úzè	knows the specie of squirrel
ụ̀zọ́	early riser, keep appointment.
Ụ́zọ̀	knows the man called Ụ́zọ̀

	ụ́zọ̀	knows the way (road), not a novice
	ù ̃zù	knows noise, a noise maker
	ụ́ ̃zụ́	welds, iron smith, iron bender

(2) <u>Compound /Complex má stative verb forms</u>

mábà	inclusive
mábí	embrace
mábọ́	disgrace, inability to recognise
màbù	used to know before
máchí (óbì)	harden heart
máchá	knows all
máchí	bribe someone or give one some money or arrest one
máchí (obi)	be courageous
mádà (rúó)	know well
mádí (dialectal)	greeting
mádụ́(rụ́)	turn taking
máfè	exceed, more than,
máfọ́	know to an extent, remains, left over
mágá	know + present, be + beautiful
mágà (mágà)	ostentatious, proud
mágbà	include, bring together
mágbì	add to
mágbúó (ná ḿmā)	become very beautiful
mághù	shows first signs of putrefying
mági ́	includes you
mágó	has known
mágū (dialectal)	does not know

mágwọ̀jú confused

máhà equal measure
máhì̩ twisted, rugged
máhíè unable to recognize/ identify
máhù̩ putrefy

májà ná ḿmā be very beautiful
májọ́ (rọ́) does not correspond, could not identifyor recognise
májí darken,ube nna m majiri amaji
ḿmájí doubling, fold
májù̩ calm down

máká more beautiful than, knows more than/outclasses(comparative)
makí̩ coincidence,
mákọ́ come together, coincide, cleave to
mákpù stunted growth

máálá has known
máláá (dialectal) unable to identify or recognise
màlàmàlà (nwú) sparkling, glittering quality, dazzling
málù̩ óbì discourage, soothe the heart

mányò behave foolishly

mápù̩ óbì the situation makes him tremble, worried.

márá know + rv (st)
màrá acquaint with, comprehend, realise, be aware of
màrá/màrà áhà yá know his name, well known/famous
márá íbè know relations, know /identify your mates
márá àkù̩ know wealth, be wealthy

márá ákpụ̀ tie knot in hand, he has knot in the hand (cancerous)
màrá ònwé gī be careful, know yourself
márọ̀ does not know (dialectal)
márú /mádù take one's turn,
márṵ́rṵ́ àmárṵ́ deformed, disabled
márụ̀ọ́ has spoilt

másị́ be delighted in / be pleased with
másíé óbì íké encourage, sympathise with, comfort
másò be next to somebody in knowledge

mátá know, recognise, identify, understand
màtá íhé ná-émé – find out, investigate what is happening
mátá íkē yá find out, (investigate) his strength, examine what he is capable of doing
mátá úchè yá know his mind, desire, will
màtá íhé hà ná-émé – find out, investigate what they are doing
mátṵ́ know a little, prun

màvá know it
mávọ́ disgrace

máwọ̀ exclude,
máwú isolated

má yà know him

mázà very beautiful
mázé cause erosion, collapse
máàzị́ (dialectal-Ngwa) greetings
màzí guide, direct
mázó hide knowledge
mázù knows it all / completely

Compound Verbs: stativity of má verb root

Mábé knows place

Mábọ́ disgrace, embarrass

Màbùrù ḿmā used to be very beautiful

màchàsi̱ri̱ knows very well

mághá (mma) dialectal be beautiful,

Máchí twisted

Mádàrúó knows very well

Màdi̱ know before

Mádụ́ turn taking

Máfè extra, excess

Máfọ́ remains

Mágbà in twos

Mágó has known

Mágū̱ (dialectal) does not know

Mágwọ̀jú – confused

Máhìè/mátàhìé - unable to recognize

Máhụ̀rụ̀ decayed, rotten

Májí darken/ripen

Májọ́ unable/ inability to recognize

Máká- more beautiful (comparative)

Màkàri̱ri̱ most beautiful (superlative)

Màkwà knows also

Mákwù putrefy

Mám̀kpù - stunted growth

Mányò misbehave / behave feasibility

Márụ́ (dialectal) Mbaise deformed, disabled

Másí̱ interest/appeal, pleases

Másò be next to somebody in knowledge

Mátá recognise

Màtàrà recognised

Mávọ - disgrace

Máwù - isolated

Mázó - hide knowledge

Mázù– complete knowledge