

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, 1999) 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.

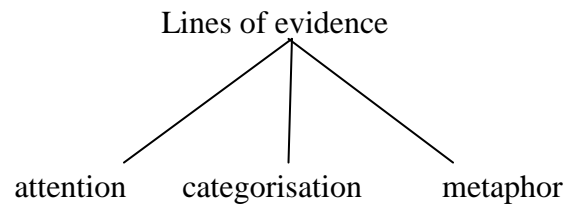
Lakoff (1990) opines that cognitive linguistics represents a dedication to characterising general principles that apply to all aspects of the human language. This goal is just a special sub-case of the standard commitment in science to seek the broadest generalisation possible. Lakoff (1990) posits that 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), Onukawa (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 Ogwudile (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 language 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, 1978, 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. Constitutionally, '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 usì - 'perceive smell', má èvù/èbù- 'grow fungus', má mím ā - 'be beautiful', má ọ́nụ́ áhị́ā - 'know the market price', má ụ̀wà - 'knows the world, travelled wide', má ụ́fụ́ - '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 má in 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), Oñumajuru (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 text 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 (¯))

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

- a. ụkwụ → ụkwụ 'leg', b. ụwà → ụwà 'world' c. ọnū → ọnū 'mouth'
- ányá → anya 'eye', àkpà → àkpà 'bag' ụjō → ụjō '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 Edeoga (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 (Fauconier (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 (Sweetser, 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) Emenanjo (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 notion 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 / Θ role) 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 categorial 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 kpo 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 -rV₁ is a meaning modifying suffix. It indicates the literal adhesion of the subject in respect of the direct object/complement. The -rV₂ 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 -rV₃ 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 augment, 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 adverbials 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 aspectual 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. Tèè 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 according to Carroll (1992) are words that have common etymological 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 ògbú, ùfú meaning pain, árá, ùnú, òkénányá, ísì ògbáká meaning madness , òfú, ùtú meaning maggot, weevil/worm, má ùsè be famous , is respected, má ùnà knows fame and má ùdù 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 *love, 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, belong to, concern, consist of, contain, cost, depend on, 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. Huddleston and Pullum (2002:170) categorise *know* as belonging to verb of “cognition, emotion and 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* and *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’, ‘dirižirovat’ ‘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’

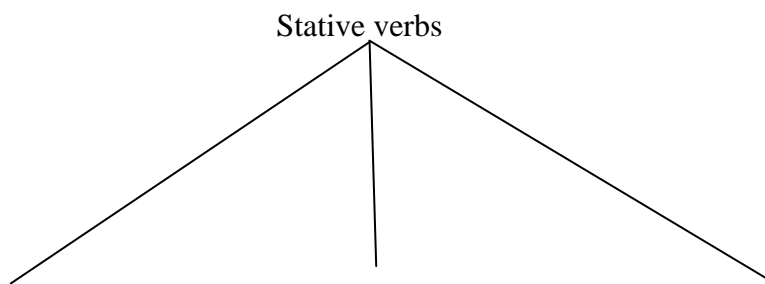
empty: ‘(x cause) y to be empty ADJ’

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. Emenanjo (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. Ikegwonu (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 be 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) <i>ítūk̀wàsà óbì</i>	to trust	<i>Írò</i>	to think
<i>ígbā ǹch̀èzò</i>	to be forgotten	<i>íghòtá</i>	to understand
<i>ígbāgwòjù</i>	to confuse	<i>ìhùwà</i>	to take note of
<i>ányá</i>		<i>ámá</i>	
<i>íchè échìchì</i>	to think	<i>íkòtá</i>	to recognize
<i>íchètá</i>	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 ámùmà* ‘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) in Valeika 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). *čqzè* 'to become angry' vs. *čqzè-ya* [-ya 'cause'] 'to anger', *inĩhq* 'to be scared, frightened, amazed', vs. *inĩhq-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-* with 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) <i>imụ amụ</i> -to laugh	<i>iwe iwe-</i> to be angry
<i>ihụ n'anya</i> -to love	<i>ikpọ asi</i> -to hate
<i>iche echiche</i> -to think	<i>ichi ochi</i> -to laugh
<i>iche uche</i> -to worry	<i>ibe akwa</i> -to cry
<i>ime ebere</i> -to have pity on	<i>itụ anya</i> -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 Emenanjo 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-exemplar-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 meaningful structures 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), Ogwudile, (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 emphasizes 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 in depth a noble redirection of current research in Igbo. Emenanjo (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 schemas as 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:

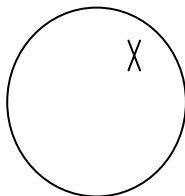
- a. Containers are a kind of disjunction: elements that are either inside or outside the container.
- b. Containment is typically transitive: “if the container is placed in another container the entity is within both, as Johnson (1987) posits: ‘if I am in bed, and my bed is in my room, then I am in 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 inaccessible to the view of some observers.
 - iv) The container could be observed or hides or blocks the contained object from view.
 - 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*

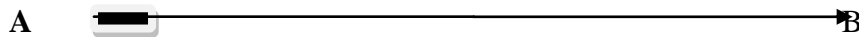
There are other metaphorical processes involved in the conceptual richness of verbs. Thus the verb *to figure out* is analysed as an instance of manifold metaphorisation, containing four steps:

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-

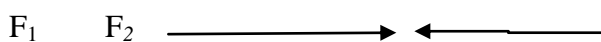
Metaphors are the most powerful figurative devices and idioms are governed by metaphorical features. It also according to Saeed (2007:357) arises from every day experiences as metaphorical central interaction of growing up as children, moving around our environment and interacting with animate and inanimate 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 collide 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 Igbo 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, softness 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:

- | | |
|---|---|
| <p>38a) hana maika'i'
 'a good man',</p> <p>39a) he keike han'oil
 'a happy child',</p> | <p>38b) ua hana maikai
 'did work well',</p> <p>39b) ua pā'ni han'oil nō lākon
 'they played quite happy'</p> |
|---|---|

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:

- | | |
|---|---|
| <p>41) Nùúná 'ripen'
 bàbbá 'big'
 kyàkyááwáá 'beautiful'</p> <p>42) [wání yááròdò màì wàyóó]_{NP}
 Certain boy owner: of tricks
 'a certain clever boy'</p> <p>43) [bàbbán kíffíí]_{VP}
 Adj N
 big fish
 'Binta is a teacher'</p> | <p>kàrámíí 'small'
 bakii 'black'</p> <p>[mánòòmáá màì káyán [àmbú]_{NP}
 farmer owner load- of garden
 'the vegetable farmer'</p> <p>Bíntà máá làmáá cèè
 NP NP copula-v
 Subject teacher be</p> |
|---|---|

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

Ali Umar Muhammad (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 Man good ‘Good man’	Wani mutun dogo someone man tall ‘A tall man’	Verb Ceeci uma	gloss rescue faint
---	---	----------------------	--------------------------

Zubaim Bitrus Samaila (2015) has Adjectival 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)
 - Junaahajjuwa (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 Tèè (Tai) and the notion of stativity

Anyanwu (2001- 2004) is entitled Copulative constructions in Tèè (Tai). In this paper he discusses the two structural types of copulative construction in Tèè, one of Ogoni (Kegboid) group of languages Ikoro (1990). It is spoken in Tèè District of Tai Local Government Area in Rivers State. The aim of this paper is to examine the syntax and semantics of Tèè 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 Tèè (Tai)

- (56). Lédùm lū nēyīp
‘Lédùm is a thief’

The property **nēyīp** ‘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 kōp / | b) | Lò kōp biirā |
| | ‘The black cup’ | | ‘The cup is black’ |
| (58) a | Lò máá bǐá/ | b) | Lò bǐá máá |
| | ‘The water is dirty’ | | ‘The dirty water’ |
| (59) a | Lò kágā n’kèè / | b) | Lò n’kèè 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. Tèè 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 Tèè (Tai).

(iv) Stative verbs in Urhobo language

Aziza in her work in Urhobo language in Yusuf (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’	ótètè ‘small’	òfẹ̀fẹ̀ ‘empty’	tòrhẹ̀-‘burn’ rẹ̀ ‘finish’
rìèn ‘know’	rhò be big’	bun ‘be plenty’	sìrwìn-‘save’
mé/má ‘be deliberate’	kri ‘be late’	kpọ̀ ‘dry up’	fóbọ̀ ‘be early, be quick’
anre ‘be expensive’,	lọhọ̀ ‘be soft’	gunu ‘be bent’	hanvwe ‘be small’
órúárhò 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) ọ̀wáwv̀wàrẹ̀ éwáwv̀wàrẹ̀ ‘red’, ọ̀fúáfòn éfúáfòn ‘white’, ọ̀bíébi íbíébi ‘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 syllable. These are verbs ‘to be’-copulative verbs and are stative verbs.

62) a) dó oko → dóko → ‘be promiscuous’ 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 mọ́ ílẹ̀ rẹ̀
 ‘I know your residence’

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

d) gbọ́ ọ̀gbọ̀n
 ‘be wise’

e) gọ̀ agọ̀
 ‘be foolish’

f) kẹ̀rẹ̀
 ‘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 *íròfó Eléwi odò Ọpadotun* referring to women differently with words like (some metaphor creating contextual appropriate meaning exemplified from the Yoruba poem titled ‘Eyi fara tòhun fòrò’), Examples are:

- 64) ‘adumaádań’ (darked skinned), ‘owu’ (robust)
èlè (beautiful) a belle (pg.17), ‘gbèsè’ (debt)
òpéléngé (slim, tall woman) (pg.17) ‘òkú’ (death)
òlò 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 Edo.

- 65) Òzó Mòsé
Òzó beautiful PRES H
PN V
‘Òzó is beautiful’.

Only verbs in the Edo 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’ + fhùlé ‘run’
(process)→fhùlè (race) (noun)
b) ‘Nom prefix’+ khuè. ‘bath’
(process)→ákhué ‘bath’ (noun)

c) Òzó rèn èbé (individual level)

Òzó rèn 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 (1986:111) 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 - ile Examples:

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 Chicheŵa as developed by Mchombo (1993a)

69) nang'anik-ik-a 'be oily'-Stat-FV shine	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 Chicheŵa stative . The "adjectival" use of the Chicheŵa 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 Chicheŵa, 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. Chicheŵa 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 Chicheŵa 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. Aka [^] idi 2:prisoners ku-on'ong-'a 2SM-Pres-damage-FV nj'inga. 10: bicycles The prisoners are damaging the bicycles.	b. Nj'inga 10: bicycles zi-ku-on'ong- ^ˇ ek-a a- 10SM-Pres-damage-Stat-FV 'The bicycles are getting damaged.'
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71) a. Mtsogoleri 1: leader a-na-p'ind-'a 1SM-Past-bend-FV dengu. 5: basket' 'The leader bent the basket,'
b. Dengu 5: basket li-na-p'ind- ^ˇ ika. 5SM-Past-bend-Stat-FV ' 'The basket got bent.' Chicheŵa, 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 categories namely 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
Cup it-completed- break.
A subject.No.Doer.Role.
The cup has been broken /by someone. | 74) Kikombi Ki-me -vunj –ika
Cup it-completed –break
No.Doer.Role
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 seemingly 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) bí-rò- 'black' (singular animated)

bíi-ko 'black' (singular non human)
bii 'be black'

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

- (83) hene, hõ bíi kpíri 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 -rée-gò 'spoilt, a spoilt thing'.
bíi-rée-gò 'black, dirty, a black or dirty thing'.

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

- 85) pépè-kó 'really flat' < pé-kò '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 unaccusative verb. 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
Paunahin -	sorry, excuse me
Paacam-	farewell
Magandang araw -	Beautiful day
Paulam -	Goodbye
Teka-	wait
Ingatka-	Take care
Ewan ko-	I don't know
Ayaw ko –	short formAyokoI don't know /I don't like,/I don't wantto.
Gusto ko to-	I like this,/I 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 receive a 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) *èserprotelo*. "To be protected =to be in a safe condition", static

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

96) *èser rapresentà (a l'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 used 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 FUT AUX (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 a verb 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) Dver' otkryla-s
'The door opened'.

(103) **Hungarian** Acukor a wizen 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 transitive 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 syntactic and 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 English

(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 g'i
Fall-3sg
'It Falls'
b) P'a — g:e
Dry-3sg
It dries'
c) Cimet-g'i
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) ché-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** tōba ‘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 (people)’

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 transitive verbs in Igbo within incorporated 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 Emenanjo (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 reciprocity 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 Onumajuru (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.

Emenanjo (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. M^áá 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 ocha	‘be white’	o cha	‘white’ (adj.)
ji oji	‘be black’	oji	‘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+rvform

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 CV or CV+ -rv̇. or CV or CV + -rv̇.

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 Emenanjo (1985: 176) are listed below,

i)The copulas bu ‘be’ (+ general identification)

122) di ‘be’ (+ quality or property)

ii) Locative verbs e.g.

123) d̄i ‘be at’

n̄o ‘be - at’

bi ‘reside at’

iii) Verbs describing carrying e.g

124) kpu ‘hold in the hand’

125) bu ‘carry on the head’

126) kw̄o ‘carry on the back’

2.4.3 The ICV in Igbo

Uchechukwu (2011) citing Uwalaka (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 be 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 Igbo language. Nwachukwu uses clusters to refer to the lexical subclasses or clusters of ICV'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 kù-verb root belong to kù-cluster. Invariantly, Manfredi (1991), and Hale, Ihionu 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 - Ánú mákwùrù

meat know+ (st) + rv rotten

128) ii) Verb+ noun

-má know/be beautiful +mara mma ‘be beautiful’-’ (citation from mára)

Àdáùgò màrà míḿā

Adaugo know (st)+rv ‘be beautiful’

Adaugo be beautiful

Adaugo is beautiful

v) Verb root+ noun/ prepositional- verbal complex

129) má +úẏò +n'ímé +òbòdò

knows (-rv) the road into the town

V+NP/PP structure (Emenanjo, 1975:165) (The NP/PP Complements are known as the inherent complement) or inherent complement verb (ICV) Nwachukwu, (1985). Verbal complex: mà+ ùwà- mà ùwà, mà +ìjè- mà ìjè, má +úẏò- má úẏò, mà +ùtò - mà ùtò,

Ngózí mà ùtò ní nñē yá. How is the semantic input that the verb brings into the verbal complex construction addressed?

Mbah (2011:20) 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 úẏò- 'know the way', má íhē - 'be knowledgeable', má ákwúkwo' – be intelligent', má ìzù - be wise', má àkó 'be witty', má mmā- 'be beautiful', etc.

Conceptualisation of Inherent Complement Verbs, here Uchekwu (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 'akwúkwo', 'ihe', 'mma', 'uzo', '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 last 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 (2015:479) 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) t̩́ ỳ́j̩̀ (*fear*) ‘be afraid’. Igbo t̩́-cluster (Nwachukw 1985).

(b) f̩̀ ỳ́f̩̀ (*pain*) ‘be painful’

(a) t̩̀ 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 Igbo verb; hence they lead to unnecessary cross-classifications. He further adds that every Igbo 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, 1986, 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). tù- cluster
 a. tù-l’ ànyà
 hit –at eye IC
 ‘be surprised’
- 133). Kù-cluster
 a. Kù ílū -
 be bitter-bitter IC
 ‘be bitter’
- 134). Ma - cluster
 a. má m̄mā -
 be beautiful IC
 ‘be beautiful’
 b. má m̄kpūrú
 -tie cloth (on body)IC
 ‘tie cloth’

From the above examples, some inherent complements are cognate with their verb roots (examples, má m̄mā - ‘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 class of stative verbs in Igbo; 2) to highlight their inflectional characteristics, 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 *Ọnicha* 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 Igbo.

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 regardless 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 mímā* – ‘be beautiful’- is stative verb, *má ūrā*- ‘slap on the cheek’- is dynamic verb, *má mímánụ* ‘-rub oil’- is dynamic; *má ọnwū* ‘struggle in dying/ rigour mortis (death) ; is dynamic; *má mímà* ‘stab’ (knife) is dynamic, *má jī*-‘stake yam/ shoot (yam) is dynamic; *má ụnò* ‘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 mmā 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 Igbo 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, Attribuant, 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-classified into the following:

139) a) Equative or Equation	b) Locative	c) Quality
bù ‘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’ ghoṭa ‘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 akwúkwo- to be literate. Uchechukwu observes Williamson (1972) má 2 corresponds with Igwe (1999) – má 8, 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 /ogodo 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 ákw úkwó to be literate, brainy (Lit. know book)	-ma 1	v.t/intr. Know; understand be or become familiar with . Má àh ù (lit. to know body) to be or become used to , to suit body (of e .g. drug)-má ákwúkwo to be literate; to be educated; to be learned.
-má 2	(a) Jump:-má áamá hop ; máfè leap over (b) shake: -má lilili shiver; márubé Shake; move àni mmárubé earthquake	-ma 2	v.t. teach, influence to become accustomed to -má ákw úkwó 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 ùlá slap	-ma 3	v.t/intr. Be or become good , nice, beautiful, pleasant. Má mmā 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: -máàbùbà 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 guilty; má ìwú make rules, laws against
-má 5	-má rímā be good	-má 5	v.t(i)east, hurl, sling, throw something long (baton, truncheon, spear etc) –má ñkwèké 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 rímà stab, thrust or pierce with a knife
-má 7	Wrap; tie-má ákwà /ògòdò 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 áhíh'já 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 noise with motion of air in the mouth or nose –ma opi blow flute, trumpet, horn
-má	-má ọsọ 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(àgwàṣṣṣ) –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 ūzọ start/begin set off early
		-- má 14	v.t. bluff; scarce -má ñjàkìrì 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 mímà –stab, pierce corresponds to Williamson's (1972) example 3 má mímà stab , pierce knife. They are dynamic verbs. They talk of má mímā- 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) example 10 má àbùbà -become fat are both stative verbs. Williamson (1972) example 11 ma agwa ṣṣ, 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 íjêjèèñ òmō ówá.
 Person INV F teach 3PSSIPN 3PSPRF be
 ‘There is a teacher (there).’
 b) Èbí íjêjèèñ 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 breadth as sophisticated studies. He, in this book, presents some vignettes of that variety, as recorded, experienced 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.

Ikekeonwu (1999) argues that Igbo 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: *Q 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 Ikekeonwu 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.

Ọnụmajuru (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 Ọnụmajuru 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 -bùbù respectively. Ọnụmajuru 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. Ọnụmajuru (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 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 -rv suffix 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. Ọnụmajuru (2005) study on stative verbs was on other Igbo verbs apart from the stative aspect of the Igbo 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 Igbo 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 *-tù'* 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 '*-tù'* (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 *-tụ’* -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 ūrá*; 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 work on 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 ‘*kwá*’ 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 semantic 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 hú and kú as portrayed in the Igbo novels **The aghasaa** and **Jùó 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 literary Igbo texts. These verb roots hú and kú 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.

Ogwudile (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.

Uchekwu 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 Uchekwu (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. Gärdenfor (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 slå , a physical contact verb has other verbs of the field as its aspects of elaborations and specifications. Invariably, the analysis of the nuclear verb slå 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 Viberg 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 Mantaurean 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-causatives 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 Tèè (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 meaning from 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 ūrá - ‘slap on the face’, má ákā n’àkpà - ‘pick/dip hand into one’s pocket’, ‘má rmmà’ -stab with knife,’ ‘má ájā’ - ‘scale the wall’. Nwachukwu in his own case treats dynamic aspect of má apart from má rmmā-‘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.

From the review of (Nwachukwu 1976b, 1984, Oñumajuru 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 in order 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 semantic 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) *ó m̀rà̀ mí̀m̀á̀* 'she is describable in terms of beauty' ('she is beautiful'),
ó b̀r̀ù̀ í̀b̀ù̀ 'she is describable in terms of fatness' ('she is fat'),
ó p̀è̀r̀è̀ m̀p̀é̀ '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 *Umuahia* dialect compare to standard Igbo

- | | |
|---|--|
| <p>145) <i>Ùgóchī mààrá ímā</i>
 Ugochi was STATIVE past beauty
 'Ugochi was beautiful/Ugochi used to be beautiful'</p> | <p>146) <i>Ùgóchī màbùrù ímā</i> (Standard Igbo)
 Ugochi was STATIVE past beauty
 'Ugochi was beautiful/Ugochi used to be beautiful'</p> |
|---|--|

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 mààrá ímā*
 "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 ímā*
 "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 májírílánū*
 Pear ripe PERF
 "Pear fruits are ripe"
- 150) *Íngù àgwùlá*
 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) *Úzò nà- àghò ùbé májírílánu*
Úzò be plucking pear ripe STATIVE PERF.
 “Úzò is plucking pear fruits that are ripe”

152) *Ì nà- àjù màkà ñgù gwúrùlā?*
 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 ñmā*, – *márá ñfú*. What is integral to its meaning is duration that is time not permanence. Stative verbs in Igbo are; *tó*, *bú*, *bé*, *má*, *bì*, *dí*, *nò*, *jó*, *bù* 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*’

153) *Má ñmā* – be beautiful

Má ùbé– know cry

Má ùdó – know peace

Dynamic aspect of ‘*má*’

154) *Má áká nti* – to slap

Má úbè – throw pebble

Má ùdò – commit suicide

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 m̄mā* 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 m̄mā*-‘be beautiful’. They also express equative and locative notion e.g *mà ụzò* – ‘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 *márụ*”- disabled, *má ñgwúrọ* -be lame, state of being, and deterioration- *má ūré*- be rotten, *máhù* -putrefy state of being, verbs of aesthetics and value judgment- *má m̄mā*- be beautiful state of being, verbs of content and verbs of ownership *mázù* and *má ònwé*-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: *mághù* (*máhù*) show the first sign of purification

- (155) *Éró à máhù*
Mushroom this know shake
“This mushroom putrefies”

The stativity of the sentence in example (155) *Éró à máhù*, is a state of deterioration. Putrefy is a state of change. The mushroom putrefies. The argument structure of *Éró à máhù* is 2 (V(NP NP)). *Éró à* is N₁, *máhù* is a double compound verb, while *má* is the verb ‘know’ is the V, *hù* is the verb ‘putrefy’ and *máhù* 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) *Ūbé à májírí àmájí*

157) *Ánú à mára ndù.*

Pear this know +dark+-rv darkening

Pear this darken darkening

“this pear is ripe/darkens”

meat this know + -rv maggot

meat this rotten STATIVE rotting

“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 NP₁, *àmájí* is NP₂ while *májírí* is the verb and predicator of the arguments *Ùbé à*, and *àmájí*. 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) *Ánú à márá ñdù* is the state of deterioration. It is a change of state. The verb ‘márá ñdù’ is stative because it is a verb of state of deterioration. The meat putrefies or rots. The argument structure of *Ánú à márá ñdù* is V (NPNP). *Ánú à* (this meat) is NP₁, *ñdù* (maggot) is NP₂ while *márá* is V, the predicator of the arguments *Ánú à* and *ñdù*. 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) *Àdákù màrà mímā*

Adakù know (st) +-rv beauty

Adaku be STATIVE beauty

“*Adaku* is beautiful”

The stativity of the verb root *má mímā* in *À dákù màrà mímā* 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) *Àdákù màrà mímā* is V (NPNP). *Àdákù* is NP₁, *mímā* is NP₂ while *màrà* is V, the predicator of the arguments *Àdákù* and *mímā*. 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) Ụmụ m mà-àtụ égwù égbè élígwē – (my children fear thunder storms)
 b) Égbè élígwē mà-àtụ ụmụ m égwù (újó). – (thunder storms frighten my children).
- (163) a) É nwèrè m mmasị n'òsìsà ájùjù à. - (I like/ have pleasure in the solution to this problem)
 b) Òsìsà ájùjù à māsírí m.- (The solution to this problem pleases me).
- (164) a). Ónyé nkúzí chòrò ụmụ máára íhē. -The teacher wants students/children that are intelligent
 b. Ụmụ máára íhē kà ónyé nkúzí chòrò- Intelligent students the teacher wants.
- (165) a. Òbí mà ụzò rúóÀbá –Obi knows the way to Aba.
 b. Ụzò rúóÀbá kà Òbí mà.- The way to Aba Obi knows.
- (166) a. Ñnèkà mà áhũhũ- Nneka knows suffering/ ant.
 b. Áhũhũ kà Ñnèkà 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. Nwáfò mà íjè nwáányị yá. Nwafo knows his wife's where about/ movement.
 b. Íjè nwáányị yá kà Nwáfò mà. It is his wife's movement/where about that Nwafo knows.
- (169) a. Ùgòmmā mà áhà égō. Ugomma knows the name of money / value of money
 b. Áhà égō kà Ùgòmmā 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, Nwafo, 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/ì while the V is always e/a e.g –‘*bì*’ ‘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, *máhù*- *má+hù* - decay, *mádù*- *má+dù*- one’s turn, *máhiè*-*má+hiè*- not recognise/unable to identify

verb +suffix+noun e.g; *mára ùtù* , *má + rá + ùtù*, *mára ndù* -*má + rá+ ndù*, *mára ùdò* / *ndò*-*má + rá + ùdò* / *ndò*,

verb +noun-*má íhú*- *má +íhú*, *má’ ógwū* -*má +’ ógwū*, *má’ arūsi’*-*má +arūsi’*, *mà àjà*-*mà+àjà*, *mà Chúk wú*-*mà+ Chúk wú*, *mà óbì*-*mà+ óbì*, *mà úchè*-*mà + úchè*.

verb + noun + noun-*Mà anyá áhíá* –*Mà+ anyá+ áhíá*, *mà anyá ákwà* –*mà+ anyá+ ákwà*, *mà ónú áhíá* –*mà +ónú+áhíá*

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-àkú*-*Má +íhé+ ékwé +nà-àkú*

Verb + suffix + noun + noun (v+s+n+n): 234 *Màrá Ọlà mkpé* – *Mà+rá+ Ọlà+ mkpé*

Verb +noun+verb+noun (v+n+v+n): 242 *mà àlà ádíghí mímá*-*mà +àlà+ ádíghí + mímá*

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 ‘*máhiè*’- (‘*má+ híè*’= verb +verb-‘*máhiè*’- unable to identify or recognise.

Verb+ verb e.g ‘*mádù* (know+*dù*) ‘*má*’+verb= ‘*mádù*’ (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 ‘*mádù*.’ It is also observed that the complex verb structure involves the combination of a verb root with a noun or prepositional phrase as in Ñ *nékà màrà mímā n’ùwá 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, màkàrìrì òmā-mà+kà+rìrì+òmā, màbùrù òmā-mà+bù+rù òmā,

Verb +verb+suffix (v+v+s): màhùrù-mà+hù+rù, màkwùrù- mà+kwù+rù, màjírì-mà+jí+rì, màdùrù-mà+dù+rù, màrùrù-mà+rù+rù, màhìèrè-mà+hìè+rè, màzùrù-mà+zù+rù, màdàrùrù-mà+dàrù +rù, màjórò -mà+jò+rò, màlára -mà+lá+rà .

Verb +suffix +verb+ suffix (v+s+v+s)- màtìhìèrè-mà+tà+hìè+rè.

Verb + verb e.g màzù (know) + complete) complete knowledge. màdù – turn taking, mà+dù (verb +verb)

Verb + suffix e.g mà+rà (know +-rà) present tense –rv suffix) = màrà 'knows', màtá-màtá-mà+tá (verb root of ghótá-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 úzò – knows the way, mà òmānwù- knows masquerade, verb root mà+ prepositional phrase- Màrà ákpù 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.

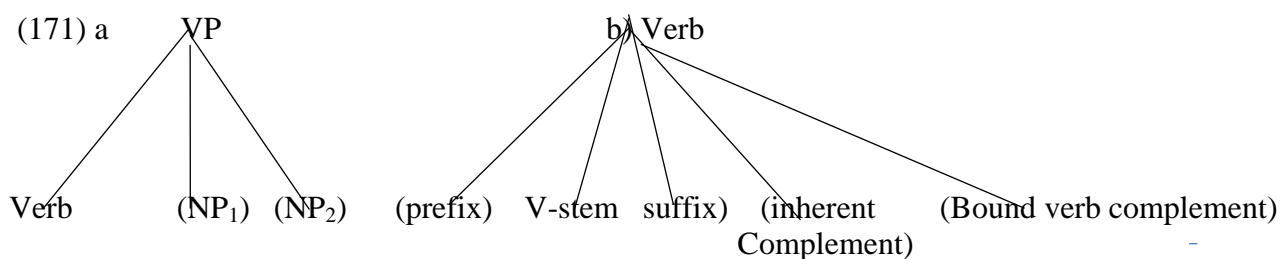
In complex verbs with suffixes, different structures can occur. A compound verb can be defined as a type of verb which has a minimum of two verbs that may act as independent or is not subject to vowel harmony rule, and cannot alter its original forms to obey the vowel harmony rule. What constitutes the 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; Attribuant; 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 Emenanjo (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 ímā àmá*-be actually/very beautiful, *má ónú áhḗá 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 NP₁ and NP₂ have been structurally defined as objects (or object complements) because they are directly dominated by the node VP. NP₁ is the optional indirect object while NP₂ is the direct object. *Àdá mààrá (ànyị) ímā-* 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 past state 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 ógwù*, *má ágwù*, *mà àjà*, *má āfá*, *mà árūsí/ágbàrà*, *má òfó*, *má ímáńwù*, *má ógù*, *Má Chúkúwù*, *má éfè Chúkúwù* 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 ógwù – *mà+ ógwù* verb+noun Okonkwò 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	<i>Mà ógwù</i> Has knowledge of medicine, knows poisonous medicine a) b)	<i>Òkónkwó mà ógwù</i> Okonkwò knows (st) medicine Okonkwò 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) '*Òkónkwó mà ógwù*' 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 '*Òkónkwó mà ógwù*' is V(NPNP), *Òkónkwó* is NP₁, *ógwù* is NP₂ and *mà* is V. *Òkónkwó* and *ógwù* 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 core 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 Chúkúwù=verb+noun Njòkū mà Chúkúwù àmá Njoku knows God very well.
Mà ágbàrà=verb +noun Èzè mà ágbàrà àmá Eze knows/ worships the deity

S/NO	Verbal structures	Sentences	Meaning types
172	Má ágwù Knows agwu deity a) b)	Úzò má ágwù Úzò know (st) + rv deity Úzò gets into rite of deity – Úzò initiates himself into Ágwù deity, he is traditional.	Literal Metaphorical
173	Má ágbàrà/ árūsí knows idol even ones that kill a) b)	Òkèúdō mà árūsí/ ágbàrà Òkèúdō know (st)+ rv idol Òkèúdō identifies with idols Òkèúdō worships idols . He is associated with ones that kill	Literal Metaphorical
174	má mímánwù knows/ initiate in masquerade cult.a) b)	Únòkà mára mímánwù Únòkà know (st) +rv masquerade Únòkà knows masquerade Únòkà is an initiate in the masquerade cult	Literal Metaphorical
175	má àjà knows sacrifice a) b)	Njòkū má àjà Njòkū know (st) sacrifice Njòkū offers sacrifice Njòkū knows sacrifice – Njoku strove gallantly, fought tooth and nail to succeed	Literal Metaphorical
176	má ógù Appeal for justice a) b)	Ezèkwé màrà ógù Ezèkwé know (st) + (rv) justice Ezèkwé knows the allegation Ezèkwé appeals for justice , claims innocence	Literal Metaphorical

177	Má áfá He has knowledge of oracle a) b)	Egwù má áfá Egwù know (st) oracle Egwù identifies oracle Egwù has knowledge of oracle. He reverts it	Literal Metaphorical
178	Má Chúkúwú knows God, lives right, fears God a) b)	Nwókē áh ù mà Chúkúwú 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 Chúkúwú 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) *Úzò má Ágwù* is state of knowledge of *Úzò* being capable of identifying *Ágwù*. In non-core or metaphorical meaning, it is a state of being initiated into the *Ágwù* cult. In example (172) (*Úzò má ágwù*), the argument structure is V (NPNP). *Úzò* is NP₁, *Ágwù* is NP₂ while *má* is the V of the sentence. *Má* is the predicator while *Úzò* and *ágwù* 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 m à árūsí*, 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 m à árūsí* is V (NPNP). *Òkèúdō* is NP₁, *árūsí* is NP₂, *mà* is the predicator. *Òkèúdō* and *árūsí* 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), *Únòkà mára mímánwụ́* the stativity of the verb root expresses the state of *Únòkà* being capable of identifying *mímánwụ́*. Metaphorically, it is a state of being initiated into the masquerade cult. The argument structure in example (174) *Únòkà mára mímánwụ́* is V (NPNP). *Únòkà* is NP₁, *mímánwụ́* is NP₂, *má* is the predicator, while *rá* is the –rv suffix. *Únòkà* and *mímánwụ́* 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, *Únòkà* 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) *Ñjókū má àjà* is state of knowledge of sacrifice (spirituality). It is a state of affairs. In example (175) *Ñjókū má àjà*, the argument structure of the sentence is V (NPNP). *Ñjókū* is NP₁, *àjà* is NP₂ while *má* is V, the predicator. The arguments are *Ñjókū* 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), *Ezèkwé màrà ógù*, the verb root expresses a state of not being liable. The argument structure of (176) *Ezèkwé màrà ógù* is V (NPNP). *Ezèkwé* is NP₁, *ógù* is NP₂ and *mà* is V, the predicator, while *rà* is the –rv suffix. *Ezèkwé* 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 NP₁, *áfá* is NP₂, 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 is a 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 áhù mà Chúkú*, the stativity of the verb root *mà Chúkú* is state of knowledge of spirituality, the man worships and reverences God. The argument structure of the sentence (178) *Nwókē áhù mà Chúkú* is V(NPNP). ‘*Nwókē áhù*’ is NP₁, ‘*Chúkú*’ is NP₂, *mà* is V, ‘*Nwókē áhù* and *Chúkú*’ 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 áhù*’.

The stativity of the sentence *Òbí mà éfè Chúkú* in example (179) is state of knowledge of procedure of-reverence or worship. The argument structure of the sentence *Òbí mà éfè Chúkú* is V (NPNP). *Òbí* is NP₁, and *Chúkú* is NP₂ while *má éfè* is the V and predicator of the arguments. *Òbí* and *Chúkú* 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)

<i>Mà áká</i> = verb + noun	<i>Ònyé màáká Chúkú?</i>	Who knows God’s hand?	.
image schema of containment			

S/NO	Verbal structure	Sentence	Meaning types
180	Mà ák á 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 NP₁, *áká Chūkwú* is NP₂, 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 interpret 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 m̄mā be beautiful | image schema of containment

S/NO	Verbal structure	Sentences	Meaning types
181	Má m̄mā be beautiful, good natured, of a) good behaviour b)	Ñnékà màrà m̄mā 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) *Ñnékà màrà m̄mā* expresses the state of beauty, the state of aesthetics/value judgment. It is a state of being. The argument structure of the sentence (181) *Ñnékà màrà m̄mā* is V (NPNP). *Ñnékà* is NP₁, *m̄mā* is a noun NP₂, 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 ‘úré,’ ‘m̄fu,’ ‘N̄dù,’ ‘Èbù/èvù,’ ‘Nchārá,’ ‘Ūtù, ntù,’ ‘N̄dọ / ụdọ’. The verb má is therefore an adjectival verb.

má ndù =verb+noun Ūgbá áhù màrà ndù àmá Oil bean putrefies with maggot/very rotten actually
 má èbù =verb+noun Ogbē àchìchà m̄ará èbù àmá The loaf of bread grows fungus/ is moldy actually.
 má n̄chārá =verb+noun Ígwè màrà n̄chārá àmá The iron is actually rusty/rusted/ brownish
 má ūtù =verb+noun Òkà màrà ụtù ámá Corn has weevil indeed
 má ūré =verb+noun Ázù m̄ará úré ámá Fish is rotten/decayed

The deterioration/ rottenness- má ūré (rottenness, putrefy,) má ndù/má m̄fù- (have maggot), má ūtù- (has weevil), má ntù- 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)	<p>Ígwùgwù ūgbá m̄ará 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</p>	<p>Literal Metaphorical</p>
183	Má ụtù knows has weevil a) b)	<p>Òkà màrà ụtù. Corn know (st) +rv weevil/ contribution The corn is infested/diseased by weevil It is infested, destroyed, attacked and useless / fruitless effort/ loss</p>	<p>Literal Metaphorical</p>
184	Má ndù has maggot a) b)	<p>Ánù m̄ará ndù. Meat knows (st) + rv present produce maggot. The meat has maggot. It is spoilt, rotten/deteriorated and useless.</p>	<p>Literal Metaphorical</p>

185	Má ùdò / òdò Overcooked cassava meal (stretchy)	a) b) a) b)	Ákpú má ùdò/òdò 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	a) b) a) b)	Àchìchà mārà/márà 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 ñchārá Be rusty, spoilt, rusts,corrodes,	a) b) a) b)	Ígwē à mārā ñchārá 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 ñtù' Knows dust	a) b) a) b)	Íféágwū má ñtù' Íféágwū know(st) + dust Íféágwū knows dust Íféágwū is identified with dust He is dirty/filthy	Literal Metaphorical
189	Má ñfù develops maggot on human/ animal body	a) b) a) b)	Ó mārā ñfù n'úkú. 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 ñtùhì knows being twisted	a) b) a) b)	Ó mārā ñtùhì 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) a) b)	Ákpú mā érirí 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 ùgbá mārā úré* is the state of deterioration or spoilage. It is a change of state. The argument structure of the sentence in example (182) *Ńgwùgwù ùgbá mārā úré* is V(NPNP). *Ńgwùgwù ùgbá* is NP₁, *úré* is NP₂, *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 ũgbá* and *úréré* 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), ‘*úréré*’ –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 *Ókà màrà ùtù* in example (183) expresses the state of deterioration. Corn has weevil. The argument structure of the sentence of example (183) *Ókà màrà ùtù* is V(NPNP). *Ókà* is NP₁, *ùtù* is NP₂, *má* is V while *ráís* –rv suffix. *Má* is the predicator and a double degree verb. *Má* is a change of state verb. *Ókà* and *ùtù* 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) ‘*ùtù*’ –is a state of deterioration of the cereal corn. The image schema instantiated is path and force schemata.

The stativity of the sentence (184) *Ánú márá ñdù* is a state of putrefaction/deterioration. It is a change of state. The argument structure of the sentence (184) is V(NPNP). *Ánú* is NP₁, *ñdù* is NP₂, *má* is V while *ráís* –rv suffix. *Má* is the predicator and a double degree verb. *Ánú* and *ñdù* are the arguments of the verb *má*. In example (184), *Ánú márá ñdù*, 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) *Ákpù má ùdò/ndó* is the state of deterioration. It involves change of state. The argument structure of the sentence in example (185) *Ákpù má ùdò/ndó* is V(NPNP). *Ákpù* is NP₁, *ùdò/ndó* is NP₂, *má* is V, a double degree verb and the predicator of the sentence. *Ákpù* and *ùdò/ndó* 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), Àchìchà màrà/márá èbù is the state of deterioration. It is a change of state verb. The argument structure of the sentence is V (NPNP). Àchìchà is NP₁, èbù is NP₂, 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 íchārá is state of deterioration. It is a change of state verb. The argument structure of the sentence is V (NPNP). Ígwē à is NP₁, íchārá is NP₂, and má the predicator, má is the V while rá is the –rv suffix. Ígwē à and íchārá are the arguments of the predicator, má. It is a second degree verb. The core or literal meaning of the stative verb má íchārá 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) Íféágwū má ntū expresses filth or dirt. The argument structure of the sentence in example (188) Íféágwū má ntū is V (NPNP). Íféágwū is NP₁, ntū is NP₂, while má is the V and the predicator of the sentence, Íféágwū and ntū. It is a second degree verb. The literal or core meaning of the stative verb mà ntū is knows dust. Metaphorically or 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) Ó màrà m̀fú n' úkwú expresses the state of affliction. This growth on the leg is state of disease. The argument structure of the example is V(NPNP). Ó is NP₁, m̀fú is NP₂, while mà is V and rà is –rv suffix. Ó 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) Ó m̀rá ntúhì expresses state of being twisted. The argument structure of this sentence Ó m̀rá ntúhì is V(NPNP). Ó is NP₁, ntúhì is NP₂ (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 express 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) *Ákpù má érírí* expresses the state of being knotted. The argument structure of this sentence is V (NPNP). *Ákpù* is NP₁, *érrí* is NP₂, 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 ùdò/ndó* and (191) *má érírí*, (189) *mārá ntùhì* are correlate and are replaceable.

The linguistic domain of example (189) *mārá ntùhì* (twist) and example (190) *má érrí* (knotted), (fibrous), *má ákpù* (bulge/knot), and *má ndó* correlate to mean the same thing in their ‘*má*’. They can replace one another. ‘*Mārá ndù*’ and ‘*má m̄fù*’ correlate and are abstract verbs. They are verbs of change of state. They all have second degree argument structure. Examples (185) *Àchìchà màrà/mārá èbù* and (188) *Íféágwū má ntū* are correlates. In example (184) *Mārá ndù* 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) *mahuru* 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 ihē* 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 ihē* verb root clusters of stativity based on knowledge of something/cognition

All the verbal complexes expressing the knowledge of something are under this *Má ihē* 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 *Ñnāmdị mà ìzù àmá* Nnamdi is very intelligent, wise, witty

mázù =verb+suffix Ónyé nkúzí mázùrù íhé òmùmù áhù àmázù The teacher knows the topic very well
 má ákwúkwo=verb+noun Nwándò mà ákwúkwo àmá Nwando is knowledgeable /intelligent/brainy
 má íhē =verb+noun Olà mà íhé àmá. Ola is knowledgeable /He is quite intelligent
 má ùwà =verb +noun Ùgònnà mà ùwà àmá Ugonna knows the world, has toured round the world.
 Má Owere knows a place called Owere
 Má íhé ékwé nà-àkú knows what is on board
 image schema of containment and path for knowledge of cognition

S/NO	Verbal Structure	Sentences	Meaning Types
192	Mà ákwúkwo intelligent, brainy a) b)	Ùgò mà ákwúkwo àmá Ugo know (present tense) +rv (st) book Ugo knows/identifies book Ugo is very intelligent/brainy/brilliant	Literal Metaphorical
193	má izù àmá be wise/witty, knows dialogue a) b)	Ùzòmá mà izù àmá Ùzòmá know (st) be wise/ knowledgeable Ùzòmá knows dialogue Uzoma is witty	Literal Metaphorical
194	má íhé ékwé nà - àkú knows what is on board a). b)	Ò mà íhé ékwé nà-àkú 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 ákùzìrì yá Ùde know (st) something is taught him Ude 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 mà Òwèrè àmá Eze knows (st) Owere knows He has good knowledge of Owere. He identifies Owere well	Literal Metaphorical
197	Mà érírí knows thread/snake a) b)	Úchè mà érírí 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 ákwúkwo àmá expresses the state of knowledge (cognition). It is a state of intelligence. The argument structure of the sentence in example (192) Ùgò mà ákwúkwo àmá is V(NPNP). Ùgò is NP₁, ákwúkwo àmá is NP₂ and mà is V. Ùgò and ákwúkwo 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 ákw ùkwó is containment schema.

The stativity of the sentence in example (193) Úzòmá 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) Úzòmá má ìzù is V(NPNP). Úzòmá is NP₁, ìzù is NP₂, and má is V, the predicator of the arguments Úzòmá 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) Ó má íhé ékwé nà -àkú is the state of knowledge or understanding of the situation around him. The argument structure of the sentence in example (194) Ó má íhé ékwé nà -àkú is V(NPNP). Ó is NP₁, íhé ékwé nà -àkú is NP₂, and má is V, the predicator of the arguments Ó and íhé ékwé nà -àkú. The semantic interpretation of the complement verb má íhé ékwé nà -àkú 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 -àkú is containment and sensory schema.

The stativity of the sentence (195) Ùdé mà íhé ákùzìrì yá is the state of knowledge of cognition (understanding). The argument structure of sentence (195) Ùdé mà íhé ákùzìrì yá is V(NPNP). Ùdé is NP₁, yá is NP₂, 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 that Ude 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 NP₁, Òwèrè àmá is NP₂, 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 érírí* expresses the state of knowledge of something. The argument structure of this sentence is V (NN). *Úchè* is N₁, *érírí* is N₂, while *mà* is predicator of the sentence. *Úchè* and *érírí* 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 ñkà =verb+noun *Ùdókà mà ñkà ama* Udoka is creative/ He is artistic
Mà ñkà know art, is creative/careful – image schema of containment

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

The stativity of the sentence in example (198) *Ùgònnà mà ñkà* expresses the knowledge of craft. It is a state of cognition and aesthetics. The argument structure of example (198) *Ùgònnà mà ñkà* is V (NN). *Ùgònnà* is N₁, *ñkà* is N₂ and *mà* is V. *Ùgònnà* and *ñkà* 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 meticulous. The image schema of the complement verb *mà ñkà* is containment schema.

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

Má ányá áhjá = verb + noun + noun *Úchè mà ányá áhjá* Uche is familiar with trade
Mà ányá ákwà = verb + noun + noun *Ùdókà mà ányá ákwà* Udoka knows good/quality cloth
Mà ọ̀nụ́ áhjá = verb + noun + noun *Àdákù mà ọ̀nụ́ áhjá* Adaku knows / familiar with market price

Image schema of containment for the above

S/NO	Verbal Structure	Sentences	Meaning Types
199	Mà ányá áhíā familiar with the market a) b)	Úchè mà ányá áhíā 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 ọnú áhíā knows market price . a) b)	Àdákù mà ọnú áhíā 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 áh íā* expresses the state of knowledge of market affairs. The argument structure of the sentence is V(NPNP). *Úchè* is NP₁, *áhíā* is NP₂, *mà* is V the predicator of the arguments *Úchè* and *áh íā*. 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 áhíā* 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 NP₁, *ányá ákwà* is NP₂, *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), *Àdákù mà ọnú áhíā* is knowledge of market price. The argument structure of the sentence in example (201) *Àdákù mà ọnú áhíā* is V(NPNP). *Àdákù* is NP₁, *ọnú áhíā* is NP₂ and *mà* is V the predicator of the arguments. *Àdákù* and *ọnú áhíā* are the arguments of the predicator, which is *mà*, a second degree verb. The cognitive semantic interpretation of the complement *mà ọnú áhíā* is that literally or in core meaning, *Àdákù* 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 áhíā*, *má ányá ákwà* and *mà ónú áhíā* 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

<i>Mà úzò</i> =verb+noun	<i>Úgò mà úzò àmá.</i> Ugo	knows the way very well/conversant with the way.
<i>Má íjè</i> =verb+noun	<i>Dí yā mà íjè yá āmá</i>	Her husband knows her whereabouts
<i>Má úbì</i> =verb+noun	<i>Èméká mà úbì yá</i>	Emeka knows his farm/a good farmer
<i>Mà àlà</i> =verb+noun	<i>Ézè mà àlà</i>	Eze knows land /is not a novice
<i>Mà ókè</i> =verb+noun	<i>Ñné ñ mà ókè</i>	My mother knows the boundary
<i>Má ùwà</i> =verb+noun	<i>Àdá mà ùwà</i>	Ada knows the world/ has travelled wide.

Image schema for containment for the based on location

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

The stativity of the sentence in example (202) *Úchè mà ùzò é sì àgá n'ímé òbòdò* shows the state of knowledge of location. The argument structure of the sentence in example (202) *Úchè mà ùzò é sì àgá n'ímé òbòdò* is V(NPNP), *Úchè* is NP₁, *ùzò* is NP₂, while *mà* is V and the predicator of the arguments. This is a two degree verb. *Úchè* and *ùzò* 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 ùzò* is the containment schema.

The stativity of the sentence in example (203) *Échēfù mà úbì ñnà yá* is the knowledge of place. The argument structure of the sentences in example (203) *Échēfù mà úbì ñnà yá*, is V(NPNP). *Échēfù*, is NP₁, *úbì ñnà yá* is NP₂, and *mà* is V. *Échēfù*, and *úbì ñnà 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) *Òkónkwọ́ mà àlà* is the state of knowledge of place. The argument structure of the sentence in example (204) *Òkónkwọ́ mà àlà* is V (NPNP). *Òkónkwọ́* is NP₁, *àlà* is NP₂, *mà* is V. *Òkónkwọ́* 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 NP₁, *ókè* is NP₂, 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 ùwà* is the state of knowledge of the world, location /place. The argument structure of the sentence (206) *Ùgóchī mà ùwà* is V (NPNP). *Ùgóchī* is NP₁, *ùwà* is NP₂, while *mà* is V and the predicator of the arguments *Ùgóchī* and *ùwà*. It is a two degree, dyadic verb. The cognitive semantic interpretation of the complement (206) *Ùgóchī mà ùwà* 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 ụwà is that of containment.

There is correlation in Mà àlà - knows the land /village, mà ụwà 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 òchíchí=verb+noun Ónyé n̄dú mà òchíchí The leader knows good governance / leadership

image schema of containment

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

The stativity of the sentence (207) Ó mà òchíchí is a state of knowledge of good governance/leadership/polity. The argument structure of sentence in example (207) Ó mà òchíchí is V (NPNP). Ó is NP₁, òchíchí is NP₂, má is the V, predicator of the arguments Ó and òchíchí. 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 N̄zè 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	Íjèómá mà nwókē Ijeoma knows (st) + man a) Ijeoma recognises/ identifies a man. b) She is not a virgin, has carnal knowledge of a man	Literal Metaphorical
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The stativity of table (208) *Ézè mà nwáànyị* is the state of sexual knowledge. The argument structure of table (208) *Ézè mà nwáànyị* is V (NPNP). *Ézè* is NP₁, *nwáànyị* is NP₂ and *má* is V the verb, the predicator of the sentence. *Ézè* and *nwáànyị* 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) *Íjèómá mà nwókē* is the state of sexual knowledge. The argument structure of the sentence (209) *Íjèómá mà nwókē* is V (NPNP). *Íjèómá* is NP₁, *nwókē* is NP₂ and *mà* is the verb, the predicator. *Íjèómá* and *nwókē* are arguments of the predicator or *mà* which invariably is a second degree verb. The literal or core meaning of the interpretation of *Íjèómá 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 force 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 ùbjà̀m=verb+noun	Àmádí' má ùbjà̀m	Amadi knows the wretch/poor, is wretched
Mà ụ́nwụ́=verb+noun	Ézè mà ụ́nwụ́	Eze knows famine, /lack of food, hard situation
Mà óbà=verb+noun	Úchè mà óbà	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 ndí m̀gbèì / ógbènyè knows poor/state of poverty	Àdáùgò mà ndí m̀gbèì/ógbènyè Adaugo know (st) + poor Adaugo recognises the poor a) She feels the pain of poverty. b) Adaugo recognizes suffering.	Literal Metaphorical

211	Mà únwú knows famine /scarcity of food	a) b)	Ézè mà únwú 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 ùbìàm Knows wretchedness	a) b)	Àmádí' má ùbìàm Àmádí' know (st) + be wretched Àmádí' knows / recognizes wretchedness Àmádí' is wretched/he is poor. He is in want of success.	Literal Metaphorical
213	Mà óbà knows calabash beggar (Mbaise dialect)	a) b)	Úchè mà óbà Uche know (st) calabash Uche recognises the calabash Uche is a beggar	Literal Metaphorical

The stativity of the sentence (210) Àdàùgò mà ńdí ógbènyè expresses the knowledge of the poor. The argument structure of the sentence in example (210) Àdàùgò mà ógbènyè is V (NPNP). Àdàùgò is NP₁, ógbènyè is N P₂ 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 - Àdàùgò 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 únwú is the state of knowledge of famine. The argument structure of the sentence (211) Ézè mà únwú is V (NPNP), Ézè is N₁, únwú is N₂ while mà is the verb, the predicator. The verb is a second degree verb. Ézè and únwú are the arguments of the sentence. The literal or core meaning interpretation of this complement mà únwú 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 únwú is path and containment schemas.

The stativity of the sentence (212) Àmádí' má ùbìàm is the knowledge of wretchedness or poverty. The argument structure of the sentence (212) is V (NPNP). Àmádí' is NP₁, ùbìàm is NP₂ 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 Àmádí and ùbìàm. The literal or core meaning interpretation of this complement mà ùbìàm, means that Àmádí recognises poverty. Metaphorically or in non-core meaning, he is in financial crises. He is very poor. The image schema of mà ùbìàm is path and containment schemas.

The stativity of the sentence (213) Úchè mà óbà is the knowledge of calabash. The argument structure of (213) Úchè mà óbà is V (NPNP). Úchè is NP₁, óbà is NP₂ while mà is V, the verb, a second degree predicator verb. The arguments of the verb are Úchè and óbà. The core or literal interpretation of this complement in (213a) Úchè mà óbà is that he recognises - óbà calabash (Mbaise dialect). Metaphorically or in non-core meaning of (213a) is extended to mean that he is poor. In Mbaise dialect, calabash (óbà) is associated with begging. This sees Uche to be a beggar. The image schema of the structure mà óbà (being a beggar) is path and containment schemas.

The examples in Àdàùgò mà ógbènyè , Àmádí mà ùbìàm, are correlates of poverty and wretchedness. They belong to ‘má íhè clusters’. They could replace one the other in their linguistic domains.

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

Mà ndí ójọ̀=verb+noun Ñnèkà mà ndí ójọ̀ n’òbòdò Nneka knows evil / knows bad people

ndí ójọ̀ knows bad people image schema of containment

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

The stativity of the sentence (214) Ñnèkà mà ndí ójọ̀ n’òbòdò is the knowledge of evil people. The argument structure of the sentence (214) Ñnèkà mà ndí ójọ̀ n’òbòdò is V (NPNP). Ñnèkà is NP₁, ndí ójọ̀ n’òbòdò is NP₂, while mà is V. Ñnèkà, ndí ójọ̀ 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 ñjọ̀ and mà ndí ójọ̀ 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 Òlà mà ònwé yā Ola respects herself / knows her body
 Mà àhù/àshù/eshu=verb+noun Àdá mà àhù 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)	Òlà mà ònwé yā Òlà know (st) self her. She knows/understands herself She minds her business. She respects herself	Ordinary Metaphorical
216	Mà àhù/àshù/ eshu Knows her body a) b)	Àdá mà àhù yá Ada know (st) body she Ada knows her body Ada understands herself	Ordinary Metaphorical

The stativity of sentence (215) Òlà mà ònwé yā is the state of knowledge of self. The argument structure of the sentence (215) Òlà mà ònwé yā is V (NPNP). Òlà is NP₁, ònwé yā is NP₂, mà is V and a second degree verb. Òlà (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 àhù yá is the state of knowledge of self. The argument structure of (216) Àdá mà àhù yá is V(NPNP). Àdá is NP₁, àhù yá is NP₂, mà is V. Àdá and àhù yá are the arguments while mà is the predicator and a two degree verb. This sentence Àdá mà àhù 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 àhù yá is the containment schema. The cognitive semantic interpretation is that complements mà àhù 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 àkwù =verb+noun Ùgò mà àkwù nńù`nù` 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 àkwú Knows animal hole/bird nest Secrecy	<p>Úgò mà àkwú nń̀ nń̀</p> <p>He knows (st) hole/ (nest) bird.</p> <p>He knows the home of animal/birds.</p> <p>a) He recognises animal hole/bird's nest- he is animal/bird friendly</p> <p>b) He has knowledge of the secret. He hoards or hides information.</p>	<p>Literal</p> <p>Metaphorical</p>

The stativity of the sentence (217) Úgò mà àkwú is the knowledge of secrecy. It belongs to 'má íhē cluster'. The argument structure of the sentence (217), Úgò mà àkwú is V (NPNP). Úgò is NP₁, àkwú is NP₂, mà is V. Úgò and àkwú 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 Úkà 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)	<p>Úkà mà éwú</p> <p>Uka know (st) + goat</p> <p>Uka recognises a goat</p> <p>b) He is foolish/stupid and imprudent/ obstinate stubborn.</p>	<p>Literal</p> <p>Metaphorical</p>

The stativity of the sentence (218) Úkà mà éwú is the knowledge of recognition of goat (foolishness / obstinacy). The argument structure of (218) Úkà mà éwú is V (NPNP). Úkà is NP₁, éwú is NP₂ while mà is predicator. Úkà 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 òghòm =verb + noun Ézíókwū mà òghòm dì n'úmēngwú Eziokwu knows the danger in laziness
Image schema of containment

S\NO	Verbal Structure	Sentences	Meaning Types
219	Mà òghòm Knows danger a) Impact in b) laziness	Ézíókwū mà òghòm dì n'úmēngwú 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 òghòm dì n'úmēngwú is the knowledge of danger. The argument structure of the sentence (219) Ézíókwū mà òghòm dì n'úmēngwú is V(NPNPPP). Ézíókwū is NP₁, òghòm is N P₂, n'úmēngwú is PP, mà is V . Ézíókwū, òghòm and d ì n'úmēngwú are the arguments, while mà is the predicat or of the arguments. This is a third degree verb. The literal or core meaning interpretation of mà òghòm 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 ònē =verb+noun Úchènà mà ólú ònē yá Uchenna knows his mother's voice/ obedience
image schema of containment

S\NO	Verbal Structure	Sentences	Meaning Types
220	Mà ólú ònē Knows the mother's voice. obedience a) b) (Mbaise dialect)	Úchènà mà ólú ònē 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) Úchènà mà ólú ònē yá is the knowledge of obedience/identification/recognition. The argument structure of Úchènà mà ólú ònē yá is V (NPNP). Úchènà is NP₁, ólú ònē yá is NP₂, and mà is V. Úchènà and ólú ònē 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 NP₁, ógó yá is NP₂, 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 ényī =verb +noun Òbí mà àgbà ényī 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 ényī 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 N₁, àgbà ényī is N₂, 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 ákpù n'áká=verb+suffix+noun+ pp Ó màrà ákpù n'áká He has knot/bulge (tie) in the hand

Má óyī =verb+noun	Úchè mà óyí	Uche shivers /has fever /is sick
Má òjò=verb+noun	Ó màrà òjò	He has protruding pile
Má àkwúkwù =verb+noun	Ó mà àkwúkwù	He is /be epileptic
Má ñgwúrò=verb+noun	Ó màrà ñgwúrò	He is /be lame
Má ávù =verb+noun	Ónyá Ùgóchī má ávù	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 ákpù n'áká has knot/bulge(lump) in the hand/ protuberance a) b)	Ó màrà ákpù 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 àkwúkwù Is epileptic a) b)	Ó mà àkwúkwù 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 òjò protruding pile	Ó mārà òjò He know(st) +rv pile He has pile (haemorrhoid) a) He has pain in his rectum and anus. b) He is sick. He has problem.	Literal Metaphorical
227	Má ògwùró Be/ is lame	Ó mārà ògwùró He know (st)+ -rv lame a) He is lame b) He has inability walking. He is incapacitated.	Literal Metaphorical
228	Mà ávú Has pus (Mbaise dialect)	Ónyá Ògóchī mà ávú Wound Ugochi know (st) pus a) Pus in Ugochi's wound gushes out b) Her secret is revealed	Literal Metaphorical

The stativity of the table (223) Ó mārà ákpù n'áká is the state of disability/deformity. The argument structure of the table (223) Ó mārà ákpù n'áká is V(NPNPPP). Ó is NP₁, ákpù is NP₂, n'áká, is PP (prepositional phrase), mà is the verb, the predicator, -ra is -rv suffix. Ó (he) is disabled, ákpù (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, he is disabled. States are viewed as containers. The stative verb 'know' is reflected in the complement mārà ákpù ù. The image schema of deformity or disability is path and containment schema. Knot/bulge and deformity are physiological and are correlated 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 NP₁, Óyí is NP₂ and mà is V. Úchè and Óyí are the arguments of the predicator or 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) Ó mā àkw ùkwù 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) *Ó' mā àkwúkwù* is V(NPNP). *Ó* is NP₁, *àkwúkwù* is NP₂ and *mā* is V. *Ó* (he) and *àkwúkwù* (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 àkwúkwù* (be epileptic) is containment and sensory schemas.

Mā àkwúkwù correlates with *má jìjìjì* or *má òdùdò*, they are replaceable linguistically in their main domain.

The stativity of the sentence (226) *Ó mārà òjò* is the state of (sickness) protrusion of anus, a state of having piles. The argument structure of the sentence (226) *Ó mārà òjò* is V(NPNP). *Ó* is NP₁, *òjò* is NP₂ and *má* is the verb, V and predicator while *rà* is -rv suffix. *Ó* and *òjò* 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 venous 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 *mārà òjò* (has piles) is containment, response and sensory schemas.

The stativity of the sentence (227) *Ó mārà ñgwúrò* is state of deformity /lameness. The argument structure of the sentence (227) *Ó mārà ñgwúrò* is V(NPNP). *Ó* is NP₁, *ñgwúrò* is NP₂ and *má* is verb V, while *rà* is -rv suffix. *Ó* and *ñgwúrò* 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 *mārà ñgwúrò* is containment and sensory schemas.

The stativity of the sentence (228) *Ónyá Ùgóchī má áv ú* is a state of putrefaction/ rotteness. The argument structure of the sentence (228) *Ónyá Ùgóchī má áv ú* is V(NPNP). *Ónyá Ùgóchī* is NP₁, *áv ú* is NP₂, *má* is the verb V, the predicator of the arguments. *Ónyá Ùgóchī* and *áv ú* 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 áv ú* involves rottenness about to burst . *Má ávú* is realised in *Ọnyá Ụ̀góchī má áv ú*. *Ma ávú* (*ábú*) as a complement means reveal secret . The image schema for *má áv ú* 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-

<i>má ụ̀tọ́=verb+noun</i>	<i>Èbéré má ụ̀tọ́ ńrī ámá</i>	Ebere knows the taste of food very well.
<i>má ísì =verb+noun</i>	<i>Ụ̀góchī mà ísì ánu' úré ámá</i>	Ugochi knows the smell of rotten meat
<i>má úkòrò=verb+noun</i>	<i>Ọ̀jìdékà mà úkòrò dí yá ámá</i>	Njideka knows the husband's scent/breath
<i>má úbìrì=verb+noun</i>	<i>Ézè má úbìrì nkịtā ámá</i>	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	<i>Mà ísì</i> smell / odour/fragrance/aroma/ perceives smell of (Mbaise dialect)	<i>Ụ̀gòmmā mà ísì ńrī ńné yá</i> 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	<i>Má ụ̀tọ́</i> taste of/ knows sweetness (Mbaise dialect)	<i>Ụ̀dé mà ụ̀tọ́ mímánụ' áńụ</i> 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	<i>Má úkòrò</i> knows Breath	<i>Ụ̀lọ̀àkụ mà úkòrò dí yá</i> Ụ̀lọ̀àkụ know (st) + breath husband she Ụ̀lọ̀àkụ understands /rapports with her husband very well Ụ̀lọ̀àkụ 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 ụ̀tọ́* taste of / knows sweetness, (231) *Má úkòrò* knows breath, emission (scent/odour/fragrance).

The stativity of the sentence in example (229) *Ụ̀gòmmā mà ísì ńrī ńné yá* is the state of identification of taste/flavour/fragrance. The argument structure of this sentence (229) *Ụ̀gòmmā mà ísì ńrī ńné yá*, is V(NP NP). *Ụ̀gòmmā* is NP₁, *ísì ńrī ńné yá* is N P₂ 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 ùtó mímánù áńū* is the state of taste/flavour. The argument structure of this sentence (230) *Ùdé mà ùtó mímánù áńū* is V(NPNP). *Ùdé* is NP₁, *ùtó mímánù áńū* is NP₂, while *mà* is V, the verb and predicator of the arguments and a second degree verb. The arguments are *Ùdé* and *ùtó mímánù áńū*. 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) *Úlṓàkù mà úkòrò dī yá* is the state of breath/ emission (scent/odour/fragrance) understanding of husband (relationship). The argument structure of this sentence (231) *Úlṓàkù mà úkòrò dī yá* is V (NPNP). *Úlṓàkù* is NP₁, *úkòrò dī yá* is NP₂, while *mà* is 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 àkpùrù =verb +noun *Àdá mārà àgà. Ọ̀ bù nwókē / nwáányì àgà* He/she is barren / infertile.

Má àgà=verb +noun *Úchè má àkpùrù / àkpùrù mārà yá*Uche is infertile/unproductive/ barren

Image schema of containment infertility

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

The stativity of the table (232) Àdá mārà àgà is the state of barrenness/infertility. The argument structure of the sentence (232) Àdá mārà àgà is V(NPNP). Àdá is NP₁, àgà is NP₂, 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 àkpùrù / àkpùrù mārà yá is the state of barrenness/knot /bulge. The argument structure of the sentence in (233) Úchè má àkpùrù (àkpùrù mārà yá) is V(NPNP). Úchè is NP₁, àkpùrù is NP₂, má is V, the predicator of the arguments Úchè and àkpùrù. It is a second degree verb. The literal semantic interpretation of the complement má àkpùrù 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 mārà àgà and Úchè má àkpùrù 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 m̀kpē =verb+noun Ọnwụ dī m̀rà Ọl̀m̀kpē. 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 m̀kpē be mourner/widow (Mbaise dialect) a) b)	Ọnwù dī màrà Ọlà m̀kpé. 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) Ọnwù dī m̀kpé is the state of widowhood/mourning. The argument structure of the sentence (234) Ọnwù dī m̀kpé is V(NPNPNP). Ọnwù dī is NP₁, Ọlà is NP₂, m̀kpé is N₃, while má is the verb, and the predicator of the arguments. -rà is the -rv suffix. Ọnwù dī, Ọlà and m̀kpé 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 Ọlà 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 clause of manner). S¹ 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 Èbèrè mà étú ésì ésè ókwū Eberè 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)	Èbèrè mà étú ésì ésè ókwū Eberè know (st) make talk Eberè knows fight talk Eberè knows trouble Eberè troubles / quarrels. Is cantankerous	Literal Metaphorical

The stativity of the sentence (235) Èbèrè mà étú ésì ésè ókwū is the state of how to quarrel or litigate matters. The argument structure of the sentence (235) Èbèrè mà étú ésì ésè ókwū is V(NPS¹). Èbèrè is NP₁, ésè ókwū is S¹ mà is V. Èbèrè 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 édi ñdidi=verb+verb+verb Ézíñné mà étú ési édi ñdidi Ézíñné knows endurance/patience

Image schema of containment and force

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

The stativity of the sentence in example (236) Ézíñné mà étú ési édi ñdidi relates to the knowledge of endurance/ how to endure. The argument structure of the sentence (236) Ézíñné mà étú ési édi ñdidi is V(NPS¹). Ezinne is NP₁, while édi ñdidi is the S¹, 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 Ó mà étú ési àmá ètè ñkwū 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) Ó mà étú ési àmá ètè ñkwū He know (st) rope palm b) He knows how to recognise palm tree rope. He is a good climber/solves problems	Literal Metaphorical

The stativity of the sentence (237) Ó mà étú ési àmá ètè ñkwū is the state of knowledge of cognition (something). The argument structure of the sentence (237) Ó mà étú ési àmá ètè ñkwū is V(NPS¹). Ó is NP₁, ètè ñkwū is S¹, while mà is the predicator. Ó and ètè ñkwū 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 ési àmá ètè ñkwū* is containment and force schemas.

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

Mà úžú =verb+verb Éjīké mà ètù ési àkpú úžú Ejike knows smithing

Image schema of containment and response schemas

S\NO	Verbal Structure	Sentences	Meaning Types
238	Mà úžú knows smithing a) b)	Éjīké mà ètù ési àkpú úžú 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 ési àkpú úžú* is the state of knowledge of smithing. The argument structure of the sentence (238) *Éjīké mà ètù ési àkpú úžú* is V(NPS¹). *Éjīké* is NP₁, *ètù ési àkpú úžú* is S¹, while *mà* is the verb, V. *Éjīké* and *ètù ési àkpú úžú* 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 újō =verb +noun Èbèrè mà àtù újō ñdí óhī Ebere knows fear of /is afraid of thieves

Image schema of containment

S\NO	Verbal Structure	Sentences	Meaning Types
239	Má újō Knows fear/Has fear of a) b)	Èbèrè mà àtù újō ñdí óhī Ebere know (st) fear people thief Ebere has fear of the thieves Ebere is afraid of robbers.	Literal Metaphorical

240	Má égwù m̀m̀m̀ùḡ (Mbaise dialect) a) b)	Ùdókà mà etu esi atu égwù m̀m̀m̀ùḡ 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 àtù ụjọ́ ndí óhī is the state of knowledge of fear. The argument structure of the sentence (239) Èbèrè mà àtù ụjọ́ ndí óhī is V(NPNPS¹). Èbere is N₁, àtù ụjọ́ is S¹ and ndí óhī is NP₂ while má is V. Èbere, ụjọ́ and ndí 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 èsì àtù égwù m̀m̀m̀ùḡ is the state of (knowledge of) fear/being afraid of spirits. The argument structure of the sentence (240) Ùdókà mà ètù èsì àtù égwù m̀m̀m̀ùḡ is V(NPS¹). Ùdókà is NP₁, m̀m̀m̀ùḡ is NP₂, ètù èsì àtù égwù is while mà is the verb and predicator of the arguments. Ùdókà and égwù m̀m̀m̀ùḡ are the arguments of the verb, a double degree verb. The cognitive semantic interpretation in literal or core meaning of Ùdókà mà égwù m̀m̀m̀ùḡ 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 in Ùdókà 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 èsì àmá àgbà Uche knows/ keeps appointment

Image schema of containment.

S\NO	Verbal Structure	Sentences	Meaning Types
241	Mà àgbà Knows jaw/ keeps appointment	Úchè mà ètù èsì àmá àgbà Uche know (st) appointment Uche knows appointment a) He keeps appointment. b) He is faithful and trustworthy. He can be confided in.	Literal Metaphorical

The stativity of the sentence in example (241) *Úchè mà ètù èsì àmá àgbà* is the knowledge of keeping appointment. The argument structure of the sentence (241) *Úchè mà ètù èsì àmá àgbà* is V (NPS¹). *Úchè* is NP₁, *àmá àgbà* is S¹, 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 èsì 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 ádíghī mímá=verb+noun+verb+noun Òkéré mà àlà ádíghī mímá Òkéré knows there is
trouble in the land

Image schema of path and containment

S/NO	Verbal Structure	Sentences	Meaning Types
242	Mà àlà ádíghī mímá Knows trouble in a) the land b)	Òkéré mà àlà ádíghī mímá 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) *Òkéré mà àlà ádíghī mímá* is the state of knowledge of trouble. The argument structure of the sentence in example (242) *Òkéré mà àlà ádíghī mímá* is V (NPS¹). *Òkéré* is N₁, *àlà ádíghī mímá* is S¹, mà is the V, the verb and predicator of the arguments. *Òkéré* and *àlà ádíghī mímá* are the arguments of the sentence. The verb is a second degree verb. The interpretation of the sentence *Òkéré mà àlà ádíghī mímá* 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 ádíghī mímá* is containment and path schemas.

4.3.2.10 Má verb root cluster of stativity based on suffering and pain/feeling-

Mà ùfù =verb+noun Ùdé mà ùfù ónwù nnē yá Ude feels/knows the pain of his mother's death

Mà mgbú =verb+noun Ùdókà mà mgbú úkwù yā nyèrè n'áfō 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 ùfù Feels/ knows pain, (Mbaisedialect (a . b)	Ùdé mà ùfù ónwù nnē 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 mgbú Knows/feels pain/feels hurt . a) . b)	Ùdókà mà mgbú úkwù yā nyèrè n'áfō 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 ùfù ónwù nnē yá is the state of psychological pain. The argument structure of the sentence (243) Ùdé mà ùfù ónwù nnē yá is V (NPNPNP). Ùdé is NP₁, ùfù is NP₂, ónwù nnē yá is NP₃, mà is V the verb and predicator of the arguments. This is psych verb. The arguments of the predicator are Ùdé, ùfù and ónwù nnē yá. The complement mà ùfù and mà mgbú are cognates and here mean experiencing or feeling pain. The cognitive interpretation of the verb root mà ùfù 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 mgbú úkwù yā nyèrè n'áfō à is a state of pain in the leg. The argument structure of the sentence (244) Ùdókà mà mgbú úkwù yā nyèrè n'áfō à is V (NPNP). Ùdókà is NP₁, mgbú úkwù yā nyèrè n'áfō à is NP₂ while mà is V, the verb and predicate of the sentence. Ùdókà, mgbú úkwù yā, and n'áfō 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 ényì / òyì =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/ òyì friendly, helpful, understands a)	Ùdókà mà ényì yá Ùdókà know (st) +friend his Ùdókà understands his friend He is accommodating, friendly and understanding.	Literal
	b)	He tolerates and forebears	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(NP NP). Ùdókà is NP₁, ényì yá is NP₂. 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 Ñdùkà mà íhú nwáñné yá n'ùlò órū Nneka is partial in the office. He is in
Favour of his brother.

Mà íhú=verb+noun Ùzọ mà íhú á má n'ók wú à Uzo is partial in this matter.

Image schema of path and counterforce

S/NO	Verbal Structure	Sentences	Meaning Types
246	Má íhú Partiality	Ñdùkà mà íhú nwáñné yá n'ùlò órū Ñdùkà know (st) face brother him (prep) in the housework a) Ndùka identifies his brother in the office Ñdùkà favours his brother in the office/ He is b) partial in treating people.	Literal Metaphorical

The sentence (246) Ñdùkà mà íhú nwáñné yá relates to the state of favouritism. The argument structure of the sentence (246) Ñdùkà mà íhú nwáñné yá is V (NP NP). Ñdùkà is N P₁, íhú nwáñné yá is N P₂. Ñdùkà 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, *Ńdùkà* 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 àbùbà =verb+noun *Ánú éwū má àbùbà* 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 àbùbà is fat/robust a) b)	<i>Ánú éwū má àbùbà</i> Meat goat know (st) fat Goat meat has fat. <i>The goat is fat (robust) is good yield.</i>	Literal Metaphorical
248	<i>Úchènnà màrà ùbò</i> be fat, is plumpy a) b)	<i>Úchènnà màrà ùbò</i> Uchenna know (st) +rv +be fat Uchenna is fat/ good looking He is healthy	Literal Metaphorical

The stativity of the example (247) *Ánú éwū má àb ùbà* relates to the state of knowing fattiness. The argument structure of the sentence (247) *Ánú éwū má àb ùbà* is V (NPNP). *Ánú éwū* is NP₁, *àbùbà* is NP₂ and *má* is V. *Ánú éwū* and *àb ùbà* 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) *Úchènnà màrà ùbò* relates to the state of fattiness and health. The argument structure of the sentence *Úchènnà màrà ùbò* is V(NPNP). *Úchènnà* is NP₁, *ùbò* is NP₂ while *má* is the verb and the predicator of the arguments, *-rà* is the *-rv* suffix, the stative marker. *Úchènnà* 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 ùdà =verb +noun *Ó mà ùdà ósísí áhù àmá* He actually knows the sound of the tree

Mà ùbé =verb+noun Ónyé ísí àlà mà ùbé ndí ọ̀ nà-àchí ́ámá The President knows the cry of his citizens is generous/philanthropic

Mà ùjà =verb+noun Ñnénnà mà ùjà ñkítā gbòrò Nnenna knows / identifies the dog's barking.

Mà m̀kpú =verb Dòkíntà mà m̀kpú ónyé ọ̀rìà àmá The doctor knows/identifies the cry of the patient

Mà ákwá=verb+noun Nwáányị mà ákwà nwà yà āmá The woman knows/hears the child's cry, of the indigent.

Mà m̀kpótú=verb+noun Ñné mà m̀kpótú ùmù yá āmá His mother knows/identifies the noise of her children

Image schema of containment

S/NO	Verbal Structure	Sentences	Meaning Type
249	Mà ùdà identifies sounds a) (Mbaise dialect) b)	Ólā mà ùdà égwū Ólā know (st) sound of music Ólā knows (understands) the sound of music Ólā is current with happenings (events) in the society	Literal Metaphorical
250	mà ákwá knows cry of a) (Mbaise dialect) b)	Ézè mà ákwá ùmù ógbènyè Eze know (st) cry of children poor Eze hears the cry of the poor Eze is generous/ philanthropic	Literal Metaphorical
251	Mà ùjà barking, identifies noise. a) b)	Ñnénnà mà ùjà ñkítā gbòrò Nnenna know (st) noise dog bark Nnenna knows the howling/barking of the dog. She knows the noise the dog makes. Nnenna understands the current issues of life	Literal Metaphorical
252	mà m̀kpú knows shout a) b)	Àdà mà m̀kpú nwā yá Ada know(st) shout child her Ada knows the child's cry She recognizes / understands the child's problem	Literal Metaphorical
253	Mà m̀kpótú knows /identifies noise a) b)	Ónyé ñkúzī mà m̀kpótú ùmù ákwúkwo Who teacher knows (st) noise pupils The teacher identifies the pupils' noise She recognizes what their problems are	Literal Metaphorical

The stativity of the sentence in example (249) Ólā mà ùdà égwū is the state of identification of sound. The argument structure of the sentence (249) Ólā mà ùdà égwū is V (NPNP). Ólā is NP₁, ùdà

éḡwū NP₂ while mà is V, the verb and predicator of the sentence. The arguments are Ólà and ùdà éḡwū. The verb is a double degree verb. The denotative semantic interpretation of the verb is that literally or in core meaning, Ólà 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 Ólà mà ùdà éḡwū (knows the sound of music) is the containment schema.

The stativity of the sentence in example (250) Ézè mà ákwá ́m̀m̀ ógbènyè relates to identification of sound (condition of the poor). The argument structure of the sentence (250) Ézè mà ákwá ́m̀m̀ ógbènyè is V (NPNP). Ézè is N P₁, ákwá ́m̀m̀ ógbènyè is N P₂ and mà is the V . Ézè and ákwá ́m̀m̀ 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 ́m̀m̀ ógbènyè (knows the cry of the poor) is the containment schema.

The stativity of the example (251) Ìnnénnà mà ùjà ñkítà gbòrò is the state of knowledge of sound. The argument structure of the sentence (251) Ìnnénnà mà ùjà ñkítà gbòrò is V(NPNP). Ìnnénnà is NP₁, ùjà ñkítà gbòrò is NP₂ while mà is the V. It is a double degree verb. The arguments of the predicator are Ìnnénnà and ùjà ñkítà gbòrò. 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 situation in her environment. The image schema of the complement verb mà ùjà ñkítà gbòrò is containment and animal schemas.

The stativity of the example (252) Àdá mà m̀kp̀ú nwā yá is the state of identification of sound (sympathy/compassion). The argument structure of the example (252) Àdá mà m̀kp̀ú nwā yá is V (NPNP). Àdá is NP₁, m̀kp̀ú nwā yá is NP₂ 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 m̀kp̀ú 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 m̀kp̀ú nwā yá is containment schema.

The stativity of the example (253) Ónyé ñkúzī mà m̀kp̀ótú ́m̀m̀ákwúkwo is the state of sound/noise. The argument structure of the sentence in example (253) Ónyé ñkúzī mà m̀kp̀ótú ́m̀m̀ákwúkwo is V

(NPNP). Ónyé nkúzī is NP₁, m̀kpótú ̀m̀m̀ákwúkwo is NP₂, while mà is V, the verb and predicator of the arguments. The arguments are Ónyé nkúzī and m̀kpótú ̀m̀m̀ákwúkwo. 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 ̀m̀m̀ ógbènyè, (252) mà m̀kpú nwā and (253) mà m̀kpótú ̀m̀m̀ákwúkwo 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 ñjò =verb +noun Èméká mà ñjò ághùghò Emeka knows evil- of being cunning
Mà m̀p̀ (̀ulé)=verb+noun Ùdókà mà m̀p̀ (̀ulé) Ùdókà knows examination malpractice

Image schemas of containment and path

S/NO	Verbal Structure	Sentences	Meaning Types
254	Mà ñjò knows evil	Èméká mà ñjò ághùghò Emeka knows evil- a) Emeka understands evil, he is evil- b) Emeka understands the evil of being cunning	Literal Metaphorical
255	Mà m̀p̀ (̀ulé) malpractice (examination)	Ùdókà mà m̀p̀ (̀ulé) Udoka know (st) malpractice (examination) a) Udoka knows examination malpractice b) Udoka is corrupt/ evil	Literal Metaphorical

The sentence in example (254) Èméká mà ñjò ághùghò 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 ñjò ághùghò is V (NPNP). Èméká is NP₁, ñjò ághùghò is NP₂, mà is the V. Èméká and ñjò ághùghò are the arguments, mà is the predicator. The verb is a second degree verb. The interpretation of the complement Èméká mà ñjò ághùghò 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 m̀p̀ (̀ulé) is the state of knowledge of examination malpractice. The argument structure of the sentence in example (255) Ùdókà mà m̀p̀ (̀ulé) is

V(NPNP). Ûdókà is NP₁, m̀pụ́ (ùlé) is NP₂, and mà is V and the predicator of the arguments Ûdókà and m̀pụ́ (ùlé). The verb is a double degree verb. The interpretation of the complement verb is that in core or literal meaning, Ûdókà mà m̀pụ́ (ùlé) is that he can identify examination malpractice. In non-core or metaphorically, she is corrupt /evil. The image schema of mà m̀pụ́ (ùlé), mà ñjọ ághùghò (árū) (is containment and path schemas.

4.3.2.16 Má verb root cluster of stativity based on surplus / excess

Má ùmā =verb+noun Égó Ñnèkà màrà ùmā Nneka has money in excess

Image schema of force

S/NO	Verbal Structure	Sentences	Meaning Types
256	Má ùmā Extra/excess, surplus a) b)	Égó Ñnèkà màrà ùmā 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 Ñnèkà màrà ùmā relates to the state of abundance. The argument structure of the sentence is V(NPNP). Égó Ñnèkà is N P₁, ùmā is NP₂ and mà is V , rà is -rv suffix, the stative marker. Égó Ñnèkà and ùmā 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 ùmā meaning surplus or excess is force schema.

4.3.2.17 Má verb root cluster for stativity based on fame

Má ūsé =very+noun Ûm̀ùákẁẁkẁẁ mà ùsé Òj́áádìlì sèrè Students know Òj́áádìlì's fame
(famous) respect

Má ùnà=verb+noun Èbèrè má ùnà yá n'ùlò ìkpē He is famous /known in the court.

Má údù=verb +noun Ànyí mà údù Òkóńkwọ́ n'òbòdò yá. We know his fame in town/ he is famous

Má ūsé be famous, is respected Image schema of response, force
e and containment schemas

S/NO	Verbal Structure	Sentences	Meaning Types
257	Má ūsé 'fame' Be known, famous, a) b)	Ûm̀ùákẁẁkẁẁ mà ùsé Òj́áádìlì sèrè Students know (st) fame Òj́áádìlì famous Students know Òj́áádìlì's fame Students knew, understood Ojaadili's fame, respect and honour in the society.	Literal Metaphorical

	respected		
258	Má ùnà be famous/reputable,	Èbére má ùnà yá n' ùlò íkpē. Ebere know (st) famous him (prep) in house judgment a) Ebere knows his fame in the court. b) He is famous /known in the court.	Literal Metaphorical
259	Má údù knows reigning thing/famous /known	Ànyí mà údù Òkónkwó n'òbòdò yá. We know (st) fame Okonkwo (prep) in town him. a) We know his fame in his town. b) He is famous / known in town.	Literal Metaphorical

The sentence in example (257) *Úmùákwúkwó mà ùsé Òjáádìlì sèrè* is the state of fame/ respect/high esteem. The argument structure of the sentence (257) *Úmùákwúkwó mà ùsé Òjáádìlì sèrè* is V (NPNP). *Úmùákwúkwó* is NP₁, *ùsé Òjáádìlì sèrè* is NP₂, *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 Òjáádìlì sèrè* is the containment schema.

The stativity of the sentence in example (258) *Èbére má ùnà yá n' ùlò íkpē* relates to the state of reputation and credit. The argument structure of the sentence in examples (258) *Èbére má ùnà yá n' ùlò íkpē* is V (NPNP). *Èbére* is NP₁, *ùnà yá n' ùlò íkpē* is NP₂, *má* is V the verb. *Èbére* and *ùnà yá n' ùlò íkpē* are the arguments of the predicator *má*. This is a two degree verb. The interpretation of the literal or core meaning of *má ùnà* is that Ebere has 'known popularity'. In non-core or metaphorical meaning, he has good reputation and is famous. The image schema of *má ùnà yá n' ùlò íkpē* is force schema.

The sentence in example (259) *Ànyí mà údù Òkónkwó n'òbòdò yá* shows a state of reputation and credit/intergrity. The argument structure of the sentence in examples (259) *Ànyí mà údù Òkónkwó n'òbòdò yá* is V(NPNPPP). *Ànyí* is NP₁, *údù Òkónkwó* is NP₂, *n'òbòdò yá* is PP. *Má* is V, the verb the predicator of the sentence. *Ànyí*, *údù Òkónkwó* 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 údù* is that Okonkwo's fame is known in his town. Metaphorically or in non-core meaning he is famous. The image schema is the force schema. *Má Ùsé*, *ùnà* and *údù* 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 nsògbú=verb+noun Ndí òchíchí mà nsògbú ànyí The government bears our problems in mind

Image schema of containment

S/NO	Verbal Structure	Sentences	Meaning Types
260	Má nsògbú knows trouble /find out, investigate a)	Ndí òchíchí mà nsògbú ànyí 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) Ndí òchíchí mà nsògbú ànyí relates to the state of social condition. The argument structure of example (260) Ndí òchíchí mà nsògbú ànyí is V(NPNP). Ndí òchíchí is NP₁, nsògbú ànyí is NP₂, 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. Ndí òchíchí and nsògbú ànyí 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 m̀vúmvú=verb+noun Ézèùgò mà m̀vúmvú Ezeugo is dirty/knows garbage bin
Má ntìrì = verb+noun know dirt
Má ñgwónkwó =verb +noun knows load/hoarding

Image schema of path

S\NO	Verbal Structure	Sentences	Meaning Types
261	Mà m̀vúmvú Knows heap/filthy . a) b)	Ézèùgò mà m̀vúmvú Ezeugo know (st) garbage bin Ezeugo knows garbage heap – Ezeugo is associated with dirt/untidiness – He is a mad person	Literal Metaphorical
(262)	má ntìrì knows dirt uncleanness) a) b)	Ùgóàlà mà ntìrì Ugoala knows (st) dirt He is dirty He is unclean	Literal Metaphorical

(263)	mà ñgwónkwó knows load. .accumulates a) dirt b) .	Àdá mà ñgwónkwó Ada knows (st) property. She hoards load. She accumulates dirt. She is not organized, is unclean	Literal Metaphorical
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The stativity of the sentence in example (261) *Ézèùgò mà m̀v̀m̀v̀* relates to the knowledge of filthiness/ dirt/dust bin/garbage. The argument structure of (261) *Ézèùgò mà m̀v̀m̀v̀* is V(NPNP). *Ézèùgò* is NP₁, *m̀v̀m̀v̀* is NP₂ and *mà* is V, the verb and predicator. *Ézèùgò* and *m̀v̀m̀v̀* 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 m̀v̀m̀v̀* is the path schema.

The stativity of the sentence in example (262) *Ùgòlà má ñt̀r̀* relates to the state of being unkempt, being dirty/filthy. The argument structure of the sentence in example (262) *Ùgòlà má ñt̀r̀* is V(NPNP). *Ùgòlà* is NP₁, *ñt̀r̀* is NP₂ and *má* is V, the verb and predicator. It is a double degree verb. The arguments of the verb are *Ùgòlà* and *ñt̀r̀*. The cognitive semantic interpretation meaning of *Ùgòlà má ñt̀r̀* 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 ñgwónkwó* relates to the state of filth/dirt untidiness. The argument structure of the sentence in example (263) *Àdá mà ñgwónkwó* is V(NPNP). *Àdá* is NP₁, *ñgwónkwó* is NP₂ while *mà* is the V the verb and predicator of the arguments. *Àdá* and *ñgwónkwó* are the arguments of the verb. In literal meaning of *mà ñgwónkwó* 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 m̀v̀m̀v̀*, *má ñt̀r̀* and *mà ñgwónkwó* 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 àhù =verb+noun Ó màrà yá àhù àmá She is used to that/ familiar with

Má verb root cluster for stativity based on emotion

Má úchè verb+noun Ùdé má úchèná 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 ọnòdù verb+noun Ézè mà ọnòdù àkùnàùbá ndí òbòdò yá Eze knows the situation of things
our country

		Ùdézè mākàrírí ndí ényì yá na mma àmákáíí a) She is more beautiful than her friends b) She is tolerated and accepted than her friends	Literal Metaphorical
266	Mábúú rímā used to be beautiful	Úlòmá mábúú rímā àmá ógè gára āgá Uloma was/used to be beautiful in the past Úlòmá mára rímā àmá Uloma know+-rv suffix Uloma is very beautiful Úlòmá bú rímā Uloma is beauty a) Úlòmá mábúú rímā àmá ógè gára āgá Uloma used to be beautiful in the past b) She is inconsistent. She does not maintain her former state.	Literal Metaphorical

The sentence in example (264) *Mmá Àdá màgbùrù Ézè* is the state of infatuation/psychological influence/impact of beauty. The argument structure in example (264) *Mmá Àdá màgbùrù Ézè* is 2(V(NP NP))- V(NP NP), V(NP NP). *Mmá Àdá mà Ézè*-V (NP NP), *Mmá Àdá gbùrù Ézè* -V(NP NP). *Mmá Àdá* is N P₁, *Ézè* is N P₂, *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 *Mmá Àdá 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 mākáíí ndí ényì yá ná rímā àmákáíí* is the state of being more beautiful than her friends. The argument structure of the example (265) *Ùdézè mākáíí ndí ényì yá ná rímā àmákáíí* is 2 (V (NP NP))-V (NP NP), V (NP NP). *Ùdézè má ndí ényì yá*-V (NP NP), *Ùdézè káíí ndí ényì yá* -V (NP NP), *Ùdézè* is NP₁, *ndí ényì yá* is NP₂, *mākáíí* is the verb, a double compound verb. It is beauty at the comparative level. The verb *mākáíí* is the predicator of the sentence. *Má* is a verb, *ká* is a verb, *ríí* is an -rv suffix, *ná rímā àmákáíí* is bound verb complement. *Ùdézè* and *ndí 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) *Úlómá mábúrí mmā àmá ógè gára ágá* is in the state of beauty in the past. The argument structure of (266) *Úlómá mábúrí mmā àmá ógè gára ágá* is 2(V(NPNP)) - V(NPNP),V(NPNP). *Úlómá má mmā* V(NPNP), *Úlómá bú mmā* V(NPNP), *Úlómá* is NP₁, *ógè gára ágá* is NP₂, while *mábúrí* 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 *mmā 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

Máhùrù=verb+verb+suffix *Éró à máhùrù* The mushroom has decayed/decomposed/is rotten.

Mákwù= verb+verb+suffix *Ózú ndị òmèkómè mákwùrù.* The corpse of the hoodlums are decayed, rotten, putrefied.

image schema of containment

S/NO	Verbal Structure	Sentences	Meaning Types
267	<i>Máhùrù</i> has decayed	<i>Éró à máhùrù</i> Mushroom this know (st)+rv decomposition This mushroom is decayed/decomposed <i>Éró à má</i> Mushroom know <i>Éró à hùrù</i> Mushroom decays <i>Éró à máhùrù</i> a) This mushroom is decomposed b) The mushroom is spoilt.	Literal Metaphorical
268	<i>Mákwù</i> putrefy	<i>Ózú ndị òmèkómè mákwùrù.</i> Corpse people evil know(st) rotten <i>Ózú ndị òmèkómè mára</i> The corpse of wicked people putrefied <i>Ózú ndị òmèkómè kwùrù.</i> The corpse of wicked people decayed <i>Ózú ndị òmèkómè mákwùrù.</i> 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 máhùrù* 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 máhùrù* is 2 (V(NPNP))-V(NPNP), V(NPNP). *Éró à má-V (NPNP)*, *Éró à hùrù V(NPNP)*. *Éró* is NP₁, *á* is NP₂, *má* in *máhùrù* is V, the verb and predicator of the arguments. *Má* is a verb, *hù* is a verb and *rù* is -rv suffix. It is a double two degree verb. It is dyadic. The interpretation of *Éró à máhùrù* in ordinary meaning is that the mushroom rots/decomposes. Metaphorically, meaning is extended and it means the situation is so bad and irreparable. The image schema of the structure is containment.

The stativity of the sentence in example (268) *Ózú ndí 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 ndí òmèkómè má-V (NPNP)*. *Ózú ndí òmèkómè kwùrù-V (NPNP)*. *Ózú* is NP₁, *ndí òmèkómè* is NP₂, *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 *ndí òmèkómè*. This is a double two degree verb. The interpretation of *Ózú ndí òmèkómè mákwùrù* is that the corpse of the hoodlums rots/decomposes/decays. It is useless and lifeless. The image schema is containment.

In examples (182) *Ngwùgwù Ùgbá mára úré* and (267) *Éró à máhùrù*, *mára úré* and *máhùrù*, correlate meaning rotten and putrefy. Each can replace one another. *Máhùrù* in example (267) *Éró à máhùrù* and *mákwùrù* in example (268) *Ózú (ndí òmèkómè) mákwùrù* are high levels of deterioration/putrefaction. 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

Májiri=verb+verb+suffix *Ùbé à màjiri àmáji* This pear darkens / ripens, matured

Image schema of sensory, force and path

S/NO	Verbal Structure	Sentences	Meaning Types
269	<i>Máji</i> , dark, darken- maturity	<i>Ùbé à màjiri àmáji</i> Pear this know(st)+darken darkening <i>Ùbé à màrà</i> This pear is ripened <i>Ùbé à jiri</i> This pear darkens <i>Ùbé à màjiri àmáji</i> a) The pear is darkened b) This pear is ripened	Literal Metaphorical

The sentence in example (269) Ùbé à màjírì àmájí is the state of maturity. The argument structure of the sentence (269) Ùbé à màjírì àmájí is 2 (V (NPNP))-V (NPNP), V (NPNP). Ùbé à mà –V (NPNP), - Ùbé à jírí éjí V(NPNP). Ùbé à is NP₁, àmájí (ripening) is NP₂, while màjírì 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

mádúrú=verb+verb+suffix Òkè mádúrú 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	mádúrú know (one’s) turn-taking (Mbaise dialect)	Òkè mádúrú yā n’áká Share know (st)+reach him (prep)in hand Òkè mára yā n’áká. Share his turn him in hand Òkè dúrú yā n’áká Share reaches him in hand a) Òkè mádúrú yā n’áká Allow him his turn b) Òkè mádúrú yā n’áká Give him opportunity to survive	Literal Metaphorical

The stativity of the sentence in example (270) Òkè mádúrú 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 dú yā n’áká- V(NPNPPP). Òkè is NP₁, yā is NP₂, n’áká is PP, mádúrú is the double compound verb of two verbs má and dú, 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

Márùrù=verb+verb+suffix Ñnékà màrùrù àmárù n'áká. She has disability in the hand due to sickness

Márù Disability (hand or leg or body)

Image schema of containment and response

S/NO	Verbal Structure	Sentences	Meaning Types
271	Márù Deformity/ Disability/ inactive (Mbaise dialect)	Ñnékà màrùrù àmárù n'áká. Nneka know (st)+rV deform deform+ prep in hand Ñnékà màrà n'áká Nneka is disabled in the hand Ñnékà rùrù n'áká Nneka is deformed in the hand Ñnékà màrùrù àmárù n'áká a) She has disability in the hand. b) She is not strong.	Literal Metaphorical

The stativity of the sentence in table (271) Ñnékà màrùrù àmárù n'áká relates to the state of deformity
The argument structure of the table (271) Ñnékà màrùrù àmárù n'áká is 2(V(NPNPPP))-V(NPNPPP),
Ñnékà mà àmá n'áká -V(NPNPPP), Ñnékà rùrù àrù n'áká -V(NNPP),V(NNPP). Nneka is NP₁, àmárù
is NP₂, n'áká is PP, while márù is the V. Ñnékà, àmárù and n'áká (PP) are the arguments of the már ù
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'ìhì ọrìà His friend could not recognize him

Máhìè could not recognize | Image schema of path, force and counterforce schemata

S\NO	Verbal Structure	Sentences	Meaning Types
272	Máhìè could not/inability to recognise	Ényì yá máhìèré yá n'ìhì ọrìà Friend his not know(st) + him (prep) reason sickness Ényì yá mára yá n'ìhì ọrìà His friend could not recognise him because of sickness Ényì yá hìèré yá n'ìhì ọrìà His friend could not identify him due to illhealth Ényì yá máhìèré yá n'ìhì ọrìà	

	a)	His friend could not recognize him due to sickness	Literal
	b)	He was not given attention, no recognition. He was neglected and abandoned.	Metaphorical

The stativity of the sentence in example (272) *Ényì yá má hìèré yá n'íhì ọ̀rìà* is the state of inability to recognise one. The argument structure of the sentence (272) *Ényì yá má hìèré yá n'íhì ọ̀rìà* is 2 (V(NPNP))-V(NPNP),-V(NPNP), *Ényì yá má yá n'íhì ọ̀rìà*- V(NPNP), *Ényì yá hìèré yá n'íhì ọ̀rìà*V(NPNP). *Ényì yá* is N P₁, *yá* is N P₂, while *máhìèré* is V the double complex compound. It is a compound verb of two verbs *má* and *hìè* with *ré* as -rv suffix. It is a double compound second degree verb. The interpretation of *máhìèré 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 nkúzì mázùrù íhé ọ̀mùmù áhù àmázù* The teacher knows the topic very well

mázù knows very well | image schema of containment and path

S\NO	Verbal Structure	Sentences	Meaning Types
273	Mázù Complete knowledge	<i>Ónyé nkúzì mázùrù íhé ọ̀mùmù áhù àmázù</i> Who teacher knows (st) +complete thing learning that complete <i>Ónyé nkúzì má íhé ọ̀mùmù áhù àmá</i> Who teacher know(st) thing learning that know <i>Ónyé nkúzì zùrù íhé ọ̀mùmù áhù ézù</i> Who teacher complete thing learning that complete	
	a)	<i>Ónyé nkúzì mázùrù íhé ọ̀mùmù áhù àmázù</i>	Literal
	b)	The teacher knows the topic very well He is conversant with the task	Metaphorical

The stativity of the sentence (273) *Ónyé nkúzì mázùrù íhé ọ̀mùmù áhù àmázù* is related to complete knowledge of the topic. The argument structure of the sentence (273) *Ónyé nkúzì mázùrù íhé ọ̀mùmù áhù àmázù* is 2 (V (NPNP)) –V (NPNP), -V (NPNP), -*Ónyé nkúzì má íhé ọ̀mùmù áhù àmá*- V (NPNP), *Ónyé nkúzì zùrù íhé ọ̀mùmù áhù ézù* - V(NPNP). *Ónyé nkúzì* is NP₁, *íhé ọ̀mùmù áhù* is NP₂, 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 alá =verb+verb+suffix Ó màdārùrù yá àlà àmádàrú He knows her very well
 mājòrò=verb+verb+suffix Ùgònnà màjòrò Ùdé āmájó Ugomma could not identify Ude.
 màlàrà=verb+verb+suffix Ì màlàrà ényìgí āmálá. You could not recognise your friend
 màtāhìèrè = verb+suffix+verb+suffix Ónyéísì màtāhìèrè há àbùṵ àmátāhíé- The leader could not recognise them

S\NO	Verbal Structure	Sentences	Meaning Types
274	màdāru alá knows very well	Ó màdārùrù yá àlà àmádàrú He knows (st) her ground know well He knows her very well Ó ma yá àlà àmá He know her ground know Ó dàrù yá àlà ádàrú He fall her ground fall Ó rùrù yá àlà erú He reached her ground reach Ó màdārùrù yá àlà àmádàrú a) He recognizes her very well b) He has a very good understanding of her.	Literal Metaphorical
275	májó inability ro recognize or identify	Ùgònnà màjòrò Ùdé āmájó Ùgònnà know (st) bad +rv Ùdé Know bad Ugonna could not identify Ude Ùgònnà má Ùdé āmá Ùgònnà know Ùdé know Ùgònnà jòrò Ùdé ájò Ùgònnà bad Ùdé bad Ùgònnà màjòrò Ùdé āmájó a) Ùgònnà could not recognise Ùdé b) Ugonna could not give his friend needed attention	Literal Metaphorical
276	Mátāhíé Could not recognize	Ónyé ísì màtāhìèrè há àbùṵ àmátāhíé 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 tārà ha abụọ The leader bit two of them	

	a) b)	Onye isi hiere ha abụọ The leader confused the two of them Ónyé ísī mātàhìèrè há àbùḡ àmātàhíé The leader could not recognise the two of them	Literal Metaphorical
277	máláá could not identify a) b)	Ì málàrà enyi gí ámálá. You know (st) go +rv friend you know not Ì mà enyi gí ámá. You now (st) friend you know Ì málà enyi gí álá. I go (st) +rv + friend you go Ì málàrà enyi gí ámálá. You could not recognize your friend	Literal Metaphorical

The stativity of the example (274) \dot{O} mādàrùrù yá àlà àmádàrú is the knowledge of recognition. The argument structure of the sentence (274) is the 2(V(NPNP))-V(NPNP),V(NPNP), \dot{O} mà yá àlà àmá V(NPNP), \dot{O} dārùrù yá àlà àdàrú V(NPNP). \dot{O} is NP₁, yá àlà NP₂, mādàrùrù is the V, the verb and the predicator of the sentence \dot{O} 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) Ùgònnà màjòrò Ùdé àmájó is the knowledge of recognition. The argument structure of the sentence (275) Ùgònnà màjòrò Ùdé àmájó is 2 (V (NPNP))-V (NPNP), V (NPNP), Ùgònnà mà Ùdé àmá-V(NPNP),-Ùgònnà jòrò Ùdé àjó V(NPNP). Ùgònnà is NP₁, Ùdé is NP₂, while màjòrò is a double compound verb. It is the predicator of the sentence. The argument of the compound verb is Ùgònnà and Ùdé. Màjòrò is a double compound verb, mà is a verb, jò is a verb and rò 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 Ùgònnà 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 Ùgònnà màjòrò Ùdé àmájó is path, counter-force and force schema.

The sentence (276) Ónyé ísī mātàhìèrè há àbùḡ is the knowledge of recognition. The argument structure of (276) is the 2 (V (NPNP))-V (NPNP), V(NPNP), Ónyé ísī má há àbùḡ-V(NPNP), Ónyé ísī hìèrè há àbùḡ- V(NPNP). Onye isi is NP₁, ha abụọ is NP₂. 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) *Ì màlàrà enyi gí ãmálá* is the knowledge of inability to recognize. The argument structure of the sentences (277) is 2 (V (NPNP)) *Ì mà enyi gí ãmá-V(NPNP)*. *Ì làrà enyi gí álá-V (NPNP)*, *Ì* is NP₁, *enyi gí* is NP₂. *Màlàrà* is the V, the verb, the predicator of the sentence. The arguments of the verb are *Ì* and *enyi gí*. 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 core or 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 òghóm̄ dī n'úmēngwú* is V(NPNPPP). *Ézíókwū* is N₁, *òghóm̄* is N₂, *n'úmēngwú* is PP, *mà* is V. *Ézíókwū*, *òghóm̄* and *dī n'úmēngwú* 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 subcategorises 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(NPNNP). It is a verb that subcategorises three nouns in its construction. Any verb that subcategorises a noun and a prepositional phrase is a V(NPP) or V(NPNNP) or V(NPNNPP). 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 (NPP) rather she discovered examples with V (NPNP) such as example (250) *Ézè mà ákwá ụmù ógbènỳè* is V (NPNP). *Ézè* is NP₁, *ákwá ụmù ógbènỳè* is NP₂ and *mà* is the V, the verb and predicator of the sentence. *Ézè* and *ákwá ụmù ógbènỳè* are the arguments of the predicator *mà*, which is a second degree verb.

Examples with V (NPNNP) such as in example (259) *Ànyị mà ụdù Òkónkwọ n'òbòdò yá* is a state of reputation and credit/ integrity. The argument structure of the sentence in examples (219, 223, 259) *Ànyị mà ụdù Òkónkwọ n'òbòdò yá* is V(NPNNP). *Ànyị* is NP₁, *ụdù Òkónkwọ* is NP₂, *n'òbòdò yá* is PP. *Má* is V, the verb predicator of the sentence. *Ànyị*, *ụdù Òkónkwọ* and *n'òbòdò yá* are the arguments of the verb *má*. 223) *Ó màrà ákpù n'áká*. This is three degree verb a triadic, triple degree verb. Examples with V(NPNNP) such as (234) *Ọnwụ dī m árá Ọlà m̀kpé* is the state of widowhood/mourning. The argument structure of the sentence (234) *Ọnwụ dī m árá Ọlà m̀kpé* is V(NPNNP). *Ọnwụ dī* is NP₁, *Ọlà* is NP₂, *m̀kpé* is NP₃, 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 (NPNNP) with argument structures of two or three degree verbs.

The sentence in example (234) is of three arguments (nouns) in the structure V(NPNNP). 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 (NPS¹) 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 (NPNPS¹) 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(NPNNPNP), V(NPS¹), V(NPNPS¹), compound and complex *má* stative verb clusters in their structures are 2(V(NPNNPNP)) 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(NPNNPNP) that is two dyadic degree verbs. Even though stative constructions have more of V(NPNNPNP) 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) M̀à ísì- smell/ odour/fragrance/aroma/ perceives smell of (230) M̀á ũt́ -taste of / knows sweetness, (231) M̀á úk̀r̀ - 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 subcategorises 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 result 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. M̀m̀ír̀ m̀às̀r̀ Ùg̀ ùnyàáh̀. M̀m̀ír̀ m̀às̀r̀ Ùg̀ ùnyàáh̀ k̀ á ǹ-èkẁ m̀k̀ ỳ. 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 ógwū

Knowledge of spiritual /reverence/ Mà Chúkúwú- knows God, Mà ágbàrà- knows/ worships the deity.

Knowledge of God's will (spirituality) e.g. Mà áká Chúkúwú? - Who knows God's hand?

Aesthetics/ value judgment (beauty) e.g. má ézígbó mímā- very beautiful (comparative), mázà áhū- very beautiful (comparative), màbùrù mímā - (used to be) beautiful in the past, màkàrìrì mímā-much more beautiful (superlative), Mágbùrù mímā influential beauty.

Deterioration/ rottenness- change of state e.g. má òdù -putrefies with maggot/very rotten, má èbù - grows fungus/ is moldy, má ñchārá -rusty/rusted/ brownish, má ūtụ́ - has weevil, má ūré- is rotten/decayed, màhùrù- decayed/decomposed/is rotten, màkwù- decayed.

Knowledge of Cognition e.g. Má ìzù - is intelligent, mázù -complete knowledge, knows very well, má ákwúkwo- is knowledgeable, brilliant/brainy, má íhē- knowledgeable / intelligent, má ùwà - knows the world, toured round the world,

Knowledge of creativity e.g. mà ñkà - is creative/ artistic

Knowledge of market price/familiarity/recognition e.g. Má ányá áhíá- familiar with the market, Mà ányá ákwà -knows good/quality cloth, Mà ọnú áhíá knows / familiar with market price.

Knowledge of locations e.g. Mà úzò -knows the way very well/conversant with the way, Má íjè- knows her whereabouts, Má úbì -knows his farm/a good farmer, Mà àlà - knows land /is not a novice, Mà ókè- knows the boundary, Má ùwà- knows the world/ has travelled wide.

Whereabout /situation of things e.g. Má íjè, Má ọnòdù

Good governance/leadership e.g. Mà ọchíchí- knows good governance / leadership

Sexuality (state of) e.g. Má nwoke -has carnal knowledge of man/knows man, Mà nwáànyị- knows a woman sexually.

Poverty / wretchedness /lack e.g. Má mgbèi / ógbènyè -knows, helps the poor/helpless, Má ùbìàm knows the wretch/poor, is wretched, Mà ụnwú -knows famine, /lack of food, hard situation, Mà óbà- knows calabash /is wretched / is beggarly/is related to poverty/penury

Knowledge of evil/corrupt people e.g. Mà ndí ọjọ- knows evil / bad people

Respect and knowledge of oneself e.g. Mà ọnwé - respects one's self, Mà àhú/àshú/eshu- knows / understands her body/ is pregnant.

Secrecy e.g. Mà àkwú -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 ọghóm -knows the danger of.

Obedience e.g. Mà ólú ònē- 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 ákpù n'áká- has knot/bulge (tie) in the hand, Má óyī - shivers /has fever /is sick, Má òjò- has protruding pile, àkwúkwù -is / be epileptic, Má ñgwúrò -is /be lame, Má ávù -has pus / putrefies.

Affliction e.g. Ó màrà mǎfú n'úkúwù

Sensory state -taste of /flavour/fragrance/odour /smell e.g. má ùtò- 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 àkpùrù -barren / infertile Má àgà, má àkpùrù- infertile/unproductive/ barren

Widowhood e.g. Má mǎkpē -state of widowhood /mourner

Contention e.g. Mà ésè (ókwū knows -(how to) quarrel

Endurance e.g. Mà édi òdìdì- knows endurance/patience

Knowledge of cognition (something) e.g. mà étú ésì àmá

Smithing e.g. Mà úǎú - knows smithing

Fear e.g. Má újò -fear of /afraid of

Appointment e.g. Mà àgbà -knows/ keeps appointment

Trouble/evil/corruption e.g. Mà àlà ádíghī mímá

Suffering and pain/feeling- e.g. Má ùfú -feels/knows pain of, Mà mǎgbú knows / feels pain/hurt

Friendship/relationship e.g. Mà ényì / òyì

Favouritism/partiality/nepotism/familiarity e.g. Má íhū- knows favouritism.

Gain/fatness e.g. Má àbùbà fat, has good yield, profitable, Má ùbò- fat/plumpy

Knowledge of sound-idiophone e.g. Mà ùdà -knows the sound of, Mà ùbé -knows the cry of, is generous / philanthropic, Mà ùjà- identifies the barking of, Mà mǎkpú -identifies the cry of, Mà ákwá- hears the cry of the indigent, Mà mǎkpótù -identifies the noise of.

Evil/corruption, examination malpractice e.g. Mà ñjò -knows evil- of being cunning, Mà mǎpù - examination malpractice

Surplus/excess e.g. Má úmā - in excess

Fame/known/ reputation e.g. Má ūsé -fame (famous), Má ùnà -is famous /known, Má údù-known/famous.

Investigation of social situation e.g. Mà nsògbú Ndí òchìchì

Filthiness/dirty/hoarding e.g. Má m̀v̀m̀v̀- filthy, Má nt̀r̀-dirty, Má ngwóǹgwó-hoarding

Used to/conversant/familiar with e.g. Má āh̀

Emotion/understanding e.g. Má úch̀, Má ób̀

Maturity- change of state e.g. máj̀ri-darkens, ripens

Turn taking e.g. m̀d̀r̀

Deformity / disability e.g. M̀r̀

Inability to recognize e.g. Máh̀r̀, máj̀r̀, m̀l̀r̀, m̀t̀h̀r̀–not recognize/ or identify,

Recognition e.g. m̀d̀r̀ 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/rotteness, 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 ihē 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(NPS¹) ; endurance in 236 V(NPS¹); knowledge of something – cognition example in 237 V(NPS¹); Knowledge of smithing example in 238 V(NPS¹); fear example in 239 V(NPNPS¹), 240 V(NPS¹); appointment example in 241 V(NPS¹); evil /corruption example in 242 V(NPS¹) .

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 ógwù - Ma’ + ógwù,172 Má ágwù -Má+ ágwù, 173 Má arūsí/ágbára’-Má+arūsí/+ágbára’, 175 Má aja-Má+aja, 177 Má áfá -Má+áfá, 178 Má Chúkúwú-Má+ Chúkúwú, 188 Má ntú-Má+ ntú, 191 Má érírí-Mà + érírí, 192 Má ákwúkwó-Má ákwúkwó, 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 ùwà -Mà +ùwà, 207 Mà òchíchí -Mà+òchíchí, 208 Mà nwáányì - Ma + nwáányì, 209 Mà nwókē - Ma + nwókē, 210 Mà ndí ógbènyè-Mà + ndí ógbènyè, 211 Mà ùnwù-Mà+ ùnwù, 212 Mà ùbìàm -Mà+ ùbìàm, 213 Mà óbà-Mà+óbà, 214 Mà ndí òjójó - Mà +ndí òjójó, 215 Mà ònwé -Mà ònwé -Mà+ ònwé, 216 Mà àhù/èshù/àshù -Mà+ àhù/+èshù/+àshù, 217 Mà àkwù-Mà+ àkwù, 218 Mà éwù/éghù- Mà +éwù/+éghù, 219 Mà òghòm -Mà +òghòm, 221 Mà ógó- Mà +ógó, 224 Mà óyí-Mà +óyí, 225 Mà àkwúkwù-Mà+àkwúkwù, 228 Mà ávù-Mà+ ávù, 231 Mà úkòrò-Mà+ úkòrò, 233 Má àkpùrù-Má+ àkpùrù, 243 má ùfù- má+ ùfù, 244 mà mgbù-mà+ mgbù, 245 mà ényì-mà+ ényì, 246 mà fhù-mà+ fhù, 247 mà àbùbà-mà+ àbùbà, 248 mára ùbò, 249 mà ùdà-mà+ ùdà, 250 mà ákwá-mà+ ákwá , 251 mà ùjá-mà+ ùjá, 252 mà mkpù-mà+ mkpù, 253 mà mkpótù-mà+ mkpótù, 254 mà òjò-mà+ òjò, 255 mà mpù (ulé) -mà+ mpù ulé, 256 má ùmā-má+ ùmā, 257 má ūsé-má+ ūsé, 258 má ùnà-má+ ùnà, 259 má ùdù-má ùdù, 260 mà nsògbù-mà+ nsògbù, 261 mà mvúmvù-mà+ mvúmvù,262 Má ntìrì- Má+ ntìrì, 263 Má ñgwóngwó- Má+ ñgwóngwó

Verb+verb+noun (v+v+n) 179 Mà efè Chúkúwú -Mà+ efè +Chúkúwú, 180 Mà áká Chúkúwú-Mà+ áká +Chúkúwú, 235 mà esè ókwū-mà +ésè+ ókwū, 236 mà éđī ñdidì-mà+ éđī + ñdidì, 239 mà àtù ỳjō-mà+ àtù+ ỳjō, 240 mà égwù- mà+ égwù, 241 mà àmá ágbà-mà +àmá +ágbà, 242 mà ỳfù ọnwú ñnē-mà +ỳfù +ọnwú ñnē,

Verb + suffix + noun-(v+s+n)-176 màrá'ógù -má'+rá'+ógù; 174 Màrá mímánwú-Má +rá'+mímánwú, 181 Màrá mímā-Má+rā+ mímā, 182- Mà ūré - Màrà ùré-Mà +rà+ùré; 183 Má ỳtù- Màrá ỳtù-Má + rá + ỳtù, 184 Màrá ñdù -Má + rá+ ñdù, 185 Màrá ỳdò / ñdò-Má + rá + ỳdò /+ ñdò, 186 Màrá èbù / èvù-Má + rá + èbù /+ èvù, 187 Màrá ñchārá-Má + rá + ñchārá, 189 Màrá mífú -Má + rá + mífú, 190 Màrá ntùhì - Má + rá + ntùhì, 226 Màrà ọjò-Mà+rà+ ọjò, 227 Màrà ñgwúrò-Mà+rà+ ñgwúrò, 233 Màrà àgà-Mà +rà+ àgà, 248 màrá ùbò- mà+ rá + ùbò,

Verb + noun + verb (v+n+v):- 194 Má íhé ékwé nà-àkù-Má +íhé+ ékwé +nà-àkù

Verb + noun + BVC (v+n+bvc):-193 Má izù àmá -Má +izù +àmá, 196 Mà Owere ama-Mà+ Owere +ama, 206 Mà ùwà àmá- Mà +ùwà +àmá

Verb + noun + noun (v+n+n): 199 Mà ányá áhíá -Mà +ányá+áhíá, 200 Mà ányá ákwà- Mà+ ányá +ákwà, 201 Mà ọnú áhíā-Mà+ ọnú +áhíā, 220 Mà ólúnné- Mà+ ólú +ñné, 222 Mà àgbà ényī, Mà+ àgbà +ényī, 237 mà èté ñkwū-mà +èté +ñkwū, 229 Mà ísì ñrī-Mà+ ísì +ñrī, 230 Mà ỳtò mímánù áñū-Mà+ỳtò+ mímánù áñū,

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 Màrà Ọlà m̀kpé – Mà+rà+ Ọlà+ m̀kpé

Verb +noun+verb+noun (v+n+v+n):242 mà àlà áđighí m̀má-mà +àlà+ áđighí +m̀má

Compound verbal complexes of má

Verb +verb+suffix+noun (v+v+s+n): 264 màgbùrù Ézè- mà+gbù+rù+Ézè, 265 màkàrìrì m̀mā-mà+kà+rìrì+ m̀mā, 266 màbùrù m̀mā-mà+bù+rù+ m̀mā,

Verb +verb+suffix (v+v+s): 267 màhùrù-má+hù+rù, 268 màkwùrù- mà+kwù+rù, 269 màjírí-má+jí+rí, 270 màdùrù-má+dù+rù, 271 màrùrù-má+rù+rù, 272 màhìèrè-má+hìè+rè, 273 màzùrù-má+zù+rù, 274 màdàrùrù-má+dà+rùrù, 275 mà+jò+rò-, 277 màlára -má+lá+rá

Verb +suffix + verb+suffix (v+s+v+s) 276 màtànhìèrè-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(NPS¹) and two nouns and one subordinate clause (adverbial clause of manner how) -V(NPNPS¹). 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(NPS¹) ;
- 4.3.2.9.2** Má etu verb root cluster of stativity for endurance 236 V(NPS¹);
- 4.3.2.9.3** Má etu verb root cluster of stativity based on knowledge of something –cognition example in 237 V(NPS¹);
- 4.3.2.9.4** Má etu verb root cluster of stativity based on smithing example in 238 V(NPS¹);
- 4.3.2.9.5** Má etu verb root cluster of stativity based on fear example in 239 V(NPNPS¹), 240 V(NPS¹);
- 4.3.2.9.6** Má etu verb root cluster of stativity based on appointment example in 241 V(NPS¹);
- 4.3.2.9.7** Má etu verb root cluster of stativity based on evil /corruption example in 242V(NPS¹)
- 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 of creativity 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(NP NP)).

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; Splitting; 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 ùdò/ndó* and (191) *má érírí*, (189) *mārá ntúhì* are correlate and are replaceable. The linguistic domain of example (189) *mārá ntúhì* (twist) and example (190) *má érírí* (fibrous), *má ákpù* (bulge/knot), and *má ndó* correlate to mean the same thing . They can replace one another . ‘*Mārá ndù*’ and ‘*má m̀fú*’ correlate and are abstract verbs . They are verbs of change of state . They all have second degree argument structure . Examples (185) *Àchìchà màrà/mārá èbù* and (188) *Íféágwū má ntū* are correlates. In example (184) *Má ndù*’ 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) *mahuru* 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 mkpū, 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 ùzù and má mkpótú are cognates and correlate.

There is correlation in Mā àlà - knows the land /village, mà ùwà knows the world) place/ location (has traveled wide).The stativity of these sentences is that of the state of knowledge of locations/places. Mā árū, mà mpú (ūlé), mà ñj ó, má àlà áđighì m̄má, all relate to evil in the society (corruption). They linguistically correlate in their domains.

For fame and integrity, má ùnà, má ùdù and má ūsé are cognates . They correlate. These all relate to fame or being well known. Má mvúmvú, má ngwóngwó and má mkpákára mà n` tì` rì` relate to the garbage bin or dirty.

For deterioration, putrefaction or decay, the following verb roots correlate linguistically in their domains. These are: máhuru, mákwùrù and má ūré . Má m̄fú 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 mádúrú 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 ákwúkwó, má íhē and má izù are cognates and relate to cognition . They are linguistically correlated. For the verb root of fear or fright as cluster, are má újọ, mà égwù relate to the state of being scared, fear, frightened, afraid. For the verb root cluster of anger, the researcher observes má íwē, má ònùmà and mà ùhí are related to the state of anger and are cognate. In their domains they correlate linguistically. For the verb cluster of poverty, má mgbèlì/ógbènyè, mà ubiàm, mà óbà 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 ũré* (is rotten), compound verbs- *májí* (darken/ripen), complex verbs - *máhùrù* (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 ‘*Mára òdù*’ and ‘*má òfú*’ , (cry/sound) - *má ũbé*, *má òkpū* and *má ákwā*. The argument structures of the stative verb ‘*má*’ in the study are V(NP NP), V(NP NP NP), V(NP NP PPP), V(NP S¹), V(NP NP S¹), 2(V(NP NP))-V(NP NP), V(NP NP); 2(V(NP NP PPP))-V(NP NP PPP), V(NP NP PPP).

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
	Ábàyì	knows a place called Ábàyì in Abjia state
	Àbîî	knows a man called Àbîî
	ábō	know long basket
	Ábò	knows a place called Ábò in Delta state
	Àbó(h)	knows a place called Àbó in Mbaise in Imo state.
	ábù	knows song, a singer, conceals, hides
	ábū	knows pus, rotten, ooze out pus, spoilt, secret
	Àb ^h ù	knows a place called Àb ^h ù in Amumara in Ezinihitte Mbaise
	àbùbà	grow fat, be fat, put on
	àchá	be white,
	áchí	knows soup thickner
	Àchó	knows the man called Àchó
	Adá /a	knows Ada , knows beetle
	àdí	greetings (dialectal)
	ádù	knows type of yam
	áfā	knows divination
	áfà	knows name (dialectal)
	āfī	seedless pumpkin, no seed -infertility
	áfò	knows the year
	áfò	knows one’s stomach, feeds oneself, selfish

Àfò (ahĩa)	knows market day, a man called Àfò
àgà,	state of barrenness, infertility, be barren
āgí	knows you also
Ágó	knows the man called Ágó,
àgó	denies
ágū,	knows lion, is strong, turned to lion
ágù yá	knows his name sake
àgbà	knows jaw, knows / keep the appointment
àgbó	knows vomit
àgbò	knows gene
àgbóghò	knows the lady, has carnal knowledge of her
Àgbòmā	knows the lady called Àgbòmā
àgbū	knows restriction, bound
àgbù	knows gum
àgbùrù	knows lineage
ághā	knows war, trouble, Obi ma agha
àghụ	knows the animal called àghụ (buffalo)
ághò	putrefying/ sour Àkwá a mà ághò
àgwà	knows character, knows beans
àgwà ùlò	homesick, àgwà ùlò nà-àmá m̄- I am homesick
àgwó	knows snake
Ágwù	be agwù initiate, knows the man called Ágwù
áhà	knows name, known in society
āhí' (ùhí)	knows grumbles, nags
áhò	knows year (dialectal)
Àhò (Àfò)	knows market day called Àhò (Àfò)
āhú	get used to, customary, acclimatized, adapt, acculturate,

	accustomed to, habitual to suit the body
àhú (ya)	knows body/ himself, has feeling, respects himself
àjà	knows sacrifice
ájá	knows sand, not knowledgeable
ájí (ánū),	knows goat skin, has skin on
ájì (n'úmé)	be courageous, be confident
ájō ihe, òjō	knows bad thing, be ugly, know evil, sin
ájù	knows head pad, knows snake, feel dizzy
áká (ā)	knows hand, compete, challenge
áká (a)	knows last year
àkà	knows hunch back, snake called àkà
Ákí'	knows the artiste Ákí'
ákí (ákú)	knows palm kernel
àkó	wit, wisdom
àkù	knows wealth/wealthy, knows/harvest termite, useful, interest/gain
ákú	knows spear, a warrior
àkpà (ya)	knows pocket –understands how much is in the pocket,
àkpì	knows scorpion, knows climbing rope
àkpí	knows tick
àkpó	knows throat, gluttonous
àkpù (n'áká)	handtie knot, (knotted) part of the body-tumour or cancerous,
àkpū	knows cassava, a good eater
àkwà	wrapper on her body, put on /tie wrapper
àkwà	knows bridge, bed
àkwá (umugbenye)	knows cry/ hears the cry of the needy
àkwàrà	grow/develop fibre
àkwù (nnùnù)	knows bird's nest, animal hole

ákwú	knows palm fruit, bought palm fruit
ákwúkwó	knows book, intelligent, brainy
álà	knows land/ what is current, what is on board, not a stranger
Àlì	knows the man called Alì
Álì(ì)	knows Tortoise's wife,
álò	thoughtfulness, wise, make contribution
álṓ	knows umbilical cord
ámá	knows the village,
àmá	well known, famous
ámù	knows penis, derogatory, be insulting, vulgar, flirt
ámùmá	knows prophesy, fortell
ànì	knows land, knows man called Ànì
ànó	knows four, four added
ánú	knows meat, is meaty, caught meat, has a lot of flesh
ányá	knows eyes, conversant with, good idea/ knowledge of something
ànyí	including us
ányú	knows pumpkin,
àpà (áfṓ)	knows the scar, mark, knows enlarged spleen
àpíá/àpí	knows the hornbill
àpìrìkó	fraudulent
àpìrìàpí	knows the castrated, impotent, infertile
ápú	knows cotton tree, termite
ápù	releases flatulence, disappears suddenly, quer character
àrà	knows the snake called ara
árā	knows madness, gone mad
árã	knows the breast

àrì (eze)	knows tooth decay, filariasis (worms)
aríí	knows conspiracy, causes confusion
àrìrì	knows insult, is insulting, dirge/ elegy
árirí	knows insect, milipede
árò	wise, witty
àrọ	knows fabrication, bend issues
árò (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 Abja state
ásá	knows fish called asa
àsí/ àshí (dialectal)	knows lies
ásì	knows hatred
ásó	knows holiness
ású	knows spittle, sputum
áshà	knows bird called weaverbird / woodpecker
áshì	miserly, not kind hearted, stingy
àshú /èshú (dialectal)	body
asusu	understands language, is sensitive
Àtá	knows a place called (Atta)
àt ^h á	blamable
átá	knows weed
átì	dry up
àtó	knows three, be sweet
át ^h ú	knows buffalo
átú	knows chewing stick
àtù	give example, knows wound

átùmàtù	plan,
ávù	knows dance
ávù	knows pus
Àvù	knows a place called Àvù in Owerri West
àwà	keep appointment, arrive early
áwì (árà)	be insane
áwò	knows frog, does not give (denies)
Áwō	knows place called Awō in Oru East
àwù	be emaciated
Áyá	knows Aya
áyì (oyì)	be friendly
àyù	be soft
Azịị	knows a place called Azịị in Ihiala lga, Anambra state
azì	condemn, neglect, abandon
àzì	know groin, wicked, inconsiderate
ázìzá	answer
àzìzà	knows broom, is slim
ázízà	increases in body size (weight)
àzọ	competes, struggles, strives
Àzú	knows called Azú,
ázũ	knows fish, trains, noisy,
āzũ	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
éfi	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/ éḡō (Èḡō)	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 (ńḡwò)	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

Èkpiri	wearing regalia/mask
Èkpó	knows masquerade, has knowledge of tradition
Èkwè jí	knows yam barn
Èkwé	knows the man called Ekwe, or musical instrument
èlé (óbíà)	takes care of visitors, hospitable
élé	knows antelop, is a fast runner
éli (ózu)	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	ridicules, cajoles
Èné (ányā)	forgetful onlooker
Épè	knows orange
Èpèté(àjà)	knows artefacts for rituals
Èpú	knows to grow
Èrè (úrè)	a blush, one who seeks notice, blushes,
Èré (ūrè)	rots, rottens
Èsè (okwu)	quarrels, artist,
Èsè	traditional song for the dead, dirge
èsènsètó	bow tie, tie and loose
Èshì	is short
Èshè (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 Aguata called ézù
íbà	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	fairylane, land of the spirits
ífò	knows folktales, traditional knowledge
ìgú	tree has caterpillar, osisi mara igu
ìghú	knows specie of yam called ìghú
ìhè	know the truth
ìhé	knows what is happening
ìjè	conversant with current events, knows where about
ìké	be strong, knows strength/power
ìkè	knows buttocks, promiscuous
ìkè	knows bunch, unity, fruitful
ìkpā	knows wilderness, lack, suffering, hardship
ìkpé	judge, condemns
ìkpè	know gossiping
ìló	knows outside, prostitute, outgoing
ìlì	knows grave , death

ílú	knows proverb, traditional, is bitter, suffering, pain
ímī	search out
ínyí	boil, blasting, endurance, inflammation
ínyì	blacksuit, dirty, unkempt
ísíókwū	know main point
(má) ĩwú	make/enact law
ìzàá (dialectal)	knows famine, lack, economic recession
ìzàá	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,
m̀bádám̀bá	be flat, flatness
m̀mádù	know somebody, favouritism (metaphorical)
m̀pù	know corruption
m̀fám̀fá	here and there , a flirt, walkerabout
m̀fù	lost, waste
m̀fú	knows maggot
m̀fúlí (elu)	be proud, boasting
m̀kpà	knows need, knows wilderness
m̀kpé	knows mourning
m̀kpí	knows he goat, promiscuous
m̀kpì	is double
m̀kpò	identifies the rafter, cage
m̀kpú	knows/hears shout, hears cry of the needy, identifies termite
m̀kpù	hut
m̀kpúm̀kpú	shortness
m̀kpúrù	bear fruit
m̀mádù	nepotism, favouritism, know somebody
m̀mā	be beautiful

ímányá	knows wine, a drunk
ímìmì	pepper kola/
ìmìnwù	knows Hiv/Aids
ìmmùḡ	cult/slash idolatrous, initiated into the masquerade cult, deep secrets
ímùtà	has knowledge
ímá	striving, strife, struggling
ímé	smallish in stature
ìpì	stubborn, goats butting, strife, grow horn
ìpì	selective, haggles so much
ìpìrímpì	haggling, insatiable
ìpò	unsteady, unstable like toad, staggering
ìpù	corrupt, evil
ìvám̄v́	scattered
ìvó	knows nail , can share to everybody
ìvḡájíríj́ (dialectal)	knows heatrashes
ìvḡàjà	ritual search
ìvḡébì	traditional initiation
ìvḡm̄vḡ	scattering, searching
ìvḡvḡ	knows comb, can search out
ìvḡm̄vḡ	load, gabbage bin
mwe abụḡ	in twos
mweyi (dialectal)	knows dress
myagha	scattered , confused
myaghamya	rags, not properly dressed
myiri	knows alike
myirita	semblance
myḡ	knows sieve

nchara	rust, brownish, igwe ma nchara
ndù	putrefy
ndó/ùdò	overcooked fufu, not eatable
nhà	surcharged
nhànyé	commitment
nhàtáhà	equal,
njàkìrì	ridicule, castigate
nkà	know arts, creative, artistic
nwókē/ nwàànyị	carnal knowledge
ntìrì	dirt, filthy
ntụhị	tie knot in crooked form
ńzū	initiation
óbā	knows barn, a farmer
óbà	knows the calabash, a beggar
Òbà	knows a place called Òbà
óbé	knows the cross, suffers
ò bù	either or, neither nor
òchì	indigestion
òchì	laughs, happy
òchù	sacrilege, misbehaves
òdídí	knows condition
òdù	knows instruction, listens

ófé	knows soup
ófè m̀m̀írí	river bank
òfò	traditional weapon of justice/ holds title
ógè	understand the times
ógó	knows / realises one's level
ógò	knows his inlaw
ògò	kindhearted, hospitable
òghóm̄	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
ókwà	publicity, announcement
ókwá	knows the saucer for kolanut, knows position
ólú n̄n̄	identifies mother's voice, obedient
ólùlù	gets into trouble, knows ditch
òménààlà	know culture
ónú áhíā	knows the price
ónū	make inquiry, investigate
ónú āhíá	knows market price
òyì	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
Ụbá	knows the person called Ụba

ùbá	be rich, is wealthy
ùbé	knows pear,
ùbé nwá	hears cry, sympathetic
úbì	knows farm, hardworker
úbìrì	knows belch
ùbò	grow/ be fat
ùbò	knows hatred
ùbò	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
ùchù	bad luck, hungry
ùdà	knows sound, identify sound
údè	knows heave of sigh
ùdó	knows peace, peace loving
ùdò	knows rope
ùdù	famous, her noise all over the place, fame
ùfé	influence misbehavior, knows wandering/flirting
ùfù	knows wolf, is covetous, greedy
ùfù	feel pain, appreciate the situation of things
ùgá (mmọ)	knows spirit (evil) route
Ùgá,	knows a place called Ùgá
ùjá	knows barking
úkòrò	knows breath

úlò	knows house
ùlé	knows examination, he does well
úmā	extra, surplus
ùnà	knows fame
ùnú	knows insanity
únyì	has black suit
únyí	is dirty
úrù	knows gain, knows the importance
ùrú	knows abomination/evil
ùsà	knows answer
ùsé	is famous, is known
ùsì nri (dialectal)	aroma/flavour of food
úté	knows mat, a good sleeper
út ^h ù	knows penis, promiscuous
ùtú/ùtú	knows contribution, knows weevil
ùtá	knows his weapon, bow, courageous,
ùtó	be sweet, knows taste of
ùtú	knows weevil, knows contribution,
ùtù	knows fruit seed
ùvú	knows shoulder,
ùwà	knows the world, toured round the world
ùzà	gluttonous
úzè	knows the specie of squirrel
ùzọ	early riser, keep appointment.
Úzọ	knows the man called Úzọ

úẏò	knows the way (road), not a novice
ùẏũ	knows noise, a noise maker
úẏú	welds, iron smith, iron bender

(2) Compound /Complex má stative verb forms

mábà	inclusive
mábí	embrace
mábó	disgrace, inability to recognise
màbù	used to know before
máchí (óbi)	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
mádú(rú)	turn taking
máfè	exceed, more than,
máfó	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 mmā)	become very beautiful
mághù	shows first signs of putrefying
mágí	includes you
mágó	has known
mágū (dialectal)	does not know

mágwòjú	confused
máhà	equal measure
máhì	twisted, rugged
máhiè	unable to recognize/ identify
máhù	putrefy
májà ná rímā	be very beautiful
májó (ró)	does not correspond, could not identify or recognise
májí	darken, ube nna m majiri amaji
rímájí	doubling, fold
májù	calm down
máká	more beautiful than, knows more than/outclasses(comparative)
mákí	coincidence,
mákó	come together, coincide, cleave to
mákpù	stunted growth
máálá	has known
máálá (dialectal)	unable to identify or recognise
màlàlà (nwú)	sparkling, glittering quality, dazzling
málù óbì	discourage, soothe the heart
mányò	behave foolishly
mápù óbì	the situation makes him tremble, worried.
mára	know + rv (st)
màrà	acquaint with, comprehend, realise, be aware of
màrà/màrà àhà yá	know his name, well known/famous
mára íbè	know relations, know /identify your mates
mára àkù	know wealth, be wealthy

mára ákpù	tie knot in hand, he has knot in the hand (cancerous)
màrá ònwé gī	be careful, know yourself
márò	does not know (dialectal)
máru /mádù	take one's turn,
máru rú àmáru	deformed, disabled
máru ó	has spoilt
mási'	be delighted in / be pleased with
másié óbì íké	encourage, sympathise with, comfort
màsò	be next to somebody in knowledge
mátá	know, recognise, identify, understand
mátá 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
mátá íhé hà ná-émé –	find out, investigate what they are doing
mátú	know a little, prun
màvá	know it
mávó	disgrace
máwò	exclude,
máwú	isolated
má yà	know him
mázà	very beautiful
mázé	cause erosion, collapse
mààzì (dialectal-Ngwa)	greetings
màzì	guide, direct
mázó	hide knowledge
mázù	knows it all / completely

Compound Verbs: stativity of má verb root

Mábé	knows place
Mábó	disgrace, embarrass
Màbùrù m̄mā	used to be very beautiful
màchàsìrì	knows very well
mághá (mma) dialectal	be beautiful,
Máchí	twisted
Mádàrúó	knows very well
Màdì	know before
Mádú	turn taking
Máfè	extra, excess
Máfó	remains
Mágbà	in twos
Mágó	has known
Mágū (dialectal)	does not know
Mágwòjú –	confused
Máhìè/mátàhìé	- unable to recognize
Máhùrù	decayed, rotten
Májí	darken/ripen
Májó	unable/ inability to recognize
Máká-	more beautiful (comparative)
Màkàrìrì	most beautiful (superlative)
Màkwà	knows also
Mákwù	putrefy
Mám̀kpù	- stunted growth
Mányò	misbehave / behave feasibility
Márù (dialectal) Mbaise	deformed, disabled
Másí	interest/appeal, pleases
Màsò	be next to somebody in knowledge

Mátá	recognise
Màtàrà	recognised
Mávó	- disgrace
Máwù	- isolated
Mázó	- hide knowledge
Mázù-	complete knowledge