EXPLORING THE POTENTIALS OF CONCEPTUAL METAPHORS IN COMMUNICATIVE METAPHORS AND MEANING CONSTRUCTION: A RE-READING OF OKPEWHO'S TIDES

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Abstract

Language functions as a communication tool and communication, basically, functions to link ideas to individuals who extract meanings hidden in the communication event. This presupposes that, in language use in communication, individuals go through a lot of processes to map out meanings not explicitly stated by communicators. This study aligns itself with the cognitive process of mapping in a bid to understand abstract communication events. Its conceptual base is the conceptual and communicative metaphors as espoused by cognitive linguists. Conceptual metaphor focuses on how the brain derives meaning from systems of language and thought. In conceptual metaphors, there are establishments of cognitive links between conceptual structures operating on two different domains, the source and target domains. This implies that there is meaning embedding and the hidden meaning is extracted when link is made between the two domains. This study explores the potentials of conceptual and communicative metaphors in understanding and constructing meaning from Okpewho's Tides. The study adopted the conceptual metaphor theory of Lakoff and Johnson as its framework. The study also is corpus linguistic based as it used the language corpora in Tides as a source to analyze and provide evidences of conceptual and communicative metaphors that helped the writer and his readers in the construction and de-construction of meaning respectively. The study revealed that metaphors in the Tides are inherently culturally grounded as they capture and communicate the world views of the Niger Delta, the physical locale of the work. Recommendations were then made on the need for language users to know that as communication aims at meaning construction and deconstruction, their ability to establish the link between their cultural thought patterns and the metaphorical expressions produced therein will become facility in their assigning meaning to their productive works and received communications respectively.

Keywords: Conceptual metaphor, Communicative metaphor. Construction, Deconstruction, Okpewho's Tides

Introduction

Every communication act is geared towards meaning making and cognition. Communicators engage through various acts to impact on their audience or readers. Thus, information, meaning construction, cognition and meaning de-construction become the link or binding force between those that generate and those that receive the communication events. Be that as

it may, it is pertinent to hint that meaning is not handed down on a platter but has to be cognitively extracted. This is because language itself is abstract and, sometimes, highly polysemous. Again, communicators, in a bid to drive home their points, employ a lot of devices. In literature for instance, a writer has the liberty to choose words to suit his aim and purposes. That is the poetic license which gives rise to the somewhat ornamental and decorative devices that populate works of literature; one of which is metaphor.

Most recently, there has been scholarly attention and inquiry into the nature, functions and significance of metaphor in our everyday lives. Metaphors link two unlike concepts: they are seen as understanding one thing in terms of another. Steen (2016: 316) posits that metaphor is pervasive in all of our language use and functions to unconsciously affect our thoughts in avoidable ways. This implies that although we might not know it, metaphor lives in our thoughts and speeches. We conceptualize things in our minds and translate such conceptualization to language, even unknowingly. Lakoff and Johnson (1980: 1) see metaphor as "a device of the poetic imagination" and "a matter of extraordinary language" which essence is to understand and experience one thing in terms of another.

The common understanding of metaphor is its perception of living only in language. However, the cognitive linguists have come to ascertain that metaphors do not only live in language but live in our thoughts and actions. This informs Lakoff and Johnson's (1980) assertion that "our ordinary conceptual system… is metaphorical in nature". This means that we think, perceive and do things metaphorically. Thus, our communication is just a reflector of our conceptual system. This implies that metaphorical expressions are birthed from our metaphorical concepts. This study is, therefore, hinged on this fundamental: the use of metaphorical linguistic expressions to study the nature of metaphorical concepts.

Cognitive Linguistics projects this form of metaphorical conceptualization in what is today known as conceptual metaphor. For this paper, conceptual metaphor is a cognitive system of espousing language and thought. It is a systematic process of projecting abstract concepts as though they are concrete in a bid to construct meaning. The study has adopted the conceptual metaphor theory of Lakoff and Johnson which sees metaphors as not merely ornamental or decorative but as being pivotal to language, thought, communication and, by extension, meaning construction and cognition. To explicate this, a corpus linguistic study was carried out, the corpora being Isidore Okpewho's Tides. This text was chosen because, just as conceptual metaphor stipulates, it projects conceptual precepts shared by members of a given culture.

There has been a current body of research on metaphors. Such studies have centred mainly on speeches. Not much has been done on the language of literary texts and those that have attempted such have used works written by foreigners. This study then undertakes conceptual metaphor analysis using a fictional work written by a Nigerian. The thrust of this study is to explicate that cognition and meaning construction is achieved when the link between the two domains, source and target is established. *Tides* is full of expressions that need the cognitive mapping process to extricate the hidden meaning potentials.

The purpose of this study is to establish that meaning making is a highly cognitive process that involves extraction of embedded content from linguistic expressions. In this study, the researcher stresses that for the link between abstract and concrete concepts that inhabits the two domains in conceptual metaphor analysis to be established, a highly

cognitive process of mapping correspondence has to come to play. The study also stresses that metaphors are pivotal to thought and expression. Metaphors structure language and cognition and metaphors are highly meaning embedding.

This study will be significant in more ways than one. In the main, the conceptual metaphor approach adopted will become a tool handy in the understanding of metaphors and their communicative import in cognition and meaning construction. It will enlighten readers on the role of metaphors in our daily lives and in our communications

This study was guided by the following questions.

- Are there evidences of abstract conceptualizations in *Tides?*
- In what ways does *Tide*s reveal the conceptualization of the world view of the Niger Delta people through metaphors?

Metaphor: Definitive and Functional Conceptualization

This section is a copious survey of the concepts in this research. The concept of metaphor has received varying degrees of attention and scholarship over the years. Scholars who have studied metaphor from different perspectives have come up with postulations and definitions of the concept and made projects into their role in communication and, by extension, meaning construction.

It is pertinent in this review to draw the route connectivity between language and communication. Language refers to a human specific system of communication which employs the use of written and vocal symbols in the exchange of ideas, information or message from one person or place to another.

Surbhi (2016) establishes the interlink between these two concepts in his succinct explanations that whereas language is a tool that stresses on signs, words and symbols, communications is a process that stresses on message conveyance using all sensory channels. Suffice it to say then that communication is what is done (transfer of information) while language is what aids the doing. In this transfer, communicators are at liberty to choose language that suits them and also to weave such language around their physical and cultural experiences in a bid to make their message more lucid or even to hide. This explains the array of linguistic choices made by discourse participants. One of such linguistic choices is the use of metaphor in communication.

Metaphors are traditionally viewed as ornament feature of language, a figure of speech where one thing is understood as another. They were ordinarily viewed a poetic device. In recent times, cognitive linguists have deviated from this lopsided view of metaphor to make it more inclusive with the propounding of the conceptual metaphor theory. Recent scholarship on metaphor sees it as being embedded in the thought process of individuals hence the term conceptual metaphor. These metaphors are central to language and communication as they are cognitive processes reflected in language structures (Lakoff & Johnson, 1980), arising naturally and unconsciously in every communication (Ritchie, 2006) and making implicit comparisons across two distinct domains (Korecses, 2008).

It is pertinent to point out that in communication, metaphor is employed by using familiar conceptual domains to reason about and elucidate unfamiliar and abstract domains. Thus, metaphors are highly necessary in communication given the roles they perform. Ortony (1975) argues that metaphors make for economy and efficacy in communication. Thibodeau,

Matlock and Flusbery (2019) posit that the efficiency of metaphor in communication hinges on its ability to influence others in the understanding of complex topics conceptualized, processed and presented therein. These authors have also noted that metaphors embody highly affective factors as they exhibit emotional violence as a salient feature. They argue that describing flu as a beast brings it to a negative light while calling for a war against climate change brings out the urgency in such a call.

It is unarguable that metaphors pervade our cognitive process. Lakoff and Johnson (1980) establish this when they assert that the human "thought process and conceptual systems" are "inherently metaphorically structured" so that what structures a person's conceptual system overflows as metaphorical linguistic expressions. This stance is re-echoed by Yalcinkay's (2012) belief that we conceptualize our world through metaphors which are employed in making sense of the abstract things and constructing meaning by the mapping of familiar objects onto abstract ones. Giving credence to the foregoing Lakoff and Johnson (1980. 2) illustrate with the "Argument is War" metaphor. In so doing, they point out that argument (verbal discourse) and war (armed conflict) are two dissimilar concepts involving two different actions but both concepts are metaphorically structured alike in language and activity. Thus, war can be won as well as an argument. One can also be fully armed with weapon in war and fully armed with words in arguments.

The highlights above have dwelt on the meaning of metaphors and their importance in communication. There is no doubt that metaphors feature in all forms of communication. We concur with Duit (1991) that metaphors in communication appear as explanatory and persuasive tools and that their deployment in social communicative contexts draws on common ground knowledge shared by participants which include culturally familiar concepts and universal bodily experiences (Clark 1999 in Lakoff & Johnson, 1999).

Researchers have isolated different kinds of metaphors. Lackoff and Johnson (1980) have identified three categories. The first is the structural metaphor where one concept is metaphorically structured in terms of another. Instances of this kind include:

Argument is war

Time is money

Lakoff and Johnson argue that metaphorical concepts are systematic and thus require systematicity in language use to be able to describe or talk about those concepts, Thus we can draw from such system of money like borrow, lose, waste, spend to talk about time as illustrated below.

He is living on borrowed time.

Do not waste your time.

Spend your time wisely.

All these are metaphorical entailments from the "Time is Money" metaphor where money (familiar concept) is used to describe time (abstract concept). Next in the category of metaphor is the orientational metaphors which deal on spatial orientation and are grounded in our physical and cultural experiences. Instances include:

Up- down metaphors

In - out metaphors

deep - shallow metaphors

central- peripheral metaphors

Culturally, people view all things good as up while bad is viewed as down hence these metaphors.

Happy is up   - That boosted my spirit

Health is up   - He is in top shape

More is up   - My spirit rose

Illness is down   - He sank into a coma. He fell ill

These metaphors exemplify that metaphors have to be culturally coherent for them to be understood and, by extension, have communicative effect. Values cultures hold dear combine to form coherent systems which are engraved into the metaphorical concepts in our processing systems.

There are metaphors that help us view our experiences through the lenses of entities, substances or objects. Lackoff and Johnson (1980) called these types ontological metaphors and submit that viewing our experiences as entities and objects gives us the affordances of seeing theme as discrete and worthy to be categorized, quantified and their aspects identified. Thus, events in our experiences are regarded as objects; activities are seen as substances while states are viewed as containers.

Examples:

Inflation is an entity – Inflation is lowering the standard of living (referring).

Patience is an entity – It will take a lot of patience to finish this work (quantifying).

The mind is a machine – His mind is not operating today.

Visual field is a controller – The ship is coming into view.

Inflation is an adversary – Inflation has attacked our economy.

The last illustration is personification, which the authors call extension of ontological metaphors which allow us view non human entities in the world in human terms.

There are dimensions of metaphor a model of language use in communication should embody. Steen (2008: 311) has identified three of such dimensions and these he called expression (metaphor in language), conceptualization (metaphor in thoughts) and communication (metaphor in interaction). The author also noted that these dimensions stem naturally from the three major components of discourse which include the means of discourse (language, expression), the individual discourse participants tasking their minds (conceptualization) and the engagement of the participants in purposeful interaction (communication). In page 318, Steen extended the metaphor in interaction conceived earlier into an interactionist approach to metaphor. This approach stipulates that metaphors are not just matters of thought (conceptualization) and language (expression) but also of interaction (communication). He stressed that metaphors are employed for communicative purposes and this is effected when participates are exposed to the cross domain comparison. The view he projects here which the researcher succinctly agrees with is that the use of cross domain comparisons become signposts for drawing people's attention to and, by extension, their grasping the interconnectivity between two dissimilar conceptual domains. Metaphor use in communication is therefore intended to compel discourse participants to see the source domains as referential areas from which target domain concept are reviewed for processing and understanding which culminates in meaning negotiation. The researcher therefore notes that such "communicative metaphors" have high potentiality for meaning construction and negotiation.

For metaphors to be communicative and potentially meaningful, they must be grounded in the cultural experiences of the people who use such metaphors (Lackoff & Johnson, 1980:45). This is so because the cultural experiences of a people give rise to the emergence of metaphors as the concepts such metaphors bring to the fore are aspects of the collective physical and cultural experiences of the people. Lackoff and Johnson (1980) use "Time is a Resource" to highlight aspects of time mapped on to resource.

He wasted a lot of time (quantity).

Our time has expired (used up progressively).

Time is of the essence (assigned value)

This illustration indicates that time is viewed as a material resource or substance that has value and can be quantified.

To cap this review, the researcher notes that metaphor use in communication is purposeful for the understanding of the concepts used, one in terms of the other. In language use, concepts in the abstraction always feature. So, metaphor's juxtaposition of such abstractions with concepts that are more clearly familiar aids the cognitive process of de-constructing the aspects of meaning of such abstractions. For instance, in the "Idea is Food" metaphor, similarities are purposefully established between food and idea to highlight how people in their natural cultural experience conceive and talk about ideas as though they are food.

➢ Ideas can be digested just as food is digested.

➢ Ideas can be half baked.

➢ Ideas can be swallowed.

Thus, metaphors in language use help participants to negotiate meaning by grasping the communicative and illumining aspects of such metaphorical concepts. For metaphors to be communicative, we note after Barley (2003) that metaphoric competence is essential because, in this present age, it is key to meaning construction and negotiation.

Theoretical Framework

This study has adopted the conceptual metaphor theory (henceforth CMT) of Lackoff and Johnson as a working framework. Lackoff and Johnson's (1980) publication of ***Metaphors We Live By*** stirred up currents of researches in CMT and linguists like Kovesces (2002) and Pinker (2005) got caught by the current. CMT proposes that metaphors are not merely ornamental devices of language but are biologically imbued patterns of thought that find expression in language and are pivotal to the understanding of thought as expressed in language and communication. CMT stipulates that metaphor is not only an aspect of language but fundamental part of human thought (Gibbs, 2011). This brings to the fore that before expression (Languages) comes thought, thus, language is preconceived as thought in the mind. Conceptual metaphors are tools for structuring, restructuring and creating reality and are both processes and products given that in conceptual metaphors, we understand one domain of experience (abstract) in terms of another (concrete) (Korecses 2017). Here, the cognitive ability of understanding a domain becomes the process while the resulting conceptual pattern is the product.

The foregoing typifies that language is structured according to existing patterns of thought in the mind. Linguistic and metaphorical expressions are birthed from patterns of

thoughts in the mind that are equally metaphorical. Our discourses mirror our preconceived thoughts. To this regard, we structure our discourses in line with our perceptions and conceptualization and these, by extension, structure how we relate with the world and people around us. This must have informed Lackoff and Johnson's (1980.1) assertion that our conceptual system, which are basically metaphorical, plays a role in defining our realities.

To sum the postulates of these writers, we submit that metaphor operates in the thought process level which, thereafter, translates to language as used in communication and meaning construction. This submission mirrors the following tenets of CMT, particularized to language as postulated by Deignan (2005)

- Metaphors structure thinking
- Metaphors structure knowledge
- Metaphor is central to abstract language
- Metaphor is grounded in physical experiences
- Metaphor is ideological

One fact deducible from these tenets which runs parallel in the propositions from other proponents of CMT is that thought precedes language. Thus, metaphors are part of thought given that language/metaphorical expressions are birthed from preconceived patterns of conceptual metaphorical thought processes. Summing up the tenets, one can say that metaphors in thought are translated into language (abstract or otherwise) to knowledge/meaning and in doing so, ideologies are expressed metaphorically to mirror/communicate our physical, as well as, cultural experiences. This re-echoes Lakoff and Johnson's (1999) postulation that meaning is grounded in embodied experience and that we generate the ideas that we communicate through physical experience.

CMT has established the experiential basis for our thought conceptualizations and, by extension, our metaphorical language use. Lakoff and Johnson (1980. 108) have noted that "conceptual metaphors are grounded in the correlations within our experiences. To these cognitive linguistics who set the pace for research in CMT, there are two basic categories of our experiential relationships/correlates, experiential co-occurrence and experiential similarity. Experiential co-occurrence espouses that experiences are linked by their co-occurrence which is a cause – effect determinant. Their instantiation with the "MORE is Up" metaphor shows the grounding in the co-occurrence of these two experiences; adding more of a substance and seeing the level of the substance rise. The second category, experimental similarity, draws our attention to the sameness between two ideas/concepts as exemplified in the "Life is a Gambling Game" metaphor. Actions in life are experienced as gambling while consequences of such actions are winning or losing. CMT, thus, captures and analyses the systematic ways we talk about our life experiences. Ritchie (2006) postulates that CMT brings to the fore concepts useful for understanding complex ideas in simpler terms and gives insight into abstract theories by juxtaposing them with more concrete ones.

The treatise above brings us to the domain structuring of conceptual metaphor. Traditional metaphor is a figure of comparison in which one idea/concept is understood in terms of another. These two ideas/concepts that discourse is woven around are seen as the conceptual source and target domains. Nordquist (2017) points out that the source domain provides us with metaphorical expressions which become facility in the interpretation of the

other (target) domain. The possibility of such interpretative skill arises because individuals can draw on the correlation in the structure of the conceptual domains simply because they share cultural common ground and are participants in a discourse event who have been engaged with an automatic thought process needed for such interpretation. This is exemplified in the correlation that exists between these ideas below.

Source	Target
Departure	Death
Journey	Life

CMT has identified the process of establishing this correlation between these two domains as mapping. Lakoff and Turner (1989) write that the points of convergence between the two conceptual domains know as mapping are central to understanding because basically, they make meaning derivation and connection from one domain to the other possible.

In mapping, image schemes pertaining to time space, movement, control and other perceived human experiences are employed. In doing so, many concrete/physical concepts are domiciled at the source domain and used to describe aspects of the target domain. Cruise (2006: 1) lends weight to the foregoing when he assets that life, the target domain is described and assimilated through the source domain, journey. Cruise listed schemas of the target and source domain interaction thus:

Source	Target
Journey	Life
Beginning of journey	Birth
End	Death
Destination	To achieve a goal
Obstacles	Difficulties
Fellow travelers	Friends, partners

This is indicative that CMT establishes links between these two domains by structuring the target domain as the source. When this structuring is done the brain circuit that triggers cognition sets up waves that cause the body to derive meaning by drawing linkages (Lakoff) and applying perceptual and sensory experiences from a source domain to represent abstract entities in the target domain (Boroditsky, 2002) and these linkages so established help in the understanding of the complex abstractions in the target domain using simpler and more concrete terms from the source down (Steen, 2016). Steen goes further to say that the following abstracts are mapped onto the following concrete terms.

Abstract	Concert
Love is mapped unto force.	Love is a force.
Love is mapped unto patient.	Love is a patient.
Time is mapped unto move.	Time is money.
Idea is mapped unto food.	Ideas are food.
Mind is mapped unto machine.	The mind is a machine.
Love is mapped unto madness.	Love is madness

Steen (315) frames his summation that these conventional mappings are already embedded in our conceptual system and thus find expression in the structures of our language use where we use words with abstract and unrelated meaning through source-domain mapping to establish lexical points of entry through which metaphorical meaning is derived. Thus, our

knowledge of madness affords us a basis for projecting a similar structure for the domain of love where we can go crazy and do unimaginable things.

Our discussions so far have made certain establishments. Conceptual metaphors draw from a source domain to represent aspects of the target domain and the formation is usually in the format; target domain is source domain.

Ideas are food.

An argument is a container.

Fear is an opponent.

Love is a patient.

Food, container, patient and opponent are source domains (Physical and concrete) while fear, love, idea and argument are target domains (abstractions). These abstract concepts which cannot be perceived or understood directly are described using directly experienced and concrete entity.

Deignan (2005. 223) Citing Lackoff gave the conceptual metaphor "A purposeful life is a journey" realized in these linguistic expressions:

He got a head start in life.

He is without direction.

She then concludes that hardly can one find linguistic expressions about the progression of the life of an individual which are not used for literal journey. Therefore, CMT is a body of evidential facts that objects in the abstraction are discussed using metaphors. Thus, words and their patterns of structuring are the domain of CMT and evidences got therein have been beneficial in the analysis of structures of meaning constructed in Okpewho's **Tides.**

Methodology

This study is corpus language based. The researcher used the language corpora in **Tides** as data for analysis. Data extracted from the text are the metaphorical expressions conceived by the author and this was done through critical reading.

Data Presentation and Discussion

This Section presents and analyses some of the conceptual metaphors extracted from the novel **Tides**. The analysis will bring to the fore the cognitive apparatus of mapping one experiential domain unto another. This implies that the source - target domain mapping process will be established.

The conceptual metaphors in **Tides** chosen for this analysis include:

- Understanding is easy
- Visual field is a contour
- Fear is an entity /opponent/ container
- Argument is war
- Ideas are plants
- Life is a game/race
- Time is money
- Happiness is up, sad is down
- Linguistic expressions are containers

- The mind is a bristle machine
- Events are adversaries
- Emotional states are entities within a person
- The eyes are containers for emotion

Discussion

Argument Is War

"Argument is war" is a conceptual metaphor that structures our everyday language use in variants. Argument is structurally conceptualized as war, thus vocabularies that populate war discourse are also used to discuss argument. In *Tides,* these data based on the "Argument is War" metaphor were extracted.

- My contributions at the meeting were the best way I knew how to fight.
- He said he was happy the way I stood up to the enemies of our people at the meeting in Warri.
- The delegation was engaged in confrontation with Tebiowei.

  In these illustrations, there were wars of words. In the first, Tonwe replied Bickerbug that he can only fight with words and still win while the second illustration is Bickerbug's assertion that Tonwe really fought the enemies of the Benitou people using his words. The third indicates that in both war and argument, there are confrontations.

Understanding Is Seeing / Gasping

In this metaphor, the conceptual process involves mapping the abstract target domain concept, understanding, unto a more familiar source domain activity, seeing. This is done by giving a visual reality to the cognitive process of understanding to the point of building the assumption that one can "see" what another says. This re-echoes the stance that visuals aid understanding. Extracts from the novel illustrating this include:

- I do not like what I am beginning to see
- Little was I prepared for the image of a fearful and even charismatic leader of men.
- I can see that, I said less charitably.

In the first illustration, Tonwe conceived what staying in the village and mixing with the folks has taught him about life as though he could see it. Illustration ii is Tonwe's imaging of his understanding of Bikerbug's personality. Tonwe in the last extract used the sense of sight to illustrate his understanding of how Bickerbig viewed all his fellow inmates as capable of harming others.

Fear Is An Entity / Opponent / Container

In the above metaphor, an emotional process is conceptual as being physical: an opponent who is invariably superior and intimidating or a container capable of holding something within itself. The mapping correspondence is shown below.

	Source Domain	**Target Domain**
	Physical struggle/	Emotional state
	Opponent/Bond	Self
	Stronger force/enslavement	Fear

Extracts

- That took absolutely every word from my mouth that I was going to say. Believe me, I felt trapped.
- The possibility filled with horror.
- I suddenly felt disarmed not because I feared for my personal safety among the other inmates, but because I thought the enemy had made away with something more substantial than just physical security.
- I did not have the courage to get up and go anywhere to tell you the truth, I was frightened.

In the first extract, Priye tells Tonwe how he felt when he was summoned by DSP Yelwa after spending some nights in detection and asked to spy on Bickerbug and bring information to the Police. Before the incident, Priye had spent a night with Bickerbug in a long discussion so the task the Police wanted him to carry out brought a kind of fear that seemed to envelop him. He was trapped inside of fear-container. The second abstract gives another dimension of fear. Priye was so horrified that he became filled. His discussion with Lati revealed to him how unsafe his dealings with the Police have made him. Her speech that the police might shoot him on purpose and say the bullet was directed at Bickerbug made him so terrified that he now became a container for fear. The third extract typifies how powerful fear can become as an opponent. Bickebug narrates to Priye how he felt when his body guards in prison were removed a day before he was released. The possibility that those guards were bugged and the fear that the Police may have gotten something to hold on weakened him entirely. He felt disarmed and defeated by fear which has posed as superior. These illustrations communicate how we conceptualize and talk about fear.

Ideas Are Plants / Products

This metaphor typifies the structural mapping of the concepts in the source domain, plants/products unto an abstract and less familiar concept, ideas.

Extracts

- It is only with some effort that I am managing to keep in check two conflicting sensations that have lately grown within me.
- If they do not come here with it, grows in them
- At one time, I feel grateful to you that, in participating in this investigative project, I have been given an opportunity to distil my accumulated wisdom into a document that may benefit our nation.

Idea, a concept in abstraction has been conceptualized and communicated as plants and products. In the first two extracts, ideas were communicated through the lenses of the source domain, product. Ideas can be planted and can equally die off. Tonwe tells Priye in the first extract that two conflicting ideas have started growing in him; that of taking part in the proposed investigated project Priye and that of staying as a recluse in his small village.

Bickerbug informs Priye in extract ii that being hurtful can grow in inmates in detention. In the last extract, Tonwe tell Priye that taking part in the project will afford him the opportunity to produce (distil) from his accumulated wisdom, a document that will benefit the nation.

Life Is A Game / Race
Life is conceptualized as a game or race which has both beginning and end, which could be won or lost and which demands tact/experience on the part of players to stay abreast and be propelled towards victory.

Extracts
- But people like me - we have to stay one step ahead of the hunt.
- When you are in my position, you have to stay one step ahead of the chase.
- We will play this game and I will show them.

In the extracts, Bickerbug and Priye tell of how they dealt and plan to deal with the police respectively for bothering lives. They live and plan to live their lives as though they are in a race they must win by staying one step ahead of their opponents. All these mirror our way of conceiving and talking about life experience as a game or a race.

Time Is Money
Culturally, time is conceptualized as a commodity and a valuable resource that is limited and used to accomplish goals. Thus money becomes a source domain unto which time, a target domain is mapped. Our everyday language is full of expressions that mirror this mapping. Time could be spent, wasted, given out, regained etc just like money.

Extracts
- Tonwe, we are wasting our time if we pursue the mirage of national unity when our own local people are living in squalor and disgrace, when big machines operated from Lagos are gradually destroying the resources that have traditionally nurtured our people since time immemorial.
- As I said, we spent long hours of the night agonizing over the problem.
- I spent most of the night worrying if Bickerbug could have been responsible for the destruction.
- At the security headquarter, Hastrup lost no time in turning the man over to detention.
- He cannot come here and just waste our time talking nonsense without any mandate from anybody.
- Hastrup lost no time in accepting the challenge.

The illustrations indicate our cultural conception that one can spend, waste or lose time, as one does with money.

The Mind Is A Machine / Bristle Object
We conceptualize and model our natural experiences after machines and bristle objects. Just like machines or bristle objects, the mind can have an on-off functioning system, operate efficiently, break down, become weak, grind, turn and so forth.

Extracts
- Do not allow these fellows to break you.
- I know I am a restless person and I am driven by too much zeal.
- When they came, he told them to break me, and leave me in the box.
  After a time, I was thoroughly weakened by pain and I fell down.

- I crawled my way out, weak and thoroughly broken.
- But my heart is sore and my body is terribly weak.
- I was a nervous wreck but I tried as hard as I could not to show it.

  There must be a devil driving him.

These sentences/statements by Priye and Bickerbug show how their mental experiences and those of their people cracked them. They are all culturally coherent entailments of "The Mind is a Machine" metaphor.

Happiness Is Up / Sadness Is Down
The metaphor has culturally experiential basis. We conceptualize happiness as being spatially up while sadness is orientationally seen as being low. One can be in high spirits, feel good, one's face can brighten and one could be lifted up when happy. In the same vein one can look down cast on one's spirit or face can fall when sad. Expressions abound in our everyday language that mirrors this conceptualization.

Extracts
- Aniemeka's face brightened again.
- But Lati laughs with me….. and comforts me when she suspects I am down.
- But as soon as I made that last point, his face fell.
- You have no idea how wonderful that made me feel.
- I was somehow disorientated trying to fathom the cause of his high spirits.

Events / Actions Are Adversaries
Events, actions or even problems are conceptualized as adversary. This adversary is clothed with human attributes and can thus attack, hurt, destroy or limit us.

Extracts
- I will have a good chance of not only putting across the grievances of our people but also assessing what are the real odds weighing against us.

- To stop the supply of this power for three months would cripple industrial as well as domestic life in the entire country.

- As I observed these various changes of posture in the man, I was not so certain which posed the greatest threat to the survival of our people: the shameless duplicity of the bureaucrat or the bare-faced insolence of the braggart soldier.

- I screamed at the top of my voice as the pain of their blows cut through my skin.

In extract i, it could be deduced that something was standing in the way of the progress of the Binetou as Tonwe said he was not only going to lay down their plight but also to find out their actual adversary. The minister of Petroleum and Power in extract ii saw the stoppage of power supplied by the Kwarafa Dam by opening the Dam to allow free flow of water to the River Niger to benefit fishing activities for a whole three months as an adversary capable of crippling the nation. In the third, Tonwe saw the actions of commander Adetunyi and Botowei as threats to the survival of his people. The last extract is Bickerbeg's description of the treatment he received in detention as being inimical.

Physical And Emotional States Are Entities Within A Person
Physical and emotional states are conceptualized as discrete entities within us. Culturally, our physical experiences and emotions can be seen as identifiable substances we can categorize, quantify, describe and refer to. Our language products are replete as can be seen below.

Extracts
- I swallowed my embarrassment.

- I was burning with curiosity while the steward cleaned our table with a cloth and placed the snack in front of us.

- I embraced her and felt a new kind of warmth radiating from her, a new warmth transmitted from her right into me.

- For all she cared, I could go ahead and become consumed by all the fire and energy in me.

- She stood close to where I sat, her arms folded, her face drown with anxiety.

- Hatred welled up within me and rose to my throat.

All examples are entailments of the "Physical / Emotional States Are Entities Within a Person" metaphor and communicate how emotions can so well up in a person that they become substantial and quantifiable. Tonwe and Priye respectively show in the extracts how emotions grow in them.

Space / Visual Field Is A Container
We naturally conceptualize space / visual field as a container; a bounded physical object capable of holding things inside of itself. Thus, things we see in the space around us are said to be held by a container as is instantiated below.
- The ballast and the oil are thrown out into the surrounding water.

- And again, all that oil is emptied into the water.

- Many of the people have moved out to resettle in places like Emevor and Igbide.

- A clear lagoon recedes into the belly of the land almost like a lake…

The first two extracts depict and communicate the experiences of the Niger Delta people in the hands of the oil explorers. These actions have resulted in the debasement of their homeland, the container that oil water is emptied into. People move out of their home lands (container) to resettle. Again the last sentence metaphorically captures the terrain of the riverine Niger Delta where the land and the sea, sometimes, have no clear cut boundary, hence, the land become container where the lagoon flows into.

Conclusion

The discourse in this study centred on the conceptual metaphors in *Tides.* Conceptual metaphors juxtapose the abstract with the concrete for ease of understanding. Such conceptualizations abound in *Tides.* The study discovered that it was through this juxtaposition of less delineated concepts with more familiar ones that such metaphors became communicative. Thus, 'readers' ease of understanding was heightened as they were able to deconstruct the meanings inherent in those metaphors. The papers revealed, also, that the conceptual metaphors extracted from the text were culturally grounded and coherent and, thus, mirror the conceptualized world view of the Niger Delta. They conceive argument as war because they are in constant fight (with words and otherwise) with their exploiters who debase their land through oil exploration, whose activities and actions give rise to the "Events/actions are Adversaries" metaphor. Through these adverse actions, "The mind is a Machine/Bristle Object" metaphor emanate where they are "broken" thoroughly weakened, left sore and in a wreck condition. Because of these actions, they learn to play the game of life where they step ahead of the hunt and chase of their adversaries, hence the "Life is a Game / Race" metaphor. The narrative in this paper aligns itself with the flow of currents and tides in researches in conceptual metaphors that present them as residing in the thought process systems of individuals but finding expression in language where they become communicative metaphors also. The paper concludes that conceptual metaphors mirror culture as it relates to people's world view.

Recommendations

It is on this premise that the following recommendations were made.

- Since metaphorical thought patterns that reflect in metaphorical linguistic expressions are culture sensitive, users of language should broaden their understanding of their cultural thought patterning systems so as to better appreciate their use in channels of communication.

- Language users should also know that as communication aims at meaning construction and deconstruction, their ability to establish the link between their cultural thought patterns and the metaphorical expressions will become facility in their assigning meaning to their productive works and received communications respectively.

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