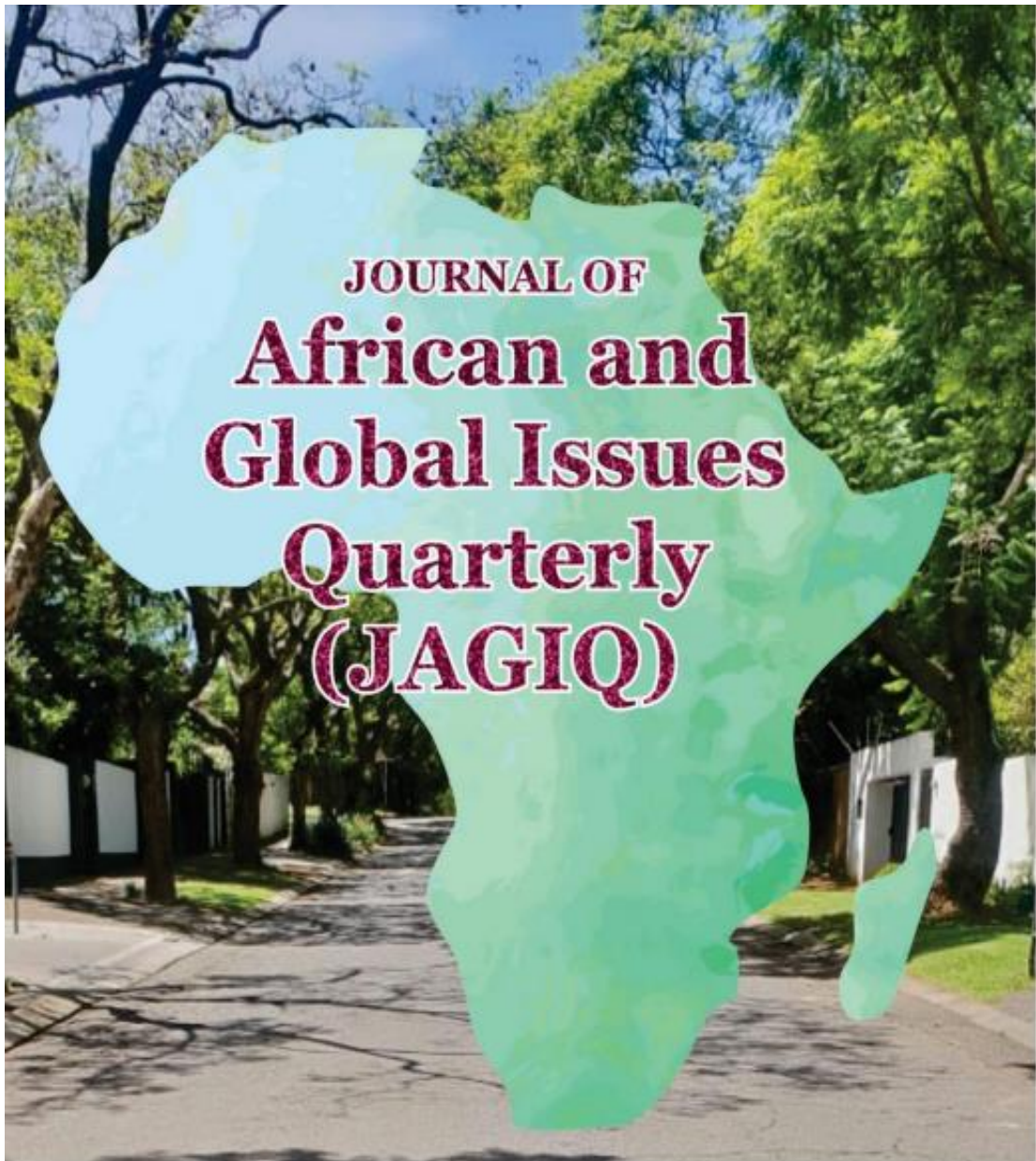




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Editorial Note:

Strengthening Accountability, Confronting Violence, and Reimagining Security in Africa

This Special Issue of African and Global Issues Quarterly arrives at a critical juncture. Across Africa, nations grapple with interconnected crises: the erosion of public trust in financial governance, the devastating rise of organised violence among youth, the persistent marginalisation of vulnerable populations, and the enduring legacy of colonial and neocolonial institutions that continue to shape contemporary realities. The thirteen papers presented here dissect these challenges with intellectual rigour and practical urgency.

We open with Nakabago and Hofisi's forensic examination of Uganda's Universal Primary Education capitation grant. For decades, UPE has been hailed as a pro-poor triumph. Yet, as the authors reveal, weak monitoring and evaluation of internal controls have turned a lifeline into a leaky vessel. Without real-time auditing and community-based oversight, financial accountability remains aspirational. This paper is a clarion call: education funding cannot be separated from forensic vigilance.

The crisis of youth violence, examined across two complementary studies by Somtochukwu, Muyideen, and colleagues, forces us to look where society often refuses to look: inside Ogun State's correctional facilities. Their first paper critically submits that socioeconomic indicators unemployment, broken kinship networks, and educational exclusion are causal pathways into cultism. The second adds a psychosocial layer, revealing how trauma, identity displacement, and the search for belonging drive young inmates deeper into violent collectives. Together, these studies argue that incarceration without therapeutic intervention is not rehabilitation but a factory for recidivism.

History matters. Daniel Oluwafemi John takes us into Igangan Town, Oyo State, between 1973 and 2021. The farmer-herder crisis is often framed as a contemporary emergency, but John demonstrates its long arc: decades of land tenure ambiguity, climate-induced migration, and state neglect. Understanding 1973 is essential for solving 2026. This is a sobering lesson in how unresolved grievances become inherited wars.

Joel Odaudu moves beyond Africa's borders with a multidimensional causal analysis of terrorism. Rejecting single-factor explanations, Odaudu insists on the confluence of political exclusion, economic inequality, and social fragmentation. His framework is a necessary tool for any government designing a counterterrorism policy that does not merely react but prevents.

The international justice system faces a necessary reckoning in Avitus A. Agbor's incisive critique of the International Criminal Court's racist image and agenda. Through comparative analysis of the situations in Ukraine and Palestine, Agbor exposes the selective application of international law a double standard that undermines the Court's legitimacy and perpetuates global hierarchies of victimhood.

Choma, Thobejane, and Rannditsheni's revisiting of human rights for people living with albinism foregrounds a community too often marginalised in both policy and scholarship. Their work reminds us that human rights discourse must move beyond abstract universality to address specific, lived vulnerabilities rooted in superstition, stigma, and systemic neglect.

Governance and accountability receive comprehensive treatment. Mohono, Gabanakgosi, and Shopola's Public Value Theory perspective on parliamentary oversight provides a fresh framework for understanding democratic governance in Southern Africa. Zweni and Mahlala extend this conversation to grassroots public participation in municipal budget development, demonstrating that budgets are political statements about whose needs are prioritised.

The spectre of fragmentation looms large in Kelechi Johnmary Ani's unravelling of secessionist movements in Ambazonia and Biafra. By examining governance failures, identity politics, and historical grievances, Ani illuminates the root causes of separatist aspirations rather than merely managing their symptoms.

The private sector's challenges in volatile environments are explored by Parsad and Chummun, whose study of operational excellence in VUCA (Volatile, Uncertain, Complex, and Ambiguous) environments focuses on South Africa's insurance industry, offering practical insights for navigating uncertainty.

Academic rigour and methodological integrity come under the spotlight in Musaigwa, Nojiyeza, and Tabane's practical guide to writing strong conclusion chapters, addressing a perennial challenge in research dissemination and preempting reviewer criticism.

Nthambeleni Charles Netshisaulu's conceptual analysis of reversible metaphors in Tshivenda adds a rich linguistic dimension, demonstrating how language reflects and shapes cognition, culture, and social relations.

Taken together, these contributions remind us that accountability is not a bureaucratic checkbox. It is the thread linking school grants to classroom outcomes, correctional policies to safe communities, land history to peaceful coexistence, international law to genuine justice, and linguistic expression to cultural identity. The papers collectively argue that sustainable development in Africa demands simultaneous attention to financial probity, social inclusion, historical reckoning, and institutional reform.

We extend our deepest gratitude to all contributing authors for their intellectual rigour and commitment to advancing knowledge that serves African communities. In a world increasingly characterised by complexity and contestation, the role of critical scholarship has never been more vital. This Special Issue intervenes with rigour, compassion, and hope.

Editor

Dr. Nicholas Idris Erameh

Nigerian Institute of International Affairs

Lagos, Nigeria

Email. Eramehnicholas@gmail.com

Table of Content:

1. Monitoring And Evaluation Of Internal Controls In The Financial Accountability Of The Universal Primary Education Capitation Grant In Uganda <i>Johan Nakabago, Costa Hofisi</i>	5
2. Psychosocial Analysis Of Youths' Involvement In Cultism In Ogun State Correctional Facilities, Nigeria <i>Ogunmefun Folorunsho Muyideen, Njoku Daniel Somtochukwu</i>	26
3. A History Of Farmer-Herder Crisis In Igangan Town, Oyo State, Nigeria, 1973-2021 <i>Daniel Oluwafemi John</i>	43
4. The Political, Economic, And Social Determinants Of Terrorism: A Multidimensional Causal Analysis <i>Joel Odaudu</i>	56
5. Blunting The Racist Image And Agenda Of The International Criminal Court (Icc): The Situations In Ukraine And Palestine <i>Avitus A. Agbor</i>	80
6. Revisiting Human Rights And People Living With Albinism <i>Tsoaledi Daniel Thobejane, Vhuhwavho Rannditsheni, Hlako Choma</i>	95
7. The Role Of Parliamentary Oversight And Its Influence On Democratic Governance: A Public Value Theory Perspective <i>SD Mohono, BJ Gabanakgosi, MA Shopola, T Motswakae</i>	110
8. Unravelling The Dimensions Of Secessionist Movements In Africa: Focus On Ambazonia And Biafra <i>Kelechi Johnmary Ani</i>	130
9. Use Of Total Physical Response Method For Teaching Action Verbs To Primary School Learners <i>Farisani Thomas Nephawe</i>	141

10. Implementing Operational Excellence In Vuca Environments: A Study Of The Insurance Industry In South Africa
Sahil Dwarika Parsad, Bibi Z. Chummun
159
11. Reversible Metaphors In Tshivenda: A Conceptual Analysis Of Domain Swapping
Nthambeleni Charles Netshisaulu
177
12. The Catalyst Of Public Participation In The Development Of Municipal Budgets In Category B Municipalities In South Africa: A Community Engagement Perspective
Abongile Zweni, Sandiso Mahlala
201
13. Europe's Manufactured "Migration Crisis": Media, Militarisation, and Mobility in a Time of Global Crisis
Aghogho Akpome, Kofi Takyi Asante
218

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REVERSIBLE METAPHORS IN TSHIVENḌA: A CONCEPTUAL ANALYSIS OF DOMAIN SWAPPING

Nthambeleni Charles Netshisaulu

University of Venda, Faculty of Humanities, Social Sciences and Education,

Department of African Languages, Tshivendā Section, Private Bag X5050

Tshohoyandou, 0950, Limpopo Province, South Africa

Phone: (Work) 015 962 8119; (Cell) 079 943 5777;

E-mail: Nthambeleni.Netshisaulu@univen.ac.za

Abstract

This research article investigates reversible metaphors in Tshivendā through a conceptual analysis of domain swapping. Traditional studies of metaphor, particularly within Conceptual Metaphor Theory, often describe metaphorical mappings as fixed and unidirectional, where abstract concepts are understood through more concrete source domains. However, everyday language use in many cultural contexts demonstrates that metaphorical relationships can be dynamic and reversible. This research article examines how Tshivendā metaphorical expressions permit the exchange of source and target domains, creating bidirectional conceptual relationships that reveal flexibility in meaning construction. The research article explores how metaphorical structures in Tshivendā move beyond static mappings and allow conceptual domains to interchange roles depending on context, cultural interpretation, and communicative intention. Using a qualitative research approach grounded in Conceptual Metaphor Theory and supported by cognitive linguistic perspectives, metaphorical data are drawn from Tshivendā idioms, proverbs, oral narratives, ritual expressions, and everyday discourse. The analysis focuses on identifying patterns of conceptual exchange and the semantic implications of reversed mappings. Findings indicate that reversible metaphors in Tshivendā are not random linguistic variations but culturally motivated conceptual mechanisms that reflect indigenous knowledge systems, social values, and embodied experiences. The study further demonstrates that domain swapping expands the understanding of metaphor by showing that conceptual mappings may function dynamically rather than exclusively in one direction. The research contributes to metaphor studies, cognitive linguistics, and African language scholarship by highlighting the complexity and conceptual richness embedded in Tshivendā discourse.

Keywords: *Frames, mappings, entailments, source, target domains,*

Introduction and Background

Problem Statement

Conceptual metaphor studies have significantly advanced the understanding of how human beings organise and interpret experience through mappings between source and target domains. Existing scholarship has largely concentrated on identifying conventional metaphorical structures and examining how concrete domains provide conceptual frameworks for understanding abstract concepts. While these studies have generated valuable insights, they generally assume that metaphorical mappings function in a stable and unidirectional manner.

Despite advances in cognitive linguistics, limited attention has been devoted to metaphorical expressions in which conceptual domains appear to exchange, reverse, or alternate their conventional roles. Existing theoretical approaches such as conceptual blending and bidirectional interaction acknowledge complexity in meaning construction but do not explicitly explain systematic cases where source and target domains become interchangeable within metaphorical structures. Consequently, the possibility of reversible metaphorical relations remains insufficiently theorised.

The problem becomes more pronounced in studies of African languages, including Tshivenda, where metaphorical expressions often emerge from culturally grounded experiences

and complex social relationships. Existing research on Tshivenda metaphors has mainly focused on symbolism, figurative meaning, and cultural representation without adequately exploring the cognitive mechanisms underlying possible reversibility in metaphorical mappings. As a result, there is limited understanding of how conceptual domains may operate dynamically within Tshivenda metaphorical systems.

The absence of a clear theoretical framework for explaining domain reversal creates conceptual ambiguity and restricts broader understanding of metaphorical cognition. Failure to address this issue may lead to oversimplified interpretations of metaphorical meaning and may overlook important aspects of indigenous conceptual systems. Furthermore, it limits the contribution of African linguistic data to broader cognitive linguistic debates.

Therefore, this study seeks to address this gap by investigating reversible metaphors in Tshivenda through the concept of domain swapping. The study aims to determine how conceptual domains exchange roles within metaphorical structures and to establish whether domain swapping constitutes a distinct conceptual phenomenon that extends existing theories of metaphor.

The manner in which Domain Swapping is Distinguished from the Existing Concepts in Literature is done

differently from several existing concepts in cognitive linguistic literature. While certain theories recognise interaction between conceptual domains, domain swapping introduces a specific mechanism involving the reversal or exchange of conventional metaphorical roles.

Conceptual metaphor theory explains metaphor through directional mappings from source to target domains. For example, in "**LIFE IS A JOURNEY**," characteristics of a journey structure understanding of life. Domain swapping differs because it proposes that under certain contexts the target domain may alternatively function as a source domain, creating reciprocal conceptual movement rather than fixed directionality.

Conceptual blending theory explains meaning construction through integration of multiple mental spaces into a blended space containing emergent meaning. Unlike blending, domain swapping does not necessarily involve the creation of a new integrated conceptual structure. Instead, it focuses specifically on the exchange of functions between already existing domains.

Bidirectional metaphorical interaction acknowledges that influence between domains may occur in more than one direction. However, bidirectionality does not necessarily imply role reversal. Domain swapping specifically refers to situations in which the conventional source domain assumes

target characteristics and the conventional target domain assumes source characteristics.

Similarly, image schemas explain recurring embodied patterns underlying conceptual organisation, but they do not account for systematic reversal of metaphorical functions. Domain swapping therefore, extends beyond embodied patterns by emphasising dynamic restructuring of metaphorical relationships.

The research article, therefore, proposes domain swapping as a distinct conceptual mechanism characterised by: exchange of source-target functions, reversible metaphorical directionality, context-dependent conceptual restructuring, dynamic meaning generation, and reciprocal interaction between conceptual domains.

This distinction positions domain swapping as a theoretical extension rather than a replacement of existing metaphor theories.

The Improvement and Systematic Application of the Theoretical Framework in this research article strengthens its theoretical framework by systematically applying conceptual metaphor theory alongside the proposed concept of domain swapping. Rather than merely identifying metaphorical expressions, the framework is used analytically to examine the relationships between

source and target domains, the directionality of mappings, and instances where domains reverse or exchange functions. This approach ensures consistency between theory and data analysis while enabling the identification of patterns of metaphorical reversibility within Tshivenda expressions. The framework further serves as a basis for interpreting how cultural and cognitive factors influence metaphor construction and meaning generation.

The Methodology applied in this research article is a Qualitative Research Approach using conceptual and interpretive analysis. The methodology focuses on examining metaphorical expressions within Tshivenda to identify patterns of conceptual mappings and domain reversibility. Methodological rigour is maintained through a transparent analytical process involving data collection, coding, categorisation, and interpretation procedures. Validity is strengthened through triangulation of sources, comparison with existing literature, and contextual interpretation of metaphorical meanings within Tshivenda cultural settings. Replicability is enhanced by providing clear analytical criteria, defined coding procedures, and systematic steps that future researchers may apply to similar linguistic data.

Data Sources: In this research article, data are drawn from multiple sources to ensure richness and diversity of

metaphorical expressions. These include Tshivenda oral traditions, proverbs, idiomatic expressions, everyday spoken language, literary texts, and existing scholarly literature relating to Tshivenda language and culture. The use of multiple data sources allows for broader representation of metaphorical usage across different contexts.

Sampling Procedure: The research article employs purposive sampling to select metaphorical expressions relevant to the research objectives. Metaphors are selected based on their potential to demonstrate conceptual mappings and possible instances of domain swapping. Expressions that clearly illustrate relationships between source and target domains are intentionally chosen for detailed analysis. Purposive sampling ensures that selected data are information-rich and directly relevant to the objectives of the research article.

Data Analysis and Comparative Perspective: In this research article, data reveal that Tshivenda metaphors extend beyond simple figurative expressions and function as cognitive and cultural mechanisms through which speakers interpret human experiences, social relationships, and moral values. The identified metaphorical patterns demonstrate that meaning construction is not solely dependent on fixed source-target correspondences but also emerges through contextual and cultural interaction. In several cases,

metaphorical expressions suggest flexibility in conceptual organisation, supporting the argument that domains may operate dynamically rather than remaining permanently fixed.

A deeper examination further indicates that metaphorical meaning in Tshivenda is closely connected to lived experience and indigenous knowledge systems. Human body parts, colour symbolism, nature, and social practices frequently function as conceptual resources for expressing emotions, behaviour, identity, and communal values. These metaphorical structures reveal how language preserves cultural understanding and reflects collective patterns of thought.

Comparatively, many conventional metaphors in Western cognitive linguistic studies often emphasise relatively stable and unidirectional mappings, such as understanding time in terms of money or arguments in terms of war. In contrast, Tshivenda metaphors display stronger links to communal experience, cultural symbolism, and social relationships. Their uniqueness lies not only in the metaphorical expressions themselves but also in their capacity to reflect indigenous worldviews and contextual meaning systems. This suggests that Tshivenda metaphors provide broader insight into conceptual organisation and may challenge assumptions that metaphorical mappings are universally fixed and uniform.

The revised analysis therefore demonstrates that Tshivenda metaphors are not merely linguistic decorations but represent complex conceptual systems through which speakers organise cultural knowledge and construct meaning.

Literature Review.

A literature review is a critical and systematic examination of existing studies, theories, concepts, and scholarly works related to a research topic. It goes beyond summarising previous studies by analysing, comparing, and evaluating what different scholars have said, identifying patterns, gaps, strengths, weaknesses, and areas requiring further investigation.

The purpose of a literature review is to provide a background for the study, establish the theoretical foundation, demonstrate knowledge of existing research, identify gaps in knowledge, and justify the need for the current study.

In research, a literature review usually aims to: examine previous studies related to the topic, compare and analyse scholars' arguments and findings, identify gaps or unresolved issues in existing research, establish the theoretical framework of the study, and show how the current study contributes new knowledge.

For this research article topic: "Reversible Metaphors in Tshivenda: A Conceptual Analysis of Domain Swapping, the literature review

discusses existing studies on conceptual metaphor theory, source and target domains, conceptual blending, metaphor in African languages, and studies on Tshivenda metaphors, while highlighting the limited attention given to reversible metaphors or domain swapping.

Framing: Framing is defined as the process of organizing, presenting, or structuring information in a particular way so that certain aspects are emphasized while others are minimized. It influences how people understand, interpret, and respond to an issue, event, or idea. In academic contexts, especially in communication and linguistics, framing is often defined by scholars as:

Erving Goffman (1974) argued that framing involves the interpretive structures people use to understand and make sense of events and experiences.

Robert Entman (1993) defined framing as selecting some aspects of a perceived reality and making them more salient in communication, in order to promote a particular interpretation, evaluation, or solution.

Mappings: These are words or concepts of great significance. The term **mapping** is a concept from a more concrete and well-understood source domain onto a less concrete target domain. This mapping allows researchers to understand the abstract or complex target domain in terms of the more familiar source domain. It is the association of two far different

entities that are compared to be similar at last at all angels. The term mapping in Conceptual Metaphor Theory refers to the systematic correspondence between elements of a source domain and a target domain in metaphorical understanding. According to George Lakoff and Mark Johnson (1980), metaphor operates through conceptual mappings that allow people to understand abstract concepts in terms of more concrete experiences. A mapping therefore transfers knowledge, structure, and relationships from one conceptual domain to another.

Lakoff and Johnson explain that metaphor is not merely linguistic decoration, but a cognitive process in which “the essence of metaphor is understanding and experiencing one kind of thing in terms of another” (Lakoff & Johnson, 1980). In this process, mappings create structured relationships between concepts. For example, in the conceptual metaphor ARGUMENT IS WAR, elements of war such as attack, defence, and victory are mapped onto the concept of argument.

Entailment in Conceptual Metaphor Theory refers to the additional meanings, assumptions, and inferences that arise from a metaphorical mapping. Once a conceptual metaphor is established, it carries with it certain logical implications that influence how people think, interpret, and communicate experiences. The term **entailment** is also known as inferences,

which means the ideas mapped onto the target domain by the source domain beyond the basic correspondences, says Kövecses (2006:123).

According to George Lakoff and Mark Johnson (1980), metaphorical entailments emerge because the source domain imports its internal structure into the target domain. These entailments shape perception and reasoning. For example, in the metaphor TIME IS MONEY, expressions such as “spend time,” “waste time,” and “save time” arise because the economic logic associated with money is extended to the concept of time.

Lakoff further explains that entailments are important because they guide human understanding and behaviour by highlighting some aspects of experience while hiding others. Thus, metaphorical entailments are not random linguistic effects, but systematic cognitive consequences of conceptual mappings.

A **source domain** refers to the conceptual domain from which metaphorical expressions draw their structure, characteristics, and meaning in order to understand another concept known as the target domain. In Conceptual Metaphor Theory, the source domain is usually more concrete, physical, or familiar, while the target domain is often abstract. According to George Lakoff and Mark Johnson (1980), metaphor involves understanding one conceptual domain

in terms of another through systematic mappings between the source and target domains. For example, in the metaphor LIFE IS A JOURNEY, the concept of a journey functions as the source domain because its features such as paths, destinations, and obstacles are used to structure understanding o

The term **source** refers to the basis or the foundation of all the elements or entailments which are mapped onto the target domain while the target domain refers to the goal or aimed meaning. In defining **source and target domains** Kövecses (2005:5) maintains that “Metaphor consists of a source and a target domain such that the target maps onto the source domain.

Highlighting and Hiding: The term **highlight** occurs simultaneously with the term **hiding**, in an unavoidable manner. The reason being, when something is highlighted, there is always something hidden on the other side of the coin. **Highlighting and hiding** refers to the process through which metaphor emphasizes certain aspects of experience while simultaneously downplaying or obscuring others. According to George Lakoff and Mark Johnson (1980), metaphors are selective because they shape human understanding by focusing attention on features of a concept and ignoring others. For example, in the metaphor “ARGUMENT IS WAR”, aspects such as attack, defence, and winning are highlighted, while cooperation or mutual understanding may be hidden.

This means that metaphors influence how people think, reason, and interpret reality by determining which dimensions of experience become more visible and which remain

In metaphor studies, **exchange or swapping** refers to the shifting or alternating relationship between source and target domains in metaphorical interpretation. This occurs when conceptual domains interchange roles depending on context, meaning, or communicative purpose. Although traditional Conceptual Metaphor Theory views metaphor as mainly unidirectional, scholars such as Raymond Gibbs (1994) argue that metaphorical understanding can be dynamic and context dependent, allowing conceptual interaction between domains. In this sense, metaphorical exchange involves flexible movement of meaning between conceptual structures rather than fixed one-way mappings. Some scholars such as Gibbs, R. W. (1994) calls **exchange or swapping** as a means to exchange, to barter, or to trade, as one thing for another or as one thing replacing the other.

Traditional approach versus generative approach

As indicated in the abstract, traditionally metaphors are figures of speech which simply compare two things which are not similar after which the two things can replace each other without any problem or any change of meaning. When such a contrast is made,

there is no mappings thereof, no elements compared nor is there any frames. The comparison is just shallow and doesn't go deeper into a cross-domain's mappings. This is what Croft and Cruse 2004 call epistemic correspondence in which mapping is done in accordance with shallow knowledge.

In generative approach the two entities that are compared are mapped up with each other in accordance with the internal or deeper correspondences. In this comparison there must be two domains which are the source and the target domains. In this approach the domain is mapped onto the source domain as indicated by Kövecses 2006 when he compares life with a journey. Kövecses maintains that the linguistic examples they (English speakers) use to talk about life are based on a deeper connection between the two concepts of "life" and "journey".

Tshivenda inherent cultural nature of Metaphors on Natural Objects and Phenomena which can exchange/swap their domain positions

The metaphoric frame analysis of conceptual metaphors presented in this paper makes the structure of the conceptual information that the Tshivenda speakers possess in connection with concepts relating to natural objects and phenomena and demonstrates how frames represent the nature of the attribute-value

relationships between the elements in the frames and concepts and how can they exchange or swap their domain positions. The frames-analysis provided for the conceptual metaphors in this paper, therefore, explores the exchange of inherently cultural nature of frames with nouns denoting to natural objects and phenomena as source and target domains as structured mental representations of such nouns as conceptual categories. Therefore, the source domains associated with target domains that exchange can be seen as Tshivenda cultural symbols (cf. Kövecses 2006:136).

Mappings of source domains that swap or exchange onto target domain

In this case, the source domains that are mapped onto the target domain due to the correspondences that exist in them are exchanged to be a target domain while, the target domain changes into a source domain and mapped onto the former source domain.

Meaning: This dog behaves like a person

Mappings

Target: mmbya (dog)

Target frame:

dog as a pet
dog which behaves good like man ←
(it listens, shy, respect, cry etc.)

Source: muthu (person)

Source frame:

← person as humankind
person with good behavior
(person listen, shy, respect, cry etc.)

The expression is made in a context in which a dog has some qualities that are found in a person; hence, personification arises. An example: if a dog shies, it has good behaviours and or

It is very important to know that most of the metaphors we have seen, or we are used to, cannot exchange the positions of their domains, and still, remain with meaningful metaphors or still maintain the same meaning. Instead, they are meaningful only when the source domain occupies the second position or B position in a sentence. But there are cases where both the source and the target domains can exchange their positions without any problem. That is, the target domain can occupy the position of the source domain, namely, B position, while the source domain can also occupy the position of the target domain, namely, the position A, without any problem when it comes to meanings, but yield different meanings from the former ones. To prove this point, let us look at the following few examples given below:

1. MUTHU (HUMAN BEING) is used as SOURCE DOMAIN

1. Mmbya iyi i tou vha muthu
Lit: This dog is a person

if it takes instructions or obeys what is being said, and other things, it can be regarded as a person.

2. Muvhuyu uyu u tou vha muthu

Lit: This baobab tree is a human being

Meaning: This baobab tree has human features

Mappings

Target: muvhuyu (baobab tree)

Source: muthu (person)

Target frame:

Source frame:

baobab tree as a plant

← person as humankind

curve/shape under of the baobab branch ← person has armpit on arm

baobab with knob as breast/udder on trunk ← female person has breast on chest

baobab tree has roots/seeds as its origin ← person has ancestors as origin/roots

baobab has branches as tree projection ← person has branches as family/relatives

baobab bears fruits ← person bears children as offspring

This expression is made in a context where a person has some features which look more like those which are found on a baobab tree. It might be the branch

of a baobab which has a curve which looks like an armpit, or any other natural artistic looking found on that baobab tree.

3. Khovhe-ya-vhimbi i tou vha muthu

Lit: Whale is a person

Meaning: Whale behaves like human being

Mappings

Target: khovhe-ya-vhimbi (Whale)

Source: muthu (person)

Target frame:

Source frame:

large animal like fish lives in the sea ←

person as humankind

kindness / politeness of a whale

← kindness / politeness of a person

good behavior of a whale

← good behaviour of a person

4. Nari iyi i tou vha muthu

Lit: This buffalo is a person

Meaning: This buffalo behaves like a man

Mappings

Target: nari (buffalo)

Source: muthu (person)

Target frame:

Source frame:

buffalo as wild animal ←

man as humankind

human-like behaviour of buffalo

← human behaviour of man

This expression is both metaphoric and personification that is made in an environment where a buffalo behaves like a person. As an example, if it fights a man, if a man falls and pretends to be dead, it stands next to him to testify whether he is dead or not. It may go little bit far away just to check if he is still alive or not. If he shows that he is still alive, the buffalo comes back and presses him on the ground to make sure that he dies. After that, it goes and stands far away from him to check again. Thereafter, the buffalo will kick him with its front legs and then go, if he pretends to be dead. As a result, this buffalo behaves like a human being.

In another instance, an injured buffalo will ambush a hunter to fight the person who shot it or injured it in a manner that human beings make their ambush. It

may not move or go until that person comes along, and it will start to fight him or her. In such cases, a buffalo can be said to behave like a human being.

There are also metaphors which come from other linguistic expressions such as metonymy, idioms, proverbs, personifications and others. Let us look at the influence of personification as one basic cause of metaphors. From the metaphors given above it is evident that the central cultural frames associated with person as source domain in Tshivenda is that of behaviours, good behaviors, politeness and feature. The scope of muthu (person) as source domain includes domestic animals, vegetation, wild animal and aquatic animals.

2. MUTHU (HUMAN BEING) AS TARGET

5. Muthu uyu u tou vha mmbya

Lit: This person is a dog

Meaning: This person behaves like a dog

Mappings

Target: muthu (person)

Source: mmbya (dog)

Target frame:

Source frame:

person as humankind	← dog as pet
person as a living human being	← dog as a living domestic animal
misconduct/ bad behavior of a person	← misconduct/ bad behavior of a dog
poor person depends on other people	← dog depends on people to survive for survival.

This metaphor is used to express the meaning of a person who exhibits bad behaviour. As an example, if he sleeps

with his child, he is untidy; he is poor or is giving girls and ladies position after he has slept with them.

6.Muthu uyu u tou vha muvhuyu

Lit: This person is a baobab tree

Meaning: This person is big and giant-like.

Mappings

Target: muthu (person)

Source: muvhuyu (baobab tree)

Target frame:

Source frame:

person as humankind

← baobab tree as a plant

big size of a person

← big size of a baobab tree

ancestors as roots/origin of person

← baobab tree has roots/seeds as origin

person has branches as family/relatives

← baobab has branches as tree projection

person bears children as achievement

← baobab bears fruits as achievement

This expression is made in a context in which a person has some features that look more similar to those which are found on a baobab tree.

7. Muthu uyu ndi ɲari

Lit: This person is a buffalo

Meaning: This man is short tempered, strong and mischievous

Mappings

Target: muthu (person)

Source: ɲari (buffalo)

Target frame:

Source frame:

person as humankind

← buffalo as wild animal

strength of human being

← strength of a buffalo

man is both kind and mischievous

← mischief behaviour of buffalo

angry man as a wild buffalo

← angry buffalo as a mad animal

This figure of speech is made in a context where a man is so strong, so mischievous and short tempered.

8. Muthu uyu u tou vha khovhe-ya-vhimbi

Lit: This person is a whale

Meaning: This person is very big.

Mappings

Target: muthu (person)

Source: khovhe-ya-vhimbi (whale)

Target frame:

Source frame:

person as humankind

← whale as large animal like fish lives in the sea person

with humanity / kindness ← kindness / politeness of a whale.

From the metaphors given above it is evident that the central cultural frames associated with person as target domain

in Tshivenda is that of poverty, misbehavior, bigness, anger, behaviour and kindness. The choice of muthu

(person) as target domain includes domestic animals, vegetations, wild animals, and aquatic animals.

3. METAPHORS IN WHICH NON-HUMANS BEHAVE LIKE HUMAN BEINGS

In this case, non-human beings behave like human beings in any way, whereby the behaviours show a high moral

standard. Lufu (death) is a source domain that is mapped onto sleep, taxi, fear, poverty, and coffins as target domains.

3.1. LUFU (DEATH) AS SOURCE

9. Khofhe ndi lufu

Lit: Sleeping is death

Meaning: When asleep you don't feel/hear anything

Mappings:

Target: khofhe (sleep)

Source: lufu (death)

Target frame:

Source frame:

sleep as resting of the body ← death as end of life on earth eyes closed,
mind/body inactive ← eyes closed, no think, no action preparations of the bed

← people take policies/repent to God all feelings/hearing suspended ←
no feeling/hearing of anything tired/resting cause people asleep ← accident, suicide,
sickness cause death purpose of sleeping made ← purpose of death
people get sleep ← achievement of purpose

10. Thekhisi dzashu ndi lufu

Lit: Our taxis are death

Meaning: There is no safety in our taxis

Mappings:

Target:

Source: lufu (death)

Target frame:

Source frame:

taxi as vehicle or means of transport ← death as end of life on earth

taxi takes people from place to another ← takes people from physical to spiritual life

no safety in travelling in scrap taxi ← no safety in people dying non-believers

11. Nyofho ndi lufu

Lit: Fear is death

Meaning: People who are afraid die before their honorable death

Mappings:

Target: nyofho (fear)

Source: lufu (death)

Target frame:

Source frame:

fear as bad feeling when in danger	←	death as end of life on earth blood runs
cold in fear	←	blood runs cold/ no running blood senses stop/
faint in fear	←	senses cease to function in death

12. Vhushai ndi lufu Lit: Poverty is death “Meaning: No good life in poverty/ poverty kills

Mappings:

Target: vhushai (poverty)	Source: lufu (death)
Target frame:	Source frame:
poverty as state of lack of basic needs	← death as end of life on earth
poor people suffer from lack of property	← dead people suffer from lack of life
no enjoyment to poor people	← no more enjoyment of life to the dead
poor people sleep with empty stomach	← dead people do not eat any more

13. Thekhisi dzashu ndi mabogisi a tshimbilaho

Lit: Our taxis are moving coffins

Meaning: Our taxis are killing many people

Mappings

Target: thekhisi (taxis)	Source: mabogisi (coffins)
Target frame:	Source frame:
taxis as means of vehicle/ transport	← coffins as boxes to burry dead bodies
taxis are manufactured in factories	← coffins are manufactured in factories
taxis are made of metal/steel material	← coffins are made of fiber, wood/metal
purpose of taxis made	← purpose of taxis made
plans for taxis made	← plans for coffins made
achievement of purpose	← achievement of purpose
taxis carry travelling people	← coffins burry dead people

This statement was made by the former president of South Africa, Thabo Mbeki, when referring to the taxi industry. In his speech, he was referring to the scrapping of taxis, and replacement by the new ones. He ends up proposing the process of recapitalization. From the metaphors

above it is evident that the central cultural frames associated with death as source domain in Tshivenda is that of scrap, senselessness, coward, suffering and cause. The scope of lufu (death) as source domain includes activities, vehicles, emotions, misfortune and artifacts.

3.2. LUFU (DEATH) AS TARGET

13. Lufu ndi lwendo

Lit: Death is a journey

Meaning: Death is moving from one state to another

Mappings:

Target: lufu (death)

Source: lwendo (journey)

Target frame:

Source frame:

death as end of life on earth ←
 people take policies/repent to God ←
 accident, suicide, sickness cause death
 take trip
 purpose of death
 people get sick / treated by doctors ←
 problems sick people are facing
 transportation
 purpose achieved/ death

travelling from one place to another
 good preparations made before journey
 ← travellers use car, bus, flight to
 ← purpose of trip made
 travelers are invited/explore places
 ← breakdown of travellers`
 ← arrival at destination

14. Lufu ndi khofhe

Lit: Death is sleep

Meaning: A dead person is asleep

Mappings:

Target: lufu (death)

Source: khofhe (sleep)

Target frame:

Source frame:

death as end of life on earth ←
 no think, no action ← eyes
 feeling/hearing of anything ←
 accident, suicide, sickness cause death
 purpose of death
 achievement of purpose

sleep as resting of the body eyes closed,
 closed, mind/body not active no
 feelings/ hearing suspended for while
 ← tired/ resting cause people to sleep
 ← purpose of sleeping made
 ← people get sleep

15. Lufu ndi mbava

Lit: Death is a thief

Meaning: Death comes unexpectedly

Mappings

Target: lufu (death)

Source: mbava (thief)

Target frame:

Source frame:

death as mortality
 death takes away human life ←
 take human life as purpose of death ←
 death unpredictably ends human life ←
 death quickly takes away life of people
 people end of life caused/brought by death
 brought/caused by thief

← thief as a person
 thief steals property of other people
 stealing as purpose of thief
 ← thief plans secretly to rob people
 ← thief quickly steals property of
 ← stolen goods of people

This metaphor is made in a context where a person dies unexpectedly. This could have been after a short illness or without any sign of illness. When people see this they express this figure of speech.

16. Lufu ndi khosi a lu ofhi muthu

Lit: Death is a king it does not fear any person

Meaning: Death is above everything it does not respect

Mappings

Target: lufu (death)

Source: khosi (king)

Target frame:

Source frame:

death as mortality

← king as a human being

death as being there since then

← king as a traditional leader in life

respect / fear of death by people
life

← king as a respected and feared person in

the greatness of death over life

← the greatness of king in a community

discrimination any person. As a result, it is regarded as a king because it does not discriminate people according to their sex, age, race, religion, etc.

This statement is expressed in a context where death kills any person without

17. Lufu ndi muluṭanyi

Lit: Death is a tritagonist

Meaning: Death make people fight

Mappings:

Target: lufu (death)

Source: muluṭanyi (tritagonist)

Target frame:

Source frame:

death as end of life on earth ←

tritagonist causes fight between two people

two sides fight over dead person
fight

← tritagonist stands in-between to cause

two sides fight over property/dead
purpose made ←

tritagonist seeks fortune from a winner
purpose made

plans made to cover life

← plans made to stir fight between two sides

victory of one side

← victory of one side

18. Lufu ndi saṭhane

Lit: Death is a satan

Meaning: Death is evil

Mappings

Target: lufu (death)

Source: saṭhane (satan)

Target frame:

Source frame:

death as mortality

← satan as a devil

disrespect of death to people

← disrespect satan to people

purpose of death to cheat people

← purpose of satan to deceive people

cruelty of death to the deceased

← cruelty of satan to humankind

This expression is made in a context where people do not accept death and they see that it as bad and evil. This might have been because one member of the family has passed away after a short illness. From the metaphors above it is evident that the central cultural

frames associated with death as target domain in Tshivenda is that of destination, senselessness, robbery, greatness, cause, evilness and badness. The choice of lufu (death) as target domain includes activities, humankind and Devil.

5.5. TSHIFHINGA (TIME) AS TARGET

19. Tshifhinga ndi mbava

Lit: Time is a thief

Meaning: Time is waits for no one

Mappings

Target: tshifhinga (time)

Source: mbava (thief)

Target frame:

Source frame:

time as period

← thief as someone who steals

time has no mercy to people

← thief has no mercy to people

time comes at its unknown time

← thief comes at his / her own time

time steals our opportunities/ chances

← thief steals our properties

opportunities gone

← goods/ properties stolen

20. Tshifhinga ndi tshigevhenga

Lit: Time is a criminal

Meaning: Time is cruel

Mappings

Target: tshifhinga (time)

Source: tshigevhenga (criminal)

Target frame:

Source frame:

time as period

← criminal as involved in crime

time has no mercy to people

← cruelty criminal to people

time comes at its unknown time alone

← criminal plans secretly his/her mission

purpose of time to achieve in life

← purpose of criminal to achieve

time comes unexpectedly to people

← robbing bank, people as achievement

people do things on time ← criminal is arrested and put in jail

This metaphor is made in a situation where time set aside for a purpose seems to be too short to the people and it comes to an end when people are still busy.

21. Tshifhinga ndi ngweṅa a tshi ṭaluli muthu

Lit: Time is a crocodile it does not discriminate any person

Meaning: Time is the master of everything we do

Mappings

Target: tshifhinga (time)

Source: ngweṅa (crocodile)

Target frame:

Source frame:

time as a given period	←	crocodile in pool /water
time is best at human existence	←	crocodile is best/strong inside water
requirement of existence by time	←	food requirement by crocodile
time does not respect anything	←	cruelty of a crocodile its prey
people behind time as prey	←	prey caught by crocodile

22. Tshifhinga ndi boswo a tshi ofhi muthu

Lit: Time is the boss it does not fear a person

Meaning: Time is above everything in life and is respected

Mappings

Target: tshifhinga (time)

Source: boswo (boss)

Target frame:

Source frame:

time as period	←	boss as master
time as uncontrollable era of time	←	boss as a master of a place
improvement of plans to keep time	←	good plans to develop a place/company
some plans failed some achieved	←	achievement of developmental plans
choices of good plans	←	choices of good plans

The two metaphors above are made in a context where time is respected because it doesn't do a favour to any person. Instead people respect it because when it comes no one can stop it. From the metaphors above it is evident that the central cultural frames associated with time as source domain in Tshivenda are those of steal, cruelty, and strength. The scope of tshifhinga (time) as source

domain includes human beings and amphibians.

SUMMARY

From the item no: 5.1, the metaphors in (1) to (4), and the table given above it is evident that the central cultural frames associated with person as source domain in Tshivenda is that of behaviours, good behaviors, politeness

and feature. The scope of muthu (person) as source domain includes domestic animals, vegetation, wild animals and aquatic animals.

From the item no: 5.2, the metaphors in (5) to (8), and the table given above it is evident that the central cultural frames associated with person as target domain in Tshivenda is that of poverty, misbehavior, bigness, anger, behaviour and kindness. The choice of muthu (person) as target domain includes domestic animals, vegetations, wild animals, and aquatic animals.

From the item no: 5.3, the metaphors in (9) to (13), and the table given above it is evident that the central cultural frames associated with death as source domain in Tshivenda is that of scrap, senselessness, coward, suffering and cause. The scope of lufu (death) as source domain includes activities, vehicles, emotions, misfortune and artifacts.

From the item no: 5.4, the metaphors in (13) to (18), and the table given above it is evident that the central cultural frames associated with death as target domain in Tshivenda is that of destination, senselessness, robbery, greatness, cause, evilness and badness. The choice of lufu (death) as target domain includes activities, humankind and Devil.

From the item no: 5.5, the metaphors in (19) to (22), and the table given above

it is evident that the central cultural frames associated with time as source domain in Tshivenda is that of steal, cruelty and strength. The scope of tshifhinga (time) as source domain including human beings and amphibian.

The metaphors presented and examined in this article give showcase or platform of how Tshivenda speakers usually picture and understand the notions of human beings and their activities and animals occurring as either source domain (or models, frames) or as target domain (or A position) in the viewpoint of other concepts. Metaphors illustrate how the indigenous speakers of Tshivenda survey systematic relationships shown in the basic mappings, that is, the essential conceptual relationship between the source and the target domains. The metaphors also exhibit the mappings of systematic relationships between the source and the target domains beyond the basic correspondences, that is entailments, because of their rich knowledge about the source domains on human beings, their activities and animals, which results in numerous entailments that can be carried over to the target (cf. Kövecses 2006:23). As a results, the metaphorical frames or mappings hypothesized in this article represent the structure of conceptual information that the speakers of Tshivenda possess in relation to concepts corresponding to humans, activities and animals, and the attribute-

value relationships between elements of concepts as shown by the property of many frames analysed which are richly structured by the elements they contain. The frames or frame net as representations of the underlying knowledge of speakers of Tshivenda, illustrate the inherently nature of frames in the metaphorisation of humans, behaviours and animals. As such the metaphorical frame analysis on humans, activities and animals presented in this chapter show how these frames function as shared products of Tshivenda language and culture, thus supporting the view of culture as a set of shared understandings captured in cultural and cognitive models (cf. Kövecses: 2006:78), and making explicit how Tshivenda culture is distinctive through the cognitive or cultural frames employed in conceptual metaphors of humans, activities and animals.

The metaphors on human beings, activities and animals presented and analysed as regard their cognitive/cultural frames have been dealt with in terms of the occurrence of nouns denoting humans, activities and animals occurring as source and target, respectively. These metaphors demonstrate that the source domain on humans, activities may apply to several targets and a target may attach to several sources. Recalling that the former is referred to as the scope of the source, and the latter as range of the target. For each of the conceptual

metaphors holding either a source or target domain or both, denoting a human being, activities or animals a frame analysis showing the basic mappings and entailments representing the structured mental representations speakers of Tshivenda use to talk about their world views and experiences involving human beings, activities and animals. The scope of the source domain (or frame / model), i.e. the number of target domains to which the particular source domain denoting human beings, activities and animals, applies, is evident from the metaphors examined. The range of target, that is, the number of source domains to which a target may attach, is examined for target denoting human beings, activities and animals.

THE FINDINGS ON EXCHANGE OR SWAPPING METAPHORS

The exchange or swapping metaphors in Tshivenda, and maybe like in other African languages, is frequently used to explain abstract ideas by framing them as acts of trade, replacement, or common giving. The key findings from analyzing these metaphors include the following findings:

1. Meaning as Transaction

These types of metaphors propose that value, ideas, emotions or responsibilities can be given, taken, traded, gained, and or lost much like **time** that doesn't **fear/respect** people, E.g, "Time is the boss, it does not fear a person", in sentence 22 above.

2. Reciprocity and Balance

The exchange or swapping metaphors always necessitate fairness or imbalance. The is a phrase in sentence 21 which goes, “Time is a crocodile it does not discriminate any person”. The phrase like “time and master”, which highlight a bad relationship between the two entities, the time that do not compromise and the crocodile that is very cruel.

3. Loss and Gain Framing

The exchange or swapping metaphors reiterate that gaining one thing usually requires giving up another, shaping how people think about sacrifice, opportunity cost, or compromise

4. Power and Control Dynamics

Who controls the exchange or swapping matters.

5. Simplification of Complex Processes

They reduce complex emotional, social, or moral processes into understanding actions, making abstract concepts easier to

communicate while sometimes oversimplified.

6. Cultural and Contextual Influence

The meaning and impact made by the exchange metaphors depend on cultural views of trade, money, and fairness. What feels reasonable in one context may feel unethical in another.

7. Decision-Making Influence

These are metaphors which strongly influence choices by encouraging cost-benefit thinking, even in areas like relationship, ethics or identity.

The Overall Findings of Exchange or Swapping Metaphors

Exchange or swapping metaphors shape how people interpret value, fairness, sacrifice, and power by framing life experiences as transactions – helpful for clarity, but potentially limited when applied to deeply human or emotional situations.

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