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2020-07-01

Nairobi Journal of Humanities and Social Sciences

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Anudo, C., & Kodak, B. (2020). Conceptual metaphor and image schema representations of cancer-related deaths of selected prominent Kenyan personalities in the print media.



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Review Article


<https://doi.org/10.6084/m9.figshare.12611168.v1>

Published in Nairobi, Kenya by
Royallite Global in the, **Nairobi
Journal of Humanities and
Social Sciences**

Volume 4, Issue 3, 2020

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Article Information

Submitted: 28th May 2020

Accepted: 28th June 2020

Published: 1st July 2020

Additional information is available
at the end of the article



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ISSN: e-2523-0948; p-2520-4009

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Abstract

Conceptual metaphors pervade everyday conversations but are used unconsciously. A sample of metaphorical expressions used to express the abstract entity death was collected from two local dailies that is, *The Daily Nation* and *The Standard* in Kenya. The deaths that formed the point of focus for this study are those of three prominent Kenyan personalities: Bob Collymore, the then Chief Executive Officer of *Safaricom*, Ken Okoth, the then Kibra MP and Joyce Laboso, the then governor of Bomet County all of whom died in month of July 2019. Conceptual metaphors of death were derived from the metaphorical expressions and analysed using Lakoff and Johnson's (1980) theory of Conceptual Metaphors and Johnson's (1987) theory of Image Schemas. Steen's (1999) five-step procedure that assists in the identification of conceptual metaphor was employed. The metaphorical expressions of death were extracted and classified with regard to their connectedness. The data for the study was thereafter analysed qualitatively. A descriptive research design was adopted for the study. Findings indicate that the cognitive linguistics model used dispenses devices for comprehending, interpreting and accounting for abstract concepts in terms of concret eness. Conceptual metaphors are a cognitive means for the society to conceptualize death as an abstract entity.

Keywords: *conceptualization, conceptual metaphors, entity, image schemas*

How to Cite:

Anudo, C., & Kodak, B. (2020). Conceptual metaphor and image schema representations of cancer-related deaths of selected prominent Kenyan personalities in the print media. *Nairobi Journal of Humanities and Social Sciences*, 4(3), 7-27. Retrieved from <https://royalliteglobal.com/njhs/article/view/238>



Public Interest Statement

This study examined the newspaper reportage of the deaths of three prominent Kenyan personalities as reported in two local dailies The Daily Nation and The Standard. This is a purely academic investigation of language use in newspapers and the authors do not wish to be seen to in any way infringe on the private lives on the individuals mentioned herein.

Introduction

Cognitive linguistics recognises that the study of language entails the study of language and its use and that when we engage in any language activity we draw unintentionally on extensive cognitive and cultural resources, call up models and frames, set up numerous interconnections, synchronize large dispositions of information and engage in creative mappings, transfers and elaborations (Fauconnier, 1997). Language does not 'represent' meaning; it precipitates for the establishment of meaning in definite contexts with distinct cultural models and cognitive resources. Ma and Liu (2008) posit that the nature of metaphor has been studied for quite a long time from divergent standpoints. Traditionally, metaphor is treated as part of figurative language such as simile. It is regarded as a feature of language alone. However, since the inception of Lakoff's and Johnson's (1980) study, *Metaphors We Live By*, metaphor has been viewed from a relatively different angle. Lakoff and Johnson (1980) argue that:

Metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature (p. 3).

According to the cognitive view of metaphor, people comprehend one conceptual domain in terms of another. In other words, an abstract entity also referred to as the target domain is comprehended in terms of a concrete one also referred to as a source domain (Ma and Liu, 2008). Chin (2009) notes that according to Lakoff's and Johnson's (1980) argument, we use metaphors everyday without noticing it because our thinking system inherently relies on metaphors to envisage new things and abstract notions. The formula common to metaphors as postulated by Kövecses (2002) is: CONCEPTUAL DOMAIN **A** IS CONCEPTUAL DOMAIN **B**. This kind of mental mapping establishes a meaning which serves as an intersection connecting two conceptual domains: source domain and target domain. It is from the source domain that we draw metaphorical (linguistic) expressions to understand another conceptual domain. Thus, duality is the main trait of conceptual metaphor.

Death is a natural phenomenon that is variously discerned by individuals as well as societies. The differences in the discernment of death by individuals and groups runs on different understanding of life itself such as life being seen from the religious, cultural and scientific outlooks. He notes that elucidating life scientifically may result in preparing for death based on doctor's report and other scientific evidence. Those who see death from a religious standpoint are interested in the religious injunctions about death while those who perceive it from the cultural perspective consider factors such as use of spiritual powers to cause adversity, enemies, the divine beings that can strike people if they displease the gods and other spiritual forces as being responsible for someone's death. Berendt (2007) notes that death is a physical event with profound implications for our cognitive and communal understanding. Death in conjunction with birth provide the defining end points of how we look at our lives and the objectives and values we create from the experiences about them. At Parturition, we take our first breaths, open our eyes and let out cries; at Expiration, our eyes are closed, we stop breathing and become cold to all life forces.

Aubed (as cited in Gathigia, 2017) opines that the phenomenon of death metaphor constitutes a potent source of reference. In accentuating people's trepidation for death, Crespo- Fernández (as cited in Gathigia, 2017) argues that ' Either owing to fear, religion or issues of tact and respect, death is a topic that, far from having lost its interdictive strength with the passing of time, remains one of the greatest taboos in our contemporary society.' Kuczok (2016) posits that death is a taboo topic that is hardly conveyed directly. Moreover, our capacities to describe it are restricted since once we encounter death, it is impossible for us to commune with the living. Those that are still living also have problems with the language of death because of cognitive limitations that makes it immensely difficult and almost impossible to refer to death. In as much as death is unavoidable for every person, the living can only imagine what it is like to die through an analogy or conceptual metaphor. Therefore, people often resort to euphemisms in order to cope with this difficult subject. Among linguistic instruments used to generate death euphemisms, metaphor plays an exceptional role. It enables people to conceptualize the mystifying reality of death. Allan and Burridge (as cited in Kuczok, 2016) argue that death taboos are motivated by five types of fears:

1. fear of the loss of loved ones;
2. fear of the corruption and disintegration of the body;
3. fear that death is the end of life;
4. fear of malevolent spirits or of the souls of the dead;
5. fear of meaningless death.

The attention that death derives from different fronts, be it scientific, religious or cultural is one of the reasons that motivated this study which is interested in examining conceptual metaphors of death as conveyed in print media. This current study is interested in cancer-

related deaths. Kumari (2020) postulates that cancer is the uncontrolled growth of abnormal cells anywhere in the body. These abnormal cells are termed cancer cells, malignant cells, or tumor cells. These cells can infiltrate normal body tissues. Many cancers and the abnormal cells that compose the cancer tissue are further identified by the name of the tissue that the abnormal cells originated from (for example, breast cancer, lung cancer, and colorectal cancer). Kumari further notes that anything that may cause a normal body cell to develop abnormally is a potential cause of cancer. Some causes remain unknown while other cancers have environmental or lifestyle triggers or may develop from more than one known cause. There are other types of cancers that may be developmentally influenced by a person's genetic makeup.

According to Kumari (2020), signs and symptoms of cancer depend on the type of cancer, where it is located, and/or where the cancer cells have spread. For example, breast cancer may present as a lump in the breast or as nipple discharge while metastatic breast cancer may present with symptoms of pain (if spread to bones), extreme fatigue (lungs), or seizures (brain). A few patients show no signs or symptoms until the cancer is far advanced.

Objectives of the study

1. To identify and analyse the conceptual metaphors of the target domain of death.
2. To explain the schematic patterns that is instrumental for the comprehension of the conceptual metaphors of the target domain of death.

Literature review

Chin (2009) argues that metaphors are culture specific. She reveals that at times, metaphors can only be comprehended by a certain group of people in a specific time and space because that group of people shares the same perceptions, propositions and conceptions. Wu (as cited in Chin, 2009) notes that an exact source concept never exists in one culture the way it exists in another or the prototypical source concept has basic cultural discrepancy in different cultures. Therefore, there may be varied elucidations of the source concept even if it exists elsewhere. For instance, the white colour signifies death and misery in the Chinese culture and the metaphor for funeral is *bai shi* which means 'a white affair,' and people who take part in funeral rituals should dress in white. However, in other cultures, white colour could mean pure, light and tranquillity among others. People who do not know the Chinese culture could not imagine that 'a white affair' has connections with death since the common source concept is missing. The current study is in agreement that culture plays a crucial role in the interpretation of conceptual metaphors and that the underlying meaning derived from a source domain in one culture may totally be different from a meaning that is derived from the same source domain in a different culture.

Aliakbari and Faraji (2014) in their study of conceptualization of man's behavioural and physical characteristics as animal metaphors in the spoken discourse of Khezel people note that people react both gratefully and ungraciously toward animal behaviour. The reason being from time immemorial human beings have been compared to animals and people usually convey their feelings toward an individual by animal metaphoric expressions. They also found out that in the representation of an individual's body part or behaviour both commending and demeaning metaphors with wild and domestic animals were used to extrapolate a feeling onto the hearer. While the mentioned study examined metaphorical conceptualizations of the abstract entity 'person' using different animals as the source domains, the current study is interested in the metaphorical conceptualizations of the abstract entity 'death' using varied source domains.

In his study of Metaphoric Conceptualizations of Death in Gĩkũyũ, Gathigia (2017) identifies 47 metaphors of death in that language. He argues that this high number of metaphors is a manifestation of the significance of metaphor in the conceptualization of death in Gĩkũyũ. He also notes that metaphors of death in this language are adequately considered with regard to the Conceptual Metaphor theory. Using the tenets of this theory, the study pointed out four conceptual domains of death. Gathigia's study is similar to the current one in a number of ways. Firstly, both of them are interested in metaphoric conceptualizations of death. Secondly, both employ the tenets of Conceptual Metaphor theory to analyse data. The point of divergence however between this study and the current one is that while the former is interested in metaphoric conceptualizations of death in Gĩkũyũ the current one looks at metaphoric conceptualizations of cancer-related deaths of three prominent personalities in Kenya as conveyed in two local dailies, that is *The Daily Nation* and *The Standard* newspapers.

Theoretical framework

The study employed two theories namely: The Conceptual Metaphor theory by Lakoff and Johnson (1980) and the Image Schema theory by Johnson (1987).

Conceptual metaphor theory (CMT)

Lakoff and Johnson (1980) posit that 'the essence of metaphor is understanding and experiencing one kind of thing in terms of another.' In this theory, the comprehension of a conceptual domain is in terms of another conceptual domain. According to Nayak and Gibbs (1990) metaphors are manifestations of conceptual mappings that are comprehended through mapping the concrete (source) domains to abstract (target) domains. In this sense therefore we use the known to understand the unknown entities. Kövecses (2005) argues that the choice of a source domain is not done arbitrarily. He observes that 'the choice of a particular source to go with a particular target is motivated by experiential basis.' The

proponents of CMT (Lakoff& Johnson 1980; Kövecses, 2005; Lakoff& Johnson, 2003) argue that metaphor is grounded on more fundamental kinds of occurrences such as journey, time, war and many others. This argument is also supported by Solheim (2014) who posits that conceptual structures are formed by our social and bodily experiences. Such pre-conceptually embodied experiences include our perception, physical mobility and ability to form rich mental images. This theory is crucial in the mapping of the concrete entity to the target entity of the metaphors of death. It enables us comprehend the phenomenon of death using things that we are familiar with.

Image schema theory (IST)

This is a theory that was developed by Johnson (1987) and later improved upon by Evans and Green (2006) who opine that image schemas are patterns which come about as a result of our interactions with the world. From these interactions, we get experiences that bring forth knowledge structures that enable us make projections. According to Kreszowski (as cited in Otieno et al., 2017), all image schemas reveal a bipolar quality of giving positive and negative associations. This axiological quality is ascribed to the vibrancy evidenced in the process of metaphorization which is key in the formation of concepts based on pertinent schemata. According to Hampe (2005), image schemas are not only internally multiplex but also very flexible. This flexibility is pronounced in the many changes they encounter in varied backdrops that are experiential in nature. Image schemas are vital because they are the premise upon which the conceptual system is hinged. They also play a crucial role in the emergence of meaning and in our ability to engage in abstract conceptualization and reasoning that is grounded in our bodily engagement with our environment (Johnson, 1987). The Image Schema theory is instrumental in this study since it aids in the comprehension of the abstract entity of death through a variety of concrete entities that we are familiar with.

Methodology

Data that was used for the study was extracted from two local dailies in Kenya that is: *The Daily Nation* and *The Standard* newspapers. These two newspapers ran stories about the demise of the three prominent personalities in Kenya. The data captured were headlines and sub-headlines in which relevant metaphorical expressions that made reference to their deaths either directly or indirectly were noted. Steen's (1999) five step procedure that aids in the identification of conceptual metaphor was employed. This procedure entails the following steps:

- Identifying metaphorical focus.
- Identifying metaphorical idea.
- Identifying metaphorical comparison.

- Identifying metaphorical analogy.
- Identifying metaphorical mapping.

The metaphorical expressions that alluded to the target domain of DEATH either through direct or indirect references were extracted and classified in accordance to their connectedness with respect to the varied source domains that were identified. Upon the identification of the source domains, elements in them were then mapped in the target domain to arrive at the conceptual metaphors.

Discussions

This section gives background information about three prominent personalities (Bob Collymore, Ken Okoth and Joyce Laboso) whose deaths form the subject of discussion and also analyses the two objectives of the study. It is important to note that there are similarities in the lives as well as the deaths of these three people, a fact that motivated the study. Before giving background information about each, the similarities are captured as follows:

1. All of them advocated for the emancipation of women and gender equality. As a Member of Parliament for Kibra constituency, Okoth offered bursaries to bright girls from disadvantaged backgrounds to pursue further education. Through the Ken Okoth Foundation, he also provided sanitary pads to girls in primary and secondary schools in order to make them comfortable and concentrate in their studies. Collymore, the former Chief Executive Officer on his part ensured that 50% of staff at Safaricom during his tenure were women (Owino, 2019). Through the Safaricom Foundation, intelligent girls from poor backgrounds were also offered opportunities to further their studies. Laboso, the former Bomet County Governor, on her part supported the girl child by constructing schools. A case in point was the construction of the ultra-modern girls' school in memory of her late sister Lorna. She also provided bursaries that enabled girls from disadvantaged homes to pursue further education.
2. They were visionary leaders who made massive contributions socially and economically for the benefit of masses in different parts of the country.
3. They took the lead in making education accessible to intelligent children from poor backgrounds through provision of bursaries and scholarships. The various programmes that they initiated were intended to uplift the living standards of the vulnerable in society.
4. All of them were high fliers. Ken Okoth was the Member of Parliament for Kibra constituency. Bob Collymore was the Chief Executive Officer of Safaricom, the biggest telecommunications company in East Africa and the most profitable in Kenya. Joyce Laboso was the first female governor for Bomet County.

5. All of them were managers by virtue of the positions that they occupied in society. Laboso was a governor; Okoth was a Member of Parliament and Collymore was a Chief Executive officer.
6. All of them died of cancer. Okoth died of colorectal cancer, Laboso died of cancer of the colon while Collymore died of acute myeloid leukaemia.
7. All of them died in 2019 and in close proximity of one other. Collymore died on the 1st of July 2019, Okoth on 26th July 2019 and Laboso on the 29th July, 2019.

Background information on the three prominent personalities

Bob Collymore

Bob Collymore was born in 1958. He was a Guyanese-born British businessman and Chief Executive Officer of giant telco Safaricom. He spent much of his childhood in Guyana where he was raised by his grandmother after his mother left home to find work in the United Kingdom. As a teen, young Collymore had fallen in love with painting and he believed he would spend the rest of his life with a canvas and paints (Mathenge and Vidija, 2019). According to Wako (2019), Collymore started making his own money at the age of twelve. He would make jewellery and art from shells for sale. Collymore never went to university because when he finished high school at Selhurst High School and was offered a place at Warwick University, he turned it down since he was unqualified for funding.

Collymore moved to the UK at the age of sixteen and it was only after his mother had threatened him with eviction and pushed him to get a 'serious' job that he landed an interview at British Telecom where his mother worked. That is how the man who decades later would become a respectable captain of industry and Chief Executive Officer of East Africa's biggest company got into telecommunications (Mathenge and Vidija, 2019). Collymore's tenure at Safaricom saw the introduction of several products into the East African market specifically the Kenyan one. Doshi (2019) notes that Safaricom's products allowed millions of Kenyans who were excluded from the banking system to pay for everything from groceries to taxi rides, turning Kenya and East Africa into trailblazers of cashless remittances long before Apple Pay and Google Pay. In sum, under Collymore M-PESA advanced from a basic SIM card-based money transfer application into a fully fledged financial service. To stress how significant the M-PESA product had become, the data from Central Bank of Kenya as at January 2019 showed that Kenya transacted nearly half of the country's GDP via mobile money platforms.

According to Owino (2019), Collymore helped to build Safaricom into East Africa's most profitable company, thanks to his revolutionary spirit. He instigated various services and products including the *Niko na Safaricom* concerts across the country which helped steer new benefactions that would start paying off in the 2012/2013 financial year. Another flagship product under the superintendency of Collymore was *Fuliza*, an M-PESA overdraft service which

helps Kenyans to pay for goods and services when they are short of cash. M-PESA Foundation was another crucial project that played a vital role in social responsibility. It has invested in large scale health, environmental conservation, education and integrated water projects. Collymore also invested heavily in infrastructure by inaugurating an aggressive strategy to make sure that every part of Kenya had network coverage. During his tenure, Collymore recruited more people with disabilities to work at Safaricom and he also ensured that there was gender equality in the hiring of staff. Collymore died on 1st July, 2019 aged of 61.

Ken Okoth

Ken was born in Kibra in 1978. He went to Olympic primary school and then proceeded to Starehe Boys Centre for his secondary education (Mathenge & Vididja, 2019). According to Obyerodhyambo (2019), Okoth performed excellently at Starehe and qualified for a Law degree at the University of Nairobi but missed the chance because he could not raise the requisite monies to top up what Higher Education Loans Board (HELB) offered students in education loans. After high school, he volunteered at Nation newspapers where he was tasked with selling newspapers. He also studied German at Goethe Institute where he served as a night's watchman. Okoth would later travel to the United States of America through a benefactor. He held a degree in German and European studies from St. Lawrence University, USA and a Masters Degree in International studies from Georgetown University (Mathenge & Vidija, 2019).

According to Mathenge and Vidija, 2019, Okoth founded the Children of Kibra Foundation before venturing into politics. The core mandate of the foundation was empowering orphans and the deprived to acquire education. Okoth became the Member of Parliament for Kibra in 2013 on an Orange Democratic Movement party ticket. He was re-elected on the same ticket in 2017. Okoth is credited for changing the face of Kibra and some of his achievements include: building schools in his constituency, giving bursaries to students through the Constituency Development Fund, providing desks and improving sanitation among accomplishments (Mathenge & Vidija, 2019). Obyerodhyambo (2019) in his article Ken Okoth: The pauper's son who would become king sums up the person of Okoth in the following detailed description:

Ken Okoth was several great people rolled into one: he was an eloquent pacifist in a midst of a volatile place like Kibra much like Martin Luther King. He was a compassionate and dedicated humanist with a caring heart for the poor much like J.M Kariuki. He was a revolutionary feminist in the midst of a patriarchal and at time misogynistic polity that has refused to implement the 1/3 gender rule in parliament, like Thomas Sankara. He was intelligent, inspirational, visionary

servant leader like Tom Mboya. The irony, and indeed the thrust of the cry of anguish is that all these luminaries died young. Sankara at 38, Martin Luther King and T.J. Mboya at 39, J.M. Kariuki at 46 and Ken Okoth at 41 years. (p. 2)

Joyce Laboso

Dr, Joyce Laboso was born in 1960. She went to Molo primary school and then joined Kenya High School. She later went to Kenyatta University after her A levels to pursue a Bachelor of Education degree from 1980-1983. In 1984, she went to the University of Paul Valery in France for her postgraduate diploma in teaching French language before pursuing a Masters in teaching English as a foreign language at the University of Reading. She started her career as a school teacher at the Kipsigis Girls High School before transitioning to Egerton University as a lecturer (Omondi, 2019).

Laboso's inception into politics was informed by the death of her younger sister Lorna Laboso who died in a plane crash in 2010. She was the Member of Parliament for Sotik Constituency. Joyce won the by-election on an Orange Democratic Movement (ODM) party ticket (Mbuthia, 2017). During her tenure in Parliament, Laboso sat on the following parliamentary committees: Education, Women Parliamentary Association, House Business Committee on Implementation and Liaison committee. In 2013, Laboso ditched ODM and was re-elected on a United Republican Party (URP) ticket. In the same year, her fellow members of parliament elected her as a deputy speaker of the National Assembly, a position she held till she contested for the Bomet Governor seat (Mutinda, 2019).

According to Mbuthia (2017), Joyce Laboso's development record as a Member of Parliament for Sotik was spectacular. She notes that the construction of the Sotik- Borabu highway and that of Lorna Laboso Memorial School, an ultra-modern girls' school, were some of the principal projects that boosted her profile. During her two terms as a Member of Parliament, she prioritised development of roads, education, water and electricity within her constituency. In 2017, she trounced Isaac Ruto, the then governor for Bomet to become the second governor of that county and the first female Governor in Rift Valley, a male dominated region. On 29th May, 2019, Joyce left for the United Kingdom to seek treatment for cancer of the colon at the Royal Marden Foundation Trust hospital and was later transferred to India for further treatment. Upon return to Kenya on the 14th July, 2019, she was admitted at Nairobi hospital until her death on the 29th of July, 2019 (Mutinda, 2019).

The first objective of the study is: to identify and analyse the conceptual metaphors of the target domain of death. For this objective, a total of fifteen metaphorical expressions were identified from the two dailies. They were as follows:

Metaphorical representations of the death of Bob Collymore:

1. Collymore: man with magic hands makes his *last call* (*The Daily Nation* 2nd July, 2019 pg 2).
2. Bubbly Bob *leaves* rich legacy at telco giant (*The Daily Nation* 2nd July, 2019 pg5).
3. Safaricom family *feels void* (*The Daily Nation* 2nd July, 2019 pg7).
4. The *fallen* business titan (*The Daily Nation* 2nd July, 2019 pg21).
5. Bob: I was prepared for my *exit*, many Kenyans aren't (*The Daily Nation* 2nd July, 2019 pg23).
6. Bob was ready for the *last call* (Cover page, *The Standard*, 2nd July, 2019)
7. Collymore lived on *borrowed time* and he was *ready for death* (Cover page, *The Standard*, 2nd July, 2019).
8. Collymore answers *final call* at 61 (*The Standard*, 2nd July, 2019, pg 6).

Metaphorical representations of the death of Ken Okoth:

1. Death has *robbed* the nation of an astute and progressive legislator who stood out for his servant leadership credentials. (*The Standard*, 27th July, 2019).
2. Kibra MP's *last words: Let me go* (Cover page, *The Standard*, 27th July, 2019).
3. He *battled* cancer with unique bravery while serving his voters to the *last minutes* of his life (*The Standard*, 27th July, 2019).

Metaphorical representations of the death of Joyce Laboso

1. Laboso *loses 28-year battle* with cancer (*The Standard*, 30th July, 2019, pg 4).
2. Leaders mourn *fallen* Bomet Governor (*The Standard*, 30th July, 2019, pg 6).
3. *Smiling* with the angels (*The Daily Nation*, 30th July, 2019, pg 3).
4. Strength of a woman: Laboso's death *a big blow* to Ruto camp (*The Daily Nation*, 30th July, 2019, pg 6).

The metaphorical expressions together with the conceptual metaphors that were derived from them were presented on Table 1 after which a discussion of the conceptual metaphors was given. The metaphorical expressions yielded several conceptual metaphors as represented in Table 1 below:

Table 1: Metaphors of death

Metaphorical expression	Conceptual metaphor
Collymore: man with magic hands makes his <i>last call</i>	DEATH IS THE END OF AN ACTION
Bubbly Bob <i>leaves</i> rich	DEATH IS LEAVING THE VISIBLE PREMISE
Safaricom family <i>feels void</i>	DEATH IS THE LOSS OF THE CONTENTS OF A CONTAINER
The <i>fallen</i> business titan	DEATH IS AN OPPONENT /DEATH IS DOWNWARD MOVEMENT
Bob: I was prepared for my <i>exit</i> , many Kenyans aren't	DEATH IS LEAVING THE VISIBLE PREMISE
Bob was ready for the <i>last call</i> .	DEATH IS THE END OF AN ACTION
Collymore lived on <i>borrowed time</i> and he was <i>ready for death</i>	DEATH IS AN OPPONENT/ DEATH IS DOWNWARD MOVEMENT
Collymore answers <i>final call</i> at 61	DEATH IS THE END OF AN ACTION
Death has <i>robbed</i> the nation of an astute and progressive legislator ...	DEATH IS A THIEF
Kibra MP's <i>last words: Let me go</i>	DEATH IS A JOURNEY
He <i>battled</i> cancer with unique bravery	DEATH IS WAR
Serving his voters to the <i>last minutes</i> of his life	DEATH IS THE END
Laboso <i>loses 28-year battle</i> with cancer	DEATH IS WAR
Leaders mourn <i>fallen</i> Bomet Governor	DEATH IS AN OPPONENT/DEATH IS DOWNWARD MOVEMENT
<i>Smiling</i> with the angels.	DEATH IS A RELIEF/DEATH IS A JOYFUL LIFE
Laboso's death <i>a big blow</i> to Ruto camp.	DEATH IS THE LOSS OF A PRECIOUS ENTITY

Death is the end of an action

Solheim (2014) argues that death is at times conceptualized as the end of everything. In such instances eschatological expressions that connect to 'the last things' are used. These expressions stipulate termination or end not necessarily with any specification, but rather as an abstract end-point. Typical expressions contain either '*end, last, final or stop.*' DEATH IS THE END OF AN ACTION conceptual metaphor conceptualizes death as a final or end-point of an action or event. When we are still alive, we engage in several activities however, when we die,

we can no longer do anything. The implication therefore is that death marks the end of all-important functions of life.

Death is leaving the visible premise

This conceptual metaphor indicates that dying is transitioning from the physical world to the world of the dead. When we are alive, we are able to move from one physical location to another but upon dying we move to a world that is invisible and one which no one knows anything about. Our imaginations about this world are captured in the myths told about it or in our religious beliefs and orientations about this indiscernible world.

Death is the loss of the contents of a container

In this conceptual metaphor, a dead person corresponds to the loss of a possession that is treasured. A container carries contents that could be in liquid, solid or gas form. When a container breaks or tears, the contents spill and the container loses its ability to hold any content. The owner of such a container incurs a loss as a result. On the same note when a person dies, the loss is experienced by the relatives, friends or colleagues of such a person. They will no longer have an opportunity to talk, work or enjoy the company of the deceased. Dependants will also suffer greatly because their source of help is no more. The death of Laboso is captioned as being '*a big blow to Ruto's camp*.' Since Laboso (a valuable possession) has permanently exited from the Ruto camp, the roles that she played while there may not be effectively carried out by other members of the camp thereby affecting the delivery of services. The other metaphorical expression is *Safaricom family feels void*. This is in relation to the death of Bob Collymore the former Chief Executive Officer of Safaricom. From his accomplishments at Safaricom, it is evident that he left a huge gap that would be difficult to fill. His death corresponds to the act of emptying of a container of its valuables the reason why a void is felt by those he left behind at his former place of work. Dying is thus conceptualized as exiting one container (life on earth) and entering another container (grave or heaven).

Death is an opponent/Death is downward movement

Lakoff and Johnson (1980) argue that metaphorically, good things are viewed as UP while bad things as DOWN. In engaging in a fight with a strong opponent, there are high chances that this opponent will wrestle you to the ground and emerge victorious in the fight. While on the ground you are helpless and cannot save yourself. Death which corresponds to the strong opponent sucks life out of an individual rendering him/her motionless. In a motionless state, a person lies down thus death is seen as a downward movement. Solheim (2014) notes that the downward movement is not considered as a journey but rather a sudden, dynamic change of position of the dying person which ends in a motionless state. The final point of this

downward movement suggests a firm and irreversible connection with surface such as floor, the ground or even the bottom of the sea.

Death is a thief

A thief comes to steal, kill and destroy (John 10:10). He/she has evil intentions and when he/she gets into a place he/she does so unannounced. Whenever a thief breaks into a premise, he/she leaves a trail of destructions for instance loss of property and life. Stealing is an action that human beings have no control over. Through the concrete notion of theft, we comprehend the abstract notion of death. We understand that death is inevitable and the vulnerability of human beings is brought to the fore through this concept.

Death is a journey

DEATH IS A JOURNEY conceptual metaphor views the abstract entity of death from the perspective of a journey, a concrete entity. A journey involves movement from one point to another. Death marks the end of a journey from the physical world but the genesis of another journey to the world of the dead. Thus, dying which corresponds to leaving the physical world is understood in terms of a journey. When one embarks on a journey, there are obstacles that he/she may encounter on the way that may interfere with his/her journey. These hindrances often determine the success or failure of such a journey. The conceptual metaphor DEATH IS A JOURNEY activates the PATH schema which has a starting point (source), different points along the journey (path) and a destination (goal). Gathigia (2017) argues that in the DEATH IS A JOURNEY conceptual metaphor it is the deceased who embarks on a journey and for that reason he/she is considered alive.

Death is the end

In DEATH IS THE END conceptual metaphor which is derived from the metaphorical expression *'serving his voters to the last minutes of his life,'* death is seen as a phenomenon that evokes the concept of finality. It is something that is irreversible and when it happens one never returns to the physical world. The thought of going away for good makes the people left behind grieve. They are pained by the fact that the deceased will never come back to life.

Death is war

DEATH IS WAR conceptual metaphor is derived from the metaphorical expressions *'he battled cancer with unique bravery'* and *'Laboso loses 28-year battle with cancer.'* In these two metaphorical expressions, death is seen as war. War breaks out because of a conflict or disagreement between or among individuals, organizations, institutions or even countries. People who resort to war do so may be because other forms of arbitration to resolve a dispute

have failed. Anudo (2018) notes that in war, various weapons are used and their sophistication varies. In the same way, fighting a disease calls for the use of different forms of medication. Moreover, when we engage in war, we expect different outcomes such as getting resources, taking control of territories, death, and loss of property among others. Disease also brings forth different results for instance one may be incapacitated or die. Any disease weakens the immune system of an individual making him/her lose the ability to fight disease causing organisms. When this happens, the individual in question becomes vulnerable and this may lead to the victim's death. Therefore, death as a result of disease is likened to a battle that is lost.

Death is a relief

DEATH IS A RELIEF conceptual metaphor is derived from the metaphorical expression '*smiling with the angels.*' From the Christian perspective, when one dies, he/she goes to heaven where he/she encounters God and the angels. This meeting is characterised by celebrations since heaven is regarded as a peaceful place where there is no sorrow or pain (Revelation 21:1-4). It is a place where bodies that had been ravaged by disease while on earth are rested. Christians believe that heaven is a place where people get relief from all the burdens or problems that they had on earth. Arrese (1996) notes that this conceptual metaphor is connected to the Judeo-Christian belief in after life in heaven in the company of God and angels. Allan and Burrige (as cited in Kuczok, 2016) postulate that the image offered by the conceptual metaphor gives solace to everyone. This argument is in line with Gathigia (2017) who posits that the concept of relief is aimed at providing solace to those left behind. The conceptualization of relief is built on a metonymy as it comprehends death via joy which is one of its effects. Crespo Fernández (as cited in Kuczok, 2016) also notes that the act of dying brings relief and reward to a person who lived a good life on earth.

Death is the loss of a precious entity

DEATH IS THE LOSS OF A PRECIOUS ENTITY conceptual metaphor is derived from the metaphorical expression '*Laboso's death a big blow to Ruto camp.*' In this conceptual metaphor, death is seen as the loss of a valuable possession. When one loses something precious, one feels sad and at times disoriented because it may take one a lot of time and energy to replace such a valuable commodity. Joyce Laboso was considered one of the luminaries of the United Republican Party under the leadership of the Deputy President of Kenya William Ruto. Upon dissolution of parties to form Jubilee party, she was elected Bomet Governor beating an erstwhile political enemy of the Deputy President. Delivering this county to the Jubilee party was an uphill task in several fronts for example, Rift valley, the region in which this county is situated, is male dominated as such, Laboso being a woman and married

to a man from another tribe faced several hurdles to emerge the victor. There were also 'political scores' that the Deputy President wanted to settle with the first governor of this county who was a friend-turned- foe and delivering this county to the party that the deputy president and others founded was one such score. In Jubilee party, Laboso was one of the lieutenants of the Deputy President who would champion his interests at any given opportunity. Consequently, the death of Laboso was a loss to the Jubilee party generally and to the camp associated with William Ruto specifically. In the metaphorical expression *Laboso's death a big blow to Ruto camp*, death is therefore conceptualized from the perspective of the living. It is a phenomenon that is understood through a psychological effect on the survivors: the feeling of bereavement and sorrow which is shared by a multitude in this case those in the Ruto camp.

The second objective of the study is: to explain the schematic patterns that is instrumental for the comprehension of the conceptual metaphors of the target domain of death.

Peña (as cited in Anudo, 2018) defines image schemas as 'abstract topological conceptualizations which can be used to give structure to a wide variety of cognitive domains.' Hampe (as cited in Anudo, 2018) posits that the concept of image schemas results from the cognizance that the human mind is epitomized in structures of perception and bodily movement. The study identified the following image schemas from the conceptual metaphors that were derived from the metaphorical expressions: path, containment, link and object image schemas.

Path image schema

PATH image schema has the following structural elements: an initial location, a final location or destination, a sequence of intermediary sections along the path and some direction (Peña, 1998). The following metaphorical expression is responsible for the PATH image schema: *Kibra MP's last words: Let me go*. Death is a transition from one level to another one. Solheim (2014) notes that the dead person corresponds to a traveller and death to the act of leaving while the destination (if included) is generally an encounter with God. Since travelling entails mobility, Gathigia (2017) argues that the deceased is considered alive somehow the reason why he/she embarks on the journey. Peña (as cited in Anudo, 2018) argues that there are three different inclinations of PATH image schema. These are horizontal, vertical and circular. The horizontal path entails FRONT-BACK and LEFT-RIGHT inclinations. The vertical path entails UP-DOWN inclinations while the circular path entails CYCLICAL inclinations. From these inclinations, the ancillary schema of UP-DOWN is initiated. A person who has life goes about his/her daily routine uninterrupted. The person is mobile and is able to move from one

location to another. Life is thus conceptualized as UP because it portrays the feelings of joy and also brings to perspective the element of dynamism. A dead person on the other hand is in a motionless state. Death is thus conceptualized as DOWN because it portrays the feeling of sorrow. It also brings to the fore an entity that is static. This observation is in tandem with Bultinck (1998) who opines that a motionless horizontal state reflects death while a vertical one reflects someone alive.

Containment image schema

A CONTAINMENT image schema is made up of different parts namely: an interior, boundary and exterior elements (Johnson, 1987). Peña (1998) argues that CONTAINMENT image schema is a principal one that gives a guide for a systematized projection of mental spaces and image schemas onto it. The following metaphorical expressions help to project the CONTAINMENT Image schema: *Safaricom family feels void; Laboso's death a big blow to Ruto camp*. From these two metaphorical expressions, it is evident that death is conceptualized as losing the contents of a container. The containers in question are carriers of contents that are valuable to those who are living (*Safaricom* family and Ruto camp). Thus, the containers are rendered useless once they lose their contents.

CONTAINMENT image schema entails different supplementary image schemas such as IN-OUT, FULL-EMPTY, EXCESS among others. Supplementary image schemas are used to accentuate part of the principal image schema whose existence remains pivotal for the comprehension and elucidation of metaphorical expressions in which it is used even though it has been relegated to the periphery. This means that whenever a supplementary image schema is brought forth by an expression, part of the knowledge of the image-schematic idealized cognitive mechanism (ICM) that we notice will only be a minute part of the principal schema to which it is supplementary (Anudo, 2018).

The subsidiary image schemas that are exemplified by the two metaphorical expressions mentioned are the IN-OUT and FULL-EMPTY subsidiary image schemas. Anudo (2018) posits that OUT subsidiary image schema may be used when a definitely explicate Trajector (TR) leaves a territorially secured Landmark (LM). When something is removed from a container a sense of emptiness is experienced. Death squeezes life out of an individual rendering him/her motionless. In this case, life has left the containing Landmark which is the body. The FULL-EMPTY subsidiary schema is also exemplified by the two metaphorical expressions. Living is conceptualized as filling a container (there is sufficient supply of oxygen) while dying is conceptualized as emptying a container. A container can also be filled with different contents that are either gainful or harmful. For the case of the two personalities (Collymore and Laboso), they are conceptualized as valuable possessions the reason why their

deaths greatly affect those left behind. Since dying is conceptualized as exiting one container and entering another, the PATH image schema is also brought to perspective as a result.

Object image schema

Santibáñez (as cited in Anudo, 2018) notes that OBJECT image schema is a primary schema which plays the role of a guideline for revitalizing more representations. It constitutes an elementary design comprising definite formulations such as LINK, PART-WHOLE, CENTRE-PERIPHERY and COLLECTION among other ancillary schemas which are subordinate to it. The subsidiary image schema that is exemplified using the metaphorical expression '*smiling with the angels*' is the LINK ancillary schema. There is a link between life and death. Arrese (1996) views death as a disconnection with life. Life is seen as the link that connects our being with this world and death is the severing from it. The metaphorical expression '*smiling with the angels*' is used in reference to the death of Laboso. Through death, Laboso has exited the physical world and gone to heaven to be with God and the angels. Therefore, death has disconnected her from one world (the physical one) and linked her to another (heaven).

Conclusion

This study sought to examine conceptual metaphors and image schemas used to describe the cancer related deaths of three prominent personalities in Kenya. It found out that conceptual metaphors are a useful device which helps us comprehend death, an abstract entity adequately. The conceptual metaphors of death are also effectively accounted for with reference to the Conceptual Metaphor and Image Schema theories respectively. The fifteen metaphorical expressions of death that were derived from the two local dailies yielded ten conceptual metaphors.

Authorship and Contribution: The authors equally contributed in the research and writing of this article.

Funding: This research received no external funding.

Acknowledgments: The authors wish to acknowledge the Editorial Boards of *The Daily Nation* and *The Standard* newspapers whose headlines and sub-headlines formed the data sources for this study.

Conflicts of Interest: The authors declare no conflict of interest.

Disclaimer Statement: This is the original work of the authors themselves and has not been submitted to any institution for examination or any other journal for publication.

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Published by Royallite Global, Nairobi, Kenya in the **Nairobi Journal of Humanities and Social Sciences** under the **Royallite 360 Research** initiative

