

A PRAGMATIC ANALYSIS OF PROVERBS IN SELECTED WORKS OF OLA ROTIMI

BY

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**A DISSERTATION PRESENTED TO THE SCHOOL OF
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DECLARATION

I declare that the work in the dissertation entitled: “A Pragmatic Analysis of Proverbs in Selected Works of Ola Rotimi” has been performed by me in the Department of English and Literary Studies under the supervision of Dr S.A. Abaya, Prof. T.Y. Surakat, and Dr F.A. Frank-Akale. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at any university.

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CERTIFICATION

This dissertation entitled **A PRAGMATIC ANALYSIS OF PROVERBS IN SELECTED WORKS OF OLA ROTIMI** by Zakariyah, Moshood meets the regulations governing the Award of degree of **Doctor of Philosophy (PhD) in English Language, Department of English Language and Literary Studies, of Ahmadu Bello University, Zaria**, and is approved for its contribution to knowledge and literary presentation.

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ABSTRACT

Language is a potent weapon through which ideas, thoughts, opinions, messages and information generally are exchanged between groups of people to ensure inter-personal relationship. It is a symbol of people's identity and a means of identifying people's value system. This is particularly true of proverbs which are generally believed to be words of wisdom, usually didactic, memorisable and therefore passed down easily from one generation to another. Proverbs are context dependent and culture specific. Since proverbs cannot exist outside of the context of use, pragmatics; the study of contextual meaning, is adopted as the tool of the study. To understand the prevailing context of the selected proverbs, the socio-cultural background and orientation of a group of language users are considered. This implies that culture occupies a vintage position in the study of proverbs in order to explore their contextual meaning and didactic significance. However, cultural diversity of language users, (particularly proverb users) has yet to be given adequate consideration in researches on proverbs. Therefore, the thrust of this study is to deploy the use of a linguistic theory for the analysis of literary texts with the aim of identifying the moral significance of the selected proverbs. One hundred proverbs from four works of Ola Rotimi, are analysed using a descriptive research approach based on modified version of Lawal's (1997) pragmatic model. The findings reveal the need for the primary and secondary levels of meaning, the existence of direct and indirect illocutionary acts, and the significance of four context/competence variables out of the six propounded by Lawal. The findings further affirm Malinowski's distinction between situational context and cultural context as a basis of meaning explication in pragmatics. In conclusion, the study reveals that selected proverbs perform certain didactic functions and that the functions are revealed through a careful exploration of the prevailing context.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter is concerned with the background to the study, statement of the problem, research questions, aim and objectives of the study, justification for the study, scope of the study, methodology and organisation of the study. The chapter provides a basis for a proper understanding of the thesis.

1.2 Background to the Study

Language is an avenue through which cultures can be understood. Language and social reality are strictly tied together, hence language is said to be culturally transmitted (Heath, 2003). This implies that changes in produce change in language because peoples' cultural orientation, attitude, belief, disposition, worldview and social value among others are reflected in their language (including proverbs). Proverbs are products of human experiences and mostly culture specific. They (proverbs) are concise in structure, often known by heart, loaded with philosophical meaning and passed from one generation to another.

The role of proverbs in societies where discourse is laced with assorted forms of proverbs for different communicative functions cannot be over emphasized. Proverb is one of the means through which the cultural background of a group of people could be known. It reveals a people's historical development, worldview and attitude. Proverb is a special way by which social behaviour is controlled in order to ensure mutual intelligibility among the interlocutors. Proverbs provide hard hitting messages in a profound way rather than in a nasty or demoralizing manner. They pass very weighty messages in a mild or gentle way. The persuasive and highly

philosophical nature of proverbs makes them a special means of communication in any discourse.

Proverbs softly appeal to the subconscious level of human reasoning because they symbolize the accepted code of behaviour in a society, by praising social virtues and condemning vices. They are the standard bearers and epitomes of what is right and wrong. Proverbs transcend the boundary of religion as even the people who have no attachment to any faith use proverbs from time to time. They are also common products in both formal and informal discourses provided that they are appropriately used. It is against this backdrop that Nigerian writers such as Chinua Achebe, Zulu Sofola, Zainab Alkali, T. M. Aluko, and Ola Rotimi among others deploy proverbs in their literary works a way of passing (weighty) messages with societal approval . This perhaps explains the reason for the growing interest on researches on use of proverbs among linguists, philosophers and sociologists.

Within the past few decades, a number of scholars (African and non-African) have demonstrated great interest in proverbs. Proverbs have been, and remain, the most powerful and effective instrument for the transmission of culture, social morality, manners and ideals of a people. The reason behind the efficacy of proverbs is that as aphorism or wise saying, they are based upon people's experiences, reflects the social values and sensibility of such people. According to Adedimeji (2007), proverbs are especially elegant in the conciseness of their forms, the peculiarity of their structures, the logicity of their meanings and the universality of their messages.

Earlier works on proverbs such as Taylor (1931), Arewa and Dunde (1964) and Freyha (1974) among others were concerned with the meaning and nature of proverbs. Proverbs are complex to

define and this explains why there is no single universally accepted definition of the concept. For instance, Archer Taylor (1931) cited in Ahmed (2005) attempts to explain the meaning of proverbs in more than two hundred pages, and concludes that it is impossible to give a definite definition of it. According to Ogunbowale (1970) cited in Abdulraheem (2008), proverb is “a criticism of life and a product of the particular mind, which reflects prevalent attitude with didactic intent”. The concept of a particular mind in the above definition is synonymous with a specific context of use. However, contextual use of proverbs equally depends on a number of social factors. Put differently, to understand the pragmatic import(s) of a proverb, there is the need to consider the socio-cultural variables which affect the mutual contextual belief, presupposition and intentions of the language users. Therefore, an investigation of the didactic nature of proverbs in selected works of Ola Rotimi, using a linguistic (pragmatic) model with emphasis on a people whose culture is projected in the selected texts is the main thrust of this thesis.

It is interesting to note that proverbs have been fairly comprehensively studied from both language (linguistics) and literature perspectives, although, the concern of this study is on linguistics oriented studies. While Adedimeji (2003) is concerned with meaning explication in Chinua Achebe and Ola Rotimi’s works (through semantic and pragmatic theories), Akinwumi (2006) from a literary point of view, focuses on the use of proverbs as a tool for the restoration of social order. In other recent efforts, Sanusi and Omoloso (2008) examine the use of proverbs in preserving archaic lexical items and expressions. The preoccupation of Adeleke (2009) is the aspect of Yoruba history in proverbs, while Adejumo (2009) examines power perspectives in Yoruba fauna proverbs. The above studies are indication that some previous works have

considered the didactic nature of proverbs. However, there is either no linguistic theory or principle, or where there is, a faulty method is adopted as a basis of revealing the moral significance of proverbs is revealed. From the foregoing, it is evident that proverbs occupy a vintage position in both language and literary studies, and this stimulates researches in both fields. There is also a growing interest in proverbs because of the multidisciplinary nature of Linguistics, Sociology, Psychology and Anthropology.

Having examined a few of the previous works on proverbs, there appears to be a vacuum in the existing body of knowledge because the fundamental reason for using proverbs appears to have been relegated. Therefore, this study is concerned with the application of a pragmatic model for the explication of moral import of proverbs in the selected works of Ola Rotimi's works. This is imperative because the rich moral value system which Rotimi portrays in his works is being eroded on a daily basis as a result of "civilization". The influence is largely due to globalization or what can simply be called "cultural openness" predicated on advancement in information and communication technology which has reduced the world into a global village. The concept of a global village is borne out of the fact that technology and new converging forms of economy, language and political state have resulted into shrinking and diminishing the importance of peoples' differences. It also means that local differences become subservient to global decisions and global powers (Jenks, 1998:63). In response to this need, a contextual (pragmatics) study of the selected proverbs is considered necessary. The study bears in mind that complex in literary texts is difficult to determine. Hence, the working definition of context in this study refers to the adaptive context as used by Ola Rotimi for the appropriation of the thematic preoccupation of the selected texts.

1.3 Statement of the Problem

There are quite a number of works on proverbs. However, very few of these are based on contextual meaning (pragmatics). Studies on proverbs from the semantic, stylistics and discourse analysis point of view are easy to come by than the ones from the pragmatic point of view. In the same vein, studies on pragmatics generally and proverbs in particular often do not consider cultural diversity of the language users as a basis of meaning explication. Most of these studies either failed to address the relevance of context to meaning explication or adopted a Universal Pragmatics (UP) principle which erroneously posits that the same socio-cultural reality underlies the use of language across the globe. Works such as Malinowski (1920, 1923, 1935), Hymes (1966), Yule (1996), Mey (2000, 2006) as well as Olukoju & Eno-Abasi (2013) have successfully proved that without context, expressions either lack meaning or difficult to be understood.

The above is particularly true of proverbs which are highly context dependent and culture specific because of their metaphorical sense, philosophical intent and didactic significance. Proverbs are products of human societal experiences and culture defines the society. Hence, there is no way proverbs can be studied with a universal linguistic approach. They (proverbs) must be studied within groups that use them if we must understand why so many diverse people have been attracted to such sententious inventions (Abraham, 1972 as cited in Okunowo 2012). In line with above, there is also the (growing) need to emphasis and re-emphasis the moral import of proverbs in African culture in order to checkmate the impact of the threat of cultural erosion staring us in the face on a daily basis. It is in line with this submission that the use of proverbs in the works of Ola Rotimi deserves more attention than it has ever received in order

not only to preserve the moral values of the proverbs but also to encourage this unique way of passing weighty (traditional) messages with some degree of societal backing or approval. This is because proverbs are beyond individual as they are considered to be the representation of a people's collective wisdom. The above mentioned gaps are the vacuum which the present study intends to fill.

1.4 Research Questions

This study intends to answer the following questions:

1. In what way can a pragmatic theory or model be used for the analysis of proverbs in literary texts?
2. What is the relevance of the illocutionary act(s) to the contextual meaning of the selected proverbs?
3. What is the justification for the dominance of a particular illocutionary act?
4. What is the significance of context to the understanding of the selected proverbs in the works of Ola Rotimi?
5. In what ways do the nexus between pragmatics and culture help in determining the didactic imports of the selected proverbs?
6. What is the moral significance of the selected proverbs as used in the works of Ola Rotimi?

1.5 Aim and Objectives

The aim of this study is to use a linguistic (pragmatic) principle for the analysis of the selected one hundred proverbs with emphasis on the cultural diversity of the people whose cultures are portrayed in the works of Ola Rotimi as a basis of revealing the moral significance of the selected proverbs. However, the study is guided by the following specific objectives:

1. to highlight the illocutionary act(s) of the selected one hundred proverbs;
2. to determine and explain the dominant illocutionary act(s) in the selected proverbs;
3. to examine how the nexus between pragmatics and culture helps in revealing the social identity of the people whose culture is portrayed in the selected texts;
4. to explore whether the selected proverbs enhance mutual intelligibility of the interlocutors and consequently serve as a means of social control in the selected texts;
5. to reveal the didactic or moral imports of the selected proverb as used in the texts studied

1.6 Justification of the Study

Proverbs are considered an integral part of language, and like simple words and idioms, they are meaning making units which must be included in any complete language description (Adedimeji, 2010). According to Finnegan (1970), despite the importance of proverbs in African societies, there are no satisfactory investigations dealing with their use. It is in response to this challenge that this research attempts to investigate one hundred selected proverbs from four texts of Ola Rotimi with the primary aim of revealing their moral significance through the adoption of a linguistic principle. Proverbs have received commendable research attention from many scholars but quite a lot still need to be done, particularly in the aspect of deploying linguistic tool and theory for the analysis of proverbs.

The study adopts a pragmatic approach because pragmatic is concerned with the contextual meaning. It is the study of the intended meaning as opposed to the formal meaning which is the principal focus of semantics. This is very imperative because proverbs are culture based and context dependent for their use and understanding. Impliedly, the same proverb can be used in a

variety of discourse situations with possibly different intention, meaning and moral significance. Since any discussion on proverbs must be concerned with the context of use, and pragmatics is a branch of language dealing with contextual meaning; proverbs and pragmatics are two sides of the same coin, one part depending on the other.

The choice of literary text as a case study of the present research is because literature is the mirror through which everything about people and their society can be known. In Particular, four texts of Ola Rotimi are selected because of the preference of Ola Rotimi for the use of proverbs in his works. However, in spite of the preponderance of proverbs in the works of Ola Rotimi, adequate research attention is yet to be paid to this unique and powerful way of conveying thoughts with some measure of societal backing.

1.7 Scope and Delimitation

The focus of this study is the determination of the contextual use(s) of one hundred selected proverbs in the works of Ola Rotimi's for the purpose of revealing their didactic imports. The selected texts are *Kurunmi*, *The Gods are not to Blame*, *Kurunmi*, *Our Husband has Gone Mad Again* and *Hopes of the Living Dead*). The hundred proverbs are subjected to textual analysis using Lawal's (1997) model of the aspect of a pragmatic theory towards the realization of their didactic import. The proverbs are sourced from the four texts, two of which are tragic plays and the other two comic. The choice of the texts is informed by their historical relevance, traditional nature, moral philosophy, as well as their public patronage. Due to the traditional predilection for proverbial expressions, Rotimi's plays are infused with high proverbial density (Adedimeji, 2007). More so, Ola Rotimi is a prominent writer whose works reveal the cultural values of the

people whose tradition is portrayed in his works. In addition, his flair for proverbs, as evident in his works, is also accountable for the choice of four of his texts as case study for this thesis.

In addition, the exploration of proverbs in both tragic and comic texts of Ola Rotimi reveals different contextual uses and semantic imports in discourse. The serious thematic preoccupation of these texts and their historic antecedence, particularly the tragic plays, is partly responsible for their selection for analysis. This provides a sound basis to understand the cultural background, norms and the general value system of the people whose culture is portrayed in some of Ola Rotimi's works, particularly the selected texts for this study. In the analysis, emphasis is placed on Lawal's (1997) classification of contexts/competencies variables. However, only four variables out of Lawal's identified six variables namely: linguistic, situational, sociological and cosmological are used for the analysis. The remaining two variables: psychological and social are discarded because they are obviously subsumed under other variables. Aspects such as illocutionary acts, inference, mutual contextual beliefs (MCB) are implied in the discussion of the tabular presentation and analysis of data.

1.8 Ola Rotimi: and his Works

Emmanuel Gladstone Olawale Rotim, born to Samuel Gladstone Enitan Rotimi, a successful director and producer of amateur theatricals, and Dorcas Adolae Oruene, an Ijaw enthusiast, was born in Sapele, South-South, Nigeria. Ola Rotimi attended St. Cyprian's School in Port-Harcourt from 1945 to 1949, St. Jude's School Lagos from 1951 to 1952 and the Methodist Boys High School in Lagos from 1952 to 1956 during which time he earned the nickname, "Shakespeare incarnate" and "the poet" for his writing. Some of his works were broadcast on Nigerian radio and published in international magazines. On a scholarship from the Nigerian

government, Rotimi studied theatre at Boston University, and from 1963 to 1966 he earned a Master of Fine Arts Degree in play writing and dramatic literature at Yale University on a Rockefeller Foundation Fellowship. His socio-political comedy *Our Husband Has Gone Mad Again* was Yale's play of the year in 1966. In 1965, he married Hazel Mae Guagreau originally from Gloucester. Hazel also studied at Boston University where she majored in opera, voice and music.

The Rotimis were interested in the arts: Ola's mother excelled in traditional dance and managed her own dance group from 1945 to 1949. His father often wrote and recited, and he organized the community theatre in Port-Harcourt where Ola grew up. Ola's uncle, Chief Robert Dede, was the lead performer in a traditional dance troupe called a masquerade. Dede and his dancers, dressed in elaborate costumes, danced, sang and acted in what was one of the most spectacular of such troupes in Rivers State. The young Rotimi first appeared on stage at age four in a play directed by his father (Answers Cooperation, 2012). Upon returning to Nigeria in the 1960s, he taught at the University of Ife (now Obafemi Awolowo University) and University of Port Harcourt. Partly due to political conditions in Nigeria, Rotimi spent much of the 1990s living in the Caribbean and the United States where he taught at Macalester College in St Paul, Minnesota. In 2000 he returned to Ile-Ife, joining the Faculty of Arts, Obafemi Awolowo University where he lectured till his death in May 2000.

Rotimi's works stand him out as one of the best African playwrights. He is indeed a household name among educated Nigerians. The driving force of his artistic endeavour is to achieve what he calls total theatre. To do this, he extends the boundaries of traditional Western theatre by embracing dance, mime, music and song, as well as the ritual aspects of traditional African life.

He elicits audience participation, targeting as his audience the literate minority who speak English. This is simply because they are the same set of people who always determine the social course of the nation. Like other first generation Nigerian literary writers such as Achebe, Fagunwa, Alkali, etc, Rotimi through his writing is pre-occupied with his motherland, that is, Africa in general; and Nigeria in particular despite the fact that he studied in America. In an interview with Mike Lillich of the Depauw University Alumnus, quoted in Answers Corporation (2012); Rotimi says:

When I studied in America, there was no doubt that my scholarship gained immense depth. My self confidence in writing and teaching grew tremendously. But I was never intimidated with my people. So my immediate audience has been the Nigerian people within my own cultural context. Any other kind of writing for me would be artificial. Once my people accept me, the world will look at me... I tamper with English language in order to temper its Englishes, to experiment with the English language to create an elegant simplicity.

What is again important in the quote is his claim that he is writing for the larger Nigeria. It would thus be incorrect to tie works to a particular tribe, culture or geographical region in Nigeria because he never explicitly claims to be writing for any particular tribe. This is more important because Ola Rotimi had a Yoruba father from Ilesha in Osun State, South West, Nigeria and an Ijaw mother from Edo State, South South, Nigeria. This makes it difficult, if not impossible; to be judgmental on which culture influences his writing and which cultural identity he projects in his works. In addition to this, Rotimi discusses thirteen different ethnic nationalities in *Hopes of the Living Dead*; and this exemplifies his claim of writing for “the Nigerian people within my own context”.

In another interview with Kunle Ajibade of the “African Concord”, Rotimi affirms his commitment to traditional historical fact. This he attributes to the biased opinion and negative stereo-typed image of African history by Western scholars. Secondly, he is concerned about motivating the emulation of some heroic figures in history. With these goals in mind, Rotimi tries to answer questions of who runs the political landscape of Africa and is man a victim of his destiny? Rotimi has about a dozen published plays to his credit but only the four that are used in this study are mentioned. These plays are *The Gods are not to Blame* (produced in 1968, published in 1971), *Kurunmi* (produced in 1969, published in 1971), *Our Husband has Gone Mad Again* (produced in 1966, published in 1977) and *Hopes of the Living Dead* (published in 1988).

1.8.1 *The Gods Are Not to Blame* (1971)

The play is an adaptation of Sophocles’ *Oedipus Rex*, the classical Greek tragic play. Rotimi’s adaptation of the play is to make it suitable for the socio-cultural context of his audience. The play characterises generally the religio-cultural customs and conduct of Ab-original native West Africans, especially those who lived between the Niger and Volta, before the advent of Christianity and Islam (Shvoong (nd)). According to tradition, every child was believed to bring with it at birth, some assigned mission from the gods. The mission divined and modified or reversed by sacrificing to the gods, or by dealing with the child in certain ways. The people had firm belief in the power of the gods as the supernates who ordain and execute many things in human society such as epidemic and farming, including human’s destiny. The text centres on a boy, Odewale, who is destined by the gods to kill his father, marry his mother and have children through her. Odewale was to be killed as soon as his bad destiny was revealed but he survives

and grows into adulthood. He does everything possible to avert the bad destiny but the will of the gods prevail. Eventually, the prophecy comes to show that humans are powerless in the matter of their own destiny.

1.8.2 *Kurunmi* (1971)

Ola Rotimi's *Kurunmi* is a play detailing the war between two prominent Yoruba Towns over the issue of upholding a cultural practice. This play begins with a meeting comprising Alafin Atiba and his Chiefs. Sensing that he is soon to die, Alafin Atiba calls the meeting to inform his Chiefs and get them acknowledge his Crown Prince, Adelu, as his successor. The move is contrary to the custom and tradition of Oyo, which requires the Crown Prince to commit suicide on his father's death. Kurunmi moves against the plan of Alafin Atiba, arguing that the tradition of the land must be respected. Sensing that other Chiefs are in support of Alafin Atiba, Kurunmi leaves. Kurunmi is given the choice between the path of war or peace and Kurunmi chooses war. The Ibadan people decide to wage war against Kurunmi and the entire Ijaiye people because of what they consider as insult against the Oyo Kingdom, while the Egbas join to fight on the side of the Ijaiye people. The war eventually starts after much preparation. Kurunmi's side appears to be heading to victory until the tide turns against them as they witness heavy loss of lives and property as a result of wrong military tactics. Sensing that his enemies are getting closer to hold him as a prisoner of war, Kurunmi commits suicide and orders that his body be buried beneath the River Ose.

1.8.3 *Our Husband Has Gone Mad Again*

Our Husband has Gone Mad Again is a powerful dramatic comedy through which Ola Rotimi demonstrates the follies of arrogant and misinformed wealthy Africans who often dabble into politics to take advantage of its over accommodating nature. Mr. Rahman Teslim Lejoka - Brown, a retired major in the military, joins politics to become the prime minister in the whole of Africa. He neither understands the game of politics, nor does he intend to improve the people's living standard. His only motive in politics is to enrich himself and his political associates. According to Lejoka Brown, politics is the only way in Nigeria through which people can easily gain recognition, be influential; and more importantly, to be stupendously wealthy. The wealthy cocoa-business man (Lejoka-Brown) is the flag-bearer of National Liberation Party (NLP) for the post of prime minister with his military orientation is tagged "surprise and attack" strategy to defeat his opponent. His lack of knowledge about Nigerian political landscape which is responsible for his over reliance on the military strategy, and his domestic trouble signal a doom for his money-making political plan. An emergency meeting of NLP is called to discuss the candidature of Lejoka-Brown and a vote of no confidence is passed on Lejoka-Brown, consequently disqualifies him from contesting the election under the banner of the political party.

1.8.4 *Hopes of the Living Dead*

In his usual characteristics vivid story telling strategy, Ola Rotimi aptly transforms an historical occurrence (leper's Rebellion) in Nigeria between 1928 and 1932 into a dramatic master piece. The text is concerned with the fate of lepers (inmates of wards G & H). Dr. Fergusson, the Scottish Medical Doctor who is in charge of the treatment of the inmates is about to leave for his country. The Nigerian government then tries to eject the inmates from wards G & H in the

interest of the public. As a result of this, the inmates, alone in their struggle for survival, fight tooth and nail to avoid eviction, demand better feeding and continuous medical treatment from the government. They vehemently resist the government confrontational and deceitful ploy to eject them. At the end, the promise of a permanent hospital in Uzuakoli by the government is fulfilled. In addition, the inmates are to be trained as medical staff, so as to be involved in their own treatment. Ola Rotimi uses the play to demonstrate how purposeful leadership can go a long way to put smiles on the faces of the people. The play also shows that all hope should not be considered dead, as even the living dead can be hopeful.

The choice of the above literary works of is informed by the fact that it is through literature that the happenings in the society can be known. Literature epitomises human society as the issues of human experience usually constitute the thematic concern or preoccupation of literary writers. This perhaps explains why literature is often regarded as the mirror of the society. It is hoped that deploying a linguistic principle for the analysis of a literary texts will be a massive contribution to the existing body of knowledge. This is in spite of the fact that context of utterance is difficult to be determined in literature as factors such as the writer, the text, and the readers have to be adequately considered in determining the prevailing context for the evaluation of literature. It is in recognition of this fact that the present study maintains neutrality as the cultural value which determined the prevailing contexts of the texts studied is not tied to any ethnic nationality in particular. In the same vain, the study neither ascribes the prevailing contexts in the texts to the ethnic nationality of Ola Rotimi (whose works are studied), nor the places or the historical fact that are discussed in the texts. This implies that any culture whose value system is similar or the same to the one(s) projected in the selected texts can be said to be referred to by the study.

1.9 Organization of the Study

This study is divided into five chapters as follows. Chapter one is titled general introduction. It is concerned with the background to the study, statement of the problem, research questions, aim and objectives, justification for the study, scope or delimitation of the study, and history as well as works of Ola Rotimi. The focus of chapter two is the review of related and necessary literature in order to ensure credibility of the study. Basically, the chapter deals with meaning, scope, and significance of pragmatics. It also examines various pragmatics principles and theories. In addition, the proverb as a concept is reviewed in terms of meaning, and socio-cultural function. The interface between proverbs and culture is also reviewed particularly as related to the prevailing context under which the selected proverbs in this study are used. Chapter three has as its focus the research methodology. The chapter considers sources of data, data gathering method, sample population, representative population, as well as the analytical procedure. Chapter four is concerned with data presentation and analysis. It also deals with discussion of findings. Chapter five is concerned with the summary, conclusion, recommendations and suggestions for further studies.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is concerned with a conceptual definition of pragmatics, the relevance of context to pragmatic principles, and the reviews of some theories of pragmatics. The chapter also focuses on the definitions of proverbs, relationship between language (including proverbs) and culture, functions of proverbs, proverbs and African value system, as well as proverbs and communicative competence.

2.2 Pragmatics; a Conceptual Definition

Etymologically, the term ‘pragmatics’ is from the Greek word ‘pragma’ meaning deed or action. Osisanwo (2003) traces the term “pragmatics” to Charles Morris (1938) who describes it as one of the three (with syntax and semantics) component fields of semiotics, which is the study of sign and sign systems. Morris regarded syntax as the study of the relationship between signs while semantics as the study of the relationship between signs and the things for which they stand. Pragmatics was to be the study of the relationships between signs and their users.

Akmajian, et al (2010: 361), identifies the coverage of pragmatics to the study of language use, and in particular the study of linguistic communication, in relation to the structure and context of utterance. Thus, instance, pragmatics must identify central uses of language, it must specify the conditions for linguistic expressions (words, phrases, sentences, discourse) to be used in those ways, and it must seek to uncover general principles of language use. Much of this work was originally done by philosophers of language such as Wittgenstein (1953), Austin (1962), Searle (1969), and Grice (1975), in the years following world-war II. In the 1970’s linguists such as

Ross (1970) and Lakoff (1970) attempted to incorporate much of the work on performatives, felicity conditions, and presupposition into the framework of Generative Semantics.

According to Davis (1991), pragmatics has as its domain, speakers' communicative intentions, the use of language that require such intentions, and the strategies that hearers employ to determine what these intentions and acts are, so that they can understand what the speaker intends to communicate. The Encyclopaedia Dictionary of Language and Linguistics (p. 130) defines pragmatics as "the study of language from the point of view of the users--- especially of the choices they encounter in using language in social interaction." This indicates that pragmatics relates to sociolinguistics. It is also related with stylistics and discourse analysis in the sense that they are all concerned with the link between language and social variables.

Pragmatics can also be viewed as a subfield of linguistics which studies the way in which contexts contribute to meaning. Wisniewski (2007) views pragmatics as an aspect of linguistics which is concerned with the meaning that words convey when they are used, or with intended speaker meaning as it is sometimes referred to. Pragmatics can be defined as the study of the rules and principles which govern language in use, as opposed to the abstract, idealized rules of, for instance, grammar, and of the relationships between the abstract systems of language on the one hand, and language in use on the other. Quoting Leech and Short (1981), Adegbite (2000:61) defines pragmatics thus

The pragmatic analysis of language can be broadly understood to be the investigation into that aspect of meaning which is derived not from properties of words and constructions, but from the way in which utterances are used and how they relate to the contexts in which they are uttered.

Finegan (2008: 267) notes that the syntactic structure of any language is driven by two factors. On the one hand, syntax must encode semantic structure: the syntactic structure of a sentence must enable language users to identify who does what to whom, the agent of a sentence, the patient, and other semantic roles. On the other hand, syntax must encode information structure: which element of a noun phrase is given information, which is new information, which can be easily identified by the addressee, which cannot, and so on.

What these definitions have in common is that they all emphasize the differences between formal properties of meaning and context suggested meaning. While the former refers to denotative meaning, the latter means the connotative, associated or inferred meaning. This justifies the definition of pragmatics as the study of language use which is concerned with meaning of utterances rather than a grammatical sentence or proposition. Pragmatics is thus the interpretation of what people mean in a particular context and how the context influences what is said. In a similar way, Crystal (1997) views pragmatics as the language field that studies the factors that govern the choice of language in social interaction and the effect of such choices on others. What Crystal calls the effect of the utterance is referred to as perlocutionary by Austin (See Austin 1962).

The New Webster Dictionary of the English language (1993) defines pragmatics as “the science of relationship between symbols, their interpretations and users.” Like the previous ones, the definition emphasizes the speaker’s real intention and also clearly differentiates between the formal meanings of words and the assigned meaning on the basis of contexts of discourse. Stanford Encyclopaedia defines pragmatics as “a field of language that deals with utterances, by which we mean specific events, the intentional acts of speakers at times and places, typically

involving language”. Pragmatics is sometimes characterized as dealing with the effects of context which is equivalent to saying that it deals with utterances.

Pragmatics is a language division that studies how people comprehend and produce a communicative act in a concrete speech situation (Liu, 2001). Liu opines that pragmatics distinguishes two intents or meaning in each utterance or communicative act of verbal communication. One is informative intent or the sentence meaning and the other communicative intent or the speaker meaning. The informative intent means the denotative meaning while the communicative intent refers to the connotative meaning of an utterance. This difference is aptly captured by Katz (1997) who says grammars are theories about the structure of sentences types...Pragmatics theories...explicate the reasoning of speaker and hearer.

Expanding the scope of context as mentioned by other scholars to accommodate cultural values of the speakers Mey (2001:6) postulates that pragmatics studies the use of language in human communication as determined by the conditions of society. He adds that there is a paradigm shift from the approach of traditional linguistics, which concentrates on the elements and structures (such as sounds and sentences) that the language users produce to ‘language users’ and ‘message’ oriented approach. Mey’s definition presupposes that language users require good understanding of their society in order to attain communicative competence level. In an elaborate way, Moore (2001) says:

Pragmatics is a systemic way of explaining language use in context. It seeks to explain aspects of meaning which cannot be found in the plain sense of words or structure, as explained by semantics. Therefore, it is a way of investigating how sense can be made of certain text even when from semantics point of view, the text seems to be either incomplete or to have a different meaning to what is really intended.

According to Kasper (1997), the ability to comprehend and produce a communicative act is referred to as pragmatic competence which often includes one's knowledge about the social distance, social status between the speakers involved, the cultural knowledge such as politeness, and the linguistics knowledge explicit and implicit. Pragmatists are thus basically interested in the functions, intentions, goals and effects of utterances. They are also concerned with the kind of linguistic competence required to use language in specific social situations (Adedimeji, 2010:69).

Notable pragmatic scholars have over the years maintained that pragmatics is an offshoot of syntax and semantics. This means that pragmatics is not another branch of language study such as phonology, syntax and semantics. According to Yule (1996), Andersen (2001), Mey (2001) and Ariel (2008); pragmatics is a perspective towards making communication to be language users and message centred contrary to the traditional and mentalist approach that is primarily concerned with the structure and 'formal abstract' meaning of words.

Espousing the relationship between grammar and pragmatics, Ariel (2008) views grammar as a set of codes, and pragmatics as a set of non-logical inferences derived on the basis of this codes. This is what Yules (1996) describes as the ability to understand what is not said on the basis of what is actually uttered. On the strength of this argument, the preoccupation of pragmatics makes it to be an interface between grammar and semantics. Stressing the relationship between semantics and pragmatics, Saueland and Stateva (2007) affirm that the separation between semantics and pragmatic has made enormous progress possible in both fields. At the same time though, it has had the unfortunate consequence that interconnections between semantics and pragmatics may have not received enough attention. Lack of adequate knowledge on the nature

of the relationship between pragmatics and other branches of linguistics often leads to misinformation about pragmatics. One of the effects of this misinformation is the derogatory classification of pragmatics as the linguistic ‘waste basket’ in some quarters.

As an expanded form of semantics, pragmatics explains how it is that speakers of any language can use the sentences of that language to convey messages which do not bear any necessary relation to the linguistic context of the sentence used (Kempson 1977). It is the study of language which focuses attention on the users and the context of language use rather than on reference, truth, or grammar (Fotion, 1995). Pragmatics studies assume that participants in a discourse do not rely on their knowledge of language system in their interactions. Instead, they require a combination of the knowledge of language system, the knowledge of the world, the knowledge of culture and convention of people, and knowledge of the factors in which communication takes place. It is note-worthy that all the above knowledge that language users need to possess are the basic foundations of pragmatic analysis as aptly captured in Hymes’ (1966) ethnography of speaking.

For the purpose of this study, Abaya’s (2008) definition of pragmatics is adopted as a working definition. He defines pragmatics thus

the study of language in particular communication context or situation must take cognizance of the message being communicated, or the speech act being performed: the participants involved, their intention, knowledge of the world and the impacts of these on their interaction. What they have taken for granted as part of the context (or the presuppositions) the deductions they make on the basis of the context: what is said or left unsaid, the impacts of non-verbal aspect of interactions on meaning.

2.3 Pragmatic Contexts

Pragmatics is the branch of linguistics that studies contextual meaning, that is, the intended meaning of a language user. When people talk about context, they mean the environment in which a sentence is produced and especially what precedes that sentence (Finegan, 2008:248). This implies that a discussion on pragmatics centres on context. In simple terms, pragmatics is the study of the contribution of context to meaning. The meaning of any single word is to a very large degree dependent on its context... The conception of context must be burst the linguistics and be carried over into the analysis of the general conditions under which a language is spoken... The study of any language, spoken by a people who live under conditions different from our own and possess a different culture, must be carried out in conjunction with the study of their culture and their environment (Malinowski, 1920, 1923 and 1935).

What constitutes 'context' and the extent to which it determines meaning is still a subject of academic debates. For instance, Collier and Kamiski (2005) argue that pragmatic contexts cannot solve a number of meaning related problems. They also contend that what social context is used to mean can in actual fact be misleading as a single expression is used in different discourse settings. Mey (2001:13) admits that context is notoriously hard to deal with. This is because among other things it cannot be used sometimes to determine the pragmatic implicature of certain discourse situations.

In spite of this submission, the notion that context is the strong pillar upon which pragmatics, as a distinct field of linguistics is hinged, is very fundamental. Words have no meaning until when they are used with reference to a particular discourse setting. This is what prompts Finegan to

posit that if language use were a matter simply of encoding messages, in other words, of grammatical competence---every sentence would have a fixed interpretation irrespective of its context of use (Finegan, 2011:282). In semantics, certain phrases or sentences are considered ambiguous. The popular example is the Chomsky's 'colourless green ideas lies furiously.' Admittedly, the expression is syntactically well formed but semantically meaningless. Other examples are:

a. Flying plane can be dangerous.

b. Visiting relative is good.

Subjecting these expressions to semantic interpretation takes us nowhere as they will simply be said to be ambiguous. However, in real life situation, that is, among language users, such thing as ambiguity can be helped disambiguate if the interlocutors have understand the context very well. . It is at this point that pragmatics is a way to demonstrate how humans communicate, how they use language to come to our rescue. The expressions will become very meaningful when they are analysed on the basis of their contextual use. This is because the hypothetical users of those expressions will have particular meaning in minds. Hence, the study of 'intended meaning' (based on context) is called pragmatics (Yule, 1996:127).

It is obvious from the foregoing that what is needed for a discourse to be meaningful and understandable goes beyond only grammatical or semantic knowledge. In the words of Finegan (2008:249), syntax and semantics are not only regulators of sentence structure. A sentence may be grammatically well formed but still exhibit problems when used in a particular context. Wikipedia identifies basically four types of pragmatic contexts. These are physical context,

epistemic context, linguistic context, and social context. Although each of the four contexts is different in nature, in actual discourse setting; they are inter-related and even mostly depend on one another.

2.3.1 Physical Context

The physical context is the location of a given word, the situation in which it is used, as well as timing, all of which aid proper understanding of the word. We can think of this in terms of where the conversation is taking place, who are the participants, what objects are present, what actions are occurring and so forth. For instance, it will be out of context to use proverbs or expressions that are marriage-related at a funeral. The physical context determines the formality or informality of a discourse setting and greatly helps in how words are contextualized and interpreted (Wisniewsky, 2007). The understanding of much of what one reads and hears is tied to the physical context, particularly the time and place, in which one encounters linguistic expressions (Yule, 1996:128). Yule further says that if one sees the word BANK on the wall of a building in a city, the 'physical' location will influence one's interpretation.

2.3.2 Epistemic Context

The epistemic context refers to what speakers know about the world. In other words, it means the knowledge that the speakers in a discourse have about the world in which they live. The background knowledge which the language users share is crucial to the epistemic knowledge that helps the flow of communication in a discourse. This is because the interlocutors will not need to define or explain certain things on which both parties in a discourse have background information. This is what is often referred to as the mutual contextual beliefs (MCB) in pragmatics.

The epistemic context makes communication much easier between two people who have the same linguistic background than two people with different worldview in terms of their linguistic epistemic knowledge. For instance why it will be very understandable among the Eskimos in the Eastern Europe why there are many words to describe different kind of snows, the same thing cannot be said about the Arabs who might never have seen snow before. So, it is this kind of background knowledge that determines how easily communication flows among the people.

2.3.3 Linguistic Context

According to Wisniewski (2007), linguistic context refers to what has already been said in a discourse. The linguistic context is sometimes called co-text context and it is a set of words that surround the lexical items in question in the same phrase, or sentence. For instance, if a discussion begins with three merchants and in the next sentence refers to ‘them’ as being successful traders; the linguistic context makes it clear that the antecedent (pronoun ‘them’ refers to) is the three merchants earlier mentioned. This greatly helps to communicate with few words and also ensures internal cohesion among the words used in a discourse. According to Yule (1996), if the word bank is used in a sentence together with words like steep or overgrown, we have no problem deciding which type of ‘bank’ is meant. The linguistic context of the three words will eliminate any chance of ambiguity because the intended meaning can easily be known.

2.3.4 Social Context

The social context refers to the social relationship among speakers and hearers. This context is heavily linked to the physical context because the social relationship between the interlocutors

determines their roles in the physical context. The social context is also cultural based as what is the father –daughter relationship in one culture may not be in another, even within the same country such as Nigeria which is multi-tribal in nature. The social context can vary from one situation to another. In this kind of situation, the language users depend on other contexts, particularly the epistemic and linguistic contexts for proper understanding.

2.4 The Concept of Deixis

There are some words in the language that cannot be interpreted at all unless the physical context, especially that of the speaker, is known. These are words like *here, there, this, that, now, then, yesterday*, as most as pronouns, such as *I, you, him, her, them*. Some sentences of English are virtually impossible to understand if we don't know who is speaking, about whom, where and when. For example; You'll have to bring that back tomorrow, because they aren't here now. Out of context, this sentence is extremely vague. It contains a large number of expressions (*you, that, tomorrow, they, here, now*) which depends for their interpretation on the immediate physical context in which they were uttered. Such expressions are very obvious examples of bits of language which can only be understood in terms of the speaker's intended meaning. These are technically known as deictic expressions. Deixis comes from the Greek word 'deixis' which means 'pointing' via language (Yule, 1996: 128-129; Mey, 2000, 2006).

Deitic expressions require interpretations from the perspectives of what person; place or time the speaker has in mind. There is a broad distinction between what is marked as close to the speaker (*this, here, now*) and what is marked as distant (*that, there, then*). It is also possible to mark whether movement is happening towards the speaker's location (*come*) or away from the

speaker's location (go). If you are looking for someone and she appears, moving towards you, you tend to say, here, she comes! If, however, she is moving away from you in the distance, you are more likely to say, there she goes! People can actually use deixis to have some fun. The bar owner who puts up a big sign that reads "free beer tomorrow" (to get you to return to his bar) can always claim that you are one day too early for the free drink.

2.5 Pragmatic Principles

Pragmatics is a legitimate offshoot of the sociolinguistic approach to the study of language, which itself started as a stiff reaction to structural linguistics. Lawal (1989) notes that sociolinguistics emerged from the attempt to correlate linguistic forms with social functions and a logical corollary. Pragmatics evolved as general study of how context influences the way utterances are interpreted. According to Mey (2000: 6), pragmatics, as the study of the way humans use their language in communication, bases itself on the study of those premises and determines how they affect human language use.

Yule (1996: 114-5) says that semantics deals with the conventional meaning conveyed by the use of words and sentences of a language. The meaning according to Yule, is conceptual and devoid of associative intent or element of the language users. This is what Fasold (1990) quoted in Criticism.com (2004) describes as the meaning of a piece of language structure whether used to communicate or not (without reference to context). One obvious fact about language however, is that words, phrases and sentences are mostly used in discourse situations to refer to a particular context in addition to a specific meaning that language users wish to convey. This pragmatic (functional oriented) approach to the study of meaning which Chierchia and Mc Connell-Ginet

(1990) describe as what speakers mean in using language has positively influenced the current trends in semantics. This is partly because words or expressions are nothing in what Mey (2001:29-30) explains as “a world of users”.

In addition, in **Chomskyan** linguistics there was no mechanism for the learning of semantic relations, and the nativist view considered all semantic notions as inborn. Thus even novel concepts were proposed to have been dormant in some sense. Acheon (2011:23) claims that one of the factors that influenced the growth of interest in pragmatics, apart from Chomsky’s treatment of language as an abstract device or mental ability dissociable from the uses, users and functions of language (an abstraction that Chomsky drew in part from the post-**Bloofieldian Structuralism** that predominated immediately before **Transformational Generative Grammar**), is the possibility that significant functional explanations can be offered for linguistic facts. Rose (1967) quoted in Acheon, calls the syntactic processes “inland constraints” and this principle explains the external factors (especially causes and functions) of language use. This mode of explanation by reference to external factors, in the words of Acheon, is often called **functionalism**.

The conventional basis of truth conditional value was equally found unable to address many issues such as metaphoric or associative meaning (connotation), and semantic change in a speech community. This aforementioned linguistic concerns change the perception of meaning explication from a more rule governed conceptual approach to functional users centred approach. The former approach captures the primary and secondary layers of meaning where words, utterances and specific dimensions of meaning are accounted for, e.g. polysemy, synonymy, entailment, etc. Also, indirect aspect of meaning could be handled--that is, the aspect of

meaning that can only be interpreted within the originating context. These aspects include implicatures and presuppositions. The latter is concerned with the tertiary layer of meaning explication and it is useful in ESL situation. It takes sensitive to the environment, cultural and social backgrounds. This makes the level the highest and most advanced level of meaning, incorporating the totality of linguistic description that constitutes total meaning (Acheon, 2011:22).

In summary, the domain of meaning that involves how speakers use language in contextualized social interactions is the basis of this study. This is because proverbs are products of social interaction among language users and sometimes with specific historical antecedents that determine their pragmatic import. In other words, proverbs can only fulfil their communicative potentials when they are tied to the appropriate context of use. Only then can clues into what a speaker intends to do with words can be deciphered. Therefore, the next section of this study will attempt a review of different theories or principles of pragmatics.

2.5.1 J. L. Austin (1962)

Austin's (1962) speech acts theory is a revolutionary idea which claims that speech is not passively describing a given reality, but it can change the (social) reality it is describing through speech acts (Yule,1996). The thrust of Austin's speech acts theory is that it rejects the positivist's view on truth conditional value of sentences. According to Austin, sentences with truth conditional values form only a small part of human potential utterances. It is Austin's *How to Do Things with Words* (1962) that sheds light on the 'use' aspect of language and shifts philosophical arguments more to ordinal language (Yoshikate, 2007).

Austin identifies two distinct types of statements: ‘constative’ and ‘performative’. Constatives are statements that have the property of truth and falsity while performatives on the other hands, are those that do not have truth and falsity but rather perform actions. According to Austin (1962), performatives are either ‘felicitous’ or ‘infelicitous’ instead of being true or false. For example, ‘It is raining’ is subject to being true or false (constative) while ‘I hereby pronounced you husband and wife’ constitutes part of the actions performed by the speaker and thereby performative. The following are other examples indicating performative utterances.

* Sergeant Major: Squad, by the left...left turn!

* Referee: (Pointing to the centre circle) Goal!

* Groom: With this ring, I thee wed.

* Pastor: I hereby pronounce you husband and wife.

* Judge: The accused person is hereby sentenced to a month imprisonment.

In the above examples, the utterances in different contexts have meanings that do not have any connection to the ‘truth-functional’ definition of semantics. They are performatives as they are used to create a new social or psychological reality.

Performative statements or utterances have three parts or aspects namely: locutionary, illocutionary and perlocutionary acts. Locutionary acts are simply the speech acts that have taken place. Illocutionary acts are the real actions which are performed by the utterance, where saying equals doing, as in wedding, warning, betting, and so on. Perlocutionary acts are the effects of the utterance on the listener. According to the Stanford Encyclopaedia of Philosophy (2007),

speech acts are not to be confused with acts of speech. One can perform a speech act such as issuing a warning without saying anything. A gesture or even a minatory facial expression will do the trick. Conversely, one can perform an act of speech, by uttering words in order to test a microphone, without performing a speech act. In other words, the concept of speech of acts has to do with only when saying means doing.

Austin, in *How to Do Things with Words*, spends considerable effort detailing the conditions that must be met for a given speech act to be performed felicitously. These conditions are named felicity conditions. These are conditions that are necessary for the achievement of a performative. Some speech acts require certain forms of ritual or ceremony before they can be judged to be felicitous. For instance, only certain people are qualified to declare war, solemnize marriage, sentence convicted felons or announce elections' results. In situations such as apologizing or vowing, the speaker must be sincere and external circumstances must be present. Felicity conditions are divided into three kinds: preparatory condition, condition for execution and sincerity condition.

A speech act is, first of all, a locutionary act, that is, an act of saying something can be viewed from three different perspectives: (I) as a phonetic act: uttering certain noises; (II) as a phatic act: uttering words "belonging to and as belonging to, a certain vocabulary, conforming to and as conforming to certain grammar" (III) as a rhetic act: uttering words "with a certain more or less definite sense and reference" (Austin, 1962:95). To perform a locutionary act is also to perform an illocutionary act. In performing a locutionary act language users perform an act with a certain force: ordering, warning, assuring, promising, expressing an intention, and so on and by so doing, certain consequential effects upon the feelings, thoughts or actions of the audience, or of

the speaker, or of other persons will normally be produced. This, Austin called perlocutionary (Stanford Encyclopaedia of Philosophy, 2011).

Austin also describes what he calls “general preliminary classification” of illocutionary acts by which five classes are identified. These are Verdictives, Expressives, Commissive, Behabitives and Expositives. He notes that Verdictives “are typified by the giving of a verdict by a jury, arbitrator, or umpire. They may be an estimate, reckoning, or appraisal”. Examples include acquit, convict, reckon, diagnose, and analyse. Exercitives contains acts which involve “the exercising of power, right, or influence”. Examples are appointing, advising, warning, ordering, condemning, and so on. Commissives deal principally with promising or undertaking: “The whole point of Commissive is to commit the speaker to a certain course of action”. Examples include promise, undertake, contract, covenant, etc. Behabitives, he posits, concern attitude and social behaviours. They include “the notion of reaction to other people behaviours and fortunes and of attitudes and expressions of attitudes to someone else’s past conduct or imminent conduct” (p. 160). Expositives, the final class, are speech acts that “make plain how utterances fit into the course of an argument or conversation, how we are using words, or in general, are expository (Acheon, 2011: 46). These five “general preliminary classification” of illocutionary acts, according to the Stanford Encyclopedia of Philosophy (2011) are Representative or Assertive, Directive, Commissive, Expressive and Declarative.

In line with Austin’s submission, the following points are his basic contributions to pragmatic principles:

- the performer of act (solemnizing a marriage) should be in the position to do so;
- participants execute discourse procedures correctly and completely for performatives to be felicitous;
- persons and circumstances in speech situations must be appropriate for the procedures being invoked, if performatives are to be valid;
- the conduct of the participants should be in line with the procedure (i.e. their thoughts and feelings for effective performative acts).

Austin speech acts theory provides a solid foundation upon which Pragmatics, as a field of study, firmly stands. This perhaps makes Austin to be regarded as the father of Pragmatics. However, Austin's speech acts theory is criticized for its reliability on convention as the root or base of his theory. According to Acheon, (2011: 48), participants in discourse infer (using their world knowledge) to interpret the acts of the other participants as being felicitous. Thus, Austin's view that "authority" is a prerequisite for certain acts to be felicitous, is problematic. The theory is particularly flawed on account of its inconsistency and incompleteness (Searle, 1977; Adedimeji 2010). Cohen (1978) and Osisanwo (2003: 101) submit that the speech acts theory is incomplete in its usual framework, and it fails to appreciate the interaction of conventions with current context. This is true because convention alone cannot be relied upon as a basis of meaning explication.

2.5.2 J. R. Searle (1969)

John R. Searle (1969), a student of Austin improves a speech act theory as theory which is made up of constitutive rules for performing illocutionary acts. These rules explain what it is require in performing (successfully) an illocutionary act with certain illocutionary force and certain

propositional content (Stanford Encyclopaedia of Philosophy 2011). These rules are classified as (I) propositional content rule, which put conditions on the propositional acts: (II) preparatory rules, which tell what the speaker will imply in the performance of the illocutionary acts: (III) sincerity rules, that tell what psychological state the speaker expresses to be in: and essential rules, which conveys what the action consists in essentially.

Like Austin, Searle distinguishes between the “illocutionary acts” which he considers the “complete” and the “perlocutionary acts” which are the effects of the illocutionary acts on the hearer (Adedimeji, 2010:78). Searle however rejects Austin’s distinction between illocutionary and perlocutionary acts. There is no basis to differentiate the two and this perhaps explains why it is only the illocutionary that has so far received commendable research interest. The interest of linguists and philosophers should be centred on those illocutionary aspects of language use, rather than on somewhat dubious distinction between illocutionary and perlocutionary acts (Searle, 1969: 23). Searle distinguishes between two kinds of rules: regulative and constitutive. While the former regulate in antecedent or independently existing forms of behaviour, the latter device or define new forms of behaviour (Handerson and Brown, 1997).

Searle’s speech acts theory adopts a social or institutional view of linguistic meaning which is sometimes opposed to the intentionalist view favoured by Grice (1957) and Strawson (1964). This radical departure from Austin’s view makes Searle’s taxonomy to be superior. This is because Searle’s approach is more oriented towards the real world, in as much as it takes its point of departure in what actually is the case, namely that people perform a speech act whenever they use language, irrespective of ‘performative’ criterion. Since all acts of speaking perform something in the world, they have an illocutionary character (Mey, 2001: 125).

However, in spite of the strength of Searle's contributions, his theory is criticized for focusing on individual speech acts without fully appreciating the complexity of acts such as deduction, explanation, argument, marrying and betting. This, perhaps, suggest that Searle's theory cannot be used in every situation of meaning explication as some aspects of (some of which are mentioned above) language use are inadequately captured in the theory. Searle's theory is considered weak because his notion of intentionality is controversial as a result of presenting an incomplete picture as the nature of speech acts (Osisanwo, 2003; Collier, 2005; Adedimeji, 2010). The controversy surrounding Searle's intentionality, for instance, fail to account for whether intention is hearer directive or speaker directive. It is also unclear whether other variables of pragmatics have impact on the concept of intentionality or not.

2.5.3 J. Sadock 1974

Sadock's (1974) contribution to speech acts theory centred on the argument that in certain cases, there is some conventional indication in the form of the utterance of what might be taken as an indirect perlocutionary effect. The thrust of Sadock's 'abstract performative theory' is the argument that declarative and performative sentences, with illocutionary force, arise from object complement of higher abstract verbs (Yoshikate, 2007). This theory, according to Adedimeji (2010; 76) firmly rests on the assumption that: (1) Constraints exist on the well-formedness of semantic representations to the effect that in higher semantic proposition underlying a sentence,

- a. the subject refers to the speaker of the sentence;
- b. the indirect object refers to the addressee
- c. the verb is a performative verb of linguistic communication

(II) A rule or set of rule depends on the highest semantic clause during some stage of derivation under certain circumstances. As a result, the illocutionary force is that part of a sentence which correspond to the highest clause in its semantic representation (Devitt and Henley, 2003; Stanford Encyclopaedia of Philosophy, 2011).

The major merit of Sadock's contribution is that it attempts to provide a basis for certain syntactic and semantic generalisation. For instance, imperative sentences contain a deleted second person subject. This fact upholds the tenant of transformation grammar that meaning is derivable only through well-formedness of syntactic elements. In addition, the theory considers meaning from the two Chomskyan's (deep and surface) levels (Kepson, 2004; Wilson and Sperber, 1986). Also, the theory highlights certain empirically testable hypotheses with insight into linguistic pragmatics that would be difficult or impossible to achieve otherwise (Devitt and Henley, 2003).

However, this 'performative hypotheses' as it came to be called, was quickly and randomly condemned, both on linguistic and philosophical grounds. This is primarily because of the total negligence of the relevance of the social context in line with other theories of transformation grammar. Also, there are other problems with the syntactic argument for the theory as adduced by Leech (1977) and Mittowoch (1977). For instance, the distribution of speech act adverbials like *frankly* is found to be highly controversial. Philosophically, the major objection is that the hypothesis seems to lead to an unresolved contradiction with regard to the truth conditions (Kepson, 2004; Sadock, (nd).

2.5.4 H. P. Grice (1975)

The thrust of Grice's influential theory is the concept of conversation implicature. The often regarded 'theory of conversation' starts with a sharp distinction between what someone says and what someone "implicates" by uttering the sentence. This implies that what is said sometimes may not mean what is intended although the statement must be relevant to the context of use. Grice (1913 - 1988) was the first to systematically study cases in which what a speaker means differ from what the speaker says as determined by the conventional meaning of the sentence uttered and contextual processes of disambiguation and reference fixing. What the speaker implicates is associated with the existence of some rational principles and maxims governing conversation.

These conversation principles according to Osisanwo (2003:102) make Grice to be regarded as the inventor of the 'cooperative principle' in communication. Wardaugh (2010:308) argues that, "we are able to converse with one another because we recognize common goals. In any conversation, only certain kinds of 'moves' are possible at any particular time. This is there are certain constraints that operate to govern exchanges. These constraints limit speakers as to what they can say and listeners as to what they can infer." According to Yule (1996), the preoccupation of Grice's contribution to pragmatic theory is his 'cooperative principle' through which he posits that people involved in a conversation with each other in order to facilitate meaning negotiation and avoid ambiguity. The four maxims which are the tenants of the cooperative principles as propounded by Grice are:

Quality: Make your contribution true, that is, be truthful. Speakers and writers are expected to say only what they believe to be true and to have evidence for what they say. Again, the other side of the coin is that speakers are aware of this expectation; they know that hearers expect them to honour the maxim of quality. Without the maxim of quality, the other maxims are of no value or interest. Whether brief or lengthy, relevant or irrelevant, orderly or disorderly, all lies are false (Finegan, 2008: 289). This sentiment is also echoed by Yule (1996), Rommaine (2010) and Wardaugh (2010). In summary, the maxim of quality stresses that one should not convey what you believe to be false, should desist from saying that for which one lacks adequate knowledge.

Quantity: Be as informative as required, that is, do not say more than what is required for the current purpose of exchange. Speakers are expected to give as much information as is necessary for their interlocutors to understand their utterances, but to give no more information than is necessary. According to Finegan (2008: 287), in most Western cultures, listeners expect speakers to abide by this maxim, and speakers know that hearers believe them to be abiding by it. According to Finegan, it is this unspoken cooperation that creates conversational implicatures. In a nutshell, the maxim of quantity emphasizes the need to make one's contribution in a discourse as adequate as needed, not to make the information supplied to be surplus to the requirement.

Relation: Be relevant, that is, do not say anything that is not related or relevant. This stresses the need for logical orderliness of the information to be provided. Speakers are to organize their utterances in such a way that they are relevant to the on-going context. It means one's contribution in any discourse must be in agreement or conformity with the topic of discussion. It must be relevant to the time of the utterance. The concept of timing is very fundamental to the maxim of relevance. Sometimes, delay responses may violate the maxim of relation because

events might have overtaken the question(s) earlier asked. In short, maxim of relation is concerned with the usefulness of the information provided to the on-going discourse.

Manner: Be polite or perspicuous, avoid obscurity of expression, and avoid ambiguity. This maxim stresses the need to be orderly and clear in one's expression. It dictates that speakers and writers avoid ambiguity and obscurity and be orderly in their utterances. This means that logical sequential arrangement of information provided is necessary to make the hearers have a good understanding of a discourse. The information that should come first must not be placed last, and the one that is to come last should not come first (Encyclopedia Britannica, 2009; Wikipedia, 2010). When any of the maxims are flouted, there is a conversational implicature which is an additional unspoken meaning conveyed beyond what the words mean (Adedimeji, 2010), (Finegan, 2008).

According to Grice, the 'calculation' of conversational implicatures is grounded on common knowledge of what the speaker has said, the linguistic and extra linguistic context of utterance, general background information and the consideration of the 'cooperative principle (CP) (Stanford Encyclopaedia of Philosophy, 2011). The Gricean principles are powerful because they enable a language user to draw inference on the implied meanings (implicature of utterances). Also, the four maxims proposed by him have been found very useful in explaining indirect speech acts (Mey, 2001; Kepson 2004).

A participant in a talk exchange may fail to fulfill a maxim in a number of ways:

- He or she may violate it, in which case he or she will be likely to mislead

- He or she may opt out of observing a principle by saying things like *I don't want to talk about it.*
- There may be a conflict of maxims: you cannot be as informative as is required if you do not have adequate evidence.
- He or she may blatantly flout a maxim.

When a maxim is being flouted while it is still clear that the co-operative principle is being observed, the hearer will supply whatever implicature is necessary to reinstate the maxim, and when conversational implicature is generated in this way, Grice says that a maxim is being exploited (Malmkjar and Anderson (1991:356). According to Malmkjar and Anderson, conversational implicature must possess five features:

1. It can be **cancelled**, since it depends on the co-operative principle being observed, and it is possible to opt out of observing it. You can simply add *I don't mean to imply...*
2. It is **non-detachable** from what is being said. If the same thing is being said in a different way, then the same implicature will attach to both manners of expressions: the same implicature of having failed to achieve something which attaches to the expression, *I tried to do it*, will also attach to the para-phrases, *I attempted to do it*, and *I endeavoured to do it*.
3. It is not part of the meaning of the expression, since if it were, it could not be cancelled, but is, rather, dependent on the prior knowledge of that meaning.
4. It is not carried by what is said-the meaning-but by the saying of what is said-by the **speech act**, not by the propositional content.

5. It is indeterminate: there are often several possible implicatures-though the types data mentioned above will, of course, help hearers determine the most likely implicature (Malmkjar and Anderson (1991:356), Stanford Encyclopedia n.d).

One obvious weakness of Grice pragmatic principle is that the maxim of manner is perhaps flouted by Grice himself through the use of ‘perspicuous’ and ‘prolixity’ both of which are bombasts (Adedimeji, 2010: 76). Grice’s account of pragmatic inference has also been criticized by Sperber and Wilson (1986), Neale (1992) for serious overlaps in his four maxims which often results into confusion due to lack of clear cut boundaries. They further argue that all Grice’s maxims can be replaced by a single principle of relevance – which when suitably elaborated, can handle the full range of data that Grice’s maxims were designed to explain (Wilson and Sperber, 1986:381).

In addition, Grice’s concept of conversational implicatures is the most controversial part of his theory of conversation for many followers, for several reasons. For instance, the category of conversational implicatures blurs the distinction between what is said, usually conceived as determined by the semantic convention of language, what is implicated, usually thought of as a matter of inference as to a speaker’s intentions in saying what he or she does (Yhosikate, 2007). Finally, Gricean theory is flouted because it places the study of the conventional meaning of some expressions within the realm of pragmatics (study of implicatures), rather than semantic, usually conceived as the home of conventional meaning.

2.5.5 Bach and Harnish (1979)

After the foundation work by Austin and Searle on the one hand, and Grice, on the other, Kent Bach and Robert Harnish's (1979) *Linguistic communication and Speech Acts* make an important attempt to integrate the founders' insight in a unified theory. They completely reject Searle's postulation for making constitutive rules central, and propose to substitute it with a carefully worked out version of Strawson's (1964) earlier intention-centred theory. Their theory leans toward the Gricean conception of inferential understanding of the speaker's communicative intentions rather than to the Austin-Searle view of speech acts as performed according to some conventional or constitutive rules. To obtain a unified theory, they developed their own conceptual framework, based on the ideas of Grice, Austin and Searle but included many important innovations of their own. They argue that to move from the locutionary to the illocutionary content, if there is any, the hearer has to infer the communicative intention of the speaker, and to do that, the hearer needs more information. Among other things, the hearer will have to make use of the Linguistic Presumption (LP) and Communicative Presumption (CP) (Yule, 1996; Devitt and Henley, 2003; Osisanwo 2003). The communicative presumption according to Bach and Harnish means the mutual belief in the linguistic community to the effect that whenever a member says something to another member he or she is doing so with some recognizable illocutionary intent (Bach and Harnish, 1979:61)

The concept of Mutual Contextual Beliefs (MCB) is used to encompass whatever other considerations the hearer is to take into consideration or account in ascertaining the speaker's intention on the basis that he is intended to do so (Bach and Harnish, 1979: 5). They further postulate that perlocutionary acts are limited to the intentional production of effects on the

hearer, and that the process of inferencing begins from the recognition of the intention of the speaker based on mutual understanding between the speaker and the hearer. The strengths of this theory are that it introduces the idea of Mutual Contextual Belief among others, as part of a comprehensive analysis of the process a hearer goes through in identifying an illocutionary act and it directly explains how meaning is understood in indirect speech acts. There is no doubt that the theory makes a significant impact in meaning explication generally and the development of pragmatics as a field of study in particular.

In spite of this, the theory is found to be deficient because it lays emphasis on the recognition of the speaker's intention before communication can take place. This is because in a natural discourse situation, it is not always that we need to know the speaker's intention before communication can take place. In addition, the theory is also found to lack consistency in the distinction between communicative and non-communicative acts as evident in their discussion. This is coupled with the inadequacy of Bach and Harnish's notion of communication which cannot accommodate all verbal communicative intentions or all types of speech acts (Adedimeji,2010; Adedun and Atolagbe, 2011; Jaszczolt, 2012).

2.5.6 E. E. Adegbija (1982)

Adegbija (1982) proposes a "balanced and unified" theory of pragmatics, building on the works of Searle, Grice, Bach and Harnish. Leaning towards Bach and Harnish (1975), Adegbija advocates utterance interpretation involving basically an inference process. On the other side, and in support of Austin and Searle, he posits that we perform acts without words and the effects the words produce are not necessarily only hearer directed (Osisanwo, 2003, Adedun and Atolagbe, 2011).

This theory argues that illocutionary acts may be conventional, but need not always be so because the force of some illocutionary acts are determined by the intention of the speaker, while others still may have to do with the pragmatics of the particular situation of social interaction. “Hello” uttered to a son tearing his toy into pieces may serve as a warning to stop doing so. In this context, the pragmatics of the situation determines the illocutionary force. The boy concerned is likely to interpret this as a warning against his action, especially considering that the speaker is his father and he is the son.

Such inferential process according to Adegbija is nurtured by the pragmatics of the situation, the social relationship between father and the son, and the linguistic elements used in performing the illocutionary act. These factors are called the “pragma-sociolinguistic context” and need not necessarily have anything to do with a specific intention of the speaker (Chiluwa, 2010; Adedun and Atolagbe, 2011). The pragmatics of a situation of social interaction, according to Adegbija (1982), may include any or all of the following:

- a. the cognitive or affective state of the participants in the interaction at hand;
- b. special relationships obtaining among participants;
- c. mutual beliefs, understanding, or lack of these;
- d. the nature of the discourse and how this relates to the interests of both the hearer and the speaker and to the context of interaction.

Adegbija further argues that an illocutionary act always take place and a perlocutionary effect always occurs even if these are not the ones specifically intended by the speaker, this means that,

the hearer's inference, based on the pragma-sociolinguistic context, determines what illocutionary act he perceives the speaker as performing (Osisanwo, 2003; Chilwa, 2010). This inference on the part of the hearer would take a central stage in identifying and interpreting illocutionary acts than any fixed intentions which the speaker might have. Adebija's theory of pragma-sociolinguistics is very useful to the development of pragmatics, particularly in English as a Second Language (ESL) situation. It also provides a basis of consideration of the sum total of shared social background, psychological disposition regarding what is pre-supposed and with reference to the situation exchange (Adedimeji, 2010). However, Adebija's theory of pragma-sociolinguistics fails to be relevant at a global level because it is accused of lacking the necessary indices to be used for meaning explication in all situations. The theory is mostly relevant to the English as a Second Language setting. The theory also fails to account for the specific social variables as well as the degree of their relevance towards the process of meaning explication.

2.5.7 B. Lawal (1997)

Lawal's (1997) contribution to pragmatics theory adds a novel and useful dimension to the development of pragmatics. Lawal postulates that there are six hierarchical and inter-connected contexts in what he called "model of the aspect of a pragmatic theory". The linguistic context, no doubt is the most fundamental of all because all other contexts can be said to be related to it. It covers aspects of language such as phonological, lexical, syntactic structures as well as semantics. This is followed by situational context which is the topic of discourse and the factors of the physical event, including concrete objectives, persons and location. Then there is the psychological context which is concerned with the attitude of the language users with reference to their mental state and as reflected in their mood and beliefs. Following this is the social

context, which is said to be concerned with interpersonal relations among the interlocutors (Ayodabo, 1997: 139). This is very fundamental because without the understanding of social cultural setting, words, on their own, do not have meaning. According to Malinowski (1935), grammar can be studied only in conjunction with meaning, and meaning only in the context of situation. The fifth is sociological context which describes the socio-cultural and historical settings. The context is concerned with the cultural antecedent or historical background of the language users while the cosmological context is directly related to the language user's worldview. This means the way the world in which they lived is perceived and how their perception influence how they use language , particularly to mean what they want to say (Lawal, 1997). The ultimate context, which is cosmological, appears to be the broadest, in that it refers to the language user's worldview, and the implicit references to the world or aspects of it, and to certain universally established facts.

In the words of Ayodabo (1997), quoting Lawal (1992) and (1997) identifies the pragmatic mappings of general factual knowledge of the world, local factual knowledge, social-cultural knowledge, and knowledge of context as useful for constructing meaning out of an utterance. He adds that an understanding of the mappings helps to illustrate that a pragmatic interpretation of utterances goes beyond the meaning of lexical components and the structural semantic relations among them. Lawal's (1997) "Model of the Aspect of a Pragmatic Theory" focuses on both the surface structure as well as the background structure. Lawal identifies presupposition, implicature, MCBs and inference as the underlying background information that is required for the meaning explication of any discourse.

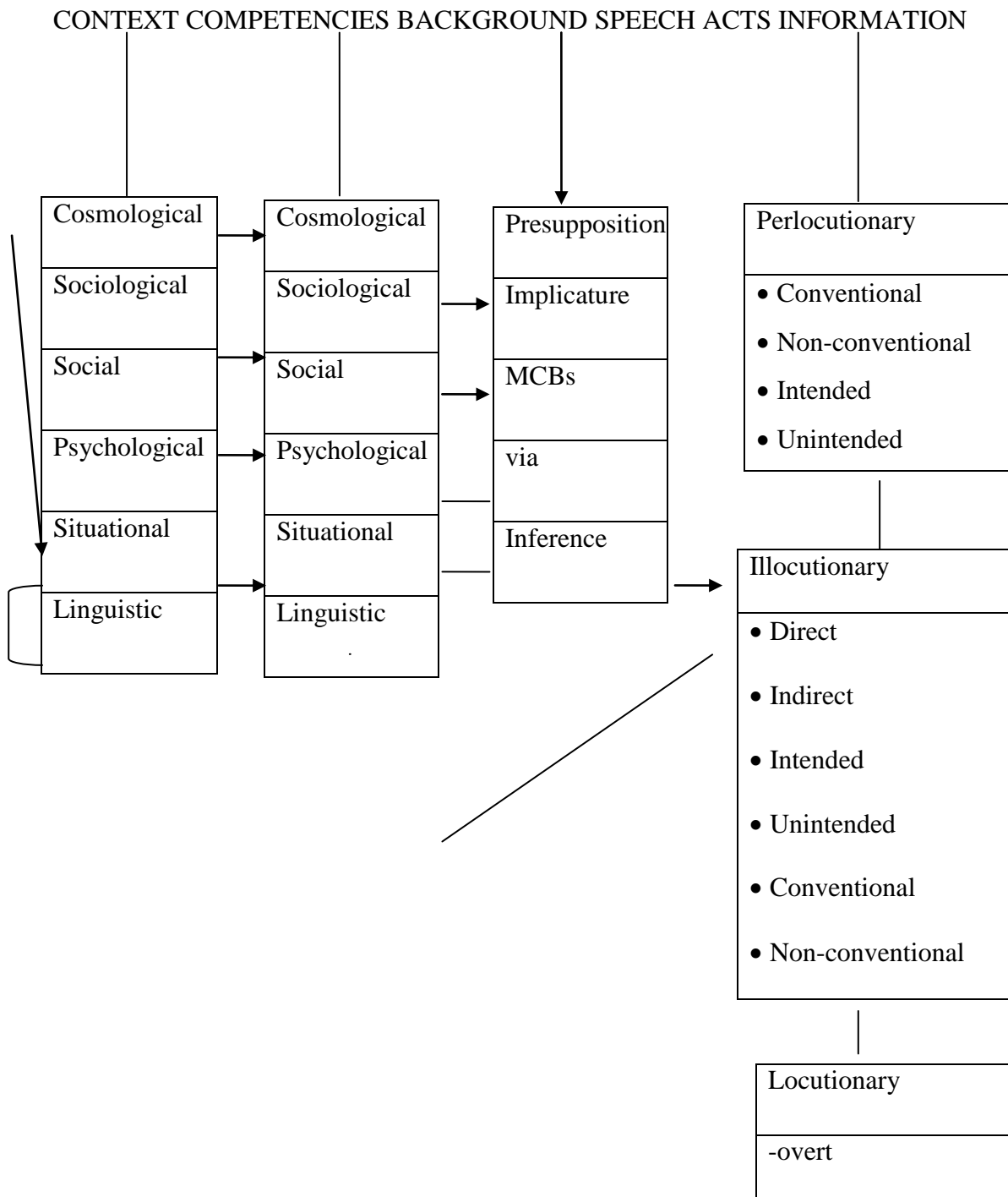


Figure 1: Lawal's (1997) Aspect of a Pragmatic Theory

There are equal numbers of hierarchically patterned levels of competence necessary for the production and interpretation of language in use. The various levels of contexts are symmetrically related to the competencies which can be employed to interpret and classify an utterance into a particular type of speech act and to give an appropriate response or reaction (Osisanwo, 2003). Like other scholars such as Bach and Harnish (1979) and Adegbija (1982), Lawal's (1995) theory posits that a language user deploys his competencies to identify and understand presuppositions, implicatures and mutual contextual beliefs (MCB), through inference.

According to the theory, there is also a hierarchical arrangement of speech acts and they are somewhat related to the contexts and competencies that produce them. The locutionary act is the most basic, while its identification and comprehension depend on the purely linguistic constraint. Locutionary acts are the speaker's overt linguistic behaviour and the competence and context relative to their interpretation. These are also referred to as the surface structures. Illocutionary can be direct or indirect, intended or unintended and conventional or non-conventional depending on the highly variable context of communication. Perlocutionary acts are the conventional consequences of utterance (Osisanwo, 2003:108). Without mincing words, Lawal's (1997) makes a commendable contribution to the development of meaning explication. The theory is particularly useful in the process of decoding meaning. The major weakness of the theory is the overt overlap between the six contexts, particularly the social context and socio-cultural context.

2.5.8 Neo- Gricean and Relevance Theory

The idea of the minimalist semantic theorists that there is minimal intrusion of contextual facts and pragmatic reasoning on autonomous semantics in meaning determination sparked a new wave of academic debate. This view was rejected by the loyalists of Grice. According to neo-Gricean theorists, the tradition in which utterance meaning is analyzed in terms of speaker's intention as proposed by H. P. Grice (1975) remains very fundamental. This tradition differentiates what is said plus implicatures from natural meaning (Jaszczolt, (nd)). Sperber and Wilson (1986) argue that "the semantic information obtained by decoding the sentence uttered is but one of the information needed for arriving at meaning. But much more information has to be used to infer what the speaker meant – that includes both what she said and implicated – by her utterance.

Post-Gricean develops these two aspects of the theory of linguistic communication. It revises Grice's set of maxims in order to reduce redundancy and overlap. It also aims at a more cognitively adequate generalization. These revisions adopt various degree of reductionalism. Neo-Gricean pragmatics remains close to the spirit of Grice's original maxims which were reanalysed by Laurence Horns (1984), (1988), (2007); Stephen Levinson (1987), (1995), (2000) and Sperber and Wilson (1995). At the end of the spectrum, relevance theory replaces the maxims with one principle defined separately for communication. This is because according to relevance theory, "every act of ostensive communication communicates a presumption of its optimal relevance" and for cognition "human cognition tends to be geared to the maximization of relevance (Sperber and Wilson as cited in Jaszczolt, (nd) p.2).

Although the premise of relevance theory as a post or neo-Gricean pragmatic theory is the communication maxims of Grice, however, there is a fundamental difference of approach between the two related divides, even among the neo-Gricean theorists themselves. Some instances of divergent of opinion among neo-Gricean scholars led to their classification as Neo-Gricean and post-Gricean according to Huang (2001). In terms of Carson's classification, relevance theory departs from Grice's philosophical project, and aims at an empirical psychological theory of human cognition and communication. The phenomenon which the theorists call "relevance" is considered as psychological basic to the lives not only of human but of animals with a cognitive repertoire sophisticated enough to have choices about which environmental clues to attend to (Carson, 2002, 2005, (no pagination)). According to Stanford Encyclopaedia of Philosophy (2011), "Relevance" in relevance theory, then, should not be taken to be just an ordinary conception of relevance; nor should it be equated with the "relevance" of Grice's maxim, although it is connected to that and intended to provide a deepened understanding of what underlies the maxim.

2.6 Summary of Pragmatic Principles

Austin's (1962) post-humus publication rejects the positivist's view on the truth conditional value of sentences. Austin identifies two distinct types of statements: "constative" and "performative". Constatives express the property of truth and falsity while performatives perform actions. Through this, Austin proves that saying equals doing. Performative statements or utterances have three parts: locutionary, illocutionary and perlocutionary acts. Austin further explains the conditions that must be met for a given speech act to be performed felicitously. These conditions are called felicitous conditions.

Searle (1969) develops a speech act theory of constitutive rules for performing (successfully) an illocutionary act with certain illocutionary content. Searle agrees with Austin on illocutionary acts but rejects Austin's distinction between locutionary and illocutionary acts. Searle distinguishes between two kinds of rules: regulative and constitutive. While the former regulate independently existing forms of behaviour, the latter device new forms of behaviour. Searle's speech acts theory adopts a social or institutional view of linguistic meaning which is sometimes opposed to the intentionalist view favoured by Grice (1957 and) Strawson (1964).

Sadock's (1974) abstract performative theory rests on the premise that in certain cases, there is some conventional indications in the form of utterance of what might be taken as an indirect perlocutionary effect. The theory argues that declarative and performative sentences, with illocutionary force, arise from object complement of higher abstract verbs.

The thrust of **Grice(1975)** influential theory is the idea of conversation implicature. The theory differentiates between what someone says and what someone implicates. Grice's theory is preoccupied with "cooperative principle" through which he posits that people involved in a conversation to facilitate meaning negotiation and avoid ambiguity. The "calculation" of conversational implicature is grounded on common knowledge of what the speaker has said, the linguistic and extra linguistic context of utterance, general background information and the consideration of the "cooperative principle".

Bach and Harnish (1979) is an attempt to integrate the founders' insight in a unified theory. They reject Searle's program for making constitutive rules central, and propose Strawson (1964) intention centred theory as an alternative. The theory leans towards the Gricean conception of inferential understanding of the speaker's communicative intentions rather than to the Austin-

Searle view of speech act as performed according to some conventional or constitutive rules. In line with Austin and Grice, they develop their own conceptual framework. They introduce new concepts such as linguistic presumption (LP), communicative presumption and mutual contextual beliefs (MCB).

Adegbija (1982) proposes a “balanced and unified” theory of pragmatics as a build-up on works of Searle, Grice, Bach and Harnish. He argues in favour of Bach and Harnish’s (1975) idea that utterances interpretation involves an inference process. Adegbija also agrees with Austin that we perform act without words and effects the word produce are not necessarily only hearer directed. The theory also posits that the particular situation of social interaction is significant to any pragmatic interpretation. This makes Adegbija’s approach to often be regarded as pragma-sociolinguistics (Osisanwo, 2003; Adedimeji, 2010).

Lawal (1997) postulates that there are six hierarchical and interconnected contexts in what he called “model of aspects of pragmatics theory”. The most important context is the linguistic context, under which several other contexts are subsumed. However, the linguistic context, to a large extent, depends on the social context for the fulfillment of its potentials. Without the background cultural understanding, communicative competence is impossible and linguistic context becomes a failure. The theory argues for equal numbers of hierarchically patterned levels of competence necessary for the production and interpretation of language use. Like Bach and Harnish (1979) and Adegbija (1982), the theory agrees that language users employ their competence to indentify and understand presuppositions, implicatures and mutual contextual beliefs (MCB) through inference.

The **neo-Gricean** rejects the idea of the minimalist semantics that there is only a minimal intrusion of contextual facts and pragmatics reasoning on autonomous semantics. Neo-Gricean pragmatics theorists argue that the tradition in which utterance meaning is analyzed in terms of speaker's intention as proposed by Grice (1975) remains very fundamental. The theorists particularly revise Grice's set of maxims in order to reduce redundancy and overlap the aim at a more cognitively adequate generalization. The neo-Gricean theorists adopt various degrees of reductionalism; hence the approach is called "Relevance Theory", as only what is deemed relevant of Grice's maxims is retained. Although the theory is an offshoot of Grice's communication principles, however, there are certain areas of divergent, as relevance theory is poised towards a cognitive based approach, as opposed to Grice's philosophical oriented style.

2.6.1 Adoption of Lawal's (1997) Model of the Aspect of a Pragmatic Theory

This study adopts Lawal's (1997) "model of the aspect of a pragmatic theory" as its theoretical framework because of its numerous advantages. To start with, Lawal (1997) considers meaning making process from the point of view of inference like Grice, Bach and Harnish and Adegbija. This is very fundamental to the analysis of proverbs. The process of relating proverbs to a particular discourse is highly inferential in nature. Therefore, inference cannot be ruled out in order to understand the communicative intentions of the speakers. It is through this, that the didactic import of proverbs can be understood. The theory also considers the social variables by appropriately locating concepts such as presupposition, background information and mutual contextual beliefs (MCB). The theory subsumes Adegbija's (1982) pragma-sociolinguistic theory and improves on it.

This model also provides a unique perspective to the study of proverb through its six classifications of pragmatic contexts. The six contexts are inter-related, thereby only four variables namely: linguistic, situational, sociological, and cosmological are used for the analysis. The theory provides a sound basis to understand a people's worldview in terms of their cosmological, sociological, and linguistic experience. This is very useful to this study because proverbs are used generally to depict a people's worldview, including their value system. For instance, some of the selected proverbs for this study are used in connection with the existence of gods, their power and influence, their usefulness as sources of help, etc. From this, one is able to know the worldview of the people whose cultural practice is depicted in the works of Ola Rotimi. The aspect of Lawal (1997)'s theory that is relevant to this is what Lawal calls the "cosmological context", that is, the context that deals with the perception of a people about the world around them.

More importantly, the theory is apt because proverbs are sourced mainly from seven fields of human endeavour. They are inspired by religion or religious beliefs; the study of animals or animal behaviour (zoology); agriculture which is the main occupation of Africans and Nigerians; dietary and culinary experience; social relations; locomotion, and cosmology, that is, the study of the cosmos or observation arising from the knowledge of cosmic body (Adedimeji, 2010). All these seven sources of proverbs are aptly captured in Lawal's (1997) six interrelated pragmatic contexts in his model of aspect of a pragmatic theory, above the relevance of social (culture dependent) and linguistic contexts cannot be over emphasised.

Lawal (1997) demonstrates a clear and close link between the linguistic and social contexts because one cannot exist without the other. Although, the six contexts are said to be interrelated,

the linguistic and social contexts are the most important. According to Fromkin, et al (2011:167), two kinds of contexts are relevant. The first is linguistic context---the context that precedes the phrase or sentence to be interpreted; the second is situational context---virtually everything non-linguistic in the environment of the speaker. Within a discourse, preceding sentences affect the meaning of sentences that follow them in various ways. Clarification can be made on certain lexical item such as “bank” which may be about rafting on a river or a place where valuable things are kept. Situational context, on the hand, is the non-linguistic and cultural based on the environment in which a sentence or discourse happens.

2.7 Towards the Definition of Proverbs

The term “proverb” is certainly one of the most difficult concepts to be defined (Taylor, 1931). One obvious reason for this difficulty is separating statements that are proverbial from those that are not. Apparently, it is because of this contention that Taylor says that “the definition of a proverb is too difficult to repay the undertaking. This sentiment is echoed in Trench (2003) that nothing is harder to define than the concept (proverb). The broad nature of the concept and the fact that different things preoccupy the mind of each scholar confirms Taylor’s stand. Taylor (1931) says that “an incommunicable quality tells us this sentence is proverbial and that the other is not (Taylor, 1931). He goes on in about two hundred pages to discuss the nature of proverbs, touching on meanings and functions of the term.

Ojoade (2004) employs the word “proverb” to mean idiomatic expressions, familiar quotations, and similar expressions that are still in the caterpillar stage to the realm of proverbs as well as all types of stereotyped saying of public approval. For examples, maxims, adages, precepts, aphorisms, apothegms, gnomes, and epigrams all have much in common with proverb. All these

genres have become proverbial through their extensive usage. Elmslie (1977) says a parable is an elaborate proverb, and a proverb is a parable in germ. In other words, a proverb is a short saying, a parable a some-what longer saying.

Finnegan defines proverbs as “a saying in more or less fixed form marked by ‘shortness, sense and salt’ and distinguished by the popular acceptance of the truth tersely expressed in it”. According to her, a proverb may be defined as ‘a short saying’ “in more or less fixed form” which expresses a general truth in a delightful and figurative way. In line with the above, a proverb is short a witty saying that is usually memorisable and loaded with didactic import. The length and the meaning potentials are often used as a basis for determining what constitutes a proverb. Factors of cultural relevance and shortness (in terms of the length) are also highlighted in proverbs. Due to the fact that proverbs are expressions that have been handed down from generations to generations, they have become fixed in structure and are often memorisable. Proverbs are highly dynamic in nature and this is true in the sense of their production as well as interpretation in line with discourse contextual relevance.

Proverbs are viewed as vehicles of culture in the sense that they express “well known truths, social norms, or moral concerns” (Beitel and Gibbs, 1996). Like other previous definitions of proverb that stress cultural importance, this definition is hinged on cultural value and societal norms. It is in line with Mieder’s (1985) view of proverb particularly on the concept of expressing “truth”. However, recent researches on proverbs such as Yusuf (2012) have shown that proverbs sometimes do not express any realistic truth, though; this may not necessarily affect the didactic import that a proverb is meant to perform. Some proverbs are basically used as

cultural aesthetics and do not in any way reflect any known general truth. In a broader perspective, Winick (2003) quoted in Adedimeji (2010), views proverbs as

Brief (sentence length) entextualized utterances which derive a sense of wisdom, with an authority from explicit and intentional inter-textual references to a tradition of previous similar wisdom utterances. This inter-textual reference may take many forms, including replication (repetition of the text from previous context), imitation (i.e. modelling a new utterance) or the use of features (rhyme, alliteration, meter, ascription to elders, etc.) associated with previous wisdom sayings. Finally, proverbs address recurrent social situation in a strategic way.

Winick's definition clearly goes beyond the length as a basis of defining proverbs. It is concerned, among other things, with the embedded wisdom in proverbs which reinforce moral lessons or didactic import. This moral basis of defining proverbs can be described or from the functional perspective. It is in view of this functionality that a proverb is defined as "a standard statement of moral and colloquial imperatives in fixed metaphorical paradigmatic form, dealing with fundamental logical relationship" (Barley, 1970); Seitel's (1972:140) definition of proverbs as "the strategic use of metaphor" summarily explains that proverbial statements are used to make reference to, or to compare past events with the present ones.

In line with the above, Olajide (2012) defines proverbs as "a repository of wisdom that emerges through generations of people that have based their verbal reaction on keen observation of social, political and cultural events. Olajide in the above definition adds another dimension to the conceptual definition of proverbs by highlighting the relevance of 'verbal reaction'. It is a fact that proverbs which can be found in both verbal and written conversations are found in large quantities in verbal discourses than in written ones. This is primarily because verbal discourses are usually less formal than written ones. This same sentiment is echoed in Setuba (2002) who

views proverbs as “the reflection of depth of the repositories of social and cultural wisdom of a people. One obvious presupposition about the above definition is that proverbs are indivisible from culture. Proverbs are cultural artefacts and a reflection of societal reality. This partly explains why Ahmed (2009:17) explains that proverbs are means of expression in any culture and are used pragmatically to address a number of societal issues.

Viewing the concept from a different perspective, Ojoade (2004:3) says

The word proverb subsumes what traditionally have been termed proverbs by paroemiographers which include idiomatic expressions, familiar quotations, in similar expressions, that are still in caterpillar stage, on their way to the realm of proverbs as well as all types of stereo-typed sayings which can furnish a potent statement with a backing of public approval.

This definition accounts for dynamism of proverbs since language itself is highly dynamic in nature. It implies that new proverbs can emerge in line with the general behavioural pattern and the existing proverbs can be interpreted differently in different social circumstances. Accordingly, proverbs are not fixed (in structure), they have tendency to be modified and even re-modified. This modification, reconstruction and reframing is called post proverbial sayings or anti-proverbs. The concept of anti-proverbs is a process through which a proverb has gone through some modifications which often affect its pragmatic imports in a negative way. Lastly, the definition touches on the intuitive linguistic competence of users of language in determining what a proverb is and what it is not. This is similar to Taylor’s popular comment that “an incommunicable quality tells this sentence is proverbial and that one is not”.

Proverb is context dependent in order to be fully understood and it is in view of this that most linguistic based researches on it are always concerned with social variables influencing its use. It

is a succinct way of saying very many things in few words. According to Agu (2010: 36), when a proverb is used there is an underlying meaning which the user may not have expressed. He argues further that proverbs are used non-literally and indirectly. This submission emphasizes the saying that proverbs are words of wisdom, a reflection of a people's linguistic repertoire indicating their general worldview.

2.7.1 Functions of Proverbs

The functions of proverbs cannot be over-emphasized as they touch on every aspect of human endeavour, particularly in African communities. Proverbs exist in large numbers in many Afro-Asiatic languages such as Hausa and Arabic. They are also in abundance in many Niger-Congo languages such as Yoruba and Igbo in Nigeria. Owing to this fact, the Yoruba people consider proverbs as “the horse which can speedily be used to rediscover wisdom when the wisdom is lost.” Such is the place of proverbs in African communities and this perhaps explains why African proverbs draw from all aspects of human experience as there is hardly any topic that does not enjoy assorted proverbs. This explains why discourses are usually rendered in proverbs. These topics, according to Adeoti (2012), range from ill health, sports and games, social functions and ceremonies, to animals and the cosmos in general. In a more specific way, proverbs are used to warn and admonish people concerning certain imminent danger. They are a vehicle of warning people of danger associated with behavioural attitude such as temperament, over reaction, greed, selfishness, stinginess and a host of others.

Proverbs are used to prevent conflict at interpersonal and communal levels. In a crisis situation, proverbs are used to reduce tension or generally manage a volatile situation. This is possible

because proverbs appeal to the inner consciousness of the language users. Baalbaki (2000) asserts that “proverbs bear the rhetorical force of communicating special meanings in certain situations, like in the resolution of conflicts and teaching of valuable lessons in pithy expressions.” Supporting this view, Olajide (2012) posits that “the linguistic, psychological and philosophical fireworks in proverbs make them a great instrument of behavioural control”.

Proverbs also function in the preservation of socio-cultural tradition. Stressing the psychological and philosophical value of proverbs, Tiamiyu *et al* (2012) observes that proverbs point to the way and living of a group of people who are bound by homogenous beliefs, norms and values. They also manifest the interaction and relationship among members of a speech community. Through this, historical facts are kept alive and handed over from one generation to another. In the word of Olajide (2012), “proverbs are repository of wisdom that emerges through generations of people that have based their verbal reaction on keen observations of social, political and cultural events.” The idea that proverbs are bearers of philosophical insights is also echoed in Ojoade (2004). It is clear from the foregoing that proverbs perform psychological, sociological and philosophical functions.

Miruka (1994) identifies four different functions of proverbs. These are aesthetic, reflective, normative and summative functions. He identifies that proverbs aesthetically assist communication to be more enticing and persuasive. He cites an instance from Achebe’s *Things Fall Apart*, where the persuasive force of proverbs is manifested. It is the point when Okonkwo approaches Nwakadibe to borrow some yam seed. He puts it thus:

I know what it is to ask a man to trust another with his yams, especially these days when young men are afraid of hard work. I am not afraid of work. **The lizard that jumped from high Iroko tree to the ground said he would praise himself if no one else did.** I began to fend for myself at the age when most people still suck at their mother's breasts. If you give me your yam seeds, I shall not fail you.

(Emphasis mine)

Miruka explains that Okonkwo could have stated that he needed the yam seeds and then bragged that his past spoke for itself. But he circumlocutes and praises himself in an acceptable way, using a proverb in a way that penetrates the heart of Nwakibie with great success. The aesthetic function of proverbs allows language users to achieve three things: involve the audience by challenging their knowledge of their language; entertain them by introducing variety; and get the message across more forcefully. This special communicative force Laukahangas (2009) posits, makes people to be keen to use proverbs, even though they call them clichés or well-worn expressions.

The reflexive function of proverbs refers to the ability of proverbs to summarise a people's philosophy of life. From occurrences and recurrences, empirical conclusions are coined on the nature of life. These can be expressed in proverbs as tested truths traversing the past through the present into the future. They have survived yesterday, applicable to today and guide the pathway of tomorrow. The reflexive function of proverbs is historically significant as they become reservoirs of traditions passes on from generation to generation.

Miruka adds that Proverbs are largely didactic because they render normative functions. They are intellectual submissions that guide the societal development. They are used to point out facts of life where there is an anomaly so as to re-structure things and to prompt the deviants back to

normality. This presupposes that a certain standard way of behaviour is desirable and should be maintained.

The summative function of proverbs deals principally with the embedded meanings in them. They (proverbs) are condensation of larger issues, sometimes, containing historical significance in terms of real life situations. As veiled expressions, they need to be carefully explained in order that their hidden or embedded meaning is understood, particularly by strangers. This explains why proverbs are considered as not saying what they mean, and not meaning what they say. This is particularly significant because even though there are general interpretations to each proverb, a proverb may be used in fresh contexts when it requires a fresh meaning (Miruka 1994, Ahmed 1995 and Adedimeji 2010). However, Miruka's identification of four functions of proverbs does not capture the mediatory capabilities. Therefore, this study posits that the functions of proverbs are six. They are aesthetic, reflexive, normative, summative, mediatory and eulogistic/abusive.

2.7.2 Proverbs and Value System

Africa is widely believed to be exceptionally rich in proverbs. To be considered a good speaker, an individual must demonstrate a perfect understanding of the proverbs of his/her language in terms of literal and philosophical meanings. Proverbs express not only a people's inherited wisdom and code of behaviour; it is through proverbs that the rich African cultural values can be best understood. An Igbo proverb asserts that "Anyone who needs interpretation of the proverbs used for him, his mother's dowry is a waste" foregrounds that proverb use confers maturity and respect upon the user. A Yoruba proverb also asserts that "the drum of 'agidigbo' sounds in parable. The wise ones dance to it and the intelligent ones comprehend it."

According to the Encyclopaedia Britannica, proverbs express not only a people's inherited wisdom and code of behaviour ("If a child washes his hands, he will eat with kings" [Igbo]), but also imagination and sense of humour ("If the earthworm does not dance in front of the cock, he will still be eaten, but at least the cock cannot say that he was provoked" (Yoruba)). It is through proverbs that people skilfully pass their intended communicative meaning to one another in the most effective way. The social, linguistic, and philosophical significance of proverbs reflect the importance that the African society attaches to proverbs as a veritable tool for expressing cultural values. Alabi (2009: 316) opines that proverbs are highly regarded among Africans and elders are their custodians. The elders who are the custodians are mostly unlettered; hence, verbal means of communication are often employed in both the usage and preservation of proverbs.

Nationalism, cultural erosion and higher education have made Africans more conscious of their cultural heritage; hence the collection and preservation of oral tradition have received renewed interests. Some of the best collections of African proverbs are by African writers and scholars, and many universities in Africa are engaged in recording and interpolating this material (Encyclopaedia Britannica, 2007). The volume of researches on proverbs, particularly African proverbs, is a strong indication that more attention is now being paid to this area of research interest than before.

Proverbs are context-dependent and cultural based, and discussion on culture centres on a people's values system. Therefore, values are essential components of proverbs. Uguru (2002) describes values as the aspects of norms and other social beliefs that are desirable in a society. In a similar way, the American Heritage Dictionary of the English language (2009) defines the concept of value as "a principle, standard or quality considered worthwhile or desirable by a

group of individuals or a society.” For the purpose of this study, value is taken to refer to the ethical practices which the people of a particular society regard as acceptable behaviour. On the basis of this, there is a connection between the concept of value and morality as social constructs. Every social group has a set of values covering every aspect of human endeavour. This is as Kanu (2010) stresses that Nigeria, like other African countries, has its own cultural values or value systems which cover the whole ramifications of the society, playing regulatory roles in human relationship and also stabilizing factors in the society.

The Yoruba value system for instance is directly connected to morality. Values such as honesty, transparency, hard work, mutual respect and lack of passion for worldly possessions are what the Yoruba people called “Iwa omo luabi” (the conduct of honourable persons). Ahmed (2005) opines that the value system from proverbs is used to comment on social conflict situations, to criticize people or event in an indirect and metaphorical way, to counsel when a situation requires it, to criticize unacceptable attitudes, to discipline children and youth, to direct certain human behaviour, etc. is now under threat.

Considerable numbers of researches have been done to prove that there is a connection between value system and proverb use. Scholars like Olowomoyela, Yusuf, Omoloso, Ojoade and Adedimeji have affirmed the didactic functions of Yoruba proverbs in one way or the other. According to Lawal (1992) as cited in Lawal, Ajayi & Raji 1997: 638), Yoruba proverbs reinforce and sustain the traditional respect for elders and also serve as a potent social control. Proverbs and maxims are traditionally frequently used to teach moral and honourable behaviour. As a means of social control among the Yoruba, proverbs can take corrective, didactic, abusive or even eulogistic forms (Balogun, 2010: 25). Such honourable behaviour includes warning

against greed, dishonesty, deception, adultery and fornication, stealing, etc. Hence, there is no substantial controversy about the value of proverb in culture, and the significance proverbs in Yoruba traditional societies (Remi-Raji 1999).

2.7.3 Proverbs and Communicative Competence

Communicative competence is a linguistic term that refers to the morphological, syntactic, and semantic knowledge displays as guided by social conventions. Communicative competence is the totality of linguistic repertoire that is required of a competent language user to communicate effectively with his or her language, understanding when and how to use certain utterances. Communicative competence goes beyond linguistic competence which is concerned only with knowledge of phonology, syntax and semantics without any reference to the situation of use.

In his reaction to Chomsky's distinction between competence and performance, Hymes (1966) examines ethnographic exploration of communicative competence that includes communicative form and function in integral relation to each other (Leung, 2005). According to Lin (2004), Hymes proposes the study of the implicit knowledge people have when they communicate. Communicative competence thus extends to both knowledge and expectation of who may or may not speak in certain settings; when to speak and when to remain silent; whom one may speak to; how one may talk to persons of different statuses and roles; how to ask for and give information; how to request; and how to give commands. It encapsulates the use of language and other communicative dimensions in particular social settings. Thus, proverbs and communicative competence can be described as two sides of a coin which both depend on each other. This is because proverbs are veiled expressions that require a level of communicative competence for

the language user to be able to situate them in appropriate contexts of use. According to Miruka (1994) and Alabi (2009), the need for communicative competence in the use of proverbs often makes them the exclusive linguistic preference of the elders. This is basically because the elders are believed to have a lot of experience with reference to the origin of some proverbs, the required wisdom to interpret the proverbs correctly, and also the speech situations where the proverbs are assigned with fresh but related communicative roles.

2.7.4 Previous Studies on Proverbs

Lawal, Ajayi and Raji (1997) approached some selected Yoruba proverbs from a pragmatic standpoint using Lawal's (1997) pragmatic model. Yusuf (2001) examines English and Yoruba proverbs and the spiritual denigration of women. Adedimeji (2003), from a semantic and pragmatic perspective, analyses Nigeria proverbs in Chinua Achebe's *Things Fall Apart* and Ola Rotimi's *The gods are not to blame*, drawing fifteen proverbs from each text. Sanusi and Omoloso (2006) are concerned with the use of proverbs for the preservation of archaic lexical items. Adedimeji (2009) evaluates a universal pragmatic analysis of Nigerian proverbs in Ola Rotimi's *Kurumi*. Odebunmi (nd) and Adedimeji (2009) and (2010), While Odedimeji studies the crisis motivated proverbs in Rotimi's *The Gods Are not to Blame*, Adedimeji (2010) works on a Stylo-Pragmatic study of proverbs in selected Nigerian novels in English, using T.M. Aluko, Zainab Alkali and Chinua Achebe. Olubunmi (2010) focuses specifically on Yoruba proverbs using an ethno-methodological approach. Olusoji (2011), however, does a pragmatic analysis of eight Nigeria proverbs in Wole Soyinka's *The Lion and the Jewel* employing John Searle's Speech Act Theory as analytic tool. Owwoeye and Dada (2012), attempt a demographic analysis of Ola Rotimi's historical tragedies: *Kurumi*, *The gods are not to blame* and

Ovonramwen Nogbaisi. Omoera and Inegbeboh (2013) choose a yet different approach. Using Dell Hymes' *Ethnography of Speaking*, they explore the context of usage and aesthetics of selected proverbs from the southern part of Nigeria. Abiodun (2014), using ten Yoruba and Igbo proverbs on carefulness (five from each group) as his data, conducts a research on the sociolinguistic implications of these poems.

Saleh (2014) attempts "a contrastive analysis of English and Hausa proverbs. He adopts Wilson (2009) and Benathy (1968) contrastive models. Although, the focus of Saleh's study is proverb use in different cultures but the theoretical framework is considered deficient. From the foregoing, it is clear that there are researches on Ola Rotimi's works relating to proverbs such as Odebunmi (nd) and Adedimeji (2009) and (2010), no single work has studied the four selected texts of Rotimi for the purpose of revealing the didactic significance of the proverbs in the texts.

2.7.5 Language and Culture

The relationship between language and culture is deep. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within a culture and the whole intertwining of these relationships start at an individual's birth (Liveridge, 2008). There are many ways in which the phenomena of language and culture are intimately related. Both phenomena are unique to humans and have therefore been the subject of a great deal of anthropological, sociological, and even mimetic study. Language, of course, is determined by culture, though the extent to which this is true is now under debate. The converse is also true to some degree: culture is determined by language - or rather, by the replicators that created both, memes (Pinker, 2000).

The term culture in this study is defined strictly to mean the knowledge that an individual is expected to possess in order to function optimally within the expected social values of any community. In the words of Goodenough (2010:230), culture refers to “whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves”. Culture covers every aspect of human endeavour and it is usually generally defined as the total way of life. The concept of totality in this sense means everything a group of people or a human community does. Cultural knowledge societal dependent, that is, it is socially acquired. The necessary behaviour are learnt and do not come from any genetic endowment or external exposure (Wardhaugh, 2010; Romaine, 2000). It is through culture that a people’s perception of the world around them is known. It is a connecting rod that unifies a people to do things in a uniform way or in a manner that gives them a social identity. “To say that two people belong to the same culture is to say that they interpret the world in roughly the same ways and can express themselves, their thoughts, in ways which will be understood by each other”. From this submission, culture depends on its participant interpreting meaningfully what is happening around them and ‘making sense’ of the world in broadly similar ways (Wardhaugh, 2010: 229), (Liveridge, 2008). According to Malinowski (1935), “the main function of language is not to express thought, not to duplicate mental processes, but rather to play an active part in human behaviour”.

There has been a long standing argument on the nature of the relationship between language and culture. To this end, three different positions are maintained. The first is that the structure of a language determines the way in which speakers of that language view the world. This is what Chandler (n.d) describes as mould theory. The second is that the way a people perceive the world

around them is reflected in the way they use language. This, according to Chandler is called cloak theory and it implies that the culture of a people can be known through the language that they speak. The third is that there is little or no relationship between language and culture. This stand is not widely supported by linguists, psychologists, sociologists, and anthropologists.

Studies such as Sapir (1929), Lado (1957), Romaine (2000), Yule (2006), Wardhaugh (2010), Hornberger and McKay (2010) among others have confirmed that there is a relationship between language and culture. The starting point of this belief is the work of Edward Sapir which was later expanded by his student, Benjamin Lee Whorf. Sapir (1929) maintains that there is close relationship between language and culture to the point that one could not understand or appreciate the one without the knowledge of the other (Wardhaugh, 2010: Yule 2006). The commonly quoted passage from Sapir on the issue states thus:

Human beings do not live in the objective world alone, nor in the world of social activity as ordinarily understood, but are very much at the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the “real world” is to a large extent unconsciously built up on the language habits of the group ... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choice of interpretation.

In the Whorf's view, language provides a screen or filter to reality; it determines how speakers perceive and organize the world around them, both the natural and the social world. Consequently, the language an individual speaks helps to inform his/her worldview. It defines

and an experience and individual does not use it simply to report that experience. It is not neutral but acts as a filter (Wardhaugh, 2010:233). Whorf states thus:

We dissect nature along line laid down by our native languages. The categories and types that we isolate from the world of phenomenon we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds – and this means largely by the linguistic systems in our minds. We put nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and in-stated one, but its terms are absolutely obligatory; we cannot talk at all except by subscribing to the organisation and classification of data which the agreement decrees.

One important thing to notice from the views of Sapir and Whorf is the use of the word “largely” to mean that language and culture are indeed related but only to a large extent, as opposed to the totality of discourse situation. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one’s culture and the whole intertwining of these relationships starts at one’s birth (Leveridge, n.d). Without language, cultures could not have occurred because cultures just do not pop into a group of people’s head and suddenly make people do the same things. Cultures occur through interaction and agreement on common ideas, beliefs, ethics, etc. Although cultures do not form languages, they can affect languages. This is evident when a culture degenerates, one’s use of language will change. New words will enter the language and new meanings emerge.

According to Lexiophiles (2010), language and culture are closely related as language can be viewed as a verbal expression of culture. It is used as a connecting rod of cultural ties among a group of people. It provides language users with many of the categories they use for expression

of their thoughts. It is therefore natural to assume that thinking is influenced by language. The values and customs in a speech community determine the way in which people of such community think to a certain extent. Hantrais (1989) as quoted by Leveridge (2008) maintains that culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Consequently, everyone's views are dependent on culture which has influenced him or her. Leveridge (2008) concludes that language and culture are intertwined to such an extent that one cannot survive without the other. It is impossible for one to teach language without teaching culture. The implications for language teaching and policy making are therefore vast and far reaching. This submission posits that the understanding of culture and its people can be enhanced by the knowledge of their language.

Proverbs are generally an aspect of language and it is an avenue through which a people's culture, worldview, historical antecedence, value system and identity are known. Proverbs cannot be separated from language particularly in African societies where a good mastery of proverbs in one's language is considered a great asset and a hallmark of responsiveness (Adedimeji, 2010). This is because in Africa, there are as many proverbs as possible on every aspect of daily endeavour to be used, depending on the linguistic competence of language users.

It is in line with the above submission that Finnegan (1970) quoted in Abubakre and Adebola (2012) argued that "proverbs actually make a language and that a language is alive and functional as a result of the proverbs which that very language embodies." The nexus between a language and its proverbs could be likened to a skeleton with flesh as well as a body with soul. Simply put, the richness of a language largely depends on the proverbs it has. It is not surprising therefore, that Achebe (1994) views proverbs as "the palm-oil with which words are eaten".

Among the Yoruba people, a “proverb is the horse with which speech rides and vice versa (Owe ni esin oro). When wisdom is lost, proverbs are used to find it” (Adedimeji, 2010; Alabi, 2009). According to Ajadi (2012), Achebe in *Things Fall Apart* does not only deploy proverbs as lubricant of effective and culture-sensitive interaction among the Igbos, but he also uses them to illustrate the beautified language elements with the aesthetics that enhance the culture and value of the African existence.

The concept of value system of the African existence is very important and it partly explains why Africans hold on to the proverbs in their languages. This view is echoed by Setuba (2002) who sees proverbs as “the reflection of the depth of the repositories of social and cultural wisdom of a people.” They are used to warn people of certain imminent danger, as a means of admonishment, to console, to rejoice with people, and in several other ways. However, proverbs more often than not are used to teach certain lessons even in communicative instances where they appeared to have been used just for the sake of fun. This possibly accounts for the description of proverbs by Yusuf (1997) as “a short witty, traditional, ideological-laden statement.” Having explained the place of proverbs in language generally, an attempt will be made to look at specific functions of proverbs as may be applicable to different discourse settings.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter is principally concerned with the methodology and procedure employed in this study. Specifically, the chapter focuses on the features of textual analysis, the research design, the population of the study, samples and sampling techniques, method of data collection and analytical procedure.

3.2 Features of Textual Research

This research adopts a textual analytical method in the sense that data for analyses are sourced from the four selected texts of Ola Rotimi. The texts are *Kurunmi* (tragic), *The Gods are not to Blame*(tragic), *Hopes of the Living Dead* (comic), and *Our Husband has Gone Mad Again* (comic). A textual analytical research means that data for analysis are sourced only from text(s) and interpreted in accordance with how the data are used in the texts where they are selected. Textual analytical method does not allow external idea, opinion or influence either in the form of gathering data or in the data analysis.

3.3 Research Design

This study adopts qualitative design. Qualitative in the sense that the didactic significance of the selected proverbs are accounted for, bearing in mind the socio-cultural background of a group of language users whose worldview is aptly projected in the selected works of Ola Rotimi. Agu, (2020:106) opines that qualitative research presents the social event as naturally as possible without any manipulation of any event. The concept of “qualitative” is used here to mean that the

selected works of Ola Rotimi (used in this study) are represent a natural speech community under which the prevailing socio-cultural context is considered for the analysis of the study.

3.4 Population Sample

Population refers to the sum total of a people or things from whom or which the needed sample is taken. According to Ajala (1996: 26), population is defined as “designated part of the universe from which a sample is drawn. In this study, all proverbs in the four selected texts of Ola Rotimi constitute the research population. Since it is not possible to study all proverbs from the four texts, a sample is selected systematically. Therefore, a total of one hundred (100) proverbs, which constitute two-third ($2/3^{\text{rd}}$) of the entire proverbs from the four texts, are selected for analysis and this manageable sample size becomes a representative (sample) of the study. It is believed that the two-third of the entire proverbs is a fair representation of all proverbs used in the selected texts.

3.5 Sample and Sampling Procedure

Sample is defined as a representation of a population selected in order to be investigated or studied. It also means a number of people or things taken from a larger group and used in tests to provide information about the group (Alabi, 2005). In this study, a total of 100 proverbs (two-third of all proverbs in the four texts) are selected from the four texts of Ola Rotimi which are used as the case study of this work. To ensure balance coverage of the four texts, the one hundred selected proverbs are sourced from all the acts and scenes of the four texts with consideration on the moral significance of the selected proverbs. Meanwhile, the texts do not contribute equal number of proverbs because the density of proverbial use differs from one text

to another. Forty (40) proverbs are sourced from *Kurunmi*, another forty (40) from *The Gods are not to Blame*, while *Hopes of the Living Dead and Our Husband has Gone Mad Again* contribute a total of ten (10) proverbs each. This study is analysing a hundred proverbs from the four texts in order to provide adequate justification for the findings of the study.

3.6 Method of Data Analysis

The study adopts the case study approach of descriptive research such that the selected one hundred proverbs in the works of Ola Rotimi are analysed, using pragmatic tool and Lawal's (1997) pragmatic model as a theoretical framework. The one hundred proverbs are adopted as representing the totality of the way of life of a group of people or the cultures which Ola Rotimi discusses in his works. Since the data for this study are sourced from the four plays of Ola Rotimi, only textual analysis is considered.

To account for the didactic imports of the proverbs, the relevance of context is explored. Context evaluation is crucial because proverbs are essentially context dependent. Lawal's (1997) pragmatic model is considered adequate because of its recognition of different contexts and competencies required in meaning explication in a functional discourse. The proverbs are presented and both the direct and indirect illocutionary acts of each proverb are determined. The analysis focuses on the didactic import(s) of the selected proverbs as revealed through the social-cultural value system of the people whose worldview is projected in the works of Ola Rotimi. The beauty of Lawal's pragmatic model is that it is conscious of cultural diversity of language users and it is not based on any particular ethnic nationality. The analysis of each proverb, based

on the above mentioned framework comprises the examination of four elements or categories. These elements are (1) Linguistic, (2) Situational (3) Sociological, and (4) Cosmological.

The linguistic context/competence is concerned with both the primary and secondary levels of meaning. The primary level of meaning is concerned with the common, day to day, dictionary or ordinary meaning of words. According to Acheon (2011:22), words, utterances, and specific dimensions of meaning such as polysemy, synonymy, entailment, etc. are handled at this level. The secondary level of meaning is concerned with the indirect aspect of meaning that can only be interpreted within the originating context. This includes metaphoric meaning, connotative import philosophical idea, implicatures as well as presuppositions. The tertiary level of meaning is handled at the illocutionary act of the analysis. Through this, the nature the speech act used in each of the selected proverbs is revealed.

The situational context which is the topic of discourse and the factors of the physical event, including concrete objectives, persons and location are examined in order to arrive at valid pragmatic interpretation of the data. Then there is the psychological context which is concerned with the attitude of the language users with reference to their mental state and as reflected in their mood and beliefs. Following this is the social context, which is said to be concerned with interpersonal relations among the interlocutors. The social context is primarily concerned with the interpersonal relationships between the interlocutors. This includes the expected roles that an individual is expected to perform by the virtue of his/her social status such as age, position, professional, etc. The sociological context describes the socio-cultural and historical settings. The context is concerned with the cultural antecedence, societal value system, code of ethics, and the general norms guiding a group of language users in a society. The cosmological context is

directly related to the language user's worldview. This means the way the world in which they live is perceived and how their perception influence how they use language , particularly to mean what they want to say. The ultimate context, which is cosmological, appears to be the broadest, in that it refers to the language user's worldview, and the implicit references to the world or aspects of it, and to certain universally established facts. This is followed by the didactic import(s) of each of the selected proverbs.

3.7 Method of Data Interpretation

After the establishment of the presence of context/competence variables, the didactic significance of each of the selected proverb is discussed to reveal the communicative purpose of the selected proverbs. It means the actual lesson(s) which the proverbs are primarily meant to teach. The selected one hundred (100) proverbs are analysed using table and simple percentage statistical method. This reveals the predominant illocutionary acts.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter is concerned with data presentation and analysis. The one hundred selected proverbs from the four texts are presented for analysis using the embedded moral significance as a basis of the selected proverbs. This implies that the pattern of data analysis does not treat the selected proverbs in a particular text before the others. The data (proverbs) are sourced in the following order: (40) from *Kurunmi*, (40) from *The Gods are not to Blame*, (10) from *Our Husband has Gone Mad Again* and (10) from *Hopes of the Living Dead*.

To tidy up the presentation and analysis of data, a total of five proverbs are presented in tabular form and are immediately followed by discussion. The five proverbs each that are put together in tabular presentation are considered on the basis of their uniformity or near uniformity of their themes. However, this classification is not a water-tight approach as the thematic preoccupations of the selected proverbs are sometimes related to different themes, thereby making it difficult if not impossible for accurate classification. The discussion explains the information contained in the tabular presentation of data, particularly the aspects that are not overtly stated such as the moral significance of the analysed proverbs. To avoid repetition of the titles of the texts, the four selected texts for this study are numbered as follows: *Kurunmi*, text 1; *The Gods are not to Blame*, text 2; *Our Husband has Gone Mad Again*, text 3; and *Hopes of the Living Dead*, text 4.

4.2 Data Presentation

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
15	The cow... the cow steps on her calves...that does not mean she hates them	(a) Direct: assertive (stating) (b) Indirect: directive (advising)	Cow, steps, calves, and hates are to be understood at the primary level while the intended message is understood at the secondary level	Kurunmi uses the proverb to play down the significance of the quarrel between him and his chiefs	There is an intimate relationship between the interlocutors who believe that crisis happens naturally	The belief that inter-personal crisis is not borne out of hatred	Text 1, page 41
31	What the stomach desires to eat should not cause belly-ache afterward	(a)Direct: assertive (stating) (b)Indirect: directive (advising)	Stomach, desires, eat, belly-ache, etc. are to be understood at the primary level while the intended message is known at the secondary level	Are Agoro uses the proverb to appease the God for war success, stressing that the people of Ibadan desire the war	There is a human &god relationship with the belief that human beings take decisions personally and willingly which are often un-regrettable	There is the general belief that what an individual has freely opted to do, more often than not, is without any form of regret	Text 1, Page 60

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
84	When there is cooperation, the antelope's skin is large enough for ten people to sit upon	(a)Direct: assertive (stating) (b)Indirect: directive (advising)	Cooperation, antelope's skin, large, enough, and ten people are to be understood at the primary level while the	The superintendent of police uses the proverb to appease the leprosy patient because he feels the needs for peaceful coexistence	The interlocutors but they all have an idea of the situation at hand. It is belief that people can either cooperate or otherwise	There is the belief that interpersonal relation can be fostered through human cooperation	Text 3, Page 71
91	The impact of the human head on hard ground commands tears from eyes	(a)Direct: assertive (stating) (b)Indirect: Expressive: praising)	The primary level of meaning is required to understand secondary human head, hard ground and tears. The secondary level is needed to understand the intended message	A party thug uses the proverb to stress the impact of Lejoka- Brown in the socio-political issues in the society	The interlocutors have good understanding of the society's political happenings with emphasis on unrivalled power of politicians	There is the belief that the more a person is politically relevant, the more the person will be praised and hailed in the political gatherings	Text 4, Page ix

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
98	It is too much indulgence that makes the she-goat grow a long beard like her husband	(a)Direct: assertive (stating) (b) Indirect: directive (warning, advising)	The primary level of meaning is required to understand indulgence, she-goat, long beard, etc; while the secondary level is needed for the intended message of the proverb	Lejoka-Brown uses the proverb to stress the amount of freedom that Liza enjoys in his house	There is a close relationship between the interlocutors who are husband and wife	There is the belief that women can sometime misbehave when they granted too much freedom	Text 4, Page 58

In the above proverbs, it is obvious that language users need communicative competencies as much as linguistic competencies to understand the meaning as well as the didactic imports of the selected proverbs. In doing this, the cultural values of the language users play a significant role. In datum 15, there is the need for both the primary and secondary levels of meaning to explicate the linguistic and communicative imports of the proverb. The primary level is required for the literal meaning of cow, steps, calves and hate. The secondary meaning is important for the deduction of the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used to stress the inevitability of misunderstanding in any interpersonal relationship and the interlocutors understand the misunderstanding between Kurunmi and his military chiefs which necessitates the use of the proverb. It is therefore clear that the proverb is used to advise people not to read too much of meaning to quarrels or misunderstanding. In addition, the analysis reveals that the metaphoric import and connotative significance of the idea expressed in the proverb can be best understood when all the important (cultural) elements are put together. It is also clear, through the sociological and cosmological factors, that misunderstanding or disagreement is not necessarily caused by hatred.

In datum 31, both the primary and secondary levels of meaning are required. While the primary is required to have the dictionary meaning of stomach, desires and belly ache, the secondary is needed to understand the metaphoric and connotative implication as well as the logical connection between desires and satisfaction. The war which the people of Ibadan personally and willingly decide to wage against the people of Ijaiye, under the command of Kurunmi, is metaphorically represented as what the stomach desires. In the same way, the defeat that must be avoided is metaphorically projected as the belly-ache. The proverb is used by Are Agoro to

appease the god of thunder (Sango) for victory at war against the people of Ijaiye. The interlocutors have a sound understanding of the impact of the god of thunder, and this perhaps, explains their faith in the god as revealed through the sociological and cosmological elements of the analysis. The didactic significance of the proverb stresses that one should consider whatever he or she does or ventures into in order to avoid regret that can be prevented.

In datum 40, both the primary and secondary levels of meaning are required, the primary level of meaning is required for the basic or the common meaning while the secondary level is needed for the metaphoric and connotative purposes. The use of the proverb reveals that pain is not measured in terms of number; rather it is determined by the level of kinship closeness or bond. The killing of five sons of Kurunmi by the soldiers of Ibadan is the metaphoric “touch of de” that hurts more than “the beating of rain-drops”. The sociological element shows the level of closeness of the interlocutors and this explains why Kurunmi is more hurt by the death of his five sons than by the death of several thousands of his soldiers. The cosmological elements reveal the disparity in the level of human emotional attachment. The didactic import of the proverb stress that people should always hold the members of their family in high esteem- that is, they should be constructively passionate about the members of their family. This fact is stressed through the illocutionary act(s) of the proverb.

In datum 84, both the primary and secondary levels of meaning are required. The former is needed for the common meaning while the latter is required to understand the metaphoric and connotative sense of the idea expressed in the proverb. The expected cooperation of the leprosy patient is the metaphoric skin of an antelope that is big enough for ten people to sit on. The police superintendent uses the proverb to plead for understanding and cooperation of the leprosy

patients in order to resolve their differences amicably. The analysis shows the relationship between the rule (government) and the citizens (the leprosy patients). Through the sociological and cosmological elements, it is obvious that ... that human relation can be fostered when there is cooperation among the people in a society. Through this, the proverb advises people, as indicated in the illocutionary act(s) to cooperate with one another always in order to ensure rapid societal development in the society.

In datum 91, both the primary and secondary levels of meaning are also desired to understand the idea expressed in the proverb. The primary level is needed for the dictionary meaning while the secondary level is required for the metaphoric and connotative sense of the proverb. The situation of use contributes to its metaphoric meaning as the impact of Lejoka-Brown is metaphorically likened to that of the human head on hard ground. In both instances, compelling emotional attachment is a must. There is no special relationship between that warrants the use of the proverb while the sociological and cosmological elements show the significance of the attached value to the politician in the society which Ola Rotimi projects in his works. The didactic import of the proverb stresses the impacts of the proverb in both the positive and negative ways. It praises the politicians for their impact politically in the society, and at the same time; indirectly advises them to be up to their responsibilities always.

Datum 98 reveals the need to understand the idea expressed in the proverb at both the primary and secondary levels of meaning in order to understand the metaphoric and connotative imports of the proverb. Mr Lejoka Brown uses the proverb to stress the danger of giving women (wives) too much freedom as Liza abuses the opportunity presented to her. Allowing women freedom is the metaphoric indulgence that allows the she-goat grow a long beard like her husband. There is

no special relationship between the interlocutors which accounts for the use of the proverb. This is clearly illustrated in both the direct and indirect illocutionary acts of the proverb. The analysis reveals that the interlocutors have intimate relationship while the sociological and cosmological elements project the societal knowledge and belief towards giving women freedom. The moral import of the proverb stresses the need to checkmate the excesses of women in the society as unchecked influences of women could result into crisis that may defied all logic of settlement.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
8	The meat of an antelope tastes good, but while it is cooking what do we eat?	(a)Direct: assertive (claiming) (b)Indirect: directive (warning)	The primary level of meaning is required to understand meat, tastes good, while and eat. To understand the intended message, the secondary level is needed.	Kurunmi understands that the Oyo soldiers are veterans and he is afraid of defeat	The interlocutors have sound knowledge of war	There is the belief that defeat at war goes with some pain and humiliation	Text 1, Page 30
68	Meat that has fat will prove it by the heat of fire	(a)Direct: assertive (stating) (b)Indirect: directive (warning)	The two levels of meaning--- That is, primary and secondary levels of meaning are required	A member of royal band uses the proverb to warn the people of Kutuje not to conspire against the king	The interlocutors understand the effects of conspiracy with the knowledge that conspiracy against the	There is the belief that ruthless and severe penalty is usually melted to conspirators	Text 2, Page37
30	There is no god like the throat, it takes sacrifice daily	(a)Direct: assertive (stating) (b)Indirect: Expressive (praising)	The two levels of meaning are required	Are Agoro uses the proverb to appease the gods of iron and thunder for victory at war	The interlocutors have the idea of the power of the gods	There is the belief that the gods must be consulted for spiritual help and support	Text 1, Page 60

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
100	Di cow wey no get tail for nyash, na god dey help am drive fly commot	a)Direct: assertive (stating) b)Indirect: expressive (praising)	The primary level of meaning is required for the lexical items such as cow, “wey no get”, tail, god, help, etc. The secondary level is needed for the metaphoric reference of the proverbs.	Maadam Ajanaku uses the proverb to stress her personal social significance in spite of her inability to speak standard English	The interlocutors know the value attached to the socio-political relevance	There is the general belief that the more socio-politically relevant a person is, the more the person is respected	Text 4, Page 66
39	One does not know the joy of a dog without a tail	(a)Direct: assertive (stating) (b)Indirect: expressive (appreciating)	The primary level of meaning is needed to understand the lexical components of the proverb while the secondary meaning is required for the explication of the intended meaning of the proverb.	Kurunmi uses the proverb in appreciation of the Egba Chiefs who have come to fight on the side of Kurunmi in the battle between Ijaiye and Ibadan	The interlocutors are aware of the danger associated with war, and the need to appreciate the efforts of people’s support at that period of time	There is a general belief that it is only a true friend and close ally that would agree to go to war on one’s behalf, not minding the consequences of the war.	Text 1, Page 74

The above proverbs are concerned with diet and religious belief and they cannot be understood without properly integrating the linguistic and communicative factors together. For instance, in datum 8, both the primary and secondary levels of meaning are needed to explicate the meaning of the proverb. The primary level reveals the basic or simple dictionary meaning while the secondary level reveals the metaphoric and connotative imports of the proverb. The situation of use shows that Kurunmi uses the proverb to stress the need to start preparation for war early enough in order to avoid defeat. The analysis shows the knowledge that the interlocutors have on the subject matter of the discourse. Through the sociological and cosmological elements, the knowledge and general belief of the people (whose worldview is projected in the works of Ola Rotimi) are revealed. On a final note, the didactic significance of the proverb is shown through the illocutionary acts (direct and indirect). The proverb stresses the need to plan ahead of whatever task coming ahead. It is often said that failure to plan is planning to fail. The significance of planning, therefore, is the concern of the proverb as used in the text.

In datum 68, both the primary and secondary levels of meaning are needed to properly contextualize the idea expressed in the proverb. The primary is concerned with basic meaning while the secondary meaning helps to understand the metaphoric and connotative import of the proverb. The situation of use shows that a member of royal bard uses the proverb to stress the unequal strength of king Odewale in Kutuje's kingdom. The interlocutors are made to be aware of the imposing figure and personality of king Odewale. According to the sociological element, conspiracy is a bad thing that must be avoided at all cost. In a similar way, cosmological element, through which the societal view or position to conspiracy is revealed, shows that any individual who is caught with an act of conspiracy is usually decisively dealt with. The didactic

significance of the proverb stresses the need to be responsible. This is revealed through the indirect illocutionary act, through which warning is given to the people not to neglect their responsibilities.

In datum 30, both the primary and secondary levels of meaning are required for explicating the idea expressed in the proverb. The primary level is useful for the common dictionary meaning while the secondary level takes care of the metaphoric and connotative imports of the proverb. The proverb is used by Are Agoro to appease the gods of Iron and thunder for victory at war. Are Agoro feels that there is nothing impossible for gods to accomplish. Through the sociological element, it is known that the gods have the super natural power. It is also known through the cosmological element that gods must be consulted for spiritual help and support. On a final note, the indirect illocutionary act of the proverb reveals its didactic significance as the gods are praised for having power over all things. This implies that human beings must seek for spiritual help from gods at all time.

In datum 100, both the primary and secondary levels of meaning are needed to understand the basic meaning of words such as cow, tail, drive and fly; and to understand the metaphoric and connotative significance of the idea expressed in the proverb. Madam Ajanaku uses the proverb to down play her inability to speak Standard English. The sociological element shows that significant value is attached to the ability to speak Standard English as well as having socio-political relevance. The cosmological element reveals the general belief that the more the Standard English a person speaks, the more socio-politically relevant a person is, and the more the person is respected in the society. The indirect illocutionary act of the proverb stresses the

significance of god in making people relevant in spite of whatever odd. This implies that god makes whoever that pleases the god to be relevant.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
5	A man with fire on his hands welcomes no delay	a)Direct: assertive (stating) (b)Indirect: directive (warning, advising)	Man, fire, delay, etc are to be understood at the primary level while the metaphorical and morality in the proverb is understood at the secondary level of meaning	Kurunmi uses the proverb to quickly dispatch his messengers to the Emir of Ilorin	There is good understanding of the idea of timing by the interlocutors with emphasis on early war preparation	There is the belief that failure to prepare for war adequately and timely will have grave consequences	Text 1, Page 28
43	Joy has slender body that breaks too soon	a)Direct: assertive (stating) (b)Indirect: directive (warning, advising)	The primary level of meaning is needed to understand joy, slender body, breaks, and too soon. The secondary level of meaning is required for the explication of the intended message of the proverb	King Odewale uses the proverb to stress lack of permanent condition in human life	King Odewale understands that no human condition is permanent and he wants his listeners to be aware	There is the belief that good condition brings happiness while bad condition brings sadness	Text 1, Page 8

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
45	How long must feverish birds tremble in silence before their keeper?	(a)Direct: assertive (stating) (b)Indirect: expressive (blaming)	The primary level of meaning is needed to understand long, feverish bird, tremble, etc. The secondary level of meaning is required for the metaphorical significance and moral import of the proverb.	The forth citizen uses the proverb to blame king Odewale for failing to act as a king on time	There is master/servant relationship between the interlocutors who also have an idea of the plague affecting their community	There is the general belief that suffering in silence before one's master is breeds hatred in the minds of the subjects	Text 2, Page 10

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Psychological	Text & Page
66	An eagle does not go to the market place unless there is something there	a)Direct: assertive (stating) (b)Indirect: expressive (praising)	Lexical items such as eagle, market, unless, something, etc are to be understood at the primary level of meaning while the secondary level takes care of the metaphorical and moral import of the proverb.	Queen Ojuola uses the proverb to praise King Odewale for going round the town of Kutuje concerning the welfare of his subjects	There is husband/wife relationship between the interlocutors who also understand their happenings in the community	There is the general belief that a master who is concerned about the welfare of his subjects will be admired by all	Text 2, Page 37
99	When the vine entwines your roof ... it is time to cut it!	(a)Direct: assertive (stating) (b)Indirect: directive (advising)	The primary level of meaning is required to understand vine, entwines and roof; while the secondary level is needed for the understanding of the intended message.	Osagie uses the proverb to stress the urgent need to address the excesses of Lejoka-Brown in relation to the coming election	There is good understanding of the idea of timely intervention to address the political crisis by the interlocutors	There is the general belief that politicians are usually wary of time as part of their political manoeuvring	Text 4, Page

In datum 5, both the primary and secondary levels of meaning are needed. The primary level is needed for the linguistic (dictionary or common day to day) meaning while the secondary level is required for the communicative meaning. The communicative meaning is particularly useful for the metaphoric and connotative imports of the idea expressed in the proverb. The impending war is metaphorically captured as “the fire on one’s hands”. Conversely, the need to act fast is metaphorically represented as welcoming no delay. The proverb is used by Kurunmi to dispatch emissaries to the Emir of Ilorin towards the preparation for the impending war. The analysis reveals that the people understand the impact of time on war. The sociological and cosmological elements show the societal value and the people worldview concerning the subject matter. The didactic significance of the proverb reveals that people are urged to always act on time. This is revealed through the direct and indirect speech acts.

In datum 43, both the primary and secondary levels of meaning are required to understand the linguistic and other variables that are necessary for the understanding of the idea expressed in the proverb. The primary level is required for the basic meaning while the secondary meaning is needed for the metaphoric and connotative meaning. The transient nature of joy makes it to be metaphorically named “joy”. Its nature to be short-lived is captured as the breaking of joy. King Odewale uses the proverb to stress the transient nature of joy, and the fact that no human condition is permanent. The interlocutors understand the dynamism of human life. The sociological and cosmological elements show that there is the knowledge that life condition changes from time to time. There is also the general belief that change in human life consequently affect human happiness and sadness. This is revealed through the illocutionary act of the proverb. The moral significance of the proverb stresses that people should be very careful

not to misuse their opportunity when they are happy because happiness and sadness often go hand in hand.

In datum 45, both the primary and secondary levels of meaning are required in order to understand the basic and metaphoric sense of the idea expressed in the proverb. The proverb is used by the fourth citizen to blame king Odewale for failing to deal with the crises rocking the Kutuje kingdom on time. The people of the kingdom who are disturbed by the ravaging diseases are metaphorically represented as “the feverish bird” and their long trembling in silence depicts lack of seriousness or commitment on the part of the king. In view of this, the citizens are made to be aware of the care-free attitude of king Odewale. Through the cosmological and metaphorical elements, there is the knowledge that some people suffer in silence, and the belief that suffering in silence breeds hatred in the mind of the subjects. The didactic import of the proverb stresses that leaders should be concerned about the welfare of their people. This is revealed through the indirect illocutionary act of the proverb.

In datum 66, the primary level of meaning is required to understand the basic meaning of eagle, go, market, and unless. The secondary level is required to understand the metaphoric and connotative imports of the words. Queen Ojuola uses the proverb to praise king Odewale for his timely visit to the sick people in his kingdom. The queen feels that the king does the right thing and wants the people to be aware. The interlocutors in the discourse have an idea of the ravaging diseases and there is also a relationship between queen Ojuola and king Odewale. The sociological and cosmological elements reveal that only a humble king will be passionate about the welfare of his subjects. Conversely, there is the belief that a king or leader who is concerned with the welfare of his people will be loved by many. The didactic import of the proverb emphasizes the

need to be concerned with the plight of the common man by the leaders. This implies that making people happy is a potent weapon to be loved by all.

In datum 99, the primary level of meaning is required to understand the basic meaning of vine, entwines, and cut. The secondary level is required to understand the metaphoric and connotative sense of the idea expressed by the words in the proverb. Osagie, a strong member of the National Liberation Party (NLP), uses the proverb to emphasise the need to dump the candidature of Lejoka Brown in the coming election. Osagie is concerned that making Lejoka Brown the candidate of the party will make the party to lose the election to the opposition party. The interlocutors understand the political terrain and the need to act fast. There is the knowledge that timely calculation is a political weapon for ensuring victory. In addition, there is also the belief that politicians are usually wary of timing as part of their political manipulation. Through the illocutionary act, the proverb advises that people should do the right thing at the right time as failure to do so may be very dangerous.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
12	When five little hyenas combine strength they crush the father of lions.	(a)Direct: assertive (vowing) (b)Indirect: directive (informing)	The primary level of meaning is needed for the understanding of hyenas, combine, strength, crush, and lion. The secondary level of meaning is required for the metaphorical and moral import of the proverb.	Epo uses the proverb to encourage other military chiefs of Kurunmi to be bold in checkmating his excesses	All the interlocutors have an understanding of Kurunmi's style of leadership	There is the belief that there is no task to difficult to be accomplished when forces are combined	Text 1, Page 38
13	When a rat laughs at a cat, there is a hole nearby.	(a)Direct: assertive (vowing) (b)Indirect: directive (informing)	The words rat, laughs, cat, hole and nearby are to understood at the primary level. The secondary level of meaning is required for the understanding of the intended message of the proverb	Kurunmi uses the proverb to explain the combined forces by his military chiefs against him	All the interlocutors understand the subject matter of the discourse	There is the knowledge that military chiefs are to be loyal to their masters, and that, lack of loyalty could cause lead to conspiracy	Text 1, Page 38

Datum	Proverb	Linguistic	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
23	A roaring lion kills no prey.	a)Direct: assertive (vowing) (b)Indirect: directive (warning)	The words roaring, lion, kills and prey are to be understood at the primary level of meaning. The secondary level of meaning is required for the understanding of the intended message of the proverb.	Balogun Ibikunle uses the proverb to warn other Chiefs of Ibadan from treating Kurunmi's case with annoyance	All the interlocutors understand the crisis between Kurunmi and Alafin Atiba of Oyo Kingdom	There is the knowledge that annoyance causes more problems than solution with emphasis on human inter-personal relation	Text 1, Page 48
64	The lion's liver is a vain wish for dogs	(a)Direct: assertive (stating) (b)Indirect: directive (warning)	The primary level of meaning is needed to understand lion, liver, vain wish and dog; while the explication of the intended message of the proverb depends on the secondary level of meaning.	The royal bard uses the proverb to warn the people from plotting the downfall of King Odewale	The MCB guiding the interlocutors by providing adequate information on the crisis between king Odewale and Aderopo	There is the belief when there is leadership tussle in a community, it affects the peace and development of the community	Text 1, Page 37

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
67	Venon of viper does nothing to the back of a tortoise	(a) Direct: assertive (vowing) (b) Directive (warning)	The primary level of meaning is needed to understand the lexical items in the proverb; while the understanding of the moral import of the proverb depends on the secondary level.	The proverb is used by the old man as he tries to play down the spiritual strength of king Odewale as the two fight	There is the elder/young persons' relationship between the interlocutors who also understand the workings of charms	There is the belief that charms have power to make people act in a certain way contrary to their intention	Text 2, Page 48

The above data, namely datum 12, 13, 23, 64 and 67 are concerned with power perspective in the selected works of Ola Rotimi. In datum 12, there is the need to understand the words “hyenas”, “strength”, “crush” and “lions” at both the primary and secondary levels of meaning. The primary level is needed for the basic or common meaning of the words while the secondary level is required to understand the metaphoric and connotative sense of the idea expressed in the proverb. The military chiefs of Kurunmi are metaphorically represented as the five little hyenas while the outcome of their joint efforts is metaphorically described as crushing the father of lions. The interlocutors understand Kurunmi’s style of leadership. The analysis further reveals Kurunmi is understood to be a tyrannical leader and the speaker (Epo) wants people to be aware. The sociological and cosmological elements show that there is the knowledge that hyenas are less powerful when compared to lions. Also, there is the belief no task is too difficult to be accomplished when there is cooperation and unity of purpose. The didactic significance of the proverb stresses that people should always cooperate in order to achieve their desired objective. This is revealed through indirect illocutionary act of the proverb.

In datum 13, both the primary and secondary levels of meaning are required to explicate the contextual meaning of the proverb. The primary level is needed to understand the ordinary meaning of words rat, laughs, cat and hole. The secondary level is useful to understand the metaphoric, connotative as well as the philosophical meaning of the idea expressed in the proverb. Kurunmi uses the proverb to explain that nothing will happen except there is a particular cause or reason for such happening. Kurunmi uses the proverb to make his military chiefs to know that he (Kurunmi) is aware of their conspiracy against him. All the interlocutors have an idea of the discourse in which the proverb is used. There is the knowledge that military

chiefs are expected to be loyal to their masters. There is also the belief that conspiracy against leadership position can make military chiefs to turn against their masters. The didactic significance of the proverb as revealed by the indirect illocutionary act stresses that people should desist from any form of conspiracy as it retards progress and development in the society.

In datum 23, both the primary and secondary levels of meaning are needed. The primary level is needed for the basic meaning while the secondary level is required for the metaphoric, connotative and philosophical meaning of the idea expressed in the proverb. The proverb is used by Balogun Ibikunle to stress the need to treat Kurunmi's case with caution. Balogun Ibikunle feels that only caution can resolve the crisis and therefore calls for caution. The interlocutors have good idea of the crisis rocking Ibadan on the one hand and Kurunmi on the other hand. Through the sociological and cosmological elements, there is the knowledge that crisis is never a tool for solving problems. There is also the belief that avoidance of annoyance is very fundamental to maintaining inter-personal relation. The didactic significance of the proverb posits that caution should be our watch words in order to ensure peace and harmony in the society. This is revealed through the illocutionary act of the proverb.

In datum 64, there is the need to rely on both the primary and secondary levels of meaning. The words lion, liver, vain, wish and dog need to be understood at the primary level in terms of their basic meaning. However, the secondary level of meaning is need for the metaphoric and connotative understanding of the idea expressed by words in the proverb. The proverb is used to express the might of king Odewale and to warn any subject who wishes to plot the downfall of the king. The interlocutors have an idea of the crisis rocking the kingdom. Through the sociological and cosmological factors, there is the knowledge that a king is superior to a

commoner. There is also the belief that the commoner who rivals a king will have himself of herself to blame. The didactic significance of the proverb stresses the need to respect the constituted authority in the society as a way to ensure peace and harmony.

In datum 67, there is the need to use both the primary and secondary levels of meaning for the purpose of explicating the meaning of the proverb. While the primary meaning is needed for the basic meaning of the words venom, viper and tortoise, the secondary level is required for the metaphoric and connotative explication of the idea expressed in the proverb. The proverb is used by the old man to stress the futility of king Odewale's charm as the two engage in a fight. Both the old man and king Odewale understand the workings of the traditional charms. Through the sociological and cosmological elements of the proverb, there is the knowledge that charms have power to make people act in a certain way contrary to their intention. There is also the belief that superior charms can neutralize other charms. The didactic significance of the proverb stresses the need not to engage in a futile effort. This is revealed through the illocutionary act of the proverb as people are warned to desist from such practices.

Datum	Proverb	Illocutionary act	Linguistic	Contexts/Competencies			
				Situational	Sociological	Cosmological	Text & Page
70	Can the cockroach be innocent in the gathering of fowls?	(a)Direct: assertive (stating) (b)Indirect: directive (warning)	Cockroach, innocent, gathering and fowls are to be understood at the primary level of meaning; while the intended message is to be explicated at the secondary level.	The proverb is used by king Odewale to stress that he is a stranger in spite of being made the king	King Odewale sees himself as a villager in the midst of his subjects and he wants them to be aware	There is the knowledge that strangers and indigenes of a community are treated different as applicable to King Odewale	Text 2, Page 53
73	The snail may try but it cannot cast off its shell	(a)Direct: assertive (stating) (b)Indirect: directive (warning)	Snail, try cast off and shell are to be understood at the primary level; while the moral import of the proverb is known at the secondary levels	The proverb is used by the voice which appears to king Odewale and reveals the gods' prophesy to him	The voice knows the prophesy of the gods and it wants king Odewale to be aware of his mission on earth	There is the knowledge that some spiritual beings have the knowledge of what is not known to humans	Text 2, Page 60

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
92	A tree that seeks a taste of brute humiliation may dare the reality of an elephant in a headlong thrust	a)Direct: assertive (stating) (b)Indirect: directive (warning)	The primary level of meaning is needed to understand the lexical items in the proverb while the secondary level is required to understand the metaphoric and moral significance of the proverb	The proverb is used by party tugs to emphasize the political might of Lejoka- Brown and also to warn people against confronting him	There is the knowledge that some politicians wield so much power or influence that they are placed above their pairs in the society	There is the belief that such politicians are feared by their people, even the electorates whose votes they need for victory	Text 4, Page ix
60	Is it not ignorance that makes rat attack the cat?	(a)Direct: assertive (stating) (b)Indirect: directive (warning)	Ignorance, rat, attack and cat are to be understood at the primary level; while the secondary level is required to understand the intended message of the proverb	The proverb is used by Baba Fakunle, the priest, to stress mistakes of the king and his chiefs for wrongly accusing the priest.	There is the knowledge that not all accusations are true as people can be wrongly accused.	It is believed that wrong accusation leads to interpersonal misunderstanding and even crisis.	Text 2, Page 28

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
63	Two rams cannot drink from the same bucket at the same time	(a)Direct: assertive (vowing) (b) Indirect: directive (warning)	Two rams, drink, and the same bucket are understood at the primary level; while the secondary level is required to understand the actual intended message of the proverb.	The proverb is used by king Odewale to stress that there must be only one master in a community at a time. This is important in order to avoid crisis.	There is the knowledge that there should be only one king in a community at a time.	It is believed that having more than one king in a community at the same time will lead to chaos and restlessness.	Text 2, Page 34

The above proverbs namely datum 70, 73 and 92, 60 and 63 are concerned with the concept of power in the selected works of Ola Rotimi. In datum 70, both the primary and secondary levels of meaning are required, the former for day to day or common meaning of “cockroach”, “innocent” and “fowl”; while the latter for the metaphoric, connotative and philosophical import of the idea expressed in the proverb. The proverb is used by the voice which appears to king Odewale and reveals the prophecy of the gods concerning the future of the latter. The voice, a spiritual being knows the plans of the gods and he wants the young Odewale to be aware. The sociological and cosmological elements reveal that some spiritual beings have the knowledge of what is not known to humans. They (the spirits) also have an idea of what will happen in the future. There is also the belief that the spiritual beings have the power to reveal some of what is known to them to humans. The didactic significance of the proverb stresses that man is a victim of his own destiny. This is because man has no power or control about the direction of his destiny. This implies that humans should always be aware of their incapacity to challenge the dictates of the gods. This is revealed through the indirect illocutionary act of the proverb as humans are warned not to challenge the superiority of the gods. This implies that humans are victims of their own destiny.

In datum 73, both the primary and secondary levels of meaning are required. The primary level is required for the simple meaning of words such as snail, cast off, and shell; while the secondary level is required to explicate the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by a (spiritual) voice which informs king Odewale of the prophecy the gods, the mission the young Odewale is sent to accomplish. The voice knows that the prophecy of the gods is a reality and it wants king Odewale to be aware. There is human/spirit

relationship between the interlocutors. In addition, there is the knowledge that some supernatural beings have the idea of what is not known to human. Also, there is the belief that humans are victims of their own destinies as the gods dictate the direction of their existence. The didactic significance of the proverb reveals that the gods are superior to humans and the will of the gods always prevails in all situations. This implies that humans are warned through the indirect illocutionary act to know their limit and accept the verdict of the gods at all time.

In datum 92, both the primary and secondary levels of meaning are required. The words brute, humiliation, dare, reality, heading and thrust need to be understood at the primary level. However, to understand the metaphoric and connotative imports of the idea which is expressed in the proverb, the secondary level of meaning is needed. The proverb is used by party tugs to underline the strength and political relevance of Leloka Brown. The interlocutors understand the rudiments of politics in the society which is depicted in the works of Ola Rotimi. There is the knowledge that politicians must be powerful or influential. There is also the belief that the more powerful or influential a politician is, the more he or she is praised, respected and worshipped. The didactic import of the proverb warns aspiring politicians to be aware of the nature of power play, intrigues and struggle that are the hallmark of politics in the society. Impliedly, intending politicians are warned not dabble into politics except they understand the rudiments of the game.

In datum 60, there is the need to use both the primary and secondary levels of meaning explication. The primary level is required for the common or literal meaning while the secondary level is important for the metaphoric and didactic significance of the idea expressed in the proverb. The proverb is used to stress the mistake or miscalculation of King Odewale in challenging Baba Fakunle. The attack on the priest by the king is represented metaphorically by

the attack on the cat by the rat. The interlocutors have a good understanding of the inability of the rat to attack the cat. There is the knowledge that some people ignorantly accuse others of wrong doing as revealed by the sociological element. Conversely, there is also the belief that wrong or false accusation leads to interpersonal conflict and subsequently crisis. This is evident in the cosmological element of the proverb. The didactic import of the proverb stresses the need to avoid false or wrong accusation in order to ensure healthy inter-personal relationship in the society. It is implied that unsubstantiated accusation leads to misunderstanding and crisis in human society.

In datum 63, both the primary and secondary levels of meaning are required. The primary level is useful for the ordinary or simple meaning of the words “ram”, “drink” and “bucket”. On the other hand, the secondary level of meaning deals with the metaphorical, connotative and philosophical meaning of the idea expressed in the passage. The proverb is used to emphasize the fact that only one master can exist in a community at a time. The interlocutors have an idea of the dispute between king Odewale and Aderopo. There is the knowledge that there should not be more than one king in a community at a time. There is also the belief that crisis and anarchy will be the order of the day when there are two or more kings in a community at the same time. These are revealed through the sociological and cosmological elements of the proverb. The didactic significance of the proverb is basically concerned with the maintenance of law and order by avoiding having more than one master in a community at the same time.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
96	A peddler does not say a crocodile has an ugly lump on its snout, until he has safely crossed the river	a)Direct: assertive (stating) (b)Indirect: directive (warning)	The primary level of meaning is needed to understand the lexical items in the proverb while the secondary level is required to understand the moral import of the proverb as revealed through the indirect illocutionary act	The proverb is used by Okonkwo as he advises Lejoka Brown to be soft with Liza until after the elections	There is the knowledge that humans are pretentious in nature	There is the belief that politicians could have ulterior motive(s)	Text 4, Page 29
85	The rain that soaks up a poor man does not dry up fast	a)Direct: assertive (stating) (b)Indirect: directive (warning)	Rain, soaks, poor, dry up, etc. are understood at the primary level of meaning while the metaphoric and didactic significance of the proverb is revealed through the secondary level.	The proverb is used by Harcourt White following the constant disappointment suffered by the leprosy patients in the hands of Government officials	There is the knowledge that poor and rich people do not have equal opportunity in the society	There is the belief that the problems of poor people last longer while those of rich people are short lived.	Text 3, Page 72

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
97	Two bulls can't drink from the same bucket at the same time	(a)Direct: assertive (stating) (b)Indirect: directive (warning)	The primary level of meaning are required to understand two bulls, drink, the same bucket, and at the same time. The secondary level is needed for the explication of the intended message.	The proverb is used by Lejoka Brown to as he engages in argument with Liza, his wife, on which music to be played in the house	There is the knowledge that women are not expected to have equal right as men	There is the belief that where women want to have the control of the house, there will likely be conflict of interest	Text 4, Page 44
38	When the owl leaves its nest at noon, danger is near	a)Direct: assertive (stating) (b)Indirect: directive (warning)	When, owl, leaves, nest and danger are understood at the primary level of meaning; while the secondary level of meaning is required to understand the intended message of the proverb.	The proverb is used by Balogun Somoye following the evacuation of Rev. Mann from Ijaiye as the build-up to the war intensifies	There is the knowledge that war comes with a lot of sufferings, pains and tears	There is the belief that some preventive measure such as evacuation of foreigners, children, women and aged people should be taken	Text 1, Page 92

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
39	The hawk yearns for the taste of the snail. But it forgets; it forgets that the shell of the snail is no food for hawks.	(a)Direct: assertive (stating) (b)Indirect: directive (warning)	The primary level of meaning is required for the lexical import of the proverb while the secondary and secondary level of meaning is required to understand the intended message of the proverb	The proverb is used by Kurunmi as he prepares the remaining warriors of Ijaiye for the last attempts to avoid defeat following the heavy casualty already suffered	There is the knowledge that warriors do not give up easily as they are expected to fight for cause with the last drop of blood.	There is the belief that defending one's territory with the last drop of blood is a loyal and responsible act	Text 1, Page 89

To understand datum 96, both the primary and secondary levels of meaning are required. The primary level is needed to understand the basic meaning of the lexical items used in the proverb. The secondary level is required to explicate the metaphoric, connotative and philosophical imports of the idea expressed in the proverb. The proverb is used by Okonkwo (close friend of Lejoka Brown) to advise Lejoka Brown concerning how Liza (wife of Lejoka Brown) should be treated until after the forthcoming election. Okonkwo feels that Liza's treatment is very fundamental to the election and he wants Lejoka Brown to know. There is the knowledge that human can be pretentious for as long as their aim is yet to be achieved. Thereafter, they become their usual self. There is also the belief that politicians could have ulterior motive for embarking on a particular project or for taking a particular decision. These knowledge and belief are revealed through the sociological and cosmological elements of the pragmatic analysis of the proverb. The didactic significance of the proverb emphasizes the need to manage dangerous or risky situations with caution at all time in order not make manageable situations to get worse.

In datum 85, the primary and secondary levels of meaning are required. The words rains, soak, poor, and dry up need to be understood at the primary level. On the other hand, the secondary level of meaning is required to understand the metaphoric, connotative and philosophical meaning of the idea expressed in the proverb. The proverb is used by Harcourt White following series of disappointments suffered by the leprosy patients. The helpless leprosy patients are metaphorically depicted as a poor man while their hydra-headed problem is represented metaphorically as the rain. The interlocutors understand the nature of challenges facing the leprosy patients. There is the knowledge of inequality among humans. Also, there is the belief that the problems of poor people last longer. The didactic significance of the proverb stresses the

need to be realistic with life situation. This implies that the poor are advised and warned to desist from anything that may worsen their pathetic situation.

In datum 97, there is the need to use both the primary and secondary levels of meaning. The words bull, drink, same, bucket and time should be understood at the primary level of meaning. The secondary level is required for the understanding the metaphoric, connotative and philosophical imports of the idea expressed in the proverb. The proverb is used by Lejoka Brown to as he engages in an argument with Liza over the kind of music to play at home. Lejoka Brown feels that there should be a limit to the amount of freedom to be granted to women and he wants Liza to be aware. Through the sociological and cosmological factors, there is the knowledge that women are not expected to have equal right as men. There is also the belief that in situation where women demand for equal right as men, there will likely be conflict of interest. The didactic significance of the proverb emphasizes that women should see men as the head of the family and desists from demanding for equal right. This is reveal through the illocutionary acts of the proverb.

To understand datum 38, both the primary and secondary levels of meaning are required. The primary level is needed for the basic of common meaning of the lexical items in the proverb while the secondary level is needed for the metaphorical and connotative imports of the proverb. The proverb is used by Balogun Somoye following the evacuation of Rev. Mann as the build-up to the impending war intensifies. Balogun Somoye senses that the evacuation of the Reverend father is a sign of the imminent danger and he wants his people to be aware. The interlocutors understand the pains, tears, sufferings and death that are usually associated with wars. There is the knowledge that war is not desirable because of the hardship and disaster that accompany any

war. There is also the belief that some preventive measure such as evacuation of foreigners should be taken in order to minimize the loss. The didactic significance of the proverb is that war should be avoided as much as possible because it does not do anybody any good. This implied that issues should be amicably resolved without degenerating to violence and death.

In datum 39, both the primary and secondary levels of meaning are required to explicate the meaning of the proverb. The primary level is needed to understand the basic meaning of “hawk”, “yearns”, “snail”, “forget” and “shell”. The secondary level is required for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Kurunmi to spur the remaining soldiers of Ijaiye to action as they prepare for the final confrontation or attempt to save their territory from the warriors of Ibadan. Metaphorically, the defeat or humiliation of the Ijaiye soldiers which the Ibadan warriors hope for is the yearning for the taste of the snail. The resistance of the Ijaiye fighters is an impediment which is metaphorically captured as the shell of the snail which prevents the hawks from having a taste of the snail. The interlocutors understand the raging war between the two camps. The sociological and cosmological elements of the analysis reveal that there is the knowledge that warrior do not give up easily, particularly in the defence of their territory. The didactic significance of the proverb stresses the need to be determined to achieve one’s aim in spite of the odds being confronted. It implies that people should be courageous to pursue their goals vigorously to the logical conclusion.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistics	Situational	Sociology	Cosmological	Text & Page
54	Until the rotten tooth is pulled out, the mouth must chew with caution	(a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	Both the primary and secondary levels of meaning are required	The proverb is used by Queen Ojuola to justify her silence in the midst of the potential killers of the former king	There is the knowledge that it is wrong to discuss every sensitive issue in public	There is the belief that discussing a potential criminal in his or her presence is dangerous	Text 2, Page 21
62	The hyena flirts with the hen, the hen is happy, not knowing that her death has come	(a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	Both the primary and secondary levels of meaning are required	The proverb is used by King Odewale as he blames himself for believing too much in the people of Kutuje	There is the knowledge that taking too much risk, such as trusting blindly, is not good at all	There is the belief that too much of trust breeds heavy pain, and disappointment	Text 2, Page 30

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
74	The toad likes water but not when the water is boiling	a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	Both the primary and secondary level of meaning is required to understand the lexical items in the proverb while the secondary level is needed for the intended message of the proverb.	The proverb is used by King Odewale to explain the unbearable situation which makes him to flee home	There is the knowledge that human condition is not permanent as there are good and bad conditions	There is the belief that the prevailing human condition determines the decision to be taken	Text 2, Page 60
77	Secret of an owl must not be known in the day light	(a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	Secret, owl and day light are understood at the primary level of meaning; while the secondary level of meaning is required for the intended message of the proverb	The proverb is used by Alaka to express the need to disclose the secret of King Odewale publicly	There is the knowledge that secrets are not to be disclosed publicly because of the sensitive information usually contained in them	There is the belief that disclosing sensitive information publicly could be dangerous	Text 2, Page 62

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Time & Page
44	When the head of a household dies, the house becomes an empty shell	a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	The primary level is required for the primary level of meaning while and secondary level is needed for the understanding of the moral import of the proverb	The proverb is used by the fourth citizen following the ravaging disease in Kutuje without any leadership intervention to address it	There is the knowledge that the people at the helms of affairs are expected to live up to their responsibilities	There is also the belief at when leaders fail in their responsibilities, the people being led suffer the consequences of such negligence or in action	Text 2, Page 9

In datum 54, both the primary and secondary levels of meaning are required. The primary level is needed to understand the basic meaning of until, rotten, took, mouth, chew and caution. The secondary level is required for the metaphoric and connotative meaning of the idea expressed in the proverb. The proverb is used by Queen Ojuola to explain the reason for her silence when the circumstance surrounding the death of king Adetusa is discussed. Queen Ojuola feels that it is wrong to discuss the accused person in his presence and she wants the people to understand, particularly her husband, king Odewale. There is husband/wife relationship between the interlocutors who are both aware that the former king was killed in a controversial circumstance. There is the knowledge that it is not every issue that one can freely discuss in public. There also the belief that discussing sensitive matter carelessly in public could cause a lot of problems. The didactic significance of the proverb stresses the need to consider every necessary factor before discussing sensitive matter either publicly or privately. This implies that one should be aware of the attendant dangers that are associated with discussing publicly what is supposed to be a secret.

In datum 62, the primary as well as the secondary levels of meaning is needed to explicate the meaning of the proverb. The primary level is needed for the basic meaning hyena, flirt, hen, happy, death and come. The secondary level on the other hand is needed for the metaphoric and connotative import of the idea expressed in the proverb. The proverb is used by King Odewale as he blames himself for believing too much in the people (of Kutuje) who are not his tribal relations. King Odewale's over reliance on the people of Kutuje is metaphorically expressed as flirting with the hyena by the hen, and the expectant betrayal of King Odewale by the people of Kutuje is the metaphorical death of the hen as a result of flirting with the hyena. The interlocutors understand the importance attached to tribal affliction. There is the knowledge

that trusting too much is risky. There is also the belief that too much of trust breeds heavy pain and disappointment. The didactic significance of the proverb stresses that over reliance on people as a result of too much of trust is dangerous and should be avoided.

To understand the meaning of datum 74, there is the need to use both the primary and secondary levels of meaning. To get the basic meaning of toad, like, water, when and boiling; the primary level is needed. To arrive at the metaphorical and connotative imports, the secondary level is required. The proverb is used by King Odewale following the prophecy of the gods revealed to him which makes him to flee home. Metaphorically, Odewale likes his home like the toad likes water but the unbearable circumstance under which he flees home is represented by the boiling water. King Odewale does not want to flee his home and he wants the people to understand. There is the knowledge that the prevailing circumstance in human life is not permanent. There is also the belief that the nature of the prevailing human condition determines the decision to be taken. The didactic significance of the proverb stresses the need to act in accordance with the prevailing circumstances. This implies that one should not be rigid in policy formulation and decision taking.

Both the primary and secondary levels of meaning are required to understand datum 77. The primary level is required for the basic meaning of secret, owl, known and day light. The secondary level is required for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Alaka to appeal to King Odewale to be allowed to speak with the King in private. The biological facts about the birth of the King are the metaphoric secret of an owl that must not be known in the daylight. Alaka feels that the secret of the King should not be made known to the public and he wants the King to be aware. Through the

sociological and cosmological elements of the analysis, there is the knowledge that what is called a secret is not meant for public consumption. There is also the belief that revealing secrets publicly could be dangerous due to the nature of the sensitive information usually embedded in them. The didactic significance of the proverb emphasizes the need to be careful on how information is handled in order to avoid disaster.

In datum 44, both the primary and secondary levels of meaning are needed. The primary level is required for the simple or basic meaning of expressions when, head of a household, dies, household and empty shell. The secondary meaning is required for the metaphorical and connotative imports of the idea expressed in the proverb. The proverb is used by the fourth citizens to accuse King Odewale of his failure to save the people of Kutuje kingdom from the ravaging disease. The inability of the King to act as expected is the metaphoric death of the head of a household while the long suffering of the people of his kingdom is the metaphoric empty shell. The idea of an empty shell implies the dullness, lifeless, and meaningless nature of lives of the people of Kutuje as a result of the diseases. The interlocutors have an idea of the disease affecting the community. There is the knowledge that leaders are expected to live up to their responsibilities, particularly when their people are suffering. There is also the belief that any leader who fails to perform his or her expected roles will be disrespected in the society. The didactic significance of the proverb stresses that leaders should always see themselves as servants of the public.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
94	Man-u way go chop-u frog, make he kuku chop-u di frog-u way get-i egg-i for belle	(a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	The primary level of meaning is needed for the understanding of the lexical items in the proverb while the secondary level is required	The proverb is used by Lejoka Brown to stress the difficulty associated with politics in Nigeria	There is the knowledge that politics in Nigeria is a lucrative venture	There is also the belief that any man who wants to join politics should be ready for the challenge	Text 4, Page 5
95	When a bald-headed man goes into the shop of a barber, it is not a haircut: it is another problem	(a)Direct; assertive (informing) (b)Indirect: expressive (drawing attention to the oddity)	To understand the lexical components of the proverb, the primary level of meaning is needed while the understanding of the intended message depends on the secondary level.	The proverb is used by Mustapha to explain the demolition of his grandfather's house	There is the knowledge that when a man hurriedly appears to a neighbour with a gun in his hand, there is a problem	There is the belief that problems compel people to act in a certain way contrary to the way they want	Text 5, Page 17

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
27	Because of the deaf, the cloud blacken before it rains	(a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	Because, deaf, cloud, blacken, before and rain are understood at the primary level of meaning while the secondary level is required for the intended message of the proverb.	The proverb is used by Balogun Ogunkoroju to explain the purpose of the sacrifice to Ogun, the god of iron	The interlocutors understand the existence and spiritual prowess of Ogun, the god of iron	There is the belief that Ogun, the god of iron, is capable of rendering some spiritual assistance when consulted	Text 1, Page 59
28	Because of the blind, thunder rumbles	(a)Direct; assertive (stating) (b)Indirect: directive (advising, warning)	The primary level of meaning is required for the understanding of the lexical items in the proverb while the intended message relies on the secondary level.	The proverb is used by Balogun Ogunkoroju to explain the purpose of the sacrifice to the god of iron	The interlocutors understand the rumbling of thunder and its usefulness to the blind	There is the belief that Ogun the god of iron is capable of rendering some spiritual assistance when consulted	Text 1, Page60

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
81	You can tell the condition of a husband at home by the way his wife behaves to people outside that home	(a)Direct; assertive (stating) (b)Indirect: directive (observing, blaming)	Condition, husband, home, wife, behaves, etc are understood at the primary; while the explication of the intended meaning depends on the secondary level.	The proverb is used by Court Clerk as the hospital matron behaves rudely to the leprosy patients by truncating their happy moment	There is the knowledge that there is a connection between the condition of a husband at home and the behaviour of his wife to the outsiders	There is the belief that a responsible wife will prove it through responsible behaviour to the outsiders	Text 3, Page15

In datum 94, both the primary and secondary levels of meaning are needed. The primary level is needed for the basic meaning of lexical items in the proverb while the secondary level is needed for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Lejoka Brown to stress the lucrative nature of politics in Nigeria. The Nigerian politics is metaphorically represented as “frog-u way get-i egg-i”, while Nigerian politicians are metaphorically described as “man-u way go chop-u frog-u”. The interlocutors have an idea of the nature of Nigerian politics. Through the sociological and cosmological elements of the analysis, there is the knowledge that politics in Nigeria is very lucrative, and the belief that Nigerian politicians mostly join politics because of the abundant opportunity to enrich themselves. The didactic significance of the proverb stresses that what is worth doing is worth doing well. This implies that one should be determined on what he or she wants to do and to do to the best of one’s ability.

To understand datum 95, both the primary and secondary levels of meaning are required. The primary level for the basic meaning of the lexical items in the proverb while the secondary meaning is needed for the metaphoric, connotative and the philosophical imports of the idea expressed in the proverb. The proverb is used by Mustapha to express his frustration following the demolition of the house of his father. The interlocutors have an idea of housing problems in Lagos. There is the knowledge that there are different types of problem confronting people, and that the type of problem a particular person is faced determines what the person will do. The didactic significance of the proverb emphasizes the need to understand the nature of the problem one is confronted with as a basis of determining how the problem should be solved. This implies that understanding the nature of a problem helps in finding solution to the problem.

In datum 27, both the primary and secondary levels of meaning are required. The primary level is needed for the day to day meaning of the lexical items used in the proverb while the secondary level is required for metaphoric and connotative imports of the idea expressed in the proverb. Balogun Ogunkoroju uses the proverb when he offers sacrifice to Ogun, the god of iron, as the warriors of Ibadan prepare to confront their enemies at war. The purpose for which the sacrifice is offered is metaphorically likened to the blackness of the cloud, while the coding of the purpose of the sacrifice by the god is represented metaphorically as picking the signal of the impending rain by the deaf. The interlocutors believe in the existence of the god. There is the knowledge and belief that Ogun (the god of iron) should be consulted from when there is the need for spiritual assistance. There is also the belief that the god has the power to grant the wishes of anybody who solicits the spiritual help of the god. The didactic import of the proverb emphasizes the need to see gods as our helpers and always solicit their assistance.

To understand datum 28, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items in the proverb while the secondary level is needed for the metaphoric and connotative implication of the idea expressed in the proverb. The proverb is used by Balogun Ogunkoroju as he offers sacrifice to Ogun, the god of iron, to stress the purpose of the sacrifice. The sacrifice which is offered is likened metaphorically to the rumbling of the thunder while the purpose of offering it is projected metaphorically as picking up the signal of an impending rain by the blind as the thunder rumbles. The interlocutors understand the spiritual influence of the god. There is the knowledge that sacrifice to gods are usually offered because of certain spiritual benefit. There is also the belief in the existence and in the spiritual prowess of the Ogun, the god of thunder. The didactic

significance of the proverb emphasizes the need to recognise the existence of gods and their influence on all human endeavours. It further stresses the need to seek for gods' assistance at all time.

In datum 81, both the primary and secondary levels of meaning are required. The primary level of meaning is required for the basic or simple meaning of the words used in the proverb while the secondary level is required for the metaphoric and connotative significance of the proverb. The proverb is used by court clerk as the hospital matron to the leprosy patient by ordering them to stop dancing and singing in their hospital wards. Court clerk (alias CC) is disappointed with the behavior of the matron and wants others to be aware. The interlocutors (the leprosy patients) are colleagues and understand the reason behind Court Clerk's disappointment. The sociological and cosmological elements of the analysis reveal that there is the knowledge that there exists a connection between the condition of a husband at home and the way his wife behaves at home. There is also the belief that a responsible wife behaves well to the outsiders. The didactic import of the proverb stresses the need for women to be well behaved as a way to prove their sense of responsibility and respect their marriage.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
1	The pride of a weaver-bird shows in the skilful design of its nest	(a)Direct: assertive (stating) (b)Indirect: Expressive (praising)	The primary level of meaning is needed for the lexical items such as pride of weaver-bird, shows, skilful design, its nest. The intended meaning of the proverb depends on the secondary level.	The proverb is used by Kurunmi to emphasize the need for the preservation of one's culture	There is the knowledge that culture is considered important	There is the belief that culture must be preserved because it is a symbol of identity	Text 1, Page 16
2	And where stands the pride of the monkey? Is it not in his knowledge of the secrets on treetops	(a)Direct: assertive (stating) (b)Indirect: Expressive (praising)	The primary level of meaning is needed to understand the lexical items in the proverb, while the secondary level of meaning is required to understand the actual message or moral import of the proverb.	The proverb is used by Kurunmi to emphasize the need for the preservation of one's culture	There is the knowledge that culture is considered important	There is the belief that culture must be preserved because it is a symbol of identity	Text 1, Page 16

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
3	The day the iroko tree loses its head is the day the baby ant shits on his head	a)Direct: assertive (stating) (b)Indirect: expressive (blaming)	The primary level of meaning is useful to understand the lexical items in the proverb while the meaning of the intended message depends on the secondary level	The proverb is used by Kurunmi to warn his people not to lose their culture which is the symbol of their pride	There is the knowledge that failure to protect one's cultural values can lead to disgrace or humiliation	There is the belief that the danger associated with losing one's cultural values and identity is avoidable	Text 1, Page 16
7	A man who does not want strange footprints in his backyard must fence it up	a)Direct: assertive (stating) (b)Indirect: Directive (advising, warning)	Man, strange footprints, backyard and fence are understood at the primary level; while the secondary level is required to understand the intended message	The proverb is used by Kurunmi to urge his people to start preparation against the impending war in earnest	There is the knowledge that late preparation for war is dangerous	There is the belief that disaster of war can be prevented through early preparation of war	Text 1, Page 29

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
8	The meat of an antelope tastes good, but while it is cooking what do we eat?	(a)Direct: assertive (stating) (b)Indirect: directive (warning, advising)	Understanding the lexical items in the proverb depends on the primary level of meaning, while the secondary level is useful to understand the intended meaning of the proverb.	The proverb is used by Kurunmi to urge his military chiefs to prepare adequately against their enemies to ensure victory	There is the knowledge that knowledge that victory at war is sweet but it does not come easily	There is the belief that adequate preparation must be put in place to ensure victory at war	Text 1, Page 30

To understand datum 1, there is the need to use both the primary and secondary levels of meaning. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is required for metaphoric and connotative significance of the idea expressed in the proverb. The proverb is used by Kurunmi to praise the entire people of Ijaiye for their stand in supporting, protecting and preserving their cultural values. The resolute stand of the people of Ijaiye is represented metaphorically as the beautiful design of the nest of the weaver-bird. Conversely, the people culture is a source of pride to them just as the weaver-bird sees its nest a source of pride. All the participants in the discourse understand the significance of culture. The proverb reveals that there is the knowledge that culture is considered very important by the people whose culture is portrayed in the works of Ola Rotimi. There is also the belief that culture must be preserved in order to be the symbol of identity and source of pride. The didactic import of the proverb stresses the needs to protect and preserve our culture religiously in order not lose our self-identity and pride.

In datum 2, both the primary and secondary levels of meaning are required. The primary level is required the basic meaning of the lexical items in the proverb while the secondary meaning is needed for the metaphoric and connotative significance of the idea expressed in the proverb. The proverb is used by Kurunmi as he emphasises the need for the preservation of one's cultural practices. The pride human beings derive through their cultural norms and values is represented figuratively as the pride of the monkey in his knowledge of the secrets of on treetops. There is master/subject relationship between the interlocutors and they understand the significance of culture as a source of pride. There is the knowledge that culture is considered as being very important and the belief that concerted efforts are required for preservation of cultural norms and

values. These are revealed through the sociological and cosmological elements of the analysis. The didactic significance of the proverb as revealed through the illocutionary acts, praises people for standing firm in support and defence of their culture. This implies that people should do everything possible to ensure the protection of their cultural norms and values.

In datum 3, both the primary and secondary levels are required. The primary level is required to understand the basic meaning of the lexical items in the proverb while the secondary level is needed for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Kurunmi as he addresses his people in respect of humiliation that is usually associated with the loss of one's cultural values. The loss of one's cultural identity is the metaphoric Iroko tree that loses its head. Conversely, the humiliation of losing one's cultural identity is metaphorically represented as the baby ant that shits on the head of the Iroko tree. The relationship that exists in the discourse is master/subject and both parties understand the relevance of culture. In addition, there is the knowledge that failure to preserve one's cultural values can lead to humiliation. There is the belief that the humiliation associated to the loss of cultural values is avoidable. The didactic significance of the proverb stresses that concerted efforts should be made to protect one's cultural identity in order to avoid disgrace.

To understand datum 7, there is the need for the both primary and secondary levels of meaning. While the primary level is required for the basic meaning of the lexical items in the proverb, the secondary level is required for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Kurunmi to urge his people to embark on early preparation in respect of the impending war. To avoid the agony of defeat at war is to avoid the metaphoric strange foot-prints in one's backyard. There is master/subject relationship and the interlocutors

know the effect of preparing early for war. The sociological and cosmological elements of the analysis indicate that there is the knowledge that late preparation for war is dangerous. There is also the belief that war disasters can be prevented through early preparation of war. The didactic significance of the proverb stresses the need to be time conscious; particularly in sensitive matters. This implies that people should cultivate the habit of good time management in all their daily endeavours.

To understand datum 8, both the primary and secondary levels meaning are required. The primary level is needed for the basic meaning of the lexical items contained in the proverb. The secondary level is required for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Kurunmi to urge his military chiefs to put all measure in place towards victory at war against the people of Ibadan. He is particularly concerned what the Ijaiye people to do to ensure victory. The necessary things that need to be done is the metaphoric thing that would be eaten while the sweet taste of the meat of an antelope is being awaited. Kurunmi wants his people to be aware of the great moment of joy if they are successful at the end the war and also the measure that should be put in place to be assured of that victory. Both Kurunmi and his subjects have an idea of victory and defeat at war as well as the associated joy and pains. In the proverb, there is the knowledge that victory at war does not come on a platter of gold. There is also the belief that concerted efforts must be put in place in order to be successful in any difficult task. The didactic significance of the proverb, through the illocutionary acts, warns and advises that the right step should be taken at the right in order to successful.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
9	A goat gets wiser after an ear is chopped off	(a)Direct: assertive (stating) (b)Indirect: directive (warning, advising)	The primary level of meaning is needed to understand goat, wiser, chopped off, etc. To understand the intended message of the proverb, the secondary level required	The proverb is used by Kurunmi when he discovers that the warriors of Ibadan have joined the war against Ijaiye	There is the knowledge that people are expected to learn from their past experiences	There is the belief that failure to learn from one's previous experiences is bad	Text 1, Page 32
10	The young palm tree grows tall rapidly, and it is proud, thinking, hoping that one day it will scratch the face of the sky, have it elders before it touched the sky?	(a)Direct: assertive (stating) (b)Indirect: expressive (blaming)	The primary level of meaning is useful for the explication of the lexical items in the proverb, while the intended message depends on the secondary level for its understanding.	The proverb is used by Kurunmi to stress the futility of the plan of Ibadan people in wagging war against Ijaiye	knowledge There is the that people are expected to be moderate in their ambition and desist from planning what is not possible	There is the belief that over ambitious is dangerous as it often leads to people's misfortune and downfall	Text 1, Page 35 & 36

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
16	When an elder sees a mudskipper, he must not afterwards say it was a crocodile	(a)Direct: assertive (stating) (b)Indirect: directive (warning, advising)	Elder, sees, mudskipper, afterward, say and crocodile are understood at the primary level while the secondary level of meaning is required for the metaphoric and moral significance of the proverb	The proverb is used by Kurunmi when his military chiefs demand for his assurance on consultation	There is the knowledge that elders are expected be factual always	There is the belief that failure to keep to one's promise usually leads to lack of trust	Text 1, Page 42
18	Cactus is bitter, to him who has tasted it	(a)Direct: assertive (stating) (b)Indirect: directive (warning, advising)	Cactus, bitter, and tasted are to be understood at the primary level. To understand the moral import through the intended message of the proverb, the secondary level of meaning is required.	The proverb is used by Ogunmola as he recounts the previous painful experience suffered in the hand of Kurunmi	There is the knowledge that human beings are expected to learn from their previous experiences	There is the belief that failure to learn from one's previous expediencies is bad	Text 1, Page 46

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
21	No matter how high the swallow flies it must at last come to earth	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The lexical items in the proverb are to be understood at the primary level, while the secondary level is useful for the understanding of the intended message of the proverb.	The proverb is used by Balogun Ibikunle to sue for peace as he caution his other Chiefs	There is the knowledge that violence does not provide a lasting solution	There is the belief that caution can be taken if the concerned people are prepared to give it a chance	Text 1, Page 47

In datum 9, both the primary and secondary levels of meaning are required to explicate the contextual meaning of the proverb. The primary level is required for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Kurunmi as it became known to him that the people of Ibadan have decided to fight in support of the Alafin of Oyo, against the people of Ijaiye under the command of Kurunmi. This is particularly important because Kurunmi had fought the people of Ibadan bitter war lessons before. Kurunmi wants his subjects to know that it is morally wrong for Ibadan people to fight in support of Alafin Atiba of Oyo who plans to destroy the existing cultural norms of the society. There is the knowledge that human beings are expected to learn or be guided by their previous experiences. There is also the belief that failure to learn from one's previous experience could lead to crisis or calamity. The didactic usefulness of the proverb emphasizes the need to be guided always by the previous experience. This is because experience is of the best option through which people can learn.

In datum 10, both the primary and secondary levels of meaning are required. The primary level is required for the basic meaning of the lexical items contained in the proverb. The secondary level is needed to understand metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Kurunmi when the news gets to him that the people of Ibadan have decided to fight against Kurunmi in support of Alafin Atiba. Kurunmi feels that it is morally wrong for Ibadan to support Alafin Atiba who is hell bent on manipulating the cultural provision of the society. The perceived futile efforts of the Ibadan people in fighting against Kurunmi is the metaphoric attempt of the young palm tree which grows rapidly with the hope that one day it will scratch the face of the sky. The sociological and cosmological elements of the analysis

reveal that people are expected to be modest in their ambition. There is also the belief to be over ambitious is bad and can lead to crisis. The moral significance of the project stresses that people should be realistic and moderate in whatever they do. This is achieved through the indirect illocutionary acts of the proverb.

In datum 16, there is the need for both the primary and secondary levels of meaning are required. The primary level is required for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative relevance of the idea expressed in the proverb. The proverb is used by Kurunmi as a mark of proof that his chiefs could be consulted before taking any decision in future. Kurunmi feels that his chiefs should have trust in him and he wants them to know. The interlocutors understand the importance of trust particularly in relation to the position of leadership. The analysis reveals the knowledge that elders or leaders are expected to be factual and stand by their words always. There is also the belief that when elders or leaders are not truthful, their followers are disappointed with them. The didactic significance of the proverb stresses the need to uphold the sanctity of honesty, that is, people should always be truthful in their entire endeavour. The indirect illocutionary act of the proverb reveal the submission as people are advised and warned against the consequences of not being truthful.

Both the primary and secondary levels of meaning are required in order to understand datum 18. The primary level is needed for common or literal meaning of the lexical items in the proverb while the secondary meaning is required for the metaphoric and connotative relevance of the idea expressed in the proverb. The proverb is used by Ogunmola as he recounts the previous experience suffered in the hand of Kurunmi. Ogunmola feels that Kurunmi is very arrogant and

power drunk and he wants his people to be aware of his Kurunmi's military prowess. The interlocutors understand the impudent nature of Kurunmi through their personal previous encounter with him. There is the knowledge that human beings are expected to learn from their previous experiences. There is also the belief that failure to learn from one's previous is bad and could result into crisis. The didactic significance of the proverb stresses that people should be guided by their experiences in life. This implies that when people fail to learn from their past experience, they are prone to making costly and irreversible mistakes repeatedly.

In datum 21, both the primary and secondary levels of meaning are required. The primary level is required for the day-to-day meaning of the lexical items used in the proverb. On the other hand, the secondary level is required for the metaphoric and connotative significance of the idea expressed in the proverb. The proverb is used by Balogun Ibikunle when some of the chiefs vehemently make case for war against the people of Ijaiye under the command of Kurunmi. Balogun Ibikunle feels that only dialogue could provide the desire lasting solution and he wants other chiefs to be aware. The interlocutors are colleagues and understand the difference between dialogue and confrontation. The sociological and cosmological aspects of the analysis reveal that there is the knowledge that violence does not solve problem. There is also the belief that people should be prepared for dialogue if confrontation or physical combat is to be avoided. The didactic significance of the proverb stresses the need to avoid tears, pains, sufferings and deaths that are connected or associated with violence, crisis or war. Since disputes are usually settled peacefully and amicably after the death of innocent people, there is no sense in war at all.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
22	A stick already touched by fire is not hard to set ablaze	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	Stick, touched, fire hard and ablaze are understood at the primary level of meaning; while the secondary level is useful for the metaphoric and moral import of the proverb.	The proverb is used by Balogun Ibikunle when it is known that Kurunmi's anger was very fierce and nothing could make him calm at that time	There is the knowledge that a person who is very annoyed will not listen to the voice of reason	There is the belief that annoyed persons are likely to make regrettable decisions	Text 1, Page48
25	Secrets of the mouth are first known to the chewing stick	(a)Direct: assertive (informing) (b)Indirect: expressive (praising)	The primary level of meaning is needed to understand the lexical items in the proverb, while the secondary level is required for the understanding of the intended message of the proverb.	Balogun Ogunkoroju uses the proverb when appealing to Ogun, the god of iron, for victory at war	There is the belief that nothing is unknown to the gods and that the gods have power over all things	There is the belief that Ogun, the god of iron is capable of rendering spiritual help to the people who need help and consult the god	Text 1, Page 59

Datum	Proverb	Illocutionary	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
26	Hidden in the footpath are felt by the soul of the feet	(a)Direct: assertive (informing) (b)Indirect: expressive (praising)	Hidden, footpath, soul and feet are understood at the primary level of meaning; while the intended message of the proverb depends on the secondary level.	The proverb is used Balogun Ogunkoroju as he appeals to Ogun, the god of iron for victory at war	There is the belief that closeness breeds intimacy and mutual understanding	There is also the belief that hidden fact known to gods can be revealed to humans	Text 1, Page 59
29	Sharp though a knife, it cannot cut its own handle	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The primary level of meaning is required for the understanding of the lexical items in the proverb. To understand the intended message, the secondary level is required.	The proverb is used Balogun Ogunkoroju as he appeals to Ogun, the god of iron for victory at war	There is the knowledge that certain things hidden to humans are known to gods	There is also the belief that the hidden fact known to gods can be revealed to humans	Text1, Page 60

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
33	A man with grass on his buttocks must not forget himself when he goes to put out a neighbour's fire	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The primary level of meaning is needed to understand the lexical items in the proverb, while the secondary level is useful for the explication of the intended message.	The proverb is used by Balogun Somoye to explain to Ijaiye people that the Ebga warriors who have come to help Ijaiye will not stay long due to security concern they have at home	There is the knowledge that people must consider their own interest when they help others	There is also the belief that when priority is not given to one's personal interest, there could be crisis	Text 1, Page 74

In datum 22, both the primary and secondary levels of meaning are required. The primary is required for the basic meaning of the lexical items used in the proverb while the secondary level of meaning is needed for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Balogun Ibikunle when he notices that Kurunmi's anger is very high, thereby making him to act abnormally. Balogun Ibikunle feels that Kurunmi's anger is uncontrollable at the moment and he wants others to be aware. The interlocutors understand the implication of taking action in annoyance. The sociological and cosmological elements of the analysis reveal that there is the knowledge that a person who is very annoyed will not be able to do the right thing. There is also the belief that annoyed person are likely to make regrettable decisions. The didactic significance of the proverb stresses the need to be careful in policy formulation and decision making particularly when one is annoyed. This implies that to avoid regrettable decisions, one should avoid annoyance at all time.

In datum 25, both the primary and secondary levels of meaning are required. The primary level is required for the basic meaning of the lexical items used in the proverb, while the secondary meaning is used for the metaphoric and connotative import of the idea expressed in the proverb. The proverb is used by Balogun Ogunkoroju when he appeals to Ogun, the god of iron, for victory against the enemy of Ijaiye people. Balogun Ogunkoroju has the impression that Ogun, the god of iron, is powerful and capable providing spiritual assistance. There is god/human relationship. The analysis also reveals that there is the knowledge that there is no secret that is not known to the dog. There is also the belief that the god (Ogun) is capable of providing spiritual help to the people who are for the help. The didactic import of the proverb is embedded in the illocutionary acts of the proverb through the god are praised for having the knowledge of

all things. The proverb stresses that god is a supernatural being that must be consulted for spiritual help from time to time.

To explore the contextual meaning of datum 26, there is the need for both the primary and secondary levels of meaning. The primary level is needed for the day to day meaning of the lexical items in the proverb while the secondary level is required is required for the metaphoric and connotative imports of the ideas expressed in the proverb. Balogun Ogunkoroju uses the proverb to supplicate Ogun, the god of iron, which has the knowledge of all things. Balogun Ogunkoroju wants other people to be aware of the spiritual influence of Ogun, the god of iron. What is unknown to humans is the metaphoric “hidden in the footpath” while Ogun, the god of iron, who has the knowledge of everything is the metaphoric “soul of the feat”. In the analysis, there is the knowledge that certain things hidden to humans are known to gods. In addition, there is the belief that the hidden facts known to gods can be revealed to humans. The didactic significance of the proverb stresses the need to see gods as supernatural and supreme beings and to ask for their assistance whenever the need arises.

In order to have the contextual meaning of datum 29, there is the need for both the primary and secondary levels of meaning. The primary level is required for the basic meaning of words in the proverb while the secondary meaning is needed for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Balogun Ogunkoroju when appealing to Ogun, the god of thunder for spiritual help. He particularly uses the proverb to stress the fact that the warlords from both camps have no power to determine the outcome of the war. The fighters in the opposing camps are the metaphoric “sharp though a knife” while their lack of power to turn the tide in their favour is metaphorically represented as “cannot cut its own

handle". The user wants his people to be aware of their limitation and powerlessness in determining the outcome of the war. The didactic concern of the proverb stresses the need to be aware of the supreme nature and influence of gods. This implies that humans should see themselves as the victim of their own destinies.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Sociological	Text & Page
35	When elephants were being slaughtered by the thousands, how could a man take care of the death of a house rat?	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The primary level of meaning is useful for the explication of the lexical components of the proverb, while the secondary level is required for the meaning of the intended message.	The proverb is used by Kurunmi when a woman whose husband dies at war demands for the where about of her husband	There is the knowledge that the pain associated with the death of a person is not the same as that of a thousand people	There is the belief that the level of pain attached to people's death is determined by the level of one's closeness relationship with the deceased	Text 1, Page 84
38	When the owl leaves its nest at noon, danger is near	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	Owl, leaves, nest and danger are understood at the primary level of meaning, while the and secondary level is required to understand the moral import or the intended message of the proverb.	The proverb is used by Balogun Somoye when the war intensity necessitates the eviction of Captain Dolbein and Rev Mann	There is the knowledge that it is fair to evict the foreigners when war is very intense	There is the belief that impending danger is a necessary condition for the eviction of foreigners	Text 1, Page 92

Datum	Proverb	Illocutionary acts	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
42	It is not changing into the lion that is hard, it is getting the tail of a lion	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The lexical components such as changing, lion. hard, getting and tail are understood at the primary level primary level of meaning; while the intended message is understood at the secondary level.	The proverb is used by the royal band to praise king Odewale for being an important king	There is the knowledge that some people pretend to be what they are not	There is the belief that pretence always ends in failure	Text 2, Page 7
46	A rock in the middle of a lake, forever cooled by flowing waters, does not know the sun's hotness that burns and dries up the open land	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The primary level of meaning is needed for the explication of the lexical words in the proverb, while the secondary level is required for the understanding of the intended message or the moral significance of the proverb.	The proverb is used by king Odewale as the people of Kutuje are unaware of the effort of the king to solve the problem in the kingdom	There is the knowledge that the people who are comfortable or enjoying are usually unaware of the efforts of the people who are poised to make life better	There is the belief that people are usually disappointed when their efforts at making things better are not recognized and appreciated	Text 2, Page 10

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
47	When the chameleon brings forth a child, is not that child expected to dance?	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	Chameleon, brings forth, child, expected, and dance are understood at the primary level of meaning. The secondary level of meaning is required for the intended message of the proverb.	The proverb is used by the forth citizen to challenge king Odewale for his failure to act as expected in respect of the deadly diseases	There is the knowledge that the people at the helm of the affairs are expected to be up to their responsibilities	There is the belief that leaders lose their respect when they fail to act as expected in terms of their social responsibilities	Text 2, Page 9

To understand the contextual meaning of datum 35, there is the need for both the primary and secondary levels of meaning. The primary level is required for the basic meaning of words in the proverb while the secondary meaning is needed for the metaphoric and connotative imports of the idea expressed in the proverb. The proverb is used by Kurunmi when a woman whose husband dies at war, alongside hundreds of Ijaiye fighters demands for the whereabouts of her husband. Kurunmi feels that the death of a man is insignificant in a situation where soldiers are slain in thousands, and he wants the listeners to be aware. There is a master/subject relationship between the interlocutors who are quite aware of the mass killing of thousands of soldiers of Ijaiye at war. The analysis further reveals the knowledge that equal amount of importance is not attached to the death of a person and that of thousands of people. There is also the belief that personal sentiment, family bond, and so on determine one's feeling about people's death. The didactic significance of the proverb reveals that there is moral responsibility to treat everybody in the society equally. This implies that people should not allow personal sentiment, or family bond to influence their decision not to be fair to all.

There is the need to understand datum 38 at both the primary and secondary levels of meaning. The primary level is needed for the basic meaning of the lexical items in the proverb while the secondary level is required for the metaphoric and connotative value of the proverb. The proverb is used by Balogun Somoye when the foreigners (Captain Doblein and Rev Mann) are being evicted as the war intensifies. Balogun Somoye feels that the eviction of the foreigners connotes danger and he wants others to be aware. The eviction of the Captain Doblein and Rev Mann is the metaphoric owl that leaves its nest at noon. The interlocutors are aware of the intensity of the war. The analysis further reveals the knowledge that eviction of the powerless people like

foreigners, children, women and aged people is the right thing. There is also the belief that the level of war intensity is a pre-condition for eviction. The didactic import of the proverb stresses the need for taking the right step at the right time. The proverb, through the indirect illocutionary act, warns against the consequences of not doing the right thing at the right time.

In datum 42, there is the need to use both the primary and secondary levels of meaning. The primary level is required for the basic meaning of the lexical items in the proverb while the secondary level is needed for the connotative and metaphoric import of the proverb. The proverb is used by the royal band to praise king Odewale as he takes a bold step to solve the problems affecting his kingdom. The royal band wants others to be aware that the king is also powerful and important that no individual can act like him. In this context of use, pretending or trying to act like king is the metaphoric “changing into the lion” while the failure to act like the king is the metaphoric “getting the tail of lion”. The analysis further reveals that some individuals pretend to be what they are not. There is also the belief that pretence usually ends in failure as it is always difficult to be what one is not. The didactic significance of the proverb emphasizes that people should be realistic and desists from pretending to what and who they are not.

To understand datum 46, both the primary and secondary levels of meaning are required. The primary level is needed to understand the common meaning of the lexical items used in the proverb while the secondary level is required to understand the connotative and metaphoric import of the proverb. The proverb is used by King Odewale following the accusation against him by his subjects that he (King Odewale) does nothing concerning the problem affecting his kingdom. The king is disappointed and wants his subjects to be aware. There is master/subject relationship and both parties are aware of the ravaging diseases affecting the kingdom. The

people of the kingdom are the metaphoric “rock in the middle of a lake, forever cooled by flowing waters” while the difficulty the king faces is the metaphoric “sun’s hotness that burns and dries up the open land”. The analysis reveals that people in trouble always do not know or appreciate the effort of their helpers. There is also the belief that people always feel disappointed when their efforts at helping others are not appreciated. The didactic significance of the proverb stresses the need to be fair in accusing others of any wrong doing. This implies that people should be certain of their fact before accusing others. It further stresses the need to appreciate people’s effort or assistance, no matter how little.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Sociological	
49	Only a madman will go to sleep with his roof on fire	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	Madman, sleep, roof and fire are understood at the primary level of meaning; while the secondary level is required for the moral import or the intended meaning of the proverb.	King Odewale uses the proverb as he is accused of not doing anything to solve the problem of ravaging diseases in Kutuje community	There is the knowledge that some people abandon their responsibility unreasonably	There is the belief that when people abandon their responsibility, their followers suffer	Text 2, Page 9
50	The moon moves slowly but by day-break it crosses the sky	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The lexical components of the proverb is understood at the primary level, while the and secondary level is required for the intending message and the moral significance of the proverb.	The proverb is used by King Odewale when some of his subjects expect instant reaction of the herbs they use for curing the ravaging diseases	There is the knowledge that with steady and slow movement one's aim can be achieved	There is the belief that being in a hurry is not necessarily a precondition for achieving one's aim	Text 2, Page14

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
51	By trying often the monkey learnt to jump from tree to tree without falling	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	Trying, monkey, learnt, jump, without, falling are understood at the primary level; while the secondary level is required for the intended message or the philosophical import of the proverb.	The proverb is used by king Odewale when some of his subjects say that they don't know how to use herbs to cure the ravaging diseases	There is the knowledge that things must be carefully learnt in order to be mastered	There is the belief that through constant and repeated practice, people can learn and acquire knowledge	Text 2, Page14
52	A cooking pot for chameleon is a cooking pot for the lizard	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	Cooking pot, chameleon, and lizard are understood at the primary level of meaning. To understand the intended message of the proverb, the secondary level of is required.	The proverb is used by king Odewale to refuse Aderopo's offer when latter demands to speak with the king in private	There is the knowledge that some issues are discussed in private while some are discussed in public	There is the belief that the sensitivity of the issue at hand determines where it should be discussed.	Text 2, Page19

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Time
55	When trees fall on trees, first the topmost must be removed	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	To understand the lexical components of the proverb, the primary level of meaning is useful, while the secondary level is required for the intended message of the proverb.	The proverb is used by King Odewale to demand for the place where king was slain in spite of the fact that another visitor is awaiting the king	There is the knowledge that issues have different degrees of importance	There is the belief that the more important an issue is, the more priority is given to it in terms of urgency and significance	Text 2, Page 22

In datum 49, there is the need to use both the primary and secondary levels of meaning to explicate the contextual meaning of the proverb. The primary meaning is needed for the basic meaning of the lexical items used in the proverb while the secondary meaning is needed for the metaphoric and connotative import of the idea expressed in the proverb. The proverb is used by king Odewale to defend the accusation against him for doing nothing to address the pressing issues affecting the people of his community. There is master/subject relationship and the interlocutors are aware of the prevailing circumstances in the community. The Kutuje community is the metaphoric “roof on fire” while the effort of the king to address the issue justifies the common sense in not going to bed with one’s house on fire. The analysis further reveals the knowledge that some people abandon their responsibilities unreasonably. There is also belief that the followers or subjects are always at the receiving end when leaders or masters abandon their responsibilities. The didactic significance of the proverb emphasizes that leaders or masters should not rest until the welfare of their followers or subjects are guaranteed. This implies that leadership position should be considered as an avenue to serve the people, and not, a position to display affluence.

In datum 50, there is the need for both the primary and secondary levels of meaning. The primary level is required for the common meaning of the lexical item used for proverb while the secondary level is needed for the metaphoric and connotative value of the idea expressed in the proverb. The proverb is used by King Odewale to caution some of his subjects not to expect instant result or reaction of the herbs they use for curing the diseases affecting the people. There is master/subject relationship and the interlocutors are aware of the prevailing circumstances. Patience associated with the use of herbs is the metaphoric “slow movement of the moon” while

eventual positive result is metaphorically captured as “crossing the sky by day-break by the moon. The analysis further reveals the knowledge that one’s aim can be achieved when there is caution in the way things are done. There is also the belief that being in a hurry does not necessarily guarantee success. The moral significance of the proverb stresses that people should not be tempted to expect immediate result always. This implies that people learn to be persevere and patient for the desired result or aim to be achieved.

Both the primary and secondary levels of meaning are required to understand the contextual meaning of datum 51. The primary level is needed for the basic meaning of the lexical items used in the proverb. The secondary level is required for the metaphoric and connotative import of the idea expressed in the proverb. The proverb is used by King Odewale to advise his subjects not to expect an instant result from the herbs they use to cure the diseases affecting them. The people of Kutuje who must be patient to perfect the use of herbs are the metaphoric monkey that learnt to jump from tree to tree without falling. The king is of the opinion that the people should be patient with the use of herbs and he wants them to know. The interlocutors are quite aware of the ravaging diseases in the land. The analysis further reveals the knowledge patient and caution should be applied in order to master any task. There is also the belief that too much expectation of instant results is likely to yield no positive result. The didactic significance of the proverb reveals that patient, constant practice and perseverance are the hallmark of any landmark achievement. This implies that when people are too much in a hurry, their aim is not always achieved.

Both the primary and secondary levels of meaning are needed to understand the contextual meaning of datum 52. The primary data is needed for the basic meaning of the lexical items used

in the proverb while the secondary level is needed for the metaphoric and connotative significance of the proverb. The proverb is used by King Odewale to deny Aderopo the opportunity to discuss a crucial matter with the King confidentially. The king prefers to be addressed in public and he wants others to know. The analysis shows that there is master/subject relationship. It further reveals the knowledge that some issues are preferred to be discussed in private, while others, in public. There is also the belief that the sensitivity of an issue determines whether it is favoured to be discussed confidentially or otherwise. The didactic significance of the proverb stresses that issues of public interest should not be discussed outside the knowledge of the public. This implies that there should be transparency in the way issues of public interest are handled.

Both the primary and secondary levels of meaning are required for the contextual meaning of datum 55. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import of the idea expressed in the proverb. The proverb is used by King Odewale to place priority on the circumstances surrounding the death of King Adetusa ahead of other issues of less importance. The king feels that the most important issue should be handled first and he wants his subjects to be aware. The multiple issues that require the attention of the king are the metaphoric “trees that fell on trees” while the most important issue is metaphorically represented as “the topmost that must be removed first”. The analysis further reveals that issues are of varying degrees of importance. There is also the belief that the level of the significance of an issue determines the priority such an issue is accorded. The didactic significance of the proverb stresses that people should always

treat issue in accordance with their level of significance. This means that, important or crucial issues should be jettisoned for less important ones.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
69	The monkey and gorilla may claim oneness but the monkey is monkey and gorilla, gorilla	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The words monkey, gorilla, oneness, etc. are understood at the primary level of meaning, while the secondary level is significant to the intended message and moral import of the proverb.	King Odewale uses the proverb when he is told that he has become part of Kutuje tribe having being made the ruler of the community	There is the knowledge that human beings are of different tribes	There is the belief that people hold their tribal affiliation in high esteem and consider themselves as outsiders when they are attached to other people's tribe	Text 2, Page 51
71	The butterfly thinks himself a bird	a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The primary level of meaning is needed to understand butterfly, thinks, himself, and bird. To understand the moral significance of the proverb, the secondary level of meaning is required.	The proverb is used by the old man who reveals to King Odewale that the people he considers as his parents are the true biological parents of the king	There is the knowledge that some people are actually not what they think they are.	There is also the belief that people find it difficult to accept the reality of what they are when they are confronted with fact	Text 2, Page 59

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
82	I can control myself is far better than I can control a horse	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The words I, control, myself, better, than, horse, etc. are understood at the primary level; while the secondary level is relied upon for the intended or moral significance of the proverb.	The proverb is used by Harcourt White to advise his colleagues to be well prepared in the face of greater difficulties	There is the knowledge that some people cannot control themselves	There is also the belief that troubles can easily be avoided when people are able to control themselves	Text 3, Page
86	Mushroom don't grow on a tree that is still alive	(a)Direct: assertive (informing) (b)Indirect: Expressive (blaming)	Mushroom, grow, tree, alive, etc. are understood at the primary level of meaning. The understanding of the moral value of the proverb depends on the secondary level.	The proverb is used by Harcourt White to challenge Court Clark to write a letter following high-headedness of Editor	There is the knowledge that some people always don't do what they are capable of doing until when they are challenged	There is the belief that challenges make people to be better prepared, and thereby bring the best out of them	Text 3, Page

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
88	When a man asks for the head of a tortoise, and the legs of a tortoise: what does he really want?	(a)Direct: assertive (informing) (b)Indirect: expressive (blaming)	The primary level is required for the lexical items in the proverb, while the secondary level is useful for the explication of the intended message of the proverb.	The proverb is used by Superintendent Military Officer (SMO) to challenge the leprosy patients of their reckless demands following the agitation of the patients for better treatment.	There is the knowledge that some legitimate demands can be considered excessive, unnecessary and unreasonable	There is the belief that governments do not usually take any demand they considered excessive seriously	Text 3, Page 88

Both the primary and secondary levels of meaning are required to understand datum 69. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. King Odewale uses the proverb to stress that he is of a different tribe in spite of the assurance from the people of Kutuje community. The king does not want to be associated with Kutuje tribe and he wants his people to know. The tribe of king Odewale (Ijekun Yemoja) and Kutuje tribe are the metaphoric monkey and gorilla that may want to claim oneness. The analysis further reveals the knowledge that human beings are of different tribes. There is also the belief that people attach so much importance to their tribe affiliation. The didactic significance of the proverb stresses the importance of one's tribal origin. This implies that one should be happy and proud of one tribe at all time. This is particularly important now that there seems to be re-orientation on people's social-cultural identity.

To understand datum 71, both the primary and secondary levels of meaning are required. The primary level is required for the basic meaning of the lexical items used in the proverb while the secondary level is required for the metaphoric and connotative significance of the idea expressed in the proverb. The proverb is used by the old man who appears to king Odewale while the latter works on the farm. This follows the controversy surrounding the actual biological parents of the king. The old man feels that the people who the king considers as his parents are not his true biological parents and he (the old man) wants the king to know. Metaphorically, King Odewale is the butterfly that is embroiled in personal identity crisis. The analysis further reveals that some people are not what they think they are. There is also the belief that people find it difficult to accept the reality of what they are when they are confronted with facts. The didactic significance

of the proverb emphasises that people should be realistic with their personal identity. They should know who they are and should not, under any guise, call themselves what they are not.

To understand datum 82, both the primary and secondary data are required. The primary data is needed for the day-to-day meaning of the lexical items used in the proverb while the secondary data is required for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Harcourt White to advise his people to be better prepared for the impending hardship as their living condition further degenerates. Harcourt White feels that the situation of the leprosy patients is likely to get worse and he wants his colleague to be aware. The self-restraint which is required of the leprosy patients when life bites harder is metaphorically depicted as being able to control oneself. The analysis further reveals the knowledge that some individuals do not have self-constraints which militate against them. There is also the belief that troubles can easily be averted when people are able to control themselves. The didactic significance of the proverb stresses that human beings should always be capable of controlling their actions and inactions. It emphasizes the significance of self-control in human life with the affirmation that strength without self-control is useless.

To understand datum 86, both the primary and secondary levels of meaning are required. The primary level is needed for basic meaning of the lexical items used in the proverb while the secondary level is required for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Harcourt White to challenge Court Clerk to write a letter following the refusal of Editor to do so. Harcourt White feels that Editor's refusal to write the letter is wrong and wants others to be aware. The refusal of Editor to write the much-needed letter is an impediment which is metaphorically expressed as "mushroom which does not grow on a

tree that is still alive. The analysis further reveals that some people feel highly indispensable while others do not always do what they are capable of unless when they are challenged. There is also the belief that challenges bring the best out of people. The didactic significance of the proverb stresses that nobody should feel indispensable. It also warns that people should not shy away from their assigned responsibilities. In addition, the proverb advises people to always strive to do their utmost best in anything they are capable of doing.

Both the primary and secondary levels of meaning are required in datum 88. The primary level is needed for the basic meaning of lexical items in the proverb while the secondary level is required for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Superintendent Military officer when he feels that the demands of the leprosy patients are too much. There is government official/citizens relationship and the two parties understand the on-going wrangling between the government and the leprosy patients. The numerous or unending demands of the patients are the metaphoric “asking for the head and the legs of a tortoise”. The analysis further reveals the knowledge that some demands, no matter how legitimate, can be considered excessive. There is also the belief that governments do not usually take any demand they considered excessive seriously. The didactic import of the proverb stresses that people should be moderate in their making demand. This means that people should be realistic with the availability of resources in making demands that cannot be met; the people should demonstrate understanding by accepting the reality at all time.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
89	It is the lizard that strays too far from the tree that gets caught by hand and disgraced	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	The primary level of meaning is required for the explication of the lexical items, while the secondary level is useful for the understanding of the moral significance of the proverb.	The proverb is used by Harcourt White to sensitize other leprosy patients to act like one and speak with one voice	There is the knowledge that cooperation is a potent weapon in human society	There is the belief that when people are united, they cannot be easily attacked, defeated or disgraced	Text 3, Page 28 – 30.
90	The day children of porcupine made bold to drift apart is the day both mouse and bush rat became food for cats	(a)Direct: assertive (informing) (b)Indirect: directive (warning, advising)	To understand the lexical words in the proverb, the primary level of meaning is required; while the secondary level is useful for the moral import or the intended message.	The proverb is used by Harcourt White to sensitize other leprosy patients to be united following the success of their struggle	There is the knowledge that cooperation is a potent weapon in human society	There is the belief that when people are united, they cannot be easily attacked, defeated or disgraced	Text 3, Page 113

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
4	Does the aged he-goat have to be told that his present long beard is no more proof of sexual strength?	a)Direct: assertive (informing) (b)Indirect: expressive: (insulting, blaming)	The primary level of meaning is required for the explication of the lexical words in the proverb, while the intended message or the moral value of the proverb is understood at the secondary.	The proverb is used by Kurunmi when Timi Ede and Bashorun Olutole demand for special recognition from Kurunmi's subjects	There is the knowledge that physical attribute is sometimes an indication of one's personality or status	There is the belief that over a long time, one's physical appearance may no longer be a yardstick the person social status	Text 1, Page 18
6	The bull-frog that rivals the size of the elephant will burst	a)Direct: assertive (informing) (b)Indirect: Commissive: (vowing)	Bull-frog, rivals, elephant, and burst are understood at the primary level; while the secondary level is required for the understanding of the intended message of the proverb.	The proverb is used by Kurunmi as he prepares for war against Alafin Atiba of Oyo kingdom.	There is the knowledge that fighting a lost battle is not good	There is the belief that fighting a lost battle could cause some untold hardship	Text 1, Page 29

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
11	When a man has placed himself far above his people, he is ready to gamble with their lives.	(a)Direct: assertive (informing) (b)Indirect: Expressive: (blaming)	The primary level of meaning is required for the explication of the lexical items in the proverb, while the secondary level is useful for the moral value or the intended message of the proverb.	The proverb is used by Fankaya, one of Kurunmi's subjects, when does not consult his people before declaring war against Alafin Atiba.	There is the knowledge that public interest is more important than personal interest	There is the belief that lack of respect for people's lives makes public interest to be subservient to personal interest	Text 1, Page 37

Both the primary and secondary levels of meaning are needed to explore the contextual meaning of datum 89. The primary level is needed for the basic meaning of the lexical items in the proverb while the secondary level is required for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Harcourt White to demand for unity of purpose among the leprosy patients as their living condition gets worse. Harcourt White feels that there will be danger if his colleagues act individually and he wants them to be aware. The calamity associated with acting individually is metaphorically expressed as “the lizard that strays too far from the tree and gets caught by hand and disgraced. The analysis further reveals the knowledge that cooperation is a potent weapon in human society. There is also the belief that when people are united and acted with one voice, they cannot be easily pushed aside. The didactic significance of the proverb stresses that unity is a key concept in fostering human relation and making a group of people strong. This further implies that when people are united they constitute a formidable force.

In datum 90, both the primary and secondary levels of meaning are required. The primary level of meaning is required for the basic meaning of lexical items in the proverb. On the hand, the second level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Harcourt White as the situation bites harder for the leprosy patients following the government’s refusal to attend to their needs. He used the proverb to stress the need for the leprosy patients to be united in adversity. Harcourt White feels that the patients should be united and he wants them to be aware. The inevitable calamity associated with acting individually is metaphorically expressed as “drifting apart by the children of porcupine and becoming food for cats”. The analysis further reveals the knowledge that without cooperation

human being cannot be successful. There is also the belief that when people are united, they become strong and able to withstand any challenge. The moral significance of the proverb stresses the need to be united, to act as one and speak in one voice in order to be prosperous. This implies that when efforts are disjointed, aims are not achieved on time.

Both primary and secondary levels of meaning are required for the contextual exploration of datum 4. The primary level is required for the basic meaning of the lexical items in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Kurunmi following the request of Timi Ede and Bashorun Olutole that Kurunmi's subjects should prostrate themselves to great them. Kurunmi feels that the two chiefs are not special and he wants them to be aware. Metaphorically, Timi Ede and Bshorun Oluyole are the aged he-goat and their chieftaincy titles which does not confer any special respect on them are the metaphoric long beard that is no longer a sign of sexual strength. In the analysis, there is the knowledge that one's social status sometimes makes people to be respected in the society. There is also the belief that under certain circumstances, social status may not be a reason to respect people. The didactic import(s) of the proverb emphasizes that too much emphasis should not be placed on one's social status. This means that human relation should be fostered beyond the level of personal social status.

Both the primary and secondary levels of meaning are required for the contextual explication of datum 6. The primary level is needed for the common or day to day meaning of the lexical items in the proverb while the secondary level is required for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Kurunmi to play down the military strength of Alafin Atiba as the two camps prepare for war against each other. Kurunmi feels that

his troop is stronger than Alafin's troop and he wants his people to be aware. The Alafin's military strength when compared to Kurunmi's, is the metaphoric bull frog that rivals the size of the elephant. On the other hand, the inevitability of defeat believed to be awaiting Alafin Atiba is the metaphoric bursting of the bull-frog. In the analysis, there is the knowledge that some individuals, group of people, communities, etc usually fight a lost battle. There is also the belief that fighting a lost battle is dangerous. The didactic significance of the proverb posits that people should know their limitation in everything they do- that is, they should not be too ambitious and venture into what is absolutely impossible to be accomplished.

In datum 11, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Fankoya, one of Kurunmi's subjects, when Kurunmi single-handedly declares war against Alafin Atiba of Oyo without consulting any of his subjects. Fankoye feels that Kurunmi is wrong and he wants his people to be aware. Kurunmi is the metaphorically man who places himself far above his people. The analysis further reveals the knowledge that public interest is far more important than personal interest. There is also the belief that public interest is subservient to personal interest when leaders have are not self-centred and feel too important to consult their people. The moral lesson of the proverb submits that leaders should not feel too big to carry their subjects along in taking major decisions. This means that leaders should see themselves as servants of the people.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Socological	Cosmological	
14	He who despises smallness let him step on a needle	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Despise, smallness, step, and needle are understood at the primary level of meaning. The secondary level is required to understand the intended message of the proverb.	The proverb is used by Kurunmi following the reconciliation with his chiefs who challenge him for being arrogant and self-centered	There is the knowledge that some things that are considered small can really be dangerous if neglected	There is the belief that danger can be averted by not neglecting anything that can cause trouble no matter how small the thing is	Text 1, Page 41
17	A man cannot be so angry with his own head that he seizes cap from that head and dons his buttock with it	(a)Direct: assertive (informing) (b)Indirect: expressive: (blaming)	The primary level of meaning is useful for the understanding of the lexical items in the proverb; while the secondary level is required for the understanding of the moral significance of the proverb.	The proverb is used by Balogun Ibikunle when he appeals to the people of Ibadan not to fight Ijaiye because they are all brothers	There is the knowledge that family ties is a strong social variable in human society	There is also the belief that family ties makes it impossible to wage war against some people or societies	Text 1, Page 46

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
19	It takes another monkey to see the ugly buttocks of a fellow monkey	(a)Direct: assertive (informing) (b)Indirect: expressive: (blaming)	Takes, another, monkey, see, ugly buttock, and another monkey are understood at the primary level of meaning; while the secondary level is required for the intended message.	The proverb is used by Osundina as he explains that it is impossible for Kurunmi to see his own fault	There is the knowledge that it is impossible for human beings to identify their personal faults easily	There is the belief that family human beings can easily identify the fault of others	Text 1, Page 47
20	A man eating eggs can't be satisfy with just one	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Man, eating eggs, can't, satisfy, and just one are understood at the primary level of meaning; while the secondary level of meaning is required for the moral import or the intended message of the proverb.	The proverb is used by Balogun Ogunmola as he explains that Kurunmi has behaved rudely on many occasions	There is the knowledge that when an act is being repeated over and over, it becomes habitual	There is the belief that family human beings can easily identify the fault of others	Text1, Page 47

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
24	The baby who cries to stop his mother's sleep; it too will suffer the anguish of not sleeping	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is needed to understand the lexical items in the proverb, while the secondary level is required for the moral lesson contained in the proverb.	The proverb is used by Balogun Ogunmola as he warns his colleagues never to plot his downfall because they will have themselves to blame	There is the knowledge that some people plot the downfall of others	There is the belief that plotting people downfall can be counter-productive	Text 1, Page 49

In datum 14, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Kurunmi following the reconciliation between Kurunmi and his Chief as the latter accused the former of total neglect and lack of consultation before major decisions are made. Kurunmi feels that his Chiefs are important and he wants them to be aware. The chiefs are the metaphoric needle which must not be despise in spite of its small size. The analysis further reveals that some things that are considered small can be dangerous if neglected. There is also the belief that danger can be averted by not neglecting anything, no matter how small. The didactic significance of the proverb emphasizes that leaders should not feel too big to consult their people before taking major decisions. This means that leaders should look down on any of their subject irrespective of the social status of the subject.

In datum 17, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Balogun Ibikunle when he appeals to the Chiefs of Ibadan not to support waging war against the people Ijaiye. Balogun Ibikunle feels that Kurunmi and the entire people of Ijaiye are kinsmen to Ibadan people and he wants his colleagues to be aware. The people of Ijaiye are the metaphorical one's head that must not be disliked to the point of removing a cap from it and dons one's buttock with it. The analysis further reveals the knowledge that family ties is a potent social variable that in human society. There is also the belief that people usually find it difficult to wage war against their kinsmen. The didactic significance of the proverb

stresses that leaders should not feel too big to consult their people before taking major decisions. This means that people should always be conscious of their family bond and let it be a guiding principle in decision making process.

In datum 19, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Balogun Osundina. Balogun Osundina reasons that Kurunmi cannot identify his own problem and he wants his colleagues to know. Kurunmi is the metaphoric monkey that is incapable of identifying his own problems or faults. The analysis further reveals the knowledge that human beings are incapable of identifying their personal faults. There is also the belief that human beings easily identify the faults of others. The didactic significance of the proverb emphasizes that no human being is blameless. It further stresses that one should not be too hard on others because nobody is perfect.

In datum 20, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Balogun Ogunmola as he explains that Kurunmi has demonstrated his rude and aggressive behaviour on many occasions. Balogun Ogunmola feels that Kurunmi's behaviour has become habitual as already demonstrated on many occasions. Kurunmi's constant rudeness makes him the metaphoric man whose insatiable appetite for eating eggs makes him not to be satisfied with one egg. The analysis further reveals the knowledge that a constantly repeated action usually becomes habitual to the individuals involved. There is also the belief that

habitual things are usually very difficult to do away with. The didactic significance of the proverb emphasizes that one should be careful of one's action as bad habits are usually easily cultivated but very difficult to abandon.

In datum 24, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Balogun Ogunmola to warn his colleagues (Chiefs of Ibadan) against plotting his downfall in order not to have themselves to blame. Balogun Ogunmola senses that plotting his downfall will have some negative effect on his colleagues and he wants them to know. The colleagues are the metaphoric baby who cries to stop his mother's sleep. Also, the expectant adverse effect is the anguish of not sleeping which the baby will also experience. The analysis reveals the knowledge that some people plot the downfall of others. There is also the belief that plotting people's downfall can be counter-productive. The didactic significance of the proverb warns people to desist from bringing fellow human beings down. This implies that people should not do anything that is capable of affecting others.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
32	It is a foolish daughter who thinks she knows so much that she can teach her own mother how to bear children	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is required to understand the lexical items in the proverb, while the secondary level is useful for the intended message of the proverb.	The proverb is used by Kurunmi as he blames a soldier for his refusal to obey the instruction of his leader	There is the knowledge that proving to know what a person does not know is an act of foolishness	There is the belief that the more experienced a person is, the more the person is blessed with wisdom	Text 1, Page 64
34	When a one legged man needs help, he must not say the friend who carries him stinks; even if that helper does stinks	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning of is useful for the understanding of the lexical items in the proverb, while the secondary level is required in order to reveal the moral significance of the proverb.	The proverb is used by Kurunmi when his soldiers complain of wrong military tactics of the Egbas who fight in their support	There is the knowledge that one should not blame one's helper	There is the belief that helpers should be appreciated even if or when they are wrong in the course of helping	Text 1, Page 83

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Sociological	
36	A man called upon to be a hawk must catch chicken	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is useful to understand the lexical items in the proverb, while the secondary level is required for the intended message of the proverb.	The proverb is used by Balogun of Ogunmola when he urge the soldiers of Ibadan to fight and not to celebrate	There is the knowledge that people are sometimes assigned with certain responsibilities	There is the belief that acting in accordance with one's responsibility is a mark of being responsible	Text 1, Page 85
37	The size of a bush rat is the size of its hole	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Size, bush rat, and hole are understood at the primary level of meaning explication; while the secondary level is required to understand the moral import or the intended message of the proverb.	The proverb is used by Kurunmi as he pleads to the gods of iron and thunder to bless him many war captives	There is the knowledge that human beings are of varying degree of social status	There is the belief that fortune or success is measured in line with the status of the individual concerned	Text 1, Page 88

Datum	Proverb	Illocutionary	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
41	He who pelts another with pebbles ask for rock in return	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is needed for the lexical items in the proverb, while the secondary level of meaning is required for the explication of moral significance of the proverb.	The proverb is used by King Odewale as he explains how he leads the Kutuje to victory against Ikolu that has previously attacked Kutuje on many occasions	There is the knowledge that some people deliberately act wickedly to others	There is the belief that acting in the like manner to the people who are wicked is fair and justifiable	Text 2, Page 7

To understand datum 32, both the primary and secondary levels of meaning are required. The primary level is needed for the basic or day to day meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import of the idea expressed in the proverb. The proverb is used by Kurunmi to blame a soldier for the latter's refusal to obey the instruction of a senior commander. Kurunmi feels that the soldier did the wrong thing and wants everybody to be aware. The soldier is the metaphoric daughter who thinks she knows too much that she can teach her own mother how to bear children. In addition, the consequences of the soldier's action are metaphorically depicted as the foolishness of the daughter. The analysis further reveals the knowledge that proving to know what a person does not know is an act of foolishness. There is also the belief that experienced people are usually blessed with wisdom. The didactic significance of the proverb stresses that one should always be prepared to learn or be guided. This implies that one should not feel too important to learn from their leaders, especially when such leaders have experience.

In datum 34, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Kurunmi when his soldiers complain of wrong military tactics of the Egba fighters (who fight in support of Kurunmi) as Kurunmi soldiers suffer heavy casualties following the wrong military techniques. Kurunmi feels that it is wrong to criticize one's helpers and wants his subjects to be aware. Kurunmi and his soldiers are the metaphoric one legged man who needs help to be carried, and criticizing the helpers in such context, is metaphorically described as saying that the helpers stinks. The analysis reveals the knowledge people are expected to

appreciate their helpers at all time, even when helpers are wrong. There is also the belief that helpers should be appreciated even if they (helpers) make mistakes in the course of rendering assistance. The didactic significance of the proverb postulates that people should appreciate their helpers at all time. This implies that showing appreciation to the deserved people is a sign of being responsible. It further implies that people should not be unfairly accused of wrong doing without considering the intention of their action.

To understand datum 36, both the primary and secondary levels of meaning are required. The primary level is needed for the basic or day to day meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Balogun Ogunmola when some soldiers of Ibadan decide to celebrate their victory instead of having their attention on the battle. Balogun Ogunmola feels that the soldiers should be focused on the war at hand, not to celebrate a half-won victory and he wants them to be aware. The soldiers are the metaphoric man called a hawk and who is expected to catch chicken. The analysis further reveals the knowledge that people are usually assigned with certain responsibilities in the society. There is also the belief that acting in accordance with the assigned responsibility is the hallmark of a responsible person. The didactic significance of the proverb stresses the need to be conscious of one's responsibility and do everything humanly possible to live up to the expected standard.

In datum 37, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Kurunmi when he pleads to the gods of iron and thunder for victory against this

enemies and a lot of captives as he prepares for war. Kurunmi feels that the gods are supreme beings who are capable of all things such as ensuring victory at war because of their supernatural power. As a mighty soldier, Kurunmi considers many war captives as a befitting success to a personality of his calibre. Hence, Kurunmi is the metaphoric bush rat whose size of the hole must be proportional to its size. The analysis reveals the knowledge human beings are of varying degrees of social status. There is also the belief that the status of a person is a determining factor to measure the success of that person. The didactic significance of the proverb posits that people should be aware of their social status and do things accordingly. This implies that people should not do what belittles their status. It further implies that people should have ambition and ensure that their dream does not fall short of their status.

To understand datum 41, both the primary and secondary levels of meaning are required. The primary level is needed for the basic or day to day meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by King Odewale when he explains how the town of Ikolu constantly harassed the Ikolu community and how some of them were paid back in their own coin. King Odewale feels that the people of Ikolu deserve the defeat they suffered in the hand of Kutuje people and he wants his people to be aware. The Ikolu people are the metaphoric person who pelts another with pebbles and the humiliation which they suffer is the metaphoric rock. The analysis further reveals the knowledge that some people, for certain reasons, act wickedly to others. There is also the belief that using violence to avenge violence is fair. The didactic significance of the proverb stresses the need to be conscious of one's actions and

inaction, particularly as it affects other people. This implies that one will pay for one's action in accordance with one's deeds.

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Sociological	
56	When the frog in front falls in a pit, others behind take caution	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is needed for the lexical components of the proverb, while the secondary level is required for the intended meaning of the proverb.	King Odewale uses the proverb as he explains that he needs to learn from the circumstances surrounding the death of his predecessor	There is the knowledge that people are expected to learn from the mistakes others	There is the belief that when people learn from others' mistake they will make the same mistakes	Text 2, Page 23
57	When crocodiles eat their own eggs, what will they not do to the flesh of a frog?	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Both the primary and secondary levels of meaning are required, the former, to understand the lexical items while the latter to understand the moral import of the proverb	King Odewale uses the proverb as he accuses the Kutuje people for having a hand in the death of their kinsman, King his predecessor	There is the knowledge that wickedness is part of human attribute	There is also the belief that that people who kill their own kinsmen will have less regard for the lives of strangers	Text 2, Page 23

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
58	All lizards lie prostrate: how can a man tell which lizard suffers from belly ache?	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is needed to explicate the words in the proverb, while the secondary level is required for the intended message or the moral significance of the proverb	King Odewale uses the proverb as he laments his frustration regarding who to trust among the people who kill their kinsman, King Adetusa	There is the knowledge that the intention or plan of a person cannot be known through the facial expression	There is the belief that having trust in a person whose intention or plan is evil will be disastrous	Text 2, Page 23
60	Is it not ignorance that makes the rats attack the cat?	(a)Direct: assertive (informing) (b)Indirect: expressive: (blaming)	Both the primary and secondary levels of meaning are required. The former is needed for the lexical items in the proverb while the latter is required for the intended message.	The proverb is used by Baba Fakunle (the Ifa priest) when King Odewale guards want to attack him on the kings' order	There is the knowledge that some people venture into what cannot be accomplished by them	There is the belief that fighting a lost battle or attacking a superior person will spell doom for the attacker(s)	Text 2, Page 28

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
61	He who drums for a sick man is himself a sick man	(a)Direct: assertive (informing) (b)Indirect: expressive: (blaming)	Both the primary and secondary levels of meaning are required for the understanding of the lexical components as well as the intended meaning of the proverb.	The proverb is used by one of the Chiefs of king Odewale when the Ifa Priest accuses the king of murder	There is the knowledge that mental alertness is vital in making judgment	There is the belief that the judgment of a mentally derailed person cannot be taken serious	Text 2, Page 28

In datum 56, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by King Odewale when he stresses that he (king Odewale) needs to learn from the circumstances surrounding the death of his predecessor, King Adetusa. King Odewale feels that there is conspiracy in the death of the former king his close associates of the former king and he wants his subjects to be aware. Metaphorically, the former king is the pit in front that falls into the pit while King Odewale is the metaphoric frog behind that must learn from the mistake of the one in front. The analysis reveals the knowledge that people are expected to learn from the mistakes of others. There is also the belief that those will learn from other people's mistake will not go astray. The didactic significance of the proverb stresses the need to always learn from the misdeeds or mistakes of others. This implies that should learn from things that happen around them as failure to do so will be disastrous.

To understand datum 57, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by King Odewale when he accuses the people of Kutuje for having a hand in the death of the former king. King Odewale feels that it is morally wrong for Kutuje people to have killed their own kinsman and he wants everybody to be aware. The people of Kutuje are the metaphoric crocodiles while the life of the present king (an from Ijekun-yemoja man) is the metaphoric flesh of a frog which could be eaten much easier by crocodiles. The analysis further reveals the knowledge that wickedness is part of human attribute. There is also

the belief that people who do not value their own lives will have no regards for the lives of others. The didactic significance of the proverb emphasizes that people should desist from wickedness, conspiracy and cruelty towards their fellow human being. It also posits that people should be compassionate, caring and treat the lives of their fellow humans as very sacred.

In datum 58, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by King Odewale as he laments frustration over who to trust among his subjects. King Odewale feels that his predecessor was betrayed by the close associates and he wants everybody to know. The subjects are the metaphoric lizards that lie prostrate and the inability of the king to know who to trust is the metaphoric failure to determine the lizard which suffers from belly ache. The analysis reveals the knowledge that intention of people cannot be known through their facial expression. There is also the belief having trust in people whose intention is bad is disastrous. The didactic significance of the proverb stresses the need not to trust everybody one comes in contact with including close associates. It further postulates that life is war and adequate measure must be made to be fully prepared for attacks, even among one's close associates.

To understand datum 60, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Baba Fakunle, the priest, following the plan by King Odewale's bodyguard to attack the priest. Baba Fakunle feels that the bodyguard does not know

the extent of his supernatural power and he wants the bodyguard to be aware. The bodyguard is the metaphoric rats that ignorantly attack the cat. The analysis further reveals the knowledge that certain things are done wrongly by some people out of ignorance. There is also the belief that people who do things without having adequate knowledge usually regret doing so. The didactic significance of the proverb emphasizes that people should have adequate idea of whatever they want to do. It also advises that people should not fight a lost battle as it will end in failure.

To understand datum 61, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by the fourth Chief when the Ifa Priest accuses King Odewale for being the killer of his predecessor, King Adetusa. The Chief feels that the priest is wrong in his judgment and wants everybody to be aware. The priest is the metaphoric sick man whose judgment is not considered sensible. The analysis further reveals the knowledge that mental alertness is vital in making judgment. There is also the belief that judgment of a mentally derailed person is not considered reasonable or sensible. The didactic significance of the proverb emphasizes that people should desist from making judgment that is devoid of common sense or logical reason. It further warns that sweeping statement or over-generalization of idea without proof should be avoided. This implies that people are expected to make judgment with sound frame of mind, mental alertness and adequate knowledge to prove.

Datum	Proverb	Illocutionary act	Contexts/competencies				Text & Page
			Linguistic	Situational	Sociological	Cosmological	
72	The ruin of a man and his peoples begins in their homes	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is required to understand ruin, man, people, begins, and home. For the moral import of the proverb, the secondary level of meaning is required.	The proverb is used by King Odewale when he encourages his subjects to look for help in their homes when they besiege him following the outbreak of diseases in the community	There is the knowledge that human beings are capable of doing certain things to help themselves	There is also the belief that it is wrong for people to expect that all things will be done for them	Text 2, Page 13
53	The horn cannot be too heavy for the cow that must bear them	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Horn, heavy, cow, must and bear are understood at the primary level of meaning; while the secondary level is required to understand the intended message of the proverb.	The proverb is used by Queen Ojuola when Aderopo refuses to disclose the discovery of Ifa Priest to King Odewale in public	There is the knowledge that certain issues are best discussed in private	There is the belief that disclosing certain classified information in public can be problematic	Text 2, Page 20

Datum	Proverb	Illocutionary act	Contexts/Competencies					Text & Page
			Linguistic	Situational	Psychological	Sociological	Sociological	
59	A chicken eats corn, drinks water, swallows pebbles yet she complains of having no teeth. If had teeth, would she eat gold?	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Both the primary and secondary levels of meaning are required	The proverb is used by a royal guard to praise Baba Fakunle, the Ifa Priest, as he comes to the palace to reveal the mystery surrounding the death of the former king	The royal feels that there is nothing the priest does not know and he wants him to be aware	There is the knowledge that some people have the supernatural power to understand what other people do not	There is also the belief that the supernatural power can be used to unravel some mystery such as the death of King Adetusa	Text 2, Page 26
78	Old age indeed does cruel things to the mind	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Both the primary and secondary levels of meaning are required	The proverb is used by Alaka when King Odewale fails to recognize him in spite of many years they spent together when the king was younger	Alaka feels that the memory of the king has betrayed him and he wants him to be aware	There is the knowledge that people begin to forget their past as they grow old	There is the belief that people are not expected to remember all their past, particularly at old age	Text 2, Page 66

Datum	Proverb	Illocutionary act	Contexts/Competencies				Text & Page
			Linguistic	Situational	Sociological	Sociological	
79	The weakness of a man easily moved to the defence of his tribe against others	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary level of meaning is needed to understand the lexical items in the proverb, while the secondary level of meaning is required to understand the moral significance.	The proverb is used by King Odewale when he realizes that he (king Odewale) killed the former king for insulting what he thought was his tribe	There is the knowledge that human being usually defend their tribe	There is the belief that personal sentiment make people to take all factors into consideration in the defence of their tribe	Text 2, Page 71

To understand datum 72, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by King Odewale as he encourages his subjects to look for help right in their respective homes before turning to him. The king feels that his subjects are wrong for depending on him absolutely in finding cure for the ravaging diseases and he wants them to be aware. There is master/subject relationship between the interlocutors. The analysis further reveals the knowledge that people are expected to do certain things themselves when they are capable of doing so. There is also the belief that people who expect everything to be done for them are likely to lose their credibility and respect. The didactic significance of the proverb emphasizes that people should always look inward for self-help before turning to others for assistance. It also advises that people should not rely on outsiders or their leaders for help at all time.

To understand datum 53, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by the Queen Ojuola following the refusal of Aderopo to disclose the discovery of Baba Fakunle, the Ifa Priest, regarding the mystery surrounding the death of King Adetusa; to King Odewale in public. Queen Ojuola feels that nothing should be too big in the revelation of the priest to be disclosed to the king in public and he wants Aderopo to be aware. The priest's revelation is the metaphoric horn that must not be too heavy. Conversely, Aderopo is the metaphoric cow that is expected to be strong enough to bear the

horn. The analysis further reveals the knowledge that certain issues are not meant to be discussed publicly. There is also the belief that disclosing certain information publicly could be dangerous. The didactic significance of the proverb emphasizes that people should be very sensitive of the of the information to be disclosed and determine whether information is to be disclosed in public or otherwise. This implies that language users need to be conscious of the communicative competence that determines the sensitivity of issues to be disclosed.

To understand datum 59, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by a royal guard in praising Baba Fakunle (the Priest) as the former comes to the palace to reveal the mystery surrounding the death of the former king. The royal guard feels that the priest has the knowledge of all things and he wants everybody to be aware. The priest is the metaphoric chicken that eats corn, drinks water and swallows pebbles (an equivalent of having the knowledge of all things). The analysis further reveals the knowledge that some people have supernatural power to have the knowledge of all things. There is also the belief that supernatural power can be used to unravel any mysterious thing in human society. The didactic significance of the proverb emphasizes that people should be aware of the existence of the supernatural power. This implies that people should see supernatural power as a way through which any mysterious thing could be unravelled or as a basis of solving problems.

In datum 78, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The

proverb is used by Alaka when king Odewale fails to recognize the former following many years of their separation from each other. Alaka feels that king Odewale is not getting younger and he wants everybody to be aware. The aging king Odewale is the metaphoric old age that has done cruel things to the mind, distorting the memory of the king. The analysis reveals the knowledge that people begin to forget their past as they grow old. There is also the belief that people are not expected to remember all their past, particularly at old age. The didactic significance of the proverb stresses the need to be aware of mental deterioration and memory loss as people grow older. This implies that patience should be exercised particularly in dealing with old people.

In datum 79, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by king Odewale as he realizes that he is the killer of his predecessor, king Adetusa. King Odewale feels that it is wrong to be too violent and aggressive in the defense of one tribe and he wants everybody to be aware. There is master/subject relationship and the personal flaw of king Odewale is the metaphoric weakness that easily moves a man to the defense of his tribe. The analysis reveals the knowledge that people are usually very sentimental in support of their tribe. There is also the belief that people are not always cautious in the defense of their tribe. The didactic significance of the proverb stresses the need to be careful in the defense of one tribe. This implies that people should not over react to the point of throwing caution to the wind in the defense of their tribe.

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
80	When the wood-insect gathers sticks, on its own head it carries them	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The primary meaning is needed to understand the lexical items in the proverb, while the secondary meaning is ideal to understand the intended meaning of the proverb.	The proverb is used by king Odewale as he tells his subjects to allow him to face the consequences of his actions	There is the knowledge that people's past misdeed can hurt them later in life	There is the belief that people are rewarded in accordance to their past deeds, i.e good or bad deeds	Text 2, Page 72
83	Whom does the cow without a tail look up to?	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The words whom, cow, without tail, and look up are understood at the primary level of meaning; while the moral significance of the proverb is understood at the secondary level.	The proverb is used by Harcourt White following the bad treatment of the leprosy patients by the government officers	There is the knowledge that some people are helpless as they cannot do anything to save themselves of certain danger	There is the belief that the helpless people are always confused as to where to look for help	Text 3, Page 15

Datum	Proverb	Illocutionary act	Contexts/Competencies				
			Linguistic	Situational	Sociological	Cosmological	Text & Page
87	The day children of porcupine made bold to drift apart: one, going this way, a mouse: the other going that way, a bushrat became food for cats	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	The lexical components of the proverb are understood at the primary level of meaning, while the secondary level is useful for the intended meaning.	The proverb is used by Harcourt White following the victory of the leprosy patients for constant and better medical attention	There is the knowledge that lack of cooperation can make people to drift apart	There is the belief that it is dangerous for people to drift apart as societal goals are better achieved through collective efforts	Text 3, Page 113
93	Indeed, chameleon is no food.	(a)Direct: assertive (informing) (b)Indirect: Directive: (warning, advising)	Indeed, chameleon, no, and food are understood at the primary level of meaning. The secondary level of meaning is required for the intended meaning.	The proverb is used by a party thug as he hails Mr Lejoka Brown for his political influence	There is the knowledge that certain things are forbidden from being done	There is the belief that when people do what they are not expected to do, the end result could be disastrous.	Text 4, Page ix
	The lizard likes to sit down relaxed like the frog, a long tail happens to be his bad luck	(a)Direct: assertive (informing) (b)Indirect: Directive: (mourning)	The primary meaning is needed to understand the lexical items in the proverb, while the secondary meaning is ideal to understand the intended meaning of the proverb.	The proverb is used by Harcourt White as he mourns the pitiful condition of the leprosy patients who are stigmatised by the society	The interlocutors know that physical deformity is a basis of stigmatisation in the society	There is knowledge that ailment, sickness and general physical deformity can make people to be discriminated against.	Text 3, Page 19

In datum 80, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by king Odewale as he explains to his subjects that they should not pity him following the discovery that he is the killer of the former king. King Odewale feels that he is wrong to have killed the former king and wants everybody to be aware. There is master/subject relationship and the interlocutors are now better informed about the circumstances under which the former king died. King Odewale and his evil act is the metaphoric wood-insect that gathers sticks while the consequences of king Adewale's act is the metaphoric burden of the wood-insect in carrying the sticks on its head. The analysis reveals the knowledge that people's past can hurt them later in life. There is also the belief that people get reward for their past deeds in accordance to what they did (good or bad) in the past. The didactic significance of the proverb stresses the need to be careful in whatever one does as posterity will judge accordingly. This implies that people should not plant evil seed because they will reap the fruit of their effort in the future.

To understand datum 83, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Harcourt White following a total abandonment and outright rejection of the leprosy patient by the government. Harcourt White feels that the attitude of government officials towards the leprosy patients is wrong and wants everybody to be aware. The leprosy patients are the metaphoric cow without a tail that looks up to nobody in particular

for help. The analysis further reveals the knowledge that some people are helpless as they too weak to save themselves of certain danger. There is also the belief that helpless people are usually in the state of confusion of where to look for help. The didactic significance of the proverb emphasizes that people should be aware of the needy and helpless members of the society and always strives to help them at all time. This implies that by helping the defenseless and needy in the society, a sense of belonging is given to them and life is worth living even in their state of being poor.

To understand datum 87, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by Harcourt White following the victory of the leprosy patients as the government eventually succumbs to the demands of the lepers. Harcourt White feels that the perseverance, doggedness, and sincerity of purpose of the lepers in the course of the struggle earn them the victory and wants everybody to be aware. The leprosy patients are the metaphoric children of porcupine who refuse to drift apart in order to avoid exposing themselves to danger. The analysis further reveals the knowledge that lack of cooperation can make people with a common goal to drift apart. There is also the belief that when people with a common goal drift apart they expose themselves to greater risk. The didactic significance of the proverb emphasizes that people should always work together in order to achieve their goal collectively. It advises that as a team concerned with a common objective, people are more formidable when they join forces and work together. In addition, it warns people against individualism because of its associated danger.

In datum 93, both the primary and secondary levels of meaning are required. The primary level is needed for the basic meaning of the lexical items used in the proverb while the secondary level is needed for the metaphoric and connotative import(s) of the idea expressed in the proverb. The proverb is used by a party thug as Mr lejoka Brown is being hailed as a powerful and influential politician. The party thug feels that there is no politician with equal political status as Mr Lejoka Brown and wants everybody to be aware. Mr Lejoka Brown is metaphoric chameleon who is no food. This means that Mr Lejoka Brown cannot be defeated by any of his political rivals. The analysis reveals the knowledge that certain things are forbidden from being done. There is also the belief that when people do what they are forbidden from doing, the result could be disastrous. The didactic significance of the proverb stresses the need to be careful not to be involved in what one is forbidden from partaking in. This implies that people should always be aware of the society provision that guide their conduct and behave accordingly.

5.2 Discussion of Findings

The tabular presentation and analysis of data reveals that all the variables of Lawal's (1997) pragmatic model work together to account for the contextual meaning of the selected proverbs. To start with, the analysis reveals that the illocutionary act of a particular datum can only be known through a careful study of the situational and psychological variables or elements of analysis. On direct illocutionary act, the analysis reveals thus

Direct	Assertive	Commissive	Expressive	Declarative	Directive	Total
Illocutionary Act	100%	0%	0%	0%	0%	100%

The table above reveals that the entire direct illocutionary act of the analysed data is assertive. This is not unusual since proverbs generally seek to affirm the societal positions or certain issues in accordance with the socio-cultural norms of a group of people. However, 91% of the direct illocutionary acts either states or informs while the remaining 9% vows.

The indirect illocutionary act presents a different scenario as

Indirect	Assertive	Commissive	Expressive	Declarative	Directive	Total
Illocutionary Act	0%	1%	18%	0%	81%	100%

Directive with 81% is mostly used either to warn people against an impending danger or to advise them on a particular thing. Expressive with 18% is used either on occasion of praising or

blaming a person. This conforms to the belief that proverbs encourage societal virtues and condemn vices. The only occasion of commissure indirect illocutionary act is used to vow.

On the inter-relationship between the six context/competencies variables, the superiority of the linguistic context/competence is established. The linguistic context/competence appears to be the umbrella body and the surface structure through which the hidden intentions of other elements are revealed. The analysis also shows that both the primary and the secondary levels of meaning are required for the contextual explication of the linguistic context/competence. The primary level is required for the common, day to day, simple or literary meaning of lexical items in each datum while the secondary level is needed for the metaphoric, connotative, and philosophical meaning of the particular proverb. The tertiary meaning which is equally relevant belongs to the aspect of the perlocutionary act which is beyond the scope of this study.

Also very important is the situation context/competence without which neither the meaning nor the illocutionary act of a proverb can be understood. Situational context/competence provided the most important information for proper contextualization of the selected proverbs. This is largely supported by the psychological context/competence through which the feeling or emotional attachment of language users, as reflected on the illocutionary forces of their utterances is revealed.

The social context/competence shows the relationship between the users of the selected proverbs and their co-interlocutors. It further reveals that proverb is mostly used in a discourse by a character with superior social status on account of age, royalty, economic status or socio-political relevance, among others. The analysis also indicates that social context/competence is not

applicable to every datum in this study because certain instances, there are no special or any form of identified relationship between the interlocutors.

To determine the nexus between pragmatics and culture, sociological and cosmological contexts/competencies play significant roles. The analysis shows that sociological context/competence indicates the shared general knowledge in the society. It describes the socio-cultural and historical settings of the analysed data. The cosmological context/competence variable indicates the means through which a people's worldview, and their implicit reference to the world or aspects of it, and to certain universally established facts; is established through the use of proverb. This simply means the way the world of a group of language users is perceived. The analysis reveals that sociological and cosmological context/competence are two sides of a coin, neither can do without the other. This implies that the way the world of a group of people is perceived determines their societal shared knowledge and belief, and the societal knowledge/belief is reflected in the use of proverb of a group of language users. This is in line with the submission of Ahmad (2005) that proverbs are best interpreted in line with the culture of the people who use them.

In addition, the analysis reveals that proverb serves as a means of social control in the selected text. Data 17 and 21 provide an explicit example of this as Balogun Ibikunle uses proverbs to persuade other chiefs of Ibadan against taking up arms and fighting the people of Ijaiye who are considered as their kinsmen. The above submission is possible because proverbs are considered as important codes in which the societal values are embedded. To this end, proverbial sayings go beyond personal opinion or sentiment. Rather, it is they are reflections of the societal positions on certain issues.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter is concerned with the summary of findings, conclusion, and recommendations of the study as well as suggestions for further studies.

5.2 Summary of the Study

On account of the data analysis as well as the discussion of findings, the following submissions are made:

The use of a linguistic theory for the analysis of literary texts has proved to be a success. This is particularly true of proverbs where the linguistic, situational, sociological and cosmological variables are used for the understanding of the moral significance of the analysed proverbs.

The study also reveals the dominance of assertive and directive illocutionary force as direct and indirect speech acts respectively. This is not unconnected with the fact that proverbs are symbols of a people's collective wisdom, a linguistic repertoire of the people who shows the same culture, language and world view. Hence, "assertive" indicates the people's stand or position on a matter why "directive" suggest or prescribe how people are expected to behave in line with their societal cultural norms and values.

In addition, the linguistic content represents majorly the ordinary or lexical meaning and partly the communicative meaning. However, the communicative meaning which according to Malinowski (1923, 1935) is influenced by the cultural content of the language users can be better understood through the exploration of the remaining three (3) variables namely: situational,

sociological and cosmological. The situational context considers the actual location of utterance who says what to who, where, why and how? This study postulates that certain forces determining how the above communicative roles are played by the members of a speech community and that culture occupies a vintage position in contextual negotiation.

The sociological variables the relationship between the interlocutors their shared beliefs, their knowledge of their society, their societal norms and values including issues such as attitude to laziness, respect for elders, cultural preservation, etc. These mutual contextual beliefs (MCB) (see Back & Harnish (1979), Lawal (1997) make communication effective among the people of the same speech community.

The cosmological variable is principally concerned with a world view of the language users that is how the world around them is understood. For instance in both text 1 and 2 (Kurumi & The gods are not to blame) of this study, there are instances where sacrifice of different items offered to the gods. This is a clear indication of what the people believe. In addition, the existence of many gods in the two texts above is also connected with the cosmological orientation of the language of users. All the above findings are clear demonstrations of the fact that context (adaptive context in this study) is significant to the appropriation of the use of proverbs for the purpose of the thematic concern of the texts under study. This is done through a carefully exploration of aspect of culture of the language users in passing important or weighty messages with some degree of societal approval.

5.3 Conclusion

Pragmatics as the study of the contextual meaning is no doubt a reliable means of determining meaning. Clearly, there is a wide gap of differences between what the person might said and what the person might meant. It is on the basis that Mey (2000.6) describes pragmatics as the study of how to say one means and how to mean what one says. An expression such as, was the door opened when you enter? This question may not require either a yes or no answer. Rather, it may be directing a person to either open or close the door. In view of this, to understand an expression (either literary or otherwise) there is no need for the contextual exploitation of the expression and to understand context; the cultural background of the language users should be considered relevant.

The above submission is particularly true of proverbs because proverbs are contextbound and cultural specific. The cultural specific nature of proverbs does not mean that the same proverbs cannot be found in different cultures (See Ojoade, 2004). However, the relevance of context (adaptive context in this study) in the determination of the intended meaning is non-negotiable. This is because the same proverb can have different interpretations depending on the situation of use. This implies that a proverb that is used to scold a child somewhere may be used to praise the same child in another context.

In addition, the study shows that proverbs generally involve the use of both direct and indirect illocutionary force. While the direct illocutionary force is assertive, that of indirect is majorly directive. (See Austin, (1962), Searle, (1969) and Lawal (1997). Assertive nature of the direct illocutionary act is to affirm the societal position on any topic of a discourse while the indirect illocutionary act direct the course of people' action through advice and admonition.

In conclusion, the study of meaning in context (pragmatics) is a useful tool for the explication of meaning of both literary and non-literary texts. Although, context determination is not the same in both natural speech community and literary texts situations because the writer might be influenced by several factors which may make his literary work(s) differ from the societal reality. However, the natural or adaptive nature of contexts is not stop a bearer to meaning explication, using a contextual indices such as Lawal's (1997) Model of the Aspect of a Pragmatic Theory.

5.4 Research Recommendations

The following recommendations are made on the basis of this research findings and conclusion:

- a. Any study of pragmatic should be done with special focus or emphasis on the relevance of the language users socio-cultural reality,
- b. That a working formula be evolved on how context in literature is determined considering the writer, text, society and reader,
- c. The inter-relatedness nature of Lawal's (1997) model of the aspect of a pragmatic theory be addressed with a view of reducing the variables to a manageable size through the elimination of redundant elements of the variables, and
- d. Proverbs should be considered important and be included in the curriculum of relevant undergraduate and post-graduate courses in order to strengthen their efficacy and preserve the societal cultural heritage. It is hoped that a renewed interest on proverbs will help substantially during this era of ethnic consciousness.

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Appendices

Forty selected proverbs from *Kurunmi*:

1. The pride of the weaver-bird shows in the skilful design of its nest.
2. And where stands the pride of a monkey? Is it not in his knowledge of treetops?
3. The day the iroko tree loses its roots is the day the baby ant shits on its head.
4. Does the aged he-goat have to be told that his present long beard is no more proof of sexual strength?
5. A man with fire on his hands welcomes no delay.
6. The bull-frog that rivals the size of the elephant will burst.
7. A man who does not want strange foot-prints in his backyard must fence it up.
8. The meat of an antelope tastes good, but while it is cooking what do we eat?
9. A goat gets wiser after an ear is chopped off.
10. The young palm tree grows tall rapidly, and it is proud, thinking, hoping that one day it will scratch the face of the sky, have it elders before it touched the sky?
11. When a man has placed himself far above his people, he is ready to gamble with their lives.
12. When five little hyenas combine strength they crush the father of lions!
13. When a rat laughs at a cat, there is a hole nearby.
14. He who despises smallness let him step on a needle.
15. The cow...the cow steps on her calves--- that does not mean she hates them.
16. When an elder sees a mudskipper, he must not afterwards say it was a crocodile.

17. A man cannot be so angry with his own head that he seizes cap from that head and dons his buttocks with it.
18. Cactus is bitter, to him who has tasted it.
19. It takes another monkey to see the ugly buttocks of a fellow monkey.
20. A man eating eggs can't be satisfied with just one.
21. No matter how high the swallow flies it must at last come to earth.
22. A stick already touched by fire is not hard to set ablaze.
23. A roaring lion kill no prey.
24. The baby who cries to stop its mother's sleep; it too will suffer the anguish of not sleeping.
25. Secrets of the mouth are first known to the chewing stick.
26. Hidden in the footpath are felt by the sole of the feet.
27. Because of the deaf, the clouds blacken before it rains.
28. Because of the blind, thunder rumbles.
29. Sharp though a knife, it cannot cut its own handle.
30. There is no god like the throat, it takes sacrifice daily.
31. What the stomach desires to eat should not cause belly-ache afterwards.
32. It is a foolish daughter who thinks she knows so much that she can teach her own mother how to bear children.
33. A man with grass on his buttocks must not forget himself when he goes to put out a neighbour's fire.
34. When a one -legged man needs help, he must not say the friend who carries him stinks; even if that helper does stink.

35. When elephants were being slaughtered by the thousand, how could a man take notice of the death of a house rat?
36. A man called upon to be a hawk must catch chickens.
37. The size of a bush-rat is the size of its hole.
38. When the owl leaves its nest at noon, danger is near.
39. The hawk yearns for the taste of the snail. But it forgets; it forgets that the shell of the snail is no food for hawks.
40. It is not the beating of rain-drops that hurts...it is the...the touch of dew...the soft touch.

Fourty Selected Proverbs from *The gods are not to blame*

41. He who pelts another with pebbles asks for rocks in return.
42. It is not changing into the lion that is hard; it is getting the tail of a lion.
43. Joy has a slender body that breaks soon.
44. When the head of a household dies, the house becomes an empty shell.
45. How long must feverish birds tremble in silence before their keeper.
46. A rock in the middle of a lake, forever cooled by flowing waters, does not know the sun's hotness that burns and dries up the open land.
47. When the chameleon brings forth a child, is not that child expected to dance?
48. Not to do something is to be crippled fast.
49. Only a madman will go to sleep with his roof on fire.
50. The moon moves slowly but by day-brake it crosses the sky.
51. By trying often the monkey learnt to jump from tree to tree without falling.
52. A cooking pot for the chameleon is a cooking pot for the lizard.
53. The horns cannot be too heavy for the head of the cow that must bear them.

54. Until the rotten tooth is pulled out, the mouth must chew with caution.
55. When trees fall on trees, first the topmost must be removed.
56. When the frog in front falls in a pit, other behind take caution.
57. When crocodiles eat their own eggs, what will they not do to the flesh of a frog?
58. All lizards lie prostrate: how can a man tell which lizard suffers from belly ache.
59. A chicken eats corn, drinks water, swallows pebbles yet she complains of having no teeth. If she had teeth, would she eat gold?
60. Is it not ignorance that makes the rats attacks the cats?
61. He who drums for a sick man is himself a sick man.
62. The hyena flirts with the hen, the hen is happy, not knowing that her death has come.
63. Two rams cannot drink from the same bucket.
64. The lion's liver is vain wish for dogs.
65. Ignorance makes a rat to call a cat to a fight.
66. An eagle does not go to the market place unless there is something there..
67. Venom of viper does nothing to the back of a tortoise.
68. Meat that has fat will prove by the heat of fire.
69. The monkey and gorilla may claim oneness but the monkey is monkey and the gorilla, gorilla.
70. Can the cockroach be innocent in the gathering of fowls?
71. The butterfly thinks himself a bird.
72. The ruin of a man and his people begins in their homes.
73. The snail may try but it cannot cast off its shell.
74. The told likes water but not when the water is boiling.

75. A bush does not sway this way or that way unless there is wind.
76. It is sickness that man can cure, not death.
77. Secret of an owl must not be known in day light.
78. Old age indeed does cruel things to the mind.
79. The weakness of a man easily moved to the defense of his tribe against others.
80. When the wood-insect gathers sticks, on its own head it carries them.

Ten Selected Proverbs from *Hopes of the Living Dead*

81. You can tell the condition of a husband at home, by the way his wife behaves to people outside that home.
82. I can control myself is better than can control a horse.
83. Whom does the cow without tail look up to?
84. Where there is cooperation, the antelope's skin is large enough for ten people to sit upon.
85. The rain that soaks a poor man does not dry up fast.
86. Mushrooms don't grow on a tree that is still alive.
87. Who doesn't know the trick of putting meat in the mouth, and making meat disappear?
88. When a man asks for the head of a tortoise, and the legs of a tortoise: what does he really want? a whole tortoise, of course.
89. It is lizard that strays too far from the tree, that gets caught by hand disgraced.
90. The day children of porcupine made bold to drift apart is the day both mouse and bush-rat became food for cats.

Ten Selected Proverbs from *Our Husband Has Gone Mad Again*

91. The impact of the human head on hard ground commands tears from eyes.
92. A tree that seeks a taste of brute humiliation may dare the reality of an elephant in a headlong thrust.
93. Indeed, chameleon is no food.
94. Man-u way go chop-u frog, make he kuku chop-u di frog-u way get-I egg-I for belle.
95. When a bald headed man goes into the shop of a barber, his reason is not a haircut; it is another problem.
96. A peddler doesn't say a crocodile has an ugly lump on its snout, until he has safely crossed the river.
97. Two bulls can't drink from the same bucket at the same time.
98. It is too much indulgence that makes the she-goat grow a long beard like her husband
99. When the vine entwines your roof...it is time to cut it.
100. Di cow wey no get tail for nyash, na God na him de help am drive fly comot.