A PRAGMATIC ANALYSISOF THE INTERPLAY BETWEEN CONTEXT AND ILLOCUTIONARY ACTS ON MEANING AND INTERPRETATION OFIGALA PROVERBS

BY

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MA/ ARTS/03371/ 2008-2009

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FACULTY OF ARTS, AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA

APRIL, 2015.

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DEPARTMENT OF ENGLISH AND LITERARY STUDIES,
FACULTY OF ARTS, AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA

APRIL, 2015.

DECLARATION

I declare that this research has been conducted and written solely by me. It has not been presented in any previous application for a degree. All sources of information used inthis research are duly acknowledged in the bibliography.

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…….....

OGWU, Samuel Date

(MA/ARTS/03371/2008-2009)

CERTIFICATION

This thesis titled "A Pragmatic Analysis of the Interplay between Context and Illocutionary Acts on Meaning and Interpretation of Igala Proverbs" by Ogwu Samuel has met the standards and regulations governing the award of a Master of Arts Degree at Ahmadu Bello University, Zaria. It is considered satisfactory for its contribution to knowledge and, therefore, approved.

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DEDICATION

This work is dedicated to the loving memory of my father, late Mr. Emmanuel Hitler Ogwu and my mother Mrs.Juliana Eke Ogwu for their quintessential love for education.

ACKNOWLEDGEMENTS

I ascribe my deepest and most profound appreciation to God Almighty for His help in undertaking this study.I acknowledge my indebtedness to all those who contributed to the successful completion of this study.Iam particularly, greatly indebted in gratitude to Dr. J. E.Amodu, the chairman, supervisory committee who patiently led me through all the various stages of this study by making careful and sincere corrections. I was motivated by his words of encouragement throughout this work.

I also thank Dr.(Mrs)F.A. Frank-Akale, member, supervisory committee, who came on board with such uncommon zeal and studious approach to academic excellence, laden with love and concern for this study to succeed.Worthy of mention is Dr. (Mrs)A.Enesi (Mother in Israel) who was my first supervisor before she was translated to glory to be with the Lord. I particularly cherish theinteraction a few days before her demise; and her love for this study had been my source of inspiration. I also shared in the joy of working with her for herin-depth research knowledge; but the claws of death made it short- lived. I share in the sorrow of losing her; may her gentle soul rest in peace with the Lord Jesus, amen.

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ABSTRACT

Proverbs play very important functional, communicative and pragmatic roles in Igala language. Their social and contextual importance has been attested to by ethnographers, philosophers, literary and other language experts, as instruments of communication, cultural education and channel of language aesthetics, as a house of wisdom, garnished and sustained among the Igala of Northern Nigeria. It is, perhaps, unimaginable thata speech event, involving a competent Igala speaker will be successfully conducted and concluded without the use of the appropriate and, contextually suitable proverbs, in order to achieve the purpose of the discourse. In spite of their rich linguistic and pragmatic importance, however, Igala proverbs have not been accorded critical linguistic and especially pragmatic focus in research, especially in relation to with regards to the important role of contextual features used in the deciphering of meaning and interpretation.Thisresearch examines Igala proverbs and the extent to which contextual features help in the interpreation of meaning and their uses in specific social contexts, the illocutionary acts performed both directly and indirectly, and the pragmatic value derivable from the analyses of each proverb. The theoretical framework for this study is based on Lawal (1997), which is a synthesis of the pragmatic insights of other linguists. The data for the study were obtained from audio recordings of Igala traditional performances during marriage and coronation ceremonies, conflict resolution sessions, village meetings, and structured interviews. Secondary sources of data were obtained from story books by writers of Igala extraction, and literature from other cultures.Findings emanating from this study revealed that context is the determinant of meaning in pragmatic studies, especially in the analysis of Igala proverbs which are context sensitive and their meanings and interpretations are subject to their use and usage in a contextually conventional language environment. In context of this study, the illocutionary acts helped in the correlation of the degree of proverbs meaning, interpretation and functions especially in the determination and projection of the speaker's intention, in the direct and the indirect illocutionary acts and the overall impact on meaning.On the whole, the study found that inspite of technological advancements; proverbs are still used extensively in Igala traditional societies. This research further reveals the love and admiration Igala speakers accord to Igala proverbs genre. This study reveals that there is more to the study of a proverb than a mere mechanistic examination of its forms. Pragmatic mappings of contexts and competences at the linguistic, situational, social, sociological, psychological and cosmological levels as well as other pragmatic features such as Mutual Contextual Beliefs (MCBs), intentions of the speaker and the listener, the illocutionary acts performed, presupposition, inference, implicatures and intuition, all affect the meaning and interpretation of the proverb in language situations in an ethnographic setting.

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CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Across languages and cultures, proverbs constitute a very importantaspect of language use. Hence, they have been subject of varying attention from linguists, anthropologists and language users in general. They have also been described and labelled in various ways in different languages and cultures. For example, the Yoruba refer to proverbs as a kind of horse, which comes handy in recovering a speech that has derailed. Among the Igbo, proverbs are "the palm oil with which words are eaten" and they form "an aspect of language use, which not only makes a point, but fixes in our minds" (Achebe, 1958:6).

Even the scriptures are not silent on proverbs. Proverbs 1:1-7 (*The Holy Bible,*New International Version, 1984), explains that proverbs help the wise in increasing his wisdom, while enabling the discerning to get guidance. Proverbs in different languages and cultures form part of the codes of behaviour and exemplify their use for the transmission of tribal wisdom and rules of conduct (*The New Encyclopaedia Britannica,* 1992:749). In fact, Gadzar (1980:84) refers to proverbs as a short-hand frame of reference to the moral and ethical inclinations of a people. They could form part of a class that comprises the origin of myths, folk-tales and songs, which feature in conversation between adults. Fergasson (1983:63) believes that proverbs "mirror the life of the people, reflect what they do, what and how they think, how they live, what values they admire or abhor and what joys and sorrows they experience". As pointed out by Lawal& Short (1997:635), proverbs "represent the quintessence of a people's collective wisdom sustained and transmitted from generation to generation". To Noah as cited in Allan (2001:95), "a proverb is a laconic declaration, generally invariable in its structure,

whose intervention in a context of verbal representation condenses and radiates experience, ideas and admonitions through its terse, pithy statement of a truism".

Proverbs, which form the subject of this study, flourish in metaphors and context. Theybelong to a special category of language use with embedded layers of meaning. The value of proverbs to any society, the Igala inclusive, is enormous. It is the symbol of maturity, respect, exposure and wealth of experience in the language. According to Ukwede (2003:13), "Igala fondness for proverbs is proverbial in itself". Igala love for proverbial sayings can best be summarised using another proverb:

1Ẹjụki lịịtạ onwu ạkpitạ, itạ nọọmạọfẹ n.
Eye see proverb that make proverb, proverb have child chief not
(Only those with witty minds make proverbs; it is not an exclusive reserve for kings and nobles).

As part of oral tradition, proverbs exist in all cultures of the world and have invariable applications. They imbue the speaker with the edge to make expressions more ornate and culturally relevant. Similarly, Amali (1999:13) opines that:Proverbs to Africans form an open sesame for the workings of the native minds, manners and customs, traditional wisdom of justice, religion, ideas, feelings, and modes of thought, principles of conduct and the generalphilosophy.

In addition, a proverb is an expression which contains a notion of general truth or what can be referred to as universal truth. Proverbs generally express profound knowledge of the world and in the adoption of universal themes in dealing with all known subjects with both covert and overt applications of language use. The Igala language is known for its high content of proverbs in varieties of contextual language use. Like other African ethnic nationalities,theIgala see proverbs as an important property of oral folk. They also describe proverbs as not being the exclusive preserve of

kings and nobles, but when the truth is elusive; proverbs are used to express them. Mieder, Wolfgang (1994:55) sees proverbs as:

> a phrase, saying, sentence, or expression of the folk, which contains above all wisdom, truth, moral experience, lessons, a shot saying of philosophical nature of great antiquity, the product of the masses rather than that of the nobles and expresses universal truth and advice concerning life and, which has been handed down from generation to generation.

Bryant (1945:65) postulates that the proverb, since the days of Aristotle, has been depicted as a remnant saved from the "wrecks and ruins of philosophy by reason of their consciousness and cleverness". Although some schools of thoughts, especially the modern stylistic scholars are of the view that proverbs are seldom used in modern discourse, they also heighten their stance by stating that proverbial study is old fashioned. However, this research is of the view that a proverb is ever green as it embellishes speech for all seasons. It is vital to note that proverbial discourse can best be captured, contextualised, and to a large extent, realised within the gamut of pragmatic studies, since the epistemological and ontological sense (that broad and narrow) of proverbial discourse is ultimately more at home in the domain of pragmatics than it is in fictional discourse. This study sets out to examine the types of illocutionary acts found in Igala proverbs; the contexts and competences and the pragmatic mappings needed to interpret and put them to the creative use, especially, when dealing with contemporary issues, involving gender, politics, religion, law, and so on, since language changes, as well as society. It is on these ideological leanings that this research has been anchored.

1.1 Igala: The Language, its Speakers and Basic Linguistic Information

1.1.1 The History of Igala People

The traditional Igala society is largely agrarian, although fishing is also a mainstay of the people, especially, the Igala of the riverine Idah area. Boston, (1968:29) believes that the central geographical location of the Igala people has exposed them to a wide variety of linguistic as well as cultural influences from other ethnic groups in the country. Notable among these are Igbira, Bini, Igbo, Hausa, Idoma and Yoruba ethnic groups. However, the most significant relationship, by far, is that between the Igala and the Yoruba people. The Igala and the Yoruba have important historical and cultural relationships. The languages of the two ethnic groups bear such a close resemblance that researchers, such as Forde (1951:21) and Westermann & Bryan (1952:53) regarded Igala as a dialect of Yoruba.

Akinkugbe (1976, 1978) is of the opinion that based on evidence, Igala is neither a dialect of Yoruba nor a language resulting from the fusion of Yoruba and Idoma as claimed by Silverstein (1973), but rather, Igala shares a "common ancestor" with Yoruba. In her words, "... this common ancestor was neither Yoruba nor Igala but what we have labelled here as Proto-Yoruba-Itsekiri–Igala (PYIG). The evidence suggests, further that, presumably, Igala separated from the group before the split of Yoruba into the present day Yoruba dialects, considering the extent of linguistic divergence found between Igala on one hand, and the rest of Yoruba on the other). Akinkugbe" (1978: 32 cites lexicostatistic evidence as well as evidence of sound shifts and lexical innovations as support or corroboration of this claim. The actual origin of the Igala people, like most other Nigerian peoples, is not quite certain. Some say they migrated from Benin, others are of the view that they are from Ile Ife and some say from Jukun land (Kwararafa).

Ata Igala(Agabaidu) Aliyu O. Obaje (1972) says that the Igala came from southern Yemen, passed through Ethiopia (where there is an ethnic group called the GALA) and through the ten (Medieval times) empire of Mali to Jukun land and finally, to their present location. Issues about exact origins of Igala people cannot be taken too rigidly and with too much assurance, since it is a matter of time and space much of which is lost in unrecorded oral tradition. Other comparative works, aimed at investigating the language status of Igala (directly and indirectly), are Boston, (1968) and Williamson (1973). In fact, Williamson is the originator of the label 'Yoruboid' for the group of languages comprising Yoruba, Itsekiri and Igala, for the purpose of distinguishing "between Yoruba as a language on the one hand, and Yoruba, Itsekiri and Igala as a genetic group on the other". (Akinkugbe 1976:1) refers to the proto- language of the group as Proto-Yoruboid in 1976 and Proto-Yoruba-Itsekiri-Igala (PYIG) in 1978.Contemporary historians believe that the Igala, most likely, shared a proto-Kwa ancestry with the modern Yoruba people, as well as most ethnic groups of Nigeria today. Thus, the ethnic family would include not only the prior two, but groups like the Idoma and the Nupe to the north, (Ukwede, 2003).

The Igala kingdom was once a vassal state of Benin and Jukun Kingdoms of the West and the North of the Kingdom respectively. But it wriggled out itself from the holds of these great kingdoms of their own time during serious wars that were fought. The famous of these wars was the Igala-Jukun war. The Ata Igala then, Ayegba Oma Idoko, had to sacrifice his own beloved daughter Inikpi which was the only option left as informed by the oracle (Etu 1999:42). Inikpi- Oma Ufedo Baba met her gruesome death by live burial to save every Igala soul that was living then from being thrown into captivity and consequent, slavery.

1.1.2 Geographical Location

The Igalas are occupying the Eastern part of what is known today as Kogi State of Nigeria separated from other parts of rivers, Niger and Benue. The Igala occupy thirty seven thousand one hundred and twenty (37,120) square kilometres of land mass. From North to South, they occupy two hundred and thirty two (232) kilometres in length and one hundred and sixty (160) kilometres in width (east - west), it has a population of over two million people. They are bounded on the East by Idoma (Benue State) and in the West by the Benin's (Edo State), (Boston 1968:87). The Northern edge has River Benue which flows down to Join River Niger and both flowing down by the west bank of the land through to the Delta Region. The geography of this area is that of a low undulating land right from the bank of the river and it is interjected with spurs of small mountains which can easily be seen, especially, in Dekina, Ankpa, Ofu, and Bassa Local Government Areas respectively.

1.1.3 Political Data

The political system of the Igala people is a simple one. The overall political system revolves around the Ata Igala who is seen as the father of all. The Ata of old had a lot of powers and established powerful kingdoms, possibly dating back to about the 8th and 9th Century A.D (Boston 1968:34). The Igala kingdom extends far and wide to include parts of Igboland (Nsukka area) to the South Kontonkarfe (including and beyond areas North of Lokoja) and to the North parts of western Idomaland to the East (including Igumala and to parts of Etsako in the West. Influences of the Igala operating from the headquarters at Idah were also felt in Nri Igbo-Ukwu and Onitsha in Anambra State. The glorious era of the Igala Kingdom was disrupted with the colonization by the British of the area now known as Nigeria from about the 1900. During the military rule of 1966 and state creation in 1967, Igalaland became the Eastern part of a new state

(Initially named central western state). Igalaland was later caved out from Kwara when a new nineteen state structure was created in February 1976 and merged with Benue State. In August 1991, Igala found herself in a new state. Idah, the central cultural headquarters of Igalaland, had the political capital of Idah local government areas. Igalaland was split in 1968 into 3 administrative units for the sake of convenience. The units, Idah, Ankpa and Dekina were administered as LGA's; later (in 1976) Dekina division was split into Dekina and Bassa with the aim of taking the government closer to the people. In July, 1988, Olamaboro Local Government Areas was carved out of Ankpa while Ofu was carved out of Idah thereby bringing the total number of local government areas in Igalaland to six. During the 1991 Local Government and state creation exercise, the total number of the local government areas became 9.

1.1.4 Language Classification

Historical sources reveal that the Igala kingdom was already established by the 15th century A.D (Ukwede 2003:56). Historians and archaeologist argue that Igala tribe has historical affiliations with the Yoruba, Benin and Jukun speaking tribes of Nigeria. Linguistic studies also show that Igala is one of the 'Kwa' speaking groups of West African states. That amongst the Kwa group, the Igalas were the last to break away from the geographical continuity of the larger number of the group. The Yoruba and Igala share glaring similarity in some lexical items between the two languages. The Igala people speak the language bearing the same name – a language classified by linguistic experts as belonging to the Kwa group of the Niger Congo family. As a result, there exist strong linguistic affinities. Akinkugbe (1976:31) had recently classified Yoruba, Itsekiri and Igala as belonging to what she called the proto – Yoruboid sub groups in the Kwa group. The language itself is undergoing scientific study and record with the efforts made by Tom Miachi, Yusuf Etu and the late professor R.A.Armstrong, which

has enhanced understanding of aspects, such as the orthography (now being systematized) as well as tone markings. Today, Igala orthography is one of the only twenty seven orthographies recognized by the National Education Research and Development Council of the Federal Ministry of Education as having got an acceptable orthography out of the over five hundred main languages that exist in Nigeria today, (Etu 1999).Also, the Igala society has a common language though there are some differences here and there. There is a little diversity in terms of pronunciation of some registers. This is connected with the fact that there is a linguistic mixture of these settlers at the territorial boundaries of the Igalas with their ethnic groups (Igbo and Idoma etc.).Generally speaking, language families are not based on the principles of reconstruction and classification of languages. The major language families of the world are four in number:

Language families of Europe and the Middle East
Language families of America
Language families of Africa
Language families of Asia

These four major families are further divisible into:

-Niger Congo, which is made up of West Atlantic, Mande, Bolatic, Kwa. Benue – Congo and Adamawa

-The Nilo – Saharan is made up of Songhai, Saharan and Chani Nile

-The Afro – Asiatic consists of Hamito Semitic and Hausa.

-The Khoisan consists of koi and san.

The kwa group, which consists of speakers found in Togo, Nigeria, Dahomey, Ghana and Cote d'ivoire, has up to about twenty million (20 million) speakers and the other kwa sub groups include Igala, Idoma, Igbo, Ijo and Nupe.

1.1.5 Sources and Functions of Igala Proverbs

Lawal cited in Numan (1993:14) opines that " proverb is a speech act in the form of a creative performance". Similarly, she quotes Thomas (1998:23) as saying that a proverb is the "wit of one and the wisdom of many". Among the Igala people, even

the ordinary people use it, for proverbs are not the exclusive preserve of kings. In the preface to his pioneering collection of Igala proverbs, Usman (1992:32) identifies the functions of proverbs as follows:

2. Yạ do ọlạ ne ejụ gbalị (clarifies statements)
3. Yạ je nwu ọlạ jụkpạ efa alu (gives weight to speech)
4. Yạ je one mạ koma Igala one che (shows that one is an Igala).

From the foregoing, one is made to understand that proverbs are for those who are witty. Furthermore, proverbs formulation and use at an appropriate occasion are for those who have sensitive antenna to create proverbs from the materials in their environment where oratory and diplomacy are in question. Proverbs in Igala land are produced from the numerous contextual fields as presented in chapter four. Proverbs usage, in Igala language, connotes maturity, wisdom and intellectualism. Thus, they win, for the user, great respect and admiration. Igala singers, like Paul Odi, Audu Inachalu, Ikani Ajabiti, Rekiya Anwele, and a host of others, are loved because their songs are speckled with proverbs. Indeed, songs, without some proverbs are considered 'flat'. In the appointment of kings and chiefs, the prospective candidate is expected to display his wisdom and knowledge of his progenitors through the use of proverbs peculiar to his milieu and ancestry (Etu 1999:21). Palace chroniclers and griots are appointed only when they are vast in the philosophy of life, history, region, family structure, and politics of their people expressed through proverbs. To sum up, proverbial usage intensifies the personality of the user especially, among the elders.

Amali (1999:19), whose work is based on Idoma proverbs, observes that the sources of proverbs in the language to include, among others: poetry, songs, talking instruments, individuals, natural phenomena, riddles, folktales, discussions, debates and borrowings from other languages, especially neighbouring languages. He cites the example of the Idoma Alekwu ancestral poetry marked with unusual poetic density,

archaic, and proverbial expressions. He submits that the aim of the Alekwu poetry is to impart wisdom into the audience and this is better achieved through appropriate use of proverbs. In Igala proverbs can be formed through the same sources, as in the Idoma example cited above. Musical instruments and other talking instruments in indigenous African societies play significant roles in mass communication within such communities. Messages of various dimensions and contexts are related to members of the community through the proverb genre.

In a typical Igala community, communication through the medium of instruments is next to speech. The sounds of these instruments can be decoded in meaningful Igala proverbial expressions capable of praising members of the society, announcing war, and directing the masquerade in performance. Similarly, the chants of the custodians and attendants of masquerades in Igala land constitute another source of proverbial sayings. Such chants are epitomes of proverbial usage developed by those who attend to masquerades, as instruments of self-pride, or to threaten, harass, and intimidate rival groups, women, children, witches and wizards. The Igala divination, oracles, and palace chants provide another fertile ground for the harvest of proverbs among the Igala people. Such proverbs move from the sacred state to the secular for public consumption. The diviners are acknowledged by the proverbs of divination with which they speak, decode or interpret what the oracles say. The proverbs with which they speak are the property of divine force.

In Igala land, the oracles have different names and characteristics in both speech and action. Notable among them are Ifa, Ubo, and so on. Like the Idoma proverbs, as demonstrated by Amali (1999:61), Igala proverbs could be realised from wailing. Death, which cannot be controlled, provokes human thoughts and anguish. Such anguish and emotion are uttered through proverbial expressions. Igala have a rich inventory of

stories that describe events in the world, where the main characters are animals, such as rabbits, turtles, lions, elephants, etc that talk to one another and act anthropomorphic dramas. With these stories, it is possible to convey a great deal about human experiences and cultural values so that it would be possible for stories to be told about real life people in the community. A notable example is the popular proverb, which says "the turtle says: 'a journey is better embarked upon while the dew lasts'. This proverb emphasises the need to start a venture early. Usually, in the narration of a tale, the folk narrator expresses in the tale the cardinal point or the philosophy of such tale. The proverb which is usually associated with such a tale, therefore, comes in as a conclusive machination or statement. The summary and conclusive proverbial statement in the folktale narrative further helps to bring into focus, the wondering minds of the children and adult members of the audience who have long been carried away into the world of fantasy in some cases during the main narrative phase of the folktale. This is not peculiar to the Igalas. Opoku (2003:42) is of the view that instead of saying, "let's all cooperate", one can put it in proverbial forms: "let the elephant fall the tree"; "let the wild pig dig the holes"; "let the mason wasp fill in the walls"; "let the giraffe put up the roof, then we will have a house".

Here, one can see the picture clearly. Opoku has collected over two thousand proverbs from the Akan ethnic group of his native Ghana as part of an initiative to record and preserve African sayings. From the genre of Igala exclamatory remark "Ogbo! Come series of proverbial sayings. This study is in agreement with Amali (1999), who worked on Idoma proverbs. The effective and appropriate usage of the exclamatory remarks is almost an exclusive right of the user and this is because the exclamation, in most cases, has religious imports. The exclamation generally attempts to put a stop to an action, which is improper and unethical within the cultural context.

Usually, people who tend to be secretive avoid explicit obscenity by relying on shared knowledge. For example, one may say “where the king goes with his own feet” instead of mentioning the word, “toilet”. In the same vein, an oblique reference might also veil the underlying meaning of the following proverb: “big legs need big shoes” instead of saying plainly: “a big penis needs a big vagina”. Some proverbs are also discovered to have been invented by individuals in various African societies. The Igbo of Eastern Nigeria is widely known for their rhetorical and philosophical thoughts. These individuals create proverbs, which are subsequently acknowledged by the society. Such proverbs are subsequently integrated into the corpus of their oral tradition.

1.2 Aim and Objectives of the Study

This research aims at a pragmatic analysis of Igala proverbs, studying the nature and context, the role of the proverbs and how conversations are organised in the domains of thevarious participants. The study puts in perspective, the proverbs used by the Igala in relation to meaning, context and the communicative values in social interactions. The specific objectives of the study include to:

1. assess the various contexts that can determine the suitability of the proverbs used (that is, why, how and when);
2. examine the illocutionary acts performed in the selected proverbs;and
3. evaluate the pragmatic mappings and shared knowledge the interlocutors depend on in order to understand and interpret any Igala proverb, and the speaker’s world-view captured in such proverbs.

1.3 Statement of the Research Problem

The study of meaning is a challenging aspect of linguistic study. Since understanding is the basis of linguistic communication, analysing an utterance is very important in language. The problem thi study interrogates is that of the extent to which

context can affect competence and performance among the interlocutors, meaning and interpretation, language aesthetics and viability, communicative value, the illocutionary acts performed in the proverb selected and how it affects meaning and interpretation, the ethnographic, cosmological, sociological and social relevance of Igala proverbs to the overall development of Igala language in general and Igala proverbs in particular. Misinterpretations of context of usage are largely responsible for misuse of Igala proverbs. When an Igala proverb is used out of context, the pragmatic import is lost and it becomes less engaging.

The use of proverbs in Igala is becoming the exclusive reserve of the elderly and if conscious efforts are not made through research, it can lead to a sharp reduction in language productivity. Furthermore,research inquiry into the Igala channels of proverbial discourse has been relatively sketchy and needs further investigation. Thisstudy is motivated by this consciousness.

1.4 Research Questions

To achieve this, the study answers the following questions:

1. What makes a particular Igala proverb appropriate for a given situation; and under what context can it beused?
2. How do the illocutionary acts performed in Igala proverbs affect meaning and interpretation between interlocutors?
3. What pragmatic mappings and shared knowledge do interlocutors depend on in order tounderstand and interpret any Igala proverb and the overall impact of the proverb on Igala cosmology?

1.5 Justification for the Study

Some schools of thought in language study especially modern scholars of stylistics such as Arewa (1997), Barton (1990), Gordon (2005), and Trench

(2000)believe that proverbs are rarely used in modern discourse.They also maintained that proverbs are old fashioned, while these scholars argued that the study of proverbs is over flogged.This study observes that proverbs embellish speech of all ages. Maiyanga (1998:32) aptly states that sometimes, it is said that the proverb is going out of fashion or that it has degenerated into a cliché, this school of thought have overlooked the fact that, while the role of the proverb in English has changed, its popular currency has remained constant in Igala.

The need to extend the frontiers of research on Igala proverbs also necessitates the enquiry into the pragmatic analysis of Igala proverbs, with emphasis on thecommunicative values of proverbs, context and speech act. The need for effective communication in all cultures makes this study very important, considering the dearth in the deployment of proverbs in several languages today. To the best of the researcher's knowledge, a linguistic (pragmatic) study of the communicative value, context and speech act in Igala proverbs have not been attempted in the manner this study has been structured. This study is also significant, as it attempts to assess the pragmatic significance of meaning and thesocial relevance of Igala proverbs.

1.6 Scope and Delimitation of the Study

This study is limited to Igala proverbs and how the Igala people use them as tool of communication. The study of proverbs is a wide area. This study covers the aspect of Igala proverbs, their contexts of usage, the illocutionary speech acts found in such proverbs, thepragmatic mappings needed for their creative usage and the communicative values inherent in them.The scope of the analysis in this study borders on the speech act theory especially the direct and indirect illocutionary force of an utterance, and context.

CHAPTER TWO

LITERATURE REVIEW

2.0 Preamble

This chapter focuses basically on review of related literature. The chapter is subdivided into three broad sections. The first section focuses on topical issues, overview of proverbs, with particular emphasis on proverbs in Igala language and a review of relevant literature on pragmatics, in addition to other related concepts. The second sectionreviews related previous studies, and the third, the theoretical framework for the study.

2.1 Review of Related Topics

This section reviews topics related to the study. Topics treated in this section include: The proverb as a linguistic phenomenon, classification of proverbs, domain of Igala proverbs, sources and functions of Igala proverbs, the history of Igala people, geographical location of Igala people, political data, language classifications, pragmatics, context, background knowledge, communicative competence, the speech act theory.

2.1.1 Proverbs as a Linguistic Phenomenon

Proverbs have presented something of an enigma for researchers and the quintessence of a people's collective wisdom, sustained and transmitted from generation to generation. In the words of Lawal (1992:32), "proverbs seem to contain the richest pool of pragmatic factor, since a proverb, when properly contextualised, provides facts that are at once linguistic, philosophical, psychological and cosmological". Proverbs also form a great part of a people's traditional repository of what they consider to be of great value and concern to them, (Etu, 1999:51).

The rendition of proverbs therefore is a function of maturity and experience of the speaker. Among the Igala, there are proverbs about proverbs, one of which claims that "proverbs are the veritable horses that convey one safely to the discovery of ideas"(Etu 1980). Achebe (1958:5) asserts that "among the Igbo, the art of conversation is regarded very highly and proverbs are the palm oil with which words are eaten". The stylistic import of proverbs, as suggested by Achebe, can be seen in their rhetorical and poetic vigour, and this would, perhaps, explain why an African would constantly punctuate his speech with appropriate proverbs and aphorisms to drive his point's home. This notion is held by the Igala people.

According to Onyemelukwu (2004:3), "a proverb isdefined as [a] popular expression which succinctly conveys truth and wisdom with a view to teaching, praise, commend, advice, correct, indict, warn, rebuke or castigate, denounce, reprimand or condemn undesirable behaviour or vice". He proposes a systemic functional linguistic approach to six randomly selected proverbs in Achebe's *Things Fall Apart*. Onyemelukwu (2004:3) opines that the language of proverbs reflects the culture, value and ideologies of the users in the mimetic world, which in turn mirrors the view of the ethnic group in general. Finnegan (1970:14) would rather see a proverb as "signifying a saying in more or less fixed form, marked by shortness, sense and salt and distinguished by the acceptance of truth tersely expressed in it".

Roumyana (2002:12) describes proverb as belonging to "the paramiological level of language and are particular signifiers; each with particular signified or signs denoting situations and relationship between objects and things". She uses the term, "culture me", which she describes as the structural unit of the level of the informative and evaluative connotational meaning, and the basic unit of the language cum-culture integral. Culture, therefore, incorporates both the denotative and the connotational

meanings of the proverbs. She concludes that the gender aspects of English proverbs reveal typical attitudes of feminity and masculinity that form part of the core of the English language-cum-culture integral. Roumyana (2002:18) offers an epistemological basis for the use of proverbs to control and shape a people's view of life. She agrees with the commonly held assertion among scholars that "proverbs reveal a specific way people see the world", and goesfurtherto propose a method of discussing proverbs as 'cultural texts based on the concept, the linguo-cultural level of language'.

(Saddock 2004:62) sees the proverbs as a stock of "traditional sayings" that are used over and over again. According to him, it is the use of proverbs rather than their form that requires the most on-the-spot creativity. They are often employed in a wide variety of contexts to convey not just concepts associated with their literal meanings, but often concepts that can be understood only by quite original metaphorical extensions. There are pity sayings called "aphorisms" or "maxims" the use of which is directly related to their literal meanings. Forexample, the comment: "Children should be seen and not heard", will typically be used to refer just to children. On the other hand, if one uses the English proverbs, "barking dogs don't bite", or "a bird in the hand is worth two in the bush", it would not usually be for a situation involving dogs or birds.

Ogbalu (1965:4-5), speaking on proverbs, believes that "Igbo proverbs form the language of diplomacy, settling of disputes, settling of bride price, commerce and oratory". He further stresses that the Igbo proverb is an accumulation of Igbo experiences. According to Ogbalu (1965:45), dialect differences exist among the Igbo but the themes of the proverbs still remain the same, this may be applicable to the Igala in the use of proverbs. In his words, "there may be a few subject-words or there may be dialectal differences but the theme remains the same". On issues of usage, he says "however, it is not a good etiquette for a child to address his superior or elder in

proverbs, especially, deep ones". However, Ogbalu (1965:43) does not specify the age limit. He further commented that there is no language in which proverbs play a more important role than in Igbo. The view expressed above, in my opinion, may be termed as inappropriate, as one cannot claim to know the importance of proverbs in their true essence in other human societies. In the Igala society, for instance, proverbs also play many important roles just like in Igbo, Yoruba and other societies.

David (1980:21) is of the opinion that proverbs emphasise, modify, confirm, nullify and afinalise topic" and believes that intelligent people are known by the apt way they use proverbs. She states that "he who speaks in proverbs, speaks in force and does retain the attention of his learners" (David, 1980:6). According to Chukwuma (2001:20), an Igbo man will say "Mgbe Ileumguru, Kioak m guru", meaning: "When my proverb is finished, my talk is finished".

In the same vein, Bahago (1999:12) agrees with David, as he sees proverbs as revealing many things about us. He believes that Igbo proverbs teach morals, give advice and make the youth completely conscious of the collective wisdom, which constitutes the culture of these people. Bhuvaneswar (2003:20) expresses reservation on the definition of proverbs, as a means of conveying "wisdom", a view held by Onyemelukwu (2004:23). According to him, although many "proverbs are coloured with wisdom", it is safer to consider them as expressing social practices which is a wider term that can account for those who do not have wisdom in them. He also observes that there is an inherent problem in deciding what wisdom is and what is not in a proverb: "a woman, a dog, and a walnut tree: the more you beat them, the better they be?" He further asserts that this proverb is an impressionable cognition of social practices rather than sacrosanct expression of wisdom. He, therefore, concludes that the true condition of proverbs is an important area that has to be examined from a formal

and functional linguistic perspective for the listener to know more about the social practices and customs of that particular society.

Lawal (1992:23), in stating the functions of proverbs among the Yoruba, posits that proverbs to the Yoruba is the palm oil with which words are eaten and it is an important integral part of discourse in typical Yoruba society as well as their cosmology. There are proverbs about proverbs, one of which claims that "proverbs are the veritable horse that convey one safely to the discovery of ideas". Lawal (1997), commenting on the function of proverbs, asserts that"proverbs taste sweetest in the mouths of old people". These older persons are quick to caution that this does not imply that younger ones cannot use proverbs in their speeches, but they have to defer to, and seek permission from elders present. To this end, proverbs are employed to reinforce and sustain the tradition of respect for elders. In this regard, it serves as a potent means of social control and in settling quarrels. According to them, other functions of proverbs among the Yoruba include: didactic functions, especially for the younger generation and aesthetic qualities and functions, which can be gleaned from their different poetic techniques. The point of view advanced above is also common among the Igala, where proverbs are predominantly used by male elders. One of the many reasons to a large extent is borne out of prejudice and the way women are treated as second fiddle in most African societies.

Serber (2007:40) believes a proverb belongs to a group of speech acts, which may be put under the group of quotes. He sees 'proverbs as serving a lot of purposes like depersonalisation, fore-grounding, authoritativeness, prestige and allusion to social norms and values'. Grobler (1994:31) studies the proverbs of the Northern Sotho and states that a proverb depends on mutual understanding between addresser and addressee. In Grobler's view, to be able to understand the implication of a proverb correctly, the

addressee must not only be mindful of the specific circumstance in which it is uttered, but he must also be alert to the addresser's intention, that is the specific correlation he has in mind as common in Igala proverbs.

Fishman (1965:7) gives two factors that contribute to the expressive power of proverbs in the Maninka culture in Mali: Their indirection, there is little value in arguing with the literal meaning of most proverbs because the point being made, in any particular instance, will only be indirectly related on the literal meaning and; a complimentary factor is that, since proverbs represent traditional wisdom, they call for respect for the point being made by the speaker, or at least, for the matter in which it is presented. It can be said, therefore, that proverbs play an important role in the outwardly peaceful tone of most conversations and debates. This is because an obvious situation, where what is said might cause offence or anger, is when someone decides to give someone else a piece of advice. This can be done by either suggesting a course of action or by criticising the behaviour already being carried out. In either case, the person receiving the advice might conclude that his sense of judgment and his character are being called into question.

Chukwuma (2001:15) looks at Igbo proverbs from a sociolinguistic perspective and uses a blend of Malinowski/Halliday model in his analysis of selected Igbo proverbs. His data are drawn from books, interviews and audio cassettes, concerning the Igbo people. His work is an investigation of proverbs, as they relate to context of situation. He presents the data collected under sixteen (16) situational usages, such as advice/caution, hard work/laziness, good/bad and so on. His work shows that any proverb that does not suit the topic or situation causes a lot of misunderstanding and misinterpretation. He concludes that most Igbo proverbs carry the force of warning and advice. It is understandable that most of the issues raised by Chukwuma have direct

relevance to this work because in the Igala society, the situational usages enumerated above, are also applied in the consideration of proverbs in the study.

2.1.2 Classification of Proverbs

The exercise of categorising the proverb genre is just as intriguing as defining it. Proverbs are complex linguistic entities, particularly, in the use and decomposition of meaning. A Proverb is easily confused with other formulaic genres, such as the riddle and the pun. An English proverb brings into play, a host of synonyms, such as adage, maxim, aphorism, gnome, saying and so on. It is not easy to tell the difference between them. In the African case, paramiologists have found that, in certain ethnic groups, the proverb genre shares name with folktale, the parable, the riddle and the saying. It is not seen as an independent entity, (Etu 1999:8). The tendency of oral literary genres to share a name is due to their synergetic nature. That is, these genres simply merge into each other, or swallow each other up when they are in operation. Despite the foregoing constraints, scholars have attempted to classify proverbs. Boxer (2002:11) advances the view that African proverbs can be divided into two main groups namely: the clear, direct statement, whichis, moral sayings and aphorisms.This can be exemplified by these metaphorical forms, for instance, "women have no mouth" or "the hen knows when it is morning but she looks at the mouth of the cock".

However, Boxer, immediately adds that in their application, the direct ones may also become metaphorical, there is a strong cause to agree with those who argue that a proverb text is at least, doubled-faceted; it has outer and inner faces. The outer face can, sometimes, be elusive to the reader or hearer owing to its supposedly simple (linguistic) gap (applicable to Igala proverbs). In proverbs, there are hardly clear, direct statements. Such a clear statement can be experienced in the so-called common, everyday language. The essence of the proverb is contained in its second face. It is easy to see why a clear

and direct proverb becomes figurative, because its original concept, proverbial terminologies, which are found in different African ethnic groups, denote a meaning in proverbs, which is not easily accessible, (Finnegan, 1970:390). Instead of seeking a direct, clear meaning from proverbs, Finnegan proposes an obvious meaning in contrast to a deep hidden meaning.

The scholars and researchers on the nature and functionsof proverbs mentioned so far, help to suggest how far back, in history, the wisdom of the proverbs has enjoyed acknowledgement. Aristotle rates it even much older when he observed that proverbs are remnants saved from the wrecks and ruins of ancient philosophy by reason of their conciseness and cleverness. The traditional way of seeing the proverb, as a wise expression, has now been disputed by some scholars who referred to it as having an anti– apophthegmatic approach.

2.1.3 The Domain of Proverbs

The utility and interest that proverbs and saying have always had is well known. All of them can be used when the space and time context is appropriate. In this sense, they can sometimes be used as heuristics.The domain of proverbs in Igala land was mainly in the heads of the adults and the aged, the head knowledge were immersed in customs and traditions handed from one generation to the other in oral, unwritten forms.Theadvent of writing in modern times haswidened its domain, according to Aristotle ‘rescue from the wretch and ruins of philosopy’.

2.1.4 Pragmatics

There are many definitions of pragmatics as there have been attempts by scholars like Yule 1996,Vershueren 1995 and others to shed light on the nature of the discipline which is one of the youngest in the widening field of linguistic inquiry.

Pragmatics emerged as a result of the limitations of structural semantics to capture satisfactorily the sociological and other non-linguistic dimensions of verbal communication. Leech,(1983:45),opines, the goal of the grammarian, which is to describe what constitutes grammatical competence,pragmatic competence is the ability to communicate your intended message with all itsnuances in any socio-cultural context and to interpret the message of your interlocutor as it wasintended. As critical as this ability is for communication success, it is often not given the emphasisit deserves in the teaching of a second language; with the result that second-language speakers,who lack pragmatic competence, may produce grammatically flawless speech that nonetheless fails to achieve its communicative aims.One area in which the lack of pragmatic competence can create serious problems for a second-language speaker is that of

HEDGING (equivocation or vagueness), a rhetorical strategy that attenuates either the full semanticvalue of a particular expression, as inHe'ssort ofnice, or the full force of a speech act, as inI must ask you to stop doing that. When non-native speakers fail to hedge appropriately, they maybe perceived as impolite, offensive, arrogant, or simply inappropriate. Failing to recognize ahedged utterance, they may misunderstand a native speaker's meaning. This is especiallyunfortunate when speakers are otherwise fluent, since people typically expect that someone whospeaks their language well on the grammatical level has also mastered the pragmatic niceties. The concern of pragmatics is to describe, in adequate terms, the components of the language user's pragmatic competence, (Vershueren, 1995:79). Pragmatics is a branch of linguistics which originally scrutinises the problems of how listeners uncover speakers meaning as different from 'linguistic meaning'. The major concern of this research is the collection, synthesisation and analysis of Igala proverbs. As a distinct area of studies, pragmatics

came about as a reaction against the purely formalist approach to language. According to Adegbija (1999:18) cited in Abaya (2008:12):

Pragmatics is the study of language in particular communication context or situation. This would take cognisance of the message being communicated, or the speech act being performed: the participant involved, their intention, knowledge of the world and the impacts of these granted a 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 aspects of interaction on meaning. This observation indicates that meaning cannot be derived outside the context of the communication.

Proponents of Pragmatics believe that language use is of eternal importance to linguistic discourse. Philosophers such as Austin (1921), Searle (1969), and Grice (1975), were particularly influential in drawing attention to the fact that the occasion of an utterance is important and that its total context must be understood before the meaning and intention of an utterance can be fully grasped. "Concern for such issues relating to language in use in specific human contexts has resulted in the birth of the interdisciplinary sphere now generally known as Pragmatics.(Adegbija 1999:198).(Barton 2000:6) attempts to provide several definitions of Pragmatics. For instance, she cites Macru (1990:53) who describes Pragmatics as "the relation of signs to their use"**.** Sietel (1997:21) also sees Pragmatics as "the study of linguistic act and the context in which they are performed".Broadly, Barton (2000:2) defines pragmatics as "the meaning that consists of interpretation within context".Crystal (1995:13), on his part, indicates that Pragmatics studies the factors that govern our choice of language in social interaction and the effect of our choice or others". He, for instance, cites the example of a funeral, noting that "there is no law that says we must not joke during funerals, but it is generally not done many cases, except for instances of comic relief".

From the above definitions by different scholars, the term, Pragmatics, may be summed up as the study of language use in particular communicative contexts or situations.In other words, it deals with the underlining strategies involved in the analysis of the effects of utterances on both interlocutors in any given discourse.

Levinson (1984:21) defines the term, 'Pragmatics', as the study of the relations between language and context that are basic element in language understanding". This definition places more emphasis on inference. That is to say that, given a linguistic form uttered in a context, a pragmatic theory must account for the inference or presupposition, implication, illocutionary force and other pragmatic implications. Levinson (1984:26), further defines the concept as "the study of the ability of language users to join up sentences with the notion of appropriateness or felicity". Pragmatic theory should, therefore, predict, in principle, for each and every well-formed sentence of a language, on a particular semantic reading, the set of contexts in which it would be appropriate. Levinson (1984:17) also admits the difficulty of forging a definition that will adequately embrace both aspects pointed out above. He further observes that Pragmatics is not only concerned with disparate and unrelated aspects of language. Rather, pragmaticians are especially interested in the interrelationship of language structure and principles of language use. Morris (1938), in Bahago (1998:14), defines Pragmatics as "the study of the relation of sign to interpreters" and reconstructs the definition in Carrol (1964:15) as "a portion of semiotics, which deals with the origin, uses, and effects of signs within the behaviour in which they occur".

In the context of this study, Pragmatics, of necessity, takes the place of the message being communicated or the speech act being performed, the participants involved, their intention, the knowledge of the world and the impacts of this 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 implied by what is said or left unsaid, among others. This study, therefore, looks into the way and manner the Igala people use proverbs for communication. It also explores the use of a particular proverb in a particular context and the appropriateness of theusage taking into account the shared knowledgebetween the speakers.

2.1.5 Context in Pragmatics

Context has been interpreted in different ways to include relevant aspects of the physical and social settings of an utterance. Grice (1982:86) considers context "as any background knowledge assumed to be shared by the speaker and the hearer, which contributes to the hearer's interpretation of what the speaker means by a given utterance". Adegbija (1999:193) sees context as "the relevant aspects of physical or social setting of an utterance or discourse". Crystal (1987:51) describes context as "the place in which a communicative event occurs". He describes context as "the immediate concrete circumstance of words on why the words were said". Vershueren (1995:65) sees context as "a situation that gives rise to the discourse and within which the discourse is embedded". Carrol (1964:6) have argued that contexts are not solely defined on extra- linguistic basis before the beginning of social interactions and contextual features do not always hold constantly throughout conversation. In the light of this study, proper understanding of context in its entire ramification is the key to its conception, interpretation and analysis.Without the rich knowledge of context and its underpinnings, proverbial studies, along the lines of pragmatics, becomes difficult.

Lyons (1996:266) opines that context may tell us what sentence has been uttered. From our discussion of illocutionary act, tokens of the same utterance type can result from the utterance on different occasions. Context therefore, can be said to be a factor in the determination of the prepositional context of a particular token of utterance

message (for instance, proverbs). Numan (1993:42) recognises two types of contexts being linguistic and non-linguistic. The linguistic context refers to the language that surrounds or accompanies the piece of discourse under analysis. The non-linguistic context on the other hand includes the type of communication event that is taking place at a particular time, whether it is a joke, a story and, of course, a proverb. Other things, according to Numan (1993:8), are the topic, the setting, physical situation, the participants as well as the relationship between them and the background knowledge and assumptions underlying the communication event. The linguistic and non-linguistic levels of context have an impact on Igala proverbs because, in order to understand a particular proverb, both a speaker and a listener need a proper understanding of the surface and implied meanings. The following Igala proverb succinctly exemplifies this fact.

Proverbial expression: 5.“ẹkpẹ ki koji iye ẹkpẹ”.

Surface meaning: Child palm tree should replace mother palm tree.

Implied meaning: The young shall grow.

At the linguistic level, “young palm tree” is symbolic of a young person while ‘Iye ekpe’ is symbolic of a mother. At the non-linguistic context, a speaker and listener need to look at the physical environment before uttering, as well as interpreting the saying to either mean praise or an insult. If a young man does something good, he is praised in relation to his parents in which case, the proverb is used positively. Conversely, if he engages in a contrary vice, the utterance of the same proverb could be negative. In the study of Igala proverbs, context plays a very important role because any proverb quoted out of context may lose its originally intended meaning as exemplified below.

6.“ạtegwu oli che ofe olị onwu yạ dẹ ; meaning,

A climber tree, should bottom tree, be found

Tree climbers are not found elsewhere but close to the tree.

This could be positive or negative. If a child is good, it serves as a positive reference point. Conversely, when the attitude of such a child is bad, the same proverb uttered could mean an insult and disappointment in the child's attitude, as reflection on the parents. These types of proverbs abound in Igala language. They are known as bipolar because they could be used either positively or negatively, depending on the context (Seitel 1997:21).

2.1.6 Context of Situation

Proverbs are multi-functional and flexible instruments of everyday reasoning. Although they may maintain solid attitudes or traditional modes of thoughts of certain cultures, they can be considered as pieces of advice concerning a recommendation, direction of action, even as they are not literally a piece of advice, (Boxer 2002: 127-155). Brainslow Malinowski was the first to initiate the concept, "context of situation", in 1923. But linguistic scholars and anthropologists, such as Hymes (1972), Gregory (1967), and Tench (2000), among others, helped to popularise the concept. The common area of agreement among these intellectuals or researchers is the fact that the concept is inevitable in any given speech event. To further stress the fact that the concept, context of situation, is paramount in every speech situation, Malinowski (1946), quoted in Chukwuma (2001:11-12) states:

> the conception of meaning as contained in utterance is false and futile. A statement spoken in real life is never detached from the situation in which it has been expressed. A work without linguistic context is a mere fabrication and stands for nothing by itself.

Proverbs are prepositions loaded with hidden feelings, wishes and intentions of the speaker; they can serve as a tool to cover individual opinions in public interactive

situations(Jary & Jary 1990:30). Like in rhetoric in general, the proverbs we use in our speeches protect our personal attitudes by referring to the third party. They give us persuasiveness by appealing to an authority. The ability to use proverbs lean on common rules and recipes, and it is a part of facilities for outlining and organising, quickly and effectively, things, which we experience in everyday situations. The ordinance philosophy of proverbs or proverbs use deals with ethical and pragmatic questions. They are about questions on how things are or how they should be; they are about issues on how things can be recognised and what we can know about them. Malinowski then concludes that language is a means of social activity and cooperation. The meaning of an utterance in a particular set of circumstances is to be seen in its effect on the environment, which the speech seeks to preserve or alter. Hymes (1972:12), categorises speech situations into the following components: form and context of text, setting, participants, ends (intents and effects), key medium, and international norms. This is a clear indication that the social role one plays in a situation affects the way one uses a proverb.

2.1.7 Context of Culture

There is an intricate relationship between language and culture. This relationship is exhibited in terms of language being a part of culture as well as a vehicle for the propagation of culture. Culture is the way of life of a society. It means those aspects of human life, such as codes of manners, dressing, religion, ritual norms, behaviour, belief system and language that are subsumed in culture. Culture is lived, and language, through all its manifestations, projects that living, giving it form and texture (Rommetviet1974:101). According to Shelton (1991:2), culture is: "[a] mixture which incorporates behaviour (thoughts, action and language) knowledge, belief, art, morals, law, customs and other qualities acquired by man as a social being".

Language,therefore, expresses the patterns and structures of culture and consequently influences human thinking, manners, and judgment. Proverbs deal with issues that border on the values, norms, institutions and artefacts of a society across the whole gamut of the people's experiences. Two examples of the way proverbs do this can be cited from the Yoruba culture as also found in Igala proverbs.

Omo beere, osi beere.(Yoruba)

6.Ọma wewe ebi ạ dugbe ụpkọtạ(obata) wa (Igala)

Child many poverty many.

Many children, much poverty.

Bi oko ba moju aya tan, alarina a yeba. (Yoruba)

Ekwu ato ọgba ọyạ che chi ikwu nya ago. (Igala)

The moment a love relationship/marriage is initiated, the matchmaker steps aside.

The proverb in the first example above touches on an aspect of the socio-economic values of the Yorubas, which has wide ranging implications among the Igalas. It simply suggests that having a few children, and by so doing, planning one's family, helps to rule out poverty. This proverb has proved particularly useful in the South-Western Nigerian electronic media campaigns on family planning by non-governmental organisations and health care institutions. The second proverb reveals a practice in the marriage culture of the Yorubas and specifies a norm that is associated with its institution. That, the matchmaker's duty ends at the initiation of the relationship, implies that Yoruba people believe that no external body should interfere with the actual marriage. It is precisely in the domain of proverbs that we can discover the values of a people either overtly stated, as in a proverb like "Time waits for no one", or covertly. These values are revealed through the messages of the proverbs and intensified through their evaluation of attitudinal characteristics.

Proverbs, therefore, are very difficult to analyse if there is not a complete knowledge of both the language and the cultural implications. Writing on the

importance of culture in the interpretation and understanding of proverbs, Abaya (2001:21) uses popular culture as a framework in the analysis of inscription on vehicles. According to him, some of the inscriptions on vehicles, which are proverbial in nature "have to do with beliefs and practices of the people". This study appreciates the view above since proverbial sayings and their analyses involve multiplicity of competences, which is encapsulated in the culture of the society. He identifies four characteristics of popular culture, which are:

Popular culture is an artistic creation,

Widely mediated through the media;

element of what is old and what is new;and widely employed.

He further argues that the inscription on vehicles (which are mostly proverbial) tend to communicate certain values and also make meaning in the culture of the people who write them. This is because certain things are important in the culture, such as:

-Political beliefs

-Economic beliefs
-Religious beliefs
-Cultural beliefs
-Desirable beliefs
-Undesirable beliefs.

Proverbs, no doubt, are artistic creation by people in the society owing to their terseness and philosophy of universal applicability, widely mediated through both the print and electronic media. For one to understand a proverb of a particular culture, one needs to consider differences in speech acts, forms of address, showing politeness, ceremonies, and other significant activities between one culture and another to appreciate the importance of context of culture in shaping meanings (Onyemelukwu

2004:12). We can draw a conclusion that context of culture has to do with socio-cultural nuances which underlie the use of language.

2.1.8 Background Knowledge

Proverbs state cultural truisms. The truisms may be in the form of an empirically valid statement or an existing superstition or social norms. Several scholars have variously commented on the term, "background knowledge". Silverstein (1973:22) specify how the speaker's implicit use of these expectancies generates conversation exchanges. Most important of these are the social categories of social reactions implied by speech content. Krikman (1994:77) identifies three kinds of knowledge: First, cultural knowledge: This is learned from other people because we see that other people around us make use of them in their thinking. Second, shared non-cultural knowledge: This is shared by people within the same community or the world over, but is not learned from each other (this is built without reference to other people as a convenient way of interpreting our experiences).Third, non –shared non –cultural knowledge: This is unique to an individual. For a proper understanding of Igala proverbs, the speaker and the listener need background knowledge. Writing in support of this, Bach & Harnish (1979:19) propose an 'Intention and Inference' approach to speech act. They argue that illocutionary acts (in our case, proverbs) are performed (uttered) with the intention that the hearer identifies the act being performed. They therefore affirm that linguistic communication is basically an inferential process. They propose that in general, the inference made by the hearer and inference to be intended is based on not just what the speaker says but also on mutual contextual beliefs (MCBs) as salient pieces of information from the context known to both speaker and hearer.

Lawal, (1997:344), whose model is adopted as the theoretical framework for this study, agrees with Bach and Harnish, in that the various levels of context (in the

interpretation of proverbs) are symmetrically related to the equally hierarchical levels of background knowledge or competence necessary for the production and interpretation of speech acts. Lawal, et al, enumerate, in a fairly commutative order, the linguistic, the psychological, the situational, the social, the sociological and the cosmological as the various competencies involved in the interpretation of a particular proverb. Based on the importance of background knowledge, it is often very difficult for a third party to understand proverbs without such background knowledge.

7. "Ọna ẹtọlọ i moojima onu n".
Road slippery not respect king not.
Slippery roads do not respect kings.

An elder may, perhaps, utter the above proverb to a friend who earlier on complained of hunger. "Hunger" here forms the background knowledge or what Bach and Harnish refer to as mutual contextual beliefs (MCBs). Other interpretations of slippery road abound, such as death, sleep, hunger, eating of food, and so on, are also things that are inevitable, irrespective of one's age, sex, or social status. In the Igala society, the king is seen as next to God, yet, they feel the bite of hunger, providing a background for the above proverb.

For this study, the cultural knowledge, as well as the non-shared non-common knowledge is relevant. This is because, whereas the cultural knowledge helps an individual to know about proverbs generally, he or she still needs the non-shared and the non-cultural knowledge to know which proverb suits a particular situation.

2.1.9 Communicative Competence

In order to explore the context in which one speaks in cases involving the use of proverbs, it is important to know the kind of knowledge a competent speaker of the language possess in order to produce, as well as understand, contextually appropriate

and understandable utterances in that language. Proverbs are multi-functional and flexible instruments of everyday reasoning, although they may maintain solidified attitudes or traditional modes of thought of certain cultures. The ability to use proverbs leans on common rules and recipes and it is a part of facilities for outlining and organising quickly and effectively, things which we experience in everyday situations (Kleyan2000:70).The importance of context and competence to our analysis of Igala proverbs cannot be over-emphasised.Instressing the importance Lawal (1997),is of the view that the model helps to describe context and competence as "the core and the most unifying element of any discourse". As applicable to (and will, therefore, be taken for granted) all the proverbs, it is "meaning" that brings together the lexical, syntactic and phonological levels. In the proverb, "owo ka neke gbane ki ya fe n" (a single broom cannot sweep neatly), for instance, the literal translation, "owo ka", is "a single broom".

But at the figurative level, a person is expected to be sensitive to the norms of the environment, since a person's individuality can be better appreciated from the group's collectivity. Hence, what is presented as the English version of the proverb is not a literal but an idiomatic equivalent, at which every competent user of Igala language is expected to arrive at the first major test of pragmatic interpretation. Hymes (1971:10) emphasises the importance of communicative competence to include one's knowledge and ability to use all the semiotic systems available to him as a member of a given socio-cultural community as demonstrated above. Beside one's knowledge and ability to use the systems in the community, there is an understanding of certain universal logical principles and the general conditions of appropriateness that Grice (1975:27) calls "conversational implications", and Leech (1983) refers to as "the cooperative principle and politeness". The cooperative principles include the participants involved in the conversation, categorisation of the speech situation in terms

of degree of formality, knowledge of the subject matter, appropriateness in the utterance used, the knowledge of place, space and time, and the medium of verbal exchange.

The participants involved in the conversation must know their "role" and "status" from the linguistic point. Relevant roles are of two kinds: First, deictic roles: These are derived from the fact that in everyday use of language, the speaker addresses his utterance to another person(s) in the situation or out of the situation. This is usually done by means of a personal or demonstrative pronoun, whose reference is determined by the referent in the language events. In Igala language, for example, if the addresser uses "ki", it implies that he is addressing himself or herself while 'you' addresses the second speaker. This is however referred to as "correlation" by Palmer (1996:43) who states that in the interpretation of a proverb, correlation is an important concept. According to him, the way in which the addresser connects the terms of the proverb with himself (first – person correlation), or with the addressee (second – person correlation), or with a person who is not an addresser (third – person correlation) may render a different understanding of the proverb.The foregoing can be illustrated through an imaginative situation in which two people are discussing the bad behaviour of someone else's children. One of them eventually sums up the conversation by pointing out that the children have taken after their parents. He says:

> *8.Ọma kọỌgọgọ bi kọọwailo la da wạyạ che anale ule iyaga n.*
> Child chameleon born, and cricket his ancestor poverty not stylish walk.
> A child born by a chameleon and of cricket ancestry cannot be devoid of stylish walk.

This proverb means, like father likeson. The same proverb may be for the same reasons used when a person is reprimanded because of certain behavioural deviations. He defends himself by arguing that he acted after the example of a superior. The proverb is used here by the speaker in connection with himself, that is, in a first person

correlation, to justify his action. With reference to the example above, the different correlation and the corresponding meaning emanating from them, it may be stated thus:

First person: Justification of one's action;

Second person: negative comment.

Social roles are culture-specific in functions, institutionalised and recognised by its members. For instance, the function of being a teacher, a student, a father, and a son can best be appreciated given their roles, among other things**.** These roles are no doubt reciprocal; teacher-to-student and student-to-teacher, parent-to-child and child-to-parent and so on. Each participant in the language event must know or make assumptions about his status in relation to the other and, in many situations, status will also be an important issue in the determination of who should initiate and even dominate the conversation. Igala proverbs, no doubt, attribute social roles to the user (Lawal 1992:67).While categorising a situation in terms of its degrees of formality by the participant, Saddock (2004:23) postulate five categories of formality in English, each of which correlates with systematic, phonological, grammatical and lexical differences. These terms are frozen, formal, consultative, casual and intimate. This is, however open, to criticism, especially with regards to English. However, one thing that is obvious is the fact that every utterance must be appropriate to a particular situation. On the uttering of proverbs in the Igala language, there is no doubt that this is a major factor as can be seen in the following proverbs:

9.“ Onuku ạ chanyo onuku ki de eyikpa te nwu gwụ n:”
Friend shy friend to allow sit on scrotum not
One cannot allow a friend to sit on one's scrotum due to shyness.

10.“Ene ka ạdụ kpạ ba ki idada kpạ”
Who load kill foolishness kill.
He who died as a result of carrying a heavy load died due to foolishness.

Both proverbs are pieces of advice, but while the first is mild, showing intimacy between the participants, who could be friends, the latter is more formal and also contains an element of warning. A father, addressing his child is not expected to use this proverb in formal situations such as general gathering in the village. However where necessary, permission must be obtained. The participants must know how to make their utterances appropriate to the subject matter. Writers, such as Hartman and Stork (1972), Levy (1994), and Fishman (1965), have stressed the importance of subject matter as a dominant factor in the selection of one proverb rather than another. This may simply be because certain socio-culturally recognised spheres of activities are, at least, temporarily under the sway of the language variety.

Another important issue here is the participant's awareness of the subject matter. This has the potential and frequency of disambiguating the use of a particular proverb. According to Burke (1957:16), proverbs are strategies for the handling of situations. This means that a speaker uses a proverb, in a given situation, to signify the way in which he would like to see the situation handled. To disambiguate the use of a particular proverb, therefore, bothspeaker andlistener need to know whether it is used negatively or positively as earlier demonstrated to approve or condemn undesirable behaviour. Another aspect of the subject matter which relates to the expressive function of language is the speaker's selection of elements, which make the utterance appropriate to his attitude towards, or his emotional involvement in what he is talking about. He may be ironical, authoritative, sentimental, reserved, and so on. The issues raised on this subject matter are important to the understanding of our research. The data for this study are based on appropriate heading, depending on whether the proverb user wants to advice or caution, insult, or stress that a situation is good or bad, wise/foolish, etc.

Based on this, proverbs are categorised under such headings to show their expressive functions.

The participant must know how to make their utterances appropriate to the domain to which the situation belongs. According to Fishman (1995:65), a domain can be seen as a cluster of social situations typically constrained by a common set of behavioural rules. Leech (1983:14) and Halliday, (1964:30), use the term, "register", instead of domain. Register, therefore, is held to subsume not only the phenomena covered by domain but also the subject matter.Igala proverbs also have domain, which are characterised by reciprocal role relations. As earlier stressed, proverbs impose restrictions on who is using them, which proverb, towards whom and under what circumstance? For example, the proverb, "self-deceit is the mother of all deception", is usually a caution/advice between father and child or superior and subordinate on the need to be cautious not to be carried away by one's appearance. Participants must know where they are, in space and time. On space, it has earlier been stressed that during a general gathering, women and children are not allowed to use proverbs except, by permission. The participant must know what medium is appropriate to the situation. It is important to note that there is a medium dependent difference of grammar and vocabulary that has a bearing upon the situational appropriateness of a particular utterance. There is a long standing association of graphic medium with the formal situation, and the phonic medium is the concern of the study, since proverbs in this case, are discussing speech. That notwithstanding, this does not make them less formal.

2.1.10 Speech Act Theory

Speech Act is a technical term in linguistics and philosophy. The contemporary use of the term goes back to John L. Austin's doctrine of locutionary, illocutionary and perlocutionary acts. Many scholars identify with illocutionary act rather than

locutionary and perlocutionary acts. The extension of speech acts is commonly taken to include acts such as promising, ordering, greeting, warning, inviting and congratulating. One key concept that relates utterance to context is that of the speech act. John Austin's pioneering work on speech acts has continued to create interest in "Doing Things With Words". He distinguishes between constative statement, which has been traditionally treated as having the property of truth or falsity, and performatives, which are neither true nor false, but indicate that the issuing of the utterance is the performance of an action. The philosophical approach first developed by J. L. Austin in 1939 as "speech act theory" was later expounded in a series of William James' lectures in 1955. What gave rise to the theory was what Austin, in his work, "How to Do Things with Words" (1962:3) calls "descriptive fallacy" and extensively developed by his student, (Searle 1965). Austin gives explicit recognition to the social or interpersonal aspects of language behaviour.

If in uttering a sentence, one is also doing things, it is important to first of all clarify in what ways in uttering a sentence, one might be said to be performing actions. Austin isolates three basic senses in which in saying, one is doing something and hence, three kinds of acts that are simultaneously performed:

-Locutionary act: The utterance of a sentence with determinate sense and reference.

-Illocutionary act: The making of a statement, offer, promise, in uttering a sentence, by virtue of the conventional force associated with it (or with its explicit performance paraphrase).

-Perlocutionary act: The bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance(Levinson 1984:17).

Austin's theory of speech act has been criticised on several scores. According to Lyon (1996:233), "Speech Act Theory does not offer the analyst a way of determining how a particular set of linguistic elements uttered, in a particular conversational context, comes to receive a particular interpreted meaning". Adegbija (1999:51) argues that Austin's claim that the "force of an utterance is a matter of conventions" is clearly open to criticism. The foremost proponent of speech act theory, Austin (1962:22), postulates that engaging in a speech act means performing the complementary acts of locution, illocution and perlocution. A locutionary act is a sentence uttered with a determinate sense and reference, an act performed in order to communicate. In an attempt to advance on Austin's effort, Searle (1976:33) puts forward categorisation of illocutionary acts as assertive, directive, commissives, expressive, and declaratives which are not radically different from Austin's.

However, Searle disagrees with the distinction between locutionary and illocutionary acts, while at the same time arguing that speaking a language involves performing acts according to two types of rules – regulative and constitutive. Regulative rules "regulate antecedent or dependently existing forms of behaviour" as noted by Searle (1979) quoted in Lawal (1977:639). Constitutive rules, on the other hand, do not merely regulate. They create or define new forms of behaviour. Searle's position is certain in his seminal book, *Speech Act: An Essay in the Philosophy of Language*, and developed in subsequent works. Grice (1975:45) proposes the term, "cooperative principles" (CP) to refer to the quasi-interactional agreement, which speakers enter into as they perform speech acts (assuming that other things are equal). He proposes that in every situation of interaction, each participant must make his contribution "such as is required in the stage in which it occurs by the accepted purpose or direction of the talk exchange in which you are engaged". Included in it are maxims of quantity (do not say

more or less than is required); quality (only say that which you know is true); manner (be perspicuous or be clear); relation (say only that which is relevant to the communication at hand).

Equally important as far as Grice is concerned are the concepts of "implicature" and "presupposition" in analysing the meaning of language in use. Implicature is the mid-way between what is said and what is implied but not entailed or stated overtly. It could be conventional (Leech 1983:25) or conversational (Grice 1978:19), which is the purview of Pragmatics. Presupposition, on the other hand, is the explicit assumption about the real world, which speakers make and on which the meaning of an utterance largely depends. Closely related to the notions of implicature and presupposition is the concept of mutual contextual belief (MCBs) proposed by Back and Harnish (1979). According to the two scholars, MCBs centre on the speaker's 'intention' and the listener's 'inference'. A Speech Act is performed with the intention that the listener will be able to understand and identify the intention of the speaker. When this happens, the listener makes an inference. In other words, the listener puts certain facts together that will help him recognise the speaker's intention. These facts which are salient or well-known to the interlocutors are branded MCBs.

(Adegbija1999:52) further appraises Saddock's (1974:9) submission, concluding that Saddock takes full cognisance of linguistic conventions but neglects other crucial aspects of a situation of verbal interaction, such as intention and the pragmatics of the situation of social interaction. Saddock further agrees with Bach and Harnish (1979) that understanding Speech Acts is, in the main, an inferential process. He also supports Austin's (1962) and Searle's (1976) argument that language users perform Acts with utterances. He also points out that the effects of perlocutionary acts, whether intended, may be on the speaker himself, as well as on the listener. Adegbija stresses the

conventional aspects of Speech Acts, maintaining that while illocutionary acts may be conventional, as proposed by Austin (1962) and Searle (1976), they need not be. This is because the force of some illocutionary acts is determined by the intention of the speaker or by the pragmatics of the particular situation of social interaction. He then concludes that, at every stage of the discourse, both speakers and listeners have to mobilise appropriate areas of what he terms their "pragma-sociolinguistic competence," which refers to the constitutive pragmatic, social, syntactic, semantic and lexical competencies, among others. Adegbija, like Bach and Harnish (1974), also points out that non-literalness result in "indirect speech acts," which cannot be thoroughly understood until the "pragma-sociolinguistic context" is provoked.

2.2 Review of Related Previous Studies

This section reviews available literatures on Igala proverbs. Works on proverbs from other parts of the world that are relevant to the present work are also reviewed. Scholars whose works are reviewed include, Ogbalu (1965), Basden (1966), Munonye (1966), Boadi (1969), Finnegan (1970), Nzimiro (1974), Onwubuariri (1978), David (1980), Azinge (1978/1980), Fergasson (1983), Nwala (1985),Yusuf(1992), Amadiume (1994),Knappert(1998),Maiyanga,(1998),Amali(1998),Amali(1999),Etu(1999), Chukwuma(2001), Agbaje(2005), Butari(2005), Abaya(2010) and Nonyerem (2010).Writing on the importance of Igbo Proverbs, Ogbalu (1965:4-5) believes that the Igbo proverbs form the language of diplomacy, settling disputes, settling bride price, commerce and oratory. He sees the Igbo proverbs as an accumulation of Igbo experiences throughout the history of the Igbo. Ogbalu recognises the fact that dialectal differences inherent in the Igbo language has made it possible for different areas of Igboland to have different ways of saying a particular proverb, although he believes that the theme of that proverb remains the same. According to him: There may be a few

subjects – word or there may be dialectal differences but the theme remains the same. On issues of usage, Ogbalu has this to say: However, it is not a good etiquette for a child (or junior for that matter) to address his superior or elders in proverbs especially deep ones. There is an Igbo proverb to this effect:

> *Nw*ata iuo ihi nna ya turu,, ya kwuo uguwo nna ya kwuru.
> EV: If a child quotes the proverb his father quoted, he will pay the fine/debt the father owed.

However, Ogbalu did not specify the age limit one gets to before he is allowed to use proverbs in Igboland; neither did he say why women are not allowed to use proverbs in Igboland. He also failed to tell what he meant by "deep ones" in the passage. In his contribution to the importance of proverbs in Igboland, Ogbalu says "in no traditional society do proverbs play a more important role than in Igbo". His assumption is not correct because other people regard their proverbs very highly and not just the Igbo people alone. The Igala regard their proverbs very highly too. He believes in what other writers have said on proverbs, as being the experiences of a certain people condensed into words. He sees the real essence of proverbs in metaphors and warns that proverbs lose "their flavour and aptness when paraphrased" or translated from one language to another. He is of the opinion that proverbs, one can makehimself clearer and be understood by the people; can make unpleasant things sound pleasant, convince his audience and win his argument. He cherishes the knowledge and appropriate usage of proverbs because they show maturity and solidarity on the part of the user.

Okonkwo (1974:107-109-109) agrees with Ogbalu (1965) that the Igbo proverbs reveal a lot about the Igbos themselves. He posits that "The Igbo proverb is the experience and wisdom of several ages gathered and summed up in one expression, which is the case also with Igala proverbs". Igala elders are usually seen to punctuate

their speeches with related proverbs as a sign of maturity, wisdom and vast experience in the language.

He goes ahead to say some nations quote the Bible or the works or maxims of acknowledged authorities or wise men, but the Igbos quote proverbs to support and give authority to an idea or a disputed fact. He gives an example with a short story that there was a case of two people contesting the ownership of a bread fruit tree standing right on the boundary between their two pieces of land. When the matter was referred to the traditional rulers and judges known as "indichie", after much deliberation, an elder says

> idi igbo turu illu sin a Osisi di n'oke dawara oke.
>
> "The Igbo say that a tree on the boundary breaks the boundary".

The bread fruit tree, he explained, belonged to the two contestants who own the two pieces of land. The decision arrived at then was that the contestants should own the tree jointly and share its fruits equally. This proverb proves useful in the settlement of a boundary dispute. Commenting on the value of proverbs in Igbo land further, he says one who cannot understand proverb is generally looked upon as inexperienced, naïve and even foolish. One is expected to understand a proverb when it is used in a particular situation. Okonkwo later proposes three levels of meaning in the study of Igbo proverbs: the philosophical, the literal and the contextual. The philosophical bears the general truth and is very important. He gives an example using a proverb:

> Ka eletachaa ka mgbo ji atu anwe n'isi
> "Let look everything makes the bullet hit" monkey on the head.At the philosophical level it means "too much of everything is bad".

At this level, the universal truth is clearly brought out. At the literal level, the universal truth is not seen rather, the proverb conjures an image of a monkey shot

because it was moping too long at the hunter. At the contextual level, the proverb in a given situation could mean an unnecessary delay in doing something. For example: a woman spent her time in prolong and unnecessary shopping and thus missed her vehicle home. It got dark and she got confused. This proverb can apply to this kind of situation. This contextual level of analysis is the concern of this study.

Basden (1966:272) appreciates the functions of proverbs in speech. Most proverbs conclude discussions and answer questions, etc. He gives an example where a proverb is used to conclude a discussion.

Ka O din'ofu

Meaning "let it be so, that is, it is enough". He sees this short proverb as a useful and a convenient expression in bringing an argument to a conclusion. Munonye (1966:67), using the character, of chiaku, tells us why women are not allowed to use proverbs in the gathering of men. He uses the character Chiaku who says "we women don't know how to speak our minds in proverbs. I shall tell you in very plain words what I have come for". This is a kind of humble submission on the part of chiaku. As a woman, she is not allowed to use proverbs in the gathering of men. She can only quote proverbs when she is with her fellow women or when she is advising her children.

David's (1978) long essay, examines the Igbo proverbs from a semantic and a syntactive perspectives, distinguishing between a linguistic interest and a philosophical interest in semantics. He discusses the three levels of meanings of the Igbo proverbs as done by Okonkwo (1974) and brings out what he calls "the unique structures of proverbs". These unique structures, according to him, are inversion, invariable, co-ordinate in collocational relationship and parallelism. He does not attempt a contextual analysis of Igbo proverbs. Finnegan (1970) devotes a detailed commentary on proverbs

in Africa, concentrating on Jabo, Zulu, and Azade proverbs.She discusses their importance and how they are used considering their style, form and content, and relates them to the culture of the people (South of the Sahara).(Boadi 1969) does not quite agree with the traditional belief that a proverb in traditional society was a store house of native wisdom and philosophical ideas. He emphasizes on the creative aspect associated with the use of proverbs and argues that some proverbs have greater importance or value than others by virtue of their being stylistically innovative. The researcher disagrees with Boadi's views. Every proverbis important; a proverb becomes useful and important at the level of usage. None is greater than the other.

Shelton (1991) believes proverbs belong to a group of speech acts which may be put under the group of quotes. He sees proverbs as servinga lot of purposes like the depersonalization, foregrounding, authoritativeness, prestige and allusion to social norms and values. Nwoga (1972:4-13), in his contribution to the definition of proverbs seethem as "The wisdom of many and not of need, the experience and wisdom of several ages gathered and summed up in one expression and as the edged tools of speech."

He explains that this definition centres on two important aspects of the proverbs: its economy of words and the fact of it being a vehicle of traditional wisdom. He adds the third aspect, which he calls "the obliqueness of usage". He sees the third element of Igbo proverbs as relating to the biblical proverbs. He believes that an Igbo proverb is not complete without this third element. He goes ahead to show the obliqueness of usage with an Igbo proverb:

(i) Aka na ikpere ala ka nwa ehi ji anu nne ya ara

With arms and knees on the ground, a calf sucks from the mother's breast.

This could be a mere description of an observed phenomenon; it only becomes a proverb in usage in which it expresses humility, for example in prayer before a shrine. The theme of his paper discusses a syntactical analysis of proverbs in terms of structural relation. He recognises the importance of both form and content, although he discusses the roles of proverbs in Igbo society mostly. The paper also concentrates on form and style as source of imaginative creativity in proverbs as an art form. He agrees with Boadi (1969) that the aesthetic unique use of language in proverbs is what distinguishes proverbs from other genres. He does not attempt a sociolinguistic study or analysis of Igbo proverbs. Onwuubauriri (1978) distinguishes between idioms and proverbs. He says that idioms are words used in a particular sense as distinct from their usual meaning (that is literal meaning) while proverbs are usually in sentence expressing facts of daily observations or experiences. His examples are:

Nwata akwo n'azu amghi na ije di anya

(ii) Nwata akwo n'azu – a child has no problem is an idiom.

The proverb "nwata akwo n'azu amaghi na ije di anya", records the fact of experience that people who have others to care for them do not know the suffering they go through providing for them. He sums it up by saying that students that use unsuitable idiom or proverb in a context show their ignorance concerning the Igbo proverb.

Nwala (1985) advocates for, the use of proverbs as a means of educating the growing child. He believes that the Igbo proverbs, music, songs and festivals will equip the child and prepare him towards embracing western education. He advocates the use of formal and informal education as a way of shaping the mind of the growing child in

Igbo land. Amadiume's (1994: pp 23 and 37) work on Igbo proverbs centres on collection and translation of Igbo proverbs to the target language English. He distinguishes an idiom from an axiomatic proverb as a short and a concise form of an Igbo proverb that is self-evident and self-explanatory. According to him, it is powerful because it is truthful". His examples of axiomatic proverb are:

(i) Adi ebu ala ebu

Meaning:No one carries the earth

Exp: An impossible task.

(ii) Ejighi ike alahu ura

Meaning:One does not use strength in sleeping.

Exp:Certain tasks don't require force.

(iii) Agwo na – atu mbe na ebibi onu ya.

Meaning: A snake that bites the tortoise is destroying its mouth.

Exp: It is a futile effort.

He is of the opinion that the Igbo proverbs grow with the language because popular proverbs evolve as events generate them. He believes that the Igbo proverbial quotes attributed to animals are intentional and that the animals are meant to deputise for humans as there are certain things animals do better than humans.Some loopholes in his work are noticed, especially, his transliteration which is poorly done. In addition, he devotes time to collection, translation, and explanation of Igbo proverbs without saying anything on its usage.

Maiyanga's (1998) work looks at Igala proverbs from a semantic and a pragmatic perspective, using a blend of semantic/pragmatic models in his analysis of some selected Igala proverbs. His theoretical framework is amorphous or eclectic in

nature. His data are drawn from books, interviews, audio and visual cassettes concerning the Igala People. His study investigates fundamental nature of proverbs as it relates to "semantic and pragmatic mappings". He applies thirteen (13) theories from semantic/pragmatic fields in his analysis of Igala proverbs. They include:

(i) Semantics of conditionals. E.g "if "
(ii) Ambiguity – lexical and structural
(iii) Synonym and antonym
(iv) Truth conditional semantics
(v) Presumption
(vi) Speech Acts,etc.

His study shows that proverbs exhibit a peculiar semantic structure that is different from the structure of everyday use of language and that proverbs are a garment of the use of illocutionary acts of declarative, directives, assertive, warning but never commissives.

Knappert (1998), writing on proverbs in African tales, posits that any lesson (moral) to be learnt from African tales must have a form of proverbial colouration or be exceptional a string of proverbs. He readily employs some Swahili proverbs to give credence to his postulation:

The strength of the lion is in his teeth
The strength of the giraffe is his tall neck
The strength of the ants is in their numbers.

The long and short of knappert's postulation is that men individually carry with them some peculiar quality that finds usefulness only when they are discovered in the manner that the lion and giraffe have discovered their proverbial strength and utilized them for self-defence. Another look at the proverb examples above will reveal that

every animal keeps its life or stays alive because of its peculiar strength from the creator.

Amali (1998) in his paper "Proverb as concept of Idoma Dispensation of Justice" upholds that, in the dispensation of justice in Idoma land of Nigeria, proverbs play significant roles as a stamp of authority of some sort. According to him:

> The appropriate and apt utilisation or citation of the right legal proverbs at any given situation acts as a powerful intervention force, which not only edifies the language of presiding judges, clarifies the issues at stake but cushions the minds of the convicted, indicating the justice has not been miscarried.

He believes that the Idoma people's system of justice provides a thriving ground for a stable society. This derives from his belief that the laws are essentially based on the collective will of the people. These laws are reinforced and codified in proverbial experience of the people. He outlines a couple of proverb examples that are used in dispensing cases, especially in Idoma land. There are several such examples he enumerated to illustrate some Idoma legal belief systems. It can be rightly argued that Amali's general concern is to give an insight into the usefulness of proverbial expression as a source through which we can gainfully have an insight into Idoma indigenous laws and dispensation of justice. He recommends to modern law judges to use proverbs to back up their legal pronouncements so as to attract applause and commendation.

Worton (1998:329) advocates that proverbs should be taught in foreign language classroom by language teachers in Spain. He defines language as an integral part of the culture with which it is connected, sparking off and increased focus on incorporating into language courses as part of cultural understanding of the people who speak the target language.

Worton's proposition is that Spanish language text should contain more information about the cultures of the countries in which the language is spoken. Russian paramiologists, G. L. Permiakov, become a ready reference source for Worton to show the importance of proverbs as an important element of each culture. He posits no speaker of a foreign language can hope to gain cultural literacy in the target language without his knowledge of its paramiological minimum (Pg. 234). He believes that the very characteristics of proverbs that mark them as proverbs from normal speech are the same that mark them valuable for use in a classroom because of their easy memorability, alliteration, rhyme, parallelism, and metre.

In contributing to the definition of proverbs, Fergusson (1983:7-9) says a succinct and memorable statement contains advice, a warning or prediction or an analytical observation. Her work is made up of about 6,000 proverbs, put in alphabetical order and arranged into groups and categories, expressing different themes. She is of the opinion that some English proverbs are more folk saying that has only literal meaning.

Yusuf (1998:407) who gets some insights from Mieder (1989), Seitel (1981) and Etu (1980) defines proverbs as "a short witty statement of wisdom, truth and experience which is used to further a social end". For him, proverbs consist of no more than a set of over generalisation, citing examples with some proverbs pairs like "out of sight, out of mind and absence makes the heart grow fonder". These proverbs could be both true in a set of context in spite of their apparent contradictions. Yusuf's main work stems from the traditional belief that proverbs are used in denigrating women but that Miss Kimbell was able to break that dogma in Canada by winning her party's intra prime ministerial slot against public opinion, especially "The Economist", a London weekly magazine that she was going to lose because she contested against a man. He uses Kimbell's speeches contained in "The Economist" to show that it is not everything contained in

English proverbs that is true of women. He says English proverbs paint the speech of women as loquacious, undependable, aggressive, and ominous. He uses some proverbs to back these assertions, which he calls "misogynistic assumption". Yusuf believes that the magazine still respects what he calls the "traditional suppression admonition" that women should be seen and not heard. We believe that Yusuf was making a case for women and admonishing the Economist", which was supposed to be, progressive in nature but was still traditionally stereotyped, may be because Kimbell contested with a man. This goes a long way in telling us that some traditional beliefs of Africans are still being upheld by the western world in spite of their evolution. In Igboland, a woman is meant to be seen andnot heard as was attested by some elders in Igboland who believe that women are not allowed to use proverbs because they don't own lands and as such, seen as strangers because they are married off.

Butari (2005) bases his work on selected Jukun proverbs and attempts to identify the direct and indirect illocutionary acts. He pragmatically analyses the contexts and competences that needed to be employed in order to interpret a given Jukun proverb. The study looks at sources of Jukun proverbs and further centres the analysis proverbs, using fifteen situational themes. In the work, Butari maintains that gender and age plays significant roles in the exploration and particularly in the usage of Jukun proverbs. The study further asserts that women and children are not expected to speak in proverbial terms. The view could amount to an over-statement in my opinion, taking the Igala culture into consideration, though he did not explicate in details the context in which the argument is tenable, although it is difficult to maintain the sanctity of this tradition in most African and Nigerian societies, where proverbs are extensively used in every day discourse. It is important to stress, though women and children are allowed to utter words in Igala proverbs it is usually with the full permission of elders during public

discussions. The study adopts Lawal's (1997) synthesised model of aspect of pragmatics as the theoretical framework for the study. This study on Igala proverbs appreciates the contributions made by Butari (2006) in his study of Jukun proverbs and also admits that this current study shares certain things in common with Butari in that both look at the concept of proverbs pragmatically though differ in their data and other analytical considerations. While that of Butari considers Jukun proverbs, this study focuses on Igala proverbs.

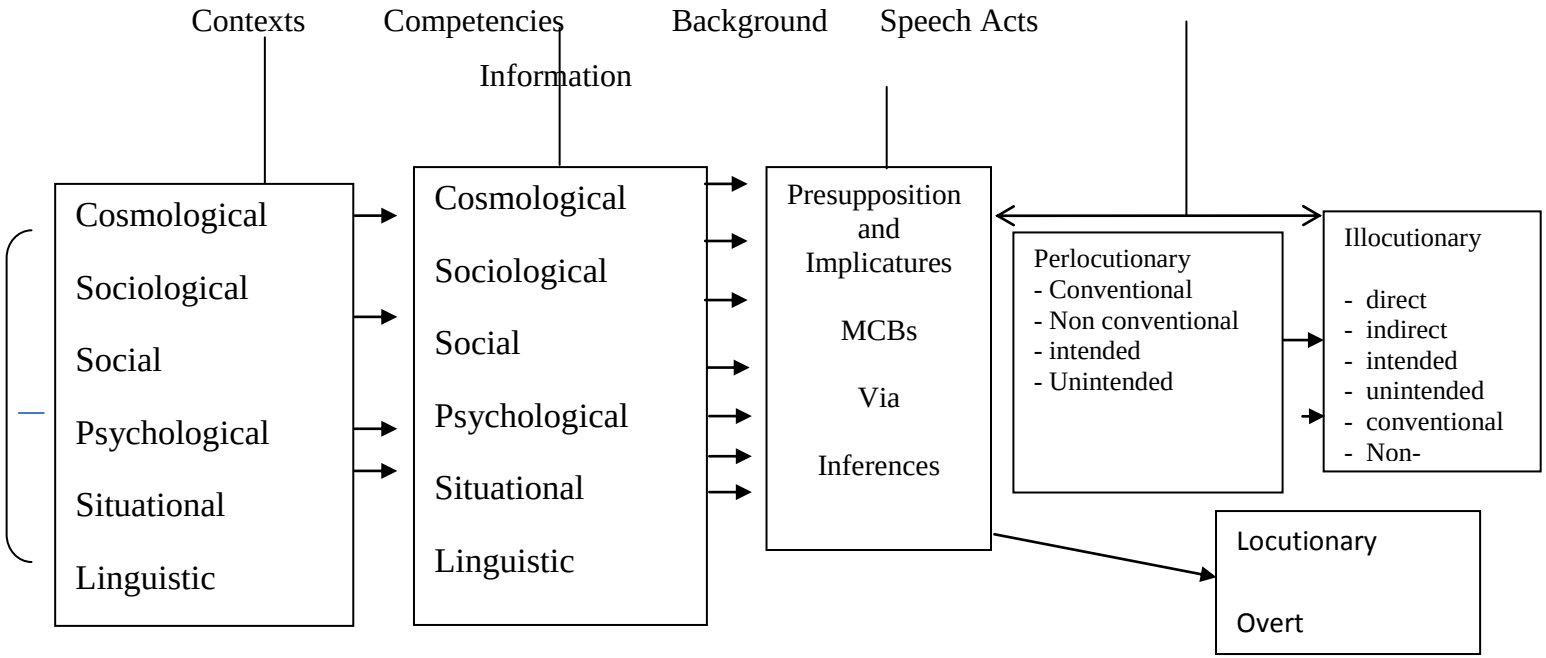
(Nonyerem 2010) examines selected Igbo proverbs used in specific social contexts and the pragmatic values inherent in such proverbs. The study adopts Lawal's (1997) model of aspect of Pragmatics as its theoretical framework, which is a synthesis of the pragmatic insight into (Austin1962), (Grice1975), (Searle1976), (Bach & Harnish1979), (Levinson 1980), (Adegbija1982), (Leech1983), Vershueren1990) and (Mieder1994).The study posits that proverbs are profusely used in the Igbo traditional societies, which this current study also totally agrees with as applicable to the Igala traditional societies. The current study believes in the sanctity of proverbs and plays a central role in the unfolding of Igala cosmology. This study further observes that, in spite of advancement in technology and the extreme views of some schools of thought on the subject of proverbs, the high communication content in Igala proverbs remains the same and, as such, Igala proverbs remain ever green.

2.3 Theoretical Framework for the Study

The background literatures on pragmatics, especially on Speech Act theory, the functions, sources and context of use of Igala proverbs, and other existing theoretical models of Pragmatics have assisted in distilling a pragmatic framework for this study. Considering the unique and polymorphous nature of proverbs in general and Igala proverbs in particular, no single pragmatic model appears adequate in the analysis of

Igala proverbs. Hence, Lawal's (1997) model of the aspects of a pragmatic theory has been chosen as the theoretical framework for this study. Lawal's (1997) model, as shown below, is founded, in an integrative sense, on the earlier Speech Acts/Pragmatic theoretical models of Austin (1962), Grice (1975), Searle (1976), Bach and Harnish (1979), Levinson (1980), and Adegbija (1982).

2.3.1 Lawal's (1997) Theory of the Aspects of Pragmatics



This model as proposed by Lawal stresses certain contexts, competencies, background information, and speech acts, which are necessary components of a pragmatic theory, which is found relevant to our data. It presupposes six (6) hierarchical context of an utterance which both the speaker and the listener need to know. The six hierarchies are as follows:

-Linguistic context: this is the context of language itself in terms of the phonological, lexical and syntactical components and the structure of the sentence.

-Situational context: This refers to the topic of discourse and the factors of the physical event including concrete objects, persons and locations.

-Psychological context: this is largely derived from the preceding context of situation which refers to the background knowledge such as the mood, attitudes, personal beliefs, and the state of mind of the user.

-Social context: this is concerned with interpersonal relation among the interlocutors.

-Sociological context: This describes the knowledge of the socio-cultural and historical settings between the interlocutors.

-Cosmological context: this explains the means by which the language users' worldview is expressed and the way the proverb is couched with references to the world or aspects of, and to some extents universally verifiable notions about the world.

It is very important to note that the various levels of the context are symmetrically related to the hierarchical levels of background knowledge or competence in the interpretation of speech acts and proverbs. The competence includes:

-Linguistic competence: This involves lexical, phonological, morpho-syntactic and micro-semantical knowledge.

-Psychological competence: this has to do with the awareness of and sensitivity to moods, attitudes and point of view.

-**Situational competence**: this refers to the knowledge of, and familiarity with the topic of discourse, location, objects and persons in the physical setting.

-**Social competence:** this includes the social factors and principles governing conversation.

Sociological competence: this is the knowledge of the socio-cultural and historical background to the utterance.

-**Cosmological competence**: this is the language user's knowledge of the world, his factual knowledge and general worldview, in doing this,some or all of the competencies can be deployed as pragmatic mappings to interpret and classify an utterance into a particular type of speech act in order to give an appropriate response or reaction. In performing this complex task, the language user deploys his competencies to identify and understand presuppositions, implicatures and mutual contextual beliefs (MCBs) through inference.

Speech acts are also hierarchically organised and are somewhat related to the contexts and competencies that produce them. Here, we can infer that the illocutionary act is a higher order act which can either be direct or indirect, intended or unintended, and conventional or non-conventional, depending on the highly variable vagaries of the context of communication. Illocutionary acts occupy a central position in pragmatic discourse**.** The primary level of speech act is the perlocutionary act, which is the conventional or unconventional, intended or unintended consequence of utterances. Igala proverbs are transcribed and those used are identified and analysed as follows: First, tabular analytical format is adopted in the analysis of data, using Lawal's model as explained above. Each table is divided into four columns viz: the first column include the presentation of the selected proverbs, using Igala orthography; the transliterated version (TV) and the English version (EV).The second column covers the illocutionary acts considering the direct and indirect illocutionary acts. The third presents the contexts/competences required by the users of the proverb and the fourth column presents the communicative value found in the proverbs used.

2.4 Summary

This chapter had focused on the review of related literature relevant to the study, directly or indirectly.It dwelt on some topical issues with an overview of proverbs, with particular emphasis on Igala proverbs and related concepts in line with this study. This chapter also reviewed related previous studies in order to ascertain and adequately account for the gap this can fill.The background literature on pragmatics especially the speech theory had assited in adopting a theoretical model for the study.Lawal (1997) model of the aspect of pragmatic theory was chosen because of its integrative sense founded on the earlier speech acts/pragmatic model of Austin (1962), Grice (1975),Searle (1976), Bach & Harnish (1979), Levinson (1980), and Adegbija(1982).This model assumed six hierarchical contexts and competences of an utterance, being linguistic,situational,psychological,social, sociological and cosmological respectively in consonance the illocutionary act perfomed in proverbs selected in the direct and indirect acts and impact on meaning in interpretation of Igala proverbs.

CHAPTER THREE

METHODOLOGY

3.0 Preamble

This chapter lays out the research design and methodological procedures for the study. It focuses on the features of qualitative research, the research design, the population of the study samples and sampling techniques, instrumentation, method of data collection and the analytical procedure. It also serves as the background against which the findingsand conclusions of the study are examined.

3.1 Research Design

The qualitative research design is used in this study rather than the quantitative design because the study is ethnographic in nature. Ethnography, here broadly refers to a methodology for the descriptive study of people's behaviour within the culture of a social group in a natural context, which is applicable to Igala people and in their use of proverbs.

3.2 Area of Study

The data used in this study are collected from some Igala-speaking areas of Kogi State such as Idah, Ibaji, Ankpa, Dekina, Omala, Olamaboro localgovernments' areas. The proverbs collected are presented using the central – Igala used by the majority of Igala speakers. The reason for this is because, it was observed that although there might be dialectal differences or variations in the proverbs, the themes of such proverbs ultimately remain the same. The scope of the analysis in this study borders on the speech act theory especially the illocutionary force of utterance, the direct and indirect and context.

3.3 Instrumentation and Sources of Data

3.3.1 Primary Sources

Interviews were conducted using adult respondents.The interviews covered the 13 situational uses outlined for this study 26 proverbs were collected.

3.3.2 Secondary Sources of Data

The works of Igala scholars such as Etu (1973, 1999), Usman (1992), Maiyanga (1998),and Ukwede (2003) were also utilised. Apart from these, the study benefited from English scholar like Boston (1968) who is reknowned scholar on Igala, also the proverbs of other cultures extracted from various books and journals, in the course of the study, for the purpose of comparative analysis 13 situational context proverbs were collected.

3. 3.3 Instruments of Data Collection

3.3.3.1 Direct Observation: The researcher made note during the interactions with selected Igala speakers at Oketke- Eju clan meeting, in Idah in Kogi State, the ceremony was held at the instance of the paramount chief Eju- Ata Igala Mallam Sani Adejo, on 24/6/2010; proverbs used during the family meeting form part of the research data.

3.3.3.2 Electronic Medium: Electronic media, such as tape recorder, cassettes and the internet also serve as instruments, which aid in the collation of some proverbs related to our study.

3.3.3.3 Data Collection Technique: Three media techniques are used in data gathering in this study. These include audio, visual, pen and paper. The three-media techniques, based on Och's & Schieffelin's (1979), are relevant in the documentation of utterances of the respondents during the data collection process. The approach involves the use of the following:

3.3.3.4 Audio-Tape: The audio-tape recording was carried out using a Sony micro-cassette recorder. The non-verbal activities and settings of the recording sessions were usually noted in the researcher's diary and, in some instances, built into the audio recording exercise.

3.3.3.5 Pen and Paper: Notes were made by the researcher, especially during the interviews and observation sessions.

3.3.3.6 Participant Observation: The researcher made some observations during his interaction with the subjects and was personally involved in the data collection processes.

3.4 Transcription of Data

This study made use of one hundred and thirty (130) proverbs (attached as appendix A), which were spread across eighteen (13) situational uses, as follows;

1. Caution/Advice/Warning
2. Truth and Sincerity
3. Fate and Predestination
4. Condition and Time
5. Wisdom and Foolishness
6. Necessity
7. Insult
8. Certainty and Uncertainty
9. Heroism
10. Strength and Weakness
11. Good Reward/Punishment
12. Patience
13. Laziness and Hard work. The presentation of data was done with the format:

i. Transcription of the proverb.

ii. Glossing.

iii. Translation.

iv. Interpretation.

3.5 Analytical Procedure

From the bulk of data collected for this study, one hundred and thirty (130) proverbs are randomly sampled. These proverbs were classified under thirteen (13) situational uses.Two proverbs are selected from each of the thirteen themes for analysis, representing situational uses. Tabular format is used in the presentation of data. Each table is divided into four columns viz: the first column include the presentation of the selected proverbs, using Igala orthography; the translated version (TV) and the English version (EV).The second column covers the

illocutionary acts, considering the direct and indirect illocutionary acts. The third presents the contexts / competences required by the users of the proverb and the fourth column presents the communicative value found in the proverbs used

3.6 Procedures for the Presentation and Analysis of Data

A tabularprocedural format of data presentation is adopted in this study. First isthe presentation of the Igala proverb, the Translated version-TV, and the English version- EV) the second, the illocutionary acts, the third, the contexts/ competences andfourth, the communicative value. An example is provided below.

PROVERB	*Ọlạ ọmạ gba anuku ei one gbọ ododa.* TV: Talk child inside inner court, outside open space. EV: Family matters are best discussed in private rather than in the public.
ILLOCUTIONARYACTS	Direct: assertive(informing) Indirect: directive (warning and cautioning)
CONTEXTS/COMPETENCIES	**Linguistic:** The type of idiomatic competence required for the understanding of this proverb is in the personification of "ola oma" (family issues) and "anuku" (inner court**)** meaning secret and public respectively. **Situational**: The interlocutors are discussing important family issues (in this instance, between the father and his children). **Psychological:** The speaker expresses the sanctity of keeping family secrets in the face of all odds. **Social:** Special relationship is required for both the direct and indirect (or intended) illocutionary acts. **Sociological:** The need to manage family secrets is further emphasised. **Cosmological:** The knowledge of the fact that every family can solve their problems themselves.
COMMUNICATIVE VALUE	Family values, its sacrosanctity and crisis management are fully emphasised.

PROVERB	*Ejo ki de fu otubẹ ibe mạ dụ kpạ* TV:Snake that inside earthen pot, mind they take kill it. EV:Delicate issues are best handled with wisdom. EV:To kill the snake in an earthen pot, caution is required.
ILLOCUTIONARYACTS	Direct:assertive(claiming). Indirect:Expressive (warning, cautioning).
CONTEXTS / COMPETENCIES	Linguistic: In order to understand this proverb, the term snake (Ejo) and Otube (earthen pot) referring to sensitive issues have to be fully understood. Situational: The older is cautiously advising a younger person on an important issue. Psychological: The speaker emphasises the fact that deep reflection is required before taking any action and reaffirms the need to consider the consequences. Social: A relationship of close acquaintance may exist between the interlocutors. Sociological: The Igala cherish value judgment and display of wisdom by the elderly in the resolution of dispute. Cosmological: The knowledge of the Igala cultural norm is re-enacted in the interpretation of this proverbs.
COMMUNICATIVE VALUE	Exhibition of caution in the management of family crisis.

The proverbs occur under the theme of "caution/ warning" and it emphasises the importance of family continuity and the effective management of family conflict, the resultantconsequences on both the individual and the society at large. Theimport from the proverb, considering the pragmatic implication, maintains that family issues, especially conflicts, are best resolved privately. The lesson in this proverb is a call for caution in the way family matters are handled.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

4.0 Preamble

This chapter focuses on the presentation of the data, analysis and interpretation. The recorded speeches from adult informants of Igala origin are transcribed and the proverbs used are identified and analysed as follows: tabular analytical format is adopted in the analysis of data. Each table is divided into four columns viz: the first column includes the presentation of the selected proverbsusingIgala orthography, the translated version (TV) and the English version (EV).The second column covers the illocutionary acts, considering the direct and indirect illocutionary acts. The third presents the contexts / competencies required by the users of the proverb and the fourth column presents the communicative value found in the proverbs used. One hundred and thirty (130) proverbs are sampled, and two proverbs selected from each theme for analysis (see appendix A for the list of 130 proverbs). The thirteen (13) themes covered in this research include proverbs associated with caution and warning, good and evil, patience, strength and weakness, necessity, familiarity, hardwork and laziness, unity and disunity, truth and insincerity, wisdom and foolishness, fate and predestination, time, reward and punishment.

4.1 Analyses of Data and Discussion

This section focuses on the analysis of the proverbs sampled for this study. It should be noted also that in translating the proverbs into English, efforts were made to preserve as much as possible, the freshness and original point of view inherent in the proverbs, especially the Igala version. Each proverb is analysed pragmatically, by stating both the ‘direct’ and ‘indirect’ illocutionary acts and then the contexts/competencies needed for a balanced interpretation and the communicative value derivable from its use are briefly outlined, the the contextual and

functional uniqueness of each proverb is emphasiied. In few acses, some proverbs are repeated because of their ability to fit into different contexts to take on different meanings.

Themes: 1. Caution and Warning

Table1

PROVERB 1	*Ejo ki de efụ otubẹ ibe mạ dụ kpạ* TV: Snake that inside earthen pot, mind they take kill it. EV: Delicate issues are best handled with wisdom. To kill a snake in an earthen pot, caution is required.
ILLOCUTIONARYACTS	**Direct**:assertive (claiming). **Indirect**:expressive (warning, cautioning).
CONTEXTS/ COMPETENCIES	**Linguistic:** In order to understand this proverb, the terms snake (Ejo) and Otube (earthen pot), referring to sensitive issues, have to be fully understood in a more metaphorical sense. **Situational**: The older is cautiously advising a younger person on an important issue. **Psychological**: The speaker emphasises the fact that deep reflection is required before taking any action and reaffirms the need for the listener to consider the consequences of one's actions before making a decision. **Social**: A relationship of close acquaintance could exist between the interlocutors. **Sociological**: The Igala cherish value judgment and display of wisdom and caution by the elderly in the resolution of dispute. **Cosmological**: The knowledge of the Igala cultural norm is re-enacted in the interpretation of this proverbs
COMMUNICATIVE VALUE	Exhibition of caution in handling sensitive issues.

Table2

PROVERB 2	Iyachi chukuchuku ạ kotihi abuta da TV: Play any how can tail lizard cut . EV:Careless play can cut the tail of a lizard .
ILLOCUTIONARYACTS	**Direct**:Assertive (stating) **Indirect**:expressive (judging, cautioning)
CONTEXTS / COMPETENCIES	**Linguistic**: In this proverb, iyachi chukuchuku (careless play) and k'otihida (damages the tail) are used to show the effect of bad indulgence and its metaphorical interpretation is required by the listener. **Situational**: The older person cautioning the younger person on the need to desist from evil indulgence. **Psychological**: The speaker unequivocally condemns such unhealthy practices. **Social**: The relationship between the older and the younger person couldexist here. **Sociological**: The older person cautions a younger person to be mindful of the extended impact of one's actions on the individual and the society. **Cosmological**: The notion of over familiarity breeds contempt is firmly emphasised established in the above proverb.
COMMUNICATIVE VALUE	The dangers of carelessness and its consequences.

In table 1,

Ejo ki de efụ otubẹ ibe mạ dụ kpạ

To kill the snake in an earthen pot, caution is required.

The direct illocutionary act performed in this proverb is assertive.It is an attempt by the speaker to commit the listener to the truth stated in the proposition above. The indirect illocutionary act performed in the proverb is expressive either in cautioning or advising. It shows the speaker's attitude towards the listener in relation to the proposition in the proverb being expressed. To fully understand this proverb, the metaphorical nuances in Ejo (snake) and otube (earthen pot) in conjunction with the traditional beliefs in the Igala society needs to be well understood to be able to interprete the proverb. Igala society cherishes the earthen pot, its fragile breakable nature and the multiplicity of use it serves. It can be used for cooking, water storage, eating utensil and a host of other uses. But the snake, on the other hand, is rarely of much use to man. The proverb therefore focuses on the subject of caution in dealing with sensitive issues. This proverb can be used in the context of conflict and conflict resolution setting and the speaker uses the proverb to evoke, in the mind of the listener, the philosophical caution in life transactions.

In Table2,

Iyachi chukuchuku ạ kotihi abuta dạ

Careless play can cut the tail of a lizard.

The direct illocutionary act performed in the above proverb is that of assertive showing the speaker's commitment to the truth of the proposition. The indirect illocutionary act performed is that of warning and caution. It indirectly expresses the attitude of the speaker towards the proposition and hewants the listener to be aware.

The Proverb in table 2 also harps on caution, carelessness portends negative consequences for the culprits with generational impacts . The underlying significance of the proverbs used above is; first, a conflict well resolved opens new horizon for positive development for all the actors. Second, it shows the need to desists from all forms of evil as they portend far reaching negative consequences

2. Truth and sincerity

Table3

PROVERB 3	*ạrakwu ạạgo ạnẹ* TV:one who cries can see ground EV: One who cries can see.
ILLOCUTIONARYACTS	Direct:Assertive (stating) Indirect:declarative (advising, cautioning)
CONTEXTS / COMPETENCIES	**Linguistic**: In this proverb, the interpretation of the metaphors in arakwu (to cry) and a go ane (to see) are crucial to the understanding of this proverb. Situational: A person in a dilemma and the reality dawns on him / her. Psychological: The speaker wants the listener to know that life is sustained by one's understanding of reality and fiction. Social: no special relationship is required here between the interlocutors. Sociological: The Igala culture admonishes one to a student of history. Cosmological: Truth and sincerity pays.
COMMUNICATIVE VALUE	One should blend emotion with intellect at all times.

Table 4

PROVERB 4	*Olubo imoto mu da Ogijo ạ gwu gwu efụwu* ***TV:*** Shade child sets adult can sit inside it **EV**: When good fortune smiles on a child even the elderly will want to benefit from it.
ILLOCUTIONARYACTS	Direct: Assertive (stating) Indirect:expressive (advising, cautioning)
CONTEXTS / COMPETENCIES	**Linguistic**: In this proverb, the interpretation of the personification in olubo (shade) and ogijo (the elderly) are crucial to the understanding of the proverb here. **Situational:** Two elderly person are having discussions a young man's accomplishment. **Psychological**: The speaker wants the listener to be a progressive rather than take to jealousy,the speaker frowns at the latter act. **Social:** No special relationship is required here between the interlocutors. Sociological: The Igala culture forbids jealousy and envy. **Cosmological**: Wealth and good fortune is not tied to age.
COMMUNICATIVE VALUE	Good fortune attracts the admiration of all and sundry.

The proverbs in tables 3 and 4 are grouped under the theme of Truth and Sincerity.

Table *3 ạrakwu ạ ạgo ạne*

One who cries can seeland.

One who cries can see.

The direct illocutionary act performed in this proverb is assertive, making a claim and stating a proposition that commits the speaker and the listener to the truth in the proverb being expressed. The indirect illocutionary act performed in this proverb is mainly declarative, being one of advice and a word of caution from the speaker to the listener. The speaker's utterance attempts to change the perception of the listener so as to come to terms with truth in the proposition being expressed. This proverb is deeply immersed in metaphor. To fully understand

this proverb, both the speaker and the listener should have a clear understanding of the key terms used in the proverbs such, as arakwu (one who is crying) and agane (can see). In the context of this discourse, the speaker uses the proverb to re-enact the concept of truth in the mind of the listener and should not claim to be ignorant about certain facts in life.The speaker uses this proverb in an externalised form to state a universal truth about the subject matter. The speaker tries to maintain some form of distance between the truth, being communicated through the proposition and his words. This proverb is commonly used to frown against pretence, complacency, deceit and insincerity. The proverb can be used in the council of elders when discussing a very important subject.

In table 4, *Olubo imoto mu da Ogijo ạ gwu gwu efụ wu*

When good fortune smiles on a child, even the elderly will want to benefit from it.

The direct illocutionary act performed in the above proverb is mainly assertive and is the commitment of the interlocutors to the facts expressed above, being that wealth attracts friendship from both the old and young, for which the interlocutors should be aware of. It is important to note that a clear understanding of the context in which the proposition is expressed can, to a large extent, affect the pragmatic implication of the meaning and interpretation of this proverb. The direct illocutionary act performed in this proverb is that of advising or cautioning, in relation to the subject matter. Indirectly, the proverb is expressive and the speech act expresses the speaker's attitude and emotions towards the proposition, being that of advising

3. Fate and Predestination

Table 5

PROVERB 5	*Ọjọ ukwu oge jọ onwu oli ạdeẹtọlọ* ***TV:*** *day death monkey complete that tree slippery.* **EN**: The tree becomes slippery when it is time for the monkey to die.
ILLOCUTIONARYACTS	**Direct:** assertive (stating). **Indirec**t: expressive (cautioning, warning).
CONTEXTS / COMPETENCIES	**Linguistic**: Death and slippery are figurative expressions which their metaphorical understandings are required in the interpretation of this proverb. **Situational**: An elder speaks to a younger person about fate and predestination, a misfortune meant to happen that cannot be avoided in the realm of fate. **Psychological:** the speaker looks at certain things that cannot be avoided and wants the listener to know this. **Social:** A close relationship may exist between interlocutors. **Sociological:** The Igala believe in fate and predestination, as seen in the proverb. **Cosmological:** What is meant to happen, even the wise man cannot stop.
COMMUNICATIVE VALUE	Human lives are, to a large extent, lived and controlled by fate and predestination.

Table6

PROVERB 6	*Ọjọ mạ li enwu ka ạlu ajẹn yạ nwan* TV: Day see what mouth eat not, if fall not. EV:As the day dawns, God shall provide what one shall eat.
ILLOCUTIONARYACTS	Direct: Assertive (stating) Indirect: (expressive) hoping, Advising
CONTEXTS / COMPETENCIES	**Linguistic**: Here there is need for the figurative understanding of the relationship between Ojo God (provision) and food. **Situational**: A person finds him/herself in a situation where the solution lies beyond one's means. **Psychological:** The speaker challenges the listener not to be complacent and lazy. **Social:** No special relationship is required. **Sociological**: The proverb harps on the need for hard work and be sure the situation is borne out or human error. **Cosmological**: Knowledge of the Igala traditional value of hard work and dedication to duty is further stressed
COMMUNICATIVE VALUE	Nature andprovidence has a way of meeting our needs.

The Proverbial texts in table 5&6, connotatively express the fact that human lives are, to some extent, driven by fate and predestination by some unseen supernatural forces in accordance with Igala cosmology and traditional belief system. The speaker cautions the listener not to live carelessly as human lives are governed by unseen forces of nature. Proverb 5 for instance makes a strong case in favour of hard work and dedication to duties then one can leave to fate. The monkey's dexterity at tree climbing fails when death is imminent, hence the strong hand of fate. The sixth Proverb 6 on the other hand, is an appeal for one not to undermine the role of nature in unfolding events of human lives by being lazy.Hardwork cannot be compromised, no matter what happens, nature rewards hardwork.

Table 5 and 6 *Ojo ukwu oge jo onwu oli adetolo*

The tree becomes slippery when it is time for the monkey to die.

Table5

The direct illocution performed in this proverb is that of stating or making a claim. Usually, assertive, the speaker uses this proverb to his commitment to the truth in the proposition expressed. The indirect illocutionary act performed is commissives, as it commits the speaker to the truth in the proposition in order to take a future action. This proverb comes under the theme of fate and predestination. The proverb reaffirms that the human lives and fortunes are directed and controlled by the unseen forces of nature, govern by fate and predestination. The listener needs to have a rich knowledge of the figurative elements and metaphors in the proverb in order to understand it. The speaker uses this proverb to comment on events which cannot be changed in life. The proverb further solidifies Igala belief system in the unseen power of the gods and the cosmic world which can help to shape destinies and a future.

Table *6* *Ọjọ mạ li enwu ka ạlu ạ jẹ n yạ nwan*

As the day dawns, God shall provide for what one shall eat.

The direct illocutionary act expressed in the above proverb is assertive, stating the fact that God will providefor needs daily. The indirect illocutionary act found there can be either commissives, or expressive serving as either a warning or a piece of advice. The proverb, to a great extent prepares the minds of the interlocutors to be hopeful for a bright future, but should be hardworking to make this happen. The proverb, through the speaker, commits the listener to a future action of hardwork.

4. Condition and Time

Table 7

PROVERB 7	***Ọjọkate mạ ạlu ko omi le ki weefụ ụnoba*** **TV**: GFod alone knows how water walk into stomach coco-nut **EV**: Only God knows how water came into the coconut.
ILLOCUTIONARYACTS	**Direct**:Assertive: informing. **Indirect**:verdictive: advising, judging.
CONTEXTS/ COMPETENCIES	**Linguistic**: The metaphorical use of Unoba (coconut) and Ojo (God) needs to be understood in order to interpret the proverb. **Situational**: A person considers the wonder God and nature, the proverbs centres on this. **Psychological**: The speaker is assessing life and nature and their roles in human activities. Social: The interlocutors are known to each other (friends or family members etc.). **Sociological:** The Igala culture appreciates the role of the gods and how they are conditioned by time. **Cosmological:** The life we live is conditioned by supernatural forces and time. Cosmological: The life we live is conditioned by supernatural forces and time.
COMMUNICATIVE VALUE	Nature plays a significant role in human affairs.

Table 8

PROVERB 8	***Maa de'ewo nwu ebo agwonyi kwu n*** ***TV:*** *They give goat to idiol hold rope not* **EV**:One does not give the gift of a goat to the idol and hold back the rope.
ILLOCUTIONARYACTS	Direct**:Assertive: informing** **Indirect**:expressive: advising, cautioning
CONTEXTS / COMPETENCIES	**Linguistic**: Ebo(the gods) and ikwu(rope) in this proverb represents our life and destiny and the role of time (time) needs to be understood in order to interpret the proverb. **Situational**: A person is in a tight situation and lures the god through sacrifice. **Psychological**: The speaker cautions the listener to be careful not to make unfulfilled promises. **Social:** The interlocutors are known to each other (friends, family etc.). **Sociological:** The Igala custom appreciates the role of the gods and should not be desecrated **Cosmological**: Life is controlled and conditioned and timed by supernatural forces.
COMMUNICATIVE VALUE	Constrained charity is no charity at all.

Table ***7*** ***Ọjọ kate mạ ạlu ko omi le ki we efụ ụnoba***

Only God knows how water came into the coconut.

The direct and indirect illocutionary acts performed in the above proverb are assertive and declarative verdictive respectively. The direct illocution in this proverb attempts to assert a proposition by stating. The indirect illocutionary act in the speech act expresses the speaker attitude to truth of the above proverb.

The seventh Proverb exposes us to the dialectics of life and time, another issue raised under this theme in the proverb. This proverb comes under the theme of condition and Time. These proverbial texts, under this theme, logically express the special role of time in human lives and the conditions that should be met in order to record success in life. The proverbs used here remind both the speaker and the listener that human lives are guarded by certain rules and values and mostly conditioned by time.

Table *8* *Mạ de ewo nwu ẹbọạ gwo nyi ikwụ n*
One does not give the gift of a goat to the idol and hold back the rope.

The direct illocutionary act performed in this proverb is assertive, stating a proposition. The indirect illocutionary act performed in the proverb is expressive, advising and cautioning the listener to be aware, as grave consequences awaits lack of commitment to the truth expressed in the proposition in this proverb. The proverb above uses symbolism ebo (gods) and ikwu (rope) to represent life and destiny. The listener needs a deeper reflection on both the surface and deeper meanings, in order to understand this. The proverb maintains a strong case for integrity of purpose and the need not to make unfulfilled promises, as it portends dare consequences.

5. Wisdom

Table 9

PROVERB 9	*Ụmạmạ ki du ụbi ọlạ* **TV: I know not is at the back of talk.** **EV**: Had I known is the excuse of fooish.
ILLOCUTIONARYACTS	Direct: Assertive: stating **Indirect:** Expressive (Judging, condemning)
CONTEXTS / COMPETENCIES	Linguistic: The word, Umama (regret) in this proverb, talks about mistakes and their consequences. **Situational:** A person expresses regret over a mistake that should not have been made. **Psychological:** The speaker utters this to show that mistakes are meant to teach lessons and wants the listener to note this. **Social:** The older is advising the younger on the need to learn from one's short- comings. **Sociological**: The word of caution is given not to make the same mistake twice. **Cosmological:** The general belief that mistakes are a teacher. The fact that with bitter experiences, most times, people learn is stressed.
COMMUNICATIVE VALUE	One needs to weigh the cosequences of one's actions.

Table 10

PROVERB 10	**Owo ejo ki de efu ejo** **TV**: hand snake that inside snake. **EV**: the hand of a snake is hidden inside the snake.
ILLOCUTIONARYACTS	**Direct:** Assertive: informing **Indirect**:verdictive: advising, cautioning
CONTEXTS / COMPETENCIES	**Linguistic**: The metaphorical use of iko (time) needs to be understood in order to interpret the proverb. **Situational:** A person wastes time on something that he or she should not, and the proverbs centres on this. **Psychological**: The speaker cautions the listener on the need to redeem the time, as no time wasted can be regained. **Social:** The interlocutors are known to each other (friends, family etc.). **Sociological**: The Igala culture appreciates good utilisation of time, as seen in the proverb **Cosmological:** The knowledge of the fact that time wasted is lost for life.
COMMUNICATIVE VALUE	There is great wisdom in keeping a secret, secret.

Table 9 and 10 come under the theme of Wisdom.

Ụmạmạ ki du ụbi ọlạ

Had I known is the excuse of fools.

The direct illocutionary act performed in this proverb is assertive, stating the truth in the proposition. The speaker wants the listener to be committed to it in the speech act. The indirect illocutionary act is expressive, verdictive, judging or condemning.

Table 10

Ọwọẹjo ki deẹfụẹjo
The snake's hand is hidden inside the snake.

The direct illocutionary act performed in the proverb is assertive; it gives information to the listener in order to commit the listener to the truth, contained in the proposition

The indirect illocutionary act performed in the proverb is declarative, with the implication advising or cautioning. The speaker utters this proverb in order to cause a change in the mind of the listener.

The proverbial texts are in making comparism between "the wise and the foolish." The former being one that accepts his or her fault in the event of failure and makes amends. He or she is prepared to suffer the consequences, where applicable. The latter gives excuses to justify his or her failure. The context of usage could be in village meetings, where important issues that demand display of rare courage have been discussed.These proverbs can be used to summarise the discourse.

6. Necessity

PROVERB 11	***ạludu ka ane bie idụạ jẹ egbe n*** **TV:** No matter land hard, lion eat grass not **EV:**No matter the economy of the jungle, a lion does not eat grass
ILLOCUTIONARYACTS	**Direct:** Assertive (stating) **Indirect**: directive (consoling, advising)
CONTEXTS/ COMPETENCIES	**Linguistic:** The figurative understanding of Ane (land) economy, grasses (scarcity) will help one understand what one is passing through. **Situational:** A person experinces a difficult situation and the proverb stresses on the need to tenaciously hold on to one's principles. **Psychological**: The speaker frowns at the excuse of having unethical dealings, under the guess of hardship; he bares his mind on this. **Social:** The relationship here could be that of a friend to a friend, or a family. **Sociological**: Hardship is not a precondition for losing self-worth. **Cosmological:** The effect of economic hardship is appreciated by the speaker, but anti-social behaviour is frowned at**.**
COMMUNICATIVE VALUE	Necessity is the mother of invention or discovery

PROVERB 12	***Ebị mạ chanyo ẹ n ẹ chanyo ojẹẹ chichan*** **TV**: hunger ashamed of you not, you ashamed of left-over food not. **EV:**If hunger is not ashamed of you , you will not be ashamed of eating leftover food.
ILLOCUTIONARYACTS	**Direct**: assertive (stating, informing) **Indirect**: expressive (condemning, advising).
CONTEXTS/ COMPETENCIES	**Linguistic**: The personification of Ebi (hunger) and oje echicha (leftover food) are important in order to understand the speaker. **Situational:** when the desirable is not available, the available becomes the desirable. **Psychological:** The speaker complains about something and wants the listener to be aware of it. **Social:** A friend and a family member relationship may exist here. **Sociological**: necessity leads to invention, the Igala also cherish this. **Cosmological**: Hunger is not a respecter of persons, and necessity is the mother of invention.
COMMUNICATIVE VALUE	Necessity invokes the holy anger for discovery.

The direct illocutionary act illustrated in these proverbs is assertive stating the truth in the proposition on certain issues, especially, as it relates to hard times. The speaker wants the listener to be committed to the truth of the proposition, contained in the speech act. The indirect illocutionary act in the proverb is expressive, advising or condemninglaziness. These proverbial texts can be used in a conversation, among people, to comment on the state of the economy and to stress on the virtues that needed to be adopted in order to be able to cope adequately with difficult times. The general principle that states that necessity is the mother of invention is reinforced here. Proverb 11, affirms the fact that no matter the changing times there are core values that cannot be changed, while proverb 12 stresses the import of the opposition between hunger and left over-food.This opposition is found in the comparison between poverty and wealth, as desperate issues require desperate measures, so done with integrity in mind.

7. Insult

PROVERB 13	***ẹju tọ jọ onwu na ạlu agbaja wạ*** **TV:** Eye loose brings chin long come. **EV:** An insult begets an insult
ILLOCUTIONARYACTS	**Direct**: Assertive: informing **Indirect:** verdictive: advising, cautioning
CONTEXTS/ COMPETENCIES	**Linguistic**: This proverb uses the term, insult, in a literary sense and needs to be understood in order to interpret the proverb. **Situational**: Two persons are engaged in bitter exchange of words. **Psychological:** The speaker cautions the listener to be careful about unguarded utterances. **Social**: The interlocutors are known to each other (friends, family etc.). **Sociological**: The Igala culture abhors insults and unguarded utterances. **Cosmological:** Insults beget insults.
COMMUNICATIVE VALUE	Respect begets respect.

PROVERB 14	***Ọmạ ki yạ kpitạ kạạta nwu kpạ yạ rome kạạtạ nwu jẹ*** TV:child that kill proverb father kill, will pay debt father eats. **EV**:The child who uses the proverbs the father uses will be prepared to pay the father's debts.
ILLOCUTIONARYACTS	**Direct:** Assertive: informing **Indirect**: verdictive: advising, cautioning
CONTEXTS/ COMPETENCIES	**Linguistic:** The metaphorical and literary elements in the proverb need to be understood, in order to interpret the proverb. **Situational:** A person is boasting about the father's virtues. **Psychological**: The speaker cautions the listener on the need to be careful about certain issues. **Social:** The interlocutors are known to each other (friends, family etc.). **Sociological:** The Igala culture values good conducts. **Cosmological:** Life is the by-product of what we do
COMMUNICATIVE VALUE	Likeness begets likeness

Proverbs 13 and 14 come under Insult

The direct illocutionary acts evident in the proverbs are mainly assertive respectively. The proverbs on the surface express the truth proposition about life and want the listeners to be committed to the truth in the proverbs. The indirect illocutionary acts performed in the above proverbs are verdictive, judging, cautioning and advisory as well.

These proverbs clearly spell out the nitty-gritties of life and teach on self-respect. Insults emerge due loss of one's dignity or from undermining that of others. These proverbs express universal truth; celebrate tenacity and condemns unequivocally unethical behaviours. Another issue raised under this theme is the need to have respect for our customs and traditions. Both proverbs clearly spell out the fundamentals of life and teach on the subject of self-respect.

8. Certainty and Uncertainty

PROVERB 15	***Ọwọ tito i ki nyo owo igbele anyi n*** ***TV:***Broom new laugh old broom not. **EV:** New broom should be careful not to mock old broom for being in tatters only time shall tell.
LLOCUTIONARYACTS	**Direct:** assertive(complaining) **Indirect:** declarative(advisory, caution)
CONTEXTS / COMPETENCIES	**Linguistic**:The use of owo tito and owo igbele(new broom and old broom) needs to be understood in its implied sense in order to interprete this proverb. **Situational:** The order of blaming the predecessor by the ancestor is being condemned. **Psychological**: The speaker cautions the listener to be careful, in order not to fall into the same trap. **Social:** the interlocutors are known to each other(friends, family etc). **Sociological**: Igala culture abhors vain words and self-glorification. **Cosmological:** Life is simple and more gratifying when we simplify our principles.
COMMUNICATIVE VALUE	No condition in life is permanent.

PROVERB 16	***ẹlạ ạdạgbạ mạ kefu n ạchikwu emie ạkefu n*** TV: Meat elephant full stomach not bone lick full stomach not. EV:If after eating a whole elephant and you are not satisfied, licking the bone cannot satisfy you.
ILLOCUTIONARYACTS	Direct: Assertive: informing Indirect: directive: advising, cautioning
CONTEXTS/ COMPETENCIES	**Linguistic**: The metaphorical use of ela adagba (elephant meat), which could mean surplus, needs to be understood, in order to interpret the proverb. **Situational:** A is person is not content with what he has and being cautioned. **Psychological**: The speaker frowns at such attitude. **Social:** The interlocutors are known to each other (friends, family etc.). **Sociological:** The Igala culture appreciates that self-contentment is great gain. **Cosmological**: Contentment leads to self-fulfilment.
COMMUNICATIVE VALUE	Moderation is the key to living a worthy life.

The direct illocution performed, in table 15 and 16 proverbs, are assertive, stating the truth proposition in the proverbs selected. The speaker wants the listener to be committed to it in the speech act. The indirect illocutionary acts, in the proverbs, range from directive and declarative to judging or condemning. Proverb 15 calls for a deeper reflection on the way and manner one prosecutes life activities. As exemplified, the proverb was copiously used here to show that a new bunch of broom should be careful not to mock an old bunch of broom for being in tatters, for time will teach the former. The proverb painstakingly comments on life, in general terms, and that only those with witty mindscan understand this hard core philosophy about life. Proverb 16 also vividly exposes us to the tenets of life and cautions that it is ephemeral. The proverb also compare between certainty and uncertainty and states that no condition, in life, is permanent.

9. Heroism

PROVERB 17	***ạbinyo jo ogwu ki ma chokpo ạnukpe*** ***TV:***Bee fighter that not fear, wasp. **EV**: One, who fights bees, does not fear wasp.
ILLOCUTIONARYACTS	D**irect:**Assertive: informing **Indirect**:verdictive: advising, cautioning
CONTEXTS / COMPETENCIES	**Linguistic:** The metaphorical use of inyo, ogwu, and anukpe (bees,war and wasp) needs to be understood in order to interpret the proverb. **Situational**: A person is dodging from responsibilities. **Psychological**: The speaker admonishes the listener to engage in acts of heroism. **Social:** The interlocutors may not be known to each other (friends, family etc.). **Sociological**: The Igala culture is known for heroic acts **Cosmological**: Heroes make the world go round.
COMMUNICATIVE VALUE	It is better to be a hero than to be a coward.

PROVERB 18	*Anagba* ki ma gwọkọ ujạ ra ạbegwu TV:war monger not dare fight ancestors EV: The warmonger does not dare to fight the spirit world.
ILLOCUTIONARYACTS	Direct: Assertive: informing Indirect: verdictive: assessing, cautioning
CONTEXTS / COMPETENCIES	**Linguistic:** The metaphorical use of "anagba" holds the key to the interpretation of the proverb. **Situational**: A person is boastful about his/her exploits. **Psychological**: The speaker warns against such attitude and wants the listener to take note. **Social:** The interlocutors are known to each other (friends, family etc). **Sociological:** The Igala society reserves special place for heroes and good achievers. **Cosmological:** Life is what God makes of us.
COMMUNICATIVE VALUE	The greatest hero dare not fight the spirit world. One should know the limit of his strength.

The direct illocution performed in proverbs 17 and 18 are assertive, informative, stating the truth in the proposition and wants the listener to be committed to it in the speech act. The indirect illocutionary act, in the proverbs, isexpressive, verdictive judging or condemning.

The proverbs, under this theme, creatively invoke the sense of hardwork, dedication and consistency as veritable ingredients for achievement(s). It is the society that appoints its heroes exclusively based on hardwork. It is only industrious people that can attain these feet in life. These proverbs teach us not to allow our successes get too far into our head, in thatone can become complacent. However, the maintenance of success can be more costly than its mere attainments.

10. Strength and Weakness

PROVERB 19	*Upkayi mi cho ola oya mi i de che egbo dẹ* TV: Strength my body wise is weakness EV: A weak man measures his strength with the wife.
ILLOCUTIONARYACTS	Direct: assertive (stating) Indirect: Expressive (blaming), condemning
CONTEXTS / COMPETENCIES	**Linguistic**: The use of "ukpayi" (power) and "egbo" (weakness) are used here to emphasise good and bad attitudes respectively. **Situational:** A man boasts of strength for beating a woman. **Psychological**: The speaker frowns at this attitude and wants the perpetrator to desist from it. **Social**: a friend to a friend relationship could exist here. **Sociological**: The Igala culture detests wife battering and the proverbs condemn it in its totality. **Cosmological**: One should refrain from wife battering.
COMMUNICATIVE VALUE	Condemnation of wife battering. This is a sign of weakness.

PROVERB 20	***Omi ododu lọ ke Egbo kiyọ.*** TV:The lazy man is happy when it rains in the morning. EV:water/rain morning that lazy man happy
ILLOCUTIONARYACTS	**Direct:** Assertive (stating) **Indirect**: Expressive (blaming, cautioning).
CONTEXTS / COMPETENCIES	L**inguistic**:The metaphorical interpretation of Omi (rains) and Egbo (the weak) to mean act of laziness needs to be understood. **Situational:** The speaker condemns laziness in all its forms and wants the listener to take note of this. **Social:** The elder and younger person relationship may exist here. **Sociological:** The Igala culture frowns at all forms of laziness, the proverb condemns in strong terms. **Cosmological:** One should refrain from giving excuses for failure(s).
COMMUNICATIVE VALUE	There is no food for the lazy. Encourages hardwork.

The direct illocution performed in proverbs 19 and 20 is assertive, stating the truth in the proposition. The speaker and wants the listener to be committed to the speech act. The indirect illocutionary act is expressive, verdictive, judging or condemning.

Proverb 19 harps on the fact that, it is only weak and irresponsible men that derive pleasure in beating women (especially their wives) and describing it as a show of strength for those who indulge in the act. The proverb condemns wife battering, describing it as an act of cowardice and lack of will power. This is an expression of the truth because the Igala society stresses this always, especially during wedding ceremonies. The need not to make women men's punching bags is emphasised. Proverb 20 condemns excuses for failure,irrespective of its logicality.

11. Reward and Punishment

PROVERB 21	***Ewun ko onẹ gbẹ ene ạ jạ*** **TV:** whatever you sow, that you reap **EV**: Whatever one sows is what one reaps.
ILLOCUTIONARYACTS	**Direct** assertive: stating **Indirect:** Expressive: advising, warning
CONTEXTS / COMPETENCIES	**Linguistic**: The figurative understanding of Egbe (to sow) and Eja (to reap) stand for reward and punishment, as consequences of one‘s wicked acts. **Situational:** A person is warned against certain actions. **Psychological:** The speaker bares his mind on the issue and wants the listener to be aware of it. **Social:** Two friends are discussing on an issue of common interest. **Sociological:** Among the Igala, there are consequences for one’s action, be it good or evil. Among the Igala good a deed is commended and unethical practices are always condemned. **Cosmologica**l: Good deeds are positively rewarded and bad habits are totally frowned at and rejected
COMMUNICATIVE VALUE	There is a commensurate reward for all our actions.

PROVERB 22	***Ene ibi a rule ojiji nwu*** **TV:** person bad that runs shadow him. **EV:** An evil doer is pursued by his shadows.
ILLOCUTIONARYACTS	Direct assertive: stating Indirect: Expressive: judging, condemning
CONTEXTS / COMPETENCIES	**Linguistic**: Ene ibi (evil doer) figuratively personifies bad virtues in the society **Situational:** A person becomes restless due to guilt and self-condemnation. **Psychological:** The speaker condemns this act and bares his mind. **Social:** No relation needs to hold here. **Sociological: A** good deed attracts, a good reward likewise evil deed, among the Igala, attracts punishment. **Cosmological:** A bad virtue attracts punishment, as no evil shall go unpunished.
COMMUNICATIVE VALUE	The evil men do hunt them.

In the direct illocutionary acts found in the tables above, the proverb is assertive; stating the truth proposition and the speaker wants the listener to be committed to it. The indirect illocutionary act is expressive, verdictive, judging or condemning.

Both proverbs always reaffirm the need to be mindful of one's actions and inactions in life expedition, as they portend positive and negative consequences. The proverbs under this theme, by inference, figuratively account for deep life underpinnings. The proverbs further stress that good deeds lead to positive reward and outcome, while bad virtues result in punishment and portend negative consequences for both the individual and the society. The fundamental lesson contained in these proverbs includes the need to be morally upright at all times, as good rewards are better than negative consequences.

12. Patience

PROVERB 23	***Efedǫ jẹ ẹfo kuta hi*** **TV:** you eat heart you stone cook. **EV**: With patience, one can cook a stone for food.
ILLOCUTIONARYACTS	Direct: Assertive (claiming) **Indirect**: expressive (Advising, cautioning)
CONTEXTS/ COMPETENCIES	**Linguistic:** The metaphorical interpretation of the term patience and cooking of stone will help a listener to understand this proverb. **Situational**: a person has been advised by an elderly person on a subject with bright future prospects. **Psychological**: the speaker wants the listener to appreciate the role of patience in all human endeavours. **Social:** No special relationship may be required between the interlocutors. **Sociological**: Through patience, the stiffest opposition can be overcome. Cosmological: The act of patience should not be seen as sign of weakness but a demonstration of wisdom.
COMMUNICATIVE VALUE	In life, the only thing people regret is impatience.

PROVERB 24	***ẹdẹgwunẹ do oji oli ma nya aja uta wu* n** **TV:**Baboon on top tree price high not. **EV**:Do not price the thigh of a Baboon while on the tree.
ILLOCUTIONARYACTS	**Direct:** stating, **Indirect**:Verdictive (advising, cautioning)
CONTEXTS/ COMPETENCIES	**Linguistic:** In the interpretation of this proverb, one needs to acknowledge the metaphorical use of monetary value on the baboon when it has not been killed. **Situational:** a person has been promised something and attaches values before it is given. **Psychological:** the speaker disapproves of this attitude. **Social:** No special relationship required between the interlocutors. **Sociological:** Patience is a virtue and one should take possession of something before assuming ownership of it. **Cosmological:** One should not claim ownership of something yet to be acquired
COMMUNICATIVE VALUE	Onecounts your chicken before the eggs are hatched.

The direct illocutionary acts in proverbs 23 and 24 is assertive, stating the truth in the proposition. The speaker wants the listener to be committed to in the speech act. The indirect illocutionary act in expressive, verdictive, judging, advising, warning or condemning.

Both proverbs reaffirm the pivotal role of patience in life. Proverb 23 and 24 emphasise the central place patience occupies in the realisation of set goals in life. Life is likened to a stone and high level of patience is needed in order to make a good meal out of it, as cited in proverb 23 considering its metaphorical components. The need to maintain our composure in the face of fierce life opposition and be mindful of one's actions or inactions in life, as they portend positive and negative consequences. The proverb 24 also discusses the same theme by inference and figuratively urges people to be patient and not to attach value to our life achievements and beable to wait patiently until the goals are achieved as our successes in life are best announced by others.It helps to account for life underpinnings. The lesson, arising from these proverbs, is that, the only thing people regret in life is impatience;it centres on patience, as the panacea for

success. The proverbs teach that when suffering is mixed with patience, then hope for the future is not contestable. Proverb 24, stresses the fact that one should not count his chicks before they are hatched. One needs to be in full possession of something before one can claim it. It is possible for the baboon on a tree to escape the hunter's bullets, due to unforeseen circumstances, which could force a benefactor not to fulfil his promise. They need for patience is highly emphasised in the discussions, arising from these proverbs.

13. Laziness and Hardwork

PROVERB 25	***Enwu kọ owo che onwu ạlụạ jẹ*** **TV:** whatever that hand do that mouth eat. **EV**: It is the reward of hardwork that the mouth enjoys
ILLOCUTIONARYACTS	**Direct:**Assertive (stating) **Indirect**:verdictive:advising, judging
CONTEXTS / COMPETENCIES	**Linguistic**: The listener is expected to appreciate the personification of ko'owo che (what the hand does) hardwork and Alu aje (mouth eats) pleasure. The listener needs the understanding in order to apply the proverb. **Situational:** A friend, an elderly and a younger person are involved in a discourse. **Psychological:** The speaker extols hardwork over pleasure **Social:** A close relationship between the interlocutors is required. **Sociological**: This proverb shows that the Igala cherish hardwork and condemns laziness. **Cosmological:** hardwork sets the table for pleasure and merriment in life.
COMMUNICATIVE VALUE	Success in life is a function of hardwork

PROVERB 26	***ẹlạ rewa ki ni igba n todu kewo rigbạ wụ*** **TV**.sheep remember that have horn not when goat hits it. **EV**. Sheep remember the absence of horns when hits by a goat in a fight.
ILLOCUTIONARYACTS	**Direct:** assertive(claiming) **Indirect**:expressive (blaming)
CONTEXTS / COMPETENCIES	**Linguistic:** The understanding of the relationship between a sheep and goat and the personification of weakness and strength further explain the meaning in the proverb. **Situational**: Two persons involved in a fight, and one gives reason for not winning. **Psychological**: The speaker frowns at giving excuses for failure. **Social:** No special relationship is required here in order to interpret the proverbs **Sociological:** The Igala attach high regards to hardwork, taking up responsibilities and accepting the consequences of one's action. **Cosmological:** When you fail, try again, success comes from many trials.
COMMUNICATIVE VALUE	There is no `excuse for failure in life. Success is the end product of hardwork.

The direct illocutionary performed in these proverbs is assertive stating the truth in the proposition. The speaker wants the listener to be committed to. The indirect illocutionary act is expressive, verdictive, judging or condemning.

Proverbs 25 and 26 literarily comment on the subject of reward and punishment. Proverb 25 evokes, in the mind of the listener, the high premium value attached to hardwork with obvious reward, cherished by the society. Igala cosmology, as evident in her socioculturalpractices, appreciates hardwork as seen in various noble awards, received by such individuals, like chieftaincy titles and glorious commendations.As part of rewards, like the naming of monumental structures after such individual, as mark of honour and a beacon of encouragement to others is common. In many cases, they are referred to as illustrious sons and daughters of the parents, the communities, the nation and the world, in some cases. Proverb 26

condemns laziness in all its ramifications. As noticeable in this proverb, the speaker frowns at this act. Igala society attaches high regards to hard work and do not condone an act of indolence, which eventually results in failure and no forms of excuses are entertained.

4.2 General Discussion

In this study, attempts have been made to classify Igala proverbs into direct and indirect illocutionary acts/forces considering the situational contexts of usage. It was found out that proverbs can be classified, as assertive, expressive, declarative, verdictive, and directive respectively;also that there is a degree of correlation between proverb-sentence function and its indirect illocutionary force. Findings from the analysis of the 26 tables, used in this study, have shown that the direct illocutionary acts tends to be mostly assertive in which case, they state the truth proposition in the proverb selected as elicited by the speaker and require the commitment of the listener for their execution in the speech act.Igala proverbs for example, are highly assertive, this is because, Igala proverbs are expression of folk, which contains above all wisdom, expresses universal truth about life, ever green and timeless and contains moral experiences, lessons and highly philosophical, and it also fits into universal issues of all human discourse and a product of the society rather than that of an individual; in which the truth value cannot be contested and usually sreves as speech for all seasons. This has been confirmed in this study.

The indirect illocutionary acts performed seem to exhibit some sort of complexities, ranging from declarative, commissives,assertive, expressive, declarative, verdictive, and directive, in some cases, involving warning, advising, judging. It is important to state that the interlocutors, in the speech act, need certain competences, ranging from John Searle's felicity condition of conversation, shared knowledge between the speaker and listener, inferential studies, principles of conversation and the ability of the interlocutors, to make contextually

relevant inferences, arising from the proposition and the truth condition advanced in the proverbs selected.This research has also discovered that indirect illocutions of Igala proverbs are varied and limitless, subject to contextual limitations, though; interrogative proverbs appear to be particularly marked for indirect illocutionary forces like complaining, blaming, indicting, protesting, ordering and requesting its realization can be found in Igala proverbs.Part of the submissions in this work is that, there is a correlation between the structure of a proverb and the direct and indirect illocutionary acts/forces; some data from this study corroborates this, for example: **Condition and Time**

PROVERB 7	***Ọjọ kate mạ ạlu ko omi le ki weefụ ụnoba*** **TV**: GFod alone knows how water walk into stomach coco-nut **EV**: Only God knows how water came into the coconut.
ILLOCUTIONARYACTS	**Direct**:Assertive: informing. **Indirect**: verdictive: advising, judging.
CONTEXTS/ COMPETENCIES	**Linguistic**: The metaphorical use of Unoba (coconut) and Ojo (God) needs to be understood in order to interpret the proverb. **Situational**: A person considers the wonder God and nature, the proverbs centres on this. **Psychological**: The speaker is assessing life and nature and their roles in human activities. Social: The interlocutors are known to each other (friends or family members etc.). **Sociological:** The Igala culture appreciates the role of the gods and how they are conditioned by time. **Cosmological:** The life we live is conditioned by supernatural forces and time. Cosmological: The life we live is conditioned by supernatural forces and time.
COMMUNICATIVE VALUE	Nature plays a significant role in human affairs.

Ọjọ kate mạ ạlu ko omi le ki we efụ ụnoba

Only God knows how water came into the coconut.

The direct and indirect illocutionary acts performed in the above proverb are assertive and declarative respectively simply because the truth quotient in the proverb cannot be contested and leaves the load of interpretation on the listner. The direct illocution in this proverb attempts to assert a proposition by stating the obvious. The indirect illocutionary act in the speech act expresses the speaker's attitude to truth of the above proverb which firmly establishes this fact, the listener will have to task his mind to come terms with the various strands of meaning contained in the proverb relating to the contexts and competences which the listerner is expected to display; such as, the linguistic, situational, psychological, situational, social, sociological, cosmological, as well as reactivation of higher levels of contexts and competences. This study has shown the extent of the complexities in the analysis of the indirect illocutionary acts and the general impact in the study of Igala proverbs. Proverbs can be used to generate that correlationin terms of identification, classification, interpretation and application of meaning in the context of the language and other variables. It is also discovered that a proverb operates within a web of contexts, and these contexts, together with the structure of the proverb, influence the deployment and interpretation of meaning in discourse, example,

Ojo ukwu oge jo onwu oli adetolo

The tree becomes slippery when it is time for the monkey to die.

This proverb comes under the theme of fate and predestination. The proverb reaffirms that the human lives and fortunes are directed and controlled by the unseen forces of nature, govern by fate and predestination. The listener needs to have a rich knowledge of the figurative elements and metaphors in the proverb in order to understand it and also must be situated within the right context of the discourse. The speaker uses this proverb in its right context to comment on events

which cannot be changed in life. The proverb further solidifies the indispensable place of context in the interpretation of Igala belief system in the unseen power of the gods and the cosmic world which can help to shape destinies and fortunes of all those within the permissible realm of this belief system.Findings from this study also reveal that, proverbs are not contextually static or fixed. They possess high level of pragmatic contextual mobility. Analyses, discussions and findings from this study have shown that proverbs can neatly fit into more than one situational context of language use. For example,

Ojo ukwu oge jo onwu oli adetolo

The tree becomes slippery when it is time for the monkey to die.

The above proverb in this study comes under the situational context of '**fate and predestination'.** This proverb can also be used under other situational contexts such as**, 'Caution and warning', 'Truth and Sincerity',** and so forth.It should be noted however that inorder to achieve this, certain pragmatic variables needed to be altered.

This research further maintainsthat the study of proverbs shows the extent of the pragmatic conciseness and conveys powerful philosophical truths in general and how Igala proverbs reflect the Igala cosmology.

The "direct" performative / illocutionary force in Igala proverbs tends to be mainly "assertive" because of high truth content contained in them, this fully explained in the statistical table of analysis which accounted for the 100% assertive coefficient; through either" claiming, disclaiming, stating, or complaining about an aspect of a physical and a subjective world. The "indirect" illocutionary act/ forces or the intended acts in the proverbs are used to perform various forms acts and include "expressive, directive and declarative" acts of judging, warning, cautioning, advising and rejecting. Within the framework of this study, (Bayo Lawal's 1997 model), the indirect illocutionary acts of assertions are only fundamental to the higher, "indirect" acts, which require the activation of other competencies beyond the

linguistic. The intended illocutionary force of a proverb serves as an ethical mechanism for regulating human behaviour and enhancing social control. In understanding the illocutionary functions of Igala proverbs, the listener employs linguistic, situational, social, psychological, sociological and cosmological competencies to identify, map out, and match the corresponding contexts of use with meaning.

Also, inputs from the interviews in appendix B&C have also corroborated the sources used in this study.In administering the questions on Chief Sani Adejo Eju- Ata Igala in his palace in Okete-Eju, Idah, Kogi state, 75 years old, a retired Nigerian Railways Coorporation staff. Few extracts from the interview attest to the position maintained by the researcher on the meaning and importance of Igala proverbs in this study.The researcher tried to find out what the respondents know on the concept of proverb, Chief Adejo Sani responded that: a proverb is a weighty piece of utterance, pregnant with lots of meanings, aimed at provoking the inner workings of the mind.Mall Aliyu also corroborates this view simply by saying that:a proverb in Igala (Ita) simply means the seed of the discussion (eyo ola).(appendix C, 134).The researcher probed further on what the respondent meant by the proverb being the seed of discussion,Mall Aliyu, added that a proverb gives life definiteness to any serious discussion. Just like a full seed can germinate into a full plant, a [proverb when properly introduced in to a discussion, adds flavour to the discussion. A good seed germinates into full plant which in turn produces multiple fruits just like a good proverb gives multiple meanings. In short, it enriches a discussion.The researcher also sked the respondent on the importance of proverbs to Igalas; Chief Adejo Sani responded, that among Igala, Proverbs occupies a special position in virtually alldiscourseespecially when elders speak to the young, they do so in proverbs with the view to making them learn some lessons through deep reflection on issues. The youths are given the assignment to strive hard to get at the meanings. Besides, such proverbs indirectly force the youths to appreciate their language and life in general. (Appendix B 131).

The extracts from the interviews conducted has added more credence to the position of the researcher on the meaning and importance of proverbs in traditional Igala sociocultural setting .Also talking about the role of context in pragmatic discourse, there are evidences from the inverviews to validate the views of the researcher on the indispensability or the crucial role of context in pragmatic analysis. On the perception of one who is vast in knowledge of proverbs, one of the respondents comments, the societal perception of someone who is vast in proverbs;Chief Adejo Sani, agrees with most of the scolarstic views that such persons are highly respected. Usually, their statements are laden with lots of meanings, allowing the listener to go and have a deep thought about them. On this, he finally posits, one needs to sift out of so many situations before one take hold of what one can term being meaningful.On the context in which proverbial usage are common, both respondents agree on the fact that, context is applicable in all known human activities such as song during occasions, birthday ceremonies, coronations, marriage ceremonies; etc. The researcher also asked a question on the groups so that uses proverbs in Igala land among; men, women and children and why.The research, reavealed that men of course had the highest frequency, though the reason was not substantiated with veriably objective evidence. This further, opens moer frontier of discourse on the place of women in African society.The use of proverbs by women and children are limited. The older people are more prone to using proverbs because they are often confronted with difficult situations, which mostly leave them with no options than to use proverbs, Young men, are not allowed the extensive usuage of proverbs in the presence of elders it is culturally forbidden. Mallam Aliyu in his imput states‘You can’t look at an elderly person in the face and use proverbs because traditionally, one does not talk to an older in a proverbial form’. This is a mark of respect he stresssed. However, on rare occasion, if such could happen, the young must be very, very mild and with a very high degree of respect.

From the contributions from interviews conducted,the view points of the researcher and other scholars were established taking the views of the resondents into accounts.For instance,Chief Sani Adejo (appendix B(132)) sees the proverb as the "seed of discussion"(131). These definitions reaffirms the versatility of the concept and how is amenable to layers of interpretations.The interviews further solified the position of this study that context helps in the disambiguation of meaning. Mallam Aliyu, stated that proper understanding of context helps the speaker to be able to select from their repertoire of proverbs the one that will be suitable for the given situational of use; and that when a proverb is used out of context, the intrinsic meaning is lost as well as pragmatic and the communicative values.This stance, validates the position of the researcher on the roles on context in pragmatic discourse in general and the interpretation of Igala proverbs in particular.

From the interviews, it was further established that derivation of proverbial meanings are multi tasking and complex involving surface and the deeper structure of linguistic competence (direct and indirect meaning). The illocutionary force of an utterance performed in the Igala proverbs interms of the direct and the indirect illocutionary acts has been established.

The perception of Igala worldview as reflected in Igala proverbs has been clearly demonstrated. The respondents together with the researcher agrees that people view the world along the lines of their languages and cultures.The Igala view the world through the eye of their proverbs.The interview supports the argument, that inspite of impacts of technological advancement on our world,among Igala, proverbs remain a special genre, well patronised, with incontrovertible meaning quotient.

The tables below (A and B) further add credendence the analysis of the illocutionary acts found in this study.

Table A

Direct and indirect illocutionary acts

Proverbs	Direct illocutionary acts	Indirect illocutionary acts
Proverb 1	Assertive	Expressive
Proverb 2	Assertive	Expressive
Proverb 3	Assertive	Declarative
Proverb 4	Assertive	Expressive
Proverb 5	Assertive	Expressive
Proverb 6	Assertive	Expressive
Proverb 7	Assertive	Verdictive
Proverb 8	Assertive	Expressive
Proverb 9	Assertive	Expressive
Proverb 10	Assertive	Directive
Proverb 11	Assertive	Expressive
Proverb 12	Assertive	Expressive
Proverb 13	Assertive	Verdictive
Proverb 14	Assertive	Verdictive
Proverb 15	Assertive	Declarative
Proverb 16	Assertive	Declarative
Proverb 17	Assertive	Verdictive
Proverb 18	Assertive	Verdictive
Proverb 19	Assertive	Expressive
Proverb 20	Assertive	Expressive
Proverb 21	Assertive	Expressive
Proverb 22	Assertive	Expressive
Proverb 23	Assertive	Expressive
Proverb 24	Assertive	Verdictive
Proverb 25	Assertive	Verdictive
Proverb 26	Assertive	Expressive

Table B

Percentage analysis of illocutionary acts

Expressive	15	57.69%
Declarative	2	7.69%
Directive	2	7.69%
Verdictive	7	26.9%

From the tables above, the indirect illocutionary acts seem to present some sort of complexity in their determination of meaning, in that higher pragmatic requirement beyond context is needed in the determination meaning, it requires the activation of other pragmatic

elements. This is fully confirmed from the percentage table analysis of the both the Direct and the Indirect illocutionary Acts.

The direct illocutionary is seen to be straight forward and highly predictive with 100% assertive since they elicit proposition subject to further consideration. In this study, the results from the indirect illocutionary acts seem be more complex, ranging from expressive 15 (57.69%), declarative 2 (7.69%), directive 2 (7.69%) and verdictive 7 (26.9%).

4.3 Research's Contribution to Knowledge

This study has contributed the following to knowledge:

(i) Context is the key determinant of meaning in pragmatic studies, especially in the analysis of Igala proverbs, it is sensitive and proverbial meanings and interpretations are subject to their use and usage in a contextually conventional language environment, since the study of proverbs goes beyond mere mechanistic examination of its forms and structures. From the analysis of the Igala proverbs used in this study, the delineation of the proverbs into themes has helped to illustrate each proverb in its right language environment, which made results obtained more empirical. This study has further confirmed the indispensable role of context in pragmatic studies in general and Igala proverbs in particular.

(ii) Also, the speaker in a speech act normally expects his or her communicative intention to be recognised by the listener. Illocutionary acts play a crucial role in the projection of the speaker's intention in the speech interaction. In the context of this study, the illocutionary acts has helped in the correlation of the degree of proverbs meaning, interpretation, and functions, especially in the determination of the direct and indirect illocutionary acts respectively. From the discussions in this study, the indirect illocutionary acts exhibit more complexities as they express propositions, ranging from warning, complaining, blaming, advising, judging, and so forth, where additional competencies and relevant contexts are needed in order to make and commit the listener to the truth in the proposition. The indirect illocutionary acts found in the

Igala proverbs used contains limitless meanings and vary, though subject to contextual and other pragmatic limitations.

(iii)A pragmatic study of the meaning involving Igalaproverbs require a combination of relevant theories in order to understand, interprete, and apply such meaning to emerging context. In this study, pragmatic mappings on linguistic, situationa psychological, social, sociologica land cosmological as well as the direct and the indirect illocutionary acts have been employed in order to be able to account for meaning. Beyond the context, the user of Igala proverbs need to reactivate other pragmatic mappings to help interprete and classify a piece of proverbial utterance into a particular type of speech act and give appropriate response or reaction in performing the complex tasks such as identification, interpretation and understanding of concepts such as presupposition, implicatures, mutual contextual beliefs (MBCs) in the overall analysis of proverbs.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Preamble

This chapter summaries the study, draws conclusions from the analysis of data and discussions and make recommendations, raises suggestions as well as the implications for further research study in this area of wide academic endeavour.

5.1 Summary of Findings

Findings emanating from this study revealed that context is the key determinant of meaning in pragmatic studies especially in the analysis of proverbs.Proverbs are context sensitive and their meanings and interpretations are subject to their use and usage in a contextually conventional language environment. In the context of this study, the illocutionary acts had helped in the correlation of the degree of proverbs meaning, interpretation and functions especially in the determination and projection of the speaker's intention, in the direct and the indirect illocutionary acts and the overall impact on meaning.This study had found out that Igala proverbs for example, are highly assertive, this is because, Igala proverbs are expression of folk, which contains above all wisdom, expresses universal truth about life, ever green and timeless and contains moral experiences, lessons and highly philosophical, and it also fits into universal issues of all human discourse and a product of the society rather than that of an individual; in which the truth value cannot be contested and usually sreves as speech for all seasons. This has been confirmed in this study.This study has alsofound out that, proverbs are not contextually static or fixed. They possess high level of pragmatic contextual mobility. Further more, analyses, discussions and findings from this study have shown that proverbs can neatly fit into more than one situational context of language use.

On the whole, the study found that inspite of technological advancements; proverbs are still used extensively in Igala traditional societies. This further reveals the love admiration Igala speakers accord to Igala proverbs sequel interactions with speakers. This study had revealed that there is more to the study of a proverb than a mere mechanistic examination of its forms. Pragmatic mappings of contexts and competences at the linguistic, situational, social, sociological, psychological and cosmological levels as well as other pragmatic features such as Mutual Contextual Beliefs (MCBs), intentions of the speaker and the listener, the illocutionary acts performed, presupposition, inference, implicatures and intuition, all affect the meaning and interpretation of the proverb in language situations in an ethnographic setting.

5.2 Conclusion

The study observes that despite the modern technological growth and advancement, proverbs are still cherished and patronized in day to day language interactions in Igala traditional society. Proverbs are evergreen, dynamic and, they invigorate the lives of their users. In the context of this study, there is more to the meaning of proverbs than a mere mechanistic examination of its forms. Pragmatic mappings of contexts and competencies at the linguistic, situational, psychological, social, sociological, and cosmological levels as well as other pragmatic features such as Mutual Contextual Beliefs (MCBs), intentions of the speakers and the hearers, presuppositions, inferences, implicatures and intuitions are combined in the understanding and in its interpretation.

This research further maintained that Igala proverbs are concise and convey powerful philosophical truths that reflect the Igala cosmology. The origin of Igala proverbs has not been fully established in this study, it is the proud property of the community, and this is why the Igala often says: Eju ki li ita onwu akpita, ita no'mo fe n (only those with witty minds render proverbs, it is not the exclusive preserve of kings and the nobles).

5.3Limitation and Suggestions for Further Study

A study of this nature cannot claim to have done justice to all aspects of pragmatics relevant to it and not all Igala proverbs in the language are analysed. This research, therefore, can continue in other areas of pragmatics. Studies on Igala proverbscan be extended to styles and implicatures. A Pragma- stylistic analysis of Igala proverbs used as chronicle for chiefs and Ata Igala can be attempted.

5.4Research Implication for Pedagogy

The researcher expresses, with great concern, the extent of neglect of language resources in many Nigerian languages, especially in Igala language. It is also regrettable that many children of this age and time are not proficient in their languages.They also cannot speak with mastery in their mother- tongues, let alone understand interprete and communicate, using proverbs. If these trends are not checked through research, and other forms of enlightenments, a time would come when generation of Igala speakers would hardly remember a word in their native language as this may lead to a sharp reduction in language productivity and viability. The following suggestions that could help in the rebirth and growth of our native languages, especially in the use of proverbs (Igala proverbs):

(i) Parents should endaevour to speak with their children in the native languages especially teaching them the proverbs, use and their applications.

(ii) Proverbs from different languages should be taught at primary and secondary levels in schools.

(iii) Children, who show, affinity and interest for native languages should not be discouraged, rather should be encouraged with a form of scholarship.

(iv) Seminars and conferences on proverb studies and Nigerian languages should be periodically organisedby ELTAN, LAN and ERC.

(v) Encouragement of journal publications on proverbs and other aspects of our native languages should be encouraged by language experts, states and federal governments.

(vi) Cultural/language summits cultural bodies like Igala educational summit and others should be sustained in order
to strengthen the growth and survival of our languages.

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APPENDICES

APPENDIX "A"**List of Igala proverbs.**

1. Warning and Caution

1. *Eka magbon onwu ạ nu ukwu imoto wạ*

a. Talk not heard brings the death child come.

b. The neglect of wise counsel from elders results in the untimely death of a child.

2. *Eli mạkạ n onwu ạ nu ukwu ogijo wạ*

a. See speak not, brings death adult come.

b. The elder that supports evil will die early.

3. *Ọwo ki gwurạ onwu ejo ạlọ*

a. Hand that enters hole snake should bite.

b. The soul that sins shall die.

4. *Ejụ gbogbo onwu mạ mẹẹwo dudu ti ikwu*

a. Eye in-time do they catch goat black.

b. A black goat should be caught early before night fall.

5. *Onẹ neke ạ mụ ukefụạbedọ n*

a. One cannot know fullness stomach tortoise not.

b. The nature of tortoise tummy makes it difficult for one to know when is fully satisfied.

6. *Ẹla ku mama jẹ n ma de enyi kpẹn*

a. Meat that they eat not, they use teeth divide not.

b. What is not edible is not to be shared.

7. *Olị kene ọgbạ, kene ụbị ki mola ne*

a. Tree hits one in front, one back to be cautious.

b. We learn from the mistakes of our ancestors.

8. Ạdạgwunạ do oji oli mạ nya ạjạ utạ nwu n

a. Baboon up tree they price thigh not.

b. Do not count your eggs before they are hatched.

9. Oli ki chokpo ukolo ki muba, ma du tu ukolo che n.

a. Tree (stick) that fears work and bends, will put work not.

b. The wood that fears work and bends would not be suitable for work again.

10. Egbe che ne etị

a. Grass has ear.

b. Grasses have ears.

11. Ẹjo ki de efụ otubẹ, ibe mạdụ kpạ

a. Snake that inside earthen pot, mind they take kill it.

b. Delicate issues are best handled with wisdom.

12 Oli ki cheẹgạ ẹja, onwu mạ du tẹẹja ạlụ

a. Stick that is age mate fish, is they put fish mouth.

b. It is the stick that sizes the mouth of the fish that will be used for it.

13 Ela kpikpa fa ata e kpa, efobe kpikpa li ekpo ruleja.

a. Animal red kill father Anthill red see run fast from.

b. If a red beast killed your father, you would run away on sighting an Anthill.

14 Ela ki dubi ki momi ebu

a. Cow at behind drink mud.

b. The cow that lags behind drinks from muddy waters.

15 Iye Ajuwe dere do oma wu ki ma kpa

a. Hen match head baby chicken and will kill it not.

b. No matter how the hen treads on the chicks, it won't kill them.

16 *Unyi ki ma cho oko*.

a. Home not good to be carried outside.

b. The home is not good to be carried outside.

17 Eju ạli etị n

a. You don’t use the wear for ear wear in eye.

The things that are meant for the eye are not used for the ear.

18 Owo ki wu urạ, ejo ki mudu lọ

a. Hand that enters hole snake should bite.

b. The hand that enters the hole, let snake bite.

19 Oli ki chegọ ejạ, onwu mạdu te ejạạlu

a. Stick that is age mate fish, is they put fish mouth.

b. It is the stick that sizes the mouth of the fish that will be used for it.

20 *Ịyachi chukuchuku ạ kotihida*

a. Play any how can cut tail.

b. Careless play can cut the tail of a lizard.

2. Truth and Insincerity

21 *Arakwu ạ ga ane*.

a. One who cries see.

b. One who cries can see.

22 Eju che egahi onẹ

a. Eye is personality someone.

b. The eye is one’s personality and dignity.

23 Ạlu fe ẹnwu je ikpo keji eji

a. Mouth when thing eaten, it talk two two.

b. When the mouth has eaten something unlawful, it will talk double.

24 Alu ibi ki ku unyi egbe, kalu ẹnyọ ki wunyi

a. Mouth bad should build grass house so that mouth good should come home.

b. Let bad mouth build grass house, so that the good mouth could come home.

25 Alukaka ma dalukan, alukaka fe ene kpa

a. Agreement is not agreement not, agreement will some killed.

b. A broken agreement can kill someone.

26 Onẹ chojo nwu kija ạ chẹẹdọ

a. One sacrifices gods to eat the sumptuous part.

b. It is good for one to enjoy the result of one's labour to the fullest.

27 Onẹ kạte cholạ ma do owo ọjạyi

a. One person only did something, they call crowd.

b. One person commits a crime, and implicates the entire society.

28 Onẹ kete neke mola tọọwọja le n

a. Someone only cannot know something more than crowd.

b. An individual cannot be wiser than the whole community.

29 Ononojo ạ mọkpa ubi oko n

a. Stranger know footpaths behind house not.

b. The stranger does not know footpath to the backyard.

30 Unyi kụụgị kọ, ụjịạgwulo

a. House injustice build, injustice demolishes.

b. A house built by injustice will be demolished by injustice.

31 Ọjọạ gefu kiịle ki gạlu

a. God looks stomach, while world look mouth.

b. God judges the heart, while the world judges the mouth or outward appearance.

32 Ọjọ chogwu tạki ogwụ a che ẹjụ ọgạ

a. God created medicine, before medicine food illness.

b. God created medicine before medicine becomes the good of illness.

33 Olubọ imoto mudạ, ogijo ạgwugwu efụ nwu.

a. Shade child sets adults can sit inside it.

b. When good fortune smiles on a child even the elderly will want to benefit from it.

34 Ọjọ nọkạ

a. God owns dexterity.

b. All skills belong to God.

35 Okwu ene-omune, dabi iji otii

a. Corpse another person is like firewood log.

b. The corpse another person is like a log of firewood.

36 Ojạle ạ gwulọạkpẹnẹ kạ tẹ n

a. Heaven fall kill person one not.

b. When heaven falls no one living will is spared.

37 Ẹyị efụạ bẹnẹ lo

a. One stomach someone go.

b. What one eats is what goes with one at death.

38 Ẹjụ cheẹgahi onẹ

a. Eye is personality someone.

b. The eye is someone's personality.

39 Ạlukaka mạ dạlukaka n, ạlu kaka fene kpạ

a. Agreement is not agreement not, agreement will someone killed.

b. Broken agreement can kill someone.

40 Alu jẹẹnwu ki mạ gbọgbạ n

a. Mouth eats something does not grow tall.

b. Whatever the mouth eats, it does not grow taller.

41 Ụnyị kujị kọ, ụjị ạgwulọ

a. House injustice build, injustice demolishes.

b. A house built on injustice, injustice willdemolish it.

42 Ọlạ akatane ạ jẹnwu anyo mu ẹjụ n

a. Talk spoken before does not shame catch eye not.

b. A known talk does not cause shame.

43 Elạ abigba ạlẹ efu ụrạ n

a. Animal with horns sleep in a hole not.

b. The Animal with horns does not sleep in a hole.

44 Ononojo ạ mạọkpa ụbioko n

a. Stranger know footpaths behind house not.

b. The stranger does not know footpaths behind the backyard.

45 Ạlụ fẹenwu jẹ, ikpo keji

a. Mouth when thing eaten, it talks two two.

b. When the mouth has eaten something, it will talk double.

46 Mạ gboọwọ ene omune kpạchichi n

a. They don’t take hand of someone to beat fly.

b. You need not take someone also hand in order to crush a fly.

47 Afẹju ạ rọkpạ gwu jo onumeji n

a. Fire burn person blind two times not.

b. The fire does not burn the blind twice.

48 Ẹlạ ki nịgba ạ ne enyi n

a. Animal that has born God stop it teeth.

b. Any animal that has horns God does not give teeth.

3. Fate and Predestination

49 Ọjọ ukwu Ogẹ jo onwu olọạ detọlọ

a. Day death Monkey complete tree slippery.

b. The tree becomes slippery when it is time for the Monkey to die.

50 Ọjọ mali enwu kalu ạjẹ n, yạ nwa n

a. God does see what mouth eat not, it fall not.

b. The day God will not provide for ones need, the day will not dawn.

51 Ụkwụạkpe nẹ etị wun jị

a. Death kills one, ear him blocked.

b. When death beckons, one is dead to reason.

52 Olobo anyejẹ ya tẹ gwu olịn

a. Destiny tortoise does climb tree not.

b. What is meant for one does not miss one.

4. Condition and Time

53 Ọjọạ cho odudu ạ lo n

a. Day does morning goes not.

b. Sunrise is not forever.

54 Ọjọạ lolu ẹnẹạ noọmạ

a. God sleep who weans child?

b. If God sleeps, who will wean the child?

55 Ọjọ chẹmạ, taki chi ạlạigbạ

a. God knows before remove sheep horn.

b. God knows why he denied the sheep from having horns.

56 Ọjọ kate mạạlu ko omi lẹ ki wa efu unọba

a. God alone knows water walk to stomach coconut.

b. Only God knows how water came into the coconut.

57 Ọjọ dụ ewo ya dụ ogwugwu n

a. They close bird, does close owl not.

b. The day can close for the bird, but it does not close for the owl.

58 Ọjọ dụ ki imoto joogijo ọjẹọfị

a. Day dark for child eat food mischievously.

b. In darkness the child would out eat the elder.

59 Ọjọ kọ ọbọ hị ugba, onwu omị alọ

a. They that the foolish cook locus beans, that rain fall.

b. It is the day you mould pot that you give all its aesthetic trappings.

60 Ụkwụmi imoto n

a. Death has son not.

b. Death has no respect for age.

61 Ạhịtẹ, okpegwu ki kaduạlụ-ojị

a. Seeing off corpse stops at mouth grave.

b. The seeing of at the corpse stops at the grave side.

62 Onẹ mạ kwụ efu ilẹ n, e mạenwu kẹ dạ n

a. You until leave world not, you know what turn out.

b. Until one's death, one cannot predict the future.

63 Mạ deẹwo nwu ẹbọạ gwo nyi ịkwụ n

a. They give goat to idol hold rope not.

b. One does not give the give the gift of a goat to the idol and hold back the rope.

5. Wisdom

64 Ụmama ki dụ ụbi ọlạ

a. I know not is at the back of talk.

b.Had I known is the excuse of fools.

65 Ma teẹnẹ unyi ene unyi ra ki no okwu egwu oji n?

a. They carry corpse person head then ask health house not.

b. With a corpse on the head cannot be asked whether it is well at home.

66 Owo ẹjo dẹ efu ẹjo

a. Hand snake stomach snake.

b. The hand of a snake are inside it's stomach.

67 Owo imoto ato oji ale n, owo ogijo alalu ocha n

a. Hand child reach heaven not, hand adult passes through calabash.

b. The hand of the child does not touch the roof while the hand of the adult does not pass.through the neck of a calabash.

68 Ẹjụạ gbo ọlạ teẹtị lẹ

a. Eye hears talk more ear than.

b. The eye hears talk more than the ear.

69 Ẹjụạ li ẹtị n, baki ugigo i go lẹ

a. Eye sees ear not, unless glass it looks then.

b. The eyes does not see the ear, unless it looks in the minor.

70 Ẹjụ gbolo cho ogwụạgbiti, ẹjụdọ cho ogwụ egbo

a. Eye determination is medicine the strong procrastination is foolishness.

b. Determination is the medicine of the strong while procrastination is foolishness.

71 Ạlu eka onwu ma gbo gbulu

a. Mouth sour that they hear odour.

b. It is in a sour mouth, that we hear bad odour.

72 Ạlu ki be eja jo onwu aje eja

a. Mouth that fish fit, thus eat fish.

b. The mouth that can afford the fish that will eat the fish.

73 Ạlu kụle kụka onwu ẹ ka yi i cho nwu cholạ n

a. What I wanted talk that you talk, is answer to statement not.

b. What I intended to say is what you have said is not a contribution to a discussion.

6. Necessity

74. Alu dụ kane gbiti idụ ajẹ egbẹn.

a. No matter that land hard, lion eat grass not.

b. No matter the economy of the jungle, lions do not eat grass.

75 Ejiga mạ lẹ n, eneạneagba ode?

a. Ejiga does go not who carry basket idol?

b. If Ejiga chief priest refuses to go, who will carry the idol basket?

76 Ịmoto ạjo ome ukwu, ko ogijo ki gbara n

a. Child does owe death, for adult accept pay not.

b. The child does not owe death, for the adult to accept to pay.

77 Ẹjụ kạ ma kpọ fọ n, ekeji ạli omi mọn

a. Eye one does break not, the second does see water drink not.

b. If one eye does not get blink the second one would not see water to drink.

78 Ạbiọmạ ạ cho olịọmạonẹ n

a. Mother make stick another not.

b. A mother does not envy the child of another woman.

79 Ejụ ononojo mạ jo omẹ, ubị nwu mạ rạ

Eye visitor they owe, absence him they pay.

a. We can owe when we have a visitor, to pay in his absence.

80 Ạgwu olị che ẹtẹ nwu yạ de

a. The forest chimber grow at the mouth of the forest.

b. The forest chimber does not grow elsewhere except in the forest.

81 Ẹpkẹ chiịmotọ chi ikeke inana ololo yạ dạ

a. Small child of partridge follow the wise of the parent.

b. A young partridge follows in the crafty steps of the parents.

82.*Ebi ma chanyo en echanyo oje echicha n*

a. Hunger is ashamed you not you ashamed food leftover not.

b. If hunger is not ashamed you, you will not be ashamed of eating leftover food.

83 Omị mạ lo n elị a chị

a. If rain not, it will pour dew.

b. If it does not rain, there must be dew.

84 Olạ eluchẹ kpạ ima aboukọche du choọkpạụkane

a. Person it tired, stick of hoe become stick of walking.

b. Once a worker is tired, he turns the wooden handle of his hoe into a working stick.

7. Insult

85 Ẹjụ tọ jọ onwu na ạlu gbajạ wạ

a. Eye loose brings chin long come.

b. Insult begets insult.

86 Ẹjụ ki mene, onwu ạ du ugwa wa gwẹ̣nẹ

a. Eye that knows someone, that brings greeting to someone.

b. It is he who knows you that will bring you greetings.

87 Ọmạ ejo ạ chẹ ne ale odelẹ n

a. Thing snake gave birth to must be long,

b. The sibling of a snake must be long.

88 Ọmạ ki yạ kpitạ kạẠtạ nwu kpạ yạ rọme kạẠtạ nwu jẹ

*a.*Child that make proverb that father make will pay debt that father eats.

b.The child who makes the proverbs the father made will be prepared to pay the father's debts.

89 Ifolokpo ne ekwukwu

a. Zinc empty inside it makes most noise.

b. Empty zinc makes the most noise.

8. Certainty

90 Ọwọ tito ki nyo ọwọịgbele ạnyi n

*a.*Broom new laugh old broom not.

b.New broom should careful not mock old broom it just a matter of time.

91 Ọwọ tito kia gbanefe fe

a. Broom new that sweeps cleanest.

b. New broom sweeps cleanest.

92 Ajode ki no okwu adagba oji agwu ura olule n

a. Hunter carry corpse elephant on head and dig hole cricket not.

b. The hunter does not carry the corpse of an elephant on the head and dig the cricket'shole.

93 Okwu egwu ki ma ku ura

a. Dead body fill the grave not.

b. No matter the size of the corpse, it does not fill whole the grave.

94 Ịtolo ki yạ kpe ejika bie

a. One shillings that spoils hundred.

b. The absence of one shilling is why Hundred Naira is incomplete.

95 Omi lo ko olaa ma fe n eli echi ado la fe?

a. Rain throw you clean not if you pack dew will it?

b. If after the rain beat you and you are not clean is the dew that will make you clean.

96 Ẹla ạdagba mạ kefu n achikwu wụ emie akefu n

a. You eat elephant you satisfied not, licking of the bone that will satisfy.

b. If after eating a whole elephant you are not satisfied, licking the bone cannot make you satisfied.

9. Heroism

97 Abi inyo jo ogwu ki ma cho kpo ạnụkpẹ

a. Bee fighter not fear wasp.

b. One who fights bees does not fear wasp.

98 Onẹ chụ todụ we kilekwu, ẹchụ to dụ nwu ke le nyo

a. If someone because of you dies, you because of him to get lost.

b. If someone dies for you, you ought to get lost because of him.

99 Ọjọ jọ ya gbo ogwu n

a. Day completes, does share medicine not.

b. When death is eminent, o medicine seems good enough.

100Ọjọ malị enwu kalu ạ je n, yạ nwa n

a. God does see what mouth eat not, it fall not.

b. If good does not see what the mouth will eat, it will not break.

101*Ạnagba* ki ma gwoko ụjạ rạ abegwu

a. War monger does not dare to fight with spirit.

b. The war monger does not dare to fight the spirit world.

102Ọmạẹjo ki ma chene alẹ ujiji

a. Thirty snake delivered must be long.

b. The sibling of a snake must be long.

103*Ẹtene ugbo kẹ doọwọ te e du no oji okuku*

a. After searching for where to place hand, place it on the knee.

b. After searching for where you will place the hand, you place it on the knee.

10. Strength/Weakness

104Ọjọ amụene, ki ma ni ikwu

a. God catches one not carry rope.

b. God, who catches someone without using a rope.

105 Omi odudu ki lọ ke ẹgbo ki yọ

a. Water/ rain morning that fall that lazy man happy.

b.The lazy man is happy when it rain in the morning.

106Omi odudu cho omi eche dẹ.

a. Rain come black is fall not.

b. Dark cloud is no rain.

107Ewo ki ma te ewo

a. Goat will not pull goat the other one sell not.

b. A goat cannot sell another one.

108*Unyi du chẹ na aiyikọ enwu*

a. Every doors of house has cock.

b. Every family has its own cock (leader).

109Ọmatayina kwe ẹgbili ko ogẹ ki gbe ẹgwu jẹ

a. Leopard go leave forest gives monkey power.

b. The leopard's departure has given the monkey full control of the forest.

11. Reward / Punishment

110 Ojo jo ogwu ke ebutu ma kwu

a. God fight war does dust not blow.

b. If God fights his war, no dust will be raised.

111*Ịjị ki wokwu ạjo unan*

a. Wood that is doing smoke they will put it aside.

b. Any fire wood that is decayed will not ignite the fire.

112Iyẹạjuwe de ẹrẹ doma ebune ki mạ pka

a. Mother hen matches the son leg it will kill it not.

b. A hen may tread the chicken but that won't kill the chicken.

113Ẹnyo mu di ikachi mạ du li ofe

a. My act of good turn becomes cocoyam scratch anus.

b. If act of goodness towards you turns out as the cocoyam one can scratch his anus with it.

114Ẹnwu ke ne gbe onwu ene ạ jạ

a. Whatever you sow, that you reap.

b. What you show, is that which you will reap.

115 Onẹfeẹdẹje, i fo okuta hi

a. Someone patience he will stone cook.

b. One can cook stones with patience.

116Ẹlạ ki ma no otihi n, ọjọ anaạchichi nwu

a. Animal that has tail not, God drives flies for it.

b. For a tailless animal, only God drives away its flies.

117Ẹnẹ ibi ạ rule ojiji nwu

a.Person bad run shadow his.

b. Evil men are pursued by evil memories.

118 Iko kẹẹnẹ jiolu onwu cho odudu wụ

a. Time one wakes from sleep it becomes morning to him.

b. The time one wakes up is his morning.

12. Patience

119Ẹfẹẹdọ je ẹ fo okuta hi

a.You eat heart you stone cook.

b.With patience, one can cook stone for a meal.

120Ononojo ku ma mo ọjọ elo nwu, ya choọlạ bi ene ẹjụ n

a. Stranger that they know they going, would not do something that will annoy not.

b. The stranger whose days of going are known would hardily annoy anyone.

121Anyo unyi ọkọ onwu nyo te unyi enạja lẹ

a. Humiliation is better in house husband.

b. Humiliation is better in one's husband house than in the house of a concubine.

122Ere kạ kạ chu ule omẹkpa

a. Walk child is step step.

b. A child walks by moving one leg after another.

123Unyi ạnạ onwu ohiolạạ chiyi

a.House in-law answer talk perish.

b.It is only in one's in-law's house that one deliberately overlooks sensitive issues.

124Ạdagwuna do ojị olị ma nyạạjạ uta nwu n

a. Baboon on tree price thigh not.

b. Do not attach monitor value on the baboon while liming at it on the tree branch

125 Ọma *ki ya na ju oji e lạ una mạ du tọ*

a.Child needs barbing quick, you barbing with fire.

b.If a boy wants a quick hair shave, shave him with fire.

126 Ugbo kọọje de a tẹene re n

a. Road that go to where food is far not.

b. The road to where there is food is never too far.

13. Laziness and Hard work

127 Ẹnwu kọọwọ che onwu ạlụạ jẹ.

a. Whatever that hand do that mouth eats.

b. It is the reward of hard work that the mouth enjoys.

128 *Ẹgbo ka ki ni abo ụkọchẹ nyo n*

a. Person lazy get change dig hoe.

b. Only the lazy man complains and rejects the hoe as excuses for not farming.

129 Ạlu ki nạ kạ kọọwọ ki nạche.

a. Mouth that is talking, hand that is doing.

b. Planning should be accompanied by feasible action.

130 *Alạrewa ki ni igba n chẹ wu okoklo fo ojị rọwụ*

a. Sheep remembers that have horn not when goat hits it.

b. The sheep remembers he has no horn when attacked by the goat.

Appendix B

An Interview with Chief Sani Adejoh, Eju-Ata Igala in His Palace at Idah Kogi State.

Researcher: Good afternoon sir, Ebije.

Chief Adejo Sani: Good afternoon, my son.

Researcher: Sir, can we know your name, age, profession, and where you are from?

Chief Adejo Sani: My name is Chief Adejo Sani. I am 75 years old, a retired Nigerian Railways Cooperation staff and a farmer.

Researcher: Can you sir, tell us what a proverb is?

Chief Adejo Sani: A proverb is a weighty piece of utterance, pregnant with lots of meanings, aimed at provoking the inner workings of the mind.

Researcher: How important are proverbs to Igalas?

Chief Adejo Sani: Among Igala, Proverbs occupies a special position in virtually all discourse most especially when elders speak to the young in proverbs with the view to making them learn some lessons through deep reflection on issues. The youths are given the assignment to strive hard to get at the meanings. Besides, such proverbs indirectly force the youths to appreciate their language and life in general.

Researcher: What is the societal perception of someone who is vast in proverbs?

Chief Adejo Sani: Such a person is respected a lot. Usually, their statements are laden with lots of meanings, allowing you to go and have a deep thought about them. You need to sift out of so many situations before you take one that could be meaningful to you.

Researcher: Under what context are proverb usages common?

Chief Adejo Sani: In all known human activities such as song during occasions, birthday ceremonies, coronations, marriage ceremonies; etc.

Researcher: I am going to mention three groups so that you tell me which of them uses proverbs in Igala land and why: men, women and children.

Chief Adejo Sani: Men of course. You know, old men actually give advice to the young like folktales under the moonlight in the night. As the head of their houses or villages, they are expected to speak in proverbs.

Researcher: Does it mean women and children don’t use proverbs?

Chief Adejo Sani: They do but such contexts are limited. The older people are more prone to using proverbs because they are often confronted with difficult situations, which mostly leave them with no options than to use proverbs.

Researcher: As a young man, does the society allow me to use proverbs to those older than me?

Chief Adejo Sani: It is forbidden. You can't look at an elderly person in the face and use proverbs because traditionally, one does not talk to an older in proverbial form. This is a mark of respect. However, on rare occasion, if such could happen, the young must be very, very mild and with a very high degree of respect.

Researcher: These proverb disadvantage groups, are they allowed using proverbs during a general gathering?

Chief Adejo Sani: They could, but with some degree of apologies and subtleness because that is the dictate of the society. They don't have to use it aggressively unlike the elder men who could, with force as a means of chastisement.

Researcher: Do the elders teach the young proverbs?

Chief Adejo Sani: It depends on ones interest because one who wants to be verse in proverbs needs to be close to the elders who could provide one with the right situation.

Researcher: Can you give us some proverbs of Igala proverbs?

Chief Adejo Sani: I usually put myself in people's shoes. There is these song we did, "*Oko mo oya chedo e je*" i.e. marriage is a symbol of patience in Igala. I took a philosophical look at the fact that marriage is delicate and at the same time a permanent union. Although I was still a bachelor then, I put myself in the shoes of those who were married then and came out with such advice.

Even when I was still teaching, I used to organise my students to put up songs during occasions like speech and prize giving days, Independence Day. I was also their social master. Through such avenue, I was able to instil in the young, the norms in the society, let them have role models as well.

Researcher: Your discussions are full of proverbs. How do you get these proverbs?

Chief Adejo Sani: Of course from friends during occasions, interaction with the elders in the village. My songs, which are usually loaded with proverbs, have especially the youth as target because as leaders of tomorrow, they need to be cautious in all their endeavours.

Researcher: Can you give us examples of Igala proverbs especially those in songs?

Chief Adejo Sani: Mnnn…*ogbogbogilogbo obo ki mamefu e ko*— only fools do not their saturation point, – *ogijo dane ma dita imoto kpa n,* a child cannot lead the team of proverb chroniclers when elders are present, *oji ki pkonya onwu chabune abe* – a bald hair is a blessing to the barber. enwu omekpa che kiya chokpo erakwu odu*?* – What will a little child be afraid of not to cry at night? Time will fail us; there are lots of concentrated Igala proverbs.

Researcher: Can you explain the first proverb to us?

Chief Adejo Sani: *ogbogbogilogbo obo ki mamefu e ko* – the theme is that of warning or caution. It enjoins people to be cautious and to also be prepared to face the consequences of their actions.

Researcher: Can you identify other varieties of Igalas apart from the one you speak?

Chief Adejo Sani: Ibaji and Akpto.

Researcher: Do they share similar proverbs?

Chief Adejo Sani: They do but there could be slight differences considering the fact that they are not in the same place especially Ibaji dialect.

Researcher: Can you identify the neighbouring tribes to the Igalas?

Chief Adejo Sani: Idoma,Igbo,Edos,Bassa.

Researcher: Do proverbs from other languages influence proverbin Igala

Chief Adejo Sani: They do of course.

Researcher: Finally sir, I want to thank you for the opportunity to talk to me.

Chief Adejo Sani: The pleasure is mine. I have to commend you for this bold step. You are truly a proud Igala son.

Appendix C

A translated version of an interview from Igala to English with Mallam Otulukpe, Adokpo gwu oje of Agbajo village in Igalamela Local government Area of Kogi state on 21/11/2004

Researcher: Baba, can you tell your name, age, occupation, and your village?

Mall. Aliyu: My name is Mallam Otulukpe Ameh, a farmer from Agbajo, as for my age, mn…..Im not sure since we did not attend school but my father once told me that I was born five years before the Adukwu Okewu the first chief of this village say in 1926

Researcher: what do you understand by proverb?

Mall Aliyu: Proverb in Igala (ịta) simply means the seed of the discussion (eyo ola).

Researcher: Why did you define it as a seed of discussion?

Mall Aliyu: A proverb gives life definiteness to any serious discussion. Just like a full seed can germinate into a full plant, a [proverb when properly introduced in to a discussion, adds flavour to the discussion. A good seed germinates into full plant which in turn produces multiple fruits just like a good proverb gives multiple meanings. In short, it enriches a discussion.

Researcher: what is the importance of a proverb to a user?

Mall. Aliyu: To the user, it is a clear demonstration of wisdom as well as maturity. He manipulates proverb to suit his own purposes. He could praise, insult, abuse or even stab someone through the use of proverbs.

Researcher: What of the listener?

Mall Aliyu: To the listener, well, a proverb serves as means of sober reflection because he sees in the type of proverb used what the user or by extension the society perceives him to be. If he does something good, a positive proverb could praise or encourage him to continue. On the contrary, a negative proverb to the Igala can make or mar the speaker/ listener relationship.

Researcher: Why will one choose to speak in proverbs when one has the alternative of using the plain language?

Mall Aliyu: Just as I mentioned earlier, an elder speaks in proverb to make the youth think out. The bottom line is that life is not easy so one needs to also think hard to arrive at the meaning of the proverb. This is another way of making the youth to be independent in thought as well as in deed.

Researcher: How does the Igala society perceive one who is vast in the use of proverbs?

Mall Aliyu: The society sees such a person as a symbol of wisdom as well as independent minded. This is because the use of proverbs is a direct reflection of one's creativity. It is only through wisdom and creativity that one can manipulate a situation using the suitable proverb. On a whole, a fool or lazy person fears such a person for he could easily 'stab' him without being held responsible through the use of the third person.

Researcher: Under what context is one expected to use proverbs?

Mall Aliyu: Both the situation and the person determine the type of proverb to be used. As earlier stated, a good situation determines a positive proverb whereas a negative determined the contrary. For person, the use of a proverb is determined by the relationship that exists between them. The proverb you use to a friend differs from that you use to your father, child or superior or inferior.

Researcher: Men, women and children, which of this group uses proverbs most?

Mall Aliyu: The use of proverbs cut across these groups. However, the men, especially the elders are more predominant in the use of proverbs. This is because the use of proverbs is synonymous with wisdom and the old is vaster. Besides, men can use proverb in whatever situation and to anybody unlike the women or children whose proverb usage is restricted within their peers. However, a woman or the young can seek permission during a general gathering to 'quote the elders'. Such permission must however, be granted by the elders through the nodding of the head before using a proverb. Besides, such woman or young man must properly word weigh the proverb.

Researcher: Is today a proverbial day? (General laughter)

Mall Aliyu: we shall know at the end of our discussion.

Researcher: apart from the dialect you speak, can you list other varieties?

Mall Aliyu: We have Igala ogba in Idah, Igala alumeji in Dekina, Akpoto in Anpka and Ibaji.

Researcher: Can you peak these ones?

Mall Aliyu: Not quite but I can understand them. They can understand me more than I can understand them because the Idah dialect is more widely spoken.

Researcher: Is there any difference in the formulations, meaning as well as the themes of these various proverbs?

Mall Aliyu: Mn… Since we are not all in the same place, I believe there should be some slight differences in the formulation of the proverbs but not so far that anyone could get lost. As for the meanings and themes of such proverbs, I can personally tell you there is no any difference.

Researcher: What are the sources of Igala Proverbs?

Mall Aliyu: So many

Researcher: Tell me the ones you can remember

Mall Aliyu: we can get proverbs from songs, stories, historical events, and musical instruments. Mn hu…. Even a person can form or do things that could give rise to proverbial sayings. As I said, the sources are numerous.

Researcher: can you give us some proverbs you know?

Mall Aliyu: Let me see. Mn…. Okay, *Egwua a ro eneki ne enyi n, ebi ki mamojima onu, Ma de de enenyi e tu n*….. and so many. As I have said before, proverbs usually come naturally and is spontaneous

Researcher: can you give us the explanation and context in which any one of the above could be used?

Mall Aliyu: okay. *Egwua a ro eneki ne enyi n,*.This can be used both negatively and positively. An elder can use this proverb to comment opportunities in life won or lost. Harps on the need for dedication to duties, misplacement of priorities could make a young man seeking for such opportunities to utter this proverb meaning, good opportunities hardly come the way of diligent seekers.

Researcher: can you tell us some tribes you share boundaries with?

Mall Aliyu: Igbos, Idomas, Bassa, and the Binis.

Researcher: Are these languages in any way influential in your proverbs use and formulation?

Mall Aliyu: Yes

Researcher: Can you give us some examples?

Mall Aliyu: In Tiv, *tete humba yem.*Means gradually one keeps on moving and mai hakuri yak an dafa har ya sha romun sa – one who is patient can cook a stone and drink the stew.

Researcher: Don't you think names are also proverbial among the Igala?

Mall Aliyu: Infact I should have mentioned these before others. We have names such as *Achile,Okpanachi,Anene,Egima,etc.*

Researcher: Now can you authenticate these proverbs?

Mall Aliyu: Okay

Researcher: *Ule jone me ji* – A trip is better with persons.

Mall Aliyu: No. It is Ule jone meji onwu oji mafu du mola– A trip is better with persons that why headache and cold go together.

Mall Aliyu: Because the source of this proverb is story telling where the tortoise is said to have made such statement. As a result, to leave that out, will amount to a distortion of the proverb.

Researcher: Thank you lets continue…

Mall Aliyu: I have really suffered in your hands today.

Researcher: I am sorry and thank you for granting me the audience.

Mall Aliyu Iam also happy to speak to you.

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