A PRAGMATIC ANALYSIS OF POLITENESS STRATEGIES IN SELECTED YORUBA PROVERBS

BY

FADUMIYE, TEMITOPE ADEBUSOLA

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

MARCH, 2017

A PRAGMATIC ANALYSIS OF POLITENESS STRATEGIES IN SELECTED YORUBA PROVERBS

BY

FADUMIYE, TEMITOPE ADEBUSOLA
M.A./ARTS/10317/2011-2012

A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS (M.A.) IN ENGLISH LANGUAGE

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

MARCH, 2017

DECLARATION

I hereby declare that this dissertation entitled **A Pragmatic Analysis of Politeness Strategies in Selected Yoruba Proverbs** has been written by me and it is a record of my research work. It has not been submitted in any previous application for higher degree. All quotations are suitablyacknowledged by means of references.

_____ _____

Fadumiye, TemitopeAdebusola **Date**

CERTIFICATION

This dissertation entitled **A Pragmatic Analysis of Politeness Strategies in Selected Yoruba Proverbs** was carried out by Fadumiye, TemitopeAdebusola. The research meets the regulations governing the award of the degree of Master of Arts (M.A.) of Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

_____ _____

Dr. Jonah Amodu Date
Chairman, Supervisory Committee

_____ _____

Prof. T.Y. Surakat Date
Member, Supervisory Committee

_____ _____

Prof. T.Y.Surakat Date
Head of Department

_____ _____

Prof. KabirBala Date
Dean, Postgraduate School

DEDICATION

This thesis is dedicated to ALMIGHTY GOD and my parents, Prince and MrsAdejolaFadumiye.

ACKNOWLEDGEMENTS

The writing of this dissertation has been made possible by GOD Almighty, His son Jesus Christ and the Holy Spirit who gave me much insight, knowledge and guidance. My special appreciation also goes to my supervisors, Dr. Jonah Amodu and Prof. T.Y. Surakat for their patience, corrections and contributions throughout the course of this research.I appreciate the efforts of my lecturers, Prof. GaniIkilama, Prof. DiliOfuokwu, Prof. G.Y.Sadiq, Dr. Sade Frank-Akale, Dr. S.A. Abaya, Dr. Abdullahi Ahmad, Dr. Saminu, Mr. Ode Ekpeme, Dr. Isah Ibrahim and Mal.Abdulmumini.

I acknowledge the sacrifice of my parents, Prince and Mrs. AdejolaFadumiye for ensuring that I got the basic education necessary for this level of academic pursuit.The acknowledgements will be incomplete without the consideration of my siblings, Princess Oyeyemi, Princess Adebobola and Prince Adegboyega; my nephews Akintomide and Paul and my niece, Sarah for their encouragement and support throughout this research.My appreciation goes to the families ofBishop and Rev. (Mrs.) David Bakare, Prof. and Dr. (Mrs) Ajibola, Mr. and Mrs. Ademola, James Sunday, Mr and Mrs Mustapha,Mr and MrsChom and Mr and MrsOnichabor for their special interests in my welfare. I acknowledge the efforts of Olugbayo, Sunday; Kure, Joy and David, Debra (Bae) all of whom read my work and made very useful suggestions. The contributions of MrRumide andOkpebholo, Eseohe are highly appreciated.

I am very grateful to my colleagues and friends notably Aiyedun, Taiye; Aiyedun, Kehinde; Maizanko,Esther; Dzer,Bridget; Fatoyinbo, Tosin; Onwuaroh, Sunday; Irewolede, Maayo; John, Emmanuel; Wase, Solomon;Ellah, Moses; Johnson Moses;Yashim, Felix; Chigozie, Judith; Abraham, Theresa; Jonathan, Abigail; Ayuba, Martha; Folorunsho, Gladys and many others who showed genuine concern about my work. When I was almost falling into despondency, your

encouragement and moral support sustained my patience through the research. I thank you all. And to Adebayo, Segun who typed the dissertation ‘Thanks for a job well done’.I want to thank all my course mates, room-mates and well-wishers whose names are not mentioned here that I remain grateful for their various contributions.

Finally, and once again, to my dear GOD, thank you for everything. Words will never be enough to express my gratitude;I remember Your promise to me and know though slowly, surely, it will come to be.

ABSTRACT

This study is titled **A Pragmatic Analysis of Politeness Strategies in Selected Yoruba Proverbs.**The focus of the study is to analyse the elements of politeness in selected Yoruba proverbsusing Brown and Levinson's (1987) politeness strategies and Austin's (1962) Speech Act Theory. It explains how politeness strategies are used in language in general and proverbs in particular.The aim of this study is to examine the pragmatic politeness of selected Yoruba proverbs and their use.The proverbs analysed were collected from relevant texts written by Yoruba native speakers.Fifty proverbs were selected forthe analysis of this study. The proverbs was written and translated to the target language, which is English language. The types of translation employed in the data are literal and free translation.The researcher analysed the fifty (50) proverbs based on five themes each representing the situational use for the analysis. The themes are hard work/laziness, wisdom/foolishness,truth/untruth and decency/indecency.The proverbs analysed show how proverbs are important and how Yoruba make use of proverbs with politeness strategies in discourse. Proverbs should be used appropriately and correctly because it is important in Yoruba life. The findings show that Yoruba proverbs are used with bald on-record politeness strategy, positive politeness strategy, negative politeness strategy and off-record (indirect) politeness strategyso as to promote peace. The use of politeness strategies in Yoruba proverbs give people less chances of developing enemies and politeness eases tension along the rough road of life.They are important in conversations and proverb usage because politeness makes communication run smoothly. Proverbs cannot be stated bluntly, therefore, politeness strategies are employed so that the level of communication will not break down.The findings also show that in Pragmatics, face is one's public self-image which everyone tries to protect so as to avoid Face Threatening Act. Proverbs have been theoretically discussed byresearchers such as ethnographers, anthropologists, historians, philosophers and linguists but they are silent on the aspects ofpoliteness strategies. This study will therefore update their understanding in the use of politeness strategies in Yoruba proverbs.

TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION

Pages

CHAPTER TWO

REVIEW OF RELATED LITERATURE

CHAPTER THREE

RESEARCH METHODOLOGY

CHAPTER FOUR

PRESENTATION OF DATA, ANALYSIS AND DISCUSSION

CHAPTER FIVE

SUMMARY,CONCLUSION AND SUGGESTIONS FOR FURTHER STUDIES

LIST OF ABBREVIATIONS

CP	=	Co-operative Principle
D	=	Distance
FTA	=	Face-Threatening Act
H	=	Hearer
P	=	Power
PP	=	Politeness Principle
R	=	Ranking
S	=	Speaker

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Proverbsare used with politeness strategies to embellish conversation among people in different cultures and communities. Their relevance in the society is powerful because they facilitate communication.Proverbs contain wisesayings that offer advice in different situations using politeness strategies. They are often traditional, metaphorical and restate a philosophical reality of life. Fasikuas cited in Rumide (2013:138) observes that proverbs which are a reflection of total world view of a people, evolved with the growth and development of the society.Proverbs are wordsof wisdom that guide man's footsteps in the complexity of life.According to Surakat (2000:138), proverbs appear in different ways. That is,a proverb can have varied or diverse meanings and perform different functions in different contexts. To Rumide (2013:137), 'usage of proverbs is a universal phenomenon designed to achieve some goals that are related to societal cohesion'.They are usedin a discourse to pass weighty, hard hitting messages in a polite way rather than in a nasty manner.

Proverbs are meant in the main to teach and guide people in relating with others using politeness strategies. It is very important to be polite when using proverbs because effective communication via polite words has positive impact on people's lives. Naturally, proverbs cannot be expressed in a blunt manner and so, one needs to be polite in the use of proverbs and politeness needs to be implemented in language use in general and proverbs in particular. According to Brown and Levinson (1987:66), people use politeness strategies to help preserve one another's face needs so as to avoid face threatening act. The 'face' is an expression shown on one's public self-image. It is the public self-image that everyone tries to protect. Brown and Levinson (1987) sum up human politeness strategies in four (4) ways which are: Bald on-record which uses direct language, Positive politeness strategy which is somewhat direct, Negative politeness strategy which is somewhat indirect and last but not least Off-record (indirect) strategy which uses indirect language.

These politeness strategies are used in proverbs in a way that will give someone a sense of belonging. When proverbs are used in any interaction, it is always best to apply politeness strategies so that offences, disagreements, unfriendliness will be less likely. The hearts of many people can be won through politeness. The path to a successful life comes through the stairs of politeness. An act of politeness can do wonders for somebody that no monetary thing can do. Politeness is one of the important characters of a civilised person. It can help avoid unproductive arguments, disagreements that may damage

personal relationships.Politenessstrategies are relevant to this study because they are used in Yoruba proverbs to avoid swear words which could be shocking or rude. This work, therefore, seeks to examine the presence of politeness strategies in selected Yoruba proverbs and how these strategies are manifested.

1.2 Statement of the Research Problem

According to Delano (1983:ix), it is importantto make use of proverbs in Yoruba discourse. Appropriate and correct usage of proverbs is important in Yoruba life. This is because proverbs embellish or give more weight to utterances.Proverbs occur in everyday conversation and so they should be used correctly and appropriately to avoidcommunication misunderstanding. Proverbs are used differently in different contexts.It is unfortunate that some of the Yoruba native speakers especially the young (in the18-30 age range) misuse proverbs because of their inability to relate them to contexts.Some of their proverbs lack originality because they change the proverbs to suit the contemporary time. The cause of this problem is modern civilization.Some Yoruba proverbs have withered away at the exposure of modernization and so, the younger generation know little or nothing about proverbs.

Some of the youths don't understand proverbs because they don't use Yoruba language for communication; some are bilingual in English language and Yoruba language, as a result, they gradually shift allegiance to English language and they cease to use their original language. Also, politeness strategies, which are needed in interaction in general and proverbs in particular, are either misused or not used at all. This is caused either by virtue of inexperience or negative influence of Western education.In addition, much of the works done on Yoruba proverbs studies have been mostly on pragmatic analysis of Yoruba proverbs. Proverbs have been theoretically analysed by reputable studies including perspectives from ethnographers, anthropologists, historians, philosophers,sociologists, psychologists and linguists like (Lawal, 1997; Bamgbose, 1981; Delano, 1983; Olatunji, 2005; Osoba, 2014) and othershave discussed proverbs as a key to good communication because proverbs add flavour to any conversation.

They are silent on theuse of politeness strategies in Yoruba proverbs.It is in response to this challenge that this research attempts to investigate the politeness strategies in selected Yoruba proverbs. This study will help the Yoruba native speakers especially the younger ones to upgrade their understanding in the use of Yoruba proverbs and politeness strategiesand how they are used in Yoruba proverbs.It will also open the minds of the Yoruba native speakers especially the youngto the relevance of bald on-record politeness strategy, positive politeness strategy, negative politeness strategy and off-record (indirect) strategy in the use of language in general and proverbsin particular. This study will employ these politeness strategies in the analysis of the Yoruba proverbs selected so that the younger generation will be well informed about politeness.

1.3Research Questions

This study seeks to answer the following research questions:

i. How are bald on-record politeness strategy, positive politeness strategy, negative politeness strategy and off-record (indirect) strategyusedinYoruba proverbs?

ii. To what extent are these politeness strategies relevant in Pragmatics?

iii. How do these politeness strategies relate to Yoruba proverbs?

iv. What are the importanceof the politeness strategies to Yoruba proverbs?

1.4Aim and Objectives

It is the aim of this studyto examine the pragmatic politeness strategies of selected Yoruba proverbs and their use based on Austin's(1962) aspects of Speech Act Theory and Brown and Levinson's (1987) politeness strategies. In view of this, the specific objectives are to:

i. investigate the extent to which bald on-record politeness strategy, positive politeness strategy, negative politeness strategyand off record indirect strategy are used in Yoruba proverbs;

ii. investigate the extent to which these politeness strategies are relevant in Pragmatics;

iii. analyse how politeness strategies relate to Yoruba proverbs;

iv. analyse the importance of politeness strategies to Yoruba proverbs.

1.5 Justification for the Study

Proverbs are vital elements which add value or beauty to a discourse.Manyresearchers have discussed proverbs. A large concentration of studies has been carried out on the analysis of Yoruba proverbs. In comparison to the works of Odujinrin(1979), Delano (1983), Lawal (1997), Olatunji (2005), Fasiku (2006), Asiyanbola (2007), Sotunde (2009), Omoloso (2012), Osoba (2014), little or no research has been done on the pragmatic analysis of politeness in Yoruba proverbs. They do not emphasise politeness in their

works. This research is therefore justified in that it attempts to investigate a pragmatic analysis of politeness in selected Yoruba proverbs. This study will help scholarsin similar fields such as anthropologists to have abetter understanding of politeness strategies in the use of proverbs because they see proverbs as fossils to utilize in the reconstruction of the long buried past.

It willhelp philosophers, ethnographers, historians, sociologists and psychologists because proverbs are better means of communication among people in different cultures. They include the totality of Philosophy, Ethnography, History, Sociology and Psychology of a given society. It will also help linguists because proverbs are major linguistic repertoire of the Yoruba people which are passed from generation to generation. This study will enlighten these scholars on the use of politeness strategies in Yoruba proverbs. It will constantly update their understanding of the use of politeness strategies in their use of language in general and proverbs in particular.

1.6 Delimitation of the Study

The focus of this study is a pragmatic analysis of politeness strategiesin selected Yoruba proverbs. This research attempts to show how Yoruba proverbs are used using politeness strategies.Proverbs exhibit their linguistic proficiency by using them appropriately whenever the need be.Proverbs'syntactic formulae are limited. In proverbs, structural deviations are frequent whereas morphological and phonological deviations are minimal. Every language has its own proverbs.According to Omoloso (2012:1), comprehending the meanings of (Yoruba) proverbs is not what structural Semantics can deal with because the messages are not to be taken at their face value and the lessons take more than a passing judgement. To contextualize and decode the meaning of (Yoruba) language, a user needs a sound grounding in the linguistic, sociological, social, psychological, cosmological, etc. the backgrounds of the users of the particular language.

To Bamgboseas cited in Olatunji (2005:177), the sentence patterns observable in Yoruba proverbs which are simple, complex, sequential and parallel sentences. This study covers fifty Yoruba proverbs using politeness strategies. The fifty proverbs were selected based on five themes used in the analysis of the work. Out of all the themes which form the basis of literary forms which are good/evil, justice, freedom, love and others, this study limits its coverage on the theme of caution/advice, hard work/laziness, wisdom/foolishness, truth/untruth, and decency/indecency. The researcher selects only fifty proverbs based on the five themes in the works of Delano (1983), Lawal(1992), Olatunji (2005), Sotunde (2009), Owokunle (2012) and Rumide (2013). The study considers the four politeness strategies summed up by Brown and Levinson (1987) which are bald on record, negative, positive and off record indirect politeness strategies. The study will not cover other politeness strategies and other themes which form the basis of literary forms.

CHAPTER TWO

REVIEW OF LITERATURE

2.0 Preamble

This chapter is divided into three sections. The first section deals with a review of previous studies to establish the gap that the study fills. The second section focuses on conceptual review which comprises the following: nature and scope of Pragmatics, concepts of Pragmatics, politeness strategies proverbs and Yoruba proverbs*(òwe Yorùbá)*and the third is the theoretical framework of the study.

2.1 Review of Related Previous Studies

This segment will review related works on the analysis of Yoruba proverbs. Researches have been done on the pragmatic analysis of Yoruba proverbs but some did not apply politeness strategies to their works.

Ehineni (2016) carried out a research on *A Discourse and Structural Analysis of Yoruba Proverbs.* His work reveals how proverbs are used to achieve different discourse acts and communicative goals by speakers. According to him, native speakers use the proverb as a linguistic strategy of negotiating deep ideas and intentions and also, Yoruba proverb is structurally characterized by some lexical and grammatical devices which help to reinforce its communicative intelligibility and textuality. Thus, his work examines the Yoruba proverb both functionally and formally and underscores that it is a culturally and linguistically rich significant part of Yoruba speech community. He goes further to talk about 'face' in which he relates it to Brown and Levinson's (1987) conceptualization of politeness. The formulation of face is based on the notion that people engage in politeness to satisfy others' face demands.

However, he did not employ Austin's (1962) Speech Act theory in the analysis of his work, rather, he analysed Yoruba proverbs from a formal and functional perspective but he did not explain how the use of proverbs vary between the young and old. Although, he talked about 'face' in which he relates it to Brown and Levinson's (1987) conceptualization of politeness but he did not analyse bald on-record, positive, negative and off-record (indirect) politeness strategies and their importance in the use of Yoruba proverbs. Rumide (2013) also carried out a research on*A Pragmatic Analysis of Politeness in Yoruba Proverbs.* He stressed the fact that the import of proverbs basically is to teach, warn, caution and counsel with a view to ensure social cohesion. According to him, proverb is the strongest linguistic tool to realize this, because of the sentimental submission of people, in a community, to the traditional authority of proverbs. He explains further that for people to continue to identify with proverbs, they must be sure their face needs are well protected and as a result, that is why politeness is important in the usage of proverbs.

However, he employed Searle's (1979) Taxonomy of Illocutionary Act, Grice's (1975) Principle of Implicature and Brown and Levinson's (1987) Face Threatening Acts (FTA) in the analysis of his work. The present study also use Brown and Levinson's (1987) politeness strategies in the analysis of Yoruba proverbs. Lawal (1997) in his paper titled *A Pragmatic Study of Selected Pairs of Yoruba Proverbs* analysed twelve Yoruba proverbs. He uses the six hierarchical contexts of utterance to analyse the twelve Yoruba proverbs which are cosmological, sociological, social, psychological, situational and linguistic so that listeners can interpret them appropriately.Although, he did not employ politeness strategies in the analysis of the proverbs.Ogunwale (2012) in his work *An Inferential Model Analysis of Yoruba Proverbs With Leadership Lexis* explains how proverbs can achieve in the management of leadership position in the society. He analysed his proverbs within the semantic framework of Inferential Model Analysis.

Sotunde (2009) in *Yoruba Proverbs and Philosophy* explains how Yoruba proverbs are philosophical. According to him, every proverb restates a philosophical reality of life. The Yoruba philosophy of life which revolve around a good life consisting of personal comfort and pleasure commensurate with the fruit of a person's honest enterprise. The name given to this philosophy is *goodlifeism.* He analyses 2,500 proverbs but he did not employ politeness strategies is his work.Olatunji (2005) analysed Yoruba proverbs in his work, he describes the sociological context and content of Yoruba proverbs.Delano (1983) analyzed Yoruba proverbs based on content and contexts. According to him, appropriate and correct usage of proverbs is important in Yoruba life. He did not employ politeness in his work.

2.2 Conceptual Review

This section reviews concepts that are related to the study.

2.2.1 Nature and Scope of Pragmatics

There are several views on the concept of Pragmatics. According to (Allott 2010:1), Pragmatics is not the same thing for all of its practitioners. Some pragmatic theorists see it as the study of language use in general; some see it as the study of communication, others as approach to the study of language via language's communicative function.Some definitions perceive Pragmatics as operating in a wide territory; others tend to limit its boarders in its relationship with Syntax and Semantics. Etymologically, the term 'Pragmatics' is from the Greek word 'pragma' meaning deed or action.According to Wales (1989:365), Pragmatics is the study of language use which is concerned with the meaning of utterance rather than a grammatical sentence or proposition. This definition emphasizes the study of language use in utterances.

Wales's (1989) definition only focuses on meaning of utterances rather than grammatical sentence. Wale's (1989) definition is also in line with Allott's (2010) definition of Pragmatics. To him, "Pragmatics focuses on meaning in use: what speakers mean by their

utterances.Pragmatics is concerned with how (a) speakers can mean various things by their utterances, and (b) hearers can grasp by what is meant" Allott (2010:116).Levinson (1983:24) defines Pragmatics as "the ability of language users to pair sentences with the context in which they would be appropriate." According to him, Pragmatics is the study of language usage. It describes language from the point of view of the users. Leech (1983) defines Pragmatics "as the study of how utterances have meanings in situations."From Levinson and Leech's definition, it is clear that Pragmatics studies how language is used in situational contexts. The definitions also describe how different meanings from the same utterance are used in different situations.Levinson and Leech's definitions are in line with Osisanwo's (2003) view that, Pragmatics studies WHEN?, WHERE? and HOW? A piece of language is being used which go together to show the situation of context of use. Different situations will attract different interpretations or meanings from the same utterance. To Yule (1996:3), "Pragmatics studies the aspects of meaning and language use that are dependent on the speaker, the addressee, and other features on the context of utterance such as: -The effect of the meaning that the following have on the speaker's choice of expression, and the addressee's interpretation of an utterance:

Context of utterance, generally observed principles of communication, the goals of the speaker. –Pragmatic concepts such as: Tactics, presupposition, relevance, inference, implicature, speech act and deixis."To Udofot (1998:127), Pragmatics is, in the main, a contextual theory except that it includes all that can be discussed under context, culture, style, society and their influence on meaning interpretation. Knowledge of Pragmatics, for instance, enables one to interpret not only the literal meaning of an utterance but also the meanings that derive from the norms of formality and politeness that exist in the society where the language is used as well as the unstated meanings that derive from the shared previous knowledge of the speaker and hearer and the situation in which the utterances are used.Yule's definition concentrates only on the context of utterance and pragmatic concepts while Udofot's definition concentrates on context, culture, style and society and their influence on meaning and interpretation.

Mey (1993) defines Pragmatics as "the study of language from the point of view of users, of the choice they make, the constraints they encounter using language in social interaction and the effects their use of language has on other participants in an act of communication." Mey (2001:6) asserts that 'a truly pragmatic consideration has to deal with the users in their social context.' From Mey's definition, it could be said that Pragmatics studies the aspects of relationship between language and context that is how language is used by participants in social context and their effects on other participants. From the definitions of various writers, it could be argued that Pragmatics is the study of how context and knowledge of the language user impact on the generation of meaning from an utterance.No matter how this research tries to delimit Pragmatics, language is the focus as far as Pragmatics is concerned. It is on this premise that this study examines the politeness strategies in selected Yoruba proverbs.

This research therefore defines Pragmatics as the study of the use of language in situational contexts. It can also be defined as how language is used based on the circumstances attached to it. It explains how individual go about using a language. It studies the way in which language is used to express what is meant in particular situations, especially when the actual words used appear to mean something different.Yoruba proverbs can appear in different ways and can perform different functions in different contexts.The modern usage of the term 'Pragmatics' is attributable or credited to the philosopher, Charles Morris (1938:6), who initially defined Pragmatics as "the study of the relation of signs to interpreters." He sees Pragmatics and Syntax as aspects of Semiotics. Within Semiotics, Morris distinguished three distinct branches of inquiry:

'Syntactics' (or 'Syntax'), being the study of "the formal relation of signs to one another", Semantics, the study of "relations of signs to objects to which the signs are applicable" (their designata) and Pragmatics, the study of "the relation of signs to interpreters" (1938:6) as cited in Levinson (1983:1), Mey (1993:4). To Morris, Pragmatics and Syntax are aspects of Semiotics (Osisanwo, 2003:49). Morris regarded Syntax as the study of the relationship between signs while Semantics as the study of the relationship between signs and the things for which they stand.Pragmatics was to be the study of the relationships between signs and their users. Morris believes within each branch of semiotics, one could make the distinction between pure studies concerned with the elaboration of the relevant metalanguage, and 'descriptive' studies which applied the metalanguage to the description of specific signs and usages.

To Osisanwo (2003:53), "Semantics is a direct aspect of Linguistics, Pragmatics is not, but both have something in common – LANGUAGE. While Semantics is concerned with meaning, Pragmatics is concerned with use." Morris went on to expand the scope of Pragmatics in accord with his particular behaviouristic theory of Semiotics (Black, 1947):

> *It is a sufficiently accurate characterization ofPragmaticsto say that it deals with the bioticaspects ofSemiosis,that is,with all the psychological, biological and sociologicalphenomena which occur in functioning of signs. (1938:108)*

.

Pragmatics being one of the major concerns of this research deals with biotic aspects of Semiosis that is, with some of psychological, biological and sociological phenomena which occur in the functioning of signs. Morris' (1938) classification does not draw a strict boarder between Syntax and Semantics on the one hand and Pragmatics on the other hand. Morris (1938) defines Pragmatics in terms of three correlates: signs, the objects to which the signs are applicable and sign users by interpreters. This approach appears to have influenced Verschueren's (1999) position that Pragmatics as "a general cognitive,

social and cultural perspective on linguistic phenomena in relation to their usage in forms of behaviour" (Verschueren 1999:7).

According to him, "Pragmatics does not constitute an additional component of a theory of language, but it offers a different perspective", a perspective, moreover, which constitutes "a radical departure from the established component view which tries to assign to Pragmatics its own set of linguistic features in contradistinction with Phonology, Morphology, Syntax and Semantics"(Verschueren, 1987:36). Carnap's definition of Pragmatics as cited by Levinson (1983) was subject to a successive narrowing of scope. He attempts to create a theoretical compartment for Pragmatics by adopting a plus or minus position in identifying the traditional linguistic theories. According to him, (as cited in Levinson, (1983:2-3):

> *If reference is made to the speaker, or to put it in more general terms, to the user of the language, then we assign it [the investigation] to the field of Pragmatics. If we abstract from the user of the language and analyse only the expressions and their designata, we are in the field of Semantics. And, finally, if we abstract from the designate also and analyse only the relations between the expressions, we are in (logical) Syntax.*

Carnap's approach appears less complicated and does not take the dynamism of natural language into consideration. Levinson (1983:3) argues Carnap's narrow usage of the term 'Pragmatics' as confusing because he adopts Morris further distinction between pure and descriptive studies in which he came to equate Pragmatics with descriptive semiotics in general, and thus with the study of natural (as opposed to logical) languages. Levinson (1983) argues further that Carnap's narrow usage of Pragmatics is inconsistent because he held that there was room for a 'pure Pragmatics which would be concerned with concepts like 'belief', 'utterance', and 'intention' and their logical inter-relation.

From Morris' definition, it could be said there is no strict boarder between Syntax and Semantics on the one hand and Pragmatics on the other because they are interrelated, they complement one another while Carnap's definition was subject to successive narrowing in scope in which he believes if a reference is made to the user of the language, it is assigned to the line of Pragmatics, if the expressions and designata of a user of a language is analysed, it is assigned to the line of Semantics and if the relations between the expressions of the user of a language is analysed, it is Syntax. According to Pateman, (1989:203), 'Pragmatics includes all the works inspired by philosophers of language such as Morris, Carnap, Austin, Searle, Grice and undertaken by Gazdar, Kempson, Levinson himself Sacks, Schegloff, Spenber and Wilson.'Levinson (1983:5) posits that definitions of Pragmatics are rarely wholly satisfactory due to the fact that many possible definitions of Pragmatics lack clear boundaries.

"Since academic fields are congeries of preferred methods, implicit as assumptions and focal problems or subject matters." To him, Pragmatics is interested in both language structure and principles of language usage, and it will be difficult to have a definition, that will satisfactorily reflect both aspects. Levinson argues that indeed, in one sense there is no problem of definition at all: just as, traditionally, Syntax is taken to be the study of the combinational properties of words and their parts, and Semantics to be the study of meaning, so Pragmatics is the study of language usage.To him, such a definition is just as good (and bad) as the parallel definitions of the sister terms, but it will hardly suffice to indicate what the practitioners of Pragmatics actually do; to find that out, as in any discipline, one must go and take a look. He rejected definitions that treat Pragmatics as a complement of other linguistic theories (particularly Syntax and Semantics) because this approach does not accord Pragmatics "conceptual integrity".

He argues that pragmatic theory is a unifying factor which is relevant in other linguistic theories. It could be said that Levinson sees some definitions of Pragmatics as unsatisfying due to the fact that many definitions lack clear boundaries. He therefore sees pragmatic theory as a unifying factor which is relevant in other linguistic theories. This is what Leech (1983) says about the relation between Pragmatics and its nearest linguistic neighbour, Semantics:

> *The view that Semantics and Pragmatics are distinct, though complementary and interrelated fields of study, are easy to appreciate subjectively, but is more difficult to justify in an objective way. It is best supportednegatively, by pointing out the failures or weaknesses of alternative views.*

Leech (1983) distinguishes between three possible ways of structuring this relationship: Semanticism (Pragmatics inside Semantics), Pragmaticism (Semantics inside Pragmatics) and complementarism (Semantics and Pragmatics complement each other, but are otherwise independent areas of research). In his terminology, this means that the pragmatic aspect of language is the only really interesting one: clearly a case of 'Pragmaticism'.(Mey, 2001:7). It could be said that Leech's view on Pragmatics, Semantics and Syntax are distinct but interrelated. They are independent areas of research that complement each other. This study therefore sees Pragmatics, Semantics and Syntax as different fields although they are interrelated. They all work hand in hand because they perform their functions in words, phrases and sentences. Semantics tells about the meaning in a language code, or other form of representation.

Pragmatics is all about meaning, Pragmatics is concerned with bridging the explanatory gap between sentence meaning and speaker meaning. Pragmatics is all about use. Syntax is the study of the rules, or "patterned relations" that govern the way words combine to form phrases and phrases combine to form sentences. Mey (2001:6) argues that communication in society happens chiefly by means of language. However, the

users of language, as social beings communicate and use language on society's premises; society controls their access to linguistic and communicative means. Pragmatics as the study of the ways humans use their language in communication, bases itself on a study of those premises and determines how they affect and effectualize, human language use. Hence: "Pragmatics studies the use of language in human communication as determined by the conditions of the society." He places Pragmatics within the constraints of the society.

It could be said that Mey's definition of Pragmatics is different from other definitions because their definitions may not be all encompassing, but it captures the essence of this research. Pragmatics and a socio-cultural phenomenon are relevant to the present work. Analysing a proverb constitutes a very important aspect of language use. Language is a better means of establishing and sustaining relations between members of a community, large or small – a village or hamlet, or a world-wide scale. Language as it relates to proverbs is a social form of behaviour. Proverbs are tools used to describe and express social, cultural, natural and other events or practices and Pragmatics is used to disambiguate proverbs in situational contexts. Through the help of Pragmatics, proverbs are used to achieve specific goals. This research sees Pragmatics as the study of the ways in which words are used according to the context of utterance.

Similarly, proverbs are used according to their context of utterance. Pragmatics helps one to know how proverbs are used in situational contexts to achieve a particular goal. This study examines some pragmatic theories and concepts to further advance its positions.

2.2.2 Pragmatic Theories and Concepts

In Pragmatics, Speech Acts is one of the central phenomena that any general pragmatic theory must account for (Levinson 1983:226).

2.2.2.1 Speech Act Theory

The Speech Act Theory sees language as an action rather than a means to convey expression. The contemporary Speech Act Theory was developed by J.L. Austin, a British philosopher of languages. This theory was introduced in 1975 in his popular book *How to do Things With Words*. Later, John Searle developed theory into higher dimension. Austin came up with the findings that people do not only use language to assert but to do things. Levinson (1983) argues that in general theory of language usage, 'Speech Act Theory' has probably aroused the widest interest. He observed that psychologists, for example, suggest that the acquisition of the concepts underlying Speech Acts may be a prerequisite for the acquisition of language in general; literary critics look to Speech Act Theory for an illumination of textual subtleties while philosophers see potential applications to, amongst things, the status of ethical statements.

Linguists, Levinson sees the notion of Speech Act Theory as variously applicable to problems in Syntax, Semantics, Second Language Learning and elsewhere.Austin (1962) as cited in Levinson (1983:228) sets about demolishing, in his mild and urbane way, the view of language that would place truth conditions as central to language understanding. His method was first; he noted that some ordinary language declarative sentences, contrary to logical positivist assumptions, are not apparently used with an intention of making true or false statements.Austin (1962) divides Speech Act into three different categories which are:

(a) Locutionary Act: is the act of saying, producing meaningful sounds, words with certain reference. A Locutionary Act has three components- phonetic component (i.e. phonological), phatic component (i.e. syntactic) and rhetic component (i.e. meaningful, both sense and denotation). Locutionary Act therefore refers to the formal and literal meaning of an utterance. Proverbs are used in utterance to convey meaningful information in context.

(b) Illocutionary Act: is what the utterance implies. A hearer listening to an utterance made by a speaker perceives him as (the speaker) to be doing certain things with the utterance(s). The speaker might be congratulating, greeting, apologizing, denying, predicting, informing (the listener of something), advising, etc. A proverb is a Speech Act whose work is to educate, warn, praise, console, etc. To Arora as cited in Mieder (1994:6):

> *The success of a proverb performance must depend ultimately on the listener's ability to perceive that he or she is being addressed in traditional, i.e., proverbial terms. If the listener does not reach the conclusion, the performance of the proverb 'as a proverb' must fail, although the speaker's opinions, comments, etc., may have the desired effect for other reasons.*

(c)Perlocutionary Act: is the effect on the hearer. Perlocutionary Act results from a language user's utterance and a product of the hearer's interpretation. It could be the intended or unintended consequence of a reaction to what is said. Proverbs make up a Speech Act which may trigger different perlocutionary effects in the hearer. The actual effect could be persuading, enlightening, convincing, or otherwise getting someone to do or realize something, whether intended or not.

Austin (1962) also classifies Speech Act into five categories of: verdictives, exercitives, commissives, behavitives and expositives.

i. Verdictive acts include casting verdicts, declaring decisions, judging, vetoing, voting, etc.

ii. Exercitive acts include to nominate, to discuss, to appoint, etc.

iii. Commisive acts include to promise, to swear, to vow, to bet, to guarantee, to surrender, to offer, to propose, etc.

iv. Behavitive acts include to thank, to congratulate, to apologize, etc.

v. Expositive acts include to deny, to illustrate, to answer,etc.

This research therefore defines Speech Acts as the communicative acts performed with the use of language (oral or written) in order to bring about a change of affairs in the world. It can also be defined as how an utterance is used to perform an act such as giving a piece of advice, stating an opinion, issuing a warning, making a request. It explains how acts are expressed in words.Proverbs are used as communicative acts such as warning, rebuking, praising, congratulating, informing, and judging in order to bring about a change of affairs in the world. This research shows how proverbs are used to perform acts in words. Proverbs are used to correct, rebuke, warn, praise and offer advice in particular situations.

2.2.2.2Indirect Speech Acts

Searle also contributes to what is known as "Indirect Speech Act". Quoting Thomas (1995:93), Searle (1969) defines an Indirect Speech Act as "means of another Speech Act". Searle views Indirect Speech Act as a combination of two acts, "a primary illocutionary act and a secondary one, where the primary act operates through and in force the secondary one" (Mey 2001:113). Norrick (1994) points to the indirectness of proverbs. To him, besides the basic meaning in proverbs, an indirect meaning is conveyed, and the speaker leaves the hearer to recover the indirect meaning from the utterance. Yule (1996:55) defines Indirect Speech Act as an indirect relationship between a structure and a function of an utterance. Yule(1996) is in line with Osisanwo, (2003:65) which defines an Indirect Speech Act as when there is an indirect relationship between a structure and a function. Examples:

i. I hereby request of you to pay your debt. (Declarative used for command for a command request, hence, it is an Indirect Speech Act).

ii. Do you have to stand on my head? (Interrogative used for a command, it is an Indirect Speech Act)

iii. You are blocking my view. (Declarative used for a command, hence, it is an Indirect Speech Act)

iv. Could you open the window?

v. Could you pass the salt?

vi. Could you send me the letter?

All these (examples iv-vi) are interrogations not requiring a verbal response or answer but actions. They are normally understood as requests; hence, they are Indirect Speech Acts. Thomas (1995:120) cautions that not all indirectness is intentional. Some are caused by linguistic inadequacy. She suggests that indirectness is costly and risky. In an excellent discussion, Dascal as cited in Thomas (1995) makes the point that indirectness is costly and risky. It is 'costly' in the sense that an indirect utterance takes longer for the speaker to produce and longer for hearer to process. It is 'risky' in the sense that the hearer may not understand what the speaker is getting at. Levinson remarks that "most usages [of requests] are indirect" (1983:275). In the same vein, Thomas observes that "in English, it is not usual to use the words 'I invite you' to perform the act of inviting" (1996:47) cited in Mey (2001:113).

Mey (2001) posits that in general, the way we recognize indirect speech acts, and process them properly has to do with the way we are 'set up' for recognition and action by the context. To Yule (1996:106), indirectness can function as a form of politeness. Indirect speech act is used in maintenance of social cohesion between the speaker and the hearer because it carries elements of politeness. Indirectness which functions in the form of politeness is central to the present research, especially when and how the speaker uses it in Yoruba proverbs to mitigate his interaction with the hearer. Politeness is employed in Yoruba proverbs as a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in human interchange. Indirect Speech Act is a cue to the interpretation of Yoruba proverb meaning, because individual words in the proverb do not actually determine the meaning of such proverbs, sometimes the whole proverb may mean a different thing entirely.

According to Mieder (1994:214), proverbs make their point in an indirect, third person manner, leaving it to the hearer to draw his own conclusions. When a proverb is quoted, it is often marked by some introductory formula ('As people say…') or by a change in the speaker's tone of voice: his words are not his own, but those of the community or common sense speaking through him.

2.3 Politeness

Politeness is a pragmatic concept used in communication. It literally means speaking or behaving in a way that shows respect for other people. In other words, to be polite means to be socially acceptable in conversation, but does not always mean sincere. It means courteousness."Politeness is the expression of the speakers' intention to mitigate face threats caused bycertain face threatening acts toward another. It is a battery of social skills whose goal is to ensure everyone feels affirmed in a social interaction" (Mills, 2003:6).According to him, politeness theory is the theory that accounts for the redressing of the affronts to face posed by face-threatening acts to addressees. Politeness theory has been examined by different scholars. It was first formulated in 1978 by Penelope Brown and Stephen Levinson, politeness theory has since expanded academia's perception of politeness.Being polite therefore consists of attempting to save face for another. Accordingly, the topic of politeness has received a great deal of attention in Pragmatics. Allott (2010:140),argues that politeness is not exclusively and perhaps not even mainly a linguistic or pragmatic phenomenon. For example, holding a door open for someone and using a knife and fork (in the correct hands and in the right way) are both examples of politeness that have nothing much to do with language use. He explains further that work on politeness in Pragmatics is the study of the effect on language use of certain principles from another domain: the domain of socially appropriate behaviour. According to him, defining politeness is hard. He sees ordinary dictionary definitions of politeness as vague and may confuse politeness with kindness. He notes that what is polite is not necessarily kind, and in certain circumstances it may be kinder to be impolite: to tell someone that he is about to make a fool of himself, for example rather than to hold one's tongue and let him do it.

He further explains that it is clear that there are a number of ways in which politeness imparts on speech acts, including the degree of which requests, criticisms, and some other speech acts are made indirectly, and the use of honorifics and other socially deictic terms and of euphemisms. Yule (1996:134) postulates that:

> *There are several ways to think of politeness. These might involve ideas like being tactful, modest and nice to other people. In the study of linguistic politeness, the most relevant concept is 'face'. Your* ***face,*** *in Pragmatics is your public self-image. This is the emotional and social sense of self that every person has and expects everyone else to recognize.* ***Politeness*** *is showing awareness of another person's face.*

To Thomas (1995:149), people have discussed five separate, though related, set of phenomena under the following headings of politeness:

(a) Politeness as a Real-World Goal

Politeness as a real-world goal (i.e. politeness interpreted as a genuine desire to be pleasant to others, or as underlying motivation for an individual's linguistic behaviour) has no place within Pragmatics. One can have no access to speaker's real motivation as they do, and discussions as to whether one group of people is 'politer' than another (in the sense of genuinely behaving better to other than do other groups) are ultimately futile. As linguists, one has access only to what speakers say and how his hearers react.

(b) Deference Versus Politeness

Deference is frequently equated with politeness. Deference is concerned with politeness, but is a distinct phenomenon; it is the opposite of familiarity. It refers to the respect we show to other people by virtue of their higher status, greater age, etc. Both deference and politeness can be manifested through general social behaviour (we can show deference by standing up when a person of superior status enters a room, or show politeness by holding a door open to allow someone else to pass through) as well as linguistic means.

(c) Politeness as an Utterance Level Phenomenon

Much early works in the area of politeness focused on utterance level realizations (e.g. the early work of Rintell, Walters, Fraser on cross-cultural Pragmatics). Walters as cited in Thomas, (1995) defines his interest as being 'to investigate how much politeness could be squeezed out of speech act strategies alone', and to investigate the perception of politeness by native and non-native speakers of English and Spanish, using a 'standard lexical context' in order to establish a 'hierarchy of politeness', instructing his informants to ignore context as much as possible. In similar experiment, Fraser (1978) asked informants to rate for politeness various forms of request. The studies show that members of a particular community showed a very high level of agreement as to which linguistic forms were (when taken out of context) most polite, and in general it was found that the more grammatically complex or elaborate the strategy, the more highly it was rated for politeness.

(d) Politeness as a Pragmatic Phenomenon

More recent works in politeness theory, notably that of Leech (1983) and Brown and Levinson (1987) have focused on politeness as a pragmatic phenomenon. In thesewritings,politeness is interpreted as a strategy (or series of strategies) employed by a speaker to achieve a variety of goals, such as promoting or promoting harmonious relations. Leech, (1983) introduces the politeness principle (PP) which runs as follows:

'Minimize (all things being equal) the expression of impolite beliefs; maximize (all things being equal) the expression of polite beliefs.'

He posits that there are a number of maxims which, he claims stand in the same relationship to the politeness principle (PP) as Grice's maxims (Quality, Quantity, Relation and Manner) stand to the cooperative principle (CP). These maxims are necessary, Leech argues, in order to 'explain the relationship between sense and force in human conversation'. They range from those which have very extensive but by no means universal applicability, to the somewhat idiosyncratic. The main maxims are:

(a) The Tact Maxim

The Tact maxim states: 'Minimize the expression of beliefs which simply cost to other;

Maximize the expression of beliefs which imply benefit to other.'

(b) The Generosity Maxim

Leech's Generosity maxim states: 'Minimize the expression of benefit to self; maximize the expression of cost to self.' Thomas (1995) sees the formulation as odd and he prefers to say: 'Minimize the expression of cost to the other; maximize the expression of benefit to other.

(c) The Approbation Maxim

The Approbation maxim states: 'Minimize the expression of beliefs which express dispraise of other; maximize the expression of belief which express approval of others.'

(d) The Modesty Maxim

The Modesty maxim states: 'Minimize the expression of praise of self; maximize the expression of dispraise of self.'

(e) The Agreement Maxim

The Agreement maxim runs as follows: 'Minimize the expression of disagreement between self and other; maximize the expression of agreement between self and other.' Dillon, Coleman, Fahnestock and Agar (1985), Brown and Levinson (1987), Fraser (1990) see a major flaw in Leech's approach to politeness as presently formulated. To them, there appears to be no motivated way of restricting the (Leech's) maxims.

Brown and Levinson also criticize Leech's politeness maxims on the grounds that there are so many that they serve only to catalogue and describe the phenomena rather than explaining them. According to Allott (2010:144), Brown and Levinson's criticism might be a little unfair, since they also propose many politeness strategies:15 ways of being positively polite and ten ways of being negatively polite. Brown and Levinson make a second criticism of politeness maxims: if they exist, it should be possible to exploit them in the way that the conversational maxims can be exploited in Grice's theory of conversation. Blatantly violating one of the conversational maxims seems uncooperative but it can be assumed that the speaker is still obeying the cooperative principle at some level and that the violation is intended to convey something different from what was said.

To Allott (2010:143), the most influential approach to politeness in Pragmatics is Penelope Brown and Stephen Levinson's Politeness Theory. They postulate that politeness in language use is governed by the need to preserve 'face', a term and concept they adopt from the sociologist Erving Goffman. In viewof the mutual vulnerability of face, Brown and Levinson believe it is rational for interactants to either avoid the Face-Threatening Acts (FTAs) or employ certain strategies to minimize the threats. The assessment of the seriousness is based on three sociological factors:

i. The social distance (D) to speaker and hearer (a symmetric relation).

ii. The relative "power" (P) of the speaker and hearer (an asymmetric relation)

iii. The absolute ranking (R) of imposition in the particular culture.

Considering these factors, it could be said that *Yorùba* proverbs are expressed taking cognizance of the social distance (an elder to a younger person), relative power (a superior to a subordinate), and absolute ranking (the impending didactic function of a proverb).Politeness has been defined differently by different scholars. From these definitions, it could be said that Allott (2010) describes politeness as difficult to define and so he notes that politeness is not necessarily kind and in some circumstances, it may be kinder to be impolite. Yule's (1996) view on politeness is different from Allot (2010). Yule sees politeness as being nice, tactful and modest to other people. According to him, the most relevant concept in the study of politeness is 'face'. This research sees politeness as showing respect for people's face, feelings and opinion. It can also be said that politeness is a perfect antidote to disagreement. Politeness preaches how to use the appropriate language in any communication.

Thomas' (1995) view on politeness centres on four separate, though related, set of phenomena under the headings of politeness. Leech's(1983) view is centred on Politeness Principles and Cooperative Principle. Brown and Levinson (1987), Dillon et al. (1985), and Fraser (1990) have different views about politeness and so they criticize Leech's view

about politeness maxims that they are so many in which there appears no motivated way of restricting Leech's maxim.Allott (2010) agrees to Brown and Levinson's views which postulate that politeness in language use are governed by the need to preserve face. He describes Leech's criticism as a little unfair since his views also propose many politeness strategies. Despite the divergences in relation to the different views of politeness, all scholars seem to agree that in some way, politeness is related to harmonious/conflictual interpersonal relations, which can be labelled as 'communication or rapport management'.

This research therefore defines politeness as the practical application of good manners or etiquette. Politeness can also be defined as the way in which one care for others' feelings. The goal of politeness is to make all of the parties relaxed and comfortable with one another. Politeness is of great relevance to this research work. However, politeness is important in the use of proverbs in general and Yoruba proverbs in particular otherwise, the channel of communication will breakdown. Being polite therefore consists of attempting to save face for another.This research shows how politeness is employed in Yoruba proverbs. Yoruba people value people who are polite in their words; this is because politeness has a positive impact on people.To Hauwa (2012: 16), "Face is a core concept of politeness theory. This is because 'face' shows expressions of people's feelings. If one is friendly and courteous to others, others' faces will be lit up, but if one is discourteous to others, their faces will fall.

2.3.1 Positive and Negative Face

Face is the public self-image that every adult tries to protect. Brown and Levinson (1987) define positive face two ways: as "the want of every member that his wants be desirable to at least some others executors", or alternately, "the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants". Negative face was defined as "the want of every 'competent adult member' that his actions be unimpeded by others", or "the basic claim to territories, personal preserves, rights to non-distraction--i.e. the freedom of action and freedom from imposition". Ten years later, Brown characterized positive face by desires to be liked, admired, ratified, and related to positively, noting that one would threaten positive face by ignoring someone. At the same time, she characterized negative face by the desire not to be imposed upon, noting that negative face could be impinged upon by imposing on someone.

Positive Face refers to one's self-esteem, while negative face refers to one's freedom to act. The two aspects of face are the basic wants in any social interaction, and so during

any social interaction, cooperation is needed amongst the participants to maintain each other's faces.

2.3.2 Face-Threatening Acts (FTA)

According to Brown and Levinson (1987), positive and negative face exist universally in human culture. In social interactions, face-threatening acts are at times inevitable based on the terms of the conversation. A face threatening act is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. Most of these acts are verbal; however, they can also be conveyed in the characteristics of speech (such as tone, inflection, etc.) or in non-verbal forms of communication. At minimum, there must be at least one of the face threatening acts associated with an utterance. It is also possible to have multiple acts working within a single utterance.

2.3.2.1 Negative Face-Threatening Acts

Negative face is threatened when an individual does not avoid or intend to avoid the obstruction of their interlocutor's freedom of action. It can cause damage to either the speaker or the hearer, and makes one of the interlocutors submit their will to the other. Freedom of choice and action are impeded when negative face is threatened.

(a.) Damage to the hearer

An act that affirms or denies a future act of the hearer creates pressure on the hearer to either perform or not perform the act.

Examples: orders, requests, suggestions, advice, remindings, threats, or warnings.

- An act that expresses the speaker's sentiments of the hearer or the hearer's belongings.

Examples: compliments, expressions of envy or admiration, or expressions of strong negative emotion toward the hearer (e.g. hatred, anger, lust).

- An act that expresses some positive future act of the speaker toward the hearer. In doing so, pressure has been put on the hearer to accept or reject the act and possibly incur a debt.

Examples: offers, and promises.

(b) Damage to the speaker

- An act that shows that the speaker is succumbing to the power of the hearer.

- Expressing thanks
- Accepting a thank you or apology
- Excuses
- Acceptance of offers
- A response to the hearer's violation of social etiquette
- The speaker commits himself to something he or she does not want to do

2.3.2.2 Positive Face-Threatening Acts

Positive face is threatened when the speaker or hearer does not care about their interactor's feelings, wants, or does not want what the other wants. Positive face threatening acts can also cause damage to the speaker or the hearer. When an individual is forced to be separated from others so that their well-being is treated less importantly, positive face is threatened.

(a.) Damage to the hearer

- An act that expresses the speaker's negative assessment of the hearer's positive face or an element of his/her positive face. The speaker can display this disapproval in two ways. The first approach is for the speaker to directly or indirectly indicate that he dislikes some aspect of the hearer's possessions, desires, or personal attributes. The second approach is for the speaker to express disapproval by stating or implying that the hearer is wrong, irrational, or misguided.

Examples: expressions of disapproval (e.g. insults, accusations, complaints), contradictions, disagreements, or challenges.

- An act that expresses the speaker's indifference toward the addressee's positive face.

- The addressee might be embarrassed for or fear the speaker.

Examples: excessively emotional expressions.

- The speaker indicates that he doesn't have the same values or fears as the hearer

Examples: disrespect, mention of topics which are inappropriate in general or in the context.

- The speaker indicates that he is willing to disregard the emotional well-being of the hearer.

Examples: belittling or boasting.

- The speaker increases the possibility that a face-threatening act will occur. This situation is created when a topic is brought up by the speaker that is a sensitive societal subject.

Examples: topics that relate to politics, race, religion.

- The speaker indicates that he is indifferent to the positive face wants of the hearer. This is most often expressed in obvious non-cooperative behavior.

Examples: interrupting, non-sequiturs

- The speaker misidentifies the hearer in an offensive or embarrassing way. This may occur either accidentally or intentionally. Generally, this refers to the misuse of address terms in relation to status, gender, or age.

Example: Addressing a young woman as "ma'am" instead of "miss."

(b.) Damage to the speaker

- An act that shows that the speaker is in some sense wrong, and unable to control himself.

- Apologies: In this act, speaker is damaging his own face by admitting that he regrets one of his previous acts.
- Acceptance of a compliment
- Inability to control one's physical self
- Inability to control one's emotional self
- Self-humiliation
- Confessions

2.3.3 Politeness Strategies

Politeness strategies are used to formulate messages in order to save the hearer's face when face-threatening acts are inevitable or desired. In everyday conversation, there are ways to go about getting what a person wants or desires. When one is with a group of friends, he/she can say to them, "Get out!", "Go get me that cup!", "Keep quiet!" or "Shut up!", "Don't be silly", "Are you out of your senses?"However, when one is surrounded by a group of adults or elders at a formal function in which his/her parents are attending, one must say. "Could you please pass me the plate, if you don't mind?" and I'm sorry, I don't mean to interrupt, but I am not able to hear the speaker in the front of the room." In different social situations, people are obliged to adjust their use of language to fit the occasion. It would seem socially unacceptable if a person speaks the same way to adults

or elders as he would do to friends. Brown and Levinson outline four main types of politeness strategies: bald on-record, negative, positive, and off-record (indirect) politeness strategies.

2.3.3.1Bald On-Record

Bald on-record strategies usually do not attempt to minimize the threat to the hearer's face, although there are ways that bald on-record politeness can be used in trying to minimize face-threatening acts implicitly. Often using such a strategy will shock or embarrass the addressee, and so this strategy is most often utilized in situations where the speaker has a close relationship with the audience, such as family or close friends. Brown and Levinson (1987) outline various cases in which one might use the bald on-record strategy, including:

- Instances in which threat minimizing does not occur

- Great urgency or desperation

Watch out!

- Speaking as if great efficiency is necessary

Hear me out:...

- Task-oriented

Pass me the hammer.

- Little or no desire to maintain someone's face

Don't forget to clean the blinds!

- Doing the face-threatening act is in the interest of the hearer

Your headlights are on!

- Instances in which the threat is minimized implicitly

- Welcomes

Come in.

- Offers

Leave it, I'll clean up later.
Eat!

2.3.3.2Positive

Positive politeness strategies seek to minimize the threat to the hearer's positive face. They are used to make the hearer feel good about himself, his interests or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements of friendship, solidarity, compliments, and the following examples from Brown and Levinson:

- Attend to H's interests, needs, wants

You look sad. Can I do anything?

- Use solidarity in-group identity markers

Heh, mate, can you lend me a dollar?

- Be optimistic

I'll just come along, if you don't mind.

- Include both speaker (S) and hearer (H) in activity

If we help each other, I guess, we'll both sink or swim in this course.

- Offer or promise

If you wash the dishes, I'll vacuum the floor.

- Exaggerate interest in H and his interests

  That's a nice haircut you got; where did you get it?

- Avoid Disagreement

  Yes, it's rather long; not short certainly.

- Joke

- *Wow, that's a whopper!*

2.3.3.3Negative

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on record strategies and positive politeness strategies. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies. Examples from Brown and Levinson include:

- Be indirect

Would you know where Oxford Street is?

- Use hedges or questions

  Perhaps, he might have taken it, maybe.
  Could you please pass the rice?

- Be pessimistic

  You couldn't find your way to lending me a thousand dollars, could you?
  So I suppose a shag is out of the question, then?

- Minimize the imposition

  It's not too much out of your way, just a couple of blocks.

- Use obviating structures, like nominalizations, passives, or statements of general rules

  I hope offense will not be taken.
  Visitors sign the ledger.
  Spitting will not be tolerated.

- Apologize

  I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?

- Use plural pronouns

  We regret to inform you.

Favor seeking, or a speaker asking the hearer for a favor, is a common example of negative politeness strategies in use. Held observes three main stages in favor-seeking: the preparatory phase, the focal phase, and the final phase:

1. The preparatory phase is when the favor-seeking is preceded by elaborate precautions against loss of face to both sides. It often involves signals of openings and markers to be used to clarify the situation (e.g. 'You see,' or 'so,'). The request is often softened, made less direct, and imposing (e.g. past continuous 'I was wondering'; informal tag 'What d'you reckon?). The speaker must also reduce his own self-importance in the matter and exaggerate the hearer's (down-scaling compliments).
2. The focal stage is subdivided into elements such as asker's reasons or constraints (e.g. 'I've tried everywhere but can't get one'), the other's face (e.g. 'You're the only person I can turn to'), and more.
3. The third stage is the final stage which consists of anticipatory thanks, promises, and compliments (e.g. 'I knew you would say yes. You're an angel.').

An example that is given by McCarthy and Carter is the following dialogue from the Australian television soap opera, "Neighbours":

Clarrie: So I said to him, forget your books for one night, throw a party next weekend.
Helen: A party at number 30! What will Dorothy say about *that*?
Clarrie: Well, what she doesn't know won't hurt her. Of course, I'll be keeping my eye on things, and (SIGNAL OF OPENING) that brings me to my next problem. (EXPLAIN PROBLEM) You see, these young people, they don't want an old codger like me poking my nose in, so I'll make myself scarce, but I still need to be closer to hand, you see. So, (ASK FAVOR) I was wondering, would it be all right if I came over here on the night? What d'you reckon?
Helen: Oh, Clarrie, I...
Clarrie: Oh (MINIMIZATION) I'd be no bother. (REINFORCE EXPLANATION) It would mean a heck of a lot to those kids.
Helen: All right.
Clarrie: (THANK WITH BOOST) I knew you'd say yes. You're an angel, Helen.
Helen: Ha! (laughs)

All of this is done in attempt to avoid a great deal of imposition on the hearer and is concerned with proceeding towards a goal in the smoothest way and with sensitivity to one's interlocutors. English ('Excuse me, sir, could you please close the window') is associated with the avoidance or downplaying of an imposition; the more we feel we might be imposing, the more deferential we might be. It is clearly a strategy for negative politeness and the redressing of a threat to negative face, through things like favor-seeking.

2.3.3.4 Off-Record (indirect)

The final politeness strategy outlined by Brown and Levinson is the indirect strategy; this strategy uses indirect language and removes the speaker from the potential to be imposing. For example, a speaker using the indirect strategy might merely say "wow, it's getting cold in here" insinuating that it would be nice if the listener would get up and turn up the thermostat without directly asking the listener to do so.Brown and Levinson list a further fifteen strategies for performing off-record politeness. These include: 'give hints', 'use metaphors', 'be ambiguous or vague'. Here are just three examples, the first of strategy 1 (hinting), the second of strategy 9, involving a widely-invoked metaphor; the final example is of strategy 15 ('be incomplete', 'use ellipsis'), which is one of the most frequently-encountered off-record politeness strategies. If a person goes off record, there is more than possible intention attributable to the speaker, i.e. he/she cannot be 'blamed' to have committed to a certain intention. Example: "I'm so tired, a cup of coffee would help."

Brown and Levinson's own theory has been challenged on the grounds that it does not reflect the way politeness is manifested in all cultures. In particular, there has been

criticism from East Asian scholars that face, as Brown and Levinson define it, is too individualistic to account for East Asian politeness behaviour, and that deferential language, as manifested in negative politeness strategies, does not necessarily come from a need to avoid imposition but, but in some cases is simply a marker of accepted social hierarchy(Allott,2001). Leech's(1983)view is different from Brown and Levinson's (1987) view on politeness strategies. Leech (1983) proposes politeness principles and formulates the principles as follows:

a. Minimize (other things being equal): the expression of impolite beliefs and

b. Maximize (other things being equal): the expression of polite beliefs.

According to him, those polite and impolite beliefs are norms, which may be favourable to the hearer or a third party. Politeness and its strategies are of great relevance to this research work. The present study analyses Yoruba proverbs analysed using Brown and Levinson's politeness strategies.Politeness is used as indirectness in selected Yoruba proverbs so that it will be favourable to the hearer or third party. Unless, you are polite to your neighbour, the channel of communication will break down, and you will no longer be able to borrow his ladder. Politeness strategies are used in Yoruba proverbs to avoid swear words which could be shocking or rude to the hearer or third party.

2.4 Proverbs

Proverbs have been defined differently by different scholars. Proverb is a branch of folklore which is of particular importance to Yoruba society. There is no part of the world where proverbs are not used. Proverbs are culture-loaded. They are regarded as one of the most ancient and valuable manifestations of human culture. They use succinct and pithy language to express commonly held ideas and beliefs and provide the readers with interesting glimpses at a people's geography, religion, history, social views and attitudes. Proverbs play an important role in delivering cultures of certain nation. Zakariyah (2014:1) posits that proverbs are persuasive and highly philosophical in nature. This persuasive and philosophical nature of proverbs makes them a special means of communication in any discourse. They are special because they are words of wisdom, which is the basic reason why they are often used in an important discourse.

They serve as moralizing, sermonizing and didactic tools in the hands of the users. Proverbs softly appeal to the subconscious level of human reasoning because they symbolize the accepted code of behaviour in a society, by praising social virtues and condemning vices.According to Sotunde (2009:21), proverbs are products of observation of human behaviour and environment. A proverb, by its very nature, is a microscopic part of human experience re-enacted over and over again. As a medium, it is irrelevant unless it is shared by at least two persons – a primary user (who utters it)

and an end user (to whom it is addressed). Proverbs are generally terse figurative expressions which are remarkably anecdotes in a nutshell (Finnegan, 1970). They are remarkably rich in imagery. Seiler (1922) defines proverb "as self-contained sayings current among the people, which are of didactical tendency and of above-standard form"

Jolles as cited in Mieder, (1994) rejects this definition as being incorrect and unsatisfying. He argues that a proverb "is the form, which concludes an experience", and therefore it is essentially oriented to the past, where Seiler ascribed moralistic-didactical (and therefore future-oriented) tendency to it.To Firth (1926), "the essential thing about a proverb is its meaning, and by this is to be understood not merely a bald and literal translation into the accustomed tongue, nor even free version of what the words are intended to convey. The meaning of a proverb is made clear only when side by side with the translation is given a full account of accompanying social situation- the reason for its use, its effect, and its significance in speech" (Firth 1926:3).

The importance of proverb is the universality of their meaning, everyone can relate to them in some way, on some level. Itsmeaning convey wisdom, truth, a discovery of ideas, as well as life lessons.It is impossible to understand the full meaning of a conversation without knowing some of the more common proverbs it is bound to contain. Frequently a question is asked to which no direct answer is given, instead a proverb is quoted. The proverbs used are usually very apt to the occasion but quite confusing to a person not acquainted with either the words or their interpretations.Kirshenblatt-Gimblett (1973:826) argues, that:

> *Proverb meaning ultimately emerges from a proverb's use in a specific context and that it is not the meaning of the proverb per se that need be our central concern but the meaning of the proverb performances.*

According to Arewa/Dundes (1964:71), proverbs sum up a situation, pass judgement, recommend a course of action, or serve as a secular past precedents for present action; but to say this does not tell us what the particular function of a particular proverb used by a particular individual is. Seitel (1972) relates proverb usage to two distinct though related processes, namely "the process of relating proverb situation to context situation." To Barley (1974), metaphoricalness is an indispensable trait of a proverb. He also distinguishes proverbs from maxims (which, in his opinion, have to be interpreted literally), ultimately argues in favour of a fluent transition between both forms, maintaining that "the distinction between proverb and maxim is not an absolute difference of type but rather one of level" Barley (1972:739).According to him, a distinction between metaphorical and non-metaphorical sayings is assumed to be to exist as much not as such, but only in language use.

Hasan-Rokem (1982:15), too, argues in favour of this view, demanding "that the metaphorical-literal character of proverbs be analyzed in context. This is a distinction not referring to 'text', but to 'use'. To him, proverb 'x' may be in metaphorical relationship to context 'a', but in a literal relationship to context 'b', and so forth."Yankah (1989) argues on contradictory proverbs. To him, contradictory proverbs exists primarily because people ignore their social context and if one deals with proverbs only as a concept of a cultural fact or truism, contradictions are easily found in any proverb repertoire, but once the proverbs are in contextual usage they function effectively as social strategies. In fact, the meaning of any proverb actually is only evident once it has been contextualized. Proverbs in normal discourse are not contradictory at all, and they usually make perfect sense both to the speaker and the listener.

After all, people don't speak in proverb pairs, unless they are "duelling" with proverbs as verbal contest. Of the commonly known proverb pairs, people will always choose that text which fits a particular situation best at a given time while ignoring its obvious counterpart for the moment. Examples are:

A. (i) Look before you leap

   (ii)He who hesitates is lost.

B. (i) Out of sight, out of mind

   (ii) Absence makes the heart grow fonder

C. (i) Know a man by his looks

   (ii) Looks are borne in the heart

D. (i)When there is a feast Paeko is not called, when there is fighting you call him loud enough.

   (ii) At planting time, one labours alone, at harvest, friends are all around.

Yankah (1989) emphasizes that proverb pairs often highlighted as contradictory sometimes do not advocate contradictory courses of action, but are mere summations of ironical tendencies. He added that proverb users themselves do not seem to be aware that proverbs contradict. According to Permyakov (1979), idioms are not models of situations, but only represent a single notion as opposed to proverbs, which put two (or more) concepts or notions into some kind of relation to each other. A proverb, an idiom and a saying differ in that a proverb is a short sentence usually known by many people, stating something commonly experienced or giving advice or short popular saying, usually of ancient origin, that expresses effectively some common place of truth

or useful thought. A proverb is generally longer than a saying, and there are usually moral lessons in it. Sayings and proverbs don't necessarily need to be word perfect like idiom does. Examples of proverbs are: 'Ignorance is bliss', 'A bird in hand is worth two in the bush', 'Don't poke the bear', 'Good things come to those who wait', etc.

An idiom in contrast to a proverb is a group of words in a fixed order forming an expression whose meaning is not predictable from the usual meanings of its constituent elements or words as to "have bitten more than you can chew" is an idiom that means you have tried to do something which is difficult for you. Other examples are: to "kick the bucket" which means "to die"; "under the weather" means "ill". An idiom is a group of words that have a different meaning from the usual meaning of the separate words. While a saying can be (a) a quotation from a famous person; (b) a traditional orally-transmitted piece of wisdom of commentary about life in general. It is also a well-known and wise statement made by famous people, which often has meaning that is different from the simple meanings of the words it contains. Examples are:

(i) 'What is a friend? A single soul dwelling in two bodies' –Aristotle.

(ii) 'Try not to become a man of success, but rather try to become a man of value' –Albert Einstein.

(iii) 'A happy heart is good medicine and a cheerful mind works healing' –Joel Osteen.

According to Mieder (1994:213), proverbs have been curiously difficult to define. To him, it would be generally agreed that they are traditional popular sayings which offer wisdom and advice in a brief and pithy manner. Though much used in writing, they are primarily an oral genre, and an often witty and artful one at that, employing a wide range of poetic and rhetorical resources within limited compass. Metaphor, rhythm, alliteration, assonance and binary construction: these and other devices create in the form of the proverb an echo of sense. He argues further that not all proverbs are metaphorical: many are straightforward such as "Absence makes the heart grow fonder." Compact and memorable, the proverb serves as the vehicle not only for moral but for practical wisdom, like occupational rules and weather lore. He notes that what defines the proverb, though, is not its internal layout but its internal function, and that, ordinarily, is moral and didactic: people use proverbs to tell others what to do in a given situation or what attitude to take towards it.

Proverbs, then, are 'strategies for situations'; but they are strategies with authority, formulating some part of a society's common sense, its values and way of doing things.

They can therefore be distinguished from proverbial phrases, such as 'to have an ace up one's sleeve', and from conventional sayings like 'I have other fish to fry' which have an expressive rather than a moral purpose.Proverbs are used to give advice, settle problems, to uncover truth, to warn, to make observation and to arrive at judgements in traditional communities.Onyemelukwe (2004) sees proverbs as:

> *A popular expression which succinctly conveys truth and wisdom with a view to teach, praise, recommend, advise, correct, indict, warn, rebuke, castigate, denounce, reprimand or condemn an undesirable act or behaviour or a vice.*

Looking at the different definitions, it could be said that Zakariyah (2014) sees proverbs as persuasive and philosophical. Sotunde (2009) has a different view. To him, proverbs are products of observation and human behaviour and the environment. Finnegan (1970) describes proverbs as generally terse figurative expressions which are anecdotes in a nutshell and they are remarkably rich in imagery. Seiler (1922) has a different view from Finnegan's. Seiler describes proverb as self-contained sayings among people which are didactic and of above-standard form. Jolles as cited in Mieder (1994) describes proverb as a form that concludes an experience which is oriented to the past. Firth (1926) in his definition believes the importance of a proverb is in the universality of their meaning. Proverb's meaning contains wisdom, truth, lesson and discovery of ideas. Kirshenblatt-Gimblett's (1973) definition also talks about proverb meaning which emerges in context but his central concern is not on meaning but the meaning of proverb performances.

Arewa/Dundes (1964) believes proverbs sum up an action, pass judgement, and recommend a course of action but to say this does not tell us what the particular function of a particular proverb used by a particular individual is. Seitel (1972)relates proverb situation to context situation. His definition works in line with Kirshenblatt-Gimblett's definition. Barley (1972)and Hasan-Rokem's (1982) definitions talk about metaphoricalness. To Barley (1972), metaphoricalness and non-metaphoricalness exist but only in language use. To Barley (1974), metaphoricalness is an indispensable trait in proverbs and to Hasan-Rokem, the metaphorical-literal character of proverbs is analysed in context.Yankah (1989) sees proverbs as contradictory sometimes. Permyakov (1979)in his view differentiates idioms, sayings and proverbs. Mieder (1994) believes proverbs are difficult to define. He sees proverbs as traditional popular sayings which offer wisdom in a brief manner. Onyemelukwe (2004) describes proverbs as a popular expression that conveys truth and wisdom with a view to teach, praise, rebuke, reprimand or condemn an undesirable act. This research looks at proverbs as wise sayings that contain truth with a view to teach, praise, congratulate, condemn, warn or rebuke an undesirable behaviour. It is also used to embellish speeches and conversations. It can also be defined as words of wisdom that lead people aright. They are well-known words that give advice.Among the Yoruba, the ability to use proverbs is a measure of one's expertise during conversations.

Proverbs provide unique and valuable insights into the Yoruba way of life. Proverbs carry values that educate individuals and the community about societal norms and values that give Yoruba their identity. In this research work, fiftyselected Yoruba proverbs are analysed using politeness strategies. The analysed proverbs show how proverbs are used in Yoruba society to correct, advise, warn and rebuke using elements politeness.

2.4.1Functions of Proverbs According to Mieder (1994:38), proverbs perform the following functions:

A first complex functions might be attributed to the realm of interaction situations, when proverbs have the function to fulfil a particular effect, change of state of the hearer's consciousness, intended by the speaker. This kind of function is meant, e.g., when Mieder (1977:81) 'summarizes: "Proverbs may also function as warning, persuasion, admonition, reprimand, statement, characterization,explanation,description,justification, summarization, etc. and it is well possible that one and the same proverb takes completely different functions in different context of usage. A simple proverb such as "All's well that ends well", for instance, may be used as statement, justification, argument, etc." One might term this complex of function 'pragmatic' functions with respect to the above-mentioned distinctions.

Messenger (1959), refers to the concrete role of proverbs within juridical system of particular African people. The importance of proverbs in Africa cannot be over stated. According to him, proverbs occupy a commanding position in the rhetorical arsenal of African cultures. In African society, proverbs constitute a dominant device, whether in formal talk or everyday conversation. Proverbs contain 'social' norms. Another function of proverbs is in agreement with Burke's (1941) statement that proverbs are "strategies for dealing with certain situations." Proverbs are used to disambiguate situations and events. Proverbs interpret situations and events. Proverbs tend to be used in situations that are enigmatic; their rhetorical power derives from the fact that they 'disambiguate' the situations that they comment on. The analogy proposed by a proverb's use not only interprets a situation, but also implies that it is 'this' kind of situation not 'that' or some other kind of situation.

The way in which a proverb's text disambiguates is by implying, through the particular relationship between its paired terms, the specific features of social situation that are salient to its interpretation. Mieder (1994:102,103) postulates that proverbs can be used in any mood, any situation; they cut across the normal boundaries of language registers and amount to a polyvalent, all-purpose register of their own. In situations of conflict, by contrast, proverbs are used less for their truth or wisdom than to take advantage of their impersonality; by expressing disapproval in an indirect manner, they draw string from criticism and make an angry response less likely. In some societies proverbs are standard method of conflict management, helping people to cope with a chronic source of strain tension.

Looking at these functions, it could be said that to Mieder (1994), proverbs function as warning, persuasion and can be used in any mood in situation. Messenger (1959) has a different view on the function of proverb. To him, proverb occupies a commanding position in African society, whether informal talk or everyday conversation. Burke (1941) has a different view on the function of proverb. To him, proverbs are used to disambiguate situations and events. Among the Yoruba, proverbs are used to pass judgement, rebuke, congratulate, embellish speech and enrich conversations.According to this research, proverbs are meant to teach, guide, advise, correct, rebuke, counsel in one's relationship with others. The fifty proverbs analysed in this studyadvise, counsel, correct, warn using politeness strategies.

2.5 Yoruba Proverbs *(Òwe Yorùbá)*

Proverbs are used informally in speech. The reference could be a person or situation known to the audience and the user before they are uttered. To Sotunde (2009), "Yoruba proverbs are a practical complement of Yoruba language. Proverbs are an important part of Yoruba culture of which the language itself is a fundamental component. The Yoruba language is essentially a spoken language because most of the people to whom it is native are illiterates who can neither write nor read. They, therefore, depend on the spoken word for communication. Because of this, proverbs are used more frequently in speeches and discussions than would otherwise have been the case. Arising from the foregoing is the fact that the Yoruba people as a people make greater use of proverbs than say, the English, as a convenient tool of communication."

Yoruba proverbs *(Òwe Yorùbá)* are wise sayings passed from generation to generations to teach historical lessons, highlight good morals, and instil social values.Yoruba believe that it is he who is knowledgeable in words that use proverbs. Proverbs are used in every aspect and interaction of everyday life and this reflects in the life patterns of the Yoruba's. They (proverbs) constitute a very important aspect of language use. They are wise sayings that offer advice on how to live one's life. In settling disputes and quarrels, a proverb comes in handy. A proverb is a linchpin of conversation in Yoruba land. Bamgbosein Olatunji (2005:177) describes the sentence patterns observable in Yoruba proverbs which are simple, complex, sequential and parallel sentences.The simple sentence pattern has three sub-classes: clauses that contain the *'kì í',* the negative habitual tense marker, the *'ní'* clause and the ordinary clause having a noun subject or a noun object as well. There are two sub-categories of the complex sentence type: sentences that have *'bí'* clause or a nominal clause as dependent clauses.

Sequential sentences consist of two or more clauses bound together by grammatical, lexical- or lexico-grammatical references between them. The fourth is parallel sentences which have the lexico-grammatical features and are structurally similar. Ogunbowale (1970) argues that *òwe* (proverb) is a criticism of life. According to him, the *'òwe'* (proverb), however, is serious and has a didactic intent. It is associated with old people,

especially men. In general, Yoruba proverbs state universally accepted principles and give guidance to conduct in particular circumstances. Some proverbs are self-explanatory, but most are couched in symbolic terms, which are largely taken from animal life, many of them being related to well-known fables or animal stories, e.g.*ìjàpá*(tortoise). While many proverbs are derived from fables, there are a few fables which have been created to illustrate existing proverbs. He observes that in Yoruba, most figures of speech are proverbs. An example is*: Ayé ńyí bí ògo*(Literal Translation: 'The world is changing like glory'; Free Translation: 'The world spins like a top').

The figure of speech here is 'simile'. It is also proverbial in saying that life constantly changes and that there is no standstill in nature. This research therefore describes the figure of speech used in the proverb as simile because the world (life) is being compared to a top using the word 'like'.This means life in general and society in particular changes even to the digital world. That is, things cannot remain the same forever.According to Odujinrin (1979:78), the Yoruba are fond of using proverbs when they have to make speeches (which they often do). It is a pleasure indeed to see how their proverbs blend harmoniously with the point they treat, thus driving the point so vividly home that the audience enter very fully into their feelings. Interwoven with this pet custom however, is a ceremonial utterance that must accompany every proverb uttered. A speaker using a proverb is expected to give due deference to his audience, particularly the elders. He added that Yoruba proverbs are in myriads, some of them have only local application, but in general there are thousands of pure Yoruba proverbs.

Some of them reflect the customs, ideologies, and beliefs of the people e.g.:

(i) Aṣọ kò bo Ọmoye mó, Omoye ti rin ìhòhò wọ ọjà'(Literal Translation: 'The cloth cannot cover Omoye anymore, Omoye has entered the market naked'; Free Translation: 'The situation is beyond amendment'). This meansỌmóyẹ, a typical girl of fashion, moved out of a household nakedly, and the suggestion for pursuing her with a dress, to cover the shame of her nakedness, was set off with the reply that the secret is already publicized, since Omoye had reached the market place typical of a congregation of people or the public at large. This shows that the Yoruba unlike certain tribes in Nigeria dislike the practice of going out nakedly. The proverb therefore applies to all undesirable matters that have developed beyond amendment. This research describes the proverb as a situation where things have been marred beyond repair.

(ii) *Enu àgbà ni obì ígbó,* (Literal Translation: 'It is theelder's mouth that can best chew kolanut'; Free Translation:'It is an elderly man who can use his influence to pronounce an order'). This proverb reflects the custom of the Yoruba as to deference often given to age from a sense of respect. An elderly man speaks last at an assembly (for arbitration, etc.), and the words of order and the final say comes from him. Hence, people say *ẹnu àgbà ni obì ígbó,* meaning it is an elderly man who can use his influence to pronounce an order. From this practice, there is another proverb: *Ọgbón ọlógbón kìíjẹ kí a pe àgbà*

ní wèrè(Literal Translation: 'The wisdom of another person does not make an elder to be called a mad person'; Free Translation:'The wisdom subscribed by previous speakers gives an elderly man points, or sense to express, since he speaks last after his juniors have spoken').With this respect for age, it is customary to arrange turns of palm wine drink and of kola, according to age group at an assembly.

No adult will tolerate any young fellow ill-treating or disrespecting an elderly man. Hence the saying, *ẹ́ní màadàgbà kò ní gbá arúgbó ní òpá*(Literal Translation: 'He who will live long will not kick an elder'; Free Translation:'It's always best to treat elders with respect'). This means age comes in turn, whoever wishes to have happy old age should be kind to old men while he is still young.The researcher describes these proverbs as a kind of respect for age difference among Yoruba. Respect is highly regarded especially among the Yoruba. The elders must be treated politely because they are older and more important. Olatunji (2005:171) argues in support of this that "Yoruba have great respect for age and proverbs enjoin respects for elders whose greater experience of life's hopes and sorrows yield wisdom which the younger people's need for guidance. When statements ought to be made on any issue, such statements have greater weight when they proceed from an elder's lips."

Sotunde (2009:54) also argues in support of age. To him, the incidence of proverb usage is highest among elders. In most traditional assemblies, every discourse is dominated by elders whatever their number at such assemblies. 'Elders' as used here, does not denote old or advanced age because no matter how old a person may be, if there are older people present, such an 'old' person is still considered 'young', and is expected to pay homage to his seniors before using a proverb. Generally, too, a person younger in age but superior in rank or title is regarded by all to whom he is superior as an 'elder' and is accorded all the recognition and deference due to an elder, including the token approval to make use of proverbs. He goes further to talk about gender. According to him, women, with only a few exceptions, were to be seen but not heard at traditional assemblies because women were only seen and not heard especially in the public. It is not surprising that the incidence of proverb usage among women is generally low.

Among elderly women, the incidence is higher than the average for women; adults tend to use more proverbs more often than the younger ones.According to this research,the use of proverbs between the young (in the18-30 age range) and adult (60 years and above age range) vary. The young in the 18-30 age range misuse proverbs. The Yoruba native speakers in the 31-59 age range have more experience and a better understanding of the proverbs than the young in the 18-30 age range, as a result, they can communicate proverbs better than the young (in the 18-30 age range). Adults have better command of Yoruba proverbs.

Sotunde (2009:56) also points out that most occupations in the traditional Yorùbá society were agriculture-related. Farming, fishing, hunting, blacksmithing, logging all

depended on the land. Only the priesthood could be said to be different, but only just, because even the *Ifá (oracle)*priest and others in the traditional religion, indirectly depended on farming and similar vocations for their clientele. According to him, the incidence of proverb usage in rural setting was/is higher than in an urban setting. *Ifá (oracle)* priesthood has the highest incidence of proverb usage. The reason for this is because *Ifá (oracle)* as a branch of knowledge is rooted in Yorùbá culture of which custom, tradition and proverbialism are integral parts. This is how*Ifá (oracle)* divination is an essential source of proverbs.Ibikunle and Owolabi (1972:101) see proverbs as vehicles of thought, where words fail; proverbs succeed to clear intricate points. To them proverbs are regarded very highly in Yoruba land.

That is why Yoruba constantly punctuate their speeches with proverbs.Lawal (1997) argues in support of age. He believes that among the Yorubas, proverbs taste sweetest in the mouth of elders. The reasons for this are elders have ideas of "experience'' and ''wisdom'' than youths. Elders are seen as wiser as they have the possession of "wisdom''. The older a person, the more "experience" he or she is said to have and the greater chance the person will possess wisdom.Older people have been around longer and have more and better command of proverbs. They know how to mystify youths with words using proverbs due to their past experiences. Among the Yoruba, the older and more experienced person is in charge of the younger. There are variations in the use of Yoruba proverbs as a result of age. Some Yoruba proverbs have also withered away at the exposure of modernization and as a result, the younger generation know little or nothing about proverbs.

Owokunle (2012) believes that among the Yoruba, proverbs are spiced up with speech to make it captivating. They are used in enriching conversation and embellishing speeches. Babatunde and Adeyanju (2002:229) observe that proverbs are better interpreted in their context of utterance. Different situations attract different interpretations or meanings from the same proverbs. When?Where?and how a proverb is used will go together to show the situation or context of use.Looking at the definitions above, it could be said that different scholars have different definitions for Yoruba proverbs. Ogunbowale (1970) in his view describes Yoruba proverbs as a criticism to life and is associated to old people. Odujinrin (1979) is in support of this view. Ibikunle and Owolabi (1972) have a different view which describes proverbs as vehicles of thoughts. To them, proverbs are regarded very highly in Yoruba land. Bamgbose in Olatunji(2005) describes the structure of Yoruba proverbs.

To Owokunle (2012), proverbs are used in enriching conversation and embellishing speech. Olatunji (2005), Sotunde (2009) and Lawal (1997) describe proverbs as wise sayings that are used mostly by the elders because they are full of wisdom. Sotunde (2009) goes further to point out gender differences in the use of Yoruba proverbs which Olatunji (2005) and Lawal (1997) fails to mention. Babatunde and Adeyanju (2002) have

a different view about Yoruba proverbs. They believe proverbs are better interpreted in context of utterance. This study sees Yoruba proverbs as words that express a supposed truth and moral lesson which requires an explanation beyond the usual meaning of the words used. It can also be defined as wisewords that are used to offer advice in different situations. The proverbs analysed in this study expresses truth and they teach morals so that one can err on the side of caution.

In this research work, fifty proverbs are analysed using politeness strategies. The proverbs analysed were able to show how they offer advice in situational contexts using politeness strategies. Politeness strategies are used in the selected Yoruba proverbs by expressing disapproval in an indirect manner so as to make an angry response less likely.

2.6 TheoreticalFramework

On the basis of the research problems and questions earlier raised, Austin's (1962) Speech Act Theory has been found useful as a theoretical framework for this study andBrown and Levinson's (1987) use of politeness strategies is also employed in the analysis of this work. The main issue which any pragmatic theory must explain is Speech Acts, with Presuppositions and Implicatures.

2.6.1 Austin's (1962) Speech Act Theory

Austin's (1962) Speech Act Theory is adapted in the analysis of this study. The three different categories of speech act theory are employed in this study which are locutionary which is the act of saying something that has meaning. It is what was said. Illocutionary is what was meant. It is an act that an utterance performs such as warning, correcting, advising and condemning. Proverbs are used to correct, advise, praise, condemn, etc. Perlocutionary is what happened as a result. It is the effect an utterance has on the hearer. Proverbs can have the effects of convincing, enlightening, persuading or getting someone to do or realise something whether intended or not.

2.6.2 Brown and Levinson’s (1987) Politeness Strategies

Brown and Levinson’s (1987) politeness strategies are also adapted in this study because it allows the analysis of each proverb practically to avoid giving offence by highlighting friendliness to the hearer or third party. Proverbs are used to teach, counsel, admonish, correct, etc. using politeness strategies. All the major functions of proverbs are met within the context of interactive relationships among members of a community for the purpose of facilitating social cohesion, harmony and concord. Politeness strategies are developed for the main purpose of dealing with Face Threatening Acts. There are four strategies described by Brown and Levinson that sum up human‘politeness’ behaviour: Bald on- record, negative, positive and off-record(indirect) politeness strategies. This

study will make use of the four politeness strategies in the analysis of the proverbs because they are the only strategies that can be applied to the selected proverbs.

In situations of conflict, proverbs are useless for their truth or wisdom than to take advantage of their impersonality; by expressing disapproval in an indirect manner, they draw the sting from criticism and make angry response less likely by employing politeness strategies.Politenessstrategies are used in Yoruba proverbs to avoid swear word which could be shocking or rude to the hearer or third party. This study will educate people, especially the young (in the 18-30 age range) on the usage of proverbs according to their situational contexts;it will embellish their speeches and conversations; it will also make them to be aware of politeness strategies in their use of language in general and proverbs in particular so as to maintain social harmony. When this is done, the society will be peaceful.

2.4 Summary

This chapter has been able to explain the review of previous studies to establish the gap that the study fills. It explains how different scholars have contributed to pragmatic analysis of Yoruba proverbs but most of them are silent on the aspects of politeness. This study is able to explain politeness and politeness strategies and its relevance to language and proverbs. Also, Pragmatics has been defined by different scholars. The definitions show that pragmatics describes how different contents are used differently in different contexts. The speech act explains how one performs an act in every utterance such as giving a piece of advice, issuing an order, thanking somebody. All these are speech acts. The functions of proverbs are to give a piece of advice, caution others using politeness strategies. Austin's (1962) Speech Act Theory and Brown and Levinson's (1987) politeness strategies are used for the theoretical framework of this study because they have been found useful.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Preamble

In the previous sections, relevant literatures that have direct or indirect relevance to the research topic were considered and reviewed.This section discusses the research methodology explored for the purpose of this work.

3.1 Data Collection

The proverbs analysed in this study were collected from relevant texts *Òwe L'ẹ̀ṣẹ̀in Òrò,Yorùbá*Proverbs- Their Meaning and Usage by Delano (1983), "A Pragmatic Study of Selected Pairs of Yoruba Proverbs" in Journal of Pragmatics by Lawal (1997), “Yoruba Proverbs and Philosophy” by Sotunde (2009), *Ilù Ògìdìgbó 1 (ÀkójọpòÒweYorùbá Ní Ibámu Pèlú Ìṣé Tí Wón N Ṣe*) by Owokunle (2012) and "A Pragmatic Analysis of Politeness in Yoruba Proverbs" by Rumide (2013). Because Yoruba proverbs are our concern here, relevant texts on Yoruba proverbs(sometimes translated in English) written by Yoruba native speakers were extensively utilized. Most utilized are worksof Delano (1983), Lawal (1992),Sotunde (2009), Owokunle (2012) and Rumide (2013).

3.2 Transcription of Data

This study contributes towards the growth of knowledge. The researcher does not claim to have collected or known all the YORUBA proverbs. Rather, the researcher selected proverbs that are relevant to this work and put them under situational uses.The Yoruba proverbs was written and translated to the target language, which is the English language.The types of translation employed in the data are literal translation and free translation. The literal translationor word-for-word translation (or “formal correspondence”) means the translation aims to have a close as possible word-for-word correspondence between original source language of translation to the target language. A free translation is a translation that reproduces the general meaning of the original text. It may or may not closely follow the form or organization of the original.The selected proverbsare used by both the young and old but before the young make use of proverbs, they all reference elders and ancestors.

According toOsoba (2014:2), how the young users of proverbs know, apply and use proverbs succinctly and aptly depends on experience and association with the elder who are regarded as the custodians and the ones only competent enough to use proverbs at will. Thus, at the beginning of every proverb uttered by the young,constant reverence is made to the elders. Proverbs are employed in different situations in Yoruba society to

control or direct a lot of activities without using harsh words. The themes which feature in Yoruba proverbs are characteristically the same ones that form the basis of other literary forms. There are the themes of good/evil, caution/advice, justice, freedom, hard work/laziness, etc.The works utilized are the works of Delano (1983) which comprises five hundred and four (504) proverbs; Lawal (1992) comprises twelve (12) proverbs; Olatunji (2005) comprises forty three (43) proverbs; Sotunde (2009) comprises two thousand, five hundred proverbs (2,500) proverbs; Owokunle (2012) comprises two thousand, eight hundred and seventy four proverbs (2874) and Rumide (2013) comprises ten (10) proverbs.

The researcher selected fifty(50) proverbs from these texts based on the themes used in the analysis of the work which are the themes of caution/advice, hard work/laziness, wisdom/foolishness, decency/indecency and last but not least truth/untruth.These proverbs are used in everyday interactions, experiences and observations of man in the community in his relationship with others. The fifty proverbsare proverbs that teach and warn, counsel, rebuke, correct, etc. All the major functions of the proverbs are met within the context of interactive relationships among members of a society so as to aid social cohesion and agreement.Five (5) proverbs each were picked from the five headings each representing the situational used for our analysis.The themes which the proverbs were analysed are: Caution/advice, hardwork/laziness, Wisdom/foolishness, Truth/untruth, andDecency/indecency.

After selecting the proverbs from relevant texts, the researcher had an interview with five elders who are Yoruba native speakers. The elders are in the 60 and above age range. The researcher interviewed them so as to know the authenticity of the proverbs selected for analysis. The proverbs were authenticated by the elders and the authenticity of the proverbs is beyond doubt.The elders are from different quarters in Ado-Ekiti, Ekiti State. They are: Chief Aduloju aged eighty (80) from No. 2, Idemo Street, Ado-Ekiti; Pa Rufus Omonigbehin Adejugbe aged seventy four (74) from Orere Owu Quarters, Along Oke-Yinmi, Ado-Ekiti; Elder Afe aged seventy two (72) from No. 54, Surulere Street, Irona Quarters, Ado-Ekiti; Chief Alakinyede aged sixty seven (67) from No. 6, Oke-Bola Street, Ado-Ekiti; and last but not least, Pa Gabriel Ojo aged sixty five (65) from Flat 55, Ajilosun Street, Behind Mobile Filling Station, Ado-Ekiti, Ekiti State.The Yorubaproverbswas written and translated to the target language, which is the English language.

3.3 Analytical Procedure

In order to answer the research questions, the researcheranalysed the proverbs based on five themes which are mentioned earlier on. Five proverbs from each of the five themes were analysed using Austin's (1962) Speech ActTheory. Brown and Levinson's (1987) politeness strategies were also used in the analysis of this study. The data were presented in Yoruba language and translated to English language. The analyses were carried out as follows:

1. Caution/advice: Yoruba proverbs are instruments of instruction. Proverbs are used in Yoruba society to advise or caution so as to avoid danger or mistakes.
2. Hardwork/laziness: Yoruba value people who are hardworking and if one is lazy, Yoruba proverbs are used to educate or inform such a person. Hard work is praised and laziness is condemned in proverbs.
3. Wisdom/foolishness: The Yoruba appreciate people who are sensible. If a person lacks wisdom, proverbs are used to educate such person so that he or she will have the ability to think and act using common sense, wisdom, experience and knowledge.
4. Truth/untruth: The Yoruba appreciate a person who is fair, truthful and who expresses truth. Yoruba proverbs are used in Yoruba society to correct someone who is an enemy of truth so that he can do away with the state/character of being untrue.
5. Decency/indecency: The Yoruba appreciate a decent and respectable appearance or company. If a person lacks modesty in Yoruba society, proverbs are used to inform so that the person's behaviour can conform to accepted standards of morality/responsibility.

The model used in the analysis of the datais Austin's (1962) speechact theory which is examined based on three main types. They are:

1. Locutionary Act: refers to the formal and literal meaning of an utterance. It is the act of saying meaningful sounds and words with certain reference.
2. Illocutionary act: refers to an act that an utterance performs such as apologising, congratulating, warning, advising, rebuking, thanking and condemning.
3. Perlocutionary act: refers to the effect an utterance has on the hearer. It is the consequence of a hearer's interpretation on the act of stating. It is also the product of the hearer's interpretation.

Brown and Levinson's (1987) politeness strategies are also used in the analysis of the data so as to minimize threats. They are off-record indirect strategy, on-record politeness strategy, positive politeness strategy and negative politeness strategy.

CHAPTER FOUR

PRESENTATION OF DATA, ANALYSISAND DISCUSSION

4.0. Preamble

In chapter three, the methodology for this study was discussed. In this chapter, the data ispresented, discussed and the concluding remarks are made.This is done through the following format: first, the data is presented in Yoruba language. Secondly, the data is translated into the target language, English language. The types of translation employed are literal translation and free translation.Fifty proverbs are presented under the following themes: Caution/advice, Hardwork/laziness, Wisdom/foolishness, Truth/untruth, and Decency/indecency.Five proverbs from each of the five themes are analyzed as representative of others whom they are synonymous within all situation and circumstances.

The model used in the analysis of the data is Austin's (1962)Speech ActTheory. Brown and Levinson's (1987) use of politeness strategies are also employed in the analysis of this work. Data were presented (in Yoruba and translated to English version). The translation techniques employed in the presentation of the data are literal translation and free translation.In translating, efforts were made to preserve as much as possible the original point of view, although it is still difficult to recapture the original freshness and flavor. Each proverb is analyzed pragmatically by stating both the "direct" and "indirect" illocutionary acts it performs, background information which included a contracted version of all pragmatic mappings capable or contributing to the meaning of the proverb included. The interpretations are briefly enumerated; the contextual and functional of each proverb is thus exhibited:

4.1 Presentation and Analysis of Data

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy (FTA)
1.	This dialogue ensues between a master and his servant who was half naked and the master is not happy about this. MASTER: Tola, (the master calls his servant) SERVANT: *Saa* ("Sir", she answers) MASTER: (he utters a proverb)*Irìn tí a rìn láá ko'ni* (Literal Translation: 'It's the way a person presents himself that he is received' Free Translation: 'As you dress, so you're addressed') SERVANT: *Ẹ̀ṣé sá* (Thank you sir)	Direct: assertive (claiming) Indirect: expressive (blaming)	The actual effect of this proverb on Tola is enlightenment about dressing in a decent manner.	This proverb comes under the theme of *indecency* and stresses the need for *decency* in Yoruba society.	The master goes *off-recordby beingindirect* with the use of metaphors. By nature, a proverb cannot be bluntly stated, as a result, politeness strategies comes in. The master does not address his servant directly that he has presented himself in a shabby, indecent and unbecoming manner, so he uses *off-record indirect politeness strategy* to express himself in the proverb while trying to counteract possible damage to the servant.
2.	This dialogue ensues between a father and the child who is unserious and the father	Direct: assertive (informing) Indirect: direct (advising, quoting)	The effect of this proverb is that the child is fully persuaded into working hard.	The proverb comes under the	The father goes *on record through positive politeness* by quoting the

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy
	disapproves of his child's unseriousness towards his work. FATHER: *Ọmọ ò mi* (my child) CHILD: *Ó ò baba à mi* (yes, my father) FATHER: *Gbó òrò mi* (hear my word) CHILD: *Mò ń gbó bàbá mi (I'm a*ll ears, father) FATHER: (he then utters a proverb of advice) *Àwọn àgbà bọ wón ní: igi tó bá so èèso owó fún ni, ńse làá tún abé rè ṣe.* (Literal Translation: The elders say: 'One should take care of the bottom of the tree that produces money for oneself' Free Translation: The elders say: 'You should take care of your cherished possession')			theme of *laziness* and stresses the need for *hard work* in Yoruba society.	elders do (FTA) so as to minimize the potential for conflict and preserve harmony.
3.	This dialogue ensues between older and younger sibling who is less confident because his business is not	Direct: assertive(informing) Indirect: directive(advising, apologizing)	The effect of this proverb on the younger sibling is that he is fully persuaded into working hard.	The proverb comes under the theme of	The politeness strategy employed in the above proverb is *negative politeness strategy*.

	booming. So, the older			*laziness*	The older sibling
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	expectation of failure. OLDER SIBLING: *Jé kí n sọ fún ọ àbúrò mi* (let me tell you my young sibling) YOUNGER SIBLING: *Mò ń gbó ọ yín ègbón mi* (I'm listening my older sibling) OLDER SIBLING: (heutters a proverb) *Má bìínú pé mo sọ pé: báá ò bá dékun ìgbìnyànjú, bópé bóyá, akitiyan á dópin lójó kan* (Literal Translation: I'm sorry to say: 'After long suffering or venturing comes good, positive results or rewards' Free Translation: I'm sorry to say: 'No pain, no gains')			the need for continuous *hard work* without losing hope despite life odds.	*strategy* in the proverb by saying 'I'm sorry to say' in a way that shows respect for the younger sibling.
4	This dialogue ensues between two friends. One of them has	Direct: assertive(informing)	The effect of this proverb on Ade is that he becomes wiser.	The proverb comes	The politeness strategy employed in this

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy (FTA)
	handled a complex issue with levity because of inexperience and the other friend disapprovesof the unwise decision. WALE: *Òré, mi*(my friend) ADE: *Èhń* Wale (yes, Wale) WALE: (he utters the proverb) *Àwọn àgbà bò wón ní:ogbón pèlú sùúrù la fi ńmú erin wòlú*(Literal Translation: The elders say: 'With wits and patience, it's possible to lead an elephant from the wild to the city' Free Translation: The elders say: 'Both wisdom and patience are required to resolve a complex issue') ADE: *Osé òré mi* (thank you my friend)	Indirect: expressive (blaming, quoting)		under the theme of *foolishness* and stresses the need for *wisdom* in Yoruba society.	proverb is *on record through positive politeness*by quoting the elders directly. Wale employs this strategy so that Ade will not find it offensive.

5	This dialogue ensues between two friends, Ade and Ola. Ola makes a foolish decision in	Direct: assertive (informing) Indirect: expressive: (blaming)	The effect of the proverb on Ola is that he becomes wiser.	The proverb comes under the	The politeness strategy employed in this proverb is *off-record (indirect)*

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy (FTA)
	ADE: *Ola, gbó mi* (Ola, hear me) OLA: *Mò ń gbó ẹ* (I'm listening) ADE: (he utters the proverb) *A kì í du orí olórí kí àwòdì gbé tẹni lọ* (Literal Translation: 'We do not rescue another person's head and an eagle carries ours away' Free Translation: 'We do not save others at the cost of one's safety') OLA: Ọṣé gan an (thank you so much)			s and stresses the need for *wisdom.*	address Ola directly that he is foolish. He uses indirect strategy by saying *A kìí* (We don't …) to minimize threat to Ola's face.
6	This dialogue ensues between older sibling and younger sibling. The younger sibling lies and	Direct: assertive (informing) Indirect: expressive (blaming)	The actual effect of this proverb on the younger sibling is that he becomes completely truthful about his words and actions.	The proverb comes under the	The politeness strategy employed in this proverb is *positive politeness*

	the older sibling disapproves of this. OLDER SIBLING: *Àbúrò mi, gbó mi* (My younger sibling, hear me) YOUNGER SIBLING: *Mò ń gbó o yín èbgón* (I'm			theme of *untruth/lie* and stresses the need for *truth* in Yoruba society.	*strategy.* The older sibling utters the proverb by saying 'Can I say…' so as to make angry response less likely.
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	OLDER SIBLING: (he utters the proverb) *Ṣé mo le sopé*: *A kì í fi èjè dúdú sí inú kí á tu itó funfun jade?* (Literal Translation: Can I say:'You don't keep the black blood within and spit out red-blood' Free Translation: Can I say: 'It is not good to pretend to love what we hate') YOUNG SIBLING: *Ẹṣé gan an* (thank you so much)				
7.	This dialogue ensues between a father and his son.	Direct: assertive (stating)	The effect of this proverb on the son is that he gives attention to what he does so as to avoid danger.	The proverb comes	The politeness strategyemployed in this proverb is

	FATHER: *Báwo ni ọmọ mi* (how are you my son) SON: *Dára dára ni bàbá à mi* (I'm fine father) FATHER: *Má binú pé mo so pé: Alasọ àlá kì í jókòó nísò elépo* (Literal	Indirect: directive (advising)		under the theme of *advise/caution.*	*negative politeness strategy.* The father utters the proverb by saying I'm sorry to say…' so as to make angry response less likely.
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	gorgeously dressed in immaculate white should avoid the palm oil store' Free Translation: I'm sorry to say: 'One should be careful and take the necessary precautions')				
8.	This dialogue ensues between a master and his servant who does not treat people with respect. MASTER: *Báwo ni* (how are you) SERVANT: *Dára dára ni* (I'm fine) MASTER: *Má gbàgbé pé* (he utters the proverb)*:*	Direct: assertive (stating) Indirect: verdictive (judging)	The actual effect this proverb has on the servant is enlightenment about having good character.	The proverb comes under the theme of *indecency* and stresses the need for *decency*.	The politeness strategyemployed in this proverb is *bald on-record politeness strategy.* The master says 'Don't forget to this…' before uttering the proverb so as to make angry response less likely.

	Ìwà rere léṣó ènìyàn (Literal Translation: Don't forget this: 'Good character is the adornment of man' Free Translation: Don't forget this: 'Manner maketh man')				
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
9.	This dialogue ensues between two friends, Ade and Ola. ADE: *Báwo ni òré mi* (how are you my friend) OLA: *Dára dára ni* (I'm fine) ADE:(he utters the proverb)*: Ọgbọ̀ọgbón ni àgbàlágbà fií sá fún ẹrańlá* (Literal Translation: 'It is with tact and circumspection that an elder runs away from bull' Free Translation: 'Discretion is the better part of valour')	Direct: assertive (informing) Indirect: expressive (blaming)	The effect this proverb has on Ola is that he becomes wiser.	The proverb comes under the theme of *foolishness* and stresses the need for *wisdom* in Yoruba society.	Ade goes *off-record by being indirect*. He does not address Ola directly that he is foolish so as to make angry response less likely.

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy (FTA)
	between father and son. FATHER: *Báwo ni ọmọ mi* (how are you my son) SON: *Dára dára ni bàbá mi* (I'm fine my father) FATHER: *Ó yé mi ṣúgbón* (I understand but)[He utters the proverb]*: Agbójúlógún faraa rè f'óṣì ta* (Literal Translation: 'Hewho relies on inheritance exposes himself to poverty' Free Translation: 'He who depends on legacy is on his way to penury')	claiming) Indirect: expressive (blaming)	he is fully persuaded into working hard.	proverb comes under the theme of *laziness* and stresses the need for *hard work* in Yoruba society.	*positive politeness strategy* by saying 'I understand' before he utters the proverb so as to save the son's face from threat.
11.	This dialogue ensues between two friends. ADE: *Ola, báwo ni* (Ola, how are you?) OLA: *Dáa dáa ni òré* (I'm fine friend)	Direct: assertive (informing) Indirect: direct (advising, quoting)	The effect of this proverb on Ola is that he becomes completely truthful about his words and actions.	This proverb comes under the theme of *lie (untruth)* and	Ade employs a *positive politeness strategy* by quoting the elders directly before he utters the proverb so as to save Ola's face from threat.

	ADE: *Mo fé sọ nnkan fún ẹ nípa òrò yẹn (*I want to say something about that issue) OLA: *Ó dáa òré* (it's good/okay friend) ADE: (He utters the proverb) *Àwọn àgbà bò wón ní: òótó dé ọjà ó kùtà, owólówó ni à ńra èké.* (Literal Translation: The elders say: 'Truth			stresses the need for *truth* in Yoruba society.	
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	bought at a cheaper rate' Free Translation: The elders say: 'People prefer to listen to gossip or lies rather than to the facts or truth of the matter') OLA: *Mo ti gbó* (I've heard)				
12.	The dialogue ensues between a master and a servant. MASTER: *Ṣé mo lè sọpé: Alátiṣe níí màtiṣe ara rè* (Literal Translation: Can I	Direct: assertive (informing) Indirect: direct (advising)	The effect of this proverb on the servant is that he becomes more careful in his doings.	This proverb comes under the theme of *caution/a*	The politeness strategy employed in this proverb is *negative*.

	say: 'Everyone knows how to handle his own issues' Free Translation: Can I say: 'Everyone takes his destiny in his hands') SERVANT: *Ó dáa sà* (it's okay sir)			*dvice.*	
13.	The dialogue ensues between a father and his son. FATHER: *Omo ò mi, wá, mo fé bá o sòrò* (come,	Direct: assertive (informing) Indirect: expressive (blaming)	The effect this proverb has on the son is enlightenment about doing the appropriate and correct things according to the rules and regulations.	The proverb comes under the theme of *indecency*	The politeness strategy employed in this proverb is*positive*.The father starts by saying 'It's good but ' before
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	SON: *Ó dáa sà* (it's okay sir) FATHER:*Ó dáa sùgbón* (it's good but) [he utters the proverb] *Ibi tí a báti gùn, ibè ni a ti írò* (Literal Translation:'Where we climb is where we should descend' Free Translation: 'It is often proper to go through the proper channels in all matters')			the need for *decency.*	son will not be offended.

	SON: *E ṣeun sà* (Thank you sir)				
14.	The dialogue ensues between a father and his son. FATHER: *Omo mi, wá, mofé bá o sòrò*(come, my son, I want to talk to you)	Direct: assertive (informing) Indirect: expressive (blaming)	The actual effect of the proverb on the son is that he becomes completely truthful about his words and actions.	The proverb comes under the theme of *untruth* and stresses	The father employs a *positive politeness strategy* by asking a question before he utters the proverb.
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	FATHER: *Se mo le sopé*(Can I say) [He utters the proverb]:*Eni to gbin ogóòrún èbùtíó pèén'ígba ń tan ara rè je: ìgbàtó bá je ogóòrún òtító tán, á tún je ogóòrúniró*(Literal Translation: 'He who plants a hundred yam seeds and says it is a thousand deceives himself, after he reaps the hundred truths, he will also reap the one thousand lies' Free Translation: 'It is of no advantage to			in Yoruba society.	

	consider ourselves better than we are or give false impression of ourselves') SON: *E ṣeun sà*(Thank you sir)				
15.	The dialogue ensues between older sibling and younger sibling. OLDER SIBLING: *Báwo ni àbúrò mi?* (How are you my younger sibling?) YOUNGER SIBLING: *Dáa dáa ni ègbón mi* (I'm fine older sibling) OLDER SIBLING: *Má bínú pé mo fé sopé* (I'm sorry to say) {He utters the proverb} *À lómọ yìí gò, o ní bí kò bá ti kú, òràn tán,kí ní tún ń pa ọmọ ju agò lọ?* (Literal Translation: I'm sorry to say: 'People say this child is tactless, you say if he does not die, there is no qualms, what again kills a child more easily than tactlessness?'	Direct: assertive (stating) Indirect: expressive(blaming)	The effect of this proverb on the younger sibling is that he becomes wiser.	The proverb comes under the theme of *foolishness* and stress the need for *wisdom* in Yoruba society.	The older sibling employs the *negative politeness strategy* by saying 'I'm sorry to say' before uttering the proverb so as to save the face of his younger sibling.

	Free Translation: I'm sorry to say 'Foolishness kills faster than death')				
16.	The dialogue ensues between two friends. ADE: *Pèlé o* Ola (How are you Ola?) OLA: *Ọ̀ṣé òré mi. Dáa ni mo ṣe, Ade*. (Thanks my friend. I'm okay) ADE: *Àwọn àgbà bò wón ní* (the elders say) {Ade utters the proverb} *Ìwà ni òrìṣà; bí a bá ti hù ú sí ní ífi gbe'ni* (Literal Translation: The elders say: 'Good character is adeity/god, the way you behave towards it is how it supports' Free Translation: The elders say: 'As you sow, so you will reap')	Direct: assertive (informing) Indirect: expressive (blaming, quoting)	The effect of this proverb on Ola is enlightenment about having good character.	The proverb comes under the theme of *indecency* and stresses the need for *decency* in Yoruba society.	Ade goes *on-record through positive politeness* by quoting the elders directly so as to make angry response less likely.
17.	The dialogue ensues between a master and his servant. MASTER: *Pèlé o* (How	Direct: assertive (informing) Indirect: expressive (advising)	The effect this proverb is that the servant has a strong belief that GOD is the best judge.	The proverb comes under the theme of *advice/ca*	The master uses the *on-record politeness strategy* by using direct language.

	are you?) SERVANT: *Ẹ̀ṣé ògá mi. Dáa ni mo ṣe*. (thanks my master. I'm okay) MASTER: *Fìjà fún Ọ̀ọ́run jà kí o fi ọwó lérán* (Literal Translation: 'Leave the fight for GOD and cross your fingers' Free Translation: 'It is best to allow GOD to revenge, and stand aside')			*ution.*	
18.	The dialogue ensues between two friends. ADE: Ola*, wá ń bí* (Ola,	Direct: assertive (stating) Indirect: verdictive	The effect the proverb has on Ola is that he becomes completely truthful in his words and actions.	The proverb comes under the	Ade uses the *negative politeness strategy* in this proverb by saying

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy (FTA)
	heard) ADE: *Má bínú pé mo fé sọ̀pé* (I'm sorry to say) {He now utters the proverb}*Puró kí o níyì, èté ni ìkéhìn rè.* (Literal Translation: 'Telling lies to win respect will be disgraced when the truth at last comes out'			and stresses the need for *truth* in Yoruba society.	proverb so as to make angry response less likely.

	Free Translation: 'There is no gain in lying')				
19.	The dialogue ensues between a father and his son. FATHER: *Pèlé o* (How are you?) SON: *Ẹ̀ṣé bàbá mi. Dáa ni mo ṣe*. (Thanks my father. I'm okay) FATHER: *Mo ṣeé tán ló níyì, a kìí dúpé aláṣekù* (Literal Translation: 'Finishing a task is honour, we don't thank a person who does an incomplete job' Free Translation: 'One should finish whatever one embarks on')	Direct: assertive (informing) Indirect: expressive (advising)	The effect of this proverb on the son is that he becomes fully persuaded into working very hard.	The proverb comes under the theme of *laziness* and stresses the need for *hard work* in Yoruba society.	The politeness strategy employed in this proverb is *off-record indirect strategy*. The father does not address his son directly by saying 'You should finish whatever you embark upon'. Instead, he uses 'one' so as to counteract possible damage to his son's face.
20.	This dialogue ensues between a master and his servant. MASTER: *Ṣé mo lè sọ́pé* (Can I say) {He now	Direct: assertive (informing) Indirect: expressive: (blaming)	The effect of this proverb on the servant is that he becomes wiser.	The proverb comes under the theme of	In this proverb, the master employs a *positive politeness strategy* by saying 'Can I say' before he

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy (FTA)

	jìn sí kòtò kó ará ìyókù lógbón ('Literal Translation: 'He that falls into a pit teaches others a lesson' Free Translation: 'Experience is the best teacher') SERVANT: *Béèni sa* (It's true sir)			*s* and stresses the theme of *wisdom* in Yoruba society.	so as to counteract possible damage to the face of his servant.
21.	This dialogue ensues between a master and his servant. MASTER: *Mo lè sọpé* (I can say) {He now utters the proverb} *Bí a kò bá tó ìyá ọmọọ ṣe, a kì í pe alákàrà* (Literal Translation: 'If we can't	Direct: assertive (stating) Indirect: expressive: (blaming)	The effect this proverb has on the servant is, he becomes aware of the fact that it's always best to do only what you have enough money to do and no more.	The proverb comes under the theme of *advice/caution.*	The master uses the *on-record politeness strategy* by saying 'I can say before he utters the proverb which is a direct language.

S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	seller' Free Translation: 'Don't play the matron if you cannot pay the bill') SERVANT: *Béèni sa* (Yes sir)				

22.	The dialogue ensues between two friends. ADE: *Má bínú pé mo sopé* (I'm sorry to say) {He then utters the proverb} *Bí ọmọdé ní aṣọ tó bàbá rè, kò ní àkísà tó o.* (Literal Translation: 'If a child have clothes like his father, he cannot have rags like him' Free Translation: 'A young man should not look down on his elders but have regard to their greater experience') OLA: *Ọṣé òré mi* (Thanks, my friend)	Direct: assertive (stating) Indirect: expressive: (blaming)	The effect this proverb has on Ola is that he learns how to treat elders with respect.	The proverb comes under the theme of *indecency* and stresses the need for *decency* in Yoruba society.	In this proverb, Ade employs *negative politeness strategy* by saying 'I'm sorry to say' before he utters the proverb so as to counteract possible damage to Ola's face.
23.	This dialogue ensues between a father and his son. FATHER: *Ọmọọ mi, ó dá a sùgbón* (My son, it's okay but) {He then utters the proverb}*O kò ṣá igi l'ógbé, o kò ta ògùrò l'ófà, odé ìdì òpẹ, o gbé enu s'ókè; òfé ní íro?*	Direct: assertive (stating) Indirect: expressive: (blaming)	The effect of this proverb on the son is that he becomes fully persuaded into working hard.	The proverb comes under the theme of *laziness* and stresses the need for *hard*	The politeness strategy employed in this proverb is *positive.* The father said 'It's okay but' before he utters the proverb so as to make angry response less likely.

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy (FTA)

	(Literal Translation: 'You did not cut the (palm) tree, you did not catapult the palm wine tree, you go to the palm tree and raise your mouth wide open, will palm wine come out for free?' Free Translation: 'You reap what you sow')			*work* in Yoruba society.	
24.	This dialogue ensues between a father and his son. FATHER: *Ọmọọ mi, ma bínú pé mo sopé* (My son, I'm sorry to say this) {He then utters the proverb}*A kìí gbó kúkù òjò ká da omi agbada nù* (Literal Translation: 'We don't empty the pitcher because the rain is threatening' Free Translation: 'Overconfidence sometimes brings disappointment')	Direct: assertive (informing) Indirect: expressive: (blaming)	The effect of this proverb is the son becomes wiser.	The proverb comes under the theme of *foolishness* and stresses the need for *wisdom* in Yoruba society.	The politeness strategy employed in this proverb is *negative*. The father said 'I'm sorry to say this' before he utters the proverb so as to make angry response less likely.

S/N	Expression/Locution	Illocution	Perlocution	Theme	Politeness Strategy

25.	This dialogue ensues between a younger and an older sibling. OLDER SIBLING: *Àbúrò, báwo ni* (Younger sibling, how are you?) YOUNGER SIBLING: *Dáa dáa ni ègbón* (I'm fine older sibling) OLDER SIBLING: *Mo fé sọ nnkan fún ẹ nípa òrò yẹn (*I want to say something about that issue) YOUNGER SIBLING: *Ó dáa* (It's good OLDER SIBLING: (He utters the proverb) *Àwọn àgbà bò wón ní: Oore tí a ṣe fún adìyẹ kò gbé, bí ó pé títí, á ṣe omi-toro sí ni l'énu* (Literal Translation: The elders say 'The favour you do to a fowl is not in vain sooner or later, you	Direct: assertive (informing) Indirect: direct (advising, quoting)	The effect this proverb has on the younger sibling is the belief that kindness pays.	This proverb comes under the theme of *advice/caution.*	The older sibling goes *on-record through positive politeness* by quoting the elders directly.
S/N	**Expression/Locution**	**Illocution**	**Perlocution**	**Theme**	**Politeness Strategy (FTA)**
	Free Translation: 'The				

	elders say: 'Kindness is never lost; sooner or later, kindness to others will surely be repaid'). *Y*OUNGER SIBLING: *Mo ti gbó* (I've heard)				
26.	The dialogue ensues between a father and his son. FATHER: *Omo mi, wá, mo fé bá o sòrò* (Come, my son, I want to talk to you) SON: *Ó dáa bàbá mi* (it's okay my father): *Ṣé mo lè sọ pé* (Can I say) [He utters the proverb] *Ìwà l'ọba àwúre* (Literal Translation: 'Good character is the king of good luck charm' Free Translation: 'Good character is superior to any good luck charm') SON: *E seun sà* (Thank you sir)	Direct: assertive (stating) Indirect: expressive (blaming)	The effect this proverb is that the son has a strong conviction that good character pays.	The proverb comes under the theme of *indecency* and stresses the need for *decency* in Yoruba society.	The father employs a *positive politeness strategy* by asking a question before he utters the proverb so as to make angry response less likely.

27.	This dialogue ensues between two friends. ADE: *Má bínú pé sopé* (I'm sorry to say) {He utters the proverb} *Òtító òrò korò* (Literal Translation: The words of truth are bitter' Free Translation:Truth is bitter) OLA: *Ọ̀ṣé òré mi* (Thanks my friend)	Direct: assertive (informing) Indirect: expressive (blaming)	The effect this proverb has on Ola is that Ola is persuaded into speaking the truth always.	The proverb comes under the theme of *untruth* and stresses the need for *truth* in Yoruba society.	Ade employs a *negative politeness strategy* by saying 'I'm sorry to say' before he utters the proverb so as to make angry response less likely.
28.	The dialogue ensues between a father and his son. FATHER: *Pèlé o* (How are you?) SON: *Ẹ̀ṣé bàbá mi. Dáa ni mo ṣe*. (Thanks my father. I'm okay) FATHER: *Iṣé ni oògùn ìṣé* (Literal Translation: 'Hard work is the medicine of poverty' Free Translation: 'Hard work is the antidote to	Direct: assertive (informing) Indirect: expressive (advising)	The effect of this proverb on the son is he is fully persuaded into working hard.	The proverb comes under the theme of *laziness* and stresses the need for *hard work* in Yoruba society.	The politeness strategy employed in this proverb is *on-record politeness strategy.* The father addresses his son directly.

	poverty')				
29.	This dialogue ensues between a master and his servant. MASTER: *Ṣé mo lè sọpé* (Can I say) {He now utters the proverb} *Ọgbón ju agbára* (Literal Translation: 'Intelligence is greater than strength' Free Translation: 'Knowledge is power') SERVANT: *Béèni sa* (It's true sir)	Direct: assertive (informing) Indirect: expressive: (blaming)	The effect this proverb has on the servant is he becomes wiser.	The proverb comes under the theme of *foolishness* and stresses the theme of *wisdom* in Yoruba society.	In this proverb, the master employs a *positive politeness strategy* by saying 'Can I say' before he utters the proverb so as to counteract possible damage to the face of his servant.
30.	This dialogue ensues between a younger and an older sibling. OLDER SIBLING: *Àbúrò, báwo ni* (Younger sibling, how are you?) YOUNGER SIBLING: *Dáa dáa ni ègbón* (I'm fine older sibling) OLDER SIBLING: *Mo fé sọ nnkan fún ẹ nípa òrò yẹn (*I want to say something	Direct: assertive (informing) Indirect: direct (advising, quoting)	The effect this proverb has on the younger sibling is he becomes careful with the company he keeps.	This proverb comes under the theme of *advice/caution.*	The older sibling goes *on-record through positive politeness* by quoting the elders directly.

	about that issue) YOUNGER SIBLING: *Ó dáa* (It's good) OLDER SIBLING: (He utters the proverb) *Àwọn àgbà bò wón ní* (the elders say)*: Àgùntàn tí ó bá ajá rìn yíó jẹ imí*(Literal Translation: 'A sheep that flocks with the dog shall eat feaces or excreta' Free Translation: 'Evil company corrupts good manners') YOUNGER SIBLING: *Mo ti gbó* (I've heard)				

4.2 Discussion

The data analyzed showshow politeness strategies are used in Yoruba proverbs in. Fifty proverbs were selected at random from the works of Lawal (1997) which comprises twelve proverbs; Olatunji (2005) comprises forty three proverbs; Sotunde (2009) comprises two thousand, five hundred proverbs; Owokunle (2012) comprises two thousand, eight hundred and seventy four proverbs and Rumide (2013) comprises ten proverbs. Austin's (1962) Speech Act Theory and Brown and Levinson's (1987) use of politeness strategies were selected as tools for the analysis. The analysis of the proverbs shows how politeness strategies are used inYoruba proverbs. The politeness strategies (FTA) employed in the analysis of the proverbs were bald on record which uses indirect strategies with the use of metaphors, the on-record uses politeness strategies by quoting the elders to avoid using harsh language and the negative politeness uses apology to save the co-interactant. It also shows how politeness strategies are relevant in Pragmatics and how it relates to Yoruba proverbs.

Pragmatics studies language use and communication. So, politeness strategies are relevant in language use and communication so as to maintain friendly and pleasant behaviour rather than bad-tempered, aggressive or rude behaviour. Researches have been done on pragmatic analysis of Yoruba proverbs. Mostof the researchers only worked on the grammatical and lexical processes in Yoruba proverbs, some analysed Yoruba proverbs using six hierarchical contexts of utterance such as cosmological, sociological, social, psychological, situational and linguistic, some analysed Yoruba proverbs based on management of leadership position while some analysed Yoruba proverbs using the concept of 'face' but they do not emphasise bald on-record, positive, negative, off-record (indirect) politeness strategies in their work. This study analyses Yoruba proverbs using Brown and Levinson's (1987) politeness strategies. How the use of proverbs differ between the young in the 18-30 age range and adults especially in the 60 and above age range have been discussed by this study.

The use of proverbs between men and women hasalso been discussed by this study. Most researchers are silent on the aspects of politeness. This study employs politeness strategies in the analysis of Yoruba proverbs. This will help the Yoruba native speakers and other researchers such as anthropologists, philosophers, ethnographers, historians, psychologists, sociologists and linguists to upgrade their understanding in the use of proverbs and politeness strategies and so, this will not make their level of communication to break down. Also, peace and progress will be maintained in the society.

4.3 Findings and Discussion of Findings

The aim of this study is to examine a pragmatic politeness of selected Yoruba proverbs. The findings show that on the discussions, analysis of politeness in selected Yoruba proverbs, the following findings were obtained:

i. Proverbs are used with bald on-record, positive, negative and off-record indirect politeness strategies to make communication run very smoothly.

ii. Bald on-record, negative, positive and off-record politeness strategies are relevant in pragmatics.

iii. Politeness strategies are relevant to Yoruba proverbs.

iv. Politeness strategies are important to Pragmatics.

The first finding shows that bald on-record, positive, negative and off-record politeness strategies are used in Yoruba proverbs to prevent disagreement. Naturally, proverbs are meant to correct, rebuke, caution, advice and it should not be done in a rude manner; it should be corrected in a polite manner or else, it will not make communication run smoothly. Proverbs with politeness strategies are used in everyday conversation, gatherings, stories and elders' meetings. They are used toadd flavour to a conversation. Proverb adds nutrients to a discourse. The second finding shows that politeness is relevant in Pragmatics. Politeness is one of the pragmatic theories which accounts for the redressing of affronts to a person's face by face-threatening acts. Being polite is an attempt for the speaker to save his own face or the face of who he is talking to. The face is the public self-image that everyone tries to protect. A face threatening act is an act that damages the face of the speaker or addressee by acting in opposition to their wants or desires. Politeness strategies are used to minimize threats to the hearer's face.

The third finding shows that politeness strategies are relevant in Yoruba proverbs. Politeness strategies are used with Yoruba proverbs so that the level of communication will not break down. Yoruba proverbs are used with politeness strategies so as to promote peace. Proverbs are used for moral instruction in Yoruba society.The fourth finding shows that politeness strategies are important to Pragmatics. Pragmatics studies how language is used in contexts. When language is used in different contexts, it is very important for one to be polite because politeness makes onementally healthy. Polite actions give fine results. They make communication run smoothly as Brown and Levinson (1987) explain.Politeness strategies are important in conversations in general and proverbs in particular because they make angry response less likely.

Studies have been carried out by various researchers on Yoruba proverbs. In comparison to the works of Odujinrin (1979), Delano (1983), Lawal (1997), Olatunji (2005), Fasiku (2006), Asiyanbola (2007), Sotunde (2009), Omoloso (2012), Osoba (2014), much have been done on the pragmatic analysis of Yoruba proverba and the functions but on the area of politeness little or no research has been done. Ehineni (2016) talks about

functions of proverbs and politeness but he does not employ speech act theory in his work. Rumide (2013) talks about politeness in his pragmatic analysis of politeness in Yoruba proverbs using Brown and Levinson's (1987) politeness strategies. He did not employ Austin's speech act theory in his work; rather, he employs Searle's Taxonomy of Illocutionary act and Grice's (1975) Principle of Implicature. Since most of the works on Yoruba proverbs are silent on the area of politeness strategies, this study therefore uses politeness in the analysis of the proverbs.

CHAPTER FIVE

SUMMARY, CONCLUSION AND SUGGESTIONS FORFURTHER STUDIES

5.0 Preamble

This chapter summarizes the research, having analyzed Politeness Strategies in Selected Yoruba Proverbs, it seeks to draw a conclusion and suggest other areas for further studies.

5.1 Summary

This work has been able to establish the importance of proverbs and how they occur in day-to-day communication using politeness strategies. It also shows how the Yoruba value proverbs very highly. The importance of proverbs is to teach, caution warn or counsel. The use of proverbs in talk is highly valued in Yoruba society. The value of proverbs is epitomised in this Yoruba proverb. *Òwe l'ẹṣin òrò, bí òrò bá sọnú, òwe ni a fi ńwá a*(Literal Translation: 'A proverb is a horse of words, if words are lost, proverbs are used to find them; Free Translation: 'A proverb is a horse which can carry you swiftly to the discovery of ideas sought'). This 'horse' is being constantly pressed into the service of elders during deliberations in council and at home settling disputes. A relevant proverb throws light on the subject and drives home point.

This research made efforts to answer these questions:

i. How are bald on-record, positive, negative and off-record (indirect)politeness strategies relevant in Yoruba proverbs?

ii. To what extent are these politeness strategies relevant in Pragmatics?

iii. How do these politeness strategies relate to Yoruba proverbs?

iv. What are the importance of politeness strategies to Pragmatics?

Proverbs describe appropriate situation of use. In Yoruba society, no one can be considered educated or qualified to take part in communal discussions unless he is able to quote the proverbs relevant to each situation. The focus of this work is the pragmatic analysis of Yoruba proverbs to discern elements of politeness. The work examines and has been able to prove how Yoruba proverbs show politeness. Fifty (50) Yoruba proverbs were selected for the analysis.Ausin's (1962)Speech ActTheory was employed in the analysis of the work. The analysis reveals that the direct illocutionary act of each is different from the indirect illocutionary act. The analysis also reveals that the selected Yoruba proverbs have

assertive as the direct illocutionary act. It can be argued from the analysis that Yoruba proverbs show politeness strategies. The means of showing politeness is through bald on record, negative politeness, positive politeness and off record indirect strategies described by Brown and Levinson (1987).

The bald on-record uses direct language by quoting the elders to avoid using harsh language, the off-record uses indirect language so as to minimize conflicts and the negative politeness strategy uses apology to save the face of co-interactant. These strategies are important in the use of Yoruba proverbs.Politeness preaches how to respect other people's feelings by showing good manners. When using proverbs to correct, warn, rebuke, advise, it is very important to be polite so as to maintain social equilibrium and friendly relations. Polite conversation will not make the channel of communication breakdown.Proverbs serves as a tool of correcting, warning, moralising, rebuking, advising, counselling, etc.The proverbs used spread across five themes (caution/advice, hard work/laziness, wisdom/foolishness, truth/untruth and decency/indecency) which were analysed.The themes are the same ones that form the basis of other literary forms. Proverbs cannot be stated bluntly as a result, politeness strategies come in.

The goal of politeness is to make all of the parties relaxed and comfortable with one another. Politeness improves one's relationship in Yoruba society and the Yoruba respect one who is polite in the use of language in general and proverbs in particular. This underlies the benefits in the usage of proverbs.

5.2 Conclusion

This study has been able to explain how politeness strategies are used in Yoruba proverbs using Austin's (1962) aspects of pragmatic theory and Brown and Levinson's (1987) politeness strategies. Naturally, proverbs cannot be used bluntly and that is why politeness strategies are employed so as to be in perfect harmony with one another. Among the Yoruba, proverbs are placed very highly and they are used in everyday conversation so as to embellish them. Yoruba proverbs are used to teach morals or lessons. They are words of wisdom that guides man's footsteps in the complexity of life. This research has been able to show how elements of politeness are employed in Yoruba proverbs so that peace can be maintained in the society.

However, learning how to use politeness strategies is a difficult task especially for those who are not used to it and this requires competent instructors. This study provides evidence that the majority of Yoruba native speakers especially the young in the 18-30 years age range need professionals in Yoruba language so as to improve their use of proverbs and politeness both inlanguage and in proverb usage. Only qualified and well trained teacher in Yoruba language will help Yoruba native speakers to develop a high level of literacy that is necessary for being effective in proverb usage and politeness strategies.

5.3 Suggestions for Further Studies

Based on the discussions, summary of findings of the study, researchers in similar fields need to continue conducting the research to ascertain the factors that contribute to the absence of politeness in proverbs especially among the young (in the 18-30 age range).

Firstly, the researchers should identify the causes of rudeness that are most frequent among the young generation. Secondly, researchers should determine what type of factorsthat influence some Yoruba native speakers in not being polite in their use of language in general and proverbs in particular.

Finally, research should be conducted on the politeness strategies to determine which of the strategies are most effective.

REFERENCES

Allot, N. (2010). *Key Terms in Pragmatics*. Great Britain: MPG Book Group Limited.

Arewa, E.O. /Dundes, A. (1964): "Proverbs and the Ethnogaphy of Speaking Folklore." *American Anthropologist*, (66), 70-85.

Asiyanbola, A.A. (2007). 'A Syntactic and Semiotic Analysis of Some Yoruba Sexist Proverbs in English Translation: Need for Gender Balance' in *Nebula 4.3, September 2007.*

Austin, J.L. (1962). *How to do Things With Words*. Oxford: Oxford University Press.

Babatunde, S.T. and Adeyanju, D.S. (2002).*Language, Meaning and Society: Papers in Honour of ProfE.E. Adegbija at 50*. Ilorin: Haytee Press and Publishing Co. Nig. Ltd.

Bamgbose, A. (1981). The Form of Yoruba Proverbs ODU: *A Journal of West African Studies,*4(2):74-86.

Barley, N. (1972): "A Structural Approach to the Proverb and Maxim with Special Reference to the Anglo-Saxon Corpus." *Proverbium,* (20) 1972, 737-750

Barley, N. (1974).“The ‘Proverb’ and Related Problems of Genre-Definition.” *Proverbium*, (23), 880-884.

Black, M. (1947). Limitations of a behavioristic semiotic.*Philosophical Review*, 56, 258-72.

Brown P., Levinson S.C. (1987) [1978]. *Politeness.Some universals in language usage*.Cambridge:Cambridge University Press.

Burke, K. (1941). *The Philosophy of Literary Form*.*Studies in Symbolic Action*. New York.

Delano, I.O. (1983). *Òwe L’ẹ̀ṣin Òrò Yoruba Proverbs- Their Meaning and Usage.* Ibadan University Press Limited

Dillon G.L., Coleman L., Fahnestock J., Agar M. (1985). Review article. *Language***61**(2): 446-60.

Ehineni, T.O. (2016). ‘A Discourse-Structural Analysis of Yoruba Proverbs in Interaction.Columb. Appl. Linguist. J. 18(1) pp.71-73

Fasiku, G. (2006). “Yoruba Proverbs, Names and National Consciousness”.*The Journal of Pan African Studies, 1.4. 51-63. Print*

Finnegan (1970) **Oral Literature in Africa,** London: Oxford University Press.

Firth, J. (1926).“Proverbs in Native Life with Special Reference to those of Maori”.*Folklore* (37):134-153 & 245-270.

Fraser, B. (1978). Acquiring social competence in a second language. RELC *Journal***9**(2): 1-21.

Fraser, B. (1990). Perspectives on politeness.*Journal of Pragmatics*.**14**(2): 219-36.

Grice, H.P. (1975) *‘Logic and Conversation’*.In Cole and Morgan (eds.) *Syntax and Semantics* Vol. 3 New York: Academic Press Pp 41-58.

Hasan-Rokem, G. (1982).*Proverbs in Israel folk narratives: A structural semantic analysis*. Helsinki. (FFC No. 232).

Hauwa, M.S. (2012) *Politeness in the Communicative Behaviour of Staff and Students in Selected Libraries in Ahmadu Bello University, Zaria*Unpublished M.A. Thesis, Faculty of Arts, Ahmadu Bello University, Zaria.

Ibikunle, S. and Owolabi, O. (1972).*Ìwéìjìnlè Yorùbá,ApáKeta.*Ibadan: OxfordUniversity Press.

Kirsenblatt-Gimblett, B. (1973). “Toward a theory of proverb meaning.”*Proverbium*, (22) 821-827

Lawal A. (1992) “On the Eve of Devolution : Britain’s Attitude Toward Two Scholarship Awards in Nigeria in 1951” *Journal of Religions and History of the Lagos University,* Vol. 1 Nos 1&2 : 103-112.

Lawal, A. (1997). “A Pragmatic Study of Selected Pairs of Yoruba Proverbs” in Journal of

Pragmatics 27 Pp635-652

Leech, G. (1980). *Explorations in Semantics and Pragmatics*. Amsterdam: John Benjamins.

Leech, G. (1983). *Principles ofPragmatics*. New York: Longman Inc.

Levinson, S.C. (1983). *Pragmatics*. Cambridge: Cambridge University Press.

Messenger, J.C. (1959).“The Role of Proverbs in a Nigerian Judicial System.” In: A. Dundes (ed.), *TheStudy of Folklore*. Englewood Cliffs, 1965. (299-307).

Mey, J.L. (1993). *Pragmatics: An Introduction*. Oxford: Blackwell.

Mey, J.L. (2001). (in press). ‘Accessibility and activation’. In: Festschrift Eli Fischer-Jorgensen.Copenhagen.

Mieder, W. (1977).“Trager und Gebrauchsfunktion des Sprichworts.” In: L. Rohrich / W. Mieder,*Sprichworts*. Stuttgart. (78-82).

--------- (1994).**Wise Words**: *Essays on the Proverb*. New York & London: Garland PublishingInc.

Mills, S. (2003). *Gender and Politeness*. Cambridge: Cambridge University Press.

Morris, C.H. (1938). *Foundations of the Theory of Signs*. Chicago: University of Chicago Press.(= Rudolf Carnap et al. (eds), *International Encyclopedia of Unified Science*. Vol. 2:1).

Norrick, N.R. (1994) *Proverbial Perlocutions: How to do Things with Proverbs. Wise Words:Essays on the Proverb.* Ed. Mieder. W. New York. Garland Publishing, Inc. Print.

Odujinrin, J.S.A. (1979). *Modern Lessons in Yoruba Part I*. Lagos: Academy Press Ltd.

---------- (1979).*Modern Lessons in Yoruba Part II*. Lagos: Academy Press Ltd.

Ogunbowale, P.O. (1970). *The Essentials of the Yoruba Language*. Great Britain: University of London Press Ltd.

Ogunwale, J.A. (2012). ‘An Inferential Model Analysis of Yoruba Proverbs With Leadership Lexis’ in *Ibadan Journal of Humanistic Studies,* Vol. 22

Olatunji, O.O. (2005).*Features of Yoruba Oral Poetry.* Ibadan: University Press Plc.

Omoloso, R.K. (2012). 'A Context-Structure Analysis of Yoruba Proverbs in Discourse' in *US-China Foreign Language, ISSN 1539-8080 July 2012, Vol. 10, No. 7, 1318-1329.*

Onyemelukwe, I. (2004). *Decolonization and Globalization of African Literature*. Zaria: Labelle Eduzal Publishers.

Osisanwo, W. (2003).*An Introduction to Discourse Analysis and Pragmatics*. Lagos-Nigeria: Femolus-Fetop Publishers.

Osoba, J.B. (2014). 'The Nature, Form and Functions of Yoruba Proverbs: A SocioPragmatic Perspective' in *IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 19, Issue 2, Ver.IV(Feb. 2014). PP 44-56 e-ISSN:2279.* www.iosrjournals.org

Owokunle, B.F. (2012). *Ilù Ògìdìgbó 1 (Àkójọpò Òwe Yorùbá Ní Ibámu Pèlú Ìṣé Tí Wón N Ṣe).* Ilorin:Alabi Printing Press.

Pateman, T. (1989).Pragmatics in Semiotics *Journal of Literary Semiotics*. Vol. XVIII No. 3 203-216.

Permyakov, G.L. (1979). "Die Grammatik der Sprichworterweisheit." In: Grzybek (ed.) (1984), 295-344.

Rumide, J.O. (2013). "Pragmatic Analysis of Politeness in Yoruba Proverbs".*Journal on IssuesinLanguage and Linguistic: Perspectives from Nigeria*. Vol. 1 137-149

Searle, J.R. (1979). Indirect Speech Acts in *Syntax and Semantics,* Vol. 3*Speech Act*. Peter Cole of Jerry Lee Morgan (eds.) Pp. 59-82 New York: Academic Press.

Seiler, F.(1922). *Deutsche Sprichworterkunde*.Munchen, 1967.

Seitel, P.I. (1972). *Proverbs and the Structure of Metaphor among The Haya of Tanzania*. Ph.D.diss.: Univ of Pennsylvania.

Sotunde, F.I. (2009). *Yoruba Proverbs and Philosophy.* Abeokuta-Nigeria: Damsan Nig. Company.

Surakat, T.Y. (2000). "Proverbial Language in Zainab Alkali's *The Stillbor*n: A Systemic Linguistic Analysis".C.V. Journal of Publications and Conference Papers of Dr Tajudeen Surakat.Department of English and Literary Studies, Ahmadu Bello University, Zaria.Vol. 1.

Thomas, J. (1995). *Meaning in Interaction: An Introduction to Pragmatics*. Malaysia: Longman Group Limited.

Udofot, I.M. (1998).*English Semantics*. Uyo: Scholar's Press Nigeria Limited.

Verschueren, Jef. (1987). 'Pragmatics as a theory of linguistic adaptation'. In: *Working Document*#1. Antwerp: International Pragmatics Association.

Verscheuren, Jef. (1999). *Understanding Pragmatics*. London: Arnold.

Wales, K. (1989). *A Dictionary of Stylistics.* London: Longman Group Ltd.

Yankah, K. (1989). "Proverbs: Problems and Strategies in Field Research." *Proverbium: Yearbookof* International *Proverb Scholarship*, 6, 165-176.

---------- *TheProverb in the Context of Akan Rhetoric*: A Theory of Proverb Praxis. Bern: Peter Lang.

Yule, G. (1996). *A Study of Language, 2nd ed*. Cambridge: Cambridge University Press.

Zakariyah, M. (2014)."A Pragma-Socio-Cultural Analysis of Selected Didactic Proverbs in the Works of Ola Rotimi". Unpublished Ph.D Dissertation, Faculty of Arts, Ahmadu Bello University, Zaria.