

# LANGUAGE, PEDAGOGY & SOCIAL DISCOURSE

In Honour of  
**Professor Tunde Ajiboye**  
at **70**

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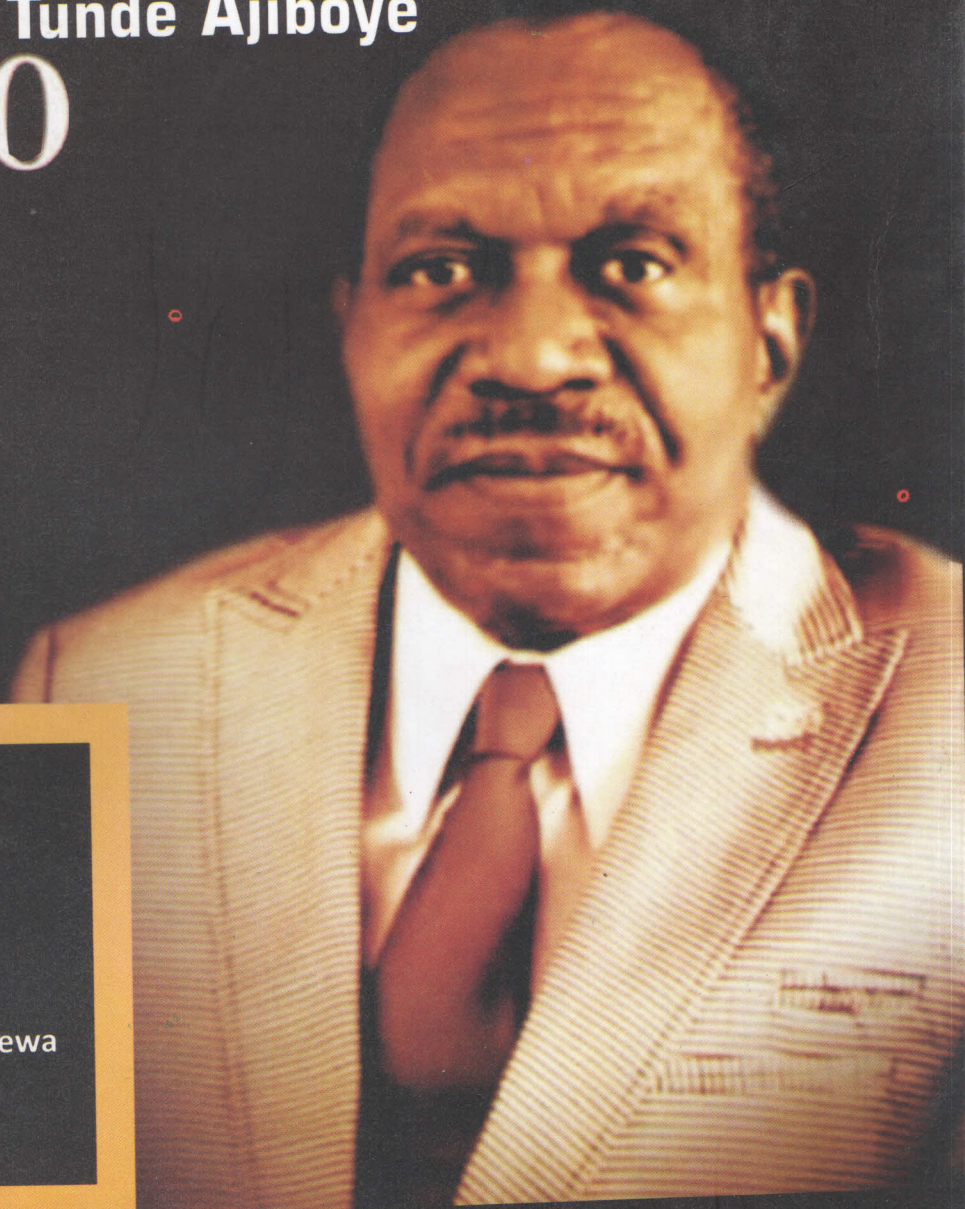
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# **LANGUAGE, PEDAGOGY & SOCIAL DISCOURSE**

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## INFORMATIVITY AS A STYLISTIC ELEMENT: DISCOURSE IN *IFÁ* CORPUS AND YORÙBÁ PROVERBS

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### Introduction

A good stylistic analysis of a text or discourse should be based on a specific mode or framework of a stylistic element, around which such a text or discourse can be described. In the field of Yorùbá Studies, analyses of texts or discourse stylistics are relatively not many when compared with other text theories or studies. Few works exist in Yorùbá stylistics, using stylistic elements such as grouping, connection, prominence, cohesion and semantic interpretation as propounded by Callow (1974) and adopted for Yorùbá texts by Awóyalé (1989). Some of the stylistic elements are yet to be used in relation to Yorùbá texts and discourse. For example, no stylistic analysis is known to exist, using intentionality and acceptability, informativity, situationality and intertextuality and reference as propounded by de Beaugrande and Dressler (1981). However, this study attempts to adopt the principle of informativity so as to fill one of these gaps.

A stylistic study should be streamlined into one or two elements of stylistics. Many stylistic works concentrate on the use of features of language such as idiomatic expressions, figures of speech and in some cases, oratorical analysis. Modern stylistic analysis or study should be analyzed around or into one of the stylistic elements. Therefore, this study describes *Ifá* Corpus and some proverbs using the stylistic elements of informativity, that is, "the extent to which presented materials are new or unexpected" (de Beaugrande and Dressler (1981: p. 160).

In this study despite the fact that, *Ifá* and proverbs are culture-bound genres, data is translated into English for the benefit of a wider audience. The Yorùbá data are interpreted but, in some cases, uninterpreted, in order to retain the *couleur locale* of the original texts, especially *Ifá* Corpus, "since the indigenous language is more conducive to the interpretation of an indigenous genre" (Ilésanmí, 2004: p. 111).

### Objective of the Study

The main objective of this study is to demonstrate the principle of informativity in *Ifá* Corpus and Yorùbá proverbs. This is aimed at showing the input and impact of the stylistic element of informativity in the selected texts. The indispensable use of these texts in the daily or important activities among the Yorùbá people cannot be

overemphasized. The study, therefore, describes the stylistic framework of informativity around these texts.

### **Informativity as a Stylistic Element**

As explained earlier, informativity is a stylistic element propounded by de Beaugrande and Dressler (1981). It relates to the extent with which an information in a text is new to the receiver. "The principle is more concerned with the content of the text, that is, the emphasis on content arises from the dominant role of the coherence in textuality" (de Beaugrande and Dressler, 1981: p. 139). The elements of cohesion are realized in different ways such as lexical, structural, syntactic cohesions among others. For example, coherence in syntax or grammar and lexical expression "are eminently supportive of the flow of expectations in the actual content and argument of the text" (de Beaugrande and Dressler, 1981: p. 158).

The principle of informativity is based around the choice of words, including sounds, tones, stress and all that may influence the understanding and meaning to the receiver. Informativity has to do with the efficient, effective and appropriate use of words or language. A text or discourse selects its styles and language in order that, informativity is achieved. Text form determines the text style and contents. That is, there are poetic styles, just as there are sub-styles according to the poetic form or type. For example, *ijálá* poetic style is different from that of *Ifá* or from the structure and style of proverbs. This is why content is desirable in informativity. de Beaugrande and Dressler (1981: p. 150) observe that "The notion of STYLE has been employed to reflect the assumption that a single text or set of texts manifests characteristic tendencies of selection...**Literary** and **poetic** texts will draw special focus toward their styles, so that producers must expend considerable care and attention upon selection procedures." (Author's emphasis). The selections of words have to do with choice from different available words in a language.

The choice of a word (language) describes the informativity of a text, since a text is directed at the receiver; the contents of a text must be informative so as to enable the text receiver to reconcile all the discrepancies in the text. The observation on reconciliation of discrepancies and their motivation toward informativity is what this study demonstrates in *Ifá* Corpus and some selected Yorùbá proverbs. The choice of these texts (*Ifá* and proverbs) is informed by their prominence in their use among the Yorùbá people. For example, it has been observed that, almost every aspect of Yorùbá life is keenly connected with *Ifá*, the foundation of Yorùbá culture. *Òwe*, proverb, has also an indispensable text in the daily activities of the Yorùbá people as well as in various discourse and texts.

### **Existing Critical Works on Yorùbá Stylistics**

As noted earlier, a stylistic study must be based on the stylistic elements contained in the text. The work of Bámisilè (1991) examines Fáléti's plays with text-linguistics analysis. The study is based on elements such as grouping, connection, prominence, coherence and

semantic interpretation. It describes Fáléti's dramatic styles around these stylistic elements. Àjàyí (1995) also employs the text-linguistics approach on *Ọfọ* (The Yorùbá incantation), using the five elements listed earlier. The work sourced its data from different Yorùbá incantation types. He concludes that the Yorùbá incantations structure is fixed, with the use of *kì í-* don't or *ní í-* is/do. According to him, "We have seen that *ọfọ* text is loaded with *ní-* and *kíí-* constructions...we suggest that the link has to do with the exceptionless nature of the *ní-* and *kíí-* constructions." The same five text-linguistics elements are used to examine *Orin Ode Fún Àṣeyẹ* in Òkèwándé (2010). The work concentrates on the *ìjálá* poetic text written by Adébóyè Babalolá in 1973. The text is described along the five elements of text-linguistics study by establishing that each of the five text-linguistics elements is an input to the other from grouping to semantic interpretation. The stylistics analysis describes the *ìjálá* text and performers as unique and oratorical styles.

Òkèwándé (2014a) adopts the principle of prominence of figures of speech and events in *Orin Ode Fún Àṣeyẹ*. The study establishes that repetition of human *oríkì* gained prominence in the *ìjálá* text. *Oríkì* as an event also has prominence in the text. Òkèwándé (2014b) demonstrates the principle of prominence in *Orin Ode Fún Àṣeyẹ*. The study describes the principle around word parallelism, ellipsis, substitutions and reference and collocations. It establishes that appropriateness of linguistic features and the proficiencies or competence of *ìjálá* artists are described in relation to the principle of prominence. Òkèwándé (2014c) examines the linguistic variation of change as a stylistic element of proverbs in *Réré rún*. He examines variations in proverbs, the use of traditional form of proverbs and proverbs of defeated expectancy. He concludes that various style markers of proverbs in the text have proportional meaning and understanding effects on the success of the text.

Òkèwándé (2015a) addresses various forms of cohesions, such as fixed, multi-level meaning, relative derived meaning among others. The work reveals that on one hand, while some words are associated with culture-specific meanings in collocations with some nouns and in some discourse, others on the other hand, have various meanings in different contexts. Òkèwándé (2015b) examines the principle of prominence in theme or topic and the Performers of *ìjálá* chants in *Orin Ode Fún Àṣeyẹ*. The study describes the prominence of *ìjálá* theme as *oríkì*. He describes the occurrences of the frequencies in the text by pie-charts. Òkèwándé (2015c) applies the stylistics principle of semantic interpretation in *Orin Ode Fún Àṣeyẹ*. Semantic features such as fixed meaning, onomatopoeic, dual opposite, and multi-level meaning are described in the text.

### **Discussions and Data Analysis**

The meaning and understanding of the context and content of Yorùbá text and discourse is greatly influenced by the use of tones and sounds in discourse. Misrepresentation and misapplication of tones and sounds of words, sentences or concepts can be misinterpreted. This may lead to a breakdown of communication due to insufficient

information. In *Basòrun Gáà*, the *Ifá* priest- *babaláwo* instructed that, *Àgbònrín* (hart) was to be offered as sacrifice. However, the daughter of the incumbent king- *Adégoólú* bears *Àgbònyín* as a name. *Àgbònyín* was ordered to be taken for the sacrifice by *Gáà* in place of *Àgbònrín*.

*Babaláwo:* *Ohun tí mo tí wí tẹ̀lẹ̀ nàà ní, Baba,*  
*Àgbònrín t'a ó fẹ̀jẹ̀ rẹ̀ p'òògùn*  
*Ohun ní yíò jẹ̀ bí ètùtù*  
*Lórí aájò awo kòòkan t'a bá dáríkò* (Fálétí, A. p. 96)

*Babaláwo:* It is what I told you before, father,  
*Àgbònrín* which blood we will use for medicine  
 which will serve as sacrifice  
 on all the cult materials that we gathered.

*Babaláwo* clarifies to *Gáà* *Àgbònrín* was an animal, and not human beings. However, *Gáà* took the advantage of parallelism in sounds and tones to vary his intention to *Àgbònyín*

*Gáà:* *Àgbònrín, Àgbònrín*  
*Háá.....? Babaláwo Babaláwo*  
*Babaláwo sùré wọ'lé*  
*Babaláwo wọlé. A tí r'ẹ̀ran*  
*Babaláwo:* *Òun dà?*  
*Gáà:* *Àgbònrín nu-un...*  
*Babaláwo:* *Ènia kọ*  
*Gáà:* *Sé Àgbònrín l'o pè é ?...*  
*Gáà:* *Gbée, kóo lọ í lò ó...* (Fálétí, A. pp. 98-9)  
*Gáà:* *Àgbònrín, Àgbònrín*  
*Háá.....? Babaláwo Babaláwo*  
*Babaláwo ran inside*  
*Babaláwo we have gotten an animal*  
*Babaláwo:* *Where is it?*  
*Gáà:* *That is Àgbònrín*  
*Babaláwo:* *Not human being*  
*Gáà:* *Is it not Àgbònrín you called it?...*  
*Gáà:* *Carry her and go and use her...*

The tones between *Àgbònrín* and *Àgbònyín* resulted in mistaken identity, which would have been avoided if there were no tones and sounds resemblance between the two names.

Tones are equally used in discourse stylistics to vary meaning. As explained earlier, tones on words with the same sounds result in different meanings. The stylistic effects of this

result is meaning shift. This means that tones on a word cannot be separated from the meaning of the word. Linguistic, sociolinguistic and literary competence in Yorùbá language depends on the use of tones. In other words, the style of a discourse, text or word is sometimes determined by the tones and sounds:

Knowing the sounds and sound patterns in our language constitutes only one part of our linguistic knowledge. Knowing a language means also knowing that certain sequences of sounds signify certain concepts or meanings...When you know a language, you know words in that language, that is, the sound sequences that are related to specific meaning...There is some sound symbolism in language - that is, words whose pronunciation suggest the meaning (Chomsky, 2007: p. 5).

Variation of tones and sounds occur in different forms in Yorùbá texts and discourse. For instance, the use of tones and sounds may lead to onomatopoeia, which are words "that imitate the sounds associated with the objects or actions they refer to" (Chomsky, 2007: p. 7).

Using the stylistic principle of informativity in the above discourse, de Beaugrande and Dressler (1981: p. 121) suggest that, ambiguous words should be avoided. According to them: "avoid ambiguity." "Although many natural language expressions could have different senses under different conditions, ambiguity obtains only when it cannot be decided which sense is actually *intended*".

This can be done by substituting such a word with cultural equivalent words. For instance, *Àgbònrín* can be substituted with *Ìgalà* which means the same referent to "hart", an animal. Òkéwándé (2015a: p. 9) says the following animals and their equivalent referents: *Olóḡinní/Múṣù* and *Ológbò*, "Cart", *Ewú* and *Òkété*, "Rodent or Giant Rat", *Ewújù* and *Òyà*, "Grass-cutter", *Ètà* and *Múṣù-igbó*, "Bush Cart", *Itú* and *Òbúkọ*, "he-goat", *Ahun* and *Ìjàpa*, "Tortoise", *Erè* and *Èjòlá*, "Cobra", *Ìgalà* and *Àgbònrín*, "hart". The knowledge of informativity will determine the appropriate contextual meaning.

Informativity requires or demands the use of content word. A word that is appropriate in a context and which cannot be appropriated as manipulated by Gáà in the above text. Such a word must "be such that the intentions you have for what you say are plainly served" (de Beaugrande and Dressler, 1981: p. 121). The choice of equivalent words should be one that has no sound and tone correlations as in *Àgbònrín* and *Àgbònyín*. This will also prevent the speaker from the use of a word that is in free variation. "Free variations are sounds that can be interchanged with each other without any change in meaning" (Şótilóyè, 1992: p. 38). *Àgbònrín* and *Àgbònyín* are in free variation as the substitution of /r/ with /y/ makes no change in the meaning of the word or the referent. In other words, we have two words but the same referent. The identity of one is implied in

the other. Therefore, the /r/ and /y/ are insignificant sounds in the content of *Àgbònrín/Àgbònyín*.

Informativity is not influenced by sounds and tones only in Yorùbá language; text types too are important in discourse. This is because, "Text types are global frameworks controlling the range of options likely to be utilized... such as patterns of sounds for syntax...are acceptable in poetic texts, where conventions of expression are characteristically modified and downgrading is frequently performed" (de Beaugrande and Dressler 1981: p. 149). It should be noted that, much of the content of *Ifá* corpus is in poetic form. Prose form can only be rendered as a complementary text to *Ifá* poetic form. Prose form is rendered by the *Ifá* priest and not the *Ifá* oracle. This means that the choice of word must be informative to avoid a mistaken identity as observed in the *Ifá* Corpus treated above. It is worth observing that the choice of *Àgbònyín* is rooted in *Ifá*, even though *Àgbònrín* is commonly used today.

In *Ifá* context, *Àgbònyín* is an animal, and is referred to human beings. This means that, we may have *Àgbònrín* and *Àgbònyín* as an animal or a human-being. Informativity principle should be adopted to render the name in full. For example, the speaker can make the information desired achievable by saying that *Àgbònrín* or *Àgbònyín Ìgalà-Àgbònyín gágàlà* (as used in the *Ifá* text quoted next page) or *Àgbònrín* or *Àgbònyín Èniyàn*. This principle will prevent inadequate information in discourse or text. In Yorùbá onomastics, animals and plants share some names. This is the situation in the example cited above. Plant can also share this attribute with a human-being. For example, *Ìrókò* (mahogany) may refer to a plant or human-beings. The reason for the relationship between plant-animal in this case is cultural, which is outside the scope of this study.

The *Ogbè-Òsá* Corpus below (with author's translation), gives more clarifications on the relative choice of content words- *Àgbònrín* and *Àgbònyín* in the *Ifá* text.

*Pàtàkó abèdò gbékè gbékè/ Pàtàkó abèdò gbékè gbékè*  
*A díá fún Àgbònyín gágàlà/Cast divination for Àgbònyín gágàlà*  
*Èyí tí sọmọ Olúugbó/The child of Olúugbó*  
*Àwọn ọtá láwọn ó múu Àgbònyín/Enemies had connived to catch Àgbònyín*  
*Àgbònyín bá tọ àwọn Babaláwo ẹ lọ/He then went to consult with his Babaláwo*  
*Wọn ní kí ó fì ẹkuru bọ ilẹ/He asked Àgbònyín to offer Ẹkuru to Mother earth*  
*Ó bá bọ ilẹ tán/He did the sacrifice*  
*Wọn lé Àgbònyín tí/They pursued and hunted Àgbònyín*  
*Wọn ò lè mú u/They could not catch him*  
*Bí ọn bá sì lé e, lé e...../After series of hot pursuits*  
*Àgbònyín á gbó/ Àgbònyín would bark!*  
*Gbóò!/ Gbóò!*  
*Wọn á pé b'Àgbònyín bá ti gbó/They would say 'Once Àgbònyín barks'*  
*Ojọ ikú ẹ ó yẹ/His predestined day of death would change'*

*Ayé yẹ Àgbònyín gágàlà ọmọ Olúugbó*/Life pleased Àgbònyín gágàlà the child Olúugbó

*Ó ní Pátàkó abẹ̀dò gbékè gbékè*/ He said Pátàkó abẹ̀dò gbékè gbékè

*A díá fún Àgbònyín gágàlà*/Cast divination for Àgbònyín gágàlà

*Èyí tí sọmọ Olúugbó*/The child of Olúugbó

*Ní sọjú ẹkùn ọ̀n Ọ̀dẹ*/In the presence of the Leopard and Hunter

*Àgbònyín là wọ̀n ọ̀ kú*/Àgbònyín became saved and would not die again

*Ní sọjú ẹkùn ọ̀n Ọ̀dẹ*/In the presence of (the) Leopard and Hunter (Sàlámi, 2002: p. 33).

In the above *Ifá* Corpus, *Àgbònyín* is an animal, but in the earlier text quoted, it stands for human-beings (The daughter of King Abíódún Adégoólú, the Aláàfin Ọ̀yọ). In the earlier text, *Babaláwo* is refers to *Àgbònrín*- animal, as demanded by the *Ifá* oracle for sacrifice.

As suggested earlier, there is need for unambiguous alternative words for the statement quoted earlier to be informative. In other words, "the greater the number of possible alternatives at a given point, the higher will be the information value when one of them is chosen" (de Beaugrande and Dressler, 1981: p. 140). The information in the *Ifá* Corpus is insufficient. This is as a result of insufficient in content words in the text. However, the second *Ifá* Corpus text is informative. This is because, the use of "gàlàlà" differentiates the animal-*Àgbònyín* from human-*Àgbònyín*, which is lacking or missing in the earlier *Ifá* Corpus that makes the discourse "insufficient information." One can even say that *Ìgalà* is formed with the prefix- *Ì* and root morpheme- *galà*. If animal is referred to as *Ìgalà* as content word without the use of either *Àgbònrín* or *Àgbònyín* it is sufficient information; as human-being cannot be *Ìgalà* by name.

In the earlier *Ifá*'s discourse, if *Babaláwo* had said *Àgbònrín* or *Àgbònyín èniyàn*, the statement would have been informative. This would have prevented Gáà (the receiver of information or message) from "hijacking" the information to suit his own selfish ambition, contrary to the wish of the *Ifá* oracle.

Furthermore, the later *Ifá* Corpus shows the cultural root of the Yorùbá adage that, "Ọ̀jọ̀ tí Àgbònrín bá gbó, ọ̀jọ̀ ikú 'ẹ̀ yẹ." The text can also occur as incantation text that, "Àgbólà ní t'Àgbònrín, ọ̀jọ̀ tí Àgbònrín bá gbó, ọ̀jọ̀ ikú 'ẹ̀ yẹ." Literarily meaning that, a hart will never die the day it barks. In this case, the statement is sufficient in information. There is no need for clarification. In other words, the content of the text is sufficient and, therefore, informative. This is because the collocation verb "gbó" is usually exclusively associated with some class of animals that barks, such as dogs and hart. In other words, the verb "gbó" will not collocate with human-beings, but "ké" except this is done to achieve another goal, such as in a play or by an insane individual.

Another way by which the principle of informativity can be observed on tones and sounds of text in this study is proverbs. Tones and sounds change the content and context

of text in proverbs thereby, changing the entire meaning. This will eventually affect the information level in proverbs. The socio-linguistic and cultural effects of this are observed in the examples listed below:

- (1a) *Ayé la bá'fá/Ifá* was inherited  
*Ayé la bá'mòlẹ*/Islam was inherited  
*òsán gangan nìgbàgbọ wọlé dé*/Christianity came in the mid-way  
 (Mustapha, O., Àjàyí, D. and Àmòò, A. (1986: p. 117).
- (b) *Ayé la bá'fá/Ifá* was inherited  
*Ayé la bá'mòlẹ/Ìmòlẹ* was inherited  
*òsán gangan nìgbàgbọ wọlé dé*/ Christianity came in the mid-way.
- (2a) *Èké dáyé, aásà Dápòmù*/ unfaithfulness is in the world, snuff is found in **Apòmù**  
 (b) *Èké dáyé, aásà Dápòmù*/ unfaithfulness is in the world, snuff is now in **drinking (liquid) form**
- (3a) *Mòrìwò lẹ rí, ẹ ò tìi réégún*/You have seen **palm-fronds**, you haven't seen Masquerade yet  
 (b) *Mòríwo lẹ rí, ẹ ò tìi réégún*/You have seen **the junior**, you haven't seen Masquerade yet.
- (4a) *Oyè tó kan ará Ìwó, ó n bọ wá kan ará Ẹḍẹ*/A title that is enjoyed by **Ìwó** people will soon be the turn of Ẹḍẹ people.  
 (b) *Oyè tó kan ará Iwó, ó n bọ wá kan ará Ẹḍẹ*/A title that is enjoyed by **Iwó** people will soon be the turn of Ẹḍẹ people.
- (5a) *A pe ọrọ yìí ní Òwẹ, ó láàáró nínú*/We thought this issue as **òwẹ**, it has turn to be **turns taking**  
 (b) *A pe ọrọ yìí ní Òwẹ, ó láàáró nínú*/We thought this issue as **request without repayment**, it has turn to be **turns taking**

In the example (1a) above, the principle of informativity has been violated. This is because, while *Ifá* is a traditional religion inherited among the Yorùbá, Islam is not. For example, Mustapha, Àjàyí, and Àmòò (1986: p. 117) observe that:

*Ifá jẹ ọkan nínú àwọn èsìn àbáláyé láàárin àwọn Káàárò O òjìire. Àwọn èsìn àtòhúnrìnwá èsìn Kristi àti Islam, jẹ àwọn èsìn àjẹ̀jẹ̀ tí a tẹ̀wọ̀gbà láwùjọ wa láti nńkan tí ó lé ní ọgọjọ ọdún sẹyìn.*

*Ifá* is one of the indigenous religions among the Yorùbá people. The foreign religions, Christianity and Islam are foreign religions accepted into the Yorùbá society some one hundred and sixty years ago.

*Ìmòlẹ*, that is Islamic religion, is foreign and therefore cannot be used as a parallelism with *Ifá* as one of the indigenous religions. However, in the example (b) *Ifá* and *Ìmòlẹ* are both Yorùbá indigenous religions and have correlation in use as parallelism. It was later in the day, *òsán gangan* (broad daylight) that both Christianity and *Ìmòlẹ* (Islam) came to

the Yorùbá community. *Imòlẹ̀*, as a traditional religion is associated with Ògún. For example, Dáramólá and Jéjé (1967: p. 294) observe that:

*Ògún ló ni Imòlẹ̀. Bí àpẹẹrẹ, nínú oríkì Ògún ni Ògún lákayé; Òṣìn imòlẹ̀... "orúkọ oyè tí wón fún un ni "ÒṢÌN-ÌMOLÈ"*

Ògún is associated with *Imòlẹ̀*. In Ògún panegyrics is Ògún lákayé; Òṣìn imòlẹ̀. The title of the name given to Ògún among the òrìṣà is "ÒṢÌN-ÌMOLÈ"

The example (1a) has insufficient information in tones and sounds. By the application of the principle of informativity, it is crystal clear that, the statement can neither be true situation nor a true reflection of Yorùbá religion and belief.

The socially dominant model of the human situation and its environment:

constitute what is commonly called the REAL WORLD. Propositions held to be true in that world...The facts which a person or group considers to be generally applicable to some "real" or recoverable situation or event constitute their BELIEFS. The "real world" is accordingly the privileged source of beliefs underlying textual communication. Of course, we can produce and receive many texts which are not factual in this way; but we still tend to use the "real" world as our point of orientation. Some "facts" are so firmly entrenched in our manner of thinking that they act as defaults for any textual world that might be presented; that causes have effects; that something cannot be both true and false, or existent and non-existent, at the same instant under the same circumstances (de Beaugrande and Dressler, 1981: pp. 146-147) (Authors' emphasis).

In the example (2a), Apòmù is a town. *Aásà*, snuff, has historical or cultural links with it. Therefore, the text is insufficient and cannot be the true situation report of Yorùbá history. However in the (b) example, *aásà*, snuff, (sometimes referred to as *tábà*-tobacco) is culturally true. It is sniffed with or licked. However, deviant behavior now encourages some to drink it in liquid form- *àpòmu*. The information in the second text can be proven and established to be truer than the former text. The content word is *àpòmu*, but because of insufficient text information as a result of tones on content word- *àpòmu*; is used as indicated in the example (2b).

In the example (3a), *mòrìwò*; palm-fronds is used, instead of *omọ eríwo/Moríwo*. The information is not placed on the object such as *mòrìwò*, palm-frond, but, on human beings. The true situation of the sufficient information of the example (b) is that, in the Yorùbá *Egúngún* festival, the juniors come out to perform before the eldest. Hence, the Yorùbá saying: *Eégún nlá ní kẹyìn nígbàlẹ̀*, meaning the great Masquerade leaves the grove last. The cause of the insufficient information here again is misapplication of tones.

In example (4a), it should be noted that Ìwó is a town in Òṣun State of Nigeria. The distance to Èdè is over a hundred kilometers. There are no historical or cultural links between the chieftaincy titles of the two cities. Therefore, this text is insufficient in information and cannot be true. However, the true situation is rendered in the example (b). Iwó and Èdè are very close to each other, even today. A stranger will not be able to identify the boundary between them. The closeness has, in addition brought about cultural affinities between the two cities.

In example (5a), Òwè has no regular meaning, while àáró is work rendered to someone in anticipation of repayment by the cooperative group that worked together. Lack of relationship between Òwè and àáró make the text to be insufficient information. For instance, there is nothing as Òwè in Yorùbá self-help tradition. However, in the example (b), Òwè is a group work motivated by one. This type of job requires many people and for quick completion, such as building with clay. This type of co-operative work is never paid back. Àáró is paid back to each of the member involved in it. In other words, all the members benefit from it. For example, in farming context, Atóyèbí (2017: p. 461) uses Òwè and Àáró: “Those with large farms enlist the services of their colleagues through òwè and àáró.”

The two content words occur in the same context- farming, which makes the text coherent. One will note that Òwè (paid back) is the opposite of Àáró (unpaid back). This is why the word occurs in a mourning context: “Olúwa/Olórún kò ní ṣe é ní àáró o”, meaning that visitors/sympathizers will not be paid back the same way. The information is sufficient and true. This makes the text to express the opinion that, things have turned opposite of what is expected. This means Òwè and Àáró are in opposite parallelism, while Òwè and àáró are not in opposite parallelism. The text is incoherent as the content words in the text cannot parallel with each other as indicated in example (a).

It will be noted from the analysis, that there is disparity in information rates due to the choice of words and the associated tones and sounds. However, the information receiver must reconcile the information in a text so that the principle of informativity is upheld. “The receiver must be motivated to resolve discrepancies; accordingly, the planned irregularities and shifts prevent a relaxation of attention and processing depth” (de Beaugrande and Dressler, 1981: p. 44).

In other words, going by the principle of informativity, there is need to integrate the (b) examples above into the society, so that, there will be continuity of information values in texts and discourse. In other words, if the examples (a) continue in use in the contexts above the essence of information is lost. This means, there is need for us to project into the content of and context of use of these texts. That is, “The text receiver must do a MOTIVATION SEARCH – a special case of **problem-solving** – to find out what these concurrencies signify, why they were selected, and how they can be integrated back into

the CONTINUITY that is the basis of communication" (de Beaugrande and Dressler, 1981: p. 144) (Authors' emphasis).

The bold words in the examples above are informative. Those words have been misplaced, thereby, changing the cultural contexts of use. The motivation search on the texts shows the indispensability of the principle of informativity in Yorùbá discourse stylistics.

### Conclusion

This study found out that informativity in *Ifá* Corpus and Yorùbá proverbs are greatly influenced by the texts contents. The content words must be coherent; if not such text will result in insufficient information as demonstrated in examples (a) under proverbs in the study. It is equally found out that, tones and sounds, in addition to text contents determine the information rate or level in *Ifá* Corpus and proverbs. That is, information on content words in text or discourse is enhanced by the sufficient and appropriate tones and sounds in Yorùbá discourse stylistics.

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