SMART
(Journal of English Language Teaching and Applied Linguistics)
Volume 11, No. 1, January 2025, Page. 36-56
p-ISSN: 2356-2048 e-ISSN: 2356-203x

SOCIOLINGUISTICS ANALYSIS OF NUPE PROVERBS

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Abstract

The data for the study was sourced through first-hand Nupe Speakers in physical and online interviews, and data was also obtained from journals, internet materials, and books. The analysis was conducted using qualitative, quantitative, and descriptive research designs. The study adopted Dell Hymes' SPEAKING in analysing 15 proverbs. It was discovered that in the face of modernity, Nupe proverbs preserve, beautify and sustain the language even now. The study, therefore, recommended that Nupe proverbs among the Nupe speakers should be encouraged in their communication since it is didactic, philosophical and epistemological.

Keywords*: Language, Nupe, Proverbs, Sociolinguistics Analysis, Nigeria*

INTRODUCTION

Man is peculiar in terms of his culture (language) and society. Society greatly influences man, and man, in return, utilizes society for his satisfaction. Man, and his society have been a major concern of the sociolinguistics field of study since it is concerned with investigating the relationships between language and society, with the goal being a better understanding of language structure and how languages function in communication (Wardhaugh, 2006). Language and society are the two significant aspects of sociolinguistics. The importance of language in a typical human society cannot be underestimated as it is a strait to proper communication, understanding and continuity of legacy in society.

According to Chambers (2002), Sociolinguistics is the study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of linguistic variants. Holmes

OPEN ACCESS
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(1992) proposed that sociolinguists aim to move towards a theory that provides a motivated account of how language is used in a community and of the choices people make when using it. For example, when we observe how varied language use is, we must search for the causes. Sociolinguistics refers to the study of language and society. The idea of sociolinguistics is that some expressions cannot be analyzed or interpreted outside culture because language is a product of society (Okata, 2016). Different aspects of language, such as the study of individual speech sounds (Phonetics), permissible arrangements and patterning of sounds (Phonology), formation and structures of words (Morphology), formations, structures and functions of sentences (Syntax), meanings of sentences (Semantics) and so on, are the focuses of Linguistics. However, this study centres on the interactional sociolinguistics analysis of the Nupe ethnic of Nigeria.

Every ethnic group has a unique way of communicating and making intent known to listeners, especially people from the same tribe. This peculiar way is richly enshrined in the language and ideology of the native speakers of such ethnic since it has a deeper meaning than the familiar words, sentences and speeches made during conversation, and this is called the use of proverbs. The proverb is a short but wise saying with deeper meanings in the cultural, traditional and general conceptions of peoples' beliefs. Mbisike (2002) opined that proverbs are generally concise figurative expressions that are frequently anecdotes. Proverbs are important, informative, and valuable linguistic signs of cultural values and thoughts (Mieder, 2004). Maledo (2015) argues that the earliest collections of proverbs date back to the third millennium B.C. and were recorded on Sumerian cuneiform tablets as everyday observations of human behaviour and commonsense rules of action.

The research adopted Dell Hymes' Ethnography theory of Communication and Adedimeji's classification of African proverbs. Ethnography of Communication is an approach, perspective, and method to and is the study of culturally distinctive means and meanings of communication (Carbough, 1989). According to Hymes (1972), as cited by Ray and Biswas (2011), Ethnography of Communication translates the necessary scope. It encourages doing ethnographic studies in basis and communicative in the range and patterned complexity they deal with. Littlejohn and Foss (2005) recall that Dell Hymes suggests that cultures communicate in different ways. However, all forms of communication require a shared code. These communicators know and use the

code, a channel, a setting, a message form, a topic, and an event created by transmitting the message. Thus, adopting this theory enables proper analysis of Nupe proverbs using a sociolinguistic approach as theorized by Dell Hymes.

RESEARCH METHOD

This study uses qualitative, descriptive, and quantitative research designs. A small amount of data is used in these three methods to provide a more thorough analysis. The study's ethnographic nature makes the qualitative approach appropriate for our analysis. The quantitative approach gave statistical data of the analysed responses. Ethnography is the recording and analysis of a culture or society, usually based on participant observation and resulting in a written account of a people, place or institution (Discover Anthropology, 2023). Hence, the ethnography analysis used here is Dell Hyme's Ethnography of Communication, which can be understood in the acronyms 'SPEAKING' by Communication Theory (2020), which means:

S – setting and scene – the physical location where the speech takes place

P – participants –the people who take part in the speech

E – ends – the purpose and the outcome of the speech

A – act sequence – the speech acts and the sequence in which they are carried out

K – key – the tone and manner in which the speech is carried out

I – instrumentalities – the medium of communication that is used

N – norms of interaction – the rules of speech, interaction and interpretation

G – genres – the 'type' of speech and its cultural contexts

Adedimeji (2007) typology of African proverbs was adopted to analyse the data further. He says African proverbs can be categorised into four types: rhetorical, epistemological, didactic, and philosophical/analytic proverbs. Rhetorical proverbs include sayings that are used to persuade or influence people to do certain things. Didactic proverbs teach moral lessons. Epistemological proverbs deal with history, stories, folklore, myths, legends and other oral traditional sources. Philosophical/ analytical proverbs are those rooted in the study of the cosmos, the universe and the world's knowledge (Maledo, 2015).

The qualitative method is important for the study since it examines the culture of the Nupe ethnic group of Nigeria. Mertler (2014) stated that descriptive surveys attempt

to describe and interpret conditions, relationships that exist, the attitude of people or events, the attitude of people towards events and ideas, and the trends that are developing. It is, therefore, best for this study to adopt the methods to obtain information describing characteristics of a large sample of individuals of interest relatively quickly; hence, the method befits the study.

Data and method for data collection: The data for this study are sourced from a Nupe native speaker, as well as books and internet sources on Nupe proverbs. Several Nupe proverbs are available for study through the sources. However, the research used a random sampling method for data selection. Ten (10) proverbs were selected and analysed using Dell Hymes' Ethnography of Communication. The proverbs employed in this study transcended the addresser's and addressee's disparate socioeconomic and educational backgrounds. A native Nupe speaker was interviewed as part of the data collection process for our sources. With this approach, we are positioned as members of society and can get comprehensive information in the proper context. Data were gathered from speakers of the Nupe language through e-interview techniques, including phone calls, texts, books, and online sources, and then translated into English for analysis.

FINDINGS AND DISCUSSION

Finding

Sociolinguistics

Sociolinguistics is concerned with how language use interacts with, or is affected by, social factors such as gender, ethnicity, age or social class. As Coulmas (2013) defines it, it is the study of choice, and the principal task of Sociolinguistics is to uncover, describe, and interpret an individual's socially motivated choices. In the view of Coulmas, sociolinguistics aims to seek the interest of an individual in the interpretation of choices based on the study of society. A person should be motivated by society in order to make a befitting choice. According to Homles (2001), sociolinguistics is the study of the interaction between language and its surroundings. Stated differently, it examines the connection between language and society. It describes how people's speech varies depending on the social setting. It talks about how language is used to transmit social meaning and its social functions. Each topic offers

information about language use, social relationships, and how individuals use language to express different facets of their social identities. Sociolinguistics is an interdisciplinary subject that combines sociology and linguistics. It mainly studies the linguistic variation produced by various social factors and tries to study the influence of social factors on language and its results (Leeman & Serafini, 2016).

Proverbs

According to Akporobaro (2006), a proverb is an aphorism, a wise saying based on people's experience, and a reflection of the social values and sensibilities of the people. The definition of Akporobaro is concise enough to be a basis for understanding the term proverb; aphorism, wise saying, people's experience and reflection of social values all indicate what has to do with people occupying a particular territory or living far away but sharing a common ideology, belief and cultural background enriched in the language system. Meider (2004) defines a proverb as a phrase, saying, sentence, statement or experience of the folk which contains wisdom, truth, morals, experiences, lessons and advice concerning life and which has been handed down from generation to generation. A critical look at Meider's view of the word proverb gives it a language beautification. The use of phrases, sentences, and statements, among others, depicts the understanding of proverbs from a language familiar to every other language. It is often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim.

Proverbs have been used in philosophy, linguistics, and the arts. Furthermore, although the manuscripts are a condensed version of folklore, they are a profoundly significant genre. Khakimova (2019) cited Mirzaev (2013), that proverbs can be used in their denotational as well as connotational and both ways as a product of the word arts, in their sense portable and in both ways. Norrick (1985) opined that proverbs are traditional, actively used in verbal, didactic genres with an ordinary meaning, and in freely used speech, they often reflect the connotational meaning. It can be deduced from Mirzaev (2013) and Norrick (1985) opined that a proverb has a connotative meaning; by connotative, it means that a proverb implies, defines and depicts meaning and ideas beyond the literal level of writing.

Brief History of the Nupe of Nigeria

Yahaya (2003) asserts that Tsoede, also known as Edegi, who was born in 1465, established the Nupe kingdom. Tsoede and his essential contributions to establishing the Nupe dynasty were acknowledged in the early Nupe history. Son of an Igala father and a Nupe mother, Tsoede grew up in Idah's Igala court before moving back to his native Nupeland. His father, the Igala monarch, had left him magical and symbolic regalia, which he brought back. Upon his return to his maternal home, he expanded his dominion by subduing neighbouring lands and gaining authority over the vast region of Nupeland. The Yoruba people in the south and the Kamberi and Kamuku people in the north were subdued. After establishing Nupeko as his administrative centre, he used it to establish his political power and dominance over the whole Nupe kingdom. During one of his military expansionist expeditions north of the Nupe kingdom in 1591, Tsoede died. Thus, Tsoede is referred to by Nadel as the mythological founder of the Nupe kingdom and its cultural hero (Yahaya, 2003).

Nupe Language is classified as one of the Volta-Niger languages. The languages under this category are Aja, Ayizo, Edo, Ewe, Fon, Gen, Igbo, Ikwerre, Isoko, Nupe, Ogba, Urhobo, and Yoruba (Omniglot, 2022). The Batau, Kyedye, Eghagi, Ebe, and Benu are among the various subgroups of the Nupe, along with several others who speak similar languages. Bateau, Kyedye, and Eghagi are among the Nupe who have continuously resided outside the group's borders, while others have done so in Nupeland. Although there is a little expanding Nupe diaspora in Knowle, in the West Midlands of England, there are roughly 3.5 million Nupes, primarily in Niger State. Additionally, the states of Kwara and Kogi have speakers of the Nupe language. They are primarily Muslims, with a few Christians and followers of African Traditional Religion (Omotolani, 2021). Yahaya (2003) further buttressed that the Nupe people live in the heart of Nigeria, spread over the low basin formed by the two rivers, Niger and Kaduna, popularly referred to as Edu and Lavun, respectively. Bida is the capital of Nupe Land.

David (2022) asserts that language is a system of conventional spoken, manual (signed), or written symbols using which human beings express themselves as members of a social group and participants in its culture. The Nupe language family (Nufawa, Nupeci, Nupecidji, Nupenchi, Nupencizi) is spoken primarily by the Nupe people of the Middle Belt region of Nigeria. It remains dominant in Niger State and is restricted to the

west-central part of this region. Over time, the Nupe language has been evolving and changing rather than being constant. It changed from an Old Nupe language to a Middle Nupe language and then to its current state as the Modern Nupe language (NALRC, 2023).

Omniglot (2022) affirms that "tones are indicated as follows: á = high tone, à = low tone, a = mid-tone, â = falling tone, ă = rising tone. Alternatively, the falling tone is marked as ă and the rising tone as â. Other tone indication may be used, as in the sample text."

A a	B b	C c	D d	Dz dz	E e	F f	G g	Gb gb
[a]	[b]	[t͡ʃ]	[d]	[d͡z]	[e]	[f]	[g]	[g͡b]
H h	I i	J j	K k	Kp kp	L l	M m	N n	O o
[h]	[i]	[d͡ʒ]	[k]	[k͡p]	[l]	[m]	[n]	[o]
P p	R r	S s	Sh sh	T t	Ts ts	U u	V v	W w
[p]	[r]	[s]	[ʃ]	[t]	[t͡s]	[u]	[v]	[w]
Y y	Z z	Zh zh		An an	In in	Un un		
[j]	[z]	[ʒ]		[ã]	[ĩ]	[ũ]		

Figure. 1 The Alphabets of Nupe Language

Source: Omniglot, https://www.omniglot.com/writing/nupe.htm#:~:text=Nupe%20is%20a%20number%20of,%2C%20Nufawa%2C%20Nupeci%20or%20Nupenchi.

It is important to state that every culture has its own peculiar language and writing system, as well as the way of communication and ensuring continuity of ancestry through the use of understandable words and language. One thing is crystal clear to every language: the evidence of evidence brings about the melody of the language and proverbs which ensue, and the culture's beauty is preserved and promoted from one promotion to another. This is not far-fetched from the Nupe language as it gives beauty and promotes Nupe cultural heritage among the native speakers of the language and the society.

Proverbs in Nupeland

Eganmaganzhi is the word for proverb in the Nupe language (Ibrahim, 2009). Native Nigerian languages are rich in proverbs that address every facet of life. They are

accustomed to highlighting the advice of the wise and are a standard tool used by the elderly to teach morals and counsel the younger generation. An author's careful application of this style is typically seen as a sign of wit. This storytelling technique gives an author's work a dash of wit. These characteristics set proverbs apart from ordinary conversation since they are poetic and figurative (Agu, 2018).

The function of these wise sayings (proverbs) is to educate, entertain, teach morals and pull along the Nupe towards the proper codes of conduct expected by society (Ibrahim, 2009). According to Ibrahim (2019), proverbs in Nupeland help to strengthen the ties of union created in Nupe greetings. Greetings on the land are signifiers of friendship and partnership. The Nupe uses greetings and physical contact with one another to ensure neighbourhood well-being. Peace and tranquillity of existence are ensured through the coded proverbial native form.

The oral culture of Nupe communities includes proverbs passed down from one generation to the next through songs, stories, fables, folk tales, myths, legends, incantations, group discussions, and worship. Nupe proverbs like other African cultures, tie people's actions to their immediate surroundings to explain or rectify specific circumstances, customs, problems, or issues. To alter perception, which is thought to become a reality, they also educate, caution, counsel, or teach language (Wikiwand, 2023). Finnegan (1970) asserts that proverbs are highly dependent on culture and context and hence cannot be understood outside of it. She contends they might mean very different things if taken apart from their cultural setting. Because the proverb's use depends on cultural allusions, its core meaning may be lost or overlooked if the cultural component is not recognized. She contends that the fact that a single proverb might have several meanings can make matters even more difficult. According to Asimeng-Boahene (2006), African proverbs are universal truths that speak to the human situation. As a result, the proverb can be applied outside of a specific cultural setting due to its adaptability.

Sociolinguistic Analysis of Nupe Proverbs

Data 1

Act Sequence

Nupe: Chinchin nna e tan gio

English: A mother love affects the child

Analysis: The love between a child and his parent is unquantifiable

Typology: philosophical/analytic.

Setting (Time and Place): in the evening, home.

Scene: A grown-up child observes that while growing up the mother can go to any extent to cater for him, this includes days the mother will not eat because of him, thus he reciprocateS this love in a great manner when he became successful by taking good care of the mother and sometimes paying little attention to the father.

Addresser: Mother

Addressee: Son

Ends: To identify the essence of love bonds in the family with particular reference to the mother and her son.

Key: Emotionally elated

Data 2

Act Sequence

Nupe: A woma guba gungi boa

English: You cannot enjoy two things on the island

Analysis: This proverb draws from the Nupe fishing venture which is usually common among the fishermen. An average Nupe man does not only engage the nature in farming but also in the area of fishing. This proverb depicts that a fisher man can enjoy the eating the fish but cannot enjoy the mosquitoes.

Typology: Philosophical

Setting (Time and Place): in the evening/night, home.

Scene: This is usually used during discussion among friends or the grown-up ones and the younger generations to showcase the need to take caution of their actions.

Addresser: Friend

Addresses: Friend

Ends: To show that you cannot eat you cake and have it.

Key: Serious

Data 3

Act Sequence

Nupe: Aku nyakpa guba mi ena dsaa

English: You cannot put two irons in the fire at the same time

Analysis: This proverb is particular to a blacksmith who uses iron for work. As a blacksmith, putting two irons in the fire simultaneously will not bring good result. Too many irons in the fire describe someone who is attempting to do too many things at once, someone who has divided his time between too many activities so that none of them are done well. It is inefficient and unfocused to have too many irons in the fire.

Typology: Philosophical and didactic

Setting (Time and Place): in the evening/night, home.

Scene: A young man who is hardworking and diligent thus gets engaged in numerous works in order to secure meaning to life. His father encourages him through the proverb to avoid congestion of works if he really wants positive result.

Addresser: Father

Addresses: Son

Ends: To show that there is inefficiency in engaging in two or more trades at a time

Key: Serious

Data 4

Act Sequence

Nupe: Eci nini enyi eci kama o

English: It is one egg/yam that spoils the others

Analysis: A single bad person's influence can ruin what would otherwise remain good or the rest of the members of the group. In the company of bad friends, a good head there with no time becomes bad because he is living within the circle of such bad influence. Most times, people learn unconsciously regardless of how careful they might be in corrupt society; in education, learning can be done consciously and unconsciously.

Typology: Didactic

Setting (Time and Place): in the evening/night, home.

Scene: A young man who keeps company of friends; easily make friends wherever he finds himself without being mindful of the caliber of friends he keeps. The father who has great experience about life tends to speak to the child to take caution in the kinds of company he keeps if he really wants to go far in life.

Addresser: Father

Addresses: Son

Ends: To discourage engagement with bad company and the appraisal of good manner

Key: Serious

Data 5

Act Sequence

Nupe: Dagan kosunbo e pa kara nya nuwo o

English: It is from the bank of the river that you prepare to enter into the river

Analysis: This proverb among the Nupe shows how prepared is it expected for a person who wants to swim in the river. However, the proverb by its nature calls the attention of the youth who are exorbitant, reckless or careless about their future. Before every steps will be taken; marriage, occupation, shelter, friends amongst others, there is necessary need to be prepared as an individual

Typology: Rhetorical

Setting (Time and Place): in the evening/night, home.

Scene: In a situation where by a child is unprepared i.e showing some signs of unseriousness towards his future. The father through this proverb calls his attention to the need to start preparing for the future he hopes for.

Addresser: Father

Addresses: Son

Ends: To show the essence of seriousness and planning for the future

Key: Reflective tone

Data 6

Act Sequence

Nupe: Ga ko egwa na ya we enyagi na nya kan ma

English: Don’t bite the hand that feeds you

Analysis: This proverb among the Nupe as it is common among other languages depicts the system of reward which can be aptly summarized as don’t repay good with evil. It depicts that you cannot act badly towards the person who is helping or has helped you. When you “bite the hand that feeds you” it means you are being unthankful, ungrateful and unappreciative.

Typology: Didactic

Setting (Time and Place): in the afternoon, workplace.

Scene: A situation most likely between two friends who get engaged in a business. This business was introduced by one of the two to the other. During the course of carrying

out the business, the one who was brought into the business decided to show some attitudes of unthankfulness such as insulting the other over a share percentage, thus the other can use the proverb as a reminder that he brought him into it.

Addresser: Friend

Addresses: Friend

Ends: In all wise, never repay good with evil

Key: Reflective tone

Data 7

Act Sequence

Nupe: Daga funfuru nyi acin aka nyi ka o

English: It is when the fish is fresh that you can bend (curve)

Analysis: In the most predominant areas where the Nupe resided is the riverine. It is a proverb common among the fishermen. The proverb depicts that a child can only be trained and retrained when he is young. When a child is grown to adulthood; it becomes impossible to train such a child.

Typology: Philosophical and didactic

Setting (Time and Place): in the afternoon, home.

Scene: A recalcitrant child often brings reproach to his mother. In a typical African society, when is well behaved, the attribute goes to the father but when he is ill-mannered, such a child belongs to the mother. This situation is when the father rebukes a child and the mother, out of motherly concern disagreed with the father's approach. Hence, the father made use of this proverb to inform the mother about compromising discipline over the child.

Addresser: Friend

Addressee: Friend

Ends: The father and mother must be in accordance to training their children in order to avert future effects.

Key: Reflective tone

Data 8

Act Sequence

Nupe: Ujin ebo nyika na gogan ani na bo akan eshie a

English: You don't let down your net into the river to catch a fish that has already passed rather for the subsequent ones

Analysis: Among the Nupe of Nigeria, this proverb means that people are expected to work in order to achieve the set goals which depict the future achievement and not tarrying over things that have past.

Typology: Didactic

Setting (Time and Place): in the afternoon, school.

Scene: A child who have successful done an examination and discovered that he has not done well in it. Instead of reading for the forthcoming examination, he keep brooding over the past exams and thus affecting his preparation for the one to come. In this regards, the teacher tends to use the proverb.

Addresser: Teacher

Addressee: Student

Ends: To encourage everyone who has experienced a downfall to keep forging on

Key: Light-hearted

Data 9

Act Sequence

Nupe: Eyi eza bedzo acie kpe tukpa teau ye

English: They call a person first before determining whether the person is a deaf or not

Analysis: Faithfulness is one of the important virtues in every human society, especially in the business world. Among the Nupe of Nigeria, this proverb becomes important to be used in order to ascertain whether a man is faithful or not. The actions and reactions to the immediate transaction would determine whether to continue such interaction with that person.

Typology: Philosophical and didactic

Setting (Time and Place): in the afternoon, workplace.

Scene: A man who wants to award a contract to a causal in order to work on his farmland. The hirer in this regard who is the owner of the farm may own a large hectare of land. However, not knowing how faithful the worker is, he will therefore begin with a small portion of that land to test the level of the worker's faithfulness before he can further awards him with other portions of the land to work on.

Addresser: Hirer

Addressee: Causal worker

Ends: To determine whether a man is faithful or not by engaging him with the smallest thing at first

Key: Serious

Data 10

Act Sequence

Nupe: Tukpa ga wo gangba nakan kpata ga e de fifo

English: The ear is the savior of the soul

Analysis: The Nupe believe that the ear is an entrance to the body where other activities of the body are being directed. If the ear listens to advice, the entire body will be pure.

Typology: Philosophical and didactic

Setting (Time and Place): in the afternoon, school

Scene: A student who is preparing for a forthcoming examination needs to be attentive in the class whenever the teacher is teaching, during the course of learning, the teacher might decide to give the class an area of concentration thus only the student who cares to listen will be glad to have been attentive.

Addresser: Teacher

Addressee: Student

Ends: Attentiveness, observation and obedient

Key: Serious

Data 11

Act Sequence

Nupe: Ka efe faa fini afa

English: If the wind did not stop, the leave will not stop too

Analysis: This proverb among the Nupe is used whenever there is contention between two people over a particular issue. Argument is part of daily life is every human society. People argued over money, landed property, wives, children and the humorous of all is the football where the male are mostly the subjects.

Typology: Philosophical and didactic

Setting (Time and Place): in the afternoon, home.

Scene: In a football argument between two friends who support two different teams. The friend with Team A would always disagree with his opponent on opinions

regarding the football world and particularly that of his team. Hence the usage and display of the proverb, since one is not ready to accept the view of the other, it becomes nearly impossible for the other to keep silent.

Addresser: Friend

Addressee: Friend

Ends: We disagree in order to agree.

Key: humourous

Data 12

Act Sequence

Nupe: E ye ge tigi eye lebaye

English: When the eyes is tearing, the eyes is seeing

Analysis: Among the Nupe the proverb portrays a payback time. This payback is often seen monetary or returning a favour with favour. This indicates that good is expected to be paid with good and the person that is helped now should be ready to render same or more assistance to the who helped him today.

Typology: Philosophical

Setting (Time and Place): in the afternoon, home.

Scene: A friend loaned a certain sum of money to a friend who was in need in the past, now there is tides in time that the one who loaned out his money is now in need of money too and decided to visit his friend to loan him as well since he has been of help in the past, thus the proverb comes to play.

Addresser: Friend

Addressee: Friend

Ends: Help is circular, help me today and I help you tomorrow

Key: Candid

Data 13

Act Sequence

Nupe: Agan wee zhu wozio ogan obo chino

English: You were instructed to evacuate a cultivated land and you replied because of yam

Analysis: Among the Nupe the proverb indicates warning or notice of evacuating a place by a higher authority such as the king, or a rightful owner of a particular

place/property. This portrays that stubbornness can lead to unfavourable consequences hence take heed to warning before it becomes severed.

Typology: Philosophical

Setting (Time and Place): in the afternoon, palace.

Scene: A king calls his chief for an urgent meeting on the perceived harmful stranger in the community. The king can put forward to the stranger in question to evacuate his territory before facing the next consequence of action if he disobeyed.

Addresser: King

Addressee: Stranger

Ends: Avoid it when it is possible to avoid, remain and face the consequences

Key: Serious

Data 14

Act Sequence

Nupe: Gbu gbu ke chi la dugba che yin ka

English: A fool uses hole to catch fish

Analysis: This proverb is directed to depict a foolish behaviour in the past and wanting to instill a sense of understanding into such person.

Typology: Philosophical

Setting (Time and Place): in the afternoon, home.

Scene: A child behaves unruly by going against his father wish, after the deed has been done; he became sober and is ignorant of the next step. The father looks at him as a fool who had previously strayed but now needed to be instilled with sense.

Addresser: Father

Addressee: Son

Ends: Act promptly and wisely

Key: Reflective

Data 15

Act Sequence

Nupe: Nuwon ga wachin wun fi tiu

English: If the river is big, the river should drink itself

Analysis: Isolation is not welcomed among the Nupe. It is believed that though man may be independent yet needed to depend on others in the society for survival. Hence, if

there is a man who sees himself as self-sufficient and not considering the opinion of others the society can as well abandon him.

Typology: Philosophical

Setting (Time and Place): in the afternoon, home.

Scene: A child who refuses the advice of his father over his education and put aside every instructions of the father and then returned to seek the help of the father over an issue such a father thus make this proverb.

Addresser: Father

Addressee: Son

Ends: No man is an island

Key: Reflective

Discussions

Table 1: Addresser and Addresser

S/N	Addresser and Addresser	Frequency in Percentage (%)
1.	Father and Son	33.3
2.	Mother and Son	6.7
3.	Friend and Friend	26.7
4.	King and Stranger	6.7
5.	Hirer and Casual worker	6.7
6.	Teacher and Student	13.3
7.	Father and Mother	6.7
	Total	**100**

The above table shows that relevance of Nupe proverbs during discussion between the addressers and the addressees. The result shows that most of the proverbs are being used between father and son (33.3%). Other persons include; mother and son (6.7%), friend and friend (26.7%), king and stranger (6.7%), hirer and worker (6.7%), teacher and student (13.3%) and father and mother (6.7%).

Table 2: Physical Place

S/N	Physical Place	Frequency in Percentage (%)
1.	Home	67
2.	School	13
3.	Work place	13
4.	Palace	7
	Total	**100**

The above shows that the most frequent place where proverbs are used among the Nupe is the home (67%) followed by the school (13%) and the workplace (13%) and palace (7%). shows how important the Nupe value their language in their homes during discussion. Nupe proverbs take the pride of place at home as they are commonly used to instill moral into children in the family. The physical places for the study are sociolinguistically appropriate and relevant.

Table 3: Time

S/N	Time	Frequency in Percentage (%)
1.	Afternoon	67
2.	Evening	33
	Total	**100**

The perceived time of proverb usage among the Nupe is during the afternoon having the highest frequency (67%) while proverbs are being used during evening at a low frequency of (33%) compared to its usage during the day time. The importance of this is to suggest that Nupe proverbs are used during conversion between two or more person during the day.

Table 4: Typology

S/N	Typology	Frequency in Percentage (%)
1.	Philosophical	33
2.	Didactic	20
3.	Philosophical and Didactic	40
4.	Rhetorical	7
	Total	**100**

Nupe proverbs are both philosophical and didactic with the highest frequency of 40%. While other typology frequencies include philosophical (33%), didactic (20%) and rhetorical (7%). This typology shows clearly the categorization of Nupe proverbs into understandable classification of Adedimeji (2007).

Table 5: Key

S/N	Key	Frequency in Percentage (%)
1.	Emotional	7
2.	Reflective	33
3.	Homourous	13
4.	Serious	47
	Total	**100**

The key which implies the tone in which the message is passed across by the addresser to the addresses was analyzed with the above results. Emotional (7%), reflective (33%), homourous (13%) and serious (47%). This indicates the state of interest and important of the proverbs wherever they are used among the Nupe speakers. Serious tone has the highest frequency (47%) to indicate that such proverbs are made jokingly.

CONCLUSION

The relationship between language, culture, and society is examined in sociolinguistics, which is shown to be a legitimate analytical linguistics framework. Additionally, the Ethnography of Communication theory of Dell Hyme is found to be a suitable instrument for sociolinguistic study. It is important to highlight that because proverbs are a component of language and language is a component of culture, the study has demonstrated a connection between Nupe proverbs, which are a part of the Nupe language, and English as a second language. Data collected was through interviews both physical and e-interviews and was analyzed using Hyme's "SPEAKING" model which enable the data to be analyzed sociolinguistically and the use of simple percentage method to categorize the results in figures. Proverbs are essential among the Africans. Therefore, the study through purposeful investigation discovered the necessity for the use of proverbs among the Nupe people of Nigeria.

The following recommendations were established based on the findings of the study. They are:

1. The importance of proverbs in a given language cannot be contested thus proverbs should be cherished, said, discussed and used among people of the same tribe or ethnic group.
2. To allow for the success of proverbs in the contemporary Nigeria society, indigenous language must be seen as vernacular or unheard in schools and the society at large.
3. Students must realize that proverbs are a trace of origin and origin is the history of where everyone emanated from. Thus, negative attitudes towards the speaking of native language and proverbs should be highly discouraged.

4. Morality is established in proverbs; language is enriched through proverbs; society flourishes through language and proverbs itself are language, therefore, language should be reawakened to allow preservation of society.

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