



ABSTRACT

Language is the emblem of human creativity, expressiveness and the unique distinguishing feature between human beings and other animate creatures. "The most important single item that distinguishes the real artist from the highly competent is the use of language in the poetry. This is because it is one thing to have the competence, but another to perform, in language use. The way the poetry is put down matters a lot. Language is a vehicle used to convey the needed message to its destination. The research methodology employed is a purely descriptive one that is corpus study and content analysis of

THE USE OF LANGUAGE IN ÀFÀÌMỌ ÀTÌ ÀWỌN ÀRÒFỌ MÌÍRÀN BY AKÍNWÙMÍ ÌŞỌLÁ

MRS BÁMGBÓŞÉ ỌMỌBÓNÌKẸ BỌLÁJÍ

School Of Languages, Yoruba Department, Oşun State College Of Education, Ilá-Oràngún

Introduction

Scholars like Ìşòlá (1998), Bámgbóşè (2007) and Ọlátúnjí (1984) view language usage in poetry from different angles. Some poets are more concerned with the facts of the poem they are reciting and do not want to give extra attention to language eloquence. There are some also that exploit language ingeniously. Each poem is unique in its language use. They all draw from the common pool of Yorùbá rhetorical devices such as figure of speech, each poet's special selection and the way selection are combined with casual language is quite unique. The focus of this paper is on Proverbs, Parallelism, Repetition, Imagery, Euphemism, Word Play, Simile, Metaphor, Personification and Rhetoric question.

Theoretical Framework

There are many theories which can be applied to the study of literature, but we shall focus on sociology of literature which we find relevant to this paper. Every good literary work is supposed to have social relevance because it is primarily an imitation of social life, and has its justification and aim (Agyekum, 2007:18).

The term "sociology of literature" was invented around 1828-1893, by the French philosopher Taine. Sociology of literature is relatively new compared to history, language, and politics. The term sociology refers to the science of social relationship. It is also the consequences of those relationships for ongoing social system and the process of social change."

Auguste Comte, cited in Adéyemọ (1997:63), opines that:

Sociology has its mandate in the study of all other institutions such as marriage, and the



the selected poetry with the collation of data from scholarly works, periodicals and magazines. Based on this background, it is pertinent to thoroughly look at the use of language in *Àfàimò àtí àwọn àròfọ mìíràn*. In the poetry the poet Akínwùmí Ìṣòlá prove himself to be adequately proficient Yorùbá language user through the use of Parallelism, Repetition, Imagery, Euphemism, Word Play, Simile, Metaphor, Personification and Rhetoric question.

Keywords: Parallelism, Repetition, Imagery, Rhetoric question, Simile, Language.

family, organization, religions and crime of all other system of social relationship such as class and cast and ethnic and minority grouping of social processes incident to urbanization and industrialization.

Encyclopedia Britanica (2003:45) defines sociology as:

The study of causes and effects in social relations among persons and in communication and interaction among persons and groups. It includes the study of customs, structures, institutions and the effect of an individual in groups and organization.

Sociology centres on happenings around the human world; it focuses on all that happen to individuals, groups and the larger society. It is concerned with the world of man's experience, and man's behavior with regard to his fellow. Sociology is based on the belief that man's existence is a social essence, no man lives in isolation. It is based on the fact that a man's life is bound by the social group, otherwise known as the society (Ògúnsínà, 2006:5). It concerned with all that happens to human beings as a result of their relation with one another in the society (Barber, 1978:7).

Sociology deals with the world of man's experience, it deals also with man and what man does in his environment. Among such things is the relationship between the poets and his society. What is paramount to poets is to sanitize the society through literary works. In short, sociology concerns how man adapts to the society and the changes in a society (Şoetan and Cynthia 2011:316).

Literature is an art that focus on man and his society, its contents provide education, entertainment, and relaxation. It attempts to develop, elevate expand and transform the experience of its audience. It is a potent vehicle of human expression. Literature seeks to explore man, his behavior in society, his erudition and the universe in which he finds himself. It could be summarized that sociology and literature are both complementary (Ògúnsínà, 2006:7).

Sociology of literature is an attempt to understand the interrelationship between literature and society. It holds that a work of art must not exist in isolation, and must not be studied as such. The reason is that works of art are dependent on society. Literature is language in action (Ògúnsínà,



2006:7). The literary artist depends on the society; the happenings, changes, and history of the society have great influence on him. Therefore, whatever he thinks cannot be in isolation of the society in which he lives. Many socio-political and economic factors around him have great impacts on his personality.

The relationship of this theory to the title of this paper is that the sociological approach to literature originated from pragmatic school of art. The school has instruction and information dissemination as its purpose. In the opinion of this school, literature can be defined as an art of learning language innovative of a poet is an art of learning.

Poets' Use of Language

Poets makes use of language in a grand style. All the features of poetry are there and this make the poems to be very rich as one of the poems to be reckoned with. I will now look into the features one by one.

Proverbs

This is value very highly, they are considered to be the wisdom lore of the Yorùbá race. Example in “A kì í lahun ka níyí”.

A kì í rí kekere ẹ̀rù
Bo mọ́ kínkin
Orí ní í fí ta ní
As small as a load is
You feel it on the head
A kì í rí kekere ìrẹ̀
Bo mọ́ kínkin
Inú eegun lo ní lọ
A small as irv is
It goes into the bones

Parallelism

Parallelism as the backbone of poetry cut across all the poems, here are some example:

The first parallelism is semantic opposite.

Ìbà lẹ̀rin ju to dọ̀rẹ̀ olúgbó
Ìbà lẹ̀fọ̀n jù to dáàyò olúòdàn

Elephant pays homage it becomes friend to olúgbó
Buffalo pays homage it becomes friend to olúòdàn

Elephant and Buffalo are opposite

While Igbo and Ọ̀dàn too are words and opposite

Ipşòlá ẹ̀ fálẹ̀jọ́
O ẹ̀ fonlẹ̀



Ìşòlá takes care of visitor
He takes care of dwellers at home

Visitors and dwellers at home are opposite.

Example 2: Is the kind of parallelism that are semantic repetition of the same word,

In Ìbà:

Ọmọdé ì í jíṣẹ́ fún bàbá rẹ̀ kò jíyà
Ọmọdé ì í jíṣẹ́ fún bàbá rẹ̀ kò ráre

A child that goes on errand for his father will not suffer
A child that goes on errand for his father will not be in want

‘not suffer’ and ‘not be in want’ is repetition of the same word.

In Mojúáyé lọ

Ẹ̀ yọjú wo gboro ẹ̀ woṣi, ẹ̀ ware
Look into the town look at poverty look at abject poverty

Poverty and abject poverty is the repetition of the same word.

In Títílọ́la

Ẹ̀wà níní pógún
Ẹ̀wà níní pọ̀gbọ̀n

To have beauty is up to twenty
To have beauty is up to thirty

‘Twenty’ and ‘thirty’ is in category of numbers.

In Ẹ̀ Magb’Abẹ̀ni

Ológún ẹ̀ru o gbọ̀dọ̀ gbé e
Ọlọ̀gbọ̀n Iwọ́fa o gbọ̀dọ̀ já a gbà

Owner of twenty slaves can not steal her
Owner of twenty puns can not snatch her away

‘Steal’ and ‘snatch away’ is the repetition of the same word.

In Ọ̀rẹ̀ Méjì

N o ma rìn
N o ma yan

I will walk
I will match

‘walk and ‘match’ is the repetition of the same word on movement.

In Ẹ̀ kú ináwó ìyàwó



Kẹ ri ná

Kẹ ri lò

Get much to spend

Get much at your disposal

‘Much to spend’ ‘at your disposal’ is the repetition of the same word

Repetition

This is another general feature of poetry. It may be full repetition, lexical or partial.

In *Owónikókó*: example of full repetition.

Bí mo ríṣẹ owó ma ẹ é

Bí mo ríṣẹ owó ma ẹ é

If I found a paid job I will do

If I found a paid job I will do

Owó ni kókó o

Owó ni kókó o

Money is essential

Money is essential

In *kòkòrò to jẹfọ*: example of lexical repetition

Mo wi wí, wí o fáàke kórí

Mo fọ, fọ, fọ, o n yejíka gẹrẹ

I say say say you refuse

I say say say you refuse

This is an example of lexical repetition to make it poetic.

In *Àjọké* partial repetition

N o le ẹ ki n má wadúmáadán

N o le ẹ ki n máa wodi ìlẹkẹ

I cannot do without looking at adúmáadán

I cannot do without looking at ìdí ìlẹkẹ

Using of Imagery

To make us imagine how the thing looks like. It cut across the poems most especially the love poems.

In *Títílolá*:

Ani Títí lẹwa o yàtọ

Títí lẹwa o yọ gedegbe

Ká dúdú, katun máadán

Ká búrìnbúrìn, kádá gọjọgọjọ

Títí is beautiful with a difference

Títí is beautiful and stand out



Black and shine
Walk majestically.

In Kòkòrò to Jèfó:

Mó rápónbéporé eléjìkà èyè
Mó réyinjú ègè, abaşşedéédé ara
I saw a fair in complexion with good shoulder
I saw a beautiful face with fitted clothing.

In ìkìlò:

Àwọ̀n ẹ̀gẹ̀-gèlè-sí-ìpéńpéjú
Abitan bí itan afáraoyín
Àwọ̀n tí kò gbọ̀jà lérí
Tí wọ̀n sí n ponfààrà
Wọ̀n gbọ̀jà s'íbara-idí
Wọ̀n dẹ̀ tàkúté itan
Those that will put on head gear to eye lids
Their thigh like that of bee
They don't hawk any good
And look for customers
Their goods is at their buttock
They set trap of thigh

Euphemism

The term refers to the use by a writer of “a mild or vague or periphrastic expression as a substitute for blunt precision or disagreeable truth.” Examples are in ìkìlò:

Wọ̀n dẹ̀ tàkúté itan
They set trap of thigh

To lure one to sin:

Wọ̀n n wọ̀mọ̀ tó fẹ́ẹ̀ jadùn-má-déèkẹ̀
Looking for whom will taste something
That is sweat but the sweetness is not in mouth taste

Another way of saying sexual intercourse.

Word Play

Juxtaposition of lexical items which are somehow similar in shape to produce an effect of verbal dexterity commonest form is a pair of lexical item which differ only by their tones. Examples in Àtamọ̀ Àtàmọ̀ I & II. The whole two poems are word play.

K`Ájàó ma jaja o
K`olórúkọ méjì majẹ ara wọ̀n



Àṣàkẹ, o gbọdọ jẹ sàkì
Kí ṣákíṣàkí má bàá dádíí

...

In Títíṣọlọ

Títí lógbọn
Títí ní wà
Títí lẹwá
Títí lọlá
Títí is intelligent
Títí has moral
Títí is beautiful
Títí's wealth is forever

Simile

This is an overt comparison. It describes one object as being similar to another. Examples are:

O rí yoyoyọ bí òdú
Looks fresh like kind of vegetable òdú
Eyin funfun bí òwúlá
Teeth as white as òwúlá
Idi tó mọ́ọ́jọ abọwọ bí ẹha idẹ
Hand like that of silver
Wọ́n ẹe kokoṣe bí ẹran ẹ̀ẹ̀dẹ̀gbẹ̀tà
Their feet like animal worth of fifty naira
Wọ́n a máa ẹe bí alákorá
They behave like an imbezile
Èniyàn t'ò lójú àánú bí Ọ́jọ ó wọ́pọ
People that are merciful as Ọ́jọ are not many

Metaphor

An object, action or situation is described in a terminology proper to another. Example in àbú olódodo.

Kò ẹ̀lẹ̀ré ehoro
Kò sólókítí ìjímèrè

Ọ́jọ is being likened to ehoro and ìjímèrè
Òkúta bí kanun o tún sí mọ
Ọ́jọ is like potash that is different from all stones

In Kòkòrò to jẹfọ

Aṣẹ b`ọfa ìfẹ bá wọlé tán ko ẹe fàyo
If the sword of love enters it cannot get out.



Personification

This is a device whereby non human things are endowed with human attributes. Example in èèmò. In the whole poem èèmò is personification personified èèmò as something we can see face to face.

Example:

Hàà
Èèmò
Kin lo feemọ pè?
kì í wò ó...
...
Ohun taguntàn wò
Tí kó leyin òkè
...
...
Hàà
Mystery
What can we say it is mysterious?
We don't look at it...
...
The sheep look at it
It has no teeth...
...

In ọrẹ Mèjì

Agbadà idúnnú nàà dínkara ayọ ọpẹẹ
Happiness is being personified to be like a big pot to fry things.

Rhetoric Question

These are questions that requires no answer. Examples cut across the whole poems. In Oyinyin

Oyún larí ọkọ da?
We saw the pregnant where is the husband?

In Kòkòrò to jẹfọ:

Ẹbí mí hada?
Şe ẹjọ mí ní?
Where is my fault?
Is it my case?

In Babaláwo to dífa:

Kín ló tún dé ó?
What has happened o?
Ta lo le dúró doyín?
Who can withstand Bee?



Recommendations

Based on the findings from the study on these poetry, the following recommendations were made:

1. that, teachers should be encouraged to always allow their students to speak their mother tongue language even when in classes.
2. that, teachers of language should be sent on conferences and seminars on Yoruba language to enhance their efficiency in the language.
3. that, text-books on Yoruba language be sufficiently provided for both teachers and students.
4. that, competition should always be organized for students to determine their level of understanding of language and to learn more.

Conclusion

The language use of poet Akinwumi Ìsòlá is examine in this paper. The focus is on proverbs, Parallelism, Imagery, Euphemism, Wordplay, Simile, Metaphor, Personification and rhetoric question. The use of language reveals his creative ingenuity. Use of language by poet shows that be recognizes the need to use appropriate linguistic items for each context.

References

Agyekum, Kofi (2007). *Introduction to Literature*. Ghana Media Design.

Akinwumi Ìsòlá (1978). *Àfàìmò àti àwọn àròfò mìíràn*. Ìbàdàn: University Press Limited.

Bamgbòsé, Ayo (2007). *The novels of D.O Fágúnwà*. Ìbàdàn. Nelson Publishers.

Barber, K. (1978). *Why do we Need Sociology of Literature*. University of Ife, Seminar Paper.

Dùdùyemí, A.S.O. (2009). *Apex Grade 2011-2015 Hermanised Literature in English*, Ile-Ife: Agbemam Nigerian Co. Limited.

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

Hogart, R. (1966) *Literature and Society*. London: Lawrence and Wishart.

Ìsòlá, A. (1998). *The modern Yorùbá Novel: An Analysis of the Writer's Art*. Ibadan: Heinemann Educational Books (Nigeria) Plc.

Ògúnshínà, J.A. (2006). *The Sociology of the Yorùbá Novel: An Introduction*. Ilorin. Integrity Publication.

Ọlatunji, O. (1984). *Features of Yorùbá oral poetry*. Ibadan: University Press Limited.



TIMBOU-AFRICA ACADEMIC PUBLICATIONS

FEB., 2023 EDITIONS, INTERNATIONAL JOURNAL OF:

SOCIAL SCIENCE RES. & ANTHROPOLOGY VOL. 12

Şoętan, S. & Adékúnlé, C. (2011). The Place of Nollywood in Transformative Education in Nigeria. The Legacy of 'Arugba'. *New Trend in Linguistics and Literary Studies (NTLLS): Journal of School of Language EACOED, OYO* (pp. 312-325).