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A Pragmatic Study Of Bade Proverbs Indicating Politeness: Language In The Context Of Culture

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ABSTRACT
Proverbs and politeness have been effectively examined in many different studies over the years. However, this study is entirely unique and distinct from previous studies conducted on proverbs and politeness as it analyses Bade proverbs indicating politeness. It also examines the context of usage and the categories of the participants in relation to their age, gender and status as well as the reasons for use of the proverbs as politeness markers in Bade. In the study, proverbs and politeness from ethno-pragmatic perspective have been examined. Moreover, the study traced the origin of Bade people and the language and how politeness in Bade proverb usage plays an important role as its linguistic social machinery which maintains sound social interaction between interlocutors by harnessing respect, intimacy and solidarity. Thus, the study adopts ethno-pragmatics theory as proposed by Goddard (2006) as its theoretical framework. The focus of the theory is that interpersonal interaction is governed to a large extent by context, beliefs, norms, attitudes, social categories and emotions which are culture specific and reflect cultural values by a particular society. In collecting the data for the study, the research uses participants' observation, interview and documentation. Finally, the data collected were presented and analyzed by using word order and translation into English language.
Keywords: Proverb, Politeness, Ethno-pragmatics, Bade people and the language

INTRODUCTION

Proverbs are important aspects of language used to state general reality or a piece of advice. Proverbs are also seen as important aspects of verbal discourse which are used figuratively and contextually to communicate important ideas, knowledge, advice and polite manners etc to people. This underscores that "the language of proverbs often expresses the wisdom of experience"(Fakoya, 2007:8).From its conceptual rubric, proverb is a short sentence of the folk, which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form(Friesen, 1978).According to Adedimeji (2007),a proverb can be used in variety of discourse situations with different intentions, meanings and moral significance. It's from the backdrop of the definitions above, that this study intends to study Bade proverbs indicating politeness as Bade language could be seen as part of Bade linguistic and cultural heritage, which offer various functions in the society.

Politeness refers to a means of demonstrating awareness of the public image of one's interlocutor (Yule, 1996).). It's also regarded as a favoured tradition for speaking in a given cultural or social context based on the degree of formality, relative age, and acquaintance between the interlocutors (Bowe, Martin and Manns, 2014:48-49). Furthermore, Kantsi (2012) substantiates this position by seeing politeness as a way of maximising positive effects and minimising negative effects of one's utterance on the feeling of one's audience. Therefore, politeness is regarded as a conversational act that governed given concern to reducing social distance between speakers through minimising face threatening for self-esteem via

friendliness, paying attention, and joke and establishing common ground to mention few to achieve the objective of a discourse (Brown and Levinson 1987:.101-129).

Thus, this study adapted ethno-pragmatics theory as proposed by Goddard (2006) as its theoretical framework. The focus of the theory is that interpersonal interaction is governed to a large extent by context, beliefs, norms, attitudes, social categories and emotions which are culture specific and reflect cultural values by a particular society. In collecting the data for the study, the research uses participants' observation, interview and documentation for analyzing the Bade proverbs and how politeness are indicated in the proverbs.

Literature Review

For Norrick (1985), a proverb is an expression which owing its birth to the people, testifies to its origin in form and phrase. Nuessel (2003) says proverb expresses what is apparently and fundamentally truth and that is a truism in homely language often adorned, however, with alliteration and rhyme. It is usually short but needs not to be: it is usually true, but need not to be. A proverb must be venerable in that it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. Salzmann (1998) maintains that proverbs are pithy saying that contain generally accepted truth. According to him, "…it is the voice of the old-age authority and collective wisdom of a particular society" (p. 261). In other words, it is not the user of the proverbs who speaks but the experience of the many generations that have gone before. In this way, the use of proverbs remains a veritable tool for traditional education and the transmission of social, cultural, and historical values and information. The use of proverbs pervades all facets of human activities and perception, and as Andah (1982) proffers, "…it is a major determinant of the images with which people face one another and all the problems of life" (p. 3).

According to Adedimeji (2007), a proverb can be used in variety of discourse situations with possibly different intention, meaning and moral significance. Friesen (1978) defines proverb as a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation. Furthermore, Proverbs, according to Rowland (1926), are the salt added to linguistic repertoire of any society. According to Simpson and Speake (2003), the use of proverbs in African community penetrates deeply into all spheres of life. Daramola (2013) contends that African proverbs are known, from time immemorial, until this contemporary time as effective instruments for the transmission of people's norms, culture, philosophy, social morality and sensibility in Africa. However important are proverbs in the life of their users, it is understood that they do not make a complete sense in isolation because they have multiplicity of meaning until when used in contexts. Almajir (2019) argued that "a single proverb can have divergent meanings and could be used under varied circumstances". This shows that proverbs cannot be understood unless they are put into appropriate contexts. Through such contexts, their users come to appreciate their functions. This concurs in the pressing need for using pragmatic approach in the analysis of Bade proverbs in order to describe their contextual framings or contextual clues because, meanings in proverbs, can be analogous to happenings in the real world.

From the definitions offered above, proverb is based on the wisdom, beliefs, culture, experiences, history of its society and it is therefore interpretable easily within the society. In other words, proverbs are basic ingredients that spice up language thought and expression. In this way, Bade proverbs add colour to the expression of Bade people, because wisdom in speech is fully realized in the way people adorn their speech with proverbial expression (Abdu, 2013). Moreno (n.d) opines that "proverbs are understood in relation to a background of assumptions and values, so they are primarily a social phenomenon."

Thus, politeness as a theory and as an aspect of linguistics was first propounded by Brown and Levinson (1978). The theory originated from the analysis of three distinct languages and cultures (Tzeltal, English and Tamil). It mainly focused on politeness strategies, face, and face-threatening acts (Brown and Levinson, 1978). However, Brown and Levinson assert that their notion of the face was originated from English folk of intuitive understanding of being humiliated and from the effort of Goffman (1967). According to Brown and Levinson (1987), all threat to face must be repeatedly monitored during

communication to attain the interest of interlocutors. Because face needs to be maintaining as it is something that may be lost (Brown and Levinson, 1987:61; Bowe, Martin and Manns, 2014:52-53).

According to Yule (2014), we can think of politeness in universal terms as having to do with ideas like being diplomatic, modest and nice to other people. Yule claims that in the study of linguistic politeness, the most pertinent concept is "face." He further asserts that your face, in pragmatics, is your public self-image. This is an emotional and social sense of self that everyone has and anticipates everyone else to be familiar with (Yule, 2014:132). He therefore defines politeness as an act of showing awareness and consideration of another person's face. Accordingly, Yule (2014) proffers that if you say something that represents a threat to another person's self-image that is called a face threatening act. For example, if you use a direct speech act to get someone to do something (Give me that key!), you are behaving as if you have more social power than the other person. If you don't actually have that social power, (e.g. you are not a prison warden or military officer) then you are performing a face threatening act (Yule, 2014:132).

Thus, from pragmatic perspective, politeness is concerned with how language is employed to maintain interpersonal relationships (Kasper, 2003). Taking from the face of interpersonal relationship, politeness pertains to proper social behaviour and good respect of the dignity of the addressee by the addresser, occasioned by some factors such as age, sex, social status and family relation (Taambu, 2021).However, advocates of universalism of politeness markers such as Brown and Levinson (1987) argue that politeness has a universal outlook, with the same markers available in all languages of the world. This position is considered limited in perspective and Eurocentric because it does not include other non-European languages. Therefore, opponents of this position such as Fraser (1992) argues that every society has its unique norms and values which it uses to determine what is accepted and what is not accepted. Hence, every society determines what is polite and what is impolite when it comes to communication between one another.

Proverbs are used from politeness dimension to indicate the core of communicative value of a particular society (Goddard, 2006).In communication, the language of politeness is a crucial aspect, which shape one's language and character. This underscores the fact that humans need to pay attention to the politeness of language when communicating with one another, because, as corroborated by (Ryabova, 2015:56), "language is used politely so as not to hurt or offend the speaker and the listener". The use of proverbs is usually aligned to politeness in Bade. In other words, they are used in line with politeness strategies, since a large number of them are heavily imbued with polite tones. It is based on this background that this work studies Bade proverbs indicating politeness by considering the theory of ethno-pragmatics.

Pragmatics

Pragmatics is the branch of linguistics that studies contextual meaning, that is, the intended meaning of a language user. When people talk about context, they mean the environment in which a sentence is produced and especially what precedes that sentence (Finegan, 2008). This implies that a discussion on pragmatics centres on context. In simple terms, pragmatics is the study of the contribution of context to meaning. The meaning of any single word is to a very large degree dependent on its context. The conception of context must be aligned to linguistics and be carried over into the analysis of the general conditions under which a language is spoken (Song, 2010). The study of any language, spoken by a people who live under conditions different from our own and possess a different culture, must be carried out in conjunction with the study of their culture and their environment (Malinowski, 1920 and Mey 1993).

In similar vein, Mey (2001:4) explains pragmatics as 'the use of language in human communication as determined by the condition of the society'. This means that language users require a good understanding of their society in order to attain communicative competence. Mey (2001:6) clearly states that: Pragmatics is a systematic way of explaining language use in context. It seeks to explain aspects of meaning which cannot be found in the plain sense of words or structure, as explained by semantics. It is therefore, a way of investigating how sense can be made of certain text even when from semantic point of view, the text seems to be either incomplete or have a different meaning to what is really intended.

This view opposes the abstract, idealized rules of language such as grammar and the relationships between the abstract systems of language and language use. The actual domain of pragmatics is what Chomsky calls *Performance*, while Saussure calls it *Parole* which is the way an individual uses language. The language user is therefore, the center of attention in pragmatics. Language use on the other hand, is whatever that happens when users are 'doing things' in and with language. Pragmatics therefore, studies the use of language in human communication as determined by the conditions of the society. Wisniewski (2007) sees pragmatics as an aspect of linguistics which is concerned with revealing the communicative role of intended expression, its usage by the addresser as a means of impact, and its correlation with the addresser's behavior and activity.

This underscores that context is the strong pillar upon which people`s spoken utterance is hinged for their full interpretation to be deciphered. In this way, Bade proverbs are part of their cultural and linguistic domain; therefore, their full interpretation account for contextual underpinning. In other words, context, which is one of the pragmatic substances or rubrics, must be accounted for.

Ethno-pragmatics

Ethno-pragmatics is a sub branch of pragmatics that looks at speech practices from a culture-internal viewpoint (Goddard 2006:2). Goddard further claims that, ethno-pragmatics tries to find out how people use language particularly in the way it creates sense to them under the basis of their indigenous principles and ways of life and as according to their social classes and emotions (Goddard 2006:2). Ethno-pragmatics as a notion correlates with the thought that people in divergent cultures speak in a different ways because they think and feel differently, and recount divergently to other people (Wierzbicka 1997, 2003). Clyne (1994) asserts that cultural values comprise concealed meanings underlying discourse structures. So according to him, people within a particular community may utilize language to reflect certain views and point of references that identify them distinctively from other people (Clyne 1994:3).Therefore, it is useful to look at linguistic forms in terms of social and cultural milieu of usage, as it exposes more precise meanings.

In addition, Goddard and Ye (2015) elucidate that ethno-pragmatics emphasize the notion that there is an explanatory connection between social models and indigenous values on one hand, and indigenous language practices on the other. Ethno-pragmatics is an approach to language-in-use and culture is regarded as a tool playing a central explanatory function, by serving to see the relationship between language and other cultural phenomena. Thus, speech is culturally aggravated in ethno-pragmatics, and culture gives a situation in which we talk about language. More clearly, Duranti (2011) defines ethno-pragmatics as a term dealing with ethno and pragmatics. Where pragmatics in general, deals with use of language base on context and ethno has to do with local communicative practices and native speakers' orientation to these practices. As such, Ethno-pragmatics is seen as an interdisciplinary approach that comprehensively derived from the socio cultural context of language use, which comprises an understanding of definite linguistic activities as surrounded in and constitutive of locally prepared and locally interpretable events (Duranti 2011:155). Even though, ethno-pragmatics deals with looking at cultural dimensions in linguistic representations, in the present point of view, language is seen primarily as a cultural aspect that reflects a definite ethnic community.

Nonetheless, ethno-pragmatics as a discipline is first and foremost introduced by the concept of cross-cultural pragmatics developed via numerous studies by Wierzbicka (1991; 2003). Though, Goddard and Ye (2015) see ethno-pragmatics as a re-conceptualization of the processes to cross-cultural pragmatics inducted by Wierzbicka's (1991; 2003). Where in her work, she dealt with how different people operating in different cultures take varied communication approaches. She proposed a more intercultural approach for talking about pragmatics by claiming those earlier models such as Grice's theory of conversational implicature (Grice 1975), Brown and Levinson's (1978) Politeness Theory, and aspects of speech-act theory by Searle (1975), are principally universal and descriptively anglocentric in nature. Wierzbicka's intercultural approach to the study of meaning in conversation is based on conversational practices grounded in cultural values. As such, the use of language should be examined in terms of how it is used by a specific community and how it reflects socio-cultural realities in the studied community.

Bade People and the Language

Bade, the language of Bade people, is a name shared by the language, its native users and the local government area of those native speakers. Afigbo (1987) states that based on Greenberg's linguistic classification of African languages, Bade belongs to the Chadic family. Historically, Bade people trace their origin to the city of Badr in Saudi Arabia from where they had migrated (Schuh 1981). It was reported that Bade people initially settled in Dadigar. From Dadigar four brothers separated and became the forebears of Bade Language. One, Ago remained there to become the ancestor of Bades. Two, Muza went north and became the progenitor of the Turage. Campbell (1910) reported that the other two went to the south and became progenitors of the Ngizims. The split of these four brothers culminated into the division of Bades into two clans. Magwar. The first major clan is Magwar which moved to westward Dadigar and established settlement in Tagali in the 16th century. Magwar clan ruled Bade up to the 19th century. The second clan is called Kidgidi which moved to Katamma village and which is the present ruling clan of Bade Emirate. Their dominance came as a result of their relationship with politically and numerically superior Kanuri from Borno and Hausa from Hadejia. The relationship between Kidgidi clan and the Kanuri and Hausa became sour, because of their dominance to Bades. Literatures show that Bades had been paying taxes to Kenem Borno Empire until the reign of the Bades powerful warlike king, Lawan Babuje who united the two clans of Bade to fight for one independent Bade. Having got their independence, the ruling family moved the Bade capital from Kidgidi to Gokaram. Lawan Babuje established a "Pan-Bade Confederation" and built a powerful fortified city of Gokaram. The headquarters of Bade moved from Gokaram to its present location at Gashua in 1946 in order to be on the main road, to the commercial centres because Gokaram was far away from the highway and it was a riverine area.

Linguistically, Bade is a Chadic language of the 'B' sub-branch of Western Chadic (Schuh, 2005). Presently, Bade is one of the five indigenous languages in Yobe state. The others being Ngizim, Kare-Kare, Bole and Ngamo (Schuh 2005). As one of the indigenous languages in the state, Bade is being used on Yobe radio programmes, in songs by some singers such as Garba Gashua, Muhammadu Gade-gade Bizi, Muhammad Saidu Jawur and Mr. K and in praise epithets and series of communications on social media.

Bade is dialectically diverse. Schuh (2004) identified three major dialect divisions in Bade, namely "Western (Magwar)", "Southern (Adau)" and Central (Gashua/Masgarwa/Dila). In another study, Gambo (2008), identified two more dialects of Bade in addition to the other three identified by Schuh which include "Eastern (Duwai) and Royal (Gogarambu)". Thus, it is now established that Bade has five different dialects.

METHODOLOGY

This research used ethnography method of data collection. Ethnographic research is a method of data collection whereby a researcher collects data through interviews, observations and documentation.

An interview refers to a structured and unstructured conversation whereby a researcher asks questions with the aim to finding answers from the respondents. The researcher selected thirty respondents for the study. This larger group was broken down into three minor groups: first group comprised ten participants aged from 20 to 30 years which represented the young generation of Bade speakers. The second group comprised of ten participants aged from 31 to 40 years which represented the intermediate speakers of Bade. The third group comprised of the participants aged from 40 to 80 years which represented the old generation of speakers of Bade. While selecting the above participants, the researcher considered a number of factors such as gender, occupation, social status, age and context or area. Because of the size of the data collected, the researcher employed a service of three research assistants to help in the process. Each researcher visited two villages and interviewed ten participants. The villages visited were Kunu, Dachia, Amshi, Gwayo, Sugum and Tagali. Before the researcher visited the study area, twenty-five questions were structurally designed and administered to the participants. The questions were designed taking into consideration use of situations to remind people of proverbs; use of types of people to remind people of proverbs; use of key words to remind people of proverbs; use of structure to remind people of proverbs; asking people for proverbs with related meaning and use of proverbs from nearby language

such as Hausa. The researcher believed that through these questions which are open-ended in nature, respondents are free to respond without interruption. In this interview situation, the researcher asked questions, listened carefully to the respondents answers and jotted down some information that have relevant meaning to the study. Such answers were recorded using mobile phone.

An observation in research means an act of observing, listening and understanding of social behaviour in a natural social context. Although the researcher is a native speaker of the language who observed the situation of proverbs usage for about ten years, the researcher still involved three research assistants who are not only native speakers of the language but also have language and linguistic backgrounds of Bade to assist in this process. For such good ten years period, the researcher observed the usage of Bade proverbs through a number of social situations such as wedding and naming ceremonies, religious sermons, condolences, political campaigns and rallies, family meetings, daily conversations and business transactions. The researcher went to Kunu, Dachia, Amshi, Gwayo, Sugum and Tagali villages of the study area and observed the participants in their natural environmental setting, paying much attention on their usage of proverbs. The researcher jotted down information that aided in the analysis of data in this research.

Documentation is the process of collecting data through recorded human communications such as websites, books, newspapers, journals, magazines, records etc in order to make some deductions based on study parameters. In this study, the researcher consulted some available documents such as stories, folktales and songs which contained Bade proverbs. The researcher studied selected, classified and analysed relevant data from these available documents.

Data Presentation and Analysis

In this section, the data is presented to show how Bade proverbs are used to show politeness. The Bade proverbs are presented in Bade, using word order and translation into English:

1. Amət-ki ə̀kfu ii gə̀rì-nà dàyi-u see xeŋ kùra kazaan

(hand Poss.2 M Subj. enter V until with Conj. refusing VN heart N).

If you put your hand inside a hole, it won't come out easily.

Amət-ki ə̀kfu ii gə̀rì-nà dàyi-u see xeŋ kùra kazaan., 'if you put your hand inside a hole, it won't come out easily is a proverb used in a situation where someone entered into a trouble, like the case of a person who married a woman with a bad family background and faced the consequences of his action to the extent that he now tries to get out of the situation at once. In such a case, an elderly person can use this proverb to politely advise the husband to know that just like how a hand is put into a hole slowly, is the same way problem is developed gradually over time. In other words, problem is not developed all of a sudden. Therefore, the same gradual process is expected while trying to find a solution to a problem. This shows that in the cultural belief of Bade people, patience is required whenever one tries to find a solution to a problem, or else, the case in question may be made worse than before. The proverb is used to avoid being direct to someone, but cautions him not to take a quick decision about a situation he found himself or herself.

This proverb is limited in usage. It is only allowed to be used by elderly persons of both gender and young ones are not allowed to utter it to elderly people in Bade. Equally, a wife is not allowed to utter it to her husband, as it is a mere demonstration of disrespect to the husband according to Bade culture. But the husband is allowed to utter it to his wife to give her advice or warn her concerning a potential danger facing her. In addition, elderly women use it to address younger ones irrespective of their gender. However, the husband is allowed to utter it to his wife to give her advice or warn her concerning a potential danger facing her. However, this affirms that elders and husbands deserve respect in Bade as far as the use of this proverb is concerned. This supports the view posed by Norrick (1985) that proverbs are part of cultural heritage of people. This shows that age, gender and social status are the yardstick measures for using this proverb in Bade.

2. Akan tà -gìi -na ya-màrya zàkon.
(fire Subj. eat V O you 2M auxl), (you 2M Subj. fear V smoke Compl)
If fire burns you, you will fear a smoke.

Akan tà -gìi -na ya-màrya zàkon, 'if fire burns you, you will fear a smoke', means that Bade people belief that ifa person has had a bad experience of something, such a person will next time be cautious in doing something closer to what happened in the past. As in the cultural value of Bade, the proverb is used to warn people to avoid repeating what will jeopardise them. For example, if one happened to be sentenced to jail at a court because of a fight, such a person may next time fear to engage himself even into a mere altercation with someone. Also, if a woman got married to a bad husband and the marriage was full of crises so it got broken, that woman will be afraid to even have a boyfriend next time. Therefore, this proverb is popularly used in Bade to encourage people to be cautious in running their day-to-day activities. It is used by people of the same age grade in Bade to show solidarity politely between them or among one another. The use of this proverb often ignites or induces friendship, because the person to whom the proverb is uttered to nurtures respect to the person that utters it. The use of this proverb tunes to what Micheal (1995) argues that proverb is a lamp illuminating social interactions.

3. Mdən kaari gàatla na dùkza -dii aka.
(Person Poss. Subj. steamy Adj. Compl. return Imp. V Prep. Fire N)
If a person's own (food) is not well cooked, let one put it back on to fire.

In day to day life of Bade people, proverb is often used to advise people politely on the value of experience and preparedness. By saying *'Mdən kaari gàatla na dùkza -dii aka*as in example 3, which means that if a person's own (food) is not well cooked, let one put it back on to fire, the listener is being indirectly advised to be well equipped with experience or readiness before he or she begins to partake into an endeavour. The meaning of the proverb is figurative in the sense that it evokes the feeling or urge of respect. In Bade social interaction, an elderly person may use such a proverb to advise a younger person who is jobless but insists to get married to stay away from the marriage because as a husband, lack of job will not allow him to cater for the needs of the wife. Such a proverb offers a general truth which shows that as part of the norm of Bade, readiness is a key to success. It implicitly advises that if one is not ready for a mission, one should not undertake it; one should be ready before he or she undertakes any activity. Recognition or regard for others is part of the reality of life in Bade culture, as can be seen in this proverb. The use of this proverb is heavily laden with politeness because it is used in Bade to encourage people to be socially and culturally responsible and do things according to their capacity. This shows that Bade culture recognises respect as it is binding a social ethos. Tafa (2012) argues that good understanding of proverbs of a given society is useful in promoting equity and respect amongst all and sundry. In Bade, age of a person is considered in the use of this proverb. That is, young people are not allowed to utter this proverb to elderly people. However, elderly people can use it among themselves but in polite tones to register respect for one another.

4. Makwakwaran ixgaga wunija nəm.
(Person Poss. Subj. steamy Adj. Compl. return Imp. V Prep. fire N)
Cattle egret does not trail dog

Naturally, human interaction is understood to be symbolic so that as human beings live together in the same society, they benefit from one another. In a situation where people interact with one another but they don't benefit from one another or one partner is cheated in the interaction, then natural human interaction is distorted. Hence, Bade people use the proverb *Makwakwaran ixgaga wunija nəm,* 'cattle egret does not follow dog' as in example 4. Ideally, cattle egret follows cattle, just as the name implies so that as the egret feeds on the insects that follow the cattle, the cattle in return gets rid of the insects that bite it. When cattle egret follows dog, there will be no benefit to it, and worst of all, it may end up being eaten by the dog. In Bade cultural belief, the proverb is used to politely advise the one who is being cheated in the ecological

relationship to stay away from the relationship because it is not beneficial to him since the other partner becomes a predator. The elderly people are noted for using this proverb frequently to give advice to the young ones against involving themselves into matters that do not affect them. That is, the young ones are not allowed to express it to the elderly people in Bade culture but they are allowed to use it among themselves just like how the elderly use it among themselves irrespective of gender variation. Supporting this, Ridout (2000) argues that proverbs are used according to context in society. This stresses the fact that this proverb is used politely because it is guided by respect in its usage as age is considered with great profundity.

5. Amən gàxe ùkwta-ga axa kaason nə̀m.
(hand one Subj. taking V Compl head room N not-NEG)
One hand cannot lift up a roof.

Bade people also use proverb to express value of unity. One of the many great traditions the Bade cherish is the belief in the fact that progress and greatest achievement is hardly made in solitude. Therefore, whenever someone tries to undertake a giant project alone, especially in the presence of an elderly person or even among peers. Example 5, *'Amən gàxe ùkwta-ga axa kaason nə̀m'*, 'one hand cannot lift up a roof' is a proverb used to politely offer advice to such a person so that he may see reason in the value of involving other people rather than doing it alone. For example, when there is a corrupt leader in Bade society and one person decided to fight and impeach the leader, friends or close associates of the activist as in the norm of Bade can employ this proverb to advise him to team up with other people of the society in the fight, because doing it alone cannot generate the needed force in front of the Emir who presides over the whole affairs of the land. This proverb warns against partaking into a hard activity alone in order to achieve great success in a giant project; team work is now encouraged in this situation. This proverb is a motivation-enhancer because it instils courage in people to work together as a team to accomplish things in tandem with societal expectation. The proverb is used to show a sense of communalism in Bade, which is one of the core values of social life. People of the same age grade use it to show the need for team work or team cooperation as the best pillar for social cohesion. Such proverb is often rendered in soft tones in such a way to easily draw the attention of the person it is expressed to. However, the young ones are not expected to utter it to the elderly people in Bade, as this is a sign of disrespect according to Bade culture. Exceptionally, the culture allows the grandchildren to use the proverb to their grandparents as a polite way to draw attention where the grand parent has attempted a hard task but the children are not allowed to use it to their parents. This shows that context and culture necessitate the use of proverb (Salzmann, 1998).

6. Aamə-k-tlaramən ka-k saa nəm.
(water ferment Subj. Conj. drinking VN not-NEG).
The water used in fermenting millet, is not for drinking.

Human behaviour is often hereditary so that descendants take after their parents. In a situation where someone is of bad behaviour, it is likely that his children will also exhibit the same behaviour in their life. Bad behaviour is generally despised in Bade cultural belief as illustrated in example 6, *Aamə-k-tlaramən ka-k saa nəm* 'water used in fermenting millet is not for drinking' which means that bad behaviour or anything bad is despised and dangerous in human life. For example, when a lady insists to marry a man whose parents are known to have bad behaviour, an elderly person or her friend can use this proverb to caution her against marrying that person because she runs the risk of having children with the same bad behaviour or even suffer in the matrimonial life. In addition, when a person exhibits bad behaviour in his life, an elderly person can use this proverb to warn him against behaving in such a bad manner because of its consequences. This proverb is often expressed in soft tones to get the attention of the person to whom the proverb is expressed. In addition, the tone varies sometimes in the exposition of utterance of the proverb. Sometimes, it is rendered or used in hash tones or soft tones. This often depends on the level of age and social status as well as intimacy between the speaker and the hearer or the listener. Supporting this, therefore, Nofal (2011: 45)

strongly contends that "context is necessary in meaning making because every word has a meaning every time and in every context it is used".

7. Mnya-k səraan reŋ ɛ̀skwariŋ ɛ̀tlgii nəm.
(mouth gen.link well Subj. place playing VN Compl. blind not-NEG)
Circumference of a Well is not a playground for the blind.

It is expected that every mature person knows his limitations and capabilities in human life. However, some people often put themselves into some situations that surpass their limitations and capabilities. When such a situation occurs, this proverb as indicated in example 7, *mnya-k səraan reŋ ɛ̀skwariŋɛ̀tlgii nəm*, meaning, 'circumference of a Well is not a playground for the blind' is used to state a caution, warning or mockery. In a village where someone is known as a brave man and burglars burgled into his house but could not succeed in their act of burglary and eventually the brave man battered the thieves seriously, this proverb can be used politely to mock or advise the thieves or even caution them against daring someone who is above their match. The same proverb could be used as a praise and mockery. For example, when two wrestlers with clear skill, strength or fame wrestle and the less famous defeated the other, this proverb could be used to praise the warrior on the one hand and mock the defeated one on the other hand. In essence, the proverb is used to warn people against involving themselves into anything with someone who is above their match, or else, they will end up putting themselves into shame or trouble. It is unethical in Bade culture for a young person to express this proverb to the elderly, because it is heavily imbued with nuances of caution and authority. However, the young ones are allowed to use it among themselves, in test of strength or skill such as wrestling, archery, running etc. Therefore, depending on the tonal variation, this proverb is used and respect in terms of politeness prevails. For example, as in the norm of Bade, when a young one expresses it to his friend with low, soft and lamenting tones, the listener will definitely thank the person or the speaker of the proverb in respectful, polite and friendly spirit. However, when the proverb is expressed in sarcastic tones definitely the person to whom the proverb is expressed to, will feel sad and react impolitely. This coincides with Olubunmi`s (2019) propositional stance that some proverbs are assertive, because they commit someone to something.

8. Gàwasà-k ɗaawà d-ɛ̀tka mda-k xaawà.
(cobra gen. link town Poss. kill V Pred. people gen. link Poss.)
The cobra of our town should be killed by our town men.

In a puritan society just like in the culture of Bade people, immoral behaviour is a thing of a shame. Therefore, whenever certain scandalous things happened in such a society those things are supposed to be kept confidentially because exposing them to the knowledge of outsiders is shameful as it either exposes the weaknesses of the doer of that action or dents the image of such a person, family or society. This kind of situation is politely captured in this proverb as in example 8, *Gàwasà-k ɗaawà d-ɛ̀tka mda-k xaawà* 'the cobra of our town should be killed by our towns' men. At family level in Bade society where a love affair between unmarried persons brought about an unwanted pregnancy, or, in other words, a pre wedlock pregnancy, such a situation is regarded as shameful in the culture of Bade people which should be kept confidential because when the news goes viral, it portraits the bad image of the two actors and the families involved. In such a situation, the proverb 'the cobra of our town should be killed by our townsmen' can be used by a member of the family to politely advise the family members to be confidential about the issue by keeping the eyes of the public away from what happened because of the shame and dents it may generate in the event that it goes viral. Also, a scandalous matter often occurs at community level. For example, if a village head squandered the whole money meant for the village people fraudulently, such a proverb can be used in a village meeting to advise the whole village people to conceal the matter so that it should not be heard by people in the surrounding villages because it may ridicule the whole village. From the context of its use, the proverb is used by all categories of people in Bade irrespective of their age, sex and social status. Its use often shows respect to people to whom the proverb is uttered or spoken because it has encouraging tones

in it. The use of this proverb aligns to Ryabova`s (2015) assertion that proverbs are used politely to make people courageous and proud of themselves. One can say that the main reason for the use of this proverb is to give courage to people in a polite manner to be on their own. It is rendered in loud or soft tones depending on the context.

9. ə̀ckaŋ âggwauurn see iy-ankal.
(removing VN water-lily Compl. Conj. Adv. Comp care)
Removing the seed of water -lily has to be done with care.

Certain important matters are delicate to be achieved in life. If one is not careful enough, especially while dealing with such a delicate issue one may mess up everything or miss it completely. For example, while dealing with a naughty child in Bade cultural belief, a father can be advised politely through the use of this proverb to know that just how uprooting the water-Lilly requires carefulness, so is how dealing with a naughty child because the child may refuse to do as requested and even become worse than before. The proverb as in example 9, *ə̀ckaŋâggwanseeiy-ankal,* 'removing the seed of water -lily has to be done with care' connotes a reference to hardship in achieving something valuable. The proverb serves as a means of advice to people to know that in an effort to getting something valuable, hardship and carefulness are inevitable. The elderly people use this proverb to give the young ones their words of encouragement to be careful and remain steadfast in what they aspire to achieve in life. The proverb also echoes the need to embrace all form of hardship and carefulness in the course of running one`s daily life, as without endurance and carefulness, success will be at bay. The proverb is used politely by people in low, modulated tones in such a way to easily draw the attention of people to act on the advice. With exception of grand children and their grandparents alone, the young ones are not allowed to express it to elderly people.

CONCLUSION

Proverbs are symbols of communication that need particular events and objects to serve as an instrument of conveyance of wisdom, philosophy, ethics and morals among Bade people. The findings of the study reveal that politeness strategy has a strong influence in the use of certain proverbs in Bade. The age, sex and social status of people as well as the context are important yardsticks that necessitate the use of proverbs in Bade. It has been revealed in the study that as far as the uses of many proverbs are concerned, the young ones are not allowed to use them to elderly people but the elderly people can use them to the young ones or among themselves. In addition, the cultural context revealed that few of these proverbs are used by women alone and some are used by husbands to their wives only. This study indicates that there is the need for Bade proverb users to prioritise politeness in the use of proverbs, because politeness in Bade proverb usage plays an important role as linguistic social machinery which maintains sound social interaction between interlocutors by harnessing respect, intimacy and solidarity.

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