

Humanistic Ailments: Exploring Proverbo-Therapy Potentials

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ABSTRACT: *This paper examines the therapeutic potentials of proverbs in line with the cosmological beliefs of the Yorùbá. Hinged on the popular saying, 'Prevention is better than cure,' the paper's main thrust is the exploration of the possibility of deploying the use of proverbs as a truism to convince the 'patient' in a problem solving encounter, where, by extension, encounters are seen beyond medical related interactions. The saying is given credence by not only the medical psychologists but also by the scriptures. The concepts of Bach and Harnish's Mutual Contextual Beliefs (MCBs) and Aristotelian Ethos were adopted as theoretical framework. 12 purposively selected Yoruba proverbs (translated into English) were used as data, and subjected to discourse analysis. The paper concludes that taking precautions from expertise advice, including medical education, and aphorism characteristic of proverbs could be more efficacious for a healthy lifestyle and affirms that obedience is truly better than sacrifice. Effective use of 'words', at auspicious time, proves to be more medicinal than the actual intake of drugs. Therefore, 'there is power in the word' becomes more pragmatic in the Yorùbá attachment of much importance to linguistic and literary features associated with proverbs, especially the sharp wit, the humour, the rhetoric and all other aesthetic values of language use pertaining to caution, patience, self-confidence, invulnerability, inspiration, hope and all other lexical items of 'healing'.*

KEY WORDS: *medical, proverb, healing tongues, MCBs*

INTRODUCTION

Language use or discourse can be interactional or transactional (Searle 1969). Proverbial statements appear to be of more use in interactional communication. But on specific occasions within transactional discourse like, doctor-patient, lawyer-client, teacher-student or classroom

encounters among others, the utilization of relevant proverbs has been found to be efficacious. The use of proverbs aside, misuse of words or mispronunciation, more so with speakers of English as a second language has caused a lot of misconceptions, misconstrued situations leading to psychological damage in some homes.

It happened in a scenario where a neighbour (a man) was at home. At a point he sensed that his wife had been away for some time while he was observing siesta. Coincidentally, he received a phone call from a man in the neighbourhood, thanking him that he had been enjoying his 'WIFE' for the past one hour and that he would not mind paying for the unsolicited service. At that point, the wife entered, and the man's countenance changed rapidly. If not for the fact the man who made the call continued with his phone conversation until a mention of a clue (asking for which network) that deflated the bottled-up emotion already generated in the receiver's temperament with the mention of WIFE instead of "WI-FI"- a computer application for browsing- a case of hypertension would have been recorded.

Another true-life story witnessed by the author of this paper was a pathetic situation whereby the author's friend's wife was sick. The sickness became protracted, with one referral after the other. In the words of Kingston (1976:22), 'Since mankind has existed, there has been illness and healing techniques for trying to cure it.' The woman, formerly plump and robust had become so emaciated that sympathizers who visited the hospital used to ask for her when they came by her side on the hospital bed. But her spirit was being kept alive with the belief that, 'Nothing is impossible for God', (Kò sí ohun tí Olórún ò le ẹ). That spirit became dampened the day a doctor said, "The situation is **hopeless**," thinking she was a stack illiterate the way she looked, whereas she was a head-teacher.

Immediately the statement was made, the sick woman raised her head to stare the doctor in the face with a changed countenance. Eventually, it was not long before the woman gave up the ghost. Such is the extent to which a word could either make or mar. Little wonder people also believe that 'A word is enough for the wise'; the proverb applies when an occasion demands for it especially during counseling encounters.

Since language is part of culture, the Yoruba language is a very rich instrument and means of communication. Use of proverbs among the Yoruba is therefore integral in achieving communication essence between interlocutors. Adébòwálé Àtándá cited in Owomoyela (2005:47) testifies that the basic motivating force for Yorùbá is the desire to have a good life. This is why, culturally, they worship Òrìṣà (divinities) and why, if one orisa fails to deliver, the people abandon the worship of such Òrìṣà. Hence the saying, "Òrìṣà, bí o legbè mí, se mi bi o tiba mi. (Òrìṣà, if you cannot improve my lot, do not worsen it)."

In his *Proverbs, Textuality and Nativism in African Literature*, Adeeko (1998) discusses African creative writers' use of traditional elements in their works. More works on proverbs worth of mentioning include Brunvard (1978) who observes that proverbs exhibit most of the stylistic devices of poetry. Dundee (1981) has also worked on 'the structure of proverb'. Bamgbose (1966) highlights the use of lexical contrast and lexical matching in Yorùbá proverbs, which he explains as 'the bringing together of two or more lexical items in such a way as to exhibit a semantic contrast or correspondence.' Omobowale (2008) examines an in-depth study of the origin and evolution of the field of Literature and Medicine, exploring the possibility of the deployment of the resources of Literature to strengthen medical education in Nigeria. Calman (1997) recognizes the importance of literature in imparting the right ethical values to those in the medical profession.

In the foreword to Olaosun's (2016) work on *Nature Semiosis in Two Nigerian Popular Music*, Prof. Gbemisola Adeoti remarked on "how musical discourse in Nigeria is enriched by nature's phenomena and how these phenomena are explored by musical artists as sign vehicles to promote their brand of music, to assert power and domination and to communicate social and moral messages", (2016:vii). He remarked further that 'both Barrister and Haruna in their works, demonstrate a great understanding of Yorùbá lore, proverbs, folklores, idioms, poetic forms, cosmology and indeed, the whole cultural environment.' The manifestation of 'healing tongue' through the instrumentality of proverbial messages of their music was not limited to the verbal; the 'talking drum' was another tongue imbued with proverbial messages. Music itself is a source of inspiration to many, and a therapy of its own.

Language use considered by probably many scholars as not value-free involves diction that often reflects our attitudes, beliefs and values towards persons or events, (Beard's (2000)). It is the values that words contain that informed their selective use, more so their rhetorical essence. Proverbs are veritable means where words are metaphorically utilized. This study explores the representation of values in proverbial usages as a therapy for shaping thoughts and as healing tongues in circumstances that call for prevention and remediation. Any person may use a given proverb to suit a prevailing circumstance, but when the user commands some respect due to a lot of factors like, status, expertise, position, age , among others, the perlocution is significant and tends to effecting some drastic attitudinal change; you may say "healing" in some sense.

Theoretical bases

Rhetoric, from the classical point of view, recognizes rationality, logical methods and morality in argumentation and persuasion. Rhetoric, credited to Aristotle, is of the opinion that a rhetor's ability to achieve persuasion is dependent upon his moral character (ethos) and the clear proof provided in a speech.

In view of our belief in the assertion that "there are definitely no linguistic phenomena, at any level of structure, that a pragmatic perspective can afford to ignore" (Verschuere: 1999:3), the

workability of Hymes's concept in the Nigerian situation would have to rely much on context of situation. The term 'context of situation' is a coinage by Malinowski (1923) cited by Verschueren (1999:75) thus:

Exactly as in the reality of spoken or written language, a word without **linguistic context** is a mere figment and stands for nothing by itself, so in the reality of a spoken living tongue, the utterance has no meaning except in the **context of situation**. (Malinowski 1923:307).

The context in which discourse takes place is identified as the discourse world, while the topic is the text world. It is the text that drives the evocation of knowledge and establishes common ground which is arrived at by negotiation between the participants. To this is added the background knowledge of the participants, enriching and giving meaning to the on-going discourse. His argument is that context is dynamic; this is essence of the 'mutual contextual beliefs' (MCBs) as propounded by Bach and Harnish (1979).

At moments of distress, our success in convincing is dependent on how successful we are able to choose words and structure them using language in order to evoke the desired response. This is due to the fact that, unlike coercion, rhetoric does not employ force to effect change of attitude. Rather, it provides the patient with appealing suggestions. Proverbs, in this sense, constitute a set of witty statements, well-structured and metaphorically certified within the linguistic repertoire of culture. This is supported by Bloor and Bloor (2004), cited in (George 1963:24). An individual who is psychologically distressed is already on the precipice of self-destruction. The use or application of relevant proverb(s) at such an auspicious moment is undoubtedly medicinal and healing.

Trado-medical practices as metaphor for healing tongues

Health is one of the major issues in the world, Nigeria inclusive. Healthy living is also pivotal to economic development. The health system may be traditional or orthodox, hence the term 'trado-medics'. Trado-medic implies practices that have been focused on 'totality of knowledge or practices used in diagnosing, preventing or eliminating a physical, mental or social diseases' Adewuyi (2016). According to World Health Organisation (2002), trado-medical practices, approaches, knowledge and beliefs... based on medicines, spiritual therapies, manual techniques... are still in use today. Trado-medical system is made up of categories of traditional practitioners who are herbalists, traditional birth attendants, traditional surgeon, bone setter, traditional medicinal ingredient dealers, traditional psychiatrists who specialize in healing insanity, therapeutic occultists who are fortune tellers. Trado-medical practices are common and associated with most third world countries. Adepoju (2014) citing Omoseyinwa said, 'with the right

knowledge, traditional medicine practitioners would be able to support the orthodox medicine treatment.’

The fact that professionals have excelled in the field of alternative medicine given the degree of its acceptance and proven efficacy may be said to have informed the inevitability of healing tongue as an alternative to the adaption of provocation and confrontation in discourse in order to sustain peace and progress in our social system. Recourse to ‘healing tongues’ in place of hate speech and rebellious discourse is also a welcome idea for any nation to grow.

Healing without Medicine: A Question of Medical Education

Kingston’s (1976) main preoccupation in her work is to trace the evolution of medication. The point arrived at is that there are several techniques for trying to cure illnesses or ailments. The work, *Healing without Medicine* establishes that, ever before the development of orthodox medicine, there was a time when people employed magic as a technique. With modern civilization, the role played by taking heed to medical education cannot be overruled. A chat between a heart and utility specialist and a patient below is a demonstration of the extent to which proper education on any issue can go to solving or preventing problems:

A Chat between a Heart and Utility Specialist and a patient

Ques. (Q): What are the thumb rules for a layman to take care of his or her heart?

Answ. (A): 1) Diet-Less of carbohydrate, more of protein, less vitamin.

- 2). Exercise- Half an hour’s walk, at least five days in a week; avoid lifts, and avoid sitting for a longtime
- 3) Quit smoking
- 4) Control weight
- 5) Control BP-Blood pressure and sugar

Q: Are heart diseases hereditary?

A: Yes.

Q: Is walking better than jogging or is more intensive exercise required to keep a healthy heart?

A: Walking is better than jogging, since jogging leads to early fatigue and injury to joints.

Q: What is the best and worst food for the heart?

A: Fruits and vegetables are the best and oils are the worst.

In the encounter above, all the questions came from the patient (the person with ailment) while the answers came from the medical expert (the problem solver). With reference to speech act analysis, adherence to the information contained in the doctor’s responses is greatly attached to the belief the patient has in the medical doctor as an authority in his field of study. Therefore, the doctor’s answers to a patient’s inquiry are expected to have perlocutionary effect. Under Searle’s (1969) classification of speech acts, the doctor’s pronouncement to a given patient falls under

‘declarative act’. The significance of adequate information or being well-informed cannot be over-emphasised, hence, this significance is corroborated by the scripture:

“My people are destroyed for lack of knowledge.” –The Holy Bible (ESV) 2001.Hosea 4:6

The scripture further asserts that there is power in the word; words when syntactically arranged, forms the building blocks to any meaningful expression. A word is enough to save lives just as it is enough to destroy a generation. Achebe (1959:6) is of the opinion that, ‘...proverbs are the palm-oil with which words are eaten’; proverb is a universal phenomenon having different cultural variations and peculiarities. The Yorùbá as a people cherish the use of proverbs in communication. It is believed the use of proverbs identifies elderly mode of discourse which the young ones are culturally bound to believe and adhere to.

Discourse on proverbs contextualized for healing effects

“The semantics of discourse” as proposed by Martin and Rose (2003:3) is a rather odd concatenation in itself (according to Edmondson) and covers grammar, discourse and social contexts as language “levels”, while social context- the last listed level- functions to “enact our relationships”, “represent our experience”, and “organize discourse as meaningful text”.

Widdowson (2004:3) in his quantitative definition of discourse opines that ‘it is language pattern above the sentence.’ In the words of Fetzer (2014), the investigation of pragmatic meaning, that is meaning beyond what has been said, such as deixis, indirect speech act and conversational implicature require the explicit accommodation of linguistic context, social context and cognitive context, and they are also constitutive part of discourse. This is also made explicit by Mey (2001), who connects pragmatics and discourse analysis with metapragmatics, which reflect on discursive context of the user and examine how it is active in the production of human language acts; it regards the latter as conditioned by this context, in as much as they are, in essence, pragmatic acts (Mey 2001:190).

Discourse analysis “has to do not with what texts mean, but with what might be meant by them, and what they are taken to mean. In this view, there is no “understanding” of texts as a semantic process, separate from, and prior to, a pragmatic ‘evaluation’ which brings context into play” (Widdowson 2004:35). Therefore, discourse from the foregoing, is “the pragmatic process of, meaning negotiation; text is its product” (Widdowson, 2004:8). The submission of Widdowson and Mey so far can be said to be complementary. While Widdowson emphasises the constitutive factor of meaning, Mey (2010) highlights that discourse is context-dependence. That dependence informed the use of proverbs in specific circumstances to either douse the tension of the ‘patient’, raise his hope, enliven his assurances culminating in a change of countenance. The essence of healing is to cure the patient of his ailment hitherto affecting the body system.

The patient, however, should not be seen from the medical perspective alone. Syntactically, the patient is ‘the affected’ by the action carried out by the agent. For the fact that the perlocutionary

effect of a proverb is also targeted at the patient, both the ‘grammatical patient’ and ‘medical patient’ are therefore metaphorised. Owomoyela (2005) in his study of proverbs categorises proverbs based on their utility. Of concern to us in this paper is the aspect ‘On health’. Some proverbs could possibly cause offense in certain quarters. Many of the proverbs, however, are rather used for changing situations for better, what could be termed as the healing effect through the use of tongue.

The phrase ‘healing tongues’, having some religious colouration, has the universal meaning potential of ‘improving the lot’, but its interpretation may be productive or counter-productive. It depends on who is the performer or where the illocutionary force is coming from and of what perlocution. For instance, in the wake of incessant insecurity in the southwestern Nigeria, courtesy of the marauding herdsmen and bandits, an elder Statesman, Olu Falae called on fellow Yorùbá.

“Rise up and defend your community”- *Saturday Sun*, 10th August, 2019 p.5.

To the Yorubas, this call for arms is a ‘healing tongue’ or a means to curb the menace of insecurity. To the target audience (probably the Fulani Herdsmen/bandits) it is a dissenting voice. The purported protest tagged “REVOLUTIONNOW” becomes a rebellion, an “afflicting tongue” to the ruling party, the All Progressives Party (APC) in Nigeria because it was orchestrated from the opposition.

To this end, this paper focuses on twenty (20) purposively selected Yoruba proverbs which in their pragmatic applications implicate existentialism, sustenance, freedom, bravery, consolation, restriction, encouragement, and nemesis. Their usage is within the public domain of the Yorubas. Each proverb is given its English version, discoursed with emphasis on their perlocutionary essence with a view to prove the fact that there is power in the use of words and that healing is not exclusively a matter of drug use. Six of the proverbs are on Existentialism, three focuses on Sustenance, one each implicating Freedom and Bravery, four on Consolation, one on Restriction, three on Encouragement while the last one centres on Nemesis, each with its therapeutic import. The uneven number in the selection for the eight concepts highlighted above is due to availability.

Proverbs implicating Existentialism (therapy)

In essence, the much popularized campaign against ‘HATE SPEECH’ is tantamount to an embrace of the healing tongue, that is, what could promote peace and unity and ensure Nigeria’s corporate existence. This is what some may term to be diplomatic discourse in a bid to discountenance what could lead to a chaotic situation. The viral campaign against hate speech is corroborated with the proverb:

- (1). *Bí a kò lówó, a gbodò léyàn, bí a kò léyàn, a ní látìlòrò rere lènu.*
If one lacks money, one should have people; if one lacks people.
One should be pleasant in one’s speech (Owomoyela 2005:290).

The virality of the campaign against hate speech by the Nigerian government is assumed to be a matter of public opinion. Though some people may not go along with the voice of the masses, it is believed that dialogue is preferable to confrontation in any situation. A Yorùbá proverb in this regard is:

- (2). Gbígbón là ní pé gbón.
A kii pé gò.
Wisdom is what we achieve by assembling
We don't assemble to achieve folly. (Owomoyela 2005:23)

When calamity strikes, like that of kidnapping and insurgency which, of course, has become more or less a daily occurrence in Nigeria in recent times, the suitable healing tongue is the application of the proverb:

- (3). *Tibi tire la dáyé.*
Blessings and curses characterise the creation of the universe.

In a situation whereby fear is entertained by someone over the uncertainty of his/her fate over an issue, either of the two proverbs below apply:

- (4). *Ibi ti n ó pa é wà, ni n ó gbà é wà.*
Where someone who vows to kill resides, the rescuer is equally on that ground.
(5). *Kò sí ohun tó n bọ lókè, tílẹ̀ ò gbà.*
There is no object that is due for landing that the floor cannot accommodate.

The two proverbs are therefore used as 'tongues' of reassurance to the 'patient' otherwise known in this case as the victim in such a situation.

The following proverb is a testimony to the fact that there is nemesis:

- (6). *Bí àlọbá lọ, àbọ n bọ*
What goes around comes around.

It is a confirmation of the law of retribution which people cite especially when a person's ordeal appears not to be justifiable with his seemingly good disposition. It may also be the other way round when a person who is less-privileged or less-favoured becomes a beneficiary of good fortune. The reference point must have been a trans-generational past event, thus tending towards a forgotten issue. An alternative proverb in line with the aforementioned is the next:

Proverb implicating Sustenance (therapy)

- (7). *Olóore kan kò ní kú sípò ikà*
A benefactor will not suffer the kind of death that befits the wicked.

On many occasions people used to rationalize. This is a kind of situation when things are not going on well. Imagine the period of economic recession in a country when things are hard for nearly everybody, especially the downtrodden. Some individuals believe that their own ordeal

is incomparable; some might even contemplate going the extreme way by committing suicide! The appropriate healing tongue in such a situation is the citation of the following proverb to the hearing of the ‘patient’, the sufferer of such an ordeal:

- (8). *Àrùn tó ñ ṣogójì, ló ñ ṣòdúnrún, ohun tó ñ ṣe Abóyadé, gbogbo olóya ló ñ ṣe*
An affliction affecting two scores of people is the same with the one affecting a
number that is up to three hundred; what a worshipper of Oya (the goddess of
the river) suffers is entirely felt by the whole congregation of Oya worshippers.

Apart from being a truism, the proverb:

- (9). *Gbogbo ohun tó bá ti ní ìbèrè, gbòdò lópin*
Whatever has a beginning must, certainly have an end

is applicable when a task is highly challenging and demanding. It serves as a word of encouragement and a tonic to human psyche that nothing lasts forever, including hardship. The proverb is equally a two-edged sword meaning, in the contrary, that a vantage position cannot be exclusive to others till eternity; hence an individual should be mindful that only change is permanent in life.

Proverb implicating Freedom (therapy)

- (10). *Ilé eni la ti ñ jekuté onídodo.*
It is within the confines of one’s home that one eats a rat with a tumor.
(Owomoyela 2005:38)

The proverb acknowledges the sentiment that one’s home is one’s castle and that one may do as one likes, even behave dishonorably, in its privacy.

Proverb implicating Bravery (therapy)

- (11). *Ohun tó ṣe àkàlámàgbò, tó fì dèkun èrín-ín-rín, tóbá ṣe gúnnugún, á wokoko*
mórí èyin.
What befell the vulture that forced it stop its characteristic laughter, if the eagle
should suffer a similar fate, it would stay for long on laid eggs.

The proverb above is a word of appraisal and a show of bravery on the part of the affected. The proverb is uttered to acknowledge the extent to which an individual could bear a great loss in terms human or property. That is, should an ordinary person without piousness or deep experience of life vicissitudes suffer a similar calamity, he or she may not have been able to get the fortitude to bear the loss.

Proverb implicating Consolation (therapy)

The next proverb equates character with beauty. Beauty, they say, is in the eye of the beholder. But ordinarily, some people are blessed with a physical posture that can be attested to as beautiful or handsome in case of men. Some however have ugly posture. The basic assumption of the ugly individuals is that to get a good partner may not be an easy task. In fact, another Yoruba proverb justifies the assumption, “Bí eni tó dára bá lókò tán, òbùn nàà yòò ní ti è”,

meaning, “The good ladies would have to pick their husbands first before the ugly can have their way.” Nevertheless, beauty or no beauty, good character is given priority in Yoruba culture when it comes to the subject of choosing a life partner. The proverb:

(12). *Ìwà lẹwà* (Character is beauty)

implies that ‘a person is as beautiful as his or her character is good’. The proverb becomes a consolation to an individual who feels not as beautiful or handsome as expected so far he or she is blessed with exemplary character.

The proverb:

(13). *Ara lile lòògùn orò* (Health is wealth)

means a healthy body is the medicine for wealth. It is common knowledge that not many people are wealthy; and even among the wealthy, some do not have the blessing of good health. So, to be poor is not an affliction. In order to make the poor and needy feel fulfilled in a way, the proverb serves as a consolation and it is healing by extension.

(14). *Aşumí ò mò ọ́n láyọ, ódìgbà tóbá rí ẹni tí kò le şu*

The person who has diarrhea does not know his or her good fortune until seeing someone who cannot relieve himself or herself. (Owomoyela 2005:286).

The proverb above implies that until seeing others who are worse off, one makes too much of one’s misfortune. This is an applicable statement given the fact some individuals find it difficult to be contented. But when they are made to realize their ingratitude, they submit to voice of reason and feel healed from the affliction of insatiability. In the same vein, the proverb below is an alternative, buttressing the point that man cannot have everything desirable:

(15). *Aràrá kii yin ‘lọrun, àfi tó bá ráro tí ń rákòrò*

A dwarf does not show gratitude to God until he sees a crawling cripple. (Until seeing people who are worse off, one does not appreciate one’s own good fortune.)

Proverb implicating Restriction (therapy)

(16). *Agbà ní ń jẹ orí àdán, ọmọdé ní jẹ orí ẹyẹkéyẹ*

It is an elder who eats bats’ heads, the youth eat the heads of ordinary birds. (Only elders can confront extraordinary eventualities.) (ibid.:294)

It is to be noted that birds’ heads are not usually eaten. Bats are never used as food, let alone their heads. Bats’ heads would be eaten only as part of a mystery or cult. The proverb is uttered as a warning and reminder that there is limitation to what an individual can do, and that such limitation is informed by a number of factors including age, status, lineage and the like.

Proverb implicating Encouragement (therapy)

The next two proverbs (17 and 18) relate to keeping hope alive:

(17). *Bí a kò kú, a ó jẹ ẹran tó tó erin.*

If one does not die, one will eat as much as an elephant’s meat. That is to say, ‘Whoever has life has things to accomplish’.

OR

(18). *Bí a kò kú, ìṣe ò tán*

If one does not die, one's accomplishments are not over. It also means that, 'As long as one has life, one has feats to accomplish'.

(19). *Bí orí bá pé nílẹ̀, á di ire*

If a head remains long on earth, it becomes fortunate.

The above proverb more or less corroborates the immediate two proverbs above it, meaning that if one lives long enough, one will prosper. It is all about reassuring and a giving hope to a person.

Proverb implicating Nemesis (therapy)

(20). *Bí abéré bí abéré là á ṣẹ̀kà, ojú tóbá t'òko rọ ní í hunni.*

One does not usually get punished with little act of wickedness in form of the size of a needle, but nemesis catches up with one on the day its accumulation is weighty enough to forge a hoe.

The interpretation of the proverb is that nothing goes unnoticed. In fact, no act of misdeed is without reckoning, but punishment may be delayed until it becomes persistent, leaving no room again for forgiveness.

In a nutshell, societal ills and what affects individuals negatively, including health issues are but incidences that call for remediation. The third world countries have often been described and categorized as 'backward' in nearly every facet of life. Reiterating the menace of underdevelopment in Nigeria, a media expert, Prof. Ojebode, in his inaugural lecture delivered at the University of Ibadan (2019) identified how the media on many occasions mis-represent realities, thus adding more to the ailments (woes) that characterize Nigeria's underdevelopment. Professor Ojebode's agitation over the years had been emphasis on the importance of Community Radio in Nigeria where 'muted voices' would be heard by those in government. Having jointly 'studied the application of indigenous communication resources for reconciliation and healing in post-war Northern Uganda', (Ojebode and Owacgiu 2015), he discovered how community radio stations were being used to hold government accountable, to subvert evil, and give voice to those never heard.

CONCLUSION

The manifestation of healing tongues cannot be overemphasized in a society that is immersed with ills of various degrees. Apart from being a metaphysician, a trado-medical practitioner, a person spiritually equipped to speak in tongues, many societal ills and vices can be eradicated through appeal to human ethos, by the like of literary artists, musicians, activists, the clergy, elderly statesmen and patriotic individuals, and through pragmatic utilization of proverbs that command rational thinking, just like the physician whose main preoccupation is to get the patient's ailment eradicated.

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