INTERPERSONAL AND TEXTUAL MEANING OF THE LANGUAGE OF YORÙBÁ RIDDLES

BY

Idayat Oyenike SAKA
Matric No.: 121140
B.A. (HONS) YORÙBÁ, M. A. LINGUISTICS,
M.Phil LINGUISTICS (ÌBÀDÀN)

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CERTIFICATION

I certify that this work was carried out by **Idayat Oyenike SAKA** in the Department of Linguistics and African Languages, University of Ìbàdàn.

_____
Supervisor
P.O. Táíwò
B.A., M.A., Ph. D (Ìbàdàn)
Professor, Department of Linguistics and African Languages,
University of Ìbàdàn, Nigeria.

DEDICATION

This thesis is dedicated to Almighty God, the most merciful for making this feat achievable. And to my late fatherand my mother for their thoughtfulness, encouragement and support for my education pursuit.

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ABSTRACT

Riddle, a form of literary art in which a speaker employs formulaic expressions to test someone's wit on a veiled phenomenon, is deployed in languages (including Yorùbá) to express peoples' experiences about their environment. Previous studies on Yorùbá riddles focused mainly on literary classification and stylistic features, with little attention paid to interpersonal and textual meaning of the language of Yorùbá riddles. This study was, therefore, designed to investigate interpersonal and textual meaning of the language of Yorùbá riddles, with a view to describing the riddle type, interaction indices, mood types and cohesive devices in the riddles.

M. A. K. Halliday's Systemic Functional Grammar was adopted as the framework, while the interpretive design was used. Three texts on Yorùbá riddles- Abíọ́dún Àjàyí's *Ìtúpalẹ̀ Àlọ́ Àpamọ̀,* Adésuà Adélẹ́yẹ's *Àlọ́* and Akínyẹmí Akíntúndé's *Orature and Yorùbá Riddles*-were purposively selected based on their richness in riddles. Three hundred riddles (100 from each text) were randomly sampled. The data were subjected to stylistic analysis.

Two types of riddles were identified, namely derived and non-derived riddles. Derived riddles begin with topicalised unit of information, while the non-derived riddles start with un-topicalised unit of information. The logico-semantic relationship between the riddle's information units and the experiential participants determines the content proposition of both types. Seven interaction indices were deployed: opening-phrase, personal names, vocatives, pronouns, tense shift, proponent's evaluative comments and mood types. Opening-phrase *'Àlọ́ o* (it is time for riddles)*; Àlọ̀* (let riddles begin) express interlocutors' readiness for riddling. Personal names and vocatives signal a discreet identity of riddle objects. Pronouns *N/mo*(I), *a* (we) and *wọn* (they) reflect the proponent's perception of the relationship between himself and respondents. *Mo (*I) refers to proponent excluding respondents, while *a* (we) refers to the group, including the respondent as participant in the unfolding of events that predicate the riddles' propositions. Tense shift between present and past forms, together withhigh tone syllables. The clause *ó gba`á* (You are right) or *ó o`gba`á* together with *kùnńn* (you are wrong) are used by proponent in confirming or rejecting answers to riddles. Declarative mood defines proponent as the producer and respondents as the recipient of information. Interrogative mood assigns recipient and provider roles to the proponent and respondents respectively. Jussive mood defines proponent as the reporter and the respondent as the recipient of the information. The established grammatical cohesive devices are reference, with exophoric and endophoric possibilities; conjunction *sùgbọ́n* (but), *tún* (also)and *bẹ́ẹ̀ ni* (and); verbal ellipsis; and nominal substitution, which conserves the truism between riddles and their solutions. Deployment of lexical cohesion is prominently preserved through reiterative processes: repetition, synonym, antonym and super-ordination typified metonyms and hyponym.

The interpersonal and textual meaning of the language of Yorùbá riddles express interactivity and textual compactness in conveying attributive information about the identity of a concealed experience.

Keywords: Yorùbá riddles, Metafunctions of language, Interaction indices

Word count: 468

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LIST OF ABBREVIATIONS

Adj   Adjunct
Asp   Aspectual morpheme
BehP   Behavioural process
Coh   Cohesion
Comp   Complement
Fin   Finite
FG   Functional grammar
Foc m   Focus morpheme
Foc. NP   Focused noun phrase
HTS   High tone syllable
IM   Interpersonal metafuncion
Md   Mood
Mrk   Marked
MtP   Mental process
MP   Material process
N   Noun
Neg   Negative morpheme
Np   Noun phrase
NFTns   Non-future tense
Pred   Predicator
Pres Tns   Present tense
Pro   Pronoun
Pst Tns   Past tense
Rel m   Relative morpheme
RelP   Relational process
Sub   Subject
SFG   Systemic functional grammar
TF   Textual function
Tns   Tense
Umark   Unmarked
VebP   Verbal process
Voc   Vocative
YOR   Yorùbá oral literature
YRs   Yorùbá riddles

CHAPTER ONE

INTRODUCTION

1.1   Background to the study

Language is a natural potential resource for communicating meanings. Its emergence is primarily meant to fulfill functional and conventional needs of man and his organisational structure. As a tool of communication, it is employed to interact with people for some reasons. From the social interaction framework, language functions to inform people about happenings around them, to educate, to make remark on deeds, to cause people taking some actions. These language functions are possibly achieved within the applicability of grammatical systems. Major of these grammatical systems are the phonological systems, the lexico-grammar, and the semantic system. The Lexico-grammatical aspect of functional grammar explains the lexical derivations and their structural representation, and the syntax aspect of the structure, the phonological system illuminates the sound system while the semantic system anchors language meaning in relation to text organisation. The fundamental grammatical task of the semantic system rests on the structural account of various meanings that could be deduced while the language is in use.

Premised on the encoded language meaning in a given context, the common belief is that, a particular expression's meaning is interpreted based on the role or function is designed to perform in such a situation. This view is also stressed in Edem S. and Solomon-Etefia (2021 p. 80) as they believed that, the functionality of a language is rooted in the intent of the interactants to articulate or institute meaningful sense. Following this background, it is believed that the language user unconsciously estimates on the function his/her chosen sentence sets to perform byconsidering the pattern of which the related grammatical stricture would form and the surrounding situation; which precisely is the context in which the expression is to be articulated. This last assertion presupposes that the semantic system envelopes a component or sub-module in which distinct language choice of meaning is translated. And by so doing, making it possible

for each of the components under the semantic system expresses distinct choice of meaning. For this singular reason, language defines a system of choice among meanings.

Meanwhile, any of the language components (lines of meaning) could be used distinctively based on the speaker's intended meaning. In putting it differently, language according to the functionalist linguists is employed systematically to perform distinct but related functions. Thus, a single function is associated with a single component of semantic system (meaning) in relation to how people use language to construe, enact and organise their experiences in and around their environment. Thus, the basic functions of language to the functional linguists are making sense of human experiences, enacting personal and social relationships, organising discourse, and creating continuity and flow in speech texts (Halliday and Matthiessen 2014, Downing and Locke 2006). From these language functions, one can possibly state that any attempt to interpret expressions, meaning is woven from clause wording. It is along this line of reasoning that a clause is viewed as a linguistic unit with different meanings and as semantic representation of event or idea. Thus, a simple clause is seen as an entity capable of performing both syntactic and semantic functions. The syntactic depicts the phonetic lexicalisation or the grammatical roles of each of the words that constitute the clause whereas the semantic form encodes the contextual meanings of the construction. With this structural realisation, a strong grammatical relationship occurs between the syntactic functions and the semantic roles associated with the elements, that constitute a single clause. Considering the structurally representation of the sample of riddle (1a) below, the tables (1.1) below demonstrate the syntactic and semantic functions of the clausal elements that make-up a riddle, and the logico-semantic relationship between them.

1a.   *Àló̩ o*
       Àlò̩.
       O̩kó̩ bémbé pa pápá lo̩ be̩e̩re̩be.

       'A small hoe burns grass-field extensively' [Answer: *Iná* 'Fire']
                                                          Àjàyi 2002

Table 1.1Illustration of (a) syntactic, (b) semantic functions and (c) their structural relationships

Ọkọ́ bémbé	pa…. lọ	Pápá	bẹẹrẹbẹ
Subject	**Predicate**	**Complement**	**Adjunct**

Ọkọ́ bémbé	pa…. lọ		Pápá	bẹẹrẹbẹ
Participant/ Actor	**Process**		**Goal**	**Circumstance**
Theme	**Rheme**			

Syntactic function of a clause	Semantic function of a clause	Correspondence syntactic structures
Subject	Participants	Nominal group
Predicate	Process	Verbal group
Complement	Participants	Nominal group
Adjunct	Circumstances	Prepositions and Adverbial group

As seen in the table above, the syntactic role of subject is equivalent as semantic function of participant. This posits that, the element of a clause which syntactically denotes subject *ọkọ bénbé* 'a small hoe' is by nature of its status perform the semantic function of participant of the process (verb/predicated) through which the event or the clause proposition is unfold.

Yorùbá riddle is a sub-type of Yorùbá oral literature. As a poetic literature, it presents a communicative social interaction where interlocutors use overtly intentional literary expression to challenge the intelligence and observation skill of others. In other words, riddle involves analytical exercise during which various level of interaction skills are displayed (Akinyemi 2015), and most importantly as pointed out in Ọlatunji (1984), itdescribes objects through comparison in a poetic manner. Most times, it presents a descriptive wording typifying question – answer discourse (Yai, 1977, Okpewho (1992:239). Hence, its samples are presented in form of encoding-decoding communicative interaction. Their concepts mainly demand unraveling of the identity of hidden a phenomenon using physical, behavioural or habitual activity of the topic of the encoded literary expressions. It is seen as a ware-house of indigenous intellect and information on different aspects of Yorùbá culture (Ọlábimtán 1982, Ọlatunji 1984, Ajayi 1999 and 2002, Akinyemi 2015, Ajikobi, 2013, Saka, 2016 and 2020, Owoade, 2019). In their own views, Sharndama & Maryam (2014:3) see riddle as form of folk literature, representing distinct aspect of culture and frames using phenomena within a given environment. The type of Yorùbá riddle that forms crux of discussion in this work is otherwise referred to as simple or regular form, of all the three types of riddles identified in the language. This type of riddle is short and has regular information structure. It actually names entities. This particular feature of naming licensing their potential proponent in using attributive clauses in describing identity or features of objects in and around his /her surroundings, based the experiences and encounters he have had with them. However, they rarely deal with abstract objects. The remaining two types of riddles are folk-tale and song riddles.

It is worthy to note that, the samples of the simple riddle-texts are different from song and tale riddle-texts. The song riddle is often accompanied with song and the tale riddle-texts is presented in narrative form. Interpretation of Yorùbá riddle emerges from an inferential calculation of its linguistic event (s) which is of necessity a social-cultural

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context. However, in this study, the simple Yorùbá riddles (hereafter: YRs) are taken to be literary expressions in which one challenges the wit of others on an unknown phenomenon. With this definition, it defined as artistic weapons for challenging the wit of others on an unknown entity. That is to say, riddle is artistic weapon for witty saying. It is a poetic description of an object to be guessed. This pattern of riddle' description is one of the structural features which seemingly differentiate riddle amongst other forms of poetic genres in Yorùba literature.

The length of syntactic structure of riddles is very short with semantic loaded meaning when compared with the length of other poetries in Yorùbá language. Presentation of riddle is marked with peculiar characteristics regarding the presence of interlocutors and structural coding of concealed referents. That is to say, a potential proponent and respondent(s) are always present to engage in a question-answer challenge. The enabled competition between them allows for substitution of the clause's proposition with a single noun phrase as the expected solution to the encoded question. This lay-out expresses riddles' interrogative impetus. However, having question-answer pattern does not confer all the potential samples to be presented through the interrogative clause; many are structurally presented in statements. Incongruity is another unique feature of riddle. In many of the samples of riddles, it is observed that there is always an opposition or contradiction of idea between in the riddles' syntactic topics and their referents. So also, riddles expressions inflect for elliptical connectors. To a larger extent, the riddles' clause- complex that is supposed to be marked with either coordinating or subordinating conjunction are posed with implicit connector in a bid to preserve a very short concise expression (Olatunji, 1984). However, the syntactic pattern of a particular riddle depends largely on the choice of language which the proponent of riddles chooses to propound the riddle.

Language of the riddle is subjective relative to their clausal structure. Based on this, a speaker has no choice than to convey the riddle's logic through experiential meaning of processes, participants and circumstances with a view to represent reality as described in the riddles. That is to say, the language of Yorùbá riddles (LYRs) express proposition about human experiences on various events or goings-on concerning an entity. Meaning that, the description of the unknown phenomena in riddling is

represented similarly as the way real events are communicated. Yorùbá riddles (YRs) are structurally presented mostly in form of statements or direct question showcasing an overt interrogator or indirect imperative as following sampales of riddles in (2) express:

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a. *Àló̩ o*
   Àlò̩
   Ilé Sànmò̩rí dárásùgbó̩n kò lójú.

   'A famous man's house is beautiful without entrance'
                     [Answer: *E̩yin Adìre̩* 'Egg'] Adésuà 1978

b. *Àló̩ o*
   Àlò̩
   Ta ni baba kékerétí ó so okùn mó̩rùn wo̩sà?

   'Who is small father that enters hole in tie?'
                     [Answer*: Ìrè̩* 'Cricket'] Ajayi 2002

c. *Àló̩ o*
   Àlò̩
   A pó̩n má dénú
   A rà má s̩èdin,
   Àgbà kan tilé tìpá ro̩jà
   Mé̩ta là á pa á, mé̩ta là á mò̩ ó̩n, o̩mo̩ lá̩ílo.

   'The- one- which ripensonly at outside,
   The- one-which rots without maggots,
   Elder treks to market ina walking stick,
   We codeit in threes, we decodeit in threes,
   *Lá̩ílo'*s offspring.
                 [Answer: *E̩yìn-ò̩pe̩, o̩se̩ dúdu, òkété* 'Palm nut, black-soap, large rat']
                                         Adésuà 1978

d. *Àló̩ o*
   Àlò̩
   Wó̩n ní kí ń̩ s̩ée̩, mo s̩é̩ e̩
   Wo̩n ní kí ń̩ tò ó, kò s̩e é tò mó̩.

   'I was ordered to break it, I complied.
   I was ordered to re-arrange it, I cannot.
                 [Answer: *È̩gúsí* 'Melon'] Àjàyí 2002

e. *Àló̩ o*
   Àlò̩
   Òrúkú tindítindí,
   Òrúkú tindìtindì,
   Òrúkú dé è̩bá ò̩nà ó yí tindi.

   'Òrúkú tindítindí
   Òrúkú tindítindí,
   Òrúkú tindítindí gets to side of the road and turns inwardly'
                          [Answer: *Àdá* 'Cutlass'] Adésuà 1978

Using the structure of the riddles in (2) above, table 1.2 below explicate *Yorùbá* riddles.

Table 1.2. Grammatical structure of *Yorùbá* riddles

Riddles	Translation	Sentence type	Expected answer
Ilé Sànnmòrí dárá sùgbón kò lójú.	A famous man's house is beautiful but no entrance.	Declarative	*Ẹyin adìẹ* 'egg'
Ta ni baba kékeré tí ó so okùn mọ́rùn wọsà?	'Who is small father that enters hole in tie?'	Interrogative	*Ìrẹ̀* 'Cricket'
A pọ́n má dénú *A rà má ṣèdin,* *Àgbà kan tilé tìpá rọjà* *Mẹ́ta là á pa á,* *Mẹ́ta là á mọ̀ ọ́n, ọmọ láílo.*	'One -which ripens only at outside, It rots without producing maggots. Elder treks from home to marker in walking stick. We say it three, we decode it three, the child of *Láílo*	Declarative	*Ẹyìn- ọpẹ, ọsẹ dúdú, òkété* 'palm nut, black soap, large rat'
Wọ́n ní kí ń ṣẹ́ẹ, mo ṣẹ́ ẹ. *Wọn ní kí ń tò ó, kò ṣé é tò.*	'I was ordered to break it, I complied. I was ordered to re-arrange it, I cannot.*	Imperative	*Ẹ̀gúsí* 'melon'
Òrúkú tindítindí, *Òrúkú tindìtindì,* *Òrúkú dé ẹ̀bá ọ̀nà ó yí tindi.*	*Òrúkú tindítindí* *Òrúkú tindítindí* *Òrúkú*gets to side of the road and turns outwardly	Declarative	Àdá 'cultlass'

As presented in table 1.2 above, the riddles sample in 2 (a) is thrown with the use of declarative sentence while the sample in (b) is propounded through interrogative sentence. Answers to the riddles in 2 (a and b) are assumed to be the referents of the metaphorical topics *Sànmọ̀rí* 'personal name denoting a famous man' and *Ta* 'Wh-word' that serve as the grammatical subjects of the independent clauses: *Ilé Sànmọ̀rí dárá* and *Ta ni baba kékeré* respectively. Riddle-text in (c) is propounded also in declarative type of sentence. The composition of the structural representation of the sample in (d) is presented in imperative expression whereas the sample in (e) supports declarative. Meanwhile, a riddle may require a single or multiple answers or solutions. A single answer is required for the samples of riddle in 2(a, b, d and e) whereas the riddle 2(c) needs multiple answers (3 answers). Samples of riddles in 2 (f and g) below further exemplify riddles with multiple solutions.

f. *Àlọ́ o*
    Àlọ̀
    Wòrúkú tindí tindí,
    Wòrúkú tindì tindì,
    Worúkú bímọ mẹ́ta,
    Gbogbo wọn ló forúkọ pẹ̀já ara pẹ́epẹ̀ẹ.

    'Wòrúkú tindí tindí,
    Wòrúkú tindì tindì,
    Worúkú had three children
    Their names sound alike'
        [Answer: *Odó, odò, ìdodo* 'River, mortal and navel'] Akinyemi, 2015

g. *Àlọ́ o*
    Àlọ̀
    A tú-má- lọ́ọ́yún
    A rà- má-sèdin
    A gbẹ-má- níṣẹ̀épẹ́
    Mẹ́ta là á pa á, mẹ́ta là á mọ̀ ọ́n, ọmọ Láílo.

    Àlọ́ o
    Àlọ̀
    The- one that heals without having pus
    The-one that rots without having maggots
    The-one that dries without having broken piece of wood
    We code it in threes, we break it in threes, the offspring of Láyílo
        Answer: *[Ọjà, ọṣẹ̀ àti odó* 'Market, soap and river'] Àjàyí, 2002

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Linguistically, an interrogative construction is meant to gather information that is presently unknown to the interrogator; conversely in YRs, the interrogator (the riddle's proponent) is aware and already knows exactly what the riddle's description implies. Fundamentally in Yorùbá Language, the identified question-answer pattern in riddling exercise is basically realised in relational clauses[1]. In such a grammatical structure, a relationship of being is enabled between two discrete entities and the relationship of being is set between metaphorical element signifying topic of the clause and element which is actually implied as the riddle topic referent (Akinyemi, 2015, Ajayi, 2000 and Saka, 2016 and2020). Let us consider the samples of riddles below:

3a. *Àló̩ o*
Àlò̩
Olórí burúkú dó̩jà, wó̩n gé e lórí.

'An unfortunate being gets to the market, they cut its head'
[Answer: *Ilá tútù* 'Fresh okro] Adésuà, 1978

In example (3a) above *Olórí burúkú* 'the unfortunate being' is the metaphorical topic element of the expression. A relationship of 'being' is set between the topic element '*Olórí burúkú*' its referent *ilá* 'fresh okro'. In Yorùbá culture, this riddle illustrates few out of many that encode behaviours and experiences that are generated from the knee observation of the environment. It is situated within the Yorùbá cultural practice of proof of truth. Whenever a basket of okro is brought for sale at the market, the prospective buyer picks some and at same time breaks their heads in order to ascertain their freshness. Meanwhile, a process of breaking head is applied to *ilá* 'the fresh okro' which is metaphorically represented as *wó̩n gé e lórí* 'they cut its head'. While examining riddle within the parlance of Yorùbá culture, the discussion is expected to cover and survey YRs as regards performance, functions and their meaning creation in a whole. In the olden days and as part of cultural practices of the land, riddles are presented at a special time rather than general usual practices of the land. It is forbidden to pose riddles during daytime specifically, work hours in Yorùbá culture. The belief or idea is predicated on the perspective that only disable-mind or incapacitated person who because of physique defect cannot successfully partake in energy demanding-task/action such as farming, blacksmithing or others, that can however, sit with children and pose

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[1] A clause type in which an entity is said and referred to as something else (Halliday, 2014)

riddles at work-hours. Riddling game or exercise is expected to hold at evening time after everyone has done with taxing task and probably relax before bed time. This thought is captured in the proverb *'àfojú ní í pàálọ́ ọ̀sán'*. 'Àfọjú 'a blind person' in this context personified 'a disabled person' as against able –minded person whereas 'ọ̀sán' signifies day time as against the expected night time. Thus, the culture defines whoeverengaging in day riddling as a lazy person.

As of today, advent of modern technology and advancement in the social-economic activities of the world, is ridding the land's proverbial view away gradually, to the tune of paving a way for different onsite and online media houses in broadcasting riddles at daytime. This media activity is in complement with the teaching of riddles during classroom lessons; which occurs predominantly in the afternoon. Through this media presentation, Yorùbá riddles have been exposed to electronic recording on audio clips which can be for academic research or entertainment purpose. In such an opportunity, the recorded version can be played or televised at any time on air to the extent that listeners or viewers can adapt the content to the real-life setting. In such a situation; people that are watching the clip turn themselves to potential proponent and respondents respectively. With these media activities, print and social media are contributing immensely to the preservation of riddles. Currently, most of these technology- driven information outlets present riddles inform of puzzle for educating children. One can say that, what happens in such context during the day can be equated to ancient riddling session. Talking about what had been defined as being natural or usual regarding human social and personal relationships years back, the presence of global modernization and its attendant effect is influencing on peoples' everyday life and; by so doing releasing a great impact on general worldviews. In spite of that, riddles are being transmitted orally across all generation, the influence of modern technology facilitates extent at which greater numbers of samples of oral genres are being reduced into written forms and thus, making them available in printed documents. Such adapted forms are seen in our various libraries and regional archives today. Nevertheless, riddles are still rendered in their oral forms especially among those in rural areas.

Unlike other Yorùbá literary genres, it is rare for people to incorporate riddles in their daily discourse (Ruth, 1970). As true as Ruth's assertion may be, Yorùbá people accord significance to the game of riddling particularly, on its social-cultural

contributions to the development of their young children's intellects. As Olatunji (1984) observes, there are functions of riddles which are not implicitly expressed by mere saying it, among of which are keeping the audience mentally awake before the presentation of folktales proper. This view posits that riddles serve as a prelude to folktale which is actually presented in narrative form sometime accompanied by song or otherwise. In the meantime, the structural representation of riddle creates a metaphorical relation between theword denoting topic of the riddle's clause and the guessed answer/solution supplies by the potential respondents of riddle. In such a framework, a link or relation of meaning is being formed between the entities. This links covers the personal features or attributes that distinguishes the known phenomenon and that one which can also be found in the hidden entity as well as seen in the following sample of riddle in 3b:

Proponent: *Àló̩ o* 'Riddle'

Respondents: *Àlò̩* 'Riddle'

Proponent: *Àló̩ o* 'Riddle'

Respondents: *Àlò̩ o* 'Riddle'

Proponent: *Ogun arúgbó kú,*
Ò̩kò̩ò̩kan wo̩n kò níbojì.

       'Twenty old people died,
       None of them has a tomb'
                    [Answer: *Ìjàlo̩* 'Giant ants'] Adésuà, 1978

Respondent 1: *O̩wó̩* 'Hand'

Proponent: *Bé̩è̩ kó̩* 'No'

Respondent 2: *È̩mi mò̩ ó̩n, ìwé ni.* 'I know it, it is book'

Proponent: *Rárá, ò kò gbà á* 'No, you are wrong'

Respondent 3: *È̩mi*, 'I'

Proponent: *Ó yá, so̩ o̩ fún wa.* 'Yes, tell us'

Respondent 4: *È̩èrà ni o.* 'It is a giant ant'

Proponent: *Bé̩è̩ ni, ó gbà á.* 'Yes, you are right'

Should none of the respondents gets the encoded logic correctly; the proponent will have to decode the riddle him/herself:

Proponent: *Bé̩è̩ kó̩, e̩ kò gbà á.* 'No, none of you is right'

       E̩ so̩ pé 'kùn-ún ùn'. 'Now, say '*kùn-ún ùn*'

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Respondents: '*Kùn-ún ùn*'.

Proponent: *Mo fi dí i yín lẹ́nu bẹ́rẹ́kẹ́kẹ́.* 'I use that to block all your mouths
                 completely'

Proponent: Èèrà ni o. 'It is a giant ant'

From the performance session presented above, it is evident that metaphorical relation between the is actually created between the word denoting topic of the riddle's clause *Ogun arúgbó* and its assumed referent 'giant ants'

      Literary expressions are meaningful when they operate against the background of a description of the language they are rendered (Olatunji 1984). Meaning that, the characteristic or the exhibited feature in question must be one recognisable by the respondents within the ambit of Yorùbá culture. Thus, when we interpret the social relation that ensued between the two parts involved in riddling, one can conclude that the performance framework of riddling is clearly understood by the both parties. Therefore, it is very easy for interlocutors to achieve the very best objective of the task. Following this shared information, we believed that riddle engender vital social function through which culturally-bound information is passed to the interlocutors on the phenomenal around them.

      Moving on, riddles are used for entertainment and amusement. Through such, an opportunity is created for people to come together and as such fill people's leisure time. Without mincing words, in the course of riddling, the respondent's content with it as time to rub minds with their peer or friend, especially in a world of their own. Children love to be with their playmates share thoughts together. This is shown through their joyful displayed reaction in solving the posed riddles. They are always delighted to leave their parents watch for their personal contentment and free –will. That explains why they feel absolutely satisfied even if they missed the riddle's solution and they are rebuke stylishly by the proponent with the use of modal adverb *kùnńǹ*. The concise nature of the structural representation of YRs that forces the proponent to foreground specific 'code'-the metaphorical topic which a time denote funny words, phrase and sentence in coding riddles encourages children most in participating in riddling session as syntactic reading of samples of the following riddles-texts explicated:

3c

    Àló̩ o
    Àlò̩
    Ìsín gbòǹgbò yọ gbòǹgbò ìyàwó ilé.

    Àló̩ o
    Àlò̩
    A small stick brings out something big out of a housewife.
                [Answer: Okó ʻPenis] Adésuà, 1978

d.   *Àló̩ o*
    Àlò̩
    Òlúpó̩ńdóró dúdú ò̩nà Ìbàdàn,
    Ó yé̩yin méjì, ó fi asé̩ lé lórí.

    Àló̩ o
    Àlò̩
    A black club of Ìbàdàn road laid two eggs and
    placed sieve on them.
          [Answer: *Okó àti e̩pò̩n* 'Penis and testicles'] Akinyemi, 2015

e.   *Àló̩ o*
    Àlò̩
    Igbó súúrú de̩jọ

    Àló̩ o
    Àlò̩
    A very scanty bush poses problem.
          [Answer: *Òbò ʻVagina'*] Àjàyi, 2002

Solutions to the samples of riddles in 3 (c, d and d) are invariably the ones that anyone that listen to the discussion would find humourous. Children especially laugh stylishly when riddles that talk about human private parts, sex related, or martially related- words are mentioned. In the parlance value system, Yorùbá do not talk with all mouth open especially when the discussion involves children, body part, or any topicbelieving could negatively affect peoples'moral value 'ìwà o̩mo̩lúàbí'. Instead of publicly saying or revealing identity of riddle's object related to body part; elders apply *làákàyé* 'wisdom' by falling on the use of euphemism in revealing the identity of the element in focus. Euphemism, in Leech's (1969) view cited in Adegbodu (2021: 50) expresses an alternative indirect mode of expression employed in partiality to a blunter, less delicate one. Application of euphemism assists the elders in replacing an item, name

or concept consider offensive or vulgar with the less offensive or blunt one. For any riddle's solution suggesting sex organ such as *okó* 'penis', *ẹpọ̀n* 'testicles' or *òbò* 'vagina' as activated in 3(c and e) would be substituted using euphemistic frame. In such a context, *nǹkan ọmọkùnrin* 'manhood' and *Ojú-ara obìnrin* 'women private part' are used as substitutes for *okó* and *òbò* respectively. Nevertheless, the likes of the information encourage childrenin participating in riddling session because they oftenfind the euphemistic setting funny. This function supports perspective of humorist on the power of humour in releasing tension that might have packed-up in one's energy. Going by this view of humorist, one can say that children's mind is at relief and cooled down for the time being. Specifically, when they hear riddles with humorous lexico-grammatical elements.

Furthermore, riddle preserves hearty competitionin which cognitive memory of children is strengthened and developed maximally. That is to say, there is always a competition between the proponent-respondents on one hand and among the respondents on the other hand. Yorùbá riddle teaches language use. The language of riddle is literary in nature. Following the submission of literary scholarsin the literature (Ọlabọde 1982, Ọlatunji 1984, Ọlateju 1989 and1998), literary language is more appealing, semantically loaded and by so doing promotes imagery than literal or routine language. This functional role of riddles is appealing in the sense that, the interlocutors are exposed to varying contextual use of language which in turn elevate and increase performance ability and skill in the correct usage of language and also, deepen their culturally exposure in no small measure. This function is linguistically achieved through riddles'-texts with structurally archaic words and clauses. Peradventure such texts are expressed, it is adult that would actually assist in explaining such terms to the younger children with a view to elaborating and enrich their linguistics scope. Riddles strengthen child's logical reasoning and decisions-making skills and improve the respondents' ability to think with swift and exactness. For the fact that riddles objects are directly on Yorùbá myths, legends, history, animal kingdom, plants, vegetation, geographical habitants, locations, religion, politics, environmental development or degradation; they introduce people to culture and traditional aspect of the culture. This riddle's function corroborates Akinyemi's (2015) belief that riddle (*Àlọ́ àpamọ́*) reveals Yorùbá worldviews. Riddle's interpretations are a deduction from inferential calculation of the linguistic events

described in the clause(s) and the various aspects of content meaning which are of necessity a social-cultural context.

Yorùbá riddle is treated in this study, as text because their clausal structure can form a unified whole and their content propositions can actually stand as semantic unit of language: unit of speech in this context (study) denotes unit of meaning as against form. Hence, it is regarded as discourse on its own form as significant numbers of their samples are larger than a single clause. Most of them have clause-complex grammaticalstructure. Riddle instantiates language in use. Its language is employed for social interaction between the proponent and the respondent(s). With this social orientation, we can see that interpretation of meaning of the language of riddle is entirely context-dependent. On many occasions, riddle' presentation frame involves situational knowledge beyond just the word spoken. Often times, its answer cannot be extrapolated from an exchange merely from its verbal utterance because there are lots of semantic factors involved in social-cultural communications. This assertion is affirmed by Bloor andBloor (2013), who are of the opinion that "the study of discourse involves matter like context, background knowledge of information shared between a speaker and hearer". In solving riddles; the respondent is the most important essential part of the solution. The solution may be subjective while considering the receiver's contexts displacing it to the speaker's context, or objective answer, which contextualizing the riddle in its original situational contexts. Therefore, both micro and macro contexts are important for discerning the riddles' logics.

The crux of this study falls on the description of interpersonal and textual meanings of the language of YRs by which, riddles can be adjudged as interaction/ exchange, and as message. To achieve this, an attempt is made to examine various lexico-grammatical systems and the structural layouts of grammatical mood and the thematic organisation used by the potential riddles' proponents in coding Yorùbá peoples' experiences that relate to their internal and external environments. Thus, the YRs are set to be investigated within the functional orientation of interpersonal and textual Halliday's Systemic Functional Grammar. The interpersonal function handles the area of language function within the mood-block while the thematic patterns and cohesive devices are surveyed within the tenet of textual function of the chosen theory.

1.2   Statement of the problem

Yorùbá riddles (YRs) are semantic-oriented genre within the applicability of language use. They are defined by their linguistic context specifically, the identification of various phenomena. However, a review of the existing studies has revealed that while literary classificationabounds on YRs (Olatunji 1984, Ọlábimtán 1982, Ọlatunji 1984, Ajayi 1999 and2002, Ajikobi, 2013), environmental exposition (Akinyemi 2015, Owoade 2019, Adegbodù 2021) and ideational representation of riddles (Saka, 2020), little attention has been paid to interpersonal and textual meaning of the language of Yorùbá riddles. Similarly, research that attempt an in-depth examination of other linguistic theories in espousing Yorùbá poetry is scanty (Tijani 2012, Ajayi 1995 and Akanbi 2016). It is suffced to say a gap has been created in the aspect of the interface between linguistic and literary studies in respect of structural account of lines of meaning of the language of Yorùbá riddles.This study, therefore, makes an academic effort to address the identified gap concerning the description of both interpersonal and textual meaning of the language of Yorùbá riddles with a view to having holistic understanding of the lexico-grammatical functionality of riddle' clause-complex. This quest is believed would help both language and literary scholars as well as students to appreciate Yorùbá riddles better and thereby, contributeto the existing knowledge on the Yorùbá riddles.

1.3   Aim and objectives of the study

The study aims at investigating interpersonal and textual meaning of the language of Yorùbá riddles. Objectives of this study are to:

1.   Classify Yorùbá riddles into types.

2.   Identify the functional elements of mood-residue block of Yorùbá riddles interpersonal meaning?

3.   Define the proponent's choice of grammatical/syntactic mood.

4.   Describe the interaction indices with which the proponent enacts interaction between himself and the respondents.

5.   Identify proponent's choice of Themes in presenting riddles'clause-complex.

6.   Establish grammatical and lexical cohesive devices usedby the proponent of riddle in achieving texture coherency.

1.4   Research questions

Based on the background explanations and formulated aim and objectives, this study seeks to answer the following questions:

1.   What are the types of Yorùbá riddle?
2.   What are the functional elementsthat constitute mood-residue block of Yorùbá riddle interpersonal meaning?
3.   What are the grammatical/synatctic Moodsin coding Yorùbá riddle?
4.   What are the interaction indices with which the proponent enacts interaction between himself and the respondents?
5.   What types of Themes available to the proponent in presenting riddle's clause-complex.
6.   Through what grammatical and lexical cohesive devices does the proponent of riddle achieve texture coherency.

1.5   Scope of the study

The examination of Yorùbá riddles in the study falls within the context of discourse that employed three distinct functional meanings in identifying an entity on the established Yorùbá culture of naming. Considering the aforementioned peculiarity, the study aims in shielding light on aspects of meaning of the language of riddles generated from the propounded expression (every element that constitute the clause) to its proposition (content's meaning). Hence, chapters four and five of this workare devoted to syntactico-stylistic analysis of interpersonal and textual strides of meaning of the language of Yorùbá riddles within the applicabilityHalliday and Matthiessen (2014) Systemic Functional Grammar.This work does not debate on the expected riddles' solution from the potential respondent. Also, the transliteration aspect of data does not give much attention in order to preserve the literariness nature of the Yorùbá riddle.

1.6   Significance of the study

The study is motivated by the increase desire of language scholars in the area of interface between pure linguistic and literary studies in humanity studies. Based on this backdrop, the study would contribute immensely towards interdisciplinary understanding of the linguistic and literary scholarship.

This study would also add to the growing body of knowledgeas regards the concept of Systemic Functional Grammar (SFG) in providing valuable insight into holistic analysis of the functional lines of meaning of the language of Yorùba riddle. Talking about the context-driven feature of language while in use, the study is important as it identifies some grammatical elements which their usage in Yorùbá riddle is conditioned by language variation.

It would also provideopportunity to non- native speaker of Yorùbá in understanding generic conventions used in coding riddle. Theknowledge which would help them in building their cognitive skills when comes to formation of Yorùbá expressions for interpersonal engagement within their communities and the society at large. The choice of interpretive design and descriptive statistic in presenting research results gives the study more credit over earlier studies that have used only descriptive approach in accounting for literary texts language's meaning.

1.7   Organisation of thesis

The thesis is divided into six chapters. The first chapter elucidates the background information on the language uses and their functional lines of meanings, the Yorùbá riddles and their cultural relevance, the statement of the problem, the study aim and objectives, the study research questions, the study scope, and the significance of the study. The second chapter of the thesis explains the theoretical framework and expound on the literature review of related scholarly works. The chapter three presents research methodology covering the design, the population, the sample and sampling technique, the data presentation and analysis. The syntactic and functional presentation, analyses and discussion of the data on interpersonal and Textual metafunctions form the crux of chapter four and five respectively. The chapter four is divided into two phases. The first phase describes the interpersonal elements of the Mood-Residue block while the second phase describes the activation of grammatical Mood and their types in YRs. The chapter five also has two parts. The first part presents Theme-rheme block of the textual meaning of the language of YRs, the charpter actually focuses on the thematic organisation while the thrust of the second part is on the system of cohesion in the language of Yorùbá riddles. Summary as well as the findings, the conclusion of the study, the recommendations, and the contributions to knowledge are accessible in chapter 6 of this thesis.

CHAPTER TWO

LITERATURE REVIEWANDTHEORETICAL FRAMEWORK

2.1   Introduction

This chapter describes the review of literature and theoretical framework. The chapter is divided intothree phases. The first phase presents contextual review of the related terms, empirical review of existing literature on both Systemic Functional Grammar and Yorùbá riddles forms focus of the second phase. The third phase explains the theory adopted as theoretical framework for this study.

2.2   Basic concepts in functional grammar

Every grammatical theory has various concepts that are related and support in given detail and adequate account of its principles. In Functional Grammar, concepts such as clause and sentence, rank, lexico-gramamr, system and structure, and Metafunction are fundamentally germane. Having relevant adequate information on the functionality of each and every one of them would facilitate our knowledge on the application of Functional theory to various aspect of linguistic scholarship.

2.2.1   Clause and sentence

A clause is a smallest grammatical unit that conveys a complete proposition (Halliday 2014). It consists of a subject and a finite or principal verb. It is a group of words that "forms a part of a sentence, and has a subject and a predicate of its own" (Martin 2001, p: 186). Deducible from Martin's definition, a clause is a fragment of a sentence with a meaningful semantic thought as in the expression *Àànú pa ẹran* 'Àánú killed a goat'; this sentence above has only one verb. Thus, it is just a sentence. This sentence expresses a complete message. As a result of that structural feature, it can ascribe to be a clause; an independent clause so to say. The Martin's view informatively explains that a sentence can have more than one meaningful proposition, whereas a single proposition from that which expressed by a sentence is referred to a clause. In his

own view on the correlation between clause and the sentence, Halliday (2014, p.8) sees a clause as part of expression with at least a subject and a main verb. It may or not denotes a meaningful sense. In contrast, sentence presents an orderly sequence of words with a coherent meaningful message. This definition opines that a clause can stand as a sentence so far it expresses a complete thought. From these submits, one can say that there is interconnectivity between the two terms in such that if a clause conveys a complete sense it equals to a sentence, and based on the numbers of proposition the speaker wishes to express; a sentence may contain more than one clause. The very one that expresses complete sense amongst other is qualified to be referred to as sentenceas shown in the examples of riddles in (4a) below:

4a.   Àló̩ o
        Àlò̩
        Ó ní e̩s̩è̩ méjì,
        Ó ní ìyé̩ apá méjì sùgbó̩n kò fò rí

        Àló̩ o
        Àlò̩
        It has two legs
        It has two wings but it never flies [Answer: E̩ye̩ Ògòngò 'Ostrich']

Different between clause and sentence can be captured with the following two riddles:

	Sentence		Clause
i.	*Ó ní e̩s̩è̩ méjì*	i.	*Ó ní e̩s̩è̩ méjì*
ii.	*Ó ní ìyé̩ apá méjì sùgbó̩n ko fò rí*	ii.	*Ó ní ìyé̩ apá méjì.*
		iii.	*sùgbó̩n kò fò rí*

In Functional linguistics specifically SFG, tenet on the meaning of language and its metafunctionsapplies to clause in a sentence. Meanwhile, in a situation where a sentence comprises more than one clause as seen in column 2 under 'clause', each of the clauses is given adequate functional analysis of its structure. That is to say, the expression *Ó ní ìyé̩ apá méjì sùgbó̩n kò fò rí* will be analysis individually. In such a situation, a grammatical structure having more than one clause is referred to as clause-complex or clause nexus in halliday's functional grammar. Hence, a clause is equated to simple/orthography sentence that contains one subject and a finite verb or a predicate. Predicate is a combination of a verb and modifier(s) as shown in the analysis of the riddle in (4b) below:

4b.   *Àlọ́ o*
        Àlọ̀
        Ó jáde kò dá ẹnu ọ̀nà kọjá

        Àlọ́ o
        Àlọ̀
        'He stepped out without passing through the door'
                        [Answer: *Àrò* 'Native oven'] Adésuà 1978

Structurally, the sample of riddle above has a compound structure wherein first word, a pronoun *Ó* denotes the subject, *kò* is finite verbal operator, while *jáde* 'go out'and '*dá ẹnu ọ̀nà kọjá* signify the predicate (two verbs with a single post-modifier). In a situation like this example, where an expression consists of more than one clause: '*Ó jáde'* and '*Kò dá ẹnu ọ̀nà kọjá'*; such a structure is referred to as clause complex/ clause nexus or sentences however, each of the clauses is given adequate functional analysis of its structure. Following the view of FG that language has ability to perfume social meanings (language performs more specifically social meaning), each of the clauses in the sentences above has the particular purpose which prompts the speaker for saying it. This purpose is recognized as Function in Functional grammar. Thus, this basic function determines the semantic or meaning the clause has in social context. Each of the words in*Ó jáde kò dá ẹnu ọ̀nà kọjá* is syntagmatically (orderly arrangement of words) related to for a meaningful clause. Evidently from the explanation so far, a clause or a simple sentence is a range of statement at various level of language analysis. That is to say, a clause is a linguistic item constitutes statement of meanings. In line with this view of the functionalist, a clause proposition is metafunctionally-bound. This posits that, clause as a language unit enfolds from the syntagmatic and paradigmatic relations of different words in issuing propositions, which communicates meanings. As a result, it is believed that clause can communicate three (3) strides of meaning with each constituting a structurally-determined function.

Meanwhile, the assumed three lines of language is intertwined into a complete clausal structure. Based on this singular functionalist intent, a clause within the concept of functional linguistics (functions of language in use) is multi-functionally viewed as a linguistic unit by which the relatedness among the various strands of clause's propositional meanings interprets event wholly. Therefore, it is part of the functionalist's views that clause performs more than one function. The tenet of language

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metafunctions applies to clause in sentences or text. Following this, the study queries choice and type of structural clause by which the selected three hundred (300) samples of Yorùbá riddles are composed. The riddles' clauses were classified into groups. After that, a descriptive statistic in which a simple percentage was used in calculating the frequency at which each of the clause type occur from the total selected data. The result shows that majority of Yorùbá riddles are coded through the use of complex form of sentence. The table 2.1 below captures the structures of clause types and their frequency as found in the 300 selected data.

Table 2.1: The structural frequency of clause in *Yorùbá* riddles

Structures	Number of riddles	Number of clauses	Percentage
Simple	53	53	18
Compound	121	242	40
Complex	126	387	42
Total	**300**	**682**	**100%**

It is evident in table (2.1) that the numbers of riddles propounded with more than one clause/sentence outnumber those with a single clause. Those with complex structure (126) are slightly found to be more than those with compound clauses (121) followed by riddles with just a clause (53). With this observation, one can say that coding of Yorùbá riddles favours descriptive event in which a particular scenario is described sequentially as it unfolds with view to painting a clear picture of the phenomenon.

2.2.2   Stratification

Stratification is conceptual term defining grammatical levels in language. According to Halliday (2014), language is structured into four grammatical strata which are phonetic, phonology, lexico-grammar, and semantics. The phonic/sound and graphic materials of language constitute the phonological analysis. They refer to as substance and realized by phonology and graphology respectively. The lexico-grammar level of SFG explains how various lexical items (words) are organized and related to one another while in sequence to form a meaningful grammatical structure. That is, the lexical items and their arrangement to form a sense. At the semantic level, SFG is able to account for various levels of meanings and functions of language in a context. A conventional relationship occurs between the phonology and lexico-grammaar while a natural relationship occurs between the phonology (Phonetic inclusive) and semantic. Through this, the lexico-grammar and the semantic level of language relate in bringing out meaning. In the course of this, the meaning of any linguistic event is stating structure system for its use that is context. Context is inter-level which relates form to the non-linguistic. Thus, the context relates lexicogrammar and situation as summarily presented in table (2.2) below:

Table (2.2): Organization of the systemic functional grammar (Adapted from Ogunsiji, 2001)

Phonetic				
Linguistics				
Substance ← →	Form ← →	Situation		
Phonic — Phonology	Lexico-grammar	Context —	Extra-textual features	
Graphic Orthography				
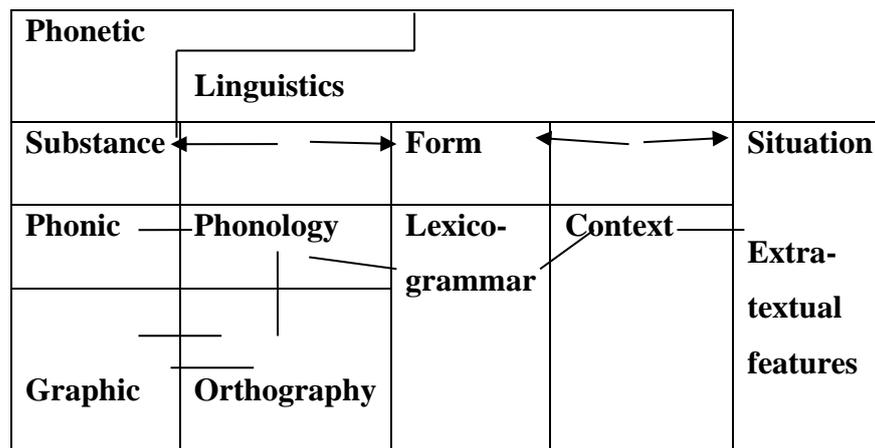
Following from the explanation above, it is evident that functional linguistic recognises formal and functional/situational level of language description.

The phonological system enlightens the speech sound system of language. In analyzing language, the structural pattern of speech sound contributes to the arrangement and formation of word into a meaningful sense. Spelling is a prominent feature of phonology level. With this, it is believed that operational features of language meaning begin at the level of phonology. The phonology level interacts with lexico-grammar (syntax) forms to bring out meaning at semantic level. The lexico-grammar level expresses different lexical derivations and their structural representation to form a particular structure. This level deals with language lexis and grammatical aspects of a structure. On the lexis level, there are different lexical words/ linguistic items used as input to a syntactic expression of a clause. Examples of lexical words are noun, verb, adverb, prepositions, pronouns, interjections, conjunctions. They are classified into two group based on their semantic inherent dependence. There are content lexical words and grammatical lexical words. The content words are those words that have distinctive semantic meaning include noun *Ajá,* 'dog' *ìrẹ̀sì,* 'rice', *ewé* 'leaf' and verb *Pa* 'kill', *jẹ* '*eat*' *fò* 'jump'. Each of these words makes meaning while in isolation. The grammatical Lexical words are those lexical linguistic items that do not have or inflect for independent semantic meaning rather they are used for various grammatical functions include conjunction*Sùgbọ́n* 'but', Àti 'and/ also, Adverb *Bẹ́ẹ̀*, *lásáń* 'just', *bí ó tilẹ̀ jẹ́ pé* 'meanwhile', andpreposition*nínú* 'in' *láti* 'from'.

In most grammatical structure, a given linguistic lexical item enters into relation with other in a clause to express sense. That is to say, in the formation of utterances, a number of linguistic units are joined in a structural bond according to the rule of utterance formation in that language to form a system network. Hence, we say sentence is represented as a particular arrangement of constituents into a meaningful sense. A relationship is an association that exists among the words of a sentence. The functional grammar opines that language operates at two axes: They are paradigmatic and syntagmatic relations. The paradigmatic relation: This is an axis of relation, it expresses the alternatives choices available to the speaker at each point in a chain. A paradigmatic relation has to do with language elements that can be substituted for each other in a

particular context. A paradigmatic relationship is the relations of opposition or choice that exist between linguistic features for example:

	Column 1	*Column 2*	*Column 3*
i.	*Bọ́lá jẹ isu*	*Ayọ̀ wọ ẹ̀wù*	*Irun náà gùn*
	Bola eats yam	Ayọ̀ wears cloth	The hair is long
ii.	*Ó jẹ ẹ̀wà*	*Ayọ̀ wọ sòkòtò péńpé*	*Irun náà rẹwà*
	She eats beans	Ayọ̀ wọ shorts	The hair is beautiful

As shown in first column of the above presentation, the subject personal noun **Bọ́lá** in the clause (i) is substituted with a personal pronoun **O** in clause (ii). The object of the verb' **ẹ̀wù** in column (2) of the first clause is replaced with the word *sòkòtò péńpé* in clause (ii). Within this axis, speaker can decide to make any choice regarding the element serving as subject/ topic, predicator, complement of adjunct of the clause. A paradigmatic relation between items in a sequence enables a relation where there is a contraction between items that are mutually substitutable in same context. The syntagmatic relationship is a relation between words as they occur next to one another in orderly arranged manner. That is, in a sentence, there is always a syntagmatic relationship with elements which occur within the same sentence. It is a structural bond between items of a sentence. The relationship between words under the syntagmatic relation follows syntactic rules. This means that, the order in which the words in the same sentences are linked of followed one another is in tandem with the grammatical arrangement of structure in each of the languages of the world. A syntagmatic relationship deals with the linear relationship and the collocation that exists among items in any structural arrangement of words. Within this relation, an orderly combination of lexical items enters into a chain to form a meaningful sense as examples below demonstrated:

	Column 1	**column 2**
i.	*Dayọ sa asọ sorí okùn iṣàṣọ*	*'asọ sorí okùn iṣàṣọ Dayọ sa*
	Dayo spread the cloth on	cloth on the washing line dayọ̀
	the washing line	spread.
ii.	*Ọ̀kunrìn náà fí abẹ fá orí ara rẹ̀*	*náà fi abẹ fá orí ara Ọ̀kunrìn rẹ.'*
	The man barbed his hair with	Razor barbed his hair man the use'
	razor blade'	

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The sentences in column (ii) violate syntactic rules of word order. In Yorùbá Language, the verb must directly follow the subject not the direct object or prepositional phrase follows the subject. In the same vein, a nominal subject or passive subject may start an expression not the determiner as seen in column 2 sentence (ii) where *náà* 'a modifier' begins the sentence. The verb and its object are supposed to be in adjacent in contrary to the structural arrangement observed above. Syntagmatic relation encodes language at the level of structure. Paradigmatic relates words to one another at the system level. Thus, we can talk structure versus system in FG. However, relation of linguistic items from the syntagmatic axis and the paradigmatic axis establishes a system network.

A system of network can simply be defined as a set available linguistic choice available to the language user and how these choices are chained to form a structure, which is a sequence of ordered linguistic items. Evidently from preceding analysis, we can see thatat the level of lexico-grammatical in language description, a choice can make between noun or pronoun, common /proper noun or singular/plural pronoun function as subject. Possibilities can be sought between material, mental, verbal and relation processes (verb). This possible of choice encodes grammar as a system rather than rule that spells-out the nature of language item that must be strict occupier a language structure. In essence, the lexico-grammatical level of language description encodes the phonetic lexicalization or the grammatical role of each of the words that constitute the clause.

The semantic system anchored language meaning in relation to text organization. A clause can concurrently have syntactic and semantic roles. When these two roles meet, there is always a grammatical relationship between the syntactic function of a clause element and the semantic roles perform. This relationship in meantime unified the two roles as earlier described in table 1.1 of this study. Semantic level of a clause interprets the logical meaning of a given event. The interaction of lexico-grammatical and semantic levels of language project clause as the central processing unit of as regards to the sentence's meaning. Hence, clause meaning of different kinds is mapped into an integrated grammatical three structures of representation, exchange and message.

2.3   Functional grammar

Functional grammar (Hereafter: FG) isin 3 versions: Scale & Category (C& CG), Systemic Grammar (SG), and Systemic Functional Grammar (SFG)which is popularized by M.A.K. Halliday and Mathiesssen

2.2.3.1 Scale and category grammar

This is the first model of functional grammar. it is popularized by Matthiessen between 1950s-1960s. From the insight from the Firth, scale and category (SC) grammar views meaning as the function of a linguistic item in its contexts. The model isolates two axes of linguistic analysis: Paradigmatic axis (axis of chain) and syntagmatic axis (axis of order) and further makes a distinction between two level of language which are scale and category. Categories (class, unit, structure, and system), rank, and scale are its key basic concepts. (Insert paradigmatic and syntagmatic relation here). The set-up grammatical categories are: unit, structure, class and system.

Unit is a grammatical category which expresses stretch of language activity that carries grammatical patterns. They identified units are morpheme, word, group, clause and sentence. For instance, in the wh-interrogative *Ta ni olè* 'who is thief', we have units such as:

Morpheme: *Ta, ni, o-, lè*= 4 morphemes

Word: *Ta ni olè= 3* words

Clause: *Ta ni olè:* 1 clause

Class involvesgrouping of members of a unit in term of how they operate in the structure of the unit next above in the rank scale. It is described as a grouping of the member of a given unit having the same potentiality of occurrence (Ogunsiji, 2001). In Yorùbá the grammatical classes are nominal class, verbal class, adjectival class, adverbial class. The nominal class operates as subject or complement. The verbal class encompasses the exponent of predicators. The adverbial class activates the elements of the adjunct as presented in fig. (2.1) below:
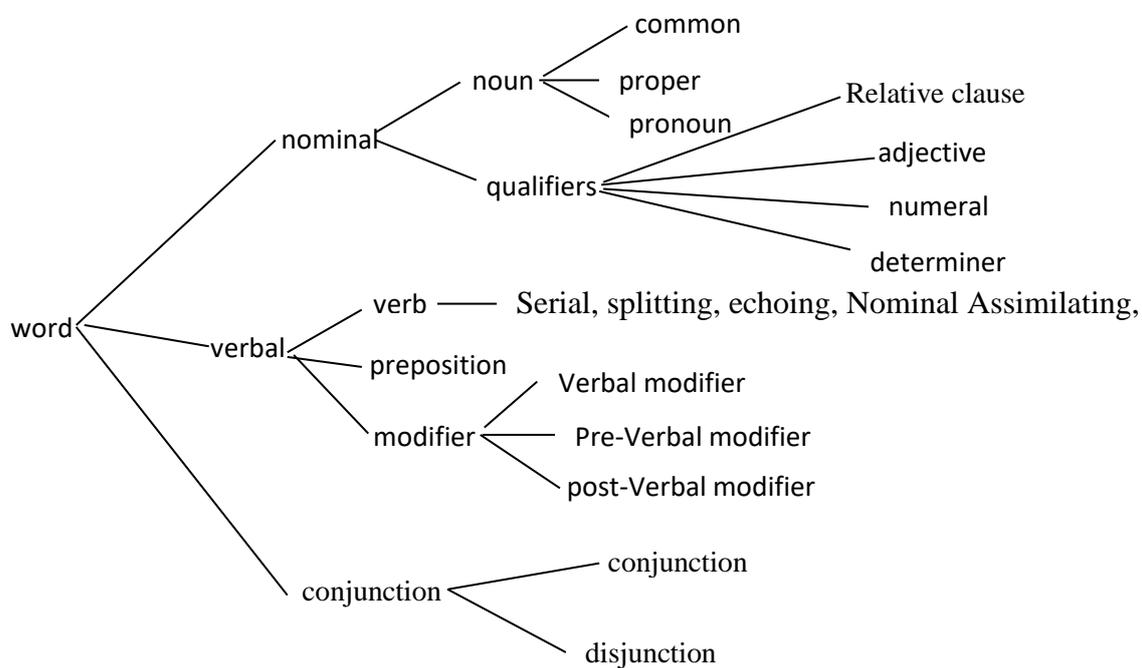
Fig. (2.1): Yorùbá langauge word class (Adapted from Olakolu 2020)

The above class of words depict the syntactic class of each word not their roles or function in utterance. Structure is a language category which describes pattern of syntagmatic relations at the grammatical level and captures the relationship between them. The elements of the sentence structure are subject, predicator, complement and adjunct (SPAC). Function of each of this language elements is enabled within a given language structure. Two semantic difference expressions can have same structure as we have in these following riddles:

Àló̩ o

Àlò̩

4c.	*Àgbà márùn-ún,*	*ihò mé̩rìn*	'Five elders with four nostrils'
4d.	*Ewé kan,*	*egbò kan*	'A leaf with stem'
4e.	*Òkúta wó̩go̩wò̩go̩,*	*ò̩nà ò̩yó̩*	'Rough stone along *Oyo*road'

In the above paradigm, the head word is seen followed by its modifier at both information units. **System** is a grammatical category which accounts for a finite set of alternates from which choice could be made in language analysis. This is grammatical principles on which structural account of a clause can be thorough explained. As a grammatical concept that deals with various tools with which language meaning can be easily decoded, it describes choice available in grammatical analysis. For instance, a system of number provides choices between singular and plural:

I travelled yesterday

We travelled yesterday.

In accounting for nominal group in language, choice can be made between noun and pronoun as system of nominal elements in language. Talking about infinite operators of a verb, choice can be made between tense, voice, and polarity. A choice could also be made between clause types where we talk of main/independent or subordinate/dependent clause. A system of person offers option among first, second and third person so also could a possibility be sought between active and passive in voice as a language item. The above discussed grammatical categories operate within three (3) scales of rank, delicacy and exponence.

Scale of rank: This denotes distance relation between a grammatical unit and other. Structurally, each of the units above the morpheme consists of one or more of the

units below it in rank. When we look-up the grammatical units ladder as shown above under unit category, morpheme is at the bottom/ at end of the ladder while sentence is at the apex level. Therefore, the morpheme is the smallest or lower in rank while the sentence is the largest/highest on rank. This is hierarchical ordering of grammatical units. Depending on the choice of analysis, ranking of a grammatical unit follows scale. This rank scale of units can be from lowest to the highest or from highest to the lowest as shown below:

Rank scale from highest to lowest	**Rank scale from lowest to highest**
Sentence	Morpheme
Clause	Word
Group	Group
Word	Clause
Morpheme	Sentence

A rank scale can be done in such that a unit of a given rank consists of units of the next lower rank. In other words, we saya rank can be shifted from a unit to another on a scale. It can come up in two different directions. A unit can be downgrading or upgrading. In anupgrading shifting a small rank unit is made to function with a higherrank unit. For instance, a group can be rank–shifted to function within a clause as riddle's below illustrated:

4f.   Àló̩ o

       Àlò̩

       Ta ni ó bá o̩ba mutí

       Who drink with the king?   [Answer" Esinsin 'Housefly'] Adesua 1978

In the sentence above, the focus phrase *ta ni*'who is it? can be said to have rank-shifted to function above the clause *ó bá o̩ba mutí* 'it drinks with the king'

Scale of delicacy: This refers to a degree of detail in which a structure is specified. It has both primary and secondary levels (Butler, 1985). The primary scale of delicacy accounts for the minimum number of elements in a given unit. The primary element of a clause is subject (S), predicator (P), complement(C), and adjunct (A); SPCA, meanwhile, it is only predicator that operates in the verbal group. Secondary scale of delicacy: In this scale of delicacy, difference units of delicacy are differentiated

in more detailed. For example, the S element can be said to be empty or full as we have in negative expression in Yorùbá and explicates with the sample of riddle below:

4g.   Àló̩ o

Àló̩

Kò ló̩wó̩

Kò lé̩sè̩

Ó bé̩ lúgbò

It has neither leg nor hand

It jumps into the bush. [Answer: *ìgbín 'snail'*] Akinye̩mi 2015

The each of the semantic repetitive clause begins with negative marker, thus we can say that the subject position is empty.

Scale of Exponence: This is actually referred to scale of realization. It associates with the degree of abstract or concrete realization which suggests a maximum actual example of linguistic analysis. The scale brings the grammatical categories together and relating them to each and to the set of linguistic data they are set to account for (Ojo 2008). The weakness of this scale is noted in its inability to adequately account for coordination structures include the application of coordinators such as 'but, and'; float between ranks, all these and many more are outside the scope of total accountability requirement of exponence scale. Some of problems are practically solved in Halliday Systemic Functional Grammar with the introduction of clause-complex structure. After Scale and category, a system was developed which generously introduced by Saussure and JR Firth, this subsequently gave birth to systemic grammar.

2.2.3.2 Systemic grammar

As version of linguistic grammar, systemic grammar describes the system of a language as set of choices in making meanings. It expresses the relations between them and the ways in which they are realised to a level of detail analysis. This model of grammar combined purely structural information with overt social factors in a single integrated description. The basic tenet of this model rides on the view that any act of communication is expressed by a set of choice; each set of choice (and each category) is a system. For example, as morpheme is a unit under scale and category grammar, it is interpreted as system of its own self under systemic grammar. For instance, free and

bound as choice of set under morpheme is seen a single system. Hence, the grammar has each category with its related to set of choice as a system. The next stage after introduction of system to category is the systemic function grammar (to be discuss under theoretical framework) which is when the model functional grammar has fully developed.

2.2.4 Culture, language and literature

Culture is a learned behaviour of a society. It is an aggregate total way of set or group. Every set of community or people of a geographical area have culture. Salisu (2017) views culture as "glue that binds people together". Through it, people acclimatise and live with one another within the shared dictates of the land. Also, it is in the course of culture that life and learned behaviour are reflected in the various aspects of the society through rules and regulations, songs, language, religions, beliefs, arts & crafts, and all other ways of doing things. Its fundamental practices rely on those aspects of our history that we choose to preserve with the sole aim of passing them to future generations. This is under wise regarded as Cultural identity. Parts of many ways by which cultural identity is formed and maintained is through transferring of intangible aspect of body of culture and traditions and their uses, rites, language songs and many more. All these parts of cultural body elements are passes orally through generation to generation. However, their continuous survival has been noted to be threatened considering the emergency and influence of modernization on the various indigenous knowledge systems and practices.

Language is seen as an embodiment of the people's culture. It is the process through which thoughts are established as well as elaborated. Language is a channel for the transmission of peoples' culture, norms, ideas and beliefs. Language subsumed under structural levels including lexis, syntax, and grammar using by various ethnic groups in communicating thoughts and as well understood by every member of such community. It is a powerful means of transmitting culture and social reality. One wonders what the world would have been without languages. Language lives and dwells with people, and the perception of the real world is construed by the language habit of the group of people. Language is an index of identity which serves as a repository of people's culture, industry and exploits. It further presents situations, interactions, and oppositions. It

suggests wide range of values and attitudes. The only claim by which human beings present reality as it affects the way we think or perceive life. This makes language peculiar to human beings and can be both individual property (when we express it in knowledge) and a social property (when it manifests to perform its functions). It is a form of expression which is conceived as an arbitrary set of code used or human voice used by a speech community for communication and a means by which they are identified (Osisanwo 2013 and Haruna 2017).

Meanwhile, in an attempt to understand an ethnic group and their culture, one may have to turn to peoples oral and written narratives which fundamentally, had been possible with the use of language. This language –rooted narratives form body of peoples' literatures. A good piece of literature can be regarded as authentic mirror image of its society and time. Hence, the medium of language on socio-cultural experiences that substitute and reveal reality of the lives of group of people are activated in the literatures. It is believed that dearth of a language is a dearth of people, culture, ideology and loss of a natural heritage (Oko Onyinyechi, 2017). This Oko's view on the language stresses the fundamental connectivity between the language and literature. Literature is as work of art. It offers a concentrated imagination or vision of ourselves in the world in which we live. It is something beyond and above the printed words; of importance transcending the merely information, varied as human destiny, non-existent without the twin qualities of beauty of idea and beauty of expression (Asabe, 2010:14). With this view in mind, it is believed that the literature is present within the artistic application of language. Oyèbámiji& Adejumo (2019 p. 21) assert that literature is the surrounding substance of the socio-cultural ethics of people and functions purposively to mimic society. It is an expression of every human societal experience through the medium of language. So, there is existing inter-connectedness between the language and literature. There cannot be a literature without language. This claims that many a times; we interact with the recourse to work of imagination. Three forms of literature are identified in the literature; poetry, prose and drama. Each of forms can be performed in oral/spoken or written forms (Ogundeji, 1991).

2.2.5   Poetry as a language discourse

Like the literature of other people of the world, Yorùbá literature can be divided into three well-known forms of poetry, prose and drama. Poetry is a speech act in context and outside of their context displaced in experience, cultural ingenuity observations and age. It is noted that in traditional Yorùbá society, each of the three forms was developed to a very high level but the poetry genres constituted by far the most important form because its recitation is concise. A great percentage of its types use limited number of words in coding ideas. The ideas are presented in lines while the lines are furthered grouped together into meaningful clause(s). Most importantly, their language of performance is figurative in meaning and pay attention to rhythm. Yorùbá oral literatures (hereafter: YOL) is a medium of expression of immaterial aspect of culture through language. The YOLs are rendered in various forms of speech and song such as *ìtàn* 'folktales', *àlọ àpamọ̀* 'riddles', sayings like, òwe 'proverb', àrọ̀ 'chain enigma' and àkànlò –èdè 'figurative expressions', or chants which include ẹsẹ ifá 'ifá divination poetry', oríkì 'praise chant', and Ọfọ̀ 'incantation'. These YOL can be in both oral and written forms. In Yorùbá, oral literature is presented through oral performances. It is imperative to acknowledge that through act of adaptation that some of the well-known oral literatures are now being translated or adapted into written forms. They are available in print form which had been making the documentation of oral literature possible. The focus of analysis in this study is on the riddles specifically the one referred to as regular or simple riddle (Akinyemi, 2015), as form of oral literature in Yorùbá culture. Yorùbá riddles define poetic genre, they are a sub-type of Yorùbá oral literature. As a poetic literature, they present a communicative social interaction where interlocutors use overtly intentional literary expression to challenge the intelligence and observation skill of others.

2.3   Empirical review of related literature

In this section, empirical review of extant studies on Systemic Functional Grammar and Yorùbá riddles are presented. The selection of literature is limited to the academic works that are available in the physical and virtual libraries on SFG and Yorùbá riddle.

2.3   Review of related literature

2.3.1   Empirical review of studies on systemic functional grammar

Many scholarly studies have been done on various aspects of linguistics as a research area specifically, on syntax and applied linguistics, following choice of Systemic Functional Grammar as the model of analysis. Some of these works include Halliday, 1971, Oyeleye 1985, Ogunsiji 2001; Ayeleru 2002; Opeibi 2004; Ojo 2008; Adeolu 2012; Akinwotu; 2014, and Bankole 2015 and many more. It is therefore, important to review some of these studies in this study.

Halliday (1971) describes the importance of system of transitivity system taken excerpt from *The Inheritors* written by in William Goldin. The work is examined from the scholarship of stylistic linguistics. The study was a quantitative and qualitative research on the transitivity system of three (3) prose-texts. It was revealed in the study how the author has creatively employed the transitivity orientation of the selected texts to paint the imagery of two groups of people representing changing paradigm of world view from mediocre culture to advanced culture. The study interprets the literary content of the prose in relation to the general world view and tribe- related view of an individual.

Oyeleye (1985) is on the literary stylistic analysis of the language use in the selected novels of Chino Achebe. Using the Systemic Functional Grammar, Oyeleye identified translation and transference as the predominant stylistic strategies in the Achebe's novels. As pointed out in section 2.3.3 ofthis work, one of the benefits that put SFG above other grammatical theories is its capability to express the content of language structure, along with functional capabilities. Based on this, the study was able to identify local colour type, the Pigin English and the standard frozen style as the main Nigerian varieties of English usually employ by Achebe in structuring contents of his narration.

Ogunsiji (2001) attempts an examination of different approaches and resources in representing various strides of meaning in Soyinka's fiction. Within the tenet of SFG, the linguistic style through which freshness and vitality are achieved in three (3) of Soyinka's fiction, 'Ake', 'Isara' and 'Ibadan' were revealed.

Ayeleru (2002) examines a Semio-stylistic exploration of the first two novels of the Congolese writer 'Sony Labou Tansi's *La vie Et demie* (Life and a Half) and L'Etat huntex (shameful state). As a study on French- linguistic, the study does not only center its attention on the syntactic structure of the texts but also shed light on the playwright's

literary idiolect and their effects on the overall meaning projection of the novels. With this analysis, the study research was able to determine how sentence structure that is, 'clause representation' of the novels exposes various themes in the novels. Ayeleru's (2002) is related to this study in that it lends a credence to the belief that language structure is ideational such that the study exposes how the playwright 's expressions represent ideas such as Violent, dictatorship, class, struggle and revolution. In furtherance of the study findings, it was noted in the study that various type of sentence is assigned specific roles based on the theme, the main idea of the novels. The simple sentences were meant to give orders and description on one hand while compound and complex sentences designated violent-related speeches.

Opeibi (2004) is a study on the discourse features and patterns in the political speeches during 1993 presidential election campaigns in Nigeria. The treatise focused on the structural and functional examination of the grammatical feature of language use during the campaign. The study reveals that the structure of the adverts is responsible for differential attitude of the voters towards negative adverts.

Òjó (2008) explores SFG in presenting a contrastive linguistic analysis of tense, aspect and modality in English and Yoruba Languages. The data for this work were analyzed through both contrastive and error analytical mode. In contents, the study determines the level of operation of the selected three linguistic elements in terms of similarities, differences and their communicative influences on the use of English generally. However, it was discovered that similarities occurred among the three (3) verbal elements in the two languages, precisely, at the conceptual level while differences were also noticed at the functional and contextual levels. The study further identifies mother tongue interference as the major causal factor of the differences in the usage of the three verbal elements at both functional and contextual levels in the two languages. This in consequence, has a negative impact on the performances of the learners and users of the second language context. The tense, aspect and modality were also discovered to be working as an integrated network of system in English but in Yoruba; the reverse is the case. The study concludes that in spite of the similarities shared by both English and Yoruba verbal group, their differences posed a lot of difficulties on the Yorùbá learners and user of English, as a second language, particularly on the use of inflection for tense and number.

From the pragmatic perspective, Adeolu (2012) investigates cultural-motivated and contextual features of language use in a culturally- based plays of Ahmed Yerima. The crux of the study was on how the playwright has employed language within communal, tradition, emotive contexts to embody different culture constrained acts. The study was anchored on Mey's theory of pragmeme. This theory accounts for the context-ingrained utterances with social and culture bounds. The study identifies eighteen pragmatic features through which the cultural bound knowledge is encoded in the Yerima's work. The study observes that the identified features are situated within communal, traditional and emotive orientation. He discovers that cultural knowledge, situational knowledge, reference and voice characterize the common ground knowledge in Yerima's work. The study concludes that there is a seemingly motivated relationship between Yerima's pragmatic engagements and major Nigeria cultures.

Ayoola (2013) describes interpersonal meaning ofselected advertisements in Nigerian Newspaper. He focuses on advertisement texts of two political parties during the 2012 general election. The crux of the study was on how the politicians make use language to establish relationship between themselves and the masses with a view to expressing their view point using advertisement medium/ channel. The finding of this study shows that, it is possible for interpersonal orientation of an expression to be incongruent with the grammatical structure of such expression. Through application of various choices of mood, the politicians are to interact, negotiate, establish and maintain good relations and change of behavior of the citizen.

Akinwotu (2014) examines a comparative study in pragmatic linguistic. The study investigates political speeches of Chief Obafemi Awolowo and Chief Mashood Olawale Abiola. Through SFG, various lexical interactions characterizing the selected political speeches were discussed. Comparatively, the study observes that AWO's and MKO's political speeches are always center on seven political driven agenda despite the similarity enables in their discourse form and features. Nevertheless, different was experimented on their choice of rhetoric content. The study concludes that general attitude of masses to political matter is based on the effects of the socio-political climate of the country. In consequence to that, reaction and opinion of the campaigner which at most times reflected in his/her speeches are determined by interest of masses.

Bankole (2015) is also a linguistic study of Mood system of English language in two selected texts: *Women of Owu* and *Arms and Man.* The work compares the application of mood in the two selected books in presenting the findings of the study. The study discovers that independent clause serves as the entry condition to the English Mood system. That indicative mood is prominent than imperative mood in the two selected novels. The finding of the study established no major difference in language usage relating to the application of mood systembetween a competent second user of English as discovered in the context of *Arms and Man* and the Nigeria User of English in '*Women of Owu.*'

Feng & Liu (2010) explores Interpersonal Meaning in Public Speeches. The study uses Obama's speech as an example to demonstrate how interpersonal meaning is generally realized in a political speech. The investigation was conducted on four perspectives covering analysis of mood, modal, pronoun system and tense shift in the selected public speech. The study discovered that different uses of mood, modal auxiliary, personal pronouns and tense could convey different levels of interpersonal meaning. Hence, point to the fact that the speaker different status, principle, and the influence on the audience are different. Through the application of modal auxiliary, the speaker in focus achieves the purpose of engaging in news conference. Also, the used of pronoun especially, the use of first-person plural pronoun 'we' helps Obama in presenting his opinions and attitudes on issues, which can influence the attitude and belief of the listeners and the American people in general. Shift in tense application assists Obama in alerting his listeners on current issues, recalling the good past event and presenting his confidence in the future. Apart from the use of pronoun, modal, mood and tense, the research was the opinion that element such as adverbs, adjective and intonation could also be used to facilitate exchange between the speaker and hearer during interaction. It was concluded in the study that with the aids of declarative mood, Obama assumes a position of an "information processor and deliverer".

Kazemi and Karimi (2016) are a contrastive analysis of the types and occurrence frequency of themes in news and sport reports. Multiple themes are prominence in economic text while the sport text is significantly marked out by simple theme. It was also discovered in the study that the two texts favoured unmarked theme in terms of markedness than marked theme. With this result, it shows that structure transposition

for emphasis or irony is less occurred in those two reports. It further proves that through analysis of textual metafunction specific writing approach of a writer could be discerned.

Lusi (2016) describes interpersonal meaning of 'The real Princess', a short story written by Hans Christian Anderson with aim to identify the interpersonal metafunction couched in the novel with a specific focus on speech functions of the use of language in the story. The study is qualitative research on the interpersonal meaning with a specific focus on mood type, modality and personal pronouns in the story of 45 clauses. The data was sourced through documentation method. In recourse to analysis of mood type, the research found declarative mood type as the most prominence in the story with 98% frequency. Based on this finding, the study establishes the author as the major provider of information. The tense of the story in term of temporary deicticity is found to be 93% with the 7% modality deictic. The Finding further points out that, the author did not use persuasive language rather the content of the story was narrated with a bit to entertain the readers. The subject of the clause in the narration is significantly third personal pronouns with 83% frequency and 17% first personal pronoun. Also, the third person narrative technique takes upper hands that first personal narrative option in the story. The study is significantly to give information because the statement as a speech function is found at 98% compare to question function of 2%. The study submits that with the high coordinated of information through declarative mood and personal pronouns, the author is able to establish and maintain personal relations among the participants in the story.

Ayaga T. G. (2017) investigates cohesion in native Poetry of Tiv land. The study analyses the use of cohesive linkages in the Tiv oral poetry. Its scope was on the description of the coherence technique used in the selected English-translated Tiv-Gbangi songs by Pevikyaa Zegioral. The researcher traced the ory of the oral poetry in the Tiv land as it as being one of the cultural tools used in creating awareness on diverse day to day societal issues forcing on their intending challenges, problem and the effect on the generality of the community. The study claims that were distinguishes Tiv Ggangi's verses from other native poetry in the land is its independence on style. Halliday and Hassan's theory of cohesion (1976) served as the theoretical framework. In line with Halliday and Hassan's belief that application of various cohesive devices preserve relationship between the segments in a sentence, and thus adjudged such piece

as text, the study identified various types of cohesive linkers resource in the Gbang's songs. In consequence, the identified devices contribute to the existing distinct style of the poet. In summative, the study stresses that without the expanded systemic functions displayed by the presence of the cohesive system in the examined text, it would have been difficult for the poet to achieve coherency texture and so also, the verse would have suffered unity

Rica (2019) is entitled Grammatical Metaphor of mood in the conversation between God and Moses at Hores the mountain of God in the Bible. It is a functional analysis of interpersonal meaning of language use and with a focus in the types of grammatical metaphor mood and the way they are realised in the conversation between God and Moses using Systematic Functional Linguistics (SFL) 1994. As a qualitative description approach, its data were sourced from Bible: Exodus 3: 19 NIV (New International Version) which was published by Zondeniah. Five types of grammatical metaphor of mood were found in the text of the study. The research identifies 5 grammatical metaphor moods in the conversation: 2 acknowledge statements are set out in the declarative, 1 command clauses is encoded through declarative, 3 clauses of respond to command are realised in interrogative rather than statement; 3 respond of command are uttered through imperative, while 1 respond to question is presented in imperative. Hence, the study concludes that the function of the clause is not correlated with the mood and the speech act because that incongruent moods are mostly employed in the conversation than congruent mood; as four grammatical metaphors are confirmed.

Ọlakolu, O.T. (2020) dwells on sentence types and their functional roles in a selected Akínwùmí Iṣòláprose texts following the tenets of Halliday's metafunctions and a bare phrase structure of minimalist theory. Following functional and structural principles, the study identified different types of sentences employed by the author in expression of the content in each of the selected texts. This task made the researcher afterward investigate textual program on how the author of the texts achieve thematication and cohesion, the choice of grammatical moods used in enact interpersonal meaning of the texts and how author's conscious and unconscious bundle of experiencesare idealised in the novels. Following the tenet of the Halliday metafunctions of ideation, interpersonal, and textual the study found that inasmuch as the author made use of processes include metal, behavioural relational, verbal; material

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processes which indicate action verbs are prominent in the three prose texts. The study established a prominence use of declarative sentence and material processes in all the chosen texts. Usage of positive polar items is more significant than negative constructions. Parts of the semantic functions of declarative observed in the texts include predicting, ascertains, Reports and making statement while interrogative functions as Introductory sentence for new discussion by the main character and also for requesting. The command sentences were employed to issue advice, instruction and enact direct command for establishing link as regards social and interpersonal. However, the study established that in the texts, the use of indicative mood is outweighed the usage of imperative. The textual orientation of the texts was structured with various types of Themes. On the functional analysis, she discovers that the texts draw much from typical and textual themes, most especially the conjunctive resources of time and sequence, *láìpẹ́, lẹ́hìn naa, sùgbọ́n,* and *nítorí náà* in achieving various interpersonal impacts with which the author enables the interaction in the novel. She postulates that Akínwùmí Ìṣòlá employs different linguistic expressions in demonstrating meaning awareness as shown in the choice of clauses and their respective functional roles in contextualizing his originality ideas in all the selected texts. Olakolu declares that the way the author's employs the mood and shows that he has incapable and excellent command of Yorùbá. The author's way of enacting language function and roles support the facts that a there is a string interconnectedness between linguistics and literature. The research made it clear that, the transitivity representation of the contents of the novel gives the selected texts a good interpretation. The study concludes that through the workability of diverse of choice of Theme, utility of mood elements and, experiential metafunctions, Akinwumi Isola exploit Yorùbá expressions to underscore the functional roles of language in his prose texts.

2.3.2 Review of empirical studies on *Yorùbá* riddles

As it is evident in the review of some of the existing works on YRs (Yai, 1977, Ọlabimtan, 1982, Olatunji, 1984, Ajayi, 1990, 2002, Agbaje, 2013, Ajikobi, 2013, Akinyemi, 2015, owoade, and 2019) there is little linguistics scholarship on the syntactic analysis of the YRs as a verbal genre in the language. As reported in Olatunji (1984), the first research work on YRs was Bascom (1949). The study was set on the structural and sociological analysis of riddles. Yai (1977) examines the structural aspect of riddles. Following the structural representation of the riddles' propositions, Yai classified riddles into paradox, complex riddles, metalingual and puzzle form. Subsequent to Kongas's (1971), Yai highlights five (5) structural elements as the major clues in framing and solving riddles. The elements include the signals/ given term, the constants premises, the hidden variable, the given variable and, signatum/ the hidden term. As explained, the paradox riddles-text behaves contrary to normal expectation as the riddle example below exemplifies:

5.

    a.   *Àlọ́ o*
             Àlọ̀
             Kò lọ́wọ, kò lẹ́sẹ̀

             Ó ń gbọ́mọ jó.

           'It has neither hand nor leg

           Yet, it carries child while dancing' [Answer: *Ẹní* 'Mat') Yai 1976

The riddles with a structural clause-complex are described as the complex riddles. The famous example he cited as an instance of this type of riddle is:

    b.   *Àlọ́ o*
             Àlọ̀
             Ó já sí pápá yẹlẹnkú- yẹlẹnkú

             Ó rìn lẹ́sẹ̀ ọ̀nà yẹlẹnkù- yẹlẹnkù

             Olórí àsínìnrín dodongbá –dòdòṅgbá.

             Mẹ́ta là á pa á, mẹ́ta là á mọ̀ ọ́n, ọba láílo.

             Àlọ́ o
             Àlọ̀
             It goes to the grass field sluggishly,
             It walks along the way sluggishly,

The quite head of rat.
We say it in threes,
We decode it in threes.
[Answer: Ehoro, ẹsin àti àparò 'Deer, horse and bush fowl] Yai 1976

Meanwhile, the riddles that are used objectively to teach lexemes for various contexts are tagged as the multilingual type of riddles. This form of riddles is illustrated with:

      c.   *Àló ̣o*
             Àlò ̣
             Kò lépo, kò níyò ̣
             Ó dùn joyin lo.

             Àló ̣o
             Àlò ̣
             It has neither oil nor salt
             It is sweeter than honey.
                  [Answer: *Ìbépẹ, ọ̀gẹ̀dẹ̀, ìrèké, ànàmọ́* 'Pawpaw, banana,
                  sugarcane, potatoes'] Yai, 1976; Àjàyí, 2002

While those riddles that are calculated through mathematic technique are referred to as puzzle riddles. Olabimtan (1982) works on the structure of riddles and means of solving them. Olatunji (1984) examines features of riddles. Amongst of the features of riddles the study discussed are incongruity, nominal parallel sentence forms, question- answer pattern; sequential; sparing use of connectives and, recondite metaphor. Ọlatunji furthers his explanation with the identification of both statement and interrogative clausal pattern as the unique syntax of the YRs.

      Ajayi (1990), centers on riddles and Yorùbá child. The works is an insight to various functions performs by riddles in education and development of a child. He identified development of sense of observation, inculcating of an instructive intent in child, amusement and ability to contain elaborate and rich linguistic worlds. In another work, Ajayi (2002) 'the analytical approach to the study of Yorùbá riddles. Functions of riddles were elaborated. The study alsoclassified riddles in twenty types. In his classification riddles are labeled based on the conceptual and nature of expected answer. Agbaje (2013) dwells on critical appraisal of role and impacts of riddles within the context of Yorùbá culture. To him, presentation of riddles is actually based on the nature of individual cultural direction as against the beliefs of foreign scholars that, the etymology of riddle could be trace to India culture. The study submits that there are

riddles originated from ifá corpous, there are those got from peoples' surroundings and there are those that are originated from other countries. His riddles classification is not different from what had earlier suggested in Yai (1977).

Sharndama & Magaji (2014) investigate morphological, syntactical and functional aspect of the Kilba folk riddles. The study identified two elements as being important in framing riddles as use of novel world and application of suffix morpheme. The work examined different types of sentences through which riddles are presented in Kilba community. Following functional orientation of O' Donnel (2012), the study discussed function of riddling which includes vivid identification of a syntactic element such as a goal, a carrier, an actor; a patient or an experiencer as well as ability of YRs clause(s) to provide both demanding and giving information.

Ajikobi (2013) worked on riddles documentation. The work compiled numerous samples of riddles in Yorùbá language. Akinyemi in (2015) was on riddles and Yorùbá orature. This scholarly study was a literary exposition of Yoruba riddles in terms of their content, meaning creation, social and educational functions following semiotics framework. The study highlights functions and relevance of riddles to the Yorùbá community. It further discusses artistic dimensions of a pragmatic and interpersonal connection as it entrenched in contents' propositions of Yorùbá riddles. The study shedslight on the metaphorical creation of meaning in Yorùbá philosophy. The study concludes that since the rationale behind riddling is to name object premised on the conversant and knee knowledge of one's surroundings, the meaning is created from relationality two objects based on their similarity of features; thus, the expression of recondite metaphor in the language of riddles. Akinyemi (2015) also investigates how people's attitude shows an outright rejection on the roles and importance of Yorùbá folklores nowadays. He submits that YRs is part of peoples' folk culture, thus, it is available for their utilization any time. And by so doing, trains people's minds and allowing exploration of reality which are actually are enabled in way ridddles permit creativity, improvisation or formulation of new ones.

Owoade (2019) was on the significances of proverbs and riddles as verbal arts in imparting indigenous knowledge in Yorùbá society. The study identified riddles as an indispensable verbal art in educating of the member of the society. The scholar was of the opinion that irrespective of tribe or language, riddles can be incorporated into the

formal education and urged the governors in all geo-political zone to encourage the spread and transmission on of verbal arts through their state –owned radio and television stations in a quest to preserve the norms, values and wisdom entrenched in the genre.

Adegbodu (2021) describes the human-environment interaction in selected *Àló Àpamọ̀* in Yorùbá. In the study, poetic features and eco-criticism of social context and context of *Àló Àpamọ̀* are specifically explained within three study objectives; which are identification of other poetic features of Yorùbá riddles, aside metaphor; explore interface between man and the ecosystem as represented in Yorùbá riddles, and examination of Yorùbá riddles within the social context and contents. Various ways in which human beings interact with the ecosystem has activated in Àló Àpamọ́ are enunciated. As study revealed, there is prevalence of Yorùbá riddles describing relationship between human and human (H andH), Human and Flora (Handfl) and fauna& flora (Faand Fl) as he demonstrated with the following examples:

5d.

> Àló ọ
> Àlọ̀
> *Ọmọge ọlọmú mẹ́rìndínlógún,*
> *Gbogbo ayé ló ń fẹ́ ẹ.*
>
> Àló ọ
> Àlọ̀
> A Lady with sixteen breasts
> Everyone loves her.
> [Answer: Ìbẹ́pẹ̀ 'Pawpaw'] Àjàyí, 2002

The sample of riddle in (5d) illustrate interaction between someone (H) which exhibits human quality *Ọmọge ọlọmú mẹ́rìndínlógún* and the people (H) *Gbogbo ayé*that adore or love based on her personality. The personification of her quality in reference to the *Gbogbo ayé's* 'everyone's taste' signifies the interface which in turn denotes the riddle's answer *ìbẹ́pẹ* 'pawpaw'. The study also described the importance of the interaction between the various bio-organisms and the ecosystem in human life. The study concludes on the claims that interface between man and ecosystems are inseparable

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which in consequence, broaden and rouse deep thoughtfulness through eco-critical consciousness.

2.3.3   Review of Saka (2020)

Saka (2020) is a functional linguistic analysis on aspect of language of Yorùbá riddles. Halliday's Systemic Functional Grammar served as the operational theory upon which both syntactic and functional analyses of Yorùbá riddles were presented. The work expounds on the representational analysis of the YRs specifically, the ideational metafunction of language of YRs. The study investigates the information, relationality, and the transitivity grammatical systems in the structurally representation of Yorùbá riddles. Following this aim, 4 specific objectives were formulated, queried, and accounted for as indicated in the findings. The data for the study were extracted for two existing documents of Yorùbá riddles (*Àlọ́ Àpamọ̀* and *Àlọ́ nínú Àṣà Yorùbá* written by *Abíọ́dún Àjàyí* and *Bíọ́dún Agbájé* in (2002) and (2013) respectively). Forty samples of Yorùbá riddles were taking from each text, resulting in selected 80 samples of riddles. Ideational metafunction is one of the three functions language performs according to Halliday's functionality view on the language as a resource for meaning making. In the study, Yorùbá riddles are defined as poetic expressions in which one poses a question to challenge the wit of other on an unknown phenomenon. The analysis on information structure revealed how information is being packed from the perspective of riddler (the proponent of riddle) in a view to make the encoded expressions soluble for the riddlees, in what manner and how extent the various information unit of the riddle-text related or dependent on each other semantically; account of the relationality system explained the logico-semantic relations between the topic-comment riddles's information structure , whereas the exploration of transitivity systems revealed the experiential elements of processes, participants and circumstance through which designated experiences of people on various happenings around them unfolded.

The study found a majority of riddles content propositions packed through before topic- comment information units. The metaphorical topic of the logic is found within the internal constituent of the topic unit which signifies the riddles referent. The topic of the clause is discrete and explicitly marked on the one hand, the comment unit on the other, presents focused information connecting to the natural characteristics of the topic

head. it is also noted that a higher frequency of the comment piece of information are activated by dislocated –derived riddle-text structure with a sole aim of thematising the novel world that is incongruently signify the concealed or hidden object as following samples of riddles demonstrated:

6.

    a.   *Àlọ́ o*
                     Àlọ̀
                     Erin kú ṣẹ́mú
                     Ẹfọ̀n kú ṣẹ́mú
                     Ọmọ Àjàǹtálá kú gàgàgúgú

                     Àlọ́ o
                     Àlọ̀
                     An elephant died unceremoniously
                     A buffalo died unceremoniously
                     The son of *Àjàǹtálá* died hugely'
                               [*Answer: Ilé* 'House'] Adésuà 1978

    b.   *Àlọ́ o*
                     Àlọ
                     Igi tẹ́rẹ́ so igba idẹ.

                     A slender tree bears numerous brasses'
                        [Answer: *Ata* 'Pepper tree'] Àjàyí 2002

In examples (6) above, the two semantic repetitive clauses *'Erin kú ṣẹ́mú, Ẹfọ̀n kú ṣẹ́mú'* and the noun phrase *igi tẹ́rẹ́* suggest riddles's topics constituents in 6 (a andb) respectively. These elements constitute presentational expression in their immediate riddle-text. Evidently, the item that signifies the hidden entity is found within each of the topic constituents. The clause *Ọmọ Àjàǹtálá kú gàgàgúgú* and the verbal clause '*so igba idẹ'* serve as comment units for each of the texts in 6 (a and b). They give additional piece of information that absolutely completes the senses in each of the riddles' samples. Thus, the information packaging of YRs follows topic-comment information unit from the perspective of the riddles's proponent. The logico-semantic relation between these two information units provides clues on completeness of the sense(s) activated in the encoded logic. The identified information units of topic-comment are seemingly central characteristic distinguishing riddles from other poetic genres in Yorùbá culture.

      Within the system of relationality of lexico-gramamtical account of YRs, the study explains types and extent at which the identified topic-comment information units

in a riddle relate and depend on each other in producing meaningful proposition that is soluble. It is discovered that information units of a given riddle-text can be paratactic or hypotactic related. The paratactic relation indicates equality of status. In this scenario the topic constituent equals to comment constituent to the extent that the topic unit initiates idea while the other continues it. Examples of paratactic relation are found in the riddle-text with a nominalised text as syntactic representation of example (7) shown:

7a.   *Àló̩ o*
        Àlò̩
        Bàbá kúkúrú, a- bi-fìlà-pé̩é̩kí

        'A short man with a flat native cap'

                                    [*Answer: Olú* 'Mushroom'] Àjàyí 2002

In example (7), the topic element *Bàbá kúkúrú*and the nominalised phrase comment element *a- bi-fìlà-pé̩é̩kí* are self-governed within their immediate constituent. Thus, they are independent of each other. In more practical way, the structural relation between them dictates that the topic constituent initiates while the unit that proposes comment information completes the clause proposition.

        The hypotactic relation is noticed in binds constituents. In this case, the topic depicts a dominant constituent while the comment unit subordinate or bind on it as seen in (7b):

8.   *Àló̩ o*
        Àlò̩
        Ayaba pé̩lé̩ńgé̩ lé tìróò sí gé̩ńgé̩ ojú.

        A slay queen with a charming eyelid
                        [Answer: *Èèrà* 'An ant'] Àjàyí 2002

The riddle in (8) favours the noun phrase*Ayaba pé̩lé̩ńgé̩* as the topic constituent and the clause*lé tìróò sí gé̩ńgé̩ ojú* as the comment constituent. As semantic interpretation of the text states, the content of the comment constituent expands the content of the topic segment by enhancing its idea with a circumstantial feature of place. In many of the riddles-texts with hypotactic relation units of information, the two units of information depended on each other. When both the taxis and the logico- semantic relations between the identified information categories is set to examination, the study discovered that the riddles clause with a nominalised constituents are paratactic related while other forms

of riddles' clause are inflected through hypotactic structural relation. The finding of the study indicated that, hypotactic structurally- depended information unit outweighed the paratactic riddles-texts.

However, the study found that the logico-semantic relations which define system of relation between the identified two information units in YRs are achieved significantly through expansion of elaboration, extension or enhancement and projection. Following that discovery, the finding of the dissertation implicates that riddles are Yorùba genre with three relational ideation patterns include hypotactic elaboration riddles, paratactic elaboration riddles and hypotactic projection relational riddles. The sub-set of riddles classes with hypotactic elaboration relation is found with highest frequency of usage. The three experiential or transitivity elements as postulated in Halliday (2014), the participants, processes and circumstances are absolutely attested to in the study. The logic- sematic relations of expansion are activated through the transitivity of processes of material, mental, relational, and behavioural. The material processes mark the most used type of processes (verbs) in Yorubá riddles. The ideational representation of YRS hinges on the semantic relational meaning between the two information units and the experiential meaning of participants, processes, and circumstance. Based on the structural functions of information units, relationality patterns and transitivity elements that defined Yorùbá riddles, the study adjudged YRs as a representation of ideas through which Yorùbá social-cultural reality is enabled.

2.3.4   Critique on empirical review of literature

As it can be inferred from the examples of riddles cited in (Yai 1976) in his quest to classify riddles into types, we observed that there is seemingly overlapping in the classification presented. One can see that the example cited as paradox riddle can as well be classified as the form he labeled as complex type. Furthermore, I believe that all riddles are meant to teach and direction attention of the people to the available lexemes in the language. If that is possible, why tagging a sub-set of riddles multilingual type. Also, it is absolutely and contextually assumed that all riddles-texts involve mental mathematic or calculation before their expected answer/ solution could be emerged. This posits that it is not only metalingual nor puzzle type of riddles that relate or perform critically thinking as ascribed to them rather every single riddle does. In sum, the present

study deviates from such classification because the classification failed to follow specific measure. However, *Yai*'s submission on the intersection of truisms between the riddle's content and its solution in such that, the two units equals to each other is also supported and established   by this study. Ọlatunji (1984) identified statement and interrogative clausal pattern as the unique syntax of the YRs. With structural oversight on the riddles that propounded through indirect imperative instantiating imperative jussive mood as we have in:

Ajayi (2002), classified riddles in twenty types. In his classification riddles are labeled based on the conceptual and nature of expected answer. Although, the classification followed specific characteristic of riddle; answer but we believe that better classification can be sough because if we continuing classify riddles based on the answers they required, we are going to have an endless or uncountable overlapped types for the fact that, riddles describe experiences that substitute environmental reality. Thus, the study deviates from such classification on the view that scale or feature that will classify riddles into non-overlapping smaller size can be sought for easy remembrance. As it is evident from the review of the aforementioned works, they are more directed towards literary scholarship than grammatical analysis. Bascom (1949), Afolabi (1976), Yai (1977), Ọlabimtan (1984), and Akinyemi (2015) worked on structural aspects of YRs. The present study is differing in perspective and methodology of hermeneutic account of riddles with aforementioned scholars to functional account specifically, the Halliday's Systemic Functional Grammar, in providing lexico-grammatical explanation strands of meaning and functions of the language of riddles.

Olakolu's work is relevant to this study in the choice of SFG model of grammar in accounting for the forms of Processes, Mood, Themes, and Cohesive devices covering the description of experiential, interpersonal and textual metafunctions in describing functions of language of literary piece. The insight from the work will surely help in interrogating language of Yorùbá riddles- texts towards determining how the potential riddlers encode their both conscious and unconsciously experiences of the world around them in enacting or construing social and personal relationship through a well hang meaningful propositions. Adversely, the study fails to account for logical component of ideational metafunction out rightly. Talking about the taxis and degree of dependency between the two riddle's information unit. Descriptive attention of this sub-component

of language functions could have helped in revealing the degree of interdependency and the logico-semantic relations between the sentences. As such, the study could confirm if the riddle's clause-complex are paratactic or hypotactic related. Since, it is not having possible for the author to be expressing his thought all through in simple sentences. The logical-semantic component function of experiences would have exposed how well the author was able to achieve inter-relatedness amongst the sequence of sentences that constitute idea(s) in the texts.

The similarity between the present research and Saka (2020) is seen in the choice of theoretical framework and the form of grammatical analysis used. As different as the crux of the two studies is, both of them adopt Systemic Functional Grammar as the operational theoretical framework. The data analysis and methodology cover syntactic and functional analysis of language of Yorùbá riddles. Interpretative qualitative content research takes preference in each research works. Meanwhile, the areas of differences are noted in the choice of scope and objectives of the study. Only ideational metafunction of language, in which a basic sentence of language is seen as representation was described in work in review whereas the present study moves further and aims at discussing the other two metafunctions, which are interpersonal and Textual that are not given attention in Saka (2020). The specific objectives of the present study is to give insight on how riddler enacts social and personal relationships in relation to the use of mood elements (tense, mood adjunct, modal adjunct, pronouns, voice and polarity) and the mood types, in activating interaction impetus of the interpersonal metafunction in which language of riddles is interpreted as exchange. Also, the present study aimed at making survey into the texture and the cohesiveness of the lexico-grammatical lay-out of a riddle-text towards logical interpretation of textual meaning of riddles' language as message. Also, the number of selected samples and the research instruments projected in this study are greater than what were employed in the earlier work. In addition to existing document which serves as primary data in Saka(2020), an oral interview where adult speakers are subject to oral interview with a view to collecting oral sample of data is also employed in this study.Rather than repeating what has already been done as regards ideational metafunction of riddles centered on the three grammatical systems of information, relationality, and transitivity in Saka (2020), this present study investigates the interpersonal and textual metafunctions in language of riddles with sole purpose of

describing the systems of Mood, Theme, and Cohesion in a bid to have holistic and systemic account of functional meanings of language of YRs.

Generally, all the reviewed studies on Systemic Functional Grammar above are no doubt relevant to this study not only in terms of theoretical framework, but also for the fact that the studies examined language use in both linguistic and cultural contexts.

2.4   Theoretical framework

2.4.1   The systemic functional grammar

Halliday's Systemic Functional Grammar (SFG) model of analysis (fourth edition) is adopted theoretical framework for this study. Systemic Functional Grammar as approach to the analysis of language based its tenets on the function of language. Halliday's model of FG improved on and refined the earlier version of functionalism as it explains how the meaning of a varying systems and forms of language are determining the function language serves (cf. Halliday, 1956, 1961, 1966, 1972, 1985, 2004, and 2014). As student of Firth, Halliday improves on the Firth's option of language as a system and set up a paradigmatic set of relations. His theory of language is based on the notion of system: Grammar is a system. System is a set of option together with an entry condition, such that if the entry condition is satisfied one option from the selected set. As a model of language study, FG operates within three fundamental relational terms:

    i.   Systemic

    ii.   Functional, and

    iii.   Grammar

Emergency of system linguistic could be traced to an article written by Halliday (1966), in which the concept of the system is explicated. He argued that in the paper that system as a category has definitive importance in his theory (SFG) in contrast with the other functional linguists that believe that only grammatical categories are assigned equal theoretical status. The system helps a language or any other semiotic system to be interpreted as network of interlocking options (Halliday, 1994:14). Thus, the language is systemic because through a set of choice of meaning that is made possible through system; different functions of language meaning are interpreted. Theory is recognized as *systemic* for the fact that it employs theory of meaning as a choice, This That is to say, with the aid of theory of meaning gives a grammatical account on how different

lines of language meanings emerge. Following this theory prescriptions, we are able to appreciate language as a social entity associated with distinct but related choice of functions. On the second stands, FG is acknowledged as *grammar* because it allows for structural arrangement of all available choice's speaker can explore in communication. Hence, the linguistic-related functions of language explain both the grammatical/ syntactic and semantic roles assigned to part of language. In this sense, parts of language are grammatical elements like word, phrase or clause. That is to say, it enables or avails the speaker opportunity to express different meaningful expressions based on the goal he chooses to achieve. Furthermore, FG is considered as f*unctional* for being a linguistic model of analysis whichperceives language as a social phenomenon. Thus, the theory is able to examine language in relation to the social interaction (function) which language instructs. To simply put this fact, FG is functional because it is designed to account for how language is used in social interaction. That is to say, it seeks to know how language is used in social contexts to achieve certain goals. The use of language-bound function translates 'how and why people use language'. It is from these three fundamental structural characteristics of FG that the theory is otherwise labeled as Systemic Functional Grammar (SFG) in today's Functional linguistics scholarship.

SFG focuses on the functional approach to grammatical analysis. That is to say, the theory explains the notion of language functions to grammatical investigation. It establishes the view of functionality of linguistic phenomena in discourse. As a theory with a systemic inclination, it analyses structure using various set of principles simultaneously, its functional orientation permits in giving account of different meanings of language within the social context whereas, its grammatical tenet reveals adequate ability in using various choice of lexical items in construing different strands of grammatical clause, which according to the theory and as opined in Halliday (2014), a clause otherwise known as a simple orthography sentence is a composite entity(denoting a unit of expression/meaning) that constitutes not only dimensional structure but of three distinct and related modes of meanings, which are the ideational, interpersonal, and textual meanings. The three basic tenets of this theory are:

    i.   Language is social phenomenon. Thus, it is functional.

    ii.   Language functions to communicate meaning.

iii.   Based on the structure, social and cultural contexts, three functional strides of meaning are enabled while language is in use.

iv.   Each of the language social meaning performs distinct function which defines language based on the context of use. The three social functions of language are captured as 'metafunctions'

In the theory, the three functional meanings of language are treated under a unified term called 'Metafunction'. This model of metafunction of language is used as grammatical model for analysing the lexico-grammar and meanings of text.

2.4.2   The concept of Halliday's metafunctions

The concept of metafunction is associated with the Halliday's Systemic Functional grammar. The fundamental principle of this theory is centered on the belief that, language is construed upon three structural related meanings of which each of the meaning expresses a distinct function. Following that assumption, the adherents of the theory hold that language represents and expresses content or subject matter of a text, articulates social relations among participants, and creates text by accounting for verbal world of the speaker. All these functions are grasped in lexico-grammar of ideational, interpersonal, and textual structural elements in a clause respectively. The ideational registers the peoples' experiences and as such a unit of expression is described as representation. The interpersonal relates to the relationships between the interlocutors in the communicative act, thus the component is speaker- hearer oriented. With such a model of interplay that can occur at the internal structure of interpersonal function, the interlocutor can create or negotiate their position in social practice. By this, a clause is seen as exchange. The textual function expresses flow of information in such that every segment of the clause tie together to make a meaningful idea. Hence, the metafunction confines a clause as message. The three aforementioned semantic functions are activated by the social context of language denoted by the categories of field, tenor and mode. Field is associated with ideational; tenor is related to interpersonal while mode corresponds to textual metafunction.

Based on metafunctions notions, each of the functions has a principal/ fundamental structural system through which a clause is scrutinised. Ideational is anchored on the transitivity system. The transitivity system is expressed on the three

functional elements of process, participant and circumstances. The interpersonal import relies on Mood system. In Mood system, there is divisibility between Mood and residue while the textual function is comprehended in the system of Theme. The system of Theme is further divided into Theme-Rheme. However, each of these language functional components translates to distinctive language meaning. Deductible from the backdrops, each of the language strands of meaning performs a distinct function when comes to the meaning of a sentence in communication. As far as each of them could be structurally accounted for and perform specific function in isolation. They are also interconnected. They operate in a mutual interplay. The functional layout of the three lines of meaning that constitutes a meaningful grammatical structure is set in table 2.3 as follow:

Table 2.3. The key system of semantic level of clause lines of meaning

Metafunctions	Clause as	System	Structure
Ideational	Representation	i. Relationality ii.Transtivity (Experiential)	Taxis: Logical & semantic relationship Participant, Process and circumstances
Interpersonal	Exchange	Mood i. Indicative: Declarative, Interrogative ii. Imperative	Mood- Residue
Textual	Message	Theme Cohesive device	Theme- Rheme

(Adopted from Halliday & Matthiessen 2004 and 2014)

As it is shown in the table (2.4) above, a particular grammatical structure of a clause, as a language unit, can in actual sense be presented in various ways (logico-semantic, experiential, Mood-Residueetc) and as such performs three semantic functions which are representation, exchange, and message. Notably in table (2.4) above, the lexico-grammatical structure of each of the clause's functions is interpreted through a specific grammatical system. That is to say, the metafunction lines of clause's meanings has a corresponding operational semantic system which include relationality, transitivity, Mood, Theme, and Cohesion among others, within which riddles-texts get meaning as representation, exchange, and as message respectively. It is from this systemic accountof a language unit: structure- functions-meaning that the language is assumed to be a functional phenomenon capable of activating multifaceted functions. Hence, a functional analysis of grammatical structure entails systemic analysis of a semantic unit (expression) of language (language of YRs) in terms of structure, functions and meaning. The Systemic Functional Grammar identifies social and cultural meaning of language rather than the psychological and cognitive semantic aspects of language meaning. Thus, within the grammatical account, language focal point is on the meaning in-relation to the structural pattern of text. This view is supported in Halliday (2004) who sees language as "an inter–connected network of complex semiotic system". Based on the explained principles of SFG, it is believed that adequate description of grammatical structures as well as set of systems that made riddles' information units potentially soluble is feasible. The subsequent sections explain the aforementioned metafunctions of language one after the other.

2.4.2.1 Ideational metafunction: Clause as representation

Ideational meaning represents and rely the content proposition of the clause. It is the first stride of meaning in the organisation of the clause. At the ideational level, the interpretation of people experiences in and around the world is encoded. This assertion posits that, language function regarding representation of individual's conscious and unconscious experiences gain daily is interpreted within the ideational metafunction. In accounting for ideational meaning, a sentence or an utterance is seen as an entity with two possibilities of meanings: Logical and experiential meanings.

2.4.2.1.1   The Logical component of ideational metafunction

This aspect of ideational function of language accounts for the syntactic and semantic relationship between the various words and constituents that make up a sentence. According to the tenet of SFG, logical meaning is shaped by tactic relations. It is assumed that in a clause-complex structure, clauses are logically developed, related, and exhibited a connection. This is otherwise known as relationality system in some grammatical analysis. The term relationality is one of the constituents-linking resources which explain forms of relationship between the constituent that constitute an expression. It displaces form of relation used in linking constituent together to form a complete meaningful expression (Saka, 2020). Within the context of SFG, taxis[2] and logico–semantic systems determine how clause constituents link to each other. Taxis relation encodes relationships of coordination (paratactic relation) and subordination (hypotactic relation). Thus, the relation type expresses that clauses can be interrelated either by paratactic or hypotactic form of dependency as examples in (9) demonstrated. 9a.

> *Àló̩ o*
> *Àlò̩*
> *Òrìṣà kéreké,* **à-kúnlè̩-bo̩**
>
> *Àló̩ o*
> *Àlò̩*
> 'A small deity, the-one we propitiate in genuflect'
>   Answer: [*O̩lo̩* 'Grinding stone'] Àjàyí, 2002

b.   *Àló̩ o*
> *Àlò̩*
> Gà̀m̀bàrí, **A-rè̩rù- má sò̩**.
>
>
> *Àló̩ o*
> *Àlò̩*
> *Gà̀m̀bàrí,* the –one- that carries load always
>   [Answer: *Ìgànná* 'Wall'] Adésuà, 1978

c.   *Àló̩ o*
> *Àlò̩*
> *O̩mo̩ ìyá mé̩ta,*
> ***N forúko̩ ṣè̩jé̩ ara wo̩n.***

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[2]This is degree of interdependency between segments in aclause.

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Àló̩ o
Àlò̩
Three children of the same mother
That have a resemblance with their names.
Answer: [*Igbá, ìgbá, igbà* 'Calabash, garden egg and rope']
Àjàyí 2002

d.   *Àló̩ o*
Àlò̩
Wó̩n so̩ ó̩ sókè,
Wó̩n gbá a léti ló̩jà.

Àló̩ o
Àlò̩
They threw it up
And slapped him'
[Answer: *Ìsaasùn titun* 'A new wooden cooking pot']
Adésuà 1978

e.   *Àló̩ o*
Àlo̩
Erùpè̩ té̩búté̩búò̩nà **Ò̩yó̩**

'The smooth sand on the wayto O̩yó̩'
[Answer: *Asáà* 'Powdered tobacco'] Adésuà 1978

In the examples (a&b) above, the constituents in bold, *À-kúnlè̩-bo̩* and *A-rè̩rù- má sò̩* express comment information with the information structure bracket and contextually paratactic speak about the italicised *Òrìṣà kéreké* and *Gàm̀bàrí*' which in consequence stand as the topic constituents of the whole expression. The semantic relationship of equivalent occurs between the topic and comment units of each of the examples. In (9a), the noun phrase *Òrìṣà kéreké* initiates the focus idea of the clause while the nominalised noun *À-kúnlè̩-bo̩* completes the information. Similar syntactic in term of arrangement and semantic relation is advanced in (9b) on the one hand. The noun phrase *O̩mo̩ ìyá mé̩ta*, the clause *Wó̩n so̩ ó̩ sókè*, and *èrùpè̩ té̩bété̩bé* in 9(c, d, and e) respectively exhibit a subordinate relation with the clause *N forúko̩ ṣè̩jé̩ ara wo̩n, Wó̩n gbá a léti ló̩jà*, and *ò̩nà O̩yó̩* on the other hand. This relation posits that, they two constituents in 9(c-e) are hypotactic related to each other.

      Meanwhile, in a semantic relationship; clauses are interrelated based on their semantic orientation. That is to say, the established relation between them encompasses semantic relatedness or expansion of clause constituents. It manifests through projection or expansion sequences. The projection relation on one hand defines a situation in which secondary clause is extended from the primary clause, which initiates the clause as a locution (Halliday 2002, 2010 and 2014: 457). On the other hand, the expansion relation

arises when secondary clause expands the primary clause. The expansion can be in form of elaboration, extension or enhancement. Logico-Semantic relations between the riddles' constituents are found in examples of riddles in (10) and demonstrated in table (2.5) for clarity of explanations.

10.

a. *Àlọ́ o*
   Àlọ̀
   Wò mi péé,
   Wò mi sùn ùn,
   Ọ̀dọ̀ rẹ ni mò ń bọ̀

   Gaze at me
   Gaze at me intently
   I am coming to you'
   [Answer: *Ẹnu ọ̀nà* 'Entrance] Àjàyí, 2002

b. *Àlọ́ o*
   Àlọ̀
   Pápá ń jó,
   Sànmọ̀rí ń wòran.

   'Bush is burning,
   A wealth man is watching'
   [Answer: *Ogiri/ ìgànná* 'Wall']

c. *Àlọ́ o*
   Àlọ
   Ọ̀pọ̀lọ́ tàkìtì,
   Ẹyin ojú rẹ̀ yọ sílẹ̀

   'The toad tumbled
   Its eyeballs flipped out'
   [Answer: *Idi ẹyìn ọpẹ* 'A bunch of palm fruits'] Adésuà 1978

d. *Àlọ́ o*
   Àlọ̀
   Eégún títì, a- bọwọ́n-lójú

   Àlọ́ o
   Àlọ̀
   Masquerade, the -one with a face mask
   [Answer: *Ọkọ̀* 'Motor'] Àjàyí, 2002

Relationality between the information units in each of the samples in (10) is vividly captured in table 2.4 below:

Table 2.4. Logico-semantic relations in *Yorùbá* riddles (Adapted: Saka, 2020)

Riddles		Topic information unit	Comment information unit
10a	*Wò mi péé, wò mi sùn ùn,* *Ọ̀dọ̀ rẹ ni mò ń bọ̀* *(ẹnu ọ̀nà)*	*Wò mi péé, wò mi sùn ùn,*	*Ọ̀dọ̀ rẹ ni mò ń bọ̀*
b.	*Pápá ń jó,* *Sànmọ̀rí ń wòran* *(ogiri/ ìgànná)*	*Pápá ń jó*	*Sànmọ̀rí ń wòran*
c.	*Ọ̀pọ̀lọ́ ̧tàkìtì,* *Ẹyin ojú rẹ̀ yọ sílẹ̀* *(idi ẹyìn ọpẹ)*	*Ọ̀pọ̀lọ́ ̧tàkìtì,*	*Ẹyin ojú rẹ̀ yọ sílẹ̀*
d.	*Eégún títì, a-bọwọ́n-lójú* *Ìdàhùn: Ọkọ̀*	*Eégún títì*	*A- bọwọ́n-lójú*

A significant number of Yorùbá riddles inflect for semantic expansions except those ones that are presented through jussive imperative command/reported speech. The riddles propounded with indirect speeches do project from a single order of experience. With this revelation, the riddles in a nominalised structure (those in paratactic sequence) and riddles with reported speech (riddles with verbal process) are actually enabled through semantic projection. As Saka (2020) declared, three forms of logico-semantic relations define Yorùbá riddles. The relations are paratactic elaboration (riddles with nominalised structure), hypotactic projection (samples of riddles with reported speech), and hypotactic elaboration (Other samples of riddles). Out of these relations, hypotactic elaboration marks the prominent type.

2.4.2.1.2 Experiential component of ideational metafunction

The experiential component deals the transition and easy flow of on-going in terms of linguistic elements that involve in grammatical structure. This assertion stresses that the experiential encrypts the representing of the experience of speaker at a point in time. This part of clause's meaning interprets utterance as representation of some objects in real sense. That is to say, the experiential functionof the clauses propositions is concerned about our experiences and understanding of the world. In a broad sense, the ideational meaning encodes natural world experiences of the people. Experiential component of the clause's meaning is interpreted through transitivity system. In relation with other functional elements, the transitivity system represents diverse forms of experiences upheld by the structural participants of the clause which include actor, goal, senser, attribute, means, carrier and many more. Transitivity in Halliday's functional view transcend beyond its operational scope in Transformational generative grammar (Adewole and Abashi 2017). It is not only revealing relationship between the main verb and its other dependent elements in a clause specifically an object, starting whether the verb takes direct (transitive) object or the object is indirectly affected by the verb (intransitive); but also, envelopes the representation of experiences in the use of language. It encodes unfolding of the idea transmitted in the event through processes which comprises of three functional elements of process (verb), participant (conscious being), and circumstances (supported information). The semantic contents of these experiential elements (participants, process and circumstances) constitute idea. From the foregone submission, the experiential transitivity could be defined as functional

analytical device in discourse interrogating thought relating to 'who', 'what' and where. 'Who' signifies the agent or actor functional refers to as the participant, 'what' activates the process whereas 'where, how or why' points to the circumstantial features associated with the process that predicated the event. Circumstances are optional elements of the sentences that are not directly involved and associated with the processes. In sum, the circumstances elements are additional attending information associated with the clauses in their representational stage. As revealed in the earlier study, circumstances are enabled within the comment constituent/unit of information in a riddles-text. They are word or phrase that enhances idea that had already being registered in the topic unit most times. They express idea in relation to location, time, place, matter or angle of the locution of the clause propositions. Circumstance occurs freely in YRs and their occurrences have same significance on the content proposition of riddles (Saka, 2020).

2.4.2.2 Interpersonal metafunction: Clause as exchange

Interpersonal metafunction grasps a text tenor or interaction gained through three social components- the speaker's mood, the social distance which spells-out how close speaker is, and relative social status that represents relations as regards equality, power, and knowledge of the subject between the speaker and the hearer (Egins, 2004). It handles language function of exchange within the mood-block of a clause. This language function arises when we consider how language is being used to designate our relationships in social context. In other words, it is an aspect of language meaning that studies how we are able to use language in enacting personal and social relationships. Interpersonal metafunction deals with lexico-grammar account of interaction. It therefore, interprets clause or an orthography sentence as exchange: a piece of interaction between the interlocutors. Within this language function, the clause is considered as proposition of which can be used to inform, question, give order, appraise and express our attitude towards the focus of the discussion (Ọlakolu, 2020). The position of this definition reveals the extent at which both social and personal exchange is accomplished through the use of interpersonal metafunction. Going by that position, one can simply interpret the language function as related to interpersonal relations as a structure of interaction. Meanwhile, for a proposition to be meaningful during interactions, speakers must be ready to adjust their language according to whom they

speak, what type of exchange is underway and as well as what their attitudes or commitment toward what he/she is saying. Through the IM, the speech function of language (expressions) and how the experiential elements ascertain, establish, negotiate their position in social and personal relationship are established. All these social functions of language are coded or adjudged as exchange within the scope of SFG.Quoting Halliday (1977), Ye (2010) said that, the Interpersonal Metafunction in discourse embodies the following summits:

i. Way in which people interact

ii. Manner at which language is employed to construct and uphold relations with one another

iii. To influence behaviour of the addresser and the audience,

iv. To express people's view point, and

v. To show or change audience's attitudes.

In a bid to deliver a meaningful message, speakers devise sentence patterns that will effectively project their thoughts either consciously or unconsciously. This linguistic exercise does not exclude riddle's proponents because they can only project their socio-cultural experiences using grammatical system. This grammatical system accounts for limited set of choices from which options are made at certain context in the language use. The very prominent grammatical system in representing interpersonal exchange in communication is system of Mood.

2.4.2.2.1   System of mood

Mood as a line of language meaning, it signifies organisation of participants in speech situations (Fawcet 2008:13). This definition stresses that mood gives insight into speaker's expression role and the role which he or she assigns to his expression. As a natural resource for interaction, language is very elastic in such that it prevents the interlocutors to vary their communication roles. At a point in time, the prospective speaker can decide to construct sentence with a view to assert idea, to seek information or to give an order. It is through these different syntactic structures that the speaker's grammatical mood is determined (Osisanwo, 2006). Mood is amongst the linguistic resources through which the interpersonal metafunction of language is deciphered (Litosseliti and Sunderland 2002). Hence, the mood is established in the grammar of

clause while its speech roles are interpreted in the meaning of the sentence. Its semantic nucleus establishes the nature of the action as question, command, wish, command, possibility, or fact. These aforementioned speech functions are conventional activated in the three major speech events of stating, questioning, and commanding while offer does not have an unmarked congruent realization in mood. They are most time encoded through declarative.

The place of mood in a clause is very important because the mood carrys out the interpersonal meaning of the clause as exchange and further serves as reflection of social role and identity (Eggins, 1997 and Feng and Liu, 2010). When we consider, the structural or semantic sentences available to the speaker in communicating, choice of a sentence at a speech stretch is actually based on what the speaker intends to use the sentence for. The major type of grammatical mood identified in the literature are indicative and imperative. The indicative is further spilt into indicative declarative and indicative interrogative. Other minor ones that are established are subjunctive, conditional, and exclamatives (Quirkand Greebaum 1990:231). The declarative sentences are clauses of statement and they are associated with the discourse function of stating idea as in 'Bola bought cake for his friend'. The Interrogative sentences are used in seeking information. They function to enact questions. The interrogative can be presented as Yes/No or CW-question as the following sentences demonstrated: Did Bọla buy cake for his friend? or what did Bola buy for his friend? The Imperatives express clause of command or directive. They are employed to instruct somebody to do something as in 'Bola, buy gift for your friend. Bola was ordered to buy cake for his friend. The Exclamatives are sentences used to express surprise. That is, they express exclamations that indicate to what extent the speaker is impressed or surprised by something as in the use of expression 'Hoo, Jide won the contest! It is evident from this explanation that each of the aforementioned sentences represents distinct illocutionary acts (events). Each sentence is purposively expressed to achieving a linguistic function at a speech stretch. The declaratives are achieved in the events of stating, interrogatives enable events of questioning, the imperatives present events of commanding while the exclamatives represent events of surprising. Table (2.6) below present the schema of mood system in Yorùbá
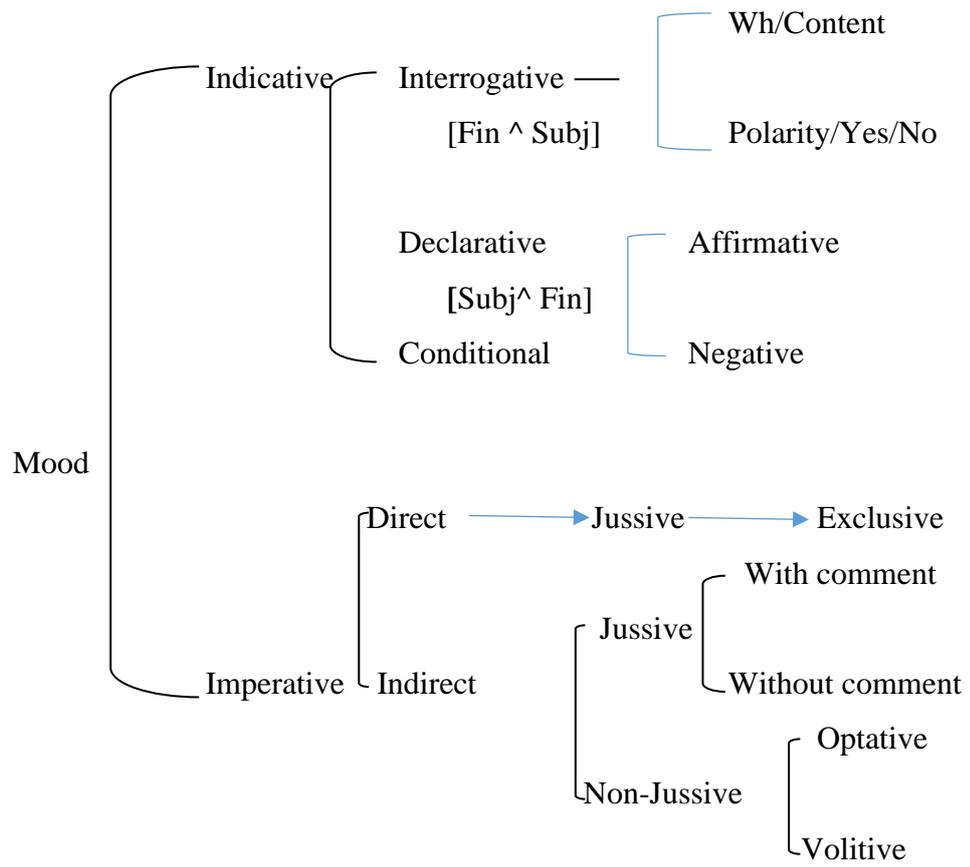
Fig. (2.2): Yorùbá mood system network

The linguistic speech function of a given clause type determines its Mood. Hence, each of them inflects for mood based on the semantic import of their structure.

The Mood system is a combination of the mood elements which consists of Subject together with finite verbal items and the residue contents that personify the proposition. The last assertion is evidently supported with the Butt's (2000: 88) observation which states that combination of subject and finites constitute main burden of interpersonal meaning of language. Functionally, the structural representation of Mood system within the confine of interpersonal metafunction is represented as Mood-Residue as presented in table (2.5) below:

Table 2.5. Interpersonal conceptual framework (Halliday, 2004 and 2014)

Subject	Finite items: tense, modality, mood adjunct, polarity, and voice	Predicators	Complement	Adjunct
The Mood block				
Mood		**Residue**		

In the above table, the mood block covered the subject and the finite items. Meaning that, to determine the choice of grammatical mood the speaker used in enacting social relation, the relationship between the subject and finite items must take into account. Hence, we see Mood as the key element in describing exchange role of a sentence. The interpersonal Mood system is defined in the logico-semantic interaction between Mood-residue. That is to say, the interpersonal meaning of a sentence is activated in the semantic contents of elements that determine the Mood together with linguistic residual elements in a clause. Within the functional grammar, the Mood as well as residue has an established structure in which their interpersonal functions are interpreted.

The subject expresses the nominal entity denoting the nub of the sentence. The finite elements comprised the various verbal inflections such as tense, focus marker, HTS, Mood adjunct as well as modal adjunct. The mood adjunct transmits temporality and intensity whereas; the modal adjunct conveys the attitude of the speaker. Adetomokun (2012) argued that whether the participant chooses to use declarative, interrogative or imperative Mood, the chosen grammatical expression has implications on any kinds of interpersonal meanings and identities described. The Mood system of literary text which forms parts of focus of this study, as being studied by some grammarians such as Adetomokun (2012), Osisanwo (2006), Rica, Devi, Eddy, and Dian (2019), Olakolu (2020), and a host of others. The aforementioned earlier scholars opine that the mood block of a clause is interpreted by its structural form of which could be phonetically encoded statement (declarative mood), question (interrogative mood), or command (imperative mood).

The residue is the remaining part of the clause (Dawning and Locke, 2006, Egins, 1994, and Halliday 2004 and 2014). The residual constituent comprised 3 functional elements which are predicator, complement, and adjunct.

2.4.2.3 Textual metafunction: Clause as message

Textual meaning of a language expresses the verbal world of a speaker. The core functional activities of the textual meaning of a clause are activated in the system of Theme (Downing and Locke, 2006, Halliday, 2004, 2014). Textual metafunction is grammatical mode of expression through which specific content of a text is transferred

to the listeners. In other words, accurate comprehension of any texts is transferred to listener or reader with the help of textual metafunction. Within the tenet of this grammatical theory, textual metafunction concerns the arrangement of a text in which the experiential, logical and interpersonal meanings are interpreted. It gives sentence its potentiality as message. Precisely, this language function constitutes text's interpretation in lines with how information is represented. Thematic structure of a construction activates clause as message through information structure. By this, it identifies how information is packed from the speaker's angle for the understanding of the listener. Kazemi (2016:32-33) believes that clauses and sentences which have a unique and distinct effect on the addressee, especially on his comprehension can be stated in different ways through use of Theme. This last point stresses that fundamental importance of choice of the first element in speech as that which, easing and preserving the thematic development of the whole text. Hence, the textual metafunction is seen as a tool for conveying language varieties and writing styles. Through its roles of safeguarding and arranging the clause's texture, it enacts message. Meaning that, the textual metafunction of a language in use enables and systematize expression in such that, the content of the expression expresses a meaningful message. Through this semantic role, the metafunction elucidates cohesiveness in terms of how coherency a text is so as to present a unified message.

Within the functionalist framework, a word which begins a speaker's utterance and as well determines textual meaning of clause is referred to as **Theme.** This first word announces the description in functional. The remaining of a clause is termed as **Rheme.** The Theme is the important element of language. It interprets an orthography sentence as a message. To put it simple, Theme is that item with which the speaker chooses to start the description. Three types of themes are identified within the conceptual orientation of systemic functional grammar. The types are topical, interpersonal and textual themes**.** The class is identified based on the syntactic characteristic of the item that marked out Theme in a clause. Noun phrase, conjunction, adjunct of various degrees could serve as Theme of a clause depending on the message the speaker wishes to foreground. It will be sufficing to briefly discuss the forms of Theme in grammatical analysis.

Topical Theme is a theme that corresponds to any of the experiential elements. The experiential elements (functional elements through which interactions represent their experiences about the world) are structural elements functioning as participant, process or circumstances in a sentence. Participant is a conscious being serving as a subject/ actor/ doer, object/ goal/ patient, beneficiary, source, scope, target, sayer, verbiage, behaver and many more. However, a subject participant Theme is regarded as marked topical Themewhile something other than the subject Theme is considered asunmarked topical Theme (McCabe A. & Heiman, K. 2007, Halliday, 1985, 2002, 2014).

Interpersonal Theme is an instance where non- experiential elements functioning as point of departure for the content of the whole proposition. Vocative item, modal and mood adjuncts are some of the interpersonal resources that could serve as interpersonal Theme in discourse. These elements literarily reveal and provide chanter's commitment and or comment on the proposition desired in the description for exchange of information between him and the targeted addressee.

In the structural representation of a textual sub-Theme, a conjunctive element is fore-grounded and thereby, found at the thematic position of the clause. This states that, in some contexts; any of the contents in discourse could be introduced with conjunctive element. Such conjunctive item may be employed as paratactic or hypotactic linker of particular assertion to another. The structural relation may be within same contextual stage or may contextually link a single content to another within the thematic configuration of a whole text. In summary, both interpersonal and textual forms of Theme instantiate marked Themes. The notion of markedness in thematic structure is said to be proportional from a given structure to another one, and the generalisation is not feasible. (Kazemi, 2015:4).

When we consider the number of words that constitute a Theme- the Theme's length, another two possibilities of Theme can emerge structurally. They are simple and multiple Theme. A simple Theme is made of a structural element or a unit. In this case, the Theme contains one element of any grammatical class group such as nouns, adverbs or prepositional groups on the one hand. Multiple Themes are activated when two or more elements denoting speaker's point of departure. The common type of multiple Themes is found where two or more prepositions or conjunctions groups leads and forms

single thematic element. This kind of theme is usually found in an appositional structure (Halliday and Matthiessen, 2004: 68). In other words, the simple theme is found in a context where any of the three experiential elements begins the clause. In contrast, the multiple themes are activated where other element apart from experiential element such as conjunction or preposition precedes topical marked Theme in a clause. Elliptical Theme is a Theme of a clause with an understood subject most especially, the applicability of negative marker *'ko'* at the clause initial-position as demonstrated in the following riddles-clauses:

11.

a.   *Àló̩ o*
        Àlò̩
        Kò je o̩ba,
        Bé̩è̩ ni kò je̩ ìjòyè,
        Ó gbé ìrùkè̩ lo̩wó̩ ge̩ge̩

'It was neither crowned king nor chief
        Yet, it holds a horse tail'
                        [Answer: *Igi àgbàdo* 'Maize palnt'] Adesuà 1978

b.   *Àló̩ o*
        Àlò̩
        Kò ní òbe̩,
        Ko ní ààké,
        Ó ń gbé̩ ihò kékèèké jo̩

        'It has no knife,
        It has no axe,
        Yet, it digs small-small holes'
                        [*Answer: E̩ye̩ Akòko* 'Sparrow'] Adésuà 1978

c.   *Àló̩ o*
        Àlò̩
        Kò níyàá, kò ní baba
        Gbogbo ayé ló fojú jo̩

        It has neither mother nor father,
        It resembles everybody
                        [Answer: *Díńgí ìwojú* 'Mirror'] Akinyemi 2015

d.   *Àló̩ o*
        Àlò̩
        Kò *ní o̩kó̩,*
        Kò ni ààké,

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Ó sọ pé òun yòó kọ́ egbèje ojúlé,
Ó ní òun yóò sì yọ egbèfà òdẹ̀dẹ̀.

'It has no hoe,
It has no axe
Yet it boasts of erecting one thousand four hundred rooms and
One thousand two hundred balconies
*[*Answer: Adìrẹ 'fowl'] Àjàyí 2015

In the above examples, the negative marker 'kò' is not the Theme but a position filler thematic item. An ellipsed Theme is an instance of implicitly understood subject of a simple clause.

Peripheral Theme is the Theme of a simple clause and those that serve as point of departure of nominalised phrases (Hemman 2011). Peripheral Themes do not form any progression at all. For instance, in the word, *a-jẹ ma-lópòó* 'one that eats without a route'. The speaker point of departure is the '*a*' 'the agentive marker/ a nominalised morpheme. It denotes main idea of discussion or the 'doer'/ actor of the event unfolds in the expression; its semantic function ends within its immediate clause for the fact that there is no adjoining clause by which its semantic content can be expanded. They are otherwise called unmotivated Theme.

Cohesion is another textual process by which speaker achieves bond or ties between various words in a text. Either conscious or unconsciously, before a speaker can achieve cohesiveness in his/her presentation, a unit of bond must be introduced between the words or sentences in the speech. This cohesiveness of a text is achieved by various linguistic means. Meaning that, a speaker uses various means or a way in making a text cohesive. Cohesion relies much on grammar of linking by aiding in sticking speaker's idea together. It preserves sense of unity and continuity and also, makes relationship between ideas clearer.

To bring about coherence in a text or to achieve text cohesion, cohesion enables the following:

- Summaries or informs the reader what has been seen said earlier in the text.
- Refers the reader to what is coming in the text.
- Put old information at the beginning of a sentence and the new information at the end (Theme and rheme)

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As reviewed of literature shown, cohesion can be achieved in two ways. The text cohesiveness can be sought through lexical and grammatical cohesion (Thornbury, 1997). Lexical cohesion enables use of lexical items in making sense out of a text. Examples of Lexical cohesion are repeating of words, chain of words belonging to the same lexical set, tense agreement and collocation on the one hand. Grammatical cohesion on the other hand involves use of grammatical sequence such as reference (pronoun, article), substitution, conjunction and ellipsis in making text cohesive.

Reference is a linguistic relation which holds between words and thing. According to Lyons (1979: 44), words refer to things, with this view in mind; he opined that words cannot be referred to thing by itself. Thus, language user usually manipulates words to refer to thing. Hence, the treatment of manipulating words to denote thing therefore regards as reference. The definition above asserts that reference could be regarded as linguistic means by which speaker allows or enables listener to identifying something. Employing reference as cohesive device in discourse is fundamentally important in the production and interpretation of text. Chimombo and Roseberry (1988) defines reference as a process by which speaker refers to something. From the foregoing, reference is a linguistic means that concerns with the relationship which exist between word, thing and all the qualities they stand for. It is a means to identify or point to a person or an item. As observed in (Adeniji 2014: 41), "a substitution keeps the relationship between objects and person within the text straight and unambiguous within the limits of the discourse and in accordance with the purpose of speaker intention like anaphora". Following the definition, reference can be seen as definite article that somehow reveals identity in terms of definiteness (Halliday and Hassan 1991:31). Following this definiteness notion, Halliday&Hassan (ibid), identified two processes of referencing. They are exo-phoric and endo-phoric. Exophoric reference is a referencing process. It names item as previously identified in the context of situation. The endophoric reference is a referencing form. It refers back to an element as labelled in the surrounding text.

There is a general belief during an interaction on the cooperation background knowledge which allows for a clear exchange of information between the speaker and the hearer. The assumed principle of cooperative hinges on pragmatic presupposition where it is presumed that logical–semantic relationships hold between a sentence and

other which, in consequence form a coherent thought within a text- a unit of language that makes a unit of meaning. In an attempt to interpret the language of riddles, it is discovered that a single riddle's grammatical structure encodes a unified meaning from the three strands of meaning with each having its operations confine within a semantic function. With that, Yorùbá riddles are treated as text in this study because their sequence of words makes a unit of meaning or semantic form. Following the preceding explanations, the functional categories which include information units, the transitivity system and the mood intent of the riddles provide interpretation of construction as regards the riddles's propositions.

2.4.3 Justifications for the theory

Out of various available linguistic theories, the specific one that focuses on the lexico-grammatical explanations of language functions is Systemic Functional Grammar (SFG). Thus, its choice as working tool for the analysis of functional meaning of the language of Yorùbá riddles.

SFG is functional theory that deals with meaning. And for the fact that social aspect is given paramount consideration in SFG, there is no room for independent grammar. Hence, the grammatical functions of language are interconnected in such that syntax pattern is seen as only tool for recognising meaning (Burtler 2013, p. 697, Halliday 2000, 2004 and 2014). The theory is chosen because of its comprehensive linguistic explanation on how semantic unit of language (clause/orthography sentence) expresses various meanings. Based on this belief, the tangled network of grammatical systems in which riddles' expressions are constructed is believed will be effectively handled by SFG rather than any formal theory. That is to say, with the choice of SFG, adequate analysis is suffice on the various choice of grammatical structure and systems by which proponents are opportune to encode and substitute reality thorough riddling exercise.

As Adegbite and Farinde (2016: 61) rightly observed, SFG has particular applicability in analyzing spoken discourse. Hence, the tenets of SFG theory are relevant and helpful in accounting for functional meanings of riddles as literary spoken discourse. In spite of the fact that, the earlier scholars have employed systemic model in analyzing literary genres like drama, prose and poetry; the works reviewed under the SFG revealed

that, it has not been applied to literary works in Yorùbá such as the focus of this work except that of Ọlakolu, (2020) which dwells on sentence types and their functional meaning, a case study of Akínwùmí Ìsọ̀lá prose texts.

The systemic feature of this theory is believed will be of great resource in analyzing language of YRs because it will avail the researcher an opportunity to choose between set of grammatical and semantic alternatives. For this reason, it is possible to narrow down the structural analysis to a line of meaning and function based on the speaker intended meaning at a time. Thus, each of the riddles' functional meaning can be accounted for without any recourse to others.

Furthermore, the SFG is preferred for this study because of its fundamental semantic orientation. At semantic level, SGF precisely reveals various semantic roles of riddles' elements aside their primary syntactic functions. The choice of SFG theory as the theoretical framework however, has been productive in enabling the researcher to explore and maximise the research operational objectiveson theanalysis of the language meaning of Yorùbá riddles. Here, the scholarly works like Halliday (2004, 2014), Egins (2004). Locks and Downing (2006) and Hallidayand Hassan (1985) have been most influential.

2.5   Summary

The chapter has presented a succinct explanation of some of the concepts that are related to the study which include clause and sentence, the concept of culture, language, literature, and riddles as a form of oral genre in Yorùbá culture. The basic principles and tenets of the chosen theoretical framework for this study are also discussed. It further presents empirical review of some of the related earlier studies on both Systemic Functional Grammar and Yorùbá riddles. In the presentation, it was made clear that sentence is taken to be an orthography simple sentence and by so doing, it exhibits a potential capability of expressing a semantic unit.

2.6. Conclusion

All the extant studies reviewed on SFG have direct significance in the context of the present study in terms of crux of their studies. However, it was discovered that literary classifications and stylistic features abound on Yorùbá riddle than functional scholarship on the interpretation of the riddle's interpersonal and textual meaning. The study, therefore deviates from them by investigating interpersonal and textual meaning of the language of Yorùbá riddles with sole aim of classifying riddles into group, identifying the interaction indices, the speaker's choice of grammatical moods, Theme and cohesive devices in presenting riddles' propositions. The choice of this analysis believes would assist description of riddle as exchange and as message and, by so doing representing the Yorùbá worldviews on naming phenomena in and around.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

Establishing method of research is a fundamental step before conducting and analysing data. Thus, this chapter discusses the methodology used in carried out the study. The discussion covers the type of research design, data sources, data collection, population, sample and sampling technique, research instrument, method of interpreting the data, and presentation of the findings of the study.

3.2 Research design

Interpretive design was used in analyzing the riddles' clause complex. This design was believed adequate in determine mood elements and type, the Themes, and the system of cohesion of the riddles's structure. Through the qualitative technique, the researcher collected, classified and presented both syntactic and functional analyses of language of YRs.

3.3 Data sources

Primary and secondary sources of data were used in this work. The primary data were obtained from existingthree texts on Yorùbá riddles- Abíọ́dún Àjàyí's *Ìtúpalẹ̀ Àlọ́ Àpamọ̀,* Adésuà Adélẹ́yẹ's *Àlọ́* and Akínyẹmí Akíntúndé's *Orature and Yorùbá Riddles.* Theywere purposively selected based on their richness in riddles. The secondary data were sourced from archive, libraries, and historical records. Documentation method wasadopted in extracting only samples of riddle that expressively encode the linguistic units through which the meaning of the language of Yorùbá riddles was deployed.

3.4 Sample and sampling technique

Taking the structural literariness and phonetic realisation of the riddles into consideration, a synchronized three hundred (300) sample of riddles were randomly

sampled owing to their thematic relevance. The selected data were classified into structural: simple, compound and compound-complex; and semantic types: declarative, interrogative and imperative of sentences with a view to have in-depth understanding of riddles' linguistic forms. A descriptive statistic specifically, a simple percentage analysis was used in calculating frequency distribution of each of the identified groups from the total numbers of the data selected. Each number was graphically in a pie chart.

3.5   Data analysis procedure

A qualitative analysis method was adopted in analysing the data. Acontent analysis is chosen in scrutinising the data. Each of the selected samples was translated from the Yorùbá language to the English language in which the data analysis and findings of the research were reported. The translation focused on the contentof the text rather than word for word translation. The structural representation of language of riddles covering interaction indices, the Mood types, the thematic structure, and the cohesive operatives were subjected tosytactico-stylistic analysis following the tenets of SFG. The findings of the study were summarised in the conclusive chapter of the thesis.

3.6   Summary

The chapter has presented the methodology used in carrying out this study. It showcases the design, the sources of the data, sample and the sampling technique, and data analysis procedure. The study was carried out using interpretive design, three texts on Yorùbá riddles were purposively selected with 300 samples of riddles (100 from each) randomly sampled and classified into both structural and semantic types of sentences. The data were furthered subjected to syntactic and stylistic analyses. The findings of the study were descriptively and statistically presented using tables, and figures.

3.7. Conclusion

The methodology adopted for this study expresses adequate procedures in presentation syntactic-stylistics analysis of interpersonal and textual meaning of the language of Yorùbá riddles.

CHAPTER FOUR

ANALYSIS OF INTERPERSONAL MEANING OF THE LANGUAGE OF YORÙ*BÁ* RIDDLES

4.1   Introduction

This chapter describes the interpersonal and textual meaning of the language of Yorùbá riddles. In doing so, the chapter presents information on the elements of mood, the syntactic mood and their roles, and the interaction indices through which the riddle's proponent establishes interaction. The researcher used expressive words together with specific abbreviation, symbols or signs as appropriate to present the structural content of the data. The use of table, diagram together with a descriptive statistics chart is employed to present a concise description of the data.

4.2.   Information structure of *Yorùbá* riddles

Information structure defines way by which a speaker packed information for the understanding of the listener. Examination of the 300 sampled riddles shown that, the information units of riddle are encoded in the two division of topic-comment category of information (Saka, 2002). Each of the categories constitutes a constituent. Hence, the two constituents of information units produce a single riddle's clause. The topic and comment unit of information are relational term as each point to specific function or idea within the riddle's whole proposition. The topic constituent is the presentation constituent by initiating the riddle's expression. It is part of the riddle's clause which sets groundwork and asks question relating to what is already known or what the respondents can guess. It reveals an entity standing as a topic in relation to the clause's proposition. This topic suggests answer to the riddle. We say, the topic information unit harbours the topic referent to the logic. The comment unit of information refers to the part of the riddle's clause which gives additional information tothe stated preceding information.

In relation to the techniques for packaging information by the riddle proponent for the easy accessibility and interpretation by the riddle respondent, the study after described the information structure of YRs and practically observed that the riddles's topics information unit can be marked either with a noun phrase or a clause.Following the nature of the constituent denoting topic unit of information of riddle, two non-conflicting structural types of Yorùbá riddles are identified as derived and non-derived riddles-texts. The derived type of riddle begins with topicalised unit of information. Non-derived type of riddles begins with non-topicalised unit of information. The samples of riddles in table (4.1) illustrate the two types of riddles in Yorùbá.

Table (4.1): Information structural forms of *Yorùbá* riddles

Derived riddles-texts		Non-derive riddle texts	
12a.	*Àló̩ o* *Àlò̩* **Òkú atò̩dúnmo̩mdún,** *eyín rè̩ tún ń géni jé̩.* 'A corpse of several years that still bits' [igi ò̩pe̩ 'dried palm front'] Akinyemi 2015	12d	*Àló̩ o* *Àlò̩* **Enìkan kò bá a wí. Enìkan kò nà án,** *síbè̩síbè̩ ó ń sunkún kiri ilé.* 'No one scold it, no one flog it yet, it cries all over the house' [O̩ló̩bó̩nùnbo̩un 'Scarab-beetle'] Àjàyí 2002
b.	*Àló̩ o* *Àlò̩* **E̩kùn wó̩wó̩-ǹ wó̩ti,** *àtilé àtoko ló ń sun sí.* 'The mighty cry, it weeps at everywhere' [Òjò '*The rain*']	e.	*Àló̩ o* *Àlò̩* **Erùpè̩ funfun nini ya lodò,** *ó bódò lo̩.* 'The white sand falls into the river. It sweeps away by the river' [iyò̩ '*salt*'] Adésuà 1978

C	*Àló̩ o*
	Àlò̩
	Òrukú, Tindí-tindí,
	Òrukú, Tindì-tindì,
	Òrukú bí igba o̩mo̩,
	Ó yo̩ ìlagbà lé wo̩n ló̩wó̩.
	Ìdáhùn: Igi ìgbá
	    Akinyemi 2015
	Àló̩ o
	Àlò̩
	Òrukú, *Tindí-tindí*
	Òrukú, Tindí-tindí,
	Òrukú gave birth to two hundred children; It entrusts each of them with a whip.
	Answer: A locust tree.
		F	*Àló̩ o*
			Àlò̩
			A ta isu nírinwó,
			A ta kànìnkànìn rè̩ légbèje.
			Ìkó idí Óódé̩
			    Adesua 1978
			
			Àló̩ o
			Àlò̩
			We sold yam for four hundred thousand while its sponge is sold for one thousand four hundred naira.
			Answer: inferior Umbilicus of a parrot

In table (4.1) above, the phrase/clause in bold are topic constituents in each of the riddles. Examples 12(a, band c) instantiate riddles with derived topic constituents. *Òkú atọdúnmọmdún, Ẹkùn wọ́wọ́-ǹ wọ́ti* and Òrukú, are topicalised and focused elements from the basic clauses *Eyín Òkú atọdúnmọmdún (rẹ̀) tún ń géni jẹ́, Ẹkùn wọ́wọ́-ǹ wọ́ti ń sun sí àtilé àtoko* and *Òrukú bígba ọmọ, ó yọ ìlagbà lé wọn lọ́wọ́* in that order. Occurrence of these three elements at the text-initial position is presented in cleft expression typing dislocation and focusing for the purpose of emphsis. Adversely, the topic constituent in samples of riddles 12(c &f) are marked by clausal expression. Their structure cannot be traced to extra-position of any element because of emphasis. Hence, the riddle in 12 (d) is composed in clause complex structure whereas the sample in 12 (e) comprised of two compound clauses while example 12 (f) is activated through a conjunction spared compound declarative expressions.

4.3 Interpersonal functional elements of mood -residue

Interpersonal elements are functional items that form the exchange meaning of a clause. They are facilitated in the structure of mood-residue. Mood of a given clause is expressed by means of variation in the lexico-grammar arrangement of a clause. This variation affects a unit in a clause, leaving remaining part unaffected. However, Mood is perceived or understood as the component of the clause that carries the burden of the clause as an interactive event. It is a group of elements within the lexico-grammatical items that determine the interactive impetus of the clause. Hence, we can say that, a combination of the mood elements and the residue contents personify the interpersonal proposition of clause as exchange.

In the interpersonal orientation of a clause, the Mood bracket resides in the interaction between subject and finite elements in a clause. That is, the mood bracket comprised of subject and the finite elements that are in the structure of a clause. The finite elements make reference to verbal operators. The remaining part of the clause which makes up a residue consists of three linguistic elements. These elements are predicators, complement and adjunct. The table 4.2 below presents the elements of the Mood-residue and their associated grammatical classes:

Table 4.2. Interpersonal functional elements and grammatical class (Halliday,2014)

Mood elements	Class
Subject	Nominal group
Finite	tensed of the verbal group/inflectional phrase
Predicator	Non-tensed of the verbal group
Complement	Nominal group
Adjunct	Adverbial or prepositional phrase

Organisation of interpersonal elements is demonstrated with the following example of riddles in 13 below:

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    a. *Àló̩ o,*
       Àlo̩.
       Àgbà Ìjè̩sà feyin kan jàgbàdo.

       An old Ijè̩sà man eats corn with a tooth'
              [Answer: *Àdá* 'Cutlass'] Adésuà 1978

    b. *Àló̩ o,*
       Àlò̩
       Ìyá arúgbó ń ti oko bò̩,
       O ní kí wó̩n máa pó̩n èétú orí òun lá.

       Old woman is coming from farm,
        And demanded people to be linking pus on her head'
              [Answer: *Àgbálùmò̩* 'Cherry'] Adésuà 1978

    c. *Àló̩ o,*
       Àlò̩
       Lágúnrege o̩ba láílo,
       Láfàkalè̩ o̩ba láílo,
       Lábó̩ló̩rundúró o̩ba láílo,
       Mé̩ta là á pa á, mé̩ta là á mò̩ ó̩n; o̩ba láílo.

       Lágúnrege, the king of 'láílo',
        Láfàkalè̩, the king of 'láílo',
       Lábó̩ló̩rundúró, the king of 'láílo',
       We break in threes; we decode in threes.
       [Answer: *Ebè, erèé, àgbàdo* 'Ridges, beans and maize] Àjàyí 2002

The Mood-residue structure of the examples above is shown in the table 4.3and 4.4 as follows:

Table 4.3. Mood- residue structure of *Yorùbá* riddles

Subject	Finite			Predic ation	Complement						Ad jun ct	Trans lation
	Foc	Tns	As p									
À̀gbà Ìjèsà		**non-future**		*Fi---jẹ*	*Eyín kan----àgbàdo*							An old *Ìjẹ̀sà* man eats corn with a tooth 'àdá 'cutlas s'
Ìyá arúgbó			*Ń*	*tì----- bọ̀*	*Oko*							
Ó				*ní*		*Mod adj.*	*Su b*	*Fin: asp*	*Pre d*	*Co m*		
						Kí	*wọ n*	*Máa*	*pọ́n- ---lá*	*Èétu orí òun*		
mood elements					**Mood elements**							
							Mood		**Residue**			
Mood				**Residue**								

Table 4.4. Mood- residue structure of *Yorùbá* riddles with multiple answers

Comment adjunct		Subject	Finite Asp	Predicator	Complement	Adjunct	Translation
Foc. NP	Foc. M	*Lágúnrege Láfàkalè Lábólórundúro,*		*(jé) (jé) (jé)*	*Ọba láílo, Ọba láílo, Ọba láílo.*		Lágúnrege, king of 'láílo', Láfàkalè, king of 'láílo', Lábólórundúró king of 'láílo', we break in threes, we decode in threes (ridges, beans and maize)
Mẹ́ta	ni	*À*	*Á*	*Pa*	*Á*	*(ní mẹ́ta), ọba láílò*	
Residue		mood		Residue			

The riddle's sample 13(a) and as shown in first table 4.3 is propounded with just a clause. Three clauses are established in example 13(b) while example 13(c) as presented in the second table (4.4) has 3 basic clauses with 1 focused clause. The subjects of the clauses are *àgbà ìjẹ̀ṣà, ìyá arúgbó,* and *Lágúnrege, Láfàkalẹ̀, Lábọ́lọ́rundúro*. These subjects together with non-future tense in all; continuous aspectual marker 'ń' and the high tone syllable '*a'* in example 13 (b) and (c) respectively denote interpersonal elements of mood structure. The residue structure presents the predicator, complement, and adjunct in each of the examples. Only example (c) has adjunct: the prepositional phrase *'ní mẹ́ta and ọba láílo*. The object of the prepositional phrase *ní mẹtà* which is comment adjunct within the convergent clause 'a pà á ní mẹ́ta' 'we break it in threes' in (c) has undergone focusing and moves to sentence initial position with the presence focus marker (foc. m). Following the tenet of SFG, the word' mẹ́tà' functions as physiological subject in its new position. Its application foregrounds emphasis on the number of riddle's referent expected from the respondent. The next section examines the applicability of each of the elements of Mood and residue described above in Yorùbá riddles.

4.3.1   Analysis of mood elements of *Yorùbá* riddles

a quest towards determining the interpersonal meaning of a speech act rest on combination of the mood elements and the residue contents personify the proposition. Applying this to the data of the study, the subjecttogether with the finite elements are closely linked and combined to form the mood elements in riddles. Following from here, this study analyses occurrence of each of the mood elements by which interpersonal meaning of YRs is achieved.

4.3.1.1Activation of subject as mood element in Yorùbá riddles

Subject is a principal element of the mood structure. It functions as the element responsible for the validity of what is being predicated in the composition (Thompson, 2000). Talking about an interactiveness of an event, it is believed that there must be an entity that carries the argument forward. Functionally, the subject is responsible for such language purpose. It is the entity in respect of which the assertion is claimed to have validity. The subject is typically realised by nominal, adverbial groups or an embedded

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clause. (Halliday, 1994:31, 2014) defines subject based on the three functions it performs as follows:

i.   'psychological' Subject –the element that points to the concern of the message;

ii.   'grammatical' Subject - the item which something is predicated;

iii.   'logical' Subject - the doer of an action

Consider the structure of riddle-text in (14) below:

14. *Àló̩ o,*
    Àlò̩.
    Ìkòkò baba mi kan láéláé,
    Ìkòkò baba mi kan láéláé,
    Mo po̩n omi sí i títí s̩ùgbó̩n kò kún

    'My father legendary pot,
    My father legendary pot
    I fetch water on it for long however, it does not full'
    [Answer: *Apè̩rè̩* 'Basket'] Adésuà 1978

Ìkòkò baba mi kan láéláé is the **psychological subject** for being the concern of the message of the whole construction. And by so doing, denotes a point of departure for the speaker's utterance. *Ìkòkò baba mi kan láéláé* is also the **grammatical subject** of the *po̩n omi sí i s̩ùgbo̩n (Ìkòkò baba mi kan láéláé) kò kún,* however, it has undergone deletion in the second clause. It is the nominal element that process/verb *kún* 'full' predicates. *'Mo* 'I' is the **logical subject** suggesting the doer of the action of *po̩n* 'fetch' or the process of *po̩n omi* in the clause *mo po̩n omi sí* i *(Ìkòkò baba mi kan láéláé).*

As explained, the subject as mood elements suggests something by reference to which the proposition of a clause is affirm or denied. However, the subject that forms the concern of interpersonal meaning of language is **grammatical subject:** element which something is predicated. Analysis of data in the study shows that, the grammatical subjects in YRs may be marked either with a noun phrase suggesting names, pronouns or high tone syllable (HTS). See Awóbùlúyì (2001a, 2006, and2013) on the use of HTS as subject. The corpus below illustrates nature and grammatical status of subjects in Yorùbá riddle-texts:

15.

a. *Àló̩ó̩ o,*
   Àlò̩.
   ***Àlùfáà ìsàlè̩ odò,*
   Bí o bá ń lo̩ sódò,
   *A gara rè̩ ní agboòrùn.***

   Àló̩ó̩ o,
   Àlò̩.
   The cleric under the river,
    Whenever is going to river,
   It covers itself with umbrella'
   　　　[Answer: *Alákàn 'Crap']* Àjàyí 2002

b. *Àló̩ó̩ o,*
   Àlò̩
   Ò̩gè̩dè̩ ponpo, a-sùn- má-déélè̩

   Àló̩ó̩ o,
   Àlò̩
   A very short banana wood, the –one that sleeps without reaching the earth
   　　　[Answer: *O̩rùn 'Neck'*] Àjàyí 2002

c. *Àló̩ó̩ o,*
   Àlò̩.
   Àkuko̩ mi àtayébáyé
    ***A** dé* e *ni ìgba agbò̩n,*
   Síbè̩síbè̩, Ó ń yo̩ kerekere.

   Àló̩ó̩ o,
   Àlò̩.
   My father legendary hen,
   We cover it in thirty times,
   It still moves.
   　　　[Answer: *È̩éfín* 'Smoke'] Adésuà 1978

Àló̩ o,
   Àlò̩.
   ***A** fè̩rín gbò̩ré̩ wo̩lé,*
   ***A**tì í síta pè̩lú túláásì*

   Àló̩ó̩ o,
   Àlò̩.
   We accept a friend with an open hand
    We push him out forcefully.
   　　　[Answer: *Óúnje̩ àti ìgbò̩nṣè̩ 'Meal and feaces'] Adesua, 1978*

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d. *Àlọ́ o,*
   Àlọ̀.
   ***Mo** dé ọjà èbúté,*
   ***N** kò bá ju ènìyàn méjì tó ń tà tó ń rà lọ*

   Àlọ́ o,
   Àlọ̀.
   At Èbúté market,
   Only two people are transacting
         [Answer: *Tọkọtaya* 'Husband and wife'] Adesuà 1978

e. *Àlọ́ o,*
   Àlọ̀.
   Ó gbójú gbóyà,
   Ó gba ojúde ọba kọjá láìkọ́ba
   Ìdáhùn:
         Àlọ́ o,
   Àlọ̀.
   It is very courageous that,
   It passes palace without greeting the king.
         [Answer: *Àgbàrá òjò* 'Erosion'] Adesua, 1978

f. *Àlọ́ o,*
   Àlọ̀
   ***Ó** yé sínú ilé,*
   ***Ó** ṣàba sínú igi.*

   'He lay inside,
   And hatched inside tree
         [Answer: *Isu* 'Yam'] Àjàyí 2002

The bold element in each of the riddle-texts above indicates subject of their respective clause. The subject as element of mood in (15a) above is illustrated in the table 4.5 below:

Table 4.5 Realisation of subjects in the mood block of *Yorùbá* riddles

	Fini	Su bje ct	Finite			Pred icato r	Com ple men t	Adj unc t	
Vocati	**Mo**		**mod adj.**	**Tns**	**As p**				
Àlùfáà ìsàlè̩ odò	bí	ó	bá	non - futu re	Ń	lọ	sódò		
		a		non - futu re		ga	ara rè̩ ní agbo òrùn		
	Elements of mood								
	Mood					**Residue**			

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In examples 15(a-f) above, the elements in bold denote subjects in each of the text. As shown in data, the riddles in (aand b) are defined by lexical noun subjects 'Àlùfáà ìsàlẹ̀ odò' and 'Ọ̀gẹ̀dẹ̀ ponpo'. 'Àlùfáà ìsàlẹ̀ odò' signifies topic of discussion that performs the action of 'lọ' go/moves in (a). A first-person plural pronoun denotes subjects in examples 15(candd). The sample (c) is a derived complex expression. It consists of a topicalised vocative item, a main clause followed by a subordinate clause: *Àkùkọ mi àtayébáyé, a dé e níigba agbọ̀n. Síbẹ̀síbẹ̀, ó ń yọ kerekere*. The subject in the first main sentence is denoted in 'a' *we* while 'ó' it (the metaphorical topic of the riddle) performs the action suggested in the second surbordinate sentence. Wherever the subject is grammatically represented by noun phrase, after the first occurrence; it is often substituted by anaphoric pronoun agreeing with it as regard number and person as sample (d) presented. In the sample 'i' referred back to the noun phrase (name) *Ọ̀rẹ́. Mo* 'I'*,* the first-personsingular pronoun points to the subject of the riddles samples (e) whereas a high tone syllable suggesting third person singular pronoun designate subject of their respective clause in examples (f&g). The use of *'Àlùfáà ìsàlẹ̀ odò'* and '*Ẹyẹ tín-ín-tín' in* (aandb) and the choice of 'ó' high tone syllable (HTS) in (gandf) describe the focused hidden objects. As it is evident in (c) and (d), the structural usage of first person impersonal plural pronoun 'a' makes reference to the participants in the riddling exercise (the riddler and riddless) as well as the environment. In contrast, the first-person singular pronoun 'N/mo/mi' is actually referring only to the proponent as indicated in examples (e &f). Out of the (300) samples of riddles selected for analysis, 202 have personal names as their subjects, 43 are found with pronouns while 55 have high tone syllable as subjects. Table 4.6 below presents their frequency.

Table 4.6. Frequency of subjects in *Yorùbá* riddle-texts

Forms of Subjects							Freque ncy	Perce ntage
Personal names							202	67.33 %
Prono uns	Sing ular	Fre que ncy	Perce ntage	Plur al	Fre que ncy	Percen tage		
1st person 2nd person 3rd person	N/m o/mi ___ ____ _	19 __ ___ _	44.19 ____ ____ _	A ___ wọ́n	21 ___ 03	48.84 ____ 6.97	43	14.33
High tone syllabl e (HTS)	Ó	55					55	18.33 %
Total							300	

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Each of the elements denoting subject in the examples above suggests something by reference to which the proposition described by the proponent could be affirmed or denied. This assertion implies that, each of the identified subjects in the above samples specifies the entity that validates the riddle's assertion.

4.3.1.2   Realisation of finite items as mood element in *Yorùbá* riddles

The finite elements of a clause are verbal operators which include tense, polarity and modality. They are phonetically marked by the tensed element of the verb. As earlier explained in this study, combination of these linguistic elements encodes the small verbal operator contributing to the mood orientation of a sentence. Each of the finite operators is examined as follows:

4.3.1.2.1   Tense as finite element of mood

Tense as a finite element of mood marks the "temporal proximity of an event to the time of speech" (Taiwo and Angisto, 2013). It has to do with point of reference on speaker's time of speaking. In accordance with the time of speaking, two basic forms of tense are attested in Yorùbá language: non-future which comprised past and present tense and the future tense. The present tense postulates exact time in relation to the time of producing the content of a sentence. The past tense relays event that has taken place prior to the time of its reports. In principle, the non-future has no definite marker in Yorùbá. That is to say, most times, they do not have overt item serving as their markers. Hence, the context of occurrence determines their semantic usage as to whether the event is past or present.

Through the process of shifting from past to present tense, the proponent is able to preserve the interpersonal meaning of his discourse as contents of the following riddles demonstrated 16:

16.
    a. *Àló̩ o,*
        Àlò̩
        Àgbà kékeré dé fìlà funfun.

        'The small old man in white cap'
                [Answer: *Súgà* 'a cube of sugar] Adésuà 1978

b. *Àlọ́ o,*
Àlọ̀
Àgbá ńlá kọjá lójúde ọba, sùgbọ́n a kò rí i.

Àlọ́ o,
Àlọ̀
An aged man passes palace without being noticed.
[Answer: *Afẹ́fẹ́* 'Wind'] Adésuà 1978

c. *Àlọ́ o,*
Àlọ̀
Wọ́n ń lùlù nígbó,
A kò gbọ́ nígbó,
Òkè igbó sì ń mì tìtìtì.

Àlọ́ o,
Àlọ̀
They are drumming in the forest,
No sound is heard at the forest yet,
The forest is trembling.
[Answer: *Ìpéńpéjú* 'Eyelid'] Àjàyí, 2002

d. *Àlọ́ o,*
Àlọ̀
A bí ọmọ lóòjọ́,
ó ń gbèjà ìyá rẹ̀.

Àlọ́ o,
Àlọ̀
A child started to support his mother the day he was born.
[Answer: *Ata* 'Pepper'] Àjàyí, 2002

e. *Àlọ́ o,*
Àlọ̀
Kí ní ó ń kan ọba níkòó

Àlọ́ o,
Àlọ̀
What is it that knocks king's head?
[Answer: Abẹ́ ìfárí 'Blade'] Akinyemi 2015

f. *Àló o,*
    Àlò
    Gìrípà méta òtòòtò,
    Erù kan soso ni gbogbo wọn jọ ń rù
    Ìgbà kan náà ni wọn jọ ń sò

    Àló o,
    Àlò
    The three able-men
    Carry same load
    And off the load at the same time.
        [Answer: *Ààrò ìdáná* 'Traditional oven'] Àjàyi, 2002

g.   *Àló o,*
        Àlò
        Mọ́to bàbá òréré,
        Mọ́to bàbá òrèrè
        Tí *a* **bá ti** *wọnú rè,*
        *A kì **í** mọbi tí gbéni lọ*

        Àló o,
        Àlò
        My father legendary car,
        While inside it, we do not know where is taking us to'
            [Answer: *Oorun* 'An act of sleeping'] Adésuà 1978

h.   *Aló o,*
        Àlò
        Omi baba mi kan láéláé
        Bí ó bá rí ara òrun ní í sun,
        Kì í sun tó bá rí ara ayé.

        My father legendary water
        It flows only when sees people from heaven,
        It does not when sees people on the earth.
            [Answer: *Omi ọmú* 'Water from women's breast'] Adesua, 1978

 The mood block of samples in 16 (c) and (g) above are presented in tables 4.7 (a-b) respectively below:

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Table 4.7. Structure of tense(a-b) in *Yorùbá* riddles

Subject	Finite operators		Predicator	Complement	Adjunct	Translation
Wọ́n	Tns	Asp	lu	Ìlú	nígbó ìjan	They are drumming in the forest. No sound is heard at the forest yet, the forest is trembling.
	Non-fut.	ń				
Mood			**Residue**			
A	Tns	Neg	gbọ́		nígbó ìjan	
	Non-fut.	Kò				
Elements of Mood						
Mood			**Residue**			

Subject	Finite					Predicator	Complement					Adjunct
Mọ́tò baba mi kan láéláé	modal adj	Subj	mol adj	Tns	Asp	wọ	inú rẹ̀					
	Tí	a	bá	Non-fut	ti							
Mood							**Residue**					
A	Neg	HTS				mọ	ibi tí í gbéni lọ					
	kì	Í						Subj	Finite	Pre	Comp	
										gbe.. lọ	ẹni	
								ibi	Mod	HTS		
									tí	Í		
Elements of mood												
								Mood		**Residue**		
Mood						**Residue**						

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The riddle-texts in 16 (a and b) suggest simple past non-future tense. This tense form has no definite marker in Yorùbá so also its realisation in riddles. The two riddle-texts are interpreted through the content meanings of the verb 'de' *covered* and kọjá 'passed' respectively. The presence of 'ń' the continuous aspectual marker in examples (candd) with the verb lù and mì 'beat & shake'' and gbèjà 'support' respectively confirms the non- future continuity of the propositions of the two riddles. In example (e), the finite item; modal adverbial 'tí...bá and high tone syllable (HTS) 'I' mark non-future. The use of time adverbial 'bá' and HTS 'i' in such context denotes timelessness of the sense of the riddle's proposition. This finding supports Bámgbóṣe (1983) who viewed timeless sentence as an aspect of habitual action or event. This is also corroborated in Taiwo (2018) who observes that timeless adverbial 'bá' semantically suggests 'anytime', thereby reveals timelessness import of its clause proposition. With this revelation, one can conclude that the HTS functions as tense marker in YRs. The 300sampled riddles were sorted into structural and semantic forms of sentence types of simple, compound and compound-complex on one hand, declarative, interrogative e, imperative. Using the structural forms of sentences, each form was analysed clause by clause with a view to identifying the form of tense with which proponent propounded the riddles' logics. following that analysis, the frequency application of each of the tense marker in Yorùbá riddles was revealed. The summary of the tense application in Yorùbá riddles is hereby presented in table 4.8 below:

Table 4.8. Frequency of tense marker in *Yorùbá* riddles

Forms of tense		Riddles	Percentage
i.	Non-future	288	96%
ii.	HTS	12	4%
Future		Nil	0%
Total		**300**	**100%**

From the syntactic reading of the analysis of the cited examples and summarily captured in table (4.8), it is established that a single type of tense (the non-future) phonetically realised in two forms marked the riddles composition in Yoruba with 288(96%) while 12(4%) marked with timelessness impetus, the HTS. Analysis of tense in YRs shows that the proponent only indiscriminately employs non-future tense in the course of riddling. Hence, tense is marked in riddles either with the use of simple non-future tense: simple present and past with the use of present continuous aspectual marker 'n' or timeless morpheme denoting habitual/ anytime events through any of these linguistic elements:

    i.   'ń' habitualmarker

    ii.   high tone syllable HTS, and

    iii.   Time adverbial- bá

     The non-future expresses past, present, and habitual event. The instances of habitual otherwise referred to as timelessness event indicates that the events in riddles composition happen regardless of time. They are constant. They describe objects that are constant in relation to their here and now reality. Both the past and present tense are actually used to describe the present distinctive characteristics of the objects as the figure (1) corroborated.

     It is also established in the analysis that; it is extremely impossible in some contexts to delineate tense operator from lexical verb that heads the residue structure. In such context, the finite element and the lexical verb are fused thus:

  16f. *Àló̟ o,*
       Àlò̟.
       O̟pà té̟ré̟ kanlè̟,
       Ó kò̟run.

       'A long rod that reaches the earth and the heaven'
          [Answer: Ò̟jò̟ 'Rain'] Adésuà 1978

     In the example (16f) above, the riddle's clause complex is predicated by 'kanlè̟' *reaches earth* and 'kò̟run' *reaches heaven* altogether. Looking at the structure of this riddle, it is glaring that the tense cannot be separated from the lexical verb. Within the functional grammar, it is believed that the meaning of the verb and the past suggested tense's notion have been merged in words *kanlè̟* and *kò̟run*. Thus, the merged items designate and mark predicator in the concerned riddle's clause. However, in free context where the finite operator and the predicator are not fused, the finite follows the

predicators as shown in table (4.7) above. It is possible for another element such as negative marker or indirect NP complement to come in-between the finite element and the lexical verb; hence making the verbal group discontinuous as shown in (16g) below:

16g.　Àló̩ o,
　　　Àlò̩
　　　Ìkòkò dúdú fè̩yìn tigbó.

'Avery small pot that stock itself in the forest'
[Answer: Ìgbín 'snail'] Ajàyí 2002

The residue block of the above sample of riddle involved a splitting verb 'fitì' 'rest-on'. è̩yìn 'back', the indirect object comes in- between the verbs fi (è̩yìn) tì. The subject ìkòkò dúdú 'black pot' and the covert non-future tense carry the burden of the riddle as statement of an interactive activity.

4.3.1.2.2　　Realisation of polarity as finite element in *Yorùbá* riddles

Polarity as mood element validates the speech proposition in term of being positive or negative. Following the polarity import, riddle-texts may be or may not implicitly mark for question while riddle-texts with semantic negative import are explicitly marked by additional grammatical negative morpheme. The most frequent negative markers found in riddles are 'kò and kí. Structurally, 'ko' is employed for both constituent and sentence negation while 'ki' is typically employed mainly to negate the whole sentence proposition. Examples of the riddles with negative clausal structures are given below in 17:

17.

a.　Àló̩ o,
　　Àlò̩.
　　Kò lápá, kò lé̩s̩è̩, ó ń rìn lárí ayé.

'It has neither hand nor legs, it is walking at the middle of the earth'
[Answer: Afé̩fé̩ 'Wind'] Adésuà 1978

b.　Àló̩ o,
　　Àlò̩.
　　Àpótí origún **kò** s̩é é jókòó
　　'The stool of a rival is not to sit on'　[Answer:E̩yin 'egg']Àjàyí 2002

c.　Àló̩ o,
　　Àlò̩.
　　Ìkòkò kékére **kò** yo mi,
　　Ó yó o̩ko̩ mi.

'The small pot is not enough for me but,
It is enough for my husband.
[Answer: Àwusá 'wall-nut'] Adésuà 1978

d. *Àlọ́ o,*
   Àlọ̀.
   Igi oko bàbá àtayébáyé
   Kò si ohun ti kò wúlo lára rẹ̀.

   'An ancient tree in my father's farm,
   It is very valuable'
   [Answer: Ọ̀pẹ 'palm tree'] Adésuà 1978

e. *Àlọ́ o,*
   Àlọ̀.
   Aṣọ baba mi kan láéláé,
   Aṣọ baba mi kan làẹ́làẹ̀,
   Inú òjò là á sá a si,
   A **kì** í sá wọn sóórùn.

   'My father's cloth of an old age,
   We spread it in the rain,
   We do not spread them in the sun'
   [Answer: Ẹ̀fọ 'fresh vegetables'] Adésuà, 1978

f. *Àlọ́ o*
   Àlọ̀
   Baba rúmúrùmú inú yàrá,
   Gbogbo eré ló lè ṣe,
   *Àmọ́ **kì** í ṣeré gbádígbàdìí*

   Àlọ́ o
   Àlọ̀
   A very fat father in the room
   It enjoys many exercises
   But it hates one involving romance.
   [Answer: *Akọ ẹlẹ́dẹ̀* 'Male pig'] Akinyemi, 2015

g. *Àló̩ o*
    Àlò̩
    O̩mo̩ge arẹwá,
    Ó̩ dára lójú,
    Àmó̩ **kò** dára nínú ilé

    Àló̩ o
    Àlò̩
    A beautiful lady,
    As beautiful as she is, she is not good in the room
    　　　　　Answer: *O̩kò̩ ayó̩ké̩lé̩* 'Car'] Akinyemi 2015

h. *Àló̩ o*
    Àlò̩
    Gbo̩o̩ro̩ tò̩tún tòsi
    Kò *báni wáyé*
    S̩ùgbó̩n ó̩ ń *báni lo so̩run*

    Àló̩ o
    Àlò̩
    A very long left and right
    We do not have it at birth
    But it follows one to heaven.
    　　　　　Answer: *Ilà kíko̩* 'Tribal marks'] Ajayi, 2002

In each of the riddle's samples in 20 above, the negative-finite item of the mood elements is typed bold. Table 4.9 below illustrates the interpersonal operation of negation in YRs.

Table 4.9. Interpersonal operation of negation in *Yorùbá* riddles

Subject	Finite operators		Predi Cator	Complement						Adjunct	Translation
	Tns	**Neg**	Sí								An ancient tree, there is nothing useless from its parts.
Igi oko baba àtayébáyé	Non-fut	ko		**Sub**	**Finite**			**Pred**	**Comp**		
				ohun	**rel. m**	**Neg**	**tns**	wúlò	lára rè		
Mood elements					tí	ko	Non-fut.				
				Mood				**Residue**			
Mood			**Residue**								

4.3.1.2.3   Mood adjunct as finite element in *Yorùbá* riddles

Adjunct is dispensable element in a clause. It forms part of residual items in a clause. It grammatical status cannot validate any assertion claimed by the clause as subject. For this singular reason, an element functioning as adjunct in the interpersonal organisation of a clause is recognized as modal adjunct. Through modal adjunct, the speaker takes up a position, signals the status and validity of his own judgments (Halliday 2004, p. 156). It sometimes expresses speaker's degree of commitment to what is saying. Within the scope of functional grammar, two types ofadjuncts are identified. They are mood and modal adjuncts. Mood adjuncts are elements that have associated meaning with the interpretation of the subject and the finites in representing the mood type. They are located within the Mood bracket. In other words, the mood adjunct appears in Mood. Based on this operational scope, they form part of elements that determine mood (Halliday, 2014: 139). This study identified some adverbials that are located within the mood bracket of structure of riddles. Examples of elements serving as mood adjuncts in riddle-texts are 'bi 'if'-the conditional marker, kí --indirect imperative marker, pe –the nominalisation marker; and ti –the temporal adverbial. The identified mood adjuncts assess the temporality and intensity of the content of the riddles-texts. Consider the following riddles:

18. *Àló̩ o,*
    Àlò̩.
    Adìe̩ baba mi kan láéláé.

    Tí *ó **bá** fi apá ò̩tún balè̩, igba e̩yin ló ń yé,*

    Tí *ó **bá** fi apá òsi balè̩, igba e̩yin ló ń yé.*

    'My father's legendary hen,

    When it touches ground with right side, he lays two 'hundred eggs;

    When it touches ground with left side; he lays two hundred eggs'

    [Answer: È̩pà 'groundnut'] Adésuà 1978

The *'tí---bá'* serve as mood adjunct assessing the temporality of the time of the event described in the clause, it also marked as theme of its clause.

Also, in:
 (18b). *Àló̩ o,*
       Àlò̩.
      Ajá baba àló̩ kan láéláé,
       Ajá baba àló̩ kan làèlàè
       Bí *ó* **bá** *ń sáré lo̩, kì í bojú wè̩yin.*

       'My father's legendary dog, when running, it does not look back'
                [Answer: *Odò sísàn* 'Stream'] Àjàyí 2002

The mood adjunct of (a) temporality and (b) condition are graphically in tables in 4.10 below.

Table 4.10. Illustration of mood adjunct of (a) temporality and (b) condition

				Sub	Fin			Pred	Comp	Adj	Translation
Vocative	**Foc Np**	**Foc**	**Mod**		**Mod**	**tns**	**Asp**				My father's legendary hen, when it touches ground with its right side, he lays two 'hundred eggs;
Adìẹ baba mi kan láélá é			tí	ó	bá	Non-fut.		fi-----ba	apá òtún---ilè		
	igba ẹyin	ni		ó			ń	Yé		(igba ẹyin)	
			Mood					**Residue**			

		Sub	Finite				Pred	Comp	Adj	Translation
Voc	**Mod**		**Mod**	**Neg**	**Tns**	**Asp**		**Eré**		*'My father's legendary dog, when running, it does not*
Ajá baba àló kan láéláé	bí	ó	bá		Non-fut	ń	sá...lọ			
				Kì	í		bo—wo	ojú—ẹyìn		
	Mood elements									
	Mood						**Residue**			

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As shown in the tables above, the mood adjuncts do occur before the subject. The adverbial item *bí* suggests the temporality of the event that predicates the clause '**Bí** ó bá ń sáré ló kì íbojú wẹ̀yìn'. The temporality suggested here is far relative to the time of speaking. The mood adjuncts / adverbs of temporality relaying interpersonal time have strong tendency to function as theme of their respective minimal clauses as illustrated example (18c):

18c. *Àlọ́ o,*
Àlọ̀.
Kí *ó losóko, ó lọ sóko,*
Ó dé láti inú oko, ó bú sẹ́kún.

'He ordered to go to farm, he complied.
He came back and started crying'
[Answer: *Kànìnkànìn* 'sponge'] Adésuà 1978

The mood adjuncts do have strong tendency to function as Theme based on their structural positions in a clause. In the tables in (4.10) above, each of the mood adjuncts 'bí' and kí serve as Theme of their respective clauses as shown:

Bí ó ṣe ń fọ̀tun rọ, bẹ́ẹ̀ ló ń fòsì rọ
Kí ó lo sóko, ó lọsóko, ó dé láti inú oko, ó bú sẹ́kún.

Each of these mood adjuncts determines validity of proposition in terms of probability. With all these functional operations, it is plausible to say that use of mood element is productive in Yorùba riddles.

In a context where the conditional element *bí* 'if' or an adverbial element *kí* precede any of the experiential elements, it symbolises Theme of the expression as the following riddles-texts exemplified:

18d. *Àlọ́ o*
Àlọ̀
Kí a mú pátá jiyán, kí a sọ pọ̀nbèlè nù.
'That one should eat pounded yam with *pátá*
And throw away *pọ̀nbèlè'*
[Answer: *Ara-ẹran àti eegun* 'Meat and born'] Àjàyí 2002

In the example above, *'kí'* the adverbial element entails interpersonal functions. Hence, for being at the beginning of the text, it translates as an interpersonal Theme with a specific thematic role of probability. As a thematic phrase, it conveys the speaker's attitude to the content of the riddle's proposition. A mood-marking Theme is any element of the clause expressing the syntactic mood of its clause. It has a thematic role

if it precedes the topical Theme. It may appear as finite operator such as *'Bí'* the conditional marker or a Wh- element of the interrogative clause and its focus marker as in these riddles-texts:

19
a.   *Àló̩ o*
        Àlò̩
        Kí ni ó ń so̩kún kiri ilé láìdáké̩?
        What cries around the house without a stop?
                    [Answer: *Oyin/Agbó̩n* 'bee/wasp'] Adésuà 1978

b.   *Àló̩ o*
        Àlò̩
        Bí ó dúró, iró̩;
        Bí ó bè̩rè̩, iró̩;
        Ajàjà tí ó bá fi ìdíkanlè̩; iró̩ dé.

        'If it stands, it lies,
        If it stoops, it lies,
        Especially when it sits down; it makes lies'
                    [Answer: *Agbe̩jó̩rò* 'Laywer']. Àjàyí 2002

The thematic organisation of riddle in 19(a-b) begins from thematic prominence of mood together with modal import. Their textual orientation showing realisation of (a) modal and (b) mood adjuncts as interpersonal elements is captured in table 4.11 for clarity.

Table 4.11: Realisation of (a) modal and (b) mood adjuncts as interpersonal elements

Theme		Rheme	Translation
Interpersonal modal adjunct	Unmarked Topical		'That one should eat pounded yam with *pátá* and throw away *pònbèlè'* [Ara-ẹran àti eegun 'Meat and born']
Kí	á	mú pátá jiyán sọ pọ̀nbèlè nù.	
kí	á		

Theme			Rheme	Translation
Interpersonal modal adjunct	**Interpersonal mood adjunct Theme**	Unmarke d Topical		Who is that wears knickers on a flowing gown?
	Kí ni	ó	*ń sọkún kiri ilé láìdáké?*	*What is that which engage in an unstopping cry*
Àjàjà	*bí* *bí* tí	ó ó ó *irọ́*	*dúró irọ́ bẹ̀rẹ̀ irọ́, bá fi ìdíkanlẹ̀, dé.*	'If it stands, it is a lie, if it stoops, it is a lie, especially when it sits down; it is still a lie'.

4.3.1.2.4   Vocativeas mood element

Vocative as one of the indices in construing interpersonal meaning enacts the speech as an exchange. In spite of phonetic realisation of vocative in the clause, it has no function in determining the mood type. As it is revealed in the analysis, the vocative is used to enact the participant of the existentiality of the object of the description and also call attention of the addressee to the object in focus. The systemic representation of vocative is realized typically at derived form of YRs occurring thematically in all instances. In riddling context, vocatives are relatively used to identify the metaphorical entities being addressed. The vocative is more significant in riddles propounded in statement than riddles presented through interrogative clause. Although, it occurs outside the mood-residues block, it used as a text signal meant to call for attention as seen in the riddles' examples in 20(a- d).

20 a.   *Àlọ́ o,*
          Àlọ̀.
        Òkú àtọdúnmọ́dún,
          Òkú àtosùmósù,
        A bá a láhéré,
          Ó ń yan gúgúrú jẹ.
        '*T*he dead of many years back,
        We met him in hut frying popcorn'
                     [Answer: Agbada 'A wooden fry-pan'] Adésuà 1978

     b.   *Àlọ́ o,*
          Àlọ̀.
        Òrìsà baba àlọ́ kan láéláé,
        Òrìsà baba àlọ́ kan làèlàè,
        Bí ènìyadn kò bá jù ú nípàá
        Kì í rìn.

         '*A* legendary idol of riddle father,
        If people do not kick him,
        It will not walk'
                     *[Answer: Ẹsin '*Horse*']* Adésuà 1978

     c.   *Àlọ́ o,*
          Àlọ̀.
        Ọmọ baba àlọ́ kan láéláé,
        Ọmọ baba àlọ́ kan làèlàè,
        Ọjọ́ tó bá tí wáyé tòun taṣọ rẹ̀ ni.

'A legendary child of a riddle father,
A legendary child of riddle father
It comes to the world with clothe on'

                [Answer: *Òròmọ-adìrẹ* 'chick'] Adésuà 1978

'

d.   *Àlọ́ o,*
     Àlọ̀.
     Ẹranko baba àlọ́ kan láéláé,
     Ẹranko baba àlọ́ kan làèlàè,
     Ajá kò gbọdọ̀ pa á,
     Ìkookò kò gbọdọ̀ pa á jẹ;
     Bẹ́ẹ̀ ni ọmọ ènìyàn náà kì í pa á jẹ o.

     'A legendary animal of a riddle father,
     A legendary animal of a riddle father
     A dog must not kill it,
     A wolf must not kill it;
     People do not kill it also'   [Answer: *Ológbò* 'cat'] Adésuà 1978

e.   *Àlọ́ o,*
     Àlọ̀.
     Òrúkú tindí tindí
     Òrúkù tindì tindì,
     Òrúkú bígba ọmọ
     Ó lé tìróò fún gbogbo wọn

     Òrúkú tindí tindí
     Òrúkù tindì tindì,
     Òrúkú has two hundred children
     It puts led on their eyes.
     *[*Answer: *Erèé* 'Black-eyed beans'] Akinyemi, 2015

f.   *Àlọ́ o*
     Àlọ̀
     Ìránṣẹ́ baba àlọ kan láéláé
     Ìránṣẹ baba àlọ́ kan làèlàè
     Ọjọ́ tó bá tí wọjà,
     Ọjọ́ náà ní ikú dé.

     Àlọ́ o
     Àlọ̀
     A servant of a legendary riddle father,
     The day it enters market
     It dies.
             [Answer: *Sìgìdì* 'Tranditional Robot'] *Àjàyí*, 2002

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From the foregoing examples in (20), the NP printedin bold are vocatives. They are metaphorically dislocated NPs denoting the topic of the clause. That is why they occur at the thematic position of the clause. Each of these elements originated from the truncated clause with aim of calling addressee's attention to the entity being addressed. In other words, vocative elements are purposely used for emphasis in YRs. The application of the vocative as mood element is represented in tables 4.12 (a and b) thus:

Table 4.12. Occurrence of (a and b) vocative in *Yorùbá* riddles

Vocative	Sub	Finite		Predicator	Complement	Adj	Translation
Òkú àtọdún mọ́dún, òkú àtosùnmosù,	a	Tns	Asp	bá	a	láhéré	*T*he dead of many years back, we met him in hut frying popcorn
		Non-fut					
	Ó		ń	yan…jẹ	gúgúrú		
	Mood			**Residue**			

Vocative	Fin	Sub	Fin		Pred	Complt	Adj	Translation
	Mod		Neg	HTS				
Òrìṣà baba àlọ́ kan láéláé,	bí	*ènìyàn*	ko	bá	jù	ú nípàá		*A* legendary idol of riddle father, if people do not kick him, it will not walk' [*Horse]*
		(òrìṣà baba àlọ́ kan láéláé)	kì	í	rìn			

Structurally reading of the Mood block in table (a and b) 4.12 above show noun phrase occupying the sentence initial-position. This noun phrase which is separated by a comma before the remaining part of the principal clause *A bá a láhéré* is what we analysed as a vocative. Considering the content meaning of the internal constituent of the basic clause, it shows that the vocative item is an extracted phrase from its initial position as the direct object of the process *bá* to sentence initial position, purposely to attract an interpersonal function of signaling. 48 out of 300 samples riddles selected were propounded with the use of vocative. As we can see, the vocative is outside the mood-residue block, however it contributes to the structurally realisation of mood in YRs.

As vocative serves as the mood element, its structural doubles as theme for its clause most of times. Hence, it denotes as point of departure for the proponent's riddle's expression. Samples of riddles below explicate further:

21
    a.   *Àló ̣ o*
        Àlò ̣
        Erèé baba mi kan àtayébáyé
        Gbogbo aráyé ni kì í jẹ ẹ́.

        'My father legendary pea,
        An ancient pea of a riddle father,
        Nobody eats it'
                        [Answer: *Èso wèrèpè* 'The nettle plant'] Adésuà 1978

    b.   *Àló ̣ o*
        Àlò ̣
        Agogo ọ̀rẹ̀ mi kan láéláé,
        Agogo ọ̀rẹ́ mi kan làèlàè
        A lù ú títí kò dún,
        agogo kò fọ́ bẹ́ẹ̀ ni ọ̀pá kò dá.

        'My friend ancient gong,
        My friend ancient gong
        It was beaten yet it makes no sound
        The gong did not break so the gong-stick did not break also'
                    [Answer: *Ìpéǹpéjú àti ojú* 'Eye-lid & eye] Àjàyí 2002

    c.   *Àló ̣ o*
        Àlò ̣
        Ìgbín baba àló ̣ kan láéláé
        Ìgbín baba àló ̣ kan láéláé,
        Omi ní I jẹ́, kì í jẹ àgbàdo
        The snail of a riddle's father

The snail of a riddle's father
It drinks water and not maize
        [Answer: *Òbò* 'Vagina'] Àjàyí, 2002

d. *Àló o*
    Àlọ
    Ọfà bàbá kan láéláé
    Ọfà baba mi kan láéláé,
    Ọrun márùn la fií ta á.

    Àló o
    Àlọ
    My father legendary spare
    My father legendary spare,
    We shoot it with five arrows'
            [Answer: *Òkèlè àti ika ọwọ márùn*
                Morsel and the five fingers] Akinyẹmi, 2015

The two Themes *'Erèè baba mi kan àtayébáyé* and *Agogo òrẹ́ mi kan láéláé'* precede the topical themes *'gbogbo aráyé and 'a'* respectively.

Halliday (2014) presents modality as part of finite element but the functionality is not productive in Yorùbá (Bamgbose, 1972). This observation is also attested to by Ojo (2008) in his work titled 'A Contrastive analysis of tense, aspect and modality in English and Yorùbá'. Yorùbá realized the modality function through modal adjunct
In summary, while talking about the mood bracket of a construction, the subject of the construction and the finite items include vocative, mood adjunct, tense (non-future +continuous aspect /HTS), modal, polarity, and + focus item serving as the mood determinant in Yorùbá riddle. Interaction among the finite elements in Yorùbá riddle is sketched in table (4.13) using sample of riddle in (22) below:

22   *Àló o,*
        Àlọ̀.
        Ki ní ó ń bọ́ba mutí?

        What drinks wine with the king?
        [Answer: *Esinsin* 'Housefly'] Akinyemi, 2015

Table 4.13. The Mood-block in *Yorùbá* riddles

Mood adj.	Subject	Finite items		Predicator	Complement	Adjunct
Kí ni	**ó**	**Tns**	**Asp**	ba….mu.	Ọba…. Otí	
		non-fut	**ń**			
Mood Block: subject+ tns+ asp		**Wh item+foc+**				
Mood				Residue		

As observed in the table (4.13) above, the expression's mood marker (wh-element and its foc item)-*kí ni*, subject *ó* and the finite items (the tense and aspect marker)- non fut + ń encode and activate the mood bracket of the riddle's text This riddle-text expresses clause of statement in which the position of subject precedes the finite items.

4.3.2   Residue elements in *Yorùbá* riddles

The part which remains after the mood elements in riddles-text is called the residue. The residue consists of three functional elements: a predicator or more, one or more complements with or without indefinite number of adjuncts.

4.3. 2. 1   Predicators in *Yorùbá* riddles

The predicator specifies the time reference, variation, the voice, and the processes. Process (the verb) is the only functional item that is realised as predicator element of interpersonal meaning in YRs. Process as transitivity item expresses the lexical/main verb through which the event of the clause is unfolded. Five (5) types of processes are identified in YRs. They are material, mental, behavioural, relational, and verbal with material process being prominence Saka (2020: 60). The predicator/ process/ main verb is realized by verbal group. The following samples in 23(a-e) as analysed in table 4.14 below explicate processes/predicators in Yorùbá riddles.

Table 4.14. Predicators in *Yorùbá* riddles (adapted from Saka, 2020:63)

Riddles	Translation	Material Process	Mental Process	Behavioural Process	Relational Process	Verbal Process
8a. Kùkùté orí ààtán, mo dórí rẹ mugba omi. [Igi ọsàn]	A stump at a dumping site, I drink two hundred waters on it [Orange tree]	*dè* 'reach', *mu* 'drink'				
8b. Ilé bàba mi kan láéláé. Yàrà kan soso tó ní, fọ́fọ́ ni wọ́n ń kún inú rẹ̀.[Àgbọn]	An ancient house of my father, the only room it has is fully occupied. [Coconut]		kún *'full'*		ní '*have'*	
8c. Ìkòkò baba mi kan láláé. Bí a pọnmí sí í, kí í kún. [Basket]	An ancient pot of my father, no amount of water fetched into it can fill it up. [Apèrè]	pọn *'fetch'*	kún *'full'*			
8d. Babalawo kan òkè ọ̀hún. A ko lè dọ́rùn rẹ̀ ká má bá aṣọ tuntun. [Banana tree]	An 'Ifa' priest of a remote place, it wears new cloth always. [Igi ọ̀gẹ̀dẹ̀]		Dé…bá 'to *look through and find'*			
8e. Ilé bọ́ìsì kìkì imí ẹran. [Ìbẹ́pẹ]	Boy's house full of goat dung. [Pawpaw]				Kìkì 'full of'	

It may be overtly or covertly represented in the case of displaced through ellipsis. Samples of riddles in 23 (f and g) are presented in table () shows the functionality of preicator as residual element.

23.

f.   *Àló̩ o,*
       Àlò̩.
       Gbogbo ilé yìí **ṣe** ò̩bè̩,
       O̩bè̩ kò **kún** ìgbako̩.

       Everyone in this household makes stew
       The stew fails to fill a scoop.
               [Answer: *Isó* 'fart'] Akinyemi 2015

 g.   *Àló̩ o,*
        Àlò̩.
        Ta ló kó̩já lójúde o̩ba tí kò kó̩ba.

        Who is that passes palace without greeting the king?
                [Answer: *Àgbàrá òjò* 'flood'] Adésuà 1978

Structural operation of predicator in (a) declarative and (b) interrogative clause-complex of *Yorùba* riddles is shown in table 4.16 below:

Table 4.16. Predicator in (a) declarative and (b) interrogative clause-complex

Sub	Fin		Pred	Complt	Adj	Translation
	Neg	**Tns**				
Gbogbo ilé yìí		Non-future	*ṣe*	*ọbẹ̀*		This household cooked soup yet the soup did not make a scoop.
(Ọbẹ̀)	*kò*	Non-future	*kún*	*ìgbakọ*		
Mood elements						
Mood			**Residue**			

Sub +foc	Fin		Pred	Complt				Adj	Translation
	Tns	**Pro**							
Ta ni	non-future	ó	kọjá	lójúdé ọba					Who is that passes palace without greeting the king?
				Sub	**Fin**	**Pred**	**Compl**		
				ti	ko	kí	ọba		
				Mood elements					
Mood elements				**Mood**		**Residue**			
Mood			**Residue**						

In sample (23f), the predicators are *ṣe* 'to cook' and *kún* 'to be full' while the predicator in example (23g) is *kọjá* 'passed' and *kí* 'greet'. In the examples, the second negative clause and the relative clause in (23f) and (23g) comment on the direct object (complement) of the predicator 'ṣe' and the subject of the proposition 'ta' *who* respectively.

4.3.2.2 Activation of modal adjunct as interpersonal residual element in *Yorùbá* riddles

Modal adjunct is a residual element within the interpersonal organization of riddle's clause. Any element that has no grammatical intent in quering clause proposition defines an adjunct. Within the interpersonal metafunction, adjunct is functional called modal adjunct. Aside mood adjunct that has been treated under elements of mood system, the second type of interpersonal modal adjunct is the comment adjunct. This kind of adjunct is less related to the grammar of mood of the clause. That is to say, they cannot appear in mood. As a result, they form part of residual elements in a clause. They are realised in YRs through adverbials group or prepositional phrase. They are restricted to indicative clause of which functioning as proposition. Sometimes, they occur at the boundary between information units an atime appear at the final position as afterthought (Halliday 2014, 190). They are adverbial groups or preposition phrase that comment or give additional information on the proposition of the sentence or the speech function. In context where an adjunct's comment is subject- oriented, the adjunct present itself as part of predication through verbal group as examples below demonstrated:

24

    a.   *Àlọ́ o,*
             Àlọ̀.
             Mo gbín isu baba mi sákùrọ̀, kò ta,
             *Ṣùgbọn ọmọ gbìn ín sórí òkúta, ó ta **báǹtàtà.***

           'I plant my father's yam in muddy area, it fails to grow
           But a child plants it on a stone, it grows gigantically'
                                 *[*Answer: *ìtọ̀* 'Urine'*]* Adesuà 1978

b. *Àlọ́ o,*
    Àlọ̀.
    *Gbogbo ìlú ń sán yẹrí **kiri***
     'Everyone in the house is in skirt'

[Answer: *ÌṣápáI* 'Lettuce] Adésuà 1978

c. *Àlọ́ o,*
    Àlọ̀.
    *Àgbẹ̀ dídí wọnú ẹ̀ẹ̀kan **sùàsùà.***

'A stunt farmer enters bush hurridly' [Answer: *Ajá* 'Dod'] Adésuà 1978

The word *bàǹtàtà* 'gigantically' in (24a) is an adverb phonethetically decscribing the manner at which the yam grows. It comments rest on the proposition of the whole riddle-text. Its usage lexically adds to the content proposition of the riddle by revealing the manner at which the process of the event *ta* 'grow'is unfolded. An adverb 'kiri' is functioning as adjunct to the content proposition of the riddle's text in (24b). Its information affects the whole clause. As a circumstantial feature, it comments on the location space with sole aim of expanding the meaning of the text. Its semantic orientation adds to the meaning of the whole text. As a result of that, it is of importance for the respondent to calculate it as part of information necessarily needed in solving the riddle. Similar explanation is advanced on the use of *'sùàsùà'*in (24c).

The applicability of adjuncts in Yorùbá riddles is significantly meant for expanding the semantic content of the whole text by enhancing or qualifying it with various circumstantial features such as location in time/space or manner at which the process unfolds. The embold elements in 24 (d-f) below demonstrate structural realisation of pure adjunct in Yorùbá riddles.

d. *Àlọ́ o,*
    Àlọ̀.
    Aboyún kọṣẹ̀,
    *Ọmọ inu rẹ̀ ń kí í **pẹ̀lẹ́***

    The pregnant woman stumps,
    The fetus is saying "sorry"
        [Answer: *irúlá* 'dried okro seed'] Àjàyí 2002

e.   Àló̩ o,
Àlò̩.
A bímo̩ lóòjó̩,
Ò̩ ń gbèjà ìyá è̩.

'As a child is delivered,
He starts supporting his mother'
[Answer*: Ata* 'pepper'] Adésuà 1978

f.   Àló̩ o,
Àlò̩.
Mò̩ ń lo̩ sóde, ò̩nà pín sí méjì,
Méjéèjì ni mó rìn pò̩ lé̩è̩kan soso

'I am going out, the road splits into two
I work on the two at same time'
[Answer: sò̩kòtò̩ 'pair of trousers'] Adésuà 1978

The adverb 'pè̩lè̩' further enhances the semantic content of its clause by revealing manner at which the process of 'ki' unfolded in (24d). In example (24e), 'ló̩ó̩jó̩' is a prepositional phrase. It is an adjunct expanding the logico-sematic meaning of the verbal group 'bímo̩' through enhancement regarding the location in space of the event. The bold phrases in (24d) *sódé and lé̩é̩kan soso* are adjudged also as adjuncts expressed through prepositional phrases. Each of these phrases qualifying the process of *ń lo̩* and *rìn méjéèjì pò̩* with circumstantial feature of place and occurrence/frequency respectively. The meaning of these adverbial phrases enhances intensity of the content import of the whole text. The tables 4.15 present application of adjunct of (a) manner and (b) temporality in Yorùbá riddles, using samples of riddles in 24 (d and f).

Table 4.16: Adjunct of (a) manner and (b) temporality in *Yorùbá* riddles

Subject	Finite		Pred-icator	Comp-liment	Ad-junct	Translation
Aboyún	Tns	Asp	kọ	ẹsẹ		The pregnant woman stumped; the fetus says 'sorry'
	Non-fut.					
ọmọ inu rẹ̀	Non-fut.	ń	kí	Í	*pèlẹ́*	*irúlá* 'dried okro seed'
Mood elements						
Mood			**Residue**			

Subject			Finite		Pred	Comple-ment	Adjunct	Translation
Mò			Tns	Asp	lọ		**sóde**	**'I am going out; the road is divided into two. I worked on the two at same time'**
			Non-fut	ń				
ọ̀nà			Non-fut		pín	sí méjì		
Np	**Foc**	**Sub**	**Pres**		rìn… pọ̀	(méjéèjì)	**lẹ́ẹ̀kan soso**	
Mé jéèji ì	ni	mo						
Mood elements								
Mood					**Residue**			

In a situation whereby the adjunct comments on the speech function, it functions to qualify only the process in a clause as examples of riddles illustrated below:

25

a.   *Àló̩ o,*
     Àlò̩.
     Wo̩n ni kí í yáná, ó yáná.
     Wó̩n ní kí ó yá òòrùn, ó yá òòrùn,
     Wo̩n ní kí ó wá wè̩, ó ní o̩jó̩ ikú òun pé

     He was ordered to stay beside the fire, he complied,
     He was ordered to stay in the sun, he complied
     He was ordered to go and bath, he resorted "Death has come"
                    [Answer: iyò̩ 'salt'] Àjàyí 2002

b.   *Àló̩ o,*
     Àlò̩.
     Wó̩n ní kí ó wè̩, ó wè̩,
     Wó̩n ní kí ó síwó̩, ó ń ̩sokún.

     He was orderd to bath, he baths
     He was ordered to stop, he started crying'
                    *[*Answer: *kaǹìnkànìn* 'sponge'*]* Àjàyí 2002

The clauses in bold in 25(aandb) are adverbial group serving as modal adjuncts. Their semantic contents add information to commanding proposition of the process *yáná, yáàrùn,* and *wè̩* of the preceding verbal clause. Thus, their application enhances the meaning of the clause before them. In each of the text above, the modal adjunct significantly seeks the respondents' angle with a purpose of supporting the fundamental speech role (demanding for identity of an unknown phenomenon) with which the question-answer pattern of the Yorùbá riddles is facilitated.

It is noticeable in the analysis that it is possible to have a discontinuous residue as example (25c) illustrates a discontinuous complement in table 4.16below:

25c. *Àló̩ o,*
      Àlò̩.
      Géńdé kan ihò imú rè̩ méje. 'A man of seven nostrils'
                    [Answer: orí 'Head'] Adésuà 1978

Table 4.17: Discontinued residue

Géńdé kan	(ní)	ihò imú	rè	méje.	(ni)
Subject	**predicator**	**complement**	**pro (subject)**	**Com pleme nt**	**Finite (foc)**
Mood	**Residue**				

'Ihò imú méje' '*seven nostrils*' is a complement of the covert verb ní 'have' of the underline declarative clause 'Gende kan ni iho ime meje'. However, as it appears in the example above; it is used thematically to mark the subject of the focused sentence 'iho imu gende kan jẹ́ meje. After thesubject 'gende kan' *one man'* has been dislocated to serve as vocative. Aside that, the foc morpheme 'ni' which is ought to occur at sentence final- position and interpreted the sentence as focusing: 'Gende kan, ihò imú rẹ̀ méje ni' is implicit because of the dislocated vocative subject 'Géńdé kan.

4.4   Types of grammatical mood in *Yorùbá* riddles

Mood is perceived or understood as the component of the clause that suggests the interactivity notion of a clause. In a general interaction, the mood of a sentence is believed to be preset by the language user's standpoint and the semantic role the communication stretch set to achieve. Thus, different moods are used in enacting interaction's angle in a discourse (Edem& Solomon 2021, pp. 99). It expresses choice of speech function a speaker takes at a particular speech stretch. It expresses the specific illocutionary act a sentence is designed to achieve. This definition stresses that mood relates to the structural type or kind of sentence speaker expresses at a given speech stretch. Thus, it is realised in the structure of sentence. It plays a vital role in carrying the interpersonal meaning of the clause as exchange because it serves as a reflection of social role and identity (Eggins, 2004). Based on the nature of exchange of which can be information or good and service, indicative and imperative types of mood have been identified as major forms of mood (Halliday andMatthiessen, 2014:160). The two types are different in terms of arrangement and the function as elaborated below. The indicative Mood is employed practically for the exchange of information (Halliday & Matthiessen2014: 160). Following the structural position of subject- finite, two possibilities are activated within the indicative mood bracket. They are declarative and interrogative moods.

It is pertinent to state here that the Mood being examined in this study deals with grammatical mood of a sentence rather than psychological moods which deal with state of human mind as a reaction towards an event at a particular point in time. Based on

these backdrops, there is need to determine various choices of grammatical Moods and their associated semantic functions in Yorùbá riddles.

4.4. 1 Declarative mood

The declarative mood is manifested in the clause of statement. It is specifically used for stating or declaring ideas. The clause with declarative mood has its subject often precedes the finite items as riddle-text in (26) exemplified.

26.

a.   *Àló̩ o,*
       Àlò̩.
       *Àkúko̩ baba mi alugbangba **kò le è** fò*
        *Bé̩è̩ ni **kò le è** ko̩.*

        Àló̩ o,
        Àlò̩.
         My father legendary cock,
         It can neither fly nor crow'
                [Àgbo̩n 'coconut fruit'] Adésuà 1978

b.   *Àló̩ o,*
       Àlò̩.
       Ò̩pá té̩ré̩ gbé o̩ló̩jà dìde.

       Àló̩ o,
       Àlò̩.
        'A slim rod caused the market chairman to stand'
                                [Answer: '*ìtò̩* urine'] Akinyemi 2015

c.   *Àló̩ o,*
       Àlò̩.
       Arúgbó sùn,
       O fi gbogbo eegun rè̩ tilè̩kùn.

       Àló̩ o,
       Àlò̩.
        'An old man slept,
        He shuts door with all his strenght'   [Answer: *Aláǹtakùn* 'spider'] Àjàyí 2002

d.   *Àló̩ o,*
      Àlò̩.
      Aso̩ baba mi láéláé,
      Etí ló tí máa ń gbó,
      Kì í gbó láàrin.

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Àló o,
Àlò.
  My father legendary cloth,
  It fades at the edge not at the middle'
             [Answer: Odò 'river'] Adésuà 1978

e. *Àló o,*
  Àlò.
  Àkùkọ baba mi,
  A fi ìkòkò méje dé e mólè,
  Ó tún ń jáde.

  Àló o,
  Àlò.
  My father legendary cock,
  We cover it with seven pots,
  It still goes out'
            [Answer: Èéfín 'smoke] Adésuà 1978

f. *Àló o,*
  Àlò.
  Ó yọ igba kókó
  Ó yọ igba gègè,
  Ó ń gbàdúrà pé kí òrìsà má jẹ́ kí òun rí òràn kóbokòbo.

  Àló o,
  Àlò.
  It brings forth two hundred lumps,
  It brings forth two hundred goiters,
  It stills praying against involving in a needless trouble
        Answer: Ègẹ́ 'Cassava'] Adésuà, 1978

g. *Àló o,*
  Àlò.
  Ọjọ́ a bí yete ni yete ń rìn.

  Àló o
  Àlò.
  Yete walks the day we gave birth to it.
        Answer: *Ọmọ adìẹ* 'A chick'] Àjàyi, 2002

h. *Àló o*
  Àlò
  Ajá ń gbó kò nífun

> Àlọ́ o
> Àlọ̀
> The dog is bark without intestine
> > [Answer: *Ìlú* 'Drum'] *Àjàyi, 2002*

i. Àlọ́ o
    Àlọ̀
    Ìbejí méjì lọ́nà méta,
    Ìyá Obìríkítí kan soso ló bí wọn.

    Àlọ́ o
    Àlọ̀
    The three twins
    They are borne by same rounded-shaped mother.
    > [Answer: *Ojú méjì, etí méjì àti ihò imú méjì*
    > Two eyes, two ears and two nostrils'] Adesua, 1978

The structures of the riddle-texts above illustrate declarative mood. In such a contenxt, the grammatical structure supports subject before finite operators which actually defines the expression of statement. Most times, their clauses state or declare information on the topic of the riddle-texts. The two clauses that occur in the riddle sample (26a) above are:

- *Àkúkọ baba mi alugbangba **kò le è** fò*
- *Àkúkọ baba mi alugbangba (Bẹ́ẹ̀ ni) **kò le è** kọ.*

Three verbal operators identify in this expression are as negative marker, modal adjunct, and high tone syllable (HTS), *kò le è* however, they occur after the subject '*Àkúkọ baba mi alugbangba*'and therefore, translate the clause harbouring them as decalataive as follows:

Subject	finite items
Àkúkọ baba mi alugbangba	***kò le è***

A single clause is found in example 26(b) '*Ọ̀pá tẹ́rẹ́ gbé ọlọ́jà dìde*' whereas two clauses are established in example 26(c), the three clauses express statements The position of their subjects '*ọ̀pá*' and *Arúgbó* precede the finite items 'the covert non-future present tense and non-future past tense in the table respectively.

Although provision of information may explicitly seem a neutral act in declarative mood clause, nevertheless; the riddle's proponent as the provider of information holds power interpersonally as the addresser (Fowler and Kress 1979:28). H/she holds power to direct the communicative event by deciding who talks and what is said in the specific

communicative event. He could also influence minds of his addressees in consistent with his point of view. As demonstrated in a situation whereby the proponent of a riddle rejects solution provided by the respondent with the use of a modal adjunct 'kùnńǹ'. Application of this modal adjunct is primarily used in rejecting incorrect answer during the course of riddling. Considering the nature of the riddling, this word can be contextually interpreted as *'No, your answer is wrong/ offensive*. Following from this, we can say that the word is intentionally employed by the proponent to express his judgment towards riddles' solutions offered by the respondents. This modal item is outside mood–residue; hence it is not part of the linguistic structure encoding riddles-texts. It is one of the extra linguistic elements contributing to the success of the riddling performance.

4.4.2 Interrogative mood

This type of mood is activated in the expression of question. In other words, interrogative mood is found in the sentences which seek information. Two types of Interrogative moods are attested to in Yorùabá language. The Yes-No/polar questions, CW-questions (content word question). Only wh-word content question marked YRs. In the CW-question, the Wh-items in English language and itscorrelate which has same meant in Yorùbá language occur at the clause initial-position of a clause. The so-called CW-items often correspond with either subject, complement, or the adjunct of the clause. In the interrogative mood, the position of the cw-items precedes the subject as examples in 27(a&b) illustrated.

27.

a. *Àló̩ o,*
   Àlò̩.
   Kí ni Aládé orí inú igbó?
   What is the king of the jungle?   *[Answer: Ò̩kítì ikán]* Adésuà 1978

b. *Àló̩ o,*
   Àlò̩.
   Ta ni baba kekere ti o so okun mó̩rùn wo̩s̩à?

   Àló̩ o,
   Àlò̩.
   Who is that young father that enters hole in tie?
                                [Answer: Ìrè̩ 'cricket] Adésuà 1978

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c.   *Àló̩ o,*
      Àlò̩.
      Kí ni ó wà nínú odò tó ń kígbe òǹgbe̩?
      'What is inside water that is complaining of being thirsty?
                          [Answer: Ahó̩n 'tongue'] Akinyemi 2015

d.   *Àló̩ o,*
      Àlò̩.
      Ta ni onísòkòtò pé̩ńpé tí ń ṣe e̩le̩wù e̩tù ríyé̩ríyé̩?
       'Who is that one in shorts troubling the one in *e̩tù*?
                          *[*Answer: *Agbowó-orí* 'tax collectors'] Adésuà 1978

e.   *Àló̩ o,*
      Àlò̩.
      Kí ni ó fi gbogbo owùrò̩ sùn,
      Tó dí alè̩ tán,
      Ó mórin ko̩.

      'What sleeps through-out the morning and
      starts singing in the night?
                          *[*Answer: *èfo̩n* 'mosquito'*]* Adésuà 1978

The riddle-text in 27(a) is a simple clause structure while the text in 27(b) has a clause-complex structure. The proponent of riddle expresses the text in (27a) with *kí ni* 'which' denoting the subject of the clause. The riddle-text in (b) demonstrates a clause which uses interrogatives *ta ni* 'who'. The interrogative phrase *Ta ni* denotes the subject of the clause. Both riddle-texts seek for information on an unknown phenomenon. Hence, their moods are interrogative because the cw-finites which are used to delimit the question items occur at initial position of the clause. Thereby, it precedes the grammatical subject of the clause *'Aládé orí inú igbó* and *baba kékeré'* which occur after the wh-finite *kí* and *ta* respectively. Noticably, in spite that the sample 27 (b) requires non-human as its referent as sample 27(a), there is no contextual difference in the use of *ki* for non-human and *ta* human as obtainable in literal use of these two interrogative morphemes. This observation constitutes another striking feature differenciating riddles from other poetic genres. This application is conditioned by the poetic license of which an orature enjoys in the course of oral performance. In the context of 27 (b), a non-human phenomenon is personified as being human. We can see that, riddle proponent in his volition decides on structure with which his beliefs would help his respondents in solving the logic as

examples in each of the riddle-texts in (27c-d) also charaterise interrogative mood as they are presented with the use of CW-element located at the clausal initial position for questioning purpose. Question is a structural device for meaning making for eliciting information as stated earlier in this study. The clause of interrogative mood is established when the position of the CW-finite items precedes the subject. As they delimit the encoded item, they allow response from wide range of possibilities.

The structure of sample in 27(c), *Kí ni ó wà nínú odò tó ń kígbe òṅgbe?* has one independent clause *'ó wà nínú odò'* and one dependent clause *'tí ó ń kígbe òṅgbẹ'* in a sentence. The whole riddle-text is a question by the position of the subject 'o' which is after the CW and its focus marker *'ki/ta ni'* Usually in riddles, the CW-items are placed in thematic position as seen in the examples above. Only the content word questions which are marked by wh-finite at the sentence initial-position are found in YRs. In few contexts, the riddle proponent may decide to deviate from the expected interrogative clause arrangement by foregrounding the subject of the clause followed by the wh-content element as seen in example (27f) below:

27f.   *Àlọ́ o,*
        Àlọ̀.
        Nǹkan   mélòó   ní pani tí   í fini sílẹ̀ láyé láìpa.

        'How many things kills yet leaves one on earth unkill?
            [*Ebi, èéfín, ẹ̀rù;* 'Hunger, smoke, and load] Akinyemi 2015

The riddle-text in (33) is a deviant interrogative clause because it favours declarative clause where the subject of the clause *Nǹkan* precedes the finite element *mélòó   ní.* Apart from the riddles above, another structure of riddle-texts suggesting a tone of commanding is also noticed as next section presented.

4.4.3   Imperative mood

Imperative sentences are expression of directives which include, command, request, warning, instruction and many more. As rightly defined, it is used in the exchange of good and service (Halliday, 2014). Two types of imperatives are identified in the Yorùbá language: direct and indirect/jussive imperatives. Regarding the indirect imperatives, the adjunct 'ki' denoting mood marker occurs at initial position of the clause. Thus, the mood marker (adjunct) precedes the subject of the clause in indirect imperative mood. The imperative mood can be jussive or optativein nature. Imperative

jussive manifests in a context where either of the speaker or listener or both of them is identified as participant in the unfolding of the event that predicates the clause's proposition whereas imperativenon-jussive /optativeestablishes a situation where the two interlocutors are left out completely as performer of the event of the clause. The imperative jussive can be used with tag or not. (Osisanwo, 2006:9). Both imperative jussive and optative moods sub-types mark YRs. They are used with speaker's comment tag in few contexts as seen in samples 28(b) and (c) of the following samples of riddles below:

28a.   *Àló̟ o,*
        Àlò̟.
        Ìyá arúgbó ń já tòkè bò̟,
         *Ò̟ ní **kí wò̟n máa ṣa eegun orí òun.***

         'An old woman is falling down,
         She commands people to be picking bone on her head'
                    *[*Answer: *Ìdì e̟yìn- ò̟pe̟* 'a bunch of palm fruit'] Adésuà 1978

   b.   *Àló̟ o*
           Àlò̟
           A ní kó ṣiṣé̟, ó ṣiṣé̟,
            A ní kó simi, ó ń sunkún

           Àló̟ o
           Àlò̟
           It was ordered to work, he obeyed
           It was asked to rest, he started crying
                    [Answer: *Kànìnkànìn* 'Sponge'**]** Akinyemi 2015

   c.   *Àló̟ o,*
           Àlò̟.
            A ní kí ó kéyá, *ó kéyá,*
            A ní kí ó káràbà, *ó káràbà,*
            A ní kí ó ké gaga eéran kan,
            Ó ní àdá bàbá òun yóò kú lé̟nu.

           Àló̟ o
           Àlò̟
           We ordered him to cut iya tree, he did,
           We ordered him to cut araba tree; he did,

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We ordered him to cut a stride of elephant grass;
He said, his father's cutlass will be blunt
[Answer: *Òjò 'Rain'*] Àjàyi 2002

f. *Àlọ́ o*
    Àlọ̀
    Ìyà ràbàtà fẹ̀yìn tì,
    Ó ní ki ***gbogbo ayé ó wá máa mumi òun***

    Àlọ́ o
    Àlọ̀
    A fat woman rests her back,
    She ordered people to come and be drinking her water
    [Answer: *Àmù* 'Traditional clay- water tank'] Akinyẹmí 2015

As evident in the structure of riddles in 28, the clause in bold illustrates the indirect command clause and by so doing, manifesting imperative mood. However, as to question of who the performer of the action on the identified imperative clause *Ò ní kí wọn máa ṣa eegun orí òun:* Ó 'HTS' and *wọ́n* 'they' are neither the speaker nor the listener. Thus, the clause illustrates imperative non-jussive/optative mood. In the structure of indirect command, the mood adjunct which translates the clause as indirect command *'kí'* begins the clause and occurs before the position of subject-finite *'wọ́n-máa* accordingly. The proponent of riddles may decide to tune his presentation pattern in presenting imperative jussive structure riddles as shown in *A ní* of the repetitive expression *A ní kó ṣiṣẹ́, ó ṣiṣẹ́, A ní kó simi, ó ń sunkún*in (28b) designate imperative with a combination of jussive and optative moods revealing both proponent and the respondents as the participants of the action *ní* 'said/ordered', the second clause *k(i)ó ṣiṣẹ́* however, manifests non-jussive optative.The mood bracket for reported/ imperativejussive and non-jussive optative mood in YRs follows the reported clause (*a ní, ó ní, or wọ́n ní)* and the mood adjunct (*kí*) preceding subject-finite position. The clause *ó ṣiṣẹ́, ó sunkún* are comment tag on the events of the clause. Apart from these three major grammatical moods, the study also establishes conditional mood as part of moods with which the proponent propounds riddles' logics.

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4.4.4 Conditional mood

The conditional mood expressed action, event or situation that are depends on a specific condition or hypothetical circumstances. It indicates event that would happen under certain condition. Its structure in Yorùbá is marked with occurrence of conditional marker *bí* preceding the subject of the clause as seen in the following samples of riddles in 29 below:

29.

    a.   Àló̩ o
               Àlo̩
               Bí àrá bá sán,
               To̩mo̩dé-tàgbà á yabó̩ dání.

               Àló̩ o
               Àlo̩
               If thunder strikes,
               Everybody holds plate.
               [Answer: Óúnje̩ 'Meal'] Ajayi, 2002

    b.   Àló̩ o
               Àlo̩
               Òrìsà baba mí kan láéláé
               Òrìsà baba mí kan láéláé
               Bí à kò bá jù ú nípàá, kì í rìn.

               Àló̩ o
               Àlo̩
               My father legendary god
               My father legendary god
               If we fail to push it, it will not move.
                       [Answer: E̩sin 'Horse'] Ajayi, 2002

    c.   Àló̩ o
               Àlo̩
               Òdòdó olójú wondoro
               Bí a kò bá rí i,
               A kò gbo̩dò̩ sebo̩ sùgbo̩n kò tò bé̩è̩ kò fo̩wó̩ kan ni.

               Àló̩ o
               Àlo̩
               A hard-looking flower,
               If we do not see it, we cannot make ritual,
               However, it dares not touch someone.
               [Answer: Iná 'Fire'] Akinyemi, 2015

In 29 (a), *tọmọdé-tàgbà á yabọ́ dání* is in the conditional mood, indicating a real possibility if the condition of thunder striking is met. In (29b), *Òrìsà baba mí kan láéláé kì í rìn* is also in the condition mood, conveying idea of probability of pushing the horse before its moves. For a purpose of clarity, the interpersonal mood-block of the (a) indicative declarative and (b) indicative interrogative moods in *Yorùbá* riddles is captured in tables 4.18 and imperative mood in table 4.19 thus:

Table 4.18. Tabular illustration of (a) declarative and (b) interrogative moods block in *Yorùbá* riddles

Subject	Fin	Pred	Complt	Adj	Translation
Arúgbò,	non-fut. tns	Sùn			An old man sleeps, he shut the door with all his power '*Aláǹtakùn* spider'
Ó		Fi	gbogbo eegun rẹ̀ tìlẹ̀kùn		
Mood		**Residue**			

Fin		Subj	Pred	Complt	Adjunct						Translation
Qm	**Focm**										
kí	ni	ó	wà	nínú odò	Mod	sub	Fin/asp	Pred	Com	Adj	What is inside water that still complaining of being thirst?
					tí		ń	ke	igbe	òùngbẹ̀	
					Mood		Residue				
Mood		Residue									

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Table 4.19. Imperative moods block in *Yorùbá* riddles

Reported clause			Sub	Pred	Complt	Adjunct					Translation
Sub	**Pred**	**mod**	ó	ṣe	iṣé	**Sub**	**Fin: asp**	**pred**	**compl**	**adj**	*It was* ordered to work, he obeyed.
A	ní	ki				ó		ṣe	É		
A	ní	kí	Ó	simi		ó	ń	sun	ẹkún		It was asked to rest from work, he started crying.
Mood			**Residue**								

Generally, statements are logically expressed by declarative clauses, question by interrogative clauses and commanding by imperative clauses. Following the analysis of mood type, four types of Moods are found in YRs. The moods are indicative declarative, indicative interrogative, imperative, and conditional mood

4.5   The Speech roles in riddles

According to Halliday, the speech function is realised in the illocutionary acts of stating, questioning, and commanding with two principal speech roles of giving and demanding. (Halliday and Matthiessen 2014: 134). In riddling, the proponent is not only doing something with language, he is also assigning another role to respondent to take in the exercise. Both the two side participants have assigned role in the course of riddling in Yorùbá. The proponent of riddle-texts propounds the text with purpose of challenging or demanding for the identity of unknown entities on one hand. The respondents also contributed to the interaction and move the conversation /interaction forward by taking on the role of giving answer to the demanded information. With this realization, the demanding and giving roles are activated in YRs.

However, there exists exception in certain contexts where no link can be activated between the mood realised in a clause and the function it performs. The question to ask now is that, are there correlation between the established mood structures and the speaker's intended speech function based on the performance dictate in the YRs? To answer that, let us examine the content of riddle-texts and determine their speech functions in line with the background information shared between the proponent and the respondents on the nature of riddling following the structure of the following samples of riddles:

30.
  a.   *Àlọ́ o,*
          Àlọ̀.
          Okú ọmọ ewúrẹ ń sọkún kiri ilé
          'A dead goat is crying around the house'
                    *[*Answer: *ilu gángan* 'African talking drum*']* Àjàyi 2002

b. *Àló o,*
   Àlò.
   Àràbà ńlá subú lodò,
   Ó fara gbígbẹ dìde
   'A big *àràbà* tree fells inside river,
   It rises in a dry body'
                           [Answer Ewé kókò 'A leaf of cocoyam'*]* Àjàyi 2002

c. *Àló o,*
   Àlò.
   Iyá arúgbó ń ja tòkè bò,
   O ní kí wọn máa pón èètú orí òun lá

   An old woman falls from sky,
   She demands the pus on her head to be licked'
                           [Answer: *Àgbálùmọ́* 'African star apple] Adésuà 1978

d. *Àló o,*
   Àlò.
   Ìyá arúgbó kú sórí òkúta,
   Ó ní kí wọn máa ṣa òrùka òun.

   An old woman died on the stone
   She demands her rings to be picked
                           [Answer: Òkùn 'Millipede*]*

e. *Àló o,*
   Àlò.
   Wọ́n ni kí ń ló mú ọlọ wá,
   Ọlọ délé ṣaájú mi.

   'I was ordered to bring grinding stone
   The grinding stone reaches home before me'
                           *[*Answer: *ìdì ẹyìn ọ̀pẹ* 'A bunch of palm fruit'*]* Àjàyí 2002

f. *Kí ni dúdú bẹrẹ ti púpa ń pón ìdí rẹ̀ lá?*

   What is that black which bend that red is licking its buttock?
   [Answer: *Ìkòkò dúdú àti iná abẹ́ rẹ* 'Black pot and fire flame'] Adésuà, 1978

The riddle-texts in 30(a and b) are composed in declarative clauses while those in 30 (c-e) comprised of declarative and reported jussive imperative clauses. In spite of being statement and command that ought to have expected to declare and give order

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respectively, all the five riddle-texts metaphorically seek for information. Thus, we can say that, their grammatical structure is incongruent with their semantic functions. The declarative and the imperative clauses are employed for questioning so as to purposefully preserve the question-answer structural pattern of riddles.

This discovery confirms the Halliday's distinction of congruent and incongruent grammatical structure. Congruent structure is defined as structure where there is link between the content of the clause and the speech function while incongruent structure is expressed as structure in which no correlation can be established between the content of the sentence and its speech function. Based on the structural realization of the riddle-texts, declarative, interrogative, and imperative moods characterised YRs. However, the declarative structure, the indirect imperative, and their interrogative counterparts are used metaphorically to seek for information. This observation points to the fact that interpersonal metaphor of mood is found in YRs. In such a context, the structures of some of riddle-texts are incongruent with the speech function of the subject of discussion. Table 4.20 captures the transference of mood congruent into incongruent coding in terms of interpersonal mood in YRs:

Table 4.20. Incongruent coding of grammatical mood in *Yorùbá* riddles

Riddles Structure	Mood	Speech function	Grammatical coding	Translation
Okú ọmọ ewúrẹ ń sọkún kiri ilé	Declarative	Question	Incongruent	A dead goat is crying around the house.
Àràbà ńlá subú lodó, Ó fara gbígbẹ dìde	Declarative	Question	Incongruent	A big 'àràbà tree fells inside river, it rises without water in its body'
Wọ́n ni kí ń ló mú ọlọ wá, Ọlọ délé ṣaájú mi.	Imperative	Question	Incongruent	'I was ordered to bring grinding stone The grinding stone reaches home before me.
Ìyá arúgbó kú sórí òkúta, Ó ní kí wọn máa ṣa òrùka òun.	Imperative	Question	Incongruent	An old woman died on the stone she demands her rings to be picked.
Kí ni dúdú bẹrẹ ti púp ań pọ́n ìdí rè. lá?	Interro-gative	Question	Congruent	What is that black which bend and red is licking its buttock?

From the clauses and the speech functions indicated in the table 4.18 above, we can conclude that questioning is the target speech function in the Yorùba riddle-texts. Following this discovery, it is plausible to propose that every riddle-text propounded only in declarative clause(s), reported imperative clause or mixture of declarative and imperative clauses has an underlying interrogative clause through which the surface mood and its speech function of questioning is achievable.

4.6   Mood and question tag in *Yorùbá* riddles

Based on the syntactic realisation of the examples in 35(a-e), the study opines that each of the riddle-texts with declarative clause has implicit interrogative mood tag. Riddles in 30(a, c, and d) as repeated in table 4.21 corroborate the claim for clear understanding.

Table 4.19. Mood and question tag in *Yorùbá* riddles

Riddles	Translations
a. i. *Okú ọmọ ewúrẹ́ ń sọkún kiri ilé.*	A dead goat is crying around the house.
ii. *Kí ni okú ọmọ ewúrẹ tó ń sọkún kiri ilé?*	What is dead goat that is crying around the house?
iii. *Okú ọmọ ewúrẹ ń sọkún kiri ilé, kí ni?*	A dead goat is crying around, what?
c. i. *Wọ́n ni kí ń ló mú ọlọ wá, Ọlọ délé ṣaájú mi.*	I was ordered to bring grinding stone. The grinding stone gets home before me.
ii. *Kí ni wọ́n ni kí ń ló mú (ọlọ wá), (ọlọ)tí ó délé ṣaájú mi o?*	What did I ask to bring that get home before me?
iii. *Wọ́n ni kí ń ló mú ọlọ wá, Ọlọ délé ṣaájú mi, kí ni o?*	I was ordered to bring grinding stone The grinding stone gets home before me, what is it?
Iyá arúgbò ń ja tòkè bọ̀, O ní kí wọn máa pọ́n èètú orí òun lá	An old woman is falling from up, She demands pus to be picked from her head.
ii. *Kí ni ó (Iyá arúgbó) tó ń ja tòkè bọ̀, to ní kí wọn máa pọ́n èétú orí òun lá?*	Who is old woman that is falling from up and demands pus to be picked from her head?
iii. *Iyá arúgbó ń ja tòkè bọ̀, O ní kí wọn máa pọ́n èètú orí òun lá, kí ni o?*	An old woman is falling from up, she demands pus to be picked from her head. Who is she?

As seen in table above, the expressions in 'a' (i) characterises declarative mood while those in b (i) and c (i) are presented in imperative moods. However, it is possible in another context for the proponent of riddle in his/her volition to add mood tag to the expressions in table (30) a, b, and c (i) to express version of the texts seen in either (ii) or (iii) accordingly.

Evidently, the riddle-texts in bold lettering and labeled (ii) and (iii) in the above table are analysed as the underlying structure of the riddle-text in intalic (i) in accordance with the expected associated speech function: questioning. With this, this study submits that the declarative and the reported imperative clausal riddle-texts are employed for secondary motive of interrogation. This is possible when one considers the background knowledge of the interactants on the interrogative nature of the exercise.

As it can be deductible from the analysis shown in table, there is no difference in the proposition suggested in the three versions of the riddle-texts. The likes of structural sentence in (b) and (c) are what Jimoh (2006:210-226) referred to as declarative question: an affirmative sentence accompanies by question tag.

4.7 Language as exchange: Interaction indices in *Yorùbá* riddles

The interpersonal metafunction represents language function expression of social relationship between the speaker and hearer. The role of language in human interpersonal metafunction. Link between language systems and the choice made by the speaker in the exchange facilitate intellect, the extent of their intimacy, their level of familiarity with each other, and their attitudes and judgments to comprehend speaker's intended meaning from the angle of interpersonal (Egins 2004). In a speech, to accomplish the interaction with the audience is the initial purpose of every speaker. Following this established interaction-frame, it is reasonable to expect that some degree of social and personal relationships will be evident in the riddling session. As a language function, it functions to set up and maintainsocial relations, and defines the roles of the individual in discourse (Halliday, 2002). It further looks into the flow of exchange of speech act between the communicators. Interaction operatives such as mood, modality, pronoun system, and prosodic characteristics of words (Thompson 2000, Simon, 1997) rely interpersonal meaning of language. In line with language function, the proponent of riddle makes use of interaction indices with which is able to enable in interaction during

the riddling session. The identified interaction indices through with the proponent of riddle are able to establish and maintain social interaction between himself and another participant is hereby discussed as follow:

4.7.1 The use of opening phrase

The interaction activity in the course of riddling session is most times presented through dialogue so as to enact exchange between the interlocutors having, the riddle proponent leading the session. The use of opening phrase at the beginning of session expresses interlocutors' readiness as demonstrated with noun phrase below

Proponent: *Àlọ́ o* 'Riddle'
Respondents: *Àlọ̀* 'Riddle'

As seen in the above presentation, the proponent of riddle begins the session by inviting people with the application of the phrase *Àlọ́ o* (it is time for riddle); it is bound on the potential respondents to respond with the phrase *Àlọ̀* (let riddles begin) in order to register their readiness for participation in the game. if after saying *àlọ́ o* and no response comes from anybody; it means that the potential respondents are not yet ready for the game.

4.7.2 Use of personal names and vocative

Personal names denote specific name of a phenomenon while vocatives are nominal elements signaling attention or used for calling addresses to particular thing in a discourse. Application of both personal names and vocatives for enacting interaction between the proponent and the respondents are used in signifying discrete identity of the riddle's object as we have in:

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a.   *Àlọ́ o*
       Àlọ̀
       Àyàba géńgẹ́ lé tìróò sójú géńgẹ́

       Àlọ́ o
       Àlọ̀
       A slay queen with charming eyelid [Answer: Èèrà 'Ant']

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b.   *Àlọ́ o*
        Àlọ̀
        Omi baba àlọ kan láéláé
        Omi baba àlọ kan láéláé
        Bí ó bá rí ara ọ̀run ní í sun
        Kì í sun tó bá rí ara ayé

        My father legendary water
        My father legendary water
        It flows when sees people from heaven,
        It does not when sees people on earth
                    [Answer: Omi Ọmọ 'Breast milk']

The *choice of Àyàba géńgẹ́* 'Personal name' and the vocative *Omi baba àlọ kan láéláé, Omi baba àlọ kan láéláé* 'My father legendary water' are used adequately to express the attributive feature of the riddles' objects in focus. Application of these two functional elements is used in communicating that very feature which believe can assist the respondents in discerning the riddle correctly.

4.7.3 Application of pronouns

        The proponent of Yorùbá riddle also maintained interaction through the use of personal and impersonal pronouns. The choice of pronoun functions to reflect the proponent's perception of relation between him/herself and the respondents in the course of riddling. This is evidence in the use of pronouns N/mo 'I', a 'we' and wọn 'they' as following riddles explicated:

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a.   *Àlọ́ o*
        Àlọ̀
        Mo dé èbúté mẹ́ta
        Ènìyàn méjì péré ló ń tà tó ń rà

        Àlọ́ o
        Àlọ̀
        At èbútá mẹ́ta market
        Just two people are transacting.
         [Answer: Ọkọ àti ìyàwò 'Husband and wife']

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b. *À*lọ́ *o*
   Àlọ̀
   À ń gúnyá, ajá ń jó

   *À*lọ́ *o*
   Àlọ̀
   As we are pounding yam, dog is dancing.
   [Answer: Ọmú 'Breast']

c. *Àlọ́ o,*
   Àlọ̀.
   A *gé e lórí*
   A *gé e lẹ́sẹ̀,*
   Ó bẹ́ sínú ìgbẹ́ pìì

   'We cut its head,
   We cut its legs,
   It jumps into the bush instantly'
   [Answer: *Kẹ̀lẹ̀bẹ̀* 'phlegm'] Adésuà 1978

d. *Àlọ́ o,*
   Àlọ̀.
   A *gé e lórí*
   A *gé e lẹ́sẹ̀,*
   Àgékú rẹ̀ ní òun yóò pe ìlú jọ

   Àlọ́ o,
   Àlọ̀.
    'We cut its head,
   We cut its leg,
   Its remains vows to still gather people together'
   [Answer: Ìlú 'drum'] Adésuà 1978

e. *À*lọ́ *o*
   Àlọ̀
   Wọ́n ní kí ń mú un wá, mó mú un wá,
   Wọ́n ní kí n dá a padà síbẹ̀, ń kò mọ ibẹ̀ mọ́

   *À*lọ́ *o*
   Àlọ̀
   I was asked to bring it, I complied,
   I was asked to return it; I cannot locate the place anymore.
   [Answer: Irun orí 'Hair']

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The use of *mo* 'I' in (32a) refers to proponent excluding respondents as participant in the unfolding of the event that revealed in the clause. The choice of *a* 'we' as in the structure of sample 32(b, c and d) denotes group including respondents as performers in the action of the clause. it refers to the riddle's proponent together with his/her respondent(s). Meanwhile, the pronoun *wọn* 'they' also points to group of people excluding proponent and the respondents as participants of the event that predicated the riddle but, they too are having cognate experiences about identities of the objects around them

4.7.4 Shifting in tense

Analysis of the tense of the riddle's clause or clause complex shows that the event(s) of the riddle is mostly propounded using non-future tense, shifting between past and present together with the use of high tone syllables as described in samples 16 and table 4.8 of this study. Through this, the proponent is able to internalize the events surrounding the identity of a concealed object.

4.7.5 The use of proponent's evaluative comments

The enacted or the established relationship between the riddles' proponent and the respondents are enabled only through information. Within this exchange framework, it is possible for a proponent to test the imaginative power of respondents on the identity of the hidden entity and expresses his appraisal on the topic of discussion. To achieve this, the proponent employs evaluative comments *o gbà á* (You are right) or *o kò gbà á* (You are wrong) in confirming or rejecting answers to riddles. Should in case, none of the respondents is able to decode the riddle correctly, the proponent orders the respondents to say *kùnńǹ- a* modal adjunct used in making a derogatory comment on the respondents' ingenuity in discerning answer to the encoded logic correctly. It is after they might obey his command, it is bound on the proponent to produce the assumed answer to riddle. With this, it is evident that interaction has enacted and maintained to some degree between the two parties involving in the game.

4.7.6 Proponent choice of syntactic mood

The interaction between the interlocutors involves communicative turn-taking in line with fact that, turn-taking in interaction happens according to different speech roles and commodity being exchange. The proponent probably takes on a specific role of demanding and assigns a complementary role of giving to his/her respondent(s). For being the subject or reporter/orator of the event expressed in the riddle, the proponent makes responsible for the validity of what he is saying. And most importantly, through his choice of syntactic mood assigns roles to the other party. As discussed in section 4.4 of this study, four types of grammatical moods are attested to in YRs. The application of indicative declarative mood assigns roles of producer and recipient of information to the proponent and respondentsrespectively. The indicative interrogative mood defines proponent as recipient and respondent as producer of information. Imperative jussive/optative mood describes the proponent as the reporter and the respondents as the recipient of the information. Conditional mood also ascribes role of information provider and recipient to the proponent and respondent of riddle accordingly.

4.8 Discussions of findings on interpersonal metafunction in *Yorùbá* riddles

The study has focused on the description of mood block in the contextual interpersonal organisation of Yorùbá riddles. It has explained the mood-residue orientation of how interpersonal meaning is realised through the subjects: the lexical names and personal pronouns, the finite elements which include tense, the HTS, continuous aspectual marker, polarity, vocative, and focus marke; and the residual elements: the predicator which may or not be fused with the finite item, complement and the adjunct in Yorùbá riddles-texts. The study discovers that subject in YRs can be marked either with a noun phrase suggesting names, pronouns or a high tone syllable. Names are prominence with total number of 202 from 300 samples examined.   As shown in table (14) above, *N/mo* '**I**,' *a* 'we' personal pronouns and *wọn* 'they' the impersonal pronouns in Yorùbá riddles are established as pronouns in YRs. The 1st person pronoun *mo* is activated in '19' times while frequency of *a 'we'* indicates '21' times of the total numbers of the sampled data. With this result, the 2nd second person plural pronoun *a* is estblished as prominence personal pronoun in YRs. Personal names and vocatives signal a discreet identity of riddle objects. Pronouns *N/mo*(I), *a* (we) and

wọn (they) reflect the proponent's perception of the relationship between himself and respondents. Variation in the use of *mo* 'I'is used to refer to the group excluding the respondents on the one hand while the use of *a* *'we'* is established where the riddle proponent and the respondents form participants in the unfolding of the events that predicate riddles' propositions on the other hand.

Analysis of tense in riddling shows that the proponent indiscriminately employs tense. Tense is marked with the use of 288 (96%) of non-future tense and 4 (4%) of HTS with or without bá –the time adverbial suggesting timelessness actions. No instance of future tense was found in the data because the riddles' objects are already in existence. They are not centered on the phenomenon yet to be created. Most frequent negative markers found in riddles are 'kò and kí with 'ko' being the prominence negator. 'kò' is used for negating constituent and whole clause proposition while 'ki' is mainly employed in negating clause propositions. A dislocated NP functions as vocative with purpose of inducing communication prominence on the topic of the riddle's proposition. The mood adjuncts characterising riddle-texts are 'bi 'if'-the conditional marker, kí the indirect imperative marker, pe –the nominalisation marker, and ti –the temporal adverbial. There is no passive voice in Yorùbá literary language so does it in language of riddles. All YRs texts are propounded in active voice with an emphatic import through focusing in some texts. As shown in the analysis, Yorùbá riddles are charaterised by the discontinuous residue whereby adjunct and/ or complement are found within the Mood block or finite verbal operator found at the residue block of the clause. Further, it is discovered that, the predicators may be overtly or covertly represented in the case of displaced through ellipsis in the riddles-texts. The application of adjunct is expressed through the adverb and prepositional phrases. Adjuncts occur at the final position as afterthought in YRs. Their comment is usually subject-oriented. Thus, they are expressed as predication through verbal group as described in examples 24 of this study. If their comments on the speech function, they function to qualify only the process in clause. Following the established of other items functioning in the mood-residue block of Yorùbá riddle, the postulated interpersonal conceptual framework in Halliday, 2004 and 2014 as shown in table 2.6 is hereby modified in table (4.22) as follow:

Table 4.22. Revised interpersonal conceptual framework for *Yorùbá* (Saka, 2023)

Subject	Finite items: tense: non-fut., HTS, aspectual marker: continuous/habitual, mood adjunct, polarity, and Focus marker	Predicators	Complement	Adjunct
The Mood Block				
Mood		**Residue**		

Following the semantic function or role perform by each of the riddle's clause, the 300 sampled data were examined for the proponent choice of mood and sorted into indicative declarative, indicative interrogative, imperative jussive/optative mood and conditional. The identified group was further selected into another group in line with polarity (affirmative and negative) status. The identified moods were thereafter analysed and classified. Their frequency distribution was calculated using simple percentage statistical tool following this formular:

Total number of moodsidentified by each type

Total number of sampled data

Table 4.23 presents the frequency distribution and the result is used in presenting the pie-chart in fig 4.1 showing the percentage of each of the types of the grammatical moods in Yorùbá riddles.

Table 4.23: The Frequency of mood types in *Yorùbá* riddles

Mood	Declarative		Interrogative		Imperative		Conditional		Total
	Aff	Neg	Aff	Neg	Aff	Neg	Aff	Neg	300
	163	80	22	07	22	06	10	Nil	
Frequency	243		29		28		10		
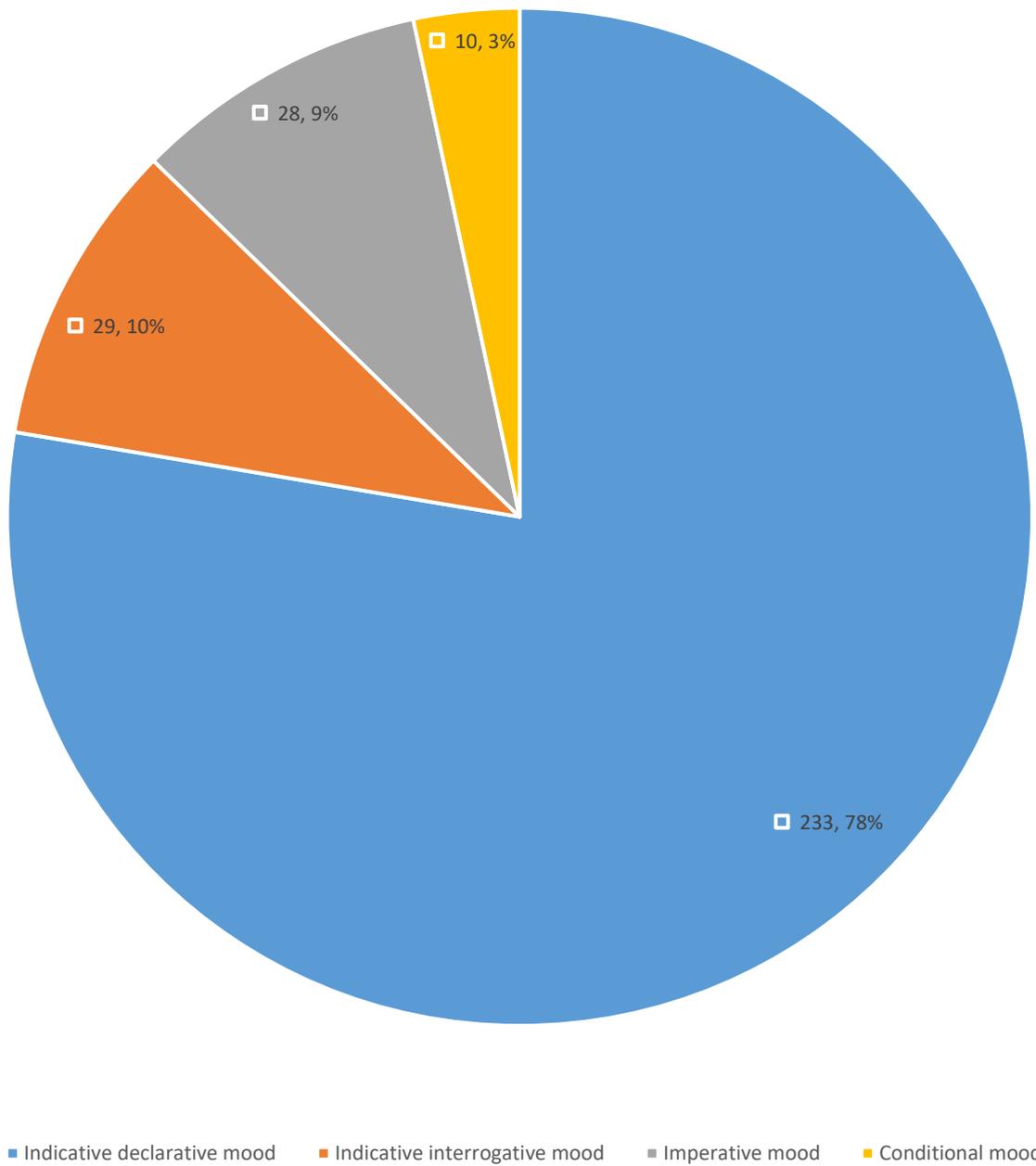
Fig. (4.1): Percentage of grammatical moods in *Yorùbá* riddles

As the figure (4.1) shown, the prominent grammatical mood attested in riddling act is the indicative mood, out of which declarative is 233 (78%) followed by interrogative 29 (9.7%), 28 (9.3) imperative mood, and10 (3%) of riddles are represented in conditional mood. The presentation of riddle-texts through indicative sentence suggests that the proponent is mood assertive on the topic and comment constituent/ information about hidden objects. In other words, h/she holds a strong belief or assertion in the statement declared. By declaring information on the riddles referents rather than asking straight jacket question, the proponent takes the role of information provider by presenting his view and belief on different phenomenon to the respondents. Although there is a confirmation or denial in response to the answer provided by the respondent through the use of modal item kùnńǹ, no application of Yes/No statement in riddling. Interactively, the clause *ó gba`á* (You are right) or *ó o`gba`á* together with *kùnńǹ* (you are wrong) are used by proponent in confirming or rejecting answers to riddles. Nevertheless, the information in riddles is presented in a way that its invariable expected respondents to readily accept its truth and not to be negotiated. Such information is invariably believed to be a weapon in solving the riddle's logic. Apart from the identified mood types presented in the analysis, no other type of mood marked Yorùba riddles.

The speech functions in YRs appear in a typical marked way, in such that question is realised in form of statement and reported imperatives. If we take into consideration, the literary application of both the declarative and reported imperative jussive or combined with optative clauses in interrogating or seeking for identity of unknown information, it is plausible to posit that interpersonal metaphor of mood is activated in YRs. This application allows the riddle proponent entrenches some deeper meaning into the grammatical clause of the riddle-texts. In fact, the implicit useof interrogative morpheme in riddles with statement or reported sentences supports the aim of riddling exercise (structurally pattern of question –answer) which is to demand for identity of unknown objects. This finding supports the finding of Setia (2019: 89-100) on the interpersonal metaphor of mood where command is realised through declarative clause in the conversation between God and Moses in the bible as summarized in the table 4.24 below.

Table 4.24. Grammatical metaphor of mood (Adapted from Setia, 2019:95)

Utterance	Speech function	Mood	Coding
God: "I am sending you to pharaoh to bring my people the Israelites out of Egypt"	Command	Declarative	Metaphorical/ incongruent
Moses: "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt"	Response to command	Interrogative	Metaphorical

On the speech role in YRs, both giving and demanding roles charaterised YRs. A riddle's proponent demands for information or identity of the focus riddle's topic using analogue: a situation involving comparison of two entities whereby distinctive features of one (a well-known) is ascribed to the other entity (the unknown) metaphorically on the one hand. The respondents respond by giving information which is contextually done by solving the encoded logic in proving the riddle's referent on the other hand.

4.9 Communicative role of mood

The study will provide an overview of the reader especially the student of language about the type of grammatical and interpretational metaphor of mood in both in literal and literary discourse. The declarative riddle-texts are definitely giving information that are necessary and needed in discerning the logic on the one hand while the interrogative riddle-texts are really meant for demanding the identity of the unknown entity on the other hand. Presentation of riddle-texts through indicative sentences suggests that the riddles' proponent is mood assertive on the topic and comment constituents/ information about hidden objects. In other words, h/she holds a strong belief or assertion in the statement declared) on the one hand. The applicability of the declarative texts helps the riddles' proponents to clearly state and give necessary and relevant information that would assist the respondent in the course of searching for the correct identity of the hidden object. The declaratives assist the presenter in presenting the description as a matter of truth of the identity of the focus objects. The use of statement and indirect imperative in challenging intellect of people on hidden entities on the other hand posits that, the speech functions in Yorùba riddles-texts appear in a typical marked way. In other words, the interpersonal meaning/interpretation of riddles is dominated by the giving and demanding identity of unknown entities through the use of descriptive statements, questions and indirect imperative.

4.10 Summary on interpersonal metafunction of *Yorùbá* riddles

The description of interpersonal meaning of the language of riddles in this chapter covers objectives 1, 2, 3 and 4 of the study: As regards the riddles type, two types of riddles are identified following the nature of the topic information units. The

interpersonal elements of mood-residue organisation frameare looked into. The identified mood determinants include subject, tense, vocative, polarity, mood adjunct. Yorùbá riddles are marked with indicative declarative and interrogative mood, imperative jussive /optative mood. The declarative is found with highest occurrence in the riddles-texts. The functional use of opening phrase, application of personal name and vocatives, use of pronouns, application of evaluative comment, and variation on the choice of grammatical moods assist the proponent of riddle in initiating and maintaining personal and social interaction during the course of riddling in Yorùbá

4.11. Conclusion

The analysis discovered that despite that the declarative clauses appears most in the riddles, only question suggesting interrogative mood is established as overall speech function, and by so doing confirms indicative interrogative as the inherent mood describing Yorùbá riddles. This discovery posits that choice of grammatical mood has no significant effect on the functional meaning of the language of Yorùbá riddle. Thus, the shared understanding between the interlocutors preserves the riddling performance frame.

CHAPTER FIVE

ANALYSIS OF TEXTUAL MEANING OF THE LANGUAGE OF *YORÙBÁ* RIDDLES

5.1   Introduction

The focus of this section is on ways by which the riddle proponent employs linguistic resources to encode the message of the logic. The chapter highlights the thematic operators and the functional choices of Theme that directly express the thematic organisation of Yorùbá riddlees. It also elucidates the cohesive devices with which the riddles-texts hang together.

5.2   System of theme in *Yorùbá* riddles

From the structural representation of the riddles analysed earlier in this study, we can see that it is possible for a riddle's proponent to propound riddles through three different grammatical clauses. Hence, s/he using discretion in choosing the most preferred structural system (of the same information system) believed would enhance meaningful sense of his/her intention. That is to say, as it is possible for a riddler to employ language in representing the views of the world (ideational) and to establish and maintain social contact between the participants of a speech act (interpersonal) so it is seemingly probable for him also to (organize) merge these two functions in such a way the riddle-logic communicates a well-organised message as illustrated in tables below:
33.

a.   *Àló̩ó̩ o*
      Àló̩
      Igba funfun lóde ìrèké.

      A White calabash at Ìrèké square'
      [Answer: Súgà 'a cube of sugar] Àjàyí 2002

The nominal phrase *igbá funfun* 'white calabash' signifies an agent participant of an existential process in a particular place. It also doubled as the subject of the exchange interpersonally. The process of the transitivity has undergone deletion, thus, it syntactic

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implicitly. The clause expresses a statement. Thus, it translates to a declarative mood while the prepositional phrase *lóde ìrèkè* 'at ìrèké square' marks-off the circumstance which complements the notion of the existential verb in the transitivity configuration of the exchange. However, the two units could thereby further merge to produce the textual unit of the clause as illustrated in table 5.1 (a) Ideational, interpersonal and (b) Textual units of a riddle below:

Table 5.1. Illustration of (a) Ideational, interpersonal and (b) Textual units of a riddle

Igbá funfun	(wà)	lóde ìrèké
Ideational unit: Participant: agent	elided process	Circumstance
Interpersonal unit: Subject	Mood item/Declarative	Complement

Igbá funfun	(wà) lóde ìrèké
Theme	Rheme
Textual unit	

In table (5.1) the transitivity and the mood systems of the riddle-clause have been unified to produce the thematic unit. The textual unit's block is semantically realized in-between Theme-rheme. The subject participant- *igbá funfun* in the table activates the Theme while the remaining part of the clause *lóde ìrèké* mark-off as the Rheme. In other words, we can say that it is through the experiential and interpersonal meanings that the textual meaning of a clause is enabled. Consider the analyses below:

33b.   *Àlọ́ o*
       Àlọ̀
       À ń gún iyan, ajá ń jó.

       'We are pounding yam; dog is dancing'
       [Ọmú 'breast'] Àjàyí 2002

The sample above comprises two simple sentences with each having its Theme and Rheme. In the first sentence *À ń gún iyan*, 'à' is the first word that begins its clause thus, functions as the Theme of the message. This word is then combined with the verbal clause *ń gún iyan* 'is pounding yam' having material process 'gún' to form the clause proposition on one hand. In the second clause, the nominal NP *ajá* 'dog' as the goal participant of the material process *gún* 'pound' denotes Theme. It is also merged with *ń jó* 'is dancing' and create message in the second sentence on the other hand. As we can see, the two Themes set out actions around material processes (verbs) in describing unknown entity. The continuous aspectual marker 'n' suggests that the text is interpersonally rendered in declarative mood (mood type where position of subject precedes finites).

Following the postulation in Systemic Functional Grammar (SFG), which beliefs that language functions to perform three strides of meaning: representation, exchange and message; the language aspect which expresses language as message is functionally referred to as textual metafunction (see Halliday 1976, 2014). The textual function is analyzed through the system of Theme. The system is furthered analysed into theme and rheme which is functionally represented as Theme-rheme. Meanwhile, the crux of this study is to explore the applicability of the Halliday's Systemic Functional Grammar to determine the thematic elements in riddles-texts. That is to say, the riddles are analyzed within the lexicogrammar of textual metafunction. The specific aim is to demonstrate ways by which the riddle proponent employs linguistic resources to encode the message

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of the logic with a view of examining different kinds of theme and their occurrence in framing the Yoruba riddle-texts.

5.3   Textual metafunction: Riddles as message

Textual metafunction (hererafter; TF) encodes another distinct grammatical resource by which the speaker expresses his/her intended clause content. Specifically, it is the language function that gives sentence its potentiality as message. It further constitutes the sentence reading in lines with how information is organised. It encodes the thematic organisation of a sentence. Thus, it identifies every unit of information in the grammar of discourse. Notably, the textual features which are needed in establishing texture meaning are thematic element and cohesive resources. The thematic apparatus expresses the pattern of relationship that exists between different elements of the clause to engender grammatical structure. It is concerned with old-new, topic-comment information structure or with Theme –Rheme under which, any of the clause components such as subject, predicate or complement undergoes topicalisation as ameans of emphasis and by so doing moves to the sentence initial. The textual metafunction derives information packaging when the language is in use. It actually depicts the thematic structure in relation to information, Theme-Rheme as well as cohesiveness orientation of a clause or text. In SFG, the thematic structure of a sentence is programmed in the system of Theme. The main concerned in the TF is the system of Theme under which two functional components emerge: Theme-Rheme.

It is noteworthy to state here that, the thematic organisation of a text reveals the choice of the first element at the beginning of the clause. However, this structure must not be confused with the information structure/system which determines the unit of information in a clause (see Forker Diana 2018, Vanderelst John 2007, Krifka Manfred 2007, andAbimbola 2018)

5.4   Difference between information and thematic structures in *Yorùbá* riddles

The thematic block of the language function constitutes riddle's interpretation in lines with how information is organized in the semantic presentation of the riddle's expression.

The thematic structure of a clause is quite different from information structure of a clause in the sense that, the thematic structure encodes the element that serves as point of departure of the clause message whereas the information structure explains how speaker package his/ her information in such that his intention is well understood by the addressee. The thematic structure is explained in the system of Theme and it has Theme as its major focus element. The information structure makes clear the information system as per units of information in a clause and it is elucidated in the categories includes given-focus, given-new, or topic-comment. The information structure of YRs has been established as topic-comment wherein the topic unit encodes the presentational constituent part of the clause, and by so doing harbours the element that signifies the riddle's referent metaphorically. The comment expresses addition information that believes would aids in discerning the logic of the encoded riddle. Based on that, the relationship between the thematic and information structures is explained in relation to Theme and Topic. Consider the samples of riddles below:

34.
a. *Àló̩ o*
Àló̩
Kò ló̩wó̩ kò lé̩s̩è̩,
Ó ń gbó̩mo̩ létan.

'It has neither hand nor leg,
It carries child in its lap'
        [Answer: *E̩ní* 'mat'] Àjàyí

b. *Àló̩ o*
Àló̩
Ó bá O̩ba lo̩ sí Ò̩yó̩
Ó tètè kúnlè̩ sáájú O̩ba

It follows King to Ò̩yó̩
It quickly makes a kneel for the king
        [Answer: *Ìrùkè̩rè̩* 'Fly whisks] Adésuà, 1978

Structural operative of thematic and information units of riddles in 34 is demonstrated in table (5.2) as follows:

Table 5.2. Thematic and information structure in *Yorùba* riddles

Semantic structures in textual metafunction	System	Unit	Riddle-text		Translation
Information structure	Information category	Topic-comment	**Topic**	**Comment**	It has neither hand nor a leg; it dances with child in his hand.
			Kò lọ́wọ́ kò lẹ́sẹ̀	*ó ń gbọ́mọ létan.*	
Thematic structure	Theme	Theme-rheme	**Theme**	**Rheme**	
			i. *Ko* ii. *Kò* iii. *Ó*	*kọ́wọ́.* *lẹ́sẹ̀.* *ń gbọ́mọ jó*	

From the table 5.2 above, we can see that the riddle-text in 34(a) constitutes more than a clause, it precisely has 3 clauses. The first and second clauses *'kò lọ́wọ́ kò lẹ́sẹ̀* express the topic unit (constituent) while *ó ń gbọ́mọ jó* reveals the comment unit of the information structure of the riddle-text. As it evident in the table, the topic and comment units have a unique word occupying the thematic position of their respective internal constituents. The negative marker 'kò' serves as point of departure of the topic constituent while the high tone syllable *ó* suggesting third person singular pronoun marks Theme of the comment constituent.

Following the structural representation of the text, each of the clauses has Theme however, the two clauses from the three made up the topic. Meanwhile, the topic of the riddle-text corresponds to the high tone syllable *ó* a cataphoric referent item subject of the third clause. Therefore, the high tone syllable denotes the topic while the two negative markers of a single variant 'kò' and high tone syllable marks Theme of their respective clause. Following this account, it is structural bound that information structure (topic-comment) is different from the thematic structure of the clause in which the item denotingspeaker's point of departure is activated. As the topic can be single phrase or clause so also is the Theme. Topic can occur at initial or middle of the clause, but Theme occurs at the beginning of the clause only. Thus, it is defined as the first element serving as point of departure in a clause. Theme may or may not correspond to the topic of the clause as seen in:

34c.   *Àlọ́ o*
            Àlọ̀
            Mo sun isu gbọ̀ọ̀rọ̀
            Sùgbọ́n n kò lè jẹ ẹ́ tán.

            'I roasted a big yam however, i cannot finish it'
                        [Answer: *Títì* 'road'] Àjàyí 2002

In the 34(c) above, the first person singular personal pronoun *mo* denotes Theme but not the topic of the clause despite it is located within the topic constituent *Mo sun isu gbọ̀ọ̀rọ̀* of the clause. The noun phrase *isu gbọ̀ọ̀rọ̀* 'big yam' activates the functional role of topic of the clause. In another context, the Theme can correspond to the topic of the discussion as seen in 34(d):

34d.   *Àló̩ o*
            Àlò̩
            Pàsán orí ò̩kun tòun tìfura

            'A sick on the top of the ocean always with consciousnesses
            [Answer: *Àparò̩* 'Partridge'] Adésuà 1978

From the riddle in 34(d), the noun phrase *Pàsán orí ò̩kun* represents the topic (the given information) of the expression and at same time suggests the departure element of the clause's message.

As we shall see in the subsequent analysis, the topic of the discussion (as regards the riddles' information structure) sometimes corresponds to the Theme of the message particularly in the riddles propounded with a derived clause, those that are having vocative element at their clause initial–position. In other words, we discovered that as the Theme function in a basic clause as the quantum of textual information so the topic thus, in riddles presented through derived statements.

5.5   Theme-rheme block in riddles

The important concern of the thematic schema is the delineation of a sentence into Theme–Rheme. The two constituents are grammatical linked together to express a meaningful metaphorical proposition in riddles. However, the message of a sentence hinges on the thematic element (the Theme) of the textual units.

Theme is the very first word with which the clause begins. The Theme holds as important the beginning of the clause than other position in a sentence. Theme is somehow equated to psychological subject for being the element that marks concern of the message. It is believed to be that point or head-word the speaker used in starting his/her communication. The theme of the clause is the first group or phrase that has some functions in the experiential, interpersonal or textual structure of the clause. Theme as an information device labels the thematic position of a sentence. Through this inherent function enables the structural organisation of the content of the sentence and semantic orientation of the text as a whole. In essence, the Theme as a textual device suffices where any of the sentence elements is given a preferential treatment or received a special/secondary semantic import by topicalization or focusing. Thus, place such at the sentential initial. The concept of rheme is defined as the part of the clause in which the

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Theme is developed (Eggins, 2004:300). Invariably, the rheme is regarded as what is said about the Theme. It presents new information and conveys a comment on the focus of the discourse. Most of times, the proponent of riddle chooses word which he believes can guide the addressee in developing expected contextual meaning of the description as point of departure for the text as example of riddles-texts in 35 below illustrated:

35.

Theme	**rheme**

a. *Àló̩ o*
Àló̩
Ewé èèmò̩ ilé wa bí a   tí ń gé e ló tún ń yo̩.

'A mysterious leaf in our house
It sprouts out as it is being cut'
      [Answer: *Olú-Ò̩súnsún* 'An Ò̩súnsún mushroom'] Adésuà 1978

  b.   *Àló̩ o*
Àló̩
Ò̩kìtì kékeré   ihò méjì

Small dung with two holes
      [Answer: *Orí ènìyàn* 'human head'] Adésuà 1978

The example riddles-texts above demonstrate how Theme functions to systematise and set-fort the proposition of the riddle's clause. The Theme can be realized by nominal groups in 35 (cand d), question marker (e), negative marker (f), or prepositional phrase (gandh) as demonstrated in table 5.3 below.

Table 5.3. The thematic structure of riddle-texts

c. *Ajá dúdú etí òkun*	*kò merú kò mọba.*	*Ìjàlọ̀* 'soldier ants'	Adésuà 1978
d. *Ó*	*ró wọ̀ nínú ẹ̀ẹkan.*	*Òjò* 'rain'	Àjàyí 2002
e. *Ta/kí ni ó*	*ń bọ́ba mutí?*	*Fly* 'esinsin'	Adésuà 1978
f *Kò*	*ní ọkọ́, kò ni àáké,* *ó sọ pé òun yóò kọ egbèje ojúlé,* *ó lóun ó sì yọ ẹgbẹ̀fà ọ̀dẹ̀dẹ̀.*		Àjàyí 2002
g. *Ní alẹ́ ni ó* *Ní àárọ̀ ní í*	*lóyún,* *bímọ.*	*Kùùkú adirẹ̀* 'Chick's hut'	Adésuà 1978
h. *Lójọ́ ogun rẹ̀fùrẹ̀fù,*	*igba géńdé ní ó sá wọnú àdó kan soso.*	*Èso ìbépẹ* 'Pawpaw seed	Adésuà 1978
Theme	**Rheme**	**Riddles' referents**	

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In 35 (cand d) above, the proponent of riddle begins his description with the noun phrases *Ajá dúdú etí òkùn* and *Ó*. Hence, we say that the flow of information was started with nominal elements. These phrases double as the subjects of their respective clause. Hence, each of them is deployed as the focal item by placing it at clause initial position at the level of discourse. With this reading, the phrase *ajá dúdú ètí òkun* and *Ó* serve as the **Theme** of the riddle-texts. In this context, 'ajá dúdú etí òkùn' and 'Ó' are the point of departure which denote hub of the riddles. Hence, they are designated as the focus of the riddle-text. The remaining part of the description in (c) *kò mẹrú kò mọba* expresses the **Rheme** of the riddle's proposition. Whereas in (35e), the proponent adopts questioning technique, this made the Wh- item and focus and anaphor items 'kí ni ó' appear as the Theme. However, his verbal experience propels him to choose and propound the logic with a subject less clause in (35f). Thus, a negative item 'ko' appears at the thematic position. That is to say, in (35f), *kò* 'not' occupies the thematic position of the whole text while*ní ọkọ́ kò ni àáké, ó sọ pé òun yóò kọ egbèje ojúlé, ó lóun ó sì yọ ẹgbẹ̀fà ọ̀dẹ̀dẹ̀'* functions as Rheme. As the meaning of the text suggested in (35f), we can see that the last two sentences of the **rheme** *'ó sọ pé òun yóò kọ egbèje ojúlé, ó lóun ó sì yọ ẹgbẹ̀fà ọ̀dẹ̀dẹ̀* instantiates structural repetition of similar idea and within the thesis of the thematic structure, each of them can be further analysed into Theme-rheme because each make a complete thought to consititute a thematic progression of the subject matter thus:

	Theme	Rheme
35f (ii)	Ó	sọ pe òun yóò kọ egbèje ojúlé
35f (iii)	Ó	lóun ó sì yọ ẹgbẹ̀fà ọ̀dẹ̀de

With this analysis, we can say that the pause or the boundary indicated by comma at the internal structure of the riddle-text does not set Theme out of Rheme rather, it structurally accounts for the information system of the text which in this context; it could be described as topic- comment.

As it has been stated in chapter one that a single sentence can performs both syntactic and semantic functions concurrently; it is pertinent to state here that the the the Theme-rhemeblock relys information in relation to the semantic function of the various elements in a clause. Thus, the thematic block as a language function interprets riddles

in line with how information is organised in the semantic presentation of the riddles' propositions.

5.6   Type of theme in iddle

Classification of Theme is strictly mapped out on the syntactic position of its occurrence in a clause. At least in every clause, the thematic position must contain one of the experiential elements as its obligatory thematic element. Following this discovery, simple and multiple types of themes are acknowledged on one hand while, in consensus with the three metafunctions of SFG, topical (Ideational), interpersonal, and textual Themes are recognised on the other hand.

5.6.1   The topical theme in riddles

Topical Theme is the first element to which transitivity role, such as agent, behaver, senser, process, or verbiage is attached in a clause (Egins 2004:303). With this view of hers, we can posit that every clause occurs with ideational function. In other words, the topical Theme is associated with the ideational metafunction. The ideational metafunction encodes both the logical and experiential meanings of the clause. Within these two components of ideational metafunction, the experiential component which entails the structural function of participants, process and circumstances accounts for the thematic block of a given clause. With this realisation, the Theme of a clause could be represented with any of the three experiential elements. Thus, the thematic of any of the experiential elements in a clause is classified as topical Theme. That is, whenever any of the experiential elements is serving as theme of textual function of the content of a clause, such element is referred to as topical theme.   That is, every Theme which corresponds to any of the three elements of transitivity system: participant, process or circumstances is functionally refers to a topical theme as examples (36) below translated:

36
    a. Àló̩ o
        Àlò̩
        E̩ye bíńtín fogba igi.

        'A small bird flies over two hundred trees'
                [Answer: Ojú 'eyes'] Adésuà 1978

b. *Àló̩ o*
   Àlò̩
   Pàrá ni mo gbó̩, ń kò gbó̩ gbì.
   'I heard *pàrá* but not *gbì*'
                    [Answer: *Ìràwé* 'Dry leaf] Àjàyí 2002

c. *Àló̩ o*
   Àlò̩
   Bí mo jókòó, ó ń bámi jókòo,
   Bí mo dìde, ó ń bá mi dìde,
   Mo lé e títi kò lo̩.

    'It sits as I sit
   It stands as I stand and
   I try to send him away; it refuses to leave my side'
            [Answer: Òjììji 'shadow'] Adésuà1978

d. *Àló̩ o*
   Àlò̩
   Irin pe̩re̩se̩, bó bá bó̩lulè̩,
   A fó̩ yángá.
   .
   The flat iron,
   When it falls, it breaks completely.
                    [Answer: Àwo Ìje̩un 'A flat ceramic plate'] Adésuà 1978

e. *Àló̩ o*
   Àlò̩
   Kí ni ó n kú lo̩ tó tún ń pariwo?
   What is half dead that is still shouting?
                        [Answer: E̩yìn-iná 'live chacoal'] Adésuà 1978

For the sake of clarity, the thematic representation of each of the riddle-texts in 36 (a-e)

above is presented in table 5.4 below:

Table 5.4. Experiential theme in riddles

Riddles		Theme	Transitivity elements
36a.	*Ẹye bíńtín fogba igi.*	Ẹye bíńtín	Participant: actor/ subject.
b.	*Pàrá ni mo gbọ́, ń kò gbọ́ Gbì*	Pàrá, mo	Complement combined with participant
c.	*Bí mo jókòó, ó ń bámi jókòo, Bí mo dìde, ó ń bá mi dìde. Mo lé e títí kò lọ.*	Bí mo	Circumstance combined with participant
d.	*Irin pẹrẹsẹ, bó bá bọ́lulẹ̀, a fọ́ yángá. [Àwo Ìjẹun]*	Irin pẹrẹsẹ	Participant: Goal
e.	*Kí ni ó n kú lọ tó tún ń pariwo?*	Kí/ó	Participant: behaver

The topical experiential elements do inflect for markedness. This posits that, experiential elements can be`unmarked or marked. The topical Theme is unmarked only when a subject participant denotes Theme and marked when something else than subject occupies the thematic position of the clause.

Theme as the first word that begins expressionagrees with the riddle's contenton the attributive identity of the focus object and his/her interest to communicate riddle which would interpret reality to the respondent, Therefore, if the proponent chooses to encode the riddle logic in an indicative mood, interrogating location or spatial of the clause orientation, the first transitivity item in such a context would actually be circumstantial element as oppose than participant. This revelation is a pointer that, it is possible to have riddle-text beginning with a circumstantial element where experiential Theme conflates with a circumstance. In such context, the topical Theme is realized as marked topical Theme. As a re-cap, a subject participant qualifies as being an unmarked theme while process and circumstance Themes are regarded as marked theme. The table 5.5 below presents the structural elements through which unmarked and marked topical Themes are realised.

Table 5.5. Topical theme lay-out

Marked option	Transitivity elements	Class		Riddles example	Theme	Translation
Unmarked Theme	**Subject**	**Nominal group: Proper/common noun as head. Pronoun as head.**	**37a.**	Àgbò dúdú bọ̀lọ̀jọ̀, ó dódò (ó) di funfun. [Ọṣẹ dúdú' black soap'] Adésuà 1978.	Àgbò dúdú bọ̀lọ̀jọ̀.	'A fat black goat turns white in the river'
Marked theme	**Complement**	**Nominal group: proper /common nouns. Relative clause.**	**b**	Bẹ̀nbẹ́ baba àlọ́ kan láéláé, ìró rẹ̀ ní à ń gbọ́, a kì í fojú kan eni tó ń lù ú. [Òjììji ènìyàn 'shadow'] Àjàyí 2002.	Bẹ̀nbẹ́ baba àlọ́ kan láéláé.	An ancient trumpet of a riddle father, we hear the sound but we do not see the trumpist'
	Adjunct	**Adverbial group, prepositional phrase, Reported clause**	**c**	Bi ó bá ń sáré lọ kìí bojú wẹ̀yìn. [*odò tó ń sàn stream'*	Bí ó [replace]	Whenever it is running, it never looks back'
	Predication	**Negative item**	**d**	Kò jọba, bẹ́ẹ̀ ni kò joyè, ó gbé ìrùkẹ̀rẹ̀ lọ́wọ́ gẹgẹ. *[Áhá àgbàdo'corncob'*] Adésuà 1978	Kò	It is neither a king nor chief but it holds a staff of office astonishly'.

As indicated in the 5th column of the table 5.5 above, there are riddles-texts instantiating topical unmarked and marked Theme. *Àgbò dúdu* in 37(a) suggests the subject and Theme of the riddle's clause. All the samples of riddles in 37(aandb) begin with unmarked topical Theme because their point of departure actually rest on the subject of the expression. The point of departure of the messages of examples riddles 37 (b-d) starts with marked topical Themes: elements apart from grammatical subject of the clause.

Noticeably, the thematic position of the clause in 37(b) begins with a vocative element denoting complement of its respective basic clause. Thus, the Themes are functioning as something other than the grammatical subject which is *Bèǹbè*. Thus, *Bèǹbè* respectively they are examples of marked topical themes. Also, a marked topical Theme may, however be realized as circumstantial adjunct talking about the 'When' denoting time of the action as exemplified *bí*in 37(c) or negative marker *kò*in 37(d).

While talking about the development of the verbal map of interaction, the complement and adjunct guide the speakers' choice of words as regard intelligibility and facilitate the addressees' comprehension (Matthiessen 1992:60-61; 1995:37-39). These two structural elements occur frequently as circumstantial item in relative clause-*tí* 'who' as seen in sample of riddle in (g) below:

g.   *Àlọ́ o*
         Àlọ̀
         Ọmọge gíga àràọ̀tọ̀,
         Tí ó ń lu ìyá ẹ̀.

         Àlọ́ o
         Àlọ̀
         A very special tall lady
         That fights her mother
                  [Answer: Ọmọ odó 'Pestle'] Akinyemi 2015

Ọmọge gíga àràọ̀tọ̀ denotes topical unmarked Theme for being the subject and the doer of the process *lù* 'beat' that unfolds in the event; *'tí* ó lù ìyá ẹ̀ suggests the rheme which contextually serves as a complement of the whole expression. The occurrence of the relative marker *tí makes* anaphoric reference and as well supports the textual language function of *Ọmọge gíga àràmọ̀tọ̀* as the main Theme. This analysis here predicts that it

is possible to have another simple clause which can be further divided into Theme-Rheme embedded in the earlier realised Rheme bracket as sample (37g) shown below.

Theme	Rheme
Tí ó	ń bá ìyá rè̩ jà.

We can see clearly here that the rheme that predicated the whole expression in 37(g) is a complete relative clause thematised by a multiple items *tí ó*. It is worthy to state clearly here that, significant numbers of topical Theme in riddles are phonetically realized by a nominal group and announced explicitly by means of focusing as observed in the following riddles:

37h.　　*À̩lò̩ o*
À̩lò̩
Pè̩té̩é̩sì ìyá Olúwe̩ri
Ò̩kè *ni wó̩n tí ń gùn un lo̩sàlè̩*

À̩lò̩ o
À̩lò̩
The stairs of *Olúwe̩ri's* mother
It is climped from top to down
　　　[Answer: *Kànǹga* 'A Well'] À̩jàyí, 2002

i.　　*À̩ló̩ o*
À̩lò̩
È̩kísà pé̩ńpé *lá fí ń tilè̩kùn O̩ló̩run*

À̩ló̩ o
À̩lò̩
A short rag is used in shutting God's door
　　　[Answer: *Ìpé̩ǹpéjú* 'Eyelid'] Ajayi, 2002

The syntactic realisation of the nominals **Ò̩kè** and **È̩kísà pé̩ńpé** as the first words with which the clauses **Ò̩kè** *ni wó̩n tí ń gùn un lo̩sàlè̩* and **È̩kísà pé̩ńpé** *lá fí ń tilè̩kùn O̩ló̩run* started in samples 41(handi) confirms them as topical marked Themes because they are focused **adjunct** of the adverbial clause *láti òkè lósàlè̩* and indirect complement of the splitting verb fi…tì. Hence, they are adverbial clause serving as adjunct and noun phrase at the internal comment consitituent of their respective expressions. Therefore, they are relying circumstantial piece of information in realtion to 'how many/number and where/place' of the angle of the discussion.

A cursory study of the clausal representation of significant numbers of YRs shows that, it is possible to have other word(s) outside the experiential elements (participant, process and circumstantial elements/topical Theme) at the thematic position. That is to say, there are identified contexts where the proponent decided to start the riddle's description with something else than subject, verb, complement of the verb or adjunct. The functional label for any words marking thematic position of a clause aside the notable experiential elements solely depend on semantic role or status of such item in relation to the overall content meaning of the whole clause. Any items serving as clause point of departure outside the three experiential elements is functionally recognised as marked Theme. The generalised marked Theme could further be translated as either interpersonal or textual Theme following its logico-semantic relation with other words in the string. This last statement translates that in the meantime, the riddle logic may be presented with other element preceding the topical theme, in that context, such element is not practically involve in the experiential meaning of the clause rather it syntactic function could either be described as textual or interpersonal. It is from this singular feature they are been referred to as non-topical Themes. Meaning that, every instance of non-topical Theme is classified as marked Theme.

Any of the interpersonal resources includevocative, modal adjunct and mood-marking elements could as well serve as themes in riddles. Each of these interpersonal Theme has been described extensively under sections 4. () and 4.()of this work.

5.6.2 Textual theme in riddles

This type of theme is realized mostly where continuative such as *so, however, yes, no, ho, thus, hence, well* and many more, conjunctions item the likes of *and, but* or conjunctive adjunct which includes *meanwhile, however* and many more serve as the point of departure of the message. In another words, we can describe textual Theme as any conjunction words, continuative item or conjunctive adjunct serving as cohesive resource which connects sentence (content meaning) with its context. Each of these textual types of Themesare discussed here following Halliday (2014).

5.6.2. 1 Continuatives as textual theme in riddles

Continuatives are set of discourse signalers. They serve as indicator for a new clause which can be a follow-up to the preceding clause in a situation whereby speaker

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is continuing or giving response in dialogue. In other words, they are textual devices to further the discussion. Hence, they exhibit a forward relationship to the preceding clause. Being at the beginning of a clause makes them inherently thematic. Thus, they construct a conversational setting for the clause as translated in the following riddles.

	Theme	rheme
38.	*Àló̩ o*	
	Àlò̩	
	Òrìṣa mi àtàyébáyé, **nṣe ni** a	ń́ kúnlè̩ bo̩ ó̩.
	'My ancient god, Alas,	*we knee each time it is deified.*

[Answer: *Ebè 'ridges'*] Àjàyí 2002

There are three '**nṣe ni** a' Themes in example (38). They are 'Òrìṣa baba mi kan láéláé' (interpersonal vocative), 'nṣe ni' (textual continuative) and 'a' (experiential unmarked topical Theme).

5.6.2.2 Conjunctives as textual theme in riddles

This is maybe a prepositional or adverbial phrase which relates a clause to the preceding text. It includes nevertheless, meanwhile, however, therefore, thereby, as a result, consequently and many more.

39.

    a.   *Àló̩ o*
        Àlò̩
        Olúgbó̩n ru e̩rù o sò̩
        Are̩sà ru e̩rù ó sò̩
        Nígbà tí *baba kúkúrú ru e̩rù tirè̩*
        Ó ní òun kò ni sò̩ ó̩.

        Àló̩ o
        Àlò̩
        Olúgbó̩n carries load and off it
        Arèsa carries load and off it
        While the short father carries his load,
        He said, he is not going to off it
                [Answer: *O̩rùn ènìyàn* 'Human neck'] Adésuà 1978

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b.   *Àló̩ o*
       Àlò̩
       O ní igba e̩rú
       Ó ní o̩gó̩fà ìwò̩fà
       Kò lè rán wo̩n níṣé̩
       Àyàfi *tó bá funrarè̩ siṣé̩ náà.*

       Àló̩ o
       Àlò̩
       It has two hundred slaves,
       It has a hundred and twenty pawns,
       It cannot send them on errands
       Except it does it itself
                 [Answer: Gaṅgan 'a drum'] Adésuà 1978

c..   *Àló̩ o*
       Àlò̩
       Ìyá arúgbó ni bí òun ṣe pa ará iwájú,
       Ni òun ṣe máa pèrò è̩yìn
       Nítorí pé *òun kò me̩ni pàyá òun.*

       An old woman said the way she eliminated people of the past,
       The same way she would eliminate those coming behind,
       Because, she too does not know who eliminated her mother
                 [Answer: Enini 'the dew'] Adésuà 1978

The first and second clauses of the example 39(a) begin with topical Themes *Olúgbó̩n and Arè̩sà'* respectively while the third clause starts with a textual Theme, a conjunctive phrase *nígbà tí*. In fact, the three clauses in example 39(b) begin with topical Themes: *o* and *kò* while a textual theme, a conjunctive *'àyàfi' mark-off* the last clause message's point of departure.

5.6.2.3   Conjunctions as textual theme in riddles

       Conjunction is word or group that structurally links (paratactic) or binds (hypotactic) a sentence to another sentence. It includes the tradition conjunctors. Describe this differently, it exemplifies structural Theme and inherently thematic for simple fact of being able to establish and put the sentence in a specific logico-semantic relationship to another sentence. The linkers ones include and, or, either, nor, neither, so, for, but, yet while the binders form oftextual conjunction include if, although before, after, when, unless, while. In the analysis, some of the Yoruba riddle-texts are attested to begin with conjunction word. Conjunctions are not part of transitivity elements; this

means that; they are not part of experiential elements of the sentence since they have no status to function as participant, process or circumstances. The following examples illustrate textual conjunction Theme in riddles-texts. The paratactic textual conjuncts Themes are italicized while the hypotactic conjuncts Themes are in bold:

40.

a. *Àló̩ o*
Àlò̩
Ènìyan méjì ń rìn,
Òjò̩ ń pa e̩nikan
Sùgbó̩n *kò pa e̩nìkejì.*

Two people are walking together,
The rain drenches one except the other.
   [Answer: Aláboyún 'a pregnant woman'] Àjàyí 2002

b. *Àló̩ o*
Àlò̩
Kò le è jókòó,
Kò lè bè̩rè̩
Bé̩è̩ *ni kò le é rìn.,*
Sùgbó̩n *bí ó ru è̩rù fún o̩dún kò ní fajúro,*
Bé̩è̩ *ni kò ní làágùn.*

It can neither sit nor bend
It cannot walk also,
But if it carries load for a long time,
It would also neither skew nor sweat'
   [Answer: O̩pó ilé 'house pilar'] Àjàyí, 2002

As the data above revealed, only those conjunctions such as '*sùgbó̩n',* and *bé̩è̩ ni* that bind two clausesare attested to in YRs. However, it is informative to state here that the convention use of conjunction in YRs is more implicit because of the literariness nature of the genre. The riddler achieves brevity and concise nature of the genre through the minimal or sparing use of conjunctors (O̩latunji, 1984). As it is evidence in the examples40 (a and b), many of the textual Themes occur at clause-boundary between the topic-comment information units. Thus, the continuative, conjunctives and conjunctions occurred as Themes of comment constituents of their respective clauses. Hence, such occurrence gives rise to multiple Themes in some of the riddles-texts.

5.7   Discussion of findings on themes

In Yorùbá Riddles, the proponent leads and invites the respondent to search for identity of unknown entity through the attributes or features associated with such entity. Based on the established various forms of clausal patterns in the Yorùbá language, it is possible for the proponent to choose any of the clause structure to represent his text. Hence, there are variation in what occupies thematic position in riddle due to the fact that one entity is one feature differ from other family or other members of its kind that are in the same semantic range. As earlier stated in this study, Theme may not absolutely and essentially realise as nominal group. It may be adverbials or prepositional phrase suggesting the conjunctive adjuncts, the negative item, the content word question marker, and or the continuity markers. That to say, the choice of Theme can be favoured nominal groups, adverbial, prepositional phrase, clauses or finite elements especially, negative and question markers

As it is evident in the examples demonstrated in the study, the nominal item is prominent as Theme in riddles. Thus, great significant numbers of riddles' propositions begin with the topical Theme. Hence, the first item which usually begins the riddles – texts is part of experiential elements. This suggests that, in most cases that riddles-texts begin with any of the participants, process, or circumstantial element begins towards achieving a logical proposition as evidently encoded in the following samples of riddles in 41.

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    a.   *Àlọ́ o*
           Àlọ̀
           Ọmọ bàbá àlọ́ kan láéláé,
           ìgbà mẹ́ta *ni ikú máa ń pà á lójoojúmọ́.*

           'An ancient riddle child
           He dies thrice in a day'
                  [Answer: *Oúnjẹ́* 'meal'] Àjàyí 2002

    b.   *Àlọ́ o*
           Àlọ̀
           Ẹní ọba, *à-tẹ́-ẹ̀-ká.*
           King's mat, the-one that is permanently laid'
                  [Answer: Rọ́ọ̀gì 'Carpet/Rug] Adesuà 1978

c. *Àló̩ o*
    Àló̩
    E̩ja ńlá ò̩rè̩ ènìyàn, *a-gbéni-má-mò̩ panijȩ.*

'A big friendly fish, the one –that shallows people without eating them'
                    [Answer: *O̩kò̩ òfurufú* 'An aeroplane'] Adésuà 1978

In the above, each of the topical phrases displaying the thematic function of their respective text. The fronted object nominal phrase *o̩mo̩ bàbá àló̩ kan láéláé* 'an ancient riddle's child' and the fronted adverbial phrase *ìgbà mé̩ta* 'three times' designate as Theme in example 41(a). In example 41 (b) *E̩ní o̩ba, à-té̩-è̩-ká, e̩ni o̩ba* is the substantive Theme. On the like manner, the nominal phrase *e̩ja ńlá ò̩rȩ ènìyàn'* in 41(c) activates the Theme.

The Theme in a clause may constitute just a topical Theme with or without addition of one or more interpersonal and textual Themes. Thus, the textual and interpersonal Themes serve as supportive Theme to the obligatory topical/experiential theme. Consider the riddle-text below:

42.   *Àló̩ o*
      Àló̩
      Alágbè̩de òjorígí jorígí,
      Alágbè̩de̩ òjorigì jorigì,
      Bó s̩é ń fò̩tún ro̩,
      Bè̩è̩ *ló ń fòsi ro̩,*
      Ló **tún** *fȩnu yȩ ȩyìn-iná.*

      'The blacksmith of *òjorígí jorígí*
      The blacksmith of *òjorígí jorígí*
      As it withers with the right
       Withers with the left
      Also, uses mouth in blowing fire
              [Answer: Adìȩ tó s̩àba 'A hen on incubation'] Adésuà 1978

The point of departure for the riddle-text above begins with the nominal phrase *'Alágbè̩de òjorígí jorígí'.* Thus, the phras mark-off the Theme of the clause. The phrase denotes the grammatical subject of its clause, thereby, having a function in the experiential meaning of the clause. With this function, the element is adjudged to be an unmarked topical Theme. The item *bí* 'as he' and *bé̩è̩ ni* 'so also' at the onset of line 3 and 4 are continuative and conjunction respectively. Two of them serve as textual Themes of the clauses *ó ń fò̩tún ro̩¸and 'ó ń fòsì ro̩.* Hence, both of them relate their

clauses to the preceding clause by adding to the ideas in the clause. The focus marker *ni* that begins line 5 is an infinite item, it instantiates interpersonal Theme. It places emphasize on a new clause- *fẹnu yẹ ẹyìn-iná* following the preceding clauses.

With this analysis, we can see that the riddle-text in question have one unmarked topical Theme, two textual Themes, and one interpersonal Theme to carry forward the proposition of the message. In relation to this finding, we can say that the actual number of the clause in a given riddle determined the number of Theme that would be activated in a given riddle-text. By this function, the proponent forms the narration technique and enables the respondent(s) to process the message by placing emphatic tonic on part of the clause and, therefore, creating interpersonal incline for speech function.

However, as the syntactic reading of some of examples discussed on Theme have shown, the actual number of the clause in a given riddle-text classified the riddle into a single or multiple Themes text. As demonstrated in the analysis, the Theme length (the number of words in the Theme) revealed that there are riddles with single Theme 336(a) as well as those with multiple Themesas seen in samples 37.

In addition to these discoveries, we have seen how Theme is used as cohesive devices through which the various constituents of the riddles-texts are connected.
In addition to the above findings, the Theme may correspond to topic in the information system of topic-comment structure. Hence, the Theme grammatically denotes the focus of the discourse in such a context (Halliday, 2014). That is to say, the topic itself may a times be or not be the first element uttered by the riddler as illustrated in the context of data in (37d) *ìkòkò dúdú fẹ̀yìn tigbó'*. In this riddle-text, the topic itself doubled as the Theme. As the Theme function in a basic clause as the quantum of information so the topic thus in riddles presented through derived statements. Considering the Theme as the first element with which the riddler begins the description, using statistics simple percentage analysis, the frequencyof Theme types in Yorùbá riddles are summarily presented in table 5.6 and figure 5.1respectively below:

Table 5.6: Frequency of theme types in *Yorùbá* ridlles

Metafunctions	Theme Types					
	Topical		Interpersonal		Textual	
	Unmarked	Marked	Voc	Mod adj	Conjntive	coti ve
Ideational	188	12	----			
Interpersonal			66	30		
Textual					04	---
Total (%)	200 (66.67)		96 (32%)		04 (1.33)	

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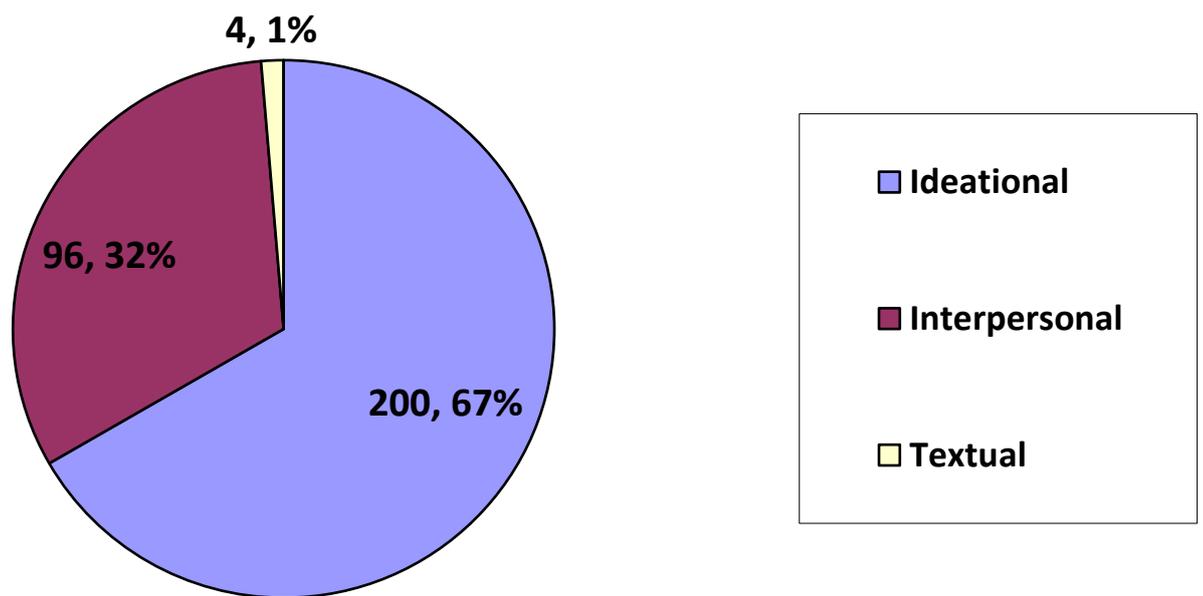
Figure 5.1. Percentage of metafunction themes in *Yorùbá* riddles

Aside the three types of Themes identified and described above, of which can be single or multiple in block following the metafunction tenet, there is no other type of Theme found in the structural presentation of Yorùbá riddles.

As shown in the table, the topical unmarked sub-type of Theme marks the prominence in the functional use of Theme in YRs. These finding stresses that, the use of subject of the clause as point of departure for the riddles' messages is highly effective than any other experiential, interpersonal, or textual elements. This is so due to the ways by which information is assigned to different part (constituents) of the riddle. The element at the beginning of the text is thematically significant in YRs. The first word with which the description begins is seemingly important in the success of the riddling exercise because it often metaphorically corresponds to the assumed riddle referent. The finding also supports nominal groups as being the most deployed class of word use in the structural representation of experiences in Yorùbá riddle-texts. The next section describes six objectives which is on the nature and type of cohesive devices used by the proponent of riddles in making the two riddle's information units hang together in presenting meaningful message.

5.8 System of cohesion in *Yorùbá* riddles

Cohesion is a lexico-grammatical system of semantic and contextual reserves for creating and interpreting discourse. The interpretive import of this definition reveals that two types of cohesive system can be sought for within the functional lexico-grammar account of a text: the lexical and grammatical cohesion. However, it must be reiterated that, cohesion as a meaning resource making under the SFG form part of textual meaning of a text. Based on that view, the textual metafunction as the language function that specifies the verbal word of a speaker and further deals with how speaker presents or verbalized his intention or thought in terms of structural arrangement of information packing, coding of the message's Theme and how these two structures tie or relate together to constitute a meaningful ideation. This last function of the textual metafunction is referred to as cohesion.

Textual Cohesions is an important functional area of textual interpretation of a text is on the thematic account of how meaningful a sequence of sentences is coherently presented. The reason being that the choice of Theme and how different idea within the

text hang together to cohesively present a sensible thought; depend largely on the internal cohesion and coherence of the discourse. As semantically demanded, elements in a clause must bind together to achieve or communicate a sense. Hence, a good text is expected to be cohesive. Cohesion as a structural texture resource expresses how text is strung together with itself and with its context to form a meaningful sense. It operates on the semantic level of discourse. That is to say, as text is believed to be a formulation of adjoining sequences of expressions, discourse can be seen as a denotation of a connected spoken or written speech that are occurring at a level above sentence category.

Cohesion is another meaning making resource, it relates to internal procession of the text. It envelops "a set of lexical and grammatical system evolving specifically as a tool that made it easy to transcendthe boundary of the clause" (Halliday, 2014:603, Fine, 1994). This definition stresses that, cohesion is a set of choices within the lexico-grammar system that preserves a stretch of information progresses from its immediate boundary into another information unit. As textual grammatical device, it embodies different forms of grammatical relations that connect various aspects of a text together. It is a relation of meaning that exists within the text, and that define it as a text (Halliday and Hassan, 1976, p.4). These definitions stresses that cohesion is a textual system by which different sentence segment is unified and qualified as single text. It needs to be stressed here that, a text can only be unified when there is coherency among its elements, thereby making it very clear and understood to the reader. Meanwhile, cohesion occurs when the interpretation of one item depends on the other. In other words, a text is cohesive when one item presumes the other. The concept of cohesion as regarded by Blake (1990: 104) as a more visible means of providing the same way of linking utterances together so that they can be seen to belong to a distinct text. Precisely, cohesion expresses an idea of relations within a clause, text or discourse. To have a clear understanding of cohesion in speech acts, let us consider the following sequence of English sentences below:

i. *Ayọ̀ si ìdérí apẹ kúrò.* 'Ayo removed the lid of the pot totally'
ii. *omi inú apẹ̀ náà ń ru síná.* 'The water in the pot is gushing on the fire'
iii. *Ayọ̀ si ìdérí apẹ kúrò nítorí pe omi inú apẹ̀ náà ń ru síná.* 'Ayo removed the lid because the water in the pot is gushing on the fire'

In the sentences above, the first and second sentences stand aloof of each other. Meanwhile, in third sentence, we can see the hybrid of preceding two sentences for the fact that, the sentence in (iii) has unified the sentences in i and ii with the use of cohesive textual device *nítorí pe*. The application of the conjunctive adjunct *nítorí pe* 'because' makes the sentences in i & ii well connected and meaningfully expressed unified ideas. As seen in the example above, the word '*nítorí pe* welds the first 2 sentences together. Thus, cohesion is a process of welding utterances together to make a meaningful text. it is a linguistic tool to give thematic account of a discourse concern mainly on how various segments of a clause is properly held together to express a sense.

According to Osisanwo (2008:28), cohesion is the linguistic means by which a text functions as a single unit. This semantically suggests that cohesion in an integral textual device with which the clause functions as message. It accounts for the semantic resources through which a meaningful discourse is emerged. A composite of cohesive relation in a text provides the arrangement of word and its unity. Thus, the structural relations of the text form its texture (the characteristic surface appearance of a text) which distinguishes such text from another. That is to say, the characteristic surface appearance of a text determines the cohesive relation that exists between units of a text. Within this lexico- grammatical framework, structural texture of a text is determined by the external relation between the clause segments under ideational layout (the experiential organisation) and the internal relation between the clause segments in interpersonal orientations (mood block and the residual elements) of the text. Consider the example of riddles below:

42.

a. *Àló̩ o*
   Àlò̩
   Ìpè̩kù tí obìǹrin fi ń jókòó,
   Ni baálé ilé ń kówó rà.

   The stool that woman is sitting on
   It is that man spends money on
                   [Answer: Òbò 'Vagina'] Àjàyí 2002

b.	*Àló̩ o*
	Àlò̩
	Igi wo nínú igbó sùgbó̩n kò wó pa o̩mo̩ mi Òrékéléẉà.
	'A tree fell in the bush but it did not harm my beautiful child'
		[Answer: *Èèrà* 'Ant'] Adésuà 1978

c.	*Àló̩ o*
	Àlò̩
	Àbúrò báni gbé, o tun ni lára,
	È̩gbó̩n báni gbé, igbe e̩kún laráyé fi bo̩nu

	Àló̩ o
	Àlò̩
	The younger one lived with us, we enjoy its stays
	 The elder one lived with us, its stay brings much anguish
		[Answer: *Aféfé̩ àti Ìjì* 'Wind and Storm'] Akinye̩mí 2015

d.	*Àló̩ o*
	Àlò̩
	A pa ò̩bo̩,
	A fi ìrù ò̩bo̩ dé ò̩bo̩.

	We killed a monkey
	 We used its tail in tighting it
		[Answer: *Okùn* 'Rope'] Ajayi, 2002

In example 42(a) above, the texture of the text is formed between the ideational import of participants; *obìnrin* 'the actor', *ìpè̩kù* - 'the instrument', *baálé ilé* 'the goal' and *owó* –the scope and the material processes *jókòó* and *kó...rà*. On the internal constituent of interpersonal intent, the text texture is activated between the mood type (declarative) and a non -future present continuous tense form) *n*. In (42b), the experiential representation is encoded through *igi, igbó, and o̩mo̩ mi Òrékéléẉà* which denote actor, goal and scope participants, the conscious being that are involved in the unfolding of the event. A material process *wó* ´fell'with the help of its associated circumstantial feature *nínú igbó* 'in the bush'indicating location together with another mental process *pa* 'harmed' expressively reveal the content of the events. The interpersonal relation is enacted with the use negative marker with a non-futureb tense suggesting a negative declarative. As seen in the texture composition of riddle in 50(b), the established connection between ideational and interpersonal metafunction is made

possible with the structural realisation of conjunctive adjunct *sùgbọ́n* 'but' in giving the text its expected meaningful proposition.

From this explanation, it is a fact that a systemic meaning of a language cannot be achieved without the structural presence of cohesive item which forms part of textual orientation that gives text its intent as message. That is to say, it is with the aid of cohesive device *sùgbọ́n* that the semantic relation between the two clauses [*Igi wo nínú igbó], **sùgbọ́n** [kò wó pa ọmọ mi Òrékélẹ́wà]* of the text is revealed. The item *sùgbọ́n* makes it possible to interpret the second clause through the first clause. Example 50(a) consist just a clause. Thus, there is neither extension nor progression of idea in the text.

The relationship between the clause-complex in terms of how coordinate or subordinate they are to each other can be determined. Questions as to whether same element being mentioned more than once or how possible is to replace or find substitute for a given element at the internal or context of the text and or is the omission of item recoverable in the text can be successfully answered. All these and many more are ways by which grammatical outline of a text determines both logical and semantic coherence of items within a text. Based on these backdrops, it is obvious that the scope and pattern of cohesion falls within the language element. Therefore, insight into linguistic cohesion in YRs is a worthy exercise. The present study probes into the functionality of cohesive resources in making riddle-text soluble within the background context of obscuring description of phenomenon in and around our conscious and unconscious environments.

Meanwhile, the structural inter- connectivity within a discourse is attained through grammatical and lexical cohesion. Meaning that, cohesion as lexico-grammatical resource explains both lexical and grammatical linguistic resource by which the logical coherency of the text is preserved. Grammatical and lexical resources are activated as means of achieving coherency in presenting riddle's proposition.

5.8.1 Grammatical devices in riddles

Grammatical cohesion is concerned with cohesive resource on the structural arrangement of the grammatical sentence (Halliday and Hassan, 1976). In line with this functionalists' observation, four categories of structural cohesion can be attained at the internal texture relations of elements in a clause, text, or larger discourse. Grammatical cohesive resources involve the use of sentential elements in achieving cohesion in a text.

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The four major linguistics resources with which the riddlers activate grammatical cohesion during the course of riddling include:

i. Conjunction: The system of conjunction is achieved with the use of various conjuncts or linkers in relating a clause to another. Few of the relation that can be enabled in the system of conjunction are additive, adversative, and causal.

ii. Reference: A system of reference for a cohesive process involves use of linguistic item as a referring element. The process of referring in achieved through the application of personal, demonstrative and comparative pronouns.

iii. Substitution: The grammatical system of substitution entails a linguistics replacing of item with another. The affected items can be a nominal, verbal, or clausal category.

iv. Ellipsis: this elaborates a semantic system of omission or deletion of item(s) in a clause. The omitted element can be nominal, verbal phrase or a clausal category.

The next section presents half part of the objective six regarding the grammatical cohesive devices with which riddle's constitutes bind together. The presentation describes their application taking examples from Yorùbá riddles.

5.8.1.1 Conjunction as cohesive device in *Yorùbá* riddles

Conjunction elements are linking instruments between sentences in a text. Following functionalist, grammar does not provide any structure beyond the clause complexes, however, the grammar still provides 'clues' revealing logico-semantic relations of any scale (expansion or projection) within a text. Conjunction exemplifies grammatical system handling the logico-semantic relation between sentences. Conjunction is advanced as a complementary source to clause complexing (Halliday, 2014:609). As a cohesive device, conjunction creates a logico-semantic relationship between discourse span of varying degree, ranging from sentence-to-sentence complexes, sentence complexes to text, from text to a long span of a paragraph, and from paragraph span to discourse or more. Conjunction is a feature and marker of dialogue text. They are shadowed with a logical arrangement of a sentence towards a meaningful

interpretation. In other words, conjunctions are functional words used in uniting elements of a text. The preceding explanations entail that conjunctions are resources for making transition in the unfolding of a text. Conjunction is a continuity textual resource that usually links whole sentence. Consider this riddle example:

43. *Àló̩ o*
   Àlò̩
   Òdòdó olójú worodo
   Bí a kò rí I,
   A kò gbọdọ̀ ṣebọ
   Sùgbọ́n kò tó bé̩è̩ kó fọwọ́ kan ni

   'A frown looking flower,
   If we do not see it,
   We cannot hold rituals
   But it dares not touch someone'
                              *[*Answer: *Iná* 'fire'*]* Adésuà 1978

Here, the conjunction *sùgbọ́n* 'but*'* reveals a relationship between *kò tó bé̩è̩ kó fọwọ́ kan ni* 'Ïtdare not touch someone'and the preceding sentences *Òdòdó olójú worodo, bí a kò rí I, a kò gbọdò̩ ṣebọ* 'a stan-looking flower, if we do not see it, we cannot hold rituals. This analysis posits that, *sùgbọ́n* 'but' is a structural linker used cohesively between its sentence and the preceding ones. Thus, a conjunct presents the text as a descriptive dialogic exchange where it elaborates more on main ideas of the text's proposition.

The application of conjunctions necessitates use of conjuncts such as coordination, subordination, continuative and compound adverb as grammatical device in holding different segments of the text together. However, any of the aforementioned conjunction relations usually exhibit a structural bound-transition effect include *additive*: a sense of adding more to an already established clause, *adversative*: a signal of contrast, concession, conflict, and contradiction; *causative:* a relation denoting cause and reason, and *sequential*: an expansion relation for achieving chronological arrangement of sequence or logical sequence for continuation, resumption, conclusion, and digression in discourse.

Conjunction can occur at the beginning of a clause or at the middle. However, when it begins a sentence, it stands as textual Theme functioning as a connecting bond between clauses (Halliday, 2014, p: 623) as an instance is referred to as 'textual transition' (Halliday and Hasan 1976)

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In YRs, utterances are sequential. Thus, it demands of any conjunct at the internal structure of the riddle-text to connect utterances that occur in the structure. Following this structural representation, conjuncts tie the two identified riddle constituents grounded on their meaning in relating to the amount of information the encoder assumed would be necessarily enough for decoder to calculate the logic as seen in:

44.   *Àló̩ o*
          Àlò̩
          Àkùko̩ baba mi
          A dé e ní igba agbò̩n
          Ó tún ń yó ìrère.

          'My father's legendary cock,
          We cover it with two hundred baskets
          It stills bring-forth flame'
              [Answer: *È̩è̩fín* 'smoke'] Adésuà 1978

The two information units in the riddle in (44) are '*Àkùko̩ baba mi*' which corresponds to topic constituent and '*A dé e ní igba agbò̩n, ó tún ń yó ìrère*' which stand as comment constituents in relation to the given information packed at the topic constituent. However, the 'tún' *also* at the internal second clause of the comment constituent *ó tún ń yo̩ ìrèrè* denotes a conjunct stating more information in addition to what has been said in the first comment clause *a de é ní igba agbò̩n.*

If the riddler decided to stop or present only *a de é ní igba agbò̩n* as comment information in relation to the topic information, it may not as easy and as well possible for the potential riddlee to calculate the encoded logic correctly because the information presented is not exhaustive as regards the personal identification of the focus phenomenon. The application of *'tún'* in such a context is very germane because it semantically dictates how important the information presented in the clause is necessary for the overall proposition or message of the text.

In relating constituents together, conjunction as a clue marker of the logico-semantic relations between text segments manifests its conjunctive cohesion in three (3) different forms of expansions: elaboration, extension, and enhancement following the logico-semantic component of the ideational metafunction. That is to say, conjunction noticeably marks point where one length of clause elaborates, extends, or enhances another segment of the clause or text as case may be. Applying this characteristic to the

current study, the applicability of conjunction YRs in actual sense elaborates, extends, or enhances the semantic content of the topic constituent in relation to the comment constituent of the riddle-text. To establish the functional inter-connectedness of the three metafunctions, the three conjunctive expansions (elaboration, extension, and enhancement) fall under ideational and interpersonal functions of language. The three conjunctive expansions are realised within the logico-sematic expansion of logical component of ideation metafunction and as well subsumed under the residual elements charaterising complement and adjunct in interpersonal metafunction. Deductible, we can say that conjunction relates clause complexes to each other either to construe the experiential (experience) meaning and or to enact roles and relation of participants in an exchange. This fact encodes Halliday's (2014, p: 611) view that conjunction cojoindiverse occurrence or interaction". Meanwhile, the relation between the clause segments in the ideational representation of the text is external while the one between the text segments under the interpersonal structure of the text is internal. The conjuncts marking external relations are labeled as external conjunctions while those marking internal relation in speech event are called internal conjunction as seen in the following samples of riddles:

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a.　*Àló̟ o*
Àlò̟
Ó fe̟sè̟ mé̟rin rìn láàárò̟
Ó fe̟sè̟ méjì rìn ló̟sàn- án
Sùgbó̟n mé̟ta ló fi ń rìn lálé̟

'It walks with four legs in the morning,
It walks with three legs in the afternoon
But it is walking with three in the night'
　　　[Answer: È̟nìyan nígbà èwe, ò̟dó̟, arúgbó '
　　　A toddler, adolescent, and aged person] Àjàyí 2002

b.　*Àló̟ o*
Àlò̟
O̟mo̟ o̟lo̟ dára lójú
Sùgbó̟ń *kò s̟e é fi lo̟ta*
Àló̟ o
Àlò̟
Grinding stone is beautiful,
But it is not good for grinding
　　　[Answer: *E̟yin adìe̟* 'Egg'] Àjàyí, 2002

The use of *'sùgbọ́n* in the above example instantiates internal relation between the text segment, it relates its clause segment, the comment information to the the first segment, the semantic repetitive topic clause 'Ó fẹsẹ̀ mẹ́rin rìn láàárọ̀, Ó fẹsẹ̀ méjì rìn lọ́sàn- án'

5.8.1.1.1 Conjunction of elaboration transition

An elaboration transition expresses additional information in relation to what has been said earlier. They are most used for apposition or clarification. Apposition paratactic elaboration is used for exposition and or exemplification. Most of the appositive elaboration conjunctions in Yorùbá riddles are implicitly realised as examples of riddles below demonstrated:

46.
a.   *Àlọ́ o*
        Àlọ
        Ẹmọ́ dúdú inú ìgbó, a - jẹ- má- ní òpó
        'The black bushy rat, the one- that-eats without a trace'
                        [Answer: *Iná orí* 'lice'] Àjàyí 2002
b.   *Àlọ́ o*
        Àlọ̀
        Esisnsin abẹ́ ìrókò, a- jóni- má- ṣe é hú
        'The fly under *ìrókò* tree, the- one- which stings without a sound'
                        [Answer: *Ebi* 'hunger'] Adésuà 1978

In the texts above, *Ẹmọ́ dúdú inú ìgbó* and *Esisnsin abẹ́ ìrókò* suggest the topics segment of the texts while *a- jẹ- má- ní òpó* and *a- jóni- má- ṣe é hú* are comment segments of the two clauses. The conjunctive item that ought to separate the comment constituent form the topic are implicit however, its semantic import is actually and contextually expressed in the use of pause that is phonetically realised with the use of 'comma' in separating the topic head phrase from its appositive paratactic nominalised comment phrase. The nominalised phrases, *a- jẹ má ní òpó'* and *'a- jóni- má ṣe é hún* elaborate the semantic content of the preceding topic noun phrases '*Ẹmọ́ dúdú inú ìgbó* and '*Esisnsin abẹ́ ìrókò*' respectively. For being paratactic appositives, they expose another feature by which identity of the focus riddle's object could be identified by the riddle's respondents on one hand. For the clarification hypotactic elaboration on the othe hand, the elaborated information is reinstated, summarized or clarified for the purpose of clarity. They may be realised inform of corrective, distraction, demission, particularising, resumptive, summative and verifactive Meanwhile , this form of

elaborating conjunct is not attested to in YRs because the riddles logics are not meant to clarify ideas, cannot exhaustively summarise features of an object, neither do they correct information nor reinstate them rather riddles-texts describe ideas using assumed background experiences of interactants on the existence of different phenomenon in and around the worlds. Hence, this structural absence marks one of the areas of difference between the clause representation of YRs and other Yorùbá verbal acts such as example of proverb below illustrates:

> Àgbàlagbà tí ń lagi tà, ó ti sinmi rẹ̀ léwe
> *'An aged person who splits and sells firewood at old age has enjoyed*
> *his leisure period at youth'*

From the proverb above, the second clause, *'ó ti sinmi rẹ̀ léwe'* clarifies the oddity in the semantic content suggests in the first clause *'Àgbàlagbà tí ń lagi tà'*. The second clause specifies in a greater detail reason why it feasible to see an aged person who could still be splitting and selling firewood at old age.

5.8.1.1.2 Conjunction of extending transition

Conjunction functions to extend or provide alternation in a text. In doing so, they atime ascribe addition, variation, and or enumeration impetus on the preceding idea adjoined too. The Additive conjunction of extending transition as a connective device links unit that share semantic resemblance in a text. In other words, the additive cohesive devices connect elements that share semantic similarity. *Àtí* 'and' *tàbí* 'or' *bẹ́ẹ̀ náà ni* 'likewise/furthermore' and *tún* 'in addition' exemplify conjunctions used for extending the semantic proposition of a clause as shown in the riddles-texts in (48) below:

48.
a.　*Àlọ́ o*
　　Àlọ̀
　　Ko le è jókòó
　　*Kò le è bẹ̀rẹ̀ **bẹ́ẹ̀ ni** kò le è rìn*
　　Sùgbọ́n bí ó ru ẹrù fún ogún ọdún kò ni i fajú ro

　　Àlọ́ o
　　Àlọ̀
　　It cannot sit, stoop, or work
　　But it makes no complaint, if carries load for twenty years
　　　　　[Answer: *Òpó ilé* 'House pillar'] *Àjàyí, 2002*

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b.   *Àló̩ o*
        Àlò̩
        Àdàbà su ó yé sórí àká mi,
        Àká kò ̩se é gé
        Bé̩è̩ ni àdàbà kò ̩se é yo̩ so̩nú

        Àló̩ o
        Àlò̩
         The dove defeacates and lays on my shelf
         The shelf cannot be cut,
         So also, the dove cannot be removed.
                        Answer: *Ahó̩n* 'Tongue'] À̩jàyí, 2002

c.   *Àló̩ o*
        Àlò̩
        Bè̩nbé̩ bàbá àlo̩ kan láéláé,
        Igba gé̩ńdé ni ó ń lù ú
        Ara iwájú kò gbo̩ dídún rè̩,
        Bé̩è̩ ni *àwo̩n èrò è̩yìn kò gbó̩ dídún rè̩.*

        'An ancient *bè̩nbé̩* drum of riddle's father,
        It is being beaten by two hundred lofty men
        People at the front coold not hear its sound
        Likewise, people at the back could not hear its sound'
                        [Answer: *Ìpé̩ńpè̩jú* 'eyelid'] À̩jàyí 2002

In 48 (a-c) presented above, it is *bé̩è̩ ni* that is functioning as coordinating resources so
as to make the utterances cohere. In other words, we say that *bé̩è̩ ni*as an instance of
coordinating additive conjunction as it is used cohesively in the riddles with asyntactic
movement operational expression in the above samples. It is a structural role of the
additive form of conjunction to coordinate each of the utterances structurally. The
additive cohesive device connects elements that share semantic similarity. Another
example of additive cohesive conjunction in YRs is activated in the use of 'sí' as seen
in 48 (d) and *tún* in 48 (e-f) thus:

d.   *Àló̩ o*
        Àlò̩
        E̩sè̩ baba mi kan láéláé
        Bí ó bá wu bàǹtùbàǹtù làáàrò̩
        Yóò si fa lójú alé̩.

        My father's legendary leg,
        if it swells elephantine in the morning,
        It abates in the night
                        *[*Answe: *O̩jà* 'market'] À̩kinyemi 2015

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e.   *Àlọ́ o*
         Àlọ̀
         Ó fikú ṣelé, ó fàrùn ṣelẹ̀kùn
         O ní kí ikú má ba à pọmọ òun,
         *Ikú pa a, ò sì **tún** pọmọ rẹ̀.*

         It makes death its house, it makes ailment its door,
         It said, it is for the safety of his child,
         Death killed it and also killed its child'
                 [Answer: *Odi ẹyìn* 'Palm kernel shell'] Àjàyí 2002

f.   *Àlọ́ o*
         Àlọ̀
         Ó nawọ́ òtún mọ́lẹ̀, ó bígba ọmọ
         Ọ nawọ́ òsí mọ́lẹ̀, ó bigba ọmọ,
         *Ó **tún** ni Kí elédùmarè jẹ́ kí òun rọ́mọ bí.*

         It patted the ground with the right hand; it gave birth to two hundred children
         It patted the ground with the eft hand; it gave birth to two hundred children,
         He stills asks God to give him more children'
                 [Answer: *Ẹ̀pà* 'groundnut'] Adésuà 1978

The item *tún* 'and also' as used in the above samples relates to grammatical coordination and the succession of parallel utterances in (48f). This means that, it plays a conjunctive role. The semantic relationship above is activated through extending relation whereby alternation is provided by addition of information *'Kí elédùmarè jẹ́ kí òun rọ́mọ bí'* aside what has said before *'Ó nawọ́ ò tún mọ́lẹ̀, ó bígba ọmọ, ọ́ nawọ́ òsí mọ́lẹ̀, ó bigba ọmọ'*. The source of cohesion in such a context is derived from the intensity of request by adding to the semantic between what is being expressed and what have happened before. In (48e), *tún* is used to gain additive coordination between the verbiage and the matters of the whole reported projection. As it can be deduced from the examples in 48(e and f), the use of *'tún'* is more evident and marked obviouslyin riddles with reported clause than another form of riddle.

5.8.1.1.2.2 Conjunction of extending enumeration transition

       Application of nominal item for listing also enacts transition in a clause-complex structure to designate a text. By enumeration intent, the conjunction of extending relation is numeric in nature. Examples arè ikíní 'one/first', ìkejì' two/ second'…

49.   *Àló̩ o*
       Àlò̩
       Àgbà méjì ń lo̩ sóde,
       Ìkíní ń s̩e sáájú,
       È̩kejì ń s̩e sáájú

       'Two elders are going out,
       The first is leading; the second also wants to lead'
                           [Answer: E̩sè̩ 'legs'] Àjàyí 2002

The words *Ìkíní* and *È̩kejì* are nominal items. However, as they have used in the contexts above, they are functioning as conjunct by enumerating or listing items that are in semantic extending relation.

5.8.1.1.3 Conjunction of enhance treanistion

Following Halliday (2014, p: 617), along the logico-semantic bracket, Conjunction may designate enhance transition, of which are achieved through any of time relaters or adversative items in a bid to connecting thoughts.

5.8.1.1.3.1 Time enhanced transition

The time relater conjunctions are temporal adverbial or adjectival employed to launch existentiality impetus on its clause proposition. They are temporal conjunctions which usually characterize time order of event. Examples of temporal conjunctions are then, soon, finally, etc. Examples of conjunctive time relaters in riddles are 'laelae' *long ago and àtayébáyé/ igba kan* 'once upon a timeas shown in the following riddles-texts:

50.
   a.   *Àló̩ o*
        Àlò̩
        *Òrìsà baba mi kan **laéláé,***
        *Òrìsà baba mi kan **làèlàè,***
        Ojoojúmó̩ ní í gbe̩bo̩ ló̩wó̩ e̩ni.

        'My father's legendary deity,
        It takes scarifies every day'
                [Answer: E̩nú 'Mouth'] Adésuà 1978

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b.   *Àló̩ o*
         Àló̩
         *Aja baba mi **àtayébáyé**,*
         *Aja baba mi **àtayébáyé**,*
         Gbogbo ohun tí mo bá ṣe ló máa ń bá mi ṣe

         'My father legendary dog,
         It participates in everything I do'
                  *[*Answer: *Òjìji* 'shadow'] Adésuà 1978

A careful examination of the textual function of the word *'láéláé'* and *àtayébáyé'* revealed that the two words are allomorph. They can replace one another in same semantic context. In 50(a) and (b) for instance, instead of the grammatical choice of 'láéláé, the proponent may decide to say 50(candd) respectively:

   *c. Òrìsà baba mi kan **àtayébáyé**, ojoojúmó̩ ní í gbe̩bo̩ ló̩wó̩ e̩ni.*
   *d. Ajá baba mi **láéláé**, gbogbo ohun tí mo bá ṣe ló máa ń bá mi ṣe.*

5.8.1.1.3.2 Adversative conjunctive enhanced relation

         Conjunction may also be in Adversative relation where in actual sense is meant to enhance semantic content other clause's elements. Any conjunction used in this sense connects contrasting idea or information. It denotes type of cohesive means that states contrary prospect of an event regarding reason, condition, effect/ result, purpose, consequence and perspectives. Any conjunction performing adversative function contrast the expectation derived from the clause preceding it own that which with enhanced adversative. Conjunction of adversative relation creates spatialand probably a conditional cohesion. Spatial enhancing relation can be enabled as place reference such as here, there; spatial adverb such as behind, nearby, in the same place, anywhere or elsewhere. It examples in YRs include *sùgbó̩n* 'but', *lé̩yìn náà* 'however', *bí ó tílè̩ jé̩ pé* 'whereas', *nílòdì sí* 'in contrast as shown in the riddle samples below:

   51. *Àló̩ o*
       Àló̩
       Ó ga tó erin
       Gànnàkù rè̩ té̩fò̩n
       Sùgbó̩n, abé̩ ni ójú wà

       'It is as tall as elephant,
        It is as lanky as buffalo,
       But its has face underneath
                *[*Answer: *Ojú ò̩run* 'sky'] Àjàyí 2002

In the above samples, *sùgbọ́n* plays a contrastive relation between what is being said '*ó lójú lábẹ́*' and the preceding utterances '*Ó ga tó erin, rẹ̀ tó ẹfọ̀n* that have gone before. The above riddle in (51) can be re-presented as: *Ó ga tó erin, Gànnàkù rẹ̀ tó ẹfọ̀n (Sùgbọn) ábẹ́ ni ojú rẹ̀ wà.*

Having *sùgbọ́n* in bracket suggests that the item is deletable or saying it may be implicit a time. Hence, we can see thatabsence of the conjunct 'sùgbọ́n' in line 3 of the text will not in any way affect the idea encoded in *Ó ga tó erin, Gànnàkù rẹ̀ tó ẹfọ̀n* because meaning of the supposed conjunction is recoverable in the use of syntactic pause designated by comma which functions as a cohesive conjunct in such context. The application of 'sùgbọ́n' in (51) is contrastive in connecting the three clauses. This phenomenon is regarded as conjunction ellipsis in ogunsiji (2001: 169).

Obviously, relationship involving 'sùgbọ́n' in riddles is meant for enhancing purposes. In most cases of enhancing relation, compound adverb or continuative are prominently used as conjunct that linked the two constituents together. Their application under riddle with exophoric referent (the idea that *ṣugbọ́n* referred to is located outside the clause) expression is not significant because they can be neglected. Meaning that, their appearance or non-appearance in the structure does not in any way affect the structural arrangement and the semantic content of the information or idea presented.

5.8.1.1.3.3 Causal conjunctive enhanced relation

Conjunction can also be in an enhancing relation with other elements in a clause stating a causal circumstance purposely to express result or purpose. Its examples include the use of elements like *Fún ìdí èyí* 'thus/hence/ therefore', *nígbà náà* 'so', *torí pé* 'because'. The riddle-text in (52) exemplifies the causal cohesive relation:

52. *Àlọ́ o*
     Àlọ̀
     Ìyá arúgbó ní bí òun ṣe pa ará iwájú,
     Ni òun ṣe máa pa èrò ẹ̀yìn,
     Nítorí pé *òun kò mọ ẹni tó pa ìyá òun.*

     An old woman said 'as she killed people in front
      So, she will also kill those behind
     Because she did not know who killed her mother.
         [Answer: Enini 'Dew] Adésuà 1978

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As seen in the example above, the last sentence is thematicised by a clausal continuative textual device, *nítorí pé.* The clause further presents identificative feature of the object in focus by clarifying and justifying reason why the preceding ideas hang. Nevertheless, the riddle proposition initiated at the first line, *Ìyá arúgbó ní bí òun ṣe pa ará iwájú-* the topic constituent is found to be expanded with the comment focused clause*, Ni òun ṣe máa pa èrò ẹ̀yìn* and the causal continuative textual clause, ***Nítorí pé** òun kò mọ ẹni tó pa ìyá òun* with a motive of completing the sense of the riddle's proposition.

5.8.1.2 Reference as cohesive device in *Yorùbá* riddles

Reference is a cohesive relation in which a linguistic item refers to another. It is a meaning resource device employed for referring object to another object. It is a relationship between linguistic items in which item acts as a link resource to another item. It is textual resource that set –up semantic relationship with item that has been mentioned in the preceding sentence. Thus, it entails referring expression. This process enables the presumable identity to be interpreted either by co-referencing or contrasting. In other words, reference entails relationship. In line with that view, a relationship holding between a word and thing is referred to as reference. In his own view, Lyons (1979, p. 44) believes that reference denotes a treatment of manipulating words to refer to things. The last definition opines that reference is a linguistic means by which speaker enables hearer to identify something.

Reference as a cohesive resource for creating textual status in the unfolding of a text necessitates identifiability of an element. In such a context, value is assigned to element which guides the speaker and listeners in the course of processing another element.   It is a grammatical resource that shows a relationship between facts, things or idea. However, in a riddling context, reference item is used when the riddler sees a need for an element to be recovered by riddlee at a relevant syntactic position of the text. Hence, whenever the riddler decides to present element as identifiable, choice of using referential item comes to play. In consequence, the operative binds the riddleee to recover the identity from somewhere either within or outside the text on one hand. Whereas, if the riddler uses the item as non-identifiable, the riddlee take and considered such element as new information in the grammatical interpretation of the whole text rather than looking for the identity on the other hand. Reference items contain the

definite article and as such reflect the meaning and identity or definiteness of the referent (Halliday and Hassan 1991:31). Hence, pronoun, articles, demonstrative and comparative pronouns are used as reference item in linguistic and situational discourses.

As opined in Osisanwo (2008, p: 31), reference has to do with retrieval of information for referential meaning. To him, a piece of information on item enters the discourse a second time as a result of its semantic property of definiteness when consider using reference as cohesive device It is very fundamental important in the production and interpretation text. Thus, its application facilitates cohesiveness within a text as demonstrated in the following samples of riddles:

53.
a. *Àló̩ o*
    Àlò̩
    Ò̩jíngbújúgbù, ò̩tamú- tamù
    A múni má mórí.
    Ò̩nà mé̩ta là á tí í   wò̩ ó̩.

    'Ò̩jíngbújúgbù, ò̩tamú- tamù
    The-One-that captures people but capture-no-head
    It has three entrances'
                [Answer: *Ilé oló̩jú mé̩ta* 'a three- faced house'] *Adésuà 1978*

b. *Àló̩ o*
    Àlò̩
    Kò̩ ló̩wó̩ kò lé̩sè̩
    Ó *ni òun yóò̩ soro ilé baba òun.*

    'It has neither hand nor leg,
    It said, it needs to perform his ancesstor's rite'
                [Answer: *È̩è̩fín 'Smoke']* Adésuà 1978

In the example 53(a) above, the reference *'Ó'* presume the identity of the *'Ò̩jíngbújúgbù, ò̩tamú- tamù'* by pointing backward to the preceding clause. With this analysis in mind, the presumed identity is effortlessly recovered from the preceding clause. The semantic feature of definiteness allows the syntactic reading of the word *'Ò̩jíngbújúgbù, ò̩tamú-tamù'* entering discourse for the second time. However, in 60(b), the respondent needs to look backward for the possible meaning /referent of thepronoun *'ó'*. Hence, whosoever attempt to solve the puzzle presented in the riddle sample must come to understand that the referent of the reference item is the understood subject of the preceding negative clause. Following from the semantic role of the two reference items:

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a and *o* in (53), we can come to term that reference is a linguistic means that is concerned with the relationship which existing between words, things and the qualities they stand for in a clause. Reference operative length may be activated at a nearest or varying distance Halliday (2014: 623).

Based on the semantic feature of definiteness (Halliday and Hassan, 1976, Black, 1990; Bloor, 2013 cited in Bahaziq, 2016, p: 113), or phora (the direction at which the referent of the reference item points) reference as means of achieving text texture can be classified into two as follows:

i.   Exophoric reference: Reference items that could only be explained through situational context.

ii.   Endophoric reference: Reference that are interpreted through tie in the text.

The workability of the two types of referencing system earlier mentioned is hereby described taking illustrative samples from YRs.

5.8.1.2.1   Exophoric reference in *Yorùbá* riddles

Exophoric reference is a form of reference in which referent of the referring item is located outside the immediate environment of the reader/listeners. In such a situation, the reader is demanded to retrieve the meaning of the reference item outside the situation. It enforces the respondents to infer the interpreted referent by looking beyond the syntactic representation in the immediate environment shared by the proponent and the respondents. That is, the exophoric references occur in context where situation provides key to their interpretations. This reference does not name anything; the referring element is made in the context of situation (outside of the text). As a result of its context located referring quality, it is contextually known to the participants in the conversation most times. Every exophoric ties straight talk about an implicit element. In other words, exophoric reference refers to things as identified in the context of situation. For example:

54.
a.   *Àlọ́ o*
        Àlọ̀
        Kò léyín kò lérìgì,
        Ó ń ru pákò.

Àlọ́ o
Àlọ̀
 It has neither teeth nor alveolar
It is chewing
[Answer: *Káńdù* 'Candle'] Adésuà 1978

b.   *Àlọ́ o*
Àlọ̀
Ó dún wààràwàá
Ó dún woorowòó
Tọbatìjòyè ló ń sà fún un.

Àlọ́ o
Àlọ̀
It sounds loudily
It sounds noisily
Everyone runs away from him
[Answer: *Òjò* 'Rain'] Adesua, 1978

In an attempt to interpret the meaning of the pronoun *'o'* 'it' which begins the clauses '**Ó** ń ru pákò 'and the repetitive clauses '*Ó dún wààràwàá, Ó dún woorowòo* of the examples 61(a and b) above respectively, the reader must look outside the clauses and consider the immediate environment shared by the two parties in the game to retrieve both the content and metaphorical referent of *o* and rẹ̀ in the above examples respectively.

5.8.1.2.2   **Endophoric reference in *Yorùbá* riddles**

The endophoric reference identifies as spotted in the surrounding text. This definition stresses that endophoric reference is interpreted through a tie in the text. The referring element is located or laid within the text. Endophoric reference could be of two types depending on the direction. This direction predicts whether the referring item refers back to something which has been mentioned in the text (given a background information) or projects something which is yet to be introduced in the text (foreground information). In view of this distinction, endophoric reference may have anaphoric or cataphoric referent of which could be personal, demonstrative or comparative in nature. Anaphoric reference occurs while an element points back to another item within a text as presented in the examples of YRs below:

55.

a.   *Àlọ́ o*
     Àlọ̀
     À ń gbé òkú retẹ́,
     Ó ní kí wọ́n fi òun sílẹ̀
     Pé òun mọ̀nà ibojì

     'We were taking a corpse to the burial ground,
     He demanded to be left alone
     That he knows the place'
                [Answer: *Òkèlè* 'Morsel'] Adésuà 1978

b.   *Àlọ́ o*
     Àlọ̀
     Èsúrú gòdògbò,
     Géńdé méjìlélógún ni wọ́n jẹ ẹ́ ni àjẹyó.

     A mighty yellow yam, twenty-two hefty men eat it to satisfaction
                *[*Answer: *Bọ́ọ̀lù aláfẹ̀ṣẹ̀gbá* 'Football'] Adésuà 1978

The *'ó'* and '*òun'* in lines 2 and 3 of the example 55(a) refers back to *'òkú' i*n line 1. As a result, the two pronouns are anaphoric items. In a like manner, the impersonal pronoun 'wọ́n' points backward to 'géńdé méjìlélógún' while *'ẹ́'* refers back to *'èsúrú gòdògbò'* in example (55b). The endophoric reference refers back to another word mentioned in the text.

Reference can further be classified based on choice of class of pronoun that serves as referent item. That is to say, does the pronoun relate with any other elements in the clause either internally or externally. Following that line, interactants and non-interactants reference type are identified.

5.8.1.2.3   Interactants and non-interactants references

Interactants reference entails use of personal reference in making reference to person and object in the context of speech situation. This identity of reference is established along reference function of participant with the relevant process. This predicts that, the interactant reference relates to an identified friction participant with a specific role as the event(s) presented in the clause unfolds. They are actually most times presented through material and or relational processes. They represented through personal, possessive or demonstrative pronouns. The interanctant reference may be

expressed on scale of proximity or comparative. The scale of proximity is expressed through demonstrative pronoun. Hence, the interanctant demonstrative reference identifies direction and specifies the reference whether human or non-human in term of nearness or farness in relation to another person or object in the sentence on one hand. The interanctant demonstrative reference sets a co-reference between items and or signifies a comparative relation of contrast or similarity as illustrated in the examples of YRs below:

56.
a.　　*Àló̩ o*
　　　Àlò̩
　　　*Gbogb ilé **yìí** rí tin-tin tin.*
　　　'Everywhere in this house looks brightly'
　　　　　　[Answer: *Iná inú ilé* 'Security light] Àjàyí 2002

b.　　*Àló̩ o*
　　　Àlo̩
　　　*Gbogbo ilé **yìí** àyíká àyíká*

　　　Àló̩ o
　　　Àlo̩
　　　This house is rounded.
　　　　　　[Answer: *Odò* 'River'] Akinyemi 2015

Phonetic realisation of the demonstrative pronoun '**yìí**' in 56(a) above along with a compressed noun '*gbogbo ilé*' point back to *ilé* 'the house', which precedes it. Thus, the referent of 'yìí' is endo-anaphoric situated. Here, the presumed identity/ referent of the referring item ''yìí is accessible within the text. As semantic reading of this item revealed, it specifies the non-human characteristic of its referent on one hand and nearness proximity to its referring object on the other hand.

In endo-anaphoric interactant referring item, reference to one and the same referent is repeated. Therefore, the reference item states information in and around the clause's topic element.

56c.　　*Àló̩ o*
　　　　Àlò̩
　　　　Òkun ń hó yaya,
　　　　Ò̩sà ń hó yáyá,
　　　　*O̩mo̩ burúkú torí bò̩ **ó̩***

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The ocean bubbles violently
The lagoon bubbles violently
The ill-fated child dips hand into it
[Answer: *Orógùn* 'wooden ladle'] Àjàyí 2002

In the example 56(c) above, the last high tone syllable *ó* expresses information that connected to the Themes of the first two sentences of the expression. Hence, *ó* is broadly used as referent item of *òkun* and *ọ̀sà* in the example. Thus, ọ́ serves as a referring item for two noun phrases.

As it can be deduced from the analysis above, the referent item *yìí* 'this' also links the text to its environment exophorically. This kind of reference does not contribute to the flow of text cohesively so far it can be omitted- *'Gbogbo ilé tin-tin tin'* however, it preserves the interanctant nature of the discourse. Their roles are defined by the speech events and they can of course still form chain within the text as example in 56(d) demonstrated below:

56d.
Àlọ́ o
Àlọ
A *ní kí ó jẹran, ó* jẹran,
A ní kí ó jeegun, ó jeegun,
A ní kó wá lábẹ̀, o ní eyín òun kò ran ań

Àlọ́ o
Àlọ
 It was ordered to eat meat, it complied
It was ordered to eat bone, it obeyed
It was invited to link soup, he rejected
*[*Answer: *Òbẹ 'Knive'*] Àjàyí, 2002

All occurrence of personal pronoun in the examples above exemplified interactant reference. For illustration, the use of 'A' specifies exophoric reference, it coheres the participant in the riddling with the situation. In this particular example, we witnessed the existence of co-referent. In co-referencing environment, the presumable or reference item refer to same entity which may be personal or demonstrative reference (pronoun). The first personal subject pronoun 'mo' refers back to the first-person subject pronoun 'ń'. And on the scale of comparison, the two reference items are similar. The identity of 'wọ́n' whom actually ordered the speaker 'ń' to undertake the action of *mu wá* in the

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course of unfolding of the event might not be easily known because its referring item is exophorically located.

Non- interactants references are reference items that do not specifically refer to personal noun or pronoun. The use of high tone syllable (HTS), impersonal pronoun reference items and wh-content word exemplify non-interactant reference inYRs as demonstrated below:

56e.   *Àló̩ o*
         Àlò̩
         Ó ní e̩s̩è̩ méjì,
         Ó ní ìyé̩ apá méjì tó gùn,
         S̩ùgbó̩n kò fò rí

         It has two legs,
         it has two long wings
         But it never flies.
                     [Answer: E̩ye̩ Ògòǹgò 'An ostrich'] Àjàyí 2002

56f.   *Àló̩ o*
         Àlò̩
         Ó s̩e kúdúrú, ó yo̩ ìs̩é̩
         Ó nà gbàlàjà, ó s̩e ìdí kàre.

         Àló̩ o
         Àlò̩
         It folds itself and makes a fist
         It straightens itself and pushes buttock outwardly.
                     [Answer: *Ìgúnpá* 'Wrist'] Adesua, 1978

In 56(e), the pronoun *'Ó'* occurs in the first and the second sentences. Meanwhile, the two *'ó'* are in cataphorical identity with the understood subject of the sentences *'**Ó** ní e̩s̩è̩ méjì, **Ó** ní ìyé̩ apá méjì tó gùn'*. Considering the structural representation of these sentences, it is syntactically evident that the subjects of the two declarative sentences have been substituted with appropriate pronouns That is, the identity of the participant of which the semantic content of the mental process '*ní* 'have' rest-on has undergone deletion. In this situation, the Pro, 'Ó' is referring to something outside the text out rightly. Thus, we can say that the referent of 'o' occurs at a much greater distance than that of 'a' in (56c). It is evident in these examples that the non –interantant reference

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describes event abstractly using mental and behavioural processes. They are common or general reference devices in discourses.

In Summary, a greater number of exophoric and endo-anaphoric referential usage with less edo- cataphoric reference characterized YRs. The data analysis shows that the proponent of riddles used varieties of reference.

5.8.1.3 Substitutionas cohesive device in *Yorùbá* riddles

Substitution is a linguistic process through which an item is replaced by another item in a sentence. Rather than providing relation between meaning as reference does, substitution characterises a feature of dialogue which, provides ties between words within a text. In other words, it involves replacement of a linguistic element with another in the text purposefully to evade repetition. Grammatical domains of substitution in linguistic are structure vary. Therefore, substitution can be found at nominal, verbal, and clausal levels.

5.7.1.3.1 Nominal substitution

Noun substitution involves substituting a nominal group which can be either a noun or pronoun with another noun. Element of this substitution types are, same, one or ones. Examples of nominal substitution are seen in the following samples of riddlesbelow:

57.
  a. *Àló̩ o*
     Àlò̩
     Ìyà arúgbó bí ò̩ó̩dúnrún o̩mo̩
     Gbogbo wo̩n *jé̩ kìkì àjé̩*

     An elderly woman gave birth to five hundred children,
     All are bewitched.
                    [Answer: *Ata* 'pepper'] Adésuà 1978
  b. *Àló̩ o*
     Àlò̩
     Iná ń jó bò̩ níwájù,
     Iná ń jo bò̩ lé̩yìn,
     O̩mo̩ Olúgbo ní ibè̩,
     Lóun yóò fi s̩ee ibi ìs̩eré òun

     The bush is burning from the front,
     The bush is burn from the back,
     The forest king's child decides to use the spot as his playing ground.
           [*Às̩à/ Àwòdí 'Hawk'*] Adésuà 1978

c.   *Àlọ́ o*
        Àlọ̀
        A gbọ́ yee lọ́tùn ún
        A gbọ́ yee lósì,
        *A dé**bẹ̀**, a kò bá a.*

        'We heard cry of pain by the right,
        We head cry of pain by the left,
        We got there; we see nothing'
                [Answer: *Ìsàn omi* 'stream] Adésuà, 1978

d.   *Àlọ́ o*
        Àlọ̀
        Igbó tó gba erin,
        Ọ̀dàn tó gba ẹfọ̀n,
        *Ọmọ Àjàǹtálá lọ **níbe**, ó firun kọ́gi*

        The forest that accommodates an elephant,
        The plain that accommodates buffalo,
        Àjàǹtálá passes there and gets his hair hook-up'
                [Answer: *Aláǹtakùn 'Spider'*] Adésuà 1978

In 57(a) above, it has to be assumed that *gbogbo* 'every' is a definite pronoun referring to *ọ̀ọ́dúnrún ọmọ*. Following that analysis, *gbogbo wọn* is a substitute for the noun phrase *ọ̀ọ́dúnrún ọmọ* that occurred in line 1. This application enables trace of *ọ̀ọ́dúnrún ọmọ* as continuity. The word '*níbẹ̀*' *is used as a substitute for the two repetitive clauses:*

        'Iná ń jó bọ̀ níwájù,

        Iná ń jo bọ̀ lẹ́yìn'

In example 57 (c), *ibẹ̀* is a substitute of *ọ̀tún* 'right' and *òsì* 'left'. The same *ibẹ̀* is a substitute of *'igbó* and *ọ̀dàn* in 65(d). As it evident in the two examples, the substituted words and the substitute may or may not occupy the same syntactic position. In (57c), the two substituted words are objects of the preposition '*ní*' *whereas the substitute is a direct object of the verb* dé *'reach'.* In (57d), the substitute is an object of the preposition whereas the substituted semantically repeated phrase appears as the grammatical subject of the two preceding clauses. In other words, the substituted words *igbó* and *ọ̀dàn* denotes Theme of their respective clauses while the substitute *ìbè* mark-off as the object of the preposition *ní*. The explanation of data here posits that riddle-text may connote a

word that has similar referent but which does not occupy same position with another in hierarchical or classified order. With this analysis, substitution gives prominence to the distant feature of the focus object as against ellipsis reference which is usually restricted to thoroughly adjoining sentences.

5.8.1.3.2   Verbal substitution

Verb substitution involves substituting a lexical verb or a whole verbal group with another verb. This is substitution affects only part of the predication. If the substitution falls on the verbal group, the concerned item would actually encompass finite element together with the predicate. The content proposition of a particular riddle expresses a meaningful thought in the presence of implicit structured clause.

5.8.1.3.3   Clausal substitution

This type of substitution involves substituting a clause for a word or phrase. Based on data analysis, no riddle-text is substituted for a word or a phrase structurally.

In YRs, the substitute may or may not occupy the same syntactic position as activated in 65 above. On a whole, substitution as a language functional item preserves the textual status of continuous information. It also serves as syntactic-holding source for an omitted item. It reiterates an omitted item as examples (65) above have exemplified.

5.8.1.4   Ellipsis in *Yorùbá* riddles

Ellipsis is a linguistic process of omitting element in a text with the purpose of shuning unnecessary repetition. As a grammatical cohesion device, ellipsis implies syntactic deletion or removal of an item in order to preserve coherence. Using an ellipsis for coherency, some part of riddle which needed to complete the sense is omitted because it can be inferred from what has already been uttered. The last assertion posits that; the deleted item can be inferred from other preceded segment of the text. In other words, ellipsis entails removing or deleting part of a structural element on the note that what is elided is presumable. Ellipsis is recognised as substituted by Zero' (Halliday and Hassan, 1976). Following this view, one can say that ellipsis epitomizes anaphoric

cohesion in YRs. In such a situation, meaning of an item is comprehended through the elided item.

Ellipsis sets up a wording lexico-grammatical relation with another item in the sentence. Nominal, verbal and clausal ellipses are activated in the language of Yorùbá riddles. Each of these ellipsis forms are described as follows:

5.8.1.4.1 Nominal ellipsis in Yorùbá riddles

Nominal ellipsis is concerned with an omission of a noun in a clause. That is, in a nominal ellipsis, a nominal item serving as subjectis omitted as exemplified in the riddles below:

58.
 a. *Àló̩ o*
Àlò̩
À̩gbà *mé̩fà lọ sóde*,
Márùn-ún lo padà bó̩ wálé

Six elderly men went for a party,
Five of them return home.
        [Answer: Ìka ọwó̩ àti òkèlè 'Five fingers& a morsel] Adésuà 1978

In the example 58 (b), a nominal item, *àgbà* was outrightly omitted from the second clause *mé̩fà ló padà bò̩ wálé'*. If not so, the text is expected to have read as *Àgbà mé̩ta lọ sóde, Àgbà mé̩fà lo padà bó̩ wálé*. It could easily be elided on the other hand. Absence of element in a sentence through ellipsis is tantamount to the fact that meaning of such element is syntactically redundant. Meanwhile, the word 'àgbà' as the head word of the subject noun phrase of this clause has been elided leaving only its modifier, *máàrún*. However, without much semantic labour, the semantic content of the elided item is highly recoverable from the subject noun phrase in preceding line.

5.8.1.4.2 Verbal ellipsis

Verbal ellipsis concerns omission of verbal item in a discourse. This ellipsis affects only part of the predication. The verbal group is an essential part of techniques in challenging the mental calculation of respondent in riddles for the fact that it embodies relevant information towards riddle interpretation. However, some riddles-texts are propounded with omission of verb. For the sake of clarity, the structurally representation of riddle-texts presented in (67) as shown in table (46) exhibited verbal ellipsis.

59.

a.   *Àló̩ o*
        Àlò̩
        Odò funfun láàrin e̩ja dúdú

        Àló̩ o
        Àlò̩
        A white river in-between the black fish
                [Answer: *Ojú 'Eyes'*] Àjàyí 2002

b.   *Àló̩ o*
        Àlò̩
        Ilé kótópó kìkì è̩è̩kan.

        Àló̩ o
        Àlò̩
        A small house full of spear- grass
                [Answer: *E̩nu* '' Mouth] Àjàyí 2002

c.   *Àló̩ o*
        Àlò̩
        Àgbà máàrun ihò mé̩rin.
        Àló̩ o
        Àlò̩
        Five elderly men with four holes.
                [Answer: *Ìka o̩wó̩* 'Fingers'] Akinyemi, 2015

d.   *Àló̩ o*
        Àlò̩
        Baálé ilé kan fèrè imú re̩ méje

        Àló̩ o
        Àlò̩
        A landlord with seven nostrils.
                [Answer: *Orí* 'Head'] Akinyemi 2015

Meanwhile, all the identified elided lexical ties in the structure of Yorùbá riddles are independent of their respective clausal structures. Ellipsis as a textual operative is hereby captured in table 5.7below:

Table 5.7: Representation of verbal ellipsis in *Yorùbá* riddles

Riddles	Expected clauses	Elided item	Translation
Odò funfun láàrin ẹja dúdú	*Odò funfun (**wà**) láàrin ẹja dúdú*	*wà*	Awhite river in-between black fish. [*ojú* 'eyes']
Ilé kótópó kìkì ẹ̀ẹ̀kan	*Ilé kótópó kìkì (**jẹ́/ ní**) ẹ̀ẹ̀kan*	*jẹ́/ní*	A small house with a lot of hooks. [ẹnu 'mouth']
Àgbà máàrun ihò mẹ́rin	*Àgbà máàrun, **ní** ihò mẹ́rin*	*ní*	Five elderly men with four holes. [ìka ọwọ́ 'fingers']

5.8.1.4.3   Clausal ellipsis

The clausal ellipsis occurs whereby a whole clause is omitted in the text. The example in (60) illustrates clausal ellipsis in YRs:

60.

a.   *Àló̩ o*
Àlò̩
Ewé kan, egbò kan

Àló̩ o
Àlò̩
A leaf with a root
        [Answer: Olú 'Musroom] Akinyemi 2015

b.   *Àló̩ o*
Àlò̩
Eégún nínú, è̩dò̩ níta

Àló̩ o
Àlò̩
A bony inner with liver outsides'
        [Answer: E̩yìn ò̩pe̩' palm fruit] Àjàyí 2002

In the data above, *ewé kan* is a dislocated noun phrase, the pronoun 'O'and the verb *ní* 'have' form the elided items as the second version of the text *ewé kan,* ***Ó ní*** *igbò kan* read. However, the riddle-text *ewé kan,* igbò kan' syntactically illustrate a truncated clause. Similar structural ellipsis equally noticed in 60 (b) where the pronoun *O* that filled the subject position together with the verb *ní* 'have' are implicit. This process is evident in the clause paraphrased below:

Ó ni eegun nínú, ó ni è̩dò̩ níta. 'It has bone inside and liver outside'

A few instances where riddler unconsciously omitted adjectival clause are noted as seen in:

c.   *Àló̩ o*
Àlo̩
Òkúta wó̩go̩wò̩go̩ ò̩nà Ò̩yó̩

Àló̩ o
Àlo̩
 A rugged stone along Ò̩yó̩
        [Answer: *kánún* 'potash'] Adésuà 1978

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This particular riddle-text would expected to have syntactically expressed as:

*Òkúta wọ́gọwọ̀gọ **tí ó wà ní** ọ̀nà Ọ̀yọ́*

However, the riddler, having the background knowledge of the coding frame of the genre, he unconsciously deletes the relative clause *tí ó wà ní'* with a view to achieve concise use of language and by so doing preserve brevity in riddling text.

5.8.2   Lexical cohesion in *Yorùbá* riddles

Lexical cohesion is a textual process by which a lexical field is shared by two linguistic elements. In this functional process, the cohesiveness in the text is basically rooted on the choice of lexis/vocabulary choices. That is to say, in the lexical cohesion sequence, the cohesive relation is conventional exists between single lexical items especially words or phrase. Lexical cohesive devices used characteristics and features of words as well as group relations among them in linking clause's segment together. Thus, the interlocutors create cohesion through the choice of lexical items in this framework of textual status.

In some discourses, lexical cohesion is attained through selection of item that is related in some way to others that have earlier mentioned. Meanwhile, organisation of lexis into network of lexical relation could be either in paradigmatic or syntagmatic pattern. The paradigmatic relation works as a resource for making meaning through elaboration, extension, or enhancement meaning relationships. The lexical elaborated cohesive device completes sense of information and or specifies the given information in greater details. The lexical cohesion of extending relation is purposely employed for stating additional information. The expansion of enhancement lexical device reveals various circumstantial effects through which the event is unfolded. The syntagmatic organization grasps how choice of lexical items in a sentence tends to occurs with other words. In YRs, intents of lexical cohesion are activated through reiteration and collocation.

5.8.2.1   Reiteration

Reiteration is a cohesive strategy involving saying or doing something more than one time. In discourse, it entails two items having same referent and could either be

repeated or share similar meaning in a text (Halliday& Hassan, 1976). Arguably, the reiteration relationship subsumes on the identity where one item recap another. Reiteration is expressed though repetition, synonymy, antonym and super-ordinates such as hyponymy and metonymy.

5. 8.2.1.1   Repetition in *Yorùbá* riddles

In this reiteration process, a lexical item is used repeatedly. Repetition may be presumed under structural or semantic organization of a sentence. Repetition serves as impetus for elaborating purpose. In YRs, it is activated through internal patterning like refrain, rhyme, alliteration, or contrast. Consider the examples of riddles below:

61.

a.   *Àlọ́ o*
 Àlọ
 Ó tóó wẹ̀
 Kò tóó mú

 Àlọ́ o
 Àlọ̀
  It is sufficient for bathing but not for drinking.
        [*Answer: Nini 'dew'*] Adésuà *1978*

In the contradicted clause complex above, the adverbial *tóó* 'enough' is repeated twice. The repetition of the adverbial phrase *tóó* 'enough' in (61a) instantiates alliteration patterning of a sequential and parallel phrase in discourse. In another texts, a repetition of a dislocated noun phrase which sometimes doubled as the metaphorical element of the topic constituent of the riddle's proposition is found. Examples 61 (b) demonstrates repetition of a dislocated noun:

b.   *Àlọ́ o*
 Àlọ̀
 Ọ̀rẹ̀ mi kan láéláé
 Ọ̀rẹ̀ mi kan làèlàè
 Inú omi ló ń gbé, sùgbọ́n ojoojúmọ́ nií kígbé àìrí omi mu

 Àlọ́ o
 Àlọ̀
 My ancient friend
 My ancient friend
 It dwells right inside the river
 Yet, it craves for water beveryday'
        [Answer: *Ahọ́n* 'tongue'] Adéssuà 1978

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In 69 (b), the topicalised bold noun phrases *'Ọ̀rẹ́ mi kan láéláé'* and *'Ọmọ baba àlọ kan làèlàè'* designate metaphorical topics of the riddle's proposition. Evidently in the structure, each of these phrases is repeated twice for the purpose of rhyme. The application of the tone counter-port of *mí, mí, mí, mi* 'H H H H' on *láéláé'* and dò, dò, dò, dò 'D D D D' *làèlàè'* gives the text a rhyme sequence. Thus, its usage preserves memory retention.

5.8.2.1.2   Synonymy in *Yorùbá* riddles

As one of the sense relations[3], synonymy depicts words with similar meanings. It is an instance of lexical relation between items of similar meaning. It is a choice of the lexical item in which some sense of similarity is injected or equated with a preceding one. Synonymy exemplifies lexical equivalence as shown in the following examples of YRs.

62

a.   *Àlọ́ o*
        Àlọ̀
        *Ó **sù** kún gbogbo ilé*
        *Ó **yàgbẹ́** sí gbogbo ọ̀nà*
        Ó ní kí wọn sọ fún olúigbó pé kò sí ibi tí oun yóò yàgbẹ́ sí mọ

        Àlọ́ o
        Àlọ̀
        It defecates round the whole house,
        It defecates round the entire pathway
        And said the king of forest should be informed that,
         There is no more space left for it to defecate.
                        [Answer: *Ekòló* 'earthworm] Adésuà 1978

b.   *Àlọ́ o*
        Àlọ̀
        *À ń gbé òkú re **itẹ́***
        *Ó ní kí wọn fi òun sílẹ̀ pé òun mọ ọ̀nà **ibojì***

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[3] Bamgbose, G. A. (2021) sees sense relations as relationships that subsist among words

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Àló̩ o
Àlò̩
We are carrying a corpse to the tomb,
It said they should let him go that it knows way to the grave
                    [Answer: Ò̩kè̩lè̩ 'morsel] Adesuà 1978

'Su' to defecate' and *'yàgbé̩'* to pass excrement' in (62a) and *'ité̩'* tomb and *'ibojì'* grave'
in the data (62b) are denotatively understood to be interchangeable lexical items. They
are not fragment or part of each other rather they are synonymous. Synonym
demonstrates lexical sameness by preserving likeness relationship between lexical
choices.

5.8.2.1.3   Antonym

          This is a lexical relation of oppositeness. This is used and realised when a word
reiteratively referred to other words of opposite meanings. In YRs successive sentences
usually show some levels of opposite relationship through their vocabularies as shown
in the following riddles:

63.   *Àló̩ o*
         Àlò̩
         *Ó ń fi inú yá **iná**.*
         *Ó fi è̩yìn yá **ò̩òrùn**,*
         Ó tún so̩ pé òtútú ń pa òun

         Àló̩ o
         Àlò̩
         It warms its stomach with fire
         It warms its back with sun
         Yet it says, it is feeling cold'
                 [Answer: Ò̩rúlé 'the roof'] Ajàyí 2002

The words *iná* 'fire' and *ò̩òrùn* 'sun' in (63) are natural source of heat. As they are used
in the excerpt, their semantic imports express and connote something 'hot'. In contrast,
the word *otútù* 'cold' suggests coolness. This semantic interpretation translates that the
riddle's identities expressed through both *iná* and *ò̩òrùn* are in opposite with the idea
denoted in *otútù*. Consequently, the word *otútù* is an antonym for both *iná* and *ò̩òrùn*.

5.8.2.2   Super-ordinates

In logic, super-ordinate is seen as the relation of a universal proposition to a specific proposition of the same form with the universal quantified variable replaced by a specific instance. In other words, that which is in higher in degree, rank, or position is changed or replaced with that which is lesser in rank. Specifically, it generates from general form to specific form. Examples of super-ordinates devices are hyponym and metonym.

5.8.2.2.1   Hyponymy

Hyponymy illustrates super-ordinate use of item to achieve cohesion in discourse.   It is defined as a lexical cohesive device which generates relationship of inclusion in term of meanings (Ndimele 2007: 62, Tawo, chidi-Onwuta and Nkem Iwe 2022:61). It is a form of sense relation in which meaning of a word is embedded in the meaning of another word. Hyponymy encloses lexical device used in referring to specific meaning of a word rather than general meaning. The proponent may decide to use a general term to connote or designate a class type which words specifically belong as in:

64

a.   *Àló̩ o*
Àlò̩
*Gbogbo **igi** ni mo lè gùn,*
*N kò lè gun **àràbà-do̩indo̩uin baba e̩gbé̩***

Àló̩ o
Àlò̩
I can climb all sorts of trees,
I cannot climb the strong-rooted tree of them all'
        [Answer: *Àgbàdo* 'maize'] Adésuà 1978

b.   *Àló̩ o*
Àlò̩
Igi gbogbo ń wó̩wé,
*Àtiwó̩wé **Sápátì** dò̩run*

Àló̩ o
Àlò̩
Every other tree has pulled off leaves,
Sápátì does not pull-off at all.
        [Answer: Ò̩pe̩ *'palm tree]* Adésuà 1978

In the excerpt 64(a), *igi* 'tree' is deployed as super-ordinate item for 'a woody plant'. This general meaning of tree is then change from general to a more specific and definite name *àràbà* and *Sápátì* (64a) and (64b) respectively. In most times, the injected item is used for attribution motif in riddle. For attribution inclination, the usage is from general meaning to specific one. The first item *igi* 'tree' represents a general class of the other while the second item *àràbà-dọindọuin baba ẹgbẹ́* 'strong-rooted tree of them all' either at times represent sub-class or super class of the same level of classification as the two examples (64) illustrated.

5.8.2.2.2   **Metonymy**

This is a lexical relation where a word is used to name object from a single feature of it or a closely related object. In a meantime, a lexical item can be replaced by another not only at the literal level but also at the metaphorical level of meaning. The topic word within every topic constituent of the riddles' clauses illustrates lexical cohesion of metonyms. In this situation, the existing topic word is actually tied and metaphorically signifies the assumed riddle's referent. Consider the literariness lexical relation in the samples of riddles in 65(a-d) shown:

65.

  a.   *Àlọ́ o*
          Àlọ̀
          Ìyá kan *ń ta òwú sọ́nà,*
          Bí ó bá já a,
          Kò ní bínú, a á tún ún ta

          Àlọ́ o
          Àlọ̀
          An old woman is spinning cotton by the road,
          If one removes, rather than get annoyed, she re-spins it'
              [*Answer: Aláńtakùn* 'spider'] Adésuà 1978

  b.   *Àlọ́ o*
          Àlọ̀
          Kí *ni àgbà Ìjẹ̀sà tí ó fi ehín rẹ̀ si ẹgbẹ́*

          Àlọ́ o
          Àlọ̀
          What is that elderly *Ìjẹ̀sà* man that has teeth by his side?
              *[*Answer: *Ìgbàgó ọ̀pẹ* 'A dried branch of palm tree'] Akinyemi 2015

c. *Àló̟ o*
    Àlò̟
    Kínìgbìn Kínìgbìn
    Ó torí enini yo̟ ikùn sé̟yìn.

    Àló̟ o
    Àlò̟
    Heavy sounding, heavy sounding,
    It protrudes its stomach because of dew.
    [Answer*: Gìgíṣè̟* 'back of feet'] Àjàyí 2002

d. *Àló̟ o*
    Àlò̟
    O̟mo̟ baba àló̟ kan láéláé
    O̟mo̟ baba àló̟ kan làèlàè
    Bí ó bá dàgbà tán,
    A tún máa ń bá ìya re̟ ṣe to̟ko̟táya.

    Àló̟ o
    Àlò̟
    A child of an ancient riddle's father
    A child of an ancient riddles's father,
    When mature,
    He still romances with his mother.
    [Answer: *Ò̟*búko̟ 'He-goat'/ewe] Adésuà 1978

The topic items, *ìyá kan, kí, Kínìgbìn Kínìgbìn,* and *O̟mo̟ baba àló̟ kan láéláe* in each of
the examples (65) typify metonyms of lexical metaphorical relationship with the riddles'
referents, *Aláǹtakùn, ìgbágó ò̟pe̟, Gìgíṣè̟* and *Aṣé̟/ Ajò̟* respectively. That is to say, each
of the words in bold in 65 (a, b. c &d) stands in for a broader idea expressed in each of
the riddles' texts. The riddle's answer is polychromic cultured. That is, it is context
dependent. It is implicit. Less direct and demands one to read between the lines.

5.8.2.3   Collocation

Collocation is a process where more than one lexical item co-occurs or move
closely together. It actually deals with particular association between groups of items.
In this cohesive relatedness, the two elements that collocate can be partially or totally
fixed together in such that they seldom exclude other substitution as shown in the
following riddles- texts:

66

a. *Àlọ́ o*
    Àlọ̀
    A pọ́n-omi má ní orù,
    A ṣọdẹ̀- má ni ìbọn

    Àlọ́ o
    Àlọ̀
    The-one-that fetches water without a pot,
    The –one -that hunt without a gun'
                    [Answer: *Alákàn àti Ológbò* 'the crab and the cat'] Adésuà 1978

b. *Àlọ́ o*
    Àlọ̀
    Ajá etí òkun,
    Kó mẹrú kò mọba

    Àlọ́ o
    Àlọ̀
    The dog of bar beach,
    It recognises neither a slave nor a king'
                    [Answer: *Ọ̀ni* 'crocodile'] Àjàyí 2002

c. *Àlọ́ o*
    Àlọ̀
    Bí aʼrá bá sán,
    Tọmọdé-tàgbà,
    Á yabọ́ dáni.

    Àlọ́ o
    Àlọ̀
    When thunder strikes,
    Everyone rushes for plates'
                    [Answer: *Óunjẹ jíjẹ* 'Food'] Akinyemi 2015

In 66 (a), the words *omi* 'water and *orù* 'gourd' co-occur on the one hand whereas *ọdẹ*
'hunter' and *ìbọn* 'gun' fixed together on the other hand. The content meanings of *omi*
'water' and *orù* exhibit textual relationship. *Orù* is an instrument for fetching water, and
by so doing, enhanced the content meaning of *'omi'* in term of space and location. Thus,
its choice in such a context contributes in the unfolding event of fetching water '*pọn*
omi. Similar explanation is advanced in the use of *ọdẹ̀* 'hunter' and *ìbọ̀n* 'gun' in the
process of hunting. *ìbọ̀n* 'gun' is an instrument for hunting. These two words are often

go-together not only in literary expression but also in reality within a process of fetching water.

In the same vein, *ẹrú'* slave' and *ọba'* king' insitantiates lexical matching, in such a context the structural collocated words are *ẹrú and ọba*. These two words co-occurred to contextually depict generality/ inclusiveness.

5.8.3   Discussion of findings on cohesive devices in *Yorùbá* riddles

Both coordinating and subordinating conjunctions characterized YRs with each having distinct items as their syntactic operators**.** As the data analysis revealed, conjunction rarely begins riddles description in Yorùbá culture. Although, both proper, *bẹ́ẹ̀ ni* and continuity, *tún* and *sì* conjunctions that contextually provide riddles-texts as dialoging feature are attested to in YRs, a prominence numbers of riddle-texts which by virtue of the structural presentation ought to have conjunction within their convergent clauses are sometimes propounded without conjunction. That posits that, the implicit use of conjunctions mark-off striking structural features which expressing analogical tactic of riddles' clause complex. This discovery supports the claim Olatunji (1984) who had earlier attested to the sparing use of conjunction as following samples of riddles in 67(a-e) shown below:

67

a.   *Àló̩ o*
         Àlò̩
         Tíntín abòbò ringindin,
         Ó bígba ọmọ,
         Ó lóun kò ró̩mọ bí.

         Àló̩ o
         Àlò̩
         A small-thing with a clean virginal,
         It gave birth to two hundren offsprings,
         Yet, it stills demanding for more'
                        *[*Answer: *Atare* 'Allegator pepper'] Adésuà 1978

b.   *Àló̩ o*
         Àlò̩
         Kò̩ gbálé ọko,
         Kò̩ gbá tàlè,
         Orúnkún rẹ̀ bó yóò.

Àló̟ o
Àlò̟
He did neither sweep her husband nor concubine's house,
However, her kneen peels intensly'
        [Answer: *Ewúré̟* 'Goat'] Àjàyí 2002

c. *Àló̟ o*
    Àlò̟
    Mo yan è̟wà gèlètè lálé̟,
    Ó dàárò̟ mí ò ba á mó̟

    Àló̟ o
    Àlò̟
    I fried a very plenty beans at night
     I could not find it in the morning'
            [Answer: *Òjò* 'Rain'] Àjàyí 2002

d. *Àló̟ o*
    Àlò̟
    Ohun gbogbo lo̟ba ní.
    O̟ba kò ní tingínrìn.

    Àló̟ o
    Àlò̟
    The King has everything except *tingínrìn'*
            [Answer: *Ìwo e̟sin* 'horse's horn'] Àjàyí 2002

The expected structurally configuration of those samples of riddles in 67(a-d) is depicted

in table 5.8 thus:

Table 5.8. Omission of conjunction in *Yorùbá* riddles

Riddles	Omission of Conjunction	Expected configuration
75a.*Tíntín abòbò ringindin,* *Ó bígba ọmọ,* *Ó lóun kò rómọ bí*	*Tún*	*Tíntín abòbò ringindin,* *Ó bígba ọmọ,* *Ó **tún** lóun kò rómọ bí*
b. *Kò gbálé ọkọ,* *Kò gbá tàlè,* *Orúnkún rè bó yóò.*	*Síbèsíbè*	*Kò gbálé ọkọ,* *Kò gbá tàlè,* ***Síbèsíbè** orúnkún rè bó yóò*
a. *Mo yan èwà gèlètè lálé, ó dàárò mí ò ba á mó*	*nìgbà tí*	*Mo yan èwà gèlètè lálé **nìgbà ti** ó dàárò mí ò ba á mó*
b. *Ohun gbogbo lọba ní.* *Ọba kò ní tingínrìn*	*Sùgbón/àmó*	*Ohun gbogbo lọba ní.* ***Sùgbón** ọba kò ní tingínrìn.*

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All the items in a column titled 'omission of conjunction' in the table 5.8above are covert. They have lost their phonetic realization at the internal configuration of each of the description. The use of syntactic deliberate omission preserves the understood conjunct operative *tún* and *sì*. Hence, the riddle's proponent is able to achieve succinct expressions in 67(a and b) respectively. Furthermore, the implicit realisation of the spatial conjunctive adjunct in (c and d) pave a way for conciseness as part of inherent characteristics of poetry termed as minor genre (Yai, 1976). On the same vein, the structural deviation which allows for non-appearance of the continuative '*sùgbọ́n*' in (67e) reveals the consciousness of the riddler in preserving literariness in the choice of lexis while encoding riddle's text. In riddle, rather than achieving cohesion through conjunction the riddler prefers to go through segmental pause or nominalisation process. As an evident to the last assertion, no instance of conjunction is attested to in the structure of riddles with nominalised expressions and Wh- interrogative in YRs as in the following examples:

68.

a.   *Àlọ́ o*
       Àlọ̀
       Awẹ́ obì kan, à-jẹ dọ́yọ̀ọ́

       Àlọ́ o
       Àlọ̀
       A slice of kolanut, the-one that is eaten to Ọ̀yọ́
                         [Answer: Ahọ́n '' Tongue] Àjàyi 2002

b.   *Àlọ́ o*
       Àlọ̀
       Kí ní ó ń kan ọba níkòó

       Àlọ́ o
       Àlọ̀
       What knocks king's head?
                         [*Abẹ́ ìfárí* 'Razor'] Akinyemi 2015

       From the syntactic reading of the examples above, there is no conjunction in their internal clause environment. Semantically, there is clearly a relationship between the topic *Awẹ́ obì kan* 'a slice of colanut', and *Kí ní ó* 'what is it (that)' and the comment clauses *à-jẹ dọ́yọ̀ọ́* the one-eaten till Ọ̀yọ́' and *ń kan ọba níkòò* 'giving the king a knock on the head'. Meanwhile, the appositive paratactic and hypotactic elaboration relation

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between the topics and the comments constituents of the examples conserve literary meaning of each of the texts. It also suffices to say that in such riddles- texts, it is possible to rearrange the text and the text would still form a single text. In such a context, the topic riddle utterance juxtaposes with the comment clause without stating their relationship leaving the riddles' respondents to infer for themselves.

Consider the excerpt below:

i.   À-jẹ dóyòó, Awẹ́ obì kan
ii.   Ó kan ọba níkòó, kí ni?

This logical deviant structures in 68 (cand d) pave way for ambiguity in the final solution of the riddle-texts when consider the individuality, level of the cultural background, and knee observation of the surroundings in solving the riddles' analog, for the mere fact that the relationship between the two segments of the utterance is implicit: less direct and context dependent. In consequence, the tactic presentation can trigger different options as answer to the logic. In summary, the table 5.9 reveals the structural frequency distribution of conjunctions in YRs.

Table 5.9. Distribution of conjunctions in *Yorùbá* riddles

Logico-semantic relations	Type of conjunction	Number of conjunction use		Total use of conjunction
		Conjunction	Total number use	**43**
Elaboration	Appositive	Nil		
	Clarification	Nil		
Extending	Additive	Bẹ́ẹ̀ ni 'and', tún 'also', sí '' and also	14	
	Enumeration	Nil		
Enhancing	Temporality	Nil		
	Adversative	Sùgbọ́n 'but', àyàfi 'unless'	14	
	Causal	Torí pé 'because'	15	

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A great number of exophoric and edo-anaphoric referring item with less edo- cataphoric and comparative reference characterised YRs as repeated here in (69) for sake of clarity.

69.

a.　　*Àló̩ o*
　　　Àlo̩
　　　Òséèrè bé̩ itó̩
　　　*Ò̩wàrà gbà **a***
　　　*Alábe̩lóògùn ní òun kò ni jé̩ kí **o** balè̩*

　　　Àló̩ o
　　　Àlò̩
　　　Òséèrè' spits,
　　　'Ò̩wàrà' takes it,
　　　Alábe̩lóògùn vows not to let it touch the ground.
　　　　　　　*[*Answer: *E̩mu* 'palmwine] Àjàyí 2002

b.　　*Àló̩ o*
　　　Àlo̩
　　　A so̩ e̩sin mó̩ inú ilé
　　　*Gò̩gó̩ **rè̩** já ò̩nà*

　　　Àló̩ o
　　　Àlò̩
　　　We tight a horse inside house,
　　　Its mane crossed the pathway'
　　　　　　　[Answer: Èèfín 'smoke'] Àjàyí 2002

The pronoun *a* 'it' and *o* 'it'in (69a) referring items of the noun *itó̩ 'spit'*. In (69b), the third object impersonal pronoun *rè̩ 'its'* replaces *e̩sin* 'horse' of the preceding clause. Table 5.10and figure 5.2 show number of each of the reference types and their statistical percentage represented with a pie chart in YRs.

Table 5.10. Distribution of reference in *Yorùbá* riddles

Number of Reference use.	Type of reference	Numberof device
222	Personal Refernce: i.　　Endophoric: Anaphoric 　　　　　　　　Cataphoric	107 98
	ii.　　Exophoric Biophoric	17
	Demonstrative reference	0
	Comparative reference	0
	iii.　　Samples of riddles without referential item.	78
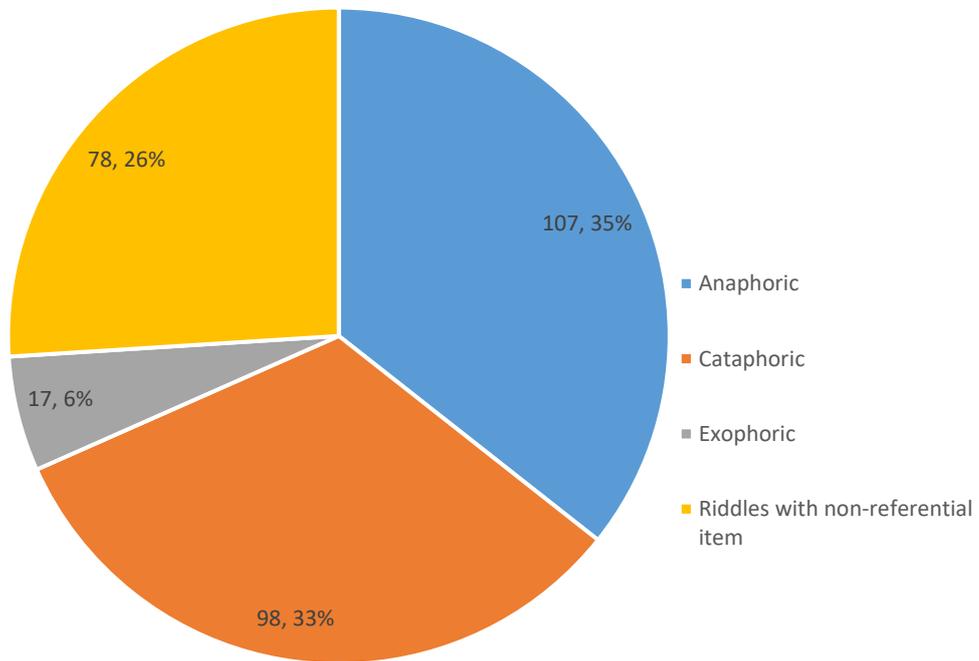
Figure 5.2. The Percentage of references in *Yorùbá* Riddles

Data analysis has revealed many cases in point of personal anaphoric references in designating presupposed items in the text. For instance:

70a.   *Àló̟ o*
        Àlò̟
        Ìkokò mi kan láéláé,
        Ìkokò mi kan láéláé,
        ***Ó** ní imú ṣùgbó̟n kò ní gè̟gè̟*

        Àló̟ o
        Àlò̟
        My legendary fox,
        My legendary fox,
        It has a nose but has no goiter.
                    *[*Answer: *ò̟jò̟lá* 'boa-constrictor*']* Àjàyí 2002

  b.   *Àló̟ o*
        Àlò̟
        E̟ye̟ bíńtín fò títí kò rí ibi bà sí,
        ***Ó** ṣe apá **rè̟**kótó*
        Ó** bà sí **í

        Àló̟ o
        Àlò̟
        A tiny bird flies all day but find no place to perch,
        It prepares its wings nicely
        And perches therein.
                    *[*Answer: *Ilá* 'okro*]* Àjàyí 2002

  c.   *Àló̟ o*
        Àlò̟
        Gbogbo igi jó tán,
        *Igi tí **ó** wà lé̟yìnkùlé baba mi daso̟ bora*

        Àló̟ o
        Àlò̟
        All woods got burnt up,
        The wood at my father's backyard wrapped itself in cloth'
                    *[*Answer: *Igi Ò̟gè̟dè̟* 'banana stem'*]* Adésuà 1978

  d.   *Àló̟ o*
        Àlò̟
        Igbó kéreré è̟hìnkùlé àjé̟,
        Bí wo̟n tí ń gé e,
        Bé̟è̟ ló tún ń rúwé

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Àló̩ o
Àlò̩
Small bush at the back of a witch,
The more it is being cut,
The more it grows.
            [Answer: *Irungbò̩n* 'Beard'] Adésuà 1978

In 70(a), *ó* makes reference to *ìkokò* and its modifiers. *Ó, rè̩* and *í,* are anaphoric references of *E̩yé̩ bíńtín* in (70b). The noun phrase *Igi*, the head of adjectival clauseis antecedent of *ó* in (70c). Also, in (70d), the items in bold *é* and *ó* referred back to *igbó kéreré è̩hìnkùlé àjé̩. A* 'we' a non –interractant and impersonal pronoun is mostly used as an exophoric reference to express the outside world shared between the proponent and respondents. This is apparent in most riddles' clauses such as:

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a.   *Àló̩ o*
        Àlò̩
        A *gé e lórí*
        A *gé e lé̩sè̩,*
        Ó ní tó bá dìgbà mìíràn kí wó̩n wá pé òun s̩o̩dún.

        Àló̩ o
        Àlò̩
        We cut its head,
          We cut its legs,
          He still says, they should invite him for next festival'
                [Answer: ke̩lè̩ńbè̩ 'nose mucus'] Àjàyí 2002

b.   *Àló̩ o*
        Àlò̩
        Òkú atoúnmó̩dún,
        Òkú àtos̩ùmós̩ù
        A *bá a lókè odò,*
        Ó ń fe̩ eyín keke.

        Àló̩ o
        Àlò̩
        A corpse of many years ago,
        A corpse of many years ago'
        We meet it at the beach smilling heartily'
                [Answer: È̩là òwú 'Cotton'] Àjàyí 2002

c.   *Àló̩ o*
        Àlò̩
        A *pa á kò láwé̩,*
        A *dà á kò yàn,*

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A bù ú jẹ́, ó korò,
Òrìsà tí a fí ń bọ ojú sánmọ̀ ni

Àlọ́ o
Àlọ̀
We cut it, it has no pieces,
We cast it, it speaks negative,
We bite it, it tastes bitter,
The deity we used it to deify is in the sky'
            [Answer: Orógbó 'Bitter/false kola'] Àjàyí 2002

Meanwhile, if this principle of exophoric relationship is applied to the general context of riddling, it is plausible to declare that referents (the referred entity) of all the YRs texts are in exophoric reference to the content proposition of each of the riddle clause.

The use of personal and demonstrative pronoun in YRs is highly productive. Some rational triggering the application of the two forms of pronoun are based on the need to specify in detail or elaborate the reference identity when there are alternative antecedents around in the text as we have in:

d.   *Àlọ́ o*
        Àlọ̀
        Ọpẹ́ẹ́rẹ́ ọ̀nà ìjàyè,
        Ó yé eyin méjì, ó ṣàba lé e.

        Àlọ́ o
        Àlọ̀
        The *Ọpẹ́ẹ́rẹ́* of *Ìjàyè* road,
        It lays two eggs and sits on them.
                [Answer: Okó 'Penis']* Àjàyí 2002

The reference item in the example above is 'e'. Internally, the needs to specify the event that unfold between the *Ọpẹ́ẹ́rẹ́ ọ̀nà ìjàyè* and *ẹyin* triggers the syntactic realization of the reference item *'e'* which refers back to *ẹyin* 'egg'. The analysis of reference attests to co-referent whereas YRs are devoid of comparative reference.

Substitutions as cohesive device are found at the nominal, verbal, and clausal levels. However, nominal and clausal types of substitution are more productive than other type in YRs. However, in a few instances where verbs are implicit, an outright omission is detected rather than substitution. Thus, no instance of verbal substitution is found in YRs but verbal deletion. Furthermore, the substitute may or may not occupy the same syntactic position as the item it replaced. Few contexts whereby the substitute and the substituted elements occur at the nearly similar syntactic position are found. The

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concerned two elements may be wider far apart proximately. It is also noticed in the study that no riddle-text is substituted for a word or a phrase structurally. However, if we consider the contextual relationship between the riddle-clauses and their respective answers, one can possibly say that clause substitution always occurs between the expressions and the assumed / expected riddles' solutions. The riddles-texts are always expressed in a clause or clause complex while answer to the encoded logic is offered with a single word. Thus, a truism is obtained between the riddles' logic and their solutions.

Nominal, verbal, adjectival phrase as well as clausal ellipsis is attested to in YRs with the nominal type being prominence. It is quite worthy to reiterate that the motif in YRs is specifically on the identification of unknown object around the world, the omission of verbal elements posits that semantic import of the verb is immaterial to the coding identity of the game. Clausal ellipsis which actually allows for truncated clause is also found in YRs. The table 5.11and figure 5.3below presents the Frequency of ellipsis and their percentage in YRs.

Table 5.11. Distribution of ellipsis in *Yorùbá* riddles

| Type of ellipsis	Number of ellipsis	Percentage (%)
Nominal	08	61.53
Verbal	04	30.80
Clausal	01	7.70
Total	13	4.63
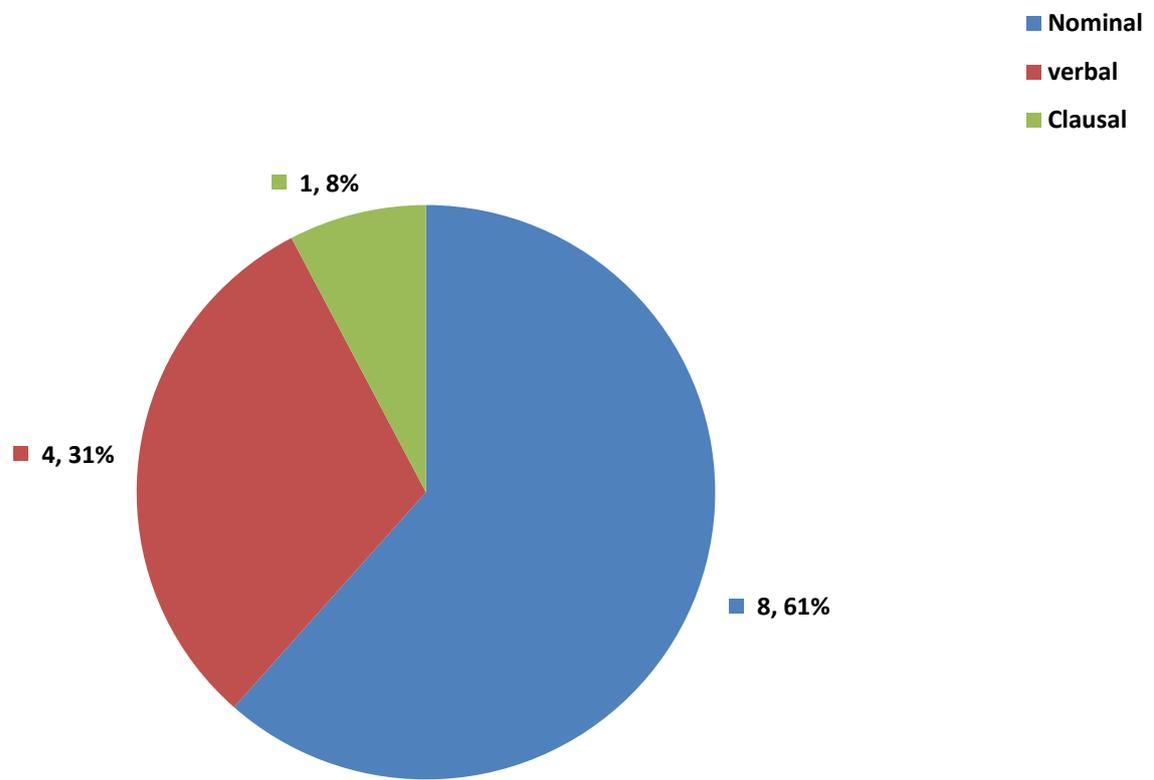
Figure 5.3. Percentage of ellipsis in *Yorùbá riddles*

The table and chart above descriptively indicate that out of 300 samples of riddles examined, 13 (4.63%) of samples are found with ellipsis. The table 5.12 and figure5.4 below present a snap picture of distribution of the grammatical cohesion and the statistic percentage of each cohesive resource in YRs.

Table 5.12. Grammatical cohesive device in Yorùbá riddles

Grammatical cohesive device	Number in use	Percentage (%)
Reference	222	74
Conjunction	43	14.33
Substitution	03	1
Ellipsis	13	4.33
Riddles with implicit realisation of cohesive devices	19	6.33
Total of riddles' samples	300	

References
Subtitution
Ellipsis
Riddles without cohesive device

13, 4%   **19, 6%**

3, 1%

43, 15%

222, 74%
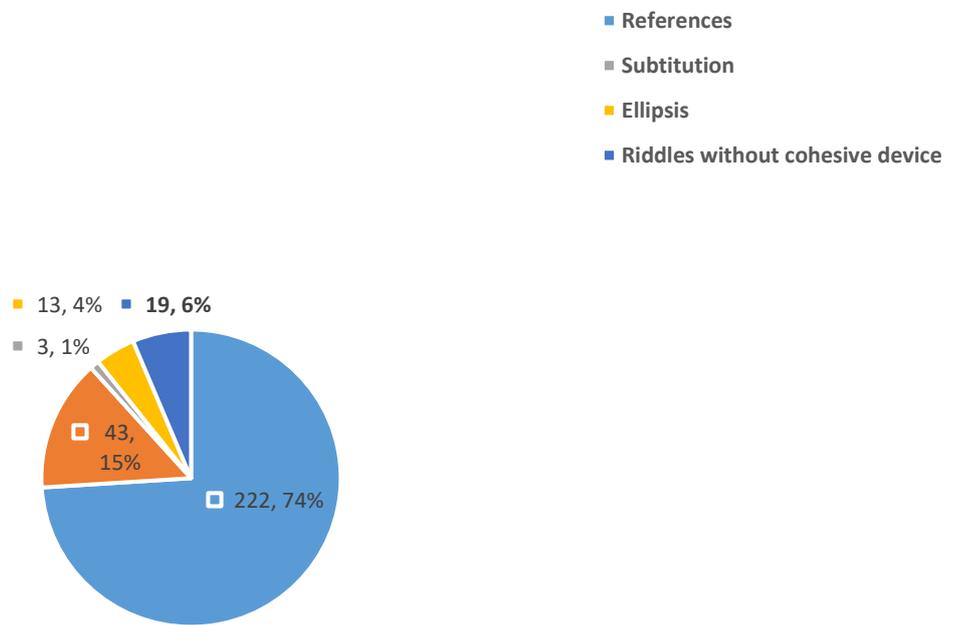
Figure (5.4): Percentage of grammatical cohesive devices in *Yorùbá* riddle

Findings on lexical cohesive devices found that the functionality of lexical cohesion is prominently preserved through process of reiteration amongst of which are repetition, synonym, and antonym, anytime the riddles' proponent wishes to inject sense of similarity or equate idea with the preceding one. The study also affirmed that the lexical cohesion is structurally activated in riddles-texts in the application of super-ordinate items which typify metonyms and hyponym. As lexical devices, the super-ordinate items generate relationship of inclusion in term of sentences' meanings. Both the grammatical and lexical processes of making expression's information units cohere exhibit a great semantic effect in determining the textual orientation of the riddles-texts. Few of the communicative import of cohesive devices on the functional textual meaning of language of riddles in Yorùba are hereby discussed.

5.8.4 Communicative roles of theme and cohesion in *Yorùbá* riddles

Theme is employed to form narrative technique and thus, creating psychological imagery of the focus entity in riddling. The riddle proponent permits the respondent(s) to process the message by making part of the clause as Theme, thereby, allow them to prepare for something that about to be introduced. By this function, the proponent forms the narration technique and enables the respondent(s) to process the message by making part of the message prominent and, therefore, creating interpersonal incline for speech function. Through the language functions of Themes, both the experiential and interpersonal meanings of riddles are enabled.

Generally, cohesion as a whole in YRs accounts for the riddler's styles of creating literal unity in propounding riddle. It looks at how riddle texts are organized mostly to form a single meaningful expression. Cohesion takes place when one item in a riddle could be interpreted only through another item in the riddle's text. This processing preserves mutuality within the words in a clause. Thus, this element of mutuality helps in creating a single text. To this end, cohesion is seen in this study as part of semantic system that account for the textual orientation of YRs as a text. For instance, in the following riddle-text:

72.   *Àló̩ o*
        Àlò̩
        Ifá kan èdí, tojú timú ni í fi ṣiṣé̩.

        Àló̩ o
        Àlò̩
        One tight divine instrument works with both eyes and nose.
                [Answer: *Abé̩ré̩ 'Needle'*] Àjàyí 2002

The understanding of the HTS 'í' depends on the noun phrase *Ifá kan èdí*. Therefore, the text is adjudged cohesive because we cannot understand the semantic value of either *'í'* unless *'fá kan èdí* exists in the preceding line.

    Cohesion of extending relation is meant for stating additional information and its intents are activated through both grammatical and lexical cohesion in a clause. For example, in the following riddle text:

73.   *Àló̩ o*
        Àlò̩
        E̩sin baba aló̩ kan láé láé
        Tí ó bá bá ènìyàn jà,
        Ìru rè̩ ló fi ń nà ènìyàn sunkún

        Àló̩ o
        Àlò̩
        A legendary horse of a riddle father,
        When fights with people,
        It deploys its tail to whip them into tear'
                [Answer: 'Àkeèké 'Scorpion']

In the first line, we are introduced to *'E̩sin'*. In the second and third lines 'e̩sin' is referred to as *'ó'*. This 'o' is a clear point to 'e̩sin'. This reference –bound coherence observed in this example provides the analysis an obvious understand that statement in line two and three are tied to the idea in the first line. In the same vein, *'rè̩'* in line three is also referring back to 'esin' in line one. In principle, the use of 'o' in second and third lines presuppose the first because it would not be possible to interpret who 'o' and 'rè̩' are unless the information of the first line was already provided. The cohesive reference observed in the example above is an instance of grammatical cohesion on one hand. On the other hand, the process of reiteration which paves way for the repetition of the word 'ènìyàn' in line 2 and 3 exemplifies lexical cohesion in such context. All these language functions help to stick information together.

In line with the semantic intent of the analysed riddles 'descriptive clauses, it is established that the conjunction relates to the preceding utterance which corresponds to a topic constituent in most of time. As analysis of data revealed, the coordinating conjunctions *àti, béẹ̀,* and *tún'* as cohesive resources conserve a balancing of idea while the subordinating cohesive source such as *'sùgbọ́n'* activates a dependency relationship between riddle's clause complexes.

Conjunction helps with rhetorical transition of the idea between the two constituents. It indicates or designates the relation through whichtextual transitions of topic information in relation to the idea construed in comment constituent is created.

74.
 a.   *Àlọ́ o*
        Àlọ̀
        Òkú àtọdúnmọ́dún
        Òkú àtoṣùmósù
        À pè é níjà,
        *Ó **tún** ṣeniníjà*

        Àlọ́ o
        Àlọ̀
        A corpse of many years ago,
        A corpse of many months ago,
        We summoned it to a fight,
        It performs actively.
                [Answer: *Ata 'pepper'*] Adésuà 1978

 b.   *Àlọ́ o*
        Àlọ̀
        *Ó gbẹ́ odó jọ, **ṣùgbọ́n** kò ṣe é gún iyán*

        Àlọ́ o
        Àlọ̀
        It carved a lot of mortals but the mortals cannot be used in pounding yam'
                *[*Answer: *Ẹyẹ akòkò* 'a woodpecker'*]* Àjàyí 2002

The conjunction *tún* and *ṣùgbọ́n* in 74(a and b) preserve the transition of the idea between the topic constituent *À pè òkú atọdúnmọ́dún níjà* and the comment information *ó ṣeni níjà* in (74a) and between the *Ó gbẹ́ odó jọ* and *(odó) sùgbọ́n kò ṣe é gún iyán* in (74b). Conjunction also evolves as a complementary resource to riddles clause complex as evident in this example of riddle.

75.　　*Àló̩ o*
　　　　Àlò̩
　　　　Olúgbó̩n ń lo̩ sóde, ó kojú síwájú,
　　　　Arè̩sà ń lo̩ sóde, ó ko̩jú síwájú,
　　　　Ṣùgbó̩n nígbà tí *o̩mo̩ Akérédolú ń lo̩ sóde tirè̩,*
　　　　È̩gbé̩ ló fi ń rìn

　　　　Àló̩ o
　　　　Àlò̩
　　　　When *Olúgbó̩n* goes out, he faces front
　　　　When *Arè̩sà* goes out, he faces front
　　　　But when Akérédolú's son goes out,
　　　　He walks sideways.
　　　　　　[Answer: *Alákàn* 'a crab'*]* Àjàyí 2002

Before the clause*Ṣùgbó̩n nígbà tí o̩mo̩ Akérédolú ń lo̩ sóde tirè̩,* there are four simple semantic repetitive four clauses: *Olúgbó̩n ń lo̩ sóde, ó kojú síwájú, Arè̩sà ń lo̩ sóde, and ó ko̩jú síwájú.* It is the presence of the conjunctive Theme (conjunction), *sùgbo̩n* together with the continuative textual Theme, *nígbà ti* that give the riddle-text its clause complex syntactically. With the application of the conjunction *ṣùgbó̩n'* part of the comment or the new information complementing the ideas initiated by the preceding four simple clauses is apparent to the riddle's respondent. With this discovery, conjunction can be described as a clue word that provides riddlees with information about message of the logic. Consequently, its usage facilitates the riddlees' mental calculations in attempting to discern the riddle.

　　　　The analysis of reference attests to co-referent. The cohesive import of the co-referencing permits a repetition of an identical element. This application consequently paves the way for memorability as examples of riddles in (76) proved below:

76.
a.　　*Àló̩ o*
　　　　Àlò̩
　　　　À gé é lóri, à gé é lé̩sè̩,
　　　　Àgékúrú rè̩ ní òun yóò joyè ilé baba òun

　　　　Àló̩ o
　　　　Àlò̩
　　　　We cut its head and cut its leg,
　　　　Its stump still wants to assume its father's chieftaincy status'
　　　　　　[Answer: *È̩gé̩* 'Cassava'] Àjàyí 2002

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b.   *Àló̩ o*
        Àlò̩
        Ìdìrùdírú Àbárìsà,
        Ó di ara rè̩ mé̩rù,
        Ó ni kí wo̩n so̩ fún Àbárìsà pé òun kò mo̩ e̩rù dídì

        Àló̩ o
        Àlò̩
        The *Ìdìrùdírú of Àbárìsà*
        It packed itself inside a load,
        And asked people to inform *Àbárìsà* that it does not good at packing.
        *[*Answer: *kòkòrò Àrígis̩é̩gi* 'an insect which bores into wood'*]* Adésuà 1978

The occurrence of '*rè̩* in the example 76(a) allows for co-reference of *'e' and àgékúrú'*
Thus, *'e' and àgékúrú'* are identical. In the same vein, *'Ó'* and *òun'* co-referenced
Ìdìrùdírú Àbárìsà in the example 76(b). The both reference items are personal pronouns.
Aside the semantic of co-referencing, reference maintains logogenetic chain of
orientation between the various referents. It creates cohesion by generating link
elements. It relates single element that have a function within the clause transmitting
system.

77.   *Àló̩ o*
        Àlò̩
        *Igbó jóná, **ó** ku eérú,*
        *O̩dàn jóná **ó** ku eérú,*
        Ajá baba mi fi o̩dún mé̩ta jóná,
        *Koroko ní **ó** tún rí*

        Àló̩ o
        Àlò̩
        The bush got burnt leaving the ashes,
        The grass-field got burnt leaving the ashes
        My father legendary dog got burnt for three years,
        It stills very strong'
                [Answer: *Ìkòkò/ Ìsáásùn* 'clay- cooking pot'] Àjàyí 2002

The reference item in the example (77) *'o'* is an interractant impersonal pronoun. The 'o
in line 1 & 2 refer back to' *igbó* and *Ò̩dàn, the topical unmarked Themes of the clauses:*
*Igbó jóná **ó** ku eérú, Ò̩dàn jóná **ó** ku eérú* respectively. The 'o' in line 3 has anaphoric
reference with the noun phrase *'ajá baba mi* accordingly.

        Rather for providing relation between meanings as reference does, substitution
characterises a feature of dialogue which, provides ties between words within a text. In
other words, it involves replacement of a linguistic element with another in the text

purposefully to evade repetition. Substitution gives prominence to the distant feature of the focus object as against ellipsis reference which is usually restricted to thoroughly adjoining sentences. Ellipsis in YRs helps in achieving concise use of language and by so doing preserve brevity in riddling game. Importantly, application of ellipsis preserves continuity whereby the riddle's respondent(s) are opportune to focus on what is contrastive.

In recourse to Theme and new structural units of information, the grammatical coherency achieved through both reference and substitution reveal and state how the two information units, the Theme and New are processed irrespective of characteristics of the encoded object entity: Theme is used for thematicity, the take- off point for processing the information being presented in the sentence while New information is meant for newsworthinesss denoting the focus point/ idea to recall from the information obtainable. Characteristic of identifiability of reference together with the continuity of substitution probable established the texture structure of the text. By means of identifability, reference locates Theme within the Theme-Rheme block while substitution preserves continuity of the clause complex propositions by enabling new information unit within the new-given syntactic realisation of the text as seen in the riddle-text below:

78.

a.　　*Àló̩ o*
　　　Àlò̩
　　　O̩mo̩ ìyá méjì je̩ ara wo̩n tán kí ilè̩ tó mó̩

　　　Àló̩ o
　　　Àlò̩
　　　Two children of the same mother ate themselves up before day break'
　　　　　　　[Answer: *Igi ìdáná* 'Firewood'] Akinyemi 2015

b.　　*Àló̩ o*
　　　Àlò̩
　　　Àlejò baba mi àtayébáyé,
　　　Tè̩ríntè̩rin là ń gbà á,
　　　S̩ùgbó̩n ara a máa rí ni tí ó bá ń ló̩

　　　Àló̩ o
　　　Àlò̩
　　　My father's ancient guest,
　　　We received him warmly,
　　　But we feel nauseating while it is leaving.
　　　　　　　[Answer: *Óúnje̩ àti ìgbe̩* 'food and feaces]

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In the 78(a), the noun phrase *ara wọn* 'themselves' is a substitute of *Ọmọ ìyá méjì* 'two children of the same mother'. Consequently, the identity of *Ọmọ ìyá méjì* translated as Theme of the clause, whereas the continuity of the ideas is preserved by the substituted item. In 78(b), the first *á (ni a=là)* in line two refers back to *baba mi* 'my father and I (the speaker) while the second *á* in the same line and *o* make an anaphoric reference to *àlejòbaba mi* accordingly. Consequently, the second '*a*' together with the 'o' are reference items to the Theme of the text, *àlejò baba mi àtayébáyé*. The continuity of the ideas is presented through the conjunction '*sùgbọ́n.* Thisconjunction thereforecarries forward the new information with the help of the substitution item *ni* 'people' (short form of 'ẹni'). As an endophoric reference, *(ẹ)ni* is marked as a substituted noun phrase for the italicised *a* of the precedingline in the text. This cohesive orientation provides insight into what is important in the text. Having enabled the ties between various segments of the text, the riddles respondents build up what they think would be the correct answer or solution of the encoded riddle-text. This suggests that, the riddlees are opportuned to understand overall structure of the composition completely thereby, having clearer understanding of the relationship between ideas that designate a given riddle-text.

As lexical devices, the super-ordinate items generate relationship of inclusion in term of sentences' meanings. Virtually all the lexical cohesive types identified in riddle have distinct contribution to the syntactic creation and interpretation of the text. Judging from data analysis, lexical cohesion semantically preserves mutuality within the words in a riddle-clause. And by so doing, serves as impetus for elaboration of idea in Yorùbá riddles.

5.9   Summary on textual metafunction of *Yorùbá* riddles

The thematic structure and cohesive devices as resume for creating discourse are analysed in this study. The thematic organization of a text reveals the choice of the first element at the beginning of the clause. Also, it is evident from the analysis that Theme in grammar is different from literary theme which entails the main idea or view point of the discourse. Theme is employed to form a narration technique; it used to create psychological imagery of the focus entityand so also build interpersonal incline for the expexted speech function. It is with all these language functions of themes that both the

experiential and interpersonal meanings of riddles are enabled in riddles. Theme-Rheme uniquely presents the flow of information which is necessary and sufficiently facilitates intellectual calculation of the riddles' solution by the respondents. With the possibilities of these functions, riddles could be adjudged as an instance of Yorùbá verbal art that unfold from thematic prominence.

The analysis on the system of cohesion inYRs covered the structurally orientation of both grammatical and lexical cohesive devices with which riddles-texts are presented in achieving coherency. The discovered cohesion framework translates YRs as clause-complexes oriented linguistic text. In such a context, a single riddle-text with a related link pairs of utterances formed a sentence nexus. The logico-semantic expansions of hypotactic or paratactic relation in which the riddles' two information units evolved together with the structural functions of grammatical cohesive devices of conjunction, substitution, reference and ellipsis preserves the logical textual coherence of the composition. As regards the choice of lexical items used in ensuring textual coherent in YRs, repetition, synonym, and antonym are identified as reiterative cohesive while metonym, homonym, and collocation employed for semantic super-ordination of meaning-relation amongst various words in a riddle-clause. The process of lexical cohesion semantically preserves mutuality within the words in a riddle-clause as illustrated with samples of riddles in (79) and functionally analysed in table 5.13 for purpose of clarity.

79
a.   *Àlọ́ o*
        Àlọ̀
        Òkérékéré, tó bá fó lókè,
        Á á tún fò nísàlẹ̀,
        Ọmọ aráyé kò lè gbé e sùn sínà jẹ

        Àlọ́ o
        Àlọ̀
        Òkérékéré, when it flies high,
        It also flies downwards,
        People cannot roast it for a meal.
                [Answer: Ẹyẹ ọ̀kín 'peacock'] Àjàyí2002

b.   *Àló̩ o*
        Àlo̩
        Ó ń yó̩wó̩ gíní,
        Ó ń yo̩sè̩ gíní,
        kò sis̩é̩, kò s̩àbò̩,
        Sùgbo̩ń ojoojúmó̩ ló ń paso̩ dà

        Àló̩ o
        Àlò̩
        It lifts hands fashionably,
        It lifts legs fashionably,
        It does not undertake any job
        Yet, it changes cloth everyday
                    [Answer: O̩gà/ Age̩mo̩ 'Chameleon'] Adésuà 1978

Table 5.13: Texture orientation of riddles-texts

| Stral. Elements | Textual: Theme | | | Interpersonal: Mood | | | | Experiential: Transitivity | | |
	umk	Mk	cd	Neg	Asp	Mod	Foc	Partici pan ts	Processes	Cum
									mr	Bh	Sem. El
Òkérékéré, tó bá fó lókè, á á tún fò nísàlẹ̀, ọmọ aráyé kò lè gbé e sùn sínà jẹ.	Ókérékéré	tí	**tún**	kò	á	ba, lè		*Òkérékéré, ọmọ aráyé, e*	gbé, sunj ẹ	fò	lókè nísàlẹ̀, sí iná
Ó ń yọ́wọ́ gíní. Ó ń yọsẹ̀ gíní, kò sisẹ́, kò sàbọ̀, Sùgbọń ojoojúmọ́ ló ń paṣọ dà.	Ó		**sùg bọ́n**	kò	ń		ni	ó, iṣẹ́, àbọ̀, aṣọ	yọ,	pa dà	ọwọ́ gíní, ẹsẹ̀ gíń, ojooj úmó

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As structural reading of the table 5.13 above elaborates, the texture of the text is formed between the ideational import of participant (actor) *Ọkérékéré*, *ọmọráyé* 'goal', the behavioural process *fò*, the material process *gbé,* and the circumstantial phrases 'lókè *nísàlẹ̀,* and *sí iná'* on one hand. Also, it is with the aid of cohesive device *tún* that the semantic relation between the clause 'Ọkérékéré*, tó bá fó lókè' (Tí Ọkérékéré bá fó lókè)* and 'á ́á (tún) fò nísàlẹ̀,' of the text is revealed. The item *tún* makes it possible to interpret the second clause through the first clause. The same analysis is advanced in respect of example in (79b).

Meanwhile, when consider the textual relation between the metaphorical -head of the topic constituent in a riddle and the assumed riddle' referent, it can be said that metonym is the major process by which lexical cohesion is achieved in riddling session. Because, a word is used to typify an object using its specific characteristic and closed related activities. And by so doing, its application serves as impetus for elaboration of idea in Yorùbá riddles and the riddle proponent is guided on the local development and composition of the riddles-texts.

5.10   Conclusionon the metafunctional meaning of the language of *Yorùbá* riddles

From the explanation earlier on the tenet of SFG in this work, metafunction of the meaning of language of the *Yorùbá* riddles can be vividly described. The attempt which points to the idea that a single riddle's clause can be a representation of experiences, a packaging of content meaning, or how interaction is structured and its potential continuation. For instance, given the information that in a certain place (ibadan) group of people (they) perform a fairly concrete activity (send) to someone who benefited from such act (ideational). To represent or express these three kinds of representation meanings, we would need to analyse the clause differently. The analysis is done with the use of different set of functional tag or grammatical marker to illustrate the constituents that programs and builds each of their content meanings.

Consequently, to capture different shade of riddles' content meanings, there is need to differentiate between the roles or functions of elements that encode the clause. In line with that, let us consider the sample of riddle in (88) below as we map and label the three lines of riddle-clause's meaning revealing the function of the constitutents that made-up the clause.

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80. *Àló̩ o*
   Àlò̩
   Pè̩tè̩pé̩tè̩ o̩nà Ìbàdàn, bí ó bá tá sí ènìyàn lára, kò ní wó̩n láéláé

   Àló̩ o
   Àlò̩
   A mud along *Ìbàdàn*
   It gives a permanent stain when touches people.
   [Answer: *È̩wò̩n* 'Jail'] Adésuà 1978

The tables 5.14, 5. 15 and 5. 16 give presentation intergration of halliday's metafunctional meaning of the language of Yorùbá riddle below:

Table 5.14. Ideational meaning of the language of Yorùbá riddles

Pẹ̀tẹ̀pẹ́tẹ̀ ọ̀nà Ìbàdàn, (bí)ó (bá)	*ta sí*	*ènìyàn*	*lárá*	*(kò ní)*	*wọn*	*láéláé.*
Participant/scope	**Process**	**Participant/ goal**	**Circumstance**		**Process**	**Circumstance**

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In table above, the elements in bracket are not part of ideational constituent. Thus, the label signifies the role of each marker as they function to represent idea. For instance, the role of a goal is to construe or demonstrate the experiential participant that received or affected by the action performs by the actor. However, the participant actor is implicit in the unfolding of the clause. To capture the structurally representation of interaction in the clause of above, the choice of moods and its related functions must duly label as shown below:

Table 5.15. Ideational and interpersonal meaning of the language of Yorùbá riddles

Riddles Mẹ̀aningẹ	Pẹ̀tẹ̀pẹ́tẹ̀ ọ̀nà Ìbàdàn, (bí) ó (bá)	ta sí	ènìyàn	lárá	(kò ní)	wọn	Láílái
Ideational	Participant/scope	Process	Participant/ goal	Circumstance		Process	Cumstance
	Pẹ̀tẹ̀pẹ́tẹ̀ ọ̀nà Ìbàdàn,	bí	o	ba	ta sí ènìyàn lará		kò ni wọ́n
Interpersonal	Vocative	mod Adj. subj mdl		pred adj. comp		neg pred	
		Mood		residue		residue	

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With analysis in table 5.15, we can see that the clause is described offers two strands of meanings concurrently. In communicating idea, it is believed that the speaker choose element s/he knows we give hearer the needed clue to the intended message of the expression. Thus, it is believed by the functionalist that a clause actually begins from a special word which points to the departure of the speaker's message. This view expressively confirms that the choice of word that occupied the thematic position of a clause and the syntactic devices used in ensuring text coherency are part of textual orientation upon which the textual meaning of a clause is construed

Apparently, as we have discovered, the three modes of functional meaning are conflated with one another to constitute message as earlier discussed and represented in table 5.16 below:

Table 5.16. Metafunctional meaning of language of Yorùbá riddles

Riddles Meanings	Pètèpétè ònà Ìbàdàn, (bí) ó (bá)	tasí	ènìyàn	lLárá	(kò ní)	wọn
Ideational	**Participant /scope**	**Process**	**Participant / goal**	**Circumstance**		**Process**
	Pètèpétè ònà Ìbàdàn,	*bí* *o* *ba*			*tasí ènìyàn lará*	*kò ni wón*
Inter thatpersonal	**Vocative**	**mod. Adj. subj mdl**			**pred comp adj.**	**neg pred**
		Mood			**residue**	**residue**
Textual	*Pètèpétè ònà Ìbàdàn,*	*bí ó bá tá sí ènìyàn lára, kò ní wón láéláé*				
	Theme	*rheme*				

The total configuration of functions captured in the text above construed as identity of the focus riddles objects. Each of the function enters into configuration and is interpreted only in relation with its other functional elements of the same kind. It can be deduced from the logico-semantic relations among the segments of the clause, not every element or constituent contribute in the content meaning or having a role in each type of meaning. For instance, the vocative *Pẹ̀tẹ̀pẹ́tẹ̀ ọ̀nà Ìbàdàn* plays an important role in structuring the interpersonal meaning despite it is outside the mood- residue block. Its corresponding item syntactically has a role different from interpersonal rolein the other two metafunctions. Likewise, the mood adjunct 'bí', modal adjunct 'bá', and the negative item 'ko' have no experiential or textual functions because they do not make reference to any participant of certain action in the unfolding of the event nor do they function as part of thematic organisation of the clause. Nevertheless, they are very essential in the interpersonal meaning where they provide the intractiveness impetus of the three transitivity elements (participants, processes and circumstances) through which the experience denoted in the event is represented. The whole mood-residue block denotes rheme of textual meaning. The label processes *tasí* 'splash' *and wọ́n* 'to be indelible*'* contribute mainly to the constituent content's meaning of ideational metafunction without any specific role in interpersonal and textual meanings.

As described in table 5.16, a maximum of three lines of meaning which are meanings about reality indicated through the experiential computed activities (ideational meaning), meaning about interaction (interpersonal meaning), and meaning about the message of the clause (textual meaning) can be realized following the functional orientation of each of the elements in a clause.The pragmatic effect of that finding implies that a single unit of thought has to undergo a set of functional descriptions comprising the logical (the meaning relations between the constituent), transitivity activity of the event (the participants, process and circumstances) interaction and thematic organisation of the content proposition (message). The activities of these metafunction invariably translate as the semantic functions of the various constituents that represent a meaningful proposition of a clause.

CHAPTER SIX
SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1   Summary

This chapter presents the concluding remarks of the study. It consists of four sub-heading which are summary, conclusion; recommendations of the sudy, and contribution to the knowledge. An attempt has made in the study to examine functional lines of meanings inYorùbá riddles following the tenet of the Halliday's Systemic Functional Grammar. As presented, the chapter one of this study discussed the background information and clearly stated the introductory explanation on the systemic functions of language, the Yorùbá riddles, the statement of the problem, the aim and objectives of the study, the interrogated propositions that guide the content analysis of the selected data, the significance of the study, and the scope of the study. The core principle of the Halliday's Systemic Functional Grammar as the selected theoretical framework and review of related literature involving both conceptual and empirical explanations were presented in chapter two. The methodology showcasing the research design, data source; sample and sampling technique, research instrument, and data collection formed the crux of chapter three. Premised on the choice of an interpretive design, the contents of the study occupied chapter four and five of the study.   The Chapter four and five presented analysis of interpersonal and textual meaning of the language of Yorùbá riddles. The chapter gave a functional account of Mood block, its linguistic elements, the types of grammatical mood unconsciously choose by the potential proponent in the course of riddling, the qualitative content exposition of textual metafunction revealing the thematic organisation of riddles-texts and the lexico-gramamtical system of cohesion in riddling exercise. Following the six research questions put forward under the background of the study and the content analyses of the interaction and message representation in riddling discourse, chapter six- this chapter presents the concluding remarks of the study followed by the findings of the study. Emerging from the qualitative content analysis of the formulated objectives are the

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following findings whichshall be discussed under the stated research questions for the study.

Research question 1:

How can Yorùba riddles be classified into types?

The study has focused on the functional description of meanings of the language of the Yorùbá riddles. Two types of riddles were identified, namely derived and non-derived riddles. Derived riddles begin with topicalised unit of information, while the non-derived riddles start with un-topicalised unit of information. The logico-semantic relationship between the riddle's information units and the experiential participants determines the content proposition of both types.

Research question 2:

What are the functional elements that constitute the mood-residue block?

Analysing the contextual interpersonal metafunction of Yorùbá riddles, the study discovers that subject, tense, negation, vocative, and mood adjunct marked the riddle's mood block. The subject as the first elementcan be marked either with a noun phrase suggesting personal names, pronouns or a high tone syllable with the high frequency use of personal name. The riddles are marked with arbitrarily use of tense. This at times paved way for presence of HTS with or without bá –the time adverbial suggesting timelessness actions. However, none of the selected and examined samples of riddles inflected for futuristic event. This finding stress that events that predicate the riddles' propositions are presented in non-future tense with or without habituality. 'kò, kí, and má are attested as the negators in YRs. The *kò* and *kí* are found around statements while *má* is activated in the riddles-text with nominalised and reported expressions. However, 'ko' is evident to be more prominent than other forms. The vocative item is mainly realised in the topicalised noun phrase. Amongst of the mood adjuncts that characterised riddle-texts are 'bi 'if'-the conditional marker, kí the indirect imperative marker, pe –the nominalisation marker, and ti –the temporal adverbial. As regards the functional status of voice as part of Mood elements in SFG, Yorùbá riddles are offered in active voice only. However, if the riddle's proponent wishes to inject a bit or tone of emphasis into analogue, the choice of focusing in supporting the active voice takes a preference in

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some texts. At the residue block of YRs, the functional residual elements: predicator, complement and adjunct marked YRs. Yorùbá riddles are marked by the discontinuous residue. In such a context, adjunct and/ or complement is found within the Mood block (in between the subject and finite items) or a finite operator found at the residue block of the clause. The verb (predicator) may be implicit or otherwise. Similarly, with usual occurrence of adjunct in literal/ routine language, adjunct is overtly realised through adverb and prepositional phrases. So also, its location is in line with what is usual in day-to day use of language. The semantic content of the adjunct in riddles may be on the subject of the clause on directly on the speech function.

Research question 3:

What are the grammatical moods in Yorùbá riddle?

On the choice of grammatical mood in Yorùbá riddles, three grammatical moods are established in the study: indicative declarative, indicative Wh-interrogative and imperative jussive exclusive/inclusive with optative tag. Yorùbá riddles however are not characterised by a Yes/No interrogative clause. In spite of that, the declarative mood is confirmed as being the most used grammatical structure mainly to force respondents to invariably accept rather than negotiate the truth-condition of the encoded logic, the performance-frame of the riddle's trails on interpersonal metaphor of mood, where precisely; the Wh- interrogative mood is realised underlyingly in some riddles propounded with structure other than question. In such a framework, most of the declarative and the imperative jussive structured riddles are marked by interrogative mood tag implicitly. This claim is admitted in this study based on the distinctive nature of riddles as literary expressions used in seeking for identity of unknown phenomenon. Despite the fact that most of the structures are phonetically presented in statement or indirect imperative, they are functioning to interrogate the wit of the respondents. Thus, their structures are incongruent with their speech functions. This finding posits that rather than asking a direct question, the proponent of riddle declares information on the riddles' referents using its feature. This finding translates that a lexico-grammatical structure of a construction can be functioned incongruent of its representation. This finding is similar to Setia's (2019: 89-100) discovery where it was confirmed that

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conversation between God and Moses in the bible is rooted on the interpersonal metaphor of mood as summarily presented.

With the use of declarative mood, the speaker dignifies his/her role as information provider and doing so, presents his experiences on different phenomenon. The data shown that giving and demanding roles are enabled in riddling. In actual sense, the proponent demands for the identity of unknown entities on one hand, the respondents on the other hand, solve the encoded logic by giving/providing the riddle's referent.

Research question 4:

What are the interaction frames or indices in Yorùbá riddle?

No doubt about the fact that riddling exercise involves discourse. It is expected to see some intents of social interaction between the people involved. This posit that there would be an established performance frame or interpersonal indices through which the proponent is able to established interaction between himself and other interlocutors in riddling, so far that each of the identified functional mood-residue elements activates a context-depended interaction effect. The first of the identified indices used in enacting exchange is seen in the use of opening-phrase *'Àlọ́ o* (it is time for riddles)*; and the response *Àlọ̀* (let riddles begin). This phraseexpress interlocutors' readiness for riddling. The personal names and vocatives such as *Ẹyẹ baba àlọ́ kan láéláé, Ẹyẹ baba àlọ́ kan làèlàè* releases a hint on the discreet identity of riddle object. Pronouns *N/mo*(I), *a* (we) and *wọn* (they) reveal the proponent's perception of the relationship between himself and respondents. *Mo (*I) refers to proponent excluding respondents, while *a* (we) refers to the group, including the respondent as participant in the structural experiences predicating the riddles' propositions. There is always a shift of tense between present and past forms, together withhigh tone syllables. The clause *ó gba`á* (You are right) or *ó o`gba`á* together with *kùnńǹ* (you are wrong) are discreetly used by proponent in confirming or rejecting answers to riddles. Declarative mood characterises proponent as the producer and respondents as the recipient of information. Interrogative mood allots recipient and provider roles to the proponent and respondents respectively. Imperative Jussive mood describes proponent as the reporter and the respondent as the recipient of the information.

Research question 5:

What are the distinct types of themes in *Yorùbá* riddles?

Analysis of the thematic organisation of riddles-texts shown that, there are variations in what occupies thematic position. Riddles thematic positions are marked by noun, adverbial, prepositional phrase (a conjunctive adjuncts), negative markers, and CW-question marker. Thus, Theme is not absolutely and necessarily a nominal group. Following the sub-types of Themes enunciated in SFG, three structural driven types of Themes are attested to in YRs. They are67% topical, 32% interpersonal, and 1% textual Themes. Meanwhile, the proponent starts the description mostly by topical Theme(s), which can be unmarked as the subject of the clause or marked indicating something else with topical unmarked Theme prominent. In furtherance to the aforementioned findings, riddles-texts may contain just a topical Theme with the addition of one or more interpersonal and textual Themes. Thus, the textual and interpersonal Themes serve as supportive Theme to the obligatory topical/experiential Theme in riddling. As for the Theme length, the actual number of the clause in a given riddle-text classified the riddle into a single or multiple Themes text. For this reason, as we discovered riddles with single Theme so also, the analysis confirmed riddles with multiple Themes. There are situations also where the identified thematic element preserve coherency within the convergent riddle's clause. Within this observation, one can say that Theme doubles as cohesive device. Adding to the above findings, Theme can also correspond to the topic of the topic constituent or not. If it does, it represents focus of the discourse but if it is not, Theme and topic are phonetically realised by different element as postulated in (Halliday, 2014).

Research question 6:

What grammatical and lexical devices are typically used in achieving texture coherency in *Yorùbá* riddle?

As evidently activated in the analysis, four functional devices are used in achieving grammatical textual coherency in Yorùbá riddling exercise. These linguistic elements are conjunction, reference, substitution, and elision. *Bẹ́ẹ̀ ni*, *tún,* and *sì* are the major functional conjunction elements. Invariably, the semantic import of conjunction contextually defines riddles-texts' dialoging quality. A prominent number of riddles-

texts which by virtue of the structural presentation ought to have conjunction item(s) within their convergent clauses are sometimes propounded without conjunction. As an evident to the last assertion, no instance of conjunction is attested to in the structure of riddles with nominalised expressions and Wh- interrogative in YRs. That posits that, the implicit use of conjunctions mark-off striking structural features which expressing analogical tactic of riddles-texts. This discovery supports the claim Olatunji (1984) who had earlier attested to the sparing use of conjunction in the samples of YRs. To Yai (1976), the omitted conjunction items are explicit so as to allow for poetic compact sequence. As summarily presented in table (46), out of the total of 300 samples of riddles examined, just 43 samples are propounded with the use of conjunction as cohesion driven functional element. YRs inflect for exophoric and endo-anaphoric referring item with less of endo- cataphoric and comparative references. Based on the distribution of reference found in the analysis, personal reference of endo-anaphoric type marks the prominence in the use of reference item for achieving coherency with 106 occurrences out of 300 riddles-texts. The study identified nominal and clausal types of substitution in greater occurrence than verbal substitution. This is a result of outright omission of verb in some context. Instead of verbal substitution, verbal deletion was discovered in YRs. The substitute and the substituted elements may or not occupy same syntactic position as shown in the analysis. The contextual relationship between the riddles and their supposed solutions permits clause substitution across the board. Nominal, verbal, adjectival phrase as well as clausal ellipsis is attested to in YRs. However, the nominal form of ellipsis is more productive than other forms. The lexical cohesion is preserved through the use of reiteration processes which include repetition, synonym, and antonym. The use of super-ordinate through which the riddle's proponent generates relationship of inclusion in term of sentences' meanings forms also served as lexical resource for cohesion. Specifically, the process is made possible through metonyms and hyponym. Lexical relatedness is as well achieved through collocation.

6.2   Conclusion

As language represents experiences about our surroundings (ideational metafunction), used to enact personal and social relationship with other people around us and expresses flow of information through which our words are verbalised. The two

of the resumes for creating discourse, the interpersonal and the textual meaning of the language of Yorùbá riddle are examined in this study. The language of riddles exhibits a linguistic substitution between attributive clause structures and a lexical noun which equals answer to the encoded riddle-texts. Riddles' referents are not centered on the phenomenon yet to be created. The use of statement and indirect imperative in challenging intellect of people on hidden entities posits that, the speech functions in Yorùba riddles-texts appear in a typical marked way. This in consequence activates interpersonal metaphor of mood inYRs. Thus, the choice of syntactic mood has no significant effect on the riddles' structural patterns in Yorùbá language. With the topical unmarked Theme found with highest usage, riddles could be adjudged as an instance of Yorùbá verbal art that unfold from thematic prominence.

The logico- semantic relationship between riddle's information units preserves inter-sentential connectivity and thus, endures meaning interpretation. If the principle of exophoric relationship is applied to the general context of riddling, all the YRs are in exophoric reference to the content proposition of the riddle. Thus, a whole riddle-text produces its equivalent/ assumed referent, one can conclude that YRs are charaterised by clausal substitution. The omission of verbal elements however, stresses that semantic import of the verb is immaterial to the identity of the riddles's objects. Metonym is the major process by which lexical cohesion is achieved in riddling session because it is possible for a word in typifying an object using its specific characteristic and closed related activities. In all, the dependent content-meaning relations between the interpersonal and textual meaning of the language of Yorùbá riddles express interactivity and textual compactness in conveying attributive information on the identity of a concealed experiences.

6.3   Recommendations

The study's limitation arises from the angle of the choice of area of study. This area of study is mainly on the lexico-grammatical analysis of functional systems through which the semantic or content propositions that charaterised riddles as exchange and message. In consequence, the work swathes a systemic account of content's meanings and functions of Yorùbá riddles-texts and it does not in any way represent academic research on riddles' assumed solutions or answers. That is to say, debate on the

interpretation of the encoded phenomenon in riddles-texts is not part of the objectives of this study.

On the recommendation stance, as this study has examined functional and syntactic analyses of YRs, other researcher could direct their scholarship tasks on interpretive framework of Yorùbá riddles. Also, research within the area of applied linguistics can be carried out on other poetic genres in Yorùbá, of which their structural orientations as regards language metafunctions and lines of meanings are yet to receive attention using Systemic Functional Grammar.

6.4   Contribution to knowledge

This study has contributed to the existing knowledge in the areas of theoretical framework, the findings, the methodology and the scholarly practices. Few of these contributions are as follows:

Theoretical contributions

- The study has contributed to the growing body of knowledge in the application of Systemic Functional Grammar (SFG) in interpreting genres.
- The study has added to the study by identifying some finite itemswhich have not been analysed in earlier studies as mood element which include high tone syllable (HTS), continuous aspectual marker (ń) and focus marker (ni), and modal adjunct (instead of modality as we have in English) functioning as interpersonal deixis in YRs.
- Unlike previous related studies reviewed on YRs which were abound on literary and sociolinguistic explorations using non-functional model of analyses.
  The empirical findings of this study have contributed to a better understanding of the structural activation of interactivity in certain context of discourse describing the Mood system which is characterised by the phonetic implicit subject and finite elements together with the three residual elements.
- Although YRs had been classified using different parameters (Yai 1977), the study has helped in providing incremental improvement on the existing classification of YRs. Considering the information structure revealing the semantic unit(s) of a given riddle-text which actually falls on topic-comment units; a non-overlapping class of derived and non-derived types of YRs is established in this study.

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- Also, this study is the first detailed analysis on the both interpersonal and texture meaning of the language of Yorùbá riddles.

Practical contributions

- The study has helped to explain better the question of how interpersonal meaning is being enabled in YRs. It is discovered that the proponent and the respondents of riddles enable interaction/exchange through the helps of opening-phrase, personal names, vocatives, pronouns, tense shift, proponent's evaluative comments and mood types**.**
- To the best knowledge of the researcher, the present study could be said to be the first attempt that interrogates the lexico-grammar perception specifically on the interpersonal and textual meaning of the language of Yorùbá riddles.
- The study has contributed by increasing numbers of available literatures on the applicability of functional theory on Yorùbá genres.
- The study also stands as a reference point for both linguists and the literary scholars on the grammatical structure of a language and functionality of lexico-grammar on literary discourse.

Methodology contribution

- The study has contributed on the choice of methodology of the research. This study employed combination of two primary data sources (existing document and oral recording of data); the attempt is purposively used in validating the originality of this work.
- Another methodology contribution of this study is valued on the experience gained through the application of both interpretive approaches for data analysis and descriptive statisticsin using pie chart in presenting the results. This study thereby provides advantage and clue to other researchers who may wish to undergo functional examination of any language-related text.

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RIDDLES	TRANSLATION	EXPECTED SOLUTION
Ọkọ́ béḿbé pa pápá lọ bẹẹrẹbẹ.	A small hoe burns grass-field extensively.	Iná 'Fire'
Ó jáde kò dá ẹnu ọ̀nà kojá.	It walks out without crossing the door.	Àrò 'Native oven'
Ilé Sọ̀nmọ̀rí dárá sùgbọ́n kò lójú.	A wealthy man's house is beautiful without entrance.	Ẹyin Adìrẹ 'An egg'
Ta ni baba kékeré tí ó so okùn mọ́rùn wọsà?	Who is the small father that tied his neck enters hole?	Ìrẹ̀ 'A cricket'
A pọ́n má dénú, a rà má ṣèdin, Àgbà kan tilé tìpá rọjà. Mẹ́ta là á pa á, mẹ́ta là á mọ̀ ọ́n, ọmọ láílo.	The one who ripes only outside, the one who rots without producing maggots, Elder that treks with a walking stick to marker. We say it three, we decode it three, the child of Láílo.	Ẹyìn ọ̀pẹ, ọṣẹ dúdu, òkété 'Palm nut, black-soap and large rat'
Olórí burúkú dọ́jà, wọ́n bẹ́ ẹ lórí.	The unfortunate one gets to the market and is beheaded.	Ilá tútù 'fresh Okra'
Ìkòkò rúgúdú fidí bọ̀gbẹ́.	A tiny pot rest in the busy.	Ìgbín 'Snail'
Igbó súúrú dẹjọ.	A scanty busy poses problem.	Òbò 'Vargina'
Ìsín gbòǹgbò yọ gbòǹgbò ìyàwó ilé.	A small stick brings out something big out of a housewife.	Okó 'Penis'
Awẹ́ obì kan, À-jẹ dé Ọ̀yọ.	A slice of kolanut, the one that is eaten till we get to Ọ̀yọ́.	Ahọ́n 'Tongue'
Ọmọ ìyá mẹ́ta, N forúkọ ṣẹ̀jẹ́ ara wọn.	The three siblings bear same name.	Igbá, ìgbá, igbà 'Calabash, garden egg and rope'
Wọ́n sọ ọ́ sókè, Wọ́n gbá a léti lọ́jà.	They throw it up and slap him.	Ìṣasùn titun 'A new wooden cooking pot'
Erùpẹ̀ tẹ́bútẹ́búọ̀nà Ọ̀yọ́.	Soft sand along road Ọ̀yọ́.	Asáà 'Tobacco powder'
Wò mi péé, Wò mi sùn ùn, Ọ̀dọ̀ rẹ ni mò ń bọ̀.	Gaze at me Gaze at me intently I am coming for you'	Ẹnu ọ̀nà 'Entrance'

Pápá ń jó, *Sànmọ̀rí ń wòran.*	Bush is burning, A wealth man is watching.	*Ogiri/ ìgànná* 'Wall'
Ọ̀pọ̀lọ́ tàkìtì, *Ẹyin ojú rẹ̀ yọ sílẹ̀.*	The toad stumbled Its eyeballs came out.	*Idi ẹyìn ọpẹ* 'A bunch of palm fruits'
Ilé bàba mi kan láéláé. *Yàrà kan soso tó ní, fọ́fọ́ ni wọ́n ń kún inú rẹ̀.*	An ancient house of my father, the only room it has is fully occupied.	*Àgbọn* 'coconut'
Ìkòkò baba mi kan láláé. *Bí a pọnmí sí í, kí í kún.*	An ancient pot of my father, no amount of water fetched into it can fill it up.	*Apẹ̀rẹ̀* 'Basket'
Babalawo kan òkè ọ̀hún. *A ko lè dọ́rùn rẹ̀ ká má bá aṣọ tuntun.*	Ifa' priest of a remote place, each time you see him he wears a new cloth'	*Ọgẹ̀dẹ̀* 'Banana'
Ilé bọ́ìsì kìkì imí ẹran.	Boy's house full of goat dung	*Ìbẹ́pẹ* 'Pawpaw'
Kò je ọba, bẹ́ẹ̀ ni kò jẹ ìjòyè, ó gbé ìrùkẹ̀ lọwọ́ gẹẹgẹ.	It was neither crowned a king nor a chief Yet, it holds a horse tail.	*Igi àgbado* 'Maize plant'
Kò ní òbẹ, *Ko ní àáké,* *Ó ń gbẹ́ ihò kékèèké jọ.*	It has neither knife nor axe, Yet, it digs small-small holes.	*Ẹyẹ akòko* 'Sparrow'
Kò ní ọkọ́, *Kò ni àáké,* *Ó sọ pé òun yòó kọ́ egbèje ojúlé, Ó ní òun yóò sì yọ egbẹ̀fà ọ̀dẹ̀dẹ̀.*	It has neither hoe nor axe Yet it boasts of erecting one thousand four hundred rooms and one thousand two hundred balconies.	*Ikán* 'Termite'
Pẹ̀tẹ̀pẹ́tẹ̀ ọ̀nà Ìbàdàn, bí ó bá tá sí ènìyàn lára, kò ní wọ́n láéláé.	A mud along *Ìbàdàn* gives a permanent stain when it touches somebody.	*Ẹwọ̀n* 'Jail'
Kò lọ́wọ́, kò lẹ́sẹ̀ *Ó ń gbọ́mọ jó.*	It neither has hand nor leg yet, it carries child and to dance.	*Ẹní* 'Mat'
Nǹkan mélòó ní í pani Tá èé rọ̀run Tí í fini sílẹ̀ láìpa.	What are things that can kill people and still leave them alive?	Ebi, Ejò, Èéfín àti Ẹrù 'Hunger, Snake, Smoke and, Load'
Erin kú ṣẹ́mú *Ẹfọ̀n kú ṣẹ́mú*	An elephant dies uncaremoniously,	*Ilé* 'A house'

Ọmọ Àjàǹtálá kú gàgàgúgú	Abuffalo dies unceremoniously, The son of *Àjàǹtálá* dies hugely.	
Igi tẹ́rẹ́ so igba idẹ.	A slender tree bears numerous brasses	*Igi ata* 'pepper plant'
Òkú atọdúnmọmdún, eyín rẹ̀ tún ń géni jẹ́.	A corpse of several years back, its teeth still cut.	Igi ọ̀pẹ 'dried palm front'
Ẹkùn wọ́wọ́-ǹ wọ́ti, àtilé àtoko ló ń sun sí.	The mighty cry, it weeps at both home and farm.	Òjò '*The rain*'
Ẹnìkan kò bá a wí. Ẹnìkan kò nà án, síbẹ̀síbẹ̀ ó ń sunkún kiri ilé.	No one scolded it, no one flogged it yet it cries all over the house.	Ọlóbọ́nùnbọun 'Scarab-beetle'
Erùpẹ̀ funfun nini ya lodò, ó bódò lọ.	The white sand falls into the river and go with the river.	Iyọ̀ '*salt*'
Bàbá kúkúrú, a- bi-fìlà-pẹ́ẹ́kí.	A short man with a flat native cap.	Olú 'mushroom'
Ayaba pẹ́lẹ́ńgẹ́ lé tìróò sí gẹ́ńgẹ́ ojú.	A slim queen with a charming eye- lashes.	Èèrà 'An ant'
Àgbà Ìjẹ̀ṣà feyin kan jàgbàdo.	An old *Ijẹ̀ṣà* man eats corn with a tooth.	Àdá 'cutlass'
Iyá arúgbó ń ti oko bọ̀, O ní kí wọ́n máa pọ́n èétú orí òun lá.	Old woman is coming from farm, she demanded people to be linking pus that is on her head.	Àgbálùmọ̀ 'Cherry'
Lágúnrege ọba láílo, Láfàkalẹ̀ ọba láílo, Lábọ́lọ́rundúró ọba láílo. Mẹ́ta là á pa á, mẹ́ta là á mọ̀ ọ́n ọba láílo.	*Lágúnrege*, the king of '*láílo*', *Láfàkalẹ̀*, the king of '*láílo*', *Lábọ́lọ́rundúró*, the king of '*láílo*', We break in threes, we decode in threes.	Ebè, erèé, àgbàdo 'ridges, beans and maize'
Ikòkò baba mi kan láéláé, mo pọn omi sí i títí ṣùgbọ́n kò kún.	My father legendary pot, I fetch water on it for long however, it did not full.	Apẹ̀rẹ̀ 'Basket'

Àlùfáà ìsàlẹ̀ odò, bí o bá ń lọ sódò; a gara rẹ̀ ní agboòrùn.	The cleric under the river, when he is going to river, he uses umbrella.	*Alákàn 'crap'*
Ẹyẹ tín-ín-tín fogba igi	A tiny bird flies over two hundred trees.	*Ojú* 'eyes'
Ań gúnyán, ajá ń jó.	We are pounding yam; dog is dancing'	*Ọmú* 'breast'
Àkukọ baba mi, a dé e ni igba agbọ̀n, ó tún ń yọ kere.	My father's hen, we covered it in thirty times, it still moves around.	*Èèfín* 'Smoke'
Óyé sínú ilé, o ṣàba sínú igi.	He lay inside the house and hatches inside the tree.	*Isu* 'Yam'
Àgbà kékeré dé fìlà funfun.	The small old man in white cap.	*Súgà* 'A cube of sugar'
Àgbàlagbà kọjá lójúde ọba, sùgbọ́n a kò rí i.	Elder passes palace without be seeing	*Àgbàrá* 'Erosion'
A bí ọmọ lóòjọ́, ó ń gbèjà ìyá rẹ̀.	A child started to support his mother the day he was born.	*Ata* 'pepper'
Ọpà tẹ́rẹ́ kanlẹ̀, ó kọ̀run.	A long rod reaches the earth and the heaven .	*Òjò* 'Rain'
Ìkòkò dúdú fẹ̀yìn tigbó.	Blact pot resting in the bush.	*Ìgbín* 'Snail'
Kò lápá, kò lẹ́sẹ̀, ó ń rìn lárí ayé.	It has neither arms nor legs, it treks all over the place.	*Afẹ́fẹ́* 'Wind'
Àpótí origúnkò ṣé é jókòó	The stool of a rival is not good to sit on.	*Ẹyin* 'Egg'
Ìkòkò kékérekò yo mi, O yó ọkọ mi.	The small hole is not enough for me but it is enough for my husband.	*Àwusá* 'Wall-nut'
Igi oko bàbá àtayébáyé kò si ohun ti kò wúlo lára rẹ̀.	An ancient tree, there is nothing useless from its parts.	*Ọpẹ* 'palm tree'

Aṣọ baba mi kan láéláé, inú òjò là á sá a si, a kì í sá wọn sóórùn.	My father's cloth of an old age, we dry it in rain, we do not dry them in sun.	Èfọ 'fresh vegetables'
Adìẹ baba mi kan láéláé. Tí ó bá fi apá ọ̀tún balẹ̀, igba ẹyin ló ń yé, tí ó bá fi apá òsi balẹ̀, igba ẹyin ló ń yé.	My father's legendary hen, when it touches ground with right side, he lays two 'hundred eggs; when touches ground with left side; he lays two hundred eggs'	Èpà 'groundnut'
Ajá baba àlọ́ kan láéláé, bí ó bá ń sáré lọ, kì í bojú wẹ̀yin.	My father's legendary dog, when running, it does not look back.	Odò sísàn 'Stream'
Kí ó lo sóko, ó lọ sóko, ó dé láti inú oko, ó bú sẹ́kún.	He ordered to go to farm, he complied, and when he came back, he started crying.	*Kànìnkànìn* 'Sponge'
Òkú àtọdúnmọ́dún., òkú àtosùmósù, a bá a láhéré, ó ń yan gúgúrú jẹ.	*T*he dead of many years back, we met him in hut frying popcorn.	*Agbada* 'A *wooden fry-pan*'
Òrìsà baba àlọ́ kan láéláé, bí ènìyadn kò bá jù ú nípàá kì í rìn.	*A* legendary idol of riddle father, if people do not kick him, it will not walk.	Ẹsin 'Horse'
Ọmọ baba àlọ́ kan láéláé, ọjọ́ tó bá tí wáyé tòun taṣọ rẹ̀ ni.	A legendary child of riddle father, he comes with his cloth the day he borne.	Òròmọ-adìrẹ 'Chick'
Ẹranko baba àlọ́ kan láéláé, ajá kò gbọdọ̀ pa á, ìkokò kò gbọdọ̀ pa á jẹ, bẹ́ẹ̀ ni ọmọ ènìyàn náà kì í pa á jẹ o.	A legendary animal of a riddle's father, dog must not kill it, wolf must not kill it, so also people must not kill it.	Ológbò 'Cat'
Ta ló kọ́já lójúde ọba tí kò kọ́ba.	Somebody passes in front of the palace without greeting the king.	Àgbàrà òjò 'Flood'
Mo gbín isu baba mi sákùrọ̀, kò ta, sùgbọn ọmọ gbìn ín sórí òkúta, ó tabántàtà.	I planted my father's yam in muddy area, it fails to grow. But a child planted it on the stone, it ripes gigantically.	Ìtọ̀ 'Urine'

Gbogbo ìlú ń sán yèríkiri	Everyone in the house wrapped skirt.	*Ìṣápá* 'Lettuce'
Àgbẹ̀ dídí wọnú ẹ̀ẹ̀kan sùàsùà.	A stunt farmer enters bush hurriedly.	*Ajá* 'Dod'
Aboyún kọsẹ̀, ọmọ inu rẹ̀ ń kí í pẹ̀lẹ́	The pregnant woman stumped; the fetus says "sorry"	*Irúlá* 'Dried okro seed'
Mò ń lọ sóde, ọ̀nà pín sí méjì. Méjéèjì ni mó rìn pọ̀ lẹ́ẹ̀kan soso.	I am going out, the road divides into two, I work on the two at same time.	*Sòkòtò* 'pair of trousers'
Wọn ni kí ó yáná, ó yáná. Wọ́n ní kí ó yá òòrùn, ó yá òòrùn, wọn ní kí ó wá wẹ̀, ó ní ọjọ́ ikú òun pé	He was ordered to stay beside fire, he complied, He was ordered to stay in sun, he complied.	*Iyọ̀* 'salt'
Wọ́n ní kí ó wẹ̀, ó wẹ̀, Wọ́n ní kí ó síwọ́, ó ń sọkún.	He was ordered to go and bath; he resorted that death has come.	*Kanìnkànìn* 'sponge'
Géńdé kan ihò imú rẹ̀ méje.	A man of seven nostrils.	*Orí* 'Head'
A gé e lórí A gé e lẹ́sẹ̀, Ó bẹ́ sínú ìgbẹ́ pìì	We cut its head; we cut his legs; he jumps into the bush instantly.	*Kẹ̀lẹ̀bẹ̀* 'Phlegm'
A gé e lórí A gé e lẹ́sẹ̀, Àgékú rẹ̀ ní òun yóò pe ìlú jọ.	We cut its head, we cut its leg, it remains say he would call for merriment.	*'Ìlú* 'drum'
Atóbi má ní ìfun.	A giant without intestine	*Iyán* 'pounded yam'
Àkúkọ baba mi alugbangba kò le è fọ̀ Bẹ́ẹ̀ ni kò le è kọ.	My father' legendary cock cannot neither fly nor crow.	*Àgbọn* 'coconut fruit'
Kí ni Aládé orí inú igbó? Ta ni baba kekere ti o so okun mọ́rùn wọ̀sà?	What is Aládé orí inú igbó? Who is the young father who tied rope onto his neck enter hole?	*Òkítì ọ̀gàn* 'Ants Hill' *Ìrẹ̀* 'cricket'
Ìyá arúgbó ń já tòkè bọ̀,	An old woman is falling, she demanded people to be	*Ìdì ẹyìn ọ̀pẹ* 'a bunch of palm fruit'

Ò ní kí wọn máa ṣa eegun orí òun.	buthering the bones that are on her head.	
Ọ̀pá tẹ́rẹ́ gbé ọlọ́jà dìde.	A slim rod caused the market's chairman to stand.	*Ìtọ̀* 'urine'
Arúgbó sùn, o fi gbogbo eegun rẹ̀ tilẹ̀kùn.	An old person slept, he shut door with all his power.	*Aláǹtakùn* 'spider'
Aṣọ baba mi láéláé, *Etí ló tí máa ń gbó,* *Kì í gbó láàrin.*	My father's legendary cloth, it fades at the edge not the middle.	Odò 'river'
Àkùkọ baba mi, *A fi ìkòkò méje dé e mọ́lẹ̀,* *Ó tún ń jáde.*	My father's legendary cock, we cover it with seven pots, it still goes out.	Èéfín 'smoke'
Àlejò baba mi àtayébáyé, *Tẹ̀ríntẹ̀rín là ń gbà á,* *Sùgbọ́n ara á máa rí ni tó bá ń lọ.*	My father's legendary visitor, we welcome him joyfully. However, it disgusts people whenever it is leaving.	*Óunjẹ àti ìgbẹ́* 'meal and faces'
Kí ni ó wà nínú odò tó ń kígbe òǹgbẹ?	What is inside water that is complaining of being thirsty?	Ahọ́n 'tongue'
Kí ní ó kan ọlọ́jà ní ìkó?	What gives the market chairman a knock?	Abẹ 'razor blade'
Ta ni onísòkòtò péńpé tí ń ṣe ẹlẹwù ẹtù ríyẹ́ríyẹ́?	Who is the one wearing shorts troubling the one wearing *ẹtù*?	*Agbowó-orí* 'a tax collector'
Kí ni ó fi gbogbo owùrọ̀ sùn, tó dí alẹ̀ tán, ó mórin kọ.	What sleeps through-out morning and starts singing in the night?	Ẹ̀fọn 'mosquito'
A ní kí ó kéyá, ó kéyá, *A ní kí ó káràbà, ó káràbà,* *A ní kí ó ké gaga eéran kan,* *Ó ní àdá bàbá òun yóò kú lẹ́nu.*	We ordered him to cut iya tree, he did, We ordered him to cut araba tree; he did, We ordered him to cut a stride of elephant grass; He said, his father's cutlass will be blunt.	Òjò 'rain'

Okú ọmọ ewúrẹ ń sọkún kiri ilé	A dead goat is crying around the house.	*Ilu gángan* African talking drum'
Àràbà ńlá subú lodò, Ó fara gbígbẹ dìde	A big *àràbà* tree fell on pestle, it rises without water in its body.	*Ewé kókò* 'Cocoyam leaf'
Iyá arúgbó ń ja tòkè bọ̀, O ní kí wọn máa pọ́n èètú orí òun lá	An old woman is falling from sky; she demanded pus to be picked from.	*Àgbálùmọ́* 'African star apple'
Ìyá arúgbó kú sórí òkúta, Ó ní kí wọn máa ṣa òrùka òun.	An old woman died on the stone and she demanded her rings to be picked.	*Òkùn* 'Millipede'
Wọ́n ni kí ń ló mú ọlọ wá, Ọlọ délé ṣaájú mi.	I was ordered to bring grinding stone, the grinding stone reached home before me.	*Ìdì ẹyin ọ̀pẹ* 'A bunch of palm fruit'
Igba funfun lóde ìrèké.	White calabash at Ìrèké square.	'*Súgà oníkóró* 'A cube of sugar'
Kò lọ́wọ́ kò lẹ́sẹ̀, ó ń gbọ́mọ létan.	He has neither hand nor leg, he is putting child in his lap.	*Ẹní* 'mat'
Mo sun isu gbọ̀ọ̀rọ̀ sùgbọ́n n kò lè jẹ ẹ́ tán.	I roasted a big yam but I cannot finish it.	*Òpópónà* 'Road'
Pàsán orí òkun tòun tìfura.	A stick-on top of the ocean always with consciousness.	*Àparò* 'partridge'
Ewé èèmọ̀ ilé wa bí a ti ń gé e ló tún ń yọ.	A mysterious leave in our house sprouts out immediately as it is cut.	*Olú-Ọ̀súnsún* 'An Ọ̀súnsún mushroom'
Òkìtì kékeré ihò méjì.	A small hill with two holes'	*Orí ènìyàn* 'human head'
Ajá dúdú etí òkun, kò merú kò mọba.	A black dog at sea, it recognises neither slave nor king.	*Ìjàlọ̀* 'soldier ants'
Ó ró wọ̀ nínú ẹẹkan.	It sounds loudly inside the grass.	*Òjò* 'rain'
Ta/kí ni ó ń bọ́ba mutí?	Who drinks with king?	*Fly* 'esinsin'

Ní alẹ́ ni ó lóyún, Ní àárọ̀ ni ó bímọ.	It gets pregnant at night and delivers baby in the morning.	*Kùúkú adirẹ̀* 'Chick's hut'
Lójọ́ ogun rèfùréfù, igba géńdé ní ó sá wọnú àdó kan soso.	At '*Rèfùréfù's* war, two hundred men hide inside the spar gold.	*Èso ìbẹ́pẹ* 'Pawpaw seed'
Ẹye bíńtín fogba igi.	A small bird flies over two hundred trees.	Ojú 'eyes'
Pàrá ni mo gbọ́, ń kò gbọ́ gbì.	I heard *pàrá* but not *gbì*	*Ìràwé* 'Dry leaf'
Bí mo jókòó, ó ń bámi jókòo. Bí mo dìde, ó ń bá mi dìde. Mo lé e títi kò lọ.	It sits as I sit and stands as I stand.	*Òjìiji* 'shadow'
Irin pẹrẹsẹ, bó bá bọ́lulẹ̀, A fọ́ yángá.	The flat iron, when it falls, it breaks completely.	*Àwo Ìjẹun* 'A flat ceramic plate'
Kí ni ó n kú lọ tó tún ń pariwo?	What is half dead that is still shouting?	Ẹyìn-iná 'Live charcoal'
Àgbò dúdú bọ̀lòjọ̀, ó dódò (ó) di funfun.	A fat black goat turns white in the river.	'Ọṣẹ dúdú' black soap.
Bẹ̀ǹbẹ́ baba àlọ́ kan láéláé, ìró rẹ̀ ní à ń gbọ́, a kì í fojú kan eni tó ń lù ú.	An ancient trumpet of a riddle father, we hear the sound but we do not see the trumpist'	*Òjìiji ènìyàn* 'Human shadow'
Bi ó bá ń sáré lọ kìí bojú wẹ̀yìn.	Whenever it is running, he never looks back	*Odò tó ń sàn* 'A stream'
Kò jọba, bẹ̀ẹ̀ ni kò joyè, ó gbé ìrùkẹ̀rẹ̀ lọ́wọ́ gẹẹ̀gẹ.	It is neither a king nor chief but it holds a staff of office publicly.	*Áhá àgbàdo* 'Maize leaflet'
Kí a mú pátá jiyán, kí a sọ pọ̀nbèlè nù.	That one should eat pounded yam with *pátá* and throw away *pọ̀nbèlè'*	*Ara-ẹran àti eegun* 'Meat and born'
Kí ni ó ń sọkún kiri ilé láìdákẹ́?	What cries around the house without stop?	*Oyin/Agbọ́n* 'bee/wasp'
	If it stands, it is a lie, if it stoops, it is a lie, especially	*Agbẹjọ́rò* 'A lawyer'

Bí ó dúró iró, bí ó bẹ̀rẹ̀ iró, ajàjà tí ó bá fi ìdíkanlẹ̀, iró dẹ́.	when it sits down; it is still a lie.	
Olúgbọ́n ru ẹrù o sọ̀ Arẹsà ru ẹrù ó sọ̀, nígbà tí baba kúkúrú ru ẹrù tirẹ̀. Ó ní òun kò ni sọ̀ ọ́.	Olúgbọ́n off-loaded Arẹ̀sa off-loaded, while the short father carries his load, He said, he was not going to offload'	*Ọrùn ènìyàn* 'Human neck'
O ní igba ẹrú Ó ní ọgọ́fà ìwọ̀fà Kò lè rán wọn níṣẹ́ Àyàfi tó bá funrarẹ̀ siṣẹ́ náà.	He has two hundred slaves, He has a hundred and twenty pawns, He cannot send them on errands, except he engages himself with the assignment.	*Ìlú gańgan* 'Gángan drum'
Ìyá arúgbó ni bí òun ṣe pa ará iwájú, ni òun ṣe máa pèrò ẹ̀yìn Nítorí pé òun kò mẹni pàyá òun.	An old woman said the way she eliminated people of the past, the same way she would eliminate coming from behind, Because, she too did not know who that eliminated her mother.	Enini 'the dew'
Ènìyan méjí ń rìn, Òjò ń pa ẹnikan sùgbọ́n kò pa ẹnìkejì.	Two people walk together, The rain drenches one but not the other.	*Aláboyún* 'a pregnant woman'
Ọmọ bàbá àlọ́ kan láéláé, igbà mẹ́ta ni ikú máa ń pà á lójoojúmọ́.	An ancient riddle's child He dies thrice in a day.	*Oúnjẹ́* 'meal'
Ẹní ọba, à-tẹ́-ẹ̀-ká.	The king's permanent laid mat'	*Rọ́ọ̀gì* 'Carpet/Rug
Eja ńlá ọ̀rẹ̀ ènìyàn, a-gbéni-má-mọ̀ panijẹ.	A big friendly fish, the one –that shallows people without eating them.	*Ọkọ̀ òfurufú* 'An aeroplane'
Alágbẹ̀de òjorígí jorígí, Alágbẹ̀dẹ òjorigì jorigì, Bó ṣé ń fọ̀tún rọ, Bẹ̀ẹ́ ló ń fòsi rọ, Ló tún fẹnu yẹ ẹyìn-iná.	The blacksmith of òjorígí jorígí. The blacksmith of òjorígí jorígí. As he withers with the right. So also he withers with the left	*Adìẹ tó ṣàba* 'A hen on incubation'

	And also adjusts with his mouth. A small hoe burns grass-field extensively.	
Igi wo nínú igbó sùgbón kò wó pa ọmọ mi Òrékéléẃà.	The tree fell but did not harm my beautiful child.	*Èèrà* 'Ant'
Òdòdó olójú worodo Bí a kò rí i, a kò gbọdọ̀ şebọ, sùgbón kò tó béẹ̀ kó fọwọ́ kan ni.	A stan-looking flower, If we do not see it, We cannot hold rituals But it dares not touch someone.	*Iná* 'fire'
A fẹ̀rín gbòrẹ́ wọlé, A tì í síta pẹ̀lú túláásì	We warmly accept a friend We forcefully push him out.	*Óúnjẹ àti Ìgbọ̀nṣẹ̀* 'Meal and faces'
Ó fẹsẹ̀ mẹ́rin rìn láàárọ̀ Ó fẹsẹ̀ méjì rìn lọ́sàn- án Sùgbón mẹ́ta ló fi ń rìn lálẹ́.	It walks on four legs in the morning. It walks on three legs in the afternoon, but walk with three in the night.	*Ènìyan nígbà èwe, ọ̀dọ́, arúgbó* 'A toddler, adolescence, and aged person'
Ẹmọ́ dúdú inú ìgbó, a jẹ má ní òpó.	The black rat in the forest, the one that walks around without a route.	*Iná orí* 'lice'
Esisnsin abẹ́ ìrókò, a jóni má ṣe é hú.	The fly under the *ìròkò* tree, the one that burns people without being uprooted.	*Ebi* 'hunger'
Bẹ̀nbẹ́ bàbá àlọ kan láéláé, Igba géńdé ni ó ń lù ú. Ara iwájú kò gbọ dídún rẹ̀. Béẹ̀ ni àwọn èrò ẹ̀yìn kò gbọ́ dídún rẹ̀.	An ancient *bẹ̀nbẹ́* drum of riddle's father, it is beating by two hundred lofty men People at the front do not hear its sound. Likewise, people at the back do not hear its sound.	*Ìpéńpèjú* 'eyelid'
Ẹsẹ̀ baba mi kan láéláé Bí ó bá wu bàǹtùbàǹtù láàárọ̀. Yóò si fa lójú alẹ́	My father's legendary leg, if it swells elephantine in the morning, it abates in the night.	*Ọjà* 'market'
Ó fikú şelé, ó fàrùn şelèkùn. O ní kí ikú má ba à pọmọ òun, ikú pa a, ò sì tún pọmọ rẹ̀	Its home is death, its door is disease, he said, that death will not kill its offspring;	*Odi ẹyìn* 'palm kernel shell'

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	death kill it together with its offspring.	
Ó nawọ́ òtún mọ́lè, ó bígba ọmọ, ọ́ nawọ́ òsí mọ́lè, ó bigba ọmọ, ó túnni Kí elédùmarè jẹ́ kí òun rọ́mọ bí.	It stretched its right hand and produced two hundred offsprings, it still asks God to bless him with child'	*Ẹ̀pà* 'groundnut'
Àgbà méjì ń lọ sóde, Ìkíní ń ṣe sáájú, Èkejì ń ṣe sáájú.	Two elderly people step out. The first says "you be at the front", the second says you be at the front.	*Ẹsẹ̀* 'legs'
Òrìsà baba mi kan laéláé, ojoojúmọ́ ní í gbẹbọ lọ́wọ́ ẹni.	My father's legendary deity, it demands for scarifies every day.	*Ẹnú* 'Mouth'
Aja baba mi àtayébáyé, gbogbo ohun tí mo bá ṣe ló máa ń bá mi ṣe	My father's legendary dog, it participates in everything I do.	*Òjìji* 'shadow'
Òjíngbújúgbù, ọtamú-tamù. A múni má mórí. Ọ̀nà mẹ́ta là á tí í wọ̀ ọ́.	Òjíngbújúgbù, ọtamú-tamù The-One-that captures people but capture-no-head. It has three entrances.	*Ilé olójú mẹ́ta* 'a three-faced house'
Kò lọ́wọ́ kò lẹ́sẹ̀ Ọ́ ni òun yóò̀ soro ilé baba òun.	It has neither hand nor legs, It said, it wants to perform his family's rite.	*Èèfní* 'Smoke'
*A gbọ́ yee lọ́tun-ún A gbọ yee lósì A débẹ̀, a kò bá **a.***	We heard a gushing sound by the right We heard a gushing sound by the left We get there, we did not see anything.	*Ìsàn omi* 'A flowing river'
À ń gbé òkú retẹ́, Ọ́ ní kí wọ́n fi òun sílẹ̀ Pé òun mọ̀nà ibojì.	We are taking corpse to the tomb. He said we should let go. That he knows way to the tomb.	*Òkèlè* 'Morsel'
Èsúrú gòdògbò, géńdé méjìlélógún ni wọ́n jẹ ẹ́ ni àjẹyó.	A mighty yellow yam, twenty-two hefty men ate it to satisfaction.	*Bọ́ọlù aláfẹsẹ̀gbá* 'Football'

Gbogbo ilé yìí rí tin-tin tin.	Everywhere in this house looks fascinating.	*Iná àyíká ilé* 'Security light'
Olórí burukú dọ́jà, wọ́n kàn án níkòó.	An unfortunate one gets to the market; it was given a knock on the head.	Agbè 'Gourd'
Ó ní ẹsẹ̀ méjì, *Ó ní ìyẹ́ apá méjì tó gùn,* Ṣùgbọ́n kò fò rí.	*It has two legs,* *it has two long wings* *But it never flies.*	Ẹyẹ Ògòngò 'An ostrich'
Òkun ń hó yaya, Ọ̀sà ń hó yáyá, Ọmọ burúkú torí bọ̀ ọ.	*The ocean bubbles violently* *The lagoon bubbles violently* *The ill-fated child dips hands into it.*	Orógùn 'wooden ladle'
Àgbà *mẹ́ta lọ sóde,* *Márùn-ún lo padà bọ́ wálé.*	Three elderly men stepped out, five of them return home.	*Ìka ọwọ́ àti òkèlè* 'Five fingers& a morsel'
Odò funfun láàrin ẹja dúdú	A white river in-between the black fish.	*Inú Ojú* 'Sclera*'*
Ilé kótópó kìkì ẹ̀ẹ̀kan.	A small house full of spear-grass.	Ẹnu 'Mouth'
Àgbà máàrun ihò mẹ́rin.	Five elders with four holes.	*Ika ọwọ́* 'fingers'
Ewé kan, egbò kan.	*A leaf with a root.*	Olú 'Musroom'
Eégún nínú, èdọ̀ níta.	A bony inner with outside liver.	Ẹyìn ọ̀pẹ 'Palm fruit'
Òkúta wọ́gọwọ̀gọ ọ̀nà Ọ̀yọ́.	A rugged stone along Ọ̀yọ́ road.	*Kánún* 'Potash'
Tíntín abòbò ringindin, Ó bígba ọmọ, Ó lóun kò rọ́mọ bí.	A small-thing with a clean virginal, it gave birth to two hundren offsprings, yet, it stills demanding for more.	*Atare* 'Allegator pepper'
Mo yan ẹ̀wà gèlètè lálẹ́, Ó dàárọ̀ mí ò ba á mọ́.	I fried a very plenty of beans at night. I could not find it in the morning.	Òjò 'Rain'

Ó lóyún wọ́n ń sá á fún un. Ó bímọ tán wọn ń yọ̀ mọ́ ọn.	People deserted it when pregnant, upon delivery, people embraced it.	Ìbọn 'Done Gun'
Ohun gbogbo lọba ní. Ọba kò ní tingínrìn.	The King has everything except *tingínrìn*'	Ìwo ẹsin 'horse's horn'
Ta ni ó bá ọba mutí	*Who drinks with the king?*	Fly 'Esinsin'
Òséèrè bẹ́ itó Ọ̀wàrà gbàa Alábẹlóògùn ní òun kò ni jẹ́ kí ó balẹ̀	'Òséèrè' spiltted, 'Ọ̀wàrà' took it, Alábẹlóògùn vowed not to let it touch the ground.	Ẹmu 'palmwine
A sọ ẹsin mọ́ inú ilé Gọ̀gọ́ rẹ̀ já ọ̀nà.	We tied a horse inside a house. Its mane crossed the pathway.	Èèfín 'smoke'
Ajá baba mi kan láéláé, Ajá baba mi kan láéláé, Ọ́ní imú ṣùgbọ́n kò ní gẹ̀gẹ̀.	My father's legendary dog, My father's legendary dog, It has a nose but has no goiter.	Òjòlá 'Hippopotamus'
Ẹyẹ bíńtín fò títí kò rí ibi bà sí. Ó ṣe apá rẹ̀kótó Ó bà sí í.	A tiny bird flies all day but find no place to perch It prepares its wings nicely And perches therein.	Ilá 'okra'
Gbogbo igi jó tán, Igi tí **ó** wà lẹ́yìnkùlé baba mi dasọ bora.	All woods got burnt up, The wood at my father's backyard wrapped itself in cloth.	Igi Ògèdẹ̀ 'banana stem'
Ẹsin baba mi kan láéláé Tí ó bá bá ènìyàn jà, Ìrù rẹ̀ ló fińna ènìyàn sọkún.	My father's lengendary horse, when it fights with people, it deploys its tail to whip people into tears.	Àkekèé 'scorpion'
A gé e lórí A gé e lẹ́sẹ̀, Ó ní tó bá dìgbà mìíràn kí wọ́n wá pé òun ṣọdún.	We cut its head, We cut its legs, He still says, they should invite him for next festival.	Kẹ̀lẹ̀ńbẹ̀ 'Mucus'
Òkú àtoúnmọ́dún, òkú àtoṣùmọ́ṣù, a bá a lókè odò, ó ń fẹ eyín keke.	A corpse of many years ago, a corpse of many years ago, we met it at the beach smilling heartily.	Èlà òwú 'Cotton'

A pa á kò láwẹ́, *A dà á kò yàn,* *A bù ú jẹ́, ó korò,* *Òrìsà tí a fí ń bọ ojú sánmọ̀ ni.*	We cut it, it has no pieces, We cast it, it speaks negative, we bite it, it tastes bitter, it is the deity used to deify the sky.	*Orógbó 'Bitter/false kola'*
Ọpẹ́ẹ́rẹ́ ònà ìjàyè, ó yé eyin méjì, ó ṣàba lé e.	The *Ọpẹ́ẹ́rẹ́* of *Ìjàyè* road, it lays two eggs and sits on them.	*Okó* 'Penis'
Ó tóó wẹ̀ *Kò tóó mú.*	It is sufficient for bathing; it is insufficient for drinking.	*Nini 'dew'*
Ó sù kún gbogbo ilé *Ó yàgbẹ́ sí gbogbo ọ̀nà* *Ó ní kí wọn sọ fún olúigbó pé kò sí ibi tí oun yóò yàgbẹ́ sí mọ.*	It defecates round the whole house; it defecates round the entire pathway.	*Ekòló* 'earthworm'
À ń gbé òkú re itẹ́ *Ó ní kí wọn fi òun sílẹ̀ pé òun mọ ọ̀nà ibojì.*	We are carrying a corpse to the tomb. It said they should let him go that it knew the way to the grave.	*Òkèlè* 'morsel'
Ó ń fi inú yá iná. *Ó fi ẹ̀yìn yá òòrùn,* *Ó tún sọ pé òtútú ń pa òun.*	It warms its stomach with fire. It warms its back with sun. Yet it says it is feeling cold.	*Òrúlé* 'the roof'
Gbogbo igi ni mo lè gùn, *N kò lè gun àràbà-dọindọuin baba ẹgbẹ́*	I can climb all sorts of trees. I cannot climb the strong-rooted tree of them all.	*Àgbàdo* 'maize'
Igi gbogbo ń wọ́wé, *Àtiwọ́wé Sápátì dọ̀run.*	Every other tree has pulled off their leaves. *Sápátì never* pull off its own.	*Ọ̀pẹ 'palm tree'*
Ìyá kan ń ta òwú sọ́nà, *Bí ó bá já a,* *Kò ní bínú, a á tún ún ta.*	An old woman is spinning cotton by the road, if one removes, rather than get annoyed, she re-spins it.	*Aláńtakùn* 'spider'
Kí ni àgbà Ìjẹ̀sà tí ó fi ehín rẹ̀ si ẹgbẹ́.	What is that elderly *Ìjẹ̀sà* man that has teeth by his side?	*Ìgbàgó ọ̀pẹ* 'dried fallen branch of a palm tree'

Kínìgbìn Kínìgbìn *Ó torí enini yọ ikùn sẹ́yìn.*	Heavy sounding, heavy sounding, which because of dew possess a protruding stomach at the back.	*Gìgíṣẹ̀* 'back of feet'
A pọ́n-omi má ní orù, *A ṣọdẹ- má ni ìbọn.*	The-one-that fetches water without a pot, The –one -that hunt without a gun.	*Alákàn àti Ológbò* 'the crab and the cat'
Ajá etí òkun, *Kó mẹrú kò mọba.*	The dog of bar beach, It recognises neither a slave nor a king.	*Ọ̀ni* 'crocodile'
Ifá kan èdí, tojú timú ni í fi ṣiṣẹ́.	One tight divine instrument that works with both eyesand nose.	*Abẹ́rẹ́* '*Needle*'
Ẹsin baba alọ́ kan láé láe, *Tí ó bá bá ènìyàn jà,* *Ìru rẹ̀ ló fi ń nà ènìyàn sunkún.*	A legendary horse of a riddle's father, When it fights with people, It deploys its tail to whip people into tear.	*Àkeèké* 'Scorpion'
Òkú àtọdúnmọ́dún *Òkú àtoṣùmósù* *À pè é níjà,* *Ó tún ṣeni níjà.*	A corpse of years ago, A corpse of months ago, We summoned it to a fight, It does the same for us.	*Ata* '*pepper*'
Ó gbẹ odó jọ, ṣùgbọ́n kò ṣe é gún iyán.	It carved a lot of mortal but the mortals cannot be used to pound yam.	*Ẹyẹ-akòko* 'a woodpecker'
Olúgbọ́n ń lọ sóde, ó kojú síwájú, *Arẹ̀sà ń lọ sóde, ó kọjú síwájú,* *Ṣùgbọ́n nígbà tí ọmọ Akérédolú ń lọ sóde tirẹ̀,* *Ẹ̀gbẹ́ ló fi ń rìṇ*	When *Olúgbọ́n* goes out, he faces front When *Arẹ̀sà* goes out, he faces front But when Akérédolú's son goes out, he walks sideways.	*Alákàn* 'a crab'
À gé é lóri, à gé é lẹ́sẹ̀, *Àgékúrú rẹ̀ ní òun yóò joyè ilé baba òun.* *Ì dìrùdírú Àbárìsà,* *Ó di ara rẹ̀ mẹrù,* *Ó ni kí wọn sọ fún Àbárìsà pé òun kò mọ ẹrù dídì.*	We cut its head and cut its leg; its stump says it will assume its father's chieftaincy status.	*Ẹ̀gẹ́* 'Cassava' *Kòkòrò Àrígiṣẹ́gi* 'Wood carrier'

	The *Ìdìrùdírú of Àbárìsà* It packed itself inside a load, and asked people to inform *Àbárìsà* that it is good at loading.	
Igbó jóná, ó ku eérú, Ọ̀dàn jóná ó ku eérú, Ajá baba mi fi ọdún mẹ́ta jóná, Koroko ní ó tún rí.	Two children of the same mother ate themselves up before day break.	*Óúnjẹ́ àti ìgbẹ́* 'food and feaces'
Ọmọ ìyá méjì jẹ ara wọn tán kí ilẹ̀ tó mọ́.	The bush got burnt leaving the ashes, The grass-field got burnt leaving the ashes	*Ìkòkò Ìsáásùn* 'clay-cooking pot'
Àlejò baba mi àtayébáyé, Tẹ̀ríntẹ̀rin là ń gbà á, Ṣùgbọ́n ara a máa rí ni tí ó bá ń lọ.	*Ọ̀kérékéré*, as it flies high, It also flies downwards,	*Ẹyẹ òkín* 'peacock'
Ọ̀kérékéré, tó bá fó lókè, Á á tún fò nísàlẹ̀,	My father's legendary dog got burnt for three years, It still very strong.	*Igi ìdáná* 'Firewood'
Ọmọ aráyé kò lè gbé e sùn sínà jẹ.	It lifts hands fashionably, It lifts legs fashionably, It does not undertake any job. Yet, it changes dresses everyday	*Ògà/Alagẹmọ* 'Chameleon'
Ó ń yọ́wọ́ gíní, Ó ń yọsẹ̀ gíní, kò sisẹ́, kò ṣàbọ̀, ṣùgbọ́n ojoojúmọ́ ló ń pasọ dà.	Human being can not roast it for a meal.	*Ìgbín* 'Snail'
Gbajúmọ̀ kú, gbajùmọ̀ tún rọ̀run. Ẹ̀yìnkùlé gbajúmọ̀ tún ń dán gbinrin-gbinrin	What is it that gives the king a knock on the head?	*Òkèlè àti ika ọwọ márùn'* Morsel of food and the five fingers.
Ọfà bàbá kan láéláé Ọfà baba mi kan láéláé, Ọrun márùn la fíí ta á		
Kí ní óń kan ọba níkòò?		*Abẹ́ ìfárí* 'razor'
Gbogbo ilé yìí sùn, Kánńbó nìkan ni kò sùn.	Everyone in this house sleeps except *Kánńbó*.	*Imú* 'Nose'

Aláìlórí ọmọ -ogun Ògúnmọ́lá Aláìlátàrí ọmọ-ogun Ìbàdàn, Ó lọ́wọ́ kò fi jagun, Ìdí ló fí ń jà.	The headless fighter of Ogunmọla square The àtariless fighter of Ìbàdàn, He has hands but he doesn't use it in battle He fights with his buttock'	Àkekèé 'Scorpion'
Mo jẹ igba isu, Mo jẹ irínwó ògẹ̀dẹ̀, Mo tún lébi ń pa mí.	I ate two hundred yams I ate five hundred bananas I still declara that I am hungry.	Erin 'Elephant'
Ìpẹ̀kù tí obìnrin fi ń jókòó, Ni baálé ilé ń kówó rà.	My father's ancient guest, We received him warmly, But we are disgusted when he wants to leave.	Òbò 'Vagina'
Kò gbálé ọkọ, Kò gbá tàlè, Orúnkún rẹ̀ bó yóò.	He neither sweeps her husband nor concubine house but her knee peels intensly.	Ewúrẹ́ 'Goat'
Kò le è jókòó, Kò lè bẹ̀rẹ̀ Bẹ́ẹ̀ ni kò le é rìn., Sùgbọ́n bí ó ru ẹ̀rù fún ọdún kò ní fajúro, Bẹ́ẹ̀ ni kò ní làágùn.	It can neither sit, bend-down nor walk, if it carries load for long time, It would neither frown nor sweat.	Òpó ilé 'house pilar'
Pàkúté kan ọ̀nà Ọ̀yọ́, Ọjọ́ tí ó bá gbé ènìyàn Ni kì í ṣe é tú mọ́ títí di ọjọ́ ikú.	A trap along Ọ̀yọ́ road A day one trapped on it; it cannot be loosening till death.	Ilà kíkọ 'Tribal marks'
Ó ń bá ọba lọ sỌ̀yọ́, Ó tètè kúnlẹ̀ sáájú ọba.	It is following king to Ọ̀yọ town and quickly kneel-down before the king.	
Ó ká kúrúdú, ó yọ́ké, Ó nà tàn, ó ṣe ìdí bíńtín.	'A famous died and went to heaven. The famous backyard looks absolutely clean'	Ìrùkẹ̀rẹ̀ 'King's staff of office'
Gàmbàrí, a-rẹ̀rù- má sọ. Ó já sí pápá yẹlẹnkú-yẹlẹnkú	Gàmbàrí [nikename for a Hausa man], the –one- that carries- load always.	Ìgúnpá 'Elbow'

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Ó rìn léṣẹ̀ ọ̀nà yẹlẹnkù-yẹlẹnkù, Olórí àsínìnrín dodongbá –dòdòngbá. Mẹ́ta là á pa á, mẹ́ta là á mọ̀ ọ́n, ọba láílo.	It goes to the grassfield sluggishly, It walks along the way sluggishly, The quite head of rat. We say it in threes, We decode it in threes.	Ìgànná 'Wall' Ehoro, ẹsin àti àparò 'Dare, horse and bush fowl'
Kí ni dúdú bẹrẹ ti púpa ń pọ́n ìdí rẹ̀ lá?		Ìkòkò àti iná 'Cooking pot and fire'
Kò ní ọkó, kò ni àáké, ó sọ pé òun yóò kọ egbèje ojúlé, ó lóun ó sì yọ ẹgbẹ̀fà òdẹ̀dẹ̀.	It has neither hoe nor axe, It said that it will erect one thousand four hundred rooms and one thousand two hundre balconies.	Ikán 'Termite'
Wọ́n ní kí ń ṣe é, mo ṣe é Wọn ní kí ń tò ó, kò ṣé é tò.	*I was ordered to break it, I complied. I was ordered to re-arrange it, I can not.*	Ẹ̀gúsí 'Melon'
Wòrúkú tindí tindí, Wòrùkú tindì tindì, Worúkú bímọ mẹ́ta, Gbogbo wọn ló forúkọ pẹ̀já ara pẹẹpẹ̀ẹ.	*Wòrúkú tindí tindí, Wòrùkú tindì tindì. Worúkú had three children. They name sound alike.*	Odó, odò, ìdodo 'River, mortal and navel'
A tú-má- lòóyún A rà- má-sèdin A gbẹ-má- níṣẹ̀ẹ́pẹ́ Mẹ́ta là á pa á, mẹ́ta là á mọ̀ ọ́n, ọmọ Láílo.	My father legendary spare My father legendary spare, We shoot it with five arrow.	Ojà, ọ̀sẹ̀ àti odó 'Market, soap and river'
Òlúpóńdóró dúdú ọ̀nà Ìbàdàn, Ó yẹ́yin méjì, ó fi asẹ́ lé lórí.	The stool that woman sit on it is that which the man spend money on.	Okó àti Ẹpọ̀n 'Penis and testicles'
Òrìṣà kéreké, à-kúnlẹ̀-bọ	He folds herself and has, He stretches and has tiny buttock.	Ọlọ 'Grinding stone'
Erùpẹ̀ tẹ́bútẹ́búọ̀nà Ọ̀yọ́	What is that black which bend that red is licking its buttock?	Asáà 'Powdered tobacco' Ọkọ̀ 'Motor'
Eégún títì, a- bọwọ́n-lójú	The- one that heal without pus. The-one that rotten without maggot. The-one that dried without peeling.	Igi ọsàn 'Orange tree'

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Kùkùté orí àátán *Mo dórí rẹ mugba omi.*	We code it in threes, we break it in threes, the offspring of Láyílo.	*Díngí ìwojú* 'Mirror'
Kò níyàá, kò ní baba *Gbogbo ayé ló fojú jọ*	A black club of inaden road was laid eggs and placed sieve on them.	*Igi ìgbá* 'A locust tree'
Òrukú, Tindí-tindí, *Òrukú, Tindì-tindì,* *Òrukú bí igba ọmọ,* *Ó yọ ìlagbà lé wọn lọ́wọ́.*	A small deity, the-one we appease on the kneel	*Ìkó idí Óódẹ́* 'Inferior Umbilicus of a parrot.
A ta isu nírinwó, *A ta kànìnkànìn rẹ̀ légbèje*	The smooth sand on the road of Òyọ́	
	Masquerade, the -one with a faced mask. That shines without shinning at a lazyman's home'	*Ọrùn* 'Neck' *Èéfín* 'Smoke'
Ọ̀gẹ̀dẹ̀ ponpo, a-sùn- má-déélẹ̀	A stump at a dumping site I drink two hundred waters on it.	*Ìpénpéjú* 'Eyelid'
Àkukọ mi àtayébáyé *A dé e ni igba agbọ̀n,* *Síbẹ̀síbẹ̀, o ń yọ kerekere*	It has neither mother nor father. It resembles everybody.	
Wọ́n ń lùlù nígbó, *A kò gbọ́ nígbó,* *Òkè igbó sì ń mì tìtìtì*	Òrukú, Tindí-tindí Òrukú, Tindí-tindí,	*Afẹ́fẹ́* 'Wind'
Àgbá ńlá kọjá lójúde ọba, *sùgbọ́n a kò rí i*	Òrukú gave birth to two hundred children; each of them is entrusted with a whip.	*Àgbàrá òjò* 'Erosion'
Ó gbójú gbóyà, *Ó gba ojúde ọba kọjá láìkọ́ba*	We sold yam for four hundred thousand while its sponge is sold for one thousand four hundred naira.	*Ọkọ àti Ìyàwó rẹ̀* 'Husband and wife'
Mo dé ọjà èbúté, *N kò bá ju ènìyàn méjì tó ń tà tó ń rà lọ* *Gìrípà mẹta òtọ̀ọ̀tọ̀,* *Ẹrù kan soso ni gbogbo wọn jọ ń rù. Ìgbà kan náà ni wọn jọ ń sò*	A very short banana wood, the –one that sleeps without reaching the earth	*Ààrò-ìdáná* 'Traditional oven' *Oorun* 'An act of sleep'

Mọ́to bàbá òrẹ́rẹ́, *Mọ́to bàbá òrèrè* *Tí a bá ti wọnú rẹ̀,* *A kì í mọbi tí gbéni lọ*	My father's legendary hen, we covered it in thirty times, still, it moves	*Omi ọmú* 'Water from breast'
Omi baba mi kan láéláé Bí *ó bá rí ara òrun ní í sun.* *Kì í sun tó bá rí ara ayé*	They are drumming in the forest, no sound is heard at the forest yet, the forest is trembling	*Akọ ẹlẹ́dẹ̀* 'Male pig'
Baba rúmúrùmú inú yàrá, *Gbogbo eré ló lè ṣe,* *Àmọ́ kì í ṣeré gbádígbàdìi*	*An aged man passed* *palace, we did not see him* It is very courageous that, It passes palace without greeting the king	*Ọkọ̀ ayọ́kẹ́lẹ́* 'Car'
Ọmọge arẹwá, *Ó dára lójú, Aamọ́ kò* *dára nínú ilé*	At Èbúté market, only two people involve in transaction	*Isó* 'fart'
Gbogbo ilé yìí ṣe ọ̀bẹ̀, *Ọbẹ̀ kò kún ìgbakọ*	*The three able-men* *Carry same load* *And off the load at the same* *time*	Sìgìdì 'Tranditional Robot'
Ìránṣẹ́ baba àlọ kan *láéláé, Ìránṣẹ baba àlọ́* *kan làèlàè. Ọjọ́ tó bá tí* *wọjà, ọjọ́ náà ní ikú de*	My father legendary car, While inside it, we do not know where is taken us to	*Erèé* 'Black-eyed beans'
Òrúkú tindí tindí *Òrúkù tindì tindì,* *Òrúkú bígba ọmọ* *Ó lé tìróò fún gbogbo wọn*	My mother legendary water It flows only when sees person from heaven, It does not when sees person on the earth	*Ilà kíkọ* 'Tribal marks'
Gbọọrọ tọ̀tún tòsi *Kò báni wáyé* *Ṣùgbọ́n ó ń báni lo sọ́run*	*A very fat father in the* *room* *It enjoys many exercises* *But not one involving* *romance*	*Ojú méjì, etí méjì àti ihò* *imú méjì* 'Two eyes, two ears and two nostrils'
Ìbejí méjì lọ́nà méta, *Ìyá Obìríkítí kan soso ló bí* *wọn*		*Ọmọ Adìẹ* 'A chick'
Ọjọ́ a bí yete ni yete ń rìn	A beautiful lady, As beautiful as she is, she is not good in the room	*Ìlú* 'Drum'
Ajá ń gbó kò nífun		*Àmù* 'Traditional water tank'

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Ìyà ràbàtà fẹ̀yìn tì, *Ó ní ki gbogbo ayé ó wá* *máa mumi òun*	Everyone in this household cooked stew. The stew could not fill a scoop.	*Èso wèrèpè* 'The nettle plant'
Erèé baba mi kan àtayébáyé. Gbogbo aráyé ni kì í jẹ ẹ́	A servant of a legendary riddle's father. The day he enters market. That day is the end of everything	*Òbò:* 'Vagina'
Ìgbín baba àlọ́ kan láéláé *Ìgbín baba àlọ́ kan láéláé,* *Omi ní I jẹ́, kì í jẹ àgbào.*	*Òrúkú tindí tindí* *Òrúkù tindì tindì,* *Òrúkú has two hundred children. It puts eye-led on them*	*Ipénpéjú* 'Eyelid'
Èkísà pénpé lá fí ń tilẹ̀kùn Ọlọ́run.	A very long left and right We do not have it at birth But it follows us to heaven	*Kànǹga* 'A Well'
Pẹ̀tẹ́ẹ̀sì ìyá Olúwẹri *Òkè ni wọ́n tí ń gùn un lọsàlẹ̀*	The three twins That is borne with a same rounded-shaped mother	*Ọmọ-odó* 'Pestle'
Ọmọge gíga àràòtọ̀, *Tí ó ń lu ìyá ẹ̀*	*Yete* walks the day we gave birth to him	*Kànìnkànìn* 'Sponge'
A ní kó ṣiṣẹ́, ó ṣiṣẹ́, *A ní kó simi, ó ń sunkún*	The dog is bark without intestine	*Ipénpéjú àti ojú* 'Eye-lid & eye'
Agogo òrẹ̀ mi kan láéláé, *Agogo òrẹ́ mi kan làèlàè* *A lù ú títí kò dún,* *agogo kò fọ́ bẹ́ẹ̀ ni ọ̀pá kò dá*	*A fat woman rests her back,* *She ordered people to come and be drinking her water*	*Ẹyin adìẹ* 'Egg'
	My father legendary pea, An ancient pea of a riddle father, nobody eats it'	
Ọmọ ọlọ dára lójú **Sùgbọ́ń** kò ṣe é fi lọta	The snail of a riddle's father. The snail of a riddle's father	*Okùn* 'Rope'
A pa òbọ, *A fi ìrù òbọ dé òbọ*	It drinks water and not maize	*Afẹ́fẹ́ àti Ìjì* 'Wind and Storm'
	A short rag is used in shutting God's door	
Àbúrò báni gbé, o tun ni lára. Ẹ̀gbọ́n báni gbé, igbe ẹkún laráyé fi bọnu		*Ebè* 'ridges'

Òrìṣa mi àtàyébáyé, nṣe ni a ń kúnlẹ̀ bọ ọ́	The stairs of 'Olúwẹri's mother. It is climped from top to down	Òkèlè àti ika ọwọ márùn 'Morsel and the five fingers'
Ọfà bàbá kan láéláé Ọfà baba mi kan láéláé, Ọrun márùn la fií ta á	A very special tall lady That fights her mother	Òbẹ 'knife'
A ní kí ó jẹran, ó jẹran, A ní kí ó jeegun, ó jeegun, A ní kó wá lábẹ̀, o ní eyín òun kò ran ań.	It was ordered to work, he obeyed. It was asked to rest from work, he started crying	
Gbogbo ilé **yìí** àyíká àyíká	My friend's ancient gong, My friend's ancient gong it was beaten yet it makes sound. The gong did not break and the gong-stick did not break too	Odò 'River' Fùrọ̀ 'buttock'
Tutuyẹ́yẹ́ súfèè, Gbogbo ayé ń sá fún un, Ta lọ mọ̀ ọ́n o?	Grinding stone is beautiful, But it is not good for grinding	Ahọ́n 'Tongue'
Àdàbà su ó yé sórí àká mi, Àká kò ṣe é gé. Bẹ́ẹ̀ ni àdàbà kò ṣe é yọ sọnú	We killed a monkey We used its tail in tighting it	Káńdù 'Candle'
Kò léyín kò lérìgì, **Ó** ń ru pákò	The younger one lived with us; we enjoy its stay. The elder one lived with us, its stay causes much anguish	Òjòlá 'boa-constrictor'
Ìkokò mi kan láéláé, Ìkokò mi kan láéláé, Ó ní imú ṣùgbọ́n kò ní gẹ̀gẹ̀	My ancient god, Alas, we knee each time it is deified My father legendary spare My father legendary spare, We shoot it with five arrow'	Óunjẹ jíjẹ 'Food' Ahọ́n 'tongue'
Bí aʼà bá sán,Tọmọdé-tàgbà, Á yabọ́ dání Òrẹ̀ mi kan láéláé Òrẹ̀ mi kan làèlàè̩ Inú omi ló ń gbé, ṣùgbọ́n ojoojúmọ́ nií kígbé àìrí omi mu	It was ordered to eat meat, it complied. It was ordered to eat born, it obeyed. It was invited to link soup, he rejected	Àṣà/ Àwòdí 'Hawk
Iná ń jó bọ̀ níwájù, Iná ń jo bọ̀ lẹ́yìn, Ọmọ Olúgbo ní ibẹ̀, Lóun yóò fi ṣee ibi ìṣeré òun	This house is rounded	Ìgúnpá 'Wrist'

Ó ṣe kúdúrú, ó yọ ìṣẹ́ *Ó nà gbàlàjà, ó ṣe ìdí kàre.*	It comes silently and whistling, Everyone is running away for him, who knows it?	*Ata* 'Pepper'
Ìyà arúgbó bí ọ̀ọ́dúnrún ọmọ. Gbogbo wọn jẹ́ kìkì àjẹ́	The dove defecates and lays on my shelf. The shelf cannot be cut, so also, the dove cannot be removed	*Irungbọ̀n* 'Beard'
Igbó kéreré ẹ̀hìnkùlé àjẹ́, *Bí wọn tí ń gé e,* *Bẹ̀ẹ̀ ló tún ń rúwé*	It has neither teeth nor alveolar. It brushes teeth	*Ègẹ́* 'Cassava'
Ó yọ igba kókó *Ó yọ igba gẹ̀gẹ̀,* *Ó ń gbàdúrà pé kí òrìsà má jẹ́ kí òun rí ọ̀ràn kóbokòbo*	My legendary fox, My legendary fox, It has a nose but has no goiter.	
	When thunder strikes, Everyone holds plate' An ancient friend of mine	*Esinsin* 'Housefly'
Ki ní óń bọ́ba mutí?	An ancient friend of mine Lives right inside the river Yet, it complains lack of water to drink everyday	*Ìbẹ́pẹ, ọ̀gẹ̀dẹ̀, ìrèké, ànàmọ́* 'Pawpaw, banana, sugar-cane and potatoes'
Kò lépo, kò níyọ̀ *Ó dùn joyin lo.*		*Ìjàlọ* 'Giant ants
Ogun arúgbó kú, *Ọ̀kọ̀ọkan wọn kò níbojì.*	There is inferno at the front and back yet *Olúugbó* is still playing around the place.	
	It folds itself and makes a fist. It straightens itself and push buttock outside.	
	An elderly woman gave birth to five hundred children. All are bewitched	
	Small bush at the back of a witch. The more it is being cut, the more it grows	
	It brings forth two hundred lumps, It brings forth two hundred goiters,	

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	It stills praying against involving in a needless trouble What is that which drinks wine with king? It has neither oil nor salt Yet, it is very sweet Twenty old men died, None of them has a tomb.	