

THE LINGUISTIC TABOOS IN YORUBA SOCIETY AND THEIR RELEVANCE TO TEACHING – LEARNING IN NIGERIAN SECONDARY SCHOOLS

¹ABIJO, J. A, ²AKANDEO . O

^{1,2}Institute of Education, University of Ibadan Nigeria
E-mail: ¹jaabijo@gmail.com, ²olubukolaakande18@yahoo.com

Abstract - This study analysed some Yoruba language taboos which is one of the very unique department of knowledge of Yoruba study. During the course of the study, answers were sought to the following questions : What is a taboo? What is the underlying philosophy of linguistic taboo as a matter of particularity and emphasis in Yoruba society ? Also, an indepth analysis of some linguistic taboos,,words used as their substitute and why ?were carried out. The study also considered relevance of linguistic taboos to teaching and learning in secondary schools Some recommendations were made on the teaching and learning of linguistic taboos in schools

I. INTRODUCTION

The core of this study is the analysis of Yoruba linguistic taboos. This is a very unique department of knowledge in Yoruba language study. It is special because of the relative newness, originality, untapped and reserved properties in academic. And if the definition given by Sam Adewoye (1989) cited by Keller (2007) is anything to go by, he sees language as “an absolute reasonable nonsense out of which endless knowledge develops or grows”. This is to buttress the infinite dynamism and evergreen fertility of language as a research area that can be cultivated in order to broaden its horizon.

Language is a phenomenon that is unique to human beings; and its primary function is communication. It is man’s ability to use language that takes him from the ranks of lower animals, denotes him as a rational creature and places him on a pinnacle above all other animals. Anthropologists and historians tell us that man’s whole adventure on earth and his creation of successfully civilizations have been largely a result of man’s ability to general ideas and to communicate them. Without question, language is a major factor in the development of manmultiplicities. Hence, it has been variously explained by scholars and language expert as a means of expressing thoughts, ideas and desires.

Oxford Advance Learner’s Dictionary of Current English by A. S. Hornby (third Revised Edition) defines language as follows; Human and non-instinctive method of communicating ideas, feelings and desires by means of a system of sounds and sound symbols. To quote Sapar, E. (2010) “language is the mean whereby individuals can indicate to one another their responses to objects will be, and hence what the meanings of objects are. Language is therefore a symbolic system firmly embedded in a social matrix” Mead’s interactional definition of language originating in an intellectual tradition independent of early language – culture studies, later becomes important in the anthological sphere of thought. Gatherer, V.A (2014) defined language as a

social phenomenon structurally to the same extent that other cultural patterns verbal and non-verbal language are social expressions which have an underlying structure, a pattern, which serves as the organizing principle of cultural behavior. From the following analysis, language and culture are seen to be mutually exclusive, interrelated and can be hybridized, they are in fact separable but never separated. Giles and Sinclair (2009) defined language thus:-Language can be the medium through which a society may be influenced, conditioned or manipulated. It also reflects in some degree certain aspects of the society in which it are spoken. it also indicate something about the way which a society is structured, as conveyed, perhaps, through its kingship term or its beliefs, norms and values illustrated, for example through linguistic taboo, descriptive labels for social and ethnic groups or in terms for man or for women.

This study aims to dig deep into the mines of knowledge or archives of Yoruba language museum to attempt an in-depth analysis of linguistic taboos in Yoruba speaking society and their relevance to teaching in secondary school. It also hopes to find out the reasons for these taboos and come out with recommendations on what all concerned should do to help improve, maintain and preserve the tradition. And to have analysis of a large collection of these linguistic taboos, words used in their stead and why they are or not used.

During the course of this study, answer will be sought to the following questions:

1. What is a taboo? We would like to know its genesis, what constitute a taboo, types of taboo, essence of taboo, what happens if one breaks a taboo as a matter of deliberacy or ignorance? Any pacification or appeasement from unsavory consequences whenever a taboo is trampled upon in the face?
2. What is the underlying philosophy of linguistic taboos as a matter of particularity and emphasis in Yoruba society? How futuristic in the face of cultural

incursion and imperialism from the western civilization?

3. An in depth analysis of some linguistic taboos, words used as their substitutes and why? And also consider their relevance to teaching in Secondary School.

Answers shall be rendering to those questions under the following sub – headings:

- Communicative competence
- Linguistic concepts
- The concept of Taboos
- Types of Taboos
- The notion of Linguistic Taboos
- Linguistic Stylistics
- Analysis of Yoruba linguistic Taboos
- Relevance of the linguistic Taboos to teaching and learning in Nigerian Secondary Schools
- Conclusion
- Recommendation

II. COMMUNICATIVE COMPETENCE:

This is the individual speaker's ability to select and use with effectiveness and appropriateness, linguistics elements of a language in circumstances proper to social context i.e. one has to have a mastery of the language. Communicative competence deals with underlying constraint upon individual's language behavior within the society. For example, it is considered obnoxious or unheard of for a Yoruba boy to address an elderly person as 'iwo' (you) used for a colleague or a younger or junior person. Rather "eyin" is considered more appropriate in the sense that it shows a sign of respect.

On the other hand the European society and some other societies see nothing wrong in a boy of ten years addressing an elderly person by "hi! or hello! John and even stretches his hands to him for greetings. The notion of communicative competence was first moved by Hymes (1967). In his view, the speaker\listener of a language apart from knowing the general grammatical rules and their concept application in utterances must also be aware of the society rule for the use of language in the context of social interaction. Many other eminent linguists had also helped to shield more light on the issue of his work.

III. LINGUISTICS CONCEPT:

Linguistics essentially deals with the nature of the language i.e. its structure, acquisition, relationship to other forms of communication and its use. How is the language organized? The question implies that language has a particular structure or organization and it is the work of linguistic to find out.

Three major areas of linguistics include the following:

(a) Theoretical Linguistics: The main focus of theoretical linguistics is to propose theories of

language; something that tell us about the nature of language in general irrespective of the language.

In the history of linguistics, theories have been propounded and replaced. But there is no new theory and improve on it. This is why we can call it a science.

(b) Descriptive linguistics: This branch of linguistics deals with the description of a particular language e.g. the structure of Yoruba Language. We can then write a descriptive grammar of that language how it is organized.

The relationship between theoretical and descriptive linguistics is that every description of a language is done on the basis of a particular theory.

There must be a framework or theory you are using. There must be a theoretical framework in describing a particular language.

(c) Applied linguistics: By applied linguistics we refer to that discipline which sees to the application of linguistics principles to non-linguistics areas. In other words, applied linguistics set itself the task of providing a practical application of linguistics theories. So, when we talk of linguistics we have two words, applied and linguistics. These are three domain of linguistics.

IV. THE CONCEPT OF TABOOS:-

The word Taboo is not a mere abstract term or semantic nonsense, but that which is impregnated with symbolic importations. Oxford Advanced Learner's Dictionary of Current English by A . S Horuby(third Revised Edition) defined taboo as something which religion has forbidden, not to be touched spoken of or those word convention prohibits on moral or religious grounds.

One reason why theories of language are important today is that in an age only too conscious of the role played by processes of communications, they have come to be central to what can be termed "the self – understanding of modern societies. "That is one reason why it is important for people to understand that a great deal of impressively and authoritatively modern theorizing about language is founded upon a myth or taboo. And like many other modern myth, taboo has ancient origin in the Yoruba tradition. Some important taboo flatters and reflects the type of culture which sponsors it. OluOwolabi (1990) explain the concept of taboo in Yoruba society as something that must not be done and that whoever does it shall have himself to blame. It is a sort of unwritten traditional mythological constitution that guides the conduct, utterances and attitudinal disposition of members of a given society.

V. TYPES OF TABOO:

Taboo can be broadly divided into two significant parts: Cultural and linguistic taboos. The two are interwoven since it is hard to divorce culture from

Language and, in fact, language expresses ones culture. They are complimentary. The basic difference between the two, however, is that cultural taboo deals with physical actions while linguistic taboo exert caution on utterances or oral ejaculation and to study one without reference to the other would be like studying courtship behavior without relating the behavior of one partner to that of the other. Moreover, we have further segment these taboo into various functional departments as follows:

- (i) Taboo that warns directs or teaches people lesson.
- (ii) Taboo that instill fear of disobedience.
- (iii) Family or town's taboo.
- (iv) Health taboo.
- (v) Religion taboo.
- (vi) Taboo for peaceful co-existence

A taboo must not be broken for four of inherent re-appraisal or unsavory consequences. Albeit, this is a mere mythological concept. And for the purpose of this study, emphasis is placed on linguistic taboo in Yoruba society.

VI. THE NOTION OF LINGUISTIC TABOO

Linguistic taboo is a cultural product or specialized terms that sanction the ejaculation of certain offensive statements or utterances. Linguistic taboo is pre-eminently endowed with that elusive functional quality, which both products it against literal minded asepticism and simultaneously makes it credible as the expression of a fundamental truth.

In Yoruba society, people are word and age conscious; and as a result any profane or saucy language result any profanes the institution and position of kingship is also held in high reverence and esteem, and as a result , certain linguistic utterances and exclusively used for and by the royal family as a sign of respect, royalty and princedom. And a person from the royal house is easily identified when he speaks, especially in the olden days of Yoruba society. They don't use the language of the commoners, but instead used registered and highly prestigious language of the palace. For instance, certain terms like "I'go" (bottle) would be called "O'palamba" (a broken piece) in a royal house. "Sun" (Sleep) is called "reju" (relax), "Abere" (needle) is called "Okinni". "Ijoko" (stool) means "Idi" (bottom), "to" (urinate) mean "seyo" (tip toe) in the olden days.

We also have humoristic pronoun in Yoruba language used for elderly people or senior persons in ranks and in age e.g.

Awon (they) he/she (for elderly or senior person)

Eyin (you in the subject form)

Yin (You in the object form)

Won (them) him /her in the object form.

These honorific pronouns are wrongly transferred into the English Language. Hence, we have sentences likes:

(i) They are coming

(ii) I gave it to them.

Where they and them refer to only one person. That is transfer of the habit of mother –tongue to English language . Dirty words are also substituted or emphasized with a more refined and tolerable words in other to reduce their bluntness and seeming obscenity. For instance, "Ele" (a fine lady) or "iyamopo"(a woman) are used for "Obo" (Virginal) in order to lesson its audible horror. When an "Oba" passes on to the great beyond, it is a fallacy or taboo to say the oba has died. No, an oba never dies. The position of an oba as an institution and pillar of the town in which he reigns transcends mortality, his physical death therefore, signifies the fallen of the town's governing pillar; hence, we say "Opo ye"; meaning ; A pillar has fallen". This reflects the political psychology of the Yoruba's

When a baby dies or "ku". In yoruba word. It is a taboo to say this, but instead we say death has plucked an unripe fruit, "o kanbo" in yoruba. This is because it is only an elderly or an old person who has lived his life full that can die or "ku". According to Yoruba belief, and even when a young equally dies, we don't use the word "ku" for him which is exclusively used for the aged, but instead we say "O salaisi i.e. he is no more. Taboo as cultural by-product are rooted in morality royalty, religion, courtesy, idiomatic expressions, euphemism and also reflect the political psychology of the society. Their values have, however, been eroded civilization, but despite this short fall, some of them are still relevant and useful in our society today and conjecturally, in the distant future. An In depth analysis of these taboo will be given later after considering the styles.

VII. LINGUISTIC STYLISTICS:

A Languages that can be considered to have been sufficiently developed for use in a society have to have a way in which utterance and expressions are accurately made. That is there has to be a measure of accuracy in putting across meaning. Not until a language solve the problem of appropriate stylistic, that language cannot be used as a modern language in the society e.g.

O' ta teru' ni' ipa'

O' teri' gbaso

O' salaisi

O' pa ipo' da'

O' waja.

They all have something in common that somebody is no more. In every aspect of language, you have this kind of linguistic preference and compulsion. A language that must be used for political or professional purposes must be devoid of opinionaire but factual without reflecting opinion or sympathy. In stylistic, you need to note that in the use of language in any society, you need to be able to manipulate code. Code and encode, release and receive an

utterance. This is what makes you a member of that society.

If you are a user of a language, you have two kinds of rules of the codes.

1. The knowledge of rules of the codes.
2. The knowledge of the conventions which regulate the use of the codes.

This is telling us that is considered appropriate in the community or regarded as a taboo or inappropriate. By applying convention to language use, variation in language occurs. Which side he tilts towards can easily be detected through his choice of words e.g. “Olote” (a rebel) or “alaatako”(an antagonist)’. It can be stylistically neutral or stylistically relevant. What is important here is that when you speak, the linguistic element you use can reflect your attitude. Language in essence is objective, but you can make a subjective use of that which objective in line with the linguistic properly and acceptance of the language. Stylistic is concerned basically with describing language variation and how it is reflected in a given language.

VIII. AN ANALYSIS OF YORUBA LINGUISTIC TABOOS:

Linguistic taboos in Yoruba society are used connotatively and denotatively. Here effort will be made at analyzing some of these taboos; why they are not used, word used in their stead and their sociocultural reflections. Among the Yoruba, the word virginal (i.e female private part) is “Obo”. It is not a sin in English language to call virginal its proper name, but it is a taboo to call it “obo” in Yoruba language for its seeming obscenity and moral decadence. As a result, the following substitutes are used as a matter of preferences “Ele” or Iyamopo. Ele means a fine lady personified, while Iyamopo means a woman in Literal sense. This is a reflection of the peoples moral standard. The male organ otherwise called penis is “oko” in Yoruba language. It is a linguistic taboo to call it “oko” while speaking. This is resented on the ground that it is too dirty or harsh to people’s ears. It is also an aberration of moral code of conduct; while at the same time threatens the integrity of such speaker. Hence, the word is euphemised and substituted with the word “kokoro” (an insect) in order to reduce the bluntness of the word “oko” The word is also not used on moral perspective.

In Yoruba society, death is iku but this is only used for aged person that has lived his life full before passing away to the great beyond. To them, only an elderly person like this can die or ‘ku’ in their parlance. It becomes a taboo to use the word ‘ku’ for the demise of any person below this age bracket or grade. This is done out of respect for age and elders in the society. For instance, when a baby dies, it is a taboo to say ‘o ku’, instead they used the word ‘o kanbo’. ‘Kanbo’ is a compressed form of a full

sentence ‘ikutikanibo’; Ibo in this context is an unripe fruit, hence, it becomes death has plucked an unripe fruit considering the tender age and immaturity of the baby that has just been snatched away by death. In another sense of it, when a youth or middle age person collapse and die from natural selection or calamity, the word used for his transition is not ‘Ku’ but o salaisi, he is no more. It is their mythological belief that when a young man dies he simply changes position or ‘o ti pa ipo da’, and that he is going to live the rest part of his life elsewhere in the world before he can really die or ‘ku’; since the gate of heaven is only opened to aged persons who have exhausted their life span on earth as a final resting place.

Some of the Yoruba linguistic taboos are rooted in their religion and acrophobia for the deities. Sonponna is a Yoruba goddess of measles, it can afflict any erring or insolent person who has no regards for his authority and awesomeness will incurable excruciating measles, and as a result people fear and respect it fully. They dare not mention its name out of fear of affliction with this dreadful disease. Hence, they are call it ‘Olode’, the landlord, in order to exalt its status and greatness. In the same vain, it is a taboo to call a masquerade or egungun by its real name or a human being “eniyani”. The word “araorunkinkin”, someone whose residence is in faraway heaven, is used. They believe that masquerades are incarnate of their late ancestors who have merely come out to pay them a visit, see what they are doing and counsel them. This reveals their level of religion tenacity.

Certain linguistics taboo are associated with human and animal sex life, pregnancy and procreation. To start with, to sex a woman is euphemized in English language as to sleep with the woman. In Yoruba language the word sex a woman means “do obinrin”, this is a salacious and dirty utterance, it is thus decreed a taboo in speaking. It is substituted with the word, ‘baobinrin sun’, to sleep with a woman or “baobinrin lo po”, to use or interact with a woman. Sex in animals is reported as ‘eran gun’. an animal has climbed its back, not ‘ba sun or ba lo po or’ do’ as used for human beings. These are exclusively used for human beings in order to respect and draw a line of demarcation between animal and human beings. When a woman is pregnant, it is a taboo to say ‘o loyun’, but you say ‘o feraku’ i.e. she has missed her time or mensuration. O loyun euphemized as “O feraku” in order to reduce the sharpness of the word. Yoruba are word conscious that any seemingly dirty language are euphemized. Also, when a woman has just put to bed or deliver a bouncing baby, we don’t say “O bimo” it is a linguistic taboo. Instead, we say “Osusile”, the woman has defecated at home. If it were a goat or sheep we would say “Eran be” the goat has jumped, whereas, if it were a dog, it is wrong to use any of the above word, but instead we say “Ajapo”, the dog has vomited. And for birds we

say they have hatched or incubatede .g.” Adiyetipamo”, the hen has hatched its eggs.

It is a linguistic taboo to interchange or alter any of the above usages in their natural and cultural context. If there is a miscarriage of pregnancy on either side, for a woman who lost her pregnancy, we say “Ole wale”, the foetus has descended or “Osubaje”, her pregnancy has aborted. But if it were an animal that has a miscarriage, we say “O wonu”, it is stooling. This is to extol and exalt the position of womanhood over animals. There is also the use of honorific pronoun in Yoruba language for elders or senior persons in ranks. It is a fallacy and of course an apogee of insults for a younger person to address an elderly person as if they were mates. Age is held in high reverence among the Yorubas and highly regarded too. It is a taboo therefore in Yoruba linguistic stylistics to use peer word such as “ Iwo” or” O”(you) for an elder instead, more respectable words such as “Eyin” you in the subject form,” Yin” you in the object form,” Won” (them) he / she in the object form and, “Awon” (they), he / she, are used. High premium is placed on the position and institution of “ Obaship” (Kingship), royalty and principedom in Yoruba society.

In their native thinking and believes , an Oba is the second in command to God.”Igbakeji Olodumare”, and must therefore be worshipped and obeyed by his subjects. Immortality is also imputed in their kingship as an institution, hence they can never die. And anytime an Oba dies in Yoruba society, it is a taboo to say” Oba ku”, the stool of an oba is very unique and if one occupant leaves, another person will be enthroned to take charge; essentially, the stool of an Oba does not die with the occupant. However, when an Oba dies, it is said “Opo ye” , meaning, a pillar has fallen. Oba as the head of the town is the political pillar of the town in which he reigns, his death merely signifies the fallen of the town’s political or governing pillar. In another words, we can say “ Obawaja” , the king has entered the ceiling or “O siilewo”, literally opens and enters the earth ground or better still, we can say “O pa ipo da” the king has changes position. All these complimentary remarks are borne out of courtesy for an Oba that , to them, can never die. It also reflect the level of political sophistication of the Yorubas.

Furthermore, as a prince or member of the royal family, there are certain” registered words” that are used in the palace to distinguished royal blood from commorners in the society .It is a betrayal of royalty and unprincely to call “ abere”(a needle) in the palace ; instead, it is called “Okinni” a very tiny object. It is a mere semantic allegory in relation to the paucity stature of a needle Some other linguistic taboos in the palace includes:” Idi”(bottom) used for a stool instead of calling it” Apoti ”or “ Ijokoo” “ Owe” is used for morsel instead of calling it “ Okele” “Reju”, mere relaxation, is used for an Oba in the palace whenever he is sleeping instead of using

the word”, “ Sun” to sleep. They believe that the work of an Oba is so much and too demanding that he can never have the time to sleep; if he sleeps

Other linguistic taboos includes that it is harsh and embarrassing to call an impotent man who is sexually infertile “ Okobo” for this can generate a blacklist from the person concerned and strain relationship. It does become a taboo to use this word, but instead, a cushion word is used, “Agutanbu u je” he is bitten by sheep. When a person gets mad, or develops psychiatric problem, or” Yawere” in Yoruba term, it is a taboo to say so in order not to sound sarcastic, but we say “O fesi I”, an ill wind has blown on him, or” On se aare” he is sick. As earlier said, it is a great offence to insult or insinuate an elderly person. The society seriously frown at such demeanour. If for instance, an elderly person releases a terrible” anus gass” with offensive odour, it is a taboo for the junior ones present to exhibit their indignation by condemning him for doing so with acrimonious remarks or by, either boo him with” hun- hun” or tell him off with “E ti so” but you instead sympathize with him with such complimentary and soften remarks as “ the body of an elder is light.” AraAgbafere”

It is a taboo to call a witch “ Aje” in Yoruba society, even though that is what she is . She might feel insulted and wrong the person with her witchcraft. Instead , we call them “ AwonAgba” the elders These are more respectable and tolerable words for them. When a woman is mensurating or” Se nnkanosu” in Yoruba , you don’t say so, but instead you say” . she is wrapping her clothe. “ O nroso ”This is moral palatable and moral conscious. A bribe otherwise called” Owoeyin” kickback, is substituted with” Obi”, Kolanut, to make it more refined and acceptable to the taken of such a” Greek gift” without having moral anxiety. A flirtatious or corrupt woman is called “Odoko”, a sex –maniac in Yoruba which is indignant and nasty to ears. As a result, it becomes a taboo to use it and instead “Asewo”, a prostitute, or “,Kofoorun” someone who does not step out in the sun. are used in its place. On the other hand, a male adulterer or sexually hypersensitive man hat hav chains of cocubines or flirts about with women of various descriptions is called” Onisina” , a squander or prodigal that misuses his money on women. This is used instead of taboo words like “ Agbere” or” , a woman- monger. Pansaga” Also, when you have a woman friend, both having amorous relationship, the equivalent word in Yoruba language is” or” Yan an nialeAle”, but for the prepestorousphenem of the word it is thrown out of use as indecent and replaced with”, meaning to befriend a woman.

The use of proverbs among the Yorubas is restricted to equals. A proverb could be addressed by the older to the young, but never by the young to the elder. It is a taboo. Achild does not use a proverb in the presence of his elders. He can only do so with his

peers. This is a mark of respect for age and wisdom in the society. Greetings in Yoruba society carries a lot of meaning with respect to specific occasions and differing conditions of life that depicts joy and sadness. For instance, it is a taboo to commiserate with a person that has just had a bouncing baby by saying “Olorun a fi oforemi” i. e. May thy Lord replenish the loss with long life, but you instead rejoice and felicitates with the person in such a happy mood with congratulatory remarks such as “E barika, Olorun A wo o, Olorun A da a si” i. e. congratulations, may the Lord protect him and give him life, spare his life. It is only when one loses a domestic animal that we can say “Olorun A fi oforemi”, may the lord lengthen your life at the expense of the loss. The loss of a human being e. g. an infant, is loss of a human soul, it is a taboo to use the above sentence when such a misfortune strikes; instead we console and sympathize with the bereaved person that God will provide another child and spare the remaining children for her. i. e. “Olorun A se eyitodara, A si da awontokusi fun e.” Here, greater importance is attached to human lives than that of animals. The above are an in depth analysis of some linguistic taboo in Yoruba society with their respective symbolic interpretations, a product of hectic research, as a case study for further enquiry, learning and internalization.

IX. RELEVANCE OF THE LINGUISTIC TABOOS TO TEACHING IN SECONDARY SCHOOLS

The major focus of education is on the over – all development of the individuals. Language is an important vehicle of socialization and of education. The development of appropriate basic language skills on the learner is the most efficient way of preparing him for meaningful learning.

This is because, all teaching – learning situation involves communication, and language is a powerful means of human communication. Language is itself an environmental tool. The community in each environment is usually bound together by a common set of language behavior pattern. To educate the child, for his environment, therefore, would require giving him a sound foundation in language. For the learner to derive maximum benefits from language learning, the language curriculum will have to be closely related to his normal behaviour pattern.

The teaching of Yoruba Linguistic taboos in secondary schools will have a great implication in reshaping the language behaviour pattern of secondary school students, and language teaching, learning and text book evaluation. Students will be taught those taboos in relation to words used in their stead as substitutes, which they already know, and why. And a glossary of those linguistic taboos shall be provided in relevant text book; it is in this wise

that students will get acclimatized and acculturated to their use and meaning. In a nut shell, the teaching and learning of Yoruba linguistic taboos will enrich students understanding and mastery of the language and enable them to accomplish the foregoing behavioural objectives at the end of the JSS and SSS.

(a) Express themselves correctly in Yoruba by employing appropriate and figures such as vocabulary, idioms, proverbs, witticism, and metaphor e. t. c.

(b) Demonstrate ferriharity and acquaintance with and ability to discuss and explain elements of the oral tradition of language (folktales, riddles, games songs e. t. c.)

(c) Read and appreciate Literature written in Yoruba language without difficulty and at a reasonable speed.

(d) Carry out continuous writing in Yoruba language by employing correct usages of idiomatic expressions and other mechanics of the language.

(e) Manifest creativity in Yoruba language through composition of short stories, plays, word- games, songs e. t. c. in the language

(f) Acquire the necessary tool to cope with further studies in Yoruba language if so desire.

(g) Adapt his language use to specific situations (e. g. using appropriate vocabulary to talk about things, events, and situations).

(h) They will be able to code and decode or interpret Yoruba words and sentences meaningfully.

CONCLUSION

In the course of this study, it has been established that Yoruba linguistic taboo are vital and invaluable in the socio – cultural and linguistic contexts of the society. Such studies as the one just accomplished should help to call attention to the need for a re – examination of our language policy in respect of cultural development. We know that the teaching of English is highly essential and must be done systematically and extensively. But we should also accept the responsibility of promoting the adequate and appropriate use of the Yoruba language in the classroom. Unless parallel consideration and structuring go into both the English and the Yoruba language programmes, it will be difficult for learners to achieve linguistic competence in Yoruba language. Creative thinking for cultural development is possible only with the provision of adequate and appropriate content, methods, materials and time for practice. With a reorganization of programmes and a change of attitude towards the indigenous languages, progress will be made towards achieving the skills of aesthetic expression for cultural development.

RECOMMENDATIONS

- Oral literature should be made available to children at home by parents

- Students should be exposed to related Yoruba programme on the Radio and Television
- Students should be given the chance to listen to special delivery by elders or resource persons
- Both school and home need to be brought together in order that the application of cultural values to students' daily life style may be a reality
- Yoruba language teachers must serve as good models and be prepared to utilize their skills in helping their students achieve a high degree of proficiency in Yoruba language
- Yoruba language teacher must endeavour to give constant home- work, test, and other forms of class work to students.
- The teacher must create real concrete and meaningful language situation for their students. This will eliminate boredom, generate interest and motivate students. The use of constructive analysis must not be neglected
- The present Yoruba text books in the secondary school level are not quite comprehensive and inclusive; and should be reviewed to make them more embracing and relevant
- A good teachers' training and refresher programmes / courses for language teachers and good language curriculum will be of immense benefits to Yoruba language teaching and learning process

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