

Jé K'ásò Yorùbá

Antonia Yétundé Fotárin Schleicher

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WYOMING STATE
HISTORICAL SOCIETY

Jé K'Á Sọ Yorùbá

Antonia Yétúndé Folárìn Schleicher

Preface

Acknowledgments

Preliminary Lessons

Introduction

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Preface

Jé k'Á Sọ Yorùbá is an integrated learning system designed to present the fundamentals of Yoruba to two- and four-year college and university students. The text features a balanced, eclectic approach to language learning. As the title indicates, the text invites students from the very beginning to communicate meaningfully in Yoruba and at the same time to understand better the daily life and attitudes of Yoruba-speaking people. Students who complete *Jé k'Á Sọ Yorùbá* will master the basic vocabulary, functions, and structures of the Yoruba language, will achieve an appreciation of the culture of the Yoruba-speaking world, and become familiar with traditional and contemporary Yoruba life. The text is the first Yoruba language text to present a functional-notional syllabus.

General Goals

The primary objective of the text is to offer students a multidimensional curriculum which fully integrates cultural information with linguistic information. It is a fact that a language cannot be learned outside the culture of its speakers. For this reason, culture and language are integrated in the text in a systematic way to help students achieve not only linguistic competence but also cultural awareness and competence. Exposure to real-life situations and the opportunity to compare the new culture with their own help students to acquire an awareness of and respect for other people. The text also encourages students to be systematically involved in activities requiring the communicative use of all four of the language skills: listening, speaking, reading, and writing.

Main Features

The principal focus of the text is true communication. The main features unique to the text are:

- a. It is **functional**. It prepares the students to **function** in real life situations. Students are encouraged to learn the language by doing not simply by learning to do. New functions are presented in the narrations and the dialogues. The grammatical explanations are presented to help students to carry out certain **functions** not just to memorize the linguistic structure. Functions of grammar points are emphasized. Every grammar point presented has a functional purpose. High frequency vocabulary is presented in a thematic group and is practiced by carrying out tasks based on the vocabulary.
- b. The text is **student centered**. From the outset, the contextual exercises encourage role-plays and open discussion of the students' backgrounds, preferences, and plans. In all the speaking and writing activities, students are personally involved in using the language creatively in meaningful situations. Transformation exercises where students manipulate the language without really

communicating in it do not exist in *Jé K'Á Sọ Yorùbá*. The text truly engages the students in communication not just prepare them for communication. Pair and group activities abound in the text. These encourage a lot of student participation and for the most part reduce the affective domain (i.e., the anxiety level) in the class.

c. The language in the text is **authentic**. All the narrations and the dialogues present real life situations in Yorubaland and the use of *realia* abounds.

d. Listening comprehension is an active component of the text. All the narrations and the dialogues are on the audio tapes for students to listen to at home. Listening skills are developed in the classroom by listening to each other and to the teacher. Both pre-listening and post-listening activities accompany all narrations and dialogues.

e. **Flexibility:** *Jé K'Á Sọ Yorùbá* is designed to provide maximum flexibility for both student and teacher. There is ample reading material for those who wish to emphasize the reading skill. Similarly, there are abundant suggestions for essays for those who wish to develop written self-expression. The cultural readings in each lesson, and the cultural *realia* and photographs, provide a sound point of departure for those whose principal interest in the course is the culture of the Yoruba. In addition, the great variety of listening and speaking activities will help the students perfect their ability to communicate orally. Most teachers will find themselves faced with a broad choice of materials and will therefore be able to select those features that best meet the needs of the class, and of individuals with specialized interests.

Organization of the Book

Jé K'Á Sọ Yorùbá consists of a preliminary lesson and eighteen lessons. The organization of the text reflects its emphasis on the active use of Yoruba for practical communication in context. The preliminary lesson enables learners to communicate in Yoruba, using high-frequency, basic language from the outset of the course. Each of the eighteen regular lessons features the following elements:

Objectives: Each lesson begins with a list of the lesson's thematic, functional, grammatical, and cultural goals.

Monologue: These introductory conversational texts present the lesson's theme and core material. Each monologue contains at least 80% of previously learned material plus the new structures and vocabulary of the lesson. The new vocabulary is glossed in the margin to ensure immediate comprehension of unfamiliar words. The monologues, which are recorded on audio tapes, are meant to be used for listening comprehension activities.

Isé Síṣe: These comprehension questions evaluate the students' understanding of the introductory passage.

Àṣà Yorùbá: Cultural topics related to the lesson theme and the introductory passage are discussed in this section. These cultural notes are in English in the first seven lessons of the book and in Yoruba thereafter. A lesson may contain more than one cultural note, depending on whether or not the grammatical section alludes to a word that requires a cultural explanation.

All the cultural notes are followed by questions that evaluate comprehension of the text and force students to compare and contrast their culture with Yoruba culture where applicable.

Gírámà: Each lesson introduces some grammatical topics that are presented, practiced, and expanded upon as follows:

- a. *Topic:* The grammatical topic is introduced with its functional use. This is followed by sample sentences that illustrate the structure. The grammatical topic is explained in English to allow students to use this section independently as an out-of-class reference.
- b. *Isé Síse:* Mechanical and conversational types of activities accompany each structural topic not only to show how a particular structure can be used in a real-life setting, but also to introduce numerous language functions, cultural settings, conversational patterns that can be used by students, and some vocabulary associated with the structural topic.
- c. *Dialogue:* The grammar is then practiced in culturally based dialogues to reinforce the authenticity of the language used and its potential value for real-life communication while at the same time providing insights into Yoruba culture.

Pronunciation and Tones: Different Yoruba sounds compared with some English counterparts are described. Explanations of the pronunciation of the Yoruba sounds that are difficult for foreigners (especially non-Africans) are given. Different tone patterns with examples are also presented up till lesson six. Thereafter tone exercises are given after each pronunciation section. Elision of vowels, which is very common in Yoruba in certain environments, is also one of the features discussed in Pronunciation and Tones.

Vocabulary: Each lesson is followed by a list of vocabulary words intended for active use in that lesson and subsequent lessons. The list contains the most important vocabulary used in the lesson and it is organized by grammatical categories (e.g., nouns, verbs, others). It also contains other words and phrases related to the lesson's theme.

Poem/Song/Game: The last lesson of each unit ends with a Yoruba poem, song, or game. These are common children's poems, songs, or games that serve as mnemonic devices or for teaching certain virtues valued in the culture. Learning these songs, poems, and games helps to expose students to authentic materials. All the monologues, dialogues, cultural notes in Yoruba, songs, poems, and games are recorded on separate cassette tapes to facilitate development of listening skills.

Àyèwò: This review section occurs after each three lessons. It enables learners to review the structures and vocabulary of the previous unit. The review ends with an authentic text such as

Yoruba newspaper clippings. Such authentic texts help to expose students to materials written specifically for native speakers of Yoruba. These authentic texts are followed by very simple questions to evaluate how much a student can identify from the texts.

Appendices: The appendices are as follows: a key to the Yoruba alphabet and its International Phonetic Association (IPA) counterpart, the Yoruba pronoun system, the Yoruba verb system, a summary of the verb to be, and the Yoruba number system. Vocabularies (Yoruba-English and English-Yoruba), and a grammar index follow the appendices.

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Preliminary Lesson

OBJECTIVES

Topic: Social interaction

Function: Greeting, showing respect, and thanking people

Grammar: Yoruba alphabet and tones

Cultural Information: Importance of names and greetings; use of honorific pronouns to show respect

GREETING DIFFERENT PEOPLE

Rémi and her friend Tunji greet each other

Rèmí: **Báwo ni, Túnjí?** *Hi, how are things?*
Túnjí: **Dáadáa ni.** *Fine.*

Rèmí: **Sé àlàáfià ni?** *How are you?*

Túnjí: **Àlàáfià ni.** *Fine.*

Rèmí: **Ó dàbò.** *Goodbye.*
Túnjí: **Ó dàbò.**

Olú greets his teacher Mr. Òjó in the afternoon

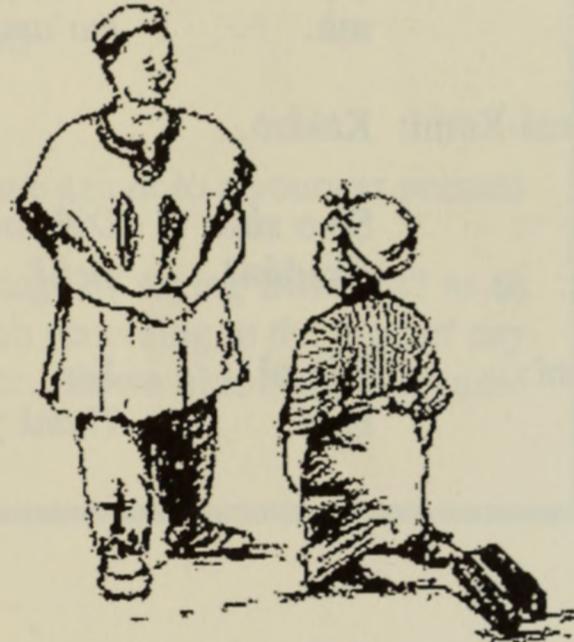
Olú: **E káàsán, Sà.** *Good afternoon.*

Ógbéni Òjó: **Káàsán, Olú. Sé dáadáa ni?** *How are you?*
girl greeting older man

Olú: **Dáadáa ni.**

Ógbéni Òjó: **Iṣé nkó?** *How is (your) work?*

Olú: **Ó wà.** *It's fine.*



ÀSÀ

Two friends (whether male or female) nowadays can greet each other by hugging, although hugging or even touching are not necessary. It depends on how close they are. Some people can shake hands if they are not too close or familiar.

Kémí greets her mother after waking up in the morning

Kémí: **E káàárò** *Good morning*
 mà. *ma'am*

Màmá Kémí: Káàárò.

Sé o sùn *Did you sleep*
 dáadáa? *well?*

Kémí: **Béè ni.** *Yes.*
 E sé. *Thank you.*



girl greeting older woman

Dupé and Titi greet each other in the evening

Dúpé: **Kúùròlé** Títí. *Good evening*

Títí: Áà kúùròlé, báwo ni **nìkan?** *things*

Dúpé: **Nìkan ní lọ dáadáa.** *Things are going on fine.*

ÀSÀ: Ìkíni (*Greeting*)

Greeting is an essential part of Yoruba culture. It is important that a younger person initiate the greeting when he/she meets an older person. A girl kneels down to greet an older person, while a boy prostrates himself. The honorific pronoun **E** must be used when addressing an older person; otherwise one will be regarded as being rude.

For example:

- **E káàsán** *Good afternoon*
 (to an older person or to
 more than one person)
- **káàsán** *Good afternoon*
 (to a colleague the same age or to a younger person)
- **E sé** *Thank you*
 (to an older person or to
 more than one person)
- **O sé** *Thank you*
 (to a colleague the same age or to a younger person)

It is not appropriate for a younger person to initiate greetings by saying **Báwo ni?** to an older person. It is more acceptable to greet an older person according to the time of day when greeting takes place, e.g., **E káàárò** or **E káàsán**, etc. **Báwo ni** is commonly used among colleagues or by older people to younger people.

ISÉ SÍSE 1

Match each expression in the first column with an appropriate one in the second column.

- | | |
|---------------------|------------------|
| 1. Sé o sùn dáadáa? | a. Ó wà. |
| 2. Isé nkó? | b. dáadáa ni. |
| 3. Ó dàbò | c. àlàáfià ni |
| 4. E káàsán mà | d. béké ni, e sé |
| 5. Báwo ni | e. káàsán |
| 6. Sé àlàáfià ni? | f. Ó dàbò |

ISÉ SÍSE 2

What are the similarities and the differences in the ways you greet people and the ways the Yoruba people greet one another?

ISÉ SÍSE 3

In pairs: Greet your classmate and find out how he/she is doing. Follow the model.

- ÀPEERE:**
- A: Báwo ni nñkan?
 - B: Dáadáa ni.
 - A: Sé àlàáfíà ni?
 - B: Àlàáfíà ni.

ISÉ SÍSE 4

In pairs: You go to visit your friend at home on a Saturday morning. He/she is not home but his/her mother is. Greet his/her mother. Your partner will play the role of your friend's mother.

ISÉ SÍSE 5

In pairs: You meet your classmate at the student union building one afternoon. Greet him/her. Find out how his/her work is going. Follow this model.

- ÀPEERE:**
- A: Káàsán _____.
 - B: káàsán. Báwo ni?
 - A: Dáadáa ni. Isé nkó?
 - B: Ó n̄ l̄ dáadáa.

PRONUNCIATION AND TONES

The Alphabet

The Yoruba alphabet is very similar to the English alphabet except for a few letters. They are, however, pronounced differently. Knowing the Yoruba alphabet will help you practice pronouncing Yoruba sounds. Here are the letters of the Yoruba alphabet, along with their pronunciation in brackets.

a	[á]	f	[fí]	j	[jí]
b	[bí]	g	[gí]	k	[kí]
d	[dí]	gb	[gbí]	l	[lí]
e	[é]	h	[hí]	m	[mí]
é	[é]	i	[í]	n	[ní]

o	[ó]	r	[rí]	t	[tí]
ó	[ó]	s	[sí]	u	[ú]
p	[kpí]	s	[sí]	w	[wí]

y [yí]

ISÉ SÍSE 6

Say the alphabet as a group from memory. Then say it in pairs. Finally, say it one by one.

Tones

Tones are as important as letters in Yoruba. It is essential to pronounce each word with the correct tones to avoid any misunderstanding. There are three level tones in Yoruba. These three levels of tone are:

- ['] high tone
- [`] low tone
- [] mid tone (absence of a tone mark implies a mid tone)

Replacing one tone with another can result in a change of meaning. For example:

bí	<i>to deliver a baby</i>
bì	<i>to throw up</i>
bi	<i>to ask</i>

The different tones are best learned by using musical notes (do, re, mi). For example:

Word	Musical Notes	Meaning
okó	re mi	hoe
oko	re re	husband
òkò	re do	vehicle
òkò	do do	sword
igbá	re mi	calabash
ìgbà	do do	time
ìgbá	do mi	(a type of fruit)
igba	re re	200
igbà	re do	(a type of rope)



boy greeting older person

TONE PRACTICE

Repeat the following words after your instructor. They all have the same musical pattern: (re mi).

- | | | | |
|--------|--------------|---------|---------------------------------------|
| 1. ilé | <i>house</i> | 6. ọwó | <i>hand</i> |
| 2. imú | <i>nose</i> | 7. e sé | <i>thank you (to an older person)</i> |
| 3. owó | <i>money</i> | 8. isé | <i>work</i> |
| 4. ikú | <i>death</i> | 9. okó | <i>hoe</i> |
| 5. ayé | <i>world</i> | 10. Olú | <i>(name of a person)</i> |

ISÉ SÍSE 7

Write five words that you know so far that have a mid-high tone pattern.

ÀPEERE: isé

☞ A vowel with a high tone mark never begins a word in Yoruba unless the word is borrowed from another language.



ÀṢÀ: Orúkọ (Names)

Every Yoruba name has a meaning except in cases where the meaning has been lost. Children are given names according to such factors as:

- 1) circumstances of their birth, including the day of the week when the birth takes place
- 2) the deity which the family worships

Here are some examples of Yoruba names:

Orúkọ Okùnrin (Male Names)

Adéyẹmọ	<i>A crown befits the child</i>
Kóládé	<i>Bring honor home</i>
Káyòdé	<i>Bring joy in</i>
Olúwolé	<i>The Lord enters the house</i>
Fálolá	<i>Ifa (deity) is honor</i>
Olúségun	<i>The Lord won the battle</i>
Ayòdèjì	<i>Joy becomes two</i>
Obáfémi	<i>The king loves me</i>
Olúsànyà	<i>God compensates for suffering</i>
Akínbíyìí	<i>A valiant man gave birth to this one</i>
Adélékè	<i>The crown triumphs</i>
Babátundé	<i>Father comes back</i>

ÀSÀ: Orúkọ (con't)

Orúkọ Obìnrin (*Female Names*)

Olükémi	<i>God pampers me</i>
Yétundé	<i>Mother comes back</i>
Àbíké	<i>Born to pamper</i>
Olúrèmílékún	<i>God comforts me</i>
Abósèdé	<i>Born on Sunday</i>
Foláké	<i>Pampered with honor</i>
Èbùnolú	<i>Gift of God</i>
Adéolá	<i>Crown of honor</i>
Témítópé	<i>Mine is worthy of praise</i>
Títílayò	<i>Joy forever</i>

Orúkọ obìnrin tàbí ọkùnrin (*Male or Female Names*)

Olufémi	<i>God loves me</i>
Olúsèyí	<i>God did this</i>
Olúbùnmi	<i>God gave me</i>
Táiwò	<i>The First of twins (lit. 'Taste the world')</i>
Kéhindé	<i>The Second " " (lit. 'Bring up the rear')</i>
Ìdòwú	<i>Baby born after the twins</i>
Ìgè	<i>Child born with the feet first</i>
Olútóyìn	<i>God is worthy of praise</i>
Folárìn	<i>Walk with honor</i>
Ayòdélé	<i>Joy arrived at home</i>

Note that Olórun/Olúwa in Yoruba shortened to **Olú** is not synonymous with the Christian **God**. **Olórun** in Yoruba literally means "owner of the sky/universe."

ISÉ SÍSE 8

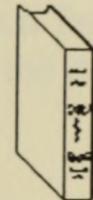
Adopt a Yoruba name and tell the class what your Yoruba name means.

ISÉ SÍSE 9

Kí nì yí? (*What is this?*) The following illustration shows some objects typically found in a classroom. Name them when your instructor or another student asks you what they are. For example:

ÀPEERE: A: Kí nì yí?

B: Ìwé ni. *It is a book.*

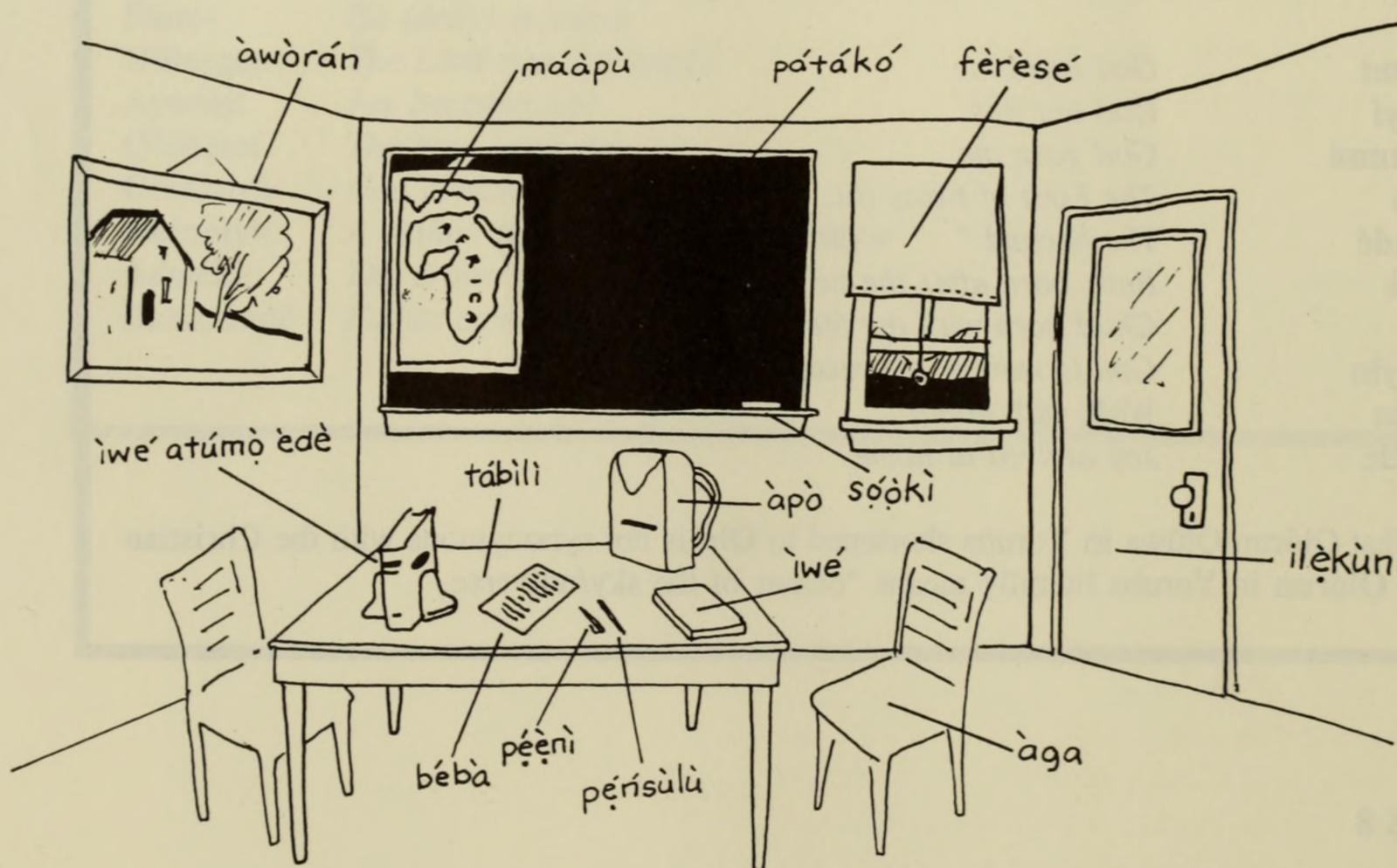


A: Kí nì yí?

B: Aga ni. *It is a chair.*



NÍ KÍLÁÀSÌ (*in the class*)



ISÉ SÍSE 10

Kí nì yí? Point at an object in the class and ask your partner what it is.

CLASSROOM EXPRESSIONS

Sé ó yé yín?	<i>Do you understand?</i> (to many people or an older person)
Sé ó yé e?	<i>Do you understand?</i> (to one person or a younger person)
Béè ni, ó yé mi	<i>Yes, I understand.</i>
Ó tì, kò yé mi	<i>No, I don't understand.</i>
N kò mò	<i>I don't know.</i>
Jòwó, tún un sọ	<i>Please, repeat.</i> (to one person or a younger person)
E jòwó, e tún un sọ	<i>Please, repeat.</i> (to many people or an older person)
Bi _____ lèèrè pé...	<i>Ask s.o. whether...</i>
Sọ pé ...	<i>Say that...</i> (to one person or a younger person)
E sọ pé...	<i>Say that...</i> (to many people or an older person)
Báwo ni a sẹ́ ní sọ _____ ní Yorùbá?	<i>How do we say _____ in Yoruba?</i>
Sí ìwé yín	<i>Open your book.</i> (to one person or a younger person)
Dáhùn	<i>Answer.</i> (to one person or a younger person)
E dáhùn	<i>Answer.</i> (to many people or an older person)
Kò sí èdè Òyìnbó	<i>No English.</i>
E sọ ó ní èdè Yorùbá	<i>Say it in Yoruba.</i> (to several people)
E fún mi ní isé-ilé yin	<i>Give me your homework assignments.</i>
Má bínú	<i>I'm sorry.</i> (to one person or a younger person)
E má bínú	<i>I'm sorry.</i> (to many people or an older person)
E sé	<i>Thank you.</i> (to many people or an older person)
O sé	<i>Thank you.</i> (to one person or a younger person)
Kò tópé	<i>Don't mention it/You're welcome/It's nothing.</i>
Kí ni ìtumò _____ ?	<i>What does _____ mean?</i>
E pa ìwé yín dé	<i>Close your book(s).</i> (to many people or an older person)
Pa ìwé rē dé	<i>Close your book.</i> (to one person or a younger person)

ISÉ SÍSÉ 11

What would you say in the following situations?

1. You don't understand what your teacher has said.
2. You want your classmate to repeat something.
3. You want your teacher to repeat something.
4. You want to ask what something means.
5. You want to thank your friend.
6. You want to know how to say *bread* in Yoruba.
7. Your teacher asks you a question and you don't know the answer.
8. You want to ask your classmates to say something in Yoruba.
9. You want your instructor to close her book.
10. Someone thanked you and you want to respond.
11. You accidentally ran into your friend and you want to apologize.

ENCOUNTER

Mr. Ojo and Mrs. Pelu greet each other at work in the morning.

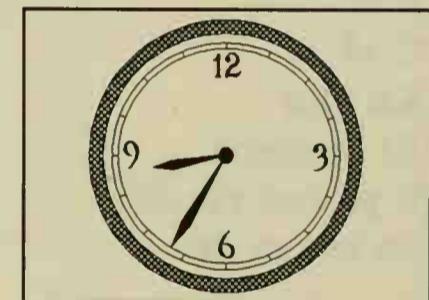
Ògbéni Òjó:	E káàárò, arábìnrin Pèlú.	
Arábìnrin Pèlú:	E káàárò, Ògbéni Òjó.	
Ògbéni Òjó:	Ilé nkó?	<i>How is your family?</i>
Arábìnrin Pèlú:	Ó wà.	<i>Everyone is fine.</i>
Ògbéni Òjó:	Okó nkó?	<i>How is your husband?</i>
Arábìnrin Pèlú:	Wón wà.	<i>He (honorific) is fine.</i>

Titi greets Miss Afolayan, a neighbor, in the evening

Títí:	E kúùròlé, omidan Afoláyan.	<i>Good evening (honorific).</i>
Omidan Afoláyan:	Kúùròlé Títí. Sé àlàáfíà ni?	
Títí:	A dúpé.	<i>Thanks be to God.</i>
Omidan Afoláyan:	Màmá rẹ nkó?	<i>How is your mother?</i>
Títí:	Wón wà.	<i>She (honorific) is fine.</i>
Omidan Afoláyan:	Àbúrò rẹ nkó?	<i>How is your younger sibling?</i>
Títí:	Ó wà.	

Tópé and Titi (university students) greet each other at around 8:35p.m.

Tópé: Káalé, Títí.	<i>Good (late) evening.</i>
Títí: Káalé. Báwo ni nñkan?	<i>How are things?</i>
Tópé: Dáadáa ni.	
Títí: Báwo ni kíláàsì rẹ?	<i>How are your classes?</i>
Tópé: Wón n lo dáadáa.	<i>They're fine.</i>
Títí: Ó dàárò, mo máa rí e lóla.	<i>Goodnight, I'll see you tomorrow.</i>
Tópé: Ó dàárò.	



ISÉ SÍSE 1

In pairs: Greet your partner, ask how he/she is doing and find out how his/her family is doing.

ISÉ SÍSE 2

In pairs: Based on the times specified below, greet your instructor.

- | | | |
|---------------|---------------|--------------|
| a. 8:00 a.m. | d. 2:00 p.m. | g. 8:00 p.m. |
| b. 5:00 p.m. | e. 6:00 p.m. | h. 9:00 a.m. |
| c. 10:00 p.m. | f. 12:00 p.m. | i. 5:00 a.m. |

ÀṢÀ: Pínpín Ojó (*Division of Days*) and Honorific Pronouns

Days are divided into four greeting periods among the Yoruba. These are as follows:

(E) káàrò	around 5:00 a.m. - 11:59 a.m.	<i>Good morning</i>
(E) káàsán	around 12:00 p.m. - 4:00 p.m.	<i>Good afternoon</i>
(E) kúùròlé	around 4:00 p.m. - 7:00 p.m.	<i>Good evening</i>
(E) káalé	around 7:00 p.m. - 12:00 a.m.	<i>Good (late) evening</i>

Remember that the pronoun E is *you (pl.)*. But it is also used to address an older person. For example:

- O sé *Thank you* (referring to a younger person or someone about the same age)
 E sé *Thank you* (referring to several people or to older person).

The honorific wón, 'they', is used when talking about an older person irrespective of familiarity. For example, if someone is asking Titi about the welfare of her mother, she must respond with wón wà. She will be regarded as rude if she says, Ó wà, when talking about her mother or any other adult who is a lot older than she. This same honorific pronoun wón is used for several people. For example:

- Olú: Báwo ni, Títí?
 Títí: Dáadáa ni.
 Olú: Ilé nkó?
 Títí: Ó wà.
 Olú: Mámá nkó?
 Títí: Wón wà (*Wón* refers to Titi's mother here)
 Olù: Àbúrò nkó?
 Títí: Ó wà.
 Olú: Àwọn ègbón nkó? (*How are your older siblings?*)
 Títí: Wón wà.

Depending on whom you are talking about, wón could refer to one person (usually an older person) or to many people.

Since the Yoruba live in a communal social system, it is not unusual for whoever greets you, especially older people, to inquire about the welfare of your entire family.

ISÉ SÍSE 3

In pairs: Based on the times specified in **ISÉ SÍSE 2**, greet your partner.

ISÉ SÍSE 4

Match the greetings in the first column with the time specified in the second column.

- | | |
|----------------|---------------|
| 1. (E) káàárò | a. 5:00 p.m. |
| 2. (E) kúùròlé | b. 7:00 a.m. |
| 3. (E) káalé | c. 1:30 p.m. |
| 4. (E) káàsán | d. 10:45 p.m. |

ISÉ SÍSE 5

D. Match each expression in the first column with one in the second column.

- | | |
|-------------------------|-------------------|
| 1. Sé isé n̄ l̄ dáadáa? | a. Ó dàárò |
| 2. Mámá nkó? | b. A dúpé |
| 3. Ó dàárò. | c. Wón wà |
| 4. Sé àlàáfià ni? | d. Wón wà |
| 5. Oko nkó? | e. Ó n̄ l̄ dáadáa |

Nónbà: 0-10

Yoruba has a different form for each number system. For example, there is a form for counting which is different from the one used for cardinals and ordinals. The following number system is used for counting:

0 òdo				
1 oókan	3 eéta	5 aárùnún	7 eéje	9 eésànán
2 eéjì	4 eérin	6 eéfà	8 eéjo	10 eéwàá

ISÉ SÍSE 6

In pairs: Ask your partner which number is higher.

ÀPEERE: eéji, eéjo

A: Nínú eéjì àti eéjo, nónbà wo ni o tobi ju?

Of 2 and 8, which number is higher?

B: Eéjo

eérin, eésànán	òdo, eéwàá	eéwàá, eésànán
eéta, aárùnún	eéje, oókan	eéji, eéfà
oókan, eéfà	eésànán, eéta	eéjo, òdo
eéje, eéjì	eérin, aárùnún	oókan, eéwàá

ISÉ SÍSE 7

Nónbà wo ni ó kéré jù? *Which number is the lowest?*

ÀPEERE: eéjì, oókan, eéta

A: Nínú eéjì, oókan, àti eéta, nónbà wo ni ó kéré jù?

Out of 2, 1, and 3, which number is lowest?

B: oókan

- | | |
|-------------------------|------------------------|
| 1. oókan, eérin, òdo | 6. eéje, eésàán, eéwàá |
| 2. eéfà, eéjì, eéta | 7. eérin, eéta, eéje |
| 3. eéwàá, eéjo, eéfà | 8. eésànán, eéjo, eéje |
| 4. eéwàá, eéje, eéje | 9. eésànán, eéjo, eéjì |
| 5. aárùnún, eéta, eérin | 10. òdo, eéta, eéje |

ISÉ SÍSE 8

Àròpò (*Addition*)

ÀPEERE: $4 + 2 = ?$

Eélòó ni eérin àti eéjì? *How much is 4 + 2?*

- Eérin àti eéjì jé eéfà. *4 + 2 equals 6.*

Ask your partner to solve the following addition problems. Alternate with your partner asking the questions.

- | | |
|----------------|-----------------|
| 1. $5 + 5 = ?$ | 6. $9 + 1 = ?$ |
| 2. $4 + 3 = ?$ | 7. $8 + 2 = ?$ |
| 3. $2 + 3 = ?$ | 8. $2 + 5 = ?$ |
| 4. $0 + 4 = ?$ | 9. $2 + 6 = ?$ |
| 5. $1 + 7 = ?$ | 10. $4 + 5 = ?$ |

ISÉ SÍSE 9

Ìyokúrò *Subtraction***ÀPEERE:** $10 - 8 = ?$

Yo eéjo kúrò nínú eéwàá. Eélòó ni ó kù? *Subtract eight from ten. How much is left?*
 Ó ku eéjì. *There are two left.*

Ask your partner to solve the following subtraction problems; then have your partner ask the questions.

- | | |
|-----------------|----------------|
| 1. $5 - 3 = ?$ | 5. $8 - 6 = ?$ |
| 2. $10 - 4 = ?$ | 6. $7 - 4 = ?$ |
| 3. $3 - 3 = ?$ | 7. $9 - 8 = ?$ |
| 4. $4 - 2 = ?$ | 8. $1 - 0 = ?$ |

Notes: Titles of Address

Use of titles of address is very common in Nigeria. People feel offended when not addressed with their correct title. For example, if a man has a Ph.D, addressing him as Mr. ____ can provoke him to correct you. Similarly, if someone is a chief, he will prefer to be addressed as Chief ____, rather than as Mr. _____. It is, therefore, important to address people correctly, especially when one knows their title.

Some Common Titles

Ògbéni	<i>Mr.</i>
Omidan	<i>Miss</i>
Arábìnrin	<i>Mrs.</i>
Dókítà	<i>Medical doctor</i>
Òjògbón	<i>Professor</i>
Olóyè	<i>Chief</i>
Oba	<i>King</i>
Ógà	<i>Master</i>
Ómòwé	<i>Doctor of Letters</i>
Ayaba	<i>Queen</i>

ISÉ SÍSE 10

In pairs: You are in Lagos on a summer program and you meet the following people: greet them according to the time specified. Alternate with your partner.

ÀPEERE: Prof. Àjùwón (2:00 p.m.)
 A: E káàsán Òjògbón Àjùwón
 B: Óo, káàsán.

1. Chief Folárìn (5:00 p.m.)
2. Miss Òjè (9:00 a.m.)
3. Dr. Ògúndélé (medical doctor) (1:00 p.m.)
4. Dr. Òsúndáre (PhD) (10:00 p.m.)
5. Mrs. Dáíró (4:00 p.m.)
6. Miss Òní (7:00 p.m.)
7. Prof. Bámgbósé (2:00 p.m.)
8. Mr. Àdàndé (8:00 a.m.)
9. Chief Abíólá (6:00 p.m.)
10. Dr. Akínbiyí (PhD) (8:00 p.m.)

PRONUNCIATION AND TONES

Oral Vowels

There are seven oral vowels in Yoruba. Compare them with their closest counterparts in English.

[i]	as in	igi	'tree'	[i]	as in	beat
[e]	as in	ègé	'fake-out'	[e]	as in	bait
[ɛ]	as in	ègé	'cassava'	[ɛ]	as in	bet
[u]	as in	ilú	'city'	[u]	as in	boot
[o]	as in	ògo	'glory'	[o]	as in	boat
[ø]	as in	ògo	'cudgel'	[ø]	as in	bought
[a]	as in	àga	'chair'	[a]	as in	father

ISÉ SÍSE 11

Practice the pronunciation of these seven vowels with each of the consonants in Yoruba.

	a	e	é	i	o	ó	u
b	ba	be	bé	bi	bo	bó	bu
d	da	de	dé	di	do	dó	du
f	fa	fe	fé	fi	fo	fó	fu
g	ga	ge	gé	gi	go	gó	gu
gb	gba	gbe	gbé	gbi	gbo	gbó	gbu
h	ha	he	hé	hi	ho	hó	hu
j	ja	je	jé	ji	jo	jó	ju
k	ka	ke	ké	ki	ko	kó	ku
l	la	le	lé	li	lo	ló	lu
m	ma	me	mé	mi	mo	mó	mu
n	na	ne	né	ni	no	nó	nu
p	pa	pe	pé	pi	po	pó	pu
r	ra	re	ré	ri	ro	ró	ru
s	sa	se	sé	si	so	só	su
s̄	sa	se	sé	si	so	só	su
t	ta	te	té	ti	to	tó	tu
w	wa	we	wé	wi	wo	wó	wu
y	ya	ye	ye	yi	yo	yo	yu

ISÉ SÍSE 12

TONE PRACTICE

Repeat the following words after your teacher to learn their pronunciation. The tonal pattern is [do re].

- | | | | |
|--------|-------------------|----------|------------------|
| 1. àwo | <i>plate</i> | 7. èso | <i>fruit</i> |
| 2. àga | <i>chair</i> | 8. èrō | <i>machine</i> |
| 3. òni | <i>crocodile</i> | 9. òbo | <i>monkey</i> |
| 4. òbè | <i>knife</i> | 10. òkun | <i>ocean</i> |
| 5. èré | <i>image/idol</i> | 11. òdo | <i>zero</i> |
| 6. òru | <i>night</i> | 12. èwo | <i>which one</i> |

ISÉ SÍSE 13

Write down five words that you know so far that have a low-mid (do re) tone pattern.



OBJECTIVES

Topic: Introducing oneself

Function: Talking about oneself.

Grammar: Subject pronouns, possessive pronouns, and numbers.

Cultural Information: Finding out somebody's name.



MONOLOGUE

*Dupe, a student in the second grade,
is asked by her teacher to talk about herself briefly.*

to live at

Orúkọ mi ni Dúpé.

I have/had

Mo ní gbé ní Ìbàdàn.

I don't have

Mo ní àbúrò kan.

Orúkọ rè ni Sèyí.

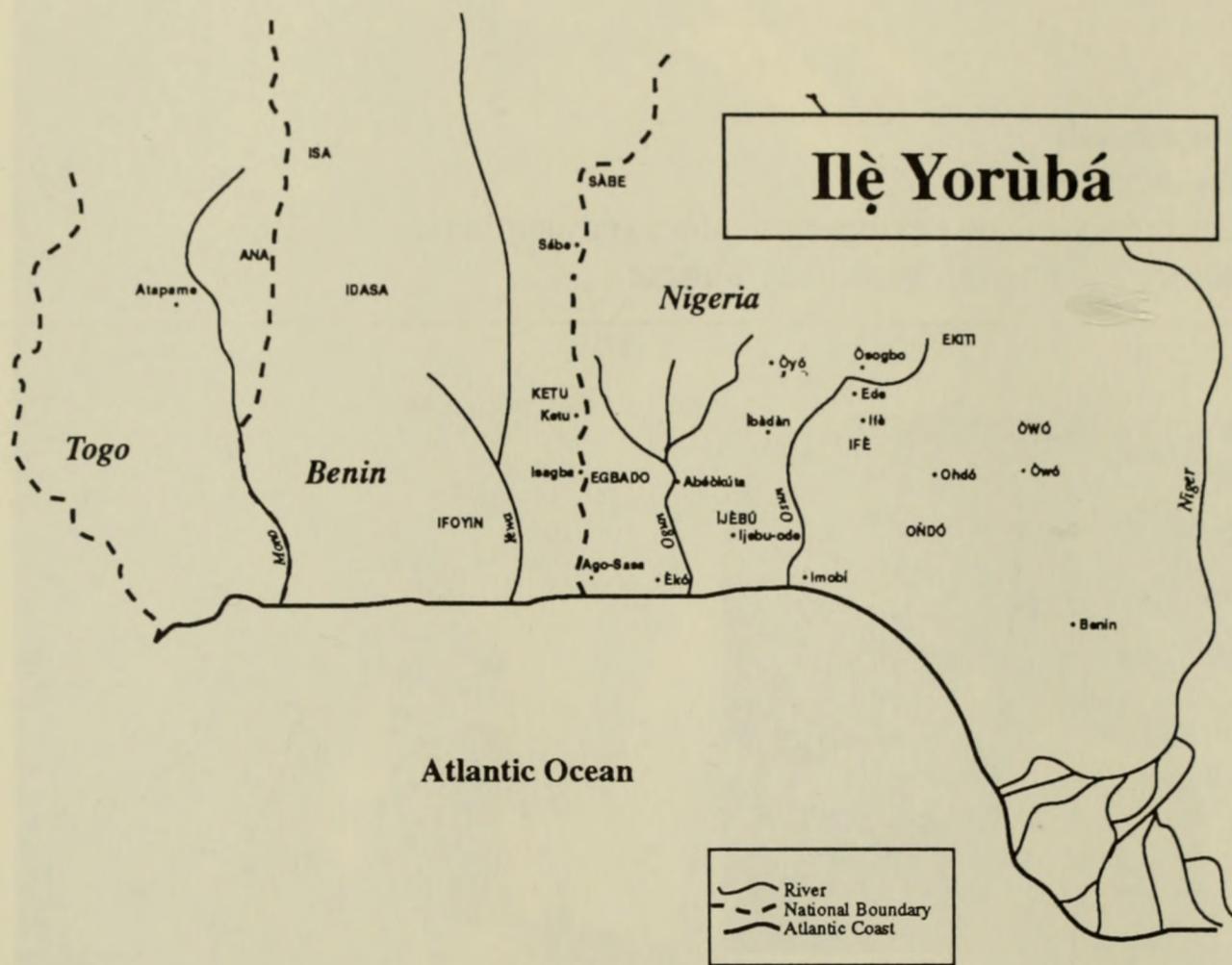
Ó ní gbé ní Èkó.

N kò ní ègbón kankan.

ISÉ SÍSE 1

Ó kàn é. *It's your turn.*

Now introduce yourself to the class. Tell your classmates where you live, whether you have an older sibling or not, and what his/her name is. (Note: you can choose any of the Yoruba towns from the map below.)



Map of Yorubaland

ISÉ SÍSE 2

In pairs: Ask your partner where he/she lives.

ÀPEERE: A: Níbo ni o ní gbé? *Where do you live?*
 B: Mo ní gbé ní New York. *I live in New York.*

ISÉ SÍSE 3

Níbo ni wón ní gbé? *Where do they live?*

Tell your friend where these people live. Follow the model.

ÀPEERE: Olú (Òyó)
 - Olú ní gbé ní Òyó.

- | | |
|-----------------------------|-----------------------------|
| 1. Adé àti Yemi (Adó-Ékítì) | 6. Èbùn (Sàgámù) |
| 2. Tópé (Ifè) | 7. Bùnmi (Ilésà) |
| 3. Tóyìn (Ondó) | 8. Sojí (Ikòròdú) |
| 4. Bósè (Abéòkúta) | 9. Foláké (Ìjèbú-Òde) |
| 5. Kúnlé (Èkó) | 10. Túnjí àti Kémi (Ìseyìn) |

GÍRÁMÀ

Subject Pronouns - making reference to people

1. There are two types of subject pronouns:

<i>Emphatics</i>		<i>Regular</i>
Èmi	I	Mo ní gbé Èkó.
Ìwo	You	O ní gbé Ifè.
Òun	He/She/It	Ó ní gbé Ondó.
Àwa	We	A ní gbé Ìbàdàn.
Èyin	You (pl.)	E ní gbé Ilésà.
Àwọn	They	Wón ní gbé Sàgámù.

2. Both types of pronouns mean the same in English and can occur before a verb as the subject of a sentence. For example:

Mo/Èmi ní àbúrò. *I have a younger sibling.*

The only difference is that **èmi** has the added interpretation of emphasis while **mo** does not.

3. The emphatic pronouns, e.g., **èmi**, can occur independently of the verb and can be used in a variety of ways in which you cannot use the regular pronouns. For example:

- a. You can use the emphatic pronouns with **nkó?**, but not the regular pronouns in this context.

Mo ní gbé ní Èkó. Ìwo nkó? Níbo ni o ní gbé? *What about you?*

Mo ní àbúrò kan. Òun nkó? Sé ó ní àbúrò? *What about him?*

- b. You can use the emphatic pronouns with conjunctions **àti**, *and*; **tàbí**, *or*; **pèlú**, *with/and*, but it is not correct to use regular pronouns with conjunctions.

Èmi àti ìwo ní gbé Ìbàdàn.

Ìwo tàbí òun ní àbúrò kan.

4. Both **eyin**, **àwọn**, and **e**, **wón** can be used to refer to several people or to an older person irrespective of familiarity.

5. The third person singular subject pronoun **ó** or **òun** corresponds to English *he/she/it*. The context will tell you which English pronoun to use.

ISÉ SÍSE 4

Níbo ni o ní gbé? Say where these people live, using the appropriate regular subject pronouns.

ÀPEERE: Olú (Ìjèbú-Òde)
- Ó ní gbé Ìjèbú-Òde.

- | | |
|--------------------------------|----------------------------|
| 1. Òjó àti Rèmí (Èkó) | 5. ìwo (Chicago) |
| 2. Òjògbón Owólábí (Ìbàdàn) | 6. Èmi (Ifè) |
| 3. Olú tàbí Kémi (Madison) | 7. Ìwo àti Olú (Ìjèbú-Òde) |
| 4. Arábìnrin Sànyà (Milwaukee) | 8. Èmi àti Dúpé (Òyó) |

ISÉ SÍSE 5

In a group of three, ask one member of the group (B), who will play the role of each of the people mentioned below, where he/she lives, then ask the third member of the group where B lives. Practice using the regular pronouns where applicable.

ÀPEERE: Ògbéni Òjó (Òyó)
A: Ògbéni Òjó, níbo ni e ní gbé?
B: Mo ní gbé ní Òyó.
A: Níbo ni Ògbéni Òjó ní gbé?
C: Wón ní gbé ní Òyó.

1. Òjògbón Bámgbósé / Ìbàdàn
2. Oloye Abíólá / Èkó
3. Dókítà Ògúndélé / Adó Èkítì
4. Òmòwé Jéyiífò / Ifè
5. Omidan Òjè / Abéòkúta

ISÉ SÍSE 6

In a group of three, follow the same instructions as in **ISÉ SÍSE 4**, except that the people listed below are your friends and colleagues.

ÀPEERE: Olú/Sàgámù

- A: Olú, níbo ni o ñ gbé?
- B: Mo ñgbé ní Sàgámù.
- A: Níbo ni Olú ñ gbé?
- C: Ò ñ gbé ní Sàgámù.

1. Tópé / Òṣogbo
2. Dúpé / Ilésà
3. Yòmí / Oñdó
4. Túnjí / Àkúré
5. Sèyí / Ikòròdú

ISÉ SÍSE 7

You are at a departmental party at the University of Ibadan. You meet Prof. Owolabi, who asks you where you live. Tell him where you live and ask him where he lives, too. Your partner will play the role of Prof. Owolabi. Follow the example.

ÀPEERE: A: Níbo ni o ñ gbé?

- B: Mo ñ gbé ní Èkó. Èyin nkó? Nibo ni e ñ gbé?
- A: Mo ñ gbé ní Ibàdàn.

ISÉ SÍSE 8

You are at the same party and you meet one of your classmates, who asks you where you live. Tell him/her and then ask him/her where she lives, too. Your partner will play the role of your classmate.

ÀPEERE: A: Níbo ni o ñ gbé?

- B: Mo ñ gbé ní Ifè. Ìwo nkó? Níbo ni o ñ gbé?
- A: Mo ñ gbé ní Abéòkúta.

ISÉ SÍSE 9

In a group of three, assume that the other two members in your group live in the same town. Ask one of them where he/she lives. Follow the example.

ÀPEERE: A: Níbo ni e ñ gbé?

- B: A ñ gbé ní Èbúté-Méta.

ISÉ SÍSE 10

Tell your partner that you either have or don't have a younger or older sibling. If you have one, tell your partner the name of your younger/older sibling.

- ÀPEERE:**
- Mo ní àbúrò kan.
 - Orúkó rè ni Rèmí.
tàbí
 - N kò ní àbúrò **kankan** (*any*).

ISÉ SÍSE 11

Give the regular subject pronoun and the emphatic pronoun you would use in the following situations.

- ÀPEERE:** Talking about myself
 - Mo/Èmi

1. talking about Professor Òjó
2. talking about Adé (your friend)
3. talking about Túnjí and Rèmí
4. talking about your mother
5. talking about yourself and your mother
6. talking about yourself and Rèmí

Possessive Pronouns

1. There are six possessive pronouns in Yoruba.

mi	my	wa	our
re	your	yín	your (<i>pl.</i>)
rè	his/her/its	wọn	their

2. The possessive pronouns in Yoruba come after the noun that they modify.

orúkó mi	<i>my name</i>
bàbá yín	<i>your (<i>pl.</i>) father</i>
oko rè	<i>her husband</i>

3. **Yín** and **wọn** can be used both for several people or for an older person. This is similar to the use of **e**, **wọn**, **èyin**, and **àwọn**.

ISÉ SÍSE 12

Your instructor was making the following introduction, but you did not quite hear him/her. Ask your instructor to repeat the names.

ÀPEERE: Orúkọ wọn ni Túndé àti Túnjí.

- Kí ni orúkọ wọn? *What are their names?*

- | | |
|--------------------------------|-----------------------------------|
| 1. Orúkọ mi ni Yétúndé | 5. Orúkọ mi ni Òjògbón Báyó |
| 2. Orúkọ wọn ni Tópé àti Táyò. | 6. Orúkọ wọn ni Arábìnrin Thomas. |
| 3. Orúkọ rẹ ni Kémi. | 7. Orúkọ mi ni Omidan Rolands. |
| 4. Orúkọ wa ni Tóyin àti Títí. | |

ISÉ SÍSE 13

Match the expressions in the first column with the appropriate one in the second column.

- | | |
|-----------------|--------------|
| 1. èmi | a. orúkọ wọn |
| 2. Olú àti Adé | b. orúkọ rẹ |
| 3. Dókítà Àìná | c. orúkọ wa |
| 4. Èmi àti Àìna | d. orúkọ mi |
| 5. Ìwo àti èmi | e. orúkọ yín |
| 6. Olú | f. orúkọ rẹ |
| 7. Ìwo | g. orúkọ wọn |

ISÉ SÍSE 14

In pairs: Say if you have the person specified below and say what his/her name is if you do. Follow the example.

ÀPEERE: àbúrò

- Moní àbúrò. Orúkọ rẹ ni Àdùké.

- | | | |
|----------|----------|------------|
| 1. màmá | 5. ọkọ | 9. olùkó |
| 2. bàbá | 6. ìyàwó | 10. dókítà |
| 3. ègbón | 7. ọmo | |
| 4. àbúrò | 8. ọré | |

ISÉ SÍSE 15

Ka oókan tití dé eéwàá. *Count from 1 to 10.*

Nónbà: *Cardinals*

Cardinals are different from the numbers for counting. They are usually marked by **m** except for number one and multiples of tens. Compare the cardinal numerals with the ones for counting.

Counting	Cardinals
oókan	kan
eéjì	méjì
eéta	méta
eérin	mérin
aárùnún	márùnún
eéfà	méfà
eéje	méje
eéjo	méjo
eésànán	mésànán
eéwàá	méwàá

2. The cardinal numbers are placed after the noun they modify. They function as numeral modifiers. For example:

ìwé kan	<i>one book</i>
ìwé méjì	<i>two books</i>
ìwé mérin	<i>four books</i>
ìwé méwàá	<i>ten books</i>

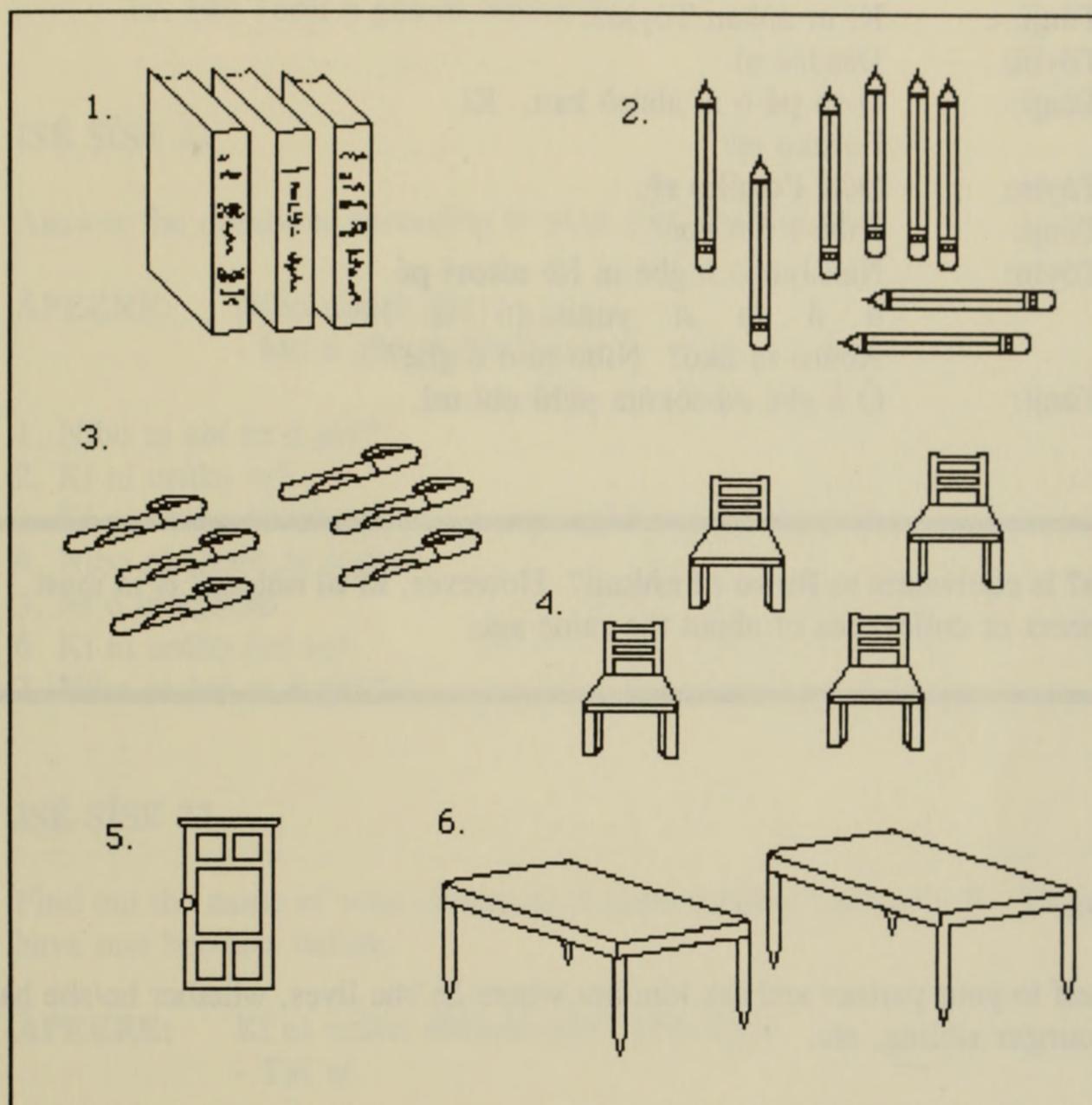
The question form used for the numeral system for counting is **eélòó**, while the one used for the cardinals is **mélòó**. For example,

Eélòó ni oókan àti oókan?	<i>How much is 1 + 1?</i>
Ìwé mélòó ni Olú ní?	<i>How many books does Olú have?</i>

Therefore, if you want to say *how much?*, use **eélòó?**, but if you want to say *how many?*, use **mélòó?**.

ISÉ SÍSE 16

Iwé mélòó? (*How many books?*) Count all the following objects and say how many there are in each picture.



ISÉ SÍSE 17

Obìnrin mélòó? (*How many women?*) Count all the women in your class and say how many they are.

ISÉ SÍSE 18

Okùnrin mélòó? (*How many men?*) Count all the men in your class and say how many they are.

DIALOGUE

Toyin met Tunji (a classmate) at a party on campus, and Tunji was asking her about her younger sibling.

	Túnjí:	Kí ni nñkan Tóyìn?
	Tóyìn:	Dáadáa ni.
to say that	Túnjí:	O sọ pé o ní àbúrò kan. Kí l'orúkó rè?
Dele is his name	Tóyìn:	Délé l'orúkó rè.
	Túnjí:	Níbo l'ó ní gbé?
Right now/because is going/attending	Tóyìn:	Nísisiyí, ó ní gbé ní Ifè nítorí pé ó ní lo sí yunifásítì ti Ifè. Àbúrò rẹ nkó? Níbo ni ó ní gbé?
with my family	Túnjí:	Ó ní gbé Abéòkúta pèlú ebí mi.

Kí ni nñkan? is equivalent to **Bawo ní nñkan?** However, **kí ni nñkan?** is in most cases used among peers or colleagues of about the same age.

ISÉ SÌSE 19

Ó kàn é. *It's your turn.*

Introduce yourself to your partner and ask him/her where he/she lives, whether he/she has an older sibling or a younger sibling, etc.

ISÉ SÍSE 20

Sé lóòótó ni tàbí lóòótó kó? (*Is it true or false?*) Based on the above monologue and dialogue, say whether the following statements are true or false.

ÀPEERE: Dúpé ní àbúrò méta.
- Lóòótó kó.

1. Dúpé ní gbé ní Èkó.
2. Dúpé kò ní ègbón kankan.
3. Túnjí ní ègbón kan.
4. Tóyìn kò ní àbúrò.

5. Sèyí ni orúkọ àbúrò Túnjí.
- to know 6. Túnjí kò **mọ** Tóyìn.
7. Sèyí ní gbé ní Èkó.
8. Délé ní gbé ní Ìbàdàn.
9. Délé ní lo sí yunifásítì ti Ife.
10. Ebí Túnjí ní gbé ní Abéòkúta.

ISÉ SÍSE 21

Answer the questions according to your personal situation.

ÀPEERE: Níbo ni o ní gbé
- Mo ní gbé ní Madison.

1. Níbo ni ẹbí rẹ ní gbé?
2. Kí ni orúkọ rẹ?
3. Kí ni orúkọ àbúrò rẹ?
4. Níbo ni àbúrò rẹ ní gbé?
5. Sé ó ní ègbón?
6. Kí ni orúkọ ọré rẹ?
7. Níbo ni ọré rẹ ní gbé?

ISÉ SÍSE 22

Find out the name of your classmate A from another classmate B. Then interact with A as if you have met her/him before.

ÀPEERE: Kí ni orúkọ **obìnrin yíí?** (*this lady*)
- Títí ni.

Now go to Títí.

Báwo ni Títí?
- Dáadáa ni.
- Sé àlááfia ni?
- A dúpé.
- Níbo ni o ní gbé?
- Mo ní gbé ní Madison, sùgbón ẹbí mi ní gbé ní New Haven.
etc.

ÀSÀ: Bóbéèrè Orúkò Èniyàn (*Asking about people's names*)

When Yoruba people meet, for example at any social gathering, they usually greet one another without introducing themselves or asking for one another's names even if they have never met before. Walking up to someone, introducing yourself, and asking for the other's name is extremely foreign to the Yoruba. Traditional Yoruba people can interact in a very friendly manner without mentioning each other's names. If A wants to know B's name, A will ask a third person who knows B. Then, during the course of their interaction (if A and B are agemates), A can address B by his first name.

It is acceptable for older people (especially older family friends) to ask for younger people's names. This, in some cases, happens after the older person has identified the younger person's family name.

A younger person can ask for an older person's name in a situation where the younger person is filling out a form or a card or writing a letter for an older person who is illiterate. This can also happen in an official situation where a younger person is the officer who is collecting the official information.

Educated people who are westernized do shake hands. Very close friends can hug each other, especially if they have not seen each other in a long time. Traditional people usually do not shake hands.

ISÉ SÍSE 23

How do people interact in your culture, especially when meeting for the first time? This exercise can be done as a group activity.

ISÉ SÍSE 24

Òré rẹ (*your friend*). Now tell us something about your friend. (This can be assigned as a written exercise.)

ÀPEERE: Mo ní òré kan. Orúkò rè ni Mary. Ó ní gbé ní Milwaukee. Ó ní lo sí yunifásítì ti Wisconsin ní Milwaukee. Ó ní àbúrò méjì àti ègbón métà. Gbogbo ebí rè ní gbé ní Virginia. Mo féràn Mary gan an ni.
love

PRONUNCIATION AND TONES

Elision

In rapid speech, it is very common for Yoruba speakers to drop one vowel in an environment when one word ends with a vowel and the other begins with a vowel. In written Yoruba, elision is marked by an apostrophe. Notice that after the elision, **n** becomes **l** before vowels **e**, **o**, **ɛ**, **ɔ**, **a**.

Sé àlàáfià ni?	→	S'álàáfià ni?
Kí ni orúkó re	→	Kí l'orúkó re?
Níbo ni o n̄ gbé?	→	Níbo l'o n̄ gbé?

This type of elision is optional, therefore you should learn to use the language without elision before you attempt the elided version. This is all the more important because it is difficult to predict which vowel deletes. Your instructor will guide you when it is necessary to apply the elision rule.

Fáwéèlì e àti e

The vowels **ɛ** and **e** are difficult for English speakers to differentiate. The Yoruba vowel **ɛ** is closer to the English vowel [ɛ] as in [gɛt], except that it is a higher vowel than [ɛ]. This makes English speakers take it for [e]. When pronouncing Yoruba **ɛ**, try to lower your jaw farther than you would if you were pronouncing [ɛ] in [gɛt]. You pronounce **e** as in English bait, but without a diphthong.

Repeat the following words after your instructor to help you learn the difference between **e** and **ɛ**. Concentrate on these two vowels.

ilé	<i>house</i>	ilè	<i>ground/floor</i>
eré	<i>play</i>	erè	<i>mud</i>
òré	<i>friend</i>	ore	<i>benevolence</i>
èjè	<i>blood</i>	ééje	<i>seven</i>
eéjo	<i>eight</i>	ééjì	<i>two</i>
egbé	<i>club/society</i>	egbé	<i>a type of magic</i>
èkó	<i>lessons/studies</i>	Èkó	<i>Lagos</i>
ifé	<i>love</i>	ife	<i>cup/glass</i>
Èpè	<i>(name of a town)</i>	èpè	<i>curse</i>
ejó	<i>court case</i>	ejò	<i>snake</i>

ISÉ SÍSE 25

Write five words you have learned so far that have either the vowel [e] or the vowel [ɛ].

ISÉ SÍSE 26**TONE EXERCISES**

Practice the following words with the same tone pattern [do do].

òkò	<i>sword</i>	òkè	<i>mountain</i>
èwà	<i>beans</i>	òdè	<i>a stupid person</i>
ìlù	<i>drums</i>	ònà	<i>way</i>
ìgò	<i>bottle</i>	ìgbà	<i>time</i>
àpò	<i>bag/pocket</i>	èbà	<i>food made from cassava flour</i>

ISÉ SÍSE 27

Write five words that you know so far that have the tone pattern Low-Low (do do).

VOCABULARY**NOUNS**

àbúrò	<i>younger sibling</i>
àbúrò kan	<i>one younger sibling</i>
bàbá	<i>father</i>
Èkó	<i>Lagos, (name of a city)</i>
ebí	<i>family</i>
ègbón	<i>older sibling</i>
ègbón kankan	<i>any older sibling</i>
Ibàdàn	<i>(name of a city)</i>
ibi àsè	<i>a party/place of festivities</i>
obìnrin	<i>woman/lady</i>
orúkọ	<i>name</i>
orúkọ mi	<i>my name</i>
orúkọ re	<i>your name</i>
oko	<i>husband</i>
okùnrin	<i>man</i>

VERBS

gbé	<i>to live</i>
mò	<i>to know</i>
ni	<i>to be</i>
ní	<i>to have</i>
pàdé	<i>to meet</i>

CONJUNCTIONS

àti	<i>and</i>
pèlú	<i>with/and</i>
tàbí	<i>or</i>

OTHERS

Iwo nkó	<i>How about you?</i>
Kí ni?	<i>What is?</i>
kò	<i>(negative marker)</i>
mo	<i>I</i>
ń	<i>(progressive marker)</i>
ní	<i>at</i>
Níbo ni..?	<i>Where is..?</i>
ó tì	<i>no</i>
sé	<i>Yes/No question marker</i>

NARRATION



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Èkó Kejì

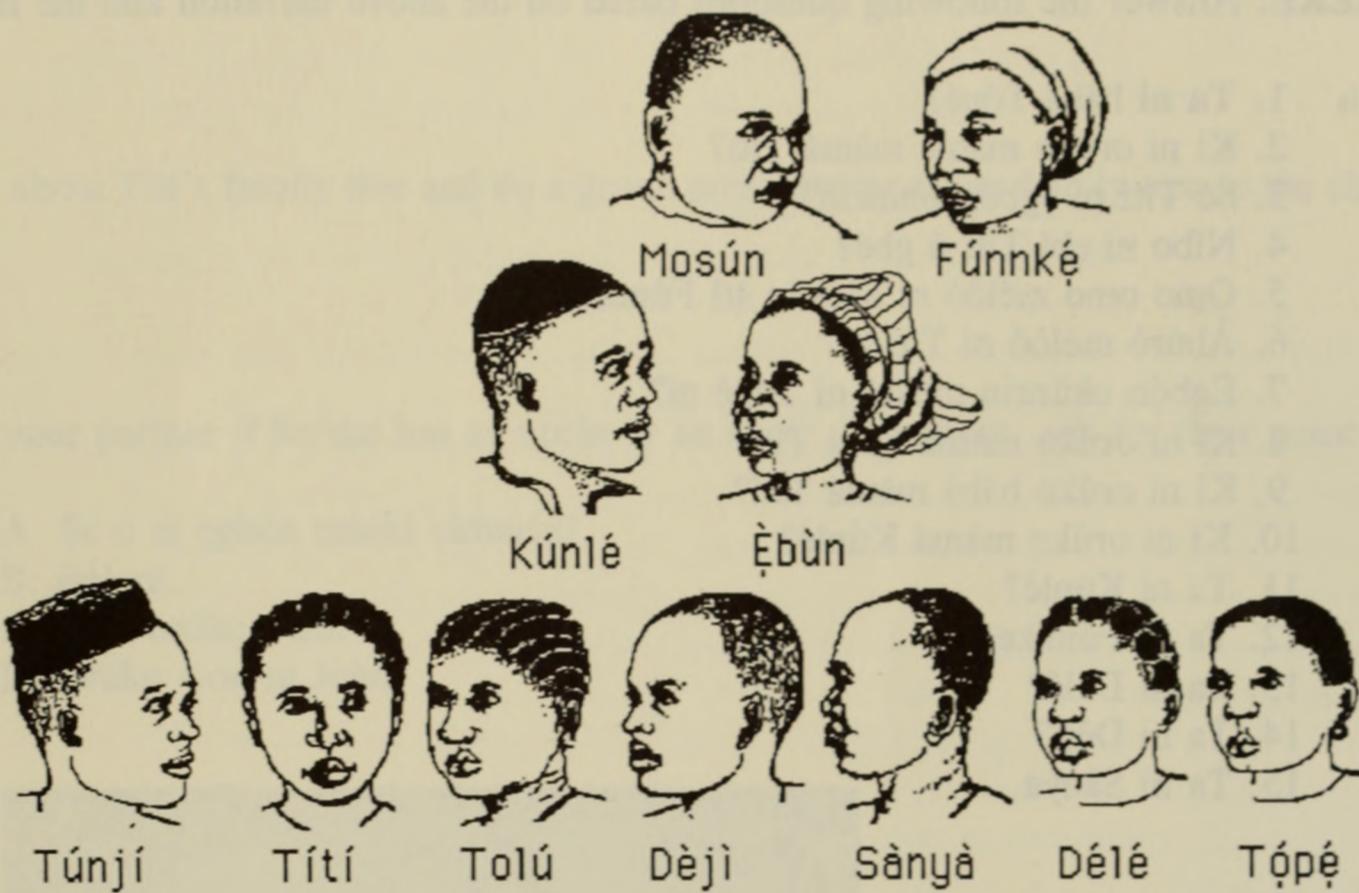
OBJECTIVES

Topic: Family members

Function: Talking about one's family members

Grammar: Possessive Nouns, asking questions with mélòó and eélòó

Cultural Information: Notion of family among the Yoruba



NARRATION

Títí's family

Ebí Títí

Títí ní ebí púpò.

Orúkọ màmá rẹ ni Èbùn.

Orúkọ bàbá rẹ sì ni Kúnlé.

maternal grandmother

Ó ní màmá màmá. Orúkọ wọn ní Fúnnké.

also/maternal grandfather

Ó tún ní bàbá màmá. Orúkọ wọn ni Mosún.

Sùgbón kò ní màmá bàbá tàbí bàbá bàbá.

Títí ní àbúrò (okùnrin) méjì àti ègbón (okùnrin) kan.

all

Orúkọ ègbón rẹ́ okùnrin ni Túnjí.
 Orúkọ àwọn àbúrò rẹ́ okùnrin sì ni Dèjì àti Sànyà.
 Kò ní ègbón obìnrin rárá.
 Sùgbón ó ní àbúrò obìnrin méta.
 Orúkọ won ni Délé, Tópé, àti Tolú.
Gbogbo ebí Títí ní gbé ní ìlú Abéòkúta.

ISÉ SÍSE 1

ÌBÉÈRÈ: Answer the following questions based on the above narration and the family tree.

who is 1. **Ta ni bábá Tópé?**

2. Ki ni orúkọ màmá màmá Títí?
3. Sé Títí ní ègbón obìnrin?
4. Níbo ni ebí Títí ní gbé?
5. Omo omo mélòó ni Mosún àti Fúnnké ní?
6. Àbúrò mélòó ni Títí ní?
7. Ègbón okùnrin mélòó ní Tópé ní?
8. Kí ni orúkọ màmá bábá Títí?
9. Kí ni orúkọ bábá màmá Títí?
10. Kí ni orúkọ màmá Kúnlé?
11. Ta ni Kúnlé?
12. Ta ni Fúnnké?
13. Ta ni Délé?
14. Ta ni Dèjì?
15. Ta ni Sànyà.

ISÉ SÍSE 2

Identification

Describe each member of Títí's family in two different ways.

ÀPEEERE: Fúnnké

- Fúnnké ni màmá Èbùn.
- Fúnnké ni iyàwó Dèjì.

- | | | | |
|----------|----------|-----------|-----------|
| 1. Èbùn | 4. Túnjí | 7. Dèjì | 10. Mosún |
| 2. Kúnlé | 5. Délé | 8. Fúnnké | 11. Tolú |
| 3. Tópé | 6. Títí | 9. Sànyà | |

ISÉ SÍSE 3

Só fún mi nípa ebí rè. (*Tell me about your family.*)

Tell your partner about your family and ask him/her to do the same.

ISÉ SÍSE 4

Draw your family tree at home and make a presentation in class based on that tree.

ISÉ SÍSE 5

In groups, talk about Titi's family tree and do a group presentation of her family tree to the class.

ISÉ SÍSE 6

In pairs: Ask your partner if he/she has an uncle or an aunt. If he does, ask for their names.

ÀPEERE: A: Sé o ní ègbón màmá okùnrin?

B: Béè ni.

A: Kí ni orúkọ wọn?

B: Orúkọ wọn ni John.



ÀṢÀ: Ebí Ní Ilè Yorùbá (*Families in Yorubaland*)

The notion of a family among the Yorubas includes not only the immediate family, but also the extended family. Any man in the family that is older than one's father is referred to as **bàbá àgbà** (*older father*) while any man younger than one's father is referred to as **bàbá kékéré** (*younger father*). The same applies to older and younger women who are respectively **màmá àgbà** and **màmá kékéré**. All these terms are used to address uncles and aunts. Other titles for uncles and aunts are:

ègbón bàbá mi obìnrin *my father's female older sibling*
àbúrò màmá mi obìnrin *my mother's female younger sibling*

ègbón màmá mi ọkùnrin *my mother's male older sibling*
ègbón bàbá mi ọkùnrin *my father's male older sibling*

The notions of cousins and nephews are also covered by the term **ègbón** or **àbúrò**, depending on their age in relation to the speaker. It is also okay to use the word **àntí**, *aunty* for any woman in the family that is older than the speaker. Similarly one can use **bùròdá**, *brother* for any man that is older than the speaker. This is irrespective of whether they are cousins or nephews or nieces. It is the age of the addresser that will determine whether one uses titles such as **ègbón**, **bùròdá**, **àntí**, etc. If there are many aunties or brothers, one will attach the title to their first names when addressing them.

For example:

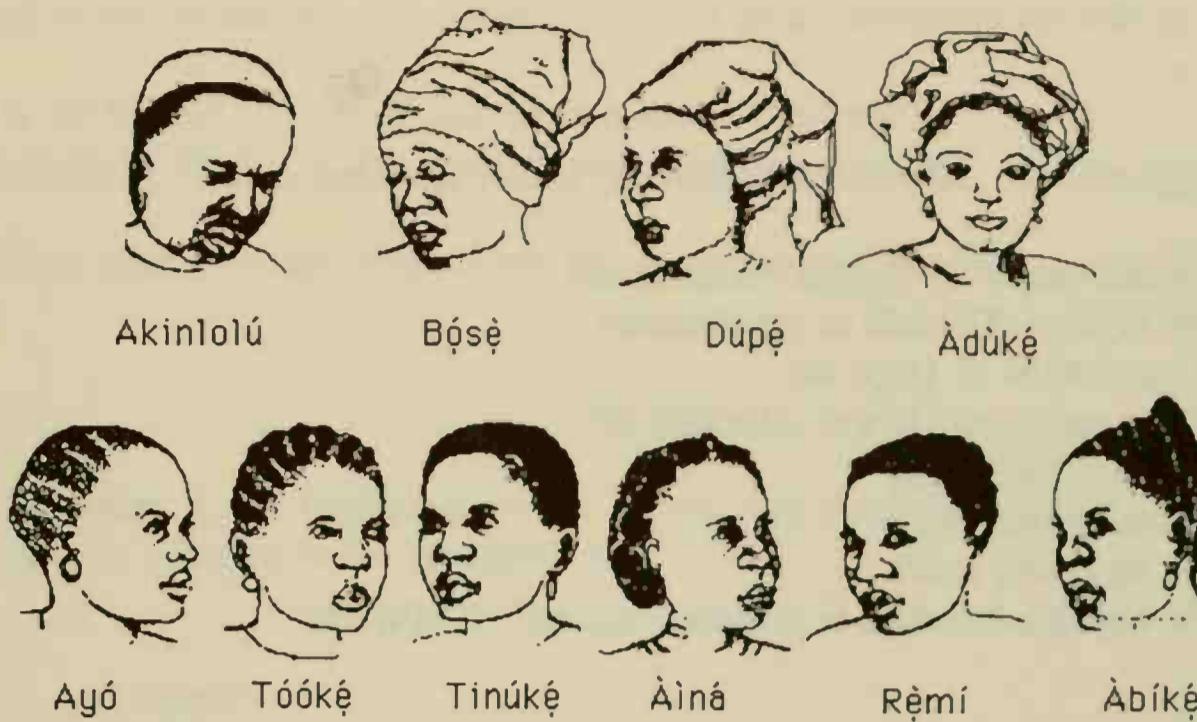
bùròdá mi Túnjí *my brother Tunji*

There are no Yoruba words that directly correspond to English words for cousins, nephews, and nieces.

Remember that it is rude to address anyone that is older than you by his/her first name. This is why all these kinship terms are very important among the Yoruba. Other examples of the use of titles are:

ègbón mi Bósè *my older sibling, Bóse*
àntí mi Dúpé *my older one, Dupé*

The use of **àntí** does not necessarily correspond to the English word *aunt*. One can use **àntí** for any older woman in the family, even for a sister.



NARRATION

Ebí Ògbéni Déolú Akinlolú

to deliver/girl
only
last
what a pity/boy
may be/will/another

Ògbéni Akinlolú ní iyàwò méta.
Orúko àwọn iyàwò rẹ ni Bósè, Dúpé, àti Àdùké.
Bósè bí omobìnrin meta - Ayó, Tóóké, àti Tinúké.
Dúpé bí omobìnrin kan péré. Orúko rẹ ni Àiná.
Ìyàwó kẹhìn bí omobìnrin méjì. Orúko wọn ni Rèmí àti Àbíké.
Ó mase o! Ògbéni Akinlolú kò ní omokùnrin kankan rara.
Bóyá, Ògbéni Akinlolú máa fé iyàwó miiran nítorí pé, wón féràn
omokùnrin gan an ni.

ÀSÀ: Ìkóbìnrinjo (*Polygamy*)

Polygamy is acceptable among the Yoruba; therefore it is not unusual to find men with more than one wife. Some Yoruba chiefs and kings or even common men may have as many as ten wives or more. There is no limit to the number of wives a Yoruba man can have.

Many men who did not intend to have more than one wife may end up with many if their wife happens to be barren or if she delivers only baby girls. Most traditional Yoruba men love to have at least one baby boy so that there will be someone to retain the family name. The idea of getting married and deciding not to have children is foreign to the Yoruba.

ISÉ SÍSE 7

ÌBÉÈRÈ (Questions): Answer the following questions based on Mr. Akinlolu's family tree.

1. Ìyàwò mélòó ni Ọgbéni Akinlolú ní?
 2. Sé Ọgbéni Akinlolú ní omokùnrin?
 3. Omo mélòó ni Dúpé bí?
 4. Omo mélòó ni Ọgbéni Akinlolú bí?
 5. Ta ni iyàwó kiíní?
 6. Ta ni iyàwó kejì?
 7. Ta ni iyàwó keta?
 8. Sé Ọgbéni Akinlolú lè fé iyàwó miíràn? **Kí l'ó dé?**
- can/
why

ISÉ SÍSE 8

If Ọgbéni Akinlolú were from your culture

- a. Could he have three wives at the same time? Why or why not?
- b. Could he choose to marry another wife because his first wife didn't have a baby boy? Why or why not?
- c. Could he choose not to have children after his wedding? Why or why not?

GÍRÁMÀ

Yes/No Questions - Sé

1. The question marker **Sé** usually marks a yes/no question in Yoruba. For example, if you want to form a yes/no question that begins with *do/did----*? you will form your question as follows:

-Sé o ní ègbón?	<i>Do you have an older sibling?</i>
Béè ni, mo ní ègbón.	<i>Yes, I have an older sibling.</i>
Ó tì, n kò ní ègbón.	<i>No, I don't have an older sibling.</i>
-Sé Adé fé ilé?	<i>Does Ade want a house?</i>
Béè ni, Adé fé ilé.	<i>Yes, Ade wants a house.</i>
Ó tì, Adé kò fé ilé.	<i>No, Ade does not want a house.</i>

2. Note that simple present/past tense is not overtly marked in Yoruba. It is the context that will dictate a present or past tense interpretation. For example, if a time adverbial such as *lánàá*,