









Module 16

Speech: The Falling Tune

Other uses of the falling tune

For making declarative statements

The falling tune is used for making declarative statements like the ones below:

1. I met them at the police station. 
2. Mr. Okon is our biology teacher. 
3. They did not catch the thief. 
4. She is an intelligent, beautiful woman. 
5. There is enough fuel in the tank. 
6. We are Nigerian citizens. 
7. Bisi travelled by air. 
8. They have lost the keys. 

Practice 1

Study the sentences above. Take special note of where the intonation arrow falls. Your teacher would read the sentences aloud to the class, and then you repeat after him.

Practice 2

Your teacher will direct you to write five statements similar to those you have just read; you will then read them to the class with the correct intonation.

For Orders and Commands

The falling tune is also used for commands like the ones below:

- 
1. Always keep your room tidy.
 2. Keep the books back.
 3. Mind your business.
 4. Get out of here.
 5. Don't abandon the work.
 6. Stop shouting.
 7. Lock the shop at once.
 8. You must leave immediately.

Practice 3

Listen attentively as your teacher reads the commands above, then repeat after him. Pay special attention to the falling arrow signs. Your teacher would direct you to give similar commands.

Exercise

Place the falling tune arrow on the appropriate word in these sentences. Indicate also the type of sentence each is.



Example: How old is your sister? (**Wh**-question)

1. Stop writing and listen.
2. The new manager is working hard.
3. Whose baby is crying?
4. The Bellos live close to the market.
5. When is the next meeting?

Structure: Suffixes

At earlier levels, we discussed **prefixes**. In this module, we shall discuss **suffixes**. Whereas a prefix is a word or syllable placed before a root word to form another word, a suffix is a syllable placed after a root word to form another word. Examples are **-ness, -ment, -er, -ship, -action, -ant, -less**, etc. If any of these is placed after a root word, another word is formed.

The different ways in which suffixes are formed have been grouped into three, and these are:

1. Noun derivational suffixes
2. Verb derivational suffixes
3. Adjective derivational suffixes.

Now, let us consider them one after the other.

1. Noun Derivational Suffixes

â€˜-nessâ€™™ as suffix This indicates a state, quality or character.	Examples happiness, wickedness, sickness, dryness, madness.
â€˜-entâ€™™ as suffix This indicates a result or means of an action.	Examples punishment, nourishment, arrangement, puzzlement, amazement, development.
â€˜-erâ€™™ as suffix (a person who carries out an action)	Examples boxer, doer, fighter, singer, teacher, manager, driver, diviner.
â€˜-shipâ€™™ as suffix This indicates state of being, status of office/ skill, proficiency, etc.	Examples friendship, ownership, scholarship, housemanship, apprenticeship.
â€˜-ationâ€™™ /â€˜-tionâ€™™ as suffix	Examples foundation, organization, plantation, indication, promotion, association, competition, possession.
â€˜-antâ€™™ as a suffix (indicates someone or something that serves as)	Examples assistant, confidant, inhabitant, disinfectant.

2. Verb Derivational Suffixes

â€˜-ifyâ€™™ as suffix (cause to be, bring to or state of).	Examples beautify, terrify, solidify, simplify.
â€˜-izeâ€™™ as suffix (cause to be, change into)	Examples practicalise, synthesize, popularize, dramatize.
â€˜-enâ€™™ as a suffix (make, cause to be used to form the past participle of some verbs.	Examples darken, sharpen, lengthen golden, wooden.

3. Adjective Derivational Suffixes

â€˜-fulâ€™™ as a suffix (full of, having the quality of).	Examples mouthful, fruitful, peaceful, handful.
â€˜-lessâ€™™ as a suffix (without)	Examples pointless, useless, childless, tireless.
â€˜-ishâ€™™ as a suffix (resembling, bear to, in the manner of).	Examples reddish, girlish, foolish, childish.
â€˜-iveâ€™™ as a suffix (having a tendency towards)	Examples attentive, attractive, active, constructive.

Exercise

- Using a correct suffix, form a new word from each of the following words:

	Suffix	Root words	New words
1.	_____	glad	_____
2.	_____	import	_____
3.	_____	regulate	_____
4.	_____	bury	_____
5.	_____	notion	_____
6.	_____	woman	_____
7.	_____	dismiss	_____
8.	_____	govern	_____
9.	_____	shame	_____
10.	_____	postpone	_____
11.	_____	care	_____
12.	_____	teach	_____
13.	_____	champion	_____
14.	_____	manage	_____
15.	_____	approve	_____
16.	_____	rest	_____
17.	_____	noise	_____
18.	_____	hesitate	_____
19.	_____	bitter	_____
20.	_____	I worry	_____

Reading Comprehension

First read and discuss the following points very carefully.

- Were there some religions in Nigeria before Islam and Christianity came?
- How were such religions formed?
- Are such religions still around with us?
- What is the relationship between such religions and the modern ones?

Read the following passage very rapidly. Record your time.

The Traditional Religions

Before the arrival of the Islamic and Christian religions, Africans realised the omnipotence of the Almighty God. Each ethnic group had a name for this omnipotent, Almighty God. Where this very mighty God lived, nobody could say, but it was commonly acknowledged that this world was too small and too mundane for the Creator. Most ethnic groups affirmed that He lived somewhere in heaven, behind the distant clouds. This explains the practice of facing the clouds when making supplications to Him.

Moreover, if God was that great, then it was beyond the mere humans to approach Him directly. After all, even an earthly lord was often considered too great to be approached directly. So, there was the need for some intermediaries, some forces far more powerful and greater than the humans. This explains the creation by humans of the lesser gods. How did this happen?

There were three basic classes of gods. First were those forces of nature too fierce to be understood and thus held in awe by all. For instance, the volcano or tornado, two ferocious forces of nature, remained for centuries too inscrutable to be understood by Africans. People never understood that natural forces could be behind the mysteries. So, some Africans worshipped these forces in order to quell their occasional anger.

In the second group were those former humans noted for great deeds during their times. They might have been great warriors who led their forces to great victories and acquired vast territories. When they finally passed away, they were fondly remembered and their names were often invoked when new battles had to be fought. Gradually they became worshipped as gods.

In the third category were long gone family elders who were thought to have gone up there to look after their progeny. In most ancient families, the names of long gone family elders, especially those that left their huge footprints on the sands of time, were for centuries invoked and worshipped at hours of need. Of course, the recognition did not transcend the family in question.

Common to all these gods were a series of dos and donâ€™ts. Each god has his likes and dislikes. For example, the Yoruba god of thunder forbade people from whistling during the rain, otherwise he might strike with lightening. Ifa, on his part, insisted that people should never tamper with friendsâ€™ wives; otherwise there would be dire consequences. In particular, having adulterous relations with a pregnant woman would sentence the man to a life long failure in everything until the fruit of the pregnancy becomes a prosperous adult. All told, these measures promoted the good governance and moral standards of the people.

When we consider these gods and their worships very closely, we can recognise several similarities between the ancient Greek and Roman gods on the one hand and African gods on the other. For instance, these European civilizations of the classical era similarly had very many minor gods through whom they approached the higher Almighty who was thought to reside in some lofty mountain like the Olympus. Besides, each god or goddess was worshipped for one specific occasion. Thus, Zeus was the Greek king of the gods, and ruler of the universe; in Roman mythology his name is Jupiter. Similarly Juno was the Roman goddess of women and marriage; in Greek mythology her name is Hera. Similarly, in Yoruba mythology, Ogun was the god of war, while Sango was that of thunder. When all these are considered, could one not really conclude that there were some forms of contacts between Africans and the ancient classical worlds? (580 words)

A. Now do the following:

- a. Write down the time taken to read through the passage.
- b. Using the usual formula, calculate your reading speed.
- c. From the analysis for scoring reading rates (appendix 1) decide the category into which your reading rate falls.

B. Without going back to the passage, answer the following questions:

1. From the first paragraph, we can infer that
 - A. Africans did not worship anything before Islam and Christianity arrived.
 - B. Africans considered God too great to be worshipped.
 - C. Africans had their own religions before Islam and Christianity came.
 - D. Foreigners taught Africans how to worship.
2. The Almighty God was thought not to reside on earth because
 - A. the earth was too small and too commonplace for Him.
 - B. earthâ€™s people were too sinful for Him.
 - C. only the clouds were holy enough for Him.
 - D. He needed a place central for all people to make supplications to Him.
3. For a human to be worshipped as a god, he must

- A. have been a great ruler of his people before his death.
 - B. first achieve very great feats, and then die.
 - C. be loved by his people and win several wars for them.
 - D. first establish vast empires for his people.
4. The taboos associated with the African gods and goddesses were devised to
- A. promote morals and maintain good governance.
 - B. ensure that the class structure was maintained.
 - C. allow people have maximum experience of life.
 - D. prepare for all the problems and vicissitudes of life.
5. The writer discussed the ancient Romans and Greeks in order to
- A. show that these Europeans were also once primitive.
 - B. demonstrate that Africans imitated the Europeans.
 - C. prove that the Europeans borrowed from the Africans.
 - D. show that there are similarities between the two sides.

Now get your attempt scored, and record your score. Then, calculate your reading efficiency indices and record your attempts in the appropriate place.

C. Read the passage again, and answer the following questions:

- 6. Why do you think the writer anchored the write-up to the period before the arrival of the Islamic and Christian religions?
- 7. What did the writer mean by Africans creating the gods and goddesses?
- 8. Why did Africans have to create the gods and goddesses?
- 9. Of the three categories of gods and goddesses, which one do you think would be most respected and most followed? Give reasons for your answer.
- 10. Why would a family god not be much known and worshipped outside the family?

General discussion question

What do you think of African gods and goddesses generally? Do you consider them loving and kind, or terrifying and hateful? Give reasons for your answers.

Summary Work

To do a good summary of a passage like this, you should be able to:

- a. identify the key idea in each paragraph; and/or
- b. identify the topic sentence in each case.

Besides, you should be able to summarise the said key idea or topic sentence in as neat a manner as possible.

Now do the following (first one is done for you):

Paragraph	Key idea/topic sentence	Summary of the key idea
1	Before the arrival of the Islamic and Christian religions, Africans realised the omnipotence of the Almighty God, which is thought to reside behind the clouds.	Africans down the ages acknowledged the presence of a mighty God thought to reside in heaven.
2		
3		
4		

In three sentences, one for each,

- show how ancient Africans regarded God.
- summarise the three categories of gods and goddesses among Africans.
- summarise the similarities between Africans and classical Romans and Greeks with regard to their ideas of gods and goddesses.

Vocabulary Development

Religion: Words associated with traditional religions

In this module, we shall be examining some of the English words associated with traditional religion. Do you belong to this class of religion? If yes, you will learn more about it. If no, you will have the opportunity of knowing what the religion is all about. This kind of religion is also called “native religion”.

Our forefathers used to practise it; it is unlike Christianity and Islam. It had been existing before the arrival of Christianity and Islam.



Traditional worshippers in a shrine

Study the picture carefully. Have you ever witnessed the traditional worshippers worshipping at their shrine?

However, there are certain English words associated with this. Look at the words in this table:

shrine	Ifa	charm
cult	Ogun	amulet
diviner	Egwugwu	possession
devotee		sacrifice
divination		ritual
		deities

Activity I

You will now use your dictionary to check the meanings of the words listed in the table on the next page. The first two examples have been done for you.

Words	Meanings
shrine	building or place associated with something or somebody deeply respected
cult	system of religious belief and worship
diviner	
charm	

amulet	
divination	
herbalist	
sacrifice	
ritual	
devotee	
chant	
deities	
possession	

Activity II

Form correct sentences with the following:

- a. charm:_____.
- b. ritual:_____.
- c. chant:_____.
- d. divination:_____.
- e. sacrifice:_____.
- f. diviner:_____.

Activity III

List other words that are associated with traditional religion. Do not indicate any of the words already mentioned.

Continuous Writing

Writing a formal letter 3

The following is a letter requesting for permission by a student to his school principal.

	Central Secondary School II P.O. Box 2371 Agbani Enugu Enugu State 10 April 2004
The Principal Central Secondary School II P.O. Box 2371 Agbani	

Enugu

Dear Sir,

ABSENCE FROM SCHOOL

I wish to inform you that my father died yesterday in a motor accident which occurred along Enugu-Nsukka road. He was one of those that died instantly while several other passengers sustained serious injuries.

I therefore write to seek your permission to be absent from school for two weeks to enable me to take part in the funeral rites and to stay with my mother who is now a widow. I would have asked for three weeks but for our promotion examination that is drawing near. The death of my father was a rude shock to my mother and us all.

I hope to return to school immediately we complete the funeral rites. In case we have tests in some subjects, I should be very grateful if you would please inform my class and subject teachers why I will not be available for two weeks. It would also be appreciated if you could kindly convince them why I am appealing to have my own test when I come back.

I thank you so much for your anticipated cooperation.

Yours faithfully,

Ajaero Nbuduisi.

(SS 2c).

It is now clear that formal or official letters are quite different. The way the address is written, the salutation, the title, subscript and the writer's name and signature make official letters different from private ones.

Now write your own letter to the school social master asking his permission to be absent from the end of the year activities in which you are expected to feature prominently.