

YOR.3410 : Advanced Yorùbá I (2017 Fall)

Olùkó (Instructor): Ọgbéni Kólé Ọdútólá

Ófisi (Office Location): 351 Pugh Hall

Àkókò rírí Akékòó (Office Hours): by appointment

Èrọ̀ ibánisòrò (Phone): 273-2959.

Àkókò ìpàdé (Period 7): MWF

Kílààsì (Class Venue): TUR-B310

Credit: 3

Ímeèlì (E-mail): kodutola@ufl.edu

YORÙBÁ People and their LANGUAGE

Yorùbá is a tonal language spoken in Nigeria by about thirty million people and in the neighboring countries of the Republic of Benin and Togo. In Nigeria, Yorùbá speakers reside in the Southwest region in states such as Oyo, Ogun, Osun, Ondo, Ekiti, Lagos, Kogi and Kwara states. Yorùbá is a Kwa language, which belongs to the Yoruboid group. Apart from about 30 million native speakers of the language found in southwestern Nigeria and South-eastern Benin Republic, there are also descendants of Yoruba people transported to the New World during the Transatlantic slavery of 18th to 19th centuries; most especially in Brazil, Cuba, Haiti, Trinidad, Puerto Rico, etc who speak variations of the language.

Yoruba is a tonal language and so it is important to pay attention to the tones in the language. Tones occur on the syllable in Yoruba but in the orthography, tones are marked on vowels and syllabic nasals. There are three basic tones of different pitch levels in Yoruba: High, Mid and Low. In the writing system, the High and Low are marked with (´) and (˘) respectively, over the vowel. The mid tone is generally unmarked except where there might be ambiguity or confusion.

COURSE DESCRIPTION AND OBJECTIVES

This Advanced course III is intended for those who have taken both semesters of Yoruba I and the intermediate classes. It requires more than a little knowledge of speaking and understanding Yoruba. Therefore, the course will pay more attention to cultural matters which will then drive the use of the language at an advanced stage. At the end of the session, a good student should be able to:

(1.0) appreciate the histories and current developments of Yoruba people globally.

(1.1) Understand cultural products, perspectives and practices of the people.

(1.2) read and comprehend simple passages in Yoruba

(2.0) write/compose Yoruba essays with idiomatic expressions

(3.0) greet and respond to greetings in more complex situations in Yoruba.

Emphasis will be on reinforcing the basic structures that were learned during the Beginners' year through oral and aural activities, and increasing the level of active vocabulary through more reading and writing. More authentic texts will be provided for reading activities to expose students to authentic Yorùbá writings and cultures. By the end of the session, students are expected to have reached the intermediate middle or intermediate high level in oral proficiency.

REQUIRED TEXTS.

Our main text for the course will be: Schleicher, A. Y. F. (1998) *Jé Ká Ka Yoràbá* New Haven & London: Yale University Press. (ISBN Number 0-300-07145-0), and Schleicher, A. Y. F. (1993) *Jé Ká Sọ Yorùbá*

Culture and customs of the Yoruba, (2017), edited by Toyin Falola & Akintunde Akinyemi, Pan-African University Press.

A Yoruba Dictionary is strongly recommended.

To achieve our set objectives, regular class attendance, punctuality and active participation in class discussions are required. Also, we will be using the language laboratory once every week; lab day will be announced in class at appropriate time.

COURSE EVALUATION

Attendance and Class participation: **100 points**

You are expected to attend classes regularly and to have done the assignments for that day. The class attendance and participation grade will be based on whether you are prepared for class or not. You are encouraged to ask questions, participate in drills and discussions and volunteer answers. More than THREE absences will lower the class participation grade.

Course work (take-home assignments and class Quizzes): **200**

You will be given a number of take-home assignments and quizzes during the semester. There will be no make-up quizzes except for unavoidable circumstances.

Mid-Semester test 200

This will involve both written (**100**) and oral (**100**) presentations

Audio tape productions: **150**

Students are encouraged to keep a personal audio journal in Yorùbá. The journal will be collected for grading twice each Semester.

Final Semester examination: **350**

This will also involve both written (**200**) and oral (**150**) presentations

Grade Correspondence:

900-1000 =A	700-740 =C
850-890 =B+	650-690 =D+
800-840 =B	600-640 =D
750-790 =C+	590-500 =E
	490-0 =F

General

Feel free to ask questions during class sessions so that you are not overwhelmed by the amount of information you will receive. However, if there are issues that cannot be resolved in class, you are encouraged to use my office hours or just send me an email. I look forward to a rewarding semester with you all. Don't forget to inform us of your birthday so that we can sing happy birthday in Yoruba as you mark the day.

Week 1 Monday August 21st

General review of Yoruba I

Topic: Àyèwò àwọn òpómúléró èdè abíníbí: Síso àti kíkọ rè

(1). Àwọn ìtósónà àti àwọn àṣìṣe tí ó wọpọ láàárín àwọn akékọ́ èdè àti àṣà

(2). Yíyera fún àwọn àṣìṣe tó wọpọ yí pàápàá nínú ògbùfò ṣìṣe

References: Past class notes and assignments

Wednesday August 23rd... Àgbéyèwò àwọn nṛkan tí a ṣe ni ojú ajé

(Review of Monday's class)

Cultural Information: Àgbéyèwò àṣà, èdè àti ìmọraeni (Culture, language & identity) A máa ṣe àgbéyèwò orísírísi àwọn Yorùbá in àgbáyé, ta ni wọn?

(1). Kí ni wọn fi yàtò si àwọn èya mìíràn

(2). Àwọn wo ni àwọn Yorùbá; irú ìhùwàsí wo ni a lè fi dá wọn mọ

Function: A máa wo àwọn àwòrán orísírísi láti mọ ìyàtò tí ó wà nínú wọn

Reference pages: Schleicher, A. Y. F. (1993) *Jé Ká Sọ Yorùbá* (Pages 265 to 277)

Friday August 24thÈbí àti mọlébí ni orísírísi àṣà àti èdè

(1). Kí ni àwọn omọ orílẹ̀èdè Amerika n pe ni èbí?

(2). Ipa wo ni èbí ko ni ilẹ̀ Yorùbá, ki ni èbí ni ilẹ̀ Yorùbá

Reference pages: Schleicher, A. Y. F. (1993) *Jé Ká Ka Yorùbá* (pages 29 to 40)

Week 2- Monday August 28th: Mímọ araeni ju ìtàn èbí àti mọlébí

(1). Báwo ni o ṣe ri ipo rẹ nínú àwùjọ

(2). Kí ni o ṣe kókó jùlọ fun ẹ ni ilẹ̀ ayé yí; owó ni tàbí iyí

Reference pages: Schleicher, A. Y. F. (1993) *Jé Ká Ka Yorùbá* (pages 41 to 45)

Wednesday August 30th Ìtúmọ ayé lojà, ọ̀ọrun nilé

(1). Kí ni a n ṣe lojà

(2). Báwo ni ìpolówó ojà ni ilẹ̀ Yoruba ṣe yàtò si ti ilú rẹ; sọ ìrírí rẹ

Function: Bí a ṣe n jùwe ọ̀nà, Bí a ṣe n rajà ati ìpolówó ojà

Reference pages: Schleicher, A. Y. F. (1993) *Jé Ká Sọ Yorùbá* (Pages 279 to 284)

Friday September 1st – We need to start learning proverbs and how to use them in our essays.

What are proverbs? List a number of proverbs you know in English

What do they mean and how useful are they in communicating complex ideas

Online reference materials

Week 3-Monday September 4th ----Labor Day..NO Class

Wednesday September 6th Níbo ni ìpolówó ojà n lọ ni àgbáyé

- (1). Kí ni èrò rẹ nípa ìpolówó ojà
- (2). Kí ni iyàtò àti ibámu ìpolówó ojà ni àgbáyé

Class Function: Describing an advert you have seen on screen or on the street.

Online reference materials

Friday September 8th ẹ̀sìn ibílẹ̀ àti àwọn ẹ̀sìn m̀ìrán

Àgbéyèwò àwọn ǹhkan tí a ẹ̀ Ojọ́ rú (Review of Wednesday's class).

- (1). Iyàtò láàárín àwọn babaláwo ilú Amerika àti àwọn tí wọn wà ni ilẹ̀ Yorùbá
- (2). Dárúkọ àwọn ọ̀dún ibílẹ̀ tí o mọ̀

Class function: Comparison between religious beliefs around the world

Reference pages: Schleicher, A. Y. F, (1993) *Jé Ká ka Yorùbá* (pages 58 to 60)

Week 4-Monday September 11th Àgbéyèwò àwọn ǹhkan tí a ẹ̀ Ojọ́ Ẹ̀tì (Review of Friday's class).

Kókó ẹ̀kọ́ wa t̀onií- Àlàyé ẹ̀bo rírú fún àwọn ọ̀gbèrì ilú Amerika àti àwọn ọ̀gbèrì ilẹ̀ Yorùbá

- (1). Báwo ni èniyàn ẹ̀ lè di ọ̀mọ́ awo; Àwọn igrésè wo ni ọ̀ wà kí èniyàn tó lè di ọ̀mọ́ awo
- (2) Se àşírí wà nínú ẹ̀sìn ibílẹ̀?

Reference pages: Culture and customs of the Yoruba (pages 325 to 337)

Wednesday September 13th Asa bibi omo ati titó ọ̀mọ́

- (1). Kí ni àwọn iyàtò tí ó wà ni àşà ibílẹ̀ Yoruba àti àşà àwọn Ọ̀yìnbo
- (2). Ta ni o ní ọ̀mọ́; bàbá ni tàbí iyá?

Class function: What difficult concepts are in the chapter that needs to be explained in Yorùbá

Reference pages: *Culture and customs of the Yoruba* (pages 669 to 680)

Friday September 15th -Àgbéyèwò àwọn ǹhkan tí a ẹ̀ Ojọ́ rú (Review of Wednesday's class).

Dídàgbà ọ̀mọ́ ni ilẹ̀ Yorùbá

- (1). Ki ni wọn maa n ẹ̀ lehin ẹ̀kọ́ wọn
- (2) Báwo ni a ẹ̀ tọ́ wọn ti a si maa n ba wọn wi?

Reference pages: Culture and customs of the Yoruba (pages 709 to 719)

Week 5-Monday September 18th Topic- Sísọ eniyan ni orúkọ ni ilẹ̀ Yoruba

- (1). Itúmọ́ àwọn oríşíríşì orúkọ tí a mọ́
- (2). Àgbéyèwò itúmọ́ orúkọ ninu itan àròkọ́ iwé èdè Yorùbá

Reference pages: *Culture and customs of the Yoruba* (pages 85 to 97)

Friday September 21st ----**Ayẹyẹ ìsòniyànlórúko**

Ki ni a le še bi a ba fẹ sọ eniyan loruko ni ile Amerika?

Jé kí a danwò ni kilaasi

Assignment: Look for someone who will like to take a Yoruba name and let us stage the ceremony in class

Week 6-Monday September 25th Schleicher: 3rd Lesson pages 58-63

Wednesday **September 27th** Lesson 4: Topic: Ẹkọ nípa Ìlera (Health matters) Function: Sísòrò nípa ìlera èniyàn (Talking about one's health)

Friday **September 28th** Expressing pain and illness, use of the negative maker “**a'**” and vowel elision

[SEALLF Conference 29th to 30th]

Week 7-Monday October 2nd Àgbéyèwò àwọn nnkan tí a še ni ipadé tí a lọ.

Writing: Kọ irohin awon nnkan ti o ri nibi ipade yii.

Wednesday **October 4th Ìlera Iṣọ-** Pages 73-76

Friday **October 5th** Continue Lesson 4: Topic: Ẹkọ nípa Ìlera (Health matters). Pages 73-76

Week 8-Monday October 8th Dárúko oriṣiriṣi irú ọré ti o mọ
Irú ọré wo ni ó wà nínú Ìtàn ijàpá àti ọré rẹ ajá

Wednesday October 10th Irú ẹkọ wo ni o kọ nínú ìtàn yíi (pages 75 to 77)

Friday October 12th **Test**

Week 9-Monday October 16th Topic: Ẹwà ati iwà ni àṣà Yorùbá

(1). Àwọn àṣàyàn ọ̀rọ̀ wo ni àwọn Yoruba maa n fi júwe ẹwà èniyàn

(2) Ki ni awon kókó inú àpèkọ ti o ka nipa ẹ̀sọ ara ati oge ́sísẹ

Reference pages: *Culture and customs of the Yoruba* (pages 215 to 222)

Wednesday **October 18th** Kí ni okùn tí ó so iwà mọ ẹwà

A maa še àkójọ̀pò àwọn ọ̀we to ba iwà àti ẹwà lọ

Friday **October 19th** Ewi “Tojù iwa rẹ” (oju iwe kẹta din ni ogoje iwe j'ka ka Yoruba)

(1). Kí ni ìtúmò ewi yii

(2) Báwo ni ewi ni èdè Yorùbá še yàtò sí ti èdè Oyinbo

Week 10-Monday October 2nd Ki ni a lé kọ nínú orin kíkọ

(1). Şe iwádìí àwọn oríşiríşì orin ilẹ̀ Yoruba

Reference pages: *Culture and customs of the Yoruba* (pages 159 to 167)

Wednesday **October 25th** Ariyanjiyan-Şe èdè mimọ ni kọkọrọ si Ìtupalẹ àşà
Yorùbá tàbí mímọ èdè Yorùbá ni ó şe Pàtàkì

Friday **October 27th** Iwure/Adura

(1). Wa apeşere iwure meji ni ti ọnà ibilẹ

(2) Fetísí àdúrà ni ọna igbagbọ tabi ti eleşin Mùsùlùmí

Check for reference materials online

Week 11-Monday October 30th Topic: Àgbéyèwò ijà fun
òmìnira àwọn ọmọ adúláwọ ti ilú America

Wednesday-**November 1st** -Ki ni ikoleru şe fun imọaraeni, awọn
ki ni ó bàjé, àwọn ki ni ó tunşe?

Friday **November 3rd** Àgbéyèwò ijà fun òmìnira àwọn ọmọ
adúláwọ ti ilú Afrika.

(1). Awọn wo ni o yẹ ki a maa ranti?

(2). Ta ni ó yẹ ki a da lébi

Week 12-Monday November 6th Ìtàn ijàpá àti erin (page 111-
112)

Wednesday November 8th Ẹkọ ki ni ó kọ nínú Ìtàn ijàpá àti erin
(page 111-112)

Friday November 10th Dáhùn àwọn ibéèrè

Week 13-Monday November 13th (Veterans Day (obsvd))

Wednesday **November 15th** Topic: Bi a şe n kọ àwọn ọmọdé ni
ilẹ̀ Yorùbá (Chapter 7)

Friday **November 17th** Kíkọ àwọn ọmọdé ni ilẹ̀ Yorùbá II

Week 14-Monday November 20th Gírámà...Review negation
(page 122 to 123)

Thanksgiving Holiday (22nd to 25th Thanksgiving)

Wednesday **November 22nd** **No class**

Friday **November 24th** Kò ní i si kilaasi

Week 15th Monday November 27th A maa lọ se àbẹ̀wò musiṣumu
tàbí ilé ikàwé

Wednesday November 29th Iròhìn awọn nnkan ti a ri ni ibi àbẹ̀wò

Friday December 1st Àtúnṣe irohin tí o kọ---

Monday December 4th Àtúnyẹ̀wò awọn nnkan ti a ṣe lati ìbèrè

Wednesday December 5th **Presentation of Final class project**

Week 16th Monday 3rd to 5th LAST DAYS OF CLASS Review Final Exams during Exam week

December 5th (Last class for the semester)

SAMPLE MATERIAL

In Yoruba culture, two primary gods or orisha, serve as mediators between this world and the spiritual world. Among the Yoruba peoples, these deities and others are honoured individually through different types of dress and regalia, as well as through contact and communication using a divination tray. Orunmila, the orisha of destiny, personifies certainty, fate, equilibrium, and order. In Yoruba belief, each person chooses a destiny in the presence of the Creator God prior to birth. Orunmila is then believed to help people attain knowledge of their destinies throughout their lives. Through this orisha, people can find out which forces control their futures and how to influence these forces to their own advantage. A diviner, or babalowo, mediates between Orunmila and Yoruba peoples through the divination process called ifa.[1]The babalowo utilizes a number of objects in communicating with the spirit world but the most essential object used is the divination board or opon ifa. Circular in design, the board is a flat, plate-like surface with a border consisting of various motifs. The wooden tray's motifs decorating the edges are usually chosen by the carver. As a means of acquiring normally inaccessible information, divination utilizes a non-normal mode of cognition, which is then produced by the diviner and client with everyday knowledge in order create a plan of action.[2] The divination tray is used to determine different arrangements of signs for a specific client to establish their own meanings.

[1] Monica Blackmun Visona, Robin Poyner, and Herbert M. Cole. *A History of Art in Africa*

New Jersey: Pearson Education, Inc., 2008, 244-245.

[2] Philip M. Peek, *African Divination Systems: Ways of Knowing*. (Bloomington, IN: Indiana University Press, 1991). 194.