

YOR.3411, Section 254E: Advanced Yorùbá II (2018 spring)

Olùkó (Instructor): Ọgbéni Kólé Ọdútólá

Ófisi (Office Location): 351 Pugh Hall

Àkókò rírí Akékòṣ (Office Hours): by appointment

Èrọ̀ ibánisòrò (Phone): 273-2959.

Àkókò ìpàdé (Period 8, 3.00pm to 3:50pm): MWF

Kílààsì (Class Venue): UST-0103

Credit: 3

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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 II 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 a proficiency level that allows them read, write and speak with ease.

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. There will be take home tests that will count towards your final grade.

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

Weekly journal scores: **150**

Students are encouraged to keep a personal both audio and textual journal in Yorùbá. The journal will be collected a number of times this 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. Do not forget to inform us of your birthday so that we can sing happy birthday in Yoruba as you mark the day.

Òsẹ̀ kìíní -Monday January 8th

General review of Yoruba I

Topic: Àyèwò àwọn ewà èdè Yoruba: Síso àti kíkọ̀ rẹ̀

(1). Àwọn ọ̀rọ̀ ati gbolohun ti a mọ̀ dájúdájú

(2). Iru àwọn àṣìṣe wo ni ó yẹ ki a yera fún nígbà tí a ba n kọ̀, àti nígbà tí a ba n sọ̀ èdè Yorùbá

References: Past class notes and assignments

Wednesday January 10th... Àgbéyèwò àwọn ǹnkan tí a ẹ̀ ni ojọ̀ ajé
(Review of Monday's class)

Main lesson: Ojúṣe pàtàkì fún Mọ̀lẹ́bí àti Aládúgbò

(1). Àwọn wo ni aládúgbò rẹ̀, ẹ̀ apejuwe wọn

(2). What are the cultural observances in the video, explain them in Yoruba

Function: Ki ni ojúṣe pàtàkì fún Mọ̀lẹ́bí àti Aládúgbò ni aye òde òní

Reference material:

http://www.africa.uga.edu/Yoruba/unit_13/lesson5.html#

Friday January 12thÈbí àti mọ̀lẹ́bí ni orísirísi àṣà àti èdè

(1). Ipa wo ni ẹ́bí ko ni ilẹ̀ Yorùbá, ki ni ẹ́bí ni ilẹ̀ Yorùbá

(2). Kọ̀ àròkọ̀ nípa ẹ́bí àti àwọn ibátan rẹ̀ ni kilaasi

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

Week 2- Monday January 15th: Ojọ̀ iranti ologbe Martin Luther King

Wednesday January 17th Aṣayan ọ̀rọ̀ tí ó so mọ̀ ibùgbé ẹ̀dá

(1). Báwo ni a ẹ̀ le lo àwọn ọ̀rọ̀ wònyí ni gbólóhùn (2). Ki ni àwọn alábójútó ilé maa n ẹ̀ ni ilú yíí,

(1). Báwo ni o ẹ̀ ri ilé ti o n gbe nísisiyí

(2). Sọ fun mi nipa ile naa ati awọn alabagbe rẹ̀

Reference website: http://www.africa.uga.edu/Yoruba/unit_13/lesson6.html

Class assignment: Write your learning log in class

Friday January 19th – We will start to learn more proverbs and how to use them in essays.

What are proverbs in unit 13 lesson 5? 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

Class assignment: Write your learning log in class

Week 3-Monday January 22nd --- Ètò Èkó- http://www.africa.uga.edu/Yoruba/unit_16/index.html

Lesson 2: Ètò èkó ní ìlú Nàìjíríyà. (Ki ni itumọ awọn ọrọ ninu ayọka yii) SEE SAMPLE NOTES ON Pg. 7

Wednesday January 24th -- Lesson 3: Ilé iwé rẹ tuntun yí dára gbá à.

(1). http://www.africa.uga.edu/Yoruba/unit_16/lesson3.html#

(2). Sọ fun mi nipa iriri rẹ ni iwe iwe yii, kin i awọn nnkan ti o ya ẹ lenu

Class Function: Write your learning log before you leave class

Friday January 26th Lesson 4: Àwọn orişirişì Ìwé-ẹrì àti Oyè èkó

Class function: Read the dialogue on page 293

Reference pages: Schleicher, A. Y. F, (1993) Jé Ká sọ Yorùbá (pages 293 to 300)

Week 4-Monday January 29th Àgbéyèwò àwọn nńkan tí a şe ojú ẹti (Review of Friday's class).

Explaining fractions (page 301); Dialogue on page 302

Class Assignment: Kikọ èkó ni ilẹ àjòjì: ki ni èrò rẹ

Reference pages: Schleicher, A. Y. F, (1993) Jé Ká sọ Yorùbá (pages 300 to 306)

Wednesday January 31st Aşa títọ ọmọ- Lesson 5: Èkó Ilé náà şe pàtàkì

(1). Kí ni àwọn iyàtò tí ó wà ni àşa ibílẹ Yoruba àti àşa àwọn Òyìn bó

(2). Ta ni o ní ọmọ; bàbá ni tàbí iyá?

Class function: Write about 2 paragraphs each about the two topics above

Reference webpage: http://www.africa.uga.edu/Yoruba/unit_16/lesson5.html#

Friday February 2nd -Àgbéyèwò àwọn nńkan tí a şe Ojú rú (Review of Wednesday's class).

Ki ni itumọ dídàgbà ọmọ ni ilẹ Yorùbá

(1). Ki ni wọn maa n şe lehin èkó wọn; (2) Báwo ni a şe tọ wọn; tí a sì maa n **bá** wọn **wí**?

Class assignment: Write about your growing up experience

Reference webpage: Ìrírí mi ní Gáráji Ojóta-

http://www.afriea.uga.edu/Yoruba/unit_16/lesson6.html#

Week 5-Monday February 5th Topic- Unit 17: ORÍŞÌÌ ÌRÒYÌN

(1). Ki ni àwọn oníròhìn n sọ lówólówó ni ìlú Amẹrika

(2). Bring any newspaper to class and tell us the main news in Yorùbá

Reference pages: http://www.africa.uga.edu/Yoruba/unit_17/index.html

Wednesday February 7th - Lesson 2: Ikédé láti ọdọ Gómìnà ipínlẹ Ọyọ.

http://www.afriea.uga.edu/Yoruba/unit_17/lesson2.html

(1). **Class work:** Ki ni itumọ ikede? Kọ ikede tirẹ nipa ayẹyẹ aadọta ọdun ti a ti n kọ awọn ede adulawọ ni ile èkó giga yii

(2). **Write your learning log before you leave class**

Friday February 9th ---- Aşe ìgbéyàwó ọmọ Olóyè Mákindé

http://www.africa.uga.edu/Yoruba/unit_17/lesson3.html

Assignment: Şe apejuwe arabinrin ti o sọ fun wa nípa ìgbéyàwó ti o lọ

What new words and phrases did you learn from the monologue?

Week 6-Monday February 12th Lesson 1: Ìwúlò àwọn oríṣìí ayẹyẹ ní ilẹ̀ Yorùbá

Irú ayẹyẹ wo ni o fẹràn ju? Sọ awọn ìdí tí o fi fẹràn rẹ

http://www.africa.uga.edu/Yoruba/unit_18/lesson1.html

Class assignment: Write about 2 paragraphs on the question above

Wednesday February 14th Lesson 2: Àṣàyàn Ìkíni àti Àdúrà níbi oríṣiríṣi ayẹyẹ

http://www.africa.uga.edu/Yoruba/unit_18/lesson2.html

Friday February 16th Lesson 4: Ìwúre níbi ìṣomólórúkọ

Ki ni ìṣomólórúkọ? Şe iwaadi iru awọn nnkan wo ni a maa n lo

Week 7-Monday February 19th – Lesson 3: Ìpalẹ̀mọ̀ fún ìṣomólórúkọ

http://www.africa.uga.edu/Yoruba/unit_18/lesson3.html

Wednesday February 21st Topic: Lesson 5: Ayẹyẹ Ìgbeyàwó Alárédè

Friday February 23rd - Àdúgbò Tẹ̀mídire ní ilú Adó ÈKìtì.

http://www.africa.uga.edu/Yoruba/unit_17/lesson4.html

Ki ni iyàtò lààárín àdúgbò yii ati adugbo Temidire ti inu iwe je ka ka Yoruba (pages 22 to 24)

Class assignment: Respond to the question above in Yoruba

Week 8-Monday February 26th - Topic: Lesson 4: Işẹ̀ Òòjọ̀ fún àwọn Obìnrin

http://www.africa.uga.edu/Yoruba/unit_17/lesson5.html

Wednesday February 28th Topic: Işẹ̀ òòjọ̀ fun àwọn ọ̀kùnrin

Write in Yoruba the daily job of men in America and in Yoruba land

Friday March 2nd Àwọn ibi tí mo ti şişẹ̀ ri

http://www.africa.uga.edu/Yoruba/unit_17/lesson6.html

Writing: Write about places you have worked in Yoruba using the above as a template

Week 9-Monday March 12th Yíyan Işẹ̀ òòjọ̀ (Selecting a profession)

Wednesday March 14th Pages 181 to 182- (Ipo obìnrin ninu işẹ̀ ilọ̀siwaju

Friday March 16th Test covering weeks 7 to 9

Monday March 19th – Working on the translation for the department

Wednesday **March 21st** - Working on the translation for the department

Friday **March 23rd** - Working on the translation for the department

Week 10th -Monday March 26th Díẹ́ lára àwọn ọ̀rọ̀ tí o so mọ̀ ìlera (some health related words):

http://www.africa.uga.edu/Yoruba/unit_18/lesson6.html

Class assignment: Write about your visit to a clinic in Yorùbá

Wednesday- **March 28th** – Àríyànjìyàn pages 187 to 188

Friday **March 30th** – What are the expressions we have learned in the debate?

(1). Proverbs...ojú olójú kò jọ ojú ẹ̀ni

(2). Poem (ewì) page 190

Week 11-Monday April 2nd - Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith What can be learned from the texts

Wednesday **April 4th** – continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith What can be learned from the texts

Friday **April 6th** - continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith. Collate proverbs and idiomatic expressions

Week 12-Monday April 9th - continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith. Collate proverbs and idiomatic expressions

Wednesday **April 11th** - continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith. Collate cultural practices indicated in the texts

Friday **April 13th** - continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith. Ask questions about the Yoruba texts in Yoruba

Week 13-Monday April 16th - continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith. Talk about nature of the story

Wednesday **April 18th** - continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith. What can we learn from the story?

Friday **April 20th** - continue Reading from ọ̀mọ̀ olokun Ẹ̀şin by Adebayo Faleti and its translation, *The Freedom Fight* by Pamela Smith. Write a short story about the struggle of African-Americans

Week 14th Monday April 23rd

Monday April 23rd – Last day of classes...Review

Wednesday April 25th Reading day

Friday April 26th Reading day

LAST DAYS OF CLASS Review Final Exams during Exam week

Educational System

How did the education system start?

What is the importance of education?

What are the various layers of formal education?

What are the various bodies that control education?

How did Education Starts?

In the pre-colonial period, the Yoruba have what we called *eko-ile* (home training). It is not only the responsibility of the parents to teach their children how to behave well in the society, it is equally the duties of all within the neighborhood to assist in one way or the other in the proper training of the kids. For instance, if a neighbor sights a kid misbehaving, it behoves on the neighbor to call him to order or even scold the kid. Some of the trainings a child receives at home include, but are not restricted to the following, proper greetings as at when due, how to take care of the household chores, respect for elders, how to attend to visitors promptly, etc. A classical example of home training is for a child to intrude into the conversation of his elders, without being asked to do so. He must even leave the scene, except he's asked to stay or contribute to the discussion. The Yoruba believes that it's better not to have a child than to have one that is not trained. This is reflected in the proverb that says *a kuku u bi egbe agan* "better not have any offspring comparable to barren woman." However, with the advent of the Europeans, the Yoruba embrace western education. Although, the primary intention of the missionaries who brought western education was mainly to enable the people read and write so as to be able to read the bible and other Christian religious literatures. They were also trained to be court clerks, interpreters, and other religious related jobs. However, as time goes on, the Yoruba were found in other fields of human endeavors.

What is the importance of Education?

The Yoruba cherish education to the extent that every parent strives to educate his children. Parents go to the extent of selling whatever they have to pay for the children's school fees. We have also seen cases of those in the high places today, who confessed that they have to do one menial job or the other to be able to send themselves to school.

The Yoruba, just like other sections of the country, operate the British system of education (because of the reasons given above).

Schools are both publicly owned or privately owned from primary to the University level. Both Christians and Muslims are also engaged in the business of education.

What are the various layers of formal Educational Systems?

Elementary education starts from pre-nursery stage. This is what is called *Je le o sinmi* 'let the house have rest'. The teachers in this case only keep the kids so as to allow the mothers of these kids go about their normal business. (Although, these types of schools are mainly for children of the lower class). Although, we have seen cases of some of these *Je le o sinmi* turning into a full blown school later on. There is also the nursery, primary and secondary schools within the education system. Pupils spend three to four years in the nursery school before proceeding to primary school. The primary school is six years. The secondary education is divided into two, viz; junior and senior; each of them is three years. After the completion of the junior secondary education the student is expected to write an exam. Students then proceed to the senior secondary school after passing the junior exams. However, those who failed are expected to go to the Technical College where they are expected to be given training in vocational courses like, auto-mechanics, building construction, home management, clothing and textiles, etc.

There is also the Universal Basic Education which is of nine year duration. This comprises of 6 years of primary education and 3 years of junior secondary education. It is free and compulsory. It also includes adult and non-formal education programs at primary and junior secondary education levels for the adults and out-of-school youths. Currently, there are two examination bodies that conduct exam for the senior secondary schools. These are the National Examination Council of Nigeria (NECO) and the West African Examination Council. (WAEC). These exams are usually conducted between May and June of each year. They are also expected to conduct exams for matured students in November/December. It must be noted that from nursery to secondary school level, wearing of uniforms are compulsory for every student. Each school has a different type of uniform that's different from others in the same neighborhood. Uniforms bring uniformity among the students thereby creating an environment that promotes a sense of equality and eliminates possible competitions among students due to the class or economic status of their parents/family. At the end of the day, students are able to pay less attention to their appearance and concentrate their efforts to the advancement of academic skills without the influence of the socio-economic status of their peers. Tertiary education can be grouped into three. These are Colleges of Education that combine training in education with other courses, Mono or Polytechnics where students are trained in all aspects of technical education, agriculture inclusive. Universities have both the conventional ones and the specialized ones. Some of the specialized ones include University of Agriculture and the University of Science and Technology. Prospective students to the tertiary institutions write a joint qualifying examination before gaining admission. This examination is conducted by the Joint Admissions and Matriculation Board (JAMB). Majority of these Tertiary institutions also have various part-time programs for matured students and those who could not make it to the University for full time programs for one reason or the other.

What are the various bodies that control education?

Apart from JAMB, WAEC and NECO that we mentioned above, we also have other controlling bodies like the National Universities Commission (NUC), a body that oversee the Universities, National Board for Technical Education, a body that oversee both mono and polytechnics and the National Commission for Colleges of Education, a body that oversee the colleges of Education. We also have the National Youth Service Corps (NYSC). This is the body that conducts a one year paramilitary training for graduating students of both Polytechnics and Universities. We also have inter-University bodies that service some of these Universities. They offer certain levels of training for the students. They are National Mathematical Center, National Institute for Nigerian Languages? It must be noted, however, that majority of these bodies are established for the entire country and not for the Yoruba speaking areas alone.

Different Ceremonies

Importance of ceremonies in Yoruba Culture

Illustrations of Yoruba Ceremonies: Naming; Wedding and Funeral

Importance of ceremonies in Yoruba Culture

Different rites of passage among the Yoruba people are ceremoniously marked and it often involves the participation of the extended family as well as the larger community. Whether in the form of ceremonial revelry or somber observances, the numerous ceremonies are part of the Yoruba culture. Many of these have become altered over time but the core value of celebrating the different rites of passage in the life of an individual and the community remains intact. Some of these ceremonies include, but not limited to, *isomoloruko* 'naming ceremony,' *iwuye* 'chieftaincy ceremony,' *igbeyawo* 'marriage ceremony,' *isinku* 'funeral ceremony,' *isile* 'house-warming ceremony,' *ijade oku* 'remembrance of departed souls,' and many more. We will briefly consider aspects of three of these ceremonies namely naming, wedding and burial ceremonies.

Illustrations of Yoruba Ceremonies: Naming; Wedding and Funeral

Naming ceremony: Naming a child is a serious business in Yoruba land. Its importance cannot be overemphasized. This is because of their belief that any name given to a child will ultimately affect him/her throughout the entire life. This, then, accounts for the adage in Yoruba which says that *Oruko#a maa roni; Apeje#a si maa ronìyan* meaning that a person's name directs his actions and behaviors. Therefore they tend to give names that will bring prosperity and goodness to the child. After a child is born, the oracle is consulted to know the future of the child. This will enable the parents know and monitor the child's career, marriage partner, travel, vocation and job, and any other plan. The naming ceremony usually takes place after the 9th day if it's a boy and if it's a girl it is 7th day. For a set of twins, it is usually on the 8th day. However, with the advent and influence of Christianity and Islamic religions, naming ceremonies now take place on the 8th day. It is usually early in the morning with a lot of people in attendance. These include the parents of the child, grand parents, relations, neighbors, friends and well-wishers. During the ceremony, the ancestral spirits are invoked for blessings. The items used include; native gin and colanuts (used to invoke ancestral blessing for the child); salt and honey (which symbolize sweetness of life); bitter cola (which symbolizes long life); alligator pepper (which symbolizes countless number of children); cool water in a bowl. Each of those present at the occasion will carry the baby and then gives a name to it after putting money in a bowl of water. A child can have as many names as those presents at the ceremony depending on their perception of the circumstances that surround its birth.

However, the child has at least three different names which will guide the child through life. The first is either an *amutorunwa* name (name brought from heaven) or an *abiso* name (name given at birth). Secondly, there is the *oriki* (praise name) which expresses what the child is or is hoped to become. Thirdly, the child has his/her *orile* which is a name indicative of the child's kinship group's name. The choice of a name depends on many factors such as time of day, a specific day, or a special circumstance relating to the child, parents, extended family, or the whole community which attends the child's birth. Hence, the Yoruba proverb that says *ile laa wo ká tó sọ ọmọ lórúko* (the condition of the home determines a child's name). The *amutorunwa* is applied to all children born under like circumstances. The most important of these is that of twin (*ibejì*) birth. The name of the first born of twins will always be *Taiwo* (*Tọ-ayé-wò* 'has the first taste of the world'). The second born will be *Kehende* ('he who lags behind'). Children born immediately after twins, female or male, are named *Idowu*. Then we have *Alaba*. After *Alaba* we then have the child called *Oni* (today) which from its birth cries incessantly day and night. After *Oni* the next child will always be named *Ola* (tomorrow) and the next will be *Otunla* ('day after tomorrow').

We also have names such as Ajayi 'a baby born face downward'. Dada 'a baby born with curly hair', Oke 'a baby born with an unbroken umbilical cord.' Ige 'a baby that comes out with its legs first.' Ilori a baby conceived without previous menstruation. Also babies born on special occasions are given special names. Some of these include: Abiodun or Bodunde 'a child born during any festival'. Children born after the demise of the grandparents are called Babatunde or Tunde (the father has returned) if they are male, and if they are female they are called Yewande, Yetunde, Iyabode, Yeside (all meaning 'the mother has returned').

Names are also given depending on the divinities the parents worshiped. Some of these include Ogun, Oya, Sango, Ifa, Esu or even the vocation of the parents such as hunters (Odejide, Odetayo etc.), drummers (Ayanyemi, Ayanwale), Names can also depend on the nature of chieftaincy titles of the parents. We also another category of names called Abiku (Born-to die). These are group of names which parents give those children that die shortly after they are born. They are later born into the same family as many times as they wish from the spirit world. Some of these include Kòkúmó (this child will not die again), kòşókó (there is no more hoe to dig a grave), Àmbeḡlòrun-(we are appealing to god (to spare his life)

Wedding Ceremony: A boy is considered ripe for marriage when he is about thirty years and a girl, when she's about twenty five years. It is an aberration to remain single for life. Even when a man is known to be impotent, he gets married just to save his face and that of his immediate families. Marriage is a family affair- between the two families of both the boy and the girl. There are about six stages involved in the marriage ceremony. These are time for searching, Ifa consultation, releasing the voice, (iṣihùn) engagement, idana, and the wedding proper. Time for searching involve the period when both the groom-to-be search for potential wife. There are usually common meeting points for the two of them. These places include evening market square, along the farm, or where they both fetch water. After the boy is satisfied the he has seen a beautiful girl, he informs his father. His father will then inform the eldest member of the family. When they are sure that there is no blood relationship between the two, they then meet with the family of the bride-to-be. The two families then select a go-between (Alarena). It is the duty of the Alarena to perform a background check on the family of the bride-to-be. This is to avoid marrying someone with some serious physical or mental disorder such as lunacy, epilepsy, leprosy, or extreme albinism. The Alarena will also watch the conduct of the girl over time. When she is satisfied with the conduct of the girl, the family of the boy now consults the ifa oracle .The aim is to know what the future portends for the two people involved. If the consultation yields a positive result, then they move to the next stage, if not then they discontinue with the marriage. The releasing of the voice (Isihun) is when the girl gives her consent in the marriage. The date is now set for the Ìtoro (engagement). On the appointed day, a few elders from the boy's family gets to the girl's house as early as five am in the morning unannounced. This is to formally solicit for the parent of the girl's consent in marriage. The girl's parent will then told the delegates that they are not the only one involve in given out the girl. This is because marriage involves every member of the extended family and no one must be left uninformed. Before the delegation leaves, a date is set for Idana .On the appointed day, the two families meet in bride-to-be's residence. This is when the dowry (owo ori), and other items that have significance in the life of the family to be are presented to the girl's family. Some of the items include choice kola-nuts, some alligator pepper, bitter-kola certain number of yam tubers, palm oil, salt, fine wrapper of good quality, and other things. In most cases, the dowry is returned to the parents of the boy with the assertion that they do not sell their daughter. After much eating and drinking, the two families set a date for the actual wedding. On the wedding day, there are so many festivities in both the parents' houses. The two families separately bring together and friends and well-wishers. There is so much to eat and drink on this day. The two families display the various uniforms (aṣo-ẹbí) which they have sown. Both the bride and the groom's families flaunt their affluence with the type of people in attendance, the type of musician(s) invited, and duration of the parties.

In the night, the bride goes before the male elders of the family to obtain blessing. The eldest of them starts the prayer asking the ancestors to protect her. He also admonishes her to be of good conduct in her new abode. All other male and later female members take their turn to pray for her and advise her. After these prayers, she then turns to her mother for prayer and blessing in form of bride's song of departure (*ẹkún iyàwó*). The bride is then taken to the groom's house by some men, accompany by some of the wife's friends and a younger cousin, niece or nephew who is known as *omọ iyàwó*. After all formalities, at the entrance of the house, the bride is admitted into the household and finally handed over to the eldest wife in the family for mentoring.

Greater importance is attached to virginity of the girl among the Yoruba. The girl must be found to be *virgo intacta*. If the reverse is the case on her first night, then she faces a thorough beating the following day so as to confess the culprit. But if she's found to be a virgin, then the groom's family will send some gifts to her house the following day.

Burial Ceremonies: Burial ceremonies are as important as the other two ceremonies mentioned above. It is the belief of the Yoruba that adequate and befitting burial must be given to the dead. However, it is only the older people that are given these types of befitting burials. There are many types of burials in the land. The type of burial to be given depends, to a large extent, on the type of death, the age, or the position of the dead in the society. The type of death include drowning, falling off from the trees (in most cases palm trees), accidental shooting by a fellow hunter, chiefs and kings, hunch backs, teenagers, etc. For the teenagers, the death is regarded as something sorrowful, and something that should not be prayed for, therefore, there's no wining and dinning. The corpse is buried by those younger than it. However, for those that are old, adequate arrangements are made, just like the naming and marriage ceremonies, to celebrate it. Traditionally, the dead are buried within the three days of their death. However, with the advent of Christianity and modernity, corpses now stay in the mortuary for as long as the relations want. Prior to this contemporary period, the Yoruba do not bury their dead in the graveyard or burial ground, but in their houses. Infants and teenagers are, however, buried in the bush. Ground is dug within the courtyard, either within the room of the dead or in the balcony. It is usually six feet long, the corpse is put in the coffin and buried there. Funeral rites are conducted as appropriate on either the third day or the seventh day. But the whole burial ceremony is concluded on the fortieth day. During the final burial ceremony, all the children and the extended family members invite friends, neighbors and well-wisher to the ceremony and there's considerable feasting. Musician(s) are invited to play either for a short period or for the entire night. Uniforms (*aṣọ-ẹbí*) are worn during the celebration. In the course of the funeral rites, all the male in-laws have very important roles to play. They are expected to dig the grave of their father-in-laws. They are also expected to produce a goat each for the rites.