

Africa and Its Diaspora Languages, Literature, and Culture

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Edited by

Olanike Ola Orié, Akintunde Oyetade
and Laide Sheba

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CONTENTS

Profile of Olasope Oyelaran	viii
Foreword	x
Poem	xxiv
Curriculum Vitae of Olasope Oyelaran	xxxiv
Testimonials	lvii

Part I: Languages and Linguistics

Chapter One.....	2
Oyèláràn on the Sub-Classification of Yorùbá Verbs <i>L.O. Adéwólé</i>	
Chapter Two	8
What do we do with Multifarious Cognate Reflexes in Cross Linguistics? Exemplification from Yorùbá, Ìgalà, and Ìdomà Languages of Nigeria <i>Adégboyè Adéyanjú</i>	
Chapter Three	35
High Vowel Reduction in Yoruba <i>Akinbiyi Akinlabi</i>	
Chapter Four.....	60
Answers to Yorùbá Polar Questions: A Preliminary Report <i>Oládíipò Ajíbóyè</i>	
Chapter Five	77
On the Syntax and Semantics of the Noun <i>Ti</i> in Yoruba <i>Oladele Awobuluyi</i>	

Chapter Six	93
Some Challenges of Modern Yoruba Lexicography	
<i>Yiwolá Awóyalé</i>	
Chapter Seven.....	117
The Syntax of Pronouns and Interrogative Markers	
in Mòfòlí Dialect of Yorùbá	
<i>Felix Abidèmi Fábùnmi</i>	
Chapter Eight.....	130
Analysis of Language Policy Planning and Management in Nigeria	
<i>Usman Ahmadu Mohammed</i>	
Chapter Nine.....	150
The Incorporation and Function of Lexical Items from English	
in Yorùbá language Instruction	
<i>Akinloye Ojo Ph.D.</i>	
Chapter Ten	164
On Proto-Yoruba Vowel Representation Again!	
<i>Olanike Orie</i>	
Chapter Eleven	179
Documenting the Akoko Languages: A Preliminary Report	
<i>Francis Oyeade and Taiwo Opeyemi Agoyi</i>	
Chapter Twelve	193
Reconsidering Gender in Yorùbá Proverbs	
<i>Láidé Sheba</i>	
Chapter Thirteen.....	200
Challenges in the Interpretation of Trinidad Yorùbá Texts	
<i>Maureen Warner-Lewis</i>	

Part II: Literature

Chapter Fourteen	210
Creative Writing in African Languages: Problems and Prospects	
<i>Akintúndé Akínýèmi</i>	

Chapter Fifteen	223
Morality versus Professional Oaths: <i>Ìdààmú Pààdì Minkáílù</i> as a Case of Study <i>Deji Medubi</i>	

Part III: Culture

Chapter Sixteen	234
The Real life of Jônatas Conceição (†): Ilê Aiyê's Political, Pedagogical, and Cultural Intellect <i>Niyi AfỌlabi</i>	

Chapter Seventeen	273
On the Futility of Examples and the Nuisances of Belief: A Pedagogy of Relevance <i>Michael OládEjO AfOláyan</i>	

Chapter Eighteen	288
Helping Nigerian Trado-medical Practitioners Overcome Their Lexico-grammatical Problems <i>Akinmade Akande, Olayiwola Akinwale and Moji A. Olateju</i>	

Chapter Nineteen	303
Yorùbá Culture in Brazilian Culture: Carlos Diegues's <i>Quilombo</i> and Other Expropriations <i>Robert Nelson Anderson</i>	

Chapter Twenty	322
Honouring Great Men: Language, Memorialisation and Popular Voices in Early Yoruba Print Culture <i>Karin Barber</i>	

Chapter Twenty-One	345
Brazil: A Meeting of Sociocultural Extremes <i>Yeda Pessoa de Castro</i>	

PROFILE OF ỌLASOPE OYELARAN



Professor Ọlasopé Oyèláràn was born in Àjáàwà, Oyo State, Nigeria in 1938. He attended Ogbomoso Grammar School (Nigeria), and later, Haverford College (Pennsylvania) where he received a BA in Classics in

1964. He received his PhD from Stanford University (California) in 1970 under the supervision of Professor Joseph H. Greenberg. His dissertation was on Yoruba Phonology—a seminal contribution, which is still cited today by linguists. Shortly afterward, he was offered his first academic position as a Research Scholar and a Lecturer at the Institute of African Studies, the University of Ife—now Obafemi Awolowo University.

Over the course of his career, he has been a pioneer on many fronts. In 1975, Professor Oyèlāràn founded the Department of African Languages and Literatures, now the Department of Linguistics and African Languages. He was the Head of Department for many years, and served at the university level as a member of the University Senate and the Governing Council. He is a strong advocate of indigenous African languages in education and a veritable scholar of African Linguistics and Yoruba Language, Literature and Culture. Professor Oyèlāràn has published extensively in his fields of research and teaching, namely, theoretical and African linguistics, especially phonology and syntax. He has addressed issues beyond African linguistics and theory, for example, he has written on language and education, folklore and religion (particularly, Yoruba and Yoruba in the Diaspora), literature in English, French and Yoruba. In all his research, he set an outstanding standard for accuracy of observation and data description and for rigorous analysis of data. He is a member of many scholarly organizations including the New York Academy of Sciences, the Linguistics Association of Nigeria, and the Yoruba Studies Association (see his CV).

From 1988 to 2005, he took up academic positions at the North Carolina Wesleyan College, North Carolina and Winston-Salem State University (WSSU). He became the Director of International Programs in 2000. At WSSU, he made his mark in teaching, research and service both to the university and the community. He left WSSU in 2005 to take up the position of professor and director of global and international studies at Western Michigan University; he made this move in order to support his wife Dr. Eileen Wilson-Oyelaran who was named the 17th President of Kalamazoo College, Michigan in July 2005. He was a Scholar-in-Residence at Kalamazoo College until 2016. Furthermore, Olásopé Oyèlāràn is the founder and coordinator of the International Colloquium at the Biennial National Black Theatre Festival at Winston-Salem, North Carolina. This colloquium, which he founded in 1993, continues to provide a major forum for lively discussion and debate on real-life issues portrayed in theatre.

FOREWORD

This project was originally conceived in 2008 as part of the activities surrounding the 70th birthday celebration of Professor Ọ́lásopé Oyèláràn. Although it has taken ten years to arrive at this stage, we are glad that the volume is finally being published. The volume brings together a collection of 21 papers by an international group of scholars, representing four generations of researchers of African and African Diaspora languages, literatures and cultures who have been influenced by Oyèláràn's work in one way or another. The volume presents research on topics in applied- and socio-linguistics, phonology, morphology, syntax, oral and written literature, and Yoruba language and culture in diaspora—Brazil, Cuba, and Trinidad. The constellation of topics presented in the volume aims to enlarge our understanding of the issues in the field of African and African Diaspora languages, literatures, and cultures today. The book makes an important contribution to the expanding work on the linguistic and cultural interface of Africa and its Brazil, Cuba, and Trinidad diaspora.

Content

The papers are arranged to reflect the diversity of Oyèláràn's work. They are organized thematically as follows. The first section contains articles on languages and linguistics: Oyèláràn on the Sub-classification of Yorùbá Verbs (Adewole), What do we do with Multifarious Cognate Reflexes In Cross Linguistics? (Adeyanju), Syntax and semantics of Answers to Polar Questions in Yorùbá (Ajiboye), From High Vowels to Syllabic Nasals: Evidence from Yoruba and Igbo (Akinlabi), On the Syntax and Semantics of the Noun *Ti* in Yoruba (Awobuluyi), Some Challenges of Modern Yoruba Lexicography (Awoyale), The Syntax of Pronouns and Interrogative Markers in Mòfòlì Dialect Of Yorùbá (Fabunmi), Analysis of Language Policy Planning and Management in Nigeria (Mohammed), The Incorporation and Function of Lexical Items from English in Yorùbá language Instruction (Ojo), On proto-Yoruba vowel representation again! (Orie), Documenting the Akoko Languages (Oyebade and Agoyi), Reconsidering Gender in Yoruba Proverbs (Sheba), and Challenges In the Interpretation of Trinidad Yoruba Texts (Warner-Lewis). The second section contains articles on literature: Conceptualising the Reality of the

Millennium Development Goals in Fágúnwàn's Tradition Novels (Adejumo), Creative Writing in African Languages- Problems and Prospects (Akinyemi), and Morality Versus Professional Oaths- *Ìdààmú Páàdi Minkáílù* as a Case of Study (Medubi). The next group of papers in section three focuses on issues in literature and culture: The Real life of Jônatas Conceição (Afolabi), On the Futility of Examples and the Nuisances of Belief: A Pedagogy of Relevance (Afolayan), Helping Nigerian trado-medical practitioners overcome their lexico-grammatical problems (Akande, Akinwale, and Olateju), Yorùbá Culture in Brazilian Culture (Anderson), The Yoruba Àsẹ As A Social Capital Among Afro-Diasporic Peoples In Latin America- Brazil And Cuba (Ayoh'omidire), Honouring great men- language, memorialisation and popular voices in early Yoruba print culture (Barber), Brazil, A Meeting Of Sociocultural Extremes (Yeda Pessoa de Castro). Testimonials are presented by Ayo Bamgbose (Olasope Oyelaran: a quintessential linguist and cultural icon), Omotoye Olorode (Concerning Olasope Oyelaran), and Olabiyi Yai (Olasope O. Oyelaran: an Integral Scholar and Intellectual), and Oladele Awobuluyi (A Tribute to Professor Olasope O. Oyelaran).

Summary of Chapters

Part I Languages and Linguistics

1. Femi Adéwólé – Oyèláràn on the Sub-classification of Yorùbá Verbs (Obafemi Awolowo University)

This article is a summary of Oyèláràn's methodology of classifying Yorùbá verbs, as it says in the title. His methodology is presented as challenging the traditional classifications of words. The author then gives Oyèláràn's view of how they should be classified and why. The author then cites Awobuluyi as in agreement. The argument is that words should be classified based on their functions in the various clauses in which they can appear, the assumption being that said function can change from clause to clause.

2. Adegboye Adéyanjú - What do we do with Multifarious Cognate Reflexes in Cross Linguistics? (Federal Polytechnic, Nasarawa, Nigeria)

Through an eclectic methodology, which combines re-interpretational ethno-linguistic data, and culture-historical survey, we attempt, in this

paper, to re-examine political and linguistic structures of a proto-language-Akpoto. The thesis of our investigation is that: where all else has failed to foster political and social unity particularly in a plurilingual nation characterised by the wide proliferation of ethnic cleavages, language could well provide the basis for unity among, particularly linguistic genetically related peoples like the Yorùbá, Ìgalà and Ìdomà. The task herein in this paper is predicated on relating history and culture to linguistics. Based on the plethora of evidence amassed, we conclude that a) the multifarious cognate reflexes across Yorùbá, Ìgalà and Idoma languages are relics of Akpoto civilization and origin. These cognates could well be the reflection of a deeper, obscure, yet traceable historical and cultural origin of these peoples, and b), nation building efforts divorced of linguistic input would be defective, at least in Africa, Nigeria specifically because of her susceptibility to covert and overt diverse forces or tendencies. Study findings indicates that cognate reflexes across these languages not only be taken as evidence of genetic relatedness but also could be held as reflecting the likelihood of establishing a commonness in origin of these peoples history and culture.

3. Akinbiyi Akinlabi and George Iloene – From High Vowels to Syllabic Nasals: Evidence from Yoruba and Igbo (Rutgers University, Ebonyin State University)

In this paper, we discuss an interesting alternation between high vowels and syllabic nasals in Yoruba and Igbo, first reported by Oyelaran (1971). We will argue that this neutralization is better viewed as vowel reduction, and reduction of sonority. We show that syllabic nasals may arise from the nasal consonants /m/ and /n/, as well as from the high vowels /i/ and /u/, following research by Oyelaran (1971, 1976, 1991). The core of the formal proposal here is that the high vowel – syllabic nasal alternation in Yoruba represents a case of vowel reduction in a weak environment. This is parallel to the reduction of vowels seen in languages like English in “weak” (or unstressed) syllables. The process is like the reduction of a full vowel to a schwa observed in languages where such is permitted. The weak environment in the case of Yoruba is a “deformed” syllable with a high vowel. The goal here is to provide a formal insight into Oyelaran (1971)’s original observation. In doing so, I rely heavily on data from Oyelaran’s research, while supplying additional evidence from other dialects.

3. Oládiipò Ajíbóyè--Syntax and semantics of Answers to Polar Questions in Yorùbá (University of Lagos)

This paper takes a look at polar questions in Yorùbá, a member of Benue-Kwa language family; with particular focus on the syntax and semantics of their answers. Observe that the structure of Yorùbá polar questions falls into four categories depending on the syntactic distribution of the question words. The yes-no question words may occur in sentence initial as in the case of *Ṣé/Ẹ́jé*, sentence medial (between subject noun and the verb) as in the case of *há*, sentence final position as in the case of *bí* or a combination of sentence medial and sentence final position as in the case of *há...bí* and all these question words co-occur with positive and negative questions. As to the forms of responses from this type of question, I show that the affirmative response has two forms, namely, *bẹ̀ẹ̀* which is close to English 'yes' but with an additional element *ní* to form *Bẹ̀ẹ̀ ní* and *Hẹ́n*. As to the negative response, there are at least four variants, namely, *Hẹ́n-hẹ́n* 'no', *Rárá* 'no', *Bẹ̀ẹ̀ kó* 'so not', *Ó tí* 'expletive Neg'. Thus, a polar question such as *Ṣé Adé ló* 'Did Ade go', will attract affirmative response *hẹ́n* or *Bẹ̀ẹ̀ ní*, meaning 'yes', whereas the negative response can be either of *Rárá*, *Hẹ́n-hẹ́n* or *Ó tí*. It is demonstrated that *Bẹ̀ẹ̀ kó* as a response is possible with *Bí*-clauses only. The paper accounts for the relationship between answer particles appearing in isolation and those appearing with full sentential response along the lines of Kramer & Rawlins (2009) and Holmberg (2007, 2011, 2012) claiming that like many other languages (English, Finnish, French), Yorùbá affirmative and negative responses are products of ellipsis. It proposes a FocP structure following Holmberg (2011, 2012) for all answers to yes-no questions and claims that TP is an embedded clause.

4. Oladele Awobuluyi - On the Syntax and Semantics of the Noun *Ti* in Yoruba (Emeritus Professor, University of Ilorin and Ondo state University)

The Yoruba morph "ti" can be classified under any one of five different uses. The fifth is that it is a noun, which has been and continues to be variously analyzed by Yoruba scholars. Thus, while Awobuluyi regards it as a "noun/pro-noun," Bamgboṣe calls it a "genitival particle, emphasis marker" or a sort of "prefix," and has at different times and in different contexts called it a "preposition, genitival particle, prefix, grammatical item." It will be shown here that a careful consideration of the syntax and

semantics of the element indicates that it is indeed a noun or nominal element that always heads a noun phrase containing a genitival qualifier. It will also be shown that, contrary to popular belief, Noun-Noun constructions featuring it convey appositive and possessive meanings, depending upon the context. Evidence for it's being a noun include: (i) Attachment of the Prosthetic Vowel 'i', (ii) Co-occurrence with Qualifiers, (iii) Its Supposed Ability to Intervene between Nouns and Their Genitival Qualifiers, (iv) Its Ability to Occur in Subject/Object Position.

The patterns uncovered show that "The traditional grammarians of the Yoruba language and their modern-day followers are not completely wrong and neither are they completely right in considering all Noun-Noun constructions containing *ti* as possessive in meaning" and "The traditional and general belief that any and every qualifier occurring immediately to the right of *ti* in Noun-Noun constructions is actually in construction with the noun or noun phrase immediately preceding that element is also not correct. In fact, such qualifiers belong to the noun *ti*, by direct inheritance from the possessums replaced by it."

5. Yiwola Awóyalé - Some Challenges of Modern Yoruba Lexicography (University of Pennsylvania)

This paper attempts to identify and propose solutions to certain challenges that are peculiar to Yoruba lexicography; such a peculiarity being borne by both the nature of the language itself, and certain grammatical properties that the language shares with some other languages of the world. Among the challenges that are peculiar to the language, which have serious lexicographical consequences not only at the microstructure level but more seriously at the macrostructure level are (a) pervasive segment deletion and/or assimilation within complex and compound words; (b) pervasive prefixation to the almost exclusion of suffixation; (c) pervasive serialization of verbs; (d) pervasive reduplication especially among ideophones; (e) discrete nature of the tone system; (f) the open-endedness of proper name formation; and (g) what constitutes a head word in the 'standard' as opposed to 'dialectal' form. On the other hand are external issues that impact any type of Yoruba dictionary such as (a) continental versus diaspora Yoruba; (b) monolingual versus bilingual/multilingual Yoruba dictionaries; and (c) metalanguage development and borrowing to meet the demand of a globalized technological age. Each of these issues will be discussed in the context of the current Yoruba lexicographical project being carried out at the Linguistic Data Consortium of the University of Pennsylvania.

6. Bidemi Fábùnmí - The Syntax of Pronouns and Interrogative Markers in Mòfòlí Dialect of Yorùbá (Obafemi Awolowo University)

Yorùbá, one of the three major languages in Nigeria, has about 45 million Nigerian Native speakers. The population of the non-Nigerian native speakers of Yorùbá can be averagely put at about 6 million covering Bénin Republic, Togo, Ghana, Côte-D'Ivoire, Sudan, Sierra-Leone, Brazil, Cuba, UK and USA. Yorùbá has many dialectal varieties. Mòfòlí is one of the dialects of the Yorùbá language spoken outside Nigeria. Speakers of Mòfòlí dialect reside mainly in Kétu city, in the Plateau State of the Republic of Bénin. Other Yorùbá dialects whose speakers reside outside the country are Tsábe, Ifè (Togo), Àwóri, Ìdàisà, Isà, Àjàsé, Mánigri and Ìfòhin. This work, however, focuses on Mòfòlí dialect because, according to Awobuluyi (1998:9), "no linguistic research has ever been carried out on it". In the field of linguistics, the Yorùbá populations outside Nigeria are hardly ever discussed, largely unknown and poorly defined. This research work has shown that the pronouns and interrogative markers of Mòfòlí differ from those of Standard Yorùbá (SY) at a number of points. These differences are the result of linguistic change. Changes that have taken place in one dialect have not taken place in the other. In comparison with the standard Yorùbá however, Mòfòlí has completely different realizations as far as question markers and pronouns are concerned. The tonal and phonemic contrasts specify for the interrogative markers of the two related dialects are totally unrelated. Moreover, the focused elements in Mòfòlí are not obligatorily marked by the operator *ni*. In addition, the pronouns in Mòfòlí differ from those of SY; where SY singular and plural subject/object pronouns have only one form, Mòfòlí has either two or three forms. Further studies on Mòfòlí will highlight those new things the dialect may teach us about the syntax of the Yorùbá language.

7. Usman Mohammed - Analysis of Language Policy Planning and Management in Nigeria (Nigerian Defence Academy, Kaduna)

Language Policy Planning and Management (henceforth LPPM) have been a matter of concern to governmental agencies/agents and scholars for the past decades, especially with the nation building efforts since the independencies in Africa and Asia of the 1950s onwards. LPPM involve four stages: a) selection, b) codification, c) elaboration and d) implementation. In this paper, we intend to discuss LPPM in Nigeria which a multilingual and multicultural nation. This is with a view to

observing the extent to which these activities are undertaken in order to promote Nigerian languages for “participatory democracy”.

The paper observes that efforts of both governmental language agencies/agents in Nigeria resulted in the standardisation of various Nigerian languages. At present, about 136 languages representing approximately 27% of all Nigerian languages are at various levels of standardisation (cf. Mohammed (2002)). The fragmentation or the development of varieties results in what can be termed as glossotomy. This aspect is more pronounced in the southern part of the country i.e. Nigeria. The situation in the northern part of Nigeria is quite different because Hausa which is a strong Lingua Franca is incorporating minor ethnic and/or linguistic groups. This aspect is referred to as glossogamy. This linguistic phenomenon is as result of strong socio-economic and political backgrounds behind the language i.e. Hausa. LPPM when properly designed serves as an organ of unity among peoples of different ethnolinguistic backgrounds. It is through unity that nationhood can be achieved.

8. Akinloye Ojo - The Incorporation and Function of Lexical Items from English in Yorùbá Language Instruction (University of Georgia)

This paper discusses some aspects of the Yorùbá - English language contact situation in the Yorùbá speaking area of Southwestern Nigeria. In Yorùbá, there is a high level of ‘borrowing’ from the English language. The paper considers the three major reasons for the prevalence of English ‘loanwords’ in the Yorùbá language. These reasons are; historical, functional and socio-political. Examples of ‘loanwords’ acquired by the Yorùbá language due to each of these reasons are also provided. The paper also describes some of the phonological processes that occur in the lexical adaptation of English words into the structure of the Yorùbá language. Processes such as epenthesis, consonant deletion, re-syllabification and Word Structure changes are discussed. The discussion of these phonological processes is of some importance to the study of Yorùbá as a foreign language since it illustrates the systematicity involved in ‘loanword’ incorporation in Yorùbá.

9. Ọlanikẹ Orie - On proto-Yoruba vowel representation again! (Tulane University)

There are two competing proto-Yoruba vowel representation theories—nine and seven proto-vowel models. This paper presents a cross-dialectal

study of vowel harmony in support of the seven-vowel proto-system. Based on this evidence, it is argued that proto-Yoruba lacked retracted oral high vowels. It is shown that an analysis which posits underlying retracted oral high vowels misses generalizations and makes incorrect cross-dialectal predictions.

10. Francis Oyebade and Taiwo Agoyi - Documenting the Akoko Languages - A Preliminary Report (Ondo State University)

It is common knowledge among linguists that what was known as the Akokoid language cluster is a mix of many small languages whose true genetic affiliation is still controversial. However, what is still little known is the fact that the languages are highly endangered. The recent publication of a bilingual book titled: *Ikaan Proverbs, Riddles and Stories: Ìwé Òwe, Ìtàn Àròṣọ Nínú Èdè Ìkaan* (2007) by Fredrick Adekanye and Sophie Salfner (for Ikaan) and *Nh' Kpasi Àbèsàbèsì: Mo gbọ' Àbèsàbèsì: I Understand Àbèsàbèsì*, (2012) by Taiwo O. Agoyi (for Àbèsàbèsì/Akpes) have had the impact of opening the eyes of at least two Akoko linguistic groups to the need to revitalize their languages.

Various Language Development groups have sprung up from these efforts and an active language maintenance project is in place in this very pluralistic geographical community called Akoko. This is a report of one of such projects.

11. Laide Sheba - Reconsidering Gender in Yoruba Proverbs (Obafemi Awolowo University)

The author re-examines traditional models of interpretation of Yoruba proverbs. Proverbs are powerful tools in society that affect public attitudes. Misogynistic and (often overlooked) misandristic features of Yoruba proverbs should be written out – by replacing words and reworking metaphors – and new proverbs that promote a more equal society produced. She gives several pages of examples of how this can/could be accomplished.

12. Maureen Warner-Lewis - Challenges in the Interpretation of Trinidad Yoruba Texts (Professor Emerita, University of the West Indies)

The synthesis of Yoruba dialect phonologies, syntax, and lexica is evident in the production of sacred and secular songs on the island of Trinidad and

constitutes one of the main difficulties in attempts to decode these texts. Other challenges include the frequent lack of social and ritual contexts of use, the esoteric nature of honorifics, allusions, place and personal names, and the need to recognize metaphors and juxtapositions to establish thematic coherence within texts. Apart from overlapping dialect forms, memory loss and imperfect learning on the part of second- and third-generation speakers are responsible for indeterminate pronouns, misplaced nasalization of vowels, and irregular vowel and consonant substitutions. Some texts reproduced the multilingual historical environment of the performers.

Part II: Literature

13. Akintunde Akínyemí - Creative Writing in African Languages-Problems and Prospects (University of Florida)

The author discusses the history of and current trends in language choice among authors of African literature. Considerations are the audience (international, Pan-African, local), the socio-economic status of the foreign language, the tendency to see African literature as primarily oral, and/or the purpose of the work itself. Literature in the indigenous languages can be a voice for the “suffering majority” and it can be a call to arms to them as well. The author argues that the emergence of indigenous languages as literary languages depends on the aid of institutional support, a more equal distribution of political and economic power, a strengthening of national economies, and literacy development among the less-privileged to promote would-be authors of quality indigenous literature.

He also problematizes the terms “African literature”, arguing that literature on the continent, even that which predates colonialism, is local and reflects the individual’s language and culture. Also, where other societies – or languages (Arabic, Chinese, English, French, etc) which are synonymous with particular societies – claim their own literatures, this is clearly impossible in Africa, since there is no “African” language that reflects “African” culture.

The conclusion to be drawn from the above is that, there are two streams of literature on the continent of Africa, namely the much older grassroots literatures composed in over one thousand seven hundred indigenous African languages spread throughout the continent, and literatures written in the languages of the former European colonial powers in Africa.

Finally, not only does African literature need more use of the indigenous languages, but the unequal distribution of literary criticism

must be spread out to cover the works written in indigenous languages. This would bring attention and would help to increase the quality of such works as well. “African literary scholars should, as suggested by Gérard (1981), take the leadership in this matter and set the pace by revisiting literary compositions in their mother tongues and by establishing themselves as the foremost authority in the same way that English critics and scholars have established themselves as foremost authorities in the scholarship of English literature.”

14. Deji Medubi - Morality versus Professional Oaths- *Ìdààmú Páàdi Mínkáílù* as a Case of Study (University of Lagos)

This is a fairly detailed blow-by-blow account of a Yoruba play entitled *Ìdààmú Páàdi Mínkáílù*, in which a priest hears a confession of a killer and refuses to break his silence on the matter, being a representative of God in relation to the killer/confessor. It is a discussion of the relationship between professional ethics and religious morality, and how they sometimes clash, to devastating consequences that would be considered neither ethical nor moral.

Part III Culture

15. Niyi Afolabi - The Real life of Jônatas Conceição (University of Texas, Austin)

The celebration of the living is an honor that the ancestral cannot fully appreciate. In the same vein, the departed must marvel at the futile frenetic wailings of well-wishers after a legend can no longer dance with the living. Professor Oyelaran’s unique contribution to African languages, linguistics, African studies, and the African Diaspora, now draws close to a golden jubilee. This introspective and retrospective study of the life and legacies of Jônatas Conceição, the “cultural intellect” of the Ilê Aiyê Afro-Carnival organization in Salvador-Bahia-Brazil, is not meant to be a comparative parallel for as the Yoruba puts it in their infinite proverbial wisdom, *ewe nla ko ni pada ru wewe*, that is, the magnanimous entity would never become the commoner. Yet. There are some parallels to be invoked for posterity. The term “Ilê Aiyê” (House of the World) is a linguistic puzzle and may well be the metaphoric point of entry into the crossroads of linguistics, culture, politics, and philosophy of language. This essay examines the contributions of Jônatas Conceição to the Ilê Aiyê organization from the viewpoints of his role as the Pedagogic Director and

Editor of the series, *Cadernos de Educação* (Educational Notebooks) as well his own creative and cultural productions. Ilê Aiyê celebrated its 40th anniversary in 2014. In echoing the same significance of the organization in the emblematic persona of Professor Oyelaran, this essay celebrates both cultural and intellectual entities.

16. Michael Afolayan - On the Futility of Examples and the Nuisances of Belief: A Pedagogy of Relevance (Southern Illinois University)

A concomitant acquisition of intellectual and social information within the confines of the classroom of Professor Oyèláràn has been the critical central stage of this essay. In acknowledging and honoring the contribution of Professor Qlásopé Oyèláràn to my intellectual growth and mental development, I have identified specific experiences of my own which I consider to be of pedagogical relevance and cultural enrichment. Citing specific examples, in this chapter, for better or for worse, is a litany of lessons learned from Oyèláràn's Yoruba language/linguistics classroom with the conclusion that teachers, at any level, bring into the lives of their students lessons that transcend the realm of the four corners of the classroom.

17. Akande, A., O. Akinwale, and M. Qlateju - Helping Nigerian Trado-medical Practitioners Overcome their Lexico-grammatical Problems (University of Leeds, Obafemi Awolowo University)

This paper highlighted how Nigerian trado-medical practitioners (TMPs) could overcome lexico-grammatical problems like the appropriate choice of words in English, spelling problems and proper use of tense and articles. By trado-medical practioners is meant indigenous medical practioners most of whom had little formal education. The data were from 30 itinerant TMPs at Ife City Stadium in Nigeria. These TMPs come from different parts of Nigeria and at times from other African countries and they move from place to place within and outside Nigeria. The data were collected using cassette recorders, oral interviews and observational notes. Their lexico-grammatical problems were revealed during interviews with them, through their interactions with their clients and writings on their labels. The paper recommended that for TMPs to overcome these problems, language training programs like workshops and seminars on sentence constructions, lexical options in sentences, interactive reading sessions and so on should be introduced to them.

18. Robert Anderson - Yorùbá Culture in Brazilian Culture (Winston Salem University)

It is clear even to the casual observer that elements of Yorùbá culture abound in contemporary Brazil, scattered among domains such as Candomblé religion, regional cuisine, daily folklore, popular arts, and "erudite" cultural production. Even though Yorùbá-speakers and their descendants were numerous in several urban centers, notably Salvador, they were and are still in the minority among the African-descended population of Brazil. Yet, by the mid-twentieth century, thanks both to its local prestige and to an internal diaspora of Yorùbá-influenced people, Yorùbá culture had spread beyond its earlier ethnic and regional contexts. It came to enjoy hegemony as a marker of Afro-Brazilian identity and even, one could say, to be "expropriated" by Brazilian national culture. The fate of Brazilian Yorùbá culture was not unique, since such nationalization had occurred with other Afro-Brazilian or regional practices and cultural complexes, for example, capoeira, samba, and *feijoada*. The goal of this essay is not to trace the trajectory of this diffusion and expropriation, but to examine some of its endpoints. It will include a close analysis of the 1984 film *Quilombo*, directed by Carlos Diegues. Diegues, one of Brazil's best known filmmakers, chose to retell the story of the seventeenth-century maroon state of Palmares with threads from the historical record and heavy doses of late Cinema Novo aesthetic. The latter included using both overt and subtle elements of Brazilian Yorùbá culture, including *orixá* iconography, ceremonial music, and Yorùbá language, to structure and adorn a narrative about a community that historians know to have been founded by and largely populated by descendants of West Central African Bantu peoples and Creole Brazilians. With supporting examples from the panorama of contemporary Brazil, the author seeks to characterize the use made of Yorùbá cultural elements in the imagining of both a Pan-Afro-Brazilian and general Brazilian national cultural identity. The essay concludes with implications for both Brazil and the Yorùbá Diaspora.

19. Karin Barber - Honouring Great Men- Language, Memorialisation and Popular voices in Early Yoruba Print Culture (University of Birmingham)

In the 1920s, five new weekly Yoruba-language newspapers, all with sections in English, were inaugurated in Lagos. Though the immediate trigger for this flurry of activity can be traced to the political interests of

the elite who owned and wrote the papers, they also saw themselves as contributing to a larger project of civic enlightenment, by convening a new, expanded public through print discourse. This chapter looks at one salient feature of this discourse: the continual acts of memorialisation intended to fix, preserve and magnify the reputation of key Lagos personalities. Print, even newsprint, was regarded as conferring permanence - a crucial means by which cultural heritage could be not only preserved, but also edited and augmented so as to serve as the basis for future development. Print in the Yoruba language served a dual purpose: it enabled the newspaper editors to address a larger, more popular reading public; and it stood for the whole of “traditional” culture awaiting reclamation and improvement through inscription and cultural editing. By honouring local pioneers – historians, preachers, political activists – the newspaper editors provided the reading public with vivid examples of the kind of public-spirited, patriotic activity they believed should be the basis of a future progressive and self-governing nation. The chapter explores the ways in which the elite domain of newspaper writing was shot through with texts and voices from popular street culture, as the elite sought to widen their constituency by writing in Yoruba and consciously addressing a less educated public.

20. Yeda Pessoa de Castro - Brazil, A Meeting of Sociocultural Extremes (University of Bahia, Brazil)

The Brazilian language and culture is an amalgamation of European, Latin American, and African influences. The African influence is much more significant than what has hitherto been acknowledged. The unique and most well-known aspects of / contributions to Brazilian culture by its African population have been referred to as uniquely Brazilian, without proper credit given to the African population from which they are derived. This population are descendants primarily of Bantu and West African slaves who, with various motivation and at different points in history, have spread out across the country, events which he traces for most of the article. He also argues that Africans have “opened and conquered space” in several areas of Brazilian society, notably music and festivals. Mention is given to how African-descended women played a unique role as well.

The Editors:

Olanike Ola Orie, (Tulane University, New Orleans)
 Akintunde Oyetade (SOAS, University of London)
 Laide Sheba (Obafemi Awolowo University, Ife)

Ò JÒ GBỌN ỌLÁSOPÉ OYÈLÁRÀN: OJÍJÌNÌYÀN-ỌKÙNRIN

Pèlẹ níkí Ìbàdàn

Ẹ kú ọwọ níkí Ọyọ

Moja ni Kétu n kára wọn

Àgbàrá nìkàn nìí kọjá lọ lójúde ọba láláìṣe kẹẹ pé

Lèmí ṣe sọ pé àlàáfíà kẹẹ wà bí; ilé n kọ?

Ọlásopé ọmọ Oyèláràn

Mo lẹẹ kú àfídí kalẹ nìbẹ un

Ọmọ Aráloyin

Ọmọkùnrin jangan-jangan, èkejì ẹkùn

Dìde fùúyà, Àrẹ́ó Oyèdìjì

Kóo wá jó kósó

Igì orin so ságbàláà rẹ

Ni mo fí n kẹ sí ọ wi pé kóo wá jó aro

Àgbà ló nílù àgbá

Ọlóbẹ́ ló yẹ ká kó ẹkọ tọ́ lọ, Ọlásopé ọmọ Àsà

Ni mo fí fààjìn dùndùn ọgànjọ

Kọ àbàjà orin ewì mi bàlàbà bàlàbà

Aláyà nílá ló lẹ gbódó nílá

Sànmòrí alákwé

E máa gbórò orin ewi mi

Bó bá n pẹga, tó n laruku

Èdè ewi orin akoni kò le yé ògbèrì bọ̀rò

Ó n bẹ nílè ni, àbó ròde?

Torí bẹẹ wá mi, bẹẹ bá mi nílè

Òyìnbó Àjààwà ni mò wá polówó orin bá nílè

Nítorí akéwì tó bá lè fọ ohùn àgbà ọ̀jẹ

Lòòrùn gangan ni kẹẹ jẹ kó wá perí akoni

Ọ́lásopé Àrẹ̀dò-Ògún ọmọ Oyèláràn

Qwọ̀ ọ̀sì bí ọwọ̀ ọ̀tún ọ̀lẹ

Oyún baba ayo, iyùn baba àwọn ilẹ̀kẹ

Lóníí ni mo fẹ kan sáará àpónlẹ

Si ẹnì àyànmọ sà lẹ̀sà, ti sáará ọlá tọ sí

Ọmọ ọba ilú tó fọ́já èrùwà

Dégbàá ọ́já so idà kọ

LátỌ̀yọ ilé wọ́lé Ògbómòsọ

E dábò bá mi kókè ọmọ akin

Kò sí ibi tí kì í gba ògo, ọ̀lẹ nìkan làyè wọn ò tiẹ gbà

Èdùmàrè kò níí dá irú Dímkà sáyé mọ

A-ṣe-ọmọ-ọba sànfààní

A-tóbi-má-ránró, irú rẹ ló kù táyé n fẹ

Ò lamọ nǵà sinmọ délẹ koko

Ẹ kú bíbí ire

Tòjò tẹ̀tẹ̀rùn ni Àrẹ̀ó n dá mi lẹ̀rùn bí àsèsèrà ẹ̀wù

Oyédiǵí má bá mi ǵà

N ò lówó ẹ̀bọ nílẹ

Má sàá mi lẹ̀rẹ

Ọ̀rẹ ẹ̀ kò ẹ̀é namọ

Àrẹ̀ó-Ọ̀gún, olórí pípé bí ẹ̀rọ ị̀sirò

Ẹ̀wà à-jí-tanná wò bí ọ̀kín

O kúu bíbí iré

A fẹ̀dẹ kọ̀mọ lédè fọ̀hùn àrà ọ̀tò

Àwọ̀n ọ̀mọ ẹ̀ni tí kò gbọn

Àwọ̀n ọ̀mọ ẹ̀ni tí kò mọ̀ràn

Wọ̀n a ní ‘Ọ́lásopé gbóná janjan bí idàrọ

Kò ẹ̀é sún mọ, bóbá dorò, í í gbòde ni

Yèrèpẹ̀ fí gbogbo ara kiwú ị̀jà bàmúbámú

Ẹ̀lẹ̀nu mímu bí ojú idà méjèèjì’

Bí wọ̀n bá sọ bẹ̀ẹ tán

Èmi a ní ‘irọ lẹ̀ fí pa

Iná ò gbóná tewétewé

Iyèrèpẹ̀ ò rorò tegbòtegbo

Ataare ò gbóná tòun tèèpo
Èyàn tí kò bá gbọ tẹnu ègà
Ni yòò sọ pé ẹyẹ oko ń pàátó lásán
Eni tó bá súnmọ ẹyẹ oko
A sì kófà ohun tẹyẹ ń sọ
Àrẹ̀o-Ogun ẹni ilú ń bèèrè’.
Lóòótó, ẹyin gẹdẹ ni wọn nílẹ Olú-omọ
Wọn kì í bínú sí ẹni ẹlẹni lásán
Wọn kò sí nídií ọtẹ
Wọn kóriíra tẹ̀h̀bẹ̀lẹ̀kun bíi kínla
Níbi ká ti kékeré gbájú mọ̀sẹ ẹni
Èmi ń wá irú Oyédiji Àrẹ̀o, n ò tii rí
Nílẹ wọn ọlẹ nikan làyè wọn ò tiẹ gbà
Ọlá tó so tó pé
Omọ Oyè tí ò kó ti Ifá tí
Tó tún nílù ifá silé
Tó ń ràn ká rí ká rí bí ọ̀sùpá ilàjì ọ̀sù
Èmi fara balẹ wò ọ ní tibú-tòòró
O dọgba délẹ bí irù ẹsin
Kì í dédẹ bínú, àfí bọmọ àlẹ
Bá fẹ ferù pe ara wọn lẹmọ
Ó dijó tí iwọfà bá fẹ ẹe bí omọ oyè lákòdi

Màjèsín oníranù nikan ni Àkànbí í kojú ijáá sí

Ó kóriíra ká máa tẹnu bọlẹ bíi kààsí-nnkan

Bọmọ bá lákikanjú gidigidi, òfùà obì níí sọ wọn dà nígbèyìn

A máa pakítímọlẹ tí ó ràn wọn lówó

Gbogbo alátẹ ọrúnlá tí mo mò tó sípá

Ó ti sọ wọn di alátẹ ilẹkẹ níhà ọjà ilé wọn

Àkànbí ò joyẹ àgbà tán, kó máa wá tẹnu bọlẹ láìlẹ sòótọ mò

Ó ní a kì í lọba, ká tún lójo lákàtà ilẹ baba ẹni

Kò sì jẹ tẹnu òtító bàpò

Bó bá rádélébò tí n tọlẹ

A yáa ní kí baba rẹ kó wá rán èyàn mú un nilé ọkọ

Àkànbí tí wọn fẹ mú ò wínlẹ

A ní pọ̀n-ún là á sẹfọ̀n

Bó bá lẹ sẹjẹ, kó sẹjẹ

Bó bá lẹ sọmi, kó sọmi

Ẹrín ijà bíntín, aṣòro ó gbámú bí iná lẹntíríikì

Lọṣọ mọ́díí gbàbọ̀n lówó ojo

Agbada gbóná tetí-tetí, iná lataare

Ọmọkùnrin karan-karan bí irin ọkọ tuntun

Òkò ijà tẹnu ibon jò

Ànì kì í dìtẹ̀, kò sí níbì dúkúú ni wọn n bínú sí

Sùgbọ̀n láti kéreké rẹ lo ti kóriíra iyànje

Ìgbà náà ló sì ti ya aláḅẹnú à á sá sí
 Abiṣoore kẹlẹbọ bí Elédumare
 Àwọn ọrọ ọtẹ ilú niwọ nikan án kó lépá
 Lọrọ tí ń já tilẹ̀ toko láyà bí àlàpà tó fẹ̀ wó
 Lọjọ́ tí gbogbo ilú ò lè wúkọ
 Òun niwọ nikan dàyà kọ
 Ta la rí fọmọ ọba wé, o kú akin ín ẹ
 O já bí ọgórùn-ún èyàn nílẹ̀ ejọ
 Lọjọ́ tí gbogbo ilú ń sọfọ ilẹ̀
 Oyédijí, taa ni yó gbàgbé ajá tó mú yányán
 Tó feyín pa odidi ẹfọn nínú igbó
 Bó bá fún wọn tà, yóó bùn wọn jẹ
 Ilẹ̀ ọfin, bùba èdè nílẹ̀ Àrẹ̀ò
 Àlùjọ̀nù elédè tólórí pipe bí ẹrọ ịsirò
 Ngbọ́ taa ló mọ ibi ẹyẹ agbe
 Ti gbé rọgbọ́n aró dá ?
 Taa sì ló mọ ibi ọkín ti rósùn ẹwà kùn?
 Èmi ò mọ ibi tí Sàngó ti gbé móògùn ilàyà wáyé
 Afòótọ́ inú rìn bí ọ̀sùpá
 Níbo loo gbé ti róògùn gbètu gbètu ẹ
 A lémọ rẹrẹ bí egúngún, oyún baba ayo
 Èrín ịjà bintín, ọfímọ nàkàn-nàkàn yinmọ nù

Wọn ò tó ọ lẹrù, fifà ni kóo fà wọn lẹwọ

Nítorí kan-in-kan-in méje kò tó aáyán

Orúkọ akin rẹ pọ gan-an ni

Igba iròrẹ ò tó kan àparò

Amódẹ májá, lóşomodii gbàbọn lẹwọ ojo

Ẹrín ijà bintín, òkò ijà tẹnu ibọn jò

Pónjú abẹ-lá, alábe-láhón, aláya bí ikọ

Ẹkùn ta gírì, gbera rẹ nijà

Ẹyin ò rí àgbà tó bá yakin, tí ò sì kánjú kú

Làwọn ọmọ rere rọgbàá yíká

Fẹmi Adéwọlé kòfẹsọ nlá, ara èso rẹ ni

Eèra ẹ kẹrẹkẹrẹ gungi ọsàn

Ẹmi mò pé kí í ẹ gbogbo àgbàdò tó o gbìn sí ẹşẹşẹ àlà ló di erín

Şùgbọn mo bá ọ jó lónií, ibi tójú rí ire dé yií nàá

Ibi ire ni ijinlẹ orin, kiki itumọ

Ilá ló moríkì iyán

Gbẹgiri ló moríkì ọkà

Epo pupa ló moríkì àşáro

Ẹmi mò iwọ àti ẹnì tí ẹ jọ lẹdí àpò pọ

Nígbà tí mo bá yín lágbo, mo dá músò

Níbi tẹẹ gbé n runbẹ nínú àwo tán-n-ganran

Níbi tẹẹ gbéjọ n fí panla *hàjọọsì* àmàlà