# Ikann proverbs, riddles and a story

# Iwe owe, alọ ati itan arosọ ni ede Ikann

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Ikakumo-Aworo, March 2007

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## PREFACE – ỌRỌ AKỌSỌ

This booklet is a collection of proverbs, riddles and stories of the Akann people in Ikakumo-Aworo, Akoko North-East Local Government Area, Ondo State, Nigeria.

The Akann speak Ikann language, a dialect of what is known as "Ukaan" among linguists. Akann people can also speak Yoruba and many of them also speak Ebira but their own Ikann language is quite different from Yoruba or Ebira. Many of the young people in Ikakumo still understand Ikann but they find it difficult to speak Ikann properly and can't remember stories very well. This means that there is a danger that the language might disappear within the next one or two generations, leaving the Akann without a language of their own.

Because the language might disappear soon linguists have started to collect data and to document and describe Ikann language while there are still speakers around who know Ikann well.

This booklet is part of this effort. It has been written for and by the Akann people and contains a number of proverbs, riddles and

Iwe pelebe yii je akojopo owe, alo ati itan aroso ti awon Akann ti won n gbe ni Ikakumo-Aworo, ni Akoko North-East Local Government ni ipinle Ondo ni ilu Nigeria.

Ede awon Akann ni a n pe ni Ikann. Eyii je eka ede kan ninu ede ti awon onimo-ede n pe ni 'Ukaan'. Awon ara Akann gbo ede Yoruba, opolopo ninu won si le so Igbira sugbon ede won yato gedegede si Yoruba tabi Igbira. Opolopo awon odo ni ilu naa ni won gbo ede Ikann sugbon ti o soro fun won lati so o ja gaara; won ko si ranti awon itan aroso ni ede naa. Eyi tumo si pe afaimo ki ede naa ma lo di awaari laarin awon ede agbaye. Nitori eyi, awon onimo-ede to bere ise iwadii, akojopo ede yii ati isapejuwe bi a se n so ede naa nisinyi ti a ni anfani pe awon ti o le so ede naa daradara si wa laye. Iwe pelebe yii je ara akitiyan yii. A ko o fun awon Akann pelu ifowosowopo won; lara ohun ti a maa ri ninu iwe yii ni awon owe bii meloo kan, alo ati awon itan aroso ni ede Ikann eyi ti awon Akann so ti a si gba sile ni osu November ati December odun 2006.

stories in Ikann language as they were told by the Akann during a number of sessions in November and December 2006. The Ikann has been translated into Yoruba and English in a way to catch the meaning of an Ikann expression rather than translating it word by word. Linguists who are interested in more detailed descriptions and translations are referred to the forthcoming PhD dissertation by Sophie Salffner.

Because most of the Akann in Ikakumo-Aworo do not write their language and because there is no ABC that is accepted by all Akann this booklet uses an ABC with different options for spelling Ikann. For more information on how to write Ikann language see the section An ABC for Ikann.

We hope very much that you will enjoy reading this book.

*The editors*

A tumọ ede Ikann si Yoruba ati ede Gẹẹsi ni ilana ti o fun ni ni aaye ati gbe ironu awọn Akann jade lai fi igba kan bọ ọkan ninu. Awọn onimọ-ede ti o ba fẹ mọ okodoro bi a ṣe n sọ ede yii ni wọn yoo ni anfani eleyii ninu iwe a-kọ-gba-iwe-eri PhD eyi ti olugbọwọ keji iwe yii n kọ ti o si n bọ lọna.

Latari pe ọlọpọlọ awọn Akann ti o n gbe ni Ikakumọ-Aworo ko n kọ ede wọn, ati pe ko si abidi eyi ti o ṣe itẹwọgba fun gbogbo wọn, iwe yii n lo abidi eyi ti o fi aaye gba sipẹli ti o ba wọ fun enikẹni. Fun itọnisọna nipa bi a ṣe n kọ ede Ikann, koja si oju iwe yii ti o da lori abidi ti Ikann.

A lero pe o maa gbadun iwe yii.

*Lati ọwọ awọn onigbọwọ iwe yii*

## ACKNOWLEDGEMENTS – IDUPẸ

The Akann people of Ikakumo-Aworo have given me a tremendously warm welcome into their community and have supported my work in so many different ways. Thanks are due to all of them for helping me learn Ikann and for patiently answering my many questions.

I also owe thanks to the people who have generously financed this publication: the Endangered Languages Documentation Program of the Hans Rausing Endangered Languages Project and Mr Michael Dorin. A big "Thank You" to all of them or, as the Akann would say, *káká*!

Awọn Akann ti o n gbe ni Ikakumo-Aworo ṣe mi l'alejo pupọ, wọn gba mi tọwọ-tẹsọ wọn si ṣe iranlọwọ ni orisirisi ọna fun iṣẹ yii. Ọpẹ mi ko ni opin fun gbogbo iranwọ ti wọn fun mi ati suuru ti wọn ni lati ko mi ni ede wọn ati fun suuru ti wọn ṣe nigbati awọn ibeere mi fẹ po ju.

Mo si tun dupẹ lọwọ awọn eni-bi-ẹni ti wọn gbe owo kalẹ lati gbe iwe yii jade. Oruko wọn ni Hans Rausing Endangered Languages Project ati ogbẹni Michael Dorin. Si gbogbo awọn eniyan pataki yii, mo ki yin ni ede Ikann pe, *kaka*!

Sophie Salffner

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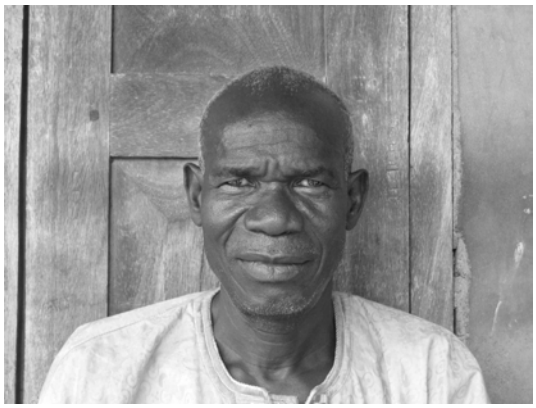
Mrs Eunice Adekanye, who told a proverb and explained its meaning

Eunice aya Adekanye, ti o pa owe ti o si sọ itumọ rẹ

Mrs Margaret Olusi, who told a story and riddles

Margaret aya Olusi, ti o sọ itan aroso kan ati awọn alọ apamọ



Mr Patrick Olusi, who told proverbs and riddles

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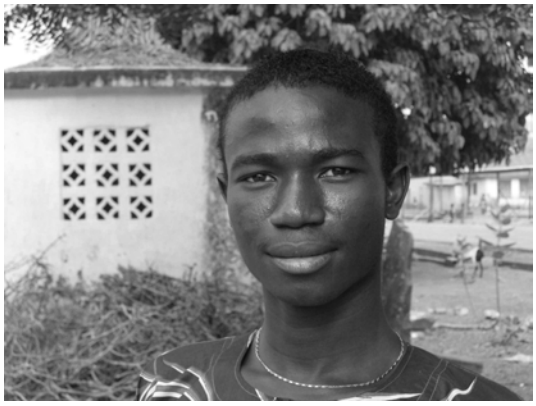

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Mr Fred Adekanye, who told riddles and proverbs, explained their meaning, translated the stories, riddles and proverbs into English and Yoruba

Ọgbẹni Fred Adekanye, ti o pa owe, alọ apamọ, ti o si sọ itumọ wọn. Oun naa ni o tumọ awọn itan arosọ, alọ ati owe lati Ikann si Gẹẹsi ati Yoruba.

Mrs Sophie Salffner, who recorded the stories, riddles and proverbs and wrote up and edited the print version

Sophie aya Abi Ali, ti o gba awọn itan, owe ati alọ wọnyi silẹ. Oun naa ni o si ko eyi ti a tẹ jade si iwe yii

## AN ABC FOR IKANN – ABIDI TI IKANN

Because there is no official and generally accepted way of writing Ikann, this booklet is written using a trial ABC. The principles behind the writing are the following:

1. Ikann should be written the way you hear it.
2. Sounds that sound the same should be written the same way.
3. Sounds that are different should be written in different ways.
   For example in Yoruba the "o" in "oko" – *farm* and the "ọ" in "ọkọ" – *husband* sound different and are therefore written differently.
4. If there is a sound where you do not have a letter and cannot borrow one from Yoruba, English or Ebira you can put two or three letters together.
   For example, when the Yoruba borrowed from the English ABC and couldn't find a letter for the first sound in "gbogbo" – *all, everbody*, they put "g" and "b" together and now write "gb".

Many of the letters are used the way they are used to write Yoruba but there are quite a few sounds in Ikann that Yoruba does not have. A good number of Ikann speakers have put in good ideas for how these sounds can be spelled and in

Latari pe ko si ọna ti fi n ko ede Ikann kale eyi ti o se itewogba fun mutumuwa, a ko iwe pelebe yii ni ilana abidi eyi ti a fe dan wo boya yoo se itewogba fun awon Akann. Ilana ti elo akosile yii n tele ni eyi:

1. A gbudo ko Ikann ki o jo bi a se gbo o.
2. Awon iro ti o ba jora ni a ni lati ko bakan naa.
3. Awon iro ti o ba yato ni a ni lati ko ki o yato.
   Bi apeere, ni ede Yoruba, 'o' ni 'oko' ati 'ọ' ni 'ọkọ' yato sira ni iro, tori naa a si ko won yato sira.
4. Bi a ba ri iro kan ti a ko ni abidi fun ti a ko si le ya abidi ti Yoruba, Geesi tabi Igbira fun, a le ko abidi meji tabi meta po ki o duro fun iro bee.
   Bi apeere, nigbati Yoruba ya abidi ti ede Geesi ti won ko ri eyi ti won maa lo fun iro ti o bere 'gbogbo', won mu 'g' po mo 'b' won si n ko o papo bayii 'gb'.

Opolopo awon abidi ti a da labaa yii ni o jo ti ede Yoruba, amo sa a ri awon iro kan ni Ikann ti Yoruba ko ni. Ogooro

this booklet we tried to show these different ways of spelling these special sounds in Ikann that don't exist in Yoruba or English.

Therefore underneath each riddle and proverb you can see alternative spellings for some of the tricky words. We did not write down alternative spellings for the difficult words in the story because this would have made the story very cumbersome to read.

Also underneath each proverb and riddle and at the end of the story there are extra lines so that you, the reader, can add your own ideas how you think these words should be spelled.

Finally, it is also important to note that Ikann is a tone language where the same word can have different meaning depending on the pitch with which it is pronounced. Although the tones play a very important role, they are not yet included in these spelling suggestions and we need to discuss whether or not an Ikann ABC should mark tone, and, if yes, how this is to be done.

We hope that at a later point all the Ikann speakers that are interested in writing Ikann can meet up, discuss the different ways of spelling and decide together on an ABC for writing Ikann.

awọn Akann ni wọn ti dabaa bi a ṣe le ko awọn iro bẹẹ sile. Ninu iwe pelebe yii, a gbiyanju ati fi gbogbo ọna ti fi le ko awọn iro yii han.

A ni lati tẹnumọ ọ pe Ikann jẹ ede alohun eyi ti oro kan le ni itumo ọtọọtọ latari ohun ori oro bẹẹ. Amọ saa, a ko tii dabaa boya ikann ni lati lo o ni sipeli abi bẹẹ ko. A ni lati jiroro papọ lori oro yii.

A fi aaye sile labẹ owe, alọ ati itan kookan (ni opin itan) fun awọn onkawe yii lati ko aba wọn kale nipa bi a ṣe le ko awọn oro wọnyi. A ni i lokan pe lọjọ kan gbogbo awọn ti wọn n so ede Ikann ti wọn si ni ifẹ si ati ko Ikann kale le pade lati jiroro lori abidi ti yoo ṣe itẹwọgba fun gbogbo Akaan.

Atẹ ti o wa nisalẹ yii ni akojopọ awọn aba ti wọn ti fun wa nipa bi a ṣe le ko Ikann sile. Eyi ti a ko ti o sanra ju awọn ara yooku ni a ro pe a ni lati jiroro le lori.

The table below summarises the different ideas for writing the ABC in Ikann. The sounds that the editors think will need more discussion are written in **bold face**.

| LETTERS | SOUND | IKAAN WORDS | YORUBA | ENGLISH |
|---|---|---|---|---|
| p | *p* | o**p**u | ẹ̀wá | ten |
| p kp | *kp* | **kp**in – **p**i | gbọ | to hear |
| b | *b* | ababa | ẹ̀wà | beans |
| gb | *gb* | gba | sanra | to be big, fat |
| t | *t* | turakan | nọsẹ̀ | to stretch one's legs |
| d | *d* | odede | òdẹ̀dẹ̀ | veranda |
| k | *k* | ekoko | adìẹ | chicken |
| g | *g* | egu | ilé | house |
| f | *f* | fidi | wọlé | to enter |
| s | *s* | iskuu | ilé-ìwe | school |
| ṣ sh | *ʃ* | ika**s** – ika**sh** | ìlú | town |
| j ji ṣ ṣi<br>sh shi | *dʒ* | **j**oo<br>ini**j** – ini**ji** – ini**s** – ini**si**<br>– ini**sh** – ini**shi** | èmi<br>òrúkọ<br>mi | I<br>my name |
| h | *h* | ha | ríran | to see |
| m | *m* | mana | àti | and, with |
| n | *n* | no | ṣùbú | to fall |

| LETTERS | SOUND | IKAAN WORDS | YORUBA | ENGLISH |
|---|---|---|---|---|
| n ng | *ŋ* | iko**n**ga – iko**ng**ga | kòńga | well |
| gb gbh<br>m mgb<br>ghm | *ŋm* | **gb**ana – **gbh**ana –<br>**m**ana – **mgb**ana<br>o**gb**o – o**mgb**o –<br>o**ghm**o | ní<br><br>ẹnu | to have<br><br>mouth |
| b by bi | $b^j$ | u**b**ẹ – u**by**ẹ – u**bi**ẹ | àláǹgbá | lizard |
| th ty ti | $t^j$ | **th**o – **ty**o – **ti**o | sare | to run |
| ṣ h hy yh | $h^j$ | a**ṣ**oba – a**h**ọba –<br>a**hy**ọba – a**yh**ọba | àtà | pepper |
| m my mi | $m^j$ | i**m**egu – i**my**egu –<br>i**mi**egu | yàrá | room |
| n ny ni<br>niy y | $n^j$ | a**n**anji – a**nai**anji –<br>a**ny**ansh – a**ni**ansh –<br>a**niy**ash[1]<br>ja **y**enin – ja **y**eyin – ja<br>**n**enin – ja **ny**enin | àwọn<br>ènìàn<br>mi<br>mo fẹ́ẹ́<br>tọ̀ | my people<br><br><br>I want to pee. |
| anain<br>ayn any | $\tilde{a}^j$ | ah**an** – ah**ain** – ah**ayn**<br>– ah**any** | oko | farm |
| kw ku | $k^w$ | **kw**eno – **ku**eno | kó jọ | to gather, to collect |
| yu yo yw | $j^w$ | a **yu**ag – a **yo**ag – a<br>**yw**ag – a **yaw**ag | áá pè | he will call |
| l | *l* | ipe**l** | péèlì | bucket |

[1] Here you also have different ways of spelling the end of the word, please ignore this for the moment.

| LETTERS | SOUND | IKAAN WORDS | YORUBA | ENGLISH |
|---|---|---|---|---|
| y | *j* | ye | jẹun | to eat |
| r | *ɾ* | ro | l'ágbára | be strong |
| s z r rh<br>hr | *hr* | so – zo – ro – rho – hro<br>ẹsagun – ẹzagun – ẹragun – ẹrhagun – ẹhragun | gún-un<br>àgùntàn | to pierce<br>sheep |
| w | *w* | ewi | ewúrẹ́ | goat |
| w wh<br>hw hf hu | *hw* | ẹwẹn ẹwhẹn<br>arawo – arawho – arahwo – arahfo – arahuo | fila<br>òru | cap<br>night |
| a | *a* | ababa | èwà | beans |
| i | *i* | imi | inú | belly |
| e | *e* | je | jẹun | eat |
| ẹ | *ɛ* | ẹkọkọ | adìẹ | chicken |
| u | *u* | ikuku | òtìtà | little stool |
| o | *o* | no | gá | be tall |
| ọ | *ɔ* | nọ | ṣùbú | to fall |
| in | *ĩ* | kpin<br>whinni | gbọ́<br>kò sẹ́se | to hear<br>to be |

| LETTERS | SOUND | IKAAN WORDS | YORUBA | ENGLISH |
|---|---|---|---|---|
| | | | | unable |
| ẹn | *ɛ̃* | ẹwhẹn[2] | fila | cap |
| an | *ã* | iyan | inán | fire |
| un | *ũ* | wun | mú | to drink |
| ọn | *ɔ̃* | kọn | jà | to dig *or* to fight |
| **SOUNDS THAT WE FORGOT** | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

[2] There are different options for spelling "wh" but only one is given here because this is about the "en" sound, not about "wh".

## PROVERBS – OWE

**Epod** na buwọ**nyanhain** ini **hiyo diyawak**.

*TABI ekpod;*

*ọnianhain, ọnanhain, ọniyahain;*

*hyo, hio, ho;*

*dyawak, diawak.*

Ehoro ní ọwọ́ olóko leré tima bẹ̀rẹ̀.
The hare says the race is started by the owner of the farm.

*(Eunice Adekanye)*

.....
.....

**Ọkaṣi** obẹkọkọ erinrin bọwọg.

*TABI ọkashi.*

Alejo kò lè mọ odie dudu lóbẹ̀.
A stranger does not know the black chicken in the soup.

*(Patrick Olusi)*

.....
.....

Ewun nẹ nẹ aa **gbyon ẹpufere ọnurhẹng**.

*TABI gbion, gbon;*

*ẹkpufere;*

*ọnuseng, ọnuhreng.*

Ajá tó bá ma ṣonu kì ń gbọ fere ọlọdẹ.
The dog that is doomed to be lost will not hear the hunter's whistle.
*(Patrick Olusi)*

.....
.....

**Anion arhang** bọhọ **ogidimorho**.

*TABI anon, anyon, aniyon;*

*asang, ahrang, arang, azang;*

*ogidimoso, ogidimohro, ogidimoro, ogidimozo.*

Ọran ki ń tan lọrun ibẹpẹ.
Problems never leave the pawpaw tree.
*(Patrick Olusi)*

.....
.....

**Ọnnio dwarhoyung** manumọn dọ na mẹ kuminig.

*TABI ọnniyo, ọnnyo;*

*duarhoyung, duwarhoyung;*

*dwaroyung, dwarsoyung, dwahroyung, dwazoyung.*

A kì ń da ọmọ nu pẹlu omitiafiwẹ ẹ.
A child is not thrown out with the bathwater.
*(Patrick Olusi)*

.....
.....

Ọyọnni ọjọng ti nọ wa m**ẹrẹpẹ**g.

*TABI ẹrẹkpẹ.*

Ọmọ ẹni kì ń burú jag be fẹkun pajẹ.
No matter how bad a child is, you cannot give it out to the leopard.
*(Patrick Olusi)*

.....
.....

**Dwij** ẹmọyonj ut**imin** oninig.

*TABI duwij, duij, dwiji;*

*imi.*

Ba mi na ọmọ mi ko denu ọlọmọ
"Flog my child for me." does not go well for the mother.
*(Patrick Olusi)*

.....
.....

Umusu barọg, egu gi weyẹ rehu.

Ologbo kò si nile ile dile ekute.
When the cat is not around the house belongs to the rat.
*(Patrick Olusi)*

.....
.....

**Ẹẹnian nubyẹ** nọn nọn bumọn dọ nu wẹyẹwagi.

*TABI ẹẹnan, eẹnyan, ẹẹniyan;*

*nubiẹ, nubiyẹ, nubẹ.*

Igba wo ni alangba wọn bọ́ sínú omi t'o ń di ọ̀nì.

Since when has the lizard fallen into the water that is has now become a crocodile?

*(Fred Adekanye)*

.....

.....

Ufọ nu fiditur unu na na **wọpa** wa.

*TABI wọkpa.*

Ohun to wọnu iho l'ó ní ki wọn mọ́kọ́ wá.

The thing that enters into a hole demands for a hoe.

*(Fred Adekanye)*

.....

.....

**Ohiyan** ọgbageg ta mẹwa mẹ **hiyag**.

*TABI ohyan, ohian;*

*hyag, hiag.*

Ọrọ kì ń tobi ju ki afi ọ̀bẹ là á/Ọrọ̀ kì ń tóbi kí a fi ọ̀bẹ bù ú.

A word is not too big that it demands for a knife to cut it into pieces.

*(Fred Adekanye)*

.....

.....

**Ohiyan** ọ na na **ehiya** na **piig**, **ehiya** na **ipari** ọnu kene.

*TABI ohyan, ohian;*

*ehya, ehia;*

*kpik; ikpari.*

Ọrọ ti wọn ni ki baba ma gbọ, baba loma pari ẹ.
A quarrel that you don't want the father to hear about – it is still the father that will settle it.

*(Fred Adekanye)*

.....
.....

**Ahiya** yugbata a na unun **hiyon**.

*TABI ahya, ahia;*

*hyon, hion.*

Iya n jẹṣin ala on jo/à ní ó ń jọ́
The horse is suffering and we say it is dancing.

*(Fred Adekanye)*

.....
.....

**Oṣeji** yon no **ṣeji** bikakaki **ohikaṣi**, ubuno no di aa **yuag**?

*TABI osheji; sheji; ohikashi;*

*ywag, yoag, yuwag.*

Ole t'ó jí kakaki ọba ibo ni yio fi fan.
A thief who stole the king's trumpet – where will he sound it?

*(Fred Adekanye)*

.....
.....

Oni yon kọ **tionig**, ọ ga **dihiyọni** bọrẹg.

*TABI tyonig, thonig, tiyonig;*

*dihyọni, dihiọni.*

Ẹni ti ko le da ni, kì ń lọ ń denọ deni.

He who is not capable to take on a person does not go to waylay that person on the road.

*(Festus Adedeji)*

.....
.....

Ọni yon nọ na na **ọnianwo pẹpẹẹ** ida nọ **pẹ** bọhọọn ida nonion hag.

*TABI ọnyanwo, ọniyanwo, onanwo;*

*kpẹkpẹẹ; kpẹ.*

Ẹni to ma daṣọ fun ni tọrun rẹ la kọ́kọ́ n wò.

He who is willing to let someone else dress him should at first see what this person himself is wearing.

*(Festus Adedeji)*

.....
.....

Iyọni **ihanrhin**, ọmi weno dẹn.

*TABI ihansin, ihanrin, ihanhrin,ihanzin.*

Bịsu ẹni ba ta nịse l'a ma ń fọwọ bo.
If a person's yam is very white he should cover it with his hand.
*(Festus Adedeji)*

.....
.....

Ubit ọnigbẹrẹ, udọ na tọrag basọ.

Epo alai mọkan ni gbogbo eyan ma ń tọwo loja.
It's the palm oil of the fool that everybody tastes at the market.
*(Festus Adedeji)*

.....
.....

**Ukain** ọnigbẹrẹ dọ na sọg me kene m**ọtẹin**.

*TABI ukan;*

*oten.*

Atẹlẹsẹ alai mọkan l'a ma ń bu fi sẹ ogun.
It is the careless footprint of the fool that is used to prepare a charm.
*(Festus Adedeji)*

.....
.....

Ọni yon kọ **mgbanọnig**, ọmini**rwe** bọrẹg.

*TABI gbanọmig, manọmig, gbhanọmig, ghmanọmig;*

*rue.*

Ẹni ti ko ni oluran lọwọ ki ń ru ẹrù soju ọna.

The person who has nobody to help him does not put his load on the road.

*(Festus Adedeji)*

.....

.....

Akahunmarhar – **ọtẹin** owee.

*TABI oten*

Adiro mẹta ogun jino.

Once you have three cooking stones you have already cooked your medicine.

*(Richard Adedeji)*

.....

.....

**Ọniọn mgbana**fung, kọ **mgbana**tim**ẹhiyọ**g.

*TABI ọnyọn, ọniyọn;*

*gbana, mana, gbhana, ghmana;*

*ẹhyọg, ẹhiọg.*

A kì ń ní agbari ka ma ni pakọ.

A person does not have a forehead without having the back of the head.

*(Oyedele Obaude)*

.....
.....

Oyun yonọ na ọni na kurag, **ihien** ọ kurag.

*TABI ihyen, ihiyen.*

Ọmọ toni iya oun kò ni sun oun na ko ni foju kan orun.
The child who says his mother will not sleep will not sleep itself.
*(Caroline Bale)*

.....
.....

## RIDDLES – ALỌ

Jigi jigi manaye! (Akakun)

Jigi jigi – Ẹ wa jẹ! (Igi akakun)
Food is ready – everybody come and eat! (Akaku plant)

*(Patrick Olusi)*

.....
.....

**Ṣẹni** wag jọ nẹnọn yag. (Oyondi)

*TABI shẹni.*

Ma rin mi ò ní jẹ ọ. (Okunkun)
Come here, I will not eat you up. (Darkness)

*(Patrick Olusi)*

.....
.....

Ginninnin bawọg **Ọṣu**. (Iyọnyọn)

*TABI Oshu.*

Piponpipon ninu igbo Ọṣu. (Ojiji enia)
The colour of the sunset at Oshu forest. (Shadow)

*(Patrick Olusi)*

.....
.....

Ọni yon, **ọsog** ọmi weyaji nọ baro. Ọ ẹgi rawag ọmi weyaji nọ **bahain**. (**Ọpa**)

*TABI oshog; bahan; ọkpa.*

Ó ń roko ó kọjú sile. o n bò latoko, ó kojú soko. (Ọkọ́)

When this person goes to the farm he faces home. When he returns he faces the farm. (A hoe)

*(Patrick Olusi)*

.....

.....

Ọni yon, **ọsog** ọmi deye, ọgi rawag, ọmi bẹrẹ maan. (Oruru otutu)

*TABI oshog.*

O nlọ soko ó ń sọkún, ó ń toko bọ̀ o ń rẹ́rin. (Owu)

When this person goes to the farm he is crying. When he comes back he is laughing. (Cotton)

*(Patrick Olusi)*

.....

.....

**Ọrhij** odidibọg, bẹhan bẹhan, **ọmgbanu**kuraku han, ukuraku dọn dọm. Ugbaa ọ mẹrẹ dọn ẹyando, u yag, aba **awhe**. (Ikotu)

*TABI ọsij, ọhrij, ọrij, ọzij;*

*ọrhiji, ọrhiṣ, ọrhish;*

*ogbanukuraku, omanukuraku, ogbhanukuraku;*

*awe, ahwe, ahue.*

Akunọ baba mi kan lai lai, owo ní ń jẹ kì ń jagbado. (Ile ẹjọ)
My great-grandfather from the olden days, he had a special cock. This cock was big, and when you gave it maize to eat it wouldn't eat. It was only when you gave it money that it would eat. (A court of law)

*(Patrick Olusi)*

.....
.....

**Ikaṣi** dẹ, **ọnioṇni**mani kukuini dẹ. (**Ahioba**)

*TABI ikashi;*

*ọnọṇni, ọnyọṇni, ọniyọṇni;*

*ahọba, aṣọba, ahyọba, ahiyọba.*

Ninu ilu yi, olukaluku pẹlu ijoko rẹ. (Ata)
In this town, everybody has their own small stool. (Pepper)

*(Margaret Olusi)*

.....
.....

**Ikaṣi** dẹ **ọnioṇni** a **paṣi** nọ rinwanji. (Ababa)

*TABI ikashi;*

*ọnọṇni, ọnyọṇni, ọniyọṇni;*

*kpaṣi, pashi, kpashi.*

Ninu ilu yi, gbogbo enia lo lé tìróo. (Ẹwa)
In this town, everybody puts on black eyeliner. (Beans)

*(Margaret Olusi)*

.....
.....

Ayan da n**onij** o joo, **ahopatapaṣi** ina ṣaa **anian** jijin. (Ahioba tabi **uurhu**)

*TABI oniṣ, onish, oniji, oniṣi, onishi;*

*ahokpatakpaṣi; ahopatapashi;*

*aniyan, anyan;*

*uusu, uuhru, uuru, uuzu.*

Gbogbo ọmọ ti iyami bi lọjẹ enia buburu. (Ata tabi oyin)

The children that my mother gave birth to, they are all wicked people. (Honey bees, wasps or pepper)

*(Margaret Olusi)*

.....

.....

Ẹbagẹji nẹ, gi din, gi din, gi din, **ọniọn** biṣung, **ọniọn** bahọg. (Ititi)

*TABI ọnọn, ọnyọn, ọniyọn.*

Gele gigun ti a kò mọ ibẹrẹ tabi opin. (Oju ono)

My head tie is so so very long that a person won't know it's beginning or end. (A main road)

*(Grace Bale)*

.....

.....

Ani da **arhar** ayọ begu, **begwẹman** sugbọn **ọniọnni bimyegwuẹn**. (**Arurha**)

*TABI asar, azar, ahrar, arar;*

*begueman;*

*bimiegwuẹn, bimegwuẹn;*

*bimyegwẹn, bimyeguẹn;*

*ọnọnni, ọnyọnni, ọniyọnni;*

*arusa, aruhra, arura.*

Ọmọ iya mẹta jọ ń gbé sugbọn wọn ko mọnu ara wọn. (Ausa)

Three people live in this house but each of them is in their own room. (A walnut)

*(Grace Bale)*

.....

.....

Ọni yon **oṣog oṣirhi** hohọ, ogi rawag ọmi **mgbanutẹ** mẹ wa. (Eyando)

*TAB oshog;*

*oṣisi, oṣiri, oṣizi, oṣihri;*

*manutẹ, gbanutẹ, gbhanutẹ, ghmanutẹ.*

Ó ń roko ó rin òhòhò, ó n bọ̀ latoko ó wọsọ. (Agbado)

When this person goes to the farm he is naked. When he returns he wears clothes. (Maize)

*(Grace Bale)*

.....

.....

Eduku nẹ edin, ẹẹ **ṣaa**, ẹṣage, **ṣugbọn umgbana** ọni yon na **iṣun** me kunung. (**Ufurha**)

*TABI shaa; shugbọn; ishun;*

*iṣum;*

*umana, ugbana, ugbhana, ughmana;*

*ufusa, ufura, ufuhra, ufuza.*

Gele mi yi dara pupọ ṣugbọn ko ṣi ẹni to le fi weri. (Ẹjọ)

My head tie is long and nice, too, but nobody can use it to tie around the head. (A snake)

*(Fred Adekanye)*

.....

.....

Areiyan da ana **wanrhin**, anọ nọ bumọ a **mgbog**. (Iru)

*TABI wansin, wanzin, wanrin, wanhrin;*

*mog, gbog, gbhog, ghmog.*

Ẹyin ina yi pon, to ba bọsinu omi kì ń ku. (Ẹejin)

These fire coals are red but when they fall into water they will not go out. (Palm fruit)

*(Fred Adekanye)*

.....

.....

Jẹ **mgbana** ayan han, ẹkẹ jo jo man arinrin, ẹkẹ na watẹ **rha**, ahopatapaṣi gi **awanrhin**. (Iru)

*TABI mana, gbana, gbhana, ghmana;*

*sa, z, ra, hra;*

*awansin, awanzin, awanrin, awanhrin;*

Mo bi ọmọ mẹtani gbati mo bi wọn dudu ni wọn. Ṣugbọn ni gbati wọn dagba tan wọn do pupa. (Eso roi igi igba)

I have three children. When I gave birth to them, they were black/unripe, and when they grow up they become red. (Pepper)

*(Ade Charles Olusi)*

.....

.....

Jẹ **mgban**iyan han, iyan dẹni gba, an**iṣo** winno den. (**Ikwayin**)

*TABI maniyan, gbaniyan, gbhaniyan, ghmaniyan;*

*isho;*

*ikuayin.*

Ina mi yi tobi pupọ ni ṣeni esinsin ma ń kùn-ún nigba gbogbo. (Igbẹ)

I have a special fire, this fire is large and flies fly around it. (Faeces)

*(Ade Charles Olusi)*

.....

.....

**Anurhari** da, ina yu gina mane **whii**, a **ṣeni** wuno, ẹkẹna tẹ bakata, **ọniọn** han **birhẹman** gi aga **whuo**, **ọniọn** waya gi bẹrẹ gi deye, **ọniọn rhariya** gi bẹrẹ gi **kọnurha**. (**Unieni**, ayọnyọn aji, eṣo)

*TABI anusari, anuzari, anurari, anuhrari;*

*wii, huii, hwii;*

*sheni;*

*ọnọn, ọnyọn, ọniyọn;*

*biṣeman, bizẹman; biṛẹman, bihṛẹman;*

*wuo, hwuo;*

*kọnusa, kọnuṣa, kọnura;*

*uneni, unyeni, uniyeni.*

Awọn mẹta ń rin ìrìn ajo, wọn de arin enikan ku ninu wọn, enikan sunkun, ikẹta wan waa koto. (Omije)

There were three people and they got up and said they are going travelling. They started walking and when they got to the middle one of them said he was not going to die, the second started crying, and the third started digging the ground. (Tears)

*(Patrick Olusi)*

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## AN IKANN STORY – ITAN AROSỌ NI EDE IKANN

*Hiereeo!*

*Ohiarooo!*

Owerhi yon inọ watẹ – o. Gi mgbana oyeṣeg – o, oyun yon gi hu – o. Ọ akirhọhikaṣ gina, ọnion ṣoṣo yon nọ a oyinhien mgbana, ọ mgbanṣe mgbewu rhaneṣi oyuyag, ọni yon nọ pa funa mgbẹẹn ewu rhaneṣi, ọwunmọg, oyuyag, inoyinhieni mgbanan.

Ẹkan Ojeg, Uhiereku, Odudu, Uhanhun, ọnionioman gi wa – o, aa ṣenoyen – o. A kene alaiye bẹ reman – o. Aa mura – o. Ọni yon nọ ewu rhaneṣi kọ ẹ yuyag, kọ wunmọ domug. Ọ watẹ ọmgbaṣe wa rhin beraji ọhikaṣi ta tu wunwọ ka gina ọmgbẹẹn. Apa kene bẹmo, anannain dam – o, ọnionni gi ṣenoyen – o gi ẹ kenimura – o. Ọnion han – o, olewu rharh – o, ọnion han olewu nain – o, ọnion han olewu hronu – o, ọnion han olewu rhaneṣi ẹnẹn – o. Udọ, ẹkẹ nannanain arhin – o, uwẹẹ mgbanufunaiman mẹ ba, uṣa gina a kene bẹmo. Arogbajoju dam, uṣu ka gina bẹkuwọ mani ku dọgba domug. A whukọ buriman. Anian, whẹẹn, gimi wa. Ami a kene. Aniunkain urharhiya bẹnawatẹ dọm, arharhari da na kig dam, ina funa ewu rhaneṣi kura. Bẹna gi mgbẹn ewu rhaneṣi dẹ kayugag. Ọnian yona oyeni marag?

Ẹkan mojeg inọ munọ wa. Jọ na: Seṣeṣẹ, ṣegẹlẹtẹ emi ladomude, oyeṣeg yiom inoyi omude. Mani na: Sorosa.

*Ṣeṣeṣẹ, ṣegẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Eni ṣọbi keje. – Sorosa.*

*Ekeji ṣọbi keje. – Sorosa.*

*Ẹkẹta ṣọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

Ọ ga rhọ onion waya gimin wumgbon. Omi yọọ ini ni na ihien Odudu, nẹ wate – o. Nẹkurewu rhaneṣi – o. Ọmin na

*Ṣeṣeṣẹ, ṣegẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini ṣọbi keje. – Sorosa.*

*Ekeji ṣọbi keje. – Sorosa.*

*Ẹkẹta ṣọbi keje. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

Ọmẹẹ yu, omi ga rhọ. Onion rharhiya bẹm. Ọmi ka bẹm, onion rharhiya bẹnọ yu rha dọm, dọnọ dyumgbon rha. Aṣo na ni rhọ. Ọnọ, ẹba gina ẹmu ẹpẹnirhi? Ana, pẹrhanuwa bẹ. Ana na nuwa pẹrhẹ na mi wẹyẹ wag, arhin – o. Amin wẹyẹ wa – o, amin na

*Ṣeṣeṣẹ, ṣegẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini ṣọbi keje. – Sorosa.*

*Ekeji ṣọbi keje. – Sorosa.*

*Ẹkẹta ṣọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

Ẹkẹ no a ipari kene, ọno uperhonusi. Onusi operhẹ ginmi weyẹ wa, omin na

*Sẹsẹsẹ, sẹgẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini sọbi keje. – Sorosa.*

*Ekeji sọbi keje. – Sorosa.*

*Ẹkẹta sọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

Orhin me wun, orhin mẹwa, orhin me wun, orhin mẹwa. Ana tọọ inọ nan oyen – o. Gi meẹn oyen – o, ana digijodẹ – o, ọni na munọ mgbenmgbenmug tomitu mgbanoyeni go. Afi fọhoo pata whuo rha – o.

Dige enẹn, dige enẹn, ọnian oyeni ṣeni, ọ mgbana awhe, ọmi mgbanoyen – o.

Kabọ, biṣeni – o. Isorh dẹ jọ rhọ rọ atowọg isakoro. Oni Rose inọn winrhin yee – o. Ide ni Tunde ọkuma ye rha bẹẹ – o koọ.

*(Margaret Olusi)*

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*Alọọ – o!*

*Alọọ!*

Okunrin wa ni ilu kan, o ni ọd'ọmọbinrin to to lọle ọkọ. Ọmọbinrin yi ti dagba, Baba rẹ wa lọ sile ọba, o wa sọ fun ọba wipe, ẹni kẹni to ba fẹ fẹ ọmọ oun, o ni lati duro fun ọjọ meje lai jẹun tabi mu omi rara. Iru ẹni bẹ ni oun yoo fi ọmọ oun fun lati fi ṣaya.

Awọn eyẹ merin lo wa lati fẹ ọmọ baba yi. Ikankan won wa lati fẹ iyawo. Won si sẹ alaye ohun ti won maa ṣe fun won. Ati pe enikẹni to ba ṣe ọjọ meje yi lai jẹ lai mu to ba pari ni ọjọ keje, o gbọdọ wa jo niwaju ọba, ki won to gba lati fun niyawo. Olukaluku won pada lọle lati lọ mura.

Enikan ninu won lo ọjọ meta ko to jẹun, enikan pẹlu si lo ọjọ merin, bẹẹ ni ninu won a ri eyi to lo ọjọ marun, bẹẹ ni awọn to lo ọjọ meje na si wa lara won. Nigbati won pari awọn ọjọ ti won ya sọtọ fun laijeun, o wa ku ki won wa jo niwaju ọba. O ni amin ti won a fi mọ boya ẹni yi ṣe gẹgẹ bi won ti ni ki won ṣe. Awọn ti won ko lo ọjọ meje ti won fi ni ki won ma jẹ, ma mu yẹn, oye ọjọ ti won fi puro a kọ ọ silẹ fun won. Alakọkọ wa, o jo, o lọ, ẹlẹkeji ṣe bẹ pẹlu, ikẹta ati ikẹrin; awọn meta kan wa to lo ọjọ meje na.

Ibere ni pe, ta ni won yoo fun ni iyawo ninu won. Eni to kọkọ yoju ninun won ni eyẹ aṣa, o wa morin ṣenu. Tin ba ni Ṣẹṣẹṣẹ, ṣẹgẹlẹtẹ emi ladomude, nitori oruko omidan na ni omude. Ẹ oni Sorosa. O bẹrẹ si nin korin wipe

*Ṣẹṣẹṣẹ, ṣẹgẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Eni kọbi keje. – Sorosa.*

*Ekeji kọbi keje. – Sorosa.*

*Ẹkẹta kọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

Nigbato pari orin yi, owa lọ baa sori igi. Ẹni keji, eyi ni Ẹetutu, oun tun de, osọ pe oun na ṣe ọjọ meje pẹ. O tun morin ṣenu oni

*Ṣeṣeṣẹ, ṣẹgẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini sọbi keje. – Sorosa.*

*Ekeji sọbi keje. – Sorosa.*

*Ẹkẹta sọbi keje. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

Nigbato korin to joo tan oun na fo. Ibti to ba sori igi, bọṣeni ki oun ba, owa ṣubu. Nitori pe ebi ti paa ni apaju.

Nigbana ni owa ku ẹnikan, wọn wa ni ko lọbe, kotun pata wa lọjọ keji lati wa joo.

Nigba to de ni ọjọ keji oun na morin ṣenu at ijo. O ni

*Ṣeṣeṣẹ, ṣẹgẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini sọbi keje. – Sorosa.*

*Ekeji sọbi keje. – Sorosa.*

*Ẹkẹta sọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

O wa mujo lọ siwa, a tun mujo lọ sẹhin, toba mujo bọ siwa, a tun mujo lọ sẹhin. Gbogbo enia wa gba pe ki wọn fun laya na lati fẹ nitori oun nikan lo yege idanwo ti wọn ṣe fun wọn. Lẹhin eleyi

gbogbo wọn wa ni latoniyi lọ, ki ẹnikan mase fi ebi para ẹ nitori ati feyawo, lati igba yẹn, enikẹni to ba fẹ feyawo gbọdọ lowo lọwọ o.

Kaabọ, ku irin, iyan ati ọbẹ isapa ti mo fisilẹ de ọ ni iya Rose ti gbe jẹ oun ni Tunde si pari bayii.

Once upon a time there was a man who had a young daughter who was old enough to get married. When the daughter had grown up, he went to the king's palace and said, "Any man who wants to get married should starve himself for seven days, he must not eat. Whoever is able to starve for seven days without eating and without drinking, it is him who will marry the woman."

There were three birds – the Ojeg bird, that is the hawk, the Uhyerekun bird, the Odudu bird, and then Uhanhun bird. Each of them came, looking for a wife. The rules were explained to them and they went to prepare for the wedding. The person who stays for those seven days without eating and without drinking must come and dance before the king before it is proven that he indeed sat for those days without eating and drinking.

And the birds did as they had been told. The four of them, each of them was looking for a wife and was preparing himself to marry.

One on them could do three days, one of them could do four days, one of them could do five days, and one of them spent the seven days.

Then, when the four danced, there was a special sign that people would use to recognise the right person who really did what they were asked to do. The first set of people had been unable to do the task as it had been told to them. So there was a sign for each of them to mark how many days they had actually sat and fasted. So they came and did so and danced.

Then the third set of people came, who had been able to observe the seven days of fasting. As they had now sat for seven days without food and water, who would they marry the girl to?

It was the hawk, who first came to dance. Now, when I say *Ṣẹṣẹṣẹ, ṣẹgẹlẹtẹ emi ladomude*, then you people say *Sorosa*.

*Ṣẹṣẹṣẹ, ṣẹgẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini ṣọbi keje. – Sorosa.*

*Ekeji ṣọbi keje. – Sorosa.*

*Ẹkẹta ṣọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

After the song, he flew and landed. Then the second person took up the song. He called his own name and said, "I, Odudu, I have come. I fasted for seven days, too." And he sang the song, too, and danced. After the song, he flew and landed, too. When he landed on the tree, Then the third person went to sing the song and said the same thing. When he finished the song, he flew up but when he tried to land he fell. Don't you people know that he was seriously starved?

Then the people said that there were two people left now. These two should come back again and dance. So they went and came back and when they returned one of them sang:

*Ṣeṣeṣe, ṣegẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini ṣọbi keje. – Sorosa.*

*Ekeji ṣọbi keje. – Sorosa.*

*Ẹkẹta ṣọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

When he was about to finish singing and dancing he fell. So there was only one person left now. The one remaining person now came and he sang

*Ṣeṣeṣe, ṣegẹlẹtẹ emi ladomude. – Sorosa.*

*Emi ladomude. – Sorosa.*

*Ekini ṣọbi keje. – Sorosa.*

*Ekeji ṣọbi keje. – Sorosa.*

*Ẹkẹta ṣọbi keje. – Sorosa.*

*Emi ladomude. – Sorosaaa.*

He danced to, and he danced fro. So they said, "Ok, it's him who owns the wife!" and they gave him the wife.

And they said that from today on nobody should have to starve himself before he can get married or else the whole world would perish. From that day on a man who wants to get married will look for money to get married.

Welcome! You've travelled well (i.e. your story was good). The yam I pounded for you with isakoro soup – Rose's mother has taken it and eaten it. And Tunde has probably eaten the leftovers.