

# Adoption of Electronic Techniques in Teaching English-Yoruba Bilingual Youths the Semantic Expansion and Etymology of Yoruba Words and Statements

B T Opoola

Federal University, Oye- Ekiti, Ekiti State, Nigeria

A F, Opoola

Federal University, Oye- Ekiti, Ekiti State, Nigeria

**Abstract**—Yoruba is one of the Nigeria's four hundred languages linguistically threatened with extinction considering the language attitude of its native speakers especially the youths. The youths' flair for English is making them lose interest in the use of Yoruba. This study was designed to introduce and teach the Yoruba youths the origin of some Yoruba words and statements using electronic devices like video tape recorder, phones, and power points presentation. Twenty Yoruba words, phrases, clauses, and statements were dramatized, recorded in CDrom and practically demonstrated in the classroom setting. We elicited our data through various Yoruba discourses with their historical origin traced to past happenings. The major sources of data collection for this study include records of discourses in Yoruba, waxed musical records and conversations among Yoruba natives especially in Urban areas in Nigeria. Twenty of the collated words, phrases, clauses and statement were also linguistically analyzed. The study encourages the use of electronic gadgets in teaching Yoruba. It is also a valuable attempt among others in saving Yoruba language from going to extinction as a result of its native youth speakers' lack of interest and knowledge of the origin of many of its words, clauses, phrases, statements and usage.

**Index Terms**—E learning, extinction, language, etymology, youths, linkage

## I. INTRODUCTION

Yorùbá is the language of the Yorùbá people, the descendants of Odùduwà who are predominantly settled in the South Western zone of Nigeria and other countries in the West African coast, Brazil and the United states of America. In Nigeria, particularly in the western zone it functions as language of education, promotion of culture, tradition, vocation, religion, social and other facets of life. It is on record that the first Yorùbá primer was published in between 1859 and 1867 as well as the publication of 'Ìwé Ìròhin' "Yoruba News" published by Townsend at Abèòkúta. In this study, etymological approach was combined with e learning language teaching This study is based on referential theory of meaning as it reported the meaning extension in the examined Yoruba words, statements, clauses and phrases. The Yoruba youths' interest in understanding the historical origin of selected Yoruba words, and statements was reinvigorated as Video recording of drummers in display and dramatization of past events was undertaken. The students' interest was re-awakened as teaching learning took place in formal classroom setting using e-learning approach. The four lessons for this study were done involving the teacher (researcher) and the students in formal classroom setting. At the end, students became eager to collate more Yoruba words by doing the electronic recording. They also became aware of the historical attachments of the selected Yoruba words and statements. According to the expression in *English Grammar Full Online Course* <http://thedefinition.com/dictionary/extend> retrieved on the 2<sup>nd</sup> of May, 2018, "word" stands for the following: to stretch out, to prolong in space, to enlarge, to widen, to bestow, to offer, to import, to increase in quantity by weakening or adulterating additions such as to extend liquors, to value, (as lands taken by writ of extent in satisfaction of debt); to assign by writ or extent. Expansion for an instance is like seeing "word" as a noun that implies: the act of expanding or the state of being expanded, Something expanded, or expanded surface or part. The adequate extent or amount by which something expands. It is an increase, enlargement, or development. In this study, some Yoruba words and statements were traced to their original forms in meaning before being expanded to be what they are today i.e. it is important to teach the modern Yoruba youths on the origin of some Yoruba words as a way of promoting Yoruba peoples culture, tradition and the language itself especially as Yoruba youths are daily demonstrating preference for foreign languages. In the case of television, there is a ratio of 78:82% to 20:18% frequency of language usage in favor of English and this imbalance probably remains very much the same as at when this study was conducted (Adeniran, 1980). The Yoruba youths are therefore daily becoming more comfortable with the use of English at almost every endeavor of their lives including radio and television programs. This, therefore

makes them lose learning Yoruba rules and forget Yoruba culture and histories. This study links the modern youths to the historical origin of twenty Yoruba collated words, phrases and statements with the use of affordable electronic gadgets in order to sensitize the consciousness on their language background. In Nigeria, unlike the Yoruba natives, the Hausa tribe have more interest for use of Hausa than English. According to Bamgbose (2017), in the northern part of Nigeria, Hausa is encouraged to be spoken widely even by Hausa and non Hausa natives. At the markets places in northern Nigeria, one needs admixture of Hausa and English to communicate effectively. This is also reported in many government offices unlike what obtains in the southern part of Nigeria. The modern Yoruba youths mostly exhibit lack of interest for use of Yoruba and develop flair for English and thereby losing track of their historical origin and language as they are mostly migrants of Nigerian urban areas (Bamgbose, 2017). He once asserted thus:

*Settlement in most countries of the world are typified by a rural urban divide, with rural populations being generally ethnically and linguistically homogenous and urban ones generally none heterogeneous. Nigeria is typical in this regard, with large population concentrations, in the major cities such as Lagos, Ibadan, Warri, Port Harcourt, Onitsha, Enugu in Southern Nigeria and Kano, Jos, Kaduna, Bornu, Abuja in the North.*

Another factor responsible for fast loss of adequate knowledge of Yoruba dictions by Yoruba Youths is the discouragement of some Yoruba speaking State governments in the past on use of the language. As in Bamgbose, (2017), the Lagos State Government in 1999 as reported in the (*Nigerian Guardian* of 10<sup>th</sup> December) rejected the dominant of Yoruba language as medium of discussion in the Lagos State House of Assembly with the following statement:

*“Yoruba language is not appropriate for the conduct of business of the House of Assembly since Lagos is a cosmopolitan city. Besides, its use is capable of diminishing and reducing the intellectual capacity of the legislators”.* p196

This viable unpleasant decision was taken in Lagos where about 75% of the inhabitants speak Yoruba and where Yoruba were to be used only in addition to the English. Yoruba Language drifting towards extinction is being encouraged judging by actions of those in government such as the one above. This study is set to provide gradual way of encouraging Yoruba Youths on the need for simultaneous use of Yoruba alongside English which had already gained ground in the hearts and minds of Yoruba elites. Ikotun(2006), worked on code-mixing and language borrowing in Yoruba. The study discussed code-mixing and linguistic borrowing as observed in Yoruba language speakers. Ikotun, (2006) observed that the use of English words in Yoruba utterances by some Yoruba language speakers is traceable to the internal linguistic constraints imposed by the structure of Yoruba. The Yoruba youths interest and flair for English is as a result of English value as the Nigerian language of administration, education, business transaction and colonization. Therefore, this is traceable to the colonialists unchallenged influence through the type of education for Africans especially at the pre-independence period. Therefore, Yoruba Youths like many early educationally are prepared as Africans in blood but Europeans in tastes, deeds, dressing, speech and even culture and tradition. Nigerian elites have been. Above assertion is supported with (Robin 1989) impression cited in ( Ikotun, 2006) thus:

*“Languages are adaptable according to the changing needs and conditions of the speakers and the change in their lives.*

English roles in Nigeria has given it the present status of the Nigerians lingual franca in the Nigerian nation of almost 400 languages and 250 ethnic groups. The contact between English and Yoruba has resulted in loan words, code-mixing, code-switching and other interference phenomena. There have been morphological suppression of Yoruba by English as some English names are now coined in Yoruba as shown below and highlighted in (Ikotun 2006): Monday—Monde,(ojo aje) Tuesday---Tuside (ojo isegun), Wednesday----Weneside(ojo ru), Thursday----Toside(ojo bo), Friday--Firaide (ojo eti), Saturday----Satide (ojo abameta), Sunday ---sonide (ojo aiku). Majority of Yorùbá youths in the recent time do not know the real native names for days of the week except the coined ones. In addition, and as typical examples, many Yorùbá youths do not know the Yorùbá lexical items for months of the year except the English coined ones as listed in (Ikotun 2006): January---januari, (seere), February---Febuari (erele), March---Maasi (erena) etc. Literacy in Nigeria is mainly measured with proficiency in English as it does not matter to some people whether they are good in the use of their native languages or not. The Yorùbá youths in the recent times are fast losing focus on their native traditions and culture. For instance, not many of Yorùbá youths are aware of the use of politeness markers in addressing elders. In addressing elders, the youths and elites do result in coinage of English words such as listed in (Ikotun, 2006)thus:uncle—onku,dear—dia,madam---madamu,daddy---dadi. Etymology is the study of the origin of words and language history while language deals with communication involving human beings and animals. Etymology is a concept that centers on theory of history of words. As language moves and gets in contact with other languages, changes become imminent with loss of sounds, clauses, phrases or often disappearance of whole set of a sentence. Though lexicostatistics in contrastive analysis method provides traces to proto-form of words in genetically related languages, etymological treatment of words differs in the sense that it provides room for seeking the historical origin of words in same language. Meaning extension involves the perception of words, clauses and phrases beyond their primary meanings. Meanings are extended for accommodation of prevailing situations, events or objects. Etymology definition in English according to William (2005),is seen in terms of Mass Noun and ‘Count Noun: It is the study of two organs of

words and the way their meanings have changed throughout history. It is also seen as the organ of a word and the historical development of its meaning, for instance, “the etymology of the word ‘devil. Ethmologueis is a Latin word from Greek *etymology* of etymology and from *etumon* which is the singular form of etumos ‘true’. The word etymology comprises two parts. The Greek word “etymon” which means ‘the true sense of a word, combined the Greek element “Cogia” which means “doctrine study. Etymology in linguistics centers on tracing the origin and historical development of a language form by determining the words earliest known use and changes in forms and meaning tracing its transmission from one language to another. William (2005), defined etymology in linguistics studies as study of the source and development of words and morphemes as an account of source and development of a word or a morpheme. Etymology is a base sentence concept with close relationship with meaning extension. According to Bamgbose (1996), language users especially for commercial purposes find pleasure in jokes which often depend on further minor or double meaning of words or ambiguities or sentences. He stressed further that:

*‘Commercial organizations spend a lot of effort and money on naming products, devising slogans and creating messages that will be meaningful to the buying customers similarly over the meaning of some poems or stories’.*

Meanings are often personal. In other words, meaning of any signified depends on the space, time, and context in which we observe it. According to Robin (1989), words are language signs similar in certain respect to national and conventional signs. The combination of words produces sentences that are capable of conveying meaning. Words relationship often time forms basis for meaning. Bamgbose, (1996) asserted that some studies have reported a reversed interference phenomenon whereby the bilinguals knowledge of second language (English) influences the Yoruba natives performance in Yoruba at almost all levels of linguistics. A related study is that of Robin (1989) that identified how Yoruba native speakers make use of code switching, code mixing and other strategies while speaking the English Language. The roles of English in Nigeria has so much influenced the tongues of modern Yoruba Youths. Bamgbose (2017), once found out that while English medium non-music programs on radio accounted for 66.88% of broadcast time, programs in Yoruba accounted for only 30.12%. In case of television, issue of youth tongue among the Yoruba natives is considered in the perspective of bilingualism as an effect of languages in contact. The contact between English and Yoruba has resulted in the emergence of Yoruba-English bilinguals. An average Nigerian bilingual deploys the two (and sometimes more) languages in his repertoire in a characteristic manner. Opoola (2000), reported the difficulties inherent in Yoruba-English bilinguals ability to coherently for a long time speak in Yoruba without English interjection. In this paper, the Yorùbá youths were taught some historical facts about some Yorùbá words employed in the recent time for oral and written discourses in Yorùbá language. We precisely centered our discussion on few Yorùbá words, phrases clauses and statements to drive home points on the historical linguistic concept of etymology and words origin as strategy for linking the youths to the past happenings in Yoruba land. Historical explanations ‘ pictures and video clips were provided on twenty selected words, phrases, clauses and statements while teaching the Yoruba youths as 200 level students of Linguistics at the Federal University Oye Ekiti.

## II. STATEMENT OF THE PROBLEM

There are lots of linguistic and valuable research works on the Yorùbá language. These efforts have assisted in its codified and standard status among languages of the world. Many studies have been on the syntactic, morphological, semantic and other descriptive linguistic analyses of Yorùbá. Infact, Scholars have contributed research works on Yorùbá literature and language but with few insights into the historical linguistic aspects in tracing sources of Yorùbá words, phrases and clauses. In addition, the general feeling among linguists and non-linguists is that there can be several meanings for a single Yorùbá words, phrase, clause or statements. This study is a linguistic input in tracing the linguistic history of Yorùbá words, clauses, phrases, statements and possible sources of meaning extension in the form of place(s), purpose of usage, and circumstance(s) of usages using affordable electronic gadgets. The study dwelled extensively on encouraging the Yoruba natives in seeking the etymological findings of Yoruba lexical and sentential items. It is an attempt to encourage the use of e learning as viable means of teaching African languages and culture which is a vivid gap in Yoruba language and literary teaching and existing research reports. This study unlike its existing type promotes the Yoruba youths’ interest on the need to use Yoruba even with their flair for English if their history, culture and language is to be saved from going to extinction. Yoruba language teachers phobia on the perceived huge capital in obtaining funds for procurement of e learning materials was also addressed by the study demonstration that ordinary android phones can be used for obtaining and analyzing data for cultural teaching and learning.

## III. METHODOLOGY

In this presentation, twenty Yorùbá words, phrase and clauses were collected with tape recorder from Yorùbá natives written and oral discourses in Yorùbá. These words, clauses, phrases, sources and historical origin were comprehensively discussed using e learning method of teaching. E-learning teaching in this context involves the use of electronic equipment in teaching and learning at formal schools. The teaching of Yoruba language and culture have been ordinarily in the past relied on story telling without practical performance with the use of electronic materials. In this study, mobile phones were used to record words and statements and video clips were presented while teaching the etymology of Yoruba to the Yoruba youths. The video clips used among others are the ones of ‘beans retailer’, Yoruba

traditional drummers performance in court and photographs of traditional places. Selected Yorùbá words, phrases, clauses and statements were elicited from the discourses of both Yoruba monolinguals and bilinguals at different Yorùbá peoples' settlements such as markets, schools, relaxation centers, social gatherings and Yoruba traditional court rooms with records of oral speeches of the Yoruba natives. Few past traditional events were dramatized and used in the teaching of the selected students. Other sources of data elicitation for this study include Yorùbá traditional 'jùjú' and 'àpàlà' music and songs collected and re played during the formal classes where some of the analyzed words, clauses and phrases were elicited and taught. Pictures of Musical instruments such as *dùndún* (talking drum) for instance and video clips of Yoruba traditional talking drummers and other illustrative video clips were also employed to teach the students after the diagnostic test that confirmed their lack of knowledge of the etymological sources of the collated Yoruba words, phrases, clauses and statements. In the end, and after watching the video clips, listened to recorded traditional songs, and plopping through the photo album of traditional places relevant to the selected words and statements, the following achievements were recorded: (1) Students interest in the use of Yoruba was improved; (2) The pleasurable formal classroom setting created with the use of electronic technique also promoted the students zeal and love for their indigenous language, Yoruba; (3) Historical sources of the Yoruba collated words, phrases and statements were protected from language endangerment. Twenty Yoruba youths made up of ten (10) Males and ten(10) Females students of between ages 18-20 were the subjects of the study at the Federal University oye Ekiti. The students were first tested on the meaning and etymological connections of the selected words. The result of the diagnostic test affirmed the point those students have little or no knowledge of the historical origin of the selected Yoruba words. A special class for teaching them was therefore organized with the use of recorded video tapes of past events, traditional and Yoruba music and pictures of historical places. The analyzed and introduced words, phrases, clauses and statements are as highlighted below:

1. **Eléwàsàpòn- Şàpòn Cooked Beans Vendor**  
 Sapon is a residential area in Abeokuta where a food vendor used to sell cooked beans. The word therefore originated from the Yorùbá proverb that says: *Şe bóotimọ eléwàsàpòn*  
 Do not exceed your financial capacity.  
 This is a kind of warning and Yorùbá moral lesson.
2. **Wàro-Name of a slave**  
*Wàro* was a proper noun for one of the then Aláàfin of Òyọ's slaves. The slave felt unrecognized in the palace affairs in spite of his loyalty and dedication to duty. He therefore set many dried grass built huts ablaze and was seriously punished though not without the following Yorùbá traditional song:  
*Wàro burnt the house*  
*With his curved left hand*  
*Waro burnt the entire house*  
*This word is used for whoever is seeking for undue recognition.*
3. **Alómókọ- Beautifully slim lady**  
 This concept was used in one of the traditional Yorùbá Fuji music by Late Sikiru Ayinde Barrister. He praised his younger wife and poetically qualified her beauty thus:  
*The husband beautiful favorite, detach not*  
*The husband beautiful favorite, detach not*  
*Àjóké the lovely cheerful lady detach not from Àyindé*  
*The husband beautiful favorite, detach not*  
 Alómókọ primarily means: "to remain close to a lover" while its meaning extension is "a beautiful" lady.
4. **Bàbá Tònkéré- Man from Tonkere**  
*Tònkéré* is a village near Ilésà in Òsun state Nigeria where lived an old man who was once an adherent of the defunct Unity Party of Nigeria.(UPN) After decamping from UPN, one of the party campaigns was scheduled to hold in front of his house at *Tònkéré* village in 1980 . His annoyance made him pointed a fully loaded din gun to the then Òyọ state Governor, Chief Bólá Ìgè. The assassination attempt failed and the man was paraded throughout the rest political campaign tours of the party in more than three towns. The adage then was "who want to be named *Bàbá Tònkéré*. [ Another name for Assailant"]
5. **Àgbékòyà- Farmers' resistance**  
 This word originated from the Farmers violent tax riot in the 60s in the defunct western region of Nigeria. This word is meant to remind the government and the governed to tread carefully in policy making in the recent time.
6. **Bétálaiḡũ.-Fiftynaira**  
 During the reign of a Nigerian military President Ibrahim Badamosi Babangida, there was a welfare programme for the Nigerian women known as Better Life For Rural Women. Therefore, the picture of Nigerian women on 50 naira currency note was then translated into what fifty Naira stands for in Yorùbá though coined as Bétálaiḡũ-better life.
7. **Múrí-Twenty naira**

The year 1976 witnessed the regime of a Military Head of state called General Muritala Ramat Muhammed, who was assassinated in February 1976. Therefore his photograph as inscription on the Nigerian twenty naira paper note made the Yorùbá people call that amount of money. ,Múrí.

8. *KèkèMárúwá*- Tricycle

The then Lagos military Governor, General Maruwa introduced Tricycle brought about *KèkèMárúwá* i.e, *Márúwá* bicycle. In Lagos and its environs and throughout Nigeria, tricycles are now called *KèkèMárúwá*.

9. *Wetiie*- setitablaze.

This was the riotous word used during the 1964 first republic political crisis in the then western region of Nigeria. Houses of political opponents were burnt and many people were assassinated as political opponents of NCNC and AG (Action group) clashed with each other. Petrol was used freely in burning houses and other properties on the instructions of riotous leaders by saying; *wèṣṣṣṣ* - wet the house with fuel before setting it ablaze.

**USAGE:** The word ‘*wèṣṣṣ*’ which is a combination of English /wet/and Yoruba //. The word is freely use to describe that period till date as /*Òṣèlúwèṣṣ*/ ‘the politics of setting houses and properties ablaze

10. *Penkèlémésì*- Peculiar mess

There was a political leader in Ibadan known as Adébísi Adégòkè. In one of his political court cases as leader of NCNC which was a Federal but opposition party in western region once described the judgment that did not favor him as a “peculiar mess”. The anxiously waiting Yoruba dundun drummers and singers translated his statement into song thus:

*Penkèlémésì*  
*Adébísimésì*  
*Penkèlémésì*  
*Mésì, mésì, mésì*  
*Penkèlémésì*

11. *Òkùèkó* - Lagos Iced Fish

Lagos was the political and commercial capital city of the republic of Nigeria since 1960 independence. As time passes by, there was introduction of processed fish from the sea. As the fishes are iced, they resemble embalmed human corpse because of the ice that makes them solid. Yoruba people therefore changed the primary meaning of *òkú*- dead, *Èkó*- Lagos to ‘*òkùèkó*’, the embalmed Lagos corpse- iced Lagos fish,

12. *Òfadà*- Traditionally Milled Rice

*Òfadà* is a town in *Ògùn* state Nigeria where native rice is planted in abundant, milled and produced for consumption. The town’s name has been changed to mean the local rice instead of saying ‘rice from *òfadà*’ town, Yorùbá people now refer to local rice as *òfadà*..

*Mo fẹ ra òfadà àti ẹran kan.*

I want to buy ofada and a piece of meat.

13. *Gáàdì*- Guard

*Gáàdì* is a Yorùbá word loaned from the English language word, ‘guard’.

In Yorùbá land, especially at *Lànlátẹ*, the word ‘*gáàdì*’ or ‘*ófiisi*’ (office) is now known as police station.

*N ó mú ọ de gáàdì lónì’*

I will ensure that you get to the police station today.

14. *Agodi*- Prison yard

Ordinarily the word *Agodi* is for a suburb in Ibadan. However, since the Nigeria prison has been sited in the area, the meaning of the area is now generally synonymous now to prison yard even when there exist market, Motor Park and order recreational houses in *agodi*. *Agodi* now stands for prison yard.

*Wọn ti n lọ sí agodi*

They are on their way to the prison yard

15. *Lágbodóko*- Prison yard in Oyo

This area in Oyo town was the home of another prison yard. Therefore, going to *Lágbodóko* is often perceived as going to prison yard. See this Yorùbá prayer

*Ọlórún má mú mi de Lágbodóko láílái*

May God forbid my being to *Lágbodóko* in life

16. *Eléwéran*- Police headquarter in Abeokuta

*Oní – ewé – eran*

Owner – leave

**Source:** the primary meaning of the word *eléwéran* is in term of its immunization status, i.e. it is a derived word from (*oní*-) owner (*ewé*) leave (*eéran*) adjective meaning for dryness.

The meaning extension has changed the primary meaning to a place where the *Ògùn* state police command was cited. It then becomes a dreaded place particularly for criminals in *Ògùn* State and its environs. See the following statement:

*Àwọn iwà ọdaràn rẹ yí yóò padà gbé ọ d’eléwéran, .*

Your criminal actions will soon take you to eléwéran police station.

17. *Ọlọjàròlẹ́*- Prostitutes  
*Ọlọjà-Ìròlẹ́* – Evening/Night market sellers  
 The primary meaning of *Ọlọjà Ìròlẹ́* is for the traders that operate night markets in Yorùbá land. Many Yorùbá towns and villages have some markets that are only slated for between 6 and 9pm daily. However, extending the meaning of the word, *Ọlọjàròlẹ́* becomes a lexicon for the prostitutes whose operations are preferably done at night because of its shameful hatch in Yoruba land. See the following:  
*Ọmọọlọjàìròlẹ́ tí ò gbọdò polówó*  
 Evening marketers (prostitutes) that must never openly advertise for customers
18. *Bàbájẹ̀bù- Bàbá-Ìjẹ̀bù* (Ìjẹ̀bù man)  
 The primary meaning of *bàbájẹ̀bù* is Ìjẹ̀bù man.  
 The secondary meaning of *Bàbá ìjẹ̀bù* in Yorùbá land is local lottery (lotto). The originator of the lotto is (*Chief Eligansa*) who was a renowned Pool Executive Manager in the 70s. He, however, initiated the new lotto programme known as *Bàbá Ìjẹ̀bù* i.e. named after the originator of the lotto, a man from Ìjẹ̀bù land.
19. *Ejikanisoobu*-MobileTailors.  
 This was the name given to Ghana immigrant tailors in the 70s who migrated to Nigeria with mobile sewing machines for mending clothes. *Ejika* in Yoruba means Shoulder. Therefore, their shoulders became their tailoring shops
20. *bàtà* - Stitch your shoe  
 In the 80s, Ghanaian immigrants used to move round cities as mobile coble stitching turned shoes and slippers. The strategy they adopted in advertising their customer was to say '*so bàtà re*' i.e. 'stitch your shoe'. This was due to their limited competency in the use of Yorùbá language. In the end, Yorùbá two words for 'so' - stitch and '*bàtà*' became normalized as name for cobbler (*sobàtà*).

With the display of the recorded chants on the board, the teacher provided the linguistic analysis of the collated Yoruba words and statements in the classroom using the University lecture room projector. Explanations on the linguistic findings were also given showing that there exists phono-semantic relationship in the identified Yorùbá words, phrases and clauses used for this study. The meaning extension recorded in the collated words indicates that certain phonological processes have been adopted in coining the newly derived words, phrases and clauses and their extended meaning as shown below:

1. Combination of two or more words using phonological processes like assimilation, elision and reduplication

*Àkàrà* + *Òsú* - *Àkàòsú*  
 Beans cake      Òsú town      Òsú beans-cake

Phonetic process – loss of consonant /t/ and vowel /a/ resulting in retrogressive assimilation and final word '*àkàòsú-osu*.' town beans cake'

2. *Şẹ̀ẹ̀bo* – *Şẹ̀ è bo oko yin?*

*Şẹ̀-è-o-bó-o*, will you wash your car?

Elision of segments /e/ and /o/ at the media and final position of the word

*Şẹ̀* - *è* - *o* - *bó* - *o*

Will - you - like - to wash - your car

3. Syllabic restructuring of loan words e.g.

(a) fifty naira. *Bette - life* *b è t á - laì- fù*

cccc vv cvcv cvcv – cvv- cv

(b) Peculiar Mess - *Peñkelemèşì*

*Pe - cu - liar - mess*

*c v - cv cvvc cvcc*

(c) *a penny- é- p ì n - n ì n*

*v cvccc v cv cvc*

4. Transliteration: Instances of making same pronunciation of loaned words as in the loaned language e.g.

(1) Better life - *Bétálaiñû* = ₦50

(2) Wet - *weetie* = spray it (with petrol)

(3) Peculiar mess - *Peñkelemèşì* = frivolity

(4) Nominalization: some nouns (*òrò orúkò*) were combined to form other words. Also, some adjectives were also derived as exemplified in the analyzed Yorùbá words: thus,

1. *Baba* + *Tonkéré-Babatonkéré*

Father                      name of village                      (*Baba* from *Tonkere* village)

2. *Eléwà* + *Sàpón* - *Eléwàşàpón*

beans seller of şapón suburb in Abeokuta

5. Change in a word class leading to phrases lexical items compressed into a single word e.g.

(1) *Tejú* + *mó* + *àlejò* - *tejúmálejò* (iced fish)

Looking straight      to      guest

- (2) *Bó* + *sí* + *kò rọ̀* - *bọ̀sí kọ̀rọ̀* (imported used clothes)  
 Move to hidden place name for used clothes
- (3) *Wọ̀n* + *sí* + *ilẹ̀* - *wọ̀nsilẹ̀* (insecticide)  
 Spray it on the floor
- (4) *So* + *bàtà* - *Sobàtà*  
 Stitch shoe Cobbler

#### IV. IMPLICATIONS OF THIS STUDY

A discussion of the implications of this research work is in three areas: its contribution to linguistics study; use of e-learning approach in language teaching and learning and challenges for further study.

- (1) This piece of work opens more attention in studies on meaning extension and semantics. It also encourages more studies on etymology as a viable part of a linguistic component called ‘semantics’.
- (2) The study will prompt further research works on teaching African languages with the use of basic and simple e-learning equipments.
- (3) This effort stands to protect the Yorùbá language and history from going to extinction as many modern day Yorùbá elites have formed the habit of neglecting the use of Yorùbá to use of English. Majority of Yorùbá youths cannot speak the language without code-mixing and code switching strategies and hardly could they link many Yorùbá words, clauses and phrases to their historical origin since most events took place before they were born. An average native can hardly believe that *épiní-* is a loaned English word “a penny” and “*Şilẹ̀*” in *şilẹ̀kan* is also an English loaned phrases “a shilling or “one shilling” This study highlighted sources and linguistic histories of few selected words, clauses and phrases.

#### V. CONCLUSION

This paper has briefly discussed the history of Yorùbá language development that provides its present status of being a language with codified orthography among other African Languages. The presentation also collated some Yorùbá words, phrases and clauses commonly used by Yorùbá speakers. A class of Yoruba youths in a formal school set up was organized. Students of between age range of 18 and 20 years were taught on the historical origin of the collated words, and statements using simple and affordable e learning gadgets like mobile phones, video cassettes, and projector. Conclusively, therefore, the reported study has opened yet another interesting area in African linguistic studies especially in Nigeria with specific focus on teaching Yoruba morphology and semantic concepts such as lexicons, etymology and meaning amelioration or extension.

#### VI. RECOMMENDATIONS

African language studies need emphasis on sensitization of African Language teachers on applicability of modern electronic and affordable gadgets in teaching African languages. This will encourage more love for studying and use of African language by African youths and thereby promote and prevent African culture and traditions from going to extinction. There is the need for more research works on some similar topics that are related to this study in other languages of the world. Linguistics students, particularly in the Nigerian universities should favorably utilize the linguistics analysis of the examined Yorùbá words, phrases and clauses in carrying out several other related studies as seminar papers, projects, thesis and dissertations.

**NOTE:** Here are the photographs and Video Clips used in Teaching Yoruba Etymology class with E-Learning methods and equipments.



Figure 1: A Young Yoruba Talking Drummer





FIGURE 2: Old Oyo Empire's King and a British Visitor



Figure 3: Yoruba traditional beads drums feast



Figure 4: Oduduwa, the ancestor of the Yoruba people in Nigeria





Figure 5: Yoruba traditionally designed doors



Figure 6: Yoruba talking drum



Figure 7: Photograph of Nigeria twenty naira currency note (Muri)



Figure 8: Photograph of Nigeria fifty naira note.-Betalaifu



VID-20181219-WA0002.mp4

(A video clip of talking drums and dancers)

#### REFERENCES

- [1] Adeniran, A. (1980). Disparity in bilingual choice and use in mass communication conference in Nigeria” *Journal of Language Arts and Communication* 1, 1. 12-29. 10]
- [2] American Heritage. (2016). *Dictionary of English Language*. fifty Edition, New York: Holyton Mefflen Harcourt Publishing.
- [3] Bamgbose, A. (1996). *Making a virtue of necessity: An overview of the English language in Nigeria*, Ibadan: Ibadan University Press.
- [4] Bamgbose A. (2017). *Beyond linguistics and multilingual education*, English, Yoruba Language and Literature: Ibadan. DB Martoy Books
- [5] Collins English Dictionary 12<sup>th</sup> Edition. (2014). Australia: Harper Collins publishers.
- [6] Ikotun, R. O. (2006). Code mixing and borrowing in Yoruba. *Advance Journal of Languages and Linguistics*. 1, 1. 66
- [7] Kernerman, K. (2010). *Webster College Dictionary*. Spring field: Random House, Lnc.
- [8] Ologunde O. (1980). The Yoruba language in education. Afolayan (ed) *Yoruba Language and literature*. Ibadan: University Press PP 277-290.
- [9] Opoola, B.T. (1998). An empirical and stylistic study of Sanponna chants in Yoruba land. In Opoola, A *F History of Yoruba Language*. Oyo. Omo Oje. publishers. Pp104 to 131.
- [10] Opoola B. T. (2000). *Languages in contact; a case study of the influence of English on the discourses of selected Yoruba-English bilinguals*. An unpublished Thesis. Submitted to Department of Languages and Linguistics, University of Calabar.
- [11] Oyetade, S. O. (2001). “Attitude to foreign languages and indigenous language use in Nigeria” In. Igboanusi (ed) *Language Attitude and Language Conflicts in West Africa*. Ibadan: Enicrownfit Publisher. Pp.14-29.
- [12] Robin, R. N. (1989). *General linguistics*, Singapore: Longman Company.
- [13] *The Dictionary of unfamiliar words by Diagram Group*. (2005). Diagram Usual information Limited. New York: Skyhouse Publishing.
- [14] The United Kingdom international organization for cultural relations and educational opportunities. ( 2018). *English Grammar Full Online Course* ( retrieved in [http://the- definition.com/dictionary/extend](http://the-definition.com/dictionary/extend), May 20<sup>th</sup>.)
- [15] William Collins. (2005). *Collins Spanish Dictionary complete and unabridged 8<sup>th</sup> Edition*. Glasgow, Harper Collins publishers
- [16] WordNet. (2012). 30 Farlex Clipart Collection 2003-2012. New Jersey. Princeton University Press

**Bolanle, Tajudeen Opoola** was born in Oyo, Nigeria on May the 26<sup>th</sup>, 1959 . He has BA, MA and PhD in applied linguistics from University of Calabar, Nigeria between 1986 and 2000. He has been a Language and Linguistics in the college and university for more than twenty five years. He is presently the Ag Dean. Faculty of Arts and Head, Department of Linguistics and Languages, Federal University, Oye, Ekiti. Nigeria. Dr. Opoola has many journal articles and books to his credit mainly in languages and linguistic studies.

**Ayobami, Fatimo Opoola** was born in Ibadan Nigeria in March 1966. She has BA, MA and Med from Universities of Calabar and Ibadan respectively. She is presently a doctoral student of Lead City University Ibadan and had published many books and journal articles in Languages and Linguistics as a Chief Lecturer at the Federal College of Education Special Oyo, Nigeria.