Ikann proverbs, riddles and a story
Iwe owe, alọ ati itan arosọ ni ede Ikann

By Fred Adekanye and Sophie Salffner (eds.)
Lati ọwọ Fred Adekanye ati Sophie Salffner

Ikakumo-Aworo, March 2007
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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 akojopọ owe, alo ati itan arosọ ti awọn Akann ti won n gbe ni Ikakumo-Aworo, ni Akoko North-East Local Government ni ipinle Ondo ni ilu Nigeria.

Ede awọn Akann ni a n pe ni Ikann. Eyi jẹ ẹka ede kan ninu ede ti awọn onimo-ede n pe ni ‘Ukaan’. Awọn ara Akann gbọ ede Yoruba, opọlọpo ninu won si le sọ Igbira ọgbọn ede won yato gedegede si Yoruba tabi Igbira. Opọlọpo awọn ọdọ ni ilu naa ni won gbọ ede Ikann ọgbọn ti o ọsoro fun won lati sọ ọ ja gaara; won ko si ranti awọn itan arosọ ni ede naa. Eyi tumọ si pe afaimọ ki ede naa ma lọ di awaari laarin awọn ede agbaye. Nitori eyi, awọn onimo-ede to bẹrẹ iṣẹ iwadii, akojopọ ede yii ati iṣapejuwe bi a ṣe n sọ ede naa nisinṣi ti a ni anfani pe awọn ti o le sọ ede naa daradara ọsi wa laye. Iwe pelebe yii jẹ ara akitiyan yii. A kọ ọ fun awọn Akann pelu iṣẹọmọwọpọ won; lara ohun ti a maa ri ninu iwe yii ni awọn owe bii meloo kan, alo ati awọn itan arosọ ni ede Ikann eyi ti awọn Akann sọ ti a si gba sile ni oṣu November ati December ọdun 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.

A tumọ ede Ikann si Yoruba ati ede Gẹẹsi ni ilana ti o fun ni ni aaye ati gbe ironu awọn Akann jade lai fì igba kan bọ ọkan ninu. Awọn onimọ-ede ti o ba fẹ mọ okodoro bi a ẹ̀ṣẹ̀ n sọ ede yii ni wọn yoo ni anfani eleyii ninu iwe a-kọ-gba-iwe-ẹri PhD eyi ti olugbọwọ keji iwe yii n kọ ti o si n bọ ọna. Latari pe ọlọpọlọ awọn Akann ti o n gbe ni Ikakumo-Aworo ko n kọ ede wọn, ati pe ko si abidi eyi ti o ẹṣẹ itewọgba fun gbogbo wọn, iwe yii n lo abidi eyi ti o fì aaye gba sipeli ti o ba wọ fun enikẹni. Fun itonisọna nipa bi a ẹ̀ṣẹ̀ 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 onígbowọ iwe yii_

_The editors_
ACKNOWLEDGEMENTS – IDUPÊ

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 şe mi l’alejo pupọ, wọn gba mi tọwo-tẹso wọn si ṣe iranlọwọ ni oriṣiriṣi ọna fun ise yii. Òpẹ mi ko ni opin fun gbogbo iranwọ ti wọn fun mi ati suuru ti wọn ni lati kọ mi ni ede wọn ati fun suuru ti wọn ẹse nigbati awọn ibleere mi fẹ po ju. Mo si tun dupẹ lọwọ awọn ẹni-bi-ẹni ti wọn gbe owo kale lati gbe iwe yii jade. Orukọ 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
Ikann proverbs, riddles and a story

CONTRIBUTORS – AWọn ALABAASIỌPỌ

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

Mrs Margaret Olusi, who told a story and riddles

Eunice aya Adekanye, ti o pa owe ti o si so itumo re

Margaret aya Olusi, ti o so itan arosọ kan ati awọn aloe apamo

Mr Patrick Olusi, who told proverbs and riddles

Prince Oyadele Obadele, who told a proverb and explained its meaning

Ogbẹni Patrick Olusi, ti o pa awọn owe ti o si so aloe apamo

Ọmọba Oyadele Obadele, ti o pa owe ti o si so itumo re
Mr Festus Adedeji, who told proverbs and explained their meaning

Ogbẹni Festus Adedeji, ti o pa owe ti o si sọ itumọ wọn

Richard Adedeji, who told proverbs and explained their meaning

Ogbẹni Richard Adedeji, ti o pa owe ti o si sọ itumọ wọn

Mrs Caroline Bale, who told a proverb and explained its meaning

Caroline aya Bale, ti o pa owe ti o si sọ itumọ rè

Dr Francis Oyebade, who helped with the English – Yoruba translations

Ọmọwe Francis Oyebade, ti o tumọ awọn abala ti a kọ ni Geẹsi si Yoruba
Ikann proverbs, riddles and a story

Mrs Grace Bale, who told riddles

Grace aya Bale, ti o pa alo apamọ

Mr Ade Olusi, who told riddles

Ogbẹni Ade Olusi, ti o pa alo apamọ

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

Ogbẹni Fred Adekanye, ti o pa owe, alo apamọ, ti o si so itumo wọn. Oun naa ni o tumọ awọn itan arosọ, alo ati owe lati Ikann si Geẹsi 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 alo wọnyi silé. Oun naa ni o si kọ 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, everybody, 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 kọ ede Ikann kale eyi ti o ọ se itewogba fun mutumuwa, a kọ iwe pelebe yii ni ilana abidi eyi ti a fẹ dan wo bọya yoo ọ se itewogba fun awọn Akann. Ilana ti elo akọsilẹ yii n tele ni eyi:

1. A gbudo kọ Ikann ki o jọ bi a ọ gbọ ọ.
2. Awọn iro ti o ba jọra ni a ni lati kọ bakan naa.
4. Bi a ba ri iro kan ti a ko ni abidi fun ti a ko si le ya abidi ti Yoruba, Geēṣi tabi Igbira fun, a le ko abidi meji tabi mọta pọ ki o duro fun iro bẹẹ. Bi apeiṣẹ, nigbatì Yoruba ya abidi ti ede Geēṣi ti won ko ri eyi ti won maa lo fun iro ti o bẹrẹ ‘gbogbo’, won mu ‘g’ pọ mọ ‘b’ won si n kọ ọ papa bayii ‘gb’.

Ọpọlọpọ awọn abidi ti a da labaa yii ni o jọ ti ede Yoruba, amọ ṣa a ri awọn iro kan ni Ikann ti Yoruba ko ni. Ọgoọro
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.
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**.

<table>
<thead>
<tr>
<th>LETTERS</th>
<th>SOUND</th>
<th>IKAAAN WORDS</th>
<th>YORUBA</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>p</td>
<td>opu</td>
<td>èwá</td>
<td>ten</td>
</tr>
<tr>
<td>p kp</td>
<td>kp</td>
<td>kpìn – pi</td>
<td>gbọ</td>
<td>to hear</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>ababa</td>
<td>èwà</td>
<td>beans</td>
</tr>
<tr>
<td>gb</td>
<td>gb</td>
<td>gba</td>
<td>sanra</td>
<td>to be big, fat</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>turakan</td>
<td>nọsè</td>
<td>to stretch one’s legs</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>ọdèdè</td>
<td>ọdèdè</td>
<td>veranda</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>ẹkọko</td>
<td>adìè</td>
<td>chicken</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>egù</td>
<td>ilé</td>
<td>house</td>
</tr>
<tr>
<td>f</td>
<td>f</td>
<td>fidi</td>
<td>wọlé</td>
<td>to enter</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>iṣkuu</td>
<td>ilé-ìwe</td>
<td>school</td>
</tr>
<tr>
<td>s sh</td>
<td>f</td>
<td>ikaṣ – ikash</td>
<td>iṣú</td>
<td>town</td>
</tr>
<tr>
<td>j ji š ści</td>
<td>dz</td>
<td>joo</td>
<td>èmi</td>
<td>I my name</td>
</tr>
<tr>
<td>sh shi</td>
<td></td>
<td>inj – ini j – iniiṣ – iniṣi – inish – inishi</td>
<td>ọrúkọ</td>
<td>mi</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>ha</td>
<td>ríran</td>
<td>to see</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>mana</td>
<td>àti</td>
<td>and, with</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>nọ</td>
<td>șubú</td>
<td>to fall</td>
</tr>
<tr>
<td>LETTERS</td>
<td>SOUND</td>
<td>IKAAN WORDS</td>
<td>YORUBA</td>
<td>ENGLISH</td>
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<tr>
<td>---------</td>
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<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>n ng</td>
<td>η</td>
<td>ikoñga – ikongga</td>
<td>kọnga</td>
<td>well</td>
</tr>
<tr>
<td>gb gbh</td>
<td>ηm</td>
<td>gbana – gbhana – mana – mbana</td>
<td>ní</td>
<td>to have</td>
</tr>
<tr>
<td>m mgb</td>
<td></td>
<td>ogbo – omgbo – oghmo</td>
<td>enu</td>
<td>mouth</td>
</tr>
<tr>
<td>ghm</td>
<td></td>
<td>gbgbh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b by bi</td>
<td>bʲ</td>
<td>ūbe̩ – ūbye̩ – ūbie̩</td>
<td>àlángbá</td>
<td>lizard</td>
</tr>
<tr>
<td>th ty ti</td>
<td>tʲ</td>
<td>tho – tyo – tio</td>
<td>sọre</td>
<td>to run</td>
</tr>
<tr>
<td>ŕ h hy yh</td>
<td>hʲ</td>
<td>ašóba – aho̩ba – ahy̩oba</td>
<td>àtátà</td>
<td>pepper</td>
</tr>
<tr>
<td>m my mi</td>
<td>mʲ</td>
<td>imegu – imyegu – imiegu</td>
<td>yàrá</td>
<td>room</td>
</tr>
<tr>
<td>n ny ni niy y</td>
<td>nʲ</td>
<td>ananji – anai̩anjii – anyansh – ani̩ansh – aniyash¹</td>
<td>àwọn èniànni</td>
<td>my people</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ja yenin – ja yeyin – ja nenin – ja nyenin</td>
<td>mi mo fẹẹ tọ̀</td>
<td>I want to pee.</td>
</tr>
<tr>
<td>anain ayn any</td>
<td>āʲ</td>
<td>ahan – ahain – ahayn – ahany</td>
<td>oko</td>
<td>farm</td>
</tr>
<tr>
<td>kw ku</td>
<td>kʷ</td>
<td>kweno – ku̩eno</td>
<td>kọ jọ̀</td>
<td>to gather, to collect</td>
</tr>
<tr>
<td>yu yo yw</td>
<td>jʷ</td>
<td>a yuag – a yoag – a ywag – a yawag</td>
<td>áá pè</td>
<td>he will call</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>ipel</td>
<td>péélì</td>
<td>bucket</td>
</tr>
</tbody>
</table>

¹ Here you also have different ways of spelling the end of the word, please ignore this for the moment.
<table>
<thead>
<tr>
<th>LETTERS</th>
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</tr>
</thead>
<tbody>
<tr>
<td>y</td>
<td>j</td>
<td>ye</td>
<td>jeun</td>
<td>to eat</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
<td>ro</td>
<td>l’ágbára</td>
<td>be strong</td>
</tr>
<tr>
<td>s z r rh hr</td>
<td>hr</td>
<td>so - zo - ro - rho - hro</td>
<td>gún-un</td>
<td>to pierce</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ेṣagun - ेzagun - ेragun - ेrhagun - ेhragun</td>
<td>ेगुंतान</td>
<td>sheep</td>
</tr>
<tr>
<td>w</td>
<td>w</td>
<td>ewi</td>
<td>ewúré</td>
<td>goat</td>
</tr>
<tr>
<td>w wh hw hf hu hw</td>
<td>hw</td>
<td>ewen ẹwhen</td>
<td>fila</td>
<td>cap</td>
</tr>
<tr>
<td></td>
<td></td>
<td>arawo - arawho - arahwo - arahfo - arahuo</td>
<td>ेरु</td>
<td>night</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>ababa</td>
<td>ेwà</td>
<td>beans</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>imi</td>
<td>inú</td>
<td>belly</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>je</td>
<td>jeun</td>
<td>eat</td>
</tr>
<tr>
<td>e̩</td>
<td>e</td>
<td>ेkoko</td>
<td>adié</td>
<td>chicken</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>ikuku</td>
<td>ेtítà</td>
<td>little stool</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>no</td>
<td>ẹ́a</td>
<td>be tall</td>
</tr>
<tr>
<td>o̩</td>
<td>o̩</td>
<td>ेno</td>
<td>ेùbú</td>
<td>to fall</td>
</tr>
<tr>
<td>in</td>
<td>ेi</td>
<td>kpin</td>
<td>gbọ́</td>
<td>to hear</td>
</tr>
<tr>
<td></td>
<td></td>
<td>whinni</td>
<td>kò ेsése</td>
<td>to be</td>
</tr>
<tr>
<td>LETTERS</td>
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<td>---------</td>
</tr>
<tr>
<td>Œn</td>
<td>Œ</td>
<td>ewhen(^2)</td>
<td>fila</td>
<td>unable</td>
</tr>
<tr>
<td>an</td>
<td>ţ</td>
<td>iyan</td>
<td>inán</td>
<td>fire</td>
</tr>
<tr>
<td>un</td>
<td>ũ</td>
<td>wun</td>
<td>mú</td>
<td>to drink</td>
</tr>
<tr>
<td>ŷn</td>
<td>Ŵ</td>
<td>kon</td>
<td>jà</td>
<td>to dig or to fight</td>
</tr>
</tbody>
</table>

**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”.

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14
**Proverbs – Owe**

_Epod_ na _bwọnyanhain_ ini _hiyo diyawak._

*TABI ekpod:*

_ọnianhain, ọnanhain, ọniyahain;_

_hyo, hio, ho;_

_dyawak, diawak._

Ehorọ ní ọwọ ọlọko lerẹ tima ṣẹ̀rẹ̀.
The hare says the race is started by the owner of the farm.

*(Eunice Adekanye)*

Okoṣi ọbẹkọko erinrin bọwọg.

*TABI Ṣokashi.*

Alejo kò lè mọ ọdie ọdù lábè.
A stranger does not know the black chicken in the soup.

*(Patrick Olusi)*

Èwun nẹ nẹ aa _gbyon epufere onurhẹng._

*TABI gbiọn, ṣbon;*

_ekpufere;_

_ọnusẹng, onurhẹng._
Ajá tó bá ma sónu kí ó gbọ fere òlòdè.
The dog that is doomed to be lost will not hear the hunter’s whistle.

(Patrick Olusi)

Anion arhang bọho ogidimorho.

TABI anon, anyon, aniyon;
    asang, ahrang, arang, azang;
    ogidimoso, ogidimohro, ogidimoro, ogidimozo.

Oran ki n tan lọrun iblepè.
Problems never leave the pawpaw tree.

(Patrick Olusi)

Onnio dwarhoyung manumọn dọ na m è kuminig.

TABI ọnniyo, ọnnyo;
    dwarhoyung, duwarhoyung;
    dwaroyung, dwarsoyung, dwahroyung, dwazoyung.

A kí n da òmọ nu pẹlu omitiafiwè è.
A child is not thrown out with the bathwater.

(Patrick Olusi)
Oyoñni ojong ti no wa mọrẹpeg.

TABI èrẹkẹ.

Omo ẹni kì ń burú jag be ẹkun pajẹ.
No matter how bad a child is, you cannot give it out to the leopard.

(Patrick Olusi)

---

Dwij ẹmọyonj utimin oninig.

TABI dwij, 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)

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Umusu barọg, egu gi weye rehu.
Ologbo kọ si nile ile dile ekute.
When the cat is not around the house belongs to the rat.

(Patrick Olusi)
Eenian nubye non non bunon do nu weyewagi.
TABI eenan, eenyan, eeniyon;

nubi, nubiye, nubey.

Igba wo ni alangba won bo sinu omi t’o ni di oni.
Since when has the lizard fallen into the water that is has now become a crocodile?

(Fred Adekanye)

Ufo nu fiditur unu na na wopa wa.
TABI wokpa.
Ohun to wonu iho l’o ni ki won mobo wa.
The thing that enters into a hole demands for a hoe.

(Fred Adekanye)

Ohiyan ogbageg ta mewa me hiyag.
TABI ohyan, ohian;

hyag, hiag.

Oro k’o tobi ju ki aphi obe la / Oro k’o tobi ki a fi obe bu ú.
A word is not too big that it demands for a knife to cut it into pieces.

(Fred Adekanye)
Ohiyan nọ na na ehiya na piig, ehiya na ipari nọnu kene.
TABI ohyan, ohian;
    ehya, ehia;
    kpik; ikpari.
Ori ti won 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 jẹsin ala on jo/à ní ó ñ jó
The horse is suffering and we say it is dancing.

(Fred Adekanye)

Oṣeji yon no seji bikakaki ohikasi, ubuno no di aa yuag?
TABI osheji; sheji; ohikashi;
    ywag, yoag, yuwag.
Ole t’ọ jí kakaki ọba ibo ni yio fì 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:**

dihiyọni, dihioni.

Èni 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)*

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Oni yon nọ na na **onianwo pepe** ida nọ ọ pe bọhọon ida nonion hag.

**TABI onyanwo, oniyanwo, onanwo:**

**kpekpee; kpe.**

Èni to ma da�ọ fun ni tọrun rẹ la kókọ n wọ.
He who is willing to let someone else dress him should at first see what this person himself is wearing.

*(Festus Adedeji)*
Iyọni ihanrhin, ọmì wẹnọ dẹn.

TABI ihansin, ihanrin, ihanhrin, ihanzin.

Biṣu ĝẹni ba ta niṣe ọ l’ẹ ma ń fọwọ bo.
If a person’s yam is very white he should cover it with his hand.

(Festus Adedeji)

Ubit ọnjibere, udo na tọrag baṣọ.

Epo alai mọkan ni gbogbo ẹyan ma ń tọwo loja.
It’s the palm oil of the fool that everybody tastes at the market.

(Festus Adedeji)

Ukain ọnjibere do na ọṣog me kene mọtẹin.

TABI ukan;

oten.

Aṣeṣẹ alai mọkan ọ l’a ma ń bu fì ọṣe ogun.
It is the careless footprint of the fool that is used to prepare a charm.

(Festus Adedeji)
Ọni yon kọ *mgbanọmig, ọmini*we bọrẹg.

*TABI*gbanọmig, manọmig, gbhanọmig, ghmanọmig; rọ.

 Eğer ti ko ni oluran ọwọ ki ṣe ẹrù soju ọna.
The person who has nobody to help him does not put his load on the road.

*(Festus Adedeji)*

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Akahunmarhar – ọtẹin owee.

*TABI* oten

Adiro mọta ogun jino.
Once you have three cooking stones you have already cooked your medicine.

*(Richard Adedeji)*

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Ọniọn mgbanafung, kọ *mgbana*timẹhιyọg.

*TABI* ọnyọn, ọniọn;

gbana, mana, gbhana, ghmana;

ehyọg, Ṓhiọg.

A kì ń ni agbari ka ma ni ẹẹkan.
A person does not have a forehead without having the back of the head.

*(Oyedele Obaude)*

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Oyun yonọ na ọni na kurag, ihien ọ kurag.

TABI ihyen, ihiyen.

Ọmọ toni iya oun kọ 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 – ALO

Jigi jigi manaye! (Akakun)
Jigi jigi – E wa je! (Igi akakun)
Food is ready – everybody come and eat! (Akaku plant)

(Patrick Olusi)

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Şeni wag jọ nennon yaw. (Oyondi)

TABI Şeni.

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

(Patrick Olusi)

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Ginninnin bawog Oṣu. (Iyọnyọn)

TABI Oṣu.

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

(Patrick Olusi)

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When this person goes to the farm he faces home. When he returns
he is laughing. (Cotton)

(Patrick Olusi)

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

(Patrick Olusi)

Orhij odidibog, bēhan bēhan, omgbanukuraku han, ukuraku
don dom. Ugbaa o mere don eyando, u yag, aba awhe. (Ikotu)

TABI osij, ohrij, orij, ozij;
orhi, orhīs, orhish;
ogbanukuraku, omanukuraku, ogbhanukuraku;
awe, ahwe, ahue.
Akunọ baba mi kan lai lai, owo ní ń jẹ kì ń jagbado. (Ile ejo)
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)

Ikäsì ò̀ì, òńiònnimì kukuini ò̀ì. (Ahiọba)

TABI ikashi;

ọnnì, ọnyọnni, ọniyọnni;

ahọba, aṣọba, ahyọba, ahiyọba.

Ninu ilu yi, olukalu pele ijoko re. (Ata)
In this town, everybody has their own small stool. (Pepper)
(Margaret Olusi)

Ikäsì ò̀ì ọnińni a pəsi ńo rinwanjì. (Ababa)

TABI ikashi;

ọnnì, ọnyọnni, ọniyọnni;

kpaşi, pashi, kpashi.

Ninu ilu yi, gbogbo enia lo le tíróo. (Ewa)
In this town, everybody puts on black eyeliner. (Beans)
(Margaret Olusi)
Ayan da nonij o joo, ahopatapaši ina șaa anian jijin. (Ahioba tabi uurhu)

TABI onis, onish, oniji, onisi, onishi;
    ahokpatakas; ahopatapashi;
    aniyan, anyan;
    uusu, uuhru, uuru, uuzu.

Gbogbo ọmọ ti iyami bi lojẹ 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)

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Ẹbagejì nẹ, gi din, gi din, gi din, ọniọn biṣung, ọniọn bahog. (Ititi)

TABI ọniọn, ọnyọn, ọniyọn.

Gele gigun ti a kò mọ ibenẹ 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)

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Ani da arhar ayọ begu, begweman sugbọn oniónri
bimyegwuẹn. (Arurha)

TABI asar, azar, ahrar, arar;
    begueman;
    bimiegwuẹn, bimegwuẹn;
    bimyegwuẹn, bimyegwuẹn;
    oniónni, onyónni, oniyónni;
    arusa, aruhra, arura.

Omọ iya meta 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)

Osi yon osog osirhi ṣọho, ogi rawag Òmi mgbanute mẹ wa.
(Eyando)

TABI oshog;
    ọsisi, ọsi, ọsizi, ọsihri;
    manute, gbanute, gbhanute, ghmanute.

Ó ń roko ó rin ọ̀họ̀họ̀, ó n bọ latoko ó wọsọ. (Agbado)
When this person goes to the farm he is naked. When he returns he
wears clothes. (Maize)

(Grace Bale)
Eduku ne edin, ee saa, esage, sugbon umgbana oni yon na isun me kunung. (Ufurha)

**TABI** shaa; shugbon; ishun;

isum;

umana, ugbana, ugbhana, ughmana;

ufusa, ufura, ufuhra, ufuza.

Gele mi yi dara pupo sugbon ko si eni to le fi weri. (Ejo)

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

(Fred Adekanye)

Areiy an da ana wanrhin, ano no bumo a mgbog. (Iru)

**TABI** wansin, wanzin, wanrin, wanhrin;

mog, gbog, gbgog, ghmog.

Eyin ina yi pon, to ba bosinu omi ki n ku. (Eejin)

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

(Fred Adekanye)

Je mgbana ayan han, ekere jo jo man arinrin, ekere na walet rha, ahopatapa gi awanrhin. (Iru)

**TABI** mana, gbana, gbgana, ghmana;
sa, z, ra, hra;
awansin, awanzin, awanrin, awanhrin;
Mo bi ọmọ métani gbáti mo bi wọn dudu ni wọn. Šugbọn ni gbáti wọn dagba tan wọn do pupa. (Eso roí 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 mgbaniyan han, iyan děni gba, aníso winno den. (Ikwayin)
TABI maniyan, gbaniyan, gbhaniyan, ghmaniyan;
isho;
ikuayin.
Ina mi yi tobi pupọ ni ọnì esinsin ma ń kùn-ùn 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 ọnì wuno, ẹkẹna tẹ bakata, ọnjọ han birhẹman gi aga whuo, ọnjọ waya gi bèra gi deye, ọnjọ rhariya gi bèra gi kọnrha. (Unieni, ayọnyọn aji, eṣo)
TABI anusari, anuzari, anurari, anuhrari;
\(wii, huii, hwii;\)
sheni;
ọnọn, ọnyọn, ọniyọn;
bisẹman, bizẹman; birẹman, bihremam;
wuo, hwuo;
konusa, konusa, konura;
uneni, unyeni, uniyeni.

Awọn mọta ń rin ọrin 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)
AN IKANN STORY – ITAN AROSO NI EDE IKANN

Hierero!
Ohiarooo!

Owerhi yon inọ wata – o. Gi mbana oyeseg – o, oyun yon gi hu – o. Ọ akirhohikaș gina, onịon soọ yon nọ a oynihien mbana, ọ mgbanșe mbewu rhanesi oyuyag, onị yon nọ pa funa mgbeẹn ewu rhanesị, ọwunmọg, oyuyag, inoyinhieni mbanan.


Sesese, segelete emi ladoro. – Sorosa.

Emi ladoro. – Sorosa.

Eni sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi keje. – Sorosa.

Emi ladoro. – Sorosaaa.

O ga rho onion waya gimen wumgbon. Omi yoo ini ni na ihien Odudu, ne wate – o. Nekurewu rhanesi – o. Omin na

Sesese, segelete emi ladoro. – Sorosa.

Emi ladoro. – Sorosa.

Ekini sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi keje. – Sorosa.

Emi ladoro. – Sorosa.

Emi ladoro. – Sorosaaa.


Sesese, segelete emi ladoro. – Sorosa.

Emi ladoro. – Sorosa.

Ekini sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi keje. – Sorosa.
Emi ladomude. – Sorosaa.

Ẹkẹ nọ a ipari kene, ọnọ ọpọrhọnùsi. Onuṣi ọpẹrhẹ ginmi wẹye wa, omin na

Sèsesè, sègelete emi ladomude. – Soros.

Emi ladomude. – Soros.

Ekini sọbi keje. – Soros.

Ekeji sọbi keje. – Soros.

Ẹketa sọbi keje. – Soros.

Emi ladomude. – Sorosaa.


Dige enen, dige enen, ọnian oyeni şeni, ọ mgbana awhe, ọmi mgbanoyen – o.

Kabọ, bişeni – o. Iṣorh dẹ jọ rọ rọ atowog iṣakoro. Oni Rose inọn winrhin yee – o. Ide ni Tunde ọkuma ye rha bẹẹ – o kọọ. (Margaret Olusi)
"Aloô – o!"

"Aloô!"

Okunrin wa ni ilu kan, o ni ọd’omọbinrin to to lọle ọkọ. Omọbinrin yi ti dagba, Baba rè wa lọ sile ọba, o wa sọ fun ọba wipe, eni kẹni to ba ẹẹ ẹẹ ọmọ oun, o ni lati duro fun ọjọ meje lai jeun tabi mu omi rara. Iru eni bè ni oun yoo fi ọmọ oun fun lati fi ọṣa.

Awọn ẹye mérin lo wa lati ẹẹ ọmọ baba yi. Ikankan won wa lati ẹẹ iyawo. Wọn si se alaye ohun ti won maa ẹẹ fun won. Ati ẹni enikẹni to ba ọjọ meje yi lai ẹẹ lai mu to ba pari ọjọ keje, o gbodo wa jo niwaju Ọba, ki won to gba lati fun niyawo. Olukaluku won pada lọle lati ọjọ mura.

Enikan ninu won lo ọjọ méta ko to jeun, enikan pelu si lo ọjọ mérin, bèẹ ni ninu won a ri eyi to lo ọjọ marun, bèẹ ni awọn to lo ọjọ meje na si wa lara won. Nigbati won pari awọn ọjọ ti won ya sọọ fun laijeun, o wa ku ki won wa jo niwaju Ọba. O ni amin ti won a fi mọ boya eni yi ẹẹ gege bi won ti ni ki won ẹẹ. Awọn ti won ko lo ọjọ meje ti won fi ni ki won ma ẹẹ, ma mu yẹn, oye ọjọ ti won fi puro a kọ ọ sile fun won. Alakokọ wa, o jo, o lọ, èlẹkeji ẹẹ bè pelu, ikẹta ati ikẹrin; awọn méta kan wa to lo ọjọ meje na.

Ibere ni pe, ta ni won yoo fun ni iyawo ninu won. Eni to koko yọju ninun won ni ẹye aṣa, o wa morin ẹnu. Tin ba ni Ọṣẹṣẹ, ẹgẹlele emi ladomude, nitori orukọ omidan na ni omude. È oni Sorosa. O bẹrẹ si nin korin wipe

"Ọṣẹṣẹ, ẹgẹlele emi ladomude. – Sorosa."

"Emi ladomude. – Sorosa."

"Eni kọbí keje. – Sorosa."
Ikann proverbs, riddles and a story

_Ekeji kobi keje._ – Sorosa.
_Eketa kobi keje._ – Sorosa.
_Emi ladomude._ – Sorosaaa.

Nigbato pari orin yi, owa lọ baa sori igi. Ėni keji, eyi ni Ėetutu, oun tun de, osọ pe oun na ẹọ ojo meje pẹ. O tun morin sẹnu oni

_Sesese, segeleṣe emi ladomude._ – Sorosa.
_Emi ladomude._ – Sorosa.
_Ekini sobi keje._ – Sorosa.
_Ekeji sobi keje._ – Sorosa.
_Eketọ sobi keje._ – Sorosa.
_Emi ladomude._ – Sorosa.
_Emi ladomude._ – Sorosaaa.

Nigbato korin to joo tan oun na fo. Ibtì to ba sori igi, boṣeni ki oun ba, owa ụsubu. Nitori pe ebi ti paa ni apaju.
Nigbana ni owa ku Ēnika, won wa ni ko lọbe, kotun pata wa lọjọ keji lati wa joo.

Nigba to de ni ojo keji oun na morin sẹnu at ijo. O ni

_Sesese, segeleṣe emi ladomude._ – Sorosa.
_Emi ladomude._ – Sorosa.
_Ekini sobi keje._ – Sorosa.
_Ekeji sobi keje._ – Sorosa.
_Eketọ sobi keje._ – Sorosa.
_Emi ladomude._ – Sorosaaa.

O wa mujo lọ siwa, a tun mujo lọ ẹshin, toba mujo bo siwa, a tun mujo lọ ẹshin. Gbogbo enia wa gba pe ki won fun laya na lati fé nitori oun nikan lo yege idanwo ti won ọse fun won. Lẹhin eleyi
gbogbo won wa ni latoniyi lọ, ki ẹnikan mase ẹbi para ẹ nitori ati ẹyawo, lati igba yen, ẹnikẹni to ba ẹ ẹyawo gbọdọ lowo lowọ o.

Kaa bó, ku irin, iyan ati ọbẹ isapa ti mo fisile 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 Șese, șegelețe emi ladomude, then you people say Sorosa.

Șese, șegelețe emi ladomude. – Sorosa.
Emi ladomude. – Sorosa.
Ekini sobi keje. – Sorosa.
Ekeji sobi keje. – Sorosa.
Eketa sobi 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:

Sesese, segele te emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi 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

Sesese, segele te emi ladomude. – Sorosa.

Emi ladomude. – Sorosa.

Ekini sobi keje. – Sorosa.

Ekeji sobi keje. – Sorosa.

Eketa sobi 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 isákooro soup – Rose’s mother has taken it and eaten it. And Tunde has probably eaten the leftovers.