



COLLEGE OF HUMANITIES

Journal of
Studies
in

Humanities
JOSIH

VOL. 11&12

ISSN: 1119-5266

*An Official Publication of The College of Humanities,
Tai Solarin University of Education,
Ijagun, Ogun State, Nigeria*

2020/2021



JOURNAL OF STUDIES IN HUMANITIES (JOSIH)

VOL. 11&12

ISSN: 1119-5266

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TAI SOLARIN UNIVERSITY OF EDUCATION,
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2020/2021

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ISSN: 1119-5266

Printed by:

Alamsek Gen. Concept Ent.

37, Lekuti Isale Street,

Off Bonojo Road,

Ijebu-Ode, Ogun State.

Tel: 0803 601 3802, 0805 326 1922

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Editorial Comment

Learning and indeed education is a continuous process from womb to tomb. Tertiary institutions that worth their salt have the responsibility of teaching research and community service and the College of Humanities of Tai Solarin University of Education is not an exception. The College has since inception been involved in research, cross-cultural peer review and cross fertilization of ideas and findings.

The current edition of the College Journal is to sustain the tempo. It has drawn articles from other institutions in Nigeria. The edition covers well articulated varieties of social problems relating to religion, insecurity, armament and arts and crafts production as well as, computer education, teaching and learning. It is our hope that readers will benefit greatly from the content of this edition. We thank all our contributors for making this edition a reality.

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A HISTORICAL ACCOUNT OF ILORIN EMIRATE LINGUISTIC VARIATION AND IDENTITY TILL 2015

Suleiman Abdul-Rahman Adebayo

Abstract

The superimposition of Yoruba language on other languages of Ilorin linguistic groups accentuated a general perspective that tagged Yooba'lorin (Yoruba Ilorin, that is, linguistic status of Ilorin speech community). The choice of this topic premised on general adoption and application of the Yooba'lorin to taunt, mimic, satirize, praise, commend, decry or condemn Ilorin native speakers by some core Yoruba speaking people, whenever the need arises. Contemporarily, the Yooba'lorin is widely used by Yoruba performing artists as tool in exhibition of language style, while on stage. Some Yoruba musicians are not left out in the usage of Yooba'lorin in some of their records as well as whenever they are singing on stage. The context of this topic appraised Yooba'lorin as one of the factors that aided relations among the Yoruba speaking people of Nigeria. The study aims at exploring and analyzing selected Yooba'lorin, over the sustenance of integration and co-existence among the nations of Yoruba and Nigeria at large. The paper examines the inception of the patterned integration and co-existence of the Ilorin Emirate so as to provide a pattern for many nations. The work adopts interview, observant participant and analysis methods of data collections. The paper concluded that Yooba'lorin (linguistic status of Ilorin speech community) has been existing as tool, weapon and strategy of perpetual and perceptual structured culture/literature of the Emirate.

Keywords: Ilorin language (yooba'lorin), Relations, Co-existence and Integration

Introduction

Language is an integral component part of culture. The pluralistic feature of Ilorin culture enounces a unique characteristic among all other Yoruba speaking nations within and outside Nigeria. The evolutionary process of Ilorin Emirate converges¹ and utilises language as machinery for the formation and application of words of "Ilorin language"² in the establishment and sustenance of the Emirate. This work is significant because it stands to contribute to the existing body of Ilorin culture and literature. The study covers the earliest, earlier, early and modern social global era of the Emirate.

The dream of this paper was awakened by the paper titled: "Nupe Influence and Linguistic Variation in Igbominaland", which recommends that... interested researchers may delve into the unscientific hypothetical conundrum of linguistic variation in Igbominaland.¹ Aboyeji (2017) posits that borrowed and loaned words to a linguistic group are also traditionally believed to have channels, among which is the 'water' channels.² In perception of this context, the word 'water' goes beyond the element (H_2O), but philosophically a parabolic essential link of relations, since the whole concept of human life and relations are premised on H_2O . H_2O is scientifically confirmed to be combination of Oxygen and Hydrogen. That is, in air, water exist vis-à-vis. "The physical and human geography"³ are products of 'water' while human relations, diffusion, assimilation and integration are susceptible to 'water', the essential component of their lives and living. However, the objective of this work gives careful consideration to the literature on world language division, origin, sample, uses, historical facts, pattern (vertical/horizontal),

significance, and impacts of “Ilorin Emirate Linguistic Identity” on Ilorin and other Yoruba nations of Nigeria.

A brief review of world language division

The universe comprises seven planets, although these are subject to variation which are directly and indirectly related. In other words, the existence of the planets heightens influences on one another. The abode of Man, earth is basically distinguished among the planets because it features basic factors that defines and determines a system for its survival. Those basic factors in this context include language, customs and history. However, language is considered so imperative among the factors because it is the only medium through which Man understands, interprets and relates with all elements in both his physical and the spiritual worlds. Relations among the people of the universe provide Man advantage over the elements. The elements and Man are confined in a particular place which language (English) described as environment. In addition, language also suggests earth, world, globe and global world as attribute of the place of Man. With the use of language, the place of Man is divided into regions, which include Africa, Asia, America, Caribbean, Eastern Europe, European Union, Middle East, North America, South America and Oceania.⁴

Based on unique factors, language makes use of the world Africa to describe a portion of space that is occupied by a race. Furthermore, with the use of language, Africa is divided into East, East Central, North, South and West Africa. It is important to stress that the world language is primarily divided into Mongol, Caucassian and Hamitic.⁵ From such three divisions, development in research has shown further divisions which involve Nilo-Saharan, Afroasiatic, Niger-Congo, Austronesia, Indo European, Sino Tibetan, Dravidian and Austroasiatic.⁶ From these, the division of languages of Africa is discerned to include Niger-Congo, Nilo-Saharan, Afroasiatic and Khoisan, with additional Austronesian family spoken in Madagascar.⁷ With the use of language, parts of Africa that uses Niger-Congo language are discovered. The parts include Eastern, Central, Southern and Western Africa. The language division of Northern region Africa is Afroasiatic, and such Northern region includes Algeria, Morocco, Tunisia, Somalia, Southern Niger and Northern Nigeria. The speakers that fall under the Nilo-Sahara included Shongai, Sagawa, Kanuri, Kanembu and Saharan among others. The three basic divisions of Africa languages-Niger-Congo, Nilo-Saharan, Afroasiatic- primarily facilitated basic source of Ilorin Emirate linguistic pattern and identity.

No gainsaying that Yoruba language wields much influence on Arabic, Hausa, Nupe and Fulfude languages of the ethnic groups of Ilorin. The immergence of Ilorin as an independent State of the pre-colonial era was propelled by a combined efforts of the linguistic groups, which included Hausa, Nupe, Malian, Tuarege, Fulani and Yoruba. In the world geographical location, Ilorin is found on geographical coordinates of latitude 8.30° north and longitude 4.33° east.⁸ Ilorin has been a transitional zone between forest (to south of Nigeria) and savannah (to the north-west of Nigeria) right from trans-Saharan period till-date. Some peoples' contact with the town was motivated by trade initially, while the religious and political necessities obligated relations in some cases. The geographical location, topography, climate and weather condition of Ilorin are among the factors that encouraged the settlement of different linguistic groups. The invasion and destruction of Oyo Empire by Ilorin in 1821 marked a new episode in the immigration history of Ilorin because many people began to troop into Ilorin for settlement. It is noticed that some words in English language are of variables that logically embellished in Ilorin language.

Historical Analysis of Ilorin Lexico-grammar Word Variation

Loan words of Ilorin language that are found as part and parcel of Ilorin lexico-grammar today are so numerous to mention it all. Every language undergoes the process of word formation, usage, maintenance, change reconstruction, erosion and loss/extinction. Some of the words that are currently undergoing the process of formation are not yet captured in this discussion. In addition, not all the words that are currently in use were captured by this work. Words that are selected for historical analysis under this work were discovered from their daily usage. So many other Ilorin historical lexico-grammar variant words, which were not captured here are not out of negligence or underrating but of the fact that they were out of sight because of the eroding nature of words that are not commonly used in speeches. However, there is a focus to delve into them in future. The variant words that were found usage in Ilorin in the course of this study are analysed below.

Sujud: Arabic (sujud); Ilorin (sujada); Yoruba (iforibale); English(prostrate)

The word *sujud* is an Arabic word, which means *foribale* in Yoruba language. In English language, it means prostrate. Perhaps, the word came into usage with the introduction of Islam in Ilorin. It is one of the most sensitive parts of a “*rakat* (a single unit of Islamic prayer)”⁹ The usage of the word went beyond its significant in *salat* (Islamic prayer) and later became daily use among the Ilorin Muslims irrespective of their ethnic difference. Ilorin Yoruba pronounced it *sujada* when it is applied in conversation. The word also gained wider acceptance among the core southern Yoruba during and after the colonial era. Yoruba musicians applied the word in their various traditional songs. For instance, Haruna Ishola, Apala musician, an indigene of Ijebu-Igbo now in Ogun State of Nigeria, made use of the word in one of his waxed records. It was a praise song that goes thus:

<i>Gbo'gboyin'</i>		<i>leo'</i>	<i>sujada</i>	<i>fun</i>	<i>oo</i>
All of you together		will	prostrate	for him	real
<i>Ishola</i>	<i>oo</i>	<i>Ishola</i>	<i>oo</i>	<i>Ishola</i>	<i>osebaja</i>
<i>Ishola</i>	real	<i>Ishola</i>	real	<i>Ishola</i>	not fight with
<i>Gbo'gboyin'</i>		<i>leo'</i>	<i>sujada</i>	<i>fun</i>	
All of you together		will	prostrate	for him	
<i>Ishola</i>	<i>tele</i>	<i>o</i>		<i>niki'...</i>	
<i>Ishola</i>	that you said	wont	greet ¹⁰		

Meaning: All of you shall bow down to him, *Ishola*, the one that you claim that you will never greet.

Al-deen: Arabic (al-deen); Hausa (adini); Ilorin (adineeni); Yoruba (esin); English (religion)

Al-deen is an Arabic word. It crept into Ilorin socio-cultural life through relations with Hausa, Nupe, Gobri, and Kanneke. It means *esin* and religion in Yoruba and English languages respectively. The use of *adini* became enormous among the ethnic groups of Ilorin, specifically when it got integrated into socio-cultural life of the people. Although *adini* title is religious, yet the Yoruba who are Muslims used it in several political dimensions to achieve different goals. For example, Bola Tinubu of Lagos is a popular politician, yet the title of *Baba adini* of Lagos was conferred on him. *Alhaja* Bolajoko Kadir is also a great business tycoon in Lagos and she is also the *Iya Adini* of Lagos. The main target for conferring such tittle on those personalities cut across administrative, political and socio-cultural spheres. However, Ilorin ascent for the

pronunciation of *adini* is *adineeni*, a sluggish manner of pronunciation, which is subject to usage whenever non Ilorin wanted to taunt or point out (as a reference) a desire interest of Ilorin people.

Sihir: Arabic (*sihr*); Hausa (*asiri*); Nupe (*asiri*); Ilorin (*asiri*); Yoruba (*ipaímo*) English (spiritual power)

Sihir is an Arabic loaned word to the Yoruba through their relations with Hausa, and Nupe, even, before the evolution of Ilorin. The word becomes one of indices of common factors that enables understanding of cultural influences among Ilorin ethnic groups on one hand, and between Ilorin ethnic groups and the Yoruba on the other hand. It should be understood that *asiri* is homophonic and variant in its usage by Ilorin and Yoruba. It is used to describe something that is under a secured protection. It is used to describe hidden blessing on someone. For instance, if Yoruba say "*asiri* Lagbajabo" it means Lagbaja is covertly blessed, although it could also mean that Lagbaja escaped from being apprehended. This work specifies *asiri* in its spiritual form of usage. An aspect of Ilorin *oriki* (cognomen) cited her as the one who inherited *asiri*, and the *asiri* belongs to her. The *oriki* goes thus:

...Ilorin	to'	jogun'	asiri'
...Ilorin	that	inherited	spiritual power(knowledge)
asiri'	ti	Ilorin	loje
spiritual power	is	Ilorin	it is
source: Ilorin Tradition " <i>oriki</i> Ilorin"			

All successes of Ilorin in her expansion wars of the nineteenth century against the Yoruba are depicted in diplomacy¹¹. For example, the success of Ilorin against Majia's invasion; the inexplicable escape means of AjiaOmo Opele (Ilorin field commander) in Jalumi war¹² and other incomprehensible chances of escapes and successes are termed by Ilorin and the Yoruba as *asiri*. The Yoruba of southern Nigeria are proficient in usage of some objects of their natural environment for spiritual benefits, while Ilorin are also skillful in the usage of verses of Al-Quran for spiritual purposes. Ilorin's contact with Yoruba paved her opportunity to combine Yoruba physiotherapeutic knowledge and fetches with portions of Al-Qu'ran for spiritual purposes. This scenario is revered to as *asiri* both by Yoruba and Ilorin. Within the colonial and contemporary periods, majority of Ilorin scholars engaged in physiotherapist/Islamic mission that attracted the interest of the southern Yoruba, for economic, political and social solutions. The spiritual capacity to solve any problem is regarded as Ilorin *asiri*.

Èbù: Nupe (*èbù*); Yoruba (*èbù*); Ilorin (*èbù*)

A cutoff of yam tuber is known as *èbù* to Nupe, Yoruba and Ilorin. In other words, *èbù* is the part of yam that was excised, and which was intended to be planted in the following planting season. The name *èbù* and its usage are identified with Nupe, Yoruba and Ilorin. Premised on this fact, there is a suggestion that relations existed between the Nupe and Yoruba on yam farming, since early period of the establishment of Oyo.¹³ The origin of the word *èbù* is not yet traced to either of the three groups mentioned above, but the Yoruba had formed a proverb (identified with Yoruba and Ilorin) out of the word *èbù* and its usage. The proverb goes thus:

Ohun	tio'	se	ako'	ebu	ta
Thing	that	do	packed	ebu	sales
lose	ma'n	ro'wo'	ra'a		
do	don't	get money	buy		

The proverb quoted above is translated “the circumstance(s) that compelled someone to auction his/her *ebu* for highest bidder also hindered the purchasing power of the prospective bidders”. The proverb is germane, especially in the period of batter trade, when double coincidence of wants took place between traders. The proverb is relevant in contemporary economy, whenever there is glut of an article in market. However, apart from, in trading arena, the proverb can be applied in other field of human endeavours.¹⁴

Onĩni: Nupe (*anini*); Yoruba (*onĩni*); Ilorin (*onĩni*); English (half penny) *Anini* is a Nupe word for half a penny (1/2p.) of the English currency. It is called *onĩni* in Yoruba and Ilorin languages. *Onĩni* was an integral part of the Nupe, Yoruba and Ilorin currency in the colonial period. Half penny of European currency was indigenously known as *onĩni*. That is half a penny's name was indigenized by the trio, but Ilorin made use of it in spiritual fetches for *ogunowo* (money ritual), *asirinkudi* (in Hausa language).¹⁵

Egbé: Nupe (*egbe*); Yoruba (*egbe*); Ilorin (*egbe*)

Egbé is referred to collective joint work in Nupe language. It is not limited to farm-work, but is organised for every kind of work which demands a large scale co-operation and specially for work done, not for one house alone, but for the community at large.¹⁶ *Egbé* in Yoruba language means age grade or association of people for same interest. In a broad sense of economic, political, and socio-cultural concept of linguistic meaning and applications, the word *egbe* is common to Nupe, Yoruba and Ilorin. *Egbé* is seen here as a sensitive word that reveal the historical evolution of Ilorin from Nupe-Oyo relations, since the Nupe-Oyo relations predated the establishment of Ilorin Emirate.

Tambari: Hausa (*Tambari*); Nupe (*Kakati*); Yoruba (*Kakaki*); Ilorin (*Kakakin*); English (Trumpet)

Ilorin use Fulfude ascent to pronounce trumpet as *kakakin*. Hausa call it *tambari*. Nupe call it *kakati*. Yoruba call it *kakaki*, while the English name for it is trumpet. *Kakaki* is a sound producing royal regalia used by kings in northern and southern Nigeria to announce the arrival and exist of a King. It was first introduced to Ilorin by Ibrahim Bako, a prince from Zamfara.¹⁷ Bako was the ancestor of the Seriki Gambari's family. He migrated to Ilorin and settled permanently before the arrival of Sheikh Alimi and AbdulMumeen, the ancestor of Imam Gambari family. He blew the trumpet on daily basis to showcase his primacy in the then Ilorin community. He continued with the activity until the emergence of AbdulSalam as the Emir of Ilorin. The usage of the trumpet accrued him a recognition which was becoming a threat to the supremacy of AbdulSalam. On this, a courtier, a Fulani man, advised AbdulSalam that “it was high time the *Kakakin* was confiscated because two ram cannot feed with a bow at the same time”.¹⁸ Subsequently, rather than through violence, the Emir diplomatically canvassed Bako to bring the *kakakin* to his court and the latter accepted. The trumpet was not return to Bako, and since then it has become one of the objects of regalia in the Emirate of Ilorin. Till date, it is a common adage in Ilorin to say that “*kakakin dun' ti Oba se*” (the trumpet is blown, the Emir's authority is confirmed). A non-Ilorin Yoruba that want to taunt or make jest of Ilorin in conversation will mention *kakakin* to Ilorin instead of *kakaki*.

Wanzam: Hausa(wanzam); Ilorin (gbajama/olola); Yoruba(afari/alabe); English (native barber-doctor)

Gbajama is a Hausa word for native barber-doctor. Ilorin has two variable words (*gbajama/olola*) for it.¹⁹ *Agbajama* is the one that performs the service of barber alone, while *ololado* body marks/face mark and circumcisions. An individual is addressed *gbajama/olola* in Ilorin if he combines barbing with circumcision services. If an individual specialises in barbing, the Yoruba calls him *afari*, if he specialises in circumcision he is referred to as *alabe*. *Gbajama/olola* is translated to native barber-doctor in English.²⁰ While delivering his services, a *Gbajama* performs both social and cultural role for his economic benefits. He features in naming ceremonies among Ilorin community. He barbed a newly born baby for payment in cash and kind from the child's parents and relatives. He also engaged in spiritual prayer for the baby.

Istu: Arabic(Istu); edake jeje(Yoruba); Ilorin(aasituu); English (absolute silence)

Istu is an Arabic word used to command people to maintain absolute silence. In Yoruba language, it means *edake jeje*. *Istu* is translated in English to mean "absolute silence you". The word is pronounced by Ilorin as *aasituu*. More often than not, the word is used in worship places like mosque and places of sermon, especially when people seem to engage in matter or discussion that led to murmuring because of their different opinion. If the people were yet to maintain silence, those who want to call them into order will reiterate '*aasituulillahi*'. *Aasituu* is usually used mainly to call people to order.

Kpelle:Nupe(kpelle); Ilorin(pele); Yoruba (pele)

Kpelle is single vertical tribal marks on both sides of cheek of Nupe man,²¹ while *pele* among Ilorin is three vertical tribal marks on both sides of cheek of Ilorin/Yoruba Man. This is ethnic valued intersection of culture in terms of indigenous marks and phonetics of Nupe and Yoruba-Ilorin. No different phonetic tone is applied in the pronunciation of *pele* between Ilorin and Yoruba. Meanwhile, a sensitive point to note in the application of *pele* tribal mark among Ilorin ethnic groups is that it has (especially through marriage) fashioned relations between the ethnic group that indigenously wears it and those that do not indigenously wear it.²² If those that do not indigenously wear the mark put it on himself/herself or his/her, child/ward, it is said that he/she borrowed the mark. However, the issue of borrowing mark has caused some minor disputes, especially among the royal/chieftaincy families that keep their historical lineage.²³ Nonetheless, the usage of the word '*pele*' and its applications among Ilorin is historically seen as a product of long term relations between the Nupe and Oyo (Yoruba).

Shuraa: Arabic(shuura); Hausa(sahura); Ilorin(sauura); Yoruba (àsàrò); English (negotiation/consultation)

Shuraa is Arabic word that means dialogue, consultation or negotiation. It is also inclusive in Hausa language words. Ilorin uses the word as social and political codes to achieve goals. Socially, it is often used to settle quarrel between couples. For instance, if the elders mediate in quarrel between couples, the couple will be asked "*elo se saura*" (both of you should go for negotiation) before further meeting. The couples are expected to call themselves and settle their differences during *saura* period. If they were able to solve their problems within *saura* period, no further meeting will be held with the elders. No time limit is prescribed for *saura*, except it was terminated by the couples. The couples engage in private discussion throughout the *saura*

period. The *saura* periods had saved many couples in the Emirate from divorce. Apart from Ilorin council of king makers, the Emirate has *saura* (consultative) members who are always consulted by the Emirs before the execution of any program. For instance, the *saura* members of the 2018 and 2019 Ilorin Grand Durbar program included, Engineer Suleiman Yahaya Alapansanpa, Professor Ibrahim AbdulGaniy Jawondo, and Hon. Justice Idris Abdullahi Haroon among others.²⁴ Social importance of *saura* reflected in Agbaji area of Ilorin, where the researcher discovered a house name as Ile *Saura* (*Saura* Compound).²⁵

Suhur, Arabic (*Sahur, Sahoor or suhur*); Yoruba (*onje idaji*) Ilorin (*saàrì*)
Suhur, Sahur or Sahoor is an Arabic word that means 'of the down, pre-down meal'.²⁶ The Arabic pre-down meal is traditionally linked with Ramadan fast of the Muslims. The word *suhur* is pronounced as *saàrì* among Ilorin. Since *suhur* is recommended by Prophet Muhammed, as an aspect of a day fast of Ramadan,²⁷ Ilorin integrated it with her tradition. And different traditional activities are associated with the word both in pronunciation and practical activities. For instance, member of the Emirate who specialised in *saàrì jiji* (activity of waking people up for *suhur*) in the second phase of every mid night of Ramadan are giving to saying “*saàrì to' endeemusaàrì je*”²⁸ (wake up and have *suhur*, it is time for *suhur*). *Saàrì jiji* with Ilorin slogan has proliferated to places like Sabongeri in Kano and Agege area in Lagos through the role of migrants. The usage of *saàrì* is also felt in Ijebuode of Ogun State and Molete area of Oyo State among other places in Nigeria.

Tawba: Arabic (*tawba*); Ilorin (*túba'*); Yoruba (*ìronúpiwàdà*); English (repentance)
Tawba is an Arabic word meaning repentance in English. One of the Chapters of Al-Quran is named *Tawba*, that is, Quran 9.²⁹ Practical usage of the word is emphasised in Quran 66: Verse 8, where it reads:

Yaa ayyuha 'llatheena amanuu'tuubuu' ila'llahitawbatan nasuuhan....
O you who believe turn to Allah (in)repentance sincere³⁰

Meaning: O you who believe turn to Allah with a sincere repentance....
Tuuba, (repentance), means *ìronúpiwàdà* in Yoruba language.³¹ The word *tuuba* prominently came into usage, perhaps, in Ilorin in the early nineteenth century after Alaafin Oluewu's compelling visit to Ilorin. The word was used in *waka*(song) among the ethnic groups of Ilorin, especially, those that were in the palace that day. Since then, the *wakah* as been publicly used as an articulate preaching lyric by scholars in their opened air preaching. The lyric goes thus:

<i>Gèfèrì</i>	<i>kekeke'</i>	<i>egba fun</i>	<i>Oluwa</i>
Infedels	minority	accept for	God
<i>Gèfèrì</i>	<i>kekeke'</i>	<i>e tuuba'</i>	
Infedels	minority	you repent	
<i>Eo ri</i>	<i>Alaafin to</i>	<i>gba ti Anabi (an-Nabiyy) *</i>	
You notsee	Alaafin that	accepted that of the Prophet	
<i>Gèfèrì</i>	<i>kekeke'</i>	<i>e tuuba'</i> ³²	

The compelling visit of Alaafin Oluewu to Ilorin was a consequence of political/religious expedition success of Ilorin against Oyo Empire. An-Nabiyy is an Arabic word that means 'The Prophet'. It means *ojise* in Yoruba language. Its usage gained acceptance in Ilorin since about the establishment of the Emirate Government.³³ The word diffused into the Oyo-Yoruba that is, western Nigeria, and becomes part of the people daily usage. The word usage has also advanced to uses in adages. For instance, the Yoruba will say:

<i>Eni</i>	<i>ti</i>	<i>ko</i>	<i>man</i>	<i>Ọlọhun ai</i>	<i>fi</i>	<i>Anabi</i>	<i>bẹẹ'</i>
Being	that	not	know	God	we not use	Anabi	beg

Meaning: whoever that does not believe in the supreme being of the Almighty God we dare not appeal to the person in the name of His Prophet.

Abadan: Arabic (Abadan); Yoruba(aiyeraye); Ilorin(fabada); English(forever)

Abadan means forever in Arabic language. It came to usage among Ilorin as a result of their familiarity with Al-Quran texts.³⁴ The Yoruba meaning of the word is *aiyeraye*, and it is used in their speeches to mean eternity. Ilorin pronounce the word as *faabada*. The word is used in their several speeches such as “*Asunaradile Olufadifaabada*”, meaning Asunara (a place name) now became Olufadi's abode forever.³⁵ The statement was said to have been altered by Olufadi after he and his family finally relocated from Ile Mobalaje, Oke Aluko to Asunnara.³⁶ In addition, the use of *fa* is routine in daily speeches and conversation of Ilorin. However, Offa people claimed that the word *fa* emanated from them³⁷. Meanwhile, Ilorin is used to saying *enle fain* their common greetings. Also, *fa* is used dynamically in their several conversations as emphatic stress. For instance, Ilorin will say *ejehun 'fa'* (eat o).

Musiba: Arabic (Musiba); Ilorin(Musiiba); Yoruba(Ajalu); English (Disaster)

Musiba is Arabic word meaning disaster or calamity in English. It means *ajalu* in Yoruba language. Ilorin pronounce the word with emphatic stress on 'i', that is *musiiba*. It is worthy to mention that Ilorin uses the word beyond description of disasters such as flood, fire outbreak, and sudden fall of houses among others. When the need arises, they use it either to qualify words in their expressions or form an integral part of expression. It could be used in expressions which involve warning, prayer, description, narration and expression of anger among others. For instance, if an individual or a group of people is/are provoking issue(s) that may engender unrest situation, someone may say “*eyeefamusiibaleṣe*”. In this context, *eyeefamusiibaleṣe* is an idiomatic expression (*akanlo ọrọ*)³⁸ which means you had better stop enkindling issue(s) that could lead to problem(s).

Athaba: Arabic (Athaba); Yoruba(Ijiya); Ilorin(Asaaba); English (punishment)

The word *athaba* is an Arabic word that means punishment in English language. It means *ijiyain* Yoruba language. Ilorin pronounce it as *asaaba*. The word is used in their expressions, although with variations according to the context of speeches. It is usually used to express dissatisfaction. For example, in their traditional public prayers, Ilorin usually supplicate that “*Ọlọhun lawa nibi oniruru asaaba*”. Meaning May God protects us from all sorts of punishment.

Fitnah: Arabic(Fitnah); Yoruba(Idamu); Ilorin(Fitina); English (Temptation)

Fitnah is an Arabic word. No single word in English translates *fitnah*. Yet, it could be described as

temptation, trial, sedition or civil strife. It is a word that has historical relevance in Ilorin tradition. Ilorin uses the word to checkmate a foreseen crisis or civil strife. For instance, it is part and parcel of Ilorin to say: “*Ilu Ilorin kiiselufitinafa*”. Meaning the land of Ilorin is not for trouble making.³⁹

Pan: English (pan); Yoruba (*Abo*); Ilorin (*Paanu*)

Pan is one of English cultural materials, which crossed into Ilorin as a result of European (British) contact. When it came to Ilorin, it replaced the use of pots and baskets. Literarily, English describes pan as a metal utensil vessel that is used for cooking. Pan is categorised by sizes. The first are small/smallest that are used in serving meals. They are named *paanu* by Ilorin. The second are larger ones that are used in serving people at ceremonies (naming, obsequies, wedding among others). These are also called *paanu*. The third are extra-large/largest ones that are used in conveying bride goods to her husband's house. Some also use it as cloth, jewelry and other valuable things' box. This is used in place of basket, and still called *paanu*. Those pans that are used for cooking are not called *paanu* but *abo igbekanan*. Corrugated iron sink that are used house roofing are also known called *paanu* by Ilorin. Nonetheless, the usage of the word *paanu* is gradually going into extinction among Ilorin, because the users are always laugh at whenever it was pronounced in their speech.⁴⁰ It should be however noted that the usage of the word is still palatable in the art of drama and comedy.

Palour: English (Palour); American English (Sitting room); Yoruba(*Yaranlaibugbe*)⁴¹; Ilorin (*Palo*)

A large room in front of other rooms in a house is called palour in English tradition. In American English, it is called sitting room. Indigenously, Ilorin called it *sasa*. The use of word *sasa* has fairly almost gone into extinction among Ilorin, as a result of the adoption of the word *palo*. The use of the word *palo* became popular as a result of British influence in Ilorin. The frequent usage of the word lasted for more than a century among Ilorin people, but at the beginning of the twentieth century it began to wane. In contemporary time, an Ilorin man who called a sitting room *palo* is looked unto as being primitive among non-Ilorin and the generation of Ilorin who are not familiar with the word.

Inmbo

Inmbo connotatively means I shall come back in English. It is an Ilorin Yoruba word because it originated from Fulfudi lexico-grammar.⁴² Indigenous Yoruba pronounce it as *mombó*. One of the significant usefulness of this word is that it provides a comic relief if it is properly used by an artist in drama or comedy.

***Laalache*: Hausa(*laalache*); Yoruba(*baje*); Ilorin(*laalase*); English (bastardise)**

Laalase is an Ilorin word that connotes spoilage of something. A word that is closed to its translation in Yoruba is *baje*, that is, spoil. Ilorin pronounce the word as *laalase*, which connotatively shares the same meaning in Hausa language. It should be however emphasised that *laalase* is used by Ilorin, usually to describe a wayward child, and that is why it is common among Ilorin to say *omo laalase* to a child that behaves contrary to the moral standard. Ilorin usually use *laalase* as a parochial statement to checkmate their wards/children from asocial/ill manners and impertinent.

Conclusion

This work treated several words that are indigenous to Ilorin, with a view to document them. Some of the words are still in frequent use, while some are going into extinction. Some of the words that were discussed are now instrumental to the language that are used in trade, politics, religion, social and culture of Ilorin people. The work noticed those words as Ilorin language. The work discovered that since about the beginning of the twenty first century some of Ilorin languages are subject to non-common usage, especially among the youth. However, this study was able to document some of Ilorin language words as intangible heritage to be preserved.

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