

**EFFECTS OF BILINGUAL AND PEER-TUTORING
INSTRUCTIONAL STRATEGIES ON PRE-SERVICE
TEACHERS' LEARNING OUTCOMES IN YORUBA
TRANSLATION**

BY

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CERTIFICATION

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DEDICATION

I dedicate this work to the blessed memories of Late Dr. (Deacon) J.A. Ayelaagbe, Late Chief Lecturer (Yoruba) Emmanuel Alayande College of Education, Oyo and Late Mr. A.A. Adeniji, Retired Principal, Olivet Baptist High School Oyo.

I have always drawn most of my inspirations from their life styles. And I also dedicate the work to all those that motivated me into moving to Language Education Unit of the Teacher Education Department of the University of Ibadan, Nigeria.

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ABSTRACT

English-Yoruba translation, which is a compulsory course for pre-service teachers in colleges of education is an important aspect of Yoruba language studies. However, reports show that there is a gross student under-achievement in it. This has been traced to ineffective strategies adopted in teaching translation to the pre-service teachers; hence the need to adopt strategies that can cater for these deficiencies. Two of such strategies are bilingual and peer-tutoring which are learner-centred and activity-based. The strategies had been employed in the teaching of Social Studies and Mathematics without considering their effects on pre-service teachers learning outcomes in English-Yoruba translation. The moderating effects of pre-service teachers' gender and verbal ability were also examined.

The pretest-posttest, control group, quasi-experimental research design was adopted. The participants were 300 pre-service teachers in intact classes from six purposively selected colleges of education in Southwestern Nigeria who were randomly assigned to treatment and control groups. Treatment lasted eight weeks. English-Yoruba translation Achievement Test ($r = 0.73$), Pre-service Teachers' Attitude to English-Yoruba Translation Questionnaire ($r = 0.76$), Verbal Ability Test ($r = 0.72$) and Instructional Guides for the three strategies were the instruments used. Seven null hypotheses were tested at 0.05 significant level. Data were analysed using Analysis of Covariance and Scheffe post-hoc.

Treatment had a significance main effect on achievement in ($F_{(2,228)} = 23.78$; $\eta^2 = .15$) and attitude to ($F_{(2,281)} = 112.41$; $\eta^2 = .44$) English-Yoruba translation. Those exposed to bilingual strategy had higher achievement mean score ($\bar{x} = 80.83$) than those in peer-tutoring ($\bar{x} = 77.60$) and conventional ($\bar{x} = 64.40$) strategy groups. Verbal ability had a significant main effect on achievement ($F_{(2,281)} = 4.10$; $\eta^2 = .03$) and attitude ($F_{(2,281)} = 17.68$; $\eta^2 = .11$). Students in medium verbal ability group had a higher post-achievement means scores ($\bar{x} = 76.52$) than those in low ($\bar{x} = 73.88$) and high ($\bar{x} = 67.75$) groups. Also, students in medium verbal ability group had a higher post-attitude mean score ($\bar{x} = 74.73$) than those in low ($\bar{x} = 73.55$) and high ($\bar{x} = 71.68$) groups. Gender had no significant main effect on achievement and attitude. Treatment and verbal ability had a significant interaction effect on achievement ($F_{(2,251)} = 2.47$) and attitude ($F_{(2,481)} = 25.03$). There was a significant interaction effect of treatment and gender on achievement ($F_{(2,281)} = 3.49$) and attitude ($F_{(2,281)} = 4.54$). There was no significant interaction effect of verbal ability and gender on achievement and attitude. There was a significant interaction effect of treatment,

verbal ability and gender on achievement ($F_{(4,281)} = 3.07; \eta^2 = .04$) and attitude ($F_{(4,281)} = 3.77; \eta^2 = .05$).

Bilingual and peer-tutoring instructional strategies were effective in facilitating pre-service teachers' accurate English-Yoruba translation. Hence, English-Yoruba translation teachers in colleges of education should adopt the strategies in teaching it.

Keywords: Bilingual and peer-tutoring instructional strategies, learning outcomes in English-Yoruba translation, Pre-service teachers.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Language is a critical resource in all human endeavours, especially in the educative process. It is the resource human beings use to structure and organize their experiences as well as to construct information, attitudes, ideas or points of view. Thus, language use is very crucial to the existence of any human society. Without language, it will be almost impossible for people to communicate their feelings, share knowledge, and perform some other communicative transactions. A universally accepted definition of language or the criteria for its use does not exist because language means different things to different people. Fakeye (2002) describes language as an important vehicle of communication among human beings, while Araromi (2005) extends it by saying that language is the vehicle of communication per excellence without which human beings will find it difficult, if not impossible, to exist. Babatunde (2002) opines that language is so inexorably tied to the effective existence of man in society that any meaningful discussion of man must begin with it and end with it. All the aforementioned definitions point to the fact that human existence and development depend largely on the existence and development of language for communication.

Language has, since its origin, played important roles among humans (Gomwalk, 2000). This is because they cannot function without language. All their activities (political, economic, social, education, religious among others) have language at their nucleus. Akinbote, Oduolowu and Ogunsanwo (2003) claim that one of the most important features that distinguish human beings from other living things is the use of language. To them, language is the basis of communication among human beings. This is why Fakeye (2002) submits that the acquisition and use of language is already regarded as one of the most important and effective keys to the storehouse of human achievements. All these experts too, testify to the functions of language in communication in human society.

Language serves as an avenue for social co-operation among members of a community for the purpose of overall social development. Secondly, language provides the basis for self-reflection and individuality because it enables the individual to reason through dialogue with him/herself and others. Also, language serves as a means for social cohesion and interaction (phatic communion). It emphasizes the notion of fellowship and

participation in common social values. This means that language is used to establish and maintain social roles and social relations. In this sense, it serves as the main agent of man's integration into culture, an integration which an individual is frequently unable to oppose. Hair (1967) avers that language is an instrument of interpersonal behaviours; essentially a means of incorporating the individual into an existing cultural matrix; of guaranteeing his contribution to the needs and aspiration of culture.

Nigeria is a multilingual nation with over 500 languages in contention (Oyetayo; 2006; Ogunyemi, 2010). When a nation has access to more than a language in her national day-to-day experience, the reality of a language contact situation cannot be ruled out (Olagbaju and Ogunyemi, 2010). Thus, in a bid to cater for all the languages and assign responsibility to each, there is the need for language planning, policy development and implementation. This underscores the importance of the *National Policy on Education* (2004).

Onukaogu (2008) observes that the government, through the *National Policy on Education* (NPE), sought to deliberately promote bilingualism/multilingualism in Nigeria through formal education. However, despite the proven advantages of the use of mother tongue in education, its use has been relegated to the background. In spite of the laudable provisions of the NPE and the position of the government on the status of Nigerian languages in education, most schools still relegate the Yoruba language and other Nigerian languages to the background, (Ogunbiyi, 2008).

Linguists and educational psychologists agree that the use of mother tongue as the language of instruction has proven advantages, especially where the development of cognitive faculties is concerned. Owolabi (2006) submits that the use of mother tongue in education makes it possible for the learner to give free reins to his thoughts and express same in creative language, thus paving the way for meaningful education. Among the most conclusive studies carried out in Africa to prove the importance of mother tongue in education is the experimental project carried out in 1970 in Ile-Ife, a notable historic town in the Southwest geo-political zone of Nigeria. The project was tagged "The Ife Six-Year Primary Project". The project's purpose was to test the use of Nigerian languages in education during the first six years of primary school. Despite initial doubts, the evaluation of the pilot schools and comparison between them and other Nigerian schools were very positive. The students in the Ife project scored higher than their counterparts in the regular schools both academically and cognitively (Okombo and

Rubgumya, 1996). It is also worthy of note that students who were taught in Yoruba for the first six years of primary school were no less skilled in English than those who were taught in English throughout the last three years of primary school. The findings of Akinbote (1996) and Amao (2010) also showed that children who were taught different subjects in the Yoruba language performed significantly better than their counterparts who were taught in the English language.

The need for an effective method of teaching that could enhance better learning outcome in the Yoruba language among Nigerian students has long attracted the interest and attention of Yoruba educators. This is based on the conviction that the introduction of a new Yoruba curriculum into the school system will bring changes to the teaching and learning of Yoruba language. The development of the Yoruba language curriculum could be traced back to the 19th century, when the missionaries were teaching the scriptures in the local language. It was also the period when the teaching of Yoruba language started in school. Although the reading and writing of the language was developed in the hope of using it to propagate the Christian religion, it was not until August, 1931 that the first lesson in Yoruba was given at Charlotte's Girls School Freetown, Sierra-Leone, under the direction of Mrs. Hannah Kilham (Hair, 1967). Since the first introduction of Yoruba language in the school system, a lot of changes and development have taken place in the Yoruba language curriculum in the school.

There are new curricula developed for Yoruba language. This is done with the major aim of achieving the aspiration and objectives of the nation, to bring about changes in the behavior of language learners. In effect, six general objectives were set for the teaching and learning of Nigerian languages as first language of which Yoruba language is one (Sotonwa, cited in Ajayi, Ajibade and Ariemaka, 1999). The student should be able to accomplish the following:

- (i) Express himself correctly in the appropriate Nigerian language, emphasizing appropriate lexis and figures of speech (vocabulary, idioms, proverbs, witticisms, metaphor and so on);
- (ii) Demonstrate familiarity and acquaintance with and ability to discuss and explain elements of the oral tradition of the language (folktales, riddles, games, song etc);
- (iii) Read and appreciate literature written in Nigerian language (e.g. Yoruba) without difficulty and at a reasonable speed;

- (iv) Carry out continuous writing in Nigerian languages employing correct usages of grammar, idiomatic expression, orthography, punctuation and other mechanics of the language;
- (v) Manifest creativity in Nigerian languages through composition of short stories, plays, news sheets, word games, songs and so on in the languages; and
- (vi) Acquire the necessary tools to cope with further studies in Nigerian languages, if so desired.

One of the areas of measuring students' achievements in line with the aforementioned is their competence/proficiency in the language. This proficiency could be tested in a multilingual society like Nigeria through translation, since the Nigerian government is promoting both indigenous and official languages which is English. Translation affords a student an opportunity to display his ability in both languages.

Translation is defined by Catford (1965) as an operation performed on language where a text in one language is substituted for a text in another. By implication, translation involves the basic understanding of the languages involved. This is in line with Odoje's (2010) view that translation involves deep understanding of the morphological, syntactic, semantic, pragmatic structures as well as cultural nuances of both the source and target languages. Hutchins (2001) observes that translation goes beyond mere substitution of word; it also involves the educational attainment and the personality of the translator. To him, translation is an art; something which, at every step, involves personal choice between uncodifiable alternatives.

English-Yoruba translation and vice versa is a compulsory course for every student that gains admission into college of education to study any Yoruba-related course in Nigeria. The essence of this, among other things, is to enable the trainee teacher to be proficient in both languages and to be able to impart the art of translating correctly into the learners, bearing in mind that there is proliferation of private schools and the society supports the use of English than the mother tongue. However, it has been discovered that most school children do not speak English correctly and because they cannot but relate with illiterates such as their grandfathers, grandmothers, uncles, aunties and the likes, they resort to code alternation. In schools, the order of the day is to speak English and whoever was caught speaking "vernacular" is punished but in a situation where the

language of the home is the mother tongue, expressing oneself in English, particularly for a beginner, becomes a problem.

Translating a text from one language to another is challenging because there is no perfect translation. Jurafsky and Martin (2000) assert that a perfect translation is an illusion because of cultural differences that exist among native speakers of different languages. This means that a sentence in one language cannot be exactly mirrored in another. For example: "Bola Pupa" cannot be translated to the English language as Bola red because Bola red has no semantic interpretation in the English language neither does it follow the structure of the language. What we consider as close to perfect translation of 'Bola pupa' is 'Bola is light in complexion'. This is what is acceptable and close to perfect translation. These kinds of challenges have been hard nuts for teachers of translation in schools. Yet translation forms part of what is tested in the Senior Secondary Certificate Examination conducted by West African Examinations Council and National Examinations Council. Hence, its teaching in pre-service teacher training schools should be taken seriously.

From the annual Chief Examiners' reports on Yoruba language specifically, 2014 reports, the researcher observed that students were not performing well in the translation aspect of both the objective and the essay sections. This has been a subject of discussion in the marking centres. Translation aspect of the examination attracts about 35% of the total marks obtainable in the whole examination paper. This implies that a good performance in the translation and any other aspect, be it grammar, phonology, morphology, syntax, literature or comprehension, will give the student the needed pass at credit level. It was observed that many students were not exposed to the needed translation skills that could prepare them for the examination. It has also been discovered that the majority of them are not adequately educated in the two languages (English and Yoruba).

This challenge spreads to colleges of education since secondary schools supply the raw materials for the colleges of education. The table below shows students' performance in the translation course of the Emmanuel Alayande College of Education, Oyo State, Nigeria over a period of five years:

Table 1: Students' performance in translation course at Emmanuel Alayande College of Education, Oyo, 2008-2012.

Year of Exam	Number of Students	Grades						% of A-C
		A	B	C	D	E	F	
2008	324	5	13	27	98	102	79	13.8
2009	356	4	17	56	104	124	51	21.6
2010	329	7	15	40	95	110	62	18.8
2011	341	10	22	76	81	121	31	31.8
2012	298	5	18	43	89	108	35	22.1

Source: Examination and Record Office of EACOED, Oyo.

Table 1 reveals that students' learning performance in translation at the College of Education level is not impressive. About 70% of the students scored below average. This should be an issue of concern for scholars and teachers at this level. This is because these students will go to the field to teach an important aspect of Yoruba language as a subject at primary and junior secondary schools and, in some cases, where teachers are not available, they may be asked to teach senior secondary schools too.

With the definitions given on translation and the poor performance of students discussed above, it is glaring that translation is necessary, just as language itself is a necessity to the existence of any human society. The whole world is now a global village. There are happenings around the world and all these are relayed on media such as the radio, television and newspapers.

Most of our local radio and television stations source their news from the foreign networks. It is the duty of the translators to translate most of these events around the world into various languages of their immediate environment. Most of the pre-service teachers after their training, get employed in some of these media houses and it then becomes their duties to translate news from English language to Yoruba language. Meanwhile, it is a known fact that Yoruba language is one of the major languages in Nigeria. Unfortunately many speakers of Yoruba language who are petty traders, farmers and artisans, whose professions are indispensable, are illiterates. If one is not well grounded in the art of translation and translators are grossly inadequate, the whole society could be mis-informed or totally in the dark as regards events in their communities.

Also, there are many films, especially home videos in the Yoruba language nowadays. These films are not only enjoyed by the speakers of Yoruba language but most of the films have been translated into English language so that the non-speakers of the language can follow the trend and enjoy the stories therein. If one is not educated on the concepts of translation, the society may not be well informed or even mis-informed about the positive values contained in such home videos, thus making the efforts of the producers fruitless. Moreover, if there are no translators to translate these home video films into other languages for non-speakers of the Yoruba language to enjoy, the purpose of production has not been achieved.

In addition, the various ethnic groups in Nigerian now inter-settle together in various communities. However, each community has her own norms and values. There is therefore the need to inform a new comer into a particular community of the norms and values of the community he/she now finds him/herself. The act of translation then comes into play. Since these pre-service teachers will later form part of the society it becomes mandatory for them to be saddled with the responsibility of translating from the Yoruba language to English language or the concerned ethnic groups. For example, among the Yorubas of Southwest, we have the Ibos, Hausas, Fulanis, Urhobos, Itsekiris, to mention a few, who have settled with them, either for commercial purposes or as career officers. For this group of people to live comfortably in their new milieu, Yoruba language has to be translated for them via translators, in their own local languages.

Furthermore, among the Christian faithfuls, the Holy Bible translation from English language to Yoruba language is still an exercise in progress. This is another task for translators who may be engaged in this act in later life. Finally, since English language is the country's official language, government policies are relayed on radio, television and other media in English language. For instance, the president, the state governors and other officials give their speeches in English language. These speeches are later translated into the languages of the immediate environment among which Yoruba is one. It is therefore the task of the translators to translate from English language to the Yoruba language for the Yoruba language consumers of these speeches.

In conclusion, if one considers the above factors, one would definitely see the need for pre-service teachers and why they must be taught translation as well as exposed to more effective strategies of teaching translation which will enhance their achievements and promote positive attitudes towards their studies. And it is only through the teaching

of translation as a course in Yoruba language that we can have adequate and competent personnel that will be able to later carry out the much needed translation in the target language.

This thus explains why the researcher has decided to carry out this research work, which examines critically the effects of two salient strategies which could be employed in teaching pre-service teachers the translation aspect of Yoruba language. These strategies- Bilingual and Peer-tutoring instructional strategies, it is believed would play tremendous roles in shaping pre-service teachers' translation skills with close reference to Yoruba language.

Teaching of translation has been subjected to traditional methods which may also be responsible for low performance (Soyoye and Banigo, 2010). There is the need to demystify the teaching of translation with other teaching strategies. Two of such strategies that would help in the development of the basic skills in the teaching of translation are Bilingual Instructional Strategy (BIS) and Peer Tutoring Instructional Strategy.

Bilingual instructional strategy, as defined by Benson (2004), is a strategy whereby the instructional contents are delivered through the use of the learner's first language (L1) and a second or foreign language (L2). This implies code mixing and code switching from L1 to L2 and vice versa. Bilingual instructional strategy, as conceived in this study, involves code mixing and code switching between Yoruba (L1) and English (L2).

The strategy offers significant pedagogical advantages. Mora (2011) argues that content area knowledge is enhanced and accelerated with the use of Bilingual instructional strategy. The strategy assists in building connections between the home and the school to enhance learning. Ayeomoni (2006) identifies a positive correlation between code switching/code mixing and the educational attainments of individual learners. Translation is thus, an important content area that can be taught with BIS.

In Nigeria today, many individuals measure academic attainment by the ability of the individual to speak the English language fluently. This makes many students to give more preference to the study of English language (Alimi, 2012). Many students hold a negative attitude towards the study of native languages or even the use of indigenous languages as media of instruction in schools (Owolabi, 2006). With this kind of situation, the teaching of the Yoruba language may prove to be a difficult task. However, with the

use of Bilingual instructional strategy (both Yoruba and English), it is assumed that the negative attitude will be reduced and the teaching and learning of the Yoruba language will be more effective. Many studies have proved the effectiveness of bilingual instruction in the teaching learning process (Benson, 2004; Amao; 2010; Mora, 2011). However, these studies were carried out in content areas, such as Social Studies and Mathematics (Benson, 2004 and Amao, 2010) and English reading comprehension (Mora, 2011). There is paucity of research on the effect of bilingual instruction on the teaching and learning of Yoruba language in general and translation, in particular, especially among pre-service teachers of colleges of education.

Peer tutoring instructional strategy on the other hand, is an instructional strategy that consists of student partnership, linking high achieving students with lower achieving students or those with comparably average achievement for effective learning to take place. Boud, Cohen and Sanpson (2001) define peer-tutoring as an instructional strategy involving students learning from and with one another in ways which are mutually beneficial. It involves sharing knowledge, ideas, and experiences among participants. The emphasis is on the learning process, including emotional support that learners offer one another, in the course of learning.

According to Adekoya and Olatoye (2011). Peer tutoring instructional strategy is potent in raising students' level of achievement. They found in their study that students taught using the Peer-tutoring strategy performed significantly better than their counterparts taught with the Conventional instructional strategy. Logarithm, Godinho, Parr, and Wilson (2009) also submit that Peer tutoring instructional strategy enhances motivation, improved cognition, and social outcomes in learning, increased sense of responsibility for one's own learning and improved meta-cognitive skills. Peer-tutoring has been demonstrated to be successful in promoting the academic and social skills of general education students, as well as special education students including students who were identified as 'at risk'. (Nazzal, 2002). It is also potent in facilitating the teaching and learning of English grammar (Ajufo, 2007, Adekoya and Olatoye, 2011).

Learning outcomes, as depicted in this study, include both students' achievement in Yoruba translation and their attitude towards Yoruba translation. Attitude, according to Dada (1999), is a positive or negative feeling that an individual holds about objects or ideas. The achievement of any learner will, to a great extent, depend on his attitude towards the learning material (Keil, 1991). This is, perhaps, the reason behind the

submission of Bell and Perfitti (1994) that a positive attitude often leads to successful learning, while a negative attitude leads to unsuccessful learning. Attitude plays a significant role in the implementation of any strategy (Fakeye, 2002).

Learning outcomes of students in translation could also be influenced by other factors such as gender and verbal ability (Oladunjoye, 2003). Gender has been described as a social construct that refers to culturally defined character traits, labelled masculinity and femininity (Afonja, 2002). It has also been described as the social and historical constructions of masculine and feminine roles, behaviours, and attributes. Scholars such as (Ibitoye 1998; Oladunjoye 2003) have examined the role of gender in academic achievement but they have come up with conflicting findings. Oladunjoye (2003) he found that there is a significant difference in the achievement of male and female students in verbal communication. Female students performed better than their male counterparts. Aremu and John (2005) found no significant difference in the performance of male and female student in the use of video drama in environmental education. Gaigher (2004) examined the significance of gender difference in students' achievement and found a significant difference in favour of boys. The contradictions in the studies above show that the actual influence of gender on achievement in most learning task is still inconclusive and requires further research.

Another factor that can influence students' learning outcomes in Yoruba translation is verbal ability. Oladunjoye (2003) asserts that students' learning outcomes in language learning tasks is not independent of their verbal ability, which has to do with the communicative process required for the expression of thoughts and ideas either orally or in written form. Verbal ability is a test of intelligence that can be used to predict learners' performance in language skills. However, Fakeye (2002) and Komolafe (2009) did not find significant influence of verbal ability on students' achievement in English composition. The contradictory submissions on verbal ability makes its effect on student language learning inconclusive. Therefore, this study examines the effects of bilingual instructional strategy, peer-tutoring, students' attitude, gender, and verbal ability on students' learning outcomes in Yoruba translation.

1.2 Statement of the Problem

The performance of pre-service teachers in Yoruba translation is not encouraging. This has been attributed to ineffective instructional strategies adopted by lecturers in teaching translation to the pre-service teachers. Although scholars have experimented with different instructional strategies which have proved effective to certain extent, the problem of poor performance in Yoruba translation in colleges of education still persists. It may also be due to the inadequacies of the previously employed instructional strategies. There is, therefore, the need for alternative strategies that will make it possible for students to switch from their first language to the second language and vice versa with ease in translation lessons. Prominent, among such strategies are bilingual instructional strategy and peer tutoring instructional strategy. It is due to the need for more effective strategies that this study examined the effectiveness of bilingual and peer tutoring instructional strategies on pre-service teachers' learning outcomes in Yoruba translation. The moderating effect of gender and verbal ability on learning outcomes was also examined. This was with a view to finding ways of improving the performance of pre-service teachers in Yoruba translation.

1.3 Hypotheses

The following hypotheses were tested at 0.05 alpha level, to guide the study;

Ho₁: There is no significant main effect of treatment on students'

- (a) Achievement in Yoruba translation
- (b) Attitude towards Yoruba translation

Ho₂: There is no significant main effect of verbal ability on students'

- (a) Achievement in Yoruba translation
- (b) Attitude towards Yoruba translation

Ho₃: There is no significant main effect of students' gender on

- (a) Achievement in Yoruba translation
- (b) Attitude towards Yoruba translation

Ho₄: There is no significant interaction effect of treatment and verbal ability on students'

- (a) Achievement in Yoruba translation
- (b) Attitude towards Yoruba translation

Ho₅: There is no significant interaction effect of treatment and gender on students'

- (a) Achievement in Yoruba translation

(b) Attitude towards Yoruba translation

Ho₆: There is no significant interaction effect of students' verbal ability and gender on

(a) Achievement in Yoruba translation

(b) Attitude towards Yoruba translation

Ho₇: There is no significant interaction effect of treatment, students' verbal ability and gender on

(a) Achievement in Yoruba translation

(b) Attitude towards Yoruba translation

1.4 Scope of the Study

The study examined the effects of bilingual and peer tutoring instructional strategies on learning outcomes in Yoruba translation in Nigerian colleges of education. The study involved year III students in selected colleges of education where Yoruba language is studied. The colleges were Federal College of Education (Special), Oyo State; Federal College of Education, Abeokuta, Ogun State; Adeyemi College of Education, Ondo, Ondo State; Osun State College of Education Ila-Orangun; Osun State, Michael Otedola College of Primary Education Epe, Lagos state and Ekiti State College of Education, Ikere. The reasons for the choice of year III students were that students at the level are capable of understanding the concept of translation and it is a course that is offered at this level of education.

1.5 Significance of the Study

It is expected that the study would provide empirical information on the efficacy of Bilingual and Peer-Tutoring instructional strategies in enhancing students' achievement in and attitude to translation which will also improve students' performance in Yoruba language.

The study also provides empirical evidence on the effect of bilingual and peer-tutoring instructional strategies in the teaching of translation in colleges of education. The findings of this study would also provide lecturers in colleges of education who teach Yoruba translation, an effective means of assisting students, particularly those with learning difficulties to attain a higher level of proficiency in Yoruba translation. Besides, the study would also fill the observable gaps in the conduct of researches in Bilingual teaching of Yoruba language in a second language situation.

It would finally be of significance to the government and curriculum planners of Yoruba language and translation, as they approve more effective teaching strategies to be adopted in our colleges of education for effective teaching of Yoruba language translation.

1.6 Operational Definition of Terms

The following terms are given operational definitions to indicate what they are construed as in this research:

Bilingual Instructional Strategy: This refers to an instructional strategy in which the teacher uses a combination of Yoruba and English linguistic codes for lesson delivery.

Learning Outcomes: This refers to students' achievement in translation as well as their attitudes to translation as depicted by their scores in ATYT and AITY used as pretest and post-test in the study.

Peer Tutoring: This refers to an instructional strategy that consists of students' partnership. It involves students learning from and with one another in way that are mutually beneficial and it involves sharing knowledge, ideas and experiences among participants.

Pre-service Teachers: This refers to students in colleges of education who are being trained to become professional teachers in Yoruba language.

Yoruba Translation: This is an aspect of Yoruba language which deals with the replacement of textual materials in English by equivalent textual materials in Yoruba in such a way that the morphological, syntactic, semantic, and pragmatic structures as well as cultural nuances of both the source and the target languages are well accounted for.

Verbal Ability: This is the students' capacity to acquire, retain and make use of any language. This would be measured by the students' score in verbal ability test used in this study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter presents the review of related literature under the following sub-headings:

- 2.1 Theoretical Framework
- 2.2 Objectives of Teaching Yoruba as a Second Language in Nigerian Schools
- 2.3 Methods of Teaching Yoruba in Nigerian Schools
- 2.4 Factors Affecting the Teaching and Learning of Yoruba Language
- 2.5 Studies in Attitude to Mother Tongue
- 2.6 The Concept of Translation
- 2.7 Bilingual Instructional Strategies and Language Learning Outcomes
- 2.8 Peer Tutoring Instructional Strategies and Language Learning Outcomes
- 2.9 Studies in Gender and Language Learning Outcomes
- 2.10 Studies in Verbal Ability and Language Learning Outcomes
- 2.11 Appraisal of Literature Reviewed

2.1 Theoretical Framework

Several theories underpin language teaching and language learning. These theories have significant implications for language teaching and language learning. Especially for this study, Labov's variability theory and Bandura's social learning theory are relevant.

2.1.1 Variability Concept/Theory

This is a sociolinguistics theory propounded by William Labov (1972). The theory is also called "variationist linguistics". Labov propounded this theory to fill the vacuum created by Universal Grammar (UG). The variability concept is founded on the assumption that language use can qualify as a window into the mental representation of language. It maintains that learners vary in their language use of shift styles according to their degree of attention pupils eventuate in the 'vernacular style'. Pattern (1990) is of the view that the variability theory explains the pressure underlying second language learning process.

The variability concept of Labov provides a theoretical basis for this study in the area of pressure that underlies second language learning process, especially the use of

English language as a medium of instruction when compared with that of mother tongue or the language of immediate environment (LIC). Scholars have admitted that intense pressure is placed on the Nigerian pupils who have to learn concepts, ideas and facts in various school subjects in English language which is a foreign language. It is assumed that such learners will feel more at home and learn under less pressure when the medium of instruction is the mother tongue or the first language.

2.1.2 Social Learning Theory

This study draws its supports from social learning theory that was authored by Bandura (1986). He posits that people learn from one another via observation, limitation and Modeling. Social learning theory focuses on the learning that occurs within a social context. The theory holds that people learn effectively from one another, including such concepts as observation, limitation and Modeling. Bandura (1977) lists four general principles of social learning theory which include:

- People can learn by observing the behaviours of others and the outcome of those behaviours.
- Learning can occur without a change in behavior. Behaviourists say that learning has to be represented by a permanent change in behavior. In contrast, social learning theorists say that because people can learn through observation alone their learning may not necessarily be showing in their performance.
- Cognition plays a role in learning. Over the last 30 years, social learning theory has become increasingly cognitive in its interpretation of human theory. Awareness and expectation of future reinforcements or punishment can have a major effect on the behaviours that people exhibit.
- In social learning theory, reinforcement or punishment can have a major effect on the behaviours that people exhibit.

The educational implications of social learning theory include the following:

1. Students often learn a great deal simply by observing other people.
2. Describing the consequences of behavior can effectively increase the appropriate behavior and decrease inappropriate ones. This can involve discussing with learners the roles and consequences of various behaviours.
3. Modeling provides an alternative to shaping for teaching new behaviours.

4. Teachers and parents must model appropriate behaviours and take care that they do not model inappropriate behaviours.
5. Teachers should expose students to a society of other models. This technique is especially important to breakdown traditional stereotypes.
6. Students must believe that they are capable of accomplishing school task. Developing a sense of self-efficacy is important for student.
7. Teachers should help students set realistic expectation for their academic accomplishments.
8. Self-regulation technique provides an effective method of improving students' behavior.

Thus, social learning theory is the foundation which the second instructional strategy Peer tutoring instructional strategy is built on. It is both activity-based and guided-discussion biased. Through various purposeful activities, opportunities are created for the students to observe, copy, and imitate behaviors and actions of their peers. This is also in accordance with the opinion of Vygotsky (1896-1934) who viewed social learning theory as an active process where learners are expected to learn to discover principles, concepts and facts for themselves. Social learning theory therefore highlights the convergence of the social and practical elements in learning by stressing the most significant moment in intellectual development especially when speech and practical activity converge.

2.2 Objectives of Teaching Yoruba as a Second Language in Nigerian Schools

One of the major reason for teaching Yoruba and other Nigerian languages as stated in the National Policy of Education is the preservation of the people's culture and the attainment of national unity. According to Iyanu and Ogiegbaen (2005), there is nothing as dangerous and damaging as giving people education that is not relevant to their lives or functional in domination of their environment. Many educationists see education as the process of cultural transmission and the culture of the people can only be successfully transmitted through the proper teaching of indigenous languages in schools. According to Araromi (2005) one advantage of promoting indigenous language in our schools is that this channel is the best method of promoting and accelerating the process of nation building. This is because citizens will eventually master at least one of the three

major languages other than their respective mother tongues. Thus, people will be able to understand and accommodate one another better.

Ajayi (2000) identifies six main objectives of teaching and learning of Yoruba language and other Nigerian languages in schools. To him the student should be able to accomplish the following:

- (i) Express himself correctly in the appropriate Nigerian language, emphasizing appropriate lexis and figures of speech (vocabulary, idioms, proverbs witticisms, metaphor and so on);
- (ii) Demonstrate familiarity and acquaintance with and ability to discuss and explain elements of the oral tradition of the language (folktales, riddles, games, songs etc);
- (iii) Read and appreciate literature written in Nigerian language (e.g. Yoruba) without difficulty and at a reasonable speed;
- (iv) Carry out continuous writing in Nigerian languages, employing correct usage of grammar, idiomatic expression, orthography, punctuation and other mechanics of the languages;
- (v) Manifest creativity in Nigerian languages through composition of short stories, plays, newsheets, word games, songs and so on in the languages; and
- (vi) Acquire the necessary tools to cope with further studies in Nigerian languages, if so desired.

2.3 Methods of Teaching Yoruba in Nigerian Schools

Teaching method according to Obanya (1979) is the different techniques or systematic means of presenting subject matter and learning experiences with a view to achieving set goals and objectives. Ojo (2005) in his own contribution describes language teaching method as the determination of worthwhile objectives, the selection and arrangement of learning experience, guidance and motivation as well as approaches to testing and correction with a view to helping learners acquire basic language skills, namely, listening, speaking, reading, and writing, in a language.

Araromi (2005) opines that students' achievement in language learning is a function of the efficacy of the teachers' technique of imparting knowledge among other factors. Among common methods of languages teaching identified by scholars are

traditional method, direct method, audio-lingual method, cognitive code-learning and communicative language teaching (Ubahakwe, 1979; Williams 1991; Araromi, 2005; Ojo, 2005).

The traditional method otherwise known as the grammar-translation method is the oldest method of language teaching. Its main procedure was based on memorization of grammatical rules, sets of forms of words and analytic translation of text. The word, and not the sentence, was regarded as the unit of speech. Language teaching was seen as consisting of random acquisition of vocabulary which the learner had to knit together in accordance with a set of prescribed rules of grammar in order to arrive at the sentence. According to Williams (1990) the learning theory underlying the grammar-translation method is that language learning is a process of developing mental discipline. This is the reason why learners have to learn to break down sentences into clauses, phrases and memorise the terms for structured drills.

According to Araromi (2005) the direct method of language teaching places emphasis on the use of the target language for genuine communication right from the beginning of language study. This method of language teaching according Ubahakwe (1990) attempts to teach a language the way a child acquires his methods which teachers use without recourse to translation and drill method. This method is beneficial because it has the advantage of keeping the learners active throughout the language class period (Williams, 1990).

The audio-lingual method of language teaching emphasizes the oral skills and techniques of memorization and systematic patterns practice or structured drills, particularly at the initial stages of language learning. Exercises in this method according to Ojo (2005) include writing, which consolidates what has been practiced orally, and transcribing sentences that have been constructed. In this method, grammatical structures are expected to be learned and internalized without prior explanation through analogy rather than analysis. The cognitive code-learning method in its own case emphasizes the conscious learning of new items by deliberate attention to rules, rather than by stimulus-response training of behaviourism. The underlying principle is that language is about rule formation, and not habit formation.

Similar to the cognitive code-learning is the generative grammar method which emphasizes that for one to master a language, learning the rules of that languages is imperative. It should however be noted that this learning of rules is quite different from

the cognitive code learning. Here, a student is led to the knowledge of the structure of the language through carefully selected utterances. It is only after a learner has a conscious knowledge of the rules that govern the structure of the target language that he will be able to generate an infinite number of sentences in the language.

2.4 Factors Affecting Teaching and Learning of Yoruba Language

Scholars have identified several factors affecting the teaching and learning of Yoruba language in Nigeria (Awobuluyi, 1992; Emenanjo 1992; Owolabi, 2006; Bami-Ogunbiyi, 2008). Such factors include lack of qualified teachers, poor teaching methodology, lack of adequate instructional materials, negative attitude of parents towards indigenous languages, among other factors.

Ogunyemi (2006) opines that central to the teaching of all school subjects are quality teaching materials and resources. To him, if indigenous languages are to be taught effectively, then suitable curriculum materials must be readily available. However, Awobuluyi (1992) points out that Yoruba language does not have enough materials to sustain its teaching as it really ought to be taught at any level. Bami-Ogunbiyi (2008) also observes that effective textbooks for teaching and learning Yoruba are either too expensive or not available. She observes further that the teaching aids for teaching pronunciation and films for situational language teaching method to enhance and promote easy comprehensive and permanent learning by the students are lacking in schools.

In his own contribution, Emenanjo (1992) submits that there is a dearth of trained indigenous language teachers all through the system while the available ones are poorly motivated, ill-trained, overworked, and unevenly distributed. Awobuluyi (1992) also notes that there is an acute shortage of suitable and well-trained second language teachers for the three major indigenous languages in Nigeria. To him, this problem has constituted a major factor militating against the teaching of Nigeria languages in secondary schools throughout the country such that probably no more than ten percent of schools actually teach any of the languages as second language.

Similar to the above, Bami-Ogunbiyi (2008) points out that the teacher's inadequacy in the mastery of Yoruba language is a serious issue that affects the way pupils learn the language. In her opinion, the unqualified teacher cannot render what he/she does not possess to the pupils in terms of knowledge. In order to achieve a desired result in the teaching/learning process, the teacher must be skilful, efficient, and possess a

vast knowledge on how to apply and make use of different teaching methods and techniques. And also the low incentive given to teachers of indigenous languages contributes to the low standard of teaching and learning of indigenous languages in Nigerian schools.

Another issue that has hindered effective teaching and learning of Yoruba language is the attitude of people towards the use of indigenous languages in our educational setting. The indigenous languages are referred to as vernacular, and students are prohibited to speak them within the school premises (Ogunyemi 2006). This has no doubt resulted in the formation of negative attitude towards the teaching and learning of indigenous languages.

2.5 The Concept of Translation

2.5.1 Definitions of Translation

Different definitions of the term translation occurs as spelt out by specialists in the field of language. Al Wassey (2001) sees translation as a human activity which assists men exchange ideas, thoughts or opinions not minding the differences in the languages used. He felt that since human tongues differ the only means through which these different humans could interact is by means of translation.

Enami (1997) sees translation as a science, an act, and a skill. It is science because one must have complete knowledge of the structure and make up of the two languages concerned, to be able to translate affectively. It is an art because it requires artistic talent to reshape the original language in a way that will enable the listener or reader understand what is translated. And according to Enami, it is a skill because it entails making smooth any problems that might arise in the course of translation and being able to provide an equivalent of what is required in the translated language.

It must be noted that translation between languages is not the whole of translation, it only illuminates what a language says into another language. This is because translating the spoken words within or between languages poses serious practical difficulties for many translators on a day-to-day basis.

Taber (1969) however, is of the opinion that translation consists of reproducing in the receptor language the closes natural equivalent of the source language message in terms of meaning and style. In other words, translation is the act of producing something very close, not exactly to the language being translated from the source language and this

touches on meaning and style. Meethan and Hudson (1972) and Catford (1965) are in support of the aforementioned definition of translation as they opined that translation is the placement of a text in one language by replacing an equivalent text in the second. Thus these definitions boil down to seeing translation as replacement using an “equivalence”, something similar, close to, a textual material in a second language or the language of translations.

Functionalists on the other hand define translation as the production of a functional target text in the process of which a relationship with a given source text is maintained as specified by the targeted text or language. Thus, here, in the course of translation, one must try as much as possible to be very close to the source of the language translated to the targeted language to avoid deviating.

Thus, from all these definitions of translation, it is obvious that translation is a task in which a person or translator must do with skill. And it is simply trying to express ideas or messages in a given text (language 1) into another text (language 2) in such a way that the non-speakers or non-native hearers of the second language comprehend what is being said or translated clearly and vividly.

2.5.2 Criteria for a Good Translation

It is pertinent to note that a good translation must carry all the ideas of the original language as well as the structural and cultural features. In furtherance of this idea, Massaud (1988) came up with certain yardsticks for a good translation which would be considered as follow. A good translation:

1. Must be easily understood
2. Must be fluent and smooth
3. Must be idiomatic
4. Must convey to some extent, the literary details of the original.
5. Must distinguish between the literal and metaphorical statements.
6. Must reconstruct the cultural and historical context of the original.
7. Must convey as much as possible the meaning of the original text.

Another expert linguist, Elshafey (1985) in his own view, suggests three major criteria that could be used to attest good translation and these include:

- (i) The translator must have the knowledge of the grammar of the source language, the vocabulary as well as good understanding of the translated text.

- (ii) The translator must be able to reconcile the given text into the target language.
- (iii) The translator should ensure that he/she captures the atmosphere of the original text.

From these two specialists' points of views, it is quite obvious that translation is never, an easy task. If one would have to translate one language into a target language, one must bear all the criteria listed earlier on in mind to be able to have a good translation. It is however, a pity that a lot of translators today fall short of expectations. They never abide by any of the spelt out criteria and this explains why the researcher has decided to dwell on translation and to examine two important strategies that could be employed for effective translation.

2.5.3 Translation Problems

It is pertinent to note that due to the criteria earlier mentioned, translation as a concept and as an art must have certain problems. Translators also are bound to face problems. The problems of translation comes in two major forms linguistic and cultural. According to scholars, the linguistic problem encountered by translators can be found in the area of grammatical differences, lexical ambiguity and meaning ambiguity. And the cultural problems involves different situational features or characteristics. This classification of problems of translation almost rhymes with the classification of the problems of translation from Arabic to English and from English to Arabic as researched into by Elzein, (1994) who suggested the following as the translation problems in the two languages earlier mentioned: lexicon, morphology, syntax, textual differences, rhetorical differences and pragmatic factors.

Same other linguists give translation problems as over-translation, under-translation and untranslatability. Culture poses another challenge to translators as Fionty (2001) opined that poorly translated texts distort the original in its tone and cultural references. And another serious translation problem occurs when a bad model translates pieces of literature which gives misconceptions about the original text. Thus, it is clear from all these that translation is not an easy task at all. It is an art that needs caution, tact, wisdom and zeal to be able to have an effective output.

Miremadi (1991) has a different view on what problems are encountered in translation. For him, translation problems could be grouped into two main categories, namely: lexical problems and syntactic problems. Lexical problems refer to object, or

concept in a language which cannot be substituted with a word or object in another language when referring to the same concept or object. Five sub-categories of lexical problems emerge are these include: straight/denotative meaning, lexical meanings, metaphorical expressions, semantic voids and proper names. Syntactic problems refers to the in ability to find two languages with exact identical systems of structural organizations. In other words, language structures vary from one language to another. Differences in structural organizations occur in word classes, grammatical relations, word order, style and pragmatic aspects.

Critically examining these problems, a translator is expected to convey the message of the source text to the target readers effectively. However, it is difficult to find a completely exact translation between any two languages which is another big problem encountered by translators in the field of translation.

2.5.4 Types of Translation

Roman Jakobson (1959) distinguishes three major ways of interpreting a verbal sign. These ways will be examined briefly as follow:

(i) Intralingual translation or rewording

This translation involves the translator interpreting verbal signs or words through other words or signs of the same language. In other words if one speaks a word in Yoruba language, it can be interpreted in the same Yoruba language using different words from the original or initial words used. This translation is exemplified by synonyms/in the same language, paraphrase or replacement of idioms.

(ii) Intersemiotic translation or transmutation

This refers to a situation whereby an interpreter interprets verbal signs or words by means of signs or words of non-verbal sign system. It is a situation whereby the interpreter interprets without using words or signs. It is the use of signs or signals for the purpose of communication, such as found in sign language and traffic signals.

(iii) Interlingual translation

This refers to the translation in which the translator employs synonyms in order to get the second translation (ST) message across. Here, there is no full equivalence

between code units. Translation here involves two equivalent messages in two different codes as the translation occurs between two languages.

2.5.5 Translation Strategies

2.5.5.1 What is a Strategy?

Strategy, in translation, has a lot of definitions, according to theorists. Some of these definitions would be discussed briefly. One definition is a long-term plan of actions designed to achieve a particular goal. This means actions planned ahead that aim at meeting a goal. Another definition of strategy sees it as a systematic, consciously adopted and mentioned, to improve the learning performance of an individual. Thus, the main focus of this definition sees strategy as a plan to improve learning performance or activity. The third definition of strategy sees it as a planned, deliberate, goal-oriented procedure monitored by a sequence of steps. Then we have another definition of strategy which states that it is a set of clear mental behavioural steps used to achieve a specific outcome.

These definitions give broad views of strategy which can be related to different fields of study. Thus, a translator uses a strategy when he/she encounters a problem while translating a text. This gives rise to examining some strategies translators could use to enhance effective translation.

2.5.5.2 Types of Strategies in Translation

Chesterman (1997) believes that strategies must always have certain features or characteristics. And he suggests a list of six main translation strategy features namely:

- (i) Involvement of text manipulation
- (ii) Application to the process
- (iii) Being goal-oriented
- (iv) Being problem-centred
- (v) Being applied consciously
- (vi) Being inter-subjective, that is, being practical, experimental and understandable for the readers, not the user or writer.

With these characteristics of translation strategies, scholars have arrived at different types of strategies. Bungen (n.d) has suggested three categories of strategies namely: comprehension, transfer and production strategies. Translation first involves

reading and understanding a texts, followed by analysis of the differences between the original text and the target text in order to decide what strategy to use and then endeavouring to produce the equivalent text in the target language.

Baker (1992) in his own view lists eight strategies which have been used by professional translators to cope with the problems that arise while carrying out a translation task and these include:

- Translation by a more general word. This solves the problem of many of types of non-equivalence.
- Translation by a more neutral/less expressive word
- Translation by cultural substitution.

Here, a culture-specific item or expression is replaced with a target language item considering its impact on the target reader, thus making the translated text more natural, understandable and familiar to the target reader.

- Translation using a loan word or loan word with explanation.

This is used for culture-specific items, modern concepts whereby the word is first-mentioned and explained and later used by its own or on its own.

- Translation by paraphrase using a related word.

This strategy is employed to simplify lexical items in the target language which has a different form in the source text.

- Translation by paraphrase using unrelated words.

This strategy can be used when the concept in the original item is not lexical in the target language, when the meaning of the source item is complex in the target language, then this strategy comes in.

- Translation by omission

Here, if the meaning conveyed by a particular item or expression is not necessary to mention in the understanding of the translation, translators use this strategy to avoid lengthy explanations.

- Translation by illustration

This is employed to avoid over-explanation and to be concise and to the point.

From all that had been said on strategies of translation, it is obvious that Baker's (1992) taxonomy of translation strategies include the more applicable set of strategies because these, strategies were used by professional translators. It is also clear that other translation strategies not mentioned here exist as different theorists or scholars have

different strategies according to their different perspectives. However, in this study, a close attention is paid to two proven and tested strategies which many scholars have employed in translating. These two strategies are the Bilingual Instructional, strategy and the Peer-Tutoring Strategy which would be examined and discussed in details in the next sub-topics of this chapter.

2.6 Bilingual Instructional Strategy and Language Learning Outcomes

According to Benson (2004) Bilingual instructional strategy is a strategy in which instructional contents are delivered through the use of both the learner's first language and a second or foreign language. This implies that students will be taught by mixing or switching between linguistic codes of the first and second language. Hymes (1974) defines code switching as a common term for alternative use of two or more languages, varieties of a language or even speech styles. Bokamba (1989) describes it as the mixing of words, phrases and sentences from two distinct grammatical systems across sentence boundaries within the same speech event. Code mixing on the other hand has been described as the embedding of various linguistics units such as affixes, words, phrase and clauses from a cooperative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand (Bokamba, 1989). Going by the definitions given above, Bilingual instructional strategy as conceived in this study involves the alternative use of two languages (Yoruba and English) for the purpose of instruction.

Mora (2011) identifies some philosophical assumptions underlying bilingual instructional strategy. The first assumption is that the two languages involved hold a position of equal prestige and importance. The learning of students' first language is not seen as merely a means to an end, but rather a legitimate and important end in itself. Therefore, knowledge is enhanced and accelerated by the use of students' L1 and L2. Another assumption is that bilingual education builds connections between the home and the school. The use of language students are familiar with makes learning more interesting while the simultaneous use of a second language makes them eager to learn the second language.

According to Mora (2011) Bilingual educators are satisfied with the many sound research studies that establish the accuracy of cross-linguistic transfer theory. Transfer is not sequential but rather a concurrent process where learning in L1 and L2 is reciprocal

and continuous. Language and cognitive abilities share a common underlying proficiency, which if enhanced leads to greater proficiency in both languages. Bilingual instructional strategy increases the level of teachers' metalinguistic awareness which enables them to teach students using contrastive linguistics to enhance language transfer.

Some scholars are of the opinion that Bilingual instructional strategy offers significant pedagogical advantages while some other scholars argue that bilingual instruction is counter-productive to the child's welfare and academic achievement. According to Eze (2004) bilingualism is one of the causes of poor achievement in schools. However Olagbaju (2009) disagrees with this assertion. To him, code-mixing and code-switching usually help a speaker who could not express himself or herself in one language to switch to the other in order to compensate for the deficiency. This according to him creates an escape route for learners to communicate in the classroom and it builds smooth interaction between a bilingual teacher and his or her students. Switching between L1 and L2 has the ability to place learners in their comfort zones in the classroom because it serves as an integral link between the home language and the school language.

The use of Bilingual instructional strategy has proven advantages beyond language teaching and language learning. For instance, in Mathematics and other subjects, difficult concepts could be taught or explained using the bilingual medium of instruction to foster understanding of the topic. It also makes learner relax and contribute more to the discourse in the classroom. Its successful employment and results amongst overseas students has made the researcher invented the idea of experimenting the strategy in our colleges of education for the purpose of efficiency in teaching of the Yoruba translation.

2.7 Peer-Tutoring Strategy and Language Learning Outcomes

Peer-tutoring strategy of teaching is potent in raising students' academic achievement (Adekoya and Olatoye, 2011). Peer-tutoring as defined by Bond, Cohn, and Sampson (2001) is a strategy which involves students learning from and with one another in ways which are mutually beneficial and involve sharing knowledge, ideas and experiences among participants. In the opinion of Rohrbeck, Ginsburg-Block, Fantuzzo, & Miller (2003), Peer tutoring is a systematic, peer-mediated teaching strategy. It

consists of student partnerships, linking high achieving students with lower achieving students or those with comparably average achievement during an instructional session.

Three modes of Peer tutoring strategy are identifiable: Cross-Age tutoring (CAT), Peer-assisted learning strategies (PALS) and reciprocal peer-tutoring (RPT) (Fantuzzo & Rohrbeck 1992). According to them, Cross-Age tutoring is a peer tutoring approach that joins students of different ages, with older students assuming the role of tutor and the younger students assuming the role of tutee. Students may be paired in a variety of ways as a senior secondary school student with a junior secondary school student, older students with disabilities with younger students with disability. Whichever pairing method is used, tutors, under the guidance of the teacher, become models of appropriate behaviours, organizing work, asking questions demonstrating self-management, encouraging social interaction, and facilitating better study habits (Gustad, 1993).

Several research reports have shown the effectiveness of Cross-Age tutoring. Gaustad (1993) reports that students benefit academically through practice and communication and self-esteem increase through social interaction and contribution to classroom learning. Kalkowski (2001) also reports that cross –age tutoring enhances self-esteem among older students who provide individualized instruction to tutees, and result in a more cooperative classroom and improved school atmosphere.

Reciprocal peer tutoring according to Fantuzzo and Rohrbeck (1992) is an intervention strategy combining self-management methods, group interdependent competency. It is a collaborative learning strategy in which students alternate between the role of tutor and tutee. This strategy regards students as part of the educational process and thus, students are able to prepare instructional materials and receive feedback from peers.

Peer-tutoring strategy has been found to be a powerful tool for meeting both the academic and social needs of students in schools at all levels of education irrespective of gender, age and socio-economic background (Adekoya and Olatoye 2011). The peer relationships often have less rigid characteristics than teacher-student interactions in a school setting. According to Nazzal (2002) Peer tutoring is an instructional strategy that actively engages students in learning and promotes mastery, accuracy, and fluency in content learning. It is due to all these aforementioned usefulness and efficacy of this strategy that the researcher has decided to examine its usage amongst students of colleges of education in this study.

2.8 Studies in Gender and Language Learning Outcomes

Gender has been described as a social concept that refers to culturally defined character traits labelled masculinity and femininity (Afonja, 2002). In his own contribution, Oladunjoye (2003) describes gender as the social and historical constructions for masculine and feminine roles, behaviours, and attributes. Stakeholders in the achievement in language learning. Scholars (Sotonade 2003, Oladunjoye 2003, Linver et al 2002, Ibitoye 1998) have examined the role of gender in academic achievement and have come up with different findings.

Sotonade (2003) in his study sought to determine the reasons behind female's under performance in some subjects and what should be done to address the problem. Some of the factors identified in his study as the likely causes of the underperformance include lack of role model, differences in ability or aptitude, lack of interest, nature of the subjects to be learned among other factors.

In his own contribution, Oladunjoye (2003) considers the relationship between learning strategy, gender and achievement in verbal communication in English language. He found out that there is a significant difference in male and female students' achievement in verbal communication in English. According to his research reports, female students performed better than their male counterparts. Also, in an earlier study, Ibitoye (1998) in his study on influence of gender on students' achievements reports that gender purity is most important in students' achievement. The result of his study showed that girls from co-educational schools achieved significantly better than boys from co-educational schools.

Makinde, (2004) in his opinion on gender and language outcome felt that studies abound that revealed that there was no evidence of gender differences in academic performance including achievement in language. He cited Akinbote (1999), Adepoju (1996) and Oden (1999), who in their different research work on this subject matter that they found no significant difference in the performance of male and female students in subject like English language and composition writing.

However, some other scholars like Gaigher (2004) has worked on the significance of gender difference in favour of boys. Other scholars (Akinbote, 1999 and Aremu and John, 2005) found out in their studies that there was no significant difference in the academic achievement of male and female students. From the foregoing, it is clear that the views of scholars on the role of gender in academic achievement are conflicting. This

suggests that the actual role of gender in learning is still open to further debate. This also implies that the actual difference in the performance of male and female students may have something to do with the nature of the subject or the topic being taught as well as the instructional strategy employed by the teacher. This is perhaps the reason behind the submission of Adepoju (1996) that the influence of gender on achievement in most learning tasks is still inconclusive. It is against this background that this present study wishes to examine the influence of gender on learning outcomes in Yoruba translation.

2.9 Studies in Verbal Ability and Language Learning Outcomes

Verbal ability according to Richard and Rodger (1986) is a test of intelligence that can be used to predict learners' performance in language skills. According to them, the elements of verbal ability test include word power, sentence arrangement, word arrangement, and substitution of elements and logical selections of appropriate words. In the view of Oladunjoye (2003) verbal ability or verbal skill has to do with the communicative process required for the expression of our thoughts and ideas either orally or in written form.

Scholars (Bell and Perfitti, 1994, Iyagba 1994, Olaboopo 1999 and Oladunjoye 2003) have researched into the relationship between verbal ability and language correlation between verbal ability and language performance. Students with high verbal ability outperformed those with low verbal ability. They concluded from their study that verbal ability is a measure of intelligence that has its principal components in reasoning and problem solving skills. To them, verbal ability links thinking with power of expression to make genuine impression that takes cognizance of grammar.

In another study, Iyagba (1994) found out that there was no significant difference in the performance of students with high verbal ability and those with low verbal ability in English composition. He however discovered a significant difference in attitude of students belonging to various ability groups. This finding contradicts the finding of Olaboopo (1999) who found significant interaction effects of error treatment and verbal ability on students' achievement in composition writing Oladunjoye (2003) also found in his study that performance in language learning is not independent of students' verbal ability. In his investigation of the relationship between verbal ability and achievement in English language, he reports that the verbal ability of failing students is lower than the verbal ability of students who pass and even the verbal ability of average students.

2.10 Studies in Attitude to Mother Tongue

The term mother tongue has a number of different meanings. Historically, it was used to refer to the first language acquired as a child (Thompson, 1999). The origin of the term was based on assumption that this first language would be the one spoken by the primary care giver and this was assumed to be the mother. However, with changes and cultural differences in child-rearing practices, it cannot be assumed that the primary caregiver will always be the mother and as such, there have been objections to this definition. As a refinement of the original meaning, Thompson (1999) suggests that the term mother tongue is the first language that the child learns, and inherent in this description is the assumption that the learning takes place in a naturalistic way.

Iyanu and Ogiegbaen (2005) see mother tongue as the language that is naturally learnt by members of a speech community and employed by them, as the mother tongue promote the cognitive abilities of the children. As the child interacts with his parents and immediate relations, he comes into proper understanding and grasping of his mother tongue. He also learns through the naming of various objects around him and the immediate environment because he has acquired a level of proficiency in his mother tongue, built up a vocabulary covering a lot of objects of sense expression in his daily activities. By implication, the mother tongue provides a more rewarding learning environment, as the school learning and experience become a continuation of home experience, a condition that guarantees cognitive equilibrium.

Makinde, (2004) on attitude and achievement opined that language is accompanied by attitudes and values held by its users and non-users. Citing Kolawole (1997) in his Phd unpublished work, Makinde observed that the attitude a person holds towards a language will to a great extent affect his level of performance in the language since a positive attitude leads to successful language learning.

As important as the mother tongue is, it has been observed that many people now hold a negative attitude towards their indigenous languages. Ajayi (2000) observes that we have been so carried away with Western education in such a way that most of those who are elites are so polluted with foreign language that they always discourage their children from speaking Yoruba, Igbo, or Hausa at home. He also observes that even illiterates do not want their children to lag behind, so they too do not want their children to study our languages.

The question is, to what extent has English language helped us to see ourselves the way we are? If it has actually helped us, there would not be any need for intertribal, inter-cultural and political versus religious unrest experienced in our society. The fact remains that English language is the language of power and the elite while in some quarters, it has been regarded as language of captivity and deprivation in Nigeria (Bamgbose 1971, Adegaju 2008). This left the discussion of the nation's progress into the hands of very few privileged that enjoyed the dividends of colonialism via the learning of English language that resulted into the inheritance of the offices left by the colonial masters. By implication, the elites imposed the inherited language. Bamgbose (2002) shares this view that the elites are those who point out that African languages are not yet developed to be used in certain domains or that the standard of education is likely to fall if the imported European languages cease to be used as media of instruction at certain levels of education. Based on Bamgbose's view, Adegbola (2009) observes that:

Development goals cannot be achieved by the fulfillment of the aspirations of an elite minority such as the acquisition of formal education through the use of an exclusionary foreign colonial language. If an acceptable segment of the population is excluded from development process due to the imposition of an exclusionary communication strategy, a few would be made to bear the burden of the totality and the development process which will manifest extremely low productivity, as we continue to experience in Nigeria.

By implication, the aforementioned portrays what Adeyinka (1989) terms negative attitude toward Yoruba language most especially by the elite and the Nigerian government. For example, Awoniyi (1995), Owolabi (2006) Fafunwa (2008) reveal the Nigerian government negligence of the development of indigenous languages in the country.

Afikode (2005) also points out that many of our indigenous language teachers are not interested in their jobs. Some of them do not want people to know their area of specialization. They prefer to be called teachers of English/French languages. This attitude has negative effects on students' achievement in Yoruba language and other indigenous languages.

Perhaps the acute form of negative attitude towards indigenous languages is what Owolabi (2006) refers to as native Language Prejudice Syndrome (NALPS). He defines NALPS as an attitude of dislike for the use of native languages as media of expression. Particularly for official purposes, and in effect as major instruments of national economics, social and political development.

Apart from NALPS, other forms of negative attitude towards the use of native languages include the failure of the educated elite parents to speak native languages to their children at home leading to decline in native language skills among such children (Owolabi, 2006). In effect, the Native Language Prejudice Virus (NALPV) is being or has, in fact been passed to these innocent children by the elite parents, which would ultimately develop into full blown Native Language Prejudice Syndrome (NALPS).

2.11 Appraisal of Literature Reviewed

The basic points stressed in the reviewed literature are the specific impact of bilingual instructional strategy and peer-tutoring instructional strategy on students' achievement in learning. The reviewed literature revealed that peer-tutoring strategy is an effective strategy in raising students' level of academic achievement. It was however noted that most research reports came from developed nations where the learning environment is relatively conducive. The review also discussed in details the concept of interpretation, its various definition criteria for translation, types of translation, translation problems as well as translation strategy types. From the reviewed literature also, it is evident that little or nothing has been done to determine the effects of bilingual instructional strategy and peer-tutoring instructional strategy on the learning of indigenous languages. From the foregoing therefore, there is need to consider the effects of these two instructional strategies in teaching Yoruba translation.

Although, the reviewed literature showed that the bilingual instructional strategy offers significant pedagogical advantages, many people still have negative attitude towards the use of indigenous languages in education. Most studies on bilingual instructional strategy examined its impact on the teaching of subjects other than indigenous languages. Thus there is need to consider its effectiveness in teaching some aspects of Yoruba language. Thus these two strategies' adaptation in the Nigerian indigenous languages (especially Yoruba) teaching, it is believed will enhance more efficiency in translation teaching.

Finally the reviewed literature briefly discussed the issue of gender and language learning outcomes in which theories and scholars gave conflicting concepts or ideas on female's supremacy over male in learning language outcomes and vice-versa which culminated into the researcher's need to ascertain the influence of gender on achievement in the learning situation under study.

CHAPTER THREE
METHODOLOGY

This chapter describes the research design, and selection of subject. It also addresses research instruments, validity and reliability of instruments procedure for data collection and methods of data analysis.

3.1 Research Design

The study adopted the pre-test, post-test control group quasi-experimental research design. The study involved two experimental groups and one Control group. Subjects in the experimental groups were exposed to the same selected aspects of Yoruba translation as a learning task using the bilingual, and peer-tutoring instruction strategies. The Control group was exposed to the conventional method of teaching. The subjects were exposed to pre-test before treatment and a post test after treatment. The conceptual model of the design is elaborated symbolically below:

Experimental group 1 $0_1 X_2 0_2 (T_1)$
 Experimental group 2 $0_3 X_2 0_4 (T_2)$
 Control group $0_5 X_3 0_6 (C)$

Where $0_1, 0_3$ and 0_5 are the pretest observations for all groups and $0_2, 0_4$ and 0_6 are the posttest observations for all groups.

- X_1 represents the treatment 1 (Bilingual Instructional Strategy)
- X_2 represents the treatment 2 (Peer-tutoring Instructional Strategy) and
- X_3 represents the control (Modified Conventional Strategy)

3.2 Variables in the Study

The followings were the variables in the study:

(a) Independent Variable: This is the instructional strategy manipulated at three levels:

- i. Bilingual instructional strategy
- ii. Peer tutoring instructional strategy
- iii. Modified Conventional Strategy

(b) Moderator variables:

- i. Verbal ability at three levels [high, medium and low]
- ii. Gender at two levels [male and female]

- (c) Dependent variables:
- i. Achievement in Yoruba translation
 - ii. Attitude towards Yoruba translation

The study employed the use of a 3×3×2 factorial matrix

Table 3.1: A3×3×2 Factorial Design Table

Treatment	Gender	Verbal Ability		
		Low	Medium	High
Bilingual Strategy	Male			
	Female			
Peer- tutoring Strategy	Male			
	Female			
Conventional Strategy	Male			
	Female			

3.3 Selection of Subjects

The participating institutions are Colleges that offer Yoruba language in the six states in south west Nigeria. The states are Ekiti, Lagos, Ogun, Ondo, Osun and Oyo. The colleges were first stratified into federal colleges and state owned colleges. Three colleges were then selected from each group to make a total of six colleges. Two colleges, one federal college and one state-owned college, were randomly assigned to each treatment group. The sample for the study was expected to consist of about fifty students in each college of education, making a total of about 300 students.

3.4 Instrumentation

The following instruments were used in the study for the purpose of data collation:

- i. Achievement Test in Yoruba Translation (ATYT)
- ii. Attitude to Yoruba Translation Questionnaire (AYTQ)
- iii. Students' Verbal Ability Test (SVAT)
- iv. Operational Instructional Guides (OIG)

3.4.1 Achievement Test in Yoruba Translation (ATYT)

ATYT was self-design test that was used to measure students' achievement in Yoruba translation. It contained two questions on Yoruba translation patterned after the West African examination council format. The test was self-designed in order to guard against the influence of the previous experiences since it is possible that some of the students are already previously exposed to the WAEC questions.

3.4.1.1 Validation and Reliability of ATYT

The validity of the instrument was determined by giving it to fellow postgraduate students in the department, the project supervisor and other lecturers in the department. Their input and corrections were taken into consideration before the final draft was developed. The reliability was determined using the test-retest method and reliability coefficient of 0.73 was obtained.

3.4.2 Attitude to Yoruba Translation Questionnaire (AYTQ)

This was a self-designed questionnaire that consisted of two sections A and B. Section A sought for personal information on student's sex, age, school and government area. Section B was made up of 4-point modified like type scale of attitude questionnaire. The scales varied from strongly agree to strongly disagree. Seventeen item in the scale indicated positive attitude while fifteen depicted negative attitude. Positively worded item in the questionnaire attracted 4, 3, 2 and 1 for SA, A, D, and SD respectively. The reverse is for negatively worded items

3.4.2.1 Validation and Reliability of AYTQ

To ensure validity, AYTQ was given to experts for scrutiny. They examined its construction, suitability for the level of the students under study, the language used, clarity of expression/ ambiguity and adequacy of the statements and phrases in relation to contents. Item found to be unsuitable or wrongly worded were deleted and suitable item were supplied.

The instrument was then administered to 40 students outside the study sample. The data generated were analyzed for reliability using the Cronbach method and a reliability coefficient of 0.76 was obtained.

3.4.3 Operational Instructional Guides (OIG)

The Operation Guides for instruction were the lesson plans used in teaching all the students participating in the experiment. The lesson plans reflected each of the teaching instructions, bilingual instruction, Peer tutoring instruction and Modified conventional strategy.

3.4.3.1 Validity and Reliability of Operation Instructional Guides (OIG)

The instruments were exposed to two stages of validation procedure. It was given to experts in the field and to Ph.D. students in language unit, Department of Teacher Education, University of Ibadan. It was also given to experts in instructional design to read and comment on each of the instruments (Bilingual and Peer-tutoring strategies).

Their attention was directed to the procedural format adopted in each lesson plan and to pinpoint any deviation noticed at any stage of the lesson plan like introduction, presentation and evaluation. The instructional design experts assessed the adequacy of the instructional steps, appropriateness of time allocation, clarity of instructional objectives and the instructional activities for the teaching strategies, made necessary amendments and then scrutinized by the supervisor who later gave approval for its usage.

3.4.4 Students' Verbal Ability Test (SVAT)

This study adapted the Yoruba version of the Standard Australian Council for Education Research (ACER) MQ test from Alimi (2010) to determine the student's verbal ability. The ability test served the purpose of classifying students into different verbal ability levels. The ability test had 36 multiple choice question items that have been modified for Nigerian situation and for the subject (language). Each correct response was scored 1, while each wrong response was scored 0. The maximum marks obtainable was 36. Those who scored between 13-24 were classified as having medium verbal ability, while those who scored 25 and above were classified as having high verbal ability while anybody scored below 13 were classified as low verbal ability students. The reliability of the test was determined using the test retest method and reliability coefficient of 0.72 was obtained.

3.5 Research Procedure

The study was carried out in four stages, namely:

- Identification of school and training of research assistants.
- ◆ Administration of pre-test
- ◆ Treatment session
- ◆ Administration of post-test

Stage I: Identification of Schools and Training of Research Assistants

This involved identification of schools to be used in the study and obtaining permission from the authority of such schools to use the college, their students and lecturers for the study.

At this stage, the lectures to participate in the study were trained as research assistants. The training involved twelve (12) lecturers who were trained individually. The research assistants were trained on the use of instructional guides, that the instructional guides, that is peer-tutoring instructional strategy and bilingual instructional strategy, lesson notes for the various groups (experimental group I, experimental group II and the control group). Six research assistants were used. The selection was done using an evaluation sheet found in Appendix (IX).

Stage II: Administration of Pretest of Achievement

The pretest was administered to students in both the experimental and control groups before the commencement of the treatment. The pretest was administered to the pre service teachers in the following order.

- (a) Students' Verbal Ability Test (SVAT)
- (b) Attitude to Yoruba Translation Questionnaire (AYTQ)
- (c) Achievement Test in Yoruba translation (ATYT)

This was because administering ATYT first may influence students' attitude to Yoruba translation and verbal ability scores. The scores collected were used to categorize the students into lower, medium and high verbal ability.

Stage III: Treatment

The experimental groups were exposed to bilingual instructional strategy and peer-tutoring strategy, while the Control group was taught with the modified Conventional method.

Experimental Groups (Bilingual and Peer-tutoring Strategies)

The experimental groups consisted of four Colleges selected from Colleges that offer Yoruba language in the Southwest Nigeria. Two Colleges were exposed to Bilingual instructional strategy that is Experimental Group, I and two other schools to Peer-tutoring instructional strategy that is Experimental Group II. The remaining two Colleges out of the six colleges selected for this study were exposed to the Modified Conventional method of teaching translation in Yoruba.

Experimental Group I: The research assistants exposed students in the group to Bilingual instructional strategy. The procedure for implementing this strategy was as follow:

- Step I:** Before the actual translation, the teacher should discuss the passage, give a brief summary of the material, using simple vocabulary or even mixing the two main languages to aid learners understanding.
- Step II** Write out new words in the passage that is those the learner has not come across in previous lessons. These should be explained using both Yoruba and English languages.
- Step III:** The passage is read aloud as much as possible by the teacher.
- Step IV:** Students do their own reading silently.
- Step V:** The teacher asks questions to be answered orally. The questions to be asked are to determine how far the text was understood, whether they understood the plain meaning of what was read. Answers to these questions should be brief and to the point; they could be one-word answers or short sentences.
- Step VI:** The students, after answering the teacher's questions, will be allowed to ask one another questions.
- Step VII:** After oral answers, a passage is given to the students to translate. This is subjected to teacher's evaluation.

Experimental Group II: This group of students was exposed to Peer-tutoring teaching instructions prepared by the researcher in the textual form. The role of the teacher was to move round and check students doing the work. The procedure for implementing this strategy was as follow:

- Step 1:** Teacher presents learning tasks in a precise and concise form to the learners
- Step 2:** Grouping of the pupils
- Step 3:** Pairing of tutors with tutees;
- Step 4:** Tutoring session by tutors with tutees
- Step 5:** Tutor guides tutees
- Step 6;:** Checking of understanding and providing feedback
- Step 7:** A learning task is given to the students to translate
- Step 8:** Class conclusion and decision-making

Control Group: The group was taught solely using the Modified conventional strategy. The strategy consisted largely of three components: (i) introduction of the lesson; (ii) presentation and (iii) conclusion.

The normal instructional time for all was 1 hour for a lesson. For the main study, however, the trained regular course lecturers handled both experimental and the control groups. This was necessary to control experimental bias and extraneous variables. All groups were taught for a period of eight weeks.

Stage IV: Posttest

The Attitude to Yoruba Translation Questionnaire (AYTQ) and the Achievement Test in Yoruba Translation (ATYT) were re-administered to the students. The scores were collected as post-tests in the experimental and the control groups.

3.6 Scoring of instruments

The researcher scored the instruments manually. The scores obtained were recorded under the appropriate table for use in data analysis. Students expressed their levels of agreement on AYTQ on a modified four-point Likert scale of SA to SD. Positive attitude was graded ranging from 4, 3, 2, and 1, while the scoring mode was reversed for negative attitude as 1,2,3, and 4 for SA to SD.

Student' verbal ability test was used to categorize students into high, medium and low verbal ability levels. The total score of students' verbal ability ranged from 0 to 36. Thus, any student who scored 13-24 was classified as medium verbal ability student; while any student who scored below 13 were classified as low verbal ability students.

3.7 Methods of Data Analysis

The data were first analyzed using descriptive statistics to generate the descriptive information on the subjects. This entailed the consumption of the frequency count and percentages, mean and standard deviation where necessary. The inferential statistics of Analysis of Covariance (ANCOVA) using the pre-test as covariates was used to test the hypotheses. The Multiple Classification Analysis (MCA) was employed to detect the magnitude and direction where significant effect was found among the groups. Data were further subjected to Scheffe's post-hoc Analysis to determine the source of observed significant difference. All hypotheses were tested at 0.05 level of significance.

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CHAPTER FOUR

RESULTS

This chapter contains the results of the null hypotheses generated for the study. The results are presented in the table below.

Hypothesis 1(a)

There is no significant main effect of treatment on achievement of students in Yoruba translation.

The effect of treatment on achievement of students in Yoruba translation is captured in Table 4.1 below.

Table 4.1: ANOVA table showing the significant main and interaction effects of treatment, VERBAL Ability and gender on students' achievement in Yoruba Translation

Source	Sum of squares	Df	Mean square	F	Sig.	Eta squared
Corrected model	22957.563	18	1275.420	2.146	.000*	.248
Pretest knowledge	42.524	1	42.524	.172	.679	.001
<u>Main effect</u>						
Treatment group	11785.111	2	5892.556	23.775	.000*	.145
Verbal ability	2031.859	2	1015.930	4.099	0.018*	.028
Gender	272.555	1	272.555	1.100	.295	.004
<u>2-way interactions</u>						
Treatment x verbal ability	2444.905	4	611.226	2.466	0.045*	.034
Treatment x Gender	1728.859	2	864.429	3.448	.032*	.024
Verbal ability x Gender	768.008	2	384.004	1.549	.2140	.011
<u>3-way interactions</u>						
Treatment x Verbal ability x Gender	3045.057	4	781.261	3.072	0.017*	.042
Error	69645.007	281	247.847			
Total	92602.570	299				

*Significant at $P < 0.05$

Table 4.1 reveals, that there is significant effect of treatment on students' achievement in Yoruba translation ($F(2,281) = 23.775, P < 0.05$). This suggests that there is significant difference in the mean achievement score of students in Yoruba translation across bilingual instruction strategy on Peer tutoring and those in Conventional instruction strategies. Therefore, hypothesis 1(a) is rejected.

In order to determine the magnitude of the mean scores among the treatment groups, the MCA is computed as shown in Table 4.2

Table 4.2: MCA of achievement scores by treatment, verbal ability and gender of control groups in achievement

Variable categories grand mean = 72.91	N	Unadjusted variation	Eta	Adjusted independents covariates deviation	Beta
Treatment Group					
Bilingual	100	7.82		7.94	
Peer tutoring	100	.69		.072	
Control	100	-8.51	.38	-8.66	.39
Verbal Ability					
Low	104	.97		2.15	
Medium	92	3.61		1.54	
High	104	-4.16	.18	-3.51	1.5
Gender					
Male	179	.43		.90	
Female	121	-64	0.03	-1.33	.06
Multiple R-square					.171
Multiple R					.414

Table 4.2 shows that the students exposed to the Bilingual instructional strategy had a higher adjusted post-test achievement mean score ($x = 80.73$, $Dev = 7.94$) than those exposed to Peer tutoring ($F = 73.60$, $dev = 0.72$) and the Control group ($p = 64.40$, $dev = -8.66$). The indication of this is that Bilingual instructional strategy is more effective in facilitating the achievement of students in Yoruba translation than Peer tutoring strategy and conventional instructional strategies.

In addition to this, the factor summary table displays the correlation coefficient of 0.414 and multiple R-squared of 0.171 from the regression that include covariates in addition to the factors. This accounted for 17.1% of the total variance.

To further test the actual source of the significant effect of treatment on students' achievement on Yoruba translation, the Scheffe post hoc test was carried out. The summary of the result is presented in table 4.3.

Table 4.3: Scheffe-post hoc test of achievement in Yoruba translation.

Treatment	No	X	Bilingual	Peer Tutoring	Control
Bilingual	100	80.73		*	*
Peer Tutoring	100	73.60	*		*
Control	100	64.40	*	*	

*pair significant different at 0.05

From the Table 4.3 above, it could be deduced that the Bilingual instructional strategy was significantly different in mean score ($x=80.73$) from the Control group ($x=64.40$). Also, the Peer tutoring instruction ($x=73.60$) was significantly different from the Control group ($x=64.40$). Additionally, there was also significant difference in the achievement score of Bilingual instruction and Peer tutoring instruction. Consequently, all the three contributed to the significant effects observed for treatment on achievement of students in Yoruba translation.

Hypothesis 1 (b): There is no significant main effect of treatment (Bilingual instruction and Peer tutoring) on students' attitude towards Yoruba translation.

The result of hypothesis 1 (b) is presented in table 4.4

Table 4.4: Summary of post-test attitude towards Yoruba translation by treatment, verbal ability and gender

Source	Sum of Squares	Df	Mean Square	F	Sig.	Eta squared
Corrected model	3765.591	18	209.199	32.139	.000*	.673
Pretest knowledge	36.020	1	36.020	5.534	.019*	.537
Main Effect						
Treatment group	1463.432	2	731.716	112.413	.000*	.019
Verbal ability	230.033	2	115.017	17.670	.000*	.444
Gender	2.05E-03	1	2.059E-03	.000	.968	.112
2-Way Interactions						
Treatment x verbal ability	651.726	4	162.931	25.031	.000*	.263
Treatment x gender	59.094	2	29.547	4.539	0.11*	.031
Verbal ability x gender	11.164	2	5.582	.858	.425	.006
3-Way Interactions						
Treatment x verbal ability x gender	97.945	4	24.486	2.762	0.005*	.051
Error	1829.076	281	6.509			
Total	5594.667	.299				

*significant at $p < 0.05$

Going by the result in table 4.4, it could be observed that the treatment has significant effect on students' attitude towards Yoruba translation ($F(2,281) = 112.413$; $p < 0.05$). This means that there is significant difference on the adjusted post-test attitudinal scores between students exposed to bilingual instruction, peer tutoring and those in control group, hence, hypothesis 1 (b) is rejected.

Table 4.5: MCA of Post-test attitude scores by treatment, verbal ability and gender

Variable + Category	N	Unadjusted	Eta	Adjusted for independents + covariates deviation	Beta
<u>Treatment group</u>					
Bilingual	100	2.20		2.26	
Peer tutoring	100	2.10		2.16	
Control	100	-4.29	.70	-4.42	.72
<u>Verbal Ability</u>					
Low	104	.21		.88	
Medium	92	1.39		.14	
High	104	-1.49	.27	-1.00	.18
<u>Gender</u>					
Male	179	-.26		-0.2	
Female	121	.39	.07	.03	.00
Multiple R-square					.531
Multiple R.					.729

Table 4.5 shows that, in the treatment groups, Bilingual instruction ranked highest in the adjusted post-test attitudinal mean score ($x = 75.53$, Dev. 2.26) followed by Peer tutoring ($x = 75.43$, Dev. = 2.16) and Control group ($x = 69.04$, Dev. = -4.42). Based on this, Bilingual instruction could be said to be more effective at enhancing students' attitudes toward Yoruba translation, followed by Peer tutoring and modified conventional instruction.

Also the factor summary table displays the correlation efficient of 7.29 and multiple R-square of 0.531 from a regression that include covariates addition to the factors. This accounted for 53.1% of the total variance.

Table 4.6: Scheffe Post Hoc Test on attitude towards Yoruba translation

Treatment	N	\bar{x}	Bilingual	Peer Tutoring	Control
Bilingual	100	75.53			*
Peer Tutoring	100	75.43			*
Control	100	69.04	*	*	

*Pair significant different at < 0.05

Table 4.6 demonstrated that Bilingual instruction (\bar{x} 75.53) differs significantly from the Control group (\bar{x} = 69.04). Also, peer-tutoring (\bar{x} 75.43) differs significantly from the Control group (\bar{x} = 69.04). However, there is no significant difference between bilingual instruction and Peer tutoring as revealed by the statistical expression

Hypothesis 2(a)

There is no significant main effect of verbal ability on achievement of students in Yoruba translation.

Based on the results in Table 4.1, it is clear that the main effect of verbal ability on achievement of students' in Yoruba translation is significant ($F(2, 281) = 4.099$ $p < 0.05$). Therefore, hypothesis 2 (a) is rejected. The inference from this is that students from low, medium and high verbal ability group differ on achievement in Yoruba translation.

To further explain these differences, Table 4.2 shows that students with the medium group (\bar{x} =76.52, Dev = 1.54) had higher adjusted posttest achievement mean score in Yoruba translation followed by those in lower group (\bar{x} = 73.88, Dev. 2.15), while those with high level of verbal ability had the lowest achievement mean score in Yoruba translation (\bar{x} = 68.75, Dev. -3.51).

Table 4.7: The Scheffe Post hoc test of achievement in Yoruba translation by verbal ability

Verbal Ability	N.	\bar{x}	Low	Medium	High
Low	104	73.88			
Medium	92	76.52			*
Control	104	68.75		*	

*Pair significant different at < 0.05

Table 4.7 reveals that students with medium ($\bar{x} = 76.52$) and high verbal ability ($\bar{x} = 68.75$) differ significantly in their achievement in Yoruba translation. However, there is no significant difference in the achievement in Yoruba translation of students with low verbal ability and high verbal ability. Also, the difference between students with high and medium ability did contributed significantly to the effect of verbal ability on achievement in Yoruba translation.

Hypothesis 2 (b)

There is no significant main effect of students' verbal ability on the students' attitude of students towards Yoruba translation.

Table 4.4 shows that students' verbal ability has significant effect on attitude of students towards Yoruba translation ($F(2, 281) = 17.670; P < 0.05$). Hypothesis 2(b) is therefore rejected. The indication is that there is significant difference in the adjusted Post test attitudinal mean scores of students towards Yoruba translation across low, medium and high level ability.

Table 4.5 explains this significant differences further, that students with medium verbal ability had higher adjusted attitudinal mean scores ($\bar{x} = 74.73$, Dev. = 0.14, $P < 0.05$) than those with low level verbal ability ($\bar{x} = 73.55$, Dev. 0.88) and those with high level of verbal ability ($\bar{x} = 71.68$, Dev. = 1.00).

In order to trace the actual source of significant effect of verbal ability on students' attitude towards Yoruba translation, table 4.8 is presented.

Table 4.8: Scheffe Post hoc Test of attitude of students toward Yoruba Translation

Verbal Ability	N.	\bar{x}	Low	Medium	High
Low	104	73.55			*
Medium	92	74.73			*
Control	104	71.88	*	*	

*Pair significant different at < 0.05

As shown in Table 4.8 above, there was significant difference between students with low verbal ability ($\bar{x} = 73.55$) and high verbal ability (71.88). Also, there was pair significant difference between students with medium verbal ability ($\bar{x} = 74.73$) and high

verbal ability ($\bar{x} = 71.88$). However, the difference between students with low and medium verbal ability is not significant as regards their attitude towards Yoruba translation. This indicates that the two pairs of students with high and low, medium and high levels of verbal ability are responsible for the significant effect of students' attitude towards Yoruba translation.

Hypothesis 3(a): There is significant main effect of gender on students' achievement in Yoruba translation.

Table 4.1 shows that students' gender had no significant effect on achievement in Yoruba translation. ($F(1,281) = 1.100, P > 0.05$). Hypothesis 3 (a) is, therefore, not rejected. This means that there is no significant gender difference in students' achievement in Yoruba translation.

Hypothesis 3(b): There is no significant main effect of students' gender on their attitude towards Yoruba translation.

Based on the results in Table 4.4, there is no significant main effect of gender on attitude of students towards Yoruba translation ($F(1,281) = 0.002; P > 0.05$). Hypothesis 3(b) is, therefore, not rejected. This suggests that students' gender did not contribute significantly to the attitude of students towards Yoruba translation.

Hypothesis 4(a): There is no significant interaction effect of treatment and verbal ability on students' achievement in Yoruba translation.

Table 4.1 shows that the two-way interaction effect of treatment and verbal ability on achievement of students on Yoruba translation is significant ($F(4,251) = 2.466; P < 0.05$). Hence, hypothesis 4(a) is rejected. In order to explain this significant interaction effect, Figure 4.1 is presented.

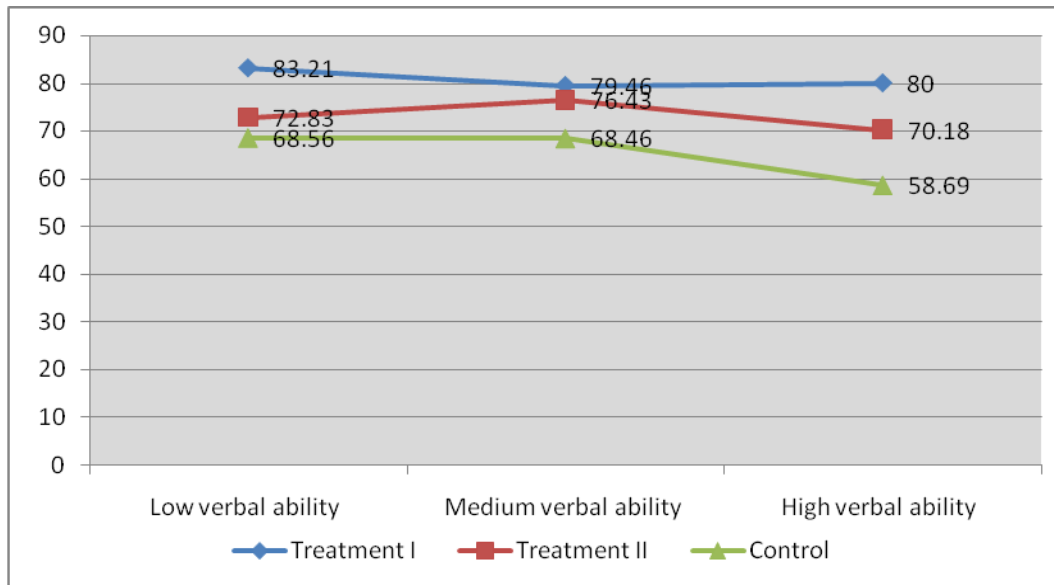


Fig. 4.1: Line graph showing the interaction effect of treatment and verbal ability on achievement

Figure 4.1 demonstrates that, among students with low verbal ability, Bilingual instruction was more effective than Peer tutoring and control group. The same goes for students with high and medium verbal ability.

Hypothesis 4(b): There is no significant interaction effect of treatment and verbal ability on students' attitude towards Yoruba translation.

The results from Table 4.4 shows that the interaction effects of treatment and verbal ability groups were significant ($F(4,281) = 25.031; P < 0.05$). Hence, the null hypothesis 4(b) is rejected. Figure 4.2 presents the explanation of this significant interaction effect

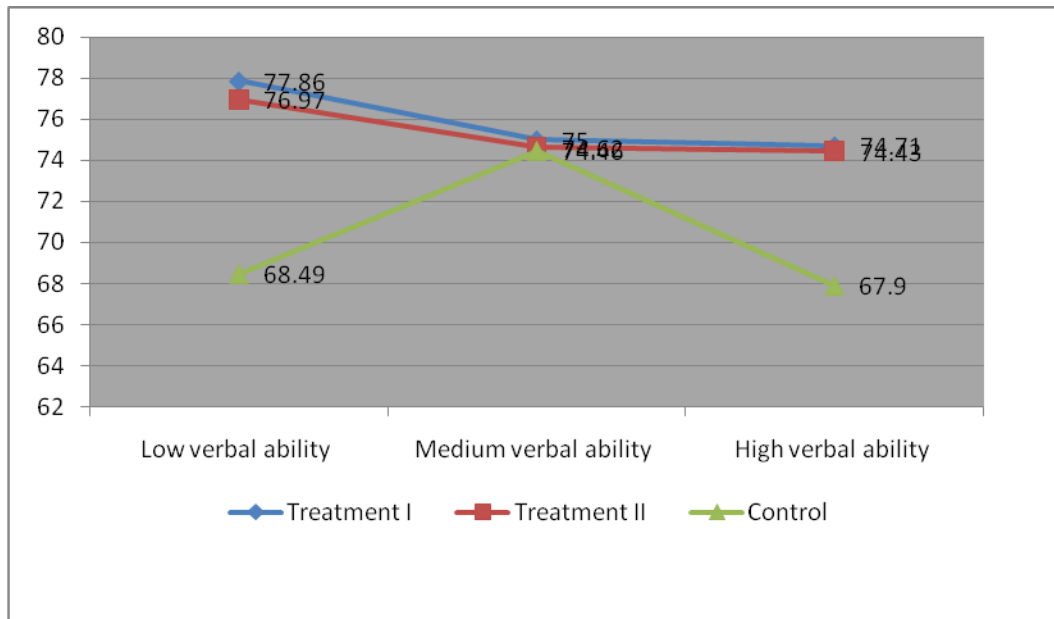


Fig. 4.2: Line graph showing the interaction effect of treatment and verbal ability on the attitude of the respondents

Hypothesis 5(a): There will be no significant interaction effect of treatment and gender on students' achievement in Yoruba translation.

From Table 4.1, the two-way interaction effect of treatment and gender on participants' achievement in Yoruba translation is significant ($F(2,281) = 3.488$; $P < 0.05$). Consequently, the null hypothesis 5(a) is rejected. To further explain this pattern of interaction, Figure 4.3 is presented.

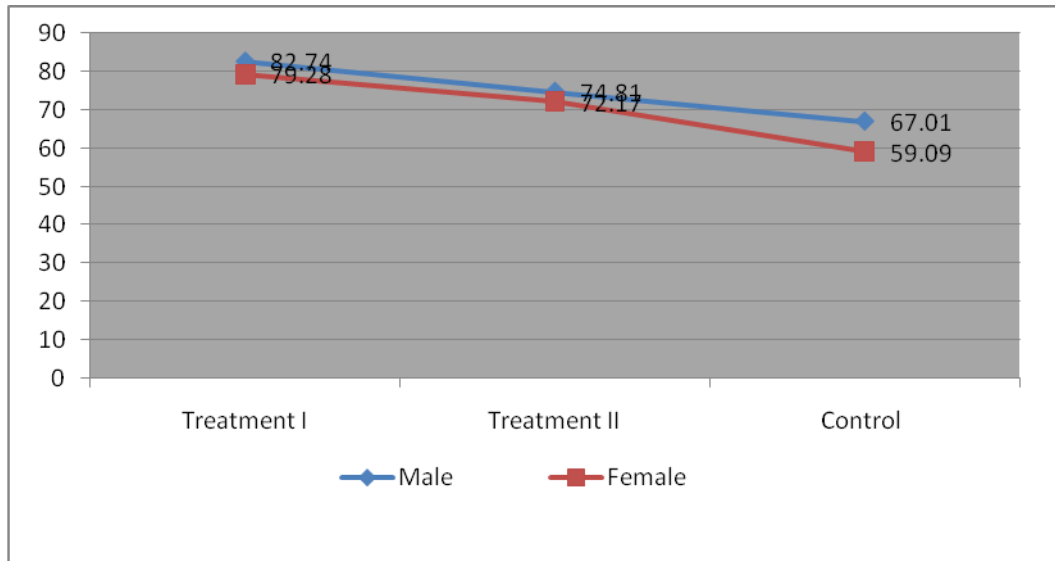


Fig.4.3: Line graph showing the interaction effect of treatment and gender on achievement

Based on the results shown in Figure 4.3, it could be deduced that among students exposed to Bilingual instruction, female participants had higher achievement score in Yoruba translation than their male counterparts. However, for students who were exposed to Peer tutoring and the Control group, male participants scored higher on measure of achievement in Yoruba translation than the female participants. The interaction is disordinal.

Hypothesis 5(b): There is no significant interaction effect of the treatments and gender on students' attitudes toward Yoruba translation.

The results from table 4.4 above demonstrates that the two-way interaction effects of treatment and gender on attitudes of students towards Yoruba translation is significant ($F(2,281) = 4.539, P < 0.05$). Therefore, the null hypothesis is rejected. Figure 4.4 further explains this interaction.

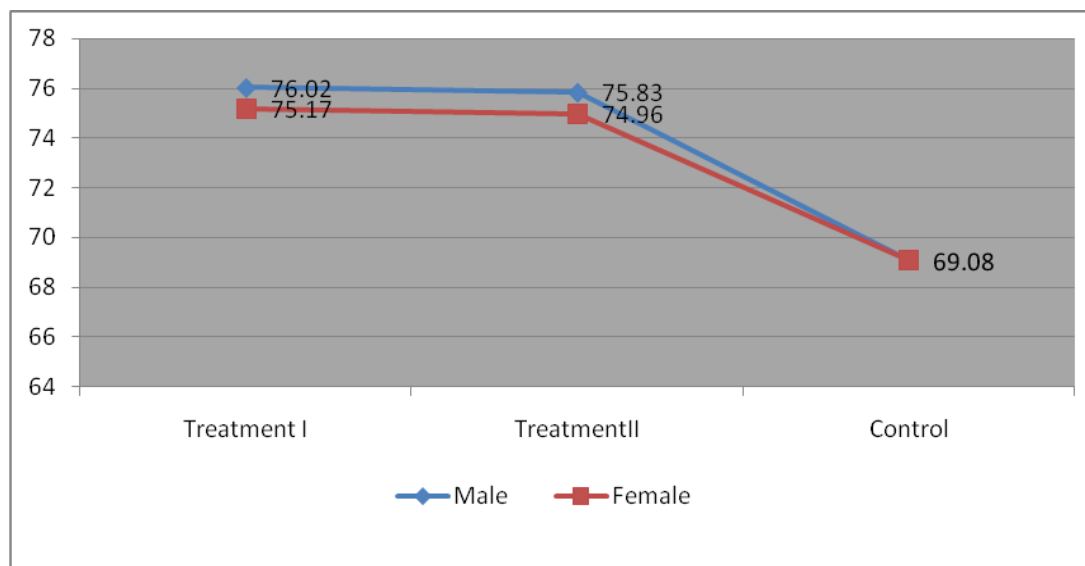


Fig.4.4: Line graph showing the interaction effect of treatment and gender on the attitude of the respondents

Figure 4.4 shows that, among students treated with Bilingual instructor, female students scored higher on measure of attitude than their male counterparts. However, the scores of male students on the measure of attitude was higher than those of female students. For students exposed to treatment as usual (control group), their scores were the same. This pattern of interaction is disordinal.

Hypothesis 6(a): There is no significant effect of verbal ability and gender on students' achievement in Yoruba translation.

Table 4.1 shows that there is no significant effect of verbal ability and gender on students' achievement in Yoruba translation. ($F(2,281) = 1.549$; $P > 0.05$). Based on this, hypothesis 6(a) is not rejected.

Hypothesis 6(b): There is no significant interaction effect of verbal ability and gender on the attitude of students towards Yoruba translation.

Table 4.4 reveals that there is no significant interaction effect of verbal ability and gender on the attitude of students towards Yoruba translation. ($F(2,281) = 0.858$; $P > 0.05$). Hence, hypothesis 6(b) is not rejected.

Hypothesis 7(a): There is no significant interaction effect of treatment, verbal ability and gender on the achievement of students in Yoruba translation.

Table 4.1 shows that the 3-way interaction effect of treatment, verbal ability and gender on achievement of students in Yoruba translation was significant ($F(4,281) = 3.0721$; $P < 0.05$). Hence, hypothesis 7(a) is rejected.

Hypothesis 7(b): There is no significant interaction effect of treatment, verbal ability and gender on the attitude of students towards Yoruba translation.

Table 4.4 shows that the 3-way interaction is significant ($F(4,281) = 3.762$; $p < 0.05$). Hypothesis 7(b) is, therefore, rejected.

Summary of Findings

The findings of the study are summarized below

1. There is significant effect of treatment on students' achievement in Yoruba translation. Students in Bilingual instruction had higher adjusted Post test achievement mean score than those exposed to peer-tutoring and Control group. Based on attitude towards Yoruba translation, bilingual instruction also had higher adjusted post test attitudinal mean score, followed by peer-tutoring and the control group.
2. The main effects of students' verbal ability on achievement in Yoruba translation is significant. Students with medium verbal ability had higher adjusted post-test achievement mean score in Yoruba translation than students with low and high verbal ability. In attitude towards Yoruba translation, students with medium verbal ability also scored higher in their post-test mean score than those with low and high verbal ability.
3. There is no significant main effect of gender on students' achievement in Yoruba translation. Likewise, no significant main effect is recorded in the attitude of students' towards Yoruba translation based on gender differences.

4. The 2-way interaction effect of treatment and verbal ability on students' achievement in Yoruba translation is significant. Similarly, there is significant 2-way interaction effect of treatment and verbal ability on students' attitude towards Yoruba translation.
5. There is two-way interaction effect of treatment and gender on students' achievement in Yoruba translation. Also, there is interaction effect of treatment and gender on students' attitude towards Yoruba translation.
6. There is no significant interaction effect of verbal ability and gender both on students' achievement in and attitude towards Yoruba translation.
7. The 3-way interaction effect of treatment, verbal ability and gender is significant for both students' achievement in and attitude towards Yoruba translation.

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CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Discussion of Findings

5.1.1 Effect of Treatments on Students' Achievement in Yoruba Translation

The outcome of this study showed that there was a significant effect of treatment on students' achievement in Yoruba translation. Specifically, it was found that the two strategies were very effective in enhancing the achievement of students in Yoruba translation, as students exposed to both (Bilingual instruction and Peer Tutoring) scored higher on the measure of achievement in Yoruba translation than those in the Control group as usual. This finding should not be amazing as the two strategies have been noted to be effective in classroom teaching, thus raising academic achievement (Olagbaju, 2009, Adekoya and Olatoye 2011). The superiority of Bilingual instruction over Peer tutoring and the Control group is justified by the assertions of Olagbaju (2009) and Mora (2011) that code-mixing and code-switching (which are elements of bilingual instruction assist the learners who could not express themselves in one language to switch to the other in order to compensate for the deficiency. Also, the use of the two languages makes learning more interesting. The use of second languages makes them eager to learn the second language. The finding, however, negates the assertion of Eze (2004) who noticed that bilingualism has been a major cause of poor achievement in school. This finding in this study could be due to the fact that the participants for this study live in the environment where the mother tongue (Yoruba) is spoken more fluently than the second language (English) which is the official language. Hence, the use of Bilingual instruction may serve as a link between the home language and the school language. Moreover the subject involved is Yoruba translation which involves the use of both languages.

Similarly, the effectiveness of Peer tutoring instructional strategy over the Control group is also in order, as the finding is in line with the studies of Gaustad (1993), Kalkowski (2001), Nazzal (2002), and Adekoya and Olatoye (2011). They claim that Peer tutoring has the potential of raising students' academic achievement, as it has the advantages of having less rigid characteristics than teacher-student interactions in a school setting. Thus, this strategy is effective because the strategy allows the participants to swap roles with one another thereby increasing their level of confidence and understanding. The students were allowed to rub minds together in order to look for the

adequate words which could adequately match some vocabulary items in the mother tongue.

5.1.2 Effect of Treatment on Attitude towards Yoruba Translation

In relation to the effect of treatment on the attitude of students towards Yoruba translation, the finding revealed that both treatments (Bilingual instruction and Peer tutoring) were more effective than treatment as usual (control) in developing the attitude of learners towards Yoruba translation. Bilingual instruction was more potent on developing the attitude of the participants in Yoruba translation than Peer tutoring and Control group. This could be linked to the fact that code mixing and code switching may allow the learners to view some words that are more difficult to translate, as simple. This will make them to develop positive attitude towards the course. This is in agreement with Olagbaju's (2009) claim that switching between L1 and L2 has the ability to place learners in their comfort zones in the classroom. Also, the fact that Peer tutoring is found to be effective in developing attitude of students towards Yoruba translation in agreement with the findings of Gaustad (1993) that Peer tutoring does not only enhance the academic ability of students, but also has the potential of increasing the self-esteem of individuals through social interaction and contribution to classroom learning. The ability of the students to relate well with their counterparts and contribute to the teaching and learning process might allow the students to develop a positive attitude towards Yoruba translation.

5.1.3 Effects of Verbal Ability on Students' Achievement in and Attitude towards Yoruba Translation

The result obtained in this study also showed that there was significant effect of verbal ability on achievement in and attitude towards Yoruba translation. The study revealed that the only area where significant effect existed on verbal ability and achievement was in the pair of students with high and medium verbal ability, while other pairs were not significant. In relation to the attitude towards Yoruba translation, the pairs of students with low and high as well as medium and high verbal ability were found to be significantly different, whereas the pair of low and medium verbal ability were not.

This finding is in consonance with Oladunjoye (2003), who asserts that performance in language learning is not independent of students' verbal ability and that

verbal ability of average students is lower than those of high-achieving students. The study, however, negates the studies of Bell and Perfitti (1994) and Iyagba (1994) that no significant difference existed in the performance of students with high and low verbal ability.

5.1.4 Two-Way Interaction Effects of Treatment and Verbal Ability on Students' Achievement in and Attitude towards Yoruba Translation

The finding of this study revealed that the two-way interaction of treatment and verbal ability on students' achievement in the attitude towards Yoruba translation was significant. The study demonstrated that regardless of the level of verbal ability of the students, those students treated with Bilingual instruction will score high on the measures of achievement on Yoruba translation. However this interaction varies for students' attitudes towards Yoruba translation/ while students with low and high verbal ability responded better on Bilingual instruction than those treated with Peer tutoring and Control group participants with medium verbal ability responded better with exposure to Peer tutoring than their counterparts with Bilingual instruction and Control group. This study is in line with the study of Olaboopo (1999), who found significant interaction effect of treatment and verbal ability on students' achievement. The implication is that, while looking for treatment packages that could effectively enhance the performance of students in Yoruba translation across levels of verbal ability, Bilinguals instruction remains the best strategy all through. However, for the measure of attitude, learners with medium verbal ability responded better to peer-tutoring.

5.1.5 Two-Way Interaction Effects of Treatment and Gender on Achievement and Attitude towards Yoruba Translation

The result obtained from this study indicated that the two-way interaction effect of treatment and gender on achievement and attitude towards Yoruba translation was significant. The study demonstrated that female students responded better to bilingual instruction than the male participants. However, the achievement of male students was better enhanced under peer-tutoring and Control group than their female counterparts. This was because, male students are noted for ability to mix together with peers under normal classroom setting and the tendency to participate (or dominate) during peer-tutoring is high. However, in Bilingual instruction, male participants may be afraid of

losing their esteem while code-mixing and code-switching but female students may have nothing to lose using both languages in classroom interaction.

In relation to attitude towards Yoruba translation, female students also responded better to Bilingual instruction than their female counterparts. Both male and female participants responded in the same way in the Control group, while male students did better on exposure to peer-tutoring. The implication of this study is that, while looking for the treatments to facilitate the achievement of students and their attitudinal development towards Yoruba translation, gender should be considered.

5.1.6 Two-Way Interaction Effect of Verbal Ability and Gender on Achievement in and Attitude to Yoruba Translation

The finding from hypothesis six revealed that there was no significant interaction effect of verbal ability and gender on both the achievement in and attitude of students toward Yoruba translation. The implication is that, regardless of the level of verbal ability (high, medium, low) of students and their gender (male or female) students can still have positive attitude towards Yoruba translation, if effective instructional strategies (like Bilingual and Peer tutoring) are properly put in place.

5.1.6 Three-way Interaction Effect of Treatment, Verbal Ability and Gender on Achievement and Attitude towards Yoruba Translation

This study indicated that the three-way interaction of treatment, verbal ability and gender on achievement in and attitude toward Yoruba translation was significant. This presupposes that, for the treatments used in this study to be effective, the interaction of moderating variables should be considered. This is because the levels of verbal ability and gender have the potential of influencing the type of treatment used for enhancing the academic achievement and attitude of students to Yoruba translation.

5.2 Conclusion

This study established the effectiveness of Bilingual instruction and Peer tutoring in enhancing achievements in and developing positive attitude towards Yoruba translation among students. The study also showed the superiority of bilingual instruction over peer-tutoring and control group. The potency of the treatment could, however, be mediated by the level of verbal ability and gender. It could, therefore be concluded that

the achievement in and attitude of students toward Yoruba translation could better be enhanced using the two strategies observed in this study (Bilingual instruction and Peer tutoring) as they have the potency of making teaching and learning flexible and promoting cooperative learning among students.

5.3 Recommendation

Based on the outcome of this study, the following recommendations were made:

1. In order to improve the achievement in and attitudes of students toward Yoruba translation, the two strategies used in this study should be recommended for usage.
2. Language teachers (especially Yoruba teachers) should always take into consideration the learners' level of verbal ability before choosing any of the strategies used in this study for enhancing the performance of students and their attitude towards Yoruba translation. This is because the level of verbal ability has been found to have effects on knowledge acquisition and attitudes towards learning.
3. There should be training and retraining of language teachers on the effective use of Bilingual and Peer tutoring instructional strategies for the teaching and learning of Yoruba translation among students in Colleges of education. This could be done by the government and professional bodies.
4. Curriculum planners should incorporate the usage of bilingual and peer-tutoring instructional strategies as part of the approved strategies of teaching at all levels of education.
5. The pre-service language teachers should be effectively trained on the effective usage of Bilingual and Peer-tutoring instructional strategies.

5.4 Contributions of the Study To Knowledge

This study has no doubt, contributed to the body of knowledge in the following areas:

1. Although many researchers have used the two strategies employed in this study (Bilingual instruction and Peer tutoring) in the past, this study is one of the few that has used the strategies to enhance performance and attitude of students in

Yoruba translation. Hence, this study becomes a veritable background for further studies.

2. This study also discovered that Bilingual instruction as strategy is superior to peer- tutoring instructional strategy in enhancing achievement in and attitude of students towards Yoruba translation. It serves as an eye-opener for the language instructor on the type of treatment that could be most effective in handling achievements in Yoruba translation.

5.5 Limitations of the Study

This research covered only six Colleges of education out of the eleven Colleges of education in the South West of Nigeria. This study did not include the privately owned Colleges of education in the zone.

While moving from one college to the other, some variables might have interfered with the study during the screening, collection and training processes.

This research involved the usage of two teaching strategies, namely: bilingual and peer-tutoring. There were other teaching strategies that were not explored by this researcher. Despite these limitations, the study provides a good reference point to sustain appropriate instructional strategies lecturers could employ in teaching Yoruba language translation in our colleges.

5.6 Suggestions for Further Study

The two strategies used in this study could be applied to other subject areas, such as Science, Hausa language, Social science and Arts subjects. Other researchers could also focus on using the therapies at other levels of education.

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APPENDIX I (ÀSOMO ǃ KI ǃN-NÍ-NÍ)

ACHIEVEMENT TEST IN YORÙBÁ TRANSLATION (ATYT)

AKIYESI: Tu ǃmo ǃǃ àwo ǃn èdè gè ǃé ǃsi ǃ wo ǃǃnyì ǃ si ǃ èdè Yorùba ǃ.

Example of Translation in Prose form

ACHIEVEMENT TEST IN YORÙBÁ TRANSLATION

Tu ǃmo ǃǃ àyo ǃka yi ǃi ǃ si èdè Yorùba ǃ.

Yorùba ǃ language is one of the major Nigerian languages. Many books have been written in Yoruba for primary, secondary and tertiary institutions. As Yoruba, it is necessary that we know, not only how to speak the language, but also to read and translate.

The knowledge of how to read and write and translate Yoruba language would certainly enable the language to compete favourably with other Nigerian languages.

Example of Translation in poetry form

English Version

Tu ǃmo ǃǃ àyo ǃka yi ǃi ǃ la ǃti èdè o ǃyi ǃnbo ǃ si ǃ èdè Yorùba ǃ.

1. Nothing works like patience
Few can practise it
But it is very hard to endure
The man in a hurry misses the way
Patience is good in all things
And to have wisdom
You must be patient,
Is like a garden full of weeds.
2. Ta ǃbi ǃ
An ounce of patient
Is worth a pound of brain.
Impatience brings some grief, discomfort, misery, sadness and failure
With patience, careful planning, hardwork and dedication.
Success is sure to come one day!

Adewoyin, S.Y. (1997)

(Source: Adewoyin, S.Y. 1997)

APPENDIX II (ÀSOMO Ⅱ)

Ìhà tí àwọ́n akékoọ́ọ́ kọ́ sí Aaṣyan Ògbufo/Ìtuṣmọ́ Èdè

Ìwé íbèèrè yíí wá fún gbígba oṣọ́rọ́ lènu àtí mímọ́ èro akékoọ́ọ́ lọ́rì ihà tí wọ́n kọ́ sí ítumó èdè. Ohun tí a bá gbọ́ níbí yọ́o wà fún íwádií ǵǵínlẹ́ àtí pé a o ló o ní ílọ́ àsírí ní.

A rọ́ yíń láti dáhun àwọ́n íbèèrè wọ́nyí gégébo sẹ́ yé yíń gan an.

ABALA (A)

Ilé- Ìwé : _____

Oṣduń

Akékoọ́ọ́ :

Akoń-bańbo : _____

AKÍYÈSÍ

Fí owo sí èyí tí o bá èro re mu nínu àwọ́n àtọ́jọ́ oṣọ́rọ́ ísálẹ́ yíí.

B.G : = Bèè Gan-an-ni

B = Bèè

R = Rańrań

R.P = Rańrań Pańtańpańtań

ABALA (B)

		BG	B	R	RP
1	Ìtumó èdè sííse dáńra				
2	Èkoń nípa ítumó èdè sọ́ro				
3	Moń nífeńeń ítumó èdè sííse				
4	Sííse ítumó èdè tuń ímọ́ mí sẹ́ nípa èkoń Yorubań mí				

5	Àwo□n i□pèdè kan ko□ ro□ru□n la□ti tu□mo□□				
6	Ki□ko□ è□ko□□ ni□pa i□tumo□□ èdè jé□ o□□nà i□fàsi□ko□ s□o□fo□				
7	Ogbo□□n ki□ko□□ è□ko□□ ti□tu□mo□□ èdè Yoru□ba□ si□ gè□é□si□ diju□ pu□po□□				
8	Ko□ ro□ru□n la□ti s□ àgbékalè□ èro□ e□ni ni□gbà ti□ a ba□ n□ tu□mo□□ afo□□				
9	N ko□ niféé□ si□ ibéèrè ti□ o□ da□ lo□ri□ i□tumo□□ èdè				
10	È□ko□□ ni□pa i□tumo□□ èdè ro□ru□n pu□po□□				
11	Lo□□ro□□ kan àwo□n ibéèrè lo□ri□ i□tumo□□ èdè ki□i□ wu□lo□ pu□po□□ fu□n i□dàgbàsoké i□mo□□.				
12	Ko□ wu□lo□ ki□ a□ gbèro□ ti□tu□mo□□ èdè ki□ a□ to□ tu□u				
13	O□na□ ti□ àwo□n olu□ko□□ n□ gbà ko□□□ ni è□ko□□ i□tumo□□ èdè ko□ wu□ni lo□ri to□.				
14	Ni□gbà ti□ a ba□ gbé□ro□□ si□lé□ fu□n ti□tu□mo□□ èdè a ma□a ro□ru□n.				
15	Ti□tu□mo□□ èdè wu□ni lo□ri				
16	Ò□po□□ às□i□s□e ki□i□ je□□ ki□ n ni□ ifé□ s□i□s□e i□tumo□□ èdè				
17	Ara mi□ ki□i□ ya□ ga□ga□ ni□gbà ti□ wo□□n ko□ ba□ ma□a□ki□ i□tumo□□ èdè mi.				
18	S□i□s□e i□tumo□□ èdè ko□ ni□ ipa kan lo□ri□ e□ko□□ èdè Yoru□ba□.				
19	Òlu□ko□□ ko□ ni□lo□ gbi□gba aké□ko□□o□□ ni□yàanju□ lati s□e i□tumo□□ èdè ti□ o□ da□ra.				
20	N o□ s□è i□tumo□□ èdè bi□ mo ba□ ri□ e□ni				

	ko□□ mi ni□ si□s□è□ n tè□lé ni□pa bi□ mos□e le ko□□ o□.				
21	Ti e□nike□□ni ba□ gbo□□ èdè àjèji□ da□rada□ra e□□ni na□à yo□o□ s□e i□tumo□□ èdè to□ da□ra ni□ èdè na□à.				
22	Olu□ko□□ ni□lo□ la□ti ja□ra mo□ isé□ wo□n ba□yi□i□ ju□ ti té□lè□ lo□ ni□gbà ti□ wo□n ba□ n□ ko□□ ni i□tumo□□ èdè.				
23	Ó s□e pa□tàki□ la□ti jiro□ro□ pè□lu□ àwo□n aké□ko□□o□□ lo□ri□ àsi□s□e ti□ wo□n ba□ s□e ki□ wo□n lè tu□mo□□ èdè bi o□ ti□ to□□ àti bi o ti ye□				
24	Yo□o□ je□□ ki□ ko□ri□ya□ wa□ fu□n akè□ko□□o□□ la□ti ma□a tu□mo□□ o□□po□□lo□po□□ ohun ti□ o□ gbo□□ ti□ olu□ko□□ ba□ n□ ye□ i□tumo□□ èdè wo□ la□i□ fi àko□ko□ s□o□fo□.				
25	N ko□ nifèé□ si□ ki□ olu□ko□□ ma□a ji□ro□ro□ lo□ri□ àwo□n às□i□s□e mi ni□nu□ ya□ra□ iké□ko□□o□□.				

APPENDIX III (ÀSOMO Ⅲ)
VERBAL ABILITY TEST (Adapted from Alimi 2010)

ÀKÍYÈSÍ

O ko gbo do lo ju o gbo n i sé ju lo la ti da hu n i béèrè wo nyi, bi a ba ri àwo n i béèrè ti o nira, fi si le ki o padà wa se e. Ma fi àsi ko s o fo lori is é y i i.

1. Èwo ni àwo n gbo lo hu n i s à l è to fi i t u m o o r o y i i
“aja wa bu o kunrin apinlé tà je la n àa” han?
(a) Aja wa nikan laja Òyi nbo
(b) O ku nrin apinlé tà na ape la na a
(c) Ori àa r è ni o kunrin apinlé tà wa ba yi i ni tori aja wa ti bu u je la naa
(d) Ó da bi e ni pé aja ko riira àwo n apinlé tà.
(e) O kunrin apinlé tà ni egbo le s è la ti nn kan bi o s è to ko ja.
2. Àwo n nn kan wo nyi fara jo ara wo n. Ko àwo n lé tà re si nu àka mo y i i ()
(a) Ta bi li i jo ko o
(b) O ku nrin
(c) Ibu su n
(d) À poti
(e) Apo ti isu ra
(f) As o inura
3. Bi ido ti s e je si àru n bé è ni i mo to to s e j e si

(a) È gbin
(b) Ija nu/iko-ara-e ni-ni-i ja nu
(c) Omi
(d) Àla a fia
(e) Ìmo to to.

4. Àwo n nn kan wo ni yi jo ara wo n. Ko àwo n le ta méji ti o ya to si nu àka mo yi ()
- (a) Aaro
(b) Ifa
(d) Òwe
(e) Ebèse
(e) Ìru kè rẹ
5. Bi o wo s e je si a a ya, be e ni i se ju àa ya je si.
- (a) Wa ka ti (b) O jo ori
(d) Àko ko (e) Aago (e) Ìke ta (f) Os u.
6. Àwo n nn kan wo ni yi jo ara wo n. Ko àwo n le ta méji ti o ya to si nu àka mo yi i
- () (a) Ibu (b) Odo (d) Ira (e) Ada gu n odo (e) Odo o ja.
7. Bi i hari se le si ori, bé è ni abé re je si (a) Hihun (b) Ìran
(d) Oju (e) Ibi
(e) Òwu.
8. Àwo n nn kan mé rin wo ni yi jo ara wo n. Ko àwo n èyi ti o ya to si nu àka mo yi
- () (a) Ònwo ran (b) Ako pa (d) Lameyiro (e) Soju mi ko ro (e) Ònko wé.
9. Bi ooru se je si ee ru, ni gbé gilere je si (a) Agbé gilére (b) Igi (d) I bo n (e) Ejo (e) Ika n
10. Àwo n nn kan mé rin wo ni yi jo ara wo n. Ko àwo n ti o ya to si nu àka mo yi i
- () (a) kàni nkànin (b) Omi (d) Balu wè (e) As o i nura (e) È gbin
11. Èwo ni nu gbo lo hu n wo ni yi ni ko jo ra wo n ?
- (a) Ìgbà ni san ni
(b) Afo kànsi kii pani lébi
(d) Òni la mo a o mo la
12. Bi è ro i ba niso ro s e jé si ohu n, bé è ni lé ta jé si
- (a) Ìda nimo

- (b) ilé i fi wé-ra ns é
- (d) Kiko wé
- (e) Àpo i wé
- (e) Ìwé
13. Èwo ni nu gbo lo hu n méji to wa nisàlè yi i lo tu mo si pé o mo wé ni John je ?
- (a) Bob a ma wè lo joo ju mo
- (b) John àti Bob je o ré
- .
- (d) Bob ni o ja wé olu bori ni bi i di je i wé wi wè wi wè lo du n to ko ja
- (e) John fàgbà han Bob lo sè to ko ja.
14. Bi i wa rere se jé i teriba, bé è ni o se lu je _____ (a) Òs èlu (b) Ìte ri ba
- (d) Òro (e) Agba ra (e) Owo
15. Èwo ni nu àwo n gbo lo hu n yi lo tumo si pé “O gbe ni Smith ni àwo n èro jà kan ?”
- (a) Àwo n elédè kan da ra ju o mi ran lo.
- (b) Ìda mé jo àwo n elédè to wa ni nu o gba ni a lè pè ni èya elédè ka n na à
- (d) Ori si i àwo n elédè kan ti wo n po ni Bashire lo wà ni nu o gbà
- (e) Gbogbo elédè to wà ni nu lo jé ti O gbe ni Smith
- (e) Ò po àwo n agbé to wà la du ugbo yi i ni wo n je è ya e lé dè kan to n je Gamworth.
16. Àwo n oris i i o ro mé ri n kan jo ara wo n èwo lo ya to ? (a) Odo (b) Ilé
- (d) Eréku su (e) Ilé ala wo (e) Oju sa nmo
17. Èwo ni ori o ro ti o je mo àro ko aso t àn ju ? (a) Abé ré à je s a ra (b) O wo o mo dé ko to pe pe (d) Ìri n a jo kan ti mo rin lo ju omi (e) Di de kun i wà i ba jé ni àwo n ilé e ko o wa.

18. Èwo ni nu gbo lo hu n méji yi i lo jo ra wo n? (a) Àilèso ro nii bèrè ori buu (b) Olè nii me s è olè è to (d) Aja to yo ki ba èyi ti ko yo s eré (e) E ni ba tajà yè pè yo gbowo o ku ta.
19. Èwo ni o jé mo àro ko aje mo i si paya ju ? (a) Is é dé ré bà da ra ju is é ka fi n tà lo (b) Ilé i gbè bi àdu gbo mi (d) Ìwà o mo lu àbi (e) Eré ori itàgé kan ti mo wo .
20. Gbogbo àwo n olo yè ti o wà ni kila àsi, lo lè wo àmi i da nimo . Èwo ni nu gbo lo hu n i sàlè yi i lo jé oti to ? (a) gbogbo àwo n o ku nrin to wà ni ki la àsi ke rin (b) Ara ku nrin to wo àmi i da nimo wa ni ki la àsi ke rin (d) Ó s éés e ki àwo n e ni mo ka nla àko ko wo àmi i da nimo (e) Àwo n olo yè to wa ni ki la àsi ke rin ki i wo àmi ida nimo
21. Ni nu àwo n o ro wo nyi, mé rin jo ara wo n. Fa la si àwo n èyi to yàto (a) E bi (b) Jè bi (d) Ko ri ra (e) Gba (e) So
22. Èwo ni nu àwo n gbo lo hu n wo nyi ni méji to fara jo ara ? (a) E ni ba léku méji yo o jogu n o fo (b) Bo o o dè o du n, bi i gbé ni lu ri (d) Ò kan s os o pére lobi nrin du n mo lo wo o o ko (e) Te ni n te ni, tàki sà ni tàtàn (e) Oju e ni ma a la a ri i yo nu
23. Bi è yo se jé si o po , bé è ni è ko o o kan jé si _____ (a) Ìgbà kan (b) Ra ra (d) Ìgbà gbogbo (e) Lo o rèko o rè (e) La si ko la si ko
24. Àwo n mé rin ni nu àwo n o ro wo nyi jo ara wo n. Fàlà si méji to yàto

(a) Òsogbo (b) Ìbàdàn (d) Ado-Èkì-ti (e) Ìlorin (e) Ilé-Ifè (f)

Kàdu na

25. Èwo ni gbo lo hu n ala ka npo ?
(a) Ilé isé na à ti jo pa ta pa ta
(b) Bàba je un o si yo
(d) Èwu ti bàba wo funfun
(e) Àina ni o mu gaàri.
26. Méji ni nu àwo n gbo lo hu n i sa lè yi i lo so i tumo o ro “Ògbé ni Reed ko bé ni o po po na Hume”
(a) Gbogbo ilé ni o po po na Hume lo ba i gbà mu
(b) Gbogbo ilé ni Hume ni o jé ilé Fu lani
(d) Ògbé ni Reed n gbé ni i fo kànbalè
(e) Ògbé ni Reed ko gbé ni i fo ka nbalè
(e) Ògbé ni reed ni ilé to to méli ma ru n u n si i gboro
27. Bi e nu i loro s e jé si o gbà, bé è ni eréku s u s e jé si _____ (a) Ilé (b) Eti o kun (d) Okun (e) i lu (e) Abu lé
28. Méji wo ni nu èro yi i ni i tumo wo n fé rè ba ra mu?
(a) àwo n i na wo pé pé pé to gbo n owo mi lo
(b) Eré ké kè ké ni o n di owo n la
(d) Àwo n olè ma a n da ala gba ra tí wo n ba fi i mo kan
(e) Is u ate numo ràn ki i jo na
29. Mè rin ni nu àwo n nn kan wo nyi ba ra mu, to ka àwo n ti o yàto
(a) Ru là
(b) Ooru
(d) Ojo
(e) Tamo mé tà
(e) Rén gu èji.
30. Èro wo ni o ba ra mu ni nu àwo n e ro i sa lè yi i ?
(a) Ìrèti pi pé n s e o kàn ni à rè

- (b) Òkélè gbe re fu pè lu ala àfi à sa n ju èyi ti o lé ran ti ko si igba du n
- (d) Bi a ba ju abè bè so kè ni gbà igba, ibi pe le be ni yo o fi lélé
- (e) Òmi ni ra kékéré sà n ju ipo è ru n la.
- (e) Ògiri olo ku ta ki i s é ilé wo n.
31. Ni gbà mi i ràn, a ma a ko è ni yàn ni èyàn ba wo ni a s e n ko Odu du wa?
- (a) Oddi wa
- (b) Odu dwa
- (d) Oo duà
- (e) Ou da
- (e) Odu dà
32. Àwo n èro méji wo ni wo n jo ara wo n ni nu èro i sa lè yi i?
- (a) Ogun àwi té lé ki i pa aro
- (b) Ò ro ti a ko gbo ki i bi nu ni nu
- (d) Bi eti o ba gbo yi nki n, inu ki i bajé
- (e) Ala gba ra ma mèro, bàba o le
- (e) Ogun pa tiki ti èyàn lè fi si lè fu n o mo ni è ko.
33. Bi ogun s e ri si o tètè, bé è ni egbé s e jé si (a) i beji
- (b) Àleso (d) Yi yàn
- (e) Orin (e) È fè
34. Lé tà gbè fé ni lé ta si _____
- (a) Ìyàwo àfé so na
- (b) Ilé is é àda ni
- (d) Go mi nà ipi nlè
- (e) Àjo èto iri nnà.
35. Ni nu às à wo ni adi e i ra nà ti wu lo?
- (a) Ìsi nku
- (b) Ìwu yè
- (d) Ìgbéyàwo
- (e) Ìso mo lo ru ko

36. Òtun we o si, o si we otun lo wo fi mo je mo asà _____
- (a) Ibo wo fa gbà
 - (b) Iki ni
 - (d) Iranra e ni lo wo
 - (e) Isé s is e
 - (e) Igbéya wo.

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**ÀSOMO 4 (APPENDIX IV)
ÌWÉ ÌLÀNÀ ISÉ OJOOJÚMÓ
EKO EDE YORUBÁ
(APPENDIX IV) KIKO NI NI ILANA ÌTUMÒ ÈDÈ (BI-LINGUAL
STRATEGY)**

AKÉKÒÓ OLODÚN KE TA

Òsè: Ki i ni

Ojo:

Ki la àsi: Olo du n ke ta

Ilé-Iwé:

Isé: Èdè Yoru ba

Iye àwo n akéko o: Àa do ta

Ìso ri Isé: Ìtumo Èdè

Àko ri Isé: Òfin ti o de i tumo èdè

Àko ko: Wa kàti kan. Igba: 2 Aago mé ta si mé rin o san

Ohun èlo Ìko ni: Ka di bo o du ti a ko àpe e re àwo n o ro ti a ti tu mo la ti Gè é si èdè Yoru ba.

Èro ngbà: Ni o pin i da nilé ko o, àwo n akéko o yo o le:

- (a) so i tumo ti a fu n i tumo èdè:
- (b) mé nu ba pàtáki s i s e i tumo èdè
- (d) da ru ko àwo n i la ná ti o de i tumo èdè
- (e) S e a mu lo àwo n ofin ti o de ti tu mo èdè lé yi n i da nilé ko o nipa gbi gbo èdè méjéji ti a o lo.

Ìmo àtè yi n wa: Akéko o ti n gbo ni pa i tumo èdè, ya là ni ilé i jo si n bo ya la ti e nu oni wàa su i jo tàbi e lo mii ràn.

Iwe Ìto kasi: Are mu F.B. (2006). Titumo èdè di ro ru n, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu ko yo o bè rè i da nilé ko o re ni pa fifi àpe e re i lànà o ngbu fo ni so o o si gé gé bi atu mo èdè bè rè i da nilé ko o rè.

Àgbékalè Is e: Olu ko yo o to àwo n i gbésé i da nilé ko o re ni pa si so i tumo èdè fu n àwo n ake ko o.

Ìgbésè Ìkíni: Oluṣọ́kọ̀ bẹ̀rẹ̀ ń ṣe idanilẹ́kọ̀ọ́ rẹ̀ nípa síso ń tọ́mọ́ sí ń sọ́e atọ́mọ́ èdè gégé bí ń oúnà tí à ń gbà tọ́mọ́ èdè kan sí ń oúnà. Kó sí èdè tí a kò lè tọ́mọ́ sí èdè míiṣàrà ohun tí ń sọ́e pàtàkì ní pé kí a mọ́ oúnfin àti ń ṣe idanilẹ́kọ̀ọ́ tí ń de sí ń sọ́e ń ṣe atọ́mọ́ èdè.

Ìgbésè Keji: Oluṣọ́kọ̀ tẹ̀síwájú láti ménu ba àwọ́n iwulo ń tọ́mọ́ èdè gégé bí ń oúnà tí ń ṣe gboṣara eńi yé lè gbà wáyé. Ó tọ́mọ́ wulo láti di ń ṣe àṣiṣe di kú láarin èniyàn méji nígbà tí wọ́n ba gbo èdè ara wọ́n.

Baṣan náà ní ń tọ́mọ́ ń ràn èto ń ṣe rọ́ ajé, ń ṣe èlú wá lówọ́ ní àwọ́jọ́ tí ń ṣe dàgbàsokè yóó sí màa wáyé.

Ìgbésè Keṣata: Oluṣọ́kọ̀ ní láti gbé idanilẹ́kọ̀ọ́ rẹ̀ lórí èdè méji tí ń oún náa gbo dáadaa kí ń ṣe tọ́mọ́ èdè tí ń fé kò lè rọ́rọ́ dáadaa. Fún àpẹ́rẹ́ tọ́mọ́ èdè Gẹ̀ẹ́sí sí èdè Yoruba ní a oún gbé idanilẹ́kọ̀ọ́ wá lórí.

Ìgbésè Keṣarin: Oluṣọ́kọ̀ ménu ba dié lára àwọ́n oúnfin tí ń de tí tọ́mọ́ èdè kan sí ń oúnà ràn bí:

- Ó yé kí a ní ń ṣe nípa èdè méjèjì tí a fé ń ṣe lórí dáadaa.
- Kí ń sọ́e gbogbo ń ṣe inu èdè kan ní a lè tọ́mọ́ sí èdè míiṣàrà nítorí pé àsà màa ń yàto láti èya kan sí ń oúnà ràn.
- Àkáyé àti àkátúnkà sọ́e pàtàkì nígbà tí a ba ń tọ́mọ́ èdè kan.
- Kó yé kí à màa tọ́mọ́ ń ṣe nínu gboṣoṣo bí wọ́n sọ́e tẹ̀lé ara wọ́n.

Ìgbésè Karun-u: Oluṣọ́kọ̀ ní láti fí àpẹ́rẹ́ ràn pé yíi gbe àláyé rẹ̀ lésè bíi E kú ilé ní èdè Gẹ̀ẹ́sí kó lóju tọ́mọ́ àti pé àwọ́n Gẹ̀ẹ́sí kó ní àwọ́n Òrìsà bíi Sàngo, Ògún, Oṣàtá àti bẹ̀è bẹ̀è ló tí a lè tètè rí ń tọ́mọ́ fún.

Ìgbéléwọ́: Oluṣọ́kọ̀ ló ń ṣe àwọ́n akẹ́kọ́ọ́ nípa bí bẹ̀è àwọ́n ń ṣe wọ́nyí:

1. Kí ń ní ń tọ́mọ́ èdè?

2. Mènu ba àwón oṣfin mérin tí a lè lo kí a to tuṣmòò èdè kan sí oṣmíràn pèlu àpèeṣe.

Àsẹkaḡba: Oluḡkoḡḡ mu iḡdaḡniléḡkoḡḡoḡḡ rẹ wa sí iḡpariḡ niḡpa fiḡfuḡn àwón akéḡkoḡḡoḡḡ ni isḡé laḡti ka síwaḡju síi niḡpa àwón èyaḡ iḡtumoḡḡ èdè.

Ìkaḡdiḡi: Oluḡkoḡḡ pariḡ iḡdaḡniléḡkoḡḡoḡḡ rẹ

Isḡé - Àmúrelé: Ni oḡpin idaniléḡkoḡḡoḡḡ, àwón akeḡḡkoḡḡoḡḡ yoḡḡ se amulo àwón ofin tí o de isḡ atumoḡḡ èdè yi fuḡn rawoḡn.

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**ÌLÀNÀ ISÉ OOJO
ÈKO ÉDÈ YORUBÁ**

Òsè: KEJI

Ojo:

Kilaasi: Oloodu Ke ta

Ilè Iwé:

Isé: Èdè Yoru ba

Ìsoori Isé: Ìtumo èdè (Translation)

Àkori Isé: Èyà tàbi oni ru uru i tumo èdè

Àkoko: Wa kàti kan

Ìgbà: Ikeji

Iye àwon akéko: Àado ta

Ohun èlo Ìkoni: Pa ta ko tàbi ka di bo o o du ti a ko i tumo

Èrongbà: Ni o pin ida nilé ko o o , àwon akéko o o yo o le:

1. mènuba àwon e ya i tumo èdè ti o wà
2. so i tumo won ni so ki so ki
3. fi ape ere ran pé gbe àlàyé won lé sè
4. so iyato la àrin èyà i tumo èdè méjéji.

Ìmo àtèyinwa: Àwon akéko o o ti n gbo ni pa o ro ti o je mo ongbufo s ugbo n ti ko ni i tumo si won.

Iwé Itókasi: Aremu, F.B (2006), *Titumo èdè Diro run*, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu ko wo nu ida nilé ko o o wi pe si sin Ajele jé gé gé bi e ni ti o n ji sé O ba i lu fu n àwon èro la àrin i lu ki o to bè rè ise ré.

Àgbékalè Isé: Olu ko bè rè si ni i gbé ida nilé ko o o ré kalè ba yi i.

Ìgbésè Kiini: Olu ko da ru ko èya i tumo èdè méji ti o wo po ti àwon Yoru ba a ti Gè é si ma a n lo ba yi i.

Ògbifo siise (Interpretation) àti i tumo èdè ti o jé mo ki ko si lè (Translation).

Ìgbésè Keji: Oluṣoko so iṣtumo àwoṣn èya iṣtumo èdè naa baṣiyiṣi géṣgéṣbi eṣniṣ ti oṣniṣ iṣmoṣniṣpa èdè méjèèjiṣ.

5 **Ògbufoṣṣ sṣisṣe:** Eléyiṣiṣ jeṣ moṣṣ siṣsoṣ oṣṣroṣṣ léṣnu laṣi niṣ àkoṣsilèṣ kankan raṣraṣ. Èyiṣ jeṣ moṣṣ fiṣfiṣ sṣe oṣṣgbifoṣṣ èdè kan siṣ oṣṣmiṣràn laṣiniṣ àkoṣsiṣlèṣ.

6 **Ìtumoṣṣ èdè toṣ jeṣ moṣṣ kiṣkoṣ siṣlèṣ:** Eléyiṣiṣ jeṣ moṣṣ kiṣkoṣ siṣlèṣ niṣpa tiṣtuṣmoṣṣ èdè kan siṣ oṣṣmiṣraṣn.

Ìgbésè Keṣta: Oluṣokoṣṣ fi àpeṣeṣreṣ gbe àlaṣyé rèṣ léṣsèṣ kiṣ èyaṣ iṣtumoṣṣ èdè méjèèjiṣ lè yeṣ àwoṣn akéṣkoṣṣoṣ siṣwaṣjuṣ siṣi. Fuṣn àpeṣeṣreṣ, isṣéṣ Ògbufoṣṣ waṣyé niṣgbà tiṣ a baṣ yan oṣṣgbifoṣṣ laṣti maṣa tuṣmoṣṣ èdè fuṣn àwoṣn èniṣyàn laṣiṣkoṣ siṣlèṣ biṣ koṣ sṣe oṣṣroṣṣ eṣnu.

Sṣuṣgboṣṣn niṣ ti iṣtumoṣṣ èdè. Dictionary laṣti èdè Gèṣéṣsiṣ siṣ Yoruṣbaṣ.

Ìgbésè Keṣrin: Oluṣokoṣṣ soṣ pé iṣyaṣtoṣṣ waṣ laṣàrin méjèèjiṣ, niṣtoriṣ pé sṣiṣsṣe oṣṣgbufoṣṣ koṣ niṣ àkoṣsiṣlèṣ niṣgbà tiṣ tiṣtuṣmoṣṣ èdè niṣ àkoṣsiṣlèṣ tirèṣ.

Ìgbéléwoṣṣn: Oluṣokoṣṣ bèèrè iṣbèèrè loṣṣwoṣṣ àwoṣn akéṣkoṣṣoṣṣ laṣti fi àpeṣeṣreṣ gbe iṣtumoṣṣ tiṣ a fuṣn èyaṣ iṣtumoṣṣ èdè siṣ. Oluṣokoṣṣ yoṣoṣ fuṣn àwoṣn akéṣkoṣṣoṣṣ niṣsṣéṣ loṣriṣ sṣiṣsṣe àmuṣloṣ iṣwé atuṣmoṣṣ èdè pèṣluṣ àwoṣn oṣṣroṣṣ kan laṣti inuṣ èdè Gèṣéṣsiṣ siṣ Yoruṣbaṣ.

Àsṣekaṣgbaṣ: Oluṣokoṣṣ muṣ idaṣniléṣkoṣṣoṣṣ rèṣ waṣ siṣ ipariṣ fi fuṣn akéṣkoṣṣoṣṣ niṣ isṣéṣ àyànsṣe laṣti kaṣ niṣpa oṣṣnà tiṣ à nṣ gbà yiṣ léṣtà pada (Translation).

Ìkaṣdiṣiṣ: Ìdaṣniléṣkoṣṣoṣṣ pariṣ.

Isṣéṣ Àmúrelé: Oluṣokoṣṣ niṣ kiṣ àwoṣn akéṣkoṣṣoṣṣ kà nipa oṣna tiṣ a nṣ gbà yiṣ lèṣtàṣ pada ninu iseṣ atuṣmoṣṣ èdè.

ÌLÀNÀ ISÉ ÒÒJÓ
ÈKÓ ÈDÈ YORUBÁ

Òsè: KE TA

Ojo:

Kilaasi: Oloodu n Ke ta

Ilé Iwé:

Isé: Èdè Yoru ba

Isoori Isé: Ìtu mo Èdè

Àkori isé: Yi yi lé tà padà

Àko ko: Wa kàti kan

Ìgbà: Ìke ta

Iye àwo n Aké ko o: Àado ta

Ohun èlo Ìko ni: Àpe ere àwo n o ro àya lo ti a ko si nu ka di bo o du la ti fi o na ti a n gbà yi lé tà padà hàn.

Èro n gbà: Ni o pin i da nilé ko o, àwo n aké ko o yo lè:

1. so i tumo ti a fu n o ro àya lo gé gé bi o s e ni àsu nmo pè lu yi yi lé tà padà.

2. Sàla yé ni pa o nà ti à n gbà yi lé ta padà ni ti tu mo èdè.

(d) Fi fi àpe ere o ro ori s iri s i i gbe àla yé wa lé sè

1. Ìyàto ra n pé ni pa ti tu mo èdè àti yi yi lé tà padà yi i.

Ìwé i to kasi: Adéwoyin, S.Y (1997). *Simplified Yoruba Language for Senior Secondary Examination*, Lagos; Coproment Nigeria Ltd.

Ìra àrà: Olu ko yo o pé o ye aké ko o padà si igbèsè fonolo ji ni bi ti o ro àya lo ti wa yé.

Àgbékalè Isé: Olu ko bè rè i da nilé ko o rè ba yi i gé gé bi e ni ti o ni i mo ki ku n ni pa èdè Gè é si àti èdè Yoru ba ni nu s is e i tumo èdè.

Ìgbèsè Ki i ni: Olu ko so i tumo ti a fu n o ro àya lo ba yi i pé: Ò ro ti a yà la ti inu èdè kan si o mi ràn. Ò ro àya lo yi i lè wa yé ni pasè i ba s epo wa pè lu àwo n è ya mi i ra n. Ò ro àya lo ti yi wo inu is é atu mo èdè.

Ìgbèsè Keji: Olu ko tè si wa ju ni nu àlàyé re ni pa si so pé o ro àya lo ti o ba yi wo inu èdè Yoru ba lè jé èyi ti a ko

ni ooro kan pa to fun, ni gbà ti àwo n mi i ràn si wa ti a ni ooro fun.

Suogbon ti èyi ba ri béè a ma a n s e àmu lo i lánà i yilé tàpadà (Transliteration) la ti fi ko ooro àya lo fun si is se i tumo èdè.

Ìgbésè Ke ta: Olu ko so i tumo i yi lé ta padà ba yi pé fi fi a li fa bè è ti èdè kan ko ooro inu èdè mi i ràn. Fun àpe e re:

English	Yoru ba
Office	Ó fi i si
College	Ko lé è ji
Teacher	Ti s à

Ìgbésè Ke rin: Olu ko je ki a mo pé ooro àya lo yi i ti wu lo pu po fun si se is é atu mo èdè la ti inu èdè Gè é si si Yoru ba tàbi Yoru ba si èdè Gè é si Olu ko wa so pé i ya to di è ko s a i wa la àrin ooro àya lo àti i tumo èdè.

Ìgbéléwo n: Olu ko bèèrè lo wo àwo n aké ko o o la ti da ru ko àwo n ooro ti a ko ni èdè Gè é si ki a si lo i la na i yi lé tàpadà fun wo n ni nu èdè Yoru ba si lé.

Às eka gba: Olu ko mu i da nilé ko o o re wa si o pin ni pa si so pé ki àwo n aké ko o o kà ni pa bi a s e n lo ori si i è ya i tumo èdè ti àti so.

Ìka di i: Mi mu i da nilé ko o o wa si o pin.

Isé Àmúrelé: Olu ko ni ki àwo n aké ko o o ka nipa o o nà ti à n gbà is é atu mo èdè ki o to di ki la a si ti o n bo.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KE RIN

Ojo:

Kilaasi:

Ilé Íwé:

Isé: Èdè Yoru ba

Isori Isé: Ìtu mo Èdè

Àkori isé: Ìgbà àti bi a s e n lo ori s i i è yà i tu mo èdè

Àkoko: Wa kàti kan

Ìgbà: Ìke rin

Iye àwo n Aké koo o: Àa do ta

Ohun èlo Ìkoni: Ka di bo o du ti a ko àwo n o o ro ni èdè Gè é si àti i tumo ni Yoru ba si.

Èron gbà: Ni o pin ida nilé koo o, àwo n aké koo o yo lè:

- (i) so àwo n i gbésè ti à n t è lé ni nu ti tu mo èdè
- (ii) s i s e àmu lo àwo n o o ro mi i ràn ti ko si ni nu àtu mo èdè.
- (iii) S i s e àmu lo àwo n àpo là o o ro ti ti dé gbo lo hu n ni gbà ti a ba n tu mo èdè.

Ìmo àtè yi nwa: Aké koo o ti n gbo ni pa i tumo èdè si wa ju ida nilé koo o.

Ìwé Ító kasí: Àrè mu, F.B. (2006) *Ti tu mo èdè Di ro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu koo bè rè i da nilé koo o re ni pa mi mu ki àwo n aké koo o da ru ko àwo n o o ro kan ni èdè gè é si ki a si wa i tumo fu n un.

Ìgbésè Ki i ni: Olu koo bè rè is é r è ni pa ji jé ki àwo n aké koo o mo pa a ni la ti bè rè ti tu mo èdè ti i s e (Translation) ni ki ko si lè p è lu àwo n o o ro ké è ké ki o lé ye àwo n aké koo o.

Ìgbésè Keji: Olu koo ni la ti jé ki àwo n aké koo o mo pé iwé atu mo èdè ni kan ko to la ti t è lé ni gbà ti a ba ni tumo èdè a ni

Iṣaṣi sṣa àwón oṣṣoró miṣiṣàràn jò kí aṣi wá iṣtumoṣṣ fun woṣn.

Fuṣn àpeṣeṣe

Òroṣṣ Gèṣéṣiṣ Ìtumoṣṣ niṣ Yoruṣbaṣ

Abdomen	Ikuṣn
Ability	Ipaṣ
Prefix	Àfoṣmoṣṣ Ìbèṣrèṣ
Analogy	Àkàwé

Ìgbésèṣ Keṣta: Oluṣkoṣ niṣ laṣti jeṣṣ kí àwón akéṣkoṣṣoṣṣ moṣṣ péṣ iṣlaṣnà kíṣkoṣ iṣtumoṣṣ èdè sṣiṣlè ni àṣn loṣ niṣ oṣdeṣoṣniṣ paṣaṣpaṣaṣ fuṣn àwón akéṣkoṣṣoṣṣ tiṣ oṣn sṣe iṣdaṣnwoṣ àṣṣekaṣgbaṣ niṣ iléṣkoṣ. Eléyiṣ siṣ tiṣ mu. Ìdàgbàsoṣkè: baṣ isṣéṣ atuṣmoṣṣ èdè siṣi.

A niṣ laṣti téṣsiṣwajuṣ niṣpa tiṣtuṣmoṣṣ àwón àpoṣlà oṣṣoróṣ tiṣtiṣ dé gboṣloṣhuṣn kuṣkuṣruṣ biṣi.

Òroṣṣ niṣ Gèṣéṣiṣ

Ìtumoṣṣ niṣ Yoruṣbaṣ

I am going to the church	Moṣnṣ loṣ siṣ ilé iṣjoṣṣsiṣn
Femi will go to school	Féṣmi yoṣoṣ loṣ siṣ ilé èṣkoṣṣ
Give me some money	Fuṣn mi niṣ owoṣ diéṣ

Ìgbéléwoṣṣn: Oluṣkoṣṣ niṣ kí àwón akéṣkoṣṣoṣṣ koṣṣ àwón oṣṣoróṣ kan niṣ èdè Gèṣéṣiṣ kíṣ woṣn siṣ tuṣmoṣṣ reṣṣ siṣ Yoruṣbaṣ. Oluṣkoṣṣ tuṣn fuṣn woṣn niṣ gboṣloṣhuṣn tiṣ koṣ guṣn juṣ laṣti tuṣmoṣṣ pèṣluṣ.

Àṣṣekaṣgbaṣ: Oluṣkoṣṣ muṣ iṣdaṣniléṣkoṣṣoṣṣ rèṣ wá siṣ iṣpaṣriṣ niṣpa fiṣfun àwón akéṣkoṣṣoṣṣ niṣséṣ laṣti sṣe niṣpa sṣiṣsṣe àmuṣsṣe isṣéṣ loṣriṣ iṣtumoṣṣ èdè.

Ìkaṣàdiṣi: Oluṣkoṣṣ muṣ iṣdaṣniléṣkoṣṣoṣṣ wá siṣ iṣpaṣriṣ.

Isṣéṣ Àmúrelé: Oluṣkoṣṣ niṣ kí akéṣkoṣṣoṣṣ kà niṣpa oṣṣnà tiṣ a lè gba se àmuṣse isṣéṣ loriṣ ilàṣnà isṣéṣ atuṣmoṣṣ èdè.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÙBÁ**

Òsè: KARÙN-ÚN

Ojo:

Kilaasi: Oloodu n Kéta

Ilé Iwé:

Isé: Èdè Yoru ba

Isoori Isé: Ìtu mo Èdè

Àkori isé: Ònà ti a lè gbà s e àmu s e isé lo ri isé èdè

Àkoko: Wa kàti kan

Igbà: Ìka ru n

Iye àwo n Akéko o: Àa do ta

Ohun èlo Ìko ni: Ka di bo o du ti a ko àyo ka ni i la nà
O lo ro geere àti ewi si.

Èro n gbà: Ni o pin i da nilé ko o, àwo n aké ko o yo lè:

- (a) Si s e ti o gu mo lo ri ti tu mo èdè ni nu àyo ka o lo ro geere.
- (b) Ti tu mo èdè ni i la na ewi.
- (d) Ti tu mo èdè ni i la na i so ro n gbè si.
- (e) Si s é to yaranti ni pa i tumo èdè da ada a.

Ìmo atè yi nwa: àwo n aké ko o ti ni i mo ni pa ori s i i i
èyà i tumo èdè té lè gé gé bi àje sara fu n isé atu mo èdè.

Ìwé Itó kasí: Adéwoyin, S.Y. (1997). *Simplified Yoruba Language for Senior Secondary School Examination*, Lagos; Corproment Nigeria Ltd.

Ìfa àrà: Olu ko s e ifa a ra isé rè pè lu bibèrè lo wo
aké ko o ni pa ti tu mo àyo kà la ti èdè Gè é s i si Yoru ba.

Àgbékalè Isé:

Igbèsè Ki i ni: Olu ko bè rè i da nilé ko o rè pè lu ji jé
ki àwo n aké ko o mo pé ori si méji pàtáki ni i lánà ti tu mo
èdè ni ki ko si lè pi n si bii

- (a) Ìlànà àyo kà o lo ro geere (prose)
- (b) Ìlànà ewi (poetry)

Ìgbésè Keji: Ni bi yi ni oluko ti sàlàyè àwón akékoókoo pé ti tu mo, èdè ni i lánà àyókà o lo ro geere jé èyi ti wón yo o ti fu n akékoókoo ni kóko o ro kan la ti tu mo. Ó lè jé i tòn, i sè lè àwu jo, i ro yi n ohun ti o n lo àti bé è bé è lo.

Ni gbà ti ewi lè jé ewi iba wi, ewi lo ri e se ifa ohunko hun la ti tu mo si èdè mi i ràn fu n àpe e re èdè Gè é si si Yoru ba.

Ìgbésè Ke ta: Olu ko yo o wa to àwón akékoókoo so nà lo ri o na ti a lè gba s e às eyege lo ri ti tu mo àwón e ka méjèjì ti o wó po ju lo yi i. Fu n àpe e re:

Ìtu mo èdè lo ri Ewi

Ti ti loves to drink tea all the time.

Anytime she wakes up, she asks for tea

Tea, tea, tea.

Titi's tea

Ìtu mo ni Yoru ba

Ti ti fé ràn ti i dé ààyè kan

Bo ba ti ji lo ma a n bèère fu n ti i

Ti i s a a s a a.

Àyókà Olo ro geere (English)

I got to the village at about seven p.m. The journey was very long and a tasking one, because I had to trek for sixteen kilometer along a very thick forest.

Ti tu mo ni èdè (Yoru ba)

Ni nn kan bi i aago méje alé ni mo dé abu lé na a. Ìri n àjo na à gu n, o si gbomi mu ni tori ki lo mi tà mé ri ndi n lo gu n ni mo ri n la àrin igbo ki jiki ji.

Ìgbéléwo n: Olu ko mu i da nilé ko o r è wa si i pa ri ni pa fi fu n àwón akékoókoo ni o po àmu s e is é lo ri ti tu mo èdè la ti inu àyókà o lo ro geere àti ni i lánà ewi gé gé bi àmu s e is é, ni nu i tumo èdè.

Às eka gba: Ni o pin i da nilé ko o, Olu ko ni ki àwón akékoókoo tè si waju ni pa ti tu mo àwón ewi àti àyókà o lo ro geere.

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**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KEFÀ

Ojo:

Kilaasi:

Ilé Íwé:

Isé: Èdè Yoru

Ìsoori Isé: Ìtu

Àkori isé: Ti tu mo àyokà la ti èdè Gèési si èdè àti la ti èdè Yoru si Gèési.

Àkoko: Wa kàti kan

Ìgbà: Ìke fà

Iye àwon Akéko:

Ohun èlo Ìkoni: Ka di bo o du ti a se àkosi lè àyokà ti a koni èdè Gèési àti i tumo ni Yoru bà pèlu èyi ti a koni Yoru àti i tumo ni Gèési.

Èrongbà: Ni o pin i da niléko, àwon akéko yo lè:

- (a) ni o ye ki ku n ni pa o nà ti a n gbà tu mo o ro la ti Gèési Yoru.
- (b) tu mo o ro la ti èdè Yoru si Gèési ba kan na.
- (d) S e àmu lo i lánà ti tu mo èdè la tètè yinwa la ti fi tu mo àwon gbo lo hu n ti o wa ni nu àyokà.

Ìmo àteyinwa: Akéko ti n ri àwon o ro ti a ti tu mo la ti inu èdè Gèési si Yoru àti àwon èdè mi i ràn.

Ìwé Ìtókasí: Adéwoyin, S.Y. (1997). *Simplified Yoruba Language for Senior Secondary School Examination*, Lagos; Corproment Nigeria Ltd.

Ìfaàrà: Olu ko fi àpè e re àwon o ro ti a tu mo la ti Gèési si Yoru hàn àwon akéko o ro àti ri.

Ìgbésè Kiini: Olu ko s àlàyé fu n àwon akéko ni pa o nà ti a n gbà s e i tumo o ro fu n àyokà ni pa bi bè rè pè lu àwon o ro kéèkéké ti ti dé gbo lo hu n ku ku ru - fu n àpè e re

English

Yoruba

1. He is a chronic debtor Oni gbèsè paraku ni
2. He took to his heel Ó fi e sè fé e
3. Health is wealth Ìlera ni o ro
4. Corruption is world-wide Ìwà i ba jé ti di ka ri ayé
5. It is a sensitive issue O jé o ro e le gé

Gè é si bi

Yoruba

English

1. Wo n fi è su n ka n a n pé o n gba e ru olè He was accused of receiving stolen

Property.

2. Orin ki ko jé is é à si ko gbè fé Singing is a hobby
3. Gbo ti re Paddle your own canoe.

Ìgbèsè Ke ta: Olu ko fu n à wo n aké ko o ni à yo ka ti a ko ni èdè méjéji pè lu i tumo wo n:

Raliatu took another hardlook at the condemned man, wipe her face several times to make sure that they were not deceiving her. How could it be. How could Magun, the well behaved son of Mr. Majele was involved in armed robbery.

Ìtumo ni Yoru ba

Ra bia tu tu n o ku nrin ti wo n da lé bi iku yi i wo ni à wo fi n, o wo oju rè la i moye i gbà fu n i da lo ju pé o un ko tan o un je. Ba wo lo s e le jé? Ba wo ni Ma gu n, ara ku nrin oni wà rere, o mo Ò gbé ni Ma jèlé s e bo si nu wà ha là e jo adigunjalè?

Lé yi n èyi ni aké ko o o à ti olu ko tu n ji ro ro ori o ro ti a ko ni Yoru ba ti olu ko wo n si tu mo rè si Gè é si ni nu i lánà i da nilé ko o o.

Ìgbéléwo n: Olu ko fu n à wo n aké ko o ni i béèrè lo ri à wo n à yo kà kèèkèké ti a ko si lè ni èdè Gè é si (English) ki wo n si tu mo rè si Yoru ba. Ba kan na à ni èyi ti a ko ni èdè Yoru ba ti tu mo rè si Gè é si.

Àseka gba: Olu ko mu i da nilé ko o o rè wa si i pari ni pa ji jé ki à wo n aké ko o o ka ni pa ti tu mo o o we à ti à ka n lo èdè.

Isé Àmuṣrelé: Oluṣkoṣṣ niṣ kiṣ àwoṣn akéṣkoṣṣoṣṣ kà nipa oṣwe àti àkànloṣ édé siṣwajuṣ siṣ.

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**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KEJE

Ojo:

Ìlé Ìwé:

Isé: Èdè Yoruba

Ki la asi: Oloodu n Kéta

Àko ko: Wa kàti kan

Ìgbà: Ìka ru n

Iye àwo n Aké ko o o: Àa do o ta

Ohun èlo Ìko ni: Olu ko s e àmu lo ka di bo o du ti a ko àwo n o we Yoruba pè lu i tumo wo n ni èdè gè é si.

Èro n gbà: Ni o pin i da nilé ko o o, àwo n aké ko o o yo lè:

- (a) so i lánà ti a n tẹ lé la ti tu mo o we
- (b) ni o ye bi a s e n tu mo àkànlo èdè kan
- (d) fi àpe e re gbé àlàyé wa lé sè ni pa àwo n o o ro àti gbo lo hu n ti a ti ko ni èdè gè é si pè lu i tumo wo n ni Yoruba àti ni Ìdàkeji.
- (e) s i s e àmu s e o kan-o-jo kan isé lo ri i tumo àkànlo èdè àti o we.

Ìmo àtè yi nwa: Àwo n aké ko o o ti n gbo ni pa o we àti àkànlo èdè (proverbs and idioms) ni èdè Gè é si àti Yoruba té lè.

Ìfa àrà: Olu ko pa àwo n o we kan fu n àwo n aké ko o o ni èdè méjéji. (Gè é si àti Yoruba) ki i da nilé ko o o to bè rè.

Àgbékalè isé: Olu ko bè è i da nilé ko o o rè ba yi i.

Ìgbésè Ki i ni: Olu ko so fu n àwo n aké ko o o pé, o we àti àkànlo èdè ko s e é fi o wo ro sé yi n ni nu èdè kan bi a ba wa n s e isé atu mo èdè a ni la ti wa àkànlo èdè tàbi o we (èyi kéyi i ti a ba fé tu mo) ti o ba èyi ti a fé tu mo mu tàbi ni i ba mu bi wo n ti s e lo o ki o l ni i tumo gidi.

Ìgbésè Keji: Olu ko tẹ si wa ju ni pa fi fi àpe e re àwo n o we kan gbe àlàyé rè lé sè ni nu i da nilé ko o o bi i.

English

Yoruba

1. When there is life, there is hope Bi a o ku i s e ko ta n
2. There is time for everything Ò ro ti o ba gba à ro a ki i fi alé so o

3. Practice makes perfect Ki ko ni mi mo, o we i jà pa.
 Ó s e p à t à k i pé a ko le tu mo o we t à à r à b i a b a ti s e r i i b i ko s e pé ki a wo à wo n o ro ti yo o ba è d è ti a f i n tu mo r è mu ki o le ni i t u m o .

Ìgbésè Ke ta: Olu ko tu n t è si wa ju la ti je ki à wo n aké ko o mo pé bi o s e ma a n se l è si o we na à lo ma a n je yo ni nu à k à n l o è d è na à . Fu n à p e e r e :

1. È pa ko bo o ro mo - It is too late
2. Fi e s è fé e - Took to his heels
3. Fi imu finlè - To conduct an investigation
4. To be generous - Ki è ni y à n lawo
5. To refuse completely - fi à k é ko ri

O s é p a t à k i la ti mo pé ti tu mo à k a n l o è d è ya la la ti è d è G è é si si Y o r u b a ta bi Y o r u b a si g è é si j é is é e l e g é ti o g b a à r o n u j i n l è d a a d a a .

Ìgbéléwo n: Olu ko fu n à wo n aké ko o ni à wo n à k à n l o è d è k a n la ti tu mo wo n si è d è Y o r u b a la ti mu è d è G è é si ni nu ki la à si .

À s e k a g b a : Olu ko mu i d a n i l é k o o w a si i p a r i p è l u fi fu n à wo n aké ko o ni s e l o r i ti tu mo o we à ti à k à n l o è d è si wa ju si i .

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KEJO

Ojo:

Kilaasi: Oloodu n Ke ta

Ilé Íwé:

Isé: Èdè Yoru ba

Isoori Isé: Ìtu mo Èdè

Àkori isé: Siisoo i yàto laarin ooro aya lo a ti iwulo re ni nu ti tu mo èdè

Àkoko: Wa kati kan

Ìgbà: Ìke jo

Iye àwo n Akéko o o: Àa do ta

Ohun elo Ìko ni: Pa ta ko kékeré ti a ko àwo n ooro aya lo ti a le se àmu lo re ni nu ti tu mo èdè si.

Èro n gbà: Ni o pin ida niléko o o, àwo n akéko o o yo lè:

(a) Ni i mo ki ku n ni pa siisoo e àmu lo àwo n ooro aya lo ni àwo n ààyè kan fu n ti tu mo èdè.

(b) Fi àpe e re àwo n ààyè ti a ti le lo ooro aya lo ni nu i tumo èdè

(d) Fi àpe e re àwo n ooro ti a ko ni èdè gèé si ni ori si i ri si o nà hàn àti yi ya wo n lo ni Yoru ba.

Ìmo atè yi nwa: Àwo n akéko o o ti n gbo ni pa ooro aya lo té lè ti wo n si ti n ba wo n pa dé ni ooro, siiso la wu jo àti ni ilé iwé.

Ìwe Ito kasi: Àrè mu, F.B. (2006) *Ti tu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu ko fu n àwo n akéko o o ni àwo n ooro kan ti a ya lo la ti inu èdè Gèé si si èdè Yoru ba ti an lo fu n isé atu mo èdè wa.

Àgbékalè Isé: Olu ko bè rè àlàyé rè gé gé bi e ni ti o ni imo ni pa èdè méjééji ki isé atu mo èdè ni yo ri si rere.

Ìgbésè Ì Kiìni: Oluḱoḱo so fuḱn àwoḱn akéḱkoḱoḱo pé niḱ, oḱḱpoḱḱ iḱgbà ni àwoḱn oḱḱroḱḱ kan kiìni sḱe eḱ tuḱmoḱḱ siḱ èdè miḱiḱràn tiḱ à nḱ sḱisḱéḱ loḱriḱ rèḱ dipoḱ béḱèḱ a oḱ fi oḱḱroḱḱ àyaḱloḱ diḱpoḱ ààyè iruḱféḱ oḱḱroḱḱ béḱèḱ niḱpa léḱtà yiḱyiḱpadà. Fuḱn àpeḱeḱreḱ;

English	Yoruba
1. Tea	Tiḱiḱ
2. Scarf	Siḱkaḱàfuḱ
3. Ball	Boḱḱoḱḱluḱ
4. Nurse	Noḱḱoḱḱsiḱ
5. Milk	Miḱliḱiḱkiḱ

Ìgbésè Ì Keji: Oluḱoḱo tuḱn tèsḱiḱwaḱjuḱ niḱnuḱ rèḱ niḱpa kiḱ àwoḱn akéḱkoḱoḱoḱo moḱḱ pé niḱbi tiḱ a baḱ ti riḱ àwoḱn oḱḱroḱḱ tiḱ a lè tuḱmoḱḱ tààrà fuḱn èdè kan tiḱ a nḱ sḱe isḱéḱ atuḱmoḱḱ fuḱn, oḱ sḱe paḱtákiḱ kiḱ aḱ waḱ iḱtumoḱḱ fuḱn iruḱféḱ oḱḱroḱḱ béḱèḱ niḱnuḱ iḱwé atuḱmoḱḱ èdè (Dictionary) – Bi àpeḱeḱreḱ

English	Yoruba
1. Television	Èḱroḱ moḱhuḱnmaḱwoḱraḱn/teḱlifiḱsàn
2. Cup	Ife iḱmumi/Koḱḱoḱḱbuḱ
3. Carpet	Eḱniḱ àtèḱèḱkaḱ/Kaḱpéḱèḱtiḱ
4. Teacher	Oluḱkoḱḱ/Tiḱsà
5. Gold	Wuḱrà/Goḱoḱluḱ

Ìgbésè Ì Keḱta: Oluḱoḱo jéḱ kiḱ aḱ moḱḱ pé àwoḱn oḱḱroḱḱ àyàloḱ woḱḱnyiḱ le jeḱyoḱ niḱnuḱ siḱsḱe isḱéḱ atuḱmoḱḱ èdè loḱriḱ ewiḱ oḱḱroḱḱ àyoḱká oḱloḱḱroḱḱ geere tiḱ woḱḱn baḱ gbé fuḱn akéḱkoḱoḱoḱo. Ohun tiḱ oḱ sḱe pàtákiḱ ni laḱti sḱe àmuḱloḱ àwoḱn oḱḱroḱḱ àyaḱloḱ yiḱ niḱ ààyè èdè tiḱ a nḱ tuḱmoḱḱ kiḱ oḱ maḱ baaḱ soḱ iḱtumoḱḱ nuḱ.

Ìgbéléwoḱḱn: Oluḱoḱo muḱ iḱdaḱniléḱkoḱoḱoḱo rèḱ waḱ siḱ iḱpariḱ pèḱluḱ piḱpe àwoḱn oḱḱroḱḱ kan fuḱn àwoḱn akéḱkoḱoḱoḱo niḱ èdè Gèḱéḱsiḱ kiḱ woḱḱn siḱ waḱ oḱḱroḱḱ àyaḱloḱ laḱti fi diḱ ààyè woḱḱn géḱgéḱ biḱ iḱtumoḱḱ fuḱn àyoḱká tàbiḱ ewiḱ tiḱ woḱḱn nḱ tuḱ palèḱ.

Àsekaḱgbaḱ: Oluḱoḱo fuḱn àwoḱn akéḱkoḱoḱoḱo niḱ isḱéḱ àmuḱsḱe toḱ gboḱoḱroḱ loḱriḱ iḱtumoḱḱ ewiḱ (poetry) siḱwaḱjuḱ siḱi.

Isé Àmuṣele: Oluṣoko ni ki àwoṣun akéṣokoṣoṣo ka nipa oṣunà ti a n gbà tuṣomoṣo èdè.

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ÌLÀNÀ ISÉ OJOOJÚMÓ

ÈKÓ ÈDÈ YORÚBÁ

(APPENDIX V) KIKO NI NI ÌLÀNÀ ONIRÒJIRÒ (PEER-TUTORING)

(ÀSOMÓ 5)

Òsè: KÍÍNÍ

Ojo:

Kilaasi: Oloodu Keeta

Ilé Ìwé:

Isé: Èdè Yoru

Ìsoori Isé: Ìtu

Àko: Wa

Ìgbà: Agogo méji sí méta

Iye àwo Akéko:

Ohun èlo Ìko: Ka di bo odu ti a ko paṭàki iṭumo èdè sí.

Èrongbà: Ni o pin ida niléko, àwo akéko yo lè:

- Ki ori ki iṭumo èdè
- Sàlàyé pàṭàki iṭumo èdè
- Tu mo àwo n o ro ko kan la ti èdè gèṣi sí Yoru.

Ìmo àtèyi nwa: Àwo akéko ti gbo bi wo n s e n tu mo èdè gèṣi tàbi la ru ba wa sí Yoru ni lé i jo si n ka luku wo n.

Ìwe Ito kasi: Olunlade, T. (2005). *Iwe Ìgba radi fun Ida nwo Àsèka gba Yoru ni ile-eko se kondiri*, Lagos; Evans Publisher Nig. Ltd.

Wo n ti s e i ṭumo èdè ni nu i da nwo oni wèéméwà WAEC tàbi NECO.

Ìfa àrà: Olu ko pé àki yèsi àwo akéko sí i ri ri wo n ni lé i jo si n ni bi ti o gbufo ti ma a n tu mo i wa a su la ti èdè àjèji sí èdè ti àwo n olu jo sin gbo.

Àgbékalè Isé:

Ìgbésè Ki i ni: Akéko o to n ko àwo n e le gbé rè s àlàyé i tumo èdè gé gé bi o s e ye fu n yi yi afo padà la ti èdè kan si èdè mi i ràn.

Ìgbésè Keji: Akéko o na à so ohun ti yo o mu e ni to fe tu mo èdè ku n oju o s u nwo n la ti s e é ni à s eyo ri. Èyi ni i mo ki ku n ni pa èdè méjéèji.

Ìgbésè Ke ta: Pàtàki i tumo èdè àti i wulo rè la àrin ori èdè e lé yà-mè yà fu n ka ra ka tà o ro o-ajé àti i fe sè mu lè i fé àti àgbo yé.

Ìgbésè ke rin: Akéko o to n ko àwo n e le gbé rè so àwo n ori s i i o nà méji ti i tumo èdè le gbà wa yé ni nu ki la àsi: ni nu àko si lè o lo ro geere àti ewi.

Ìgbéléwo n: Ake gbé àwo n akéko o bèèrè i bèèrè wo nyi:

- (a) Ki ni i tumo èdè
- (b) Iru fé èni yàn wo lo le s e i tumo èdè?
- (d) So pa tàki i tumo èdè mé ta.

Àseka gba: Olu ko gba i wé ti àwo n akéko o da hu n i bèèrè o kè wo nyi si fu n àyè wo.

Isé Àmúrelé: Ni opin idanilé ko o, olu ko ni ki àwo n akéko o ka nipa àwo n ilàna itumo èdè.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÙBÁ**

Òsè: KEJÌ

Ojo:

Kilaasi: Oloodu Keeta

Ilé Íwé:

Isé: Èdè Yoru ba

Isoori Isé: Àwo n i lánà Ìtumo Èdè

Àko ko: Wa kàti kan

Ìgbà: Agogo méji si méta o s a n

Iye àwo n Aké ko o: Ogo ji

Ohun èlo Ìko ni: Ka di bo o du ti a pàte àwo n i lánà i tumo èdè si.

Èro n gbà: Ni o pin i da nilé ko o, àwo n aké ko o yo lè:

- (a) So àwo n i lánà fu n ti tu mo èdè
- (b) Fi àpe e re s àla yé i lánà ko o kan
- (d) Tè le àwo n i lánà wo nyi la ti tumo gbo lo hu n ko o kan la ti èdè kan si o mi ràn.

Ìmo atè yi nwa: Àwo n aké ko o ti ko ni pa ohun ti i tumo èdè je. Wo n ti ri ohun ti i tumo èdè pè fun àti pàtáki tàbi i wu lo i tumo èdè.

Íwé Ító kasí: Abio dun J. (1966) *Aroko ati Ogbufo Yoru ba*, Ilorin; Majab Publishers.

Ífáára: Olu ko sin àwo n aké ko o ni gbéré i pàko pé ti tu mo èdè ko ja yi yi àwo n o ro inu èdè kan padà la sa n, o ni ote ti yi padà wo nyi ma a n télé. Òte yi i la mo si i lánà.

Àgbékalè Isé:

Ìgbèsè Ki i ni: Ake gbé àwo n aké ko o ka àwo n i lánà to je mo ti tumo èdè ba yi i:

- Ìlànà ala kàa ja ka o ro
- Ìlànà oni lájilá tàbi oni gbo lo hu n-ji-gbo lo hu n
- Ìlànà eléro jèro.

Ìgbese Keji: Akegbé àwón akékoókoo yoo sàlàyé iṣàlànà koókoo kan gégé bi o ti han ni nu oruko ti a fi pè wón: ooro, iṣalagbolohun àti èrò.

Ìgbésè Keṣta: Àlàyé loṣri àwón ibi tàbi àsiko ti a ti n lo iṣàlànà koókoo kan. Ni nu gbolohun tàrà ni à ti a lo oloṣroṣro. Ni nu ewi ni a ti n lo oniṣàlànà. Ni nu owe, àkànlo èdè ati àsámoo ni a ti n lo eléroṣero.

Ìgbesè Keṣrin: Akegbe àwón akékoókoo sàlàyé àwón ohun to ye ni si se àti aigbodo se ni nu iṣtumo èdè. Fun àpẹẹre, o pón dandan lati sàmulo àkoto to péye sūgboṣṣn a ko gbodo tumo oruko àjèji bii Mr. Stone si Yoruba-Ogbe ni Okuta.

Ìgbéléwón: Akegbé àwón akékoókoo fi àyè silẹ fun iṣbèrè loṣri ohun ti ko ye wón, o un na à si bèrè ba yi i:

- (a) Daruko àwón iṣàlànà ti tumo èdè
- (b) Sàlàyé iṣgbà ti a n lo iṣàlànà koókoo kan
- (d) Tumoo gbolohun wón yi si èdè Yoruba
- (e) Tunde won a lottery
- (e) Kunle is a chip of the old block
- (f) Show me your friend.

Asekágbá: Oluko gba iwé àwón akékoókoo jo lati ye iṣdahun wón si iṣbèrè okè wón nyen wón.

Isé Àmuṣrelé: Oluuko ni ki àwón akekoókoo ka ni pa orisu èyà itumo èdè si waju sii.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KE TA

Ojo:

Kilaasi: Oloodu n Ke ta

Ilé Íwé:

Isé: Èdè Yoru ba

Isoori Isé: Eya itumo Èdè

Eka Isoori Isé: Titu mo Èdè Ala kosilè

Àkoko: Wakati kan

Ìgbà: Agogo méji si méta oosan

Iye àwon Akéko: Ogoji

Ohun èlo Ìkoni: Kadiboodu ti a koroisii itumo èdè mé tètèta si àti itumo àwon oorodidi

Èrongbà: Ni opin idaniléko, àwon akéko yo lè:

- Ka àwon èyà itumo èdè
- Sàlàyé irufé afo ti èyà kookan je mo
- Tu mo èdè loori àkosi lè ti a ba fun won.

Ìmo àtèyinwa: Àwon akeko ti da àwon ilànà itumo èdè mo. Won ti tètèlé àwon ilànà wonnyì la ti tu mo gbolohun kookan.

Ìwé Ito kasi: Aremu, F.B. (2006) *Titu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Oluko paju ba èko pélu àlàyé loori orisii ona ti itumo èdè ma n gbà wa yé. Iwoonyi ni oorodidi si so, oorodidi kiko silè a ti àyalo èdè orisii èya kookan lo ni èya itumo èdè tirè.

Ìgbèsè Kii ni: Akegbé àwon akéko da ru ko àwon èya itumo èdè mé tètèta bayii

- (a) Titu mo èdè ala kosilè (Translation)
- (b) Ògbifo sisi (Interpretation)
- (d) Ìyilétà padà (Transliteration)

Ìgbésè Keji: Akegbé àwón akékoóoó tu móó ori síi àkoko (alako sílè) gégé bí i tumoó èdè to je móó títu àyókà tí a kó sílè ní èdè gèé sí padà sí èdè Yoru ba.

Ìgbésè Ke ta: Itumoó èdè yíi pè fun i farabàlè gidi lati wo àtoó àti ihun èdè tí a fí kó àyókà àti ba tani èdè tí a fè tu móó àyókà ná si, bo ya o jo ra tàbí o ya toó.

Ìgbésè Ke rin: Akegbé àwón akékoóoó fí oópoóloópoó gbo lo hu n s àpè e re bí a s e n tu móó èdè alakoó silè ba yi i:

Olu ate a mango – Olu je mongoro kan

It rained cat and dog - Ojo ná ro aro o ro -da

We paid them a visit – A lo ki wo n

Àyí padà ba aato/ihun gbolohun ede mejeeji.

Ìgbéléwo n: Kí àwón akékoóoó tu móó gbo lo hu n woó nyi sí nu iwé wo n ní i lánà i tumoó èdè alakoó sílè.

- ❖ Seven days make one week
- ❖ Give me a glass of cold water
- ❖ The judge sent the accused to 2 years imprisonment with hard labour.

Àseka gba: Olu kó s e àyè wo i da hu n àwón akékoóoó tí wo n kó sílè ní nu iwé wo n.

Isé Àmúrelé: Olu kó ní kí àwón akékoóoó ka nipa sí sí e aa yan ogbifo bo lati ilé.

ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ

Òsè: **KEṚIN**

Ojo:

Kilaṣi: Oloṣṣuduṣ Keṣta

Ilé Ìwé:

Isé: Èdè Yoruṣa

Ìsoṣri Isé: Ogbufo sise (Interpretation)

Àkoṣko: Waṣkàti kan

Ìgbà: Agogo méji si méta oṣṣaṣn

Iye àwoṣn Akéṣkoṣoṣo: Ogoṣji

Ohun èlo Ìkoṣni: Foṣṣnrṣan iwaṣaṣu/waṣi ti a gba siṣlè niṣnu èyi ti woṣn ti se oṣgbifo èroṣ agboṣroṣo téépuṣ tabiṣ fidioṣ.

Èroṣnṣgbà: Ni oṣpin iṣdaṣniléṣkoṣoṣo, àwoṣn akéṣkoṣoṣo yoṣ lè:

- (a) Soṣ ohun ti oṣgbifoṣ sise pè fuṣn
- (b) Toṣṣka si àbuṣdaṣ eṣni ti yoṣoṣ s oṣgbifoṣ
- (d) Sṣàlàyé ibi ti iruféṣ iṣtumoṣṣ èdè yiṣiṣ jeṣ moṣ ju.

Ìmoṣṣ àtèyiṣnwaṣ: Àwoṣn akéṣkoṣoṣo ti daṣ èyà méṣtèṣéṣta iṣtumoṣṣ èdè moṣ. Woṣṣn ti sṣe iṣtumoṣṣ èdè alaṣkoṣsilèṣ daṣadaṣa.

Iwe Itoṣṣkasiṣ: Abioṣdun J. (1966) *Àrokoṣṣ ati Aayan Ogbufoṣ*, Ilorin; Majab Publisher.

Ìfaṣàrà: Oluṣkoṣṣ ran, àwoṣn akéṣkoṣoṣo lèti iṣtumoṣṣ èdè alaṣkoṣsilèṣ ti woṣn koṣṣ gbéṣyiṣn péṣluṣ iṣtoṣṣwoṣ pe iṣtumoṣṣ èdè miṣiṣràṣn wa to jeṣ moṣ titu ohun ti eṣloṣmiraṣn soṣ jaṣde léṣnu.

Ìgbeseṣ Kiṣiṣni: Akeṣgbéṣ àwoṣn akéṣkoṣoṣo toṣka siṣ àwoṣn àsiṣkoṣ ti iruféṣ iṣtumoṣṣ èdè yiṣiṣ poṣn dandan ati iṣwuṣloṣ reṣ fuṣn iṣbaṣgbépoṣṣ, iṣjoṣṣsiṣn, iṣgboṣra eṣni yé, okoṣwoṣ abbl.

Ìgbeseṣ Keji: Àwoṣn àbuṣdà ti eṣni ti yoṣoṣ sṣe oṣgbifoṣṣ gboṣṣdoṣṣ ni niwoṣṣnyṣ: imoṣ to jinleṣ, niṣnuṣ èdè méjéṣjiṣ, èṣbuṣn yiṣyara gboṣ oṣṣroṣṣ, èṣbuṣn yiṣyara ninu àti yi afoṣṣ padà àti siṣsoṣṣroṣṣ, laṣifèpoṣ boṣ iyoṣṣ.

Ìgbesè Keṣi: Akeṣi gbé àwón akékoṣoṣo te foṣra, iwáaṣu to wa akekoṣoṣo. Ó toka si ijejaṣe àbuṣa oṣbufo ni nu iṣtumoṣe èdè to se.

Ìgbéléwò: Oluṣoṣo ni ki àwón akékoṣoṣo maṣa se oṣbifoṣo gboṣoṣu ti oṣun fe maṣa so le nu loṣkoṣoṣo kan ba yi i.

(a) “Do not store up treasures for yourself here on earth, where moth and termite destroy and thieves and burglars break into steal and plunder”.

(b) Ma se ko oṣro jo fun ara re ni ile ayé nibi ti àwón kokoro, ikan ati ole yoṣo ti jèrè re

Àsekágbá: Oluṣoṣo n fu àwón akékoṣoṣo ni àyè fun iṣdaṣuṣu wón si iṣbeṣre to wa ni waṣju wón.

Isé Àmúrelé: Oluṣoṣo ni ki àwón akékoṣoṣo ka nipa oṣnà ti a n gbà yi léṣà pada ki iséṣe atuṣmoṣe èdè le roṣruṣn.

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ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ

Òsè: KARUN-UN

Ojo:

Kilaasi: Oloodu Ke ta

Ilé Èko:

Isé: Èdè Yoru ba

Ìsoori Isé: Iyile ta pada (Transliteration)

Àkoko: Wa kàti kan

Ìgbà: Agogo méji si mé ta o s a n

Iye àwo n Akéko o o: Ogo ji

Ohun èlo Ìkoni: Ka dí bo o du ti a ko àwo n o ro ti a se iyilé ta pa da si.

Èrongbà: Ni o pin i da nilé ko o o, àwo n aké ko o o yo lè:

- (a) So ohun ti i yilétà padà pè fu n
- (b) To ka si àbu da e ni ti yo o se iyile ta pada
- (d) S àlàyè i gbà ti a ma a n lo è ya i tumo èdè yi i.
- (e) S e i yi lé ta pa dà fu n àwo n o ro kan.

Ìmo Àtèyi nwa: Àwo n aké ko o o ko è ya i tumo èdè méji tèle. Àwo n pa a pà ti n se i yi lé ta padà ni nu i taku ro so o joo ju mo wo n.

Iwé Ito kasi: Àré mu, F.B. (2006) *Ti tu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu ko pé àki yèsi àwo n aké ko o o si àwo n o ro kan ni nu èdè Yoru ba ti ori run wo n wa ni nu èdè àjèji s ugbo n ti àmu lo wo n ti di ba raku fu n wa. Ìyi lé ta padà lo mu iru àwo n o ro bé è wo inu èdè Yoru ba. Àpe e re ni redio, si ne to abbl.

Àgbékalè. Èko:

Ìgbese Ki i ni: Aké ko o o to n ko àwo n ake gbé re s àlàyè è ya i tumo èdè yi i gé gé bi èyi to pè fu n ti tu mo èdè àjèji si Yoru ba ni pa wi wo bi elédè se ko o si lè ki a si s e àtu nto-áfikun, àyo ku ro sii, ti yo o fi di o ro Yoru ba.

Ìgbese Keji: Akegbé àwọn akékoṣoṣo tèsisiwaju pé ni gbà tí a ba pe oṣoṣo àjèjì náà, a o koṣoṣo silè kí a to ma a yi i àwọn léta inù re padà fún àpẹẹre blade-bileedi, rice-iresi.

Ìgbésè Keṣa: Àkíyèsí àwọn oṣona tí i yi léta padà ma a n gbà wa yé ni fifi alifa béèti èdè kan ko oṣoṣo inu èdè miiran. Níbi tí isúpọ̀ ko nso nánti ba wa ni èdè àjèjì, a o fi fa wèli la wọn la aarin ni Yoruba. f.a: ball-boolu; office-ooṣi abbl.

Ìgbésè Keṣin: Ópọ̀lopòpọ̀ àpẹẹre láti sàpẹjuwe i yi létà padà ni wo ni:

- College - Koṣeṣeji; bishop – bisoṣobu
- Science – saṣeṣi; lawyer – loya
- Church - Soṣoṣi; milk – miliki

Ìgbéléwo: Oluko fún àwọn akékoṣoṣo ni oṣoṣo wo ni láti tuṣoṣo si Yoruba nípa i yi léta padà: bed, asbestos, university, telephone, driver.

Àseka gba: Oluko gbà i wé àwọn akékoṣoṣo jọ lati wo àko silè wọn.

Isé Àmuṣelé: Oluko ni kí àwọn akékoṣoṣo kà nípa asiko ati lilo orisirisí èyà itumọ̀ èdè koṣoṣo kan bo.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KEFA

Ojo:

Kilaasi: Oloodu n Kefta

Ilé Íwé:

Isé: Èdè Yoru ba

Ìsoori Isé: Àsíko àti lílo orísiíi èyà ítumó èdè koókókan

Àkoko: Wakàti kan

Ìgbà: Agogo méji sí méta oósán

Iye àwón Akékoóo: Ogoji

Ohun èlo Ìkoóni: Kadíboóodu tí a pátè èyà ítumó èdè sí àti àsíko tí a n lo oókókan.

Èrongbà: Ní oopin idánilékoóo, àwón akékoóo yó lè: Sàlàyé ígbà tí a n lo oókókan èyà ítumó èdè

Ìmo Àtèyi nwa: Ní báyiíi àwón akékoóo tí dá orísiíi èyà ítumó èdè mé tètèta mó

Íwé Ìtokasi: Aremu, F.B (2006) *Títumó èdè Díroón, Ibadan; Emmaon Educational Publishers.*

Ìfaàrà: Olukoóo pé àwón akékoóo lati sàkiyési pé oókókan èyà ítumó èdè lo ní àsíko tí a n lo wón.

Àgbékalè Èkoóo:

Ìgbésè Kííni: Akegbé àwón akékoóo sàlàyé pé èyà ítumó èdè kííni-alaóosilè ní a n lo nígbà tí onkoówé bá tí fè bá koówe sí oópoópoó eníyan tí ede wón yàtoóo sí tirè. Yoo níloóo kí a tumó ákoóosilè re sí èdè tí wón gboóo.

Ìgbésè Keji: Èyà ítumó èdè keji- oógbifoóo sííse máa n je lílo níbí tí oluósoóroóo bá tí fè bá oópoóo èníyàn tí èdè wón yátoóo sí tirè soóroóo. Yoo níloóo kí o gba oógbifoóo. Ó sí lè jé eńikan sí eńikeji láàríń oójà, loónà íríńàjo, níbí íse, ílé íwosàn abbl.

Ìgbésè Keṣta: Èyà keṣta tii s̄e iṣyiléṣtà padà maṣa n jeṣ liṣloṣ nigbà tiṣ yoṣoṣ ba s̄e ànfàniṣ kiṣ a koṣ oṣṣroṣṣ géṣgéṣ bi a s̄e rii kà niṣnuṣ akoṣṣsiṣlèṣ tàbiṣ iṣpèdè elédè gan-an. Èyiṣ maṣa nṣ jéṣ ki oṣ ye oṣṣroṣṣ naa yeṣ ni kiakia.

Ìgbésè Keṣrin: Akeṣgbéṣ àwoṣn akeṣkoṣṣoṣṣ s̄àlàyè pé koṣ siṣ gbédéke kàn npa loṣriṣ àsiṣko woṣṣnyiṣ oṣnkoṣṣwé tàbi oluṣsoṣṣroṣṣ leṣ s̄e àmulóṣ èṣyà méṣtéṣéṣta niṣnuṣ afoṣṣ tàbiṣ àkoṣsilèṣ kan s̄osṣoṣ.

Ìgbéléwoṣṣn: Oluṣkoṣṣ piṣn àwoṣn akéṣkoṣṣoṣṣ siṣ iṣsoṣṣriṣ méṣta, oṣ fuṣn iṣsoṣṣriṣ koṣṣoṣṣkan niṣ afoṣṣ/àkoṣṣsiṣlèṣ tiṣ woṣn yoṣoṣ lo èṣyà iṣtumoṣṣ èdè oṣṣtoṣṣoṣṣtoṣṣ fuṣn laṣti tuṣmoṣṣ reṣṣ siṣ èdè Yoruṣbaṣ.

Àsekaṣgbaṣ: Oluṣkoṣṣ s̄e àbojuṣtoṣ iséṣ àwoṣn iṣpiṣn kejiṣ- oloṣgbifoṣṣ s̄iṣs̄e, oṣ siṣ gba iṣwé àwoṣn iṣsoṣṣriṣ kiṣnniṣ àti èkejiṣ joṣ fuṣn àyèṣwoṣ.

Iséṣ Àmuṣrelé: Oluṣkoṣṣ ni kiṣ àwoṣn akéṣkoṣṣoṣṣ ka nipa didanrawo lori iséṣ ogbufoṣ ni imurasileṣ fuṣn idaniléṣkoṣṣoṣṣ ti o n boṣṣ.

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**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÙBÁ**

Òsè: KEJE

Ojo:

Kilaasi: Oloodu n Ke ta

Ilé Íwé:

Isé: Èdè Yoru ba

Ìsoori Isé: Di da nrawo lo ri i tumo èdè

Àko ko: Wa kàti kan

Ìgbà: Agogo méji si mé ta o s a n

Iye àwo n Aké ko o: Ogo ji

Ohun èlo Ìko ni: Ka dí bo o du ti a ko o po lo po gbo lo hu n si ni èdè gè é si

Èro n gbà: Ni o pin i da nilé ko o, àwo n aké ko o yo lè tu mo gbo lo hu n èdè gè é si si Yoru ba àti Yoru ba si gè é si.

Ìmo Àtè yi nwa: Àwo n aké ko o ti da gbogbo àyi ni ke àti àyi ni padà i tu mo èdè mo.

Ìwe Ito kasi: Adewoyin, S.Y. (1997). *Simplified Yoruba Language for Senior Secondary School Examination*, Lagos; Corproment Nig Ltd.

Ìfa àrà: Ake gbé àwo n aké ko o pèsè o kàn àwo n aké ko o si lè fu n s is e i tumo èdè ti wo n yo o s e ni nu è ko yi i.

Àgbé kalè È ko:

Ìgbésè Kii ni: Ake gbé àwo n aké ko o ko gbo lo hu n mé wà si ara o giri o si n pe àwo n aké ko o lo ko o kan la ti ma a gbi ya nju tu àwo n gbo lo hu n na a si Yoru ba.

Ìgbésè Keji: Ake gbé àwo n aké ko o tu n ko gbo lo hu n mé wa a mi ràn ni èdè Yoru ba, o si n pè àwo n aké ko o lo ko o kan la ti ma a tu mo wo n si o yi nbo.

Igbese Ke ta: Ake gbé àwo n aké ko o ko àwo n oru ko ko ko ro, e ye, igi àti irinsé ni gè é si, o si ni ki àwo n aké ko o yi wo n si èdè Yoru ba.

Ìgbésè Keṛin: Tiṛte afoṛṛ inuṛ tẹ̀puṛ sẹtiṛgboṛṛoṛṛ àwoṛn akéṛkoṛṛoṛṛ laṛti maṛa sṛe oṛgbifoṛṛ reṛṛ siṛ Yoruṛbaṛ.

Ìgbéléwoṛṛn: Kiṛ àwoṛn akéṛkoṛṛoṛṛ muṛ ara woṛn niṛ méjíméji kiṛ woṛn siṛ màa pe oṛṛṛroṛṛ fuṛn ara woṛn laṛti tuṛmoṛṛ siṛ èdè Yoruṛbaṛ.

Àsṛekaṛgbaṛ: Oluṛkoṛṛ yeṛ àkoṛsiṛlèṛ àwoṛn akèṛkoṛṛoṛṛ woṛ.

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**ÌLÀNÀ ISÉ OJOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KEJO

Ojo:

Kilaasi: Oloodu Ke ta

Ilé Íwé:

Isé: Èdè Yoru ba

Isori Isé: Titu mo ako silè gèé si si Yoru ba

Ako ko: Wakàti kan

Igbà: Agogo méji si méta oos a n

Iye àwo n Aké ko o o: Ogo ji

Ohun elo Iko ni: Íwé Ìbéèrè ida nwo WAEC lo ri i tu mo ède

Èron gbà: Ni o pin ida nilé ko o o, àwo n aké ko o o yo o lè tu mo ako silè gèé si si Yoru ba

Imo Atè yi nwa: Àwo n aké ko o o ti da n ga ji a ni nu ti tu mo e yo o ro o, àpo là, awé gbo lo hu n àti gbo lo hu n.

Iwe Itokasi: Are mu F.B (2006) *Titu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ifa àrà: Olu ko s i de è ko ni pa ti to ka si pé ni gbà ti gbo lo hu n ba ti pé mé rin ma ru n-u n ni i pi nro mé ji, mé ta, o ti di afo / ala ko si lé.

Àgbékalè È ko:

Ìgbésè Ki i ni: Ake gbé àwo n aké ko o o fi yé àwo n aké ko o o pé wo n ni la ti wo àwo n gbo lo hu n inu ako silè fi nni fi nni ki wo n to ma a tu u la ti ya gbo lo hu n tàrà so to si aka nlo èdè, i wé abbl.

Ìgbésè Keji: Àwo n ake gbé ni la ti da àwo n agbo n ti wo n yo o ti s amu lo è yà i tumo èdè ko o o kan: i tumo èdè àti iyi lé tà padà.

Ìgbésè Ke ta: Aké ko o o to n dari è ko dari àwo n aké ko o o si nu i wé i béèrè to ti s e è dà re fu n àwo n aké ko o o ni i pi nji pi n. Wo n jo n tu mo afo na si Yoru ba.

Ìgbésè Keṛin: Akeṛgbé àwoṅn akéṛkoṛṛoṛṛ toṛṛka si àwoṅn ibi ti iṛtumoṛṛ èdè ni iṛlànà eléroṛjero àti iṛyiṛléṛtàpada ti haṛnde juṛ.

Ìgbéléwoṛṛn: Ki àwoṅn akéṛkoṛṛoṛṛ tuṛmoṛṛ àkoṛsiṛlèṛ oniṛpiṛnroṛṛ kan toṛ gbéṛyiṛn niṛnuṛ iṛwé iṛbéèrè oṛwoṛṛ woṅn si Yoruṛbaṛ.

Àsṛekaṛgbaṛ: Oluṛkoṛṛ yeṛ iséṛ àwoṅn akéṛkoṛṛoṛṛ woṛ loṛṛkoṛṛoṛṛkan.

Isé Àmúrelé: Oluṛkoṛṛ ni ki àwoṅn akéṛkoṛṛoṛṛ ka nipa oṛna ti a n gba yi léṛtà pada.

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ÌLÀNÀ ISÉ ÒÒJÓ
ÈKÓ ÈDÈ YORUBÁ

APPENDIX (VI) (ÀSOMO 6)
KÍKÓ NI NÍ ÌLÀNÀ ÌDÁNILÉKÒÓ LÓNÀ TÀÀRÀ
(LECTURE METHOD)

Òsè: KÌÍNÍ

Ojoo:

Kilaasi: Oloodu n Ke ta

Ilé Íwé:

Isé: Èdè Yoru ba

Isori Isé: Ìyilétà padà (Transliteration)

Àkoko: Wa kàti kan

Ìgbà: Agogo méji si méta oosaa n

Iye àwo n Akéko o: Ogoji

Ohun èlo Ìkoni: Ka di bo odu ti a ko pàtáki i tumo èdè si

Èrongbà: Ni o pin i da niléko o, àwo n akéko o yo o le:

- Ki ori ki i tumo èdè
- Sàlàyé pàtáki i tumo èdè
- Tumo àwo n oro ko o kan la ti èdè gèé si si Yoru ba

Ìmo Àtèyi nwa: Àwo n akéko o ti gbo bi wo n s e n tu mo èdè gèé si tàbi la ru ba wa si Yoru ba ni lé i jo si n wo n tàbi ni inu rédi o tàbi lo ri telifi s àn.

- Wo n ti s e i tumo èdè ni nu i da n wo oni wèé me wa a WAEC tàbi NECO wo n.

Ìwé Itó kasí: Are mu F.B (2006) *Ti tu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfáàrà: Olu ko pe àki yèsi àwo n akéko o si i ri ri wo n ni pa o gbufo s i s e ni lé i jo si n bo ya lo ri telifi s àn, rédi o tàbi ni lé i jo si n wo n gan-an.

Àgbékalè Isé

Ìgbésè Ki i ni: Olu ko s àlàyé i tumo èdè gèé bi sie to pè fu n yi yi afo padà la ti èdè kan si èdè mi i ra n.

Ìgbésè Keji: Oluṣoṣo sàlàyè oṣunwoṣun ti yo o jé ki asoṣgbufoṣo koṣgo ja ni nu isé ré. Òsunwoṣun yi i ni i moṣo ki kuṣn ni pa èdè méjéjì.

Ìgbésè Keṣta: Oluṣoṣo sàlàyè pàtáki i tumoṣo èdè àti i wuṣlo rè laṣra àwoṣn ohun ti o mé nu bà ni i wuṣlo reṣ laṣarin oriṣlè-èdè eṣleṣya-mèṣya, fuṣn kaṣrà-kaṣtà, àti i feṣèṣmuṣlè i féṣ àti àgboṣyè

Ìgbésè Keṣrin: Oluṣoṣo piṣn oriṣiṣi oṣna ti i tumoṣo èdè le gbà waṣyè ni kiṣlaṣasi oṣnà méjì: Àwoṣn naṣà ni àkosiṣlè oṣloṣroṣ geere àti ewi.

Ìgbéléwoṣn: Oluṣoṣo bèèrè i béèrè woṣnyì:

- (a) Ki ni i tumoṣo èdè?
- (b) Iruṣfé èniṣyàn wo ni o le sṣe i tumoṣo èdè?
- (d) Sṣe pàtáki i tumoṣo èdè méṣta

Àsekaṣgba: Léṣyiṣn ti àwoṣn akéṣkoṣoṣo ti daṣhuṣn àwoṣn ibere oṣkè woṣnyì, oluṣoṣo bèèrè boṣya woṣn ni i béèrè. Léṣyiṣn èyiṣ ni i daṣniléṣkoṣoṣo wa si oṣpin.

Isé Àmúrelé: Oluṣoṣo ni ki àwoṣn akéṣkoṣoṣo ka nipa àwoṣn ilànà ti a n lo lati fi tumoṣo èdè.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KEJÌ

Ojo:

Kilaasi: Oloodu Ke ta

Ilé Íwé:

Isé: Èdè Yoru ba

Isoori Isé: Àwo n Ìlànà Ìtumo Èdè

Àko ko: Wa kàti kan

Ìgbà: Agogo méji si mé ta o s a n

Iye àwo n Aké ko o: Ogo ji

Ohun èlo Ìko ni: Ka di bo o du ti a pate àwo n i l à n à i t u m o si

Èro n gbà: Ni o pin i da nilé ko o , àwo n aké ko o yo o le:

- (a) So àwo n i l à n à ti t u m o èdè
- (b) Fi àpe e re s àlàyè i l à n à ko o kan
- (d) Tè lé àwo n i l à n à wo n y i la ti t u m o g b o l o h u n ko o kan la ti èdè kan si o mi r à n .

Ìmo Atè yi nwa: Àwo n aké ko o ti ko ni pa i t u m o ti t u m o èdè kan si o mi r à n à ti àwo n ohun ti s i s e bé è p è fu n ni i da nilé ko o ti o ko ja . Wo n tu n ti ko nipa p à t à k i à ti i w u l o i t u m o èdè .

Iwe Itokasi: Are mu F.B (2006) *Ti tu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu ko jé ki àwo n aké ko o mo pé titu èdè kan si o mi r à n ko ja yi yi àwo n o ro inu èdè kan padà la sa n . Àwo n o té wà ti atu mo èdè g b o d o t è lé .

Àgbékalè Isé:

Ìgbésè Ki i ni: Olu ko ka àwo n i l à n à ti o je mo ti t u m o èdè:

- (b) Ìlànà o lo ro jo ro
- (b) Ìlànà oni l à j i l à t à b i g b o l o h u n - j i - g b o l o h u n
- (d) Ìlànà eléro jèro .

Ìgbésè Keji: Oluṣọ́kọ́ sàlàyè iṣàlànà kọ́ọ́kọ́kan

Ìgbésè Keṣata: Oluṣọ́kọ́ sàlàyè loṣiri àwọ́n ibi tàbí asiṣọ́kọ́ tí a tí n lo iṣàlànà kọ́ọ́kọ́kan. Bí àpẹ́ẹ́rẹ́ nínu gboṣoṣoṣo tààrà ní a tí n lo iṣàlànà oṣoṣoṣoṣo. Nínu ewi ní a tí n lo oniṣàlànà. Nígbà tí a ma a n lo elérojẹro nígbà tí a ba n sísíe loṣiri oṣe, àkànlo èdè àti àsamo.

Ìgbésè Keṣrin: Oluṣọ́kọ́ tuṣàlàyè àwọ́n tí o ye ní sísíe àti àigboṣoṣo ma sàlàyè nínu títuṣoṣo èdè. Bí àpẹ́ẹ́rẹ́ oṣoṣoṣo dandan láti sàmuṣoṣo àkọ́to. to péye sùgboṣoṣo a kíi tuṣoṣo oruṣoṣo èniyàn bí àpẹ́ẹ́rẹ́ Mr. Stone sí Ògbéni Òkuta. Abẹ́okuta sí under the stone abbl.

Ìgbéléwoṣoṣo: Oluṣọ́kọ́ fi àyè sílè fún àwọ́n akéṣoṣoṣo láti bèrè, léyí n ná à ní oluṣọ́kọ́ bí wọ́n ní àwọ́n iṣàlànà iṣàlànà yíi.

- (i) Daruṣoṣo àwọ́n iṣàlànà títuṣoṣo èdè
- (ii) Sàlàyè iṣàlànà tí a n lo iṣàlànà kọ́ọ́kọ́kan
- (iii) Tuṣoṣo àwọ́n gboṣoṣoṣo wọ́nyí sí èdè Yoruṣa.

Tuṣoṣo wọ́n the lottery

Kunle is a chip of the old block

Show me your friend.

Àsẹ́kaṣoṣo: Oluṣọ́kọ́ ye isíe àwọ́n akéṣoṣoṣo wọ́, o sí sàlàyè àtunsíe to ye.

Isé Àmúrelé: Ní oṣoṣo idanilẹ́ṣoṣoṣo, oluṣọ́kọ́ ní kí àwọ́n akéṣoṣoṣo ka sí waju sí nipa títuṣoṣo èdè alaṣoṣoṣo.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KE TA

Ojo:

Kilaasi: Oloodu n Ke ta

Ilé Íwé:

Isé: Èdè Yoru ba

Isori Isé: Èya i tumo Èdè

Èka Isori Isé: Titemo Èdè Ala kosi le

Àko ko: Wa kati kan

Ìgbà: Agogo méji si méta o s a n

Iye àwo n Aké ko o o: Ogo ji

Ohun èlo Ìko ni: Ka di bo o du ti a ko ori s i i i i tumo èdè mé té è ta si àti itumo àwo n o ro di è.

Èro n gbà: Ni o pin i da nilé ko o o, àwo n aké ko o o yo o le:

- (i) S àlàyé iru fé afo ti èyà ko o o kan je mo
- (ii) Ka àwo n èya i tumo èdè
- (iii) Tu mo èdè lo ri ako si lè ti a ba fu n wo n

Ìmo Àtè yi nwa: Àwo n aké ko o o ti da àwo n i lánà i tumo èdè mo. Wo n ti te lé àwo n i lánà wo nyi la ti tu mo gbo lo hu n ko o o kan.

Ìwé Ító kasí: Are mu F.B (2006) Titemo èdè Diro ru n, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu ko bè r è è ko r è p è lu àlàyé lo ri ori s i i i o na ti ti tu mo èdè ma a n gbà wa yé: o ro si so lo ro ki ko si lè; àti aya lo èdè. Ori s i i è ya ko o o kan yi i lo ni èyà i tumo èdè tirè.

Ìgbèsè Ki i ni: Olu ko da ru ko èya i tumo mé té è ta:

Ti tu mo èdè ala ko si lè (Translation)

Ògbifo s i s e (Interpretation)

Ìyi lé tà padà (Transliteration)

Ìgbésè Keji: Oluṣoko s'e àlàyé loṣiri èya àkoṣoko. Ó tuṣomọ re si s'is'e tàbí tiṣu àyoṣka èdè kan si oṣmíràn. Fún àpẹre tiṣu àyoṣkà kan si èdè Gẹ́sì si èdè Yoruṣa.

Ìgbésè Keṣta: Oluṣoko s'álàyé àwoṣn méji to ku. Ó si fi oṣpoṣloṣpo àpẹre gbe oṣro rẹ léṣè. Ó fi kuṣn-un pé s'is'e is'é ba yi i pé fún ifarabalẹ gidi, àti wiwo ààto àti iṣhun èdè ti a fi ko àyoṣkà si lè àti baṣàni èdè ti afé tuṣomọ àyoṣkà na si. Wiwo iṣjoṣra àti iṣyàto yi i s'e pàṣàki.

Ìgbésè Keṣrin: Oluṣoko mu àyoṣlo laṣti inu iṣwé àti gbàdégbà kan fún àwoṣn akéṣokoṣo laṣti tuṣn si èdè Yoruṣa. béè na ni o mu paṣali oogun fún àwoṣn akéṣokoṣo lati tuṣu si Yoruṣa.

Ìgbéléwoṣn: Oluṣoko kan fún àwoṣn akéṣokoṣo ni is'é àkàns'e miṣíràn ti o si yèwo ki iṣdaṣniléṣokoṣo to pari.

Àṣekaṣba: Oluṣoko bèrè bi àwoṣn akéṣokoṣo ba ni iṣbèrè.

Isé Àmúrelé: Oluṣoko ni ki àwoṣn akéṣokoṣo ka nipa s'is'e isé ongbufo si èdè Yoruṣa.

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ**

Òsè: KEṚIN

Ojo:

Kilaṣi: Oloḡduḡn Keṡta

Ilé Ìwé:

Isé: Èdè Yoruḡba

Ìsoṡri Isé: Ògbufoḡḡ Sḡisḡe (Interpretation)

Àkoḡko: Waḡkàtiḡ kan

Ìgbà: Agogo méjiḡ siḡ méḡta oḡḡsḡaḡn

Iye àwoḡn Akéḡkoḡḡoḡḡ: Ogoḡjiḡ

Ohun èlo Ḳkoḡḡni: Foḡḡnraḡn iḡwaḡaḡsuḡ/waḡṣiḡ tiḡ a gbaḡ siḡléḡ niḡnuḡ èyiḡ tiḡ woḡḡn tiḡ sḡè ogbifoḡḡ. Èyiḡ lè jéḡ fiḡdiḡoḡ tàbiḡ foḡḡnraḡn reḡdiḡoḡ.

Èroḡnḡgbà: Niḡ oḡpin iḡdaḡniléḡkoḡḡoḡḡ, àwoḡn akéḡkoḡḡoḡḡ yoḡoḡ le:

- (i) soḡ ohun tiḡ oḡgbifoḡḡ sḡisḡe pè fuḡn
- (ii) Toḡḡka siḡ àbuḡdaḡ eḡni tiḡ yoḡoḡ sḡe é
- (iii) Sḡàlàyé ibiḡ tiḡ iruḡféḡ iḡtumoḡḡ èdè yiḡiḡ jeḡ moḡḡ juḡ

Ìmoḡḡ Àtèḡyiḡnwaḡ: Niḡ iḡdaḡniléḡkoḡḡoḡḡ tiḡ oḡ koḡjaḡ, àwoḡn akéḡkoḡḡoḡḡ tiḡ koḡḡ niḡpa èḡyà iḡtumoḡḡ èdè meḡteḡta, woḡḡn siḡ tiḡ sḡe iḡtumoḡḡ èdè alaḡkoḡḡsiḡlèḡ (Translation).

Ìwé Ìtóḡkasí: Aremu F.B (2006) *Tiḡtuḡmoḡḡ èdè Diroḡḡruḡn*, Ibadan; Emmaon Educational Publishers.

Ìfaḡàrà: Oluḡkoḡḡ raḡn àwoḡn akéḡkoḡḡoḡḡ létiḡ iḡdaḡniléḡkoḡḡoḡḡ tiḡ oḡ koḡjaḡ oḡ siḡ pàjuḡbaḡ ohun tiḡ isḡéḡ yoḡoḡ daḡlé loḡriḡ loḡniḡiḡ gan.

Ìgbésèḡ Kḡiḡniḡ: Oluḡkoḡḡ sḡàlàyé pé oḡgbifoḡḡ sḡisḡe jéḡ tiḡtumoḡḡ èdè niḡ alaj-i-bale. Ìyeḡn niḡ pé biḡ eḡni tiḡ oḡ nḡ soḡḡroḡḡ sḡ nḡ soḡḡroḡḡ ni oḡgbifoḡḡ yoḡoḡ maḡa tuḡu laḡi siḡ àkoḡkoḡ fuḡn laḡti ronḡ juḡ biḡ oḡ ti yeḡ loḡ.

Ìgbéséḡ Kejiḡ: Oluḡkoḡḡ tuḡn sḡàlàyé iḡwuḡloḡ iruḡféḡ iḡtumoḡḡ èdè yiḡiḡ. Ó sḡàlàyé àwoḡn ṣiḡkoḡ tiḡ iruḡféḡ iḡtumoḡḡ èdè yiḡiḡ poḡn dandan àti iḡwuḡloḡ rèḡ fuḡn ibaḡgbépoḡḡ, iḡjoḡsiḡn àti iḡgboḡḡ ara eḡni yé, okoḡwoḡ abbl.

Ìgbésè Keṣta: Oluṣkoṣṣ ménu ba àwoṣn àbuṣda eṣni tí oṣ le sṣe oṣgbufoṣṣ:

Ìmoṣṣ toṣ jinlèṣ niṣnuṣ èdè méjéèjiṣ

Èṣbuṣn yiṣyaṣra laṣti gboṣṣ oṣṣroṣṣ

Èṣbuṣn yiṣyaṣra ronuṣ àti siṣsoṣṣroṣṣ laṣiṣ fepo boyoṣṣ

Ìgbésè Keṣrin: Oluṣkoṣṣ sṣe àmuṣlo foṣṣnraṣn tí woṣṣn tí sṣe oṣgbifoṣṣ, oṣ siṣ fa àwoṣn àbuṣda eṣni tí oṣ sṣe oṣgbifoṣṣ yoṣ

Ìgbéléwoṣṣn: Oluṣkoṣṣ pe àwoṣn gboṣloṣhuṣn kan niṣ Gèṣéṣsiṣ, oṣ siṣ niṣ kiṣ woṣṣn maṣa tuṣu niṣ èdè Yoruṣbaṣ niṣ kiṣaṣkiṣaṣ.

Àsṣekaṣgbaṣ: Woṣṣn sṣe àtuṣnsṣe niṣ ibi tí oṣ tí yeṣ siṣ àwoṣn gboṣloṣhuṣn tí oluṣkoṣṣ pé. Oluṣkoṣṣ siṣ tuṣn bèère biṣ àwoṣn akéṣkoṣṣoṣṣ baṣ niṣ iṣbéèrè.

Isé Àmúrelé: Oluṣkoṣṣ ni kiṣ àwoṣn akéṣkoṣṣoṣṣ ka niṣpa oṣna tí a n gba yi léṣtà padà niṣnuṣ isṣéṣ atuṣmoṣṣ èdè.

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ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÙBÁ

Òsè: KARÙN-ÚN

Ojo:

Kilaasi: Oloodu Ke ta

Ilé Ìwé:

Isé: Èdè Yoru ba

Ìsoori Isé: Ìyilétà padà (Transliteration)

Èka Ìsoori Isé: Titu mo Èdè Ala ko si le

Àko ko: Wakàti kan

Ìgbà: Agogo méji si méta o s a n

Iye àwo n Aké ko o: Ogo ji

Ohun èlo Ìko ni: Ìwé pélébé ti a ko àwo n o ro ti a sè iyi padà wo n

Èro n gbà: Ni o pin ida nilé ko o, àwo n aké ko o yo o le:

- (i) So ohun ti iyilétà padà pè fu n
- (ii) To ka si àbu da e ni ti yo o s e iyilétà padà
- (iii) S àlàyé i gbà ti ma a n lo è yà i tu mo èdè yi i
- (iv) S e iyilétà padà fu n àwo n o ro kan

Ìmo Àtè yinwa: Àwo n aké ko o ti ko ni pa àwo n è ya me te ta té lè, wo n si n mo méji ni nu wo n da ada a.

Ìwé Ìtó kasí: Aremu F.B (2006) *Titu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfa àrà: Olu ko ra n àwo n aké ko o léti ida nilé ko o àte yin wa. Ó tu n mé nu ba ohun ti ida nilé ko o o ni yo o da lé gan.

Àgbékalè È ko

Ìgbésè Ki i ni: Olu ko s àlàyé pé iyilé tã padà pè fu n yi yi èdè àjèji padà si èdè abi nibi (èdè Yoru ba) ni pa wi wo bi eléde s e ko o si lè ki a si s è atu nsè, afiku n, àyo ku ro to bé è ti s i s e bé è yo o so o ro na à di o ro Yoru ba.

Ìgbésè Keji: Oluṣọ́kọ́ tẹ̀sìwájú pé, iru oṣọ́ro tí a fé sẹ̀ iyilètápàdà fún maṣa n jé kíko sílè kí a to maṣa sísílé lé e loṣi b.a. blade-biléèdi, rice-raṣi-iṣiṣi.

Ìgbésè Keṣi: Oluṣọ́kọ́ ménu ba iṣẹ̀gbésè bí a tí maṣa n sẹ̀ eléyí. Bí a sẹ̀ maṣa n fí fawèlì kan ropo kọ́nsoṣoṣo, bí a sẹ̀ maṣa n fí fawèlì kún oṣọ́ro tí kọ́nsoṣoṣo gbéyí rẹ̀ nínu èdè àjẹ̀jí, bí a sẹ̀ maṣa n wá àmi ohun fún iru àwọ́n oṣọ́ro béè abbl.

Ìgbésè Keṣi: Òpọ́lọ́pọ́ àpẹ̀re ní oluko tū́n fí sẹ̀ àpẹ̀re bíi:

Science - sàyeṣiṣi

Lawyer - loṣi

Church - soṣoṣi abbl.

Ìgbéléwọ́: Oluṣọ́kọ́ fún àwọ́n akékoṣoṣo ní isílé àkànsè eyi tí wọ́n sí sè̀ atuṣe sí kí iṣẹ̀dànilékọ́ṣoṣo to pari.

Àsẹ̀kaṣi: Oluṣọ́kọ́ bèèrè bí àwọ́n akékoṣoṣo ba ní ibèèrè.

Isé Àmúrelé: Oluṣọ́kọ́ fún àwọ́n akékoṣoṣo ní isílé lati kà nipa àsiko ati lilo orisí itumo èdè kọ́kọ́.

ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÚBÁ

Òsè: KEFA

Ojo: 03/06/2012

Kilaasi: Oloodu n Ke ta

Ilé Iwé:

Isé: Èdè Yoru ba

Ìsoori Isé: Àsiko ati Li lo ori s i i i tumo Èdè Ko o kan

Àko ko: Wa kati kan

Ìgbà: Agogo méji si mé ta o s a n

Iye àwo n Aké ko o o: Ogo ji

Ohun èlo Ìko ni: Àwo ra n ti a pa te è ya i tumo èdè si ati àsi ko ti à n lo o ko o o kan wo n.

Èro n gbà: Ni opin idanilè ko o o o, àwo n aké ko o o o yo o le ko nipa asiko ti a n s e amulo oris i itu mo èdè ko o kan ati ori s i r i s i re .

Ìmo o Àte yi n wa :

Ìfa àrà: Olu ko jé ki o di mi mo pe, ohun gbogbo ni akoko wà fu n bé è na à si lo ri fu n ti tu mo èdè.

Àgbékalè È ko

Ìgbésè Ki i ni: Olu ko s àlàyé pé i tumo èdè alako si è ni on ko wé kàn ma a n s e ni gbà ti o ba fe ki àwo n o o po lo po èni yan ti wo n ki i s e è ya re ni an fàani la ti gba du n iru fé is é r è nitori na à, yo o tu i wé na à si èdè àwo n ti o fé yi i t à bi ki o wa àwo n ti yo o ba a tu u.

Ìgbésè Keji: Olu ko tu n s àlàyé pé o gbifo ma a n wa yé ni gbà ti oluba niso ro ba fé ba àwo n ti ko gbo èdè r è so ro . Ni tori na à, o ni lo o gbifo ti yoo ro o o ro olu baniso ro si èdè àwo n è y à n ti o n ba so ro .

Ìgbésè Ke ta: Olu ko tu n fi ku n àlàyé r è ni pa iyilétàpadà. Èyi ni o so pé o ma a n wa yé ni gbà ti yo o ba jé ànfàani ki ako oro gé gé bi a s e ri i ka ni nu èdè dede gan.

Ìgbésè Ke rin: Olu ko jé ki o di mi mo pé, ko si i gbà ti a ko le lo àwo n è ya me te ta i tumo èdè yi i s u gbo n ki wo n mo

pé akèngbè ni yoo so ibi ti a o fi okun ko ni oro ti tu mo
èdè.

Ìgbéléwoon: Olu ko fun wo ni ida nwo ran pé. Ó ni ki
woon sàlàyé i gbà ti a ma a n lo oko o kan èyà i tumo èdè.

Àsèka gba: Lé yi ti olu ko ti wo isé wo ta n, o bèrè bi
woon ba ni ibèrè

Isé Àmúrelé: Olu ko ni ki ake ko o kà ni pa àwo n orisi ona ti a n
gba danrawo ni nu isé atu mo èdè Yoruba.

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**ÌLÀNÀ ISÉ OJOJÚMÓ
ÈKÓ ÈDÈ YORÙBÁ**

Òsè: KEJE

Ojo:

Kilaasi: Oloodu Ke ta

Ilé Íwé:

Isé: Èdè Yoruba

Ìsoori Isé: Di da nrawo lo ri i tumo Èdè

Àko ko: Wa kàti kan

Ìgbà: Agogo méji si mé ta o s a n

Iye àwo n Aké ko o o: Ogo ji

Ohun èlo Ìko ni: Ori s iiri s ii gbo lo hu n ni èdè Gè é si

Èro n gbà: Ni o pin i da nilé ko o o , àwo n aké ko o o yo o le:

Tu mo gbo lo hu n èdè Gè é si si èdè Yoruba àti èdè Yoruba si Gè é si .

Ìmo Atè yi nwa: Àwo n aké ko o o ti s è akitiyan la ti tu èdè Gè é si si èdè Yoruba .

Ìwé Ìtó kasí: Aremu F.B (2006) *Ti tu mo èdè Diro ru n*, Ibadan; Emmaon Educational Publishers.

Ìfa àra: Olu ko pèsè àwo n aké ko o o si lè fu n s is é itumo èdè ti wo n yo o s e ni nu i da nilé ko o o yi i .

Ìgbésè Kii ni: Olu ko ko àyo kà kan si oju o giri, o si n pe wo n aké ko o o ko o o kan la ti gbi yànju la ti tu àwo n gbo lo hu n ti o su yo ni nu ayo kà na à .

Ìgbesè Keji: Olu ko tu n ko àyo kà mi i ràn ni èdè Yoruba si oju pa ta ko , o si n pe àwo n aké ko o o si n s e o gbifo rè .

Ìgbéléwo n: Olu ko mu ayo kà mi i ràn, o si ni ki ko o o kan wo n tu u si èdè Yoruba .

Às eka gba: Olu ko yè ako si lè àwo n aké ko o o wo. Ó si s è atu ns e ti o ye

Isé Àmúrelé: Olu ko ni ki àwo n aké ko o o ka nipa bi a se le tumo àwo n o ro lati inu èdè Gè é si si Yoruba .

**ÌLÀNÀ ISÉ OJOOJÚMÓ
ÈKÓ ÈDÈ YORÙBÁ**

Òsè: KEJO

Ojo:

Kilaasi: Oloodu Ke ta

Ilé Íwé:

Isé: Èdè Yoruba

Ìsoori Isé: Titu mo Àkosi lè Géèsisi si Yoruba

Àkoko: Wakàti kan

Ìgbà: Agogo méji si méta oosana

Iye àwon Akéko: Ogoji

Ohun èlo Ìkoni: Íwé ibèrèrè ida nwo WAEC lo ri itumo èdè.

Èrongbà: Ni opin idaniléko, àwon akéko yo le tu mo ako silè Géèsisi si Yoruba

Ìmo Àteyiniwa: Àwon akéko ti gbo do ni daniloju titu mo èyo oro, apo la, awé gbo lo hu ati odidi gbo lo hu.

Íwé Itókasí: Adewoyin, S.Y. (1997) Simplified Yoruba Language for Senior Secondary School Examination Lagos; Corproment Nig. Ltd.

Ìfaàrà: Oluko siji de idaniléko rè ni pa jijé ki àwon akéko mo afo ala ko sile

Àgbékalè Èko

Ìgbésè Kii ni: Oluko ro àwon akéko lati ni oye ohun ti gbo lo hu ko okan n so ki won to ma a tu u, ki won si màa ya gbo lo hu tàarà si akanlo èdè, owe ati àwon àkanlo èdè ayàwora mi iràn so to.

Ìgbésè Keji: Oluko tu n fi ku n oro ré pé, àwon akéko gbo do lo o gbogbon inu lati samulo èyà itumo èdè ko okan.

Ìgbésè Ke ta: Oluko mu iwé ibèrèrè kan lati fi sa pe ere, o pi n àwon gbo lo hu na à si ipinjinpin, o si n tu u fun won.

Ìgbésè Ke rin: Oluko toka si àwon ibi ti itumo èdè ti jé elerojero ati olo ro jo ro pèlu iyilètà padà hàn won.

Ìgbéléwo: Oluṣoṣo yoo fuṣun àwoṣun akékoṣoṣo ni isé akaṣe miṣiràn ti yoo si yèwo ki idaṣilékoṣoṣo to pari.

Àsẹkaḡba: Oluṣoṣo mu iṣé ibèrè miṣiràn, oo si ni ki àwoṣun naà tu u.

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**CURRICULUM ON YORÙBÁ TRANSLATION (YOR 321)
(NCE LEVEL)**

APPENDIX (VII) ÀSOMÓ 7

Ìtumo Ẹ̀dè (Translation) I Credit

1. Òfin tí ó de ń tumo Ẹ̀dè
2. Dida ru ko àwo n ẹ̀yà ń tumo Ẹ̀dè
3. Ìyílé tàpadà (Transliteration)
4. Ìgbà àti bí a s ẹ̀ n lo ẹ̀yà méjéjì
5. Àmu s ẹ̀ is ẹ̀ lo ri ń tumo Ẹ̀dè
6. Tí tu mo Ẹ̀ àwo n àyo kà ẹ̀dè Gè ẹ̀ si si Yoruba àti tí Yoruba si Gè ẹ̀ si
7. Ò nà tí a lè gbà tu mo Ẹ̀ Òwè àti àkanlo ẹ̀dè ní nu is ẹ̀ atumo Ẹ̀ ẹ̀dè
8. Ìyàto la àrin o ro Ẹ̀ àya lo àti tí tu mo Ẹ̀ o ro ní nu ẹ̀dè Gè ẹ̀ si si Yoruba fún gbédègbé yo (Bi-lingual).

**APPENDIX (VIII) ÀSOMO KE JO
SCHEME FOR METHOD OF TEACHING
SCHEME FOR THE YEAR THREE ON TRANSLATION**

ÌLÀNÀ ISÉ FU N ÀWO N O LO DÚN KE E TA LÓRI ÌTUMÒ ÈDÈ

Òsè: ÌKINI

Èko: Oloodu n Ke ta (Yor 321)

Ogbon Ìkeko o: Àlàyè sise

Àkori isé: Ìtumo èdè (Translation)

Èro ngbà: Léyi n i danile ko o, àwo n aké ko o yo o lè:

- So i tumo ti a fu n isé atu mo èdè àti o fin ti o dè i tumo èdè
- Da ru ko àwo n è yà i tumo èdè ni Yoru ba
- S àlàyè o nà ti à n gbà la ti yi lé tà padà
- Si so i gbà àti bi a n s e n lo ori s ii è yà i tumo èdè méji
- Ò nà ti a lè gbà s e àtu nse i se lo ri i tumo èdè
- Ti tu mo àwo n àyo kà la ti èdè Gè è si si Yoru ba àti Yoru ba si Gè è si
- Fi fi àpe e re o nà ti a lè gbà tu mo àwo n o we àti àkànlo èdè
- Si so i yàto la a rin o ro àyo lo àti i wu lo r è ni nu i tumo èdè

Kila a si: Aké ko o Oloodu n Ke ta

Àko ko: Wa ka ti kan

Ìhun isé o s è	Ìgbà/Àko ko	Ìgbésè ko ko isé àti èro n gbà	Olu s e Olu ko	Oju s e aké ko o o	Ohun e lo i ko ni	Ìgbéléwo n
Ki i ni	Wa kàti kan	Ni nu ise yii ni a o ti ko ni pa ori sun è yà i tu mo èdè èyi ti je mo o lo ro wuuru ati ilànà ewi àti	Olu ko gé gé bi e ni ti o m o ye èdè méjéji ni la ti se àgbekalé i tumo. Èdè ni ilànà o lo ro	Aké ko o ni la ti da si èto i da ni lé ko o ni ni nu ki la a si ni pa wi wa àwo n o ro fu n i tu mo èdè pè lu olu ko wo n.	Ka di bo o du ti a ko àpèju wè è yà i tumo méjéji si.	Olu ko béère ti o jé mo i da nilé ko o la ti mo bi è ko ti yé wo n si.

		àgbekalé wo n ni ki ku n.	wuuru àti ewi fu n aké ko o o			
Keji	Wakati kan	Ninu is e yi i ni a oo ti ko nipa ori s iri s i e ya itumo èdè	Olu ko ni lati so nipa ori s iri s i e ya itumo èdè	Aké ko ni la ti faraba lè ko nipa oris iris i è ya i tu mo èdè	Kadibo o du ti a ko ori s iri s i e ya itumo èdè si.	Olu ko fi i béère ka di i da nilé ko o rè.
Ke ta	Wa kàti kan	Ò nà ti a n gbà la ti yi lé ta padà. Eléyi ni i pè lu i lánà iyilé tà padà ti i se (Transliteration) la ti fi ko o ro àya lo èyi ni fi fi alfa bé é ti èdè kan ko o ro inu èdè mi i ràn.	Olu ko ni la ti ko àwo n aké ko o o ni pa fi fi lé ta tàbi a lfa bé é ti èdè kan ko o ro inu èdè mi i ràn. Fu n àpe e re Office- o fi i si College- ko lé é ji	Aké ko ni la ti wa àwo n o ro àya lo ti o ni i se pè lu yi yi lé tà padà fu n olu ko ni nu i da nilé ko o o	S i s e àmu lo pa ta ko ti a ko àwo n o ro kéékéké ti o ni i se pè lu yi yi lé tà padà.	Olu ko fi i béère ka di i da nilé ko o ni le gbéléwo n fu n àyo risi i da nilé ko o o
Ke rin	Wakati kan	Ìgbà àti bi a s e n lo è ya i tumo èdè méjéji ti o je mo o lo ro	Olu ko ni la ti jé ki àwo n aké ko o o mo ni pa àgbekalé ewi àti o lo ro	Aké ko ni la ti wa ori sii àpe e re mi i ràn ti o je mo is é atu mo èdè méjéji yi i pè lu igbà àti bi a	È ro Rèdio ti a gbà ohu n ti tu mo èdè ni i lánà Gé è si àti Yoru ba si.	Olu ko ni la ti gbé àwo n aké ko o o lo ri o su nwo n wo ni pa i mo wo n lo ri gbi gbo èdè méjéji ni nu

		gere (prose) àti ewi (poetry). Ni bi yi ni a o ti ko ni pa li lo àwo o ro bi o ti to àti bi o ti ye ni nu ewi Yoru ba.	geere gé gé bi ori sii i tumo èdè méji ti isé ma a n wà lo ri rè	s e ni lo wo n.		is é atu mo èdè.
Karu n- u n	Wa kàti kan	Ò nà ti a lè gbà se àmu se isé lo ri i tumo èdè. Ni bi yi ni a o ti se àgbéyè wo àwo n àpe e re ti o ti o ni i se pè lu àyo kà àti i lánà ewi inu isé atu mo èdè la ti inu èdè Gè é si si Yoru ba.	Olu ko èdè bi e ni ti o gbo èdè méjèji yo o to aké ko o so nà lo ri àmu se o kan-o-jo kan isé lo ri àyo kà àti ewi ni nu i tumo èdè.	Oju se aké ko o ni la ti farabale fu n i da nilé ko o ni pa ki ko pa ni nu wi wa i tumo fu n àwo n o ro la ti inu èdè méjéji	Kadibo o o du ti a ti ko àpe e re édé Gè é si àti èdè Yoru ba si fu n isé i tumo èdè	Olu ko béère i béère ti o je mo è ko ki ko lo wo àwo n aké ko o.
Ke fà	Wa kàti kan	Ò nà ti a lè gbà tu mo àyo ka la ti	Olu ko ni la ti mé nu ba àwo n i lánà	Oju s e aké ko o ni la ti te ti si	Ohun è lo i ko ni ni ka di bo o du	Olu ko béère lo wo aké ko o la ti

		<p>èdè Gééṣi si èdè Yoruḅa. Àlàyé raṅpè loṛi àwoṅ iṛlànà ti à n tḗlé ki a to lè tuḅmo àyoḅkà laṛti èdè Gééṣi si Yoruḅa àti Yoruḅa si Gééṣi.</p>	<p>ti eṅni ti o o fé tuḅmo èdè Gééṣi si Yoruḅa yo tḗlé ni pa gbiḅgbo èdè méjéji daḅaḅaḅa ki o lè roṛuṅ.</p>	<p>àwoṅ iṛlànà ti oluḅkoḅḅ ba méṅnu bà niṅnu sḅiṣḅe iṛtumo èdè laṛti Gééṣi si Yoruḅa àti Yoruḅa si Gééṣi pèlu.</p>	<p>ti àpeḅḅre àyoḅka ni èdè méjéji wà.</p>	<p>sḅe àmuloḅ àwoṅ iṛlànà laṛti tuḅmo èdè ti woṅ gboḅḅ.</p>
Keje	Waḅkàtiḅ kan	<p>Òṅnà ti a lè gbà tuḅmo oḅwe àti àkànlo èdè Yoruḅa. A ni laṛti wa àkànlo èdè tàbi oḅwe èyiḅkèyiḅ ti a ba féḅḅ tuḅmoḅḅ ti o ba èyiḅ ti a tuṅn lè sḅe àlayé ni iḅbaḅmu pèḅluḅ bi woṅn sḅe lo oḅ niṅnu èdè</p>	<p>Oluḅkoḅḅ ni laṛti jéḅ ki àwoṅ akéḅkoḅḅ oḅḅ moḅḅ pé sise isḅ iṛtumoḅḅ oḅwe pèḅlépèḅlé niṛtori sise àmuḅlo àwoṅ oḅḅroḅḅ ti iṛtumoḅḅ woṅn fara sin puḅpoḅḅ. Ó tuṅn niḅlo èdè iḅperiḅ fuṅn isḅḅ</p>	<p>Akéḅkoḅḅ oḅḅ ni laṛti tḗlé àwoṅ oḅḅé àti iṛlànà fuṅn sḅiṣḅe àmuḅlo iṛtumoḅḅ oḅwe géḅgéḅ biḅ àwoṅ elédè sḅè n lo oḅ.</p>	<p>Paḅtaḅkoḅ kékeré ti a koḅ àwoṅ àkànlo èdè siḅ fuṅn àwoṅ akéḅkoḅḅ oḅḅ pèḅluḅ iṛtumoḅḅ</p>	<p>Oluḅkoḅḅ ni laṛti fuṅn àwoṅ akéḅkoḅḅ oḅḅ ni oḅḅkan-oḅjoḅ kan àkànlo èdè. Ó ni deḅ Gééṣiḅ kiḅ akéḅkoḅḅ oḅḅ siḅ soḅ Yoruḅaḅ rḅḅ</p>

		ti a n s e i tumo r e	atu mo .			
Ke jo	Wa ka ti kan	Siso iyato la ari n o ro aya lo ati i tumo ede. O ye ki ake ko o mo pe s i s e mejeje ko jo ara wo n. Bi ko ba si o ro ti a le fi tu mo o ro ni nu ede kan ni a o to lo o ro aya lo si iru fe aaye be e fu n a yan o gbufo .	Olu ko ni la ti je ki awo n ake ko o mo pe bi ko ba si o ro ti i tumo r e ba o ro ti a fe tu mo mu ni nu yo o to kan lo ayo lo ni nu ede Ge e si si Yoru ba ta bi Yoru ba si Ge e si .	Olu ko ati ake ko o ni la ti mo pe awo n mejeje yato si ara wo n bi o tile je pe o ro aya lo na le s is e ni ipo atu mo ede	Ka dibo o du ti a ko awo n o ro aya lo ori s iri s i la ti inu ede Ge e si si Yoru ba si i.	Olu ko mu is e s is e wa si opin. O fu n wo n ni is e ayan s e lo ri i tumo ede.

APPENDIX IX

SELECTION OF RESEARCH ASSISTANT ASSESMENT SHEET

Name of the College:

Name of lecturer:

Lecturers qualification:

No of years in service:

Date observed:

S/N	Performance Skill	0	1	2	3	4	5
1	Skill to explain what the strategies involve						
2	Skill to present stimulating introduction						
3	Skill to provide adequate knowledge of the topic						
4	Capability to explain with illustration the strategies to the learners during training.						
5	Ability to make use of instructional materials						
6	Skill to follow the steps outline in the lesson topic						
7	Ability to supervise the students at work						
8	Effective management of the lecture room						
9	Skill to differentiate between teh various strategies						
10	Satisfactory evidence of the knowledge of the strategies.						