

Family Compound: Sharing Space and Food

Yoruba transcript:

Arábinrin: Gégé bí mo se so síwájú, ifé wà nínú agbolé, ibikíbi nínú ilé... nínú ilé eni tó bá wù wá la lè ti seré. Fún àpẹ̀ẹ̀rẹ̀, àdìrẹ̀ ni à ñ dì ní Abéòkúta, nínú... emm... *passage*... òdè ti wa fẹ̀, àwon ọmọ agbolé tókùn wón á wá síbè, a jo máa di àdìrẹ̀, a máa di àdìrẹ̀. So tí a bá di àdìrẹ̀ tán, nígbà míi, ó lè jé pé nínú ilé elòmíi tí wón bá síwó, pé àwon ní onúje báyii ní ilé, à bó nínú íbè, à jeun. Baba o... è yí tí ó ti è se níbè nípé, bàbá onífá tó wà ní ilé wa, ó ní obàtálá, obàtálá yẹn, onúje funfun ni wón sè fun, obè ègúnsí, kò ní le po, ni wón máa se, kò kí ní iyò pàápàá, ni wón máa se, wón máa wá gún iyán síi. A lè dé bè, ká pé... a ti è korin fún bàbá, àá ní... “Bàbá ní n kí ọ, ó ní kíi gba igò otí kan wá lówó re, àti obì àti orógbó. Bàbá ní n kí ọ, ó ní kíi gba igò otí kan wá lówó re, àti obì àti orógbó.” Bàbá onífá ilé wa, oun tí ó ñ se niyẹn. Bàbá ní n kí ọ ló máa se. So tí a bá wé bè, àkókó alè mó wa, á lo mú egba, àwá sá séyìn, a ma ní a wá jeun ni, àwà gbé obè ọbàtálá, eni tí ó bá lè jé á jeé, eni tí ò lè jé, kò ní jeé. Fún àpẹ̀ẹ̀rẹ̀, ayabami sì ñ rántí, ó ní tí òhun bá kúrò nínú ilé, tí òhun bá dé ilé onífá, tí òhún bá rí obè ègúnsi, tí ó se dáadáa pe... ó ní òhun a jókòó tíí.

English translation:

Woman: As I said before, there is love in the compound family; wherever in the compound... we can sleep in any house we wish to. For example, *àdìrẹ̀*¹ is what we weave in Abéòkúta²; in... emm... *passage*... our corridor is very large; other children from other houses come to weave *àdìrẹ̀* with us; we weave *àdìrẹ̀*. So when we are through with *àdìrẹ̀* – sometimes it could be in another person’s house – when we are done, they would say they have food in their houses; we will go there to eat. A man o... There is this one *onífá* worshipper in our compound; he has *obàtálá* – the *obàtálá*, they cook food that is pure white in color, like *ègúnsí*³ soup without palm oil and salt; they will then pound yam with it. When we meet him, we will say... we can even sing like this: “Baba said I should greet you; he said I should get a bottle of alcohol from you, also kola nut and bitter cola. Baba said I should greet you; he said I should get a bottle of alcohol from you, also kola nut and bitter cola.” That is what the *onífá* worshipper does. When we sing that, at first he will be angry with us; he will get a cane, and we will rush back. We will say we came to eat; he will then bring the *ọbàtálá* soup. Anyone that can eat it will, and anyone that cannot will leave it. For example, my *ayabami*⁴ still remembers; she said if she leaves her house for the *onífá*’s house, if she sees the *ègúnsi* soup, that looks good, she said she would eat it.

¹ *Àdìrẹ̀* is cloth dyed in patterns by the Yorubas.

² Abéòkúta is the capital of Ogun State in Nigeria.

³ *Ègúnsí* soup is made from melon.

⁴ *Ayabami* means someone that witnessed that period with her.

About CultureTalk: CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

© 2013 Five College Center for the Study of World Languages and Five Colleges, Incorporated