

REPORT VERBS IN YORUBA: A PRELIMINARY CORPUS-BASED STUDY**Dr Simeon OLAOGUN**Department of Linguistics and Languages, Adekunle Ajasin University, Akungba Akoko
Nigeria.<https://doi.org/10.59009/ijllc.2025.0125>**ABSTRACT**

Report verbs, a distinct class of verbs used in both direct and indirect speech, have been widely acknowledged by grammarians across languages. In Yoruba linguistics, however, prior studies have predominantly focused on classifying these verbs and analyzing their complementation patterns through traditional elicitation techniques such as fieldwork and grammaticality judgments, often neglecting co-occurrence patterns of the report verbs using naturally occurring data. Therefore, this study investigates the co-occurrence and complementation patterns of report verbs in Yoruba through corpus-based analysis, with the goal of evaluating the validity of claims made in existing literature. The data were sourced from a generalized Yoruba corpus comprising texts from the bible, novels, and news sites. Analytical tools used include a concordance program and AntConc version 4.3.1. Findings reveal that many of the constructions involving the marked report verb *bèèrè/ bèrè*, 'to ask' previously dismissed by Awobuluyi (2013) as errors influenced by English or signs of linguistic incompetence, are in fact naturally occurring in native Yoruba usage. The study concludes by advocating for a shift toward empirical, usage-based approaches in Yoruba linguistic research, emphasizing descriptivism over the prescriptive tendencies of traditional field methods.

Keywords: Neutral Verbs, Corpus Approach, Survey Method, And Complementation Patterns.

1. INTRODUCTION

Report verbs in Yoruba have been the focus of limited but insightful linguistic inquiry, particularly in relation to their categorization, complementation patterns, and syntactic behaviour. Existing literature identifies three primary neutral report verbs— *so*, *wí* and *ní* 'say'—and explores their unique grammatical features, especially the types of complements they can take. These studies, however, have largely relied on traditional field methods and grammatical elicitation techniques rather than corpus-based analysis.

Bamgbose (1986, 1990) presents a foundational classification of Yoruba report verbs into two categories: neutral and marked report verbs. He defines a neutral report verb as a verb that merely states the fact of the speaker saying something whereas a marked report verb as a verb that conveys the reporter's description of the manner or content of what is said. According to him, the neutral verbs (*ní*, *so*, and *wí*) differ in their ability to take sentential complements and their requirements for the overt complementizer *pé* 'that'. While *so* and *wí* require *pé* to introduce a sentential complement, *ní* can occur without it. He further argues that *wí* and *ní* can appear in indicative, imperative, and interrogative constructions in both direct and indirect speech, whereas *so* only occurs in indicative and imperative contexts.

To mark sentence mood in indirect speech, Bamgbose identifies specific morphosyntactic indicators: indirect interrogatives are typically introduced by a question item or nominal (e.g., *Ó wí pé òun lé lẹ* 'He said that could he go'); indirect imperatives are marked

by the presence of the particle *kí* immediately after *pé* (e.g., *Ó wí pé kí ñ wá* ‘He said that I should come’); and indirect indicatives are characterized by the absence of such markers (e.g., *Ó ní pé wọn tí lọ* ‘He said that they had gone’). In contrast, marked report verbs are always followed by *pé* and tend to occur predominantly in indirect speech contexts.

Babarinde (2013) builds on Bamgbose’s framework but introduces notable nuances. He refers to neutral report verbs as verbs of ‘saying’, defining them as verbs that introduce a complement clause. In his analysis, these verbs—*sọ*, *wí*, *ní*, and *pé*—can appear individually or in combination without altering the overall meaning of the utterance (e.g., ‘*Adé sọ wí pé ní ẹ mọ*’ Ade said that you knew’). Babarinde agrees that *ní* can occur without *pé* in standard Yoruba (e.g., ‘*Ade ní e mo*. Ade’ said that you knew’) suggesting that its usage without a complementizer is not only acceptable but also grammatically correct.

Contrary to Babarinde (2013), who analyzes *pé* as a verb, Lawal (1991) contends that constructions in which *pé* co-occurs with other verbs should not be classified as serial verb constructions, but rather as complement clause constructions. Accordingly, she reanalyzes *pé* as a complementizer. Lawal defines complementizers as particles that function to demarcate clause boundaries, and she further argues that they consistently occur at the onset of embedded or subordinate clauses.

Awobuluyi (2013) also contributes significantly to the syntactic analysis of report verbs. He asserts that reported speech in Yoruba always forms a complex sentence, with the report verb appearing in the matrix clause and the reported content in the embedded clause. Like Bamgbose, he identifies three speech moods—indicative, imperative, and interrogative—as commonly expressed in indirect speech reports. However, he adds that the combination *pé kí* can specifically indicate indirect imperative mood. According to him, the complementizer *pé* is obligatory in embedded clauses following report verbs, except when the verb is *ní*. For instance, the sentence *Oyè ní pé Òjó tí ra móto*. ‘Oye said that Ojo had bought a car’ is deemed ungrammatical by Awobuluyi, who attributes such constructions to English influence or insufficient competence in Yoruba. This contrasts with Babarinde’s view, which treats such constructions as acceptable.

In addition to the neutral report verbs, this study considers the marked report verb *bèrèrè/ bèrè* ‘ask’, particularly in the context of indirect interrogatives. According to Awóbulúyì (2013), interrogative reported speech in Yorùbá is expressed through two distinct syntactic strategies. The first strategy involves the direct incorporation of interrogative elements such as *kí* ‘what’, *ta* ‘who’, *èwo* ‘which’, *mélòdò* ‘how many’, *şé*, and *ńjé*. Representative examples include: *Mo sọ pé “ta ni iyẹn?”* (‘I said who was that’), *Òyè sọ pé “kí ni iyẹn?”* (‘Oye said what was that’), and *Mo sọ pé “ńjé/şé ó ti dé?”* (‘I said has he arrived?’). The second strategy does not require question words. For examples: *Mo bèrèrè ẹni tí onítòhún jé* (‘I asked who the person was’) and *Mo fẹ́ẹ mọ ẹni tí onítòhún jé* (‘I wanted to know who the person was’). Awóbulúyì further notes that the two strategies are distinguished by the choice of reporting verbs. The neutral reporting verbs *ní* and *sọ* are typically used with the first strategy, whereas the second strategy permits the use of marked report verbs such as *bèrèrè* (‘ask’) and *fẹ́ẹ mọ* (‘want to know’). He concludes that, while sentences like *Mo bèrèrè ẹgbà wo ló dé?* ‘I asked when did he arrive’ are considered unacceptable, constructions such as *Mo bèrèrè ẹgbà tó dé?* ‘I asked when did he arrive’ are acceptable. He attributes the perceived unacceptability of the former to English interference and a lack of native speaker intuition.

Despite the insights provided by these scholars, the existing body of research has not fully addressed the co-occurrence patterns and lexico-grammatical behaviour of these verbs, especially through the lens of corpus-based data. This being the case, this study aims to explore the co-occurrence patterns of the neutral report verbs as well as the lexico-grammatical

behaviour of the marked report verb *bèrèrè/ bèrè* in Yoruba, using naturally occurring language data to validate or challenge some of the claims made in the literature.

2. METHODOLOGY

2.1 Corpus Description and Analytical Tools

The corpus employed for this study comprises 2,234,239 tokens and was sourced from the Lanfrica Unannotated Yoruba Corpus. The corpus is unannotated because the texts are presented in their raw form without any linguistic annotations such as part-of-speech tags, syntactic parses, or semantic labels. This generalized, unannotated corpus includes a diverse range of text types, such as news articles, blog posts, novels, biblical texts, and collections of Yoruba proverbs. The source materials were initially downloaded from the Lanfrica website and saved into separate files. These texts were subsequently merged and pre-processed to remove unwanted content, including web links and social media information. To facilitate compatibility with corpus analysis tools, the cleaned documents were saved in plain text format (.txt). Even though the corpus is unannotated, the preprocessing efforts, which includes normalization and tokenization make it appropriate for this research.

Quantitative analysis of the co-occurrence patterns of neutral report verbs in the corpus was conducted using AntConc version 4.3.1, a widely used concordance program for corpus linguistics. AntConc supports lexical frequency analysis, keyword extraction, and the identification of collocations. Through keyword and collocation analyses, the study explored the syntagmatic associations of neutral verbs. Concordance lines generated by AntConc provided insight into the contextual usage of these verbs, while frequency wordlists aided in determining the most recurrent patterns in the corpus.

2.2. Analysis and Findings

Table 1

Word Counts for the Text Categories in the Corpus Used for the Analysis

Category	Unannotated Yoruba Corpus
aaro meta	15,756
Alakowe	27, 329
bibeli_ede_yoruba	903, 917
Biblica	840, 176
Edeyorubarewa	4,893
igbo_olodumare	68, 861
irinkerindo_ninu_igbo	61, 850
ise_loogun_ise	166
news_site	35, 264
ogboju_ode	57, 576
yoruba_proverbs_out	119, 994
Oroyoruba	17,862
theyorubablog_dot_com.raw	52,222
Yoglobavoices	28,373
TOTAL	2,234,239

Table 1 presents the various text categories included in the corpus used for this study, along with their corresponding token counts. The number of tokens varies significantly across the texts. The "**bibeli_ede_yoruba**" category contains the highest number of tokens, totaling

903,917, while the "**ise_loogun_ise**" text has the fewest, with only **166 tokens**. This variation in token distribution does not compromise the validity of the analysis, as the study does not aim to perform a comparative assessment across the text categories. Rather, the focus is to examine general co-occurrence patterns of neutral report verbs across the entire corpus. This being the case, the non-uniformity in text length is methodologically inconsequential to the overall objectives of the research.

Table 2**Co-occurrence of Neutral Report Verbs in the Corpus**

Verbs	Co-occurrence Patterns	Tokens (Normalised frequency)
sọ	N/A	
	sọ pé	143
	sọ wí pé	145
	sọ wí ní pé	0
	sọ wí pé ní	1
	sọ ní pé	1
	sọ ní wí pé	0
	sọ pé ní	4
Wí	N/A	
	wí pé	5,754
	wí ní pé	0
	wí ní sọ pé	0
	wí sọ pé	0
	wí sọ ní pé	0
	wí pé ní	67
ní	N/A	
	ní pé	10
	ní wí pé	0
	ní wí sọ pé	0
	ní sọ wí pé	0
	ní sọ pé	4

2.3 Co-occurrence Restrictions of Neutral Report Verbs

Table 2 presents the frequency and co-occurrence patterns of the three neutral report verbs under investigation: *wí*, *sọ*, and *ní*, all in combination with the complementizer *pé*. A notable finding from the table is that *wí pé* appears with the highest frequency, totaling **5,754 occurrences**. This is followed by *sọ pé*, with **143 instances**, while *ní pé* registers the lowest frequency, with only **10 occurrences**. These results align with claims in the existing literature, particularly the observation that the verb *ní* is less commonly used as a report verb in combination with the complementizer *pé*, unlike *wí* and *sọ*.

An interesting syntactic restriction observed is that all three neutral report verbs do not co-occur in immediate succession without the insertion of the complementizer *pé*. Thus, collocational sequences such as *sọ wí ní pé*, *sọ ní wí pé*, *wí ní sọ pé*, *wí sọ ní pé*, *ní wí sọ pé*, and *ní sọ wí pé* are unattested and grammatically implausible. However, the sequence *sọ wí pé ní* appears to be permissible within certain syntactic contexts, indicating a structural flexibility when *pé* serves as an intermediary.

Contrary to the foregoing collocational sequence, pairwise combinations of two neutral report verbs are more structurally viable in the language. Attested forms include *sọ wí pé*, *sọ ní pé*, and *ní sọ pé*. Notably, the verb *wí* only co-occurs with *sọ* when it appears in the second position (*sọ wí pé*), while the reverse sequence (*wí sọ pé*) is unacceptable. In contrast, *wí* may precede *ní* only when the complementizer *pé* intervenes (*wí pé ní*), but it cannot follow *ní* even with the complementizer, as seen in the unacceptability of *wí ní pé*.

Further analysis reveals that *wí*, when used as the initial verb in a sequence, does not co-occur directly with any other neutral verb unless separated by the complementizer *pé*. This accounts for the ungrammaticality of constructions such as *wí ní pé*, *wí sọ pé*, and *wí sọ ní pé*, while *wí pé ní* remains acceptable. The verb *ní* only co-occurs with *sọ* when it appears as either the first or second verb in a verbal sequence, and it does not co-occur with *wí* in such positions, as exemplified by constructions such as *ní sọ pé* and *sọ ní pé*. However, *ní* may co-occur with both *sọ* and *wí* when it appears in the final position of the sequence, provided that a complementizer intervenes. This pattern is illustrated in constructions like *sọ wí pé ní*, *wí pé ní*, and *sọ pé ní*.

In contrast, *sọ* exhibits greater syntactic flexibility and can occur as either the first or second verb in a sequence, as evidenced by the grammaticality of *sọ wí pé*, *sọ ní pé*, and *ní sọ pé*.

These co-occurrence patterns highlight the hierarchical and syntactic constraints that govern the interaction of neutral report verbs and the complementizer *pé* in Yoruba. The findings suggest that while *sọ* and *ní* are relatively unrestricted in their positioning, *wí* is more syntactically constrained, especially when it occurs in initial verb positions.

2.3.1 The Appositive Function of *wí* in Serial Verb Constructions (SVCs) and the Co-occurrence Hierarchy Restriction

The observed restriction on the co-occurrence of *wí* with other neutral report verbs, especially its inability to appear as the first verb in a sequence can be explained through what may be termed a co-occurrence hierarchy restriction¹, which is intrinsically linked to the functional role that *wí* performs within the construction.

In line with Babarinde (2013), the structure in which two or more neutral report verbs appear in sequence is classified as a serial verb construction (SVC). However, *pé* is treated as a complementizer in this study and unlike typical SVCs in which each verb contributes a distinct semantic component, the verbs in these neutral report verb constructions are synonymous.

This raises a critical question: Why does *wí* consistently occur as the second verb in such sequences? Babarinde (2013) suggests that the purpose of this verb co-occurrence is to enhance explicitness. While this may account for the stylistic redundancy, it does not sufficiently explain the syntactic asymmetry that governs *wí*'s restricted placement. A more principled explanation, therefore, is required.

This study proposes that *wí*, in these contexts, performs an appositive function². Although the notion of *apposition* is traditionally reserved for nouns and noun phrases—defined as “a construction in which one noun or noun phrase is placed with another as an explanatory equivalent, both having the same syntactic function”—this function can be extended to verbs within a functional grammar framework. From this perspective, *wí* operates

¹ I sincerely thank Professor Johnson Ilori for suggesting this term to me.

² Thanks to Dr Mayowa Oyinloye who pointed my attention to the functional role that ‘wi’ performs in those contexts and suggested this term.

as a verbal appositive to the preceding verb, typically *sọ*, because both verbs convey approximately the same meaning: “to say” or “to report.”

Given this explanatory role, *wí* cannot occupy the initial position in a verb sequence. Its syntactic behaviour is similar to that of appositive nouns, which also do not occur first in appositional constructions. For example, in the sentence *Mayowa, the teacher of Phonology*, the appositive phrase *the teacher of Phonology* cannot precede *Mayowa* without altering the informational structure of the sentence. Similarly, in Yoruba, *wí* must follow another neutral report verb to fulfill its function as an explanatory equivalent.

This hierarchical restriction explains the ungrammaticality of sequences such as *wí sọ pé* or *wí ní pé*, while validating structures such as *sọ wí pé*. Moreover, when *wí* appears immediately after the subject without preceding verbs, it functions independently and does not require additional verbal support. However, when it occurs in a verb sequence, its function is strictly appositive, thereby necessitating its placement in the second position.

In conclusion, the co-occurrence hierarchy restriction observed in the neutral report verb constructions is a result of the syntactic and functional role that *wí* plays. Its consistent positioning as the second verb reflects a broader linguistic principle shared with appositional constructions: the explanatory element—whether a noun or verb—must follow the core referential or reporting element to which it is apposed.

Table 3 *Concordance lines showing complementation patterns of the marked report verb ‘bèrè/ bèèrè’*

1. bibeli_ede_yoruba.txt	kò dára láàrin àwọn ènìyàn rẹ̀ Síbẹ̀, ẹ̀ tún n̄ jẹ̀ àjẹyọ̀, ẹ̀ ó sì máa gbé láílẹ̀wu Ẹ̀ le	bèèrè	pé, Kí ló dé ti ọmọ kò ní í
2. bibeli_ede_yoruba.txt	sì bèrù Ọlórùn ní ọjọ nàà, ó sì tí ó gbọ̀ tí ọ̀pọ̀ n̄ kojá lọ, ó	bèèrè	pé, Kí ni àwa ó jẹ̀ ní ọ̀dún keje,
3. bibeli_ede_yoruba.txt	rọ̀ ohun ìní rẹ̀ kò tẹ̀ ẹ̀ lórùn, ó	bèèrè	pé, Báwo ni èmi nàà ó ẹ̀ gbé àpótí
4. bibeli_ede_yoruba.txt	ara wọn ká sí agbégbẹ̀ Léhi Àwọn ọ̀kùnrin Júdà sì	bèèrè	pé, kíni a lè mọ̀ èyí sí Wọn
5. bibeli_ede_yoruba.txt	wọn lábẹ̀ igi bí wọn ti n̄ jẹ̀ ẹ̀ Wọn	bèèrè	pé, Nítórí ta ni mo ẹ̀ n̄ ẹ̀ wàhálà
6. bibeli_ede_yoruba.txt	Ẹ̀lẹ̀gbára, níbi tí a ti n̄ sọ̀rọ̀, ó	bèèrè	pé, Èsẹ̀ tí ẹ̀ fi wá gbógun tí wá
7. bibeli_ede_yoruba.txt	nu, wọn sì dá iwín nàà dáuró, wọn	bèèrè	pé, Sàrà aya rẹ̀ nkọ̀ Ó dáhùn pé, Ó
8. irinkerindo_ninu_igbo.txt	ó fa ọ̀jú ro, ẹ̀gbón nígbà tí onítòhún	bèèrè	ohun tí mo rọ̀ pé òun lè fi ràn
9. irinkerindo_ninu_igbo.txt	gbogbo wọn tí wọn n̄ yọ̀, ìgbà tí mo sì	bèèrè	ohun tí o n̄ lé e. Ó dáhùn ó
10. irinkerindo_ninu_igbo.txt	Nígbà tí mo wò yíká, ilẹ̀ tí sù bàmúbámú. Mo a jọ̀ n̄ bọ̀ lọ. Lẹ̀yìn èyí, obìnrin nàà	bèèrè	ídí ọ̀rọ̀ tí ó sọ̀ fún un, ẹ̀
11. irinkerindo_ninu_igbo.txt		bèèrè	ídí ayọ̀ lẹ̀wọ̀ ẹ̀nikan bá yí ó ni, ‘Gbogbo
12. irinkerindo_ninu_igbo.txt		bèèrè	ídí rẹ̀ tí wọn fi jí mi, wọ̀
13. irinkerindo_ninu_igbo.txt		bèèrè	bí mo ti ní ìyàwó mo sì wí fún

14. irinkerindo_ninu_igbo.txt	mo lè sòrò sí obìnrin nàà dáadáá, mo sì	bèèrè	bí o ti ɛ dé ibè. O sọ fún
15. bibeli_edeyoruba.txt	padà sí òdò ògá rẹ Nígba tí Bènhádádi	bèèrè,	Kí ni ohun tí Èlísà sọ fún ọ Hásáéli
16. bibeli_edeyoruba.txt	rẹ Nígba tí ó sì ti ka ìwé nàà, ó	bèèrè	pé agbégbé ilú wo ni tirẹ Nígba tí ó
17. irinkerindo_ninu_igbo.txt	omobìnrin nàà létí'odò, tí kò pé púpò tí ó	bèèrè	pé ɛ mo ní iyàwó tàbí n kò ní,
18. bibeli_edeyoruba.txt	gbó, sùgbón kò yé mi Nígba nàà ni mo	bèèrè	pé, Olúwa mi, kí ni yód jé àbábò àwọn
19. bibeli_edeyoruba.txt	sí Èlíasàrí àti Ítamàrí, àwọn omọ Áróni yókù, ó sì	bèèrè	pé, Èéɛ ɛ tí ɛ kò jẹ ẹbọ ẹ̀sẹ̀
20. bibeli_edeyoruba.txt	mú àwọn ohun ogún mi di ohun ìrírà Àlùfàà kò	bèèrè	wí pé níbo ni Olúwa wà Àwọn tí ní
21. bibeli_edeyoruba.txt	olórí ọrọrún tí wọn ti ogun dé Mósè sì	bèèrè	wí pé, Èyin ha dá gbogbo àwọn obìnrin
22. irinkerindo_ninu_igbo.txt	Kí a ma sa fà á gùn lọ tíí, ó	bèèrè	ìbí tí mo dé sí, mo sọ fún un,
23. news_sites.txt	pé “Bi ó ti ɛ lówó bi a Rocha” lai	bèrè	pé tani Da Rocha? Àwọn Ọlórò ànà
24. theyorubablog_dot_com.raw.txt	pé Bi ó ti ɛ lówó bi Da Rocha lai	bèrè	pé tani Da Rocha Àwọn Ọlórò ànà i
25. theyorubablog_dot_com.raw.txt	pé ohun kò ri Èlédè nígbà tí ó délé Ó	bèrè	ohun tí ó fa igbe ti Yáníbo òkè Yáníbo

2.4 Lexico-grammatical Patterns of the Marked Report Verb *bèèrè/bèrè*

An analysis of the corpus data reveals that the marked report verb *bèèrè* (also spelled *bèrè*) displays two primary complementation patterns in the expression of interrogative reported speech. Specifically, it can occur either with an interrogative (question) word or without one. This dual pattern stands in contrast with the position advanced by Awobuluyi (1978, 2013, 2024), who argues that in Standard Yoruba, the marked report verb *bèèrè* should not co-occur with question words in reported speech. According to his account, such structures are ungrammatical and are likely the result of language incompetence or English interference.

However, the empirical evidence from the corpus challenges this prescriptive view. Both patterns—*bèèrè* + *question word* and *bèèrè* without a question word are attested in natural usage, indicating that they are acceptable within the descriptive grammar of contemporary Yoruba. If both constructions occur naturally in actual language use, they must be considered

valid grammatical options. The more meaningful distinction, then, lies not in acceptability but in **frequency of usage**. Consequently, Corpus data show that the pattern *bèèrè* without a question word is more frequently attested than the one with a question word. Out of 25 concordance instances examined, the [*bèèrè* – question word] pattern appears in 16 cases (lines 1–7, 15–21, and 23–24), while the [*bèèrè* + question word] pattern is observed in only 9 cases (lines 8–14, 22, and 25). This quantitative discrepancy indicates that while both constructions are grammatically permissible, the former is more commonly used.

A further pattern emerges regarding the syntactic environment in which these constructions occur. The presence or absence of the complementizer *pé* ('that') appears to condition the co-occurrence of the marked report verb with a question word. Specifically, when the verb *bèèrè* is followed by *pé*, a question word typically follows, as shown in lines 1–7 and 15–21. Conversely, when *bèèrè* is not followed by the complementizer *pé*, a question word is typically absent, as observed in lines 8–14, 22, and 25. This pattern suggests that the complementizer plays a significant role in determining the structure of the reported question.

In addition to syntactic variation, the corpus also reveals **orthographic variation** in the representation of the verb. Two spelling forms are observed: *bèèrè* (with vowel hiatus) and *bèrè* (without vowel hiatus). Both forms are found in the literature and in corpus usage, with the choice between them largely depending on the stylistic preference of the writer. Nevertheless, a clear frequency difference exists between the two. Out of 198 total occurrences, *bèèrè* appears 153 times as shown in appendix A, while *bèrè* occurs only 45 times as evidenced in appendix B. This suggests that while both forms are acceptable and naturally occurring in Yoruba, *bèèrè* is the more dominant variant.

In summary, the marked report verb *bèèrè/bèrè* exhibits two distinct complementation patterns in reported interrogatives, both of which are attested in actual language use. The findings challenge prescriptive claims that reject the co-occurrence of *bèèrè* with question words and instead reveal a more nuanced usage pattern governed by the presence of the complementizer *pé*. Additionally, orthographic variation between *bèèrè* and *bèrè* reflects stylistic choices rather than grammatical constraints, with the former being more frequent. These observations underscore the importance of corpus-based evidence in informing and refining grammatical descriptions of Yoruba.

3. SUGGESTIONS FOR FURTHER RESEARCH

This study has examined the co-occurrence and lexico-grammatical patterns of neutral report verbs as well as the marked report verb *bèèrè/bèrè*, with the aim of evaluating the grammaticality and acceptability of their usage in reported speech, particularly in light of contrary claims in the existing literature. By employing a subset of data drawn from the LANfrica Unannotated Yoruba Corpus, the research has provided preliminary insights into naturally occurring patterns in contemporary Yoruba.

Given the preliminary nature of this study and the limited scope of the sample corpus, future research is encouraged to expand upon these findings by utilizing the full LANfrica corpus, which includes a wider array of genres and registers. Such a broader dataset would facilitate a more comprehensive and comparative analysis of report verb usage across different discourse types. Also, future studies may consider incorporating a diachronic perspective or adopting sociolinguistic and pragmatic frameworks to further illuminate variation in usage patterns across speaker communities, contexts, and time.

4. SUMMARY AND CONCLUSION

This study has explored the co-occurrence and lexico-grammatical patterns of neutral and marked report verbs in Yoruba, with particular attention to how these patterns align—or diverge—from claims made in the existing literature. Drawing on corpus data, the analysis critically examined the syntactic environments in which these verbs occur, especially in reported speech constructions. One of the key findings challenges long-held prescriptive views about the marked report verb *bèrè/bèèrè*. Contrary to assertions in the literature that its co-occurrence with interrogative elements is ungrammatical, the corpus data demonstrate that such constructions are naturally occurring and, therefore, linguistically valid. The study also documents orthographic variation in the spelling of the marked verb, identifying two forms: *bèrè* and *bèèrè*. While both are attested in usage, the variant with vowel hiatus (*bèèrè*) is more frequently used.

In the case of neutral report verbs, particularly *wí*, the research reveals that its syntactic positioning is governed by its appositive function when occurring in verb sequences. This explains its consistent placement as the second verb in co-occurrence with other neutral report verbs, such as *sò* and *ní*, rather than as the initiating verb in a sequence.

Generally, the study underscores the importance of corpus-based approaches in grammatical analysis. It advocates a shift away from traditional, prescriptive methodologies such as field surveys based solely on speaker intuition towards data-driven methods that reflect actual language use. Such an approach offers a more accurate and nuanced understanding of grammatical patterns in Yoruba in particular and other languages in general.

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Appendix A

bibeli_ede_yoruba.txt	fún-un pé, Kí ni ó dé tí o kò,	bèèrè	lọwọ àwọn ará Léfi láti mú wá láti
bibeli_ede_yoruba.txt	ìmọ̀ràn mi Lẹ̀yìn tí Ámásià ọ̀ba Júda ti	bèèrè	lọwọ àwọn olùgbà á lámọ̀ràn, ó ràn
bibeli_ede_yoruba.txt	ìrúbo nínú ilé, ẹ̀şe işé àkíyèsí àfọ̀şẹ, ó sì	bèèrè	lọwọ àwọn òkú àti àwọn oşó Ó sì
bibeli_ede_yoruba.txt	Nebukadinéşáři ọ̀ba lẹ̀nu, ó sì yára dide dúró, ó	bèèrè	lọwọ àwọn ìgbìmò rẹ̀ pé, Şe bí àwọn
bibeli_ede_yoruba.txt	nńkan tí n bọ̀ Yóò fi ọ̀fà di ìbò, yóò	bèèrè	lọwọ àwọn òrişà rẹ̀, òun yóò ẹ̀şe àyẹ̀
bibeli_ede_yoruba.txt	rẹ̀ ìbá pọ̀ sí i gidigidi Èmi bẹ̀ ọ̀ ò hẹ̀,	bèèrè	lọwọ àwọn ará ìgbà nì kí o sì
bibeli_ede_yoruba.txt	í ẹ̀şe ará Bẹ̀tisáídà tí Gálílì, wọ̀n sì n	bèèrè	lọwọ rẹ̀ , pé, Alàgbà, àwa n fẹ̀ rí
bibeli_ede_yoruba.txt	fún ọ̀ pé, fún mi mu, iwọ̀ ìbá sì ti	bèèrè	lọwọ rẹ̀ , Òun ìbá ti fi omi iyẹ̀
bibeli_ede_yoruba.txt	bí ó ti wù kí ó rí ljoyè kan sì	bèèrè	lọwọ rẹ̀ , wí pé, Olùkọ̀ rere, kínni èmi
bibeli_ede_yoruba.txt	èkeji tí a kì yóò wó lulẹ̀ Wọ̀n sì	bèèrè	lọwọ rẹ̀ , pé, Olùkọ̀, nígbà wo ni nńkan
bibeli_ede_yoruba.txt	kò yé wọ̀n, ẹ̀rù sì bà wọ̀n láti	bèèrè	lọwọ rẹ̀ , itumọ̀ ohun tí ó sọ nàà
bibeli_ede_yoruba.txt	ni mo wí fún yín, ohunkóhun tí ẹ̀yin bá	bèèrè	lọwọ Baba ní orúkọ̀ mi, òhun ó fi
bibeli_ede_yoruba.txt	mi èmi kò sì wí fún yín pé, èmi ó	bèèrè	lọwọ Baba fún yín Nítorí tí Baba tikara
bibeli_ede_yoruba.txt	kí o sì ẹ̀şe gbogbo ẹ̀yí tí àlejò nàà yóò	bèèrè	lọwọ rẹ̀ , kí gbogbo èniyàn ní ayé lè
bibeli_ede_yoruba.txt	pé, gbọ̀ tẹ̀mi báyií, èmi ó sì sọ èmi ó	bèèrè	lọwọ rẹ̀ , iwọ̀ yóò sì dá mi lóhùn
bibeli_ede_yoruba.txt	run Kí o sì béèrè Olúwa láti ọ̀dọ̀ rẹ̀,	bèèrè	lọwọ rẹ̀ pé ẹ̀şe èmi yóò sà̀n nínú
bibeli_ede_yoruba.txt	sì tẹ̀ orí rẹ̀ ba Nígbà nàà àngẹ̀lì Olúwa	bèèrè	lọwọ rẹ̀ pé, Kí ni ó dé tí
bibeli_ede_yoruba.txt	kì yóò sì ní ipẹ̀kun Nígbà nàà ni Màríà	bèèrè	lọwọ aríge lì nàà pé, Ẹ̀yí yóò ha
bibeli_ede_yoruba.txt	ó pa òfin mi mó Nígbà nàà èmi yóò wá	bèèrè	lọwọ Baba Òun yóò sì fún yín ní
bibeli_ede_yoruba.txt	gbogbo ọ̀rọ̀ wọ̀nyí fún Ọ̀ba Wọ̀n sì	bèèrè	lọwọ Bárúki pé, Sọ̀ fún wa báwo ni
bibeli_ede_yoruba.txt	sì ẹ̀şe àkíyèsí àwọn iyàwó àti ọ̀mọ̀ Jákọ̀bù, ó	bèèrè	lọwọ Jákọ̀bù pé, Ti tani àwọn wọ̀
bibeli_ede_yoruba.txt	ẹ̀ni tí gbogbo ìjọ̀ àwọn Júu tí fi ẹ̀bẹ̀	bèèrè	lọwọ mi ni Jerúsálẹ̀mù àti Kesarià níhìn yií,
bibeli_ede_yoruba.txt	nàà niyí tí Èlísà tí jí dide sí ayé Ọ̀ba	bèèrè	lọwọ obinrin nàà nípa rẹ̀, ó sì sọ̀
bibeli_ede_yoruba.txt	sì sọ̀ ọ̀ di ọ̀pùrọ̀ Ohun méjì ni mo n	bèèrè	lọwọ rẹ̀ , Olúwa má ẹ̀şe fi wọ̀n
bibeli_ede_yoruba.txt	kí o lọ̀ bá iránşẹ̀ ọ̀ba Şámárià kí o sì	bèèrè	lọwọ wọ̀n , Şẹ̀ nítorí pé kò sí Ọ̀lọ̀
bibeli_ede_yoruba.txt	Dide dúró ní iwájú ìjọ̀ èniyàn Nígbà nàà ni Jésù	bèèrè	lọwọ wọ̀n pé, Njẹ̀ ó bá òfin
bibeli_ede_yoruba.txt	tí a kàn mó àgbélebùú Kìkì ẹ̀yí ni mo fẹ̀	bèèrè	lọwọ yín Nípa işé òfin ni ẹ̀yin
bibeli_ede_yoruba.txt	wá fún Olúwa , owó orí tí Mósé iránşẹ̀ Olúwa ti	bèèrè	lọwọ Ísírẹ̀lì ní ihà Gbogbo àwọn èniyàn
irinkerindo_ninu_igbo.txt	o jókòò tí, ó sì ràn an kí ó lọ̀	bèèrè	lọwọ ẹ̀bọ̀ra iyàwó rẹ̀, kí óo bá òun
irinkerindo_ninu_igbo.txt	n bọ̀ síwájú wa ni, kò sí pé à n	bèèrè	lọwọ ẹ̀nikẹ̀ni , kí a tó rii. Bí
bibeli_ede_yoruba.txt	wọ̀n bá sì fẹ̀ mó nípa ohunkóhun, kí wọ̀n	bèèrè	lọwọ ọ̀kọ̀ wọ̀n ní ilé nítorí ohun ìtíjù
bibeli_ede_yoruba.txt	a ti ràn yín lọ̀ mó Àwọn ọ̀mọ̀-ogun sì	bèèrè	lọdọ rẹ̀ pé, Àti àwa, kíni àwa ó
bibeli_ede_yoruba.txt	yóò fi Èmí-Mímọ̀ rẹ̀ fún àwọn tí ó	bèèrè	lọdọ rẹ̀ ! Ó sì n lẹ̀ èmí
bibeli_ede_yoruba.txt	Ọ̀lọ̀run níhìn ín Nígbà nàà ni Şọ̀lù	bèèrè	lọdọ Ọ̀lọ̀run pé, Şẹ̀ kí n sọ̀
bibeli_ede_yoruba.txt	sì tan ara wọ̀n kalẹ̀ ní àfonifoji Rafaimù Dáfídi sì	bèèrè	lọdọ Olúwa , òun sì wí pé, Má ẹ̀şe
oroyoruba.txt	NÍNÚ Ẹ̀BÍ WA APÁ KẸ̀RIN . Nńkan púpọ̀ ni mó fẹ̀	bèèrè	lọjọ nàà lọhùn, şùgbọ̀n n kò
bibeli_ede_yoruba.txt	nà wo ni àwa yóò gbà dójukọ̀ wọ̀n Ó	bèèrè,	Lọ̀nà ihà Èkírónì, ó dáhùn Bẹ̀ẹ̀ ni
bibeli_ede_yoruba.txt	Sọ̀ fún ọ̀ba Júda, ẹ̀ni tí ó ràn yín láti	bèèrè	lọwọ Olúwa , Ẹ̀yí ni ohun tí Olúwa ti
bibeli_ede_yoruba.txt	nàà lọ̀ sọ̀dọ̀ àwọn Júu Ohun gbogbo tí wọ̀n	bèèrè	fún ni wí pé kí a máa rántí àwọn
bibeli_ede_yoruba.txt	Ísírẹ̀lì pẹ̀lú ọ̀kàn ìfẹ̀kúfẹ̀ wọ̀n fi itara	bèèrè	fún oúnjẹ míràn , àwọn ọ̀mọ̀ Ísírẹ̀lì nàà bá
bibeli_ede_yoruba.txt	láti ibi ikógun síbẹ̀ Ìwọ̀n òrúka wúra tí ó	bèèrè	fún tó ẹ̀dẹ̀gbẹ̀sán , ẹ̀gbẹ̀rún
bibeli_ede_yoruba.txt	ìbèèrè lọ̀wọ̀ rẹ̀ Láti dán an wò, wọ̀n	bèèrè	fún àmi láti ọ̀run Jésù mí kanlẹ̀, nígbà
bibeli_ede_yoruba.txt	Ọ̀ba Sólómónì fún ayaba Şẹ̀bà ní gbogbo ohun tí ó	bèèrè	fún àti ohun tí ó wù ú ó sì
bibeli_ede_yoruba.txt	kò ha tóbi, àti ẹ̀şẹ̀ rẹ̀ láníye Nítòtòtọ̀ iwọ̀	bèèrè	fún ààbò ni ọ̀wọ̀ arákúnrin rẹ̀ lánídífí, iwọ̀ sì
bibeli_ede_yoruba.txt	lì àti Ásáriyà Ó sọ̀ fún wọ̀n pé kí wọ̀n	bèèrè	fún àánú Ọ̀lọ̀run ọ̀run nípa àsírí nàà,
bibeli_ede_yoruba.txt	n bọ̀rọ̀ nńkan ibi Kò sí ẹ̀ni tí ó	bèèrè	fún idájọ̀ ọ̀dodo kò sí ẹ̀ni tí ó ro
bibeli_ede_yoruba.txt	Nígbà nàà, ó fún wọ̀n ní ohun tí wọ̀n	bèèrè	fún şùgbọ̀n ó ràn àisàn búburú sí wọ̀n
bibeli_ede_yoruba.txt	méjèjẹ̀ ti múra tán láti ẹ̀şe búburú àwọn alákosó n	bèèrè	fún ẹ̀bùn , àwọn onídàájọ̀ sì n gba owó
bibeli_ede_yoruba.txt	kò dára láàrin àwọn èniyàn rẹ̀ Síbẹ̀, ẹ̀ tún n	bèèrè	pé, Kí ló dé ti ọ̀mọ̀ kò ní í
bibeli_ede_yoruba.txt	jẹ̀ àjẹyó, ẹ̀ ó sì máa gbé láliléwú Ẹ̀ le	bèèrè	pé, Kí ni àwa ó jẹ̀ ní ọ̀dún keje,
bibeli_ede_yoruba.txt	sì bẹ̀rù Ọ̀lọ̀run ní ọ̀jọ̀ nàà, ó sì	bèèrè	pé, Báwo ni èmi nàà ó ẹ̀şe gbé àpótí
bibeli_ede_yoruba.txt	tí ó gbọ̀ tí ọ̀pọ̀ n kọ̀já lọ̀, ó	bèèrè	pé, kíni a lè mó ẹ̀yí sí Wọ̀n
bibeli_ede_yoruba.txt	rọ̀ ohun ìní rẹ̀ kò tẹ̀ ẹ̀ lẹ̀rùn, ó	bèèrè	pé, Nítorí ta ni mo ẹ̀şe n ẹ̀şe wàhálà
bibeli_ede_yoruba.txt	ara wọ̀n ká sí agbégbé Léhi Àwọn ọ̀kúnrin Júda sì	bèèrè	pé, Ẹ̀şẹ̀ tí ẹ̀ fi wá gbógun tí wá
bibeli_ede_yoruba.txt	wọ̀n lábẹ̀ igi bí wọ̀n ti n jẹ̀ ẹ̀ Wọ̀n	bèèrè	pé, Şàrà aya rẹ̀ níkọ̀ Ó dáhùn pé, Ó
irinkerindo_ninu_igbo.txt	Ẹ̀lẹ̀gbára, níbi tí a ti n sọ̀rọ̀, ó	bèèrè	ohun tí mo rò pé òun lè fi ràn
irinkerindo_ninu_igbo.txt	nu, wọ̀n sì dá iwín nàà dáuró, wọ̀n	bèèrè	ohun tí o n lẹ̀ e. Ó dáhùn ó
irinkerindo_ninu_igbo.txt	kò yé mi, hẹ̀ kí n la ẹ̀nu kí n	bèèrè	ohun tí n wá, ẹ̀şe ni òjò nílá bẹ̀
irinkerindo_ninu_igbo.txt	yií dé ọ̀dọ̀ baba rẹ̀ kò dáké ó tìn	bèèrè	ohun míràn , o ní, 'mo dúpẹ̀ lọ̀wọ̀ rẹ̀,
bibeli_ede_yoruba.txt	obinrin ará Samárià ni èmi Eéti rí tí iwọ̀ n	bèèrè	ohun mímu lọ̀wọ̀ mi Jésù dáhùn, ó sì
news_sites.txt	lọ̀ pé ibikibi tí ó bá bá wọ̀n, kí ọ̀	bèèrè	ohun ìní tirẹ̀ lọ̀wọ̀ wọ̀n. Ó pàşẹ̀ fún
bibeli_ede_yoruba.txt	kí ẹ̀ sí wò, ẹ̀ bere fún ipa ìgbàani, ẹ̀	bèèrè	ònà dárádára ni, kí ẹ̀ sí wọ̀ inú
yoruba_proverbs_out.txt	should approach other people as their stations dictate.	bèèrè	ònà kò níi sọ̀nù. A stranger who asks
bibeli_ede_yoruba.txt	Àlejò tó	bèèrè	ònà Síhónì , oju wọ̀n yóò sì yí síhà
yoruba_proverbs_out.txt	láti şàfẹ̀ri Olúwa Ọ̀lọ̀run wọ̀n Wọ̀n ó máa	bèèrè	òràn wò ; Àjàpá ní, "Èni tí wọ̀n
yoruba_proverbs_out.txt	deceit soon ends. Deceit is soon exposed. Ọ̀mọ̀ràn	bèèrè	òrọ̀ ló fẹ̀ ìdí-i rẹ̀ ẹ̀gbọ̀.
bibeli_ede_yoruba.txt	should give aid to those still struggling. Ẹ̀ni tí ó	bèèrè	ìdí ọ̀rọ̀ nàà lyan kan sì dide láàrin
irinkerindo_ninu_igbo.txt	ón ẹ̀rù sì n bà wọ̀n láti	bèèrè	ìdí ọ̀rọ̀ tí ó sọ̀ fún un, ẹ̀şe
irinkerindo_ninu_igbo.txt	ó fa ọ̀jú ro, şùgbọ̀n nígbà tí onítọ̀hún	bèèrè	ìdí ayọ̀ lọ̀wọ̀ ẹ̀nikan báyií ó ni, 'Gbogbo
irinkerindo_ninu_igbo.txt	gbogbo wọ̀n tí wọ̀n n yọ̀, ìgbà tí mo sì	bèèrè	ìdí rẹ̀ tí wọ̀n fi jí mi, wọ̀
bibeli_ede_yoruba.txt	Nígbà tí mo wò yíká, ilẹ̀ ti şù bàmúbámú. Mo	bèèrè	ẹ̀jẹ̀ rẹ̀ lọ̀wọ̀ rẹ̀ Ọ̀mọ̀ èniyàn, èmi
bibeli_ede_yoruba.txt	nàà lọ̀ nítorí ẹ̀şẹ̀ rẹ̀, şùgbọ̀n èmi yóò	bèèrè	ẹ̀jẹ̀ rẹ̀ lọ̀wọ̀ rẹ̀ Şùgbọ̀n bí
bibeli_ede_yoruba.txt	nàà yóò kú nínú ẹ̀şẹ̀ rẹ̀, èmi yóò sì	bèèrè	

bibeli_edeyoruba.txt	won ó sí ẹ̀ ẹ̀ inúnibíni sí wọn Kí a lè	bèèrè	èjè àwọn wòlì gbogbo, tí a ti ta
bibeli_edeyoruba.txt	fún un ní èjò dípò ẹja Tàbí bí ó sí	bèèrè	èyin, tí yòò fún un ní àkèkèkè Njé
irinkerindo_ninu_igbo.txt	a jọ n bọ lọ. Lẹyin èyí, obinrin nàà	bèèrè	bí mo ti ní iyàwó mo sí wí fún
irinkerindo_ninu_igbo.txt	mo lè sọrọ sí obinrin nàà dáadáa, mo sí	bèèrè	bí o ti ẹ̀ dé ibẹ̀. O sọ fún
bibeli_edeyoruba.txt	won dúró lẹnu ọ̀nà Wọn nahùn n	bèèrè	bí Símonì tí a ní pè ní Pétérù, wò
bibeli_edeyoruba.txt	lè yin Baba lógo nínú Ọmọ Bí èyin bá	bèèrè	ohunkóhun ní orúkọ mi, èmi ó ẹ̀ ẹ̀ Bí
bibeli_edeyoruba.txt	ó fi fún yin Títí di isinyí ẹ̀ kò tífí	bèèrè	ohunkóhun ní orúkọ mi ẹ̀ bèèrè, ẹ̀ ó sí
bibeli_edeyoruba.txt	òrọ̀ mi bá sí gbé inú yin, ẹ̀ ó	bèèrè	ohunkóhun tí ẹ̀ bá fẹ̀, a ó sí ẹ̀
bibeli_edeyoruba.txt	Jòhànù dúró níwájú wọn, wọn sí bèrẹ̀ sí	bèèrè	ibèèrè lówó wọn pé, Nípa agbára tàbí orúkọ
bibeli_edeyoruba.txt	Farísí tọ̀ Jésù wá, wọn sí bèrẹ̀ sí	bèèrè	ibèèrè lówó rẹ̀ Láti dán an wò, wò
news_sites.txt	kí tètè gbàgbé nkan, Akin Olúsinà ní kí awọn	bèèrè	ibèèrè nípa Fawólé lówó Fólúkẹ̀ àti Bándélé. Fólúkẹ̀
oroyoruba.txt	ikú ni àisàn nàà. 'Sé kò ì kú,' ní mo	bèèrè,	ó sí dámi lóhùn pé, 'Kò' ì kú.' Mo
bibeli_edeyoruba.txt	àti iná láti fún wọn ni ìmọ̀lẹ̀ lálẹ̀ Wọn	bèèrè,	ó sí mú ẹyẹ̀ àparò wá, ó sí fi
irinkerindo_ninu_igbo.txt	lọ jẹ́ kí o bọ̀ lóeọ̀ mí'Enikan tún	bèèrè	ó ni, 'sé kò ta yin ní ipá lóní?'
bibeli_edeyoruba.txt	a fi ẹ̀wọ̀n méjì dè é ó sí	bèèrè	eni tí ó jẹ̀, àti ohun tí ó ẹ̀
bibeli_edeyoruba.txt	ó rọ̀gbà yí ọ̀ ká, iwọ̀ sí tún n	bèèrè	eni tí ó fi ọwọ̀ kàn ọ̀ Síbẹ̀, Jésù
bibeli_edeyoruba.txt	lọ sí ilé Jùdà ní Ọ̀pópónà Tààrà, kí ó sí	bèèrè	eni tí a ní pè ni Sọ̀fùlù,
bibeli_edeyoruba.txt	gégé bí èyin tí n ẹ̀ Nínsinsinyí, a	bèèrè,	a sí n rọ̀ yin nínú Jésù Olúwa láti
bibeli_edeyoruba.txt	ó ti n fẹ̀ Èmí sí wí fún yin, ẹ̀	bèèrè,	a ó sí fifún un yin ẹ̀ wá kiri,
bibeli_edeyoruba.txt	padà sí ọ̀dọ̀ ọ̀gá rẹ̀ Nígbà tí Bènihádádi	bèèrè,	Kí ni ohun tí Èlìsà sọ̀ fún ọ̀ Hásáéli
bibeli_edeyoruba.txt	a lọ̀ sin ọ̀lọ̀run mìíràn, Kí ẹ̀ wádíí, ẹ̀	bèèrè,	Kí ẹ̀ sí tọ̀pinpin ọ̀rọ̀ nàà dájúšáká, bí
bibeli_edeyoruba.txt	Ọrẹ̀ ẹ̀bọ̀ sísun àti ẹ̀bọ̀ ẹ̀sẹ̀ ni iwọ̀ kò	bèèrè	Nígbà nàà ni mo wí pé, Èmi niyí nínú
bibeli_edeyoruba.txt	lú rẹ̀ Níbo ni Olúwa Ọ̀lọ̀run Èlìjà wà Ó	bèèrè	Nígbà tí ó lu omi nàà, ó sí pín
bibeli_edeyoruba.txt	ní àjijiyàn, bí a ti rànṣẹ̀ pè mi hẹ̀jẹ̀ mo	bèèrè,	nítorí kìn ní èyin ẹ̀ rànṣẹ̀ pè mi
bibeli_edeyoruba.txt	ni ó dé tí Olúwa mi fi n sunkún Hásáéli	bèèrè	Nítorí pé èmi mọ̀ ibi tí iwọ̀ yòò ẹ̀
bibeli_edeyoruba.txt	rẹ̀ Nígbà tí ó sí ti ka iwé nàà, ó	bèèrè	pé agbégbẹ̀ ilú wo ni tirẹ̀ Nígbà tí ó
irinkerindo_ninu_igbo.txt	omobinrin nàà létí'odò, tí kò pé púpọ̀ tí ó	bèèrè	pé ẹ̀ se mo ní iyàwó tàbí n kò ní,
bibeli_edeyoruba.txt	gbọ̀, ẹ̀gbọ̀n kò yé mi Nígbà nàà ni mo	bèèrè	pé, Olúwa mi, kí ni yòò jẹ̀ àbábọ̀ àwọn
bibeli_edeyoruba.txt	sí Èlìásàrí àti Ítamàrí, àwọn omọ̀ Ároní yòòkù, ó sí	bèèrè	pé, Èéṣe tí ẹ̀ kò jẹ̀ ẹ̀bọ̀ ẹ̀sẹ̀
bibeli_edeyoruba.txt	mú àwọn ohun ogún mi di ohun ìrira Àlùfàà kò	bèèrè	wí pé níbo ni Olúwa wà Àwọn tí n
bibeli_edeyoruba.txt	olórí ọ̀rọ̀rún tí wọn ti ogun dé Mósè sí	bèèrè	wí pé, Èyin ha dá gbogbo àwọn obinrin
bibeli_edeyoruba.txt	a ó máa ẹ̀ ìrántí ní ayérayé Ọ̀un kí yòò	bèèrè	iyin búburú ọ̀kàn Rẹ̀ ti dúró, ó ní igbẹ̀
bibeli_edeyoruba.txt	fún yin, Ọ̀lọ̀run ni ẹ̀lẹ̀nìí wa A kò	bèèrè	iyin lódò yin tàbí fún ara wa Gẹ̀
bibeli_edeyoruba.txt	Èmi ẹ̀ ẹ̀lòdí sí àwọn olùsọ̀ ẹ̀gùntàn, èmi yòò sí	bèèrè	agbo ẹran mi lówó wọn Èmi yòò sí
bibeli_edeyoruba.txt	èyí tí ó fi idí rẹ̀ múlẹ̀ nípa Ìbúra ẹ̀	bèèrè	báyíí nípa tí àwọn ọ̀jọ̀ igbàani sáájú kí a
bibeli_edeyoruba.txt	ó sí kò ọ̀ lẹ̀rù, má sí ẹ̀ padà	bèèrè	Gégé bí èyin sí ti fẹ̀ kí
irinkerindo_ninu_igbo.txt	Kí a ma sa fà á gùn lọ̀ títí, ó	bèèrè	ibi tí mo dé sí, mo sọ̀ fún un,
bibeli_edeyoruba.txt	wá láti ọ̀dọ̀ Kònlélu dé Wọn n	bèèrè	ilé Símonì, wọn dúró lẹnu ọ̀nà
bibeli_edeyoruba.txt	ju èyí Nítorí pé, kò mú ọ̀gbọ̀n wá láti	bèèrè	irú ibèèrè bẹ̀ ẹ̀gbọ̀n, gégé bí
yoruba_proverbs_out.txt	of his younger sister need show no such restraint. A-	bèèrè	kí í sìnà. He who asks the way does
oroyoruba.txt	sí nkan' ni èmi àti ẹ̀gbọ̀n mi n	bèèrè,	Kò sí nkan, ' ní wọn dàhùn. Ọ̀dẹ̀
bibeli_edeyoruba.txt	tí Ọ̀lọ̀run ti dá èniyàn sórí ilẹ̀ ayé ẹ̀	bèèrè	láti igun ọ̀run kan sí èkejì Njé irú
bibeli_edeyoruba.txt	ti fi í hàn Wọn sí bèrẹ̀ sí	bèèrè	láarin ara wọn, tani nínú wọn tí yòò ẹ̀
alakowe.txt	Card" l'édè Yorùbá? Ní ọ̀jọ̀ mèlòókán sẹ̀yin, ẹ̀nikan	bèèrè	Lórí Twitter pé kí l'áà ẹ̀ npe "SIM
oroyoruba.txt	bọ̀, ó sí dámi lójú pé ó ti sọ̀kún. . Mo	bèèrè,	mo ni, 'Bàbá, sé kò sí nkan?' Ó wò
bibeli_edeyoruba.txt	lódò mi láti bá ọ̀ sọ̀rọ̀ Ó sí	bèèrè	Míkáyà sí dàhùn pé, iwọ̀ yòò ẹ̀ iwadí ní
yoruba_proverbs_out.txt	rewarded before the less persistent. Adékànmíbi ò du oyè;	bèèrè	ni. Adékànmíbi is not contesting a title; he is
bibeli_edeyoruba.txt	ó	bèèrè	ní igbàgbọ̀, ní àisìyéméjì rará Nítorí eni tí ó
bibeli_edeyoruba.txt	sí fi fún un Sùgbọ̀n nígbà tí òun bá	bèèrè	nígbàgbogbo pé kí Ọ̀lọ̀run Jésù Kírísítì Olúwa wa,
bibeli_edeyoruba.txt	láti máa rántí yin nínú àdúrà mí Mo sí n	bèèrè	nínú orílẹ̀ èdè, eni tí ó bá ti gbọ̀
bibeli_edeyoruba.txt	ọ̀kàn búburú rẹ̀ Nítorí nàà báyíí ni Olúwa wí ẹ̀	Bèèrè	Nípa Àṣẹ̀ Jésù Ní ijọ̀ kan, bí ó ti
bibeli_edeyoruba.txt	ọ̀júrere ní ọ̀dọ̀ Ọ̀lọ̀run àti èniyàn Wọn	bèèrè	nípasẹ̀ Olúwa, òun ni èmi yòò máa wá kiri
bibeli_edeyoruba.txt	èyí ni ọ̀kàn mi yòò le Ohun kan ni mo	bèèrè	nhan dájú dájú nípa rẹ̀ Nítorí nàà má ẹ̀ gbọ̀
bibeli_edeyoruba.txt	ìgbimọ̀ ní ọ̀la, bí eni pé àwọn n fẹ̀	bèèrè	omi, ó fún un ní wàrà ó fi àwo
bibeli_edeyoruba.txt	jùlọ̀ nínú àwọn obinrin tí n gbé inú àgọ̀ Ó	bèèrè	orin lówó wá, àti àwọn tí ó ni
bibeli_edeyoruba.txt	pé níbẹ̀ ní àwọn tí ó kó wa ní igbékùn	bèèrè	orúkọ wọn pẹ̀lú, kí a lè kọ̀ àwọn
bibeli_edeyoruba.txt	kọ̀ àti láti tún odi rẹ̀ mọ̀ A sí tún	bèèrè	ounjẹ rẹ̀, o ní èjẹ̀ ni oun n
irinkerindo_ninu_igbo.txt	wá ounjẹ̀ ti òun fún òun, igbà tí mo sí	bèèrè	púpọ̀ lódò eni tí a bá gbé fi
bibeli_edeyoruba.txt	fún ní púpọ̀, lódò rẹ̀ ni a ó gbé	bèèrè	rẹ̀ Ẹ̀nikẹ̀ni tí ó bá sà à ti
bibeli_edeyoruba.txt	lái ní iwọn fún ẹ̀nikẹ̀ni tí ó bá	bèèrè	rẹ̀ lówó Olúwa Ọ̀kúnrin nàà Elikàná, àti gbogbo
bibeli_edeyoruba.txt	pe orúkọ rẹ̀ ní Sámúélì, pé, Nítorí tí mo	bèèrè	sí i Iná ni èmi wá láti sọ̀ sí
bibeli_edeyoruba.txt	fi púpọ̀ sí, lódò rẹ̀ ni a ó gbé	bèèrè,	Ta ni èyin gan-an rò pé mo
bibeli_edeyoruba.txt	àtijọ̀ ni ó tún padà wá sáyé Nígbà nàà, Jésù	bèèrè	Túndé Atọ̀pinpin lówó Akin. Lẹyin igbà
news_sites.txt	ọ̀dún mètá tí ó ti rí Akin mọ̀. Pópóplá	bèèrè	wà ní isàlẹ̀ àpótí mi, àwọn èniyàn ti bọ̀
irinkerindo_ninu_igbo.txt	tó nkan, ó dàhùn ó ní, 'Àṣọ̀ tí bàbá rẹ̀	bèèrè,	wọn sí gbé òunjẹ̀ kalẹ̀ níwájú rẹ̀, ó
bibeli_edeyoruba.txt	wólẹ̀ sin ó sí wá sí ilẹ̀ rẹ̀ ó sí	bèèrè,	yóò rí gbà eni tí ó sí n wá
bibeli_edeyoruba.txt	i sílẹ̀ fún yin Nítorí ẹ̀nikẹ̀ni tí ó bá	bèèrè	Èmi yòò sọ̀ gbogbo ohun tí Olúwa bá sọ̀
bibeli_edeyoruba.txt	Olúwa Ọ̀lọ̀run yin gégé bí èyin ẹ̀	bèèrè	Ìránṣẹ̀ rẹ̀ kò lọ̀ sí ibikan kan Géhásì dá
bibeli_edeyoruba.txt	gá rẹ̀ Èlìsà Níbo ni o ti wà Géhásì Èlìsà	bèèrè	àṣedédé mi, tí iwọ̀ sí fi wá ẹ̀sẹ̀
bibeli_edeyoruba.txt	ọ̀dún rẹ̀ ha dàbí ọ̀jọ̀ èniyàn Tí iwọ̀ fi n	bèèrè	èyí lówó ọ̀ yin, Gìnì gìnì ẹ̀sẹ̀ nínú
bibeli_edeyoruba.txt	Nígbà tí ẹ̀ wá farahàn níwájú mi, ta ni ó	bèèrè	ẹ̀tọ̀ wọn, Bí ó ti jẹ̀ pé
news_sites.txt	bá sí ọ̀nà àbáyọ̀ mìíràn fún wọn láti	bèèrè	ìdàrayá wí pé ẹ̀ kọ̀ orin Sióni kan fún
bibeli_edeyoruba.txt	lówó wá, àti àwọn tí ó ni wá lára	bèèrè,	ìránṣẹ̀ ijọ̀ ni wọn jẹ̀, àti ọ̀go Kírísítì
bibeli_edeyoruba.txt	tàbí ní ti àwọn arákúnrin wa ni ẹ̀nikẹ̀ni n		

bibeli_edeyoruba.txt	omọ-ẹyin Olúwa Ó tọ olórí alúfà lọ, ó	bèèrè	iwé lówó rẹ sí sínáógù tí n
bibeli_edeyoruba.txt	wọn sorí ilẹ Júdá láti tú eniyan rẹ ká Ẹ	bèèrè	òjò nígbà àròkúrò ni ọwó Olúwa Olúwa tí
oroyoruba.txt	sí ẹni tí ó pariwo sọrọ tàbí tí ó	bèèrè	órjẹ lówó iyá mi gégẹ bí àṣà
bibeli_edeyoruba.txt	ìsinyí ẹ kò tìl bèèrè ohunkóhun ní orúkọ mi ẹ	bèèrè,	ẹ ó sí rí gbà, kí ayọ yín kí
bibeli_edeyoruba.txt	fún Ta ni baba nínú yín tí omọ rẹ yóò	bèèrè	eja, tí yóò fún un ní èjò dípò eja
bibeli_edeyoruba.txt	ìgbà Samueli wòlìl Lẹyin nàà ni wọn sì	bèèrè	ọba Ọlórún sì fún wọn ní Ẹjò
bibeli_edeyoruba.txt	fún un pé, Ìwọ aṣiwèrè, lóru yí ni a ó	bèèrè	ọkàn rẹ lówó rẹ òjẹ ti tani nḡkan
bibeli_edeyoruba.txt	sì tẹwọ gba wọn níbẹ Níbẹ ní ó	bèèrè	ọrẹ àti ẹ̀bùn nínú àkóso yín pẹ

Appendix B

bibeli_edeyoruba.txt	wí pé, kí ni ó dé tí iwọ fi n	bèèrè	lówó àwọn Ọlórún àwọn èniyan yí, tí
bibeli_edeyoruba.txt	Olúwa , pèlú ìbùkún àwọn èniyan rẹ Ísríelì Heṣekáyà	bèèrè	lówó àwọn àlúfàà àti àwọn ará Léfi nípa
bibeli_edeyoruba.txt	sí fónká àfonífojì, Bẹ̀ẹ̀ ni Dáfídì sí tún	bèèrè	lówó Ọlórún, Ọlórún sì dalóhùn pé,
bibeli_edeyoruba.txt	nísinsin yí nàà, mo mò pé, ohunkóhun tí iwọ bá	bèèrè	lówó Ọlórún, Ọlórún yóò fi fún
bibeli_edeyoruba.txt	kí ẹ̀ṣo yín lè dúró kí ohunkóhun tí ẹ̀ bá	bèèrè	lówó Baba ní orúkọ mi, kí ó lè
bibeli_edeyoruba.txt	àwọn olórí tàbí Sólómónì arákúnrin rẹ Nígbà nàà ni Nátani	bèèrè	lówó Bátíṣébà, iyá Sólómónì pé, Njẹ iwọ
bibeli_edeyoruba.txt	n àti agbára ó ti fi àwọn nḡkan tí a	bèèrè	lówó rẹ hàn fún mi nítorí tí iwọ
bibeli_edeyoruba.txt	tí wọn sì n dúró níwájú rẹ Ó sí	bèèrè	lówó wọn pé, Kí ni ìmòràn yín
theyorubablog_dot_com.raw.txt	mi orí ni lai sọ nkankan ju un! Kiniún wa	bèèrè	lówó Ọlórún wípé Ẹ Yánibo kòni àlẹ̀bù ni
bibeli_edeyoruba.txt	gbogbo ọ̀ràn, ọ̀gbọ̀n àti ọ̀yẹ̀ tí ọ̀ba n	bèèrè	lówó ọ̀ wọn, ó rí i pé wọ
bibeli_edeyoruba.txt	tọ abókúsọ̀rọ̀ lọ fún Itọ̀sọ̀nà Kò sí	bèèrè	lówó Olúwa , bẹ̀ẹ̀ ni Olúwa pa á,
bibeli_edeyoruba.txt	rọ̀lẹ̀ Sọ fún ọ̀ba Júdá tí ó rán yín láti	bèèrè	lówó Olúwa , Ẹ̀yí ni ohun tí Olúwa Ọlọ
bibeli_edeyoruba.txt	ìpẹ̀rẹ̀rẹ̀ Ilé nàà ti wà, nítorí a ti	bèèrè	lówó Olúwa Ọlórún wa a bèèrè ló
news_sites.txt	Olóyè Ọ̀báfẹ̀mì Awólówọ̀ àti àwọn àgbà tí ó	bèèrè	fún Ominira lówó Ilú-Qba, Ẹ̀ Ọ̀sẹ̀lú, ilú kò
theyorubablog_dot_com.raw.txt	Olóyè Ọ̀báfẹ̀mì Awólówọ̀ àti àwọn àgbà tí ó	bèèrè	fún Ominira lówó Ilú-Qba, Ẹ̀ Ọ̀sẹ̀lú, ilú kò
bibeli_edeyoruba.txt	ọ̀kúnrin nàà tí ó gbé iṣẹ̀ nàà jáde tí a	bèèrè	fún ilé Olúwa Wọn fi owó gba ẹni
bibeli_edeyoruba.txt	Ésítà láti lọ sí ọ̀dọ̀ ọ̀ba, wọn kò	bèèrè	fún ohunkóhun ju ẹ̀yí tí Hégaí, iwẹ̀fà ọ̀ba
bibeli_edeyoruba.txt	í Ẹ̀ nítorí pé àwa kò ní ẹ̀tọ̀ láti	bèèrè	fún un, Ẹ̀gbọ̀n àwa ní fi ara wa
bibeli_edeyoruba.txt	rẹ̀ Síwájú sí, èmi yóò fi ohun tí iwọ̀ kò	bèèrè	fún ọ̀ ọ̀rọ̀ àti ọ̀lá ní gbogbo ayé rẹ̀
news_sites.txt	ẹ̀ bẹ̀ ẹ̀ lọ kò kọ́já ọ̀fin. “Èni ma a	bèèrè	ẹ̀tọ̀ lábẹ̀ ọ̀fin yio lọ pèlú ọ̀wọ̀
theyorubablog_dot_com.raw.txt	ẹ̀ bẹ̀ ẹ̀ lọ kò kọ́já ọ̀fin Èni ma a	bèèrè	ẹ̀tọ̀ lábẹ̀ ọ̀fin yio lọ pèlú ọ̀wọ̀
theyorubablog_dot_com.raw.txt	lọ̀pọ̀ agbójúlẹ̀bí á bímọ̀ rẹ̀pẹ̀tẹ̀, kó owó lé aṣọ̀,	bèèrè	ẹ̀rọ̀ Ìbáńísọ̀rọ̀ olówó nla tí ẹ̀ni tí
theyorubablog_dot_com.raw.txt	òsìṣẹ̀, a fi Itijú gé ara wọn kúrú nípa àti	bèèrè	ẹ̀tọ̀ wọn Ọ̀sìṣẹ̀ mirán a Ẹ̀ iṣẹ̀ ọ̀
theyorubablog_dot_com.raw.txt	Ìjọba tí ó ngba owó orí lóyẹ̀ kí á ti	bèèrè	ẹ̀tọ̀, kí Ẹ̀ lówó ẹ̀bí Ọ̀rọ̀
news_sites.txt	pé “Bi ó ti ẹ̀ lówó bi Da Rocha” lai	bèèrè	pé tani Da Rocha? Àwọn Ọ̀lórọ̀ ànà bi
theyorubablog_dot_com.raw.txt	pé Bi ó ti ẹ̀ lówó bi Da Rocha lai	bèèrè	pé tani Da Rocha Àwọn Ọ̀lórọ̀ ànà bi
theyorubablog_dot_com.raw.txt	sí owó lati rán omọ lọ si ilé-iwé tàbí	bèèrè	pé ki Ọ̀jọ̀ba Ọ̀kè-òkun wá pèsè iná mò
theyorubablog_dot_com.raw.txt	iṣẹ̀ ọ̀de Àwọn Ará-Ọ̀run Ẹ̀ àánú rẹ̀, wọn	bèèrè	pé Ẹ̀ ó lè dá ẹ̀mu, ó ni ohun
news_sites.txt	sinú ewé, ó gbe tọ̀ Ẹ̀kùn lọ. Kí Ẹ̀kùn tó	bèèrè	ohun tí Ọ̀jọ̀pá nwa lo ti gbo oorun didun
theyorubablog_dot_com.raw.txt	sinú ewé, ó gbe tọ̀ Ẹ̀kùn lọ Kí Ẹ̀kùn tó	bèèrè	ohun tí Ọ̀jọ̀pá nwa lo ti gbo oorun didun
theyorubablog_dot_com.raw.txt	pé ohun kò ri Ẹ̀lédẹ̀ nígbàtí ó délé Ó	bèèrè	ohun tí ó fa igbe tí Yánibo níké Yánibo
yoruba_proverbs_out.txt	stoop to do. Ojú kí í pón babaláwo kó	bèèrè	ẹ̀bọ̀ ànà. An Ifá diviner-priest is never so
yoruba_proverbs_out.txt	is excessive happiness. Happiness should know moderation. Babaláwo kí í	bèèrè	ẹ̀bọ̀ ànà. The diviner does not ask for yesterday'
theyorubablog_dot_com.raw.txt	ẹ̀ ò ri ojú olè bi, ọ̀pọ̀ ọ̀bi kí	bèèrè	bi omọ wọn ti ri owó mò nítorí àwọn e jànto. One does not throw a toad away
yoruba_proverbs_out.txt	A kí í gbé ọ̀pọ̀lọ̀ sọ̀nù ká tún	bèèrè-	ibi tí omọ ọ̀bá tí pón légbẹ̀
yoruba_proverbs_out.txt	a ti na omọ ọ̀ba là mbèrè, a kí í	bèèrè	ikú tó pa baba ẹni. If one has not
yoruba_proverbs_out.txt	Bí ọ̀wọ̀ ò bá tẹ̀ èkù idà, a kí í	bèèrè	nítorí inú mi dún sí o, èmi sì mò
bibeli_edeyoruba.txt	Mósè pé, Èmi yóò Ẹ̀ ohun gbogbo tí iwọ̀ ti	bèèrè,	ohun Ni ọ̀jọ̀ tí Àjàpá dá pé, Ẹ̀lédẹ̀
theyorubablog_dot_com.raw.txt	ni àyà ohun lai dúró bí Ẹ̀lédẹ̀ bá wọ̀lẹ̀	bèèrè	ojú owó Ọ̀pọ̀ ẹ̀ranko tí ó ni iwo
theyorubablog_dot_com.raw.txt	lati kọ̀ iṣẹ̀ mó iṣẹ̀ lati wà ni ipò àti	bèèrè	Olúwa yóò lọ sí ibi àgọ̀ àjọ̀ nàà ní
bibeli_edeyoruba.txt	é ní Àgọ̀ àjọ̀ Ẹ̀nikẹ̀ni tí ó bá n	bèèrè	owó tí ó yẹ̀ fún iṣẹ̀ tí wọn Ẹ̀
theyorubablog_dot_com.raw.txt	kí wọn má tara wọn ní ọ̀pọ̀, nípa bi	bèèrè	àmi, àwọn Gíríkì sí n sàfẹ̀rì ọ̀gbọ̀n
bibeli_edeyoruba.txt	ọ̀rọ̀ ọ̀ yẹ̀yẹ̀ Nítorí pé àwọn Júú n	bèèrè	irètí tí o ní bẹ̀ nínú yín, Ẹ̀gbọ̀n
bibeli_edeyoruba.txt	múra tan nígbà gbogbo láti dá olúkúlùkù lóhùn tí n	bèèrè	ọ̀nà lówó èrò tó kù lẹ̀hìn kàyè
yoruba_proverbs_out.txt	ẹ̀ni ká gbọ̀; ká sọ̀rọ̀ fúnni ká gbà; ká	bèèrè	