Kindred and Kindred-Ship Terminologies in Yorùbá Cosmology

By

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Abstract

In recent times, the value placed on kindred and kindred-ship ties among people who are of Yoruba origin are diminishing out, just like some other vital aspect of the Yorùbá culture and language. Language goes with culture and the two cannot be separated. As the culture is dying, so also the language with which the culture is interpreted is nose diving. The aim of this paper is to expose the kindreship ties and their terminologies in Yorùbá language. In doing this, the researcher made use of observation and recorded materials in collecting his data. The researcher observed that both the value *kith and kins* placed on these ties and their terminologies are dying off this paper is a means of documenting the Yorùbá people's cultural values.

Keywords: culture, relationship, terminologies, kindred, cosmology

Introduction

Distinguishing between family ties and friendship networks within the Yoruba concept of kinship can be challenging, yet the idea of family is generally understood to refer to people connected by blood. These include individuals born of the same parents as well as those who share ancestral lineage—whether distant or close relatives. All these people collectively form a kindred group. Kinship, therefore, emerges from the close bond among members of a community who trace their origin to a common ancestor. This kin-based structure creates a strong framework for interpersonal relationships. Within Yoruba society, members of a kin group are expected to share one another's burdens and fortunes. The popular saying *"ohun tó bá ojú, ó ti bá ìmú"*meaning "whatever affects the eyes also affects the nose"captures this communal sense of mutual responsibility. Although this

principle is not as strictly observed today as in the past, it still influences social interactions among the Yoruba.

The Yoruba kinship system refers to the network of individuals within a household as well as those in the extended family who share a common descent. Kinship encompasses relationships formed through birth, marriage alliances, or adoption. Bisilki (2017), drawing on examples from the Likpakpaln people of Ghana, categorizes kinship terms into *agnatic*, *multilateral*, and *affinal* forms, noting that multilateral and affinal kinship expressions involve complementary filiations. Among the Yoruba, kinship is considered a strong and enduring social bond, beginning with the nuclear family—father, mother, and children. As Olomu (2021:95) observes, while a few Yoruba communities practice matrilineal or bilinear systems, the overwhelming majority remain distinctly patrilineal in their kinship arrangements. The nuclear family forms the foundation from which broader kin relations evolve and expand into the extended family structure. These connections are encapsulated in terms such as *Ìyá* (mother), *Bàbá* (father), *Ọmọ-Ìyá* (children of the same mother), *Ọmọ-Bàbá* (children of the same father), *Èbí* (extended family), and *Alájọbí* (kinsfolk). Collectively, they are regarded as *Èbí*, the root of all other interpersonal relationships within Yoruba society. Kinship is seen as a sacred social bond, one that outsiders cannot easily disrupt. Kindred groups function as important moral institutions where individuals learn values, norms, and responsibilities. Despite modern influences, these structures retain their relevance in contemporary Yoruba society. The kinship network continues to provide emotional, social, and material support for its members. Yoruba culture is therefore deeply enriched by its kinship system, which shapes social organization, identity, and communal life. This paper examines Yoruba kinship, its social structure, and the various terms associated with kindred relations.

Yorùbá People and Cultural Identity

The Yoruba constitute one of the most prominent ethnic groups in West Africa. Their population spans a wide geographic area, stretching from present-day Delta State in Nigeria eastward, and extending westward across the Republics of Togo and Benin. Today, Yoruba communities can also be found in several other West African countries, including Mali, Togo, Burkina Faso, Ghana, The Gambia, and Sierra Leone. Beyond the African continent, Yoruba descendants are present

across the Atlantic in the Caribbean and the Americas, particularly in Brazil, Cuba, and Argentina, largely as a result of historical migration and the transatlantic slave trade. According to Johnson (1921), the Yoruba people and their homeland are widely recognized for their rich and well-developed cultural heritage, encompassing both tangible and intangible cultural traditions.

Olomu and Azeez (2024) argue that content strategies are also valued for their contributions to non-material cultural heritage, often referred to as intangible cultural heritage. This heritage is reflected in various aspects of Yoruba daily life and ceremonial practices, including naming rituals, poetry, philosophical expressions, marriage customs, trading systems, and traditional educational structures such as storytelling. An illustrative example is the role of drummers in Yoruba royal courts. Drummers are permanent figures in the palace and serve as messengers who announce visitors through the lead talking drum. If an unwelcome visitor arrives, the drummers communicate this using coded drum signals that inform the king of the visitor's identity. Should the king choose not to receive the person, he sends back a coded message through the drum, politely indicating that the visitor is not to be admitted. This demonstrates how intangible cultural practices remain central to social communication and authority in Yoruba society.

Ilesanmi (2004), as cited in Ogunfolakan, defines culture as "the learned patterns of thought and behaviour displayed by a social group." Similarly, Marvin views culture as encompassing the entire way of life of a community, rather than limiting it to education or the development of refined character. His perspective highlights a more humanistic understanding of culture, suggesting that it is not only reflected in human activities but also in the values and meanings that give those activities significance. From these definitions, culture can be understood as a continually evolving process. It is dynamic, adaptable, and responsive to changes in society, rather than fixed or static.

Review of Literature

Adeoye, as cited in Olomu (2024), describes kinship as the bond that exists between individuals through blood ties, marriage, adoption, or any other socially recognized connection. Ṣaláwù (2007) identifies two major dimensions of kinship:

the biological and the socio-cultural. He explains that biological kinship is derived from blood relationships or descent. From this perspective, descent and blood relations essentially refer to the same idea, since both point to a shared lineage. Biological kinship implies that members trace their origin to common forebears and descend from a single ancestor. While patrilineal descent is the predominant form among the Yoruba, kinship through the maternal line is not entirely absent; it exists, though less commonly, in certain Yoruba communities.

Ṣaláwù's second category of kinship is the socio-cultural aspect, which he describes as "man-made." In this sense, it is the community that defines who belongs to a kin group and determines the structure of kinship within its environment. This implies that among the Yoruba, kinship is not limited to biological connections; it can also be socially constructed based on communal norms and expectations. This perspective is accurate because individuals may acquire kin status through social recognition, not just through descent. The authority and influence such kin members hold over an individual are granted by societal approval. This practice is evident in many Yoruba communities, particularly in matters related to marriage, where certain elders or socially recognized figures exercise authority even without direct blood ties.

Onwuka (2009), supporting Ṣaláwù's (2007) position, explains that this is why individuals such as one's brother-in-law, mother-in-law, and sister-in-law are recognized as part of one's kin group. Among the Yoruba, adopted children are also accepted and integrated into the kinship system. However, unlike biological offspring, an adopted child's inheritance rights are usually limited to the property of the adoptive parent and do not extend to the wider lineage.
Uwakwe (2003) listed such relations as follows:

(a) Parallel cousins, in Yoruba they are refer to as; *(Ọmọ ẹ̀gbọ́n bàbá, ọmọ àbúrò bàbá, ọmọ ẹ̀gbọ́n ìyá, ọmọ àbúrò ìyá)*
(b) Sibling *(Ọmọ Ìyá kan náà, ọmọ bàbá kan náà)*
(c) Nibbling *(Ọmọ ẹ̀gbó, ọmọ àbúrò)*
(d) Uterine *(Ọbàkan) (Ọmọ ìyá kan, sùgbọ́n bàbá oṭ̀oṭ̀o)*

Eze C. C. (2003) describes parallel cousins as the children of siblings of the same sex either two brothers or two sisters. Among the Yoruba, such individuals are

regarded as *ẹbí*, and they refer to one another as *ọmọ ìyá* or *òmíyẹ*. This designation does not imply that they share the same mother; rather, it signifies that they belong to the same family lineage. The second category, siblings, refers to children born of the same parents. In Yoruba, they are described as *ọmọ ìyá kan náà àti bàbá kan náà*. In situations where children share only a mother but not a father, they are known as *ọmọ ìyá*—referred to in sociology as maternal half-siblings. Conversely, when children share a father but not a mother, they are called *ọbàkan*, corresponding to paternal half-siblings in sociological terms. Extended relatives on the maternal side are referred to as *ìbátan nídìí ìyá* or *ẹbí ìyá*, while those on the paternal side are known as *ẹbí bàbá*. Uwakwe (2003) also identifies a category called uterine kinship, in which descent is traced through the female line. Eteng (2008) notes that not all needs can be met within the nuclear family; some responsibilities—such as security and the provision of community amenities are addressed at the wider kinship level, involving relatives beyond the immediate household. According to Olomu and Dosunmu-Lawal (2023), the kinship system functions as a vital Yoruba cultural institution that supports the welfare of its members. However, the nature of kinship has changed significantly from what it was in the twentieth century. European influences, increasing urbanization, and the rise of individualistic lifestyles have weakened traditional kinship practices. Today, more separatist modes of living have begun to replace the strong communal ties that were once central to Yoruba society.

Methodology/Theoretical Underpinnig

When discussing terms, we are inherently engaging with semantics. The theory of semantics, as formalized by Posner (2007) and cited in Chimaobi et al. (2021:98), approaches meaning by recognizing that words with related senses can be grouped within a larger conceptual field or domain. Chimaobi et al. (2021:98) further explain that semantic properties or meaning properties are aspects of linguistic units, such as morphemes, words, or phrases, that contribute to determining their meaning. In essence, semantics is concerned with whether a unit of language is meaningful or meaningless. This theory is particularly relevant to this study because it focuses on kinship terms, and analyzing terms necessarily involves exploring their meanings.

The data for this research were collected using a combination of observation and archival sources, particularly scholarly articles and works by previous researchers in related fields. Library research was conducted to access relevant written materials, while oral information was gathered through informal, unscheduled interviews. All data collected were carefully documented for analysis.

Result & Discussion

Social Structure

According to Idowu (1973), the social structures across Yoruba communities are largely similar. In Yoruba land, kinship is organized around the following key elements:

i. *Ìrandíran* (generational)
*ii. Baba ńlá wa(*our ancestor*)*
iii. Ìbátan nipase Ìgbéyàwó (marriage link)
iv. Agbato (adoption)
v. *Àlejò/ Ìkónimọ́ra* (Hospitality)

Àjọbí (common ancestor) is a term that, in some parts of Yoruba land, is also referred to as *Ẹbí*. It is important to note that among the Yoruba, kinship is organized around a basic unit, which is the immediate family.

Family (*Ẹbí*)

According to Adeoye (2005), "a person becomes a member of a family either through birth or adoption, and this family serves as the basic unit of Yoruba kinship." Daramola and Jeje (1975) noted that traditional African societies consisted of rulers, subjects, and slaves, but did not emphasize material possessions, making social class distinctions largely irrelevant. Social organization, including rules about marriage, was carefully structured, with strict norms regarding who could marry and where.

Siegel (1996) observes that, in African societies, marriage is generally not pursued for social status or material gain; rather, the primary purpose is procreation. Among the Yoruba, this perspective is particularly emphasized, as the main aim of marriage is to bear children. This is reflected in the Yoruba saying, *"Ọmọ èni ni ọlá èni – ẹni ọmọ ṣìn ló bímọ"*, meaning "a child is one's future, and through children one's legacy continues."

In Yoruba tradition, celibacy is generally not accepted, and premarital sexual relations are considered immoral and socially frowned upon. Infertility is viewed as a personal tragedy, while infant mortality sometimes interpreted as *àbíkú* is seen as a devastating loss for a family. Children are deeply valued, as they are regarded as the hope for the family's continuity; they are the adults of tomorrow. Consequently, all able adults are expected to marry to ensure the perpetuation of their lineage. Marriage is strongly encouraged in all Yoruba communities, and while polygamy is permitted, it is often criticized by Christian teachings. Yoruba proverbs reflect some of the perceived shortcomings of polygamy. For example, *"Ilẹ̀ àkítàn ni ilé olórógún, bó ti wù kí a gbà á, kò tí í mọ́"*—meaning "a polygamous household is like a refuse site; no matter how it is swept, it can never be fully clean" and *"Oríṣà jẹ́ kí n pé méjì obìnrin kò dénú"*meaning "a woman's desire for a co-wife is often pretentious." Similar attitudes toward marriage and family structures are observed in many other African societies.

According to Idowu (1973), a family consists of a father, mother, and their children. While the family unit is predominantly monogamous, polygamy has traditionally been culturally accepted among the Yoruba. However, this practice is rapidly declining due to the influences of Christianity and Westernization. Ejiofor observes that the decline of polygamy is also linked to the monetization of the economy and the development of modern social security systems. In the past, the safety and security of individuals were the responsibility of the extended family, which would collectively mobilize to protect its members.

In traditional Yoruba society, family members typically live together in a compound until the children grow up and begin establishing their own households. A well-established compound may contain multiple houses: one for the father, and one or more for the wife or wives. Male youths often build their own houses close to their father's, while daughters remain with their mothers until marriage. The men's quarters, usually a single-room apartment, are referred to as *akòdì àpọ̀n*, or "bachelor's room." Sons continue to live with their father after outgrowing maternal care, typically from around the age of eighteen, while daughters stay with their mothers. The father serves as the head of the family, making decisions with the support and counsel of his wife. Idowu (2005) describes the mother as the "heart of the home." In Yoruba culture, a mother is a respected

and well-established figure within the family, and divorce was historically uncommon, giving her a secure social standing. The husband and wife share mutual trust and confide in each other on all matters, while the man's pride is often measured by his ability to provide for and manage his family. Children are raised with both love and strict discipline. They are taught obedience and respect for their parents, elders, and other authority figures in the community. Through this upbringing, they acquire qualities that promote self-sufficiency, social responsibility, and personal fulfillment. The immediate family members are designated as indicated in Table I below:

Bàbá / Baálé	Father
Ìyá /Iyàálé	Mother
Ọmọ ìyá ọkùnrin	Brother
Ọmọ ìyá obìnrin	Sister
Ọmọ	Child

Figure 1: Designation of Immediate Family Members

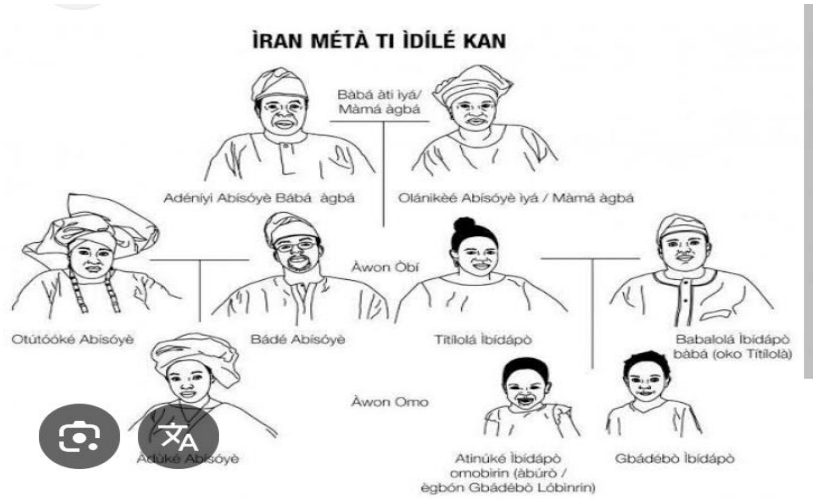


Fig. 2: Shows three generations

We have extended family members. This treated fully under kinship terms.

Extended Family Members (*Mọ̀lẹ́bí*)

These are extended family relations that can be traced exclusively through the father's lineage. They include a man, his siblings, and their families, with members able to trace their ancestry back up to six generations. Members of such extended families typically share the same surname, reflecting their common heritage. Siegel (1999, 6:2), in a comparison of African and European systems of marriage and family, noted that…

> Families take different forms and are invested with different meanings. Whereas we in the United States typically conceive of family as conjugal, or nuclear, that composed of a married couple and their children, Africans generally use the term to denote the extended family, several generations of relatives living at home and away.

Fadipe (1970) observes that, in many cases, the component families of an extended lineage do not reside in a single contiguous area. Instead, they are often interspersed with other family groups. At times, a family may live several miles away from its closest relatives. In the past, the concept of "home" was largely limited to the village or local land area, unlike today, when people frequently travel and settle far from their ancestral lands, both nationally and abroad. A common grandfather or great-grandfather may have acquired land distant from the original homestead, in which case one or more family members might settle on that land. Among the Yoruba, the strongest proof of land ownership is actual habitation, as living on the land signifies legitimate claim and control.

Unity, solidarity, and mutual support have always been central values among members of the extended family. All members are referred to as *Ẹbí* or *Mọlẹ̀bí*—meaning "children of the same lineage." In the event of a parent's death, the eldest uncle traditionally assumes the role of *baba wa* ("our father") for the orphans, effectively taking on the responsibilities of the deceased father. In Yoruba culture, the uncle may also assume certain marital responsibilities through the practice of *Ìsùlọ́pó*, a form of woman inheritance. This practice has several variations: *Ìsùlọ́pó àjemásà ìdílé* (related to family culture), *Ìsùlọ́pó àjemọ ìlera* (related to health or wellbeing), *Ìsùlọ́pó àjemọ àánú* (related to compassion), and *Ìsùlọ́pó afẹ̀nùjẹ́* (intended to preserve the family name). If the widow consents and the man is

willing, the inheriting uncle does not pay a new dowry but performs a brief ceremony to formally take over his late brother's wife.

Olomu and Dosumu-Lawal (2023:39) observe that the practice of extended family solidarity is increasingly under threat due to factors such as economic independence, social security, and disputes over property and land. The rising cost of living also poses a challenge, as individuals often need to be economically stable before they can support other family members. In Yoruba society, the extended family represents the first formal political division within a village. While the immediate family may also perform certain political functions, it is the extended family that is recognized as a structured and institutionalized unit. The eldest male of the lineage serves as the overall head, a role he holds personally but which rotates according to seniority within the family.

Among the Yoruba, the eldest male of the extended family is generally referred to as *Olórí Ẹbí*. He holds the collective authority of the extended family, being the eldest among the men, but this position does not give him absolute power. The leadership of the *Olórí Ẹbí* is primarily moral, as he cannot make decisions unilaterally, and in some regions, he lacks the authority to enforce decisions through coercion. His role is to preside over family deliberations and provide guidance. In certain parts of Yoruba land, this position is also known as *Mọ̀gájọ́*.
The *Olórí Ẹbí* can be respectfully corrected by members of his group if he misbehaves or fails to meet the expectations of the family or community. While his guidance carries great authority, he is expected to act responsibly, as he is considered the representative of the ancestors. It is believed that he will be held accountable for his stewardship when he meets the ancestors in the afterlife.

Minimal Lineage (Ìbátan)

Literally, *Ọbàkan* means "children of one father," with the "one father" representing a common ancestor of an extended family. Daramola and Jeje (1975) refer to it as a ward, but in the context of Nigeria's political divisions, an *Ọbàkan* is smaller than a ward, particularly in Yoruba land. It consists of a group of related extended families who trace their ancestry to a single forefather, sometimes extending back more than ten generations. Functionally, it represents a historical

evolution of the extended family, where the direct emotional and social bonds of blood relationship gradually diminish, as noted by Daramola and Jeje (1975).

The Village (Minimal and Major Unit) (*Abà, Abúlé*)

In some Yoruba communities, a village is referred to as *Àbà*, *Abúlẹ́*, or *Òkò*. Villages are not independent or autonomous social units within the traditional system; rather, towns or communities hold that status. Villages function as integral parts of a town, and the sense of blood relation is often stronger within the village than across the wider community. Members of the same village who share a surname are prohibited from marrying each other, as they are considered to belong to the same lineage. Such unions are regarded as an abomination among the Yoruba and are referred to as *èèwọ̀*.

The Town (Strong federation of Village Units) (*Agbolé, Ilé*)

In Yoruba communities, a town is referred to as *àgbólé*, *ìlú*, or similar terms. It is larger than a village, as it is composed of multiple villages. The town represents the first fully organized social group in the traditional Yoruba setting, formed from the union of village units or clans. It is the largest unit within the domestic and social structure, providing a framework for interactions and associations among the constituent villages. The autonomy and cohesion of a town are reinforced by the shared—or nearly identical—dialect spoken by its members.

A clan in Yoruba society is considered a mystical kinship unit, believed to originate from a common ancestor who was the first to settle in the town. His sons are regarded as the founders of the various villages that make up the town. Towns often exist in clusters that trace their lineage to a single forefather. Within these clusters, there may also be groups or individuals who migrate from other areas and become integrated into the life of the town. Such a cluster of related towns and families is referred to as a clan. Clans are sometimes named according to the number of towns they encompass or based on historical expeditions or settlements. For example, Ìbàdàn (*Ìlú Ẹ̀bá-Òdàn*) was formed as a conglomerate of towns and peoples coming together historically.

Kinderdship Terms

One of the social roles of language is to describe relationships. Like other linguistic groups, the Yoruba have specific terms used to refer to kin and kinship-related connections. Olomu and Dosumu-Lawal (2023) note that a key feature of any linguistic community is the presence of a set of lexical items that form a semantic field, establishing a network of relationships among members commonly referred to as kinship terminology. In both sociolinguistics and general linguistics, scholars have examined kinship systems across different languages, highlighting that kinship terms vary from one language and culture to another. As discussed earlier, each society defines what constitutes kinship within its own context. Among the Yoruba, the most common factors determining kinship include blood relations, marriage, adoption, and hospitality.

Just as languages and cultures differ, so too do kinship terms. Idowu (1962) notes that the Yoruba consider the direct, or nuclear, family as the foundation of kinship, forming the root of every extended family. This perspective aligns with the Universalist view, which holds that the nuclear family is the basis of kinship. In contrast, Relativists argue that kinship terminology is shaped not only by genealogy but also by social structures. However, a closer examination of social forms reveals that all kinship ultimately traces back to a common genealogy or biological lineage. Among the Yoruba, significant emphasis is placed on biological and marital relations, often expressed in terms such as *àná bí ọmọ ìyá* referring to in-laws or kin by marriage. Examples of Yoruba kinship terms can be observed beginning with the nuclear family and extending outward to the larger extended family.

Ọkọ àti ìyàwó, bàbá àti ìyá	husband/wife father/mother
Àwọn ọmọ	child/children
Ọmọ ọmọ	grand children
Ọmọ *ọmọ ọmọ*	great grand children
Ọmọ	offspring

Ọkọ (husband) and *Ìyàwó* (wife) form the foundational unit of the family. Their children, comprising sons and daughters, are referred to as *ọmọ*. The children of *ọmọ*, or grandchildren, are called *ọmọ-ọmọ*, while the corresponding grandparents are referred to as *Bàbá bàbá* (grandfather) and *Ìyá ìyá* (grandmother). The next

generation, the great-grandchildren, are known as *ọmọ-ọmọ-ọmọ*. This structure represents the basic blood relationship within the Yoruba family system. Beyond this core structure, the Yoruba kinship system also includes extended relations such as uncles, aunts, cousins, nephews, nieces, and other relatives, forming a wider network of familial connections.

Uncle & Aunt (*Àbúrò bàbá, ègbọ́n, àbúrò ìyá ègbọ́n*)

There are standard terms for collateral relationships where neither person is directly descended from the other. In other words, collateral relationships are indirect relationship; the use of a generic term to refer to uncles and aunts without distinguishing them by gender. Examples.

Paternal uncle – *Ọmọkùnrin àbúrò / ègbọ́n bàbá nídílé bàbá*
Maternal uncle- *Ọmọkùnrin, àbúrò tàbí ègbọ́n ìyá nídìlé ìyá*
Paternal aunt – *Ọmọbìnrin àbúrò ègbọ́n nídìlé bàbá*
Maternal aunt – *Ọmọbìnrin àbúrò/ ègbọ́ nídìlé ìyá*

Cousins, niece, nephew* (*Ọmọ ègbọ́n ọmọ àbúrò*) *Ọmọ ègbọ́n ìyá*/àbúrò, ìyá/*ọkùnrin tàbí obìnrin The children of one's aunt or uncle are the cousins while the children of one's brother/sister (*ègbọ́n tàbí abúrò ẹni*) are the nieces/nephews. However, while generic forms are used to describe paternal cousins, nephews or nieces, the maternal are given culturally for special signification.

Example:
Paternal Cousin – *Ọmọ ègbọ́ Ìyá/àbúrò, bàbá lọ́kùnrin tàbí lóbìnrin*
Nephew - *Ọmọ àbúrò tàbí ègbọ́n ẹni lọ́kùnrin*
Niece - *Ọmọ àbúrò tàbí ègbọ́n ẹni lóbìnrin*
Paternal grandmother – *Ìyá bàbá ẹni*
Maternal Cousin - Ọmọ ègbọ́n/ àbúrò Ìyá lókùnrin tàbí lóbìnrin

In most cases, the word *ọmọ ìyá* (my sister or brother) is used to connote anyone from the same village. In extended family *ẹbí* meeting, we use *ọmọ ìyá ni wá* to mean we are the same kindred.

In-Laws (Àna)

In Yoruba culture, the term "in-law" encompasses several types of relationships. For native speakers, most of these relationships are easily understood. Such relations indicate a connection by marriage rather than by blood—that is, one

person is related to the other through their spouse. Collectively, the blood relatives of a spouse can be referred to as *Àná mi*, meaning "my in-laws."
Sometimes, the term means just one's spouse's nuclear family; other times, it can mean any group of one's spouse's relatives. Specifically, we have the following referents as in-laws in Yoruba:
Father of one's wife – *bàbá ìyàwó*
Mother of one's wife – *ìyá ìyáwó*
Husband of the first daughter – *ọkọ ọmọbìnrin*
This also applies to one's wife's sisters and brothers.
Sometimes, *Àna* is used Connote anyone from the village of one's wife.
Father of one's husband – *bàbá ọkọ*
Mother of one's husband – *ìyá ọkọ*
Apart from these basics, there are extensions of '*Àna'* in Yoruba

Example:
Àna - Husband of one's daughter/sister
Àna - Husband of one's first daughter or first daughter of one's parents.
Brother of one's wife, cousin, uncle, nephew of one's wife. Sister of one's wife/sister, cousins, aunts, nieces.
In Yoruba society, a wife does not address her husband or his relatives—such as brothers, sisters, and uncles—by their personal names. Instead, she refers to them as *Bàbá Ọkọ* (father-in-law) or *Ìyá Ọkọ* (mother-in-law), reflecting her integration into her husband's family. Similarly, a man does not call his daughter's husband "son-in-law," nor does he refer to his son's wife as *Àná*. Instead, the son's wife is considered part of the father's family and is addressed as *Àná mi* ("my wife"), emphasizing her incorporation into the son's lineage.

8 Conclusion

We have elaborated kinship terms in Yoruba in this research. Past literatures on the related topic have been reviewed. From the research, it was discovered that kinship ties which was very strong among the Yoruba is now becoming weak. Modernity and religion have interfered with Yoruba culture especially in the area of kinship. The paper succeeded in exposing the terms in Yoruba kindred ship purpose.

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11 **Author Contributions Statement**

The author Olomu Oyewole conceptualized, drafted, edited and reviewed and submitted for publication process with collaborative efforts from correspondence contributor such as Prof. Ade Folorunso, Mrs. Deborah Kehinde and Chief Mrs. Olutoyin Olomu-Ajaikaye.

12 Conflict Of Interest

No known conflict of interest on the research project, be it political, personal, religious ideological, academic or intellectual competing interest that could have conflict on this research work.

13 Informed Consent

This research work does not breach any legal right or privacy intrusion. We have obtained informed consent from all individual work included in the study.

14 Ethical Approval

This paper does not talk about people or animals therefore ethical approval does not rise

15 Data Availability

The data availability is not applicable to this paper as no new data were created or analysed in this study.

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