

IFISM

Vol 4



The complete works of
ORUNMILA

THE ODUS OF IWORI

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IFISM: The complete works of Orunmila, Vol. IV is a continuation of the series on Ifism. In this volume, the author has made a brief review of how the kola nut came to be such an important snack in both heaven and earth; Orunmila came to know so much about the secrets of the universe; and the inhabitants of the universe strive to have a blissful end to their lives. Thereafter he goes on to reveal the experience of the fifteen ODUS of Iwori-meji in heaven and on earth. This book is an invaluable complement to the library of all seekers of true religious knowledge, and the adherents of Orunmila and Ifa Divination.

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PROLOGUE TO VOLUME IV

It is now abundantly clear that man has totally marginalized even the God he created and given pre-eminence to his quest for money. To many avowed worshippers of God, He is only relevant in so far as He optimises their pursuit of money. God is not against the pursuit of money for our needs. What is abominable is the pursuit of money to satisfy our greed and the power it wields. It is not surprising that in his choruses from the rock, T.S. Eliot cried out that "Man has left God not for other gods but for no god and for the pursuit of money", and why the German philosopher Friedrich Wilhelm Nietzsche in his "Also Sprach Zarathustra", lamented that through man's love for material power "We have killed God." W.T. Jones even went on to query "why did a merciful loving God endow man with the freedom to sin, and did not instead, make him a necessarily good creature? He went on to conclude that "God both blames us and punishes us for the sinful acts of which, it now appears, He is the soul author". "If the existence of an Omni-potent, and Omni-scient God is a reality", others have asked, "if He knew in advance that man was going to be over-whelmed by evil, why did He not endow him differently"?

Volume II of this series has already answered those questions. It is the tribal god created by man that has become the victim of the law of unintended consequences, not God the creator of all existence, who perforce had to

live with the reality of Esu and evil, in consonance with the law of opposites. Esu found in money and power a rough and ready heart-winner and has effectively used them as tools for wrapping up the souls of men. That is why today as always, since the birth of capitalism, market economics is being paraded as the panacea to all human problems.

In his book on "Worldly Philosophers, Robert L. Heilbroner, discloses how the birth of market economics in France caused in 1623 the execution of 16,000 people for importing printed calicoes". In England he reports that after a tour of her kingdom, Queen Elizabeth I made a "startling plaint when she lamented that the market system had created paupers everywhere by displacing the independent Yeoman, who was the pride of England". He went on to add that "after being displaced by the market system, the yeoman became a robber, beggar, vagabond, pauper, a miserable labourer and a tenant". He concluded that the market system brought agony in its wake "an agony that began in the 13th century and did not run its course until well into the 19th century". The market system can only thrive as long as there is a Peter to rob in order to pay Paul, and there are national and international veritable parallels in this day and age.

The emphasis it places on personal gains stimulated the age of treasure hunting, piracy, plundering, wars, says Heilbroner. He went on to add that "After the Polo brothers had reported on the fabulous wealth of the great Khan of the far East, Christopher Columbus went in search of foreign treasure under the auspices of Queen Isabella.

Columbus and other sailor-capitalists (a euphemism for piracy) from England, Spain and Portugal brought a flood of treasure to Europe". "Gold" Christopher Columbus had said, "is a wonderful thing! Whoever possesses it is master of everything he desires". Columbus added in the mood of the time "with gold one can even get souls into heaven" Heilbroner adds a rejoinder "the treasures of the East were (at that time) truly fabulous" (and that) "with the share received as a stockholder in Sir Francis Drake's (piratic) voyage of the Golden Hynd, Queen Elizabeth I, paid off all of England's foreign debts, balanced its budget, and invested abroad a sum large enough, at compound interest, to account for Britain's entire overseas wealth in 1930".

This clearly demonstrates that the explorations made by European countries between the sixteenth and the nineteenth centuries were not inspired by philanthropic considerations, but by crass self interest, and greed for money. No wonder that those who revised the gospel in the middle ages, even sanctified the pillage of "taking from he that has not (the poor), the little that he has and given to him that has (the rich)" all in the greater glory of "God". The bare-faced robberies that went under the glorified "colonisation" thus stultified the natural evolutionary developments of the colonised countries. The scramble for Africa, the annexation of the Red Indians and aborigines of North and South America, Australia, New Zealand and the near and far East through an "unholy" alliance between church and state, were all a pale euphemism for the institutionalised banditry of stealing from the poor to enrich

the rich. The fact that it was all done so neatly by using the opium of religion to anaesthetize the colonised peoples while at the same time carting away their God-given wealth, has tended to give the scriptures a black eye. The tragedy of the situation is that even today, little has changed except that the much discredited imperialism has moved to the market place in the guise of "market economics".

Since money had made life on earth more important, it also gave prominence to material standards and ordinary comfort. It was only a matter of time before the church moved away from eulogising a life of piety and spiritual contemplation. According to Heilbroner, "Acquisitiveness became a recognised virtue for the greater glory of God and riches became identified with spiritual excellence". At this point, it is relevant to reflect on how the business of money-making affected religion directly rather than obliquely.

Like Rome itself, the wealth of the church was not built in a day. Following the christianisation of the Pagan Roman Empire, Emperor Constantine, transferred monumental wealth to the Roman Catholic church, between 312 and 321 A D. He is said to have created the first rich pope in Sylvester I, which provoked the famous lamentations of Dante:-

"Alas! Constantine, how much misfortune you caused, not by becoming christian, but by the dowry, which the first rich Father accepted from you".

The propensity for wealth led to the secularisation of the church and the length the church went with the doctrine of indulgence to enrich itself is now a household cliché. The circle was rounded up by the benevolence of Dictator Benito Mussolini in 1929. In the modern era, the one man who brought the Catholic church to the money market was a layman called Bernardino Nogara.

According to David Yallop in his book, "In God's Name", "Pope Pius XII appointed Nogara to deal in the money market on behalf of the Catholic church" and the man built a gargantuan financial empire for the Holy See before he died in 1958. This is what David Yallop says about him:- "This one man who demonstrated that, wherever Christ's Kingdom might be, that of the Catholic church was most assuredly of this world, was given (this) memorable epitaph by Cardinal Spellman of New York". "Next to Jesus Christ, the greatest thing that has happened to the Catholic church is Bernadino Nogara."

The church has not been alone in the money market. The strangle-hold which the Middle East have on the world money market in the name of Islam and Judaism is a household knowledge. It is there that we have the richest men in the world, which makes it an opulent oasis in a desert of penury. In the same vein, it is important to remember that the money-making spree originated in the far East, the home of Bhudism.

Nonetheless, it is not unreasonable to imagine that it was not religion that stimulated the acquisitive stimulus in man.

What of man's present scramble for the conquest of space? Having exploited the resources of an anthropocentric and a geocentric world, man is now so eager to break new grounds in other planets. Who will say that Esu has not succeeded in taking over and manipulating the mind of man.

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CHAPTER ONE

The Creation Of The Kolanut:

The kolanut is the symbol of prayer in heaven. It is also a staple snack, but whenever it is presented, its consumption is often preceded by prayers: Orunmila has revealed how the kolanut was created.

When God discovered that the divinities were fighting against one another, but before it became clear that Esu was responsible for it, He decided to invite the four most even-tempered of the divinities. These were, Peace, Prosperity, Concord and Aiye, the only female divinity created by God.

They deliberated at length on why juniors were no longer respecting seniors as ordained by the Divine Council. They all began to pray for the return of unanimity and rapport. As they were praying for the restoration of harmony, God stretched out His right hand and caught the open air. He also stretched His left hand out and again caught the open air. Thereafter, He went outside with His clenched fists and planted the content of both hands on the ground. He had collected the prayers for harmony and planted it.

The next day, a plant grew on the spot where God planted the

prayers He caught in the air. It soon blossomed into a full blown plant and it began to flower, and to bear fruits. When the fruits were ripe for harvesting, they began to drop to the ground.

Aiye collected some of the fruits and brought them to God and He told her to go and do whatever she pleased with them. First, she roasted the fruits, but they changed texture, which made them unpalatable. Next day, she collected more fruits and cooked them, but they also changed colour and so could not be eaten. Others were making similar abortive trials simultaneously.

All those who tried unsuccessfully to roast and to cook the kolanut fruits eventually trooped to God to report mission impossible. When no one knew what to do with the kolanuts, Elenini (Idoboo), the obstacle Divinity and keeper of God's chamber, volunteered to take custody of the fruits. All the plucked fruits were subsequently surrendered to him.

Elenini then split the casings, cleaned and washed the nuts after which he kept them with leaves to stay fresh for fourteen days. Thereafter, he began to eat them raw. He waited for another fourteen days, after which he remained hale and hearty. Subsequently, he brought the fruits to the Divine Council and told everyone that the product of prayer (Obi) could be

eaten raw without any harmful side-effects.

It was then that God decreed that since it was Elenini, the eldest divinity in His household who succeeded in decoding the puzzle of the product of prayer, the kolanut should from then on not only become a staple snack in heaven but also that whenever it was presented, it should be given to the eldest person sitting in the midst of any gathering, and its consumption should always be preceded by prayers. God however proclaimed that as a symbol of prayer, it could only grow in places where people give respect to their elders.

At that meeting of the Divine Council, the first kolanut was split by God Himself and it had two pieces. He took one piece and gave the other piece to Elenini, the most senior divinity around. The next one was made up of three pieces which represented the three male divinities who said the prayers that gave birth to the kolanut. The next one had four pieces which included the only woman who was present at the ceremony (Aiye). The next one had five pieces which included Orisa-Nla (Oghene in Bini). The next one had six pieces which represented Harmony which was the wish of the divine prayers. The six-piece kola-nut was then cut into pieces to go round everybody else at the council.

Subsequently, Aiye brought kolanut to earth where its presence

was marked by prayers, and where it only germinated and flourished in communities of human beings where there was respect for elders and ancestors and where tradition was glorified.

Why Evening Is Senior To Morning:

The first child delivered by Aiye for Orunmila was called Ebo (Ese in Bini) or sacrifice. He helped his father to accomplish all difficult tasks. After Aiye had married Orunmila, the other divinities appealed to God to create wives for them to marry because of the growing envy against Orunmila. Ogun got Uja (Efae in Bini) for a wife. Sango got Oya or lightening for a wife. Death got Arun (Emianmwen in Bini) or sickness for a wife and Osun got Osaryin (Ake in Bini) for a wife. Ebo or sacrifice was born in the evening whilst Sigidi or Amaze (esoteric charm) was born in the morning. Sigidi or charm was a meta-physician who was capable of performing all kinds of magical feats, while sacrifice performed slowly, but surely.

Right from the time of their birth, there was always cut-throat competition between Charm and Sacrifice. The former always claimed to be Senior to and more proficient than the latter. As they were fighting one day, God intervened and decided to end their dispute by asking them to come for a test after seven days. When Sacrifice got home, he told his parents about the up-

coming contest. Orunmila quickly made divination in which he was told to make offerings to Esu, comprising; a he-goat, corn, groundnuts, gourd of water, yams and plantains. He made the offerings. On the appointed day, Charm and Sacrifice appeared at the palace of God for the contest. God decided to keep each of them in seclusion for seven days without food, water and visitors. They were both locked up in separate rooms. Sacrifice is traditionally very senile and feeble and everyone thought he would not be able to endure for three days, Charm on the other hand, was robust, agile and versatile, and no one doubted his ability to endure the ordeal.

Every morning and evening, Esu would appear in the room occupied by Sacrifice and give him corn, groundnuts, meat or yams and water. He was quiet throughout. On the third day, Charm was beginning to groan and to complain that he could not last the seven days. On the fourth day, Charm fainted and when he came round, he knocked at the door to be let out because he was prepared to concede seniority and preeminence to Sacrifice. He was instantly released, enfeebled, humiliated and dejected.

On his part, Sacrifice insisted that he would stay in seclusion for the seven days so as to establish the axiom that although, he was born in the evening, whilst his rival was born in the morning, Evening was nonetheless more enduring than

Morning. He survived the seven days and when he was finally released, he was as rotund and as healthy as ever.

That is why Orunmila advises his followers not to rely too heavily on medicines or charms, because its strength is ephemeral. Sacrifice will endure much longer than Charm and will surely triumph in the end.

How Morning (Owuro Or Owie) And Evening (Ale Or Ota) Came To The World:

After God had sent the divinities to found the world, he enjoined Morning and Evening to go and meet them. Before leaving, they were advised by their father, the divinity of Light to go to Orunmila for advice. Orunmila told them to make sacrifice in order to live on earth to a ripe old age. The sacrifice was to be made with he-goat to Esu, adding cotton wool and walking stick. Morning (Owuro or Owie) refused to make the sacrifice because he was very handsome. The dull looking Evening (Ale or Ota) made the sacrifice conscientiously. After the sacrifice, Ale was told to leave late for the world.

Owuro, who refused to make sacrifice, left very early for the earth and was the first to arrive there. He was warmly received on earth and everyone rejoiced over his appearance. When Esu

discovered that Owuro did not make sacrifice, he went to their eldest brother, the Sun, to persuade him to go to the earth by himself because his junior brother, Owuro (morning) was about to usurp his authority. The Sun appeared instantly and within a matter of a few hours, he generated so much heat that Owuro was forced to retreat into heaven. After his eldest brother had driven him out of the earth, all those who had earlier welcomed Owuro (morning) began to look for shelter from the heat of the Sun.

As soon as the Sun was satisfied that he had called off the bluff of Owuro (morning), he returned to heaven. It was then that Evening (Ale) set out for the world, late, but timely. People were so happy with the arrival of Ale that all those who abandoned Owuro because of the intervention of the Sun began to re-emerge from their shelters. All those who had abandoned morning to go about their daily chores returned home to welcome and enjoy with Evening. That is why Evening has more followers than Morning to this day and for all time.

Why Is Evening More Successful Than Morning (Eyinola Or Ota-Omere):

Following the experiences of Owuro and Ale on earth, Orunmila asked his followers which they preferred, Morning or Evening? Some answered that they preferred Morning because

if one does not sow in the Morning, one cannot reap in the Evening. Others answered that it was better to suffer in the Morning in order to enjoy the Evening of one's life. Others answered that they preferred both Morning and Evening. But Orunmila insisted that no one could eat up all his food in the Morning and expect to have any food to eat in the Evening, just as no farmer can consume all the crops of his farm in one year and expect to have seeds to sow for the next year.

He then illustrated the puzzle with the experience of Eyinola (Ota-Omere in Bini) when he came to the world. Eyinola was told to make sacrifice in heaven so that after suffering in the morning and afternoon on earth, he would enjoy the evening of his life. Eyinola made the sacrifice and came to the world where he grew up in relative destitution. Eventually, he borrowed money from three lenders when he was in financial difficulties. He borrowed three bags of money from Morning, Afternoon, and Evening. When they subsequently demanded the payment of their debts, he could not repay the loans. Alternatively, he offered to indenture himself concurrently to each of them as a servant. Meanwhile, Evening had become the eldest man in town and it was his turn to be made king. The tradition institutionalised at the beginning of human existence on earth was kingship on the basis of seniority. The eldest man in the community became king.

For over seven years, Eyinola spent his day by serving Morning from dawn to mid-day, Afternoon from mid-day to sunset, and Evening from sun-set to bed time.

On the seventh year, Morning told him that he had earned his freedom because he had overpaid his debt in kind during the last seven years. Morning therefore voluntarily set him free by compensating him with gifts of a man and a woman. Accompanied by his newly acquired human servants, he went to offer the day's service to Afternoon, who asked him who his auxiliaries were. He explained that they were relations who came to visit him. At the end of the day's service, Afternoon told him that his days of servitude to him were over because he had not only fully repaid his debt, he had also earned his freedom. Afternoon compensated him with gifts of two men and two women.

At Sunset, he went with his six servants to offer the day's service to Evening. When Evening saw that he was about to embark on his chores with the assistance of six additional persons, he told him that he had no obligation to bring others to support him in the discharge of his contractual obligations and that he had in any case, more than atoned for his indebtedness already. He was instantly set free. Evening however, compensated him with a palace, seven men,

seven women, one hundred bags of money and seven each of all kinds of animals and birds and to govern the town with him as second-in-command on account of his loyalty and dedication to duty.

Thus, the sacrifice he made before leaving heaven had at last manifested. All the sufferings he encountered or invested in the morning and in the afternoon, had been amply rewarded in the evening of his life.

That is why everybody prays to enjoy the evening of their lives, because it was Evening that rewarded Eyinola more beneficially than Morning and Afternoon. In Yoruba, we say Eyin ola (Ola) and in Bini we say Ota-Omere (Ere). No matter how much a person suffers in the morning and afternoon of his life, he/she nonetheless prays to have a better evening to accomplish his/her desires and aspirations.

Thus, Orunmila proclaimed, if one insists on achieving all of one's desires in the morning of one's life, one is likely to get into trouble or return to heaven in the afternoon as Owuro did. If one insists on completing one's assignment in the afternoon, one is more likely to pack it up at the approach of sunset. It requires forbearance and meekness to be satisfied with whatever it pleases providence to give one without greed and avarice in the morning and afternoon of life. That is the only

way to inherit the abundance and satisfaction of the evening. That is why Evening has more followers than Morning and Afternoon because of the sacrifice, he had the patience to make before leaving heaven for the earth.

CHAPTER TWO
IWORI - BO'GBE

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Heavenly Works - He made divination for Fire:

The most important work which Iwori-bo'Ogbe did in heaven was the divination he made for INO (FIRE) when he was ill. It will be recalled that Fire had been driven by the rain to take refuge inside the stone from which it had to be ignited before coming to life.

Meanwhile, Ino went to the wisdom diviner, Orunmila to find out what to do in order to recover his strength and vigour. He was advised to serve his head in the company of the last born of their mother who happened to be the palm tree (Okpe).

Contrary to the advice of Orunmila, Ino went to his more vociferous elder brother Ogun-Agbede who only spits out fire from his furnace, but could not help Ino by himself. Next, Ino went to Sango-Ogigi to help him in serving his head. Sango-Ogigi was only able to flash the appearance and shadow (Lightening) of Ino but could not revive him (Fire).

At that stage, Ino went back to Orunmila to complain that his illness did not improve in spite of the fact that he had twice served his head. Orunmila then asked him who was present when he was serving his head. He retorted that Ogun-Agbede was present on the first occasion while Sango-Ogigi was with him on the second occasion. When asked whether any of the two relations he mentioned was the last born of his mother, he remembered that he was supposed to have invited Okpe (palm tree).

Without any further ado, he went home and persuaded Okpe to help him to serve his head. When Okpe was going to Ino's house for the head-serving ceremony, he went in his tattered dress (dried palm leaves) because he was just returning from the farm.

Ino had scarcely completed his prayers when he was ignited and set the dress of palm tree ablaze. That was how fire came back to life, and people applauded and rejoiced with him.

When this Odu therefore comes out during Ifa initiation ceremony, the person should be told that Orunmila is the only solution to his problems, but that he should prepare Sango and Ogun to supplement the efforts of Ifa. He should also be advised to serve his head with a pigeon while backing his Ifa shrine. If Iwori-bo'Ogbe appears during divination, the person

should be told to have his own Ifa without any delay, to avoid illness or a deterioration in fortune. In either case, the divinee should be advised to make sacrifice to obviate the risk of fire disaster and chaos.

He made Divination for the Dove and the Pigeon:

While in heaven, the Dove (Adaba Lukori) and the Pigeon (Eyele) were sisters born of the same parents. They had grown to become very pretty but had no children. One day, Eyele who was the senior of the two, proposed that they should both go to Orunmila for divination on what to do to have children. The pigeon's name in heaven was Elemele Ule while the dove's name was Elemele Oko. The Dove acquiesced in the suggestion of the Pigeon and they agreed to visit Orunmila the following morning. On getting to Orunmila's house, he directed them to one of his Odus (followers) to make divination for them.

The name of the Odu they subsequently went to was Erukpe b'Oni Loju, Ma'di Ni-Leti, which was the heavenly name of Iwori b'Ogbe.

As they were approaching the house of the diviner, they overheard an altercation between him and his wife. The argument was so noisy that the two sisters decided to hide behind the wall

for the quarrel to subside. It soon dawned on them that the couple were quarrelling because there were no materials and condiments for cooking on that day. They also heard when in a bid to pacify her, the diviner told his wife not to worry because divinees would sooner or later come in for divination. On that note, the wife piped down and withdrew to the back of the house.

Soon afterwards, the Dove and the Pigeon knocked at the door and they were let into the house. At the subsequent divination, the diviner assured the two of them that they would surely bear children provided they were prepared to make sacrifice. He advised each of them to make sacrifice with a he-goat, a hen, a clay pot, a bundle of fire wood, pepper, a gourd of palm oil, 5 tubers of yam and other cooking condiments. They were also to serve their heads with a cock by themselves. On their way home, the Dove asked the Pigeon whether the sacrifice was necessary since it was clear that the diviner only wanted to exploit their problem to provide for what he could not afford to finance in his house. Eyele however told the Adaba not to be so cynical in her approach to the hard realities of life. She tried in vain to reason with her sister that divining was the man's means of livelihood and there was therefore nothing wrong with what he prescribed for the sacrifice. Adaba retorted adamantly that she was not too stupid to recognise an hungry diviner when she saw one. On her part, Eyele promised to

arrange for the sacrifice right away.

She went to procure all the materials for the sacrifice and returned later in the afternoon to the diviner's house. The sacrifice was duly made, after which he served Eyele's head with a cock, telling her to take it home for a small feast to the members of her household. On her part Adaba got a cock and served her head with it in her house. The following day, in consonance with the suggestion of the diviner, she took a bundle of fire wood to the top of an oak tree for the purpose of laying her eggs when ever she had the urge to do so.

On the other hand, after completing her sacrifice, the diviner gave the clay pot to Eyele to lay her eggs in whenever she had the urge to do so.

Fourteen days later, the two sisters had become pregnant and had the urge to lay eggs. After laying two eggs, Adaba went to Eyele to ask how many eggs she laid. Eyele replied that she laid two. Adaba taunted her sister by teasing that she who made sacrifice laid the same number of eggs as herself who refused to make any. It should be emphasised that the laying of two eggs was a manifestation of the head she served.

In consonance with the advice of the diviner, Eyele laid her eggs at home inside the pot with which she made sacrifice.

When Adaba subsequently hatched her two eggs she brought forth two lively children. Once more she went to enquire from her sister whether she had hatched her own eggs. Eyele replied that she had given birth to two babies. The dove again sneered that without making sacrifice she had produced two children just like she who made sacrifice.

Meanwhile, Esu asked his friend Ighoroko for the names of people who were advised to make sacrifice but refused. He was told that the Dove refused to make sacrifice. Esu allowed the children to grow. Just before the little doves were strong enough to fly, Esu decided to make their mother to reap the consequences of refusing to make sacrifice.

Esu conjured a tornado to occur and it was so strong that it uprooted several trees including the oak tree on top of which the Dove roosted her young ones. As the oak tree was falling to the ground, the Dove ran for her life, abandoning her children. As soon as the tree fell to the ground, Esu soaked the ground with palm oil right up to the nest containing the Dove's young ones. The palm oil quickly attracted soldier ants which lost no time in feasting on the helpless children of the Dove.

At the dawn of the next morning, the Dove scanned the grounds of the fallen tree only to discover that soldier ants had devoured her two children. After wondering whether the

tornado which ravaged the forest also affected the homestead, where her sister lived, she decided to visit the Pigeon. When she asked the Pigeon whether the gale storm of the previous night affected them in the house, she gleefully replied that her children and herself were safely concealed inside the clay pot with which Iwori-b'Ogbe made sacrifice for her. She actually said it in the following words:

Mo fi ori kan kuku meeku

Temi mejeji ko be kuuru kuuru.

In other words she was recalling that sacrifice had produced and protected her two children for her. That is the sound which the pigeon makes when it has cause to dance for pleasure.

On the other hand, the Dove began to cry in the following words:

To kon Teeji Miirji

Iwori bo gbe Ifa Burukuu.

Thus, she blamed the loss of her two children on the diviner. That is the sound of the dove to this day when in agony.

When this Odu appears at an initiation ceremony in Ugbodu, the person should be told to prepare the Esu of his Ifa adding all the materials with which the pigeon made sacrifice to avoid the loss of two children. If it is Uree in which case there is no immediate danger foreboded, he should be told to

serve his head with a cock in addition to preparing the Esu of his Ifa in the usual way. If it is Ayeo, the sacrifices should be done immediately to avoid losing two children to an accident. He should also make sacrifice to the night. He should be advised not to heed the advice of a close female relation because she is not interested in his progress,

If on the other hand it appears at ordinary divination, the person should be advised to wash the incidence of ingratitude from his or her head with a he-goat on Esu shrine,

He made divination for the Wind Divinity to command honour and respect:

When Olodumare created the Wind, his main function was to provide air for plants and animals to breath. He was not created for destructive purposes. When he saw that the other divinities had veered away from the path of piety and harmlessness ordained by God, and had become ferocious, fearsome and dreadful, he became jealous. He subsequently went for divination to three Ifa Priests working with Iwori-b'Ogbe. Their names were (1) Kafi 'gba hoo (2) Kaafi Osunriniboo and (3) Kaafi okon soso Igi Adaa.

The three of them made divination for Uji, Omo Ayole ojo. Uji Keke, Uji kpokun, Uji Ofi Ya Atori, Igi Owo. The wind divinity was indebted to the obstacle divinity (Elenini or

Idoboo) and could not repay the debt. He approached all the big trees of the forest to loan him money to repay the debt but they refused. As long as he was unable to repay the loan, the obstacle divinity stood in his way of establishing his prowess. It was only a plant called Atori that eventually gave another loan to him to repay the obstacle divinity. He was also able to raise money to make the sacrifice prescribed by the three diviners in which he gave a he-goat to Esu. Thereafter Elenini stopped obstructing the Wind. After eating his he-goat, Esu blew a trumpet warning every tree in the forest that the Wind was out to do battle with them. They began to run helter-skelter. In the ensuing stampede, some of them broke their limbs with the exception of Atori who was left unscathed. The mere threat of the approach of the Wind gave rise to so many casualties which was the first tornado experienced in heaven. From that day everyone began to dread the wind.

When this Odu therefore comes out at divination, the person should be told that his honour and respect are concealed and that if he is to assert them, he should make sacrifice with all eatable items to Elenini and give a he-goat to Esu. Thereafter, he will become a force to reckon with in the community.

Divined for the Farmer and the Diviner

He made divination for the farmer and the Ifa Priest. Obo

Bata Ileke si Ose or the one who wears a beaded shoe was his nickname on earth. He made divination for Olomo Ajiwese (Ifa Priest) and for Olomo Ajigbanini (farmer) advising them to make sacrifice so as to avoid the danger of toiling too hard before winning their daily bread on earth. The farmer made sacrifice to his head but failed to give a he-goat to Esu. The diviner made all the prescribed sacrifices.

That is why the diviner who sits at home enjoys the fruits of the laborious efforts of the farmer. At Ugboodu, the person should be told that his destiny does not allow for farming or any work that involves strenuous physical exertion. He should take to a sedentary profession.

Reveals why it is forbidden for an Ifa Priest to Pound Yam: (Bi aye tiri ni, Ki'nshe arimona fifu)

It will be recalled that Orunmila was the divinity who inherited the divine necklace of authority (Ude) when God was going to evaporate into thin air.

One day, Orunmila felt so disillusioned that he decided to pound yam by himself. When the other divinities saw him, they asked what the matter was, and he replied that he was so disgusted with the dishonesty of human beings that he did not

know who to trust to pound his yam rightly. When they reminded him that it was forbidden to wear the necklace of authority and do manual labour, he replied that they should not worry because the condition of the world would improve for the better in spite of the evil inclinations of man.

When this Odu comes out at divination for a person who has fallen from grace to grass, he should be told to have his own Ifa and not to worry unduly about his present problems because his condition would improve later for the better.

He divined for the people of Illa-Orangun:

Iwori Bomo Ogbe towo, Iwori Bomo Ogbe Tese. Iwori bomo Ogbe Ko omo ogbe Bobaku Lai lai. Adifa fun won ni Ila Orangun tori tooron ago. These were the earthly surrogates of Iwori bo'Ogbe who went to make divination for the people of Illa-Orangun when they were having an epidemic of waist pain. They advised them to make sacrifice with a he-goat to Esu. They did the sacrifice and the problem abated.

If at divination, this Odu comes out for a sick person, he should be advised to give a he-goat to Esu and he would be well.

CHAPTER THREE

IWORI - OYEKU

II I I
II I
II I
II I I

Divination in Heaven for Iwori-Oyeku:

When Iwori Oyeku was leaving heaven for the world, he went to two diviners called Tara ni'agboo and Tara ni'l'aju. They advised him to serve Esu with he-goat to avert irresponsible behaviour on earth, and to avoid the risk of becoming temperamental. He was to add all eatable materials to the sacrifice. He performed the sacrifice.

On getting to the world, he turned out to be a highly proficient Ifa Priest. Those he helped prospered exceedingly, but he remained poor. One night, he had a dream in which his guardian angel appeared to him, asking him whether he was behaving responsibly on earth as he was told before leaving heaven. His guardian angel advised him to persuade another Awo to live with him as an auxiliary. He did as he was told and the assistant advised him to be levying charges on those for whom he divined. Before then, he used to divine and make sacrifices for people without charging any fees. The awo also

began to divine for Iwori-Oyeku because no diviner can have a clear vision of his personal problems.

With the help of the assisting awo, he began to see the limelight of prosperity. At the height of his prosperity he made an elaborate feast at which he sang in praise of his heavenly and earthly awos, including the assistant who taught him how to operate lucratively as an Ifa Priest.

When this Odu appears at Ugboodu, the person should be advised not to be over-generous and quick-tempered. If he is not doing very well in his place of work, he should serve Esu with a he-goat and ask his Ifa through Ikin divination what he is to do to prosper. When it appears at divination, the person should be advised to learn to accept good advice and to make sacrifice to Esu with a he-goat and all eatable items in order to prosper.

He made divination for Oku and Agutan in heaven:

Ifa Iwori ki wo ku

Omo awo ki i gbe ile.

Adifa fun oku, abu fun agutan. Ore ni won.

Oku and Agutan were bosom friends. One day they both decided to go to Orunmila for divination. They were advised to make urgent sacrifice to avoid death. They could not

imagine why Death should kill them since they were all friends. They failed to perform the sacrifice.

Meanwhile, Death struck Oku and he died. Agutan was away from home at the time. When he returned home and he was told about the death of his friend, he could not believe it. He insisted on seeing the corpse. After seeing the corpse, Agutan began to cry. In his delirium, Esu pushed him into the grave where he died and was buried with his friend, since it is an abomination for Agutan to enter a human grave.

When this Odu appears at Ugboodu, the person should be told that it is forbidden for him to see a human corpse and that he should avoid featuring too prominently at funeral ceremonies. In any event he should never participate in digging any grave.

When it appears at divination as Ayeo, the person should be told that death is lurking around him. He should serve Esu with he-goat to keep death off his track. He should be told that the death of a close friend or relative is imminent, but that he should avoid seeing the corpse before it is buried.

He made divination for the Chief Priest of Masquerades:

Ori afara koogba Egungun jijo

Koro yara koogba oro titayi rere.

Adifa fun Alagbara tin she baba egun.

The two awos made divination for the Head of the Masquerade cult. He was advised to make sacrifice in order to have honour and respect. He made the sacrifice which explains the honour and respect commanded by masquerade dancers.

When this Odu appears at divination the person should be advised to make sacrifice to Egungun or masquerade. He should also make sacrifice to his late father. The sacrifice should be made with a cloth he has at home, which has three distinct colours - in order to command honour and respect in his place of work and in the community.

Divination for him when he was going on tour:

After Iwori-Cyeku had settled down to a successful Ifa art and practice, he began to engage in itinerant tours to nobles and the aristocracy. Before leaving for one tour, his assistants made divinations for him. They were called;

Egungun eegbedo no Babalawo, and
Babalawo koo gbedo no Egungun.

Their names meant that it is forbidden for a masquerade to hit an Ifa priest just as it is forbidden for an Ifa priest to hit a masquerade. Orunmila was travelling with one of his servants who was indebted to some one. As soon as the lender saw the servant in the company of Orunmila, he (the lender)

apprehended the servant and insisted that he would not be allowed to proceed on his journey unless he repaid his debt on the spot. Orunmila appealed on behalf of his servant for understanding, but the lender refused. Orunmila had been told at divination that he was going to have an embarrassment on the way and should hold plenty of money for his journey.

When the lender refused to listen to all entreaties, Orunmila repaid the debt on behalf of his servant. When the lender got home, he died. When this Odu appears at divination, the person should be asked whether he has loaned money to anyone. If the question is answered affirmatively, he should be warned never to draw the debt relentlessly, lest he would lose his life in the process.

Divined for a happy-go-lucky Musician:

During his tour, Orunmila came across a masquerade who was hitting people indiscriminately. First, the masquerade used his cudgel on Orunmila's servant. As he made to hit Orunmila, he pronounced the following incantation:
Egun k'egun eghodo lu babalawo
Babalawo kogbodo ba egun shere mo.

The masquerade recognised Orunmila and apologised for his mistake. He then cleared the way for Orunmila to proceed on

his journey. At Ugbodu, the person should be told to forbid drinking alcohol and should refrain from competing with any man for the marriage of a woman. He should be told that there is a deceased woman in his family who has not been given a second burial. At ordinary divination, the person should be told to serve Esu to forestall an imminent catastrophe.

CHAPTER FOUR

IWORI - IDI

I	II
II	I
II	I
I	II

Before pronouncing the name of Iwori-Idi, the divinee should be told to produce drink for libation.

Meegbo kporo kporo odo iyan.

Meegbo kosho kosho - awo obe rinrin.

Meegbo kere kere bi eni ti 'njeron.

Won ki Iwori wodi.

Oni kini Iwori Yiofi wodi lebi.

Meaning;

I did not hear the yam being pounded.

Nor the smell of cooking soup.

Not even the sound of anyone eating or chewing meat.

How can I look after anybody, when I am hungry?

Can anyone tell the truth with an empty stomach?

This is the poem with which Ifa asks for food. When Iwori-wodi appears at divination, the person should be told that he is starving Ifa. If he already has his own Ifa, he should be advised to prepare pounded yam with good scented soup and dried meat for Orunmila. If he does not already have Ifa, he should

be advised to arrange to do so without any delay, in order to prosper in life.

He made divination for Egungun (Masquerade):

Baba Jekuru Jekuru

Baba Jakara Jakara

Koseru mole ti yio je unkan eni.

Ti koni da run eni n'irere.

Meaning;

The old man ate pudding.

The old man ate bean bun.

No divinity eats one's food,

Without rewarding the giver with salvation.

Those were the diviners who made divination for Egungun when he left heaven for the world. They advised him to make sacrifice, but he refused.

On getting to the world he roared and bellowed to announce his arrival. Contrary to his expectation, people began to run inside to hide in their houses. No one came near him, let alone to admire his performance. That was his signal to return to heaven to make the sacrifice prescribed by Orunmila.

When he narrated his experience, it was clear that Esu had given the wrong signal to the people he visited because he had

received no food from him. He was now only too willing to make the sacrifice with rat, fish, basket of eko a tray full of akara, a calabash, and 2 cocks. After the sacrifice, he was given the basket of eko and a calabash full of akara to take with him for his journey to earth. He was advised to change his dress before entering the world.

When he got to the world, he kept the akara and eko in the bush, but Esu in the figure of an elderly man assembled little children to follow him because he had food to give. When he got to where he kept the eko and akara, he gave them to the little children to eat. As they were eating, he returned behind a tree to dress as a masquerade.

The children were trying to run away when they saw the masquerade, but the Esu-turned-old-man reassured them that they were safe and that it was the same man who had just fed them that wore the regalia of a masquerade. Esu told the children to sing and dance along with the masquerade. When the masquerade got to the town with the children, the adults turned out in large numbers and began to sing and dance with them. He was very surprised at the turn of events brought about by the sacrifice he had made.

He then led a song in the following poem:-
Baila she ilu ti'lu fidun,

Baila she ilu Iwori wodi etc etc.

Meaning:-

Is this how to live with the world to make it pleasant? He also sang in praise of the diviners who made the divination for him.

He made divination for Orunmila when he was going to marry a fair Complexioned woman:

Kafigi Kafilu igi

Kafi okpe kafilu okpe

Kafi okon soso Iwori

Kafi lu Edi. Adifa fun Orunmila nijoto

Magbe kpikpa roro ni iyawo.

Knock a stick against a tree,

Use the palm branch to knock a palm tree, and Knock

Ikin (Ifa seeds) against one another so as to know what

Ifa has to say.

These were the awos who divined for Orunmila when he was going to marry a yellow woman. He was told to make sacrifice with a goat in order to marry her successfully. He did the sacrifice. It is a similar sacrifice that should be made if it comes out at divination for a man proposing to marry a woman.

Made Divination for the Bat:

The bat was created to have the best of two worlds. She

wanted to operate both as a bird and as an animal. She used to deal freely with both species of creatures. When she was coming to the world, she was told to make sacrifice to avoid having problems in eating because of the binary life she had chosen to live. She did not make the sacrifice. Not long afterwards, the bird species accused her of being a spy arguing, that in spite of the fact that she could fly, why was she not able to lay eggs? On the other hand, the species of mammals accused her of being a witch because she was the only one of their kind that could fly. When she argued that she was a mammal because she only produced through the womb like all of them and not by laying eggs, the mammal kindred made her to take an oath never to operate any more as a bird

The transgression of the oath was to close her anus. She took the oath but could not stop operating as a bird.

In consequence, she soon discovered that she was unable to pass wastes through the anus, except by vomiting through the mouth. When she became pregnant, she also had to deliver her young ones through the mouth. That was the prize she had to pay for failing to make sacrifice and the handicap has remained with the bat kindred ever since.

When this Odu appears at Ugbodu, the person should be advised to avoid marrying a light complexioned woman as well

as a widow.

When it appears at divination, the person should be advised to refrain from eating plantain, and from joining social clubs to avoid being poisoned. He should serve Esu with a he-goat and Ogun with a cock.

CHAPTER FIVE
IWORI-OBARA
IWORI-OBERU
IWORI-OBEBE

I II

II I

II I

II II

Ile Obara Kete-oro'ro. The house of Obara is full of secrets, was the name of the Awo who made divination for Oloba, the chief page to the Obara of Oba. He was told to make sacrifice to avoid sudden death. He was also advised to avoid impersonation. He was famous for being very intelligent and he was always sure that his wits would serve him more effectively than sacrifice. He went for divination because he was embarking on a journey which the Oba never sent him, and he was told to serve Esu with a he-goat, and to serve Ogun with a dog. He refused to do any of the sacrifices.

Meanwhile, he plucked red fruits from the forest (Ijeginwere in Yoruba and Itehie in Bini) which looked like beads and made a regal dress, cap and shoe with them. With that, he left for Ilobi one of the towns under the domain of the Oba. On getting to the town, he told them that he was sent by the king to collect the tax revenue which was over-due from them. He

was lodged in a special guest house and was served with food and drinks daily, while the people were collecting the money to be sent to the Oba.

On the fifth day of his arrival, he noticed that the fruits with which he made his dress were beginning to deteriorate. Fearing that his stratagem would soon backfire, he decided to set the guest house on fire. The house was raised to the ground by the fire. The next day he assembled the people of Ilobi and told them that their carelessness had nearly ended his life apart from burning his beaded outfit. He mandated them to sew another beaded outfit to replace the one he lost to the fire.

It was time for Esu to punish him for failing to make sacrifice. Esu went to the head chief of Ilobi to ask whether they had checked the credentials of their special guest. The head chief replied that Oloba was known to be the chief and favourite page of king Obara of Oba. Esu insisted that he was sure that the king did not send him to come on that particular occasion. Esu suggested that they should send special errands to the king to verify whether he authorised the visit of Oloba to Ilobi. In any event, Esu told the head chief that it was mysterious for the fire which burnt the guest house to have also consumed his beaded outfit. He argued that although the thread binding the beads might burn, the beads themselves could not have been burnt.

The head chief of Ilobi quickly assembled his advisers and they sent a four-man mission to Oba to confirm whether the king was the one who sent the chief in beaded regalia (only worn by kings) to Ilobi.

Meanwhile, the people paid a sympathy visit to Oloba to reassure him that they were going to make a new beaded outfit and the over-due tax revenue, available to him the next morning. In the interim, he was sent to a newly improvised guest-house on the outskirts of the town.

Later in the night, Esu also paid Oloba a visit to apprise him that his game was up and that the people had known that he was an impostor because beads do not burn. The following morning a new beaded outfit was delivered to him and with it, he set out for the return journey home without waiting to collect the tax revenue.

At Oba, the Obara of Oba had sent policemen to have him arrested and brought to the palace. He met the policemen on the way. When they told him that he was under arrest, he appealed to them to allow him to return first to his house. The request was rejected.

When he got to the palace in his beaded outfit, the king accused him of betraying his trust and sentenced him to

summary execution. He was instantly beheaded.

If this Odu comes out at Ugboodu, the person should be warned never to impersonate his superiors, and not to embark on any journey without clearing with Ifa. He should however serve Esu with a he-goat. At divination, the person should serve Esu with a he-goat before embarking on a journey he is contemplating.

He made divination for the farmer:

Oka ni awo ilu ketekpe
Ere ni awo ilu 'gun gbororo.
Adifa fun agbe tonlo si oko aloro Odun.
Boa is the short Awo, while
Python is the tall Awo.

Those were the awos who made divination for a farmer called Agbe when he was going to start a new farm at the beginning of the year. He was advised to make sacrifice with a he-goat in order to have a successful farming year. He did the sacrifice. It was the tradition in the village for farmers to perform the chores in their farms by mutual effort (Abo in Yoruba and Use in Bini). He had gone with everyone else to clear their farms and it was his turn for others to help in clearing his farm. On that day it rained heavily and it was not possible for any work to be done in his farm.

The next day he went round to invite the people to come in lieu of the previous day, but they all refused on the ground that he had lost his chance of being assisted to the rain. He became dejected not knowing what to do to clear his farm. He then went to borrow money to employ labourers to assist him in clearing his farm. When it came to the time to repay the loan he was too destitute to afford it. His creditor called Atirala harassed him so much that he began to spend more time in his farm than at home.

It was time for planting yams during which ridges had to be made. He was virtually sleeping in his farm since he could not afford money to hire labour, and no one would agree to lend him, any way, since he was now being ridiculed in the village as a chronic debtor. One night, he had a dream while sleeping in his farm and his guardian angel told him that a strange visitor was coming to pay him a visit in his farm. The guardian angel advised him to entertain the visitor very well.

Meanwhile, Iwori Obara was visiting the village at the invitation of the head chief. He went out one morning in search of leaves to do his work and ended up on the periphery of Agbe's farm. When Agbe heard the sound of someone plucking leaves in his farm, he invited the stranger to his hut where he entertained him with food and drinks. In accordance with tradition, Iwori-Obara brought out the divination Ikin (Ifa seeds) tied round his

waist to divine for Agbe.

After divination, the awo told him that he was not prosperous because he had strayed away from the path of his destiny. He told Agbe that farming was not his profession, and that he should take to trading. He wondered how he was going to trade when he had no money. The visitor told him to serve; his head with a pigeon, and his guardian angel with a guinea-fowl in the farm and thereafter, that should be the last farm he was ever to make.

After the visitor left his farm, he continued with the task of preparing the ridges for planting his yams. As he was digging away, he began to wonder how he was going to obtain the money for the sacrifice. The next morning, the traps he made round his farm caught a boa, an antelope and a grass cutter. He quickly butchered them and dried them up in the fire place for his wife to sell them in the market.

With the money realised from the sale of the meat, he was able to buy the pigeon and the guinea-fowl for his sacrifices. After the sacrifices, he again spent the night in his farm. While asleep, his guardian angel told him to dig a special ridge around the tree of life (Igi-akoko in Yoruba and Ikhin-mwin in Bini) in his farm. He subsequently did as he was advised. Thereafter things began to happen in his favour.

First, he came to the farm three days later to discover a dead python and a dead elephant in his farm. There were signs all over the farm that the python and the elephant both fought to death. His trading profession had begun, because not only did he sell the meat of the elephant and python, the oil from the latter fetched him a lot of money. The king of the area heard that an elephant died in his farm and directed that the tusk should be brought to him. He obeyed the king's directives, but he was compensated with two slaves for each of the two tusks, which gave him two male and two female slaves. With the help of the slaves he was able to give up farming by himself. He became very prosperous because the two female slaves turned out to be professional traders.

If this Odu appears at Ugbodu, the person should be advised to take to business because his Ifa would enrich him. He should forbid working with anyone through mutual aid (Abo or Use). Infact, he should not work for anybody. He should serve the Ifa with 16 snails. At divination, the person should serve Esu with a he-goat to avoid indebtedness.

He made divination for Osanyin:

Ishakpa ni oko ogun;
Erin mije ni oko Orisa;
Oke jetti ni 'le Orunmila;

Egure ni oko Osanyin.

Oko ti aba so si agban, ni agban so si eni.

Adafa fun Osanyin ibawe to ni ohun yio ba ile eduje.

Ishapka is the farm of Ogun;

Erin mije is the farm of Orisa,

Oke jetti is the home of Orunmila.

The village is the farm of Osun. The missile which one throws at the coconut is what it throws back at one.

These are the names of the diviners who advised Osun (Osanyin) when he vowed to destroy the home of Orunmila. Osanyin had boasted that he was going to use his diabolical powers to destroy the home of Orunmila. Orunmila replied that Osanyin was deceiving himself. Truly, Osanyin is vast in charms and magical powers but scarcely makes sacrifice. The five awos mentioned above advised Osanyin not to dare to carry out his plans because he would fail.

On his part, Orunmila sounded Ifa who advised him to make sacrifice with cutlass, cudgel and he-goat to Esu. He did the sacrifice. Osanyin made four abortive attempts to fight Orunmila during which he lost the use of his limbs. In his fifth attempt, when he transfigured into an amorphous figure (Sigidi) Esu cudgelled him to pieces and he died.

When this Odu appears at divination the person should be told

that he is mouthy and boastful, but should serve Esu with a he-goat so that his loquacious disposition might not put him at loggerheads with his superiors, who can destroy him.

He made divination for 400 Muslims when God was annoyed with them:

Abe-be-go, Abe-be-go, Aberi - bego.

Eni ti o ma ba ni be-be,

Oro ni o ma nkun'le go-go-go.

He who is audacious,

Will always beg for forgiveness.

Those were the diviners who made divination for 400 Muslims (Alufas) when they incurred the wrath of God. God had admonished their leader for spreading their faith by shedding blood. One of their leaders had been missing and was nowhere to be found. Many of their leaders lost their lives in battles and others were being assassinated. That period coincided with the visit of Iwori-Obara to their country.

After divination, he told them that since they were not given to serving Esu and other divinities, each of them should offer a ram for sacrifice to God, begging God to remove his scourge from them. They were to kill the ram outside the house to spill the blood on the ground. He told them that instead of

shedding human blood as they were wont to do, they should shed the blood of rams. That was how the Muslims began the custom of killing rams on festive occasions.

If this Odu appears at Ugboodu, the person should be told that he has offended an elderly or superior person. If he can identify the person offended, he should be advised to apologise for forgiveness. If he cannot identify the offended party, he should make a feast with a ram in the name of God. Thereafter all the difficulties confronting him would abate. That was how the Odu earned the name of Iwori-Obebe.

CHAPTER SIX

IWORI -OKONRON

IWORI -ELEKAN-ORUNKAN

IWORI - ELESEKAN

II II

II I

II I

I II

Made divination for three friends:

Mioni konron Miola konron l'ondifa fun - Ori, Abufun Oloba 'hun Ajakpa, Atun bu fun Ejo - Ore awon meteta she.

He made divination for the guinea-fowl, the tortoise and the snake, when they laid eggs without knowing how to hatch make them to become children. He told them to make sacrifice so that they might find solutions within seven days. He told them to serve Esu, Sango and Orunmila with whatever they could afford. The guinea fowl made a full sacrifice, but the other two made half-hearted sacrifices. After the sacrifice, he told them that on the seventh day, they should move away from their houses but not far away from the roosts where they laid their eggs, to watch developments.

On the seventh day, the guinea fowl moved slightly away from

her eggs and took position at a point where she could watch them. Out of annoyance, the tortoise and the snake moved far away from where their eggs were roosted, because they could not understand the logic of leaving home after making sacrifice.

Meanwhile, Sango told his wife Oya to put on the search-light and there was lightening followed by thunder which shook the eggs and they fell against one another and the young children moved out from the broken shells.

As soon as she saw her children moving out of the shells, the guinea fowl ran home to cover them under her wings. Since the tortoise and the snake were not around to receive their children, the little ones wandered into the heart of the forest.

That is why the tortoise never knows her children and they never meet except when brought to the market for sale.

For the same reason, the snake never knew the children and that is why the snake is never seen with her children. All three of them do not hatch their eggs except through the aid of thunder.

When this Odu appears at Ugboodu, the person should be told to keep a thunderstone in the shrine of his Ifa, that is to keep it inside the Ifa plate with the Ikin after serving Sango with a

cock. He should make sacrifice because of what would happen within seven days that could take him away from his house. If it is Uree, it will be something to be happy about, but if it is Ayeo, it will be something to worry about. If it comes out at divination for marriage, the person will be told that the woman will go away after having only one child, and there is a strong possibility of giving the child to another man. The person should be advised to have his own Ifa.

Poem for Prosperity:

Orunmila ni Iwori ni kan rin;
Moni Iwori ko nikan rin;
O ni Alara K i-i nikan gun ori'te;
Igba eni o ma ba de ibe;
Oni Iwori nikan rin;
Emi ni Iwori Ki-i nikan rin;
Oni Ajero Ki-i nikan gun ori ite;
Igba eni ni o ma mba de ibe;
O ni Iwori nikan rin;
Moni Iwori Ki-i nikan rin;
Oni Orangun ile-ila ki-i nikan rin gun orite,
Igba eni ni o ma mba de ibe;
Orunmila ni ore moba, ono ade pere fun iye-ide,
Oni ki nikan rin gun ori - ite,
O ni igba eni ni o ma mba de ibe
O ni Iwori nikan rin, Moni Iwori ko nikan rin,

O ni Oba Ado ki nikan rin gun ori-ite,
Igba eni ni o ma mba de ibe;
Oni Iwori nikan rin, Emi ni Iwori ki-i nikan rin;
O ni Oba Oyo ki-i nikan gun ori ite;
Igba eni ni o ma mba de ibe;
O ni Iwori nikan rin; Emi ni Iwori ki-i nikan rin
Oni loja-loja ati loba-loba, O ni wo ki-i nikan rin gun orite;
O ni igba eni ni o ma mba won de ibe.

Meaning:-

Orunmila says Iwori walked alone;
I replied that Iwori did not walk alone;
He said Alara does not enter the tomb alone,
He enters the tomb with 200 persons.
He said Iwori walked alone,
I replied that Iwori did not walk alone;
He said that Ajero does not enter the tomb alone;
He enters the tomb with 200 persons.
He said that the Orongun of Ila does not alone enter the tomb;
He goes into the tomb with 200 persons.
Orunmila wishes very good tidings for the child of goodness.
The wing of the dove does not enter the tomb alone,
It goes there with the 200 divinities.
He said that the king of Benin is not entombed alone.
He goes into the vault with 200 human beings.
He said that Iwori walks alone and I objected.
He said that the king of Oyo does not enter the tomb alone.

He goes there with 200 persons.
He said that Head Chiefs (Loja Loja) and kings
(Loba Loba) do not enter the tomb alone;
They go in with 200 persons.

Orunmila again said that Odobiri was drowned.

The Ifa priest replied that he surfaced again.

The Ifa priest was directed to inform the divinee that he would have plenty of followers, but that nobody seems to be in favour of whatever he is contemplating to do.

Orunmila said that if he must go ahead to do it, he should make sacrifice with; plenty of bush rats, plenty of fishes and plenty of white ants. He made the sacrifice. It is in multitude that white ants build and stay in their house and that black ants and soldier ants move in multitudes. The divinee begged Orunmila to let him multiply and have a large followership.

At divination, the person should be told to make sacrifice with plenty of bush rats, plenty of fishes, plenty of white and black ants because he is destined to become very prominent.

Divination before leaving heaven:

Before leaving heaven, this Odu went for divination and he was advised to serve his head with a cock and also to serve Ogun with another cock. He was told that he would be a prominent

Ifa priest on earth and would divine for kings and the aristocracies of birth and wealth.

On getting to the world, he understudied Ifa art from experienced Ifa priests for a very long time. Before he started on his own, he went for divination and was told that he came to the world with a very good head. He was advised to serve his head with a guinea fowl and to serve Ogun with a dog, fish and snail. As he was returning home, he remembered a point he forgot to probe during divination. He decided to meet the Awo on the other side of the river. Before getting to the river, he brought out the kolanut in his pocket and served his head with it. He met a canoe that was almost fully loaded but when he appealed to the paddler to take him on board, he refused bluntly. He argued that there was still space for him, but the sailor bluntly refused to take him on board. The canoe pulled off without him. When the canoe got to mid-stream, it overturned and all the passengers were drowned with the exception of the paddler who swam to safety.

It was then that Iwori-Okonron appreciated that indeed, he had a good head. He went home and began to practice as an Ifa priest. He also worshipped Ogun and Osanyin on the sideline.

When this Odu comes out at Ugboodu, the person should be advised to avoid travelling by canoe and to serve; his head with

guinea-fowl, and Ogun with dog, fish and snail. He should be told that he has a successful life ahead of him.

He made divination for Eziza and the Oka:

Eziza used to farm in alligator pepper. Paradoxically, he was friendly with Oka, who forbade to see the seeds of alligator pepper. Eziza and Oka used to visit each other. One day, they went to Orunmila for divination and they were advised never to go out at night.

They were both out one day when they became benighted. Oka reminded Eziza that they were advised not to move out at night, but Eziza insisted that a single night's accidental outing was not going to make any difference. As they were returning home, they met the elders of the night (Awon Iyami Osorongu) holding a meeting. Not knowing what to do, they both ran into the bush where they remain to this day.

When the Odu appears at Ugboodu, the person should be told to serve his Ifa with a boa and to serve Eziza. He should be advised to refrain from night outing. At ordinary divination, the person should be advised to avoid travelling with a friend at night.

Divination for Prosperity:

Orunmila ni oshe oshe; Emi na mo ni oshe oshe;
Ashe ashe kpikpo lo kpo. Oni igi kan oun sho aje leyin enkule
Alara. Orunmila ni ofe lo ka aje na. Ki Orunmila to de be won
ti-ika.

Orunmila otun kpada wa ile.

Orunmila ni oshe oshe mi pipo lo po. Oni igi kan oun so aje
leyin enkule Ajero. Ko nto de se, oni won ti'ka.

Otun pada wa ile.

Orunmila ni oshe oshe, mi pipo lo po, Igi kan onu so aje leyin
enkule Ajero. Ko nto de so, oni won ti'ka.

Otun pada wa ile.

Orunmila ni oshe oshe, mi pipo lo po, Igi kan nso aje l'eyi
enkule orangun ni le ila. Orunmila mura, oba tun lo si 'be.

Orunmila bebe, oba gun ori igi na.

Oba bere si aje kika. Gbogbo ara ulu ba mu ro ma uka.

Oba ni to so kale; Won ba mu Orunmila bo wale, won mu joko;
ni gbogbo won ba na, won ba we, won ba mu eku meji oni
were, won ba eja meji apo sese lo odo. Won mu abo adiyé
meji,eyele meji, ewure abo nu rede rede. Won ba mu adé gbe
de Orunmila lori. Won ba kunle, won ba ni ko joko mu ori oto
lu, kojo mosi akamba, won ba mu Orunmila j'oba.

Meaning:-

One tree produced money at the backyard of Alara's palace.

Orunmila went to pluck money out of the tree, but before he
got there, the people had finished plucking it. There was
another tree which produced money at the backyard of Ajero's
palace. By the time Orunmila got there to pluck money, the
people had finished plucking all the money on the tree. He
then returned home.

There was yet another money-producing tree at the backyard of
Orangun-Illa's palace. Orunmila again went there to pluck out
of it. On getting there he climbed the tree. As he was plucking
money from the tree, he was surrounded by the people of the
town of Illa. He was told to come down from the tree. When
he got down, he was apprehended and brought inside the
palace. They made him to sit down. After sitting down, the
people fetched two rats, two fishes, two hens, two pigeons and
one goat. They brought the crown and placed it on his head.
All the people knelt down before him and begged him to
become their king. He was crowned as the Oba of Illa-Orangun,
and everyone came to pay obeisance to him.

When this Odu comes out at divination, the person should be
told that whatever proposal he had that made him come for
divination, is good. He should be advised to be patient and not
lose hope because he will only succeed after the third attempt.
If the divinee is a woman, she will be told that she is only going
to settle down with a third husband, after two abortive

marriages, and that she will have to marry an Ifa man. If the divinee is a male, he will be told to arrange to have his own Ifa in order to prosper in life.

Divination for Ere and Adaa:

Iwori ko nu kanrin, awo loore agban, Adafa fun Ere, abufun Adaa. Iwori of Lo're Agban who does not move alone, made divination for Ere (profit) and Adaa (Cutlass) when they were both going to the market. He advised them to make sacrifice before going to the market, but they refused to heed his advice. They were to make sacrifice with two pigeons, one guinea fowl, and one hen. They left for the market without making the sacrifice.

On getting to the market they could neither sell their wares nor find money to buy anything. Soon afterwards a quarrel began between them, leading to a fight. Ere hit Adaa and the latter died. Ere had to return home alone. When he was asked of the whereabouts of Adaa, Ere admitted that he had killed him. That was how a Yoruba metaphor began "Opa Adaa Nu" for someone who trades without making any profit.

At divination; the person should be advised to make sacrifice to avoid the risk of committing murder or of being murdered in the cause of his or her work.

CHAPTER SEVEN

IWORI - IROSUN IWORI-KO- 'SUN

I II

I I

II I

II II

He made divination for Apada:

Ila Ila ti on r'oke; Ile Ile l'ombo, Adafa fun Apada to ni oun koni ba ile she mo.

The leaf on top of a tree will surely come to the ground was the poem with which he made divination for Apada, the fresh green leaf when he was quarrelling with the ground. The green leaf resolved never to come down to the ground any more. The fallen foliage provides food for the ground. When the ground was feeling the pinch of Apada's rebellion, he went to Iwori-Irosun for divination. He was advised to make sacrifice with he-goat to Esu. The ground made the sacrifice. Thereafter Esu went and invited the cold dry weather or harmattan to intervene. The cold weather dried up all the leaves on top of the trees and they all fell to the ground.

When this Odu comes out at divination, the person should be advised to serve Esu with a he-goat so that all his friends and relations who have rebelled against him might be forced to come back to him.

He made divination for Odan, the Umbrella tree:

Bi ale ba ti le, panripan asuko
Agban ri gban ko te egbo
Obo ejo lo wole dere dere dere.
Afa fun Odan lo nlo gba rere lowo ede.

When evening comes, the leaves by the river called panripan will cool down. The genitals of the snake, kiss the ground whenever she moves. These were the two Ifa priests who made divination for Odan (Obadan in Bini) or the umbrella tree when it was going to obtain prosperity.

Divined for Elekole of Ikole, Oba Ereke:

Ikosun lowo, ki-kosun lese - The man who dubs camwood on the hand but not on the leg, was the name of the awo who made divination for the Elekole of Ikole, Oba Ereke, when the peace of his household was disturbed. He was told to make sacrifice with a cock, tortoise, dog, corn bun (Aadun or Ekate in Yoruba and Uloka in Bini) akara, eko, honey and he-goat. He was to add the chaff of palm fruits (Ogunsho in Yoruba and

Imoedin in Bini) and red cloth. He was told that he did not pay for good wives before leaving heaven and that his harem was headed by a witch. His senior wife was in particular, a heartless witch who was contriving a new strategy for turning his house upside down and to scatter it. The sacrifices were made to Sango, Ogun and Esu.

After contriving her strategy, but as she was about to hatch it, Esu alerted Ogun and Sango to be prepared to abort her plans, and to put out the bad fire she was proposing to ignite.

Meanwhile, Ogun took position in front of Elekole's house, Sango took position at the back of the house, and Esu took position on the right side of the house. As soon as the senior wife lit the fire, counter-offensive action was taken to use the woman and all her children to put it out.

After extinguishing the fire, the household of Elekole had a new air of peace and tranquillity. Thereafter, Esu brought out the honey with which Elekole made sacrifice and invited people to leak it while singing;

Mo de ile Elekole o ; Oyin ajo,
Oyin moyin moyin, Oyin ajo.

When this Odu comes out at divination for a responsible polygamist, he should be told that his senior wife is contemplating a ploy to destabilize him. He should make

sacrifice with cock to Sango, tortoise and dog to Ogun, he-goat, akara, Eko, Aadun (Uloka), red cloth, honey and the chaff of palm fruits to Esu, so that the schemer might be identified and exposed.

Made Divination for two half brothers:

Iwori Kosun - Aawo Oka, Maawo Oshuupa,
Aawo Oshupa Maawo Oka.

The man who was looking at the Boa on the ground without looking up at the moon, and the man who looked up at the moon without seeing the boa on the ground, were the two awos who made divination for two half brothers. He advised them to go to their ancestral home to make sacrifice with cock and tortoise for the divinity in the place. Before going, they were to serve Esu with a he-goat. They were to make the sacrifice for long life and prosperity. They were both asked to buy the materials for the sacrifice jointly. The senior of the two brothers refused to contribute towards the purchase of the materials, and so, the junior one bought them.

In spite of the fact that he did not contribute towards the purchase of the materials, he was the first to leave for their ancestral home. Unknown to him, the divinity they were going to serve had turned into a boa and taken position on the way

to their ancestral home. As the senior of the two brothers was travelling alone, he trod on the tail of the boa and it stung him. He died before getting to the ancestral home.

Not long afterwards, the junior of the two brothers left with the cock and tortoise for their home town. He travelled in the night when the moon was shining brightly. He was however looking at the ground and moving carefully. Suddenly, he saw a boa lying on the pathway. He then moved backwards and cut a stick with which he killed the boa, carrying it along with him.

On getting to the town, he was hailed for his feat. When he asked whether his elder brother had arrived he was told that the brother was apparently bitten by the same boa that he killed and that the bite led to his death.

The following day members of the family went to the communal shrine to serve the divinity. When this Odu comes out at divination, the person should be told to serve Esu with he-goat and the bones or head of a boa. He should also serve a divinity (Osun or Osanyin) which does not eat oil, in his ancestral home.

Made Divination for a Palm Oil Miller:

The palm oil miller was doing well in his business and yet he

was having an irresistible urge to commit murder. He decided to go to Iwori-Ko'sun for divination. He was advised to serve Esu without any delay with a he-goat. He did not make the sacrifice.

One morning, he went to the bush with his wife to cut palm fruits. While in the forest, he suddenly accused his wife of planning to leave him. In spite of the fact that his wife denied having such intentions, he cut off one of the wife's ears. While the wife was still denying the accusation he murdered her.

A hunter who was watching for game from the top of a tree, saw how the man murdered his wife. The hunter came down from his watch-beat and went home to tell the woman's mother that her son-in-law had murdered her daughter. They all moved to the forest where they found the murderer weeping over the corpse of his wife. He begged for understanding that he did not know when he did it. He however suggested that there was a metaphysician in the village who had the power to revive a dead person. They trooped to the man's place. On seeing them, the man, who was also a seer, accused him of failing to do the sacrifice he was advised to make to Esu. The man told him that the sacrifice had doubled and that at that point Esu was demanding two he-goats.

He quickly went to produce two he-goats for the sacrifice.

Thereafter, the metaphysician went to work on the corpse of the dead woman and brought her back to life. They all returned home rejoicing.

When this Odu appears at Ugboodu, the person should be advised to use one he-goat to prepare his Esu without delay and to use a second one to serve Esu, three days after preparing it. He should be advised to be very careful about women. When it appears as ayeo at divination the person should be advised to serve Ogun with a cock and Esu with a he-goat to avoid either committing murder or being murdered.

Special sacrifice of Iwori-Gosun:

Orunmila ni ki Iwori go sun:

Moni ki Iwori go sun.

Nigbati Iwori ba ti ngun osun,

Oni opolopo aje ni ma nwo ile de.

O ni ki Iwori gosun; Moni ki Iwori gosun.

O ni ti Iwori ba ti ngosun, Oni aya re re ni o nwo ile de:

Oni Iwori go sun, Moni Iwori go sun;

Oni bi Iwori ba ti ngosun, omo tun-tun ni oma wo inu ile.

Oni ki Iwori gosun, Moni ki Iwori gosun, Oni ti Iwori ba ti ngosun, Oni gbogbo ire ni ma wo ile.

Orunmila prescribed sacrifice with:- pigeon in order to be prosperous; a three-year old cock in order to have a wife; a rabbit and a producing hen in order to have children; a goat so that the house may be full; a ram for a chieftaincy title; a calf in order to live to a ripe old age, and a he-goat in order to overcome one's enemies.

The Ifa priest later informed Orunmila that all the sacrificial materials had been produced. Orunmila confirmed that the sacrifices should be made because; the pigeon uses its right and left wings to usher in good tidings to the house, whilst the cock pays no dowry before having a wife, just as the bush rat never goes through life without producing children.

When this Odu appears at Ugboodu, the person will be told that the Ifa is coming with several people behind him. He should be told that there is a woman close to him who is crying to have a child, and that the woman should be advised to make sacrifice with a mother-goat, rabbit and fowl.

If it comes out at divination for a title/position, the person should be advised to make sacrifice with a ram, and if it is for a sick person, he should be advised to make sacrifice with a sheep (ewe).

CHAPTER EIGHT IWORI - OWANRIN

II II
II I
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I II

He made divination for Ogbigbo and Alagemo:

The Theokam (Ogbigbo in Yoruba and Owonwon in Bini) and the Chameleon (Alagemo in Yoruba and Erokhi in Bini) were two friends who came to the earth at about the same time, during the beginning of time. They went for divination on what to do to succeed on earth. They were told to make sacrifice to avoid losing their rightful places to others. The Theokam made sacrifice but the Chameleon did not.

They remained friends on earth but had one problem. They were always arguing between themselves on who was the first to arrive at the earth. The Theokam argued that when he came to earth, there was no ground except water and that when his parents died, he had to bury them on top of his beak, which is the load he carries on top of his beak to this day.

On the other hand, the Chameleon argued that when he came to the earth, the ground was so fragile that he had to move

stealthily with the aid of a walking stick, which accounts for the slow movement of the Chameleon to this day.

The dispute became so rife that they decided to go to God for a decision. The Almighty Father declared that when He created the earth, there was no ground and it was all water until He sent down the divinities when Orunmila brought the soil that became the grounds of earth in a snail's shell.

It was clear therefore that the Theokam must have flown to earth before the ground was formed. But the earth did not become habitable until the ground was formed. The Chameleon came with Orunmila to earth and was the first creature to thread on the ground.

When this Odu comes out at divination, the person should be told to serve his head with a cock while backing Ifa shrine so that he might not lose his legitimate entitlement to someone else. If it comes out at Ugboḍu, the person should also use a he-goat to serve Esu.

Divination for Orunmila:

Agba osuḅu lu Agba; Arigede shubu Arigede, Adifa fun Orunmila baba-shawo lo si ilu Aramari.

These were the two diviners who made divination for Orunmila

when he was going to practice Awo art in a town he had never known before. The diviners told him to go and perform Ifa practice in an unknown land and that on getting there, he should advise the people to make sacrifice with a sheep (ewe) so that prosperity might return to them.

After making the recommended sacrifice to Esu, he left for the place. The town had one divinity that was responsible for bringing them fortune. They used to serve it with a sheep every year. When the ruling Oba died, the new one was too young to know the tradition and the elders did not draw his attention to it.

When Orunmila got to the place, he told the people that prosperity had long eloped from the town and that they were required to make sacrifice with a sheep to an Orisa they used to serve annually but which they had abandoned for a long time. At night Esu rose to wake up all the elders who knew about the abandoned divinity and on the next morning they confirmed the divinational declaration of Orunmila.

The people of the town immediately cleared the site of the divinity and made the sacrifice with a sheep. Soon afterwards, women who had not been pregnant for years, became pregnant and the harvest for that year was prolific. Prosperity had returned to the town.

At divination, the person should be told that good times have left him or her and that he/she should serve the head with a cock for fortune to return.

He made divination for the parents and bridegroom of the Queen of Fays (Imere or Igbakhuan):

Atiro gongo lori ila rilo emi ma beje leyin Ooruun. Adifa fun Amure Nana, Omo ta'ro diri gongo re 'le oko.

The queen of fays was born as the daughter of a noble family. She grew up to be ensnaringly beautiful, but the parents had been warned at her naming ceremony divination that she was likely to die on the day of her wedding unless she was given in marriage to Orunmila.

As a young girl, she had a peculiar way of weaving her hair with a central elevation on top of her head. Unknown to everybody else, that was the hair-style woven by female fays in heaven as a means of identifying themselves.

When the day was appointed for giving her in marriage to Orunmila, he decided to make a special divination. Orunmila told the parents that as they were preparing to give her away in marriage, she was finalising arrangements for returning to heaven, because her husband in heaven was preparing to

receive her as his bride. Orunmila predicted that she would die on her way to his house.

To save her from the shackles of her heavenly husband, Orunmila recommended that sacrifice should be made with a goat and a cutlass. On the other hand, Orunmila warned that she could not be brought to his house with her traditional hair-do. He insisted that she should be made to lose her hair as the only way of forcing her to remain on earth.

The sacrifice was duly made. On the appointed day for leading her to his house, Orunmila appeared at the parents-in-law's house and told the bride quite unequivocally that she was to lose her hair-do before coming to his house. Since the order came from her husband-to-be, she could not refuse to abide.

After cutting her hair, she was dressed similarly with three other maidens who were to escort her to the husband's house. This strategy was contrived at the instance of Orunmila to make it difficult for her to be identified by her impish colleagues.

Meanwhile, her heavenly husband sent errands to come and fetch her from earth. On getting to earth, they took position on the route to Orunmila's house. When the nuptial escorts were leading her to Orunmila's house, the heavenly messengers could not recognise her, so, they concluded that she had not left the

parent's house. They went to the father's house only to discover that she had gone and when they wanted to make for Orunmila's house, Esu drove them back to heaven. They returned to heaven to report that they could not find her. She lived happily with Orunmila to a ripe old age.

When this Odu appears at divination, the person should be told that he has one daughter ripe for marriage who is in the habit of plaiting her hair in a special way. The parents should be advised not to give her away in marriage, but wait for her to get pregnant so that the child would move her to the husband's place.

He made divination for Agbaa when he was going to seduce the wife of Obalifon:

Ode funi kurun kunshan, adifa fun Agba to nlo gba aya Obalifon. Obalifon is known to be one of the more powerful divinities. Unknown to him, Agbaa an inconsequential drummer became interested in a young woman who turned out to be the betrothed fiancée of Obalifon. The young girl however preferred to marry the much younger and versatile Agbaa.

As Agbaa was making arrangements to marry the girl, his attention was invited to the fact that she was the betrothed

spouse of the great Obalifon. He then began to hide from pillar to post. Meanwhile, he went to Orunmila for divination and he was advised to serve Esu with a he-goat. He did the sacrifice.

After feasting on his he-goat, Esu went to Obalifon to find out what he proposed to do about the young man who had seduced his betrothed. Obalifon boasted that of course he was going to kill him because no young animal sings the whiskers of a tiger and get away with it. Esu accused Obalifon of being stupid enough to think of soiling his hands with the blood of a nonentity who did not even know about the girls betrothal to him. Esu advised Obalifon to give up the young woman but make the innocent seducer to pay a fine of an ewe (female sheep) the staple food of Obalifon. Upon reflection, Obalifon agreed to the proposal of Esu, who quickly went to advise Agbaa to produce a sheep which he was too scared to send by himself to Obalifon. Esu agreed to send the sheep to Obalifon who happily accepted it.

The way was then cleared for Agbaa to get peacefully married to the girl. During the marriage ceremony, Agbaa sang; Ode gbaun gbara rula, Ode gbaun gbara rula, which is the sound of the Agbaa drum to this day.

At divination, a man should be told that he is flirting with the

girlfriend or wife of a man more powerful than himself, but that he could get away with it if he gave a he-goat to Esu.

He made divination for the people of Uloren:

Orunmi'a mi ela 'rin mo lere mi elarin mo - was the awo who made divination for the people of Uloren in the Ondo State of Nigeria when there was an outbreak of throat tumour epidemic in the town. They were advised to make sacrifice. Other divinities and seers had been to the town to find a cure to the disease without success.

Before going, Orunmila was told to make sacrifice with a he-goat and a sheep (ewe) but he failed to do it. He however went to the place and after divination, he told the people to make sacrifice with a he-goat to Esu and sheep to the ground divinity. He prepared the special medicinal leaves and made every man, woman, and child in the town to drink out of it.

By the following morning, the incidence of throat tumour had abated throughout the town. After all the ceremonies were over, Orunmila asked them to produce the traditional final libation (Obi-tayin, Ogoro tayin, Otin tayin). The people objected and argued that they saw no justification for Orunmila's new demand for kolanuts and drinks.

In anger, Orunmila left for home. On getting home, Esu demanded the final libation of the sacrifices he made and he replied that the people refused to produce any. Esu then proclaimed that the sacrifices he made did not manifest. When Orunmila however told Esu that the throat tumour had healed, Esu pointed his thumb in the direction of Uloren and before the following morning, traces of throat tumour had started re-appearing in the town.

Consequently, the people of Uloren sent a strong delegation to Orunmila to persuade him to return to their rescue once more. He refused to follow them on the ground that he was not responsible for the resurgence of the tumour epidemic but disclosed that it was Esu who demanded a he-goat for appeasement. The people lost no time in producing a he-goat with which he served Esu. After eating his he-goat Esu warned Orunmila that if he was to return to Uloren, he should demand one bag of money for every step he moved between his home and the town. Orunmila relayed the message to the people and they agreed to pay accordingly.

When he got to the town, he demanded a goat for a second sacrifice, which was produced. The sacrifice was made and by the following morning the throat tumour had disappeared for good. Orunmila realised a lot of money from that trip. When it was all over, he again asked for Obi tayin, ogoro tayin and

Otin tayin. This time, they were instantly produced, and at the final divination, Esu confirmed that the sacrifice had manifested.

Orunmila made sacrifice to save his children:

When death was gunning for Orunmila's children, he was told at divination that someone was whetting his appetite (elarin mo lere - Mi elarin mo lere) in anticipation of a major catch. He wondered whether two fishes or two rats were enough for which to leak the leaps. When he asked the diviner what it was that made anyone to leak the leaps, they replied that when Death whets his appetite to consume a human being, the ground leaks its mouth to receive the victim.

Orunmila retorted that if they were referring to his children, it was a colossal joke because it was forbidden for his children to die before their appointed time and while he was still alive.

Orunmila then decided to lubricate the whetted appetite of death with a sheep and to close the open mouth of the ground with the mud image of his children. The severed head of the sheep and the mud images were wrapped in a white piece of cloth and buried in the ground.

He made the sacrifice with the assurance that the sheep was

enough to feed the hungry ground. That was how he saved his children from death. When this Odu comes out at divination, the person should be told to make sacrifice in order to live long.

He made divination for two wives of Olofin:

Orunmila ni Ogbu-gbe-gbe ni o she. Ori tete si imaro. Odifa fun Ode-de omo arogun gbe yo bi ega. Awon ni she ifa fun Anoshin Olofin. Eyi ti nse ale odele.

Anoshin and her mate, two wives of Olofin, were advised to make sacrifice with a cock, new plates, and a he-goat. Anoshin made the sacrifice, but the mate did not. Meanwhile, one of the plates used by Anoshin for giving food to Olofin was broken. As she was about to cast the broken plates away, Esu turned into a seer/counsellor and advised her to keep the broken plates. Not long afterwards, another wife of Olofin and a close associate of Anoshin called Odede suddenly died and Anoshin began to weep in the following words;

Ale ~~Oun~~ ku-o-o

Tere ma ko ni shon

Another wife of Olofin overheard her crying over their dead mate and quickly went to report to the Oba that Anoshin was

crying over the death of their mate, Odede. The Oba reacted by sending messengers to go and verify the situation. Meanwhile, Esu again transfigured into the seer/counsellor and advised Anoshin to change her weeping words to a cry over the breakage of her much cherished plates. She immediately changed her crying chants to:-

Awo mi fo-o-o.
Tere ma ko ni son.

After hearing Anoshin crying over her broken plates, the messengers reported to the Oba that she was not crying over any dead mate but over her broken plates.

As soon as the messengers of Olofin left, Anoshin resumed crying over the death of her mate, Odede. The third mate went back to the Oba and insisted that far from crying on account of her broken plates, Anoshin was still crying over the death of Odede.

The Olofin reacted by sending messengers to hide and eavesdrop on Anoshin's crying words. Before the messengers took position to listen in on Anoshin, the Esu-turned-counsellor once again told her to change her weeping chant to a cry over her broken plates. She immediately resumed crying over her broken plates, which was the impression that Olofin's secret

messengers went back to report.

Anoshin once again changed her cry as soon as the Esu-turned-counsellor gave her the all-clear. When the third mate heard her crying again over the death of Odede, she went back to tell their husband to go and listen to the song by himself. That was precisely what the Oba decided to do. He took position near Anoshin's room but before then, Esu had told her again to change her cry. She then began to cry:-

Awo mi fo-o-o. Tere ma ko ni son.
Odi ojo timi ba ra eru
Odi ojo ti mi ba gba ofa.
Kimi to le gba oro awo gbe-o
tere ma ko ni son.
Awo yi ko di igba ti mi fi epo ati iyo si
Ki obe Olofin to dun.
Ibo ni ma tun le ri awo mi-i
ti ole ri bayi?

Olofin was now perfectly satisfied that Anoshin was eulogising and lamenting the broken plate with which she used to serve him food. Esu was determined to deceive the third woman into trouble. She same back to meet Anoshin still singing in praise of her dead mate. She finally put her neck on the noose by insisting that Olofin should send people with her to listen to

Anoshin and that if her account was not confirmed, she could be killed.

Before the mate and the verifiers got stealthily to the side of Anoshin's room, Esu had advised her once again to be crying over her broken plate and this time she followed Esu's advice by actually holding the broken plate in hand. The woman was now beginning to doubt her own sanity and willingly offered herself to be executed. Before executing her, Olofin sent for Anoshin. The severed head of the officious mate was given to Anoshin to be spitting on whenever she woke up in the morning.

At divination the person should be told not to be too officious and to learn to reflect on whatever he/she sees or hears before giving publicity to it, to avoid the risk of getting into trouble as a result of his/her own words. If it is Ayeo, the person should make sacrifice quickly to Esu as indicated above. Statements made in one's presence are meant to be kept in the mind and not spit out of the mouth.

CHAPTER NINE

IWORI - OGUNDA

IWORI - AWEDA

I	II
I	I
I	I
II	II

He made divination for Ogun before leaving heaven:

Iwori Ogun rege le ti okpon. When Ogun was leaving heaven, he went to Iwori Ogunda for divination. He was advised to serve; Esu with a he-goat, his guardian angel with a cock, dog, and a tortoise, and to obtain clearance from God. He refused to do the sacrifice, even though he was warned that failure to do it would result in untold hardship for him on earth.

He also made divination for the divine priest who was advised to make sacrifice for clear visionary powers on earth. He made sacrifice with cock, pigeon, goat, piece of white cloth, red parrot's feather and chalk.

Ogun and the divine priest both came to the world. Ogun led a life in which he was useful to everyone, both divinity and mortals alike, but received no appreciation or recompense for his utility services. He was often abandoned after being used, until he was required for services again.

On his part, the divine priest became a crowd puller. He became a famous diviner and prospered immensely in that profession.

He made divination for the Oloba of Oba:

He made divination for the king of Oba, advising him to make sacrifice to live long. He forgot to make the sacrifice which was to be done with a he-goat. He was also advised not to be favouritic in dealing with his wives. Incidentally, he was too much in love with one of his wives to take the advice seriously.

Arere was his favourite wife who sat with him all the time to interpret his wishes by reading his countenance. He was in the habit of removing his eye-balls in the night and giving them to Arere to polish for use the next day.

The king had another wife called Agbonrengjen who was the neglected one, and who was often blamed for whatever went wrong, most of the time, without justification.

Arere on the other hand often over-dramatised her favoured disposition by singing in praise of the king's eyes while rubbing them between her palms, so much that it made Agbonrengjen paranoid with envy.

One day, after polishing them, Arere left the king's eyes for the night's dew to cool up. Meanwhile, neglect had overwhelmed Agbonrengjen with monomania, having been instigated by one other woman of the harem. In the small hours of the morning she proceeded to where her mate kept the king's eyes on the palace courtyard and poured oil on them.

In the morning, Arere found the eyes oil-soaked and could not explain the strange development to the king, who was unable to see with them. Arere was executed and the king became blind. Not long afterwards, the king died leaving Agbonrengjen to continue to live.

When this Odu appears at Ugbody, the person should be advised to beware of a light-skinned woman. He should give he-goat to Esu and make sacrifice with a pigeon to avoid sight problem.

At ordinary divination, the person should be advised not to join any meeting and to desist from attending those he already belongs to, so that people may not hatch a plan to kill him.

Made divination for Ajanterege before going to wash Ofun's head:

Iwori we egutan, Ejiwelu welu, Niweri Eda toto Jiwiwini ni

Iwori Akparo. Adafa fun Ajanterege toma tu ori ofun we. Bi ori awo kan ko ba suan, Awo atori awo she.

The water dropping from the dew washes the head of the rat called Eda (ofenfua in Bini). The water dropping from leaves in the morning washes the head of the bird called Akparo (Ukhiokhio in Bini). These were the names of the Ifa priests who made divination for an Awo called Ajanterege when he was going to wash the head of another Awo called Ofun. He was advised to make sacrifice with fish, rat, akara, eko, pigeon, hen and #3.00 worth of soap, before going to wash Ofun's head. He made the sacrifice and performed the operation successfully. He was able to wash away hard luck from Ofun's head because the latter became prosperous and happy soon afterwards.

Made divination for Oniwori-eyo before washing hard luck away from his head:

Iwori Aweda, Eda Ogbogun, Ebo lori 'je. Adifa fun Oniwori Eyo to ma weri eda. Ori awo we awegbo-ni-o, Ori awo we. This is the song used for washing the head on Esu shrine.
Iwori Aweda, edo oghogun.

If one's head does not surrender to the force of diabolical

medicine, the owner cannot be killed. The head only surrenders to sacrificial offerings, not to charms or diabolical medicines. These are the names of the awos who made divination for Oniwori- Eyo when he was going to wash hard luck away from his head. He was told to make sacrifice with a hen and a pigeon.

Made divination for the people of Obaa-Bedu:

Agogo Shiriwo, odifa fun won ni Oba abedu nijo ti gbogbo ure won shi lo.

Agodo Shiriwo was the awo who made divination for the people of Obaa-Bedu when prosperity left their town. They were advised to make sacrifice with a goat, a ram and four pigeons so that prosperity might return to the town. They were also told to serve one divinity called Orisa-Oba which teleguided the fortunes of the town, but which they had neglected for many years. They were to serve the Orisa with snail, tortoise, kolanut and white cloth. They did all the sacrifices and individual and collective contentment returned to the town.

Made divination for the people of Ire:

Apoti nla idi-gbiri-mi made divination for Agbon before going for awo practice in the town of Ire in the Ondo State of

Nigeria. Agbon was advised to make sacrifice to ward off the risk of being under-mined during his trip. He was told to make sacrifice with pigeons and a big ram. He made the sacrifices, after which he left for Ire. Fortune had been eluding the town of Ire and there was famine and general deprivation.

After divination at Ire, Agbon directed that every household in the town should make sacrifice with a big ram, mortar, and snails. He collected the relevant leaves from the forest and began to pound them with the blood of the ram. As soon as the pounding operation was under way, prosperity began to return to the town of Ire.

The instantaneous efficacy of his sacrifice endeared him to the people of Ire and they persuaded him to stay in the town for good as their wisdom diviner. He was subsequently renamed Agbonmiregun, a title which was later extended to Orunmila Baba Agbonmiregun.

He made divination for the hunter:

Agba awo le la bidi gan gan, was the awo who made divination for Atan and his wife Eeru. The hunter, who used to hunt in the thick forest surrounding a lake, was told to make sacrifice but refused to do so. It transpired that each time he shot any animal, it ran and fell into the lake, and the hunter went home

empty-handed because it was generally believed that the lake was very deep. After experiencing the abortive luck on several occasions, he decided to go to the Ifa priest for divination. He was reminded of a previous occasion in which he declined to do the sacrifice he was advised to make. To ameliorate his hopelessness, he was told to make sacrifice to Esu with a he-goat, a cutlass and his wearing apparel. This time, he made the sacrifice without any delay. The sacrifice was prepared for him to send to the lake.

Thereafter, he went the next day to resume hunting. He shot an antelope and it again fell into the Lake. He was completely dumbfounded but managed to exclaim 'Ha!', so this lake has again consumed the antelope'. As if to reassure him however, Esu turned into a woman and asked him why he was afraid of a shallow lake. The woman stepped into the lake and moved up and down and the water did not go beyond her knees.

It was then the hunter plucked up the courage to enter the lake where he clearly saw all the animals he had been shooting. He was able to retrieve those of the animals that were still fresh. As he left to go home, the woman drew his attention to his barren wife advising him to pluck the leaves of the plants growing on the embankment of the lake. She also told him to peel the bark of the trees on the right and on the left of the approach lane to the lake, and to prepare a soup with them,

adding the skin of one of the animals recovered from the lake for the wife to eat.

Before he could thank the woman for her benevolence, she disappeared from sight. He was now sure that the apparition reflected the manifestation of his much-delayed sacrifice. The following month, his wife became pregnant.

When this Odu appears at divination, the person should be told that in spite of his hard efforts, he has neither been able to have any savings nor derived satisfaction from his work. His wife should be advised not to disclose her marital secrets to outsiders.

CHAPTER TEN IWORI - OSA

I I	I I
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He made divination for three related plants:

Iwori wosa, Aba Rere odifa fun Asala, Obufun Abuje ti ankpe ni Oro, otun dafun Osan Agbalumo. While in heaven this Odu made divination for three sisters before they left for earth. Asala (Okhue in Bini) and Abuje Oro (Ogui in Bini) were both told to make sacrifice with black cloth, while Osan Agbalumo (Otien in Bini) was told to make sacrifice with red cloth. The first two sisters made the sacrifice but the junior and third one did not. They all left for earth.

As soon as they began to bear fruits, Esu directed the attention of mankind to them for their nutrient value, but insisted that they should not bother Asala and Abuje Oro until they shed their ripe fruits voluntarily. Esu however used the red cloth to cover the fruits of Osan-Agbalumo and persuaded the children of mankind to stone her to shed her fruits.

To this day, the first two plants, Asala and Abuje-Oro are not

bothered by anyone until their fruits are ripe for harvesting. On the other hand, as soon as the fruits of Osan-Agbaalumo bring out the red/yellow colour it is an invitation for the children of mankind to start throwing missiles on top of the tree to forcibly shed its ripe and unripe fruits.

At divination, the person should be asked whether he or she is one of three brothers and/or sisters. He/She should be told to serve Esu with a chicken, red and black cloth so that evil persons may not molest him/her as soon as he/she begins to have children.

The divination made for this Odu before leaving heaven:

Enu otito l'afi je'obi. Enu agba l'afi je orogbo. Enu bala bala l'afi je Erura. Awon meteta l'on difa fun Iwori-Osa nijo to'n jade orun bowa si kole aiye.

It is with a matter-of-fact intention that people eat kolanuts. It is the mouth of the adult that eats bitter kola. It is in a care-free disposition that people eat walnut. These were the names of the three awos who made divination for Orunmila when he was coming to the world. He was advised to make sacrifice on account of the problems he was going to have from his close relations. He made the sacrifice with; the meats of deer, (Agbonrin in Yoruba and Erhue in Bini) Bush goat (Edu in

Yoruba and Oguonziran in Bini) and monkey to his Ifa, and pigeon to his head. He also gave a he-goat to Esu.

On getting to the world, he was born into a regal family in which he became one of three brothers, the other two being servants of Osanyin and Ogun. His two brothers were able to foresee that he was meant for greatness and began at a very early age to attack him. In fact, they foresaw a crown on his head signifying that he was going to become a king.

Try as they did to frustrate his efforts, he became a proficient Ifa priest. His efficiency as an Ifa priest made him a very popular diviner not only in the royal court but throughout the community. His two other brothers turned out to become Ogun priest and Osanyin priest respectively. Since his fame made him head and shoulder higher than his brothers, they began to plan to eliminate him. The evil machinations of his brothers staggered him from pillar to post, but he remained firmly on his feet.

Meanwhile, his guardian angel appeared to him in a dream and told him to make sacrifice to Esu with a he-goat, and that he should prepare a feast for the whole family, including his two brothers. He served Esu with a he-goat and killed a cow to feast the family, while providing plenty of drinks for everybody.

The drinks were so plentiful that almost everybody became drunk. In their state of drunkenness, people resorted to drumming and dancing. The ceremony reached its climax when his two drunken brothers became possessed and began to say sooths for everybody. The Ogun priest divined for his brother by telling him that he had two deadly enemies but that if he could make sacrifice with what they forbade, they would leave him alone. He disclosed to him that one of them forbade bitter kola while the other forbade walnut.

After the feast, he realised that his two brothers had no recollection of what they said when they were possessed. He proceeded to make the sacrifice, and its outcome marked the beginning of peace and tranquillity for him.

Not long afterwards, the king of the town died and there was a proclamation by the king-makers that it was the turn of Iwori-Osa's family to nominate the next Oba. There was a meeting of the entire family at which it was unanimously decided that Iwori-Wo-Osa should take the throne. He ruled his town to a ripe old age in relative quietude.

When this Odu appears at Ugboodu, the person should be told that a position of high authority awaits him in life, but that before then, he was going to experience tremendous difficulties from his brothers. After the completion of the Ifa

ceremonies, he should prepare a feast for his family. He should forbid the eating of kolanut, bitter kola and walnut. At ordinary divination, the person should be asked if he is one of three brothers and/or sisters. He should be reassured that although he would be having problems from his relations, nonetheless, if he took his own Ifa, he would triumph over all difficulties.

He made divination for Oja:

Iwori-wo-Osa, awo oni koso la ju. Etebo pako leri kofi gbe rusi eni. Adifa fun Oja tiin she omo yeye aro.

These were the awos who made divination for Oja the daughter of Ye ye Aro. She had a brother called Ero, who was a page in the royal household of Olofin. Oja was told to make sacrifice to avoid losing her brother, who was on indentured servitude to higher authority. She was to give; he-goat to Esu and kolanut, pounded yam and a soup of bush meat to Orunmila. She gave a he-goat to Esu alright, but did not know how to feed Orunmila.

The following morning, Orunmila travelled to answer the invitation of the Olofin. During the journey he became very hungry. As he was passing through a groundnut farm, he used his toes to uproot some groundnuts and began to eat them.

Unknown to him, he was being watched by Ero who then came out to accuse Orunmila of stealing. Orunmila apologised saying that he had been very hungry and that he did not know there was anyone in the farm, lest he would have obtained prior permission. Ero nonetheless insisted that he was going to report him to his master, the Olofin. Orunmila finally pacified Ero by disclosing that he was going to report himself to the Olofin. Ero promised to meet him there to substantiate Orunmila's admission.

Before getting to Olofin's palace, Orunmila decided to call on an old friend Yeye aro, who happened to be the mother of Ero. The old woman was not in when Orunmila called, but Oja her daughter was quick to recognise Orunmila as a friend of the family. She persuaded Orunmila to stay for a while to receive kolanuts. She brought out the kolanuts with which she was told to make sacrifice. As Orunmila split the kolanut, she served the pounded yam and soup prepared with the meat of bush goat (Edu in Yoruba and Oguonziran in Bini) on the table for Orunmila to eat. He ate the food and kept some of the kolanuts in his pocket after praying for Oja.

On getting to Olofin's palace, he made the usual welcome divination and told the Oba to make sacrifice so that the uneasiness in his kingdom might abate. The Oba was to make sacrifice with a rat, fish, goat, while the most senior servant of

the royal household was to be tied up. Almost immediately, Olofin gave orders for the most senior servant, who happened to be Ero, to be brought from wherever he was, in chains, for the sacrifice.

As soon as the royal constables left for the farm to bring Ero, Esu persuaded his friends in the palace to go to his family home to alert his people. They met Oja at home who quickly left for the palace. She succeeded in making a secret rendezvous with Orunmila to reveal to him that Olofin's most senior servant who he recommended for sacrifice, was her only brother and solicited his assistance to save Ero's life. Orunmila told her to return home with the reassurance that he would spare the young man's life. In tears, she refused to go home until she saw her brother actually saved from the shackles of death.

Meanwhile, the messengers got to the farm and tied up Ero's hands and feet and brought him to the palace. As soon as Ero was brought to the palace, Oja sat down with her back to the wall facing Orunmila.

The sacrificial materials were brought forward and it was time for Orunmila to make the sacrifice. He took the rat, severed its head and touched the head of Ero with it while he sang:-

Bi a ba ti she ori aro ma re-o,
Oja Orire dun sise-o Oja.

He severed the head of the fish and also touched the head of Ero with it, while singing the same song. Finally, he severed the head of the goat and touched the head of Ero with it while singing:-

Bi a ba tise ori aro ma re o,
Oja orire dun siseo Oja.

The meaning of the song is "but for Oja's hospitality, it is the way he severed the heads of the rat, fish and goat that he would have severed the head of Ero".

After completing the sacrifice, Orunmila ordered the unbinding of Ero and his release. Surprised at the turn of events Olofin asked Orunmila whether he was not going to slaughter Ero and he replied that he never intended him to be killed because Orunmila does not engage in human sacrifice. He went on to explain that his initial suggestion was that the senior servant of the royal house-hold should be bound up while the sacrifice was being made, and that if he was to be killed, it would not have been necessary to kill the goat. With that reprieve, Ero was released albeit without being able to draw any correlation between the groundnut incident at the farm and his brush with

death. In spite of his explanations, Olofin proceeded to ask Orunmila whether the sacrifice would manifest without killing Ero, and his guest confirmed that it would indeed. In fact, before Orunmila left the town, normalcy, peace and tranquillity were already sending positive signals for returning.

Oja and her mother subsequently thanked Orunmila and as soon as Ero realised that Orunmila was the man he accused of stealing groundnut at the farm, he went on his knees to apologise to him, and he was forgiven.

When this Odu appears at Ugboodu, the person should be told to make sacrifice immediately by preparing pounded yam and soup cooked with bush meat to all the Awos present at the ceremony, to beg Orunmila for forgiveness on account of a pre-initiation embarrassment to Ifa. He should be told that he must never be in a hurry to accuse anyone, to avert the risk of offending a divine priest, which could cost him his life. At ordinary divination, the person should be told to offer a he-goat to Esu adding Akara and Eko to avoid embarrassing someone in authority. He should be told to serve the head of his junior sister because her star could save him from the risk of imprisonment or death.

He made divination for three friends:

He made divination for Egun, Oro and Elegbede who were all friends. He told them to make sacrifice to avoid being sent away from home into exile. They were warned particularly not to seduce one another's wives. Egun and Oro made the sacrifice which was done with a black hen to Esu, but Elegbede refused because he considered himself too physically powerful to be dared by anyone.

Meanwhile, the wives of Egun and Oro visited Elegbede on different occasions and he seduced the two women. The women got home and reported the incidents to their husbands.

Egun subsequently teamed up with Oro and the latter declared a curfew one night during which no one was expected to come out to the street. Elegbede, relying on his physical strength, came out and swaggered from street to street. As he moved near the market place, Esu directed him to the road junction before the market where he met the elders of the night at a meeting. They asked him whether he was not aware of the curfew. He replied that he was fully aware of it but that he saw no reason why he should obey the curfew. Rather insolently, he asked them why they were outside their houses in spite of the curfew.

The elders of the night (Awon iyami Osorong) reacted instantly by striking and stupefying him, and he could not trace the way back to his house. He eventually strayed into the bush where he became a gorilla and has remained a forest animal ever since.

When the Odu comes out at Ugboodu or divination, the person will be advised never to seduce anybody's wife because the elders of the night will fight back on behalf of the aggrieved person. He should also beware of friends.

When the Odu appears at a naming ceremony divination, the parents of the child will be told that he or she forbids marrying a widow or widower. He should forbid walnut when he grows up.

Orunmila's advice to the children of Iwori-wo-Osa:

Orunmila ni ki o ni Iwori wo sa.

Moni ki oni Iwori wosa.

Oni ki omo eku wo isa-are fin nitori pe boya ejo ti go.

Oni ki o ni - Iwori-wosa. Moni ki o ni Iwori-wosa.

Oni ki a so fun omo eja pe ki o wo isa-re fin, boya akon ti de ibe fun.

Oni ki Iwori-wosa, moni ko ni Iwori-wosa.

Oni ki a so fun omo eye ki o wo isa-re fin.

Ni boya awon omo ta-fa-ta-fa, boya won ti de'be.
 Oni ki oni Iwori-wosa, moni ki oni Iwori-wosa.
 Oni ki a so fun omo eran ni oko, ki owo isa re fin, boya iku ti de'be.
 Oni ki Iwori-wosa, moni ki o ni Iwori wosa.
 Oni ki a so fun omo eni ki o wo iyara re fin boya aje ti de'be.
 Moni Orunmila moni omo eku san fun eku.
 Moni omo eja san fun eja.
 Moni omo eye san fun eye.
 Moni omo eran ko san fun eranko.

In a dialogue with the neophyte, that is, someone for whom Iwori-wosa appears at Ugbodu. Orunmila advised the person to take proper care of his Ifa.

He advises the person always to have his wits around him in this poem;

The rat should examine its hole to ensure,
 That the snake has not hatched its eggs therein.
 The fish should examine its hole to ensure,
 That the crab has not crawled into it.
 The bird should examine outside its nest to ensure,
 That the catapult shooters are not around.
 The animals should reconnoitre the bush to ensure,
 That traps and hunters do not abound.
 The son of mankind should inspect his abode to ensure,
 That witches are not in it.

The neophyte enjoins Orunmila to protect him because,
 Fishes beget fishes,
 Birds beget birds and
 Animals beget animals.

He asked Orunmila for the requisite sacrifice, and Orunmila replied that sacrifice had to be made with plenty of; eggs, rats, fishes and palm wine. The materials were produced and Orunmila made the sacrifice with the following incantation:-

Incantation for preparing Ono-Ifa sacrifice for Iwori-wosa.

Aran orun, shako oromimo, omo arapa eran segun.

Oni ti o ba se be, oni omunukun eyin adiyé ni o.

Mba aje enujo.

Aje pada ni ehin mi, Eran okete ni aje nje, ti aje a pa eninda.

Orunmila ni okete baya gban-gba ni o ma npa won aje ni erin.

Iya pele o-lo-sorunga, Egba okete, ki ema gba enia.

Orunmila has prepared the sacrifice for the night with fowl eggs and rabbit and commands the cult of witch-craft:

To disappear from the offeror's back,

Because the rabbit is the staple food of witches.

In order to give peace a chance to thrive,

It is the rabbit that amuses witches.

He then invited them to accept rabbit instead of human beings. As soon as this Odu appears at Ugbodu therefore, this

special sacrifice should be made to prevent witches from disrupting the fortunes of the new initiate.

This Odu also has special powers in putting out fire. The son of Iwori-Yosa can conjure a fire accident to extinguish by repeating this short incantation three times.

Amaso tito ero otito ogbeniju Orisa.

CHAPTER ELEVEN

IWORI - ETURA

IWORI - TUKPEERE KPE

IWORI - ALUMO

I II

II I

I I

I II

He made divination for the Bush Dog:

It was the divination he made for the bush dog that earned this Odu the nickname of Iwori-Tukpeerekpe. Iwori-Tukpeerere Odifa fun Ofafa (Akuaghagha in Bini). He made divination for the bush dog when all the other animals of the bush turned against him. He was advised to make sacrifice with a he-goat and the heads of dog, rat, fish, together with Eko and akara. He did the sacrifice. He was being challenged derisively on account of his quietude and seemingly slothful disposition.

He was traditionally so reticent that he could neither muster the courage to talk to any other animal, nor look at any one on the face. After making the sacrifice, Iwori-Tukpeerere advised him to yell to all the animals in the night. During that night he shouted:

Iwori Tupkeereeree. Iwori Tukpeereeree. Mo ti rubo Iwori Tukpeereeree. He then added a refrain, Iwori Tukpe-kpe-kpe-kpe-kpe-kpe-kpe-kpe-kpe. When the other animals heard him bellowing, they became apprehensive of the hidden powers of the bush dog. From then on, no animal dared to confront him, and the yell of Iwori-Tukpeereereekpe etc has become the nocturnal call sign of the bush dog ever since.

When this Odu comes out at Ugbodu, the person will be told that his shyness is being misconstrued as a sign of laziness and inoffensiveness. He should be told to learn to shout when he is annoyed, in order to earn the respect and fear of his colleagues. At divination, the person should be told to make sacrifice with the head of a bush-dog and a he-goat to earn universal respect.

He made divination for the spinning spindle-Akpe:

Iwori-Tupkeereekpe, Babalawo Akpe, Odifa fun Akpe nijo onfi omi oju shubere asho tuurutu. He made divination for Akpe (the spinning spindle) when he was so poor that he could not afford any clothes to wear. He was told to make sacrifice with a guinea-fowl, rat, fish and three bags of money. Iwori-Etura took pity on him and made the sacrifice with the feathers of guinea-fowl and the bones of a dog, rat and fish and three cowries. He was however told that he would have to make

another sacrifice so that after becoming wealthy, the world might not deprive him of his acquisitions, thereby returning him to penury. He did not bother to make the second sacrifice. When Iwori-Etura saw that he failed to make the second sacrifice, he told him that he could improvise with a resolution never to attend any burial ceremonies, especially of his relations.

Meanwhile, thread was roled round his body. As the thread was being spun round his body, he began to rejoice and to sing Iwori-Tukpeereeree and he became full and rich.

Not long afterwards, Esu asked Ighoroko for the second sacrifice which Akpe was told to make and he replied that he failed to make the sacrifice for preventing the world from depriving him of his newly acquired affluence. At the same time a relation of Akpe died and the family was wondering what to do with the corpse. Esu quickly suggested that Akpe should be invited. Akpe had forgotten that he was not supposed to attend a burial ceremony. When he got to where the deceased lay in state, the people instinctively began to use the thread on Akpe's body to rap the corpse. All the thread on Akpe's body was removed, thus returning to penury.

When this Odu appears at divination, the person should be advised not to attend any burial ceremony, especially of his

relations, to avert the risk of losing his wealth and returning to poverty. If it is Uree, he should not see any corpse or go near where a dead person lies in state. If it is Ayeo, he should make sacrifice with a guinea-fowl, rat, fish,eko, akara, #3.00 and his personal apparel to avoid sickness that could necessitate selling his property to raise money to look after himself.

He made divination for Alume before she got married:

Asho afofo koo gba akpaja. Oro kotiton oro shiku ki olite eni Maayoni. Adafa fun Alume.

Tittle-tattle does not earn a gossip-monger the hand of the dog when butchered and shared. Life's experiences are not yet at an end, therefore, it is premature to laugh at anyone. In other words, do not laugh at a pauper or unfortunate person over one mishap, because he has not come to the terminus of his life. These were the names of the awos who made divination for Alume when she was going to the husband's house. She was told to make sacrifice with he-goat to Esu in order to avoid incurring the displeasure and wrath of her senior mate. She did not make the sacrifice. She was also advised to respect and submit to her senior mate. Since she made no sacrifice, she later had problems with her senior mate.

He also made divination for Iyaale:

Osan gbalume gba orun, adifa fun Iyaale. This was the awo that made divination for Iyaale when she was going to arrange for Alume to marry her husband. She was told to make sacrifice before going to get the girl and she did.

The Iyaale had an African apple tree called Osan which she inherited from her father. After the death of her father, Iyaale's husband moved to live with her in her father's house, where they began to live on the proceeds of the sale of the apple fruits. As prosperity began to shine on them, Iyaale suggested to her husband that it was time she had a mate. That was the practice in those days. The husband objected to the proposal on the ground that he was perfectly satisfied with her behaviour and that the introduction of a new wife could compromise their conjugal felicity. She however prevailed on the husband to acquiesce in the proposal because she was already being criticised for monopolising his love and stopping him from taking another wife.

From the proceeds of the apple sales they raised the money to pay the dowry for another wife. It was Iyaale who convinced the girl to marry her husband. The Iyaale was however warned at divination that the girl was going to abuse her big-hearted magnanimity.

As soon as Alume got to the house, the husband advised her that she was coming in to enjoy the happiness created by her senior mate and that she should always respect and submit to her. Alume lost no time in demonstrating that she had no intention of abiding by the advice of her husband because in her own words, she only come to marry a man and not another woman.

Thereafter Alume began to challenge and provoke her senior mate at every opportunity. When the apple bore fruits and was due for harvesting, she plucked all the ripe fruits, sold them and used the money to satisfy her own desires. Her Iyaale however exercised considerable patience and forbearance.

Nonetheless, Alume continued to show disrespect to her Iyaale and when the apple tree once more bore fruits on the second anniversary of her joining the family, she again climbed the tree and began to pluck and sell the fruits. At that point the husband drew her attention to the fact that the tree belonged to her Iyaale. She accused the husband of lying because she did not expect him to be so base as to live on the property of his wife. As if to defy the warning of the husband she climbed the tree once more and began to pluck down both ripe and unripe fruits.

That was the point at which the Iyaale ran out of patience. She

told Alume that she had been able to accommodate her affronts and brazen effronteries thus far because she was responsible for bringing her into the house. The Iyaale went on to warn her that if she did not come down from the tree immediately, she would make her to know who actually owned it. When Alume demonstrated no inclination to listen to her warning, Iyaale went to the front of the house and knelt down on her father's grave to invoke his spirit to show who owned the tree that her insubordinate mate was profaning. She added that if she had rightfully inherited the tree from him, he should allow whatever she told the tree to manifest. She subsequently went to the foot of the apple tree and began to sing:

Okpe ta Alume tije, Okpe ta Alume timu

Oson gba Alume aree,

Alume! jeje o gba alume.

As she was singing, the tree began to lengthen and to stretch itself to infinity towards the sky.

When Alume saw the sudden turn of events she began to cry, but the tree continued to extend skywards until no one could see or hear her cry.

By the time their husband was returning from the farm, neither the top of the tree nor Alume was visible anymore. He went

on his knees to beg his Iyaale to forgive the insolent girl. She remained adamant. He invited other neighbours to entreat her to temper divine justice with mortal mercy. The Iyaale remained indomitable. At that stage, the husband reminded her that he did not desire a second wife because he never wanted the peace and love between them to be disturbed, but that it was she who insisted by bringing in a second wife. That timely reminder thawed the ice and she began to pipe down.

In a gesture of forgiveness she began to sing a second song:

Oson gbe Alume aboo
Alume jejeoo.

Almost immediately the tree began to descend from the sky until it returned with Alume to its normal size. It was a deflated and humoured Alume that climbed down from the tree and went on her knees to apologise to her senior mate, who embraced her and got her back on her feet.

When this Odu therefore appears at divination for a woman, she should be advised to be respectful, and submissive to her senior mate, failing which she would either be compelled to lose her husband or her life. If the divinee is a man and it comes out as ayeo, he should be advised to prevail on his junior wife to show respect to his senior wife so that the latter might

not, with visible justification, drive the former away from his house.

Second variation - He made divination for two brothers:

Ana ni nje apa aja.

Osoro ni onje ebibu obi.

These were the awos who made divination for Alumo and his junior brother, after the death of their parents. Alumo took over their parents legacy and not only denied the junior brother any share of it, but also began to maltreat and to starve him.

One day, the junior brother picked up some money on the road and quickly went to the family's Ifa priests for divination. They told him that he was soon to become more prosperous and popular than his eldest brother if he could make sacrifice. He was required to make sacrifice with a cock and a he-goat to Esu. He managed to raise money to buy a cock and the awos brought out the skull of a he-goat to complete the sacrifice for him. They however told him that as soon as he could afford it, he should thank Esu with a live he-goat. He thanked them and went away.

On his way home, he went to the graves of his parents and found an apple seed. He picked it up and went to plant it. After planting the seed, he begged God to allow the seed to

germinate at once, and it grew up immediately. He went on to beseech God to allow the tree to grow up to his knee, and subsequently to fruit bearing size. His wishes manifested instantly. He proceeded to beseech God to let the tree flower and to produce fruits since he was already very hungry. God blessed all his wishes and he was able to pluck fruits from the tree to eat on the same day that he planted it. The operation that changed his life spanned from morning till evening, and by the time he returned home late in the evening, his brother physically beat him for being away from the house all day. Try as he did to compel him to explain his day-long disappearance and protruding stomach, the young man refused to disclose his escapade.

That night, his parents appeared to him in a dream and told him that they were aware of how Alumo had been maltreating him. They advised him to go every day to the foot of the apple tree to pick up the fallen fruits and to sell some of them to raise money to satisfy his desires. They however warned him never to climb the tree but to stay satisfied with the fruits that fell for him to pick daily. From the first money he realised from the sale, he bought a he-goat and went to the Ifa priest for thanksgiving sacrifice with other gifts.

Alumo soon noticed the change in his junior brother's disposition and vowed to find out his secret. He began to trail

the junior brother's movement until one fateful morning when Alumo followed him to his hide out at the foot of the apple tree. Alumo was hiding behind a thicket when he saw his junior brother picking up the apple fruits and sucking some of them. He also saw some women who were standing-by to buy the fruits. As soon as the women paid for and collected the fruits, they left the young man alone to suck his fruits. That was the point at which Alumo came out to challenge the brother for hiding his secrets from him. He surmised that that was the secret of his better-looking disposition in recent times.

When they got home on that day, Alumo tried unsuccessfully to coerce his junior brother to surrender all the money he had been realising from the sale of the apple fruits, on the pretext that the tree grew on his father's estate, to which he was the traditional heir. He then threatened to let the younger brother know that he owned the tree as part of his heirloom.

As soon as he woke up the following morning Alumo went to the foot of the tree and gathered together all the fruits that dropped to the ground over-night. Not satisfied with that, he proceeded to climb the tree to pluck the fruits on top of it. That was the point at which the junior brother came to the scene.

He then began to sing:
Osán gba 'lumo ma reo,
Alumo je je o. Alumo.

As the junior brother began to sing, the tree was growing taller until its height became invisible. Subsequently, the roasted body of Alumo dropped in pieces to the ground.

The junior brother subsequently inherited all their parents' estate and thereby became very wealthy.

At divination, the person should be advised not to quarrel with anyone over the sharing of the parent's legacy but should ensure that it is shared fairly, lest, providence would intervene on the side of the aggrieved party. The person should also be advised that if anyone punished him unfairly he should accept it with equanimity and proceed to make sacrifice.

It is on account of the experience of the two brothers that the tree earned the name of "Osan Gbalumo" or Agbalumo", meaning, the tree that consumed Alumo. That is what this African apple or sherry fruit is called to this day.

Made divination for two brothers and a sister:

Alukuluye was the junior sister of two brothers; Ure or Gelete, (Okhaen in Bini) and Ighogho (Osorhue in Bini). She was the last to be born but became much more productive. She produced several children at a time but as soon as the children surfaced, the two brothers fed on her young ones.

As the menace of her children's destruction became unbearable, Alukuluye quietly left the town in exile to another town called Ilu Ara where she approached Orunmila for divination. She was advised to make sacrifice with sixteen snails, a single-horned goat and the leaves of cocoyam, and to give a he-goat to Esu. After making the sacrifice, Alukuluye was advised by Orunmila to change her name and her ways. She accordingly changed her name to Ehuru (Ehuru in Bini), and changed from using her right, to her left hand.

From then on she began to produce more children, although her two brothers continued unsuccessfully to look for her. Orunmila had advised her that as soon as she saw any of her two brothers, she should say that she had changed her name and that they should get off her back. It was not long before the brothers traced her to her new abode. When they called her by her old name of Alukuluye, she queried whoever was calling her by a name that she no longer bore. She insisted that she no longer answered that name. Not knowing her new name, Esu told them to leave her alone lest he would deal ruthlessly with them. She was subsequently left in peace with her children.

When this Odu appears at Ugbodu, the person will be told that his or her two elder brothers are the enemies creating his/ her problems. They had tried in vain to kill him or her, failing

which they began to gun for his/her children. The person should change residence to live near the sea or a river, in order to prosper. He or she has a left-handed relation who is a well-wisher. He should make sacrifice with he-goat to Esu adding the thorns of Ure/Okhaen and Ighogho/Osorhue.

At ordinary divination the person should serve Esu with he-goat to abate trouble from brothers and sisters.

The divination made by Iwori-Etura before leaving heaven:

Arikposekpe, Arikposekpo. Omode moron seni siko. Agba moron seni je owo. A child knows but keeps quiet, and an adult makes money from what he knows. These were the names of the awos who made divination for Orunmila before leaving heaven. They advised him to exercise inexhaustible patience because many people were going to cheat him on earth. If he however made sacrifice, he would become a leader over those who had cheated him. He was told to feast Esu with he-goat, corn, plantain, bag of money, a pack of yams, ten metre piece of white cloth, gourd of palm oil and a new pot. He made the feast for Esu who consequently decided to be at his service in the world. On his way to the world he made a stop-over at the boundary between heaven and earth, where he was practising his Ifa art.

Three years later, he moved to the world. In the world, he only charged one cowrie for divination being so sympathetic and soft-hearted. Since mankind is not noted for valuing favours cheaply obtained, people began to undermine him. The elderly awos who charged exorbitant fees for their services were quick to spot the threat posed by his superior competence and benevolent disposition. They began to create problems for him.

Meanwhile, at Ajagboluku where he lived, the Oba of the town had the problem of childlessness in his harem. All the famous awos were invited to deal with the situation but the problem defied their competence because Esu was determined to punish them for their derision of Iwori-Etura. After they had all tried and failed, Esu influenced the chief counsellor to the Oba by advising him to invite the benevolent Ifa priest, as Iwori-Etura came to be known. After divination, he made the requisite sacrifices and prepared the appropriate medicines for the Oba's wives to be taking. Before the end of three months several of the Oba's wives had become pregnant. The efficacy of his work spurred the Oba to ask him why he had been hiding in obscurity and he replied that a young man should move stealthily to avoid incurring the displeasure of the elders.

The Oba subsequently invited the elderly awos and proclaimed the superiority of Iwori-alumo. Thereafter, he appointed him as the leader of all the Awos in the kingdom. To mark his

appointment, he made a feast to Esu and feted all the awos in the kingdom.

When this Odu appears at Ugbođu, the person should be told to approach his problems with inexhaustible patience. He should be as benevolent as possible and serve Esu always because he would become a leader.

He made divination for Adababiken and Elukpono:

Adababiken was a strong and proficient Ifa priest, but could not make ends meet. Elukpono was a wealthy aristocrat who had 201 wives and 201 slaves but had no child of his own. When the fame of Iwori-Alumo, the Olotu-awo of Ajagboluku echoed through the known world, Elukpono invited him to Ife to help in solving his problem of childlessness. In fact, it was Adababiken who brought news of the fame of Iwori-Alumo to Ife.

After making divination for Adababiken he advised him that his prosperity would only blossom if he sold himself into slavery. On the other hand, he also made divination for Elukpono and advised him to buy a new slave from the market by himself because he would receive salvation from the slave. When the members of his household heard of the ironical advice of Iwori-Alumo, they wondered why their master required another slave

when he already had 201 serving him. Elukpono was however determined to follow the advice of Iwori-Alumo and he left home to buy a slave from the market.

At the same time Adababiken lost no time in heeding the advice of Iwori-Alumo. He tied his Okekponri to his waist and went to the market to be bought into slavery.

On getting to the market, Adababiken sat down waiting to be bought. Incidentally, when Elukpono got to the slaves stall, there were no slaves available. He however saw a well-built and good looking middle-aged man sitting alone. When Elukpono asked him whether he had any slaves for sale, he answered affirmatively. When asked how much he was selling his slave, he said it was for one bag of money. When Elukpono brought out the money to give him, he asked to see the slave and he got up and introduced himself as the slave. Asked for his master and seller he said he had none. After hesitating for a while, Elukpono gave him the money and took him home.

On getting home, he was introduced to the other slaves and he was directed to an apartment. The following morning, the other slaves took him with them to the farm. Incidentally, Adababiken had never used his hands on farming chores in his life since he had always been an Ifa priest. When the other slaves discovered that he had something tied to his waist they

asked him what it was and he replied that it was his okekponri. As they were unable to appreciate its significance they removed it from his waist and threw it into a wayside pond.

When they got to the farm, Adababiken was given a portion of weeds to clear. He could not handle the cutlass. After wandering about for some time, he saw a tree whose seeds could be improvised for divination (Modon in Yoruba and Okhuen in Bini). He went to the foot of the tree and collected sixteen shells of its seeds. When he sounded them for divination, his own Odu appeared. Amazed at what he saw, he invited the other slaves to witness what he had seen. He appealed to them to assist in catching a bird for him to do something. When a bird was produced, he spilled its blood on the divination shells, and the other slaves roasted the bird to eat.

Disclosing what the shells had revealed to him, he told the others that it appeared their master had no children. The other slaves immediately accused him of profane language which they considered insulting to the integrity and image of their exalted master. He was immediately tied up hands and feet with strong ropes and taken home to be arraigned before their Lord and master.

When they reported what he said to Elukpono, he agreed with

them that the slave was guilty of abominable defamation for which the penalty was death by execution. He told them to consign him into the inner cell of the courtyard adjacent to his apartment because he was going to offer him for sacrifice to Ogun. In preparation for the ceremony he ordered that the Ogun shrine should be adorned with palm frond. Thereafter he instructed the other slaves to return to the farm because he proposed to perform the sacrifice that evening.

As soon as Elukpono was satisfied that all was clear, he took the slave to his private room, untied him, sat him down and asked him how he was able to see that he had no child. In reply, he narrated how the senior slaves threw his traditional divination instruments into the pond on their way to the farm and how he had to improvise with other shells at the farm. He confirmed that as soon as he sounded the shells, it came out loud and clear that his master had no children. Asked whether he could do anything about the problem, he confirmed that he knew what to do about it. He asked for a pot and a hen to be produced. Thereafter, he sneaked out of the house to collect the relevant leaves from the nearby bush.

While the slave was away, Elukpono got a cock and slaughtered it on the Ogun shrine to give the appearance of having sacrificed the erring slave. When Adababiken returned from the bush, he was given white robes befitting the image of an Ifa

priest to wear. Meanwhile, he told Elukpono that the materials he used to do the divination were ceased from him at the farm and that he needed it for the operation. Elukpono sent his domestic servants to go to the farm to collect them from the other slaves because he was about to be executed. When the Modon shells were produced, he put them with the leaves into the pot and slaughtered the blood of the hen in it. The pot was filled with water and kept at one side.

When the slaves returned from the farm, Elukpono introduced Adababiken as a visiting Ifa priest. They saw the blood on the Ogun shrine to confirm the impression that the slave had been sacrificed to Ogun. Adababiken was later directed to lodge in the visitors apartment. The following morning, he used a cup to take out of the water in the pot and he drank it. After making Elukpono to drink out of it, he invited the wives one after the other to drink out of it. At the end of the month, thirty-six of Elukpono's wives became pregnant. At the end of three months about 156 of the wives were pregnant.

Elukpono was now going places with Adababiken, including visiting the other slaves with him at the farm. In the fullness of time, nine wives delivered on the same day and over a period of three months all the wives had safely delivered healthy babies. The home of Elukpono was agog with happiness, feasting and jubilation. To demonstrate his appreciation and

gratitude, Elukpono caused a separate house to be built for Adababiken and he ordered four male and four female slaves for him including 4 cows, 4 hens, 4 cocks and several other materials in units of four. The four slave girls were meant to become his wives while the male slaves were to serve him. Eventually, the two of them compared notes and discovered that they were advised by the same Ifa priest, Iwori-Alumo. They both sent several gifts to him at Ajagboluku.

Elukpono later told Adababiken to prepare his kind of Okekponri for him. He enumerated the required materials in units of two and Ifa was prepared for Elukpono over a seven day period. Adababiken became the first Ifa father or patron to Elukpono and both of them prospered ever after.

When this Odu appears for a man he should be told to have his own Ifa without delay so that his prosperity might consolidate. If it appears for a woman she should be told that she can only succeed in life by getting married to a man having his own Ifa. In both cases they will prosper at the middle age of their lives.

CHAPTER TWELVE

IWORI - IRETE

IWORI - WERE

IWORI - AJIMUKE

IWORI - AJEMUTE

I II

I I

II I

I II

He made divination for the African Maracas:

Mola Yagba Yagba, Mola Yegbe Yegbe, Adifa fun shekere.
(Ukuse in Bini) tiin she awo Elekole ati ijo.

My prosperity is abundant and enduring, was the name of the Awo who made divination for the Maracas (shekere) the Awo of Elekole, when he was going to start a new farm at the beginning of the year. He was advised to make sacrifice in order to put his poverty behind him. He made sacrifice with pigeon, guinea-fowl and hen.

Thereafter he set about his farm which gave him a prolific harvest and made him to become very wealthy. At the height of his prosperity, he sang in praise of the Awo who made

divination and sacrifice for him as follows: Mola Yagba Yagba, Mola yegbe yegbe, which became the musical tune of shekere (Ukuse) ever-since.

At divination, the person should be advised to make sacrifice with pigeon, hen and guinea-fowl in order to prosper in his work.

Made divination for Arirolo, who left the husband:

Eni ti aba ko gbo, Eni ti aba fo ko gba, Abawi 'igbo,
Aba fo igba, awon mererin lo ndifa fun Arilolo to nrele baba re;
to nla dale mosun.
The person who is spoken to and listens,
The person who is advised and accepts,
The person who was spoken to, but did not listen, and
The person who was advised but did not accept, were the four Awos who made divination for Arilolo before she failed in marriage and had to leave her husband to return to her father's house. She had been advised to submit to the authority of her husband and to persevere in marriage, but she neither listened nor made sacrifice. She subsequently packed out of the husbands house to live in her father's house. Eventually, she regretted her actions, but it was too late.

If this Odu appears at divination for a married woman; she

should be advised to make sacrifice and to submit to the authority of her husband. Otherwise, Esu would drive her out of her husband's house and would regret leaving.

Divined for Orunmila when he was surrounded by enemies:

Iwori-were nle, Ara kpa otun ule eni ko fe'ni denu.
Amaran ika ni itosi ile eni ngba, Bi eni kia kuro ni ilu ni to kan
kan ile eni iwi. Awon ni won dafa fun Orunmila ni'jo ti
Okekponri re gba ewure mefa.

The neighbour to the right of one's house does not look at one well. The neighbour to the left of one's house is only interested in one's downfall. The neighbour opposite or to the front of one's house is only interested in how one can leave the town or the world.

These were the names of the three awos who made divination for Orunmila when his Ifa asked for sacrifice with six goats. After consuming the six goats the Ifa demanded a seventh goat from him. He made the sacrifice and the enemies who surrounded him began to die one after the other, after which the road to prosperity opened for him.

When this Odu appears at divination for a person having his own Ifa, he should be told that he is surrounded by several

enemies. He should make sacrifice with six goats in the first instance and seven days after, he should serve Ifa with a seventh goat. The Ifa priest is expected to be considerate to use one live goat and the heads and feet of five slaughtered goats in the first instance, instead of six live goats. After the sacrifice, he will certainly triumph over his enemies.

He made divination for the red pepper:

Iwori were nle, babalawo atta, odifa fun atta.

When the red pepper was coming to the world, she went to Iwori-Irete for divination and she was advised to make sacrifice to ward off the problems she was bound to have from mankind on earth. The pepper however relied on her spicy tongue and hot temper which traditionally made people to dread her in heaven. People do not eat red pepper in heaven because she is much too temperamental for the comfort of anyone. She came to the world without making sacrifice. She was supposed to make sacrifice with he-goat and red cloth.

When she got to the world, Esu used the red cloth to clad her children and invited mankind to add them to their soup. They found it very exciting and that is how mankind took to the consumption of red pepper. At divination the person should be told to make sacrifice so that enemies might not destroy his or her children.

The divination made for him when he was coming to the world:

Ajami Ojami Agbo jimomo kolode ire, was the awo who made divination for Olokun, the water divinity. He also made divination for Iwori-were, when he was coming from heaven. He advised Iwori-were to be extremely careful because he was going to have a very difficult time on earth. He was advised to obtain special clearance from; God, the divinity of Death, and Esu. The divinity of Death promised to make him his diviner on earth. Esu promised to see him through the strong tests he was going to go through on earth. God gave him His blessing for a blissful sojourn on earth and his guardian angel warned him not to be greedy and to look carefully before leaping. He made sacrifices to all those higher powers, before leaving for earth.

On earth, he built his house on top of the hill while the divinity of Death lived on the other side with river Odo-mimipo separating the two of them. He had three apprentices who were learning Ifa practice from him. They were called (1) Olube ljo lode iralu (2) Abata mi Ogboko titu and (3) Ati ba Owuro mike tiri-tiri. The meaning of their names respectively were (1) How many people gathered in the land of Iralu (2) A New canoe cannot move in the swamp and (3) The announcer of the dawn of a new day.

On one occasion, Orunmila went to Ire to visit his two awos who used to visit him monthly. On the other hand, Aja was the awo who used to live and divine in the palace of Olokun inside the river. Olokun had no child and Aja had tried in vain to help her to have a child. After getting to the end of his tethers, Aja proposed that they should invite another Awo to help out. In this connection, Aja made divination and advised Olokun to offer a he-goat to Esu to help in procuring a proficient Ifa priest. The sacrifice was made.

True to his heavenly promise, Death used to cross the river to meet Orunmila for divination, while Orunmila used to cross the river to make the required sacrifice for Death. Orunmila was in the habit of requesting sacrificial materials in pairs. He would make sacrifice with one lot while taking the other away, only to leave them including any gifts or compensation, on the bank of the river for Death to retrieve. No one enjoys Death's gift without paying for it with his life. As soon as Orunmila left Death's house with the sacrificial materials and gifts, the latter would hold his club in hot pursuit of the former. However, when he saw the gifts deposited on the bank of the river, Death would retrieve them and return to his house.

One day, Orunmila set out to answer the invitation of Death for sacrifice. Meanwhile, Esu had been looking for Orunmila to cajole him to visit Olokun. As Orunmila was travelling on the

river to Death's house, Esu capsized the canoe and he got drowned because he did not know how to swim. As he was going under, Orunmila called on the fishes to rescue him from drowning, with the tords - "Oke leri eja omi, ko wa gba mila." When the fishes went to find out that it was Orunmila, they recognised him as the dark-complexioned Awo who lived on top of the hill and who was in the habit of using their (fishes') heads to save those of other victims in trouble. Not only did they bluntly refuse to help him, they also challenged him to save himself since he claimed to be capable of saving others.

He called next on the water Python to save him by saying "Okele ri ere omi, ko wa gba mila." The python also told him to use his powers to save himself because he had previously used his ancestors and children for sacrifice. Orunmila finally called on the crocodile to help him by saying "Okele ri one omi, wa gba mila." It was the crocodile who eventually took him to the palace of Olokun. Olokun rejoiced for seeing the man they had been expecting for so long. She made a big feast to mark the arrival of Orunmila.

At the ensuing divination, Orunmila reassured Olokun that she would have a child. He advised her to dress in white apparel and go to the shrine of her guardian angel, to make sacrifice with white he-goat and white cock while making her wishes. In the presence of Orunmila she made the sacrifice and her

wishes. Orunmila had revealed to her that the reason she did not have a child was because her guardian angel thought that wealth would make her to forget herself. As she was returning from the shrine of her guardian angel, she started her monthly menstruation. At the end of that month, she became pregnant, which made her to become exceedingly happy.

To show her appreciation, she invited her treasury keepers to mould Orunmila with wealth and prosperity. After the operation, the crocodile again ferried Orunmila close to his house. Before returning home, Death had visited to invite him for the monthly divination and sacrifice. When Death did not meet Orunmila, he asked his three apprentices whether they could not deputise for their master. They agreed to follow Death home. After making divination and sacrifice for Death, they returned home with the sacrificial materials and fees paid to them, because they did not know what Orunmila used to do with them.

Orunmila returned to be told that his three apprentices were away to Death's place for divination and sacrifice. He became apprehensive that the young men did not know his traditional methodology for dealing with Death. He quickly raced to Death's house meeting his three apprentices on the way. He immediately retrieved the materials they had from them and ferried them to the other side of the river where he met Death

with his club in hand waiting to board a canoe. Orunmila went on his knees to beg Death to forgive the ignorance of the three young men. Reluctantly, Death forgave the young men with a song "Ifa mo-mori ogbo jion loni, olumbe nijo lo'de iralu kperegun olumole. Esuwo kperegun Olumole Eso wo," which meant that but for Orunmila, he would have killed his three boys that day. That was how he spared their lives to Orunmila. That was also how Death gave the nickname of "Kperegun Olumole" to Orunmila. Orunmila however subsequently became very wealthy as a result of the reward he got from assisting Olokun.

When Iwori-were appears at Ughodu, the person should be advised to make sacrifice to Death and Esu, to avoid death through ignorantly offending a higher authority. He should prepare Olokun shrine for his Ifa, because it would bring him prosperity. At divination, the person should make sacrifice to the sea and serve Esu with he-goat. In all cases, the person should be advised to avoid the temptation to become greedy and avaricious.

He made divination for Alara of Ilara:

Orunmila ni ajemute lere, mi ajemuke, was the Awo who made divination of Alara-Isa, Omo Ajigbolu. He was advised to make sacrifice in order to obtain the blessing of God. He was

also advised not to be neither argumentative nor authoritarian, to avoid any insurrection against him, by his subjects. He was to make sacrifice with pigeon, squirrel's stick (Atori in Yoruba and Uwenriontan in Bini) coconut and white cloth to serve Orisa or Osagbaye. He was to add a-two-piece plantain (Ogede-beji in Yoruba and Oghede-nagbeva in Bini). He was also to serve Esu with a he-goat. He made the sacrifice. Before ascending the throne of his father, people had been casting aspersions on his paternity because he did not look like his father. It was Esu who later came to his rescue to demonstrate that no one other than his parents could doubt an Oba's parentage.

Orunmila's advice to the children of Iwori-Iwere:

Orunmila ni ki 'wori te se bo ere.

Moni ire yi wo'le su-su.

Oni Ire kini? Moni ire aje.

Oni ki a fun ni eyele.

Oni ki a fun ni opolopo ogede omini.

Orunmila ni ki a fun ni opolopo ekuru.

Orunmila ni ki Iwori tese bo ere.

Moni ire gi wo'le su-su. Oni ire kini?

Moni ire aya li o wo'le. Oni ki a fi akuko adiyé,

Otakalaig se ebo aya.

Orunmila ni ki Iwori tese bo ere.

Moni ire yi wole su-su. Oni ire kini?
Moni ire omo. Oni ki afi agbebo adiyese ebo omo.
Orunmila ni ki iwori tese bo ere.
Moni ire yi wole- su-su. Oni ki afi agbo se ebo oye.
Orunmila told Iwori to step on the sand.
I replied that good fortune has moved into the house.
He asked, what Omen? I replied that it was prosperity.
He said that prosperity should be fed with pigeon, plenty of
Plantains and plenty of pudding (Ekuru) and baked beans.
Orunmila again told Iwori to step on the sand.
I replied that a wife had moved into the house.
He recommended sacrifice for her with a big cock.
Orunmila told Iwori to step on the sand.
I replied that good omen had moved into the house.
He asked, what good omen?
I replied that a child had been born in the house.
He said that a fowl laying eggs should be used for sacrifice.
Orunmila again told Iwori to step on the sand.
I replied that a good omen had appeared in the house.
He asked, what omen?
I replied that a chieftaincy title had been conferred on the
owner of the house.
He said that a ram should be used to make sacrifice.

These materials were all produced. Orunmila explained that the
pigeon which cries Ireku-reku uses its right and left wings to fly

prosperity into the house while it uses its beautiful legs to tread
on the ground.

When this Odu appears at divination, the person should be
advised not to be in a hurry to acquire wealth. It will come to
him slowly but steadily, provided he performs the above-
mentioned sacrifice in their varying order and sequence.

CHAPTER THIRTEEN

IWORI-EKA
IWORI-AYOKA

II II

I I

II I

II II

The Divination he made before leaving heaven:

Oloyo yoyo lere, Oloyo yoyo.
Aba ti bi omo tuntun ayo ni.
Oloyo yoyo lere, Oloyo yoyo.
Aba ti ko ile tuntun ayo ni.
Oloyo yoyo lere, Oloyo yoyo.
Owo tuntun ba to eni lowo ayo ni.
Awon meteta lo'ndifa fun Orunmila nigba t'onbo latorun bowa si kole aiye.

The birth of a new child gives rise to happiness,
The construction of a new house stimulates joy. And the acquisition of new money generates happiness.

These were the three Awos who made divination for Iwori-Eka when he was leaving heaven for the world. He was advised to

offer a he-goat to Esu and he did. He was also advised to serve Olokun with 16 pigeons; and his head together with his guardian angel with guinea-fowl. Thereafter he went and obtained the blessing of God for a successful life on earth. Olokun promised to stand by him and to trade with him.

On getting to the world, he did not practice Ifa art but took to trading. After trading for some time, he was able to build his own house. He subsequently married three wives in quick succession. He later bought a horse with which he was travelling to the market. His business flourished tremendously and he had many children. He also bought many slaves. He was the quintessence of a business success story.

His prosperity however soon generated envy and enmity and people began to plot against him. When he noticed the change in people's attitude towards him, he invited some awos for divination. He was told to make a feast for Ogun with dog, cock, tortoise, snails, and fish. He made the sacrifice and Ogun subsequently announced at the weekly meeting of the divinities that anyone who threatened to upset Iwori-Ayoka would incur his (Ogun's) wrath and it would be war between the aggressor and himself. Consequently, those who had taken bellicose stances against Iwori-Alayoka began to relent.

His wealth increased immensely and his fame began to reach

the Oba who invited him and appealed to him to assist in holding the town together. He was subsequently made the Prime Minister (Shashere in Yoruba and Iyashere in Bini) of the town. He later feasted the whole town and he sang in praise of his celestial and terrestrial Awos.

When this Odu appears at Ugbodu the person should be advised to prepare his own Olokun and Ogun in addition to Ifa. He should be told that business is his calling. He will succeed immensely if he builds houses, marries more than one wife and has his own cars.

At divination the person should be advised to make sacrifice in order to succeed in his professional pursuits.

Made divination for the barren woman who valued money more than children:

Ifa kan okpero le erun omo awo.

Erun oku si erun awon agba.

Agba sanko sanko lo ku.

Adafa fun yeye ariyun beshe.

Yeye Ariyun beshe ije ki lowo wuo ju omo lo.

This is the Odu that is difficult for a young Ifa priest to interpret. It is only the elderly awos who can freely interpret it.

These were the awos who made divination for Madam Ariyun beshe who valued money more than children. The woman was not actually interested in having children and she did not bother to listen to the required sacrifice because it did not mention what she was to do to have more money.

When it appears at divination for a woman, she should be told that she is deceiving herself by pretending to be anxious to have children because she is truly interested in making money. The same is true of a male divinee.

Bi a ba ti da Iwori Alayoka erin larin kale. But when the awo is satisfied that the divinee is truly anxious to have children, he or she should be advised to make sacrifice with a goat and a hen. That is what this Ifa told the household of the Oba, when his wives were truly anxious to have children. After the sacrifice, the women of the royal harem began to have children.

How this Odu earned the sobriquet of Alayoka:

He made divination for a vain-glorious man called Kayode. He was very wealthy but paraded his wealth by swaggering about when he walked. After making divination for Kayode, the latter told the awo that he was in a better position to answer the nickname of Alayoka, that is to be called Iwori-Alaayoka, while he would become known as Kayode-Olowo. There was another

Kayode in the town who wanted to borrow money from Kayode-Olowo. He was prepared to lend money to him provided he agreed to suffix his name with Atosi - that is, to become known as Kayode-Atosi or Kayode the pauper. The poor fellow had no option but to accept the conditions.

However, Kayode-Olowo had been advised after divination to give a he-goat to Esu to avoid paying a high prize for his vain-gloriousness. He refused to make sacrifice. When Kayode-Atosi could not repay the loan he took, he offered to work in Kayode-Olowo's farm in lieu of his indebtedness.

One day, Kayode-Olowo rode to the farm on his horse to inspect the workers. As he was riding to the farm, he met Kayode-Atosi on the way, returning from going to fetch sticks to support the yam stems at the farm. Kayode-Atosi greeted him in the usual way with "good afternoon Sir." He queried Kayode-Atosi for not prostrating to greet him in spite of the load of sticks he carried on his head. As he moved to hit Kayode-Atosi with his cudgel, Esu pushed him from the horse and he fell to the ground.

At the same time, an elderly chief who was coming from the rear witnessed what happened. The chief ran to the aid of Kayode-Olowo, only to discover that he had a fractured leg. The chief and Kayode-Atosi helped to carry Kayode-Olowo

home to the local orthopaedic specialist. Meanwhile, the chief asked Kayode-Atosi why he was so shabbily treated by his master, thinking that the helpless fellow was a slave. Kayode-Atosi explained the circumstances which brought him into servitude, a loan of 30 kobo.

The chief immediately gave him 30 kobo to buy back his freedom. From then on he became known again simply, as Kayode. On the other hand, Esu had influenced the orthopaedic specialist to ask Kayode-Olowo whether he owed any debt of sacrifice that he failed to make and he admitted that he refused to give he-goat to Esu.

The orthopaedic specialist insisted that he would only heal Kayode-Olowo on two conditions; that he would double the prescribed sacrifice to Esu, and to agree to be called simply Kayode and not Kayode-Olowo. He had no option but to agree to the conditions.

When this Odu appears at Ugbodu, the person should be advised to refrain from behaving vain-gloriously. He should serve Esu with a he-goat. Five days after going to Ugbodu, he should give a ram to the new Ifa to avoid the evil consequences of his conceited disposition.

At divination, the person should be told to serve Esu with a

he-goat, and Ogun with a dog to obviate the risk of an accident.

He made divination for Oniwori-Eyo:

Orunmila ni ki Oniwori mayo kini-kini.

Moni ki Oniwori ma yo kini-kini.

Oni kini Oniwori ri ti o fi nyo kini-kini?

Moni eku meji elerunwe. Oni eleyi ko to eyi ti Oniwori nyo mo. Oni ki Oniwori mayo kini-kini?

Emi ni ki Oniwori mayo kini-kini. Oni kini Oniwori nyo kini-kini mo? Moni eja meji olugbada gbada ni odo. Oni eleyi ko to ti Oniwori nyo mo.

Ani ewure abori kege, ani agbo abiro roni orun.

Ani eshin ti oun ti egba ni orun.

Ani agba elede aba poti ni mu.

Orunmila ni ki se ebo yo o!

Meaning:-

Orunmila said Oniwori was feeling happy.

I said Oniwori should feel happy.

He asked, what did Oniwori see to make him happy.

I replied that it was the bush rat that he saw.

He said that it was not enough to make him happy.

Orunmila said Oniwori was very happy. I said that

Oniwori should feel happy. He asked why Oniwori was feeling happy. I replied that it was because he saw two giant fishes in

the river.

He said that was not enough to make him happy.

We have the goat with a robust head,

We have the ram with beads round its neck.

We have horse with ring round its neck.

We have a giant pig with a nose looking like a box.

Orunmila insisted that all these animals were not meant for happiness unless the person was having two girls with big breasts. He said that this is the only thing that should make Oniwori happy. Orunmila was asked why this should be the only thing to make Oniwori happy. He replied that it is these women who could give birth to children like Amusan, Amore, Dosunmu, Ifatunmise, Ifalegan, Ifaponle, Ifayemi, Ifagbamigbe, Ifabatemiku.

The Ifa priest asked what was to be done if any of the girls fell in love with Oniwori? He replied that they should make sacrifice with two pigeons, 2 cocks, palm tree climber, (Iyope in Yoruba and Uhiundin in Biñi) and salt. When she gave birth to a child it should be named Ayoku.

Any pregnant woman living in the house during the time of divination should be told that she is going to deliver a female child.

CHAPTER FOURTEEN

IWORI - ETURUKPON

IWORI - TOMOKPON

IWORI - PETU

II II

II I

I I

II II

The Divination he made before coming to the world:

Etutu ki'kpa awodi. Ewu ino ki 'kpa awodi. Neither cold nor heat can kill the bird called Awodi. These were the names of the two Awos who made divination for Iwori-Eturukpon when he was leaving heaven for earth. He was advised to make sacrifice so that a woman might not repay his good turn with ingratitude.

He was advised to make sacrifice with tortoise to Ogun and to prepare burn-fire on the Ogun shrine. He however appealed to the Awos to explain the divination to him because it sounded ominous.

He was advised neither to match-make any couple for marriage nor to recommend anyone to a prospective spouse. In other

words, he was neither to recommend a marriage partner to any man nor woman.

He was also told to serve Esu with a he-goat. He did all the sacrifices. More specifically, it was predicted that he would be tempted on earth to help a man to procure a wife, and the outcome would be regrettable and calamitous.

He eventually came to the world where he was practising Ifa art. As a diviner, men looking for suitable wives and women looking for suitable husbands, often came to him for divination.

It happened occasionally that prospective couples met for the first time in his house and they often popped the question in his place.

Meanwhile, Ogun was looking for a wife. He went to Iwori-Eturukpon for divination on what to do not only to obtain the right wife but also to make his life exciting again. Ogun's life had been slumbering because he had a cold. At divination, Ogun was told to serve his guardian angel with a tortoise, and to prepare burn-fire on his shrine every day for seven consecutive days. He was to return for fresh divination after the seven-day fire-burning period.

Before the end of seven days, Iwori-Eturukpon arranged for young woman to be recommended to Ogun for marriage. He

could not remember the injunction he was given in heaven never to arrange for a wife or husband for anyone. After making the prescribed sacrifice Ogun returned to Orunmila to tell him what to do next. Orunmila told him that he had procured a wife for him. The girl proposed to Ogun by Orunmila was a princess of the royal household of Ife. In addition to the sacrifice he had previously made, Orunmila told Ogun to give a he-goat to Esu, which he bluntly refused to do. To minimise the disruptive influence of Esu, Orunmila appealed to other divine priests to make the sacrifice for Ogun. The sacrifice was eventually made to Esu on behalf of Ogun.

When the princess was subsequently introduced to Ogun he loved her at first sight and agreed to marry her without any delay. The girl soon moved to Ogun's house to live with him as man and wife. Unfortunately however, the princess had no manners. She neither knew how to cook properly nor how to make a husband happy. The worst aspect of her behaviour was that she soon resorted to flirting because she considered Ogun an intractable husband, totally incapable of making any woman happy.

Meanwhile, Ogun began to complain that Orunmila deliberately contrived to give him a mannerless flirt for a wife in order to destabilize him. Apprehensive of what Ogun was going to do next, Orunmila went to his awos for divination and he was

advised to give a he-goat to Esu to avoid the un-pleasant consequences of a favour he did to someone. He performed the sacrifice immediately.

Eventually, Ogun got prepared to do battle. The first place he carried a fight to, was Orunmila's house, for giving him a bad wife. Orunmila reacted by begging Ogun to spare his life because not being the father of the girl, he had no means of knowing that her beauty was a facade veiling her mannerism. Ogun agreed to forgive Orunmila, but moved swiftly to the royal palace of Ife where his intentions were misconstrued. When they saw their son-in-law in a bellicose mood, they took him for being drunk and began to speak to him derisively. He had killed the Oba and his mother-in-law before he was apprehended by the palace guards.

When this Odu therefore appears at Ugboodu, the person should be told never to procure marriage partners for anyone. He forbids it. At divination the person should be told to serve Esu with a he-goat so as not to be repaid with ingratitude for a favour he did to someone in good faith.

Divination made for him before prospering on earth:

Ogooro lo'ndifa fun Orunmila nijo ti Aje bo wa ba Orunmila joko.

Ogooro was the awo who made divination for Iwori-Eturukpon before prosperity came to settle down with him. He was advised to make sacrifice with 2 white pigeons, 2 snails, a piece of white cloth and plenty of white crushed yam (elo or ewo in Yoruba and obobo in Bini). The white crushed yam and the feathers of the white pigeons were to be sprinkled round his house because they are the staple food that attracts money.

The appropriate leaves were obtained and one of the pigeons was cooked with them adding the divine power (iyerosun) of the Odu for him to eat. It was thereafter that money began to move into his house from various directions. At divination and Ugbodu, this special sacrifice should be made to herald prosperity into the person's life.

Divination for Oniwori to have children:

Akparata Teere Awo abata, adifa fun Oniwori, Akparata Teere was the Ifa priest who divined for Oniwori before he was able to pregnant a woman to bring forth a child. He resorted to divination when he had problems in having children. He did the sacrifice prescribed for him and he started having children.

Made divination for Akpetebi:

Orunmila's wife had no child but had a maid given to her by a

lady friend called Ebire, the mother of the girl. On one occasion, the girl was seriously ill and divination revealed that it was her mother who wanted to kill her. When the mother was told about her daughter's illness, she prepared a pot of portage to be sent to her. In fact, if the girl had eaten the portage, it would have hastened her death.

When Orunmila made divination, he was advised not to eat any food sent from outside and not to allow any member of his household to eat out of it. At the same time, an Olokun priest visited Akpetebi who knew esoterically that the portage was prepared to procure the girl's death. She told Akpetebi not to allow the girl to eat out of the food. Eventually, Orunmila poured the food on Esu shrine. Meanwhile, Orunmila invited the girl's mother to back her daughter, which is how this Ifa's nickname of Iwori-Tomokpon (or, woman, back your child) came about. He compelled the mother to back her, after which she became well and she was subsequently made to take her daughter away.

When this Odu appears at Ugbodu, the person should forbid sending his children to anyone as servants. He too should not serve anyone. He should offer sacrifice to the night and give white pigeon, cowries and 14 eggs to Olokun.

At divination, the person should be told that he is about to

travel to a place where he will meet a woman who is his life's chosen wife. He should handle her carefully.

Made divination for the barren woman:

He made divination for a woman who was always losing her children after birth. He advised her to make sacrifice to Esu with a he-goat. She was also to spread one of her wearing apparels on the shrine of Orunmila, because this particular cloth was responsible for her childlessness. To identify the cloth, she was told that she did not buy it with her own money but that it given to her by a fay as a gift. The woman was also told that she had recently been having abortive pregnancies because of her misbehaviour. She was told to add crushed yam and a fruit called Igheghe, Okikan or Iyeye in Yoruba and Ogheghe in Bini, to the sacrifice to Esu.

She made the sacrifice. The following month she became pregnant and the child lived. Thereafter she had more children.

She was to forbid the Iyeye/Ogheghe fruit after having the first child.

At divination for a woman, she should be told that she is responsible for her childlessness. She should treat her husband humanely.

Iwori-Eturukpon's special sacrifice (ono-Ifa or odiha) for relieving problems:

Orunmila ni ki oni Iwori-Petu.

Moni ki oni Iwori Petu.

Oni bi oni Iwori mba petu.

Oni aje rere ni ma nwo ile.

Oni ki oni Iwori petu, Moni ki oni Iwori petu.

Oni bi Oniwori ba petu,

Oni aya rere ni ma nwo ile.

Oni ki Oniwori petu, Moni ki Oniwori petu.

Oni bi Oniwori ba petu;

Oni omo tuntun ni ma nwole.

Oni ki Oniwori petu;

Moni ki Oniwori petu.

Oni bi Oniwori ba npetu,

Oni gbogho ire ni ma nwo ile.

Asked what was to be used to make sacrifice so that the son of Iwori-Eturukpon would become so prosperous that he would have money, get married, have children, and what it took to live a happy life, he enumerated; plenty of pigeons, plenty of snails, plenty of sheer butter (Ori-oyo) and plenty of palm oil. These materials were produced. Orunmila went to collect the following leaves from the bush: ewe-tete, Ewe orowo, and other relevant grasses.

If on the other hand the divinee is ill or in difficulties, the Ifa priest will; collect all the above mentioned materials, add a ram, dig a hole at the back of the person's house, put all the materials in the hole, slaughter the ram so that the blood will enter the hole, and put the head of the ram on top of the other materials inside it and cover it with sand.

The incantation for performing the sacrifice goes like this:
"The house occupied by Ifa never gets hot. When oil gets near the fire, it certainly melts. When butter gets near the fire it also melts".

CHAPTER FIFTEEN

IWORI - OSE

IWORI - WESE

IWORI - IJESHA

IWORI - WOWO

IWORI - SEKPERE

I II

II I

I I

II II

He made divination for Orunmila when he was going with the other divinities to choose their treasures from God:

Iwori-wowo, Iwori-Wokun kie 'mawose loju. That was the name of the Ifa priest who made divination for Orunmila before he travelled with the other divinities to receive divine gifts to use on earth from the palace of God. He was told to offer a he-goat to Esu before going. He did the sacrifice.

After eating his he-goat, Esu told Orunmila that he should ignore all the attractive valuables and to let others choose first, after which he was to take the old woman ignored by everyone else. The name of that woman was Ariku, and she was the least, attractive, but also most precious, of all the treasures provided by God.

The more senior divinities were called and they chose such attractive gifts as money, beautiful women, children, houses, wealth etc. No one looked in the direction of the old woman.

When Orunmila was eventually invited to make his choice, he chose Ariku, the old woman.

Thereafter, they all left for the world, where they were using the gifts they chose from the palace of God. The divinity who chose money did not live long on earth. He died suddenly and returned to heaven, leaving the money behind. As money was about to return to heaven, he remembered that his place was always with his eldest sister, Ariku. He went to ask for Ariku in Orunmila's house. Ariku introduced him to Orunmila, begging him to give her brother a room to stay in his house. Since Orunmila had sixteen rooms in his house, he readily agreed to Ariku's request.

Not long afterwards, the divinity who chose a beautiful woman for a wife also died and returned to heaven. Not knowing what to do next, the woman decided to go to her eldest sister Ariku for advice. When Ariku proposed to her to return to heaven, the woman objected on the ground that as long as she Ariku was still on earth there was no place for her in heaven.

She ended up taking up accommodation in Orunmila's house. The divinity that chose Omo (child) also died and returned to heaven. Omo went to seek advice from Ariku who also advised him to return to heaven. Omo queried what he had to do in heaven when the rest of them were staying behind on earth. Omo was also given a room in Orunmila's house.

The divinity that chose Isegun-ota (victory over enemies) also died and returned to heaven. He too, went to live with Ariku in Orunmila's house. Ultimately, Orunmila's house was occupied by all the children of prosperity.

Thus, to this day, all the treasures of life endure with whoever perseveres to live long on earth. "Ariku" means "longevity" and her abode is invariably home to all the good things of life.

Divination he made before leaving heaven:

The awo who made divination for Iwori-Iwowo before he left heaven was Okiki bababa nimerun okpokpo. He was told to make sacrifice to Esu with a he-goat in order to be victorious in the case he was going to have on earth, and to enable him obtain the three gifts earmarked for him. He left for earth without making the sacrifice. He was however so proficient as an Ifa priest that callers were always streaming to his place for divination.

Meanwhile the wife of the Oba visited him for divination. The woman was exceedingly beautiful and she took fancy on Iwori-Iwowo. They soon became lovers. He consulted Ifa about his sexual relationship with the woman and he was told to give he-goat to Esu. He did not do it.

For failing to make the sacrifice, Esu decided to teach him a lesson. Esu went to the Oba to ask whether it was ethical for an Ifa priest to make love to a woman who came to him for divination. The Oba replied that to do so amounted to a crime against society. Esu startled the Oba by revealing that Iwori-Iwowo had committed such a crime against one of his (Oba's) wives. The Oba immediately sent for Iwori-Iwowo.

Before going to see the Oba, he decided to make divination as a result of which he finally gave a he-goat to Esu. After the sacrifice, he went to the Oba who asked why he took undue advantage of a woman who came to him for divination. More specifically the Oba asked him why he made love to his wife because she came to him for divination. He admitted the offence and begged for forgiveness. The Oba forgave him and warned him to desist from such unethical practice. He was told to appease to the ancestors in the traditional way. He bought a goat, a he-goat and a cock which were used for atonement.

At divination, the person should be told to serve Esu with a he-

goat because of his illegal sexual relationship with a married woman.

The Awo who paid a high price for wickedness:

There was an Awo who was boasting at Ife that there was no one greater than himself in town. He also threatened to disrupt the peace and tranquillity of the kingdom. He was called Ekitibe. To demonstrate that his was not an empty boast, he prepared all kinds of deadly charms to stimulate difficulties in the town. Spates of epidemic diseases like small pox, chicken pox, cholera, convulsion, miscarriages, etc. became rampant.

The Olofin meanwhile invited Orunmila to do something about the situation. He consulted Ifa and he was told to give three he-goats to Esu. He did it and Esu reacted by first, taking Ekitibe's eldest son, who died in his sleep. Next, Esu made him impotent and all his wives left him. Finally, Esu removed his two eyes and he became blind. He subsequently died because there was no one left to look after him.

At divination, the person should be warned against the danger of boastfulness, conceitedness and wickedness, because they will rebound heavily against him.

He made divination for four brothers:

Iwori-Ijesha made divination for four brothers. They were; Palm tree, Thicket, Boa and Squirrel. For being more prosperous, the other three brothers began to plot against the palm tree.

When the molestation became unbearable the palm tree went to Orunmila for divination. He was advised to serve his head with a guinea-fowl, not in his house, but in the home of an Ifa priest. He was also to serve his guardian angel with another guinea-fowl on getting home after serving his head. He also gave he-goat to Esu, and served Ogun with a tortoise.

Meanwhile, the Thicket had besieged the palm tree, depriving him of breathing space. The palm tree however served his head and guardian angel with a guinea-fowl at Orunmila's place, after serving Esu with a he-goat.

The Thicket (Eti in Bini as in Yoruba) also went to Orunmila for divination and he was advised to serve; his head in the home of an Ifa priest with a guinea-fowl, his guardian angel with a hen on getting home, Esu with a he-goat, and Ogun with a cock. He did not do any of the sacrifices. The Boa (Oka in Yoruba and Arumwoto in Bini) was also told to perform similar sacrifices. The Squirrel (Okere in Yoruba and Otan in Bini)

and Otan in Bini) was advised to make the same sacrifices. He laughed it off and did nothing.

As the Boa was returning home from the venue of the divination, he bought a guinea-fowl, but instead of using it to serve his head in the home of an Ifa priest, he besought the Thicket to allow him to serve his head in his house. The Thicket refused. The Boa however insisted on serving his head at the entrance to the Thicket's house. He had been warned at divination not to allow anyone to pronounce "amen" to his prayers when serving his head.

As soon as the Boa began to serve his head, the Squirrel saw him and was punctuating his prayers with "Amen, or Ase, Ase". He appealed in vain to the squirrel to stop saying "Amen" to his prayers. The voice of the squirrel attracted a hunter who was passing by and who knew the axiom that the pronouncements of the squirrel was a signal that a bigger game lurked around. The hunter aimed at the squirrel and shot him. When the Boa saw that the squirrel had been killed, he moved fully into the Thicket's house.

Nonetheless, the hunter, sighting the Boa in Thicket's house, brought out his cutlass, cleared the Thicket, thus removing all the difficulties bearding the Palm Tree. The hunter cut a stick, sharpened its end and pierced it on the Boa's head into the

ground before cutting of its head. That was how the palm tree succeeded in dealing with the problems of his enemy-brothers. He was eventually given a new lease of life and lived happily ever after.

When this Odu appears at divination, the person should be told that he is having problems from three close relations. He should make sacrifice to outlive them.

How this Odu earned the nickname of Iwori-Ijesha:

Ojo shore gbekpe, Odifa fun Oba Ijesha, atun bufun Oba Ijebu-Ijesha. One who was chastised for doing a good turn was, the Awo who made divination for the Obas of Ijesha and Ijebu-Ijesha when a bride was being sent to the former. As the bride was being escorted to the Oba of Ijesha, it began to rain heavily on the way and the escort-party decided to seek shelter at the palace of the Oba of Ijebu-Ijesha. When the latter heard that the bride was being taken to his sovereign, he hosted them elaborately when they had to spend the night in his palace. The following morning they left for Ijesha.

When the escort-party got to Ijesha they told the Oba how generously they were hosted and entertained by the Oba of Ijebu-Ijesha when the rain compelled them to spend the night there. The Oba of Ijesha became curious and he asked them

whether the Oba of Ijebu-Ijesha did not sleep with his new bride. They all confirmed that no such thing happened, but he did not believe them. He became so paranoid about the situation that he decided to order his army to march on Ijebu-Ijesha.

Meanwhile, he sent a contemptuous message to the Oba of Ijebu-Ijesha that he was waging war on him for daring to defile his bride. In spite of the denial by the Oba of Ijebu-Ijesha, the Oba of Ijesha proceeded with his plans for war, thinking that it would be a walk-over on Ijebu-Ijesha. Already, Iwori-wese had made divination for the Oba of Ijesha advising him to avoid a war of humiliation. When his advice fell on deaf ears, he decided to return to Ife. On his way home he stopped at the palace of the Oba of Ijebu-Ijesha. At divination, he advised the Oba of Ijebu-Ijesha to serve Esu with a he-goat and Ifa with a ram. He quickly made the sacrifices. There-after, Iwori-wese returned to Ife.

Soon afterwards, the troops of Ijesha marched on Ijebu-Ijesha, which was then a dependent territory of Ijesha. Since righteousness was on the side of Ijebu-Ijesha, they were able to resist the attack, forced the invading troops to retreat and they marched on Ijesha. In the ensuing counter-offensive, the troops of Ijebu-Ijesha routed the great Ijesha- Armed Forces and the Oba of Ijesha was beheaded. That was how Ijebu-

Ijesha got her independence from Ijesha.

When this Odu appears at divination, the person should be advised not to be arrogant and to make sacrifice to avoid being humiliated on account of a woman. It was on account of the the simultaneous divination he made for the Ijesha and Ijebu-Ijesha that this Odu earned the sobriquet of Iwori-Ijesha.

The infidelity of his wife:

Not long after returning from Ijesha, Iwori-wese became very ill and had to be taken away from home for treatment. While he was away, his wife was seduced by Ajija. His illness subsequently became serious, and when divination was made for him, he was told that he would not become well unless his wife confessed her adulterous misbehaviour. The divination however revealed that the wife would never admit her infidelity and that only Sango could unravel the mystery.

Orunmila subsequently sent for Sango and he went with his wife Oya to answer the invitation. On getting there, Sango used his esoteric powers to confirm that Akpetebi (Orunmila's wife) had in fact cohabited with another man, but added that unless the black afa tree (Obiri) in front of Orunmila's house was felled, the secret of the wife's action would never be known.

Asked whether he could performed the task, Sango confirmed that he could but asked what his reward would be. Orunmila promised to give him a ram.

Sango then returned home, got dressed and the clouds gathered. His wife Oya, (lightening) lit up the cloudy sky for him and he used his axe to tear the tree from top to bottom.

After tearing down the tree, they found inside it, the mat on which Ajija and Orunmila's wife used to make love. When Sango took the mat to the place where Orunmila was receiving treatment, it was revealed that to become well, he would have to sleep on the mat over-night. Meanwhile, Sango's ram was given to him and Orunmila slept on the mat. Subsequently, he began to get well.

On getting home, Sango slaughtered the ram to his guardian angel. After it was butchered, an argument ensued between Sango and his wife, Oya, as to who was entitled to take the head of the ram. Oya argued that she owned the fire which flames out of Sango's mouth and that without putting on the light, Sango could never identify his target or victim. Sango on the other hand argued that Oya's power was merely complementary and that it was like the smoke that does no harm. In any event, Sango established his supremacy by reminding Oya that being her husband, he was the lord and master of all that she had, including her powers. Thereafter

Oya conceded that her powers were designed to complement those of her husband in the true spirit of marital partnership.

When this Odu appears at Ugboodu, the person should immediately provide a thunder-stone for his Ifa shrine. He should be told that the person who gave his mother ante-natal treatment before he was born was a Sango priest.

At divination, the person should be told to make sacrifice to avoid illness that would take him away from home, during which time his wife could be tempted to misbehave.

He made divination for a family that perished en-masse:

Iwori wowo wowo wowo
Iwori wokun wokun wokun
Iwori wode wode wode
Iwori Ponrongondon bi opon.

That was the name of the awo who made divination for the husband and the two wives of a family, as well as for the aged mother of their husband. He advised them to make sacrifice with a rope, a big he-goat, dried meat and red camwood (Osun in Yoruba and Umen in Bini). They all refused to make the sacrifice.

When Esu got up in the morning to ask for those who refused to make sacrifice, his friend Ighoroko targeted the household.

Meanwhile, the head of the household left for the farm. The senior wife left for the market, the mother of the head of the house went to see her other children, while the junior wife stayed at home to grind camwood (Osun or Umen).

All along, there was some meat being dried on the open fire in the kitchen of the house. After targeting the family, Esu transfigured into a dog and went to take the meat from the drier. The junior wife pursued the dog and the meat fell down from its mouth. She picked it up with her camwood-coloured hands and kept the meat in the kitchen cupboard.

When the senior wife returned from the market, she asked for who removed the meat from the drier and the junior wife reported that it was the dog that took it, but that she retrieved and kept it in the cupboard. The senior wife opened the cupboard to examine the meat only to discover that it was stained all over with the red colour of the camwood. She taunted her junior mate by saying rather sarcastically that indeed, it must be a curious dog that soiled the meat with the red powder of the camwood.

Feeling thoroughly reviled, the junior wife retorted that if her

senior mate was inferring that she ate the meat, she ironically admitted doing so. A serious quarrel ensued between the two women, with the junior wife complaining that she was being wrongly accused of stealing, when her senior mate knew that she had never stolen anything since coming to marry in the house.

Thereafter, the junior wife went into her room and committed suicide.

When the senior mate did not hear any sound from her junior's room for a long time, she decided to verify what was happening. When she forcibly opened the door to her room, she discovered that she had committed suicide. She too began to cry by asking herself how she was going to explain the situation to her husband. Eventually, she too hung herself on a rope and died. When the two servants of the house subsequently saw what happened, they also decided that they could not explain the situation to their master. They too committed suicide by hanging themselves.

When the head of the house eventually returned from the farm, he found dead bodies littering his house. He had no wish to remain a head without a body. He too committed suicide by hanging. That was the point at which his mother returned from her other children's place. She had always prayed that the

death which would kill any of her children should kill her instead. She too decided to commit suicide, but as she was about to hang herself, a woman who came to visit the house intervened and stopped her from taking her life, by raising an alarm which invited other people.

The matter was eventually reported to the Oba of Ijesha who invited the old woman for interrogation. When the Oba asked the old woman whether there was a pending sacrifice that the family failed to make, she confirmed that they were told to serve Esu but her son refused to do it. The Oba concluded that it was their refusal to serve Esu that led to their undoing.

When this Odu appears at divination, the person should be told to serve Esu with a he-goat in order to avoid taking responsibility for the death of someone else. If the divinee is a man, he should be advised to make the sacrifice to avoid acrimony between his two wives. If the divination is for a woman, she should be asked whether she has a mate or a son who is married to two wives. In any case she should also be advised to make the sacrifice to Esu.

CHAPTER SIXTEEN

IWORI - OFUN

IWORI - AFIN

II II

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The divination he made before leaving heaven:

Akika kerele was the awo who made divination for Owanrin-Ofun when he left heaven for the world, where he came to practice Ifa art. He was advised to give; a ram to his guardian angel, a he-goat to Esu, and to collect all edible food-stuffs for sacrifice to the elders of the night at a road junction. He did the sacrifices and emerged at Ife.

He was so proficient as an Ifa priest that he soon became famous and prosperous. At the same time, success brought envy in its wake. The more elderly Awos from who he had stolen the show began to hatch all kinds of evil plans against him. He was falsely accused of offences he knew nothing about, all in a bid to de-stabilize him. Meanwhile, he went for divination and his awo told him once again to serve; his guardian angel with a ram, and Esu with a he-goat. He did the

sacrifices, after which all opposition subsided. At the height of his success, he made a large feast for the elderly awos to which he invited his own awos.

When this Odu appears at divination the person will be told that he will succeed in whatever profession he takes to, but should make sacrifice with a ram to Ifa and he-goat to Esu to subdue the enmity that success will generate for him. At ordinary divination the person should be told to make sacrifices on account of the enemies he has in his father's house and in his place of work.

Owan's enemies tried to poison him with Fish:

Iwori afin, agba agi jan, Aso ubidure Ashika binu owan. Won ghe okunshe be. Okun kparada odi eja gboro gboro, Akika kerele. Iwori Afi kponri ubida, Akika kerele. Ije alade kponri ubida, Akika kerele. Ki Iwori afin kponri ubida, Akika kerele.

The enemies of Owan were plotting to poison him. They subsequently prepared soup with millipede for him to eat and die because millipede has dangerous venom all over its body. But he had given he-goat to Esu, who got up to work for the sacrifice by changing the millipede to fish in the soup. He ate the fish but did not come to any harm.

When this Odu appears as ayeo, the person should be advised to watch the kind of food he eats, and more specifically to beware of soup prepared with fish. He should not eat any fish or fish food sent to him from any where. He should however make sacrifice to Esu.

Divination for Olofin:

Omi de ori ota sa-ya-ya-ya.

Ota de ori omi sa-ya-ya-ya.

Adifa fun Olofin ni agba yigbo ufe kiri biti-tori iku t'i onkpa loja loja, l'oba l'oba.

These were the two Awos who made divination for Olofin to escape the death that was ravaging head chiefs and Obas in the known world of the time. He was told to make sacrifice with he-goat, cock hedge-hog (Akika in Yoruba and Ekhui in Bini). He did the sacrifice. Thereafter Death did not venture the direction of Olofin. He lived to a ripe old age before joining his ancestors.

At divination the person will be told that Death is lurking around him, but that if he makes sacrifice, he will escape it.

Made divination for the head chiefs of Ekiti

Oku omo kekere koshe gbe-jo.

Orun akeregbe koshe ilu kiri ode.

Urukere koshe igbale de,

Akpa kan koshe ima ile.

Awon ni won lo'ndifa fun oloja merindi logun Ekiti.

No one dances with the corpse of an infant.

The neck of the calabash cannot be used to make a drum for dancing round the town. No one can build the walls of a house from the top. No one sweeps the house with a fly whisk.

These were the three awos who made divination for the 16 head chiefs of Ekiti. They were advised to make sacrifice with a goat to escape death or sickness. They made the sacrifice and Death spared their lives.

When it appears as Ayeo at divination, the person should make sacrifice with a goat to ward off the danger of death. If it is Uree, and the divinee is a woman, sacrifice should also be made with a goat.

Made divination for the farmer and the maize:

Iwori towo fun Iwori tose fun, Iwori ti gbogbo ara fun. Sheru sheru. Adifa fun Agbe ti o lo si oko aloro odun.

These were the awos who made divination for the farmer when he was going to start a new farm at the beginning of the year. They also made divination for the maize when she was going to the farm. The farmer was told to make sacrifice with a hen, a pigeon and a snail. On the other hand, the corn was advised to make sacrifice with pigeon, needle, fly whisk (Oroke) pieces of aso-oke, white and black threads and cloths. They both made the sacrifices.

The farmer made a big farm and planted maize as the principal crop. He planted four seeds of corn in each hole right through the farm. The maize germinated five days later by first bringing out the needles with which she made sacrifice.

As she began to bear fruits, she used the white cloth with which she made sacrifice to cover the children. As they were maturing, she covered them with the black cloth and finally with Aso-oke. When they were ripe for delivery Esu gave them the fly-whisk (horse tail) with which their mother made sacrifice. She had multiplied from four seeds to thousands. Ki l'agbado ko ma ko bo Omoyoyo. Agbado akobo omoyoyo.

The farmer also realised a very good harvest and they both rejoiced happily.

He made divination for the ubiquitous gossip-monger:

Oloyombere was a close friend of Iwori-afin, but the former's tendency to engage in endless tittle-tattle made him a controversial figure in society. In his quest for free food, being too lazy to fend for himself, he was engaged in tale bearing all the time. He also held meetings with the club of witchcraft.

On one occasion, he told the divinity of Death that a man who claimed to be stronger than himself was proposing to kill his (Death's) children. He advised Death to prepare plenty of food for a feast to ward off the intruder. Death felt insulted and refused to prepare any food. He decided to await the man who was powerful enough to think of killing his son. Death preferred to remain intransigent because he had a mirror for telescoping into heaven and earth to know whose turn it was to die. He examined his children on the mirror and saw that there was nothing to suggest that it was their turn to die.

When Oloyombere discovered that Death was in no mood to capitulate to his stratagem, he contrived a new ploy. He went to the club of witchcraft (Awon-Iyami-osoronga) and told them to be prepared for war because Death was planning to kill their children. They began to run helter-skelter. He also went to Arone, the keeper of Diseases and warned him of an impending combat. Arone however looked at his crystal ball and saw

there was no need to be unduly disturbed.

Meanwhile, Oloyombere looked at heaven and earth and saw universal quietude. He began to wonder whether the false alarm he had raised was having any positive effect. Finally, he went to Sango to tell him that the elders of the Night had stacked fire-wood at the back of their house for roasting his (Sango's) children. Olofofo (the epithet by which Oloyombere was known) subsequently went with Sango to remove the fire-wood as a testimony to the veracity of his fabrications.

When the queen of witchcraft saw the following morning that their fire-wood had been removed, she concluded that the battle line had been drawn. The following night, she decided to stage a pre-emptive strike on Death's children before he had a chance to move against theirs. The club of witchcraft despatched their combat crack force to attack Death's house.

When Death saw the witches mounting a root and branch attack on his children, he asked them what the matter was and they told him that before he carried out his plan to kill their children, they would first feast on his own children. Death got up very quickly and went to Orunmila for consultations. In the ensuing divination, Death was told to make sacrifice with corn, bones of snake and all eatables, to avoid the evil consequences of a blatant falsehood. While Death was still with Orunmila,

Iyami Osoronga, the queen of witchcraft also came to Orunmila for divination. As soon as Orunmila sighted her, he directed Death to hide behind the mat. Asked what she came for, she explained that they had received a message from Death that he was coming to kill their children. Orunmila asked her to disclose how she got the message from Death and she confirmed that it was Olofofo who conveyed the message to them.

Behind the mat, Death remembered that it was the same Olofofo who bore the message to him that Iyamu Osoronga was gunning for his children and to prepare for war from the club of witchcraft.

Orunmila made divination for Iyami Osoronga advising her to make sacrifice by burning water yam and grinding it into powder. The powder was to be mixed with palm oil and used to make fourteen oil lanterns round her house. He assured her that the light would stop Death from attacking. After the woman left, Death told Orunmila that it was the same informant Oloyombere who told him that the witches were proposing to feast on his children. He too left to make sacrifice.

On the seventh day, Oloyombere turned into a salamander (Alumiongbon in Bini) and ran into the bush where he

continues to look for food to this day, which he expected in vain to have from Death, Illness, and witches.

When this Odu appears at divination, the person should be told to refrain from being a hanger-on, by resolving to work for his own sustenance. He should make sacrifice with; tortoise to Ogun, and guinea fowl to his head. When it appears at Ugbodu this special sacrifice (Ono-Ifa) should be prepared so that the person might live to a ripe old age. He should refrain from any form of duplicity. He should give a ram and two pigeons to the new Ifa and tortoise to Ogun.

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