

IFISM

Vol 5



The complete works of
ORUNMILA

THE ODUS OF IDI

C. Osamaro Ibie

*B.Sc Econs (Hons) London. B.A. Econs (Hons)
Strathclyde FIAMN (Hons) CDA (Hons)*

IFISM: The complete works of Orunmila. Vol. V is a continuation of the series on Ifism. In this volume, the author has disclosed the origin of Arun or Sickness, the wife of Death and how between them they gave birth to all the diseases that ravage the earth. He also discloses how the earth, like heaven would have enjoyed eternal immunity from sickness and diseases, were it not for man's insatiable greed for material and political power. The book also reveals the temporariness of the benefits derived from cheating and stealing. Thereafter, it goes in detail into the heavenly and earthly experiences of the fifteen Odus of Idi-meji. This book is an invaluable complement to the library of all seekers of true religious knowledge, and the adherents of Orunmila and Ifa divination.

About the author:

Mr. Cromwell Osamaro Ibie was born on 29th September, 1934. He received his elementary and secondary education at Benin City in Edo State, Nigeria between 1941 and 1953. He joined the Colonial Civil Service on 1st February, 1954 where he rose to the rank of Executive Officer before proceeding to the United Kingdom for further studies.

During his stay in the United Kingdom he studied at the Universities of London and Strathclyde where he obtained the B.Sc (Hons) in Economics from the University of London and B.A. (Hons) in Economics from the University of Strathclyde.

He returned to the Nigerian Federal Public Service in September 1963 where he rose to the rank of Permanent Secretary, a position from which he voluntarily retired on 1st April, 1980.

Mr. Ibie was recently made an Honorary Fellow of the Institute of the Administrative Management of Nigeria (F.I.A.M.N.) and made a Certified and Distinguished Administrator (C.D.A.)

Mr. Ibie is currently engaged in private business in Lagos and Benin. In addition to being a Director of several industrial and commercial companies, he is the chairman and Chief Executive of:

Efchi Ltd.
A.E.G. (Nigeria) Limited,
Odin Biscuits Manufacturing Co. Ltd.
Nigerian Fishing Nets Ltd.

He is also a member of the Governing Council of the University of Benin.



Contents

	Prologue-----	i
1.	How Orunmilla Insured His Children Against Devastating Disease-----	1
2.	Idi-Ogbe-----	6
3.	Idi-Oyeku----- Idi-Ariku Idi-Yekuṣu Yekete	22
4.	Idi-Iwori-----	29
5.	Idi-Obara----- Idi-Araba	36
6.	Idi-Okonron-----	47
7.	Idi-Irosun-----	57
8.	Idi-Owanrin-----	66
9.	Idi-Ogunda----- Idi-Ogunre	74

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10.	Idi-Osa-----	82
11.	Idi-Etura----- Idi-Atago Idi-Okparo	92
12.	Idi-Irete----- Idi-Lere Idi-Leke	103
13.	Idi-Eka-----	114
14.	Idi-Eturukpon-----	124
15.	Idi-Ose-----	130
16.	Idi-Ofun-----	137

PROLOGUE TO VOLUME V

It is all very interesting to mirror the capriciousness of man's attempt over the years to put a time-honoured system of governance in place. The splendid array of trials and errors has gone through many water-sheds and cross-roads in their search for an ideal approach to human management. We have already seen how capitalists have been trying in vain to give capitalism the appearance of a perfect eco-political ideology. It was the wastes and inequities of capitalism that gave birth to communism. The melee of eco-philosophical arguments was always how to defend the poor working class from the excesses of the capitalist class. The socialist utopians of the nineteenth and the first half of the twentieth centuries succeeded for a while in dramatising the strength of working class movements. A communist Utopia was put in place in Eastern Europe and the far East, and for seven decades it looked as if communism and socialism had at last succeeded in clipping the wings of capitalism.

Incidentally, capitalism was not going to take the onset of socialism and communism hands down. Through the process of cautious flexibility it was able to assimilate some of the less nauseating tenets of socialism by tolerating the more palatable features of the welfare state master-minded by the utopian socialists. We have seen in the Britain of the eighties, how the benefits enjoyed by the poor in a welfare state have been corroded into a pale and anaemic reflection of their original complexions designed by the socialists to

alleviate the sufferings of the poor. In the United States the "Liberal Tag" is enough to make a politician lose an election. The literary dictionary definition of "a Liberal" is "a generous, noble and broad-minded person. On who advocates greater freedom and equity in socio-economic and political interactions and institutions". That is the concept that is an anathema in "God's own country". The ideal politician in America has to be a conservative zealot, who believes in rationing out national benefits in tea-spoons to the deprived classes of society.

The demise of communism by a modicum of glasnost and perestroika in Eastern Europe and the consequential collapse of the Soviet Union may have bereft the poorer and weaker nations of our planet, of viable ideo-political options, but it is too early for its opponents to dance on its grave. Man, by definition, is an insatiable social animal, who after establishing his own hive is not content to let sleeping dogs lie, because he must have the best on his own terms. Therefore, the never-ending struggle between classes for a fair share of common wealth remains, and the ageless pageantry of defending the eco-politically oppressed, deprived and subjugated majority in the universe, will remain an eternal struggle.

True enough, capitalism may have been a success story in the United States because that is one young country which was relatively insulated from the tremors and shockwaves of a heritage of feudal and aristocratic lineage and a class struggle. In the words of Heilbroner, America has "faced up

to the economic problems of capitalism with social attitudes that sprang from a less hardened heritage, attitudes of experiment and adaptation, a healthy disrespect for too much power, public or private, and a social flexibility that has prevented the development of brittle and die-hard class structures".

Against the back-drop of the ecological peculiarities of capitalism in the United States, it is very doubtful whether the market system, which that country and its satellite so-called International Financial institutions are now parading as the indubitable quintessence of ideo-political and economic management, will endure in countries where it has not been the product of an indigenous incubation. The late Chinese leader, Chou En Lai once said in 1978 that "Distant waters cannot quench local fires". That explains why the market-oriented structural adjustment programmes being forced on indebted third world countries and the "newly emerging democracies" of Eastern Europe, in a do-what-we-say-or-else syndrome, is proving to be a one-way ticket to socio-economic disaster. No country in the world has yet succeeded in demonstrating that a perfect market system is conducive to full employment. Several market-oriented economies are staggering with double-digit levels of unemployment because it can only thrive by basing; the freedom of the few on the unfreedom of the many, and the affluence of the few on the abject penury of the majority. It is already proving to be a prescription for mass unemployment fueled by economic stagnation, recession and stagflation.

That is why Lord Maynard Keynes, the famous British economist postulated that an unregulated economy (that is, a perfect market system) cannot come within hailing distance of full employment because "the constituents of aggregate demand - consumption, investment and foreign trade surplus - are determined by millions of largely independent decisions taken by individuals and firms in an un co-ordinated fashion."

This may well be described as America's century, but history is replete with empires that became inescapable victims of the law of diminishing marginal supremacy from the high ground of their apogee, because power corrupts and absolute power corrupts absolutely.

Lenin once said "give the capitalist a long rope and he will hang himself with it". The fact that the tide of human empires flows and ebbs is a practical manifestation of the relatively of human governance. In contrast, God's own designs are immutably absolute. The sun rises in the morning and sets in the evening. Man is born to live and die. The relay between day and night never falters. The sky and the ground have not yet collapsed on each other since creation.

Chapter One

How Orunmila Insured His Children Against Devastating Disease.

Ogunda-meji has revealed that after God created wives for the Divinities, the next task was how to make them have children. When the other divinities discovered that Orunmila had given birth to sacrifice from Aiye, they began to appeal to him for help. For instance, he divined for Ogun to have seven children, one of whom turned out to be a killer. He also divined for Osanyin to have medicine and Charm as his children. Death was reluctant to go to Orunmila for help because he was always at logger-heads with him for obstructing his (Death's) goals and objectives. Death therefore remained for a long time without having a child from his wife Aron (sickness).

Eventually, the wife of Death decided herself to go to Orunmila. He made divination and sacrifice for her and she became pregnant the following month. She first gave birth to Convulsion (Atapo or Ahe). She had four additional children namely Contagion, Infection, Lunacy and Deformity. Between them, the five children gave birth to 603 grand-children and great-grand-children, who today constitute the various diseases and illnesses from which we suffer on earth.

While in heaven, the children and grand-children of Death were relatively harmless. It was man's quest for greed that

brought him in contact with various diseases. A king once reigned on earth, who became so powerful that he promoted himself to the rank of a divinity and called himself Obaluwaye (Obanosa in Bini) that is, the king who is also the god of the world. This happened after God had abandoned the world to Esu.

Before deifying himself, the man was a simple hunter called Atakpa who lived on the proceeds of his hunting. When he discovered that he was no longer able to make ends meet from hunting, he dabbled into farming and later, trading, all of which turned out to be colossal flops. All the other divinities had left for heaven with the exception of Orunmila. Atakpa later went to Orunmila for divination. He was told that his prosperity lay in hunting and that his only salvation was to return to hunting. At that time, the Gun had just come to the earth. He was previously using the spear for hunting. He was however warned never to be greedy in order to avoid causing general catastrophe.

When the gun came to the world, as already revealed, it took time for man to discover his true might and potentialities. Atakpa was the first human being to use the gun for hunting. He was so successful in the use of the gun for hunting that it earned him the name of Atakpa-Olori-ode, that is, Atakpa, the generalissimo of all hunters. He was already becoming prosperous, but his modest fortune was not to satisfy him.

That coincided with the time when all the children of death and sickness (diseases) were being transported from heaven into the world by Esu. They were all engulfed in the bowels of an amorphous animal that was bigger than an elephant. One day, Atakpa-Olori-ode went to the forest with his gun and saw this shapeless colossus of an animal. As he took aim, the animal told him not to shoot. The animal asked him what he wanted and he replied that he wanted to have countless amount of money. The creature told him to return home where he would find plenty of money waiting for him. He truly returned home to find plenty of money waiting for him. A few days later, he returned to the same spot with his gun and met the animal still waiting there. He again took aim and the animal asked him what else he wanted, and he replied that he wanted to have plenty of wives and servants. At the instance of the animal, he returned home to meet them waiting for him. Not satisfied with what he had got thus far, he returned to the forest once more and this time, he told the animal that he wanted to become a king. Once again he was advised to return home and that he would meet the people of his town assembled in his house with a crown to make him king. He was the first king to be crowned by man. He then went to thank Orunmila, for the efficacious divination and sacrifice he made for him. Nevertheless, Orunmila warned him never to return to the forest to ask for more favours from the animal and never to shoot it because its stomach contained so many misfortunes, which would explode if it was shot.

He only heeded Orunmila's advice for 21 days. Thereafter,

even as a king, he returned to the forest with his gun only to see that the animal was still there waiting to unleash its venom on the earth. When he got to the animal, once more he took aim with his gun and the animal asked him what else he wanted, and he replied that he wanted to become the god of the earth. The animal replied that it was not capable of conferring that favour on him, because there was only one God, who was in heaven. Atakpa-olori-ode then threatened to shoot if it could not do that favour to him. The animal told him to shoot and he pulled the trigger and shot it and it fell to the ground, dead.

Atakpa-Olori-ode then returned home to invite his people to go and butcher the animal in the forest. For his unique achievement in killing the animal, he proclaimed himself god of the universe- Obaluwaye. Unknown to him however, he was to enjoy that title post-humously. By the time they returned to the spot where the animal fell, they only saw a heap of worms. The king was immediately taken ill and soon became delirious. In addition to making incoherent speeches which marked the beginning of lunacy on earth, both himself and the people who accompanied him to butcher the animal in the forest, were attacked by the worms and they were all instantaneously afflicted with all kinds of hither-to unknown diseases. Obaluwaye died from his affliction that same evening. Many were afflicted by what is now known as small-pox, chicken pox, plague, diarrhoea, cough, etc. Not only did all those who accompanied Obaluwaye become the first casualties, the diseases soon spread to the four winds of the known world.

Orunmila's household was also infected by chicken pox. He however used incantation to remind the dispenser of the disease that he was the one who made divination and sacrifice in heaven to enable their grand-mother to have the five parents of known diseases. They quickly left Orunmila's household in peace, promising never to attack his children in future.

When the other afflicted persons saw how miraculously Orunmila's household was cured, whilst thousands were dying daily, they trooped to him for divination and salvation. He declared that it was Atakpa who caused the problem that had spread to everyone, out of his insatiable greediness. He however advised them to return to the spot where Obaluwaye and his party were attacked by the worms to serve Esu there with a he-goat, corn and all edible foodstuffs. He also advised them to come home with whatever they found on the spot.

They quickly did as they were told. After performing the sacrifice, they heard a voice speaking from within a covered calabash. The voice told them to carry the calabash home without opening it, and to prepare a special altar for it and serve it with a ram on getting home. The voice added that they would all get well after the sacrifice. The voice proclaimed the name of the speaker a Sankpana, which is why today some people interchange the name of Obaluwaye with that of Sankpana. It was afterwards that Orunmila left for the great beyond to return to God in heaven.

Chapter Two

IDI - OGBE

I II
I I
I I
I II

He reveals how Orunmila spied on God:

Orunmila had always wondered why it was that the Divinities of witchcraft, Death, Night and Day had so much authority (ASE). He was obviously jealous of them and was anxious to acquire similar powers. He went to his heavenly Awos to find out what to do. They were called:-

Mera Tori uto kemi ya gun ori ute.
Mera Tori urere ke mi ya gun ori urere.

They disclosed to Orunmila that the four divinities he was jealous of, were the only ones authorised to keep watch when the Almighty God takes His bath. Night, Day, Death and Witchcraft, keep vigil when God takes his bath. The first crow of the cock early in the morning marks the time when God begins to have his bath. The second crow of the cock marks the time when God finishes bathing.

The two Awos told Orunmila that if he could take the risk to spy on God and see him bathing, he would be

automatically endowed with the same ASE that the other four divinities have. He was however told to give a he-goat to ESU, who would assist him. He was also to offer sacrifice to the Night and to Death. He did the sacrifices. He was to give a rabbit to the Night and a goat to Death. He subsequently obtained supportive clearance from his own guardian angel.

Thereafter he wore his garment which makes him invisible and took a position on a ladder over-looking God's bathroom. When God got ready to bath, He took his calabash bowl to take water, but it fell from His hand. He tried a second time and it also fell from His hand. He immediately concluded that there was a spy around. The Divinities of witchcraft and Death, having been pre-emptively bribed with sacrifices by Orunmila, refused to give him away even though they saw him spying. They reassured the Almighty Father that there was no spy around. Orunmila had meanwhile already seen God's nude and he had acquired the power and authority he wanted.

Convinced that there was a spy around, God discontinued His bath and went into His inner chamber to look at the mirror with which he scans heaven and earth. It was then He saw that it was Orunmila who tried to spy on Him. God immediately ordered Death to pursue and apprehend Orunmila. When he discovered that Death was on his trail in hot pursuit, he used his newly acquired powers to conjure the shrubs to conceal him. Thereafter Death passed without seeing him. When he came out to return home, death saw

him and continued to pursue him. When he ran up to the river, he asked the Fishes to conceal him and they did. When Death came to the river, he realised that he had come to the end of his pursuit. He went back to report mission unaccomplished to God. From that day Orunmila acquired the power to do and undo things.

When this Odu appears at Ugboodu, the person should be told that he would travel to important places including overseas and that spying would do him a good turn.

Edigbe made divination for Baata and Sango:

Edigba edigbe, Awo Baata, Odifa fun Baata. Abufun Sango. He made divination for Baata when she was anxious to have a husband and also for Sango when he was anxious to have a wife. He separately advised both of them to make sacrifice and they did. After preparing the sacrifice for Baata, she was told to carry it to the river near the market, while Sango was told to carry his sacrifice to the bank of the river.

As the two of them were praying with their sacrificial offerings in hand, they saw and over-heard each other. After depositing their sacrifices, Sango called on Baata to join him and she did. They asked each other what they were making sacrifice for and both confirmed that they were looking for marriage partners. Sango had made sacrifice with a goat while Baata made sacrifice with a he-goat. After discussing their mutual desires, they fell in love with, and embraced each other. There and then they agreed to get married - and

lived happily ever after. That is why Sango and Baata live as man and wife to this day.

When this Odu appears at divination for anyone trying to find out whether a particular spouse is his or her rightful marriage partner, he/she should be told that they are a perfect match provided he/she made sacrifice.

Made Divination for Ekutele to have a child:

Kpala Kpala, Abeni Uba giri gbengbe, Oju Muna and Otili Awo oke aja, were the four Awos who made Divination for Ekutele when she was anxious to have children. She was told to make sacrifice with a hen and eight eggs. She made the sacrifice and it manifested. The following month she became pregnant and had twins. The next occasion she became pregnant, she had quadruplets. The first two awos had told her that she was past child-bearing age, but the last two reassured her that she would have children if she made sacrifice.

She then decided to teach the first two awos a lesson. Ekutele was the house rat and her first two awos Uba-Ogiri (Evbarie in Bini) and kpala awo, the animal skin used for sewing fly whisk. From then on, she began to eat them up which is what the house rat (Ekutele) does to this day. She began to sing in praise of the other two.

At divination for a woman, she should be assured of having children provided she makes sacrifice.

He made divination for the Oshemawe of Ondo:

Edigbemi Agbere Mogun to'onigbo ilu
Amogun ni Ogundo Ile Amo uja ndo
Arimaje tite aje ori igberi okun
Tiyin Tiyin. Ada fa fun Oshemawe ni jo ti ajoini meta ma'de
Oshemawe.

These were the three awos who made divination for the Oshemawe of ondo when he was going to receive three visitors. He was told to make sacrifice and he did. Ogun, Uja and Olokun were coming to visit him. They vowed to stay with any Oba who could know and pronounce their names.

The Oshemawe entertained them very hospitably and before they retired to sleep, they told the Oba to be prepared to reveal their names the following morning. After the visitors had retired to their lodgings, the Oshemawe invited his counsellors to deliberate on how to know their names. Ekutele, meanwhile, volunteered to find out their names if he could be given 201 packets of melon cake (Iru in Yoruba and Evbarie in Bini). Oshemawe gave Ekutele 200 packets promising to give him the last one after disclosing the visitors' names.

After receiving his melon cakes Ekutele bored a hole into the room occupied by the visitors and concealed himself near the rack where they hung their clothes. As soon as the cock crowed Ekutele entered Ogun's bag and began to

rattle it. When the noise was beginning to disturb the visitors of them called on Ogun to listen to the noise coming from his bag. Thereafter, the rat left Ogun's bag and entered Uja's own. Ogun then called on Uja to listen to the noise coming from her bag. From there the rat mounted on Olokun's tray and began to tear it up. Uja called Olokun to drive away the rat disturbing her tray. That was how the rat knew the names of the three visitors. On getting to the Oba, the rat disclosed that the tallest of the three visitors was called Ogun, and the second was called Uja. At that point Ekutele asked for his remaining packet of melon cake. Oshemawe told him to get lost.

The following morning the visitors came to ask the Oba to disclose their names. He mentioned the names of Ogun and Uja but could not mention the third visitor's name. Olokun was annoyed that their host did not know his, and he decided to leave while the other two stayed with him. Beg as he would he refused to stay. When Ogun suggested that Olokun should be given a pigeon, he only conceded that he would pay annual visits to them.

Olokun moved next to Igbaye but subsequently settled down at Igberi-Okun which is the nearest part of Ondo state to the sea. If Oshemawe had known the names of all three of them, Ondo and not Lagos would have been the main Nigerian port on the Atlantic Ocean.

When this Odu appears at divination, the person should be told that there is a rat moving about in his house. If it is

UREE, he should be told not to kill the rat, but if it is AYE0, he should kill it. If the divinee is a man, he will meet a divorced woman in her father's house. He will mate her to give birth to a female child. She is the wife of Orunmila. The person should be told to be hospitable to visitors, and to be prepared, able and willing to entertain his visitors as much as he could, always.

Orunmila declares the "Head" as the only divinity that brings eternal salvation to its owner:

Miike, Edi gbe re jagbe,
Mi o 'lomo Atunishe de.
Orunmila iji ta lo 'ntunishe,
Mio 'gun lo'ntunishe.

Orunmila disclosed that the divinity who could make life easy for people had come. He asked his Awos who the divinity was, and they answered that it was Ogun. Orunmila replied that Ogun could not be the one because he was given to cutting people's head. He added that a person be-headed has not improved his life.

When Orunmila put the question a second time, the Awos replied that the divinity that improved people's lives was God. Once again, Orunmila said that it could not be God, who would leave people to their own devices and at the mercy of Esu, divinities and mankind, after creating them. He explained that God does not bother about what the world does to a person after creating him or her.

Nonetheless, Orunmila insisted that the one who could improve and repair peoples lives had come, and he again asked the Awos to reveal who it was. They replied by saying that it was Orunmila himself. He laughed and said that he could not be the one because when people come to ask him questions, he usually told them parables or half truths. He illustrated the point by saying that when there is a snake hiding in the bush at the back of a person's house, he would only advise the person not to go to the back yard in the night, because there is danger. If in defiance of his advice, the person sees the snake when he goes to the back of his house at night and runs back, it is only then he will exclaim that 'Orunmila warned him not to do so'.

When he finally put the question, the Awos said they did not know because they had come to the end of their wits. It was at that point that Orunmila declared that a person's Head is the only divinity that leads him from heaven, through this world and improves his life by determining what the person will become in his life. If a person wants to be a king, a wealthy man, a famous man, a father etc. it is his head that does it for him. It is only a person's head, and no other divinity that follows him back to heaven. At divination, the person should be advised to serve his head with a pigeon, coconut and kolanut.

Divined for Ogun when his mother had a lover at Ire town:

This Odu came to the world and got married to a woman who gave birth to Ogun. The woman left him after giving

birth to Ogun. After leaving her husband, the woman became an akara (bean bun) seller. She used to prepare the akara in her town and travel by water to sell them in the town of Ire. Between her town and Ire was a river called Ilumikpefun, which is where Ogun was born.

Not long after-wards, the woman began to pass the night at Ire after selling her akara. Upon inquiry, Ogun was told that his mother was having a lover at Ire. The information infuriated Ogun so much that he decided to wage war on Ire. He made several attempts to match on Ire, but he could not cross the river, although the mother often had no difficulty in crossing it.

After several abortive attempts, Ogun went to Orunmila for divination. He asked Orunmila to tell him what to do to get to Ire. It was Edigbe that appeared at divination. He was told to make sacrifice with a hen, by tying a criss-cross rope on its feet in such a way that the hen could walk, but not run. He was to take the hen to the town of Ighehi on the bank of river Okun from where people boarded canoes for Ire. When he got to Ighehi, he was to let the hen loose and invite people to help him apprehend it. The fowl would run into the river and he would thereby know the point through which people crossed to Ire.

That was Orunmila's way of demonstrating to Ogun that the river was normally crossed by foot because it was not deep, a fact, which was unknown to Ogun.

When Ogun got to Ighehi with the hen, he let it loose and begged people to help him catch it. When it ran into the river, the people followed it on foot while Ogun followed closely behind them, until they got to the Ire side of the river. At that point he told the people to leave the hen to go.

By the time he entered the town of Ire, he was already very hungry. However, he came to a bukateria where people were drinking palm wine but he discovered that all the gourds were empty. When he touched the gourds with his foot they were empty and he feigned anger because he was looking for a pretext for launching an attack.

The reigning Oba of Ire at the time was called Obalifon Jegbere and he was Ogun's mother's lover. Ogun began his attack from the bukateria and many people fell casualty to him. As the number of casualties rose, news reached the Oba that Ogun had launched an unprovoked aggression on Ire. The Oba immediately gave orders that Ogun should be apprehended and brought before him in chains.

Ogun had stuck his two-edged sword to the ground as a sign that it was a fight to finish. A report was subsequently made to the Oba that no one was capable for arresting the aggressor, unless the Oba was prepared to engage him by himself. When the Oba eventually confronted Ogun, he was accompanied by Dagba, Ogun's mother. Ogun lost no time in be-heading the Oba, after which the mother recognised him. At that point the mother called him by his nickname,

Nyanka bi ogbe. (a surprise like a sore or ulcer).

Ogun turned back to see who knew him by his nickname. When he saw it was his mother, he turned down his sword. The point at which he turned down his sword is a shrine at Ire where Ogun is served annually to this day. After check-mating all resistance in the town, he made himself the king of the place. That was how Ogun earned the title of "Ogun-Onire-Agbadamu, Akpire bire do". That is, Ogun, the one who used one double-edged sword to defeat Ire and made himself king over it".

When this Odu appears at divination, the person should be warned not to flirt indiscriminately. He should look deeply before leaping in erotic pursuits, to avoid losing his life.

He made divination for Nomasheyu when he visited Ibo land:

Edigbe had a son called Nomasheyu. After the death of his parents, Nomasheyu was sent to his paternal uncle as a ward in Igbo, the land of cannibals. No one went to Igbo land and returned alive. Visitors who dared to go there were killed and eaten. The only stranger who went there and returned home alive was Nomasheyu.

While he was living with his uncle, the uncle's wife tried several times to cajole Nomasheyu to make love to her, but he remained indomitable. The woman was called Lobire Odonbire. When she discovered that Nomasheyu was

unyielding, she contrived a strategy for luring him to his death. She sent him to buy fish from the wife of the head chief of igbo land, thinking she would kill him. Instead of killing him however, the woman liked him so much that she advised him to do whatever his uncle's wife wanted him to do so he might live to prosper. He preferred to die poor rather than be disloyal to his uncle. He however bought a fish and returned home safely.

The fish had a protruding stomach. When it was slaughtered, it was discovered to have a small crown in its stomach. Once more, the uncle's wife tempted him with the crown if he agreed to have sex with her. He still refused to insult his uncle's masculine pride. Nomasheyu had one talisman which was tied to his neck from infancy by his father. Lobire now threatened that he would die if he refused to give in to her request. He replied that he would prefer to die.

Meanwhile, Lobire prepared soup with the fish and gave to the husband. After eating the food the husband became ill. His awos were called in and they confirmed that it was the fish he ate that made him ill. When the wife was invited to explain, she quickly reported that it was Nomasheyu who bought the fish. Nomasheyu was invited to explain and he replied with a song:

Aighere Oligbo, Igbote,
Eyigbo bo gbo Aighere Oligbo, igbote.
Nomasheyu lo igbo te,
Nomasheyu lo igbo ibo gbo,

Aighere Oligbo, igbote.

When the Awos asked him to explain the song, he narrated how the woman sent him to buy the fish in the expectation that the Igbo people would kill him. That was after unsuccessfully tempting him into cohabitation. The people who decided the case were: Orieti bori, ore-kpa te lehun and Areko gangan dare si. After considering the statements, they found Nomasheyu not guilty, and he was set free. The woman was found guilty and sentenced to death by execution.

Thereafter one of the Awos told Nomasheyu to surrender the talisman on his neck and he bluntly refused because it was given to him by his father. When they tried to force it out of him, he began to repeat the following incantation:

Akere maake, Nisoko fun won ni ode egba,
Alake. Ila mu woroko ni so ko fun won
Lode elamoro ginrin ajo fimore ni fifa sho.
kparako ya mio ni lara. Iwo, okunrin oba,
Iwo obinrin oba, eni tin won dare fun fojo
yen niko dare fun mi loni.

Thereafter, the man who tried to remove the talisman from his neck, turned into an Ifa mat, the second man turned into a parrot's feather, and the third man turned into a sleeping mat. These are the three materials used for initiation into Ifism.

If this odu appears at Ugboodu, the person will always be the victim of false accusations, unless he makes the appropriate sacrifice. As the Ifa is being prepared, an Ogun shrine should be prepared for the person without delay, and he should wash his head on Esu shrine before seven days. To avoid becoming the victim of false accusation, he should prepare his ogun shrine with 2 cocks, a cutlass and a gun. He should be told that he got his problems from servitude before preparing his Ifa. There is an uncut small calabash in his house (Ado ofo in Yoruba and Uko-kogho in Bini) which should be surrendered to the Ifa priests.

At divination for a woman, she should be told that she has committed adultery, and that there is a live witness to the fact. Serve Esu with a day-old he-goat to avoid becoming the victim of falsehood over a woman.

Made divination for Arata when he seduced Sango's wives:

Edigbe, Ecegba, Idigbe, Idigbe-gbere-gbe tugbe - made divination for Arata when he seduced two wives from Sango. The two wives were called Arugba and Omolegbe. Sango reacted by preparing to wage war on Arata. Apprehensive of what Sango was going to do him, Arata decided to go to Idigbe for divination. He was advised to make sacrifice with dried meat, Amala (yam flour Pudding) bitter cola, palm wine and alcoholic spirits. Arata made the sacrifice and he was told to take it to the side of the road to his house. He was however told to hide beside the sacrifice to see who was going to eat it.

Incidentally, that was the day Sango was going to eliminate Arata and retrieve his wives. The previous night Esu had caused Sango to have a mild diarrhoea which made him to become very hungry, the following morning. On his way to Arata's house Sango saw all his favourite food lined out by the side of the road. He sat down to enjoy the food after which he drank the palm wine. He also pocketed the bitter cola.

As he was drinking the alcoholic spirit, Arata came out to accuse him of stealing. He shouted that Sango had stolen from him, an offence attracting the death penalty. When he could no longer stand the embarrassment of being called a thief, Sango besought Arata to do a deal with him. He was prepared to surrender his two wives, provided Arata would agree to drop the theft charge against him.

Arata agreed to the concord, but Sango pleaded that, both Arata and the two women should join him whenever he was doing a ceremony. Subsequently, when Sango was performing, Arata came with the two wives and Sang:-

**Sango olufiran,
Ekun oke, mogba arugba,
Mo gba omo-legbe,
Mosi gba arugba.**

Sango became incensed and he shot high up into the sky. When this Odu appears at divination the person will be told that if he or any of his relations is proposing to get married,

he should be alerted that he is marrying from a tough family. If he however makes the above sacrifice, he will marry the woman successfully.

Chapter 3

IDI - OYEKU

IDI - ARIKU

IDI - YEKUTU YEKETE

II I

II II

II II

II I

He made divination for Ogogo (Oga-erinmin):

Edi kulu, oye kuluu, adafa fun ogogo. (Oga-erinmin in Bini). Abufun kulukulu (Ayuhegbe in Bini), tori omo ko ma ma she abiku. Idi-Oyeku made divination for the ephemeral plant that grows in the morning and withers before noon. He also made divination for the insect that bores little holes on the ground with its anus. He advised them to make sacrifice to avoid having a child that would die immediately after birth (Abiku). They both made the sacrifice.

When it comes out at divination, the person will be told to make sacrifice to avoid losing a child. The sacrifice is made with a he-goat and a cock.

He made divination for wood carvers or carpenters:

Edi ye kutu yekete, Adifa fun won ni Ibara omo abogirure. That was the awo who made divination for the wood carvers or carpenters of Ibara. He told them to make sacrifice by serving Egungun with a cock because of their children and

to have peace of mind.

He made divination for an elder:

Edi Ye ye ye. Odifa fun Agba ni tori Amubo (Osobo noma sunu). He also made divination for the elderly person who had the misfortune of not accomplishing tasks he undertook because he was the victim of unconsummated fortune (Amubo in Yoruba and Osobo-Noma sunu in Bini).

He was told to make sacrifice with he-goat on account of his wife, child or wealth, so that one of them might not leave him. He made the sacrifice.

When it appears at divination the person should be told to make sacrifice in order to avoid the misfortune of engaging in fruitless pursuits.

He made divination for an old community:

When the citizens of an over-aged town saw that they were losing inhabitants and fortune to a newer settlement, they went to Orunmila for divination and he advised them to make sacrifice so that the town might flourish once more.

Yeku Yeku na ye ode titon. He told them to make sacrifice with a he-goat to Esu and to serve the ground divinity with a tortoise, cup of water and a wooden spoon of palm oil. They failed to make the sacrifice.

Meanwhile the government authorities decided to construct a new road which diverted the movement of trade and callers away from the old town to the new one. Moreover, some visitors who had been planning to site an industrial business near the old town decided to move away to the new town on the high-way.

In the end, the citizens of the old town packed away to live in the new town on the high-way. That spelt the total demise of the old town.

At divination the person should be told to make sacrifice to avoid the risk of being compelled by circumstances to change his work or residence.

What he did before leaving heaven:

While in heaven, he was a very successful Ifa priest because he was endowed with a strong instrument of authority (ASE). When he decided to come to earth, he went for divination. He was told to serve Esu with a he-goat and Sango with a cock so that the (ASE) might follow him to earth. Infact all his predictions often came through which made him to have a wide clientele. He did the sacrifices and came to the world.

He became a highly proficient Ifa priest on earth because whatever he predicted came to pass.

When it comes out at Ugboodu or divination, the person

should be told to go back to his roots or home-base (Idile or Ajule in Yoruba and Igiogbe in Bini) to make sacrifice with a cock and a tortoise and to ask the people there to revoke a curse on him in a previous incarnation. The tortoise was to be used to serve the ground and the cock to be used to serve Ogun. He did the sacrifice, when it appears at divination the person will be told that there is a public rubbish-dump (Akitan in Yoruba and Otiku in Bini) in his home town or village where his family house situates. He should go there and make sacrifice.

Made divination for two friends, Oro and Ojigbo:

Ojigbo and Oro were two bosom friends. One day Ojigbo paid a visit to Oro, who entertained him with food and the leg of some bush meat. After eating, Oro asked Ojigbo whether he knew the meat whose leg he had just eaten. Ojigbo replied that he did not know. Oro startled his friend by revealing that he had just eaten the leg of a snail.

Far from betraying any consternation in words, Ojigbo replied by inviting Oro to visit him the next day, and the latter accepted the invitation. When Oro got to Ojigbo's house, he was invited to a meal prepared with the hand of a bush meat. After eating, Ojigbo asked Oro whether he knew the meat whose hand he had just eaten. Oro replied that he did not know. Ojigbo then disclosed to him that he had just eaten the hand of a snake.

Without realising that his friend had traded him with his

own coin, Oro became paranoid and he asked whether his friend had gone raven mad. Before getting any answer to his question, he told Ojigbo to prove how a snake could ever have a hand. In a mood designed to calm Oro down, Ojigbo explained that the world had changed so dramatically that it was beginning to produce snails and snakes with hands and legs. Oro still did not appreciate the paradox, because he remained very much annoyed, demanding to know whether Ojigbo invited him merely to make jest of him. Ojigbo had to remind him that as recently as the previous day, he had given him the leg of a snail, why should he be astonished to have the hand of a snake from him. That reminder was not enough for Oro, because he became so angry that a fight ensued. When other people came to intervene to stop them from fighting, Oro's insistence culminated in the two friends being arraigned before the king of the town.

The king decided the matter by ruling that the two friends should never meet again. Oro was restricted to night-time activities while Ojigbo was limited to day time activities. Orunmila who was present at the palace added his own proclamation that from then on, Oro should not eat snake and Ojigbo should not eat snail anymore.

When this Odu appears at Ugboodu the person should be advised to forbid snail and snake, and should beware of friends. His undoing would always come from friends and so he should avoid them. He should serve Esu with all edible materials and a he-goat packed in a basket-woven container (Ago in Yoruba or agban in Bini).

If it comes out at ordinary divination the person should be told to serve Esu without delay to avoid an imminent problem from a friend which could include the risk of being poisoned through food.

He made divination for Morning and Evening:

Idin mo'jo. Idin ori abebe.
Iyeriye ni abe be, sugbon ko mo ese.
Ijo gbi-gbe.

These were the Ifa priests who made divination for Morning (Aro) and Evening (Ale). They were both advised to make sacrifice in order to have peace and prosperity. They were required to make sacrifice with palm oil, snails and a three-year old ram. They were to add 200 red kolanuts, 200 white kolanuts, 200 bitter-kolas and 5 bags of money.

Evening was the only one who made sacrifice. Morning refused to make sacrifice. That is why when people work from Morning through Afternoon, they go home to rest in the evening. When one does not have a peaceful life in the Morning of one's life, one prays to have a prosperous Evening. When people have money in the morning they are careful to spend wisely in order to have abundance in the evening.

The sacrifice is made by adding the liquid from the snail and palm oil for the person to have a bath in the night before going to bed. Thereafter, all the problems previously

encountered by the person will abate. If the necessary sacrifice is made, the person will surely have a relaxed evening in his life because his early morning sufferings will bring him prosperity and peace in the evening.

The Ifa priest making the sacrifice will sing the following poem:-

Aro mi ma re-e
Ojo ale ni mo ntoro
Bi ale mi ba sunwon,
Ifa ma dupe.

This is the morning of my life,
I pray for a prosperous evening,
If my evening is more prosperous
Than my morning,
I shall give thanks to Ifa.

When this Odu appears at divination, the person will be told not to be in a hurry to acquire wealth in the morning of his life. If he makes sacrifice and exercises patience, his prosperity will surely come in the evening of his life. He should make sacrifice to live long enough to enjoy the prosperity of the evening.

Chapter 4

IDI - IWORI

I I I
I II
I II
I I I

He made divination for the human genitals:

Edi gbagba, Iwori le le, adafa fun onisinkin ti ongb'ogun lo si orima sun gbun. He made divination for the penis when he was going to wage war on the Vulva. The Penis was advised to make sacrifice in order to succeed in his expedition. The Penis was told to make sacrifice with a cock and the horn of a deer (Agbonrin in Yoruba or Erhue in Bini). He made the sacrifice. As the penis was too flabby to move erect, Esu gave him a garment to wear which was prepared with the deer's horn with which he made sacrifice. After wearing the garment, he was able to stand erect before attacking the Vulva. The erection gave him an easy passage. It was from then on that the Penis was able to succeed in his war against the Vulva. Needless to add that the Penis cannot penetrate the Vulva unless it is able to gain erection.

At divination, the person should be told to make sacrifice in order to accomplish a task on which he is about to embark.

He made divination for the lion:

Edi me ki o, Iwori me ki o. Adafa fun Amo, agbe kuo kuo. They made divination for the lion, advising him to make sacrifice with he-goat to avoid being poisoned by his friends. He was also advised to beware of friends and to refrain from eating in public places. Since he was customarily dreaded by all other animals, he could not imagine how any threat could source from them. He therefore refused to make the sacrifice.

At the subsequent meeting of all the animals at which the lion was not present, all those who dreaded the might of the lion, hatched a plan for poisoning him through his food. They decided to make a feast at which a specially poisoned food was prepared for the lion. When he arrived, he was treated with the traditional reverence and his food was served to him with pomp and circumstance. As soon as he finished eating the food, he developed stomach ache which made him to leave soon afterwards. He went straight to the Ifa priests.

They reminded him that the sacrifice he failed to make was designed to pre-empt that eventuality. He was told to bring a he-goat, a pigeon and some pebbles for the sacrifice. This time, he quickly produced the materials for the sacrifice. The priests collected the appropriate leaves, and with them prepared a soup with the pigeon and the pebbles for him to eat. He was made to swallow the pebbles after leaking the soup and eating the meat of the pigeon. He became well

immediately. The pebbles are the stones often discovered in the bowels of a butchered lion.

When the sacrifice is being made for a human being, the soup will also be prepared with the leaves, pebbles and pigeon, but instead of swallowing the pebbles he/she will send them to Esu after eating the food.

When this Odu appears at ugboodu, the person will be told to expect difficulties with having children because it is not easy to obtain the stone from the lion's stomach with which the requisite medicine has to be prepared.

The divination he made before coming to the world:

Before leaving heaven, he was told to serve Esu with a he-goat on account of the problems he was going to have from his relations. He was born as the senior son of his parents. He grew up playing with palm kernel seeds, and leaves. He was also fond of singing. He was habitually found in the company of Ifa priests.

Subsequently, he took his own Ifa, which annoyed his relations because it was forbidden for any member of his family to be initiated into Ifism. He soon began to experience problems from his relations, who had virtually ostracized him. That was the point at which he went for divination.

At divination, he was advised to make sacrifice at his family

home where he was born. When he asked his mother to let him know where he was born, she revealed that he was born in her family home. She added however that the place had become desolate, although the tree of life (Igi akoko in Yoruba and Ikhinmwini in Bini) which was planted on the spot where he was born, had survived.

He went to the site of the tree and made the sacrifice with a cock, pigeon, cowries, chalk, crushed yam, and white cloth. Incidentally, his mother was the only surviving child of the parents. Her father was the Oloja of the town. Since he did not have a male child and tradition forbade his daughter from succeeding him, there was no child to ascend the throne. Since the daughter subsequently had a son, the lot eventually fell on him to take the title.

At divination the person should be told to trace the family home where he was born so that a curse on him could be revoked, after making sacrifice there.

Made divination for other Awos:

Mi ke Edi di, Miki iwori gbe bo lowo eni bo ba di eru sile. Eru amu oshuka. Adifa fun okpele wo jo lokun. After divination, he told his fellow awos that their divination instruments were hungry and needed food. That is why when this Odu appears for a practising Ifa priest, he should be told to serve his Okpele with rat, fish, white elo or ewo in Yoruba and obobo in Bini, and a snail.

He made divination for Odun Ela:

Ola she ni ni, awo okoro, ure gba yeri wo sa, awo ode ekiti efon. Agutan oshen-guaton, osh'ori borogi. Adafa fun odun ela oma'gbe obinrin oyigi. Those were the awos who made divination for Odun-Ela when he was going to seduce the wife of oyigi.

Odun-ela be'mi. Emi na be o bara kpetu. Afefe kii ko wun Olorun. konko ki ko un odo. I begged Orunmila and he begged me. I begged him to accept my entreaties, because the wind does not defy the command of God, just as the frog does not refuse the pleading of the river.

Made divination for his barren wife:

His wife was married to him for a long time without being able to have a child. The woman became so frustrated that she began to lose interest in all his activities. Her indifference became so obsessive that when the time came for his annual festival, she chose to go and sell her wares in the market, rather than stay at home to cook the food for the feast. Orunmila appealed to her not to let him down, but she insisted on going to the market to sell her wares.

Meanwhile, invitees began to arrive at the house for the festival. When they asked for Akpetebi, Orunmila replied that she refused to cook and had gone to the market to sell her wares. Sango, accompanied by Ojiji volunteered to go and bring her from the market. When Ojiji (wind) got to the

market, he packed all her wares together before asking her why she was not at home to prepare the festival feast. She replied that she came to the market because she had derived no benefit from marrying Orunmila, and that since she did not have a child of her own, she had no pleasure in cooking for anyone. Sango and Ojiji assured her that if her problem was childlessness, she would have one provided she submitted to the will of her husband. With that reassurance, she agreed to go home to prepare the food. After the festival, they advised her to make sacrifice with 16 snails and a basket of fowls. She did the sacrifice and the following month, she became pregnant. In the fullness of time she gave birth to a female child who was named Ifamuyiwa.

When this Odu appears at Ugboodu, the person should be advised to make sacrifice so that his wife might have a child. If it is someone without his own Ifa, he will be told that he will marry a childless woman. He should make sacrifice with 16 snails and 2 hens to Ifa and the woman will have a female child.

At divination, the person should be told to serve Esu before embarking on a tour he is contemplating. If he makes the sacrifice he will return from the tour with good tidings.

He made divination for the water divinity:

When Water was created by God, he filled all the available space of heaven and earth. Esu however used rocks and stones to dike its movement and it could not spread to

satisfy the requirements of the plants and animals created by God. The Water divinity then went for divination to:-

Edi ha-ha-ha
Edi ho-ho-ho
Edi ori-ori-babalawo.

who advised him to make sacrifice with a hoe, a cutlass, a he-goat, a pigeon, ekuru, akara and eko. He made the sacrifice.

Thereafter, Esu removed the plug with which he had stopped rain from falling and also removed the rocks and stones with which he had obstructed the movement of water. The crops in the farms which were failing for lack of water began to flourish.

It rained heavily for sixteen days. As the rain fell and the river flowed, the Water began to sing the following song:-

Edi ha-ha-ha.

Edi ho-ho-ho

Edi hori-hori - which has become the sound of rain and moving water ever since.

When this Odu appears at divination the person will be told that he is beset by all kinds of problems, but that if he makes sacrifice, he will eventually come to happier days, and live a prosperous and peaceful life.

Chapter 5

IDI - OBARA

IDI - ARABA

I I

II II

II II

II I

He made divination for the birds of the forest:

Edi bara wa ka ja, Akpalokun eye. Eniyan lo kun olote, adifa fun eye oko nijoti ekun to muwon shibo mole. These were the awos who made divination for the birds of the forest when the tiger was killing and feeding on them with impunity. At that time in heaven, the birds could not fly because like animals, they were created without wings.

They were equipped to climb but not to fly. At divination, they were told to make sacrifice with rat, fish, eko, hen, akara, and dried leaves collected from the ground. They made the sacrifice.

After the sacrifice Orunmila gave them the Iyerosun (divine powder) of the sacrifice and told them to rub it on their body, and not to leave home to go anywhere for nine days after the sacrifice. After rubbing with the Iyerosun, tiny feathers began to shoot out from their skin, and before the end of the nine days, full grown feathers had developed on their bodies. Before the fourteenth day they were able to fly. They, on their own, decided to stay home for fourteen days.

During their retreat, the tiger was beginning to wonder where all the birds had eloped to, because for fourteen days he did not see any of them in the forest. When they eventually came out on the fourteenth day, the tiger was waiting for them. As he moved to attack however, they flew up beyond his reach. That was how they were saved from the onslaught of the tiger.

When this Odu appears at divination the person should be told that he has one enemy who is as strong as the tiger, watching to destroy him. He should be advised to make the sacrifice which the birds made in order to escape the evil plans of the enemy.

He made divination for the "forbidden":

Edi bi Edi, ebara bi ebara. Adafa fun Eriwo t'onshe omo okunrin orun. He made divination for the "forbidden" (Eriwo in Yoruba and Awua in Bini). He was told to make sacrifice in order to be feared and respected by mankind and divinities alike. He made the sacrifice and gained the respect of all and sundry. Everyone forbids one thing or the other.

When it comes out at divination, the person should be told to avoid doing any forbidden thing. If the person is ill or has fallen victim to any misfortune, he or she should be persuaded to confess the forbidden thing he or she has done.

The divination he made before leaving heaven:

Before coming to the world, he was advised to make sacrifice to ogun with cock, dog, tortoise, gourd of palm wine, roasted yam, rat, fish and snail. He did the sacrifice after which ogun agreed to accompany him to the world.

He came out of the town of Oduru where he began to operate as a black-smith and as an Ogun priest. When it was time for him to marry, he travelled to Ibadan to take the daughter of a divine priest for a wife. The woman did not bear him a child for a long time. When patience gave way to anxiety, they decided to go for divination on what to do to have a child.

The diviner told them that between the home town of the woman and Oduru lay a river. They were to make sacrifice to the river and promise what to give to it if the woman was able to have a child. In fact, the diviner told them to serve the river with crushed yam and cowries and to promise to serve it with whatever they could afford, when their desire materialised.

As they were returning from Ibadan, they stopped by the side of the river. The man prayed with the crushed yam and cowries and promised to bring a goat to the river if his wife could have a child. On the other hand, the wife was so excited at the prospect of having a child that she unwittingly promised to offer herself as thanksgiving to the river if she had a child. The husband was annoyed when he heard what

she promised, reminding her that the diviner had warned them not to pledge what they would not conveniently be able to pay.

When they eventually got home, the woman became pregnant at the end of that month. When the pregnancy was six months old, she travelled to her parents home at Ibadan to prepare for delivery. She gave birth to a male child eventually, followed in quick succession by four other children. They had five children altogether.

The husband became a famous soldier and warrior, having many wives and slaves. Meanwhile, the man sent his senior wife and her children to her father-in-law when he was going to war. On his return from the battle-field, he travelled through Ibadan to collect his wife and children. When they got to the bank of the river, they discovered that the river which was previously very shallow, had become very deep. That was when they remembered the promises they made to the river. They used to cross it on foot, but then discovered that it was getting deeper by every step they moved. The husband immediately asked his followers to procure a goat which he gave to the river. Thereafter, the river became even deeper and wider.

To appease the river, he got one female war captive, touched his wife's head with her head and threw her into the water. It soon became clear to them that the river did not accept the surrogate, because she did not drown. The wife then cut her nails and hair and parcelled them for her eldest

son to hold. As she tried to dive into the water, the husband stopped her, preferring to return to Ibadan instead of losing her to the river.

As if she was agreeing to the husband's suggestion, she cut loose and dived into the water, which consumed her immediately, after which the river assumed its normal size and depth. The husband and her children burst into tears and they had to return home in melancholy.

The father of the woman was eventually given the wrong impression that his son-in-law had offered his daughter as sacrifice to the river. In an attempt to test the veracity of the rumour, he sent two messengers from Ibadan to Oduru to find out whether the couple and their children arrived home safely. When the two messengers arrived at his house, he told them that his senior wife was cooking in the kitchen, but that they could not see her. When they insisted that they could not return without seeing her, he decided to incapacitate them. He removed the eyes of one them, while making the second one deaf, after which they returned home.

When his father-in-law saw the plight of his errand-men, he immediately dispatched a message to his son-in-law to be prepared for war. War broke out soon afterwards as the opposing troops massed on either side of the river. The combat was fierce and stiff. The war took a large toll of human lives without ending. The kings of Oduru and Ibadan eventually got together to settle the rift between the two

families. The war subsequently ended but the people of Oduru vowed that wherever the inhabitants of Ibadan and Oduru met, it would always be a fight to the death. It has been said since then that anytime the citizens of the two places travel in the same motor vehicle, canoe etc. there has always been a fatal crash.

When this Odu therefore appears at Ugboodu, the person should prepare Ogun shrine for himself in the traditional way because he will be an Ogun priest. He should also give a he-goat to Esu. He should be prepared for an acute misunderstanding with his parents-in-law.

He made divination for the farmer and the deer (Agbonrin in Yoruba and Erhue in Bini).

The deer developed the habit of going to feed in a farm that had rich crops of yam, corn and cassava. When the farmer discovered that his farm risked a bad harvest from the attacks of the deer, he decided to watch out for the intruder. On his part, the deer always knew how to avoid the farm whenever the farmer was around. Apprehensive that she might one day run out of luck, the deer decided to go to Orunmila for divination. She was advised to serve Esu with a he-goat and warned never to go to the farm with her young ones.

As the deer was about to leave for home, she sighted the farmer and moved back into Orunmila's house. When she explained that the man coming to his house was the farmer

she was speaking about, Orunmila made her to hide in the bed room. When the farmer got inside, he told Orunmila that he came to find out what to do to apprehend the deer that was ravaging the crops in his farm. He advised the farmer to serve Esu with a he-goat and Ogun with a tortoise. Orunmila also told him what to say to the deer:

Latanbo, Lole bo.
adafa fun Agbonrin
To fi oko ode sapo.

Orunmila told him that after making the sacrifice he should set a trap on the route normally taken to his farm by the deer. The farmer made the sacrifice very quickly, but on her part, the deer considered it unnecessary to make sacrifice since she had already known the strategy of the farmer. She thought to herself that she had only to change routes to avoid the trap set for her. When Esu however discovered that the deer refused to make sacrifice he decided to lure her to the route of the trap. The deer had told her young one to stay in front, contrary to the advice given her at divination, not to go the farm with her young ones. The trap caught the young deer and the mother escaped.

To show appreciation for the advice, divination and sacrifice made for him, the farmer presented the hand of the young deer to Orunmila. That is how the tradition of using the hand of the deer during Ifa initiation ceremony, began.

When this Odu appears at Ugboodu, the person should be advised to forbid the meat of deer, and to refrain from

stealing anybody's property. Before completing the Ifa initiation ceremony, he should prepare his own Ogun shrine. He should serve his head with a guinea-fowl while backing Ifa, to avoid being killed on account of his own possession.

At divination, the person should be advised to serve Esu with a he-goat because someone is about to fight him on account of his own property.

Divination for Olofa when he was expecting two visitors

Edi Bere, bere ki o ma fi ori Ade gbogi. Ai ki'mere bibe. Odifa fun Olofa ni jo ti ajoji meji maade. Eni to mofa, ko mo ono ofa. Eni to mo ono ofa, ko mo Ifa. Adifa fun Orunmila baba o shawo lo si ode ofa. Ifa ta lo'de ofa.

Do not hit the tree with the crown, 'cause without hitting the tree with the crown, its weaver will not know how to bend down for the tree.

That was the name of the awo who made divination for the Olofa of Ofa when he was expecting two visitors.

He that knew the way to Ofa, without knowing Ifa, and He that knew Ifa, but Did not know the way to Ofa and Sold Ifa oracle in the town of Ofa Those were the names of the Awos who made divination for Orunmila when he was going to visit the Olofa of Ofa, in the

company of Osanyin. Orunmila did not know the way to Ofa, but Osanyin who knew the way to Ofa did not know the Ifa oracle. Osanyin agreed to accompany Orunmila to Ofa.

Just before they reached the town of Ofa, Osanyin told Orunmila to wait for him to herald his approach to the palace. Osanyin went into the palace and greeted the Olofa telling him that it was not Orunmila's tradition to enter any town without introductory libation. He demanded and obtained two rats, two fishes two hens and two cocks for that purpose Osanyin did not however tell Orunmila what he did because he kept the materials at one side for himself.

Instead, he told Orunmila that the Oba was not quite ready to receive him yet because he had visitors with him. Not long afterwards, Osanyin left once more for the palace where he told the Olofa that Orunmila had demanded a goat, a piece of white cloth, four snails and =N=8. The Olofa gave them to him and he again kept them at one side for himself without telling Orunmila what he was up to. The Olofa however told Osanyin to request Orunmila to move without any delay into the town because they had long been hearing about his reputation.

When he got to Orunmila, he told him that the Olofa besought him to exercise patience because the ceremony would soon be over. After a long time, Osanyin returned to the palace to tell the Olofa that Orunmila was once more demanding an ewe (female sheep), aligator pepper, tortoise

and parrot's feather to chronicle his entry into the town. Olofa once more gave them all the materials to Osanyin, who hid them at one side, only to tell Orunmila, that he only had a little more time to wait.

Meanwhile, Olofa's patience ran out on a diviner, who, no matter how proficient, was demanding so much before embarking on any divination. He wondered what he would ask for after divination. Why should a stranger who he did not even invite, be so extortionate, he queried. He decided to go and meet Orunmila wherever he was waiting.

On his part, Orunmila felt slighted for being kept waiting for what seemed an indefinite period, since there was no secret Oro (or curfew) which could keep him waiting. He too decided in anger to ask his way to meet the Olofa.

The Olofa and Orunmila eventually met at the town hall and began to challenge each other. As they were exchanging the narration of grievances, an elderly person advised them to stop talking simultaneously and to hear each other out. It was only then they discovered that they had both been the victim of a confidence trickster. As soon as Osanyin realised that his game was up, he escaped. Olofa then took Orunmila home to work with him.

When the Odu appears at divination, the person should be advised to beware of conducting business through intermediaries because the middle man who is supposedly assisting him would in fact cheat in the process.

He made divination for the palm tree:

Edi-bara di; Edi bara-bara-tafa si oke, was the awo who made divination for Igi-oguro of the palm tree kindred, to save her from the onslaught of mankind when they were destroying her children.

She was advised to make sacrifice with camwood powder (elo-osun in Yoruba and Ume in Bini), sheer better (ori-oyo) and okro. The sacrifice was prepared for her to use as pomade to enable her have more children.

As she began to have more children those who tried to climb her to pluck the children were falling off because her body had become slippery from using the pomade.

When people prepared a special rope to climb her, she replied by saying:

Mo ti se ebo bo ro ale
Mo ti se ebo bo ro aro

Meaning that she had already made both evening and morning sacrifices. That was how Oguro protected herself from the menace of mankind.

When it appears at divination the person will be advised to make sacrifice to prevent his or her children from being ravaged by enemies.

Chapter 6

IDI - OKONRON

II I

II II

II II

I I

He made divination for Gongon:

Edi konron, Edi kanrin kanrin. Adafa fun Gongon ni jo ti'onshawo lo si ona jinrin. He made divination for the big Drum when he was going to perform in a distant place. He was advised to make sacrifice with a threaded rope in order to avoid the risk of being tied up during his journey. He failed to make the sacrifice.

When he got to his destination, he performed so impressively that people were dancing to his melodies. After dancing for a long time, he became very tired. That was the point at which Esu was told that Gongon did not make sacrifice.

When Esu saw that he was tired, he suggested to the people being entertained by Gongon that they should use a threaded twine to fasten up his head strongly because that was the only way to make him to produce more melodious music. His head was accordingly tied up and the music he produced became even more harmonious. As his music moved from crescendo to allegretto, he became delirious, and as if he was possessed, his music moved into allegro and

his head exploded and got burst.

His pieces were cast assunder, and abandoned. When this Odu appears at divination for a person who is embarking on a tour, he should be told to make sacrifice before going, if it is Ure. If it is however Ayeo, he should be told not to undertake the trip, because disgrace and embarrassment await him there.

He made divination for Princess Ojulewa

Ada gomgo, oshori gomgo, odogba ofi eyin orun kosun ra ra ra wolu. Adafa fun Ojulewa omo Olofin, ti won ni maa losi ode ale.

These were the awos who made divination for princess Ojulewa, the daughter of the King of Ife, warning her never to go out in the night. She was however advised to make sacrifice. She neither made the sacrifice nor heeded the advice not to go out at night.

When she went out one night, she was apprehended by Egun masquerades and taken to their staging post in the forest. As they were about to slaughter her for ritual sacrifice, one of them identified her as the daughter of the king. They decided to verify from the Olofin whether she was in fact his daughter. The father was invited to the forest and he confirmed that she was his insubordinate daughter.

To buy back her freedom the king was made to produce a

goat, a cock and plenty of money.

When it appears at divination the person will be told that he is very obstinate and does not listen to advice. He should make sacrifice with he-goat to Esu to avoid being apprehended by the elders of the night.

The Divination he made before leaving heaven:

When he was coming to the world, he was advised at divination to make sacrifice because he was first going to encounter physically weak people on earth, and that he was going to make divination and sacrifice for them to become strong. He was told to offer a he-goat to Esu and to make another sacrifice at a three-road-junction with 3 snails, 3 piece kolanut and chalk. He made the sacrifice.

On getting to the earth the first creatures he met were; the excreta-carrying beetle (Ayinwinlo in Yoruba and Akhua-Khuisan in Bini), the grass-hopper and the cricket. He advised them to make sacrifice in order to avoid having trouble from other creatures and to command honour and respect. The beetle made the sacrifice in full. The grasshopper served Ogun but failed to serve Esu. The cricket made sacrifice to Esu but failed to serve the ground.

The kind of Akara balls that the beetle makes from human and animal wastes makes people to neglect him, but his disregard gives him a long lease to live to a ripe old age without any molestation.

On his part, Esu invited the soldier ants to attack the grasshopper, but on account of his iron skin, they could not kill him although they made him to see hell. Esu also invited young children to be playing with the cricket but on account of the sacrifice he failed to make for the ground, he often ends up getting killed or lost inside the ground.

It was after his encounter with the three insects that Idi-Okonron began to meet responsible divinities and human beings. Sango had failed to make sacrifice in heaven, preferring instead, to make sacrifice on getting to the world. He met Idi-Okonron on earth, who advised him to make sacrifice so that his words might carry the weight of authority. He advised Sango to serve Esu with a ram and his head with a cock. Sango made the sacrifices.

That coincided with the time when God sent Orisa-Nla to the world to act as His personal representative. As soon as Orisa-Nla arrived, he requested Sango to convene a meeting of the divinities.

The following morning, Sango got dressed and after being kindled by lightning, he spoke through thunder. As he was roaring, all men and animals kept absolute silence. No one had the courage to make any noise let alone to reply. His words conjured the cloud and the rain to appear from heaven. The rain began to fall when the divinities were assembled for the conference. The meeting was so successful that Sango's appointment was subsequently confirmed by acclamation as the convener of all meetings of

the earthly divine council.

Meanwhile, Olofin had problems in his royal household and sent for Idi-Okonron to come and make divination for him. After divination, he told the Olofin that what was creating difficulties for him was within his household, and that the problem would not abate unless the person causing it was either eliminated or removed. He explained that the culprit was a relation living with him. He advised Olofin to serve Esu with a he-goat and to offer a cock to Sango.

After eating his cock, Sango got dressed for battle. When Esu saw that the clouds had gathered, which signalled Sango's readiness to do battle, he pushed the offending relation of Olofin outside the house to fetch rain water. At the same time Sango's wife targetted him and Sango struck him, dead, with his axe.

When Sango is convening a meeting of the divinities, and the rains begin to fall, no one, especially persons of dubious disposition, are expected to go outside. They do so at the risk of their own lives. To express his gratitude for the successful divination and sacrifice made for him, the Olofin made Idi-Okonron a high chief to assist him in administering the kingdom.

When this Odu appears at Ugboodu, the person should be told that he is a trickster, and that if he is to prosper, he must learn to be upright. He should be told to keep a thunder-stone at his Ifa shrine because his Ifa works in close

cooperation with Sango. He should also prepare his Esu without any delay because Esu is the chief architect of all the chores that the Odu performs.

He will command great honour and respect provided he does not discriminate between white and black, high and low, young and old et al.

He divined for the Farmer and the Hunter:

He had two friends, one of who was a farmer while the other was a hunter. On one occasion, he made divination for the two of them. He advised the farmer to make sacrifice with a he-goat to Esu so that a gift coming to him through the carelessness of someone else, might materialise. He also advised the hunter to serve Esu with a hawk (Asa in Yoruba and Ahua in Bini), against the risk of unconsumated fortune (Amubo in Yoruba or Osobo no ma sunu in Bini). None of them made the sacrifice because the predictions of a diviner are often derided by his friends and relations.

Meanwhile, the hunter went into the forest and shot an elephant. The elephant strayed away to die in the farmer's farm. When the farmer saw the elephant in his farm he was very happy. He raced home to invite people to assist him in butchering it. They arrived at the farm only to meet the hunter who had trailed the foot-marks and blood stains of the dying elephant up to the farm.

While the hunter was claiming that he shot the elephant, the farmer argued that it was his own gift to claim because he owned the farm on which it fell to the ground. When the two friends were about to fight over the elephant, the neutral people decided that the dispute should be remitted to the king.

When they got to the king's palace he insisted that Idi-Okonron should be invited to assist him in deciding the matter. When Idi-Okonron got to the palace he explained to the king that the combatants were his bosom friends and that he had earlier made divination for them against the instant eventually, but that they both refused to make the sacrifices he recommended.

He explained that he told the farmer to serve Esu with a he-goat so that the gift coming to him might materialise. He also told the hunter to serve Esu with a hawk against the risk of unconsumated fortune. They both failed to make the sacrifices. He confirmed that it was their failure to make the sacrifices that created the problems for them. He proclaimed that if the matter was to be settled right, the two of them should first go and make their respective sacrifices.

At that stage, the farmer thanked Idi-Okonron and proceeded to make his sacrifice.

On his part, the hunter held on to his guns and insisted that he saw no reason why he should make sacrifice for what

rightly belonged to him. He argued that if the elephant was butchered the venomous bullet which killed it would be traced to him.

At that stage Esu influenced the Chief Counsellor of the king to refer to a long-standing convention which established the maxim that a dying game belongs to the person who owns the compound, farms, or piece of land, on which it falls.

Eventually, it was decided that the elephant belonged to the farmer. That is why when this odu appears at Ugbodu the person should at once serve; his head with an elephant's meat, Ogun with snails, and Ifa with a hen, to obviate the risk of unconsumed fortune. He should also serve Esu with a he-goat, adding the skull or feathers of a hawk.

At divination the person should serve Esu with a strong he-goat (Agripa okuko in Yoruba or Ovbukho-no-begbo in Bini), adding the skull or feathers of a hawk, to obviate the risk of unconsumed fortune, and so that his legitimate entitlement might not go to someone else in his place of work.

Made divination for the Animals

Idi gba ka ni orun ako ko.

Akoko gba ka ni orun ati kori.

These were the awos who made divination for 240 animals

including the cow, advising them to make sacrifice. They did not make the sacrifice. Orisa-Nla had kept a barn of yams at the back of his house. One night, the yams were stolen by unknown intruders. When Orisa-Nla asked who had stolen his yams, the rabbit lied that it was the cow that ate up all of them. When the cow was invited for explanation, he denied knowing anything about the missing yams.

Following the denial of the cow, Orisa-Nla invited all the 240 animals to explain. Meanwhile, Orisa-Nla ordered a barricade to be constructed at the entrance to his compound. Any animal who succeeded in passing through it would pass as one of the robbers that stole the yams, because the barricade was a replica of a similar one that surrounded the yam barn.

Following the false accusation leveled against him by the rabbit, the cow quickly raced to Orunmila for divination. He was advised to make sacrifice with a cock and plantain. He lost no time in making the sacrifice. He was then advised to be late in answering the invitation of Orisa-Nla.

On the appointed day, one after the other, all the other animals were able to pass through the barricade, which confirmed that they all conspired to steal the yams. The cow was the last to come to Orisa-Nla's house. Mysteriously, after all the animals had passed, Esu used the plantain stem to block the barricade's entrance. Try as he did to go through the gate, the cow could not pass through,

which instantly confirmed his innocence.

When Orisa-Nla asked the rabbit to substantiate his earlier allegation in the light of subsequent developments, he ran into a hole. Orisa-Nla ordered the staff of his household to dig the rabbit out of the hole.

Meanwhile, as punishment to the other animals for eating up his yams he gave free hand to mankind to be hunting for them at will. When the rabbit was eventually brought out of the hole, Orisa-Nla asked for his punishment for lying and the divinity of witchcraft replied that he would do for them as food. That is why the rabbit is used for making sacrifice to the night, to this day.

When this Odu appears at divination, the person will be advised to make the sacrifice which the cow made to obviate the risk of becoming the victim of a vicious falsehood. If a lie has already been told against him, he should make the sacrifice all the same and his innocence would be established.

Chapter 7

IDI - IROSUN

I I

I II

II II

II I

Divined for Snails and Birds, when the tiger was gunning for them:

The animals and birds were holding meetings together to discuss their common welfare. At these meetings, indirect allusions were often made by the tiger to settling disputes on the heads of the harmless one without hands and feet. For a long time, the snail did not comprehend that the metaphor was referring indirectly to him. Meanwhile, many other animals, scared of the dubious intentions of the tiger, began to desert the meeting. That was the stage at which the snail went to Orunmila for divination. He was told to make sacrifice to Esu and to stop attending the meeting because a strong colleague was gunning for him.

At the last meeting he attended, when reference was again made to settling pending disputes on the floor on "the head of the innocent one without hands and feet," the snail responded by saying that one might have no hands and feet but that did not mean that one also had no intelligence. The rest looked at one another, but thereafter, the snail stopped attending the meeting because he happened to be the only animate object having no limbs.

When the tiger discovered that the snail had stopped attending the meeting, he changed the tune. The tiger subsequently invited the birds to fetch wood for preparing fire to roast water. At that time there were only four members still attending the meeting, comprising the tiger, the birds, the tortoise and water. The birds did not understand the irony initially, but when they got home, they wanted to verify whether water could in fact be roasted. They went to Orunmila who told them to sprinkle water on the fire. It instantly put out the fire which clearly indicated that water could not be roasted. On the other hand, Orunmila told them to pluck one of their feathers and put it on the fire. It burnt up as soon as it got to the fire. That was how they realised that the reference to roasting, was meant a foreboding for them. Once again, the birds stopped attending the meeting with the poem:

Awonu lekun we ye ori igi awonu
Eni ba ni ki nku oni kogba ikumi,
ku awonu, le kun weye ori igi.

As soon as the birds stopped attending the meeting, the tiger was left with the tortoise and water. The tortoise, who traditionally relies on his wits, suggested that the venue of the meeting should be moved to the thicket which provided him a rough and ready chance to escape. Since there was nothing the tiger could do to the water, he became annoyed and hungry. He was forced to become a loner. From that day, the tiger resolved to attack any animal or bird that crossed his path. That is why he does not spare any animal

that comes his way.

When this Odu appears at Ugboodu, the person should be advised to stop attending social meetings of any kind. In any event, he should make sacrifice with three snails, the meat of tiger and any flying bird. He should serve his head with the tiger's meat and serve Esu with the snail and the bird.

When it appears at divination, the person should be advised to serve his head and Esu to survive a secret plot to kill him. He should stop attending meetings.

Another Variation:

He made divination for a four-some in partnership:

Omi dana da su n'eye je
Eye dana da sun omi je,
Oju eye ni eye mu mi fo ara.
Adafa fun Ekun, abu fun aja, ati obuko, ati eye oko.
Won fe lo gban omi eja.

These were the awos who made divination for the tiger, the dog, the he-goat and the birds when they were going to bale water in the river to catch fishes. The he-goat and the bird made sacrifice but not the dog and tiger. On getting to the river, they baled water for a long time without catching any fish. The frustration made them tired and hungry. The other three subsequently sent the bird home to fetch fire with which to roast the river for food. Without reflecting on

the irony underlying the message, the bird actually went home to bring fire. As he was however returning, he stopped to test how water could be roasted on the fire. He dropped some water on the flame and it was going out.

But when he plucked one of his feathers to roast on the fire, it burnt almost immediately. With that experiment, the bird became convinced that the fire was meant for roasting him. He threw the fire away and flew off without returning to the river, while the others waited in vain for him. When the bird did not return, the he-goat deliberately threw the calabash with which he was baling water into the river and pretended to be swimming after it. After swimming for a while, he escaped. It was the turn of the dog to run away and he ran until he came to a road junction where he found some food to eat. When the tiger discovered that all of those he could have used for food had escaped, he decided to pursue them.

He soon caught up with the dog where he was still eating. The tiger apprehended the dog, killed and ate him. He subsequently searched in vain for the bird and the he-goat.

When it appears at divination the person should be told that he is proposing to embark on a project with three other partners. He should make sacrifice to avoid being done in by the other three partners. He should keep his wits around him.

Other interpretations of Edi-rosun:

Edi ko le sun ati Edi kole wo, l'ondifa fun Olomo Agbikeke lo nganjo ti ko le kiwon sun. These were the two awos who made divination for an invalid mother who was often groaning with pains in the night and disturbing other people from sleeping. She was told to make sacrifice with a he-goat, hen and rabbit in order to get well.

That is why when this Odu appears at divination, the person will be told that there is a sick person in his house who groans in the night. The invalid should be advised to make sacrifice in order to get well.

Oyo tan okpan oka. Ona gbaja okpa Ere Tembele sun omu oriro. Oni ohun ibama ibi oje di si, ori ohun iba komo kiya lo joro. Adafa fun yeye alashe ti'onshe Ase. Ao so fun Oluwa re kpe won so ewure kon ma'le.

At divination, the person should also be told that a goat has been tied up awaiting slaughter in his house. He should be told not to eat out of the meat of the goat when killed because, before dawn, the elders of the night would change its blood with human blood. Those who eat out of it will become ill.

The divination he made before leaving heaven:

Uroke mi lawo ligonrin, Oroke mi lawo le turuye - were the two awos who made divination for him when he was leaving

heaven for the world. He was advised to serve Esu with a he-goat to ward off the risk of a severe sickness on earth. He was also told to serve Ogun with a cock. He did the sacrifices and came to the world where he took to trading, completely ignoring the practice of Ifism.

Not long afterwards, he developed a bad cough, which for a long time, did not submit to treatment. He went to several places to try to cure the cough but it refused to abate. In desperation, he decided to go for divination, where he was told to serve Esu with a he-goat. He was also told that he had foolishly abandoned the path of his destiny because he was supposed to be a practicing Ifa priest. He made the sacrifice after which he became well. At divination he was reminded of the warning he was given in heaven to forbid two birds, bush-hen (Oyele in Yoruba and Ukoroboza in Bini) and cuckoo (AkoIolo in Yoruba and Erigoin in Bini.)

Meanwhile, he began to practice Ifa art in addition to his trading. He prospered immensely and enjoyed the rest of his life in good health.

When this Odu appears at divination the person should be told to make sacrifice to avoid death to himself and his children. He should serve Ifa with hen and Esu with he-goat.

Divined for Orunmila to overcome the trouble in Olofin's

Divined for Orunmila to overcome the trouble in Olofin's domain

Agutan Ipapo mejo ihin oko, was the awo who made divination for Orunmila when he was invited to solve the problems in the kingdom of Ife. Things had been going wrong in the kingdom for a long time, and no one was able to establish the cause.

Olofin had invited divine priests from several places to look into why; sacrifices were not manifesting, pregnancies were being aborted, women were not becoming pregnant, farm harvests were becoming very poor and why he (Olofin) was sporadically suffering from sexual impotence.

Unknown to him or anyone else, an elderly female relation in his house was causing all the problems because he had previously been advised not to allow any relation to live with him permanently. This woman had the diabolical power to stupify any divine priest who passed through the main entrance of the palace.

After all the known divine priests had tried unsuccessfully to solve the problems, Olofin asked whether there remained, any other diviner or seer to be invited. He was told about Orunmila, the Ifa priest of Oke-jetti (Baba dudu oke-jetti). Olofin sent for Orunmila.

Before going, Orunmila consulted his diviners and he was told to make sacrifice with an egg. After making a ritual

with the egg it was given to him to take to the palace. He was told that after completing whatever he was going to do at Olofin's palace, he would see a giant ball of flames near the gate on his way out. He was to throw the egg into the fire. Thereafter he would see the woman responsible for the problems in Olofin's domain, because she forbade seeing an egg.

When Orunmila got to the palace, he was told to perform divination to find out what was creating problems for Olofin. He performed the divination and told Olofin that a fair-complexioned old woman was responsible for the problem. He however said that the confirmation would become obvious when he was returning home. Everyone became curious. After prescribing the requisite sacrifice, he told Olofin that he was returning home to obtain the leaves for the sacrifice.

As he was leaving the walls of the palace, he saw a huge burn-fire and threw the egg into it. The fire immediately extinguished and the burnt corpse of a human being could be seen under the fire. Upon closer examination, the corpse was seen to be that of the light complexioned old woman living with the Olofin.

Orunmila confirmed that Olofin's problems were over and he was adequately rewarded. Thereafter all the misfortunes that had be-fallen king and country began to abate.

When this Odu appears at divination, the person will be told

that a fair-complexioned old woman is blocking his progress in life. He should be advised to make sacrifice with a single egg. The ifa priest should pray with the egg and give it to the divinee to break at a road junction. Thereafter, he would see the end of his problems, and overcome the enemy.

Chapter 8

IDI - OWANRIN

II I

II II

I II

I I

Only Orunmila can tie a fay down on earth.

Agbalagba koni ma gbagbe Iyan yan. Adifa fun Awo isheju omo lo'riya iyon boba ku laye orun Ifa l'onlo. An adult does not forget the experience of packing soft excreta from the floor. That was the name of the Ifa priest who made divination for awo Isheju who had a fay who was a very beautiful girl.

When she was coming to the world she intended to stay for a very short time. When the parents did her naming ceremony divination, they were told that the child was a fay and that she would die at the time of her marriage, unless she was given in marriage to Orunmila, who alone could make her live long on earth. There and then, she was betrothed to Orunmila.

She grew up to be a very pretty girl and she had many admirers around her. As soon as she began to appreciate amorous affection, the parents sat her down and warned her not to encourage any admirer because she was already betrothed at childhood to Orunmila. On her part, she would have nothing to do with the dark-complexioned old

marry one of her more promising admirers. When the parents refused to consent to her preference, she told them that she would rather die than to marry Orunmila. They did not take her seriously.

As if to checkmate her intentions, the parents named a date for sending her to Orunmila's house to live with him as his wife. Three days before the appointed day, she took her bath early that evening combed her hair, dressed up and went to bed. In the morning she was found dead.

That coincided with the time when God invited Orunmila to heaven to perform an important assignment. As soon as Orunmila reached heaven he went straight to the divine palace of God. Just before reaching there, he saw Death dragging his bride-to-be, from the earth. Orunmila quickly made a representation to God querying how he could be expected to perform the task for which he was invited to heaven when Death had meanwhile taken his spouse from earth. As Death was about to give the girl water to drink (no victim can be revived after drinking water from Death). God ordered him to stop and to release the victim to Orunmila. She subsequently sat by the side of Orunmila when he was performing the assignment for which God invited him to heaven.

After completing the task, he returned with her to earth, and made straight for the parent's house where he surrendered her to them. At that stage the parents asked her whether she or they were proved right in the end. She conceded and

she or they were proved right in the end. She conceded and agreed to become Orunmila's wife. She was led to Orunmila's house the next day to fulfil the appointment made earlier.

When this Odu appears at a naming ceremony divination, the parents should be told that if the child is a boy, he is an Ifa priest. If the child is a girl, she is the wife of Orunmila. In either case the child is a fay and can only live if given to Orunmila as a servant or as a wife. At Ugboodu and ordinary divination, the person should be told that any child born after the initiation ceremony belongs to Orunmila who alone can make him or her live long on earth because he or she will be a fay.

Divination before leaving heaven:

Aru wonron kpu wonron - was the awo who made divination for Idi-Owanrin before he left heaven for the world. He was advised to make sacrifice with a fly on account of the problems he was likely to encounter in his Ifa practice. He was also told to feast Ogun to accompany him to the world in order to obviate the risk of being killed by a woman. He made the sacrifices.

The first person he divined for was a farmer who was planting groundnuts in his farm. He told the farmer to serve Esu with a he-goat to survive the risk of being killed by his wife. Since he could not imagine how his wife, who loved him ever so much, could dream of killing him, he refused to

make the sacrifice.

Unknown to him, his wife had a secret affair with a lover who was a witch. The lover used to transfigure into a hare in the night to ravage the groundnuts in his farm. Subsequently, his wife challenged him to do something to end the menace of the thief who was ravaging his farm. He took up the challenge by deciding to lay in ambush to apprehend the thief.

After waiting for a short while, he saw a hare entering his farm. He waited for the hare to collect groundnuts before taking the aim. He aimed his gun at the hare, but missed. He threw his matchet at it and also missed. Unknown to him, the matchet impacted on the ground with its blade pointing upwards. He later jumped to apprehend the hare, but in the process, he fell on the blade of his matchet and died.

When this Odu appears at Ugboodu, the person should be told to serve Esu at once with a he-goat to avoid being killed by a woman. He should also serve Ogun by having his own Ogun shrine with a dog, cock, tortoise, snail, gourd of palm wine, and gourd of oil.

When it comes out at divination, the person should be told to serve Ogun and Esu to survive the evil machinations of a woman. If the divinee is a woman, it means that she is flirting with a lover with whom she is planning to kill her husband. If the divinee is a man, he should be told not to

listen to the advice of his wife in matters affecting life and death. He should make sacrifice all the same.

What he did when he became a laughing stock:

He was a soft-hearted man. After practicing Ifa art for some time, he discovered that people were making a jest of him because his predictions and sacrifices were no longer manifesting. That is how he got the nickname of Idi-la'rin (the laughing stock).

One morning, he decided to perform Ikin divination to find out why his fortune was ebbing, and why he had become a laughing stock. His own Odu appeared, advising him to serve; Ifa with a goat, Esu with a he-goat, and Ogun with a cock. He made all the sacrifices.

When he subsequently travelled to Oja-Ajigbomekon, he saw a full neck bead on the way and picked it up. He also saw a brass bangle and picked it up. When he returned home, he was told that the Oba was looking for a neck bead with which to dress to a special conference of Obas. Esu in the guise of an elderly counsellor told the Oba that the only man he knew that had such a bead was Idi-la'rin. The Oba sent for him. When he got to the palace, the Oba told him that if he could surrender the bead he had, he would give him a chieftaincy title. He could not believe what he heard because he thought it was another ploy for fooling and laughing at him. He however replied that he had the bead but was not interested in a chieftaincy title.

He surrendered the bead to the Oba who told him in return to name where he wanted a dwelling house to be built for him. He replied that he wanted it built at the boundry between heaven and earth. The house was built and he became the consultant for anyone going to or returning from heaven. His predictions and sacrifices began to manifest so effectively that penury and laughter soon gave way to prosperity and eulogy. He became a popular and indispensable Ifa priest.

When this Odu appears at Ugboodu the person will be told that he will build a house at a road junction. He should serve Esu with a he-goat, bones of Lion and tiger and a small basket. He should also serve Ogun with a cock and a tortoise.

At divination the person should give he-goat to Esu and cock and tortoise to Ogun in order to prosper in life because people are laughing at him.

The sacrifice he made:

Edi laarin aro ni'kpin nifuni ni igba kpa aadiye. Adafa fun edi t'ombo wa da olobe Aronikpin yawa ki ewa gbogbe aropikpin. These were the awos who made divination for Idi-La'rin when people wrote him off as a laughing stock and a finished man and when he was given the rejects of a fowl's wing which is traditionally given to a person adjudged to be finished. That was when he was very poor. He went for divination and made sacrifice and subsequently became

well to do enough to afford to buy a goat to make a feast. He invited the people who gave him the rejected wing of a fowl, to the feast, giving them plenty to eat and to drink. While the feast was going on, he sang the following song:-

Aronikpin, ya wakie wa gbobe o Aronikpin.

When this Odu appears at divination, the person should be advised to be patient because his condition in life would surely improve for the better. He should not repay wickedness with wickedness.

The divination he made to get a crown:

Edi la'rin, ori mi ko ise iya. Adifa fun Orunmila baba onlo gbe ade lo'do Olofin. Bebe be omi ko she igun. Adifa fun Oruun, onlo gba ile ke ni'le Olofin. Ati gun-oke ohun, ati gun oke ihin. Adifa fun udi onlo gba asho ni le Olofin.

He made divination for the Head when he was going to take a crown from the king's palace. He also made divination for the Neck when he was going to take beads from the king's palace. He also made divination for the Waist when he was going to take chieftaincy garment from the king. They were all advised to make sacrifice. The Head was told to make sacrifice with a cap, a white cock and a white pigeon. The Neck was told to make sacrifice with his buba or shirt, a hen and a pigeon. The Waist was told to make sacrifice with sokoto (trouser) guinea fowl, and pigeon. They all made the sacrifices, and each of them won a chieftaincy.

At divination the person should be told that a chieftaincy title or a high position is in the offing for him. He should make sacrifice to see it come through.

Ifa says people are making jest of you:

Edi la'arin. Oni kini won ri ki won to rin edi. People are laughing at you but Orunmila asked, what is making them to laugh? When the farmer leaves for the farm in the morning, nobody takes notice of him. But when he returns home with yams in the evening, he is greeted with reverence. People make a jest of the hunter when he leaves with his empty bag for the forest, but when he returns with a bag full of games, he is greeted with delight. When the Ifa priest leaves with his empty bag for Ifa practice, people make jest of him as a parasite and extortioner, but when he returns home, he is greeted with respect. When he takes care of them and their children when sick, they respect him.

Orunmila suggested that the sacrifice to be made to turn laughter to praise is with two kolanuts, one to serve the head and the other to serve Ifa for good luck.

If this Odu appears at divination the person will be told that people make a jest of everything he does. He should make sacrifice so that whatever he does will turn out well.

Chapter 9

IDI-OGUNDA

IDI-OGUNRERE

I I

I I

I II

I II

Aye olorun, Aye Elekpo, Aye Onimeshe meshe ndu gbongbon, aya san owo otun, emo owo osi. Adafa fun Asikolokolo nigbati won ni ma fi ibi shu oloore.

These were the awos who made divination for Asikolokolo (Osan-agbalumo or Otien). He was told to make sacrifice for prosperity but warned that after making it, he should not look down with ingratitude on his benefactors. He was told to make sacrifice with pigeon having three colours (white, brown and black or grey), a bag of salt and 80k. He made the sacrifice, and prospered tremendously. At the height of his fortune, he told people to be leaking his anus, which is what people do to Osan agbalumo or Otien, to this day.

At divination, the person should be told to make sacrifice because he would prosper, but should beware of becoming vainglorious and arrogant at the height of his prosperity.

He made divination for Akoko (the tree of life):

Bi aba de ibi ti ale ti gba obun ki afi erun ara eni wu re dara dara. Adafa fun akoko kpataki t'onti kole orun bo si

kole aiye. Tivi owa dani akpesin, leyin okpolokpo uya.

When one gets a spacious ground, one will pray wishfully and fervently for oneself. That was the name of the Ifa priest who made divination for the tree of life (Igi Akoko in Yoruba and Ikhinmwini in Bini) when he was coming to the world. He was told to be prepared to exercise inexhaustible patience because his prosperity would be preceded by enormous suffering. If he was patient, he was going to enjoy a blissful evening in life while commanding the reverence and respect of all and sundry.

He made the sacrifice and came to the world, coming down at the rubbish dump, (Etitan in Yoruba and Otiku in Bini). People were throwing all kinds of rubbish on him including human wastes. Some people even used his stem for cleaning their anus after discharging human waste.

Eventually, Esu remembered that Akoko made sacrifice. When someone wanted to build a house, Esu advised him, that to live long on earth, he should build the house near the Akoko tree. The man started by clearing the rubbish dump which had been besetting the Akoko tree, before building his house near it. After completing the building, people began to serve Orisa at the foot of the Akoko tree and white Chalk, white cloth, cock's and parrot's feathers became a common feature at the foot of the tree. He later became the traditional symbol for serving God. He truly enjoyed the evening of his life in sacrosanctity.

When this Odu appears at divination or Ugboḍu, the person should be advised to endeavour to forebear all the initial sufferings in the morning and afternoon of his life, because with sacrifice, he would enjoy a blissful evening. He would also outlive all those who despised and maltreated him because the Akoko tree outlives even the person who planted it.

The sacrifice he made before leaving heaven:

Before leaving heaven, he was advised to send gifts to Olokun and to beseech him to accompany him to the world. He was also told to serve Obalifon (Ake in Bini) with hen, Akara and Eko, and to give he-goat to Esu. He did all the sacrifices. He also made divination for Ogun who also agreed to follow him to the world.

When he got to the world, Ogun came to team up with him for awo practice. He was however soon to fall out with Ogun, who failed to serve Esu before leaving heaven. On one occasion, he travelled with Ogun to Ogbehe for awo art. They both travelled with their wives. Orunmila's wife was called ADIN and dark complexioned, while Ogun's wife was Ekpo and light complexioned. They were all lodged in an open living room where they spread mats on the floor to sleep in the night.

Later in the night, Adin left the room to ease herself at the back of the house. At the same time, Ogun stealthily woke up and followed Adin to the back of the house where he

raped her. Orunmila however, surmised that Adin cooperated to make it possible for Ogun to rape her.

When she returned to bed, Orunmila told her not to come near him any more. She explained that she gave in to Ogun in the thought that it was he, her husband. The following morning Ogun's alibi was also that he thought he was making love to his own wife. Orunmila eventually settled the rift by suggesting that since the two of them thought they were making love to their spouses, there should ipso facto be a swapping of partners accordingly. Orunmila took Ekpo, the light complexioned wife of Ogun whilst Ogun became stuck with Adin, the erstwhile dark-complexioned wife of Orunmila.

The wife swapping exercise was completed and Orunmila went home with Ekpo and from then on began to forbid the use of palm kernel oil (Adin or Asikoto) on account of her infidelity and disloyalty. Ogun also subsequently rejected her, on the ground that if he took her to wife, she would most probably be unfaithful to him as she had been, to Orunmila. Adin or palm kernel oil is also anathema to all the other divinities except Osanyin the divinity of medicine, who only keeps her as a concubine (ale in Yoruba and egbakhian in Bini) but not as a wife. That is why Osanyin uses it for preparing some medicines, but never for any other purpose. Some people do use it as a pomade for rubbing the skin but all adherents of Orunmila, especially Ifa priests and those having their own Ifa, are forbidden to use it for that or any other purpose.

He also divined for Ogbesse in Edo and Ondo States to become a big river. That is why when this Odu appears at Ugbođu, the person will be advised by the Ifa priest to obtain a small goat, chicken, tortoise and the appropriate leaves for him to have a bath on river Ogbesse, or any other flowing river close to it.

When this Odu appears at Ugbođu the person is told to watch out on his wife because she is contemplating infidelity. She must be warned to desist from it because at worst, it could terminate her life, and at best, she would become a common reject.

After discarding Adin and taking over Ekpo, Orunmila got married to a second wife called Mooye. Incidentally, the children of this odu are prone to marrying unfaithful wives.

Divined for Mooye, the unfaithful wife of Orunmila:

Ko'la bi Oba ma ko'la, gbe ni bi oba ma gbeni. Omode ki fi owuro kutu mu oju wo oku orun. Adifa fun moye, aya Orunmila ni ojo to lo ni ale.

Take okro if you like, take more if you want, because an infant does not start the day by starring at the face of a corpse. That was the name of the Awo who made divination for Moye, the wife of Orunmila when she had a lover on the way to the farm. She had told the lover that the only way she could leave her husband to marry him was by pretending to be ill and dead.

She had no feeling whatsoever for the children she was abandoning to join her lover. She explained that after feigning death, her "corpse" would be parcelled intact and taken to the foot of the Iroko tree, as was the tradition in the place. After being taken to the Iroko tree, her lover was to come there to untie her to take her home to live with him as man and wife. The plan was firmed up.

When she got home, she pretended to be ill. Two days later, she pretended to be dead. She was parcelled up as a corpse and taken to the foot of the Iroko tree as the final resting place for the dead. Subsequently, her lover went to untie her after which he took her home to live with him.

One day, some of the children she bore for Orunmila went to the market to buy okro. They became curious when they discovered that the okro seller looked very much like their mother. They bought the okro but stood aghast at a distance to examine the okro seller. The more they looked at her, the more convinced they were, that the woman was their mother. The gaze of her children soon began to unsettle her and she told them that if they wanted more okro they could take and leave because a child did not wake up in the morning to look at the face of a corpse.

Thereafter, the children left for home to tell their father that the woman they bought okro from in the market, was their mother. On the next market day Orunmila sent some people to go and verify the identity of the woman his children described as their mother. When the people got to

the market they again saw the woman selling okro, and they were in no doubt that the woman was Moye. When she saw the people staring at her, she repeated what she told her children on the previous market day that a child does not wake up in the morning to gaze at a corpse. Nonetheless, the errand men were in no position to be fooled because after telling her that she was neither ghost nor corpse, they seized her and returned her to Orunmila and to her children.

When this Odu appears at divination for a woman, she will be told that she is being unfaithful to her husband, but that she must not contemplate leaving him because he will come back for her. If it comes out for a man at divination he will be told that his wife is being unfaithful, but that he can make sacrifice so she may not die.

Made divination for Dun-dun, a divine priest:

Din-din guntan made divination for Dun-dun, when he was going to receive honour in many countries. He was advised to make sacrifice with pigeon, black soap, clothes, and animal leather. He made the sacrifice.

When he got to Olofin's palace, he began to dance and the melody and rhythm of his music attracted every member of the royal household including the king. He was sprayed with plenty of gifts. He repeated the performance at the palaces of sixteen kings and he returned home a very rich man.

When it comes out at divination, the person will be told that an Oba will give him a chieftaincy title, provided he makes sacrifice.

Chapter 10

IDI - OSA

I I I

I II

I II

I I

He made divination for the Antelope and his brother:

When the antelope was coming to the world with his brother he was told to make sacrifice so that his brother who was to provide him a resting place would not leave him on earth to return to heaven. The antelope's brother was the abode where he slept and rested (Egbinrin in Yoruba and Amegbohue in Bini). He did not make the sacrifice. He was told to offer sacrifice to Esu and his mother and to have a bath by the stump of a tree.

On getting to the world, he was initially doing well and resting in his brother's abode. Esu, meanwhile asked for who was told to make sacrifice but failed to do so, and he was told that it was the antelope. Esu then persuaded the farmer to make a farm on the place where the antelope used as his abode. As soon as the farmer felled the tree, the brother of the antelope died and returned to heaven. That was how the antelope ceased to have any permanent abode and why he began to roam about for want of a place to rest.

When this Odu appears at divination the person will be told

that he will be intimately involved in the problems of his brother. He should make sacrifice so they might live long together on earth, least the death of his brother would seriously unsettle him.

He made divination for the shaving knife:

Ajadi run ashiso. Odafa fun Abe ti'koni she oro ori la'she ti. He also made divination for the shaving razor advising him to make sacrifice with a snail. He did the sacrifice. That is how the shaving razor was able to shave the hair and beard of the human body. When he succeeded in shaving the hair he began to sing: Idisa, Idiso which is the noise the shaving knife makes when being used to shave the hair of the human body.

At divination the person should make sacrifice to be able to do his work satisfactorily.

He made divination for the rubbish dump:

Edisa, Ediso. Odifa fun Etitan ti yio maje ofe ni ojojumo. He made divination for the rubbish dump (Etitan in Yoruba and Otiku in Bini) to make it possible for him to be getting free food daily. He was told to make sacrifice with a hen and a pigeon and a U-bolt (Esheri in Yoruba and Aban in Bini). He made sacrifice which is why he obtains free gifts every day from every household.

He made divination for Ogelebo to survive the evil machinations of his mother. Ogelebo was a military commander in the Armed Forces of the Benin Empire.

Ogelebo was a famous warrior who had several medicinal preparations (Osun) that were protecting him. Unfortunately, his mother was a witch who did everything to subvert his plans and achievements, and he knew her for what she was. On one occasion king Ogiso appointed him to suppress the insurrection in Uhe (now Ife). Before going to battle, he went for divination and he was told that his mother had a plan to kill his wives and children before he returned from the war. He was told to make sacrifice so that his protective devices might be able to foil the evil plans of his mother. He made the sacrifice before leaving for the war front.

Before going to the war front however, he built a special house on top of a big oak tree and kept the members of his family there, giving them a charm with which they could conjure the tree to step down for them to go into and out of the house. He however concealed the ploy from his mother. After his departure the mother scanned the whole town for the whereabouts of her son's wives and children. She however thought that wherever they were hiding, they could not avoid coming to the market.

Several market days after the son's departure for the war front, the woman went to hide in the market at a vantage point from which to see whoever was coming and leaving.

Meanwhile, she saw her daughters-in-law coming to occupy their stalls in the market to sell their wares. She also watched them leaving the market, but after trailing them for a while, she lost sight of them. She however returned to their stall where she found a pad which her daughters-in-law inadvertently left behind. She took the pad and commanded it to lead her to wherever its owner was living.

The pad instantly led the way from the market to the foot of the oak tree. Almost immediately she heard the cock crowing from the top of the tree. Since she was familiar with the crowing of their cock, she concluded that they must be the ones living on the top of the tree. As she did not know the pass-word for climbing the tree, she stood helplessly at its foot.

Since she was a witch of unlimited diabolical capabilities, she hit her buttocks and an axe suddenly emerged. With the axe she began to mow down the tree. A feeble touch with the axe incised a large dent on the tree. It was time for the protective devices of her son to go to work. One of the son's Osun transfigured into a man passing by. When the man asked her what she was doing, she replied that there was something on top of the tree that she wanted to have. The man told her that she was too old for the task of felling a big oak tree and offered to assist her. The man took the axe from her and started cutting with the following incantation:

Ti iran, egungun ran ju
Ti iran igboroko.

As he was cutting, the tree began to heal up and to enlarge in size. Realising that the man was tricking her, she took the axe from him, turned him into a white frog, killed it and swallowed it. Almost immediately, the frog came out from her anus and escaped.

When the woman resumed cutting, she had made a significant dent on the stem of the tree when a man returning from his farm saw her and offered to help. The man had transfigured from another of the son's Osun. The same process repeated itself, ending with the woman turning the farmer into a black frog and swallowing it up and the frog escaping through her anus.

At that stage, the wives on top of the tree had been alerted to what was happening below. Meanwhile, the black frog took position at a distance away from the tree and began to command the tree to enlarge in size as the woman was cutting. Seeing that her plans were being thwarted, she decided to change strategy. She commanded the dry leaves of the forest to gather from the foot to the top of the tree and was fidgetting on what to do to set them ablaze when the wives began to weep with the following song:-

Lele re agua,
Agua lelere,
Eroye rule ife,
ako gele oyibo

ogeme bule re ja-o-o ,

meaning:

whoever is going to Ife
should please tell our husband,
Ogelebo that there is war at home.

Another of the son's Osun turned into a parrot and left for Ife. When the parrot flew up to the battle field where Ogelebo was fighting, it flew round its master and dropped a red feather in front of him and the feather began to dance in circles. Ogelebo realised that there was danger at home.

He quickly ordered his lieutenants to continue the military operation while he dashed home to find out what was happening. In fact, what he did was that he wore his magic garment in which he disappeared from the battle field to reappear almost immediately at the foot of the oak tree where he kept his family. He met his mother as she was about to ignite the dried leaves that she had lined up to the top of the tree. He called his mother by her name demanding an explanation for her hard-heartedness. She explained that since he could conceal her food from her she was determined to reach it by force.

In desperation, he brought out his principal ASE and commanded that "if God created women to bear children and kill them to eat, the fire should consume him at once". On the other hand, he continued, "if God intended that a mother's first obligation was to safeguard the lives of her

children, the fire should consume his mother'. The fire from the leaves instead of burning up the tree immediately encircled his mother and roasted her to ashes. After the body of the mother had burnt to ashes, he collected the ashes and sprinkled it on his protective Osun. Before the following morning the ashes turned into a salamander and escaped into the forest.

When this Ifa appears at Ugboodu, the man should be told to be prepared for the battle for subsistence. If his mother is not a witch, he has a witch who plays the role of a mother to him. He should offer a he-goat to Esu before completing the Ifa initiation ceremony. He should also serve his Osun (or Osanyin) with a cock and offer hen and eggs to the elders of the night.

Whoever has this odu at Ugboodu will not prosper if he settles down to live in the place of his birth. He must go to a different town or country to settle down.

When it appears at divination, the person will be told to use a he-goat to wash his head on Esu shrine because of a conflict which will involve him. If he has Ifa, he should serve it with a duck to avoid carrying someone else's burden. If he does not have Ifa, he should serve that of the diviner, but sooner or later, he must have his own.

How the divinities returned to heaven:

Igi da, toto da. Toto igbo ori oke yi okpa ni ju eji lo. Adafa

fun Orunmila. Abufun awon omo erumale. Gbogbo won losi orun are maabo.

Let the rain fall. The dew in the bush beats one more than rain water. These were the awos who made divination for Orunmila and all the other divinities, when they were returning for good and all, to heaven. God had ordered all the divinities to make arrangements to return to heaven because the world had completely been taken over by Esu. The angels sent by God to deliver the message told the divinities that they were required in heaven to participate in celebrating the anniversary of creation in heaven. At that time the divinities did not know that anyone who participated in the festival could not return to earth.

Orunmila's guardian angel had appeared to him in a dream to advise him to serve his head and to tell whoever came to invite him to heaven, that he would come after serving his head. As the other divinities were going, they came to invite him to join the party and he told them that he would come to heaven after serving his head. By the time they all crossed the gates of heaven to the great beyond, Orunmila had still not joined them. When they all assembled in heaven, God asked for the whereabouts of Orunmila, and they reported that he was going to serve his head before coming to heaven. God then ordered Olubode, the gate keeper, to close the gates of heaven.

As soon as Olubode, reported that he had closed the gates, God told his divinities that they were in heaven never to

return to earth because He was abandoning it to Esu. He added that if Orunmila was able to hold his own against Esu, he was at liberty to remain there. That is why Orunmila remains the only divinity that is not invoked for divination and it also explains why he is the only divinity that was able to devise a strategy for dealing with Esu.

When this Odu appears at an annual festival divination, the person should be advised to make special sacrifice to Ifa to avoid death in that particular year

He made divination for Owu omo si:

Eni oju abe,
Olá ija edun,

were the awos who made divination for owu, agele omo asi, ehin si omo si, owu nla omo ogele.

Owu omo si was advised to make sacrifice with a he-goat, three clubs and 5k to avoid the danger of being clubbed to death. He did not make sacrifice. When Esu was told that Owu did not make sacrifice, he suborned people to use batons on him and owu was beaten to death.

After killing Owu, Esu advised his killers to divide him up

in the following poem:

Le ni ni ala pa yio je re tan
Owu de omo-ogele. Leni ni onitan yi o je
itan re tan, Owu de omo-ogele.

Lo ni ni olori yio je ori re tan,
Omo ogele, owu de omo ogele.

The women who fed satisfactorily on his meat were those that became mad in their husband's houses. The men who fed well on his flesh were those who attacked with matchets those who seduced their wives.

If this Odu appears at divination the person should be advised not to go to where people are fighting to avoid being beaten with sticks. If the divinee is a man, he will be advised to beware of seducing anybody's wife. If she is a woman, she should be advised to keep an even temper and to refrain from hot temperament to avoid sudden death. In all cases, the person will be told to make sacrifice.

Chapter 11
IDI-ETURA
IDI-ATAGO
IDI-OKPARO

I I

II II

I II

I I

Orisa Owo Ifon, Oro Odun Woromi Woromi, Orisa Wofan oranta odun woromi woromi. Adafa fun Nene, abufun Arine, omo Orisa.

Those were the two awos who made divination for the two daughters in the household of God, Nene and Arine. Nene, the senior one, was very wealthy. She had everything, that prosperity could bring, while Arine, the junior one, lived a relatively modest life. That was the time in heaven when conditions were in a state of topsy turvy. God invited Orunmila to find out what had to be done and he recommended sacrifice with snails.

God called on Nene to go to the forest to fetch snails and she bluntly refused to go, arguing that she had past the stage for such abject errands. God then called on Arine to go, and without waiting for a second utterance, she immediately set out for the forest. As she was going, God again called on her to confirm whether she was prepared to go and she replied that she was already on her way. God however gave her a red parrot's feather to wear on her head, which was to

give her directions, white chalk and aligator to hold for any emergency and kolanuts supposedly to eat on the way. God did not disclose how He expected her to use the four gifts given to her.

The dispatch order was given to Arine in the presence of Eziza, the wind divinity. After reasoning that God was likely to give her a fountain of authority if she succeeded, Eziza set out to thwart the efforts of Arine.

First, he transfigured into a pregnant woman and accosted Arine to beseech her to spare her white chalk to use for her pregnancy. Arine obliged 'the pregnant woman' willingly. Next, Eziza transfigured into a mother backing her infant child on her back. The supposed nursing mother begged Arine for kolanut because she was very hungry. Once more Arine readily obliged.

On a third occasion, Eziza turned into a man and appealed to Arine to spare her the use of the parrot's feather she had on her head to prepare medicine for his pregnant wife. Without any hesitation Arine surrendered the red parrot's feather to the strange man.

Finally, Eziza turned into a hunter and begged Arine to give him aligator pepper and once more she readily obliged. After moving a few steps away, the 'hunter' turned back to ask Arine what she was doing alone in the heart of the forest. She replied that her father told her to fetch snails from the forest. The 'hunter' squeezed the aligator pepper between

his palms and threw the seeds into the bush. Eziza then asked her what her father gave her for the wild goose chase on which he sent her and she replied that she had given all the materials away to help other people.

Eziza advised her to continue with her benevolent disposition because one good turn deserved another. He eventually told her to look for snails in the direction to which he had thrown the seeds of aligator pepper. When she turned towards the direction of the aligator pepper seeds, she saw a medley of snails and packed as many as she could carry. The 'hunter' also helped her to weave a make-shift basket with palm leaves for carrying the snails. The container is called Ago by the Yorubas which is how this Odu got its nickname of Idi-ata'go. She thanked the stranger and went home happily with the snails.

When Arine got home, Orunmila used the snails to make the required sacrifice and the condition of heaven returned almost immediately to normal. Eventually, God called on Nene and Arine to stand before him. For refusing to obey His instruction, God proclaimed that all the wealth that Nene had, which made her pompous would thenceforth be vested in Arine while she was to return to the erstwhile humble disposition of Arine. That is why it is said that Oso Nene da Arine, Oso Arine da Nene, meaning, that the two sisters swapped fortunes.

When this Odu appears at divination, the person should be told that he would undergo a difficult test in which people

would ask him for four things he/she only has in single units. He or she should not hesitate to part with them because a more rewarding recompence would follow in return. When it appears at Ugbody, it is an indication that the person is a witch or wizard.

He made divination for Etu and Edu and the entire animal-kind:

When the medium-sized four-footed animals were coming to the world, they only expected a threat to their lives to come from the bigger animals. They sent a delgation of two, made up of the Antelope and Bush goat (Etu or Igala and Edu, Etu or Igala and Edu in Yoruba) (Uzo and Oguonziriran in Bmfi) to Orunmila to tell them what to do for survival on earth. They were told to make sacrifice with he-goat to Esu and cock to Ogun, because of the threat to their lives that mankind was going to pose to them. Since they never counted on mankind as a threat of breadth-taking proportions, they ignored the advice. They all came to the world where they were famous for their alacrity and agility.

Meanwhile, when Esu was told that the kindred of medium-sized four-footed animals failed to make sacrifice, he invited Ogun and taught him how to catch animals for food, through hunting with the poisoned arrow, boomerang, and the trap. That was how mankind began the use of hunting weapons and the setting of traps for catching animals for food.

When this Odu appears at divination the person should be

told to make sacrifices to Esu and Ogun to avoid death from armed robbers or hired assassins.

He made divination for Alagemo:

Igbin ko kpile Aro, Afi'ri boju kpile ura.
Eniyan ko gboju fi fo le adiyè agada. Ada fa fun Alagemo to ma lola yiyan.

The snail was not interested in dyestuff.
The bush hen (Oyele in youba and Ukoroboza in Bini) had no intention of crying aloud.
Mankind did not expect the fowl tied on both legs to fly.

These were the three awos who made divination for the chameleon to live a swaggering and gentle life. He was told to make sacrifice for long life. He did the sacrifice which is why he lives longer than most animals and is able to survive for a long time without food. He made sacrifice with rat, fish eko and akara.

When this Odu appears at Ugboḍu the person should be told to make the special sacrifice for long life, which is prepared with the appropriate leaves, and chameleon in a soap for him to use for bathing.

What he did on earth:

He was a prominent diviner on earth but lived alone in an abandoned village (Odole in Yoruba and Evbo na na si kpaá in Bini), where people used to come to him for divination.

One night, he had a dream in which he not only saw that the village had been repopulated and developed into a thriving town, but also that he was made the king of the place.

In the morning, he made divination on the significance of the dream and Ifa told him to serve his head with a goat and to give a he-goat to Esu so that an in-coming gift might reach him. He did the sacrifices. He was also told to tie a bell at his Ifa shrine or altar and to ring it from time to time. He also did it.

Three days later, he became blind. After some time, the bell was also stolen from his altar, and since he had lost his sight, he could not search for it. Meanwhile, there was a proclamation that all the former inhabitants of the village should return to rehabilitate their houses because the place was to become the seat of the king to be crowned for the emerging town. The people got together and went for divination and it was revealed that the kingship was to go to the man who was able to retrieve the blind man's missing bell.

On the day the people began clearing the place for rehabilitation, there was a heavy rain that night. When the blind Idi-atago came out of the house the following morning, unknown to him, the rain of the previous night had made the ground to become slippery. As he was walking, he slipped and fell into a pond. As he was struggling to come out of the pond, his hand held on to a strong metal object which turned out to be his missing bell. Since he had heard

that whoever discovered the bell would be made king, he shouted with joy that: "Mo fa ro" and rang the bell.

In what looked like an anti-climax, the people ran to him and told him to hold on to his bell because no blind man could be made king. During the scuffle someone hit him on the face and his eyes instantly opened. With the two miracles that transpired for him on the same day, all the people concluded that God and the ancestors wanted him to be king. He was made king without delay and given a wife. The wife had a male child later, who was named Ifadipe (Ifa gave advice) (or Ibude in Bini).

When this Odu appears at Ugbody the person should be advised to serve his head with a goat before completing the initiation ceremonies. He should also serve Esu with a he-goat so that an imminent upliftment might come to him. He should make sacrifice to obviate the risk of eye trouble with 201 walnut leaves (ewe awusa in Yoruba or ebe okhue in Bini) in addition to leaves that fell into a pond. He should use them to wash his eyes for seven days to avoid eye trouble.

At divination, the person should be advised to serve Esu with a he-goat, and Ifa or his head with a hen, because of a contest in which he is going to be involved with other people.

Divination to have children:

Before he left heaven, he was told to make sacrifice, to: Sango Atorije, who eats through the head; Orunmila, Ajeun-lo ofun or one who eats through the throat; and Ogun Ajeun la'aya, who eats through the chest. He was told to give cock to Sango, cock to Ogun and hen to Orunmila, so that they might come to help him on earth. He made all the sacrifices. He was also told to give a cock to Osanyin, but he refused to do that sacrifice before he came to the world.

On getting to the world, he got married but his wife could not have children. He took a second wife who also had no children. Meanwhile, the three divinities to whom he made sacrifice in heaven, also came to the world. He met them at Orita-Ijaloko for divination. Although he did not recognise them, he persuaded the three of them to follow him home. They agreed, but they told him that they forbade to eat in the presence of any mortal.

At their instance, he blocked the door leading to the apartment where they were lodged, with instructions that food was to be served to them behind the wall.

One day, while he was away to the farm, one of his wives was curious to see how the strangers were eating. She used a ladder to climb up the wall to spy on them. As soon as she saw them and they saw her, she fell off the ladder and broke her limbs. They were annoyed at the fool-hardiness of the woman. In anger the three of them left

unceremoniously to return to heaven. Meanwhile, he had signs in the farm indicating that all was not well at home. He quickly raced home and was astonished not only to see the wife with broken limbs, but also that his august visitors had left without saying good-bye to him.

However, he pursued and met them at the boundry between heaven and earth and besought them to return home with him. They agreed but asked for a cock and he produced one. When they got back to his house they produced the leaves they had prepared for him, got his ikin, slaughtered the cock and sprinkled the blood on the leaves and the ikin. Thereafter they scattered his ikin on the floor and finally left without telling him, for heaven.

Later, when he discovered that they had left, he went into the room and saw the leaves and the ikin. He used the leaves to be bathing his injured wife, as they had told him to do. Subsequently the woman became well and pregnant. Soon afterwards, the second wife also became pregnant and he began to have children in quick succession.

When this Odu appears at Ugbođu, the person should be advised to do the special Ono-Ifa or odiha referred to above. It is done by inviting three awos to prepare leaves for him, giving them a cock to kill on his ikin and the leaves. He should use the cock to prepare food for them. They should eat the food without anyone seeing them. They will be hidden in a locked room to eat the food. They will leave after eating the food without anybody seeing them. After

they have left, the person should collect all the bones of the cock consumed by the Awos, adding the leaves, grinding them together and mixing the substance with black soap for bathing from time to time. The three awos should pray with their individual ASE on the leaves before leaving the house.

He made divination for the Ewi of Ado:

Ogudu agbede, abese mejeji, eyi dia dia, were the awos who made divination for the Ewi of Ado advising him to make sacrifice with a big he-goat, his under-pants and a matchet. He got the materials ready for the sacrifice and tied up the he-goat to a tree at the rear courtyard of his palace. He was told to make the sacrifice on account of an up-coming war he would not be able to fight. When he asked what type of war it was going to be, he was told that it would be a bottom war.

Before inviting the awos to perform the sacrifice, three of his war-lords came to visit him. When they asked what he was going to do with the he-goat, he told them that he was told to make sacrifice with it to avoid war. They wondered what war it was and assured him not to do anything to prevent the war because they had been itching for one for a long time. They got his permission to kill and eat the he-goat and to be prepared to fight the war when it came, be it from heaven, left or right.

One day, the king was beaten by the rain on his way from the farm and he caught a cold. A big fire was prepared to

warm himself. As he was enjoying the fire almost in the nude, his genitals got excited and it stood erect. Esu had turned into a cat, which thinking that the dangling object was a rat, gripped it into its mouth between its teeth. Groan as he would, the cat held on to his genitals.

The warriors were alerted, but could not do much with their guns, bows and arrows. The Ifa priests were invited who quickly proceeded to make the sacrifice. After receiving his sacrifice the Esu-turned-cat let-go off its grip on the king's productive organs and escaped through the roof of the house.

When this odu appears at divination, the person should be advised to make sacrifice to avoid having severe pains in the area of his or her genitals.

Chapter 12

IDI-IRETE

IDI-LERE

IDI-LEKE

I I

I II

II II

I I

The Divination he made before coming to the world.

Akiko ba ti ko, ojo ama - When the cock crows, a new day will dawn, was the name of the awo who made divination for Idi-Irete at the beginning of time and before he came to the world. He was told to make sacrifice to avoid the risk of engaging in abortive and fruitless ventures. He was told to serve Ogun with cock and tortoise, and make sacrifice with a cock at the rubbish dump to the unknown enemy (ota in Yoruba and Erhee in Bini). He did the sacrifice and came to the world.

His first contact was with a hard luck case, who came to him for divination on what to do to have better fortune. He told the man to make sacrifice with a hen to Ifa, he-goat to Esu, and pigeon and bush hen (Oyele in Yoruba and Ukorobo in Bini) to his head. He was told to make the sacrifice to avoid the misfortune of being arrested and even killed for an offence he did not commit. He did not do the sacrifice.

Meanwhile, he set a trap to catch a bush hen. At the same time the cock that used to crow at the king's palace for the

day to break was missing, and road-blocks were mounted to catch the thief who stole the cock because the palace guard reported that a strange man left the palace the previous evening with a bag believed to be containing the cock. Esu had taken the cock to hide it.

When the divinee went to look up his trap the following morning, he discovered that it had caught a bush hen, but he only found the severed head on the trap. The body of the bird was no where to be found. He however kept the severed head in his bag and left dejectedly for home. Meanwhile, to punish him for refusing to make sacrifice, Esu changed the head of the bush hen inside his bag to that of a full-grown cock. When he got to the check-point his bag was searched and the police discovered the freshly severed head of a cock. They immediately concluded that he was the one who stole the missing cock. He was arrested and arraigned for trial.

He had no defence although he explained that what he kept in his bag was the head of a bush hen and not the head of a cock. He denied knowing anything about the palace cock. Since he could not explain how the head of the cock got into his bag he was found guilty of stealing and sentenced to death by execution. Asked whether he had any final request to make before being executed, he begged for time to go to his house to set things in order. His request was granted and he went home to make the sacrifice to Esu promising to do the other two if he could return home alive.

After eating his he-goat, Esu released the palace cock he had kept and it ran at once into the palace. People were surprised to see it and remarked that an innocent man would have been killed for an offence he did not commit. When he was matched back to the palace, he was discharged and acquitted and subsequently given a chieftaincy title for his rare luck. He returned home rejoicing to serve his head and Ifa.

When this Odu appears at divination the person should be told to have his own Ifa, and to serve Esu in order to avoid being arrested for an offence he did not commit. At Ugbodu, the person should prepare his Esu shrine before the completion of the initiation ceremonies, to obviate the risk of being arrested for something he did not do.

He made divination for the cat:

He made divination for the cat to have children, but she failed to make the prescribed sacrifice. The cat was at the time married to the rat. Try as she did to have a child for the rat, the cat remained barren since she did not make sacrifice. Meanwhile, she became very irritable, and began to threaten the husband with her claws. That was how the rat realised that he was married to a woman much stronger than himself. The rat had earlier been told to make sacrifice with faceless beads to avoid marrying a wife stronger than himself and he too did not do the sacrifice. As the threat from the cat became unbearable the rat ran away from their marital home and the cat has continued to

pursue to kill him ever since, for walking out on her.

When this Odu comes out at divination for a proposed marriage, the person should be advised to make sacrifice with a faceless bead, he-goat and crushed yam to Esu to avoid the danger of being killed. If the divination appears as Ayeo, the person should be told not to get involved in the marriage. If the divinee is a woman she should make sacrifice in order to have children by the marriage.

He made divination for a barren woman:

Edi Leko yi biri. Odifa fun Olomo t'i agan ni shoro. He made divination for the barren woman who was desperately anxious to have a child, and before she gave birth to a child called Ukushembe. She was advised to make sacrifice with all edible foodstuffs, snails, he-goat, hen, and her wearing apparel. She did the sacrifice.

She subsequently became pregnant and when the child was born, he was a boy. She was told to make yet another sacrifice to avoid death to him when ever he was about to marry. She did not make the second sacrifice. The boy grew to be a handsome young man. Women were flocking around him, but he was not given to liking women.

The king of the town had a young and beautiful wife who he had not known carnally. The king was grooming her for decorative purposes. One day, the king's wife was going to the river when she saw the rare handsomeness of

Ukushembe. They smiled at each other and fell in love at once. She put down the pot of water she was carrying and went into Ukushembe's room with him. It did not take any ceremonies before they made love. At the end of that month, she became pregnant. Signs of pregnancy soon began to appear on her body, and the Oba's attention was drawn to her looks when the more senior wives of the harem began to congratulate the king for finally putting his show-piece bride in the family way.

Knowing that he had not made love to her, the king called the woman to ask her whether she was truly pregnant. She confirmed unabashedly that she was indeed pregnant. Asked who was responsible for the pregnancy, she said that it was a young man with whom she had fallen head over heels in love. When she refused to disclose the identity of the young man, the king ordered her to be bound in chains for the police to extract the truth from her under torture. As she was being tortured she unwittingly said that she had no qualms to die because of Ukushembe.

Since Ukushembe was popularly known as the most handsome young man in the town, the king gave orders for his immediate arrest. The royal heralds announced the event with a song:- Kini yio pa Ukushembe? Ija obo yio pa Ukushembe, Ija obo yio pa Ukushembe -Meaning: that, "it was the battle of the vulva that was going to kill Ukushembe". When his mother heard the song, she ran quickly to Orunmila who reminded her of the second sacrifice he told her to make when the boy was a child.

Orunmila told her that the sacrifice had multiplied and that she should bring 2 rats, 2 fishes, 2 snails, 2 he-goats, 2 hens, 2 cocks, one goat and a knife.

She produced them without any delay and the sacrifice was made. Meanwhile, Ukushembe was arrested and arraigned before the king for questioning. Asked whether the woman told him that she was married before he made love to her, he explained that marriage could not have been an issue in their discussion because she was a virgin and only told him that she had never had sexual experience with any man before that day. They admired each other at first sight and there was no time for asking questions. He too had had no sexual experience before that day even though many girls had unsuccessfully been wooing him.

Meanwhile, after eating his he-goat, Esu transfigured into an elder statesman who emerged at the palace to intervene before the king pronounced the death sentence on the young pair. He heard when the young woman cried out that she was only the king's wife in name and not in fact, because neither the Oba nor any other man had known her sensually before she met Uskushembe. She boasted defiantly that she would not mind losing her life for that single experience. The elder statesman succeeded in persuading the king not to stand against the manifestation of the will of God. He argued that if the woman had in fact been destined to become his wife, he would have made love to her long before that day and she would have become aware of her marital obligations of loyalty and fidelity. Since the pair

were attracted to each other by circumstance beyond their control, they should be set free to marry. The elder statesman predicted that there would be a gloom and doom scenario in the town if they were executed. Meanwhile, the king was impressed by the innocence of the young man and the words of the elder statesman and agreed to release the two of them to marry on the condition that they were to go into exile never to return to the town during his life time.

When this Odu appears at Ugboodu, the person should be told to make sacrifice for long life.

He divined for the man with two afflictions:

Otun owo mi gbenden gbenden.
Osi owó mi gbandu gbandu.
Adifa fun Baba Aboro meji lorun.
Ofoju, Ogbukpaa.

He divined for an elderly man who had two afflictions hanging on his neck. He was blind and also had hernia. He was told to make sacrifice with a he-goat, rat, fish, akara and eko. He was also told that after performing the sacrifice, he should return to his own house to serve his head with a cock, coconut and Kolanut and his father with a ram. He did the first sacrifice to Esu and subsequently bought a cock and a ram to serve his head and father respectively.

As he was serving his head, he held the cock with his right hand and the plate of coconut and kolanut on his left hand.

The cock soon began to struggle with him and pierced its nails into his eyes and he was in pains, but instantly regained his sight. He was now very happy to serve his father with the ram, which also kicked his testicles. Instantaneously, his hernia exploded and began to bring out pus. The sacrifices had relieved him of his two afflictions.

When this odu comes out for a sick person, he should be told to make similar sacrifices and he would certainly become well.

He made divination for the wife of Onikosi-Okpe:

Ehuru goja awo ile Onipetesi. Adifa fun Uku-damodu, aya Onikosi-okpe. Oshi okpa, oshi oki eefun yogbo sawomo. Ehuru goja was the awo who made divination for a woman called Uku-damodu, the wife of Onikosi-Okpe, when she had problems in having children. She was told to make sacrifice with hen and eggs. The Ifa priest obtained the appropriate leaves and bark of trees, and the gizzard of the hen including the eggs were used to prepare soup for her to eat. The preparation was made for her after her monthly menstruation. She became pregnant the following month and gave birth to a child.

When this Odu appears for a woman anxious to have a child, she will be advised to make a similar sacrifice and she will surely become a mother.

Divined for the polygamous man:

He made divination for the man who had two wives. He was told to serve Esu with a he-goat to avoid losing a child through the jealousy of his wives. He did not bother to make the sacrifice.

One day, the senior wife went to the farm. On her way home from the farm she found a dead deer, butchered it, and brought the meat home to smoke for sale on the market day. Two days later, she sold the meat and with the money she realised, bought two waist beads. She gave one of the waist beads to her mate who threw it back to her, boasting that she knew how she got the money for the beads. She too decided the following day to go and look for a dead animal to butcher and sell, to buy beads for her daughter. In anticipation of the bead, her daughter bluffed that if her mother bought the bead for her, she would twist her waist this way and that way. Her mother wondered whether by twisting her waist she would not break the beads, which she had not even procured. The daughter replied that unless she was being defeatist, she should be able to get a deer like her mate did and buy her the bead. In anger, her mother hit her on the head and she fell down, dead, on account of a deer she had not found and beads she had not bought.

When the father's attention was invited to the incident, he quickly went to Orunmila who reminded him of the sacrifice he did not make after his last divination. He quickly arranged to make the sacrifice with a he-goat, a basket sifter

and beads. After eating his he-goat Esu went to the boundry of heaven and earth where he met the girl on the way to heaven and drove her to return to earth. As the parents were wondering what to do with her corpse, she regained consciousness. Thereafter, the husband gave the nickname of the 'favoured one' to the senior wife (Ayanfe in Yoruba and Amwebo in Bini) and 'the neglected cynic' to the junior wife (Ainife in Yoruba and Arukho in Bini).

At Ugbodun, the person should be told that if he already has children the eldest child is a daughter. If he does have any children, the first born will be a girl. If the child is in the womb, the expectant woman's stomach should be washed with a he-goat on the shrine of Esu. After birth, the mother should never accept neck or waist beads for the child from anyone.

At divination for a pregnant woman or a man with a pregnant wife, she or he should serve Esu with a he-goat. He should also serve his head with guinea-fowl, and refrain from keeping anything for anybody.

He made divination for Omololagbe to have a child:

Idi leke no o yi biri pe biri pe, was the Awo who made divination for Omololagbe, the prostitute and beads seller who was adjudged to be incapable of bearing a child because of the disease she had in her womb. She went to Orunmila for divination and he reassured her that her prostitution was not responsible for her barrenness, but that

she would start having children if she could make the requisite sacrifice. She was told to make sacrifice with a he-goat, a rabbit, a bat, 8 snails, and 8 bags of money. She did the sacrifice without any delay.

The Ifa priest collected the appropriate leaves, used part of the meat of the he-goat, and the bat to prepare Ifa soup for her to eat. That treatment purged out all the disease in her stomach. Soon afterwards, she became pregnant and safely delivered a child. She had several children thereafter. Those who used to make jest of her had to rejoice with her eventually.

If this Odu appears at divination, for a woman, she will be told that she is not settled down with one man and yet is anxious to have a child. She should be advised to make the above-mentioned sacrifice to have children.

Chapter 13

IDI - EKA

II I

I II

II II

II I

He made Divination for Ugba, the Calabash:

Ekida Babalawo Ugba, Odifa fun Ugba. He made divination for Ugba (Okpan in Bini) the calabash when she was going to the farm at the beginning of the farming year. She was advised to make sacrifice in order to prosper in the farm. She was told to make sacrifice with a cudgel, (Alugbogbo in yoruba and Ukpokpo in Bini), Circumcizer's knife (Obe ke in yoruba or Abe Osiwu in Bini) cock, hen, snail, gourd and spun thread. She made the sacrifice before leaving for the farm.

The same awo made divination for the gourd (Akeregbe or Igba in yoruba and Uko in Bini) and melon (Ogiri-Egusi in yoruba and Ogi in Bini), who were advised to make similar sacrifices before going to the farm. The melon was advised additionally to add machet to her sacrifice. They refused to make the sacrifice except Ugba or Okpan who made her sacrifice fully. They all went to the farm and flourished until they were due for harvesting.

The knife with which Ugba made sacrifice was used carefully to split her open. She was subsequently used for; carrying food for eating, and as a decorative instrument. She is

generally handled with care as if very fragile. The cutlass and cudgel with which Egusi-Ogiri refused to make sacrifice were used for beating and cutting her up to pieces for the seeds to be removed. The cutlass was also used for cutting the head of the gourd and she was used only for storing water and palm oil.

When the Odu appears at divination, the person will be told not to immitate other people but to mind his or her own business. The person will be told that there is a hole or leakage on the roof of his or her house or bedroom. He should cover the hole up because the elders of the night spy on him or her through it.

Divination before leaving heaven:

Before leaving heaven he was advised to make sacrifice to the ground divinity with tortoise, snail, wooden spoon of palm oil, and a three-piece kolanut, to avoid being ostracized and begrudged on earth. He was advised to give a he-goat to Esu and cock, tortoise and roasted yam to Ogun. He did the sacrifices before coming to the world. On getting to the world, he became the centre of attraction, to the envy of all the awos he met on earth. He was the only one that clients went to and no sacrifices were no longer being offered to heaven and to the night. All sacrifices were being made in his place.

Meanwhile, the more elderly awos he met on earth travelled to heaven to lodge a report against him, after ostracizing and declaring him persona-non-grata. Heaven and the Night

also decided to wage war on him. The D-Day was fixed and the battle call was to be heralded by two trumpets; one to be sounded in heaven and the other on earth, with which the battle against him was to be declared.

Meanwhile, at his morning divination, Ifa disclosed to him that war was imminent. He brought out his Okekponrin for special divination and he was advised to prepare two trumpets and to make sacrifice with; a strong he-goat to Esu at the boundry of heaven and earth, and a Ram to Ifa. He made the sacrifices.

After eating his he-goat, Esu sat at the boundry of heaven and earth on D-Day. The heavens had blown their trumpet and were advancing in battle formation on the earth. The world also sounded their trumpet and were advancing in battle formation on the boundry of heaven and earth.

Esu meanwhile, moved to meet the troops from heaven and asked to see their trumpet because he admired it. That gave him the opportunity of swapping it with one of the trumpets with which Orunmila had made sacrifice. He subsequently also swapped the trumpet with which the troops of the world sounded their battle cry. When the two sides sounded their trumpets, the mutual sound declared war on each other. By the time they got to Orunmila's house they were already fighting each other and it was he and Esu who eventually played the role of mediators to stop them from fighting. In the end, without knowing what caused the fight between them they had to thank Orunmila for being able to settle

their differences, an irony of fate sequel to the sacrifice he made. He became even more famous and prosperous thereafter.

When this Odu appears at Ugboodu, the person is bound to be resented and ostracized by the entire populace. He should not worry unduly provided he makes sacrifice.

Made divination for the mother of Ikumakpayi:

Idi-Eka was a popular Ayo player in his prime. News of his expertise in the game reached heaven and Death sent him a message that he (Death) was coming to play Ayo game with him. The tradition was that whoever was defeated in the game by Death had to go to heaven. Idi-Eka expected Death for three years without the latter showing up. After three years, Death left for his place, but Idi-Eka was already too old to play the game. He could not even see the seeds.

When Death arrived, Idi-Eka invited one of his children called Ikumakpayi to play with him. Death defeated the young man, but his mother, who was an esoteric seer had already envisaged that her son was going to be defeated by Death. She therefore went to Orunmila for pre-emptive divination and she was advised to give a he-goat to Esu. She did the sacrifice.

After defeating Ikumakpayi, Death was preparing to go with him to heaven when Esu intervened to make jest of him. He told him that he came to the world to play ayo game

with an elderly old man, but ended up playing with an adolescent. Esu taunted him by asking what pride would Death have for defeating and going away with a boy instead of a man? Death appreciated the irony and true to the name of the young man which gave him immunity from Death, he left him alone and returned to heaven empty-handed.

At Ugboodu, the person should immediately serve Esu with a three year-old he-goat. If his mother is still alive, he should buy her a goat to serve her head. If she is late, he should serve her with a goat before completing the Ifa initiation ceremonies. He should provide a full Ayo game equipment (Okpan Ayo in Yoruba and ogiurise in Bini) for his Ifa shrine. At divination, he should serve Esu on account of a meeting or group effort, in which he is going to be involved.

Made divination for the Tortoise and the Ram:

Edi Ra Ra tiri Ra, made new year divination for the Tortoise and the Ram. He advised them to make sacrifice to avoid becoming the victims of undesirable circumstances. The Tortoise was to make sacrifice with a knife, club, and a cock. As usual, he refused to do the sacrifice, preferring to rely on his wits.

On his part, the Ram was told to make sacrifice in order to avoid becoming the victim of his benevolence. His friend, the Tortoise, advised him that there was no need for

sacrifice. Consequently, he too refused to make sacrifice, preferring instead to rely on his physical strength.

Meanwhile, it was time for the planting season and the Tortoise went with the seeds of calabash to plant in his farm. As soon as he planted the seeds, Esu moved to this farm to conjure the seeds to germinate, grow and produce without delay. Not long afterwards the fruits had grown in size and were ripe for harvesting.

The following day, the Tortoise came with his machet to harvest the calabash. When he cut the calabash with his machet, the calabash also seized the machet from him to cut off his head, but he evaded it. The Tortoise in turn took up a batton to beat the calabash. The calabash also seized the batton from him to hit him and the Tortoise began running for his life. As he was running, the Tortoise began to sing:

Igba n le olobahun
Tere gun maja, gun maja, tere.
Igba o li owo, Igba o li ese,
Osi n le olobahun,
Tere gun maja, gun maja, tere.

He was asking for deliverance from the limbless calabash who was pursuing him.

Eventually, the Tortoise met his friend the Ram who took position to save him from the wrath of the calabash. As the calabash approached, the Ram horned him to pieces. The

Tortoise prostrated to thank the Ram, but he used the opportunity to grip the testicles of the Ram. He squeezed the testicles until they exploded and the Ram died, after which the Tortoise congratulated himself by saying "Owo mi te Oloriburuku l'oni. Ekpon re yi odun li enu mi"; meaning "I have finally caught the swine today. Your testicles will taste nice in my mouth."

That was how the benevolence of the Ram ended his life because of the sacrifice he refused to make.

Meanwhile, the Tortoise carried the ram to the fire place, roasted him up and put the meat on the drier after butchering it. As he was watching over the meat, the Tiger paid him an unexpected visit. The Tiger told the Tortoise to say his last prayers because he had run out of luck. The Tiger knew what the Tortoise did to the Ram and the former was determined to deal a death blow to avenge the fate of the latter.

While the Tiger was contemplating how to deal with the Tortoise, a bird called Eye Ariran (Awawaa in Bini), passed by crying Han-Han, Han-Han and the tortoise replied that the time was not auspicious for expressing gratitude. The Tiger asked the Tortoise what good turn he did to the bird, and he replied that he plaited the hair-do that the bird was wearing. The Tiger had been out-witted by the Tortoise because he forgot his morbid intentions and persuaded the Tortoise to weave a similar hair-do for him. The Tortoise readily agreed to oblige. He fetched seven stools and a long

rope and made the Tiger to sit on the stools, while he climbed on top of a tree. From that position, the tortoise was able to tie the Tiger up firmly to the tree.

When the Tortoise was satisfied that the Tiger was firmly held in place, he deliberately dropped the instrument with which he wove the Tiger's hairs and sought and obtained permission to climb down to pick it up. As soon as he climbed down from the tree, the Tortoise pushed aside the seven stools which supported the Tiger, who was now effectively hung to the tree. While the Tiger was groaning in pains, the Tortoise proceeded to feed on the Ram's meat, while throwing the bones at the tiger. After satisfying himself, he collected the remaining meat and left for home.

On getting home, he gave the meat to his wife but warned her not to go to the farm for some time. The warning only succeeded in arousing the curiosity of the wife, because as soon as he left the house again, she took the opportunity to find out what was happening in the farm. On getting there, she found the Tiger still moaning in pain. The Tiger appealed to her to release him, but she replied that she could not trust him not to harm her after helping him. He promised fervently not to do anything of the sort, swearing that heaven and earth should intervene to consume him, if he tried to harm her.

With that proclamation, the wife of the Tortoise released him, but in turn, he held on tightly to her as soon as he regained his freedom. As he moved to kill her, almost

instantaneously, the sky and the ground began closing ranks. The Tiger was astonished and in fright, released the Tortoise's wife to return home, but warned her not to disclose the event to her husband, under pain of death.

She did not mention the incident to her husband when she got home. As soon as dusk was approaching, the Tiger concealed himself in ambush along the road leading to the Tortoise's house. When the Tortoise woke up the following morning, the Tiger apprehended him and knocked him several times on the ground until all his shells scattered into pieces. Thereafter, the Tiger abandoned him for dead.

He did not however, die. Over time he was able to recover from his injuries. When asked how he sustained the injuries, he replied:-

Esu ai ko ru
Egba a i-ta eru desu,
Ifa wa se bi ala.

He explained that the injuries were his punishment for refusing to offer sacrifice to Esu, and for not believing in the efficacy of sacrifice, which made Ifa to become as real as existence.

He made divination for Aiye:

Edi-Eka babalawo Aiye, odifa fun Aiye. He made divination for the mother earth advising her to make

sacrifice with her dress, four iron nails and a he-goat, in order to avoid becoming unstable by rolling up and down. She made the sacrifice.

After the sacrifice, Esu used the four nails to solidify her foundations by using each of them to hold the four cardinal points of the earth in place. Since then the world has stayed properly in place and stopped moving up and down. It is only the inhabitants of the earth that move, but she herself stays steadfastly in place. The four nails are the four cardinal points of the earth (Esherin merin in yoruba and Ikadele ene nosa ya da'gbon yi in Bini).

When this Odu appears at divination the person should be told that his life is not settled. He should make sacrifice in order to have a stable existence.

Chapter 14

IDI - ETURUKPON

II I

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He made divination for the human genitals:

Edi tuuru, Ikpon tuuru. Odifa fun oko, obufun obo. He made divination for the penis and the vulva when they were both crying to have a child. They were advised to make sacrifice with hen and snails. They made the sacrifice after which they were advised to spend the night on the same bed. When they got home they slept together and in the fullness of time a child was born as a testimony to the union of the two of them. Since then no one is able to have a child without the cooperation of the penis and the vulva. When this odu appears at divination for anybody anxious to have a child, he or she should be advised to make sacrifice with hen and snail.

He made divination for the Trumpet:

Edi tuuru Ikpon tuuru, odifa fun ukpe nijo t'i onlo oko aloro odun. He made divination for the Trumpet (Ukpe in yoruba and Ekpere in Bini) when she was going to the farm at the beginning of the year. She was told to make sacrifice in order to have plenty of children, and to become popular through her children. She gave a he-goat to Esu. After

making the sacrifice, she was advised to stay with the young palm tree (Okpe kete in yoruba and Okhere in Bini). The husband, the farmer, accordingly kept her under the care of the young palm tree, where she flourished and had a chance to blossom, because she was able to climb on its many branches.

To compensate her for the sacrifice she made, Esu contrived a strategy for rewarding her. When the children were ripe for harvesting, it coincided with the time when the Oshemawe of Ondo was going to celebrate the annual Ogun festival. Esu proposed to the Oba that as a variation in the amplitude of the festival he was going to introduce an innovation for making it more entertaining. He brought out one of the children of Ukpe, cut its top and bottom and washed it clean. Esu blew the trumpet and it alerted all and sundry. He then went to the farm and also sounded the trumpet and all at home heard the sound. Esu ended up by advising the Oba to sound the trumpet only during Ogun festivals. After the Oshemawe had introduced the trumpet, all other royalties followed suit at their subsequent festivals.

When the Odu appears at Ugboodu the person should be advised to serve Esu with a he-goat and Ukpe to become famous and popular. At divination, the person should be advised to have his own Ifa in order to become prosperous and famous.

He divined for Ogun to have followership:

Edi tuuru, Ikpon tuuru. Odifa fun Ogun Omo nija ole. He made divination for Ogun when he was lamenting that he had no followers. Ogun was told to make sacrifice and he did, with a goat and a he-goat.

After making the sacrifice, he was advised to be sitting at the entrance to his house, after being told to build a long house. As he sat to eat at the entrance to his house, little children came to meet him to be playing with him. Esu eventually persuaded people to occupy the rooms in his long house until it was fully occupied. Thereafter, Esu advised Ogun to lock up the doors leading to the house. After locking the doors, Ogun began to move the house gradually with a song:- Abimi odo loni Makasha doloni, and the house began to move away from the town. After leaving the town he began to sing in fast tempo allegro:- Modoloni, doloni, doloni etc etc. That is how the railway locomotive came into being as a mass transit carrier.

When it appears at divination the person should be told to make sacrifice for wide followership, because he would never lack the wherewithal for supporting a large followership or dependants.

Made divination against the problem of sexual impotence:

When he was leaving heaven, he was advised to make sacrifice in order to be able to remain sexually potent to the

end of his life. He was told to make sacrifice with honey, sugar-cane, cocoyam, yam, palm oil, and a cock. He made the sacrifice before coming to the world.

He took to trading when he got to the world. Meanwhile, he met a woman through his trading and married her. He however soon began to have sporadic power failure in his love-making to the woman. He went for divination and was advised to make sacrifice with honey, sugar-cane, cocoyam, yam, palm oil and a cock. He did the sacrifice, after which Esu directed a young girl to him. As soon as he saw the girl, his genitals regained erection and he succeeded in making love to the girl. He was very happy to regain his masculine confidence. Thereafter, the young girl disappeared, but he was able to resume normal sensual relationship with his wife. He also began to have children.

At Ugboodu, the person should make sacrifice against the probability of sexual impotence later in life. At divination, advise the same sacrifice for the same purpose.

Divined for two afflicted friends, a blind man and a cripple:

He made divination for two friends, one of who was a blind man while the other was a cripple. They had their abode near the maize farm belonging to the king. When the maize became ripe for harvesting, the two friends devised a strategy for feeding on them. The cripple would ask the blind man to carry him on his shoulders and take him to the farm to pluck enough corn for them to eat. They did so on

a regular basis. A report subsequently reached the Oba that his maize farm was being harvested by unknown persons, and the farm hands suspected the two afflicted friends. They were subsequently arrested for questioning.

In their defence, they cried out that the Oba was ridiculing them because of their afflictions. They asked, how could a blind man see his way to any farm and how could a cripple be expected to walk to the farm? In the light of the strength of their denial, the Oba decided that they should be sent for trial by ordeal (Itan). The blind man was the first to go for trial. He swore that if he had ever seen the corn with his own eyes let alone pluck any of them, he should be caught. The ordeal did nothing to him. On his part, the cripple swore that although he could see the corn, if he ever walked on his legs into the maize farm the ordeal should catch him. He too was not caught by the ordeal.

Some guards were appointed to watch the farm but the two friends never ventured into the farm thereafter. Eventually the pair began to starve and they made sacrifices to Esu who persuaded the guards to sympathise with them.

At Ugboodu, serve Esu to ward off the risk of robbery and to avoid undeniable accusation. He should serve the new Ifa with a ram because of an up-coming trouble, and give cock to Ogun to avoid leg illness. At divination, the person will be told that he is following a woman who will not agree to marry him because they are both deceiving each other.

He made divination for the people of Igana when they were threatened by war:

Idi tu, Ipontu was the awo who made divination for the people of Igana town when they were surrounded by enemy troops. He advised them to make sacrifice with a ram, a cock, materials from hand-loom for making cloth and 500 cowries.

He collected the appropriate leaves and made the sacrifice for them. While making the sacrifice, the Awo repeated the incantation to the effect that "it was the ifo leaves that invited the war, while the handloom commanded the invaders to run in fright, because the equipment for weaving cloth is never used to fight a war. He commanded 200 rams to attack the invaders because no man is brave enough to have a horn."

With the foregoing incantation, the invaders took to their heels and escaped without a fight.

When the odu appears at divination, the person will be told that he is being hunted by his enemies. He will be advised to make sacrifice to overcome the enemies.

Chapter 15

IDI - OSE

I I

II II

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How Orunmila prepared his followers for life:

Orunmila ni asheshe pile she.

Emina ni asheshe pile she.

Orunmila ni oun sheshe pile she.

Oro fun akakpo mi, emi enbinu.

Orunmila said that he had just begun what he wanted to do for his children.

I replied that he had just begun what he would do for me.

He retorted that he had just started what he was going to do for his children.

And the world became envious.

That was how Orunmila prepared his Ifa priests for a moderately well-to-do life. He advised them to make sacrifice with four pigeons. They made the sacrifice which is why Ifa priests are not generally poor except for the greedy ones and those who did not buy prosperity from their guardian angels before leaving heaven.

He made divination for Olofin:

Edise, aro omowo kpishan,

Urara maya gbeke,

Abuke abeyin gomuo,

Adafa fun Orunmila on lo shawo fun Olofin.

Those were the two awos who made divination for Orunmila when he was going to work for Olofin. He advised the Olofin to make sacrifice with a hen and a cock to avoid becoming the victim of vicious falsehood. He made the sacrifice.

When it appears at divination the person should be told to make sacrifice before embarking on a proposed tour so that he might return with favours and to avoid falsehood against himself.

The divination he made in heaven:

Awo la fi showo, Awo lafi shese,

Ikpon meji olowo, oren mo soro.

These were the awos who made divination for Edise when he was coming to the world. He was told to make sacrifice to avoid insurmountable problems on earth. He was told to give he-goat to Esu, but he failed to do it.

On getting to the world, he got himself initiated into the cults of several divinities. He was wearing beads on his legs.

Meanwhile, Orisa-Nla invited the 200 divinities to build a house for him during the dry season. To build the walls of the house, he told them to use their feet to match the hard red mud without adding water to it.

After 199 of the divinities had been assembled, they reported that Orunmila was not present. Meanwhile, Orunmila left his house with his leg beads for the bush to fetch leaves for his work. But Esu detained him in the forest for the he-goat he refused to give him. Somehow, he was able to procure a he-goat for Esu. While he was arguing with Esu, the other divinities refused to start the work in the absence of Orunmila. Eventually, they all dispersed without doing the work. Esu however, advised Orunmila to go to the construction site and he did so, assuring him of his support.

When he got there, Orisa-Nla told him to mash the mud single-handedly because it was his absence that made the others to disperse without performing the task. Esu had meanwhile unplugged the rain tap on the sky and the rain began to fall, which softened up the mud. Between him and Esu, they prepared the mud ready for setting the walls.

Thereafter, Orisa-Nla told Orunmila that the foundation of the house had to be laid from top to bottom. He was puzzled because he could not imagine how such a foundation could be laid. However, Esu told Orunmila to invite Orisa-Nla to lay the first mud in place, because of the tradition that it is the owner of a house who lays the first

mud or block before inviting the builders to continue from there.

Accordingly, Orunmila invited Orisa-Nla to lay the first mud. When Orisa-Nla threw the mud up, it refused to stay in place. He threw the mud up three times and on each occasion it fell to the ground. Finally, Orisa-Nla laid the first mud on the ground and cleared the others to begin construction from there. They prepared the foundation round the house and Orunmila declared that he had completed his assignment. The other divinities subsequently came to complete the construction of the building.

When this Odu appears at Ugboodu, the person should be told that he is the foundation on which the edifice of his family is built. He should be told to prepare his Esu shrine without delay. At divination, the person should be told to serve Esu with a he-goat to avoid being given a task clearly beyond his capability.

He divined for the divine priestess:

The daughter of Olokun ran away from heaven without making any sacrifice. When she subsequently ran into difficulties on earth, she went to Orunmila who asked her to prepare a chain of beads for her two legs. She brought the chains and he washed them with leaves and Iyerosun and with it chained her to live long on earth. It was this odu that introduced the wearing of leg chains. When it therefore appears for a woman, she will be told that she is a fay, and

a priestess of Olokun. The ceremonies for initiation into the Olokun cult should be prepared for her without delay so she might live long.

The cost of seducing Orunmila's wife:

Idi-Ose was an ubiquitous traveller, who was never staying at home. On one occasion, as he was away on tour, his servant made love to his wife. By the time he returned home, the wife had been taken ill. When he made divination to find out the cause of her illness, Ifa revealed that she had misbehaved, and that she would die unless she confessed her transgression. At the point of death, she told the husband that his servant made love to her during his absence from home. The servant also admitted the action.

Orunmila then told her that without his financial support, she should buy a goat and a hen to appease Ifa and a he-goat to appease Esu. When the servant heard of the consequences of his action, he ran away from Orunmila's house. After eating his he-goat, Esu cursed the servant that he would always be caught stealing wherever he went. The woman however went to her parents to raise money for the sacrifice. That is how the tradition was established that when Orunmila's wife misbehaves, she must make the above appeasements, otherwise she would die.

If this odu appears at Ugboḍu, the person should be told that his wife has misbehaved and should do the necessary appeasement at once. At divination the person should serve

Esu with a he-goat because of an impending trouble over a woman.

The Head solves most human problems:

Orunmila says it will be done and I said it will be done. He replied that; it is the head of a young rat that will be served for the rats, it is the head of a young fish that will be served for fishes, it is the head of a young animal that is served for the animals, it is the head of the young bird that is served for the birds, and it is the head of the young that is served to bring salvation to mankind. By so doing, salvation will come to the rats, fishes, birds, animals and human beings. The sacrifice is made with good kolanuts, and akara. When this is done the person will overcome his problems.

When this odu appears at divination, the person will be told to serve his head because his problems are soon to become a thing of the past and he will enjoy a life of contentment and joy thereafter.

He made divination for the people of Imesi-Pola:

Edi se, ere se made divination for the people of Imesi-Pola when prosperity left their town. He told them to make sacrifice with a mother-goat, rat, fish, and a clay-pot.

They collected the materials and made the sacrifice. Thereafter all the good things that had been eluding them began to return to the town. Harvests turned out well,

women began to get pregnant again and new children were born, and money flowed into the town.

Subsequently, the king of the town made a big feast of thanksgiving at which he sang:

Ire ile wa ko le si'lo ma lai-lai,
Ora ra ni're yi o ma pa, ti o pehinda.

Meaning:-

Prosperity will never again escape from our homes.
All the good fortunes that once escaped have now returned.

If this Odu appears at divination, the person will be told that all his lost fortunes and glories will surely come back to him, provided he makes sacrifice.

Chapter 16

IDI - OFUN

II I

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I I

He made divination for the Sun:

Before the Sun made his first appearance on earth, he went for divination and he was advised to make sacrifice with rat, fish, akara, eko, white cloth, broom and a white pigeon. He did the sacrifice. The white cloth was prepared for him to clad himself with, when leaving for earth. He was also given the broom to hold in hand. He did the sacrifice in order to command the honour, respect and fear of all and sundry on earth.

As he was leaving for the world, he covered his body with the white cloth and held the broom in his hand. When he subsequently appeared on earth, he was generally admired, but when anyone tried to stare at his face, he stretched out the broom in his hand and they quickly turned their faces away. The white cloth is the bright face of the sun, but its rays are the broom-sticks which he stretches out to make it impossible for anyone to look at his face.

When it appears at divination, the person should be advised to make sacrifice in order to command universal respect and fear.

He made divination for the blacksmith's furnace:

Nikutu kutu ni hei-hei, odifa fun Ewiri tin she aya Ogun. He made divination for the blacksmith's furnace (Ekue in Bini) who was the wife of Ogun, when she was going to embark on an illegal love affair with the Sledge Hammer, (Owu in Yoruba and Umomo in Bini) a servant of the husband. She was advised not to do it because she would suffer the consequences immensely. She defied the advice and proceeded to carry out her intentions. She took the opportunity of her husband's absence to arrange with the Hammer to meet her on an appointed day and time. Before going to bed that night, she deliberately left her door open. As she was sleeping, the lover moved through the open door and swooped to make love to her. It happened in the small hours of the morning. After the operation, she however warned the Hammer that her husband would know about it.

The following day Ogun returned from his tour and met his wife ill. When he asked her what was happening, she replied that she had done nothing wrong. As the sickness became serious, Ogun told her that she was not going to get well unless she made a clean confession of what she had done. Although the Hammer was one of Ogun's servants, nonetheless, without his wife, the Furnace, he could not operate his factory. He therefore, did not want her to die. He however persuaded her to tell him what she did. She subsequently burst into tears sing:-

"Nikutu kutu ni hei hei, Nikutu kutu ni hei hei", which Ogun understood to mean that the Hammer forced sex on her in

the early hours of the morning. When Ogun called on the Hammer to explain himself, he apologised for leniency, because he was over-whelmed by temptation.

Ogun asked the Hammer to bring a dog for atonement, after which he proclaimed that from that day, the Hammer would not be able to talk any more.

When this Odu appears at divination for a woman, she should be told that her husband is having a relation or a servant who is watching for an opportunity to rape her. She should be advised to be locking the door to her bed-room before sleeping.

If it comes out for a man, he should be told that his junior brother or domestic servant living with him, will force sex on one of his wives unless he makes sacrifice with a he-goat to Esu. If the woman lends herself to it, she will be compelled by illness to confess the act.

He made divination for Olike of Akure:

Se se re se ire tin akakon jugbo. Dudu ku ru du oron nikon lowo lo ru. Obinrin bu ku, owo gbogbo adire we le. These were the awos who made divination for Olike when he emerged at Akure in Ondo State of Nigeria. He was advised in heaven to make sacrifice with a castrated he-goat, termites and their queen, to avoid problems from his household when he got to earth. He made the sacrifice and came out at Akure.

He was an Ifa priest who made himself diabolically strong. When he got to the world, he soon began to have problems in his house but not from outsiders. He went for divination, and he was told to serve his head with the queen of termites, termites and castrated he-goat in order to see the end of his enemies. He was also told to give he-goat to Esu. He did the sacrifices.

Meanwhile, Esu instigated an upheaval in Akure for which his enemies were held responsible. One after the other they came to him for divination. He demanded a strong he-goat for Esu together with axe, matchet, white cloth and money. He made the sacrifice for them after which peace and tranquility returned to Akure, and people stopped bothering him. He too became very prosperous.

When this Odu appears at Ugbodu, the person should give he-goat to Esu and serve his head, backing his Ifa shrine, with a castrated he-goat, queen of termites and termites, in order to survive the problems lying ahead.

He made divination for a woman whose pregnancy did not develop:

Orunmila ni adiri fun, Moni Adiri fun.
Oni won dibo si'nu omo eku,
Oni omo eku ko le tu-u.
Oni adiri fun, Moni adiri fun.
Oni won dibo si'nu eja, Omo eja ko le tuu.
Osi dibo si'nu eran, Omo eran ko le tuu.

Won dibo sinu eye. Omo eye ko le tuu.
Orunmila ni adiri fun, Moni adiri fun.
Oni won dibo si'nu omo eni.
Oni omo eni ko le tuu.

Orunmila says cling together and I said cling together. He reiterated that rats, fishes, lambs and birds cling to, and resist being separated from, their mothers just as human babies hold on to their mothers without separation.

This was the incantation with which Orunmila divined and made sacrifice for a pregnant woman whose pregnancy had not developed for a long time. He called for sacrifice with one snail and a piece of white cloth. He added other materials and tied them with the white cloth, which he finally buried at the foot of a tree called Igi-Ofun for seven days.

He brought out the parcel after seven days, peeled the bark of the tree and burnt all of them together in a clay pot and ground them into powder. He advised the woman to be eating out of the powder every morning and to be rubbing her stomach with it.

Not long afterwards, her pregnancy resumed development and in the fullness of time, she gave birth to a healthy child. The preparation is also used to treat a person who has been suffering from a long lasting illness. The sickness will disappear and he will get well.

He made divination for Orisa-Turugbeye:

Edi fun, fun ko ni iran. Ero ni moko mo bere oro. Oro ti mo bere yi ise mi o mu mi mo ibi ti emi nlo. Edi fun fun had no followers. It is the crowd which I came across and from which I made enquiries, that made me to know the direction I was heading.

These were the two awos who made divination for Orisa-Turugbeye the husband of Yeyemuwo. He was advised to make sacrifice to triumph over his enemies, who were relentlessly causing trouble for him. He was told to make sacrifice with white cock, plenty of ashes, plenty of sand-paper leaves (ewe erinpe in yoruba and Ebe amenmen in Bini), squirrel stick (opa-atori in yoruba and Uwenriontan in Bini). He made the sacrifice.

When his enemies again gathered to scheme new problems for him, Esu turned into a masquerade and used the squirrel cudgel to beat up and scatter them. As he was beating them with the cudgel, Esu used the sand-paper leaves to shrub their bodies while rubbing them with ashes. That was how Esu used the harmattan to beat all the enemies of Orisa-Turugbeye. That is why people's skins become white during the harmattan unless they rub pomade.

When this Odu appears at divination the person will be told to make sacrifice to overcome all his enemies.

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