

Practitioner's Handbook
for the
Ifa Professional

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About this book: *Practitioner s Handbook for the Ifa Professional.*

As the title suggests, this book was written with the practicing Babalawo in mind. As such, much of the information in it is for professional use, which means, only an initiated, practicing Babalawo should use the restricted information.

Since Ifa is multifaceted and multifunctional, certain aspects of the information in the book are for universal use, that is, they may be 'accessed' by Olorisas (Orisa priests and priestesses).

Even though a non-initiate might read this book, *actually for sake of prudence, she or he should read the book*, by no means, however, should a neophyte perform the healing functions explained in the book. As a result, a browsing neophyte should, please, consult a Babalawo if s/he has a situation that warrants spiritual attention. Through consultation with Ifa, Orunmila will direct his akapo on what to do and on how to deal with such unique, spiritual needs.

May Ifa and the Orisas work with us, heal our aches and pains, soothe our spirits, and bless us abundantly, ase.

Aboru aboye.

Chief FAMA

DEDICATION

This book is dedicated to the great egunguns of Ijo Orunmila Ato, in particular to its founder, Baba Adeyemi Adesilu. I never met Baba Adeyemi Adesilu, but his work continues, nonetheless, to be an inspiration for members of the temple, including me.

To some of the egunguns I was lucky to have met, I say, "Orun rere o 'peace be onto you in your everlasting domain.'" Among these egunguns were: Baba Ibijola, whose memory I will continue to cherish for the treasure of an antique book on Ijo Ilupesin that he gave me. Mama Bamidele Odunfa-Jones for the love, smiles and guidance she showered on me. Mama Akinsola (alias Mama Eleja) for the opportunity to be close to another elder after the homegoing of my paternal grandfather and maternal great aunt; I enjoyed the opportunity of listening to 'words of wisdom' from a different perspective with Mama Eleja. Baba Ajayi for the exhilarating, rich humor and jokes that he usually punctuated with Ifa wisdom. Baba Okemuyiwa Akinyomilo, a teacher, a mentor, and a protector. Beyond the Ifa teachings for which Baba Okemuyiwa was an expert, Baba taught founding embers of Orunmila Youngsters lifesaving wisdom.

Above all, this dedication is also to my maternal aunt, Mama Obontunyen, and my paternal grandfather, Oloye Akenyoonwa Alamana. Peace, everyone!

In addition, I would like to thank my indefatigable editor, Iyanifa 'Fadunmade Willa McClain for her indispensable advice. I also would like to acknowledge
 Baba Cris Alcamo for sharing his legal wisdom in the course of writing this book.

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ACKNOWLEDGMENT

IBA

(1)

E ma ma 'pe mo pe o

It might seem like I have taken a long time [to come out
with a new book]

Ato, ato mo mi se o, ato

I was organizing, I was organizing, I was organizing

[I was organizing my work]

E ma ma 'pe mo pe o

It might seem like I have taken a long time

Ato, ato mo mi se o, ato

I was organizing, I was organizing, I was organizing

Ki nto juba Ori

Ori must be revered

Ato, ato mo mi se o, ato

That was the reason I was late

Ki nto juba Baba

*Baba must be revered

Ato, ato mo mi se o, ato

That was the reason I was late

Ki nto juba Iya

Iya must be revered

*one's father

**one's mother

Ato, ato mo mi se o, ato
That was the reason I was late
Ki nto juba Akoda
Since I must juba Akoda
Ato, ato mo mi se o, ato
That was the reason I was late
Ki nto juba Aseda
And I must juba Aseda
Ato, ato mo mi se o, ato
That was the reason I was late
Ki nto juba Oluwo
And I must juba Oluwo
Ato, ato mo mi se o, ato
That was the reason I was late
Ki nto juba Ojugbona
And I must juba Ojugbona
Ato, ato mo mi se o, ato
That was the reason I was late
Agbaagba, mo se'ba
Elders must be venerated
Ato, ato mo mi se o, ato
That was the reason I was late
Mo juba omode
Contemporaries must be placated
Ato, ato mo mi se o, ato
That was the reason I was late
Owonrin S'ogbe, iba
And Owonrin S'ogbe must be venerated
Ato, ato mo mi se o, ato
That was the reason I was late
Egungun, mo se'ba o
So must the egunguns be venerated
Ato, ato mo mi se o, ato
That was the reason I was late

Araba, baba Eriwo
I must give iba to Araba, the foremost leader in Ifa
Ato, ato mo mi se o, ato
That was the reason I was late
Iba l'otu Ife
And the positive energies in Ifa must be venerated
Ato, ato mo mi se o, ato
That was the reason I was late
Orunmila, Bara Elesin Oyan
Orunmila, the Utmost must be venerated
Ato, ato mo mi se o, ato
That was the reason I was late
Baba, a to i ba j'aye
The Baba with whom it is worth spending a lifetime
Ato, ato mo mi se o, ato
That was the reason I was late
Orunmila, mo yinbo 'ru
Orunmila, I bow in reverence
Ato, ato mo mi se o, ato
I was late because I was busy planning and organizing
my work!

Yorùbá
È má mà 'pé mo pé o
Àtò, àtò mo mí se ò, àtò
Kí ntó jùbà Ori
Àtò, àtò mo mí se ò, àtò.
Kí ntó jùbà Bàbá
Àtò, àtò mo mí se ò, àtò
Kí ntó jùbà Ìyá
Àtò, àtò mo mí se ò, àtò
Kí ntó jùbà Akòdá
Àtò, àtò mo mí se ò, àtò

Ki nto juba Aseda
 Ato, ato mo mi se o, ato
 Ki nto juba Oluwo
 Ato, ato mo mi se o, ato
 Ki nto juba Ojugbona
 Ato, ato mo mi se o, ato
 Agbaagba, mo se'ba
 Ato, ato mo mi se o, ato
 Mo juba omode
 Ato, ato mo mi se o, ato.
 Owonrin S'ogbe, Iba
 Ato, ato mo mi se o, ato
 Egungun, mo se'ba o
 Ato, ato mo mi se o, ato
 Araba, baba Eriwo
 Ato, ato mo mi se o, ato
 Iba l'otu Ife
 Ato, ato mo mi se o, ato
 Orunmila, Bara Elesin Oyan
 Ato, ato mo mi se o, ato
 Baba, a to i ba j'aye
 Ato, ato mo mi se o, ato
 Orunmila, mo yinbo 'ru
 Ato, ato mo mi se o, ato
 Orunmila, mo yinbo 'ye
 Ato, ato mo mi se o, ato
 Ato, ato mo mi se o, ato
 Ato, ato mo mi se o, ato.

Iba: From Oyeku-Ogbe (Oyeku-Logbe)

Ise t'ori ran mi ni mo nje
 I am doing what I was sent here to do
 Ona ti eda mi la sile ni mo nto
 I am following the path that was carved for me
 Mo t'ona titi, mo too de'luu okooroko-jako
 I followed the straight path that led to the town of
 success
 Mo ba aro l'ona
 I met a lame person on the road
 Aro o see gba l'oju
 The lame cannot be slapped (abused)
 Arara o see kan n'iku l'aya
 The hunchback cannot be head-butted on the chest
 Orisa-Nla Oseeremagbo lo fi owo efun te afin l'ori
 Albino is a special creation of Obatala
 D'ifa fun Sowu-Ope
 Divined for Sowu-Ope
 [a dedicated person in the service Orunmila]
 Ti nse omo bibi inu Agbonniregun
 Who was Orunmila's child
 Owo koko ni won fi nwo igi
 The trunk of the tree is always respected [the trunk of
 a
 tree is the most difficult part to cut with a machete)
 Owo Orisa ni won fi nwo afin
 Albino is respected because of Obatala's mark on
 him/
 her
 E wo owo ope l'ara mi
 Respect me because I have the mark of Orunmila
 [Do not fight me; otherwise, you will invite the

wrath

of Orunmila

Eni ba na Oyeku, a r'ija Ogbe

Whoever fights Oyeku will have trouble with Ogbe

[Whoever fights Oyeku will be death with by Eji Ogbe

E wo owp ope l'ara mi.

Song (orin)

E wo òwò òpẹ̀ l'ará mi (twice)

Eni bá na Òyẹ̀kú, a r'ijà Ogbè

E wo òwò òpẹ̀ l'ará mi.

Yorùbá

Iba: From Ogbe Irosun

(Ogbe-Dosunmu)

Àgbàdò g'orì ebe, ó wá rìrìnrìrì

Corn perches on top of the ridge and sways its leaves

D'ifá fún Orúnmílà

Divined for Orunmila

Baba nlo s'áyé 'gbàmi-gbàmi'

Baba was on a mission to the "Save me, protect me" domain

[Orunmila was on a dangerous mission]

Ifa, gbàmi o, mo ké mà gbà

Ifa [Orunmila], protect me, I am crying for protection

[Orunmila, I seek your protection]

Eni bá wípé ká gbà ní, ní à ngbà

Whoever cries for protection must be protected

[Orunmila, I am crying to you; you must protect me].

E wo òwò òpẹ̀ l'ará mi (twice)

Eni bá na Òyẹ̀kú, a r'ijà Ogbè

Song (orin)

Òrúnmílà, gbàmi o, mo ké mà gbà

Ifa, gbàmi o, mo ké mà gbà

Eni bá wípé ká gbà ní, ní à ngbà o.

Yorùbá

Àgbàdò g'orì ebe, ó wá rìrìnrìrì

D'ifá fún Òrúnmílà

Baba nlo s'áyé 'gbàmi-gbàmi'

Ifa, gbàmi o, mo ké mà gbà

Eni bá wípé ká gbà ní, ní à ngbà.

Orin:

Òrúnmilà, gbà mí o, mo ké mà gbà
Ifa, gbà mí o, mo ké mà gbà
Èni bá wípé ká gba ni, ni à ngbà o.

To o, thank you dear friends, Chief Ojo Olagunju and Chief Funso Olawaye. Ifa a gbe wa o (may Ifa continue to bless us), ase.

1

IFA IPABI

(Ifa chant prior to breaking
obi abata for libation)

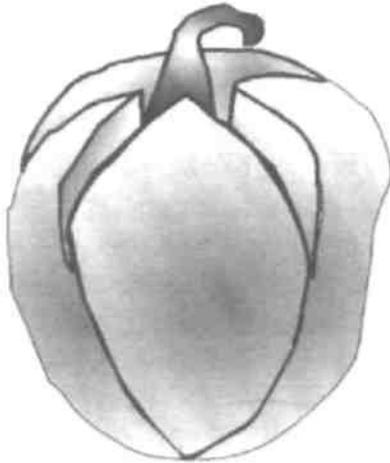
Requirements:

Obi abata of four lobes. It can also be two (2) obi abata
of four lobes each.

Igba (calabash) or a plate

Omi tutu.

Obi abata of
four lobes



By Ayòbámi Àbáyòmi

Procedure

Split open the obi abata.

Remove the 'eyes' from the obi abata. The eyes are the small, sprouting edges of the obi abata.

Place the lobes of the obi abata in the igba with the ridges facing upward,

Alternatively, the lobes of the obi abata can be placed in a white plate.

Kneel in front of the igba (or plate) containing the obi abata. You may also bow if that position is comfortable.

Sprinkle omi tutu on the obi abata.

Give the necessary iba, and say some prayers.

Chant the following verse from Otura Ofun afterwards:

Otura Ofun

Iliki l'awo iliki

Iliki is the awo for Iliki (a community)

Iliki l'awo iliki

Iliki is the awo for Iliki (a community)

Iliki l'awo ajado gburu-gburu

Iliki is the awo (Babalawo) for big, fat ajado

Ki ohun ma se ita bi ita

May nothing bad happen to the oro called ita

[May peace be with ita]

Ki ohun ma se irele bi irele

May nothing bad happen to the ord called irele

[May peace be with irele]

Erin mese-mese ni ti opo

Weak, alluring is a widow's smile

Erin sewele sewele ni ti odoko

Loud and irrationally hilarious is a wayward woman's laughter

D'oko-d'oko obinrin, a b'erin sewele sewele

A wayward woman's laughter is usually loud, irrational

and hilarious

A d'ifa fun edun

Divined for edun (monkey)

Edun nlo bo ori Olu

Edun was to propitiate Olu's ori (his destiny)

Edun nlo bo orun fun Ajualesin

Edun was to propitiate Ajualesin's orun

[Edun was to appease the Orisas for Olu]

Edun bo ori Olu

Edun appeased Olu's ori

Ori Olu ko fin

Olu's ori remained uncleansed

O b'orun fun Ajualesin

He appeased the Orisas for Ajualesin

Orun Ajualesin ko gba

The Orisas refused Ajualesin's offerings.

Iliki l'awo iliki

Iliki is the awo for Iliki (a community)

Iliki l'awo iliki

Iliki is the awo for Iliki (a community)

Iliki l'awo ajado gburu-gburu

Iliki is the awo (Babalawo) for big, fat ajado

Ki ohun ma se ita bi ita

May nothing bad happen to the oro called ita

[May peace be with ita]

Ki ohun ma se irele bi irele

May nothing bad happen to the oro called irele

[May peace be with irele]

Erin mese-mese ni ti opo

Weak and alluring is a widow's smile

Erin sewele sewele ni ti odoko

Loud and irrationally hilarious is a wayward woman's laughter

D'oko-d'oko obinrin, a b'erin sewele sewele
A wayward woman's smile is usually loud, irrational
and hilarious
A d'ifa fun oro
Divined for oro
Oro nlo bo ori Olu
Oro was to propitiate Olu's ori (his destiny)
O nlo bo orun fun Ajualesin
Oro was to propitiate Ajualesin's orun
[Oro was to appease the Orisas for Ajualesin]
Oro bo ori Olu
Oro appeased Olu's ori
Ori Olu ko fin
Olu's ori remained uncleansed
O bo orun fun Ajualesin
He appeased the Orisas for Ajualesin
Orun Ajualesin ko gba
The Orisas refused Ajualesin's offerings.

Iliki l'awo iliki
Iliki is the awo for Iliki (a community)
Iliki l'awo iliki
Iliki is the awo for Iliki (a community)
Iliki l'awo ajado gburu-gburu
Iliki is the awo (Babalawo) for big, fat ajado
Ki ohun ma se ita bi ita
May nothing bad happen to the oro called ita
[May peace be with ita]
Ki ohun ma se irele bi irele
May nothing bad happen to the oro called irele [May
peace be with irele]
Erin mese-mese ni ti opo
Weak and alluring is a widow's smile
Erin sewele sewele ni ti odoko

Loud and irrationally hilarious is a wayward woman's
laughter
D'oko-d'oko obinrin, a b'erin sewele sewele
A wayward woman's laughter is usually loud, irrational
and hilarious
A d'ifa fun Iki
Divined for Iki
Iki nlo bo ori Olu
Iki was to propitiate Olu's ori (Olu's destiny)
O nlo bo orun fun Ajualesin
Iki was to propitiate Ajualesin's orun
[Iki was to appease the Orisas for Ajualesin]
Iki ji, o we owo iteni-iteni
Iki woke up; he cleansed his hands thoroughly
[Iki cleansed himself completely]
O we ese itoni-itoni
He cleansed his feet thoroughly
[Iki cleansed himself completely]
O bo ori Olu
He appeased Olu's ori (Olu's destiny)
Ori Olu fin
Olu's ori was thoroughly cleansed
O bo orun fun Ajualesin
He propitiated the Orisas for Ajualesin
Orun Ajualesin gba
The Orisas accepted Ajualesin's offerings
Ti a ba ri awo
When we see an awo
[an expert Babalawo's presence]
A a ri iki
We see iki
[means expert handling of the process of this obi
offering]
S'owo gbedere, ki o gba obi pa

Please, open your palms and throw the obi for supplication

A ri awo ni oni o, a ri iki

We are blessed with the presence of an expert Babalawo; for sure, the obi supplication would be handled expertly.

Song:

S'owo gbedere gb'obi pa o

Open your palms and throw obi for supplication

S'owo gbedere gb'obi pa

Open your palms and throw obi for supplication

A r'awo l'onii, a r'iki

We are blessed with the presence of an expert Babalawo; for sure, the obi supplication would be handled expertly.

S'owo gbedere gb'obi pa

Open your palms and throw obi for supplication.

Throw the obi abata. Hopefully, the answer will be positive.

Èdun nlọ bọ ọrun fún Àjùàlẹsin
Èdun bọ ori Olú
Ori Olú kò fín
O b'ọrun fún Àjùàlẹsin
Ọrun Àjùàlẹsin kò gbà.

Ìlìkí l'awo iliki
Ìlìkí l'awo iliki
Ìlìkí l'awo àjàdó gbùrù-gburu
Kí ohun ma ẹ itá bí itá
Kí ohun ma ẹ irẹlẹ bi irẹlẹ
Èrin mésé-mésé ni ti opó
Èrin ẹwẹlẹ ẹwẹlẹ ni ti ọdọkọ
D'ọkọ-d'ọkọ obinrin, a b'erin ẹwẹlẹ ẹwẹlẹ
A d'ifá fun Orò
Orò nlọ bọ ori Olú
Ó nlọ bọ ọrun fún Àjùàlẹsin
Orò bọ ori Olú
Ori Olú kò fín
O bọ ọrun fún Àjùàlẹsin
Ọrun Àjùàlẹsin kò gbà.

Ìlìkí l'awo iliki
Ìlìkí l'awo iliki
Ìlìkí l'awo àjàdó gbùrù-gburu
Kí ohun ma ẹ itá bí itá
Kí ohun ma ẹ irẹlẹ bi irẹlẹ
Èrin mésé-mésé ni ti opó
Èrin ẹwẹlẹ ẹwẹlẹ ni ti ọdọkọ
D'ọkọ-d'ọkọ obinrin, a b'erin ẹwẹlẹ ẹwẹlẹ
A d'ifá fun Iki
Iki nlọ bọ ori Olú
Ó nlọ bọ ọrun fún Àjùàlẹsin
Iki jí, ó wẹ ọwọ itení-itení

Òtúrá Òfún

Ìlìkì l'awo ilìkì

Ìlìkì l'awo ilìkì

Ìlìkì l'awo àjàdó gbùrù-gburu

Kí ohun má ẹ itá bí itá

Kí ohun ma ẹ irẹlẹ bí irẹlẹ

Ẹrín mésẹ-mésẹ ni ti opó

Ẹrín ẹwẹlẹ ẹwẹlẹ ni ti ọdọkọ

D'ọkọ-d'ọkọ obinrin, a b'ẹrín ẹwẹlẹ ẹwẹlẹ

A d'ifá fún ẹdun

Ẹdun nlo bo ori Olú

Ó wẹ ẹsẹ itòni-itòni
Ó bọ orí Olú
Orí Olú fín
Ó bọ ọrun fun Àjùàlẹsin
Ọrun Àjùàlẹsin gbà
Tí a bá rí awo ní òní
À á rí iki.
S'ówó gbèdèrè, kí o gba obi pa
A rí awo ní òní o, a rí iki.

Song:

S'ówó gbèdèrè, gb'obi pa o
S'ówó gbèdèrè, gb'obi pa
A r'áwo l'óníí, a r'iki
S'ówó gbèdèrè, gb'obi pa.

2

IFA CHANT FOR OMI TUTU (Ifa chant when using omi tutu for libation)

As customary in Yoruba tradition, omi tutu (cool, potable water) is among the first things that a host offers a guest when the latter visits his house. In the religious aspect of the same tradition, that is in Ifa and Orisa practice, the offer of omi tutu from a host priest/priestess to a guest-priest/priestess signifies love and peace. To reciprocate this good gesture, the guest will take the omi tutu from the host/hostess, offer libation, and pray for the general well-being of everyone. Usually, the omi tutu so offered is contained in a clean igba imumi (calabash cup).

Procedure

The omi tutu (potable water) would be given, with respect, to the priest/priestess who has just entered the house or the shrine. The visitor would take the water, tilt the container, and allow free-fall of few drops of it on the floor or on the ground. He/she would chant iba, minor or major, and may then chant the following verse of Eji Ogbe. This particular verse from Eji Ogbe is one of many Ifa

verses that are 'libation' specific for omi tutu. At the end of the chant, relevant prayers peculiar to peace, love and general blessings may be said. A sample of such prayer follows the chant.

Eji Ogbe

Ogoro nsole, awo omi

Heavy rain fall, diviner for omi

D'ifa fun omi

Divined for omi (water)

Omi ntorun bo w'aye

When omi was coming from the spirit world to earth

Won ni ko kara nile, ebo ni sise

She was told to make ebo

O gb'ebo, o ru'bo

She complied; she made the ebo

B'omi ba bale, omi a nipa

When omi drops and splashes, omi multiplies

B'omi ba bale, omi a la'lu

When omi falls, omi flows through the town

[when it rains, the flood flows through the town]

B'omi ba bale, omi a nipa

When omi drops and splashes, omi multiplies.

Prayer

Ki a nipa owo, omo, ogbo, ato, ire gbogbo, ase.

May we be blessed with owo (riches), omo (children), ogbo (long life), ato (good health) and ire gbogbo (all the good things of life), ase.

May peace and love reign supreme in this household and in our community, ase.

May Ifa and the Orisa bring joy to this household, ase.

May the host Awo prosper, ase.

May the Awo's spiritual work always manifest, ase, etc.

3

IFA CHANT FOR ASE

From Ose Otura

o o
oo oo
o o
o oo

The following verse from *Ose Otura* is a good chant to conclude prayers. That is, at the end of a normal prayer, this chant may be used to *seal* all the requests, appeals, wishes and everything else that a supplicant asks from Olodumare. In Ifa, *Ose Otura* is regarded as an Odu of Ase, therefore, its services are employed everyday by the Babalawo. Actually, there is a proverb in Ifa that says, "Ojumo kii mo ki Babalawo ma pe *Ose Otura*" meaning, "A day hardly passes without *Ose Otura* being invoked by the Babalawo." The truth of this proverb is that the practicing Babalawo makes ebo every day, and during this ebo process, *Ose Otura* would be invoked at a certain point during the adabo.

Ose Otura

Pansa oju ina, a bara dudu petepete
Blackened, calabash meat preserver that hangs on the
fireplace
Obun lo t'oko bo, lo ri siasia
Farming compounds the filthy person's filth
D'ifa fun Olusole
Divined for Olusole
Ni'jo ti o nmu omi oju sunrahan omo
When he was crying for a child
[when he was desperate for a child]
Igbati yo o bi, o bi oka
When he was to have children, he had oka (oka is a snake
that coils over its tail for protection)
O bi ere
He gave birth to ere [he had boa constrictor for a family]
O bi opolo
He gave birth to opolo [he had frog]
O bi ojola
He gave birth to ojola [he had ojola—a member of the
boa constrictor family]
O bi guntere
He gave birth to guntere [he had guntere]
Eko ni nse omo ikehin won lenje-lenje
Eko was the last of his children
[centipede was the youngest of the children].
Eko wa s'awo re apa okun, ilameji osa
Eko went on a spiritual sojourn overseas
Igbati yo o de, ko ba baba mo
When he came back, he did not meet his father
[their father had died before he, eko, returned from the
trip]
O ni, "Nibo ni baba lo?"
He asked, "Where is father?"

Won ni baba ti sosun
They told him that baba had died.
O wa to awon Babalawo lo
He went to his Babalawo
[He went to the Babalawos for Ifa consultation]
Won ni ebo ni ko se, pe yo o ri baba a re
He was told to make ebo, that he would see his father
[He was told to propitiate his father and that he would see
his father afterwards]
Eko ru'bo
Eko made the ebo
Awon Babalawo re fun ni eyo kookan ninu ohun ebo ki o
lo fi bo baba re
After the ebo was made, the Babalawo gave him pieces
of the things used for the ebo for his own personal propi-
tiation
Won ni ti o ba ti bo baba re tan, ki o ma wa baba lo
They told him to seek his father after the personal propi-
tiation
Eko burin gada, o pade ila peki l'ona
Far into the journey, eko met ila
Ila ni omo oloore oun. "Nibo ni o nlo?"
Ila asked, "My benefactor's child, where are you going?"¹
Eko ni oun nwa baba lo
Eko said he was seeking his father
Ila fun ni ogun oke owo
Ila gave him *twenty bags of money
Eko burin gada, o pade ikan l'ona
Further into the journey, he, eko, met ikan
Ikan ni omo oloore oun, "Nibo ni o nlo?"
Ikan asked, "My benefactor's child, where are you go-
ing?"
Eko ni oun nwa baba lo

*A significant amount of money

Eko said he was seeking his father
 Ikan fun ni ogbon oke owo
 Ikan gave him *thirty bags of money.
 Eko burin gada, o pade olobengan l'ona
 Further into the journey, he, eko, met olobengan
 Olobengan ni omo oloore oun, "Nibo ni o nlo?"
 Olobengan asked, "My benefactor's child, where are you
 going?"
 Eko ni oun nwa baba lo
 Eko said he was seeking his father
 Olobengan fun ni ogbon oke owo
 Olobengan gave him **one thousand, four hundred and
 three bags of money.
 Eko tun burin gada, ile pin niwaju, o pin l'ehin
 As eko kept going, the road suddenly disappeared
 Igbati yo o gbe ese 'kini, gbe ese ikeji, ti yo o gbe iketa, o
 jin si agbede orun
 He took one step, the second step; the third step landed
 him in the spirit world
 Won ni, "Ogbo nrun"
 They [residents of the spirit world] said they smelled an
 unpleasant odor [they complained of the smell of a living
 being—an intrusion]
 Baba a re ni, "Ogbo ko run." O ni, omo oun ni
 His father [eko's father] said there was no unpleasant odor,
 that the smell was that of his son
 [that his son should be spared reprisal for the intrusion]
 O ni, "Kilo de ti o fi nwa oun bowa?"
 He asked his son, "Why do you come to the spirit
 world, looking for me?"
 Eko ni nigbati oun de'le, ni won ni o ti wa sihiin
 Eko said that when he got home, he was told that he

*A significant amount of money

**A real windfall

[father] had transcended
 O ni, "Oka ti j'ogun oro"
 He said, "Oka has inherited poison"
 [oka has become poisonous]
 O ni. "Ojola ti j'ogun ohun"
 He said, "Ojola has inherited Ohun"
 [Ojola has become very unfriendly and hostile]
 O ni. "Opolo j'ogun ewu ifan"
 He said, "Frog has inherited a rough skin"
 [he said frog has turned wicked]
 O ni, "Agunsooro j'ogun sisan"
 He said, Agunsooro's biting has become deadly"
 [that agunsooro has become a deadly snake]
 O ni won ni ti oun ba sunmo won, awon yo gbe oun mi
 He said that they threatened to swallow him, eko, if he
 went close to them.
 Baba a re ni ko ya'nu
 His father told him to open his mouth; he opened his
 mouth
 Baba a re ba so ase kan soso ti o ni ku, si eko ni enu
 His father put his last ase in eko's mouth
 O ni ko kalo
 He, the father, asked eko to "come along" (to follow
 him)
 O ba bere si ti gbogbo awon nkan ti eko fi ru'bo l'ode
 aye haa an
 The father showed eko all the things that he, eko, had
 sacrificed on earth
 O ni ti eko ba de'le aye
 The father told eko that when he, eko, gets to earth
 Ki eko wi fun won pe
 He should tell the people
 Ki won pa oka ni apa dari
 To kill oka by cutting off its head

Ki won pa ere ni apa lado
To kill ere by slicing it open
Ki won ma fi opa teere ja iru guntere
To kill guntere with a long stick
Ki won pa opolo, ki won ma t'uju re bo ere
To kill frog by rubbing its face in mud
O ni ti o ba de'le aye
The father told him, eko, that when he gets on earth
Ti o ba kan odo nla ti ko ba le lo
If he comes across a big river that he could not cross
O ni ti o ba ti fi enu so bebe ihin, yo ma ba ara re ni
bebe
ohun
He, eko, should put his mouth on the shore line; once he
does that, he would find himself on the other side of the
river
Ti o ba kan igi nla
That if a big tree impeded his movement
O ni ti o ba ti fi enu so bebe ihin, yo ma ba ara re ni
bebe ohun
He should put his mouth on his side of the tree; once he
does that, he would find himself on the other side of the
it.
O ni ti o ba kan oke ti ko le gun-un
That if he came across a mountain that he could not climb
O ni ti o ba ti fi enu so bebe ihin, yo ma ba ara re ni bebe
ohun
He should put his mouth at the base of the mountain; once
he does that, he would find himself on the other side of it.
O ni ko di'ju
He [father] told eko to close his eyes
Eko di'ju
Eko closed his eyes
Baba re ba gba ni idi
The father tapped eko on the buttocks

Eko ba tun ba ara re l'ori iyorin ni ibi ti o ti ja s'ode
orun ni *akoko*
Eko saw himself on the same spot; where the road had
previously disappeared
Igbati yo rin gada, ila lo tun ko pade
As he was tracing his way back, the first person he met
was ila
Ila ni omo oloore oun niyi lati osu keta, o ni, "O ri baba
abi o ko ri?"
Ila said, "Here comes my benefactor's child, it has been
three months, did you see your father?"
Eko ni oun ri baba
Eko answered that he saw his father
Ila ni kinni baba fun
Ila asked him, What did your father give you?"
Eko ni o fun oun ni ase
Eko said that his father gave him ase.
Eko ni oun o tile dan ase baba oun wo
Eko decided to test his newly acquired ase
O ni, "Ila, ewo lo ndun e?"
He asked ila, "What are our problems?"
Ila ni omo ni oun ko ri bi
Ila said he lacked children
Eko ni ki ila o bi ogun omo
Eko commanded that ila should have twenty children
[multiple seeds]
Ila bi ogun omo
Ila had twenty children [multiple seeds]
O ni ki omo 'kookan ma ni ogboogbon omo, ogoogun
omo
Eko commanded that each child [seed] should have [bear]
multiples of thirty children [seeds], twenty children [mul-
tiple seeds]
Ila had children [multiple seeds] as commanded.

O tun pade ikan peki
 Next, he met ikan
 O ni, "Ikan, ewo lo ndun e?"
 And asked, "Ikan, what is your main problem?"
 Ikan ni omo ni oun ko ri bi
 Ikan said he was unable to have children
 Eko ni ki ikan o bi ogboogbon omo, ki won ma ni aadota,
 ogoogun omo ninu
 Eko commanded that ikan should have thirty children
 [seeds]; that each child [seed] should have [bear] mul-
 tiples of fifty children [seeds], twenty children [multiple
 seeds]
 Beeni ikan se bimo
 Ikan had children [multiple seeds] as commanded.
 O tun pade olobengan
 Then, he met olobengan
 O ni, "Olobengan, ewo lo ndun e?"
 He asked, "Olobengan, what bothers you the most?"
 Olobengan ni omo ni oun ko ri bi
 Olobengan said he was unable to have children
 Eko ni ki olobengan bi etalegbeje omo, ki won ma ni
 ogboogbon, ogoogoji omo
 Eko commanded that olobengan should have one thou-
 sand, four hundred and three children [seeds]; that each
 child [seed] should have [bear] multiples of thirties, twenty
 children [multiple seeds]
 Beeni olobengan se bimo
 Olobengan had children [multiple seeds] as commanded.
 Eko wa njo, o nyo, o nkorin
 Eko was so happy for the manifestations of his prayers,
 and for the potency of his newly acquired ase, that he
 started to sing, dance and praise Ifa [Odumare]
 O ni (saying):

Bí mo dúró

*Bí mo wúre
 Ire è mi kàṣàì gba
 Bí mo bèrè, bí mo wúre
 ire è mi kàṣàì gba
 Baba ọkà kú, ọkà jogún oró
 Bí mo dúró
 Bí mo wúre
 Ire è mi kàṣàì gba
 Bí mo bèrè, bí mo wúre
 ire è mi kàṣàì gba....*

If I am standing, and I pray
 May my prayers manifest
 Ifa I am on bent knees, and I pray
 May my prayers manifest.

Lead: When oka's father died, oka inherited poison.

Chorus:

If I am standing, and I pray
 May my prayers manifest.
 Ifa I am on bent knees, and I pray
 May my prayers manifest
 When ere's father died, ere became hostile
 If I am standing, and I pray
 May my prayers manifest
 Ifa I am on bent knees, and I pray
 May my prayers manifest
 When opolo's father died, opolo became wicked
 If I am standing, and I pray
 May my prayers manifest
 Ifa I am on bent knees, and I pray
 May my prayers manifest.

Baba rẹ bá gba ní idí
 Ekò bá tún bá ara rẹ l'óri iyọrin ni ibi tí ó ti já s'ode
 ọrun ní àkókó
 Ìgbà tí yó rìn gádà, ilá ló tún kọ pàdé
 Ilá ní "Ọmọ olóore" oun niyí láti oşu kẹta, ó ní, "O ri
 baba àbí o kò ri?"
 Ekò ní oun rí baba
 Ilá ní kínni baba fun
 Ekò ní ó fún oun ní àşẹ
 Ekò ni oun ó tilẹ dán àşẹ bàbá oun wọ
 Ó ní, "Ilá, èwo ló ndùn ẹ?"
 Ilá ní ọmọ ni oun kò rí bí
 Ekò ní kí ilá ó bí ogún ọmọ
 Ilá bi ogún ọmọ
 Ó ní kí ọmọ kọkọkan ma ní ọgbọgbọn ọmọ, ogoogún
 ọmọ.
 Ó tún pàdé ikán pẹkí
 Ó ní, "Ikán, èwo ló ndùn ẹ?"
 Ikán ní ọmọ ni oun kò rí bí
 Ikán said his problem was childlessness
 Ekò ní kí ikán ó bi ọgbọgbọn ọmọ, kí wọn ma ní
 àádọta, ogoogún ọmọ nínú
 Bẹ̀ẹ̀ni ikán şe bímọ.
 Ó tún pàdé olóbengán
 Ó ní, "olóbengán, èwo ló ndùn ẹ?"
 Olóbengán ní ọmọ ni oun kò rí bí
 Ekò ní kí olóbengán bi ẹ̀tálẹ̀gbẹ̀je ọmọ, kí wọn ma ní
 ọgbọgbọn, ogoogójì ọmọ
 Bẹ̀ẹ̀ni olóbengán şe bímọ.
 Ekò wá njó, ó nyò, ó nkọrin, ó ní:
 Bí mo dúró
 Bí mo wúre
 Ire è mi kàşài gba
 Bí mo bẹ̀rẹ̀, bí mo wúre

6

ire è mi kàşài gba é ikẹta,
 Ohùn: Baba ọkà ku, ọkà jogún oró
 Ègbè: Bí mo dúró
 Bí mo wúre
 Ire è mi kàşài gba
 Bí mo bẹ̀rẹ̀, bí mo wúre
 ire è mi kàşài gba
 Ohùn: Baba ọjòlá ku, ọjòlá jogún ohùn oun mi.
 Ègbè: Bí mo dúró
 Bí mo wúre
 Ire è mi kàşài gba
 Bí mo bẹ̀rẹ̀, bí mo wúre
 ire è mi kàşài gba
 Ohùn: Baba ọpòlọ ku, ọpòlọ j'ogún ẹwù ifàn
 Ègbè: Bí mo dúró
 Bí mo wúre
 Ire è mi kàşài gba
 Bí mo bẹ̀rẹ̀, bí mo wúre
 ire è mi kàşài gba... rẹ ní
 Tí ó bá kan igi nlá
 Ó ní tí ó bá tí fí ẹnu sọ bẹ̀bẹ̀ ihin, yó ma bá ara rẹ̀ ní bẹ̀bẹ̀
 ọ̀hún
 Ó ní tí ó bá kan ọ̀kẹ̀ tí kò le gùn-ún
 Ó ní tí ó bá tí fí ẹnu sọ bẹ̀bẹ̀ ihin, yó ma bá ara rẹ̀ ní bẹ̀bẹ̀
 ọ̀hún
 Ó ní kó di'jú
 Ekò di'jú



By Ayòbami Abáyómi

Ekò in ikòlé òrun (spirit world)

4

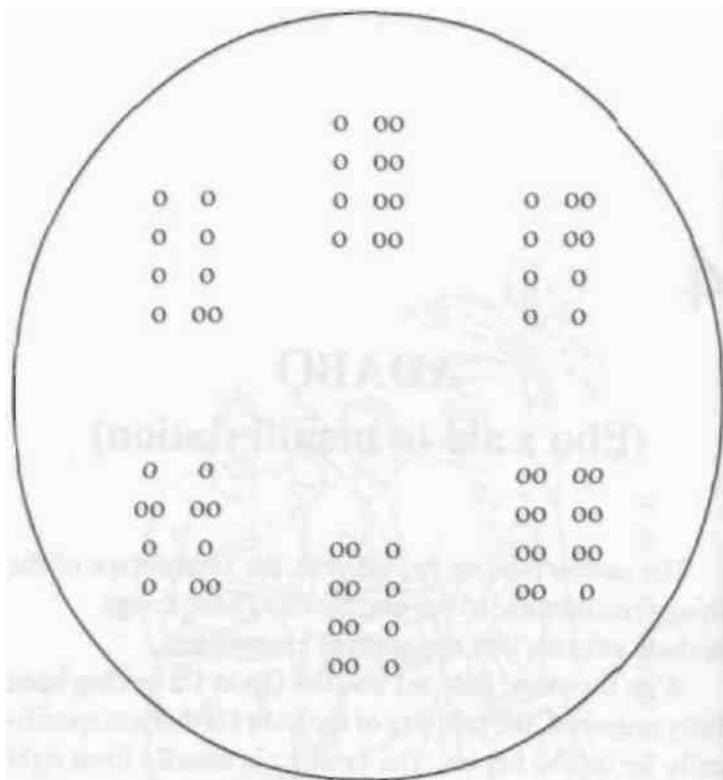
ADABO

(Ebo's aid to manifestation)

The *adabo* process begins with the assemblage of the things recommended for ebo by Ifa. These things include animals and non-animal elements.

With the stage duly set and the Opon Ifa having been fully prepared, the printing of the Odu Ifa that are specifically for *adabo* begins. The printing is usually from right to left in horizontal order. The specific Odu Ifa for *adabo* include **Owonrin**, **S'ogbe**, **Ogunda**, **Bede**, **Ose**, **Otura**, **Oyeku**, **Otura**, **Ika**, **Otura**, **Ika**, **Ose**, **Ogunda**, **Oturupon**, **Meji**, **Ika**, **Meji**, **Ose**, **Irete**, **Meji**, **Ose**, **Irete**, **Eji**, **Ogbe** and **Okanran**. **Adisa**, **Adabo's** Odu can be randomly selected, but **Ose**, **Otura**, **Owonrin** and **Okanran** **Adisa** (**Okanran** **Osa**) must be retained at all times with **Okanran** **Adisa** being the last Odu Ifa that brings the *adabo* process to a close.

At the very beginning of the *adabo* process, about six (6) or ten (10) Odu Ifa that are relevant to *adabo* must be printed. Sometimes, the first printing can be slightly higher



than *ten Odu Ifa*. *Regardless of* how many Odu Ifa are printed, one of them must be the Odu Ifa that revealed for the applicant during consultation, and the reverse of that Odu Ifa. To demonstrate this process, let us use the first four Odu Ifa from the above list, and two other Odu Ifa pulled from the two hundred and fifty six chapters of Ifa. Let us use Oyeku L'ogbe as the Odu Ifa that was revealed, and Ogbe Oyeku as the reverse of that Odu Ifa.

On a circular Opon Ifa, the working area would be visually divided into three vertical rows. ***The Odu Ifa that was revealed during consultation, and the reverse of that Odu Ifa, must be printed first They must also be printed in the middle row—top to bottom—as a matter of***

principle. So, begin by printing Oyeku L'ogbe, followed by Ogbe Oyeku, in the middle row. On the right, that is, the first row, print Owonrin S'ogbe. Then, move to the far left, the last row, and print Ogunda Bede (Ogunda Ogbe). Since the reverse Odu Ifa that was revealed during consultation—Ogbe Oyeku—has been printed in the bottom of the middle row, begin the next printing on the right

side (the first row), and print Okanran Oyeku. Move to the far left (last row), and print Ose Otura. This completes the first set of the printing of the Odu Ifa for adabo.

If the Babalawo wants to make the ebo on his opele, he would open the Odu Ifa that was revealed for the applicant during Ifa consultation and then proceed with the adabo chants.

Next is the protection of one's self. In this case, the Babalawo would take care of his own spiritual well-being, first, with a relevant Ifa chant to ward off/revert possible spiritual attacks. A good example of such a chant is the following verse from **Oturupon Odi:**

Oturupon 'Di, eye si
 Oturupon 'Di, a bird flys off
 Oturupon 'Di, eye ba
 Oturupon 'Di, a bird perches
 Oturupon 'Di, eye si, eye o si
 Oturupon 'Di, whether or not the bird flys
 Oturupon 'Di, eye ba, eye o ba
 Oturupon 'Di, whether or not the bird perches
 Oturupon 'Di, eye ni o ta kankan, ko gun'gi
 Oturupon 'Di, it is the bird that is slow in climbing a tree
 [Oturupon 'Di, it is the bird that does not fly fast enough]
 D'ifa fun Orunmila
 Divined for Orunmila
 Ni'jo awon eleye ile iya re ran 'ni wa pee

When his maternal relatives sent for him
Aje ile, oso ile, e m'owun mi
Witches, wizards, you all know my voice
[Witches, wizards, you all recognize my voice]
Eleye kii ba eleye wijo
Mystic birds do not fight each other
[the respect between powerful entities is mutual].
In a way, the last line of the above verse indicates that
the Babalawo wishes to be in harmony with the elemental
forces around him, and that these elemental forces should
in turn cooperate with him. To bring the chant to a close,
additional prayers may be said.

The ritual continues with 'credit and acknowledgment'
for the instrument used for the *idafa*. Was Ifa consulted
with Ikin Ifa, or was it consulted with the opele? Since
these are the only two instruments used for Ifa divination,
no other instruments qualify for consideration in this
process. The answer to the question will determine the
explanation given to Orunmila on behalf of the person
for whom ebo is to be made, as well as the Odu Ifa to
chant.

For example, if Ifa was consulted with Ikin Ifa, the
Ajere Ifa (Ifa pot) that contained the Ikin Ifa, would be
placed in the middle of the printed Odu Ifa on the Opon
Ifa. The Babalawo would solemnly request Orunmila's
presence and attention, and he would pray for the success
and manifestation of the ebo. He may chant the following
verse from **Irete Iwori**:

Atepa Iwori
Mash-to-death Iwori
Babalawo erin lo d'ifa fun erin
Elephant's Babalawo divined for the elephant
Erin mo die le'ri

Elephant carries a mini mountain on its head
Erin nrode Alo
The elephant was going to Alo town
Itakun to ba ni ki erin ma dee Alo, t'ohun t'erin ni nlo
A running plant that plans to impede elephant's
movement to Alo would go with the elephant
Erin, "Ni igbawo lo di oke?"
Elephant, "When did you become a mountain?"
Isinslnyi ni a ri erin
It was a while ago that we saw the elephant
Erin, "Ni igbawo lo di oke?"
Elephant, "When did you become a mountain?"
Erin g'oke Alo
Elephant is on top of Alo mountain
Agunfon, erin ma ti g'oke Alo
Ah, giraffe! Elephant has climbed Alo mountain
(mountain of success; mountain of accomplishment).

At the end of the chant, the Babalawo would explain
to Orunmila that he did not mean to place a physical load
on Him, but that he did that to apprise Orunmila of the
applicant's situation. After this explanation, he would
move the Ifa bowl around in a circle on the Opon Ifa. He
would pray for the applicant to overcome her/his
problems and that she/he should never be kept down or be
bothered by anyone. The Babalawo would remove the Ifa
bowl, respectfully, with his left hand saying, "Osi ni
abiyamo nda omo re si (a mother straps her baby to her
back, and also unstraps the baby, via her left side). The
Babalawo should say more prayers afterwards.

On the other hand, if Ifa was consulted with the Opele,
the following procedure should be substituted for the one
above. The Babalawo would explain to Ifa what he is about

to do. He might explain that the applicant has brought the materials for the ebo and ask Orunmila for His acceptance of the offerings and also to bless the applicant. Once this acknowledgment is given, the Babalawo would concentrate on his own spiritual well-being. He would start with a chant to Orunmila to ward off looming spiritual problems and to revert any possible spiritual attacks inherent in the applicant's situation. To do this, the Babalawo would add about ten cowrie shells to the money presented to Ifa by the applicant, that is, the money charged for doing the work. He would place the money and the cowrie shells on the Opon Ifa. He would cover them, first, with his right hand and chant the following Ifa verse:

Otun pele

Right palm pele

[right hand, accept my greetings]

Awo won l'ode Aba

Their Babalawo in Aba town (aba means '*proposition*')

D'ifa fun won l'ode Aba

Divined for them in Aba town

Won ji, ekun aje ni won nsun

They were crying for lack of wealth

Won ni ki won rubo l'ode Aba

They were advised to make ebo in Aba town

Won ru ebo ni ode Aba

They made the ebo in Aba town

Won ni aje l'owo

They had wealth; they had all ire.

The Babalawo would remove his right hand and cover the owo and the cowrie shells with his left hand and continue with the chant:

Osi pele,

Left palm, pele

[left hand, accept my greetings]

Awo won l'ode Abose

Their Babalawo in Abose town (abose means '*manifestation of ebo*')

Won ji, ekun omo ni won nsu

They were crying for lack of children

Won ni ki won rubo l'ode Abose

They were advised to make ebo in Abose town

Won ru'bo l'ode Abose

They made the ebo in Abose town

Won bi'mo pupo l'ode Abose

They had many children in Abose town.

At this stage, the left hand should be removed. Then, both hands, with the right hand first, would be placed on the ebo instruments (the owo and the cowrie shells) on the Opon Ifa and continue with the chant:

Ati otun ati osi, ki i ru ebo a i ma da

Both hands never make ebo without it being accepted.

At this stage, the Babalawo would remove his left hand, put the ebo instruments together tightly*, and continue the process with the *right hand*:

D'ifa fun asewele

Divined for asewele

Ti i se omokunrin d'epe nu.

The son of spell-repeller

Ni'jo ti won nre igbo adewure

When they were going to the forest of "I'll show my gratitude to you when I return"

Depenu, depenu, a ba da egun, da epe le awo l'ori, ko le ja

Spell-repeller, repel curses, spells and other evil

*To do this effectively, he may wrap the cowrie shells with the money

pronouncements that might be invoked on an Awo
Asewele ma de o, omode 'kunrin depenu
Oh! Here comes Asewele, the spell-repeller.

The Babalawo should pray that evil invocations, spells and curses may not affect him and his family, etc. The chant here is for the Babalawo's protection, so, he should seize the opportunity of this chant to say a deep prayer for himself. Then, he would collect the ebo instruments (the money and the cowrie shells), touch the applicant's head with them and also pray for her or him.

* * *

Next is the invocation to Orunmila to descend and to make the ebo manifest. During this process, the Babalawo's right hand must move the ebo instruments gently around on the Opon Ifa. Three samples of these invocations are:

- (1) Ifa ko je k'ebo naa o fin
Ifa, please, let the ebo manifest
Orunmila, koo je k'eru o da
Orunmila, accept the supplication
Ko o je ko d'alede orun dan dan dan
Let the ebo be received in the spirit world.
- (2) Orunmila, ro wa Bara Elesin Oyan
Orunmila, please descend, owner of the horse
in Oyan town
Orunmila, ro wa Bara Adagba Ojumu
Orunmila, please descend, revered elder of
Ijumu
Ki o wa l'ase si ebo yii dan dan
Seal this ebo with your ase!

- (3) Ifa, gb'eru k'ebo fin
Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept the supplication and make the ebo
manifest
Orunmila, accept this ebo so prayers may
manifest
And ensure that the petition goes straight to the
Irunmole and Odumare.

In the same breath after Orunmila has been humbly summoned, the right hand continues to move while the next verse from Ogunda Owonrin is chanted. The prayer in this regard is to (a) isese (primordial forces), ori (one's personal god) and the egungun (ancestors). The presence of these energies is crucial for spiritual support and harmony—harmony between the Babalawo, the applicant and the unseen forces.

Ogunda Owonrin

Okun kun nore nore
The sea is full
Osa kun legbe-legbe
The ocean is full
O!Owa nr'Owa (Owa is a town)
Travelers *proceed* to their various destinations
Alasan nr'Asan (Asan is a town)
Travelers go on their different journeys
Agba imole wo eyin oro, o ri pe ko sunwon
An elder Muslim considers the everlasting effect of a
statement and realizes that it is bad
O fi irunmu d'imu yayaya
He covers his nose with his mustache
O fi irungbon di aya pen-pen-pen

He covers his chest with his beard
 D'ifa fun isese merin
 Divined for four primordial energies
 Ti won nse olori oro n'Ife
 Leaders of the sacred cult in Ile Ife
 [authorities in ancient tradition]
 "Nje, kinni a baa bo ni Ife?"
 "O! Who should we worship?"
 Isese ni a ba bo, ki a to bo Orisa
 The primordial forces should be appeased first before
 appeasing the Orisa
 Baba eni ni isese eni
 One's father is one's primordial force
 Iya eni ni isese eni
 One's mother is one's primordial force
 Ori eni ni isese eni
 One's ori is one's primordial force
 Ikin eni ni isese eni
 One's Ikin Ifa is one's primordial force
 Odumare ni isese
 God is a primordial force
 Isese, mo juba ki nto s'ebo
 Primordial forces, I give my reverence before I start this
 ebo
 [Isese, I seek your sanction and blessings for this ebo
 that I am making.]
 A sincere prayer should be said to the forces for their
 blessings.

Situational prayers follow from here. A petition for the
 applicant's problems, or blessings, as revealed by Ifa
 during consultation, is expeditiously channelled to the
 Irunmole who preside over the applicant's situation.

* * *

Call Orunmila to accept the supplication by chanting
 any of the following interjectional invocations:

- (1) Ifa ko je k'ebo naa o fin
 Ifa, please, let the ebo manifest
 Orunmila, koo je k'eru a da
 Orunmila, accept the supplication
 Ko o je ko d'alede orun dan dan dan
 Let the ebo be received in the spirit world.
- (2) Orunmila, ro wa Bara Elesin Oyan
 Orunmila, please descend, owner of the horse
 in Oyan town
 Orunmila, ro wa Bara Adagba Ojumu
 Orunmila, please descend, revered elder of
 Ijumu
 Ki o wa l'ase si ebo yiii dan dan
 Seal this ebo with your ase!
- (3) Ifa, gb'eru k'ebo fin
 Orunmila, gb'eru k'ebo da
 Ko je ko da'lede orun dan dan dan
 Ifa, accept the supplication and make the ebo
 manifest
 Orunmila, accept tins ebo so prayers may
 manifest
 And ensure that the petition goes straight to the
 Irunmole and Odumare.
 You may add other prayers to the chant.

If the Babalawo wants to be consistent, he should adopt
 just one of the invocations. He should use the chosen one
 throughout his adabo process. For consistency and for
 example only, I will use the third invocation for the
 remainder of the adabo process in this book.

Even though it might be construed by the novice that the elements presented for ebo are for the Babalawo, this is a little bit off the truth because Orunmila has control over this process. Essentially, the elements assembled for ebo, including the owo, are presented to Orunmila first. This presentation is contained in a verse of Otura Ika (Otura Finka). So, with the right hand still moving the adabo instruments on the Opon Ifa, the Babalawo would continue the process by chanting:

Otura Ika (Otura Finka)

Okin nigin-nigi
White feathered bird!
Awo olokun
Diviner for olokun (ocean)
D'ifa fun Olokun
Divined for Olokun
Ni'jo omi okun o too bu b'aju
When the ocean was really small.
Aluko dododo
Red feathered bird!
Awo olosa
Diviner for the sea
D'ifa fun olosa
Divined for the sea
Ni'jo omi osa o too bu san 'se
When the sea was really small
Odidere a birin ese kerewe-kerewe
Parrot with elegant footsteps
D'ifa fun Olu-Iwo Moduoba
Divined for the King of Iwo
Omo a t'orun la gbe'gba aje ka'ri w'aye
Whose success was spiritually ordained
O tuka; o daka

It is smashed; it is shredded
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
D'ifa fun won ni isese agbere
Divined for them in the ancient Agere town
[divined for them in the primordial era]
Ni ojo ti won ko ohun ebo s'ile
The day they provided all ritual elements
Ti won nwa Babalawo kiri
And were looking for the Babalawo
A ri ohun ebo ni oni, a ri ohun ebo
We have the ritual elements, Ifa, we have them
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
(Go over the list of the things provided for the ebo)
Epo pupa ti mbe ni ile yi nko, ti ebo ni i se
The bottle, or jar, of epo pupa (palm oil) provided is for
ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Ifa, we have the ritual elements
Oti ti mbe ni ile yi nko, ti ebo ni i se
The liquor provided is for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Obi abata ti mbe ni ile yi nko, ti ebo ni i se
The obi abatas provided are for ebo
Erigi l'awo Agbasa

Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Orogbo ti mbe ni ile yi nko, ti ebo ni i se
The orogbos provided are for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Ataare ti mbe ni ile yi nko, ti ebo ni i se
The ataares provided are for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Adiye ti mbe ni ile yi nko, ti ebo ni i se
The adiyes (hens) provided are for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Akuko or ako adiye ti mbe ni ile yi nko, ti ebo ni i se?
The roosters provided are for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Ewure ti mbe ni ile yi nko, ti ebo ni i se
The goat provided is for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Eku ti mbe ni ile yi nko, ti ebo ni i se

The ekus provided are for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Eja ti mbe ni ile yi nko, ti ebo ni i se
The fish provided is for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements.
*Continue with the list until all
elements are presented to Ifa.*
Owo ti mbe ni ile yi nko, ti ebo ni i se?
The money provided is for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements
Omi ti mbe ni ile yi nko, ti ebo ni i se?
The omi provided is for ebo
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri 'hun ebo
Ifa, we have the ritual elements.
Eegun Akoda
The bone of Akoda
Eegun edidare
The bone of an insane person
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri ohun ebo
Ifa, we have the ritual elements.
Bi oloti ba pon oti tan

When the brewer finishes his brewing
Odida a da a
The funnel pours it
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri ohun ebo
Ifa, we got the ritual elements
Daa daa ni se adiyee aba
An incubating hen zig-zags on her eggs
Erigi ni Awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri ohun ebo
Ifa, we have the ritual elements
Dani-dani ni asiwere nrin
The insane moves inconsistently
Erigi l'awo Agbasa
Erigi is the Babalawo of Agbasa
Ifa, a ri ohun ebo
Ifa, we have the ritual elements
Eni to ba ni ki ebo yii ma da, a ma ba ebo lo
Whoever wishes that this ebo should not manifest; or,
whoever wants to obstruct this ebo from manifesting, will
go with the ebo
Ifa, a ri ohun ebo
Ifa, we have the ritual elements.

Touch the applicant's forehead with the adabo instruments and pray that the supplication be accepted, and that the ebo manifests.

* * *

Call Orunmila to accept the supplication by chanting the invocation:

Ifa, gb'eru k'ebp fin

Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept the supplication and make the ebo
manifest
Orunmila, accept this ebo so prayers may
manifest
And ensure that the petition goes straight to the
Irunmole and Odumare.

Then, chant the following verse of Otura Osa (Otura Gasa). It is a prayer for the monetary payment that accompanies the materials for the ebo. During this process, the adabo instruments must continue to be moved around on the Opon Ifa.

Otura Osa (Otura Gasa)

Olofin ko'le tan
Olofin built his house
O ko oju re s'etu
And sets it facing a gun smoke
D'ifa fun Ominilogba
Divined for Ominigba
Ti iku ati arun nwa kiri
Who was being sought by death and illness
Ojo ti iku yo si Ominilogba, owo lo fi yee
When death accosted Ominilogba, Ominilogba was able
to dodge him, iku, by virtue of his monetary sacrifice
Ominilogba, owo la fi nye ipin ni Orun
Ominilogba, death can be averted with monetary
sacrifice
Ojo ti arun ko Ominilogba, owo lo fi yee
When illness met Ominilogba, Ominilogba was able to
dodge him, arun, by virtue of his monetary sacrifice
Ominilogba, owo la fi nye ipin ni orun

Ominilogba, illness can be averted with monetary sacrifice

Ominilogba.

Pray that the monetary sacrifice should avert death, illness and negative forces.

Short story: Death was looking for Ominilogba and he went for divination. Ominilogba did not have enough time to procure the materials needed for the ebo. With Ifa's understanding of this situation, Ominilogba was charged the amount needed for the materials, in addition to the money to do the work. With the money, the ebo was quickly made for Ominilogba and he was saved from Iku.

* * *

Call Orunmila to accept the supplication by chanting the invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

Ko je ko da'lede orun dan dan dan

Ifa, accept the supplication and make *the ebo* manifest

Orunmila, accept this ebo so prayers may manifest

And ensure that the petition goes straight to the Irunmole and Odumare.

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa and chant the following verse from **Idin Ogbe (Idin 'Gbe)**:

Bi bembe ba ko gudu

When bembe drum sounds

Gbogbo aya oba lo njo

The queens would joyously take to the dance floor

A d'ifa fun adabo

Divined for adabo (ebo-manifesting aid)

Adabo nti orun bo wa aye

When adabo was coming from the spirit world to earth

A ru ebo naa ni owo

We are making this ebo with money

[with the required materials for the ebo presented, including owo]

Ifa, ki oje o fin

Ifa, please, make the ebo manifest

Ti o ba to ebo, ki e je o fin

If the materials for the ebo are complete, please, let the ebo manifest

Adabo, jo o je ki ebo o da fun elebo o, adabo

Adabo, please, let the ebo manifest for the applicant

Ti o ba to ebo, ki e je o fin

And if something is inadvertently left out of the materials for the ebo, please, make the ebo manifest

Adabo, jo o je ki ebo o da fun elebo o, adabo

Adabo, please, let the ebo manifest for the applicant

Ni Iko Awusi ni Ile Ifa

Awusi town is Ifa's home

Adabo, jo o je ki ebo o da fun elebo o, adabo

Adabo, please, let the ebo manifest for the applicant

Ni Idoromawuse ni ile Ifa

Idoromawuse is Ifa's home

Adabo, jo o je ki ebo o da fun elebo o, adabo

Adabo, please, let the ebo manifest for the applicant

Ki l'ebo o se ma da fun elebo

How would the ebo manifest for the applicant?

Ada kan, ada kan ni ebo o ma da fun elebo

With immediacy! The ebo must manifest for the applicant

Ada kan, ada kan ni ebo papaa da
Yes, the ebo must manifest immediately.

Pray that the sacrifice be accepted without hesitation
and without delay.

* * *

Call Orunmila to accept the supplication by chanting
either of the invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

Ko je ko da'lede orun dan dan dan

Ifa, accept the supplication and make the ebo
manifest

Oninmila, accept this ebo so prayers may
manifest

And ensure that the petition goes straight to the
Irunmole and Odumare.

The Babalawo should continue to move the adabo in-
struments with his right hand on the Opon Ifa and chant
the following *verse* from Eji Ogbe:

Eji Ogbe

Won ni ki ebo ko fin, Asani Aja

They say, "Ebo must be accepted" Asani Aja

Ko fin, ko fin l'eku nfin

"May it be accepted," so sounds the rat

Ko fin, ko fin l'eja ndun

"May it be accepted," so sounds the fish

Oro a i fin ko sunwon

Nonacceptance of an ebo is bad

D'ifa fun Onitoko Obalufon

Divined for Onitoko Obalufon

Omo a t'epa osooro-jako

One, who walks with a majestic stick

Ogun oke lo fi ru'bo

He paid *twenty (20) bags of money for his ebo

O ni oun o mo ibi ti o gb'ori ja

He said, he saw no difference

Won ni, "Se o fi kan ori?"

He was asked, "Did the ebo touch your head?"

O ni oun ko fi kan ori

He said the ebo did not touch his head

Won ni ti a ba fi kan ori

They told him that 'touching an ebo to one's head

Ori eni a gba ebo ru

Facilitates speedy manifestation of one's ebo.'

*The Babalawo should hold the ebo to the
applicant's ori (head) and pray that her or his
ori should help speed ebo's manifestation. He
should continue with the chanting:*

Ko fin, ko fin l'eku nfin

"May it be accepted," so sounds the rat

Ko fin, ko fin l'eja nfin

"May it be accepted," so sounds the fish

Oro a i fin ko sunwon

Nonacceptance of an ebo is bad

D'ifa fun Onitoko Obalufon

Divined for Onitoko Obalufon

Omo a t'epa osooro-jako

One, who walks with a majestic stick

Ogbon oke lo fi ru'bo

He paid **thirty (30) bags of money for his ebo

*Let us say, this is the equivalent of
two hundred dollars (\$200.00)

**Let us say, this is the equivalent of
three hundred dollars (\$300.00)

O ni oun o r'ayiipada kan kan
He said, he felt no result of the ebo
Won ni, "Se o fi kan aya?"
He was asked, "Did the ebo touch your chest?"
O ni oun ko fi kan aya
He said the ebo did not touch his chest
Won ni se ni a nfi ebo kan aya
They told him that 'touching an ebo to one's chest
Ni aya eni fi ngba eru tu
Facilitates speedy manifestation of one's ebo to Esu.'

The Babalawo should touch the ebo to the applicant's chest and pray that her or his aya should help speed ebo's manifestation. He should continue with the chanting:

Ko fin, ko fin l'eku nfin
"May it be accepted," so sounds the rat
Ko fin, ko fin l'eja nfin
"May it be accepted," so sounds the fish
Oro a i fin ko sunwon
Nonacceptance of an ebo is bad
D'ifa run Onitoko Obalufon
Divined for Onitoko Obalufon
Omo a t'epa osooro-jako
One, who walks with a majestic stick
Aadota oke lo fi ru'bo
He paid ***fifty (50) bags of money for his ebo
O ni oun o ri aruda ebo naa
He said, "It felt like the ebo never manifested"
Won ni o jo bi wipe ibi ni ko d'eyin l'eyin re
They said, "It seems that negativity might still be lurking around him."

The Babalawo should pray that negative thoughts,

***Let us say, this is the equivalent of five hundred dollars (\$500.00)

evil wishes, ill luck, spells, curses, etc., should keep away from the applicant.

With the adabo instruments in his palm, and holding the instruments close to the applicant's head, the Babalawo should blow away negative energies that might surround the applicant.

* * *

Next is the Odu Ifa for which adabo is being made, that is, the Odu Ifa that revealed for the applicant at the time of consultation. As many verses of that Odu Ifa as possible may be chanted by the Babalawo. The verses to be chanted must include the particular verse or verses that touched on the applicant's concerns at the time of Ifa consultation. For instance, if Owonrin ogbe had revealed for the applicant during consultation, and messages from this Odu Ifa warned the applicant to refrain from rendering favors for a couple of months, and the concern of the applicant at the time of consultation was for spiritual advice on whether or not to loan money to someone, **or to put his financial security at risk for trying to bail someone out of a tight corner, then, the particular verse of Owonrin ogbe that gives this authority would be included in the chants during adabo.**

Appropriate prayers for the applicant's protection against loss—loss of material wealth and/or loss of life—would also be said. This particular verse of **Owonrin ogbe** that speaks about a favor that went sour may be used:

Oore ni igun se
The vulture's benevolence
Ni igun fi pa l'ori
Resulted in his bald-headedness
Oore ni akala se

Akala's benevolence
Ni akala fi yo gege l'orun
Brought him the protuberance on his neck
Ijo mii, ijo mii
Some other day, another day
Ki eni ma se oore mo
One should not be too kind
D'ifa fun ijimere
Divined for ijimere (monkey)
Ti nlo ba Olokun pesan odun
When he was going to Olokun's anniversary
Won ni ko ru'bo
He was told to make ebo
O gb'ebo, o ru
He complied...
E gbe mi o
Carry me
Peere-pekun-pe
Peere-pekun-pe
Gently and carefully.

Synopsis

The itan (story) is about a favor turned sour for ijimere (monkey) on his return trip from Olokun's house when he went there to congratulate Olokun on Olokun's anniversary ceremony. The favor almost cost ijimere his life, but thanks to the ebo he made and to Esu, ijimere lived to relate the experience.

In the same breath, the reverse of Odu Ifa Owonrin ogbe, that is Ogbe Owonrin, would be chanted. Again, an equal number of verses chanted from Odu Ifa Owonrin ogbe must also be chanted from Odu Ifa Ogbe Owonrin. The spiritual injunction is that the Odu Ifa that revealed

for the applicant during divination, and for which adabo is being made, must be complemented with its reverse Odu Ifa, dubbed '*omo iya re*' (its closest sibling). Before calling on this 'reverse Odu Ifa,' the Odu Ifa to be called must be respectfully summoned. Here are samples of short statements that can be made: (a) "Bi ese kan ba w'ole, ikeji a tele (whenever one foot enters, the second one must follow); (b) Ogbe Owonrin, wa si *omo iya re* lo... (Ogbe Owonrin, assist your sibling for the immediate manifestation of this ebo). Then, a verse, or verses, from the 'reverse' Odu Ifa would be chanted. A sample of such a chant is as follows:

Ogbe Owonrin

Teteregun Awo Olomu
Teteregun, Awo for the King of Omu
D'ifa fun Olomu Aperan
Divined for Olomu Aperan (a King)
Omo Oloro akika
Their strong, tough child
E gun 'yan odun l'Omu
You prepared iyan in Omu
[you 'people' had a big feast of iyan in Omu]
E o fun eleru je
You did not give the slave
[you did not feed the slave]
E ro'ka odun l'Omu
You prepared amala in Omu
[you 'people' had a big feast of amala in Omu]
E o fun eleru je
You did not give the slave
[you did not feed the slave]
Eleru lo fidi ba'le
It is the slave

[unknown to you, people, it is the slave]

Ni npa yin l'omo je

Who has been killing your children

[the **sale** is remotely responsible for the deaths in the
your family because he is angry at being slighted]

Ibi ti mbe n'ile

The bad thing in the house

[the negative forces within the house]

Popo, pa fun mi, popo

Popo (Ifa herb), kill it for me, kill it

Ibi ti mbe l'oodo

The bad thing outside the house

[the negative forces outside the house]

Popo, pa fun mi, popo

Popo, kill it for me, kill it.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. and as usual, call Orunmila to accept the supplication by chanting the following interjectional invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

Ko je ko da'l^de orun dan dan dan

Ifa, accept the supplication and make the ebo
manifest

Orunmila, accept this ebo so prayers may
manifest

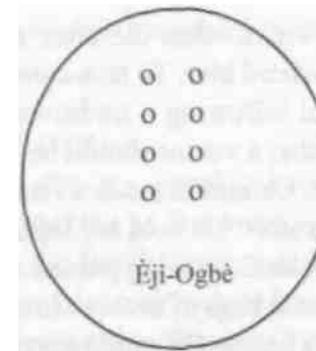
And ensure that the petition goes straight to the
Irunmole and Odumare.

Prayers with special chants from the Oju Odu
Merindinlogun (Sixteen Principal Odu Ifa) would be

chanted. Depending on the knowledge of the Babalawo, a verse or multiple verses may be chanted from each chapter of the Oju Odu Ifa. The verses to be chanted must essentially be verses that bless. They can also be selected

specifically to fit the situation of the applicant. The following verses from the Oju Odu, arranged sequentially,

are good examples, and they may be used.



Eji-Ogbe

(1)

Oda owo, awo k'oro

Scarcity of money, an Awo in k'oro town

Aabo, awo oke Ijero

Situation saver, an Awo in downtown Ijero

Bi oda owo ba nda Babalawo

If money is scarce for the Babalawo

[if a Babalawo is broke]

Aabo nii ma nboo

Situation saver will save the day for him

[situation saver will come to his aid]

D'ifa fun Orunmila

Divined for Orunmila

Won yo fi alejo itiju meta wo s'inu ile re

Three unsightly people would become his guests

Won ni ki o ru'bo

He was told to make ebo
Akuwarapa, awo ori eni
An epileptic, Awo on the mat
Onijabute, awo ale oja
An elephantiasis sufferer, awo of the marketplace
Onigbodogi, abimu dirinkinkin
The big, long nose yaws sufferer....

Synopsis

Orunmila was broke when the three celestial beings mentioned above visited him. To take care of these unexpected visitors, and following a traditional Yoruba custom that demands that a visitor should be made comfortable in one's home, Orunmila made an unusual sacrifice for the visitors' comfort: He sold his Iroke Ifa and other valuable divination tools. Having passed the test, the celestial beings left some bags of treasure in the rooms when they left Orunmila's house. Orunmila sent telepathic messages to the entities, informing them of the treasures they left behind. In response, the celestial beings informed Orunmila that the treasure was their way of 'thanking' him, Orunmila, for a job well done.

To conclude the above chant, prayers for wealth may be said for the applicant.

Eji-Ogbe

(2)

Ejeeji ni mo gbe, mi o gbe enikan

I support multiples, I do not support one

[my love is for multiple babies—twins—not for single babies]

D'ifa fun ojuoro to nlo si isale abata

Divined for ojuoro (a herb), when it was going to the

bottom of the swamp

To nlo ree kanrile omo ni bibi

To start a family

Oko ngbe l'owo, aya npon l'ehin

While the husband holds a child, the wife straps another child to her back (she carries another child on her back)

Yindinyindin ni t'idin

Maggot is always plentiful

Ta lo s'ojuro d'olomo?

Who made it possible for ojuoro to have children?

Isale abata

The swamp

Ifa lo s'ojuro d'olomo

Ifa made it possible for ojuoro to have children.

The core teaching in this verse is family. Therefore, prayers relevant to family issues may be said at this stage. The things to pray for may include love, happy home, omo (children), understanding, financial blessings, good health, long life, prosperity and protection.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa, and as usual, call Orunmila to accept the supplication by chanting the

usual interjectional invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

Ko je ko da'lede orun dan dan dan

Ifa, accept the supplication and make the ebo

manifest

Orunmila, accept this ebo so prayers may

manifest



Two happy children: Titilayò Àbáyòmi and Tifàṣe Somadhi
Photograph by Chief FAMA, 1995

And ensure that the petition goes straight to the Irunmole and Odumare.

While still moving the adabo instruments around on the Opon Ifa, the Babalawo should chant two verses from Oyeku Meji. The following verses are good examples:



Oyeku Meji

Opele lo yo tan, lo dakun dele
Once opele is full, it lays flat on its stomach
[a well consecrated opele performs extraordinarily well]
D'ifa fun peregede, tii se yeye ojumo mo
Divined for peregede (brightness), dawn's mother
Ojumo ire mo mi l'onii o
Today is a day of 'ire' for me
[May I be blessed with abundant ire today]
Peregede, iwo ni yeye ojumo mo
Brightness, you are dawn's mother
[Brightness, you are in charge of today's activities]
Ojumo aje mo mi l'onii o
Today is a day of financial success for me
[Today, 'and always,' bless me with abundant wealth]
Peregede, iwo ni yeye ojumo mo
Brightness, you are dawn's mother
[Brightness, you are dawn; you are in charge of today's activities]
Ojumo aya/oko mo mi l'onii o
Today is the day for a wife, or a husband, for me
[Today, and always, bless my relationship with my spouse; my girlfriend or my boyfriend]
Peregede, iwo ni yeye ojumo mo
Brightness, you are dawn's mother
[Brightness, you are in charge of today's activities]
Ojumo omo mo mi l'onii o
Today is the day of children for me
[Today, and always, make me a proud parent]
Peregede, iwo ni yeye ojumo mo
Brightness, you are dawn's mother
[Brightness, you are in charge of today's activities]
Ojumo ogbo, ato mo mi l'onii o

Today is a day of good health and longevity for me
 [For today, and always, bless me with good health and long life]
 Peregede, iwo ni yeye ojumo
 Brightness, you are dawn's mother
 [Brightness, you are in charge of today's activities].

This verse, known as "eyo Ifa," is one of the many self-explanatory Ifa verses, therefore, there is less to decode in its messages. So, iwure for all the good things mentioned in the verse may be said for the applicant. Other needs as appropriate, may be included in prayers.

Note:

Eyo Ifa: A short, direct Ifa verse. Eyo Ifa deals with one or two messages. Eyo Ifa's opposite is "ewo Ifa."

Ewo Ifa: A long, multi purpose, multi faceted Ifa verse. Ewo Ifa's messages are mostly coded. Ewo Ifa can be as long as two to five pages, or more. One ewo Ifa, by a knowledgeable Babalawo, can reveal a person's spiritual blueprint—the person's life path from the day of conception to the day of his last breath.

Oyeku Meji

(2)

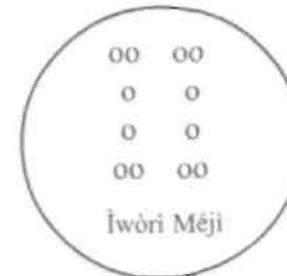
Opa gbongbo nii saju agbonnini
 Big baton precedes the dew [water] bailer
 Ese mejeeji nii jijadu ona gborokan-gborokan
 Two legs walk the road with trepidations
 D'ifa fun Alapa niyayi
 Divined for Alapa, king of Iyayi
 Omo owo ponle, owo ya s'oko
 Child of money does me good, money branches to the farm
 [Money brings honor and respect, particularly the

abundance of it]
 Iwaju Alapa, aje; eyin Alapa, omo
 In front of King Alapa, money; behind King Alapa, children
 [King Alapa had riches and was blessed with children].
 Iwure for a good family, blessings and for success of endeavors may be said on behalf of the applicant.
 * * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa, and as usual, call Orunmila to accept the supplication by chanting the interjectional invocation:

Ifa, gb'eru k'ebo fin
 Orunmila, gb'eru k'ebo da
 Ko je ko da'lede orun dan dan dan
 Ifa, accept the supplication and make the ebo manifest
 Orunmila, accept this ebo so prayers may manifest
 And ensure that the petition goes straight to the Irunmole and Odumare.

Then, he should chant two verses from Iwori Meji. The following may be one of the verses chanted:



Iwori Meji

Ogan nii m'ori di siki
The big mold, with its edge
O m'ese mejeeji di yeye, di yeye
And anchors solidly in the ground
Orubu efun bale, o ro kurubutu kurubutu
When efun is smashed, it gives off whitish dust
Atabale fo pe e
When an egg drops, it breaks on impact
D'ifa fun ase, tii se omobinrin orun
Divined for menstrual cycle, a lady in the spirit world
A bu fun ato, tii se omokunrin isalu aye
Divined same for sperm, a man on earth
Atase, at'ato ti e fe'ra ku
Both the menstrual cycle and the sperm (semen) that
fail to unite
E la'wo, la'se, e d'omo
Please, open up and become a baby
[please, fuse and become a baby].



Happy, healthy children.
By Chief FAMA. Ondo State, Nigeria, November 2003.

A prayer against infertility should be said to Ifa on behalf of the applicant. Prayers for healthy, happy children may also be included.

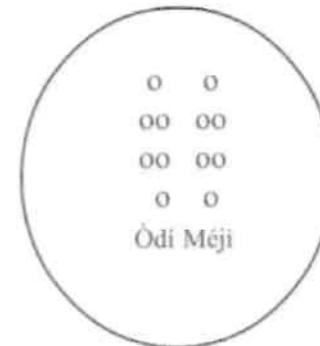
The Babalawo should continue to move the adabo instruments with his right hand on the Qpon Ifa, and as usual, call Orunmila to accept the supplication by chanting the interjectional invocations:

Ifa, gb'eru k'ebo fin
Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept the supplication and make the ebo
manifest

Orunmila, accept this ebo so prayers may
manifest

And ensure that the petition goes straight to the
Irunmole and Odumare.

Next, he should chant two verses from Odi Meji. The
following verses may be used:



Odi Meji

(1)
Odindi Odi
Wholesome Odi
Odindi Odi

Wholesome Odi

Eji Odi meji, a di otito

Two legs of Odi fuse and become the truth

[two legs of Odi fuse and become one]

D'ifa fun Akesan, ti o nlo ree je Baale oja

Divined for King Akesan, when he was to become the lord of the market

Akesan nd'ade; aya re nda oja

Akesan wears the crown; his wife controls the market

Eyin o mo pe olori ire ni eni nd'aja

Please, note that it is a blessing to found a striving market.

Prayer for wisdom with which to handle personal growth may be said after this chant. Also, a prayer might be said for the applicant's job or business, the applicant's relationships with people in general and with her or his spouse in particular.

Brief narration of the story in the chant

Queen Akesan is the focus of the story. She founded a prosperous market. She also ran a successful business. She named the market after her family's name—"Oja Akesan (Akesan's market)" as a tribute to her husband. Oja Akesan was very popular. It was also the most patronized market in the area. In turn, the husband, King Akesan, became popular. In addition to divinations for his own spiritual well-being, King Akesan was enjoined to attend to his wife's spiritual needs, at all times, because Queen Akesan's effort and dedication benefitted the husband tremendously.

Odi Meji

(2)

Odidi ni nfi enu ara re digun

Odidi (a bird) gets himself out of war [problems, fights, danger] with his 'loud' mouth

Owawa ni nfohun enu re buyeri

Owawa (a bird) uses his voice to scare off enemies

Eni gbohun ologuro lokeere, a ni bi ko t'erin, o po ju efon lo

Ologuro's heavy chirping from afar may be mistaken for the noise of an elephant, or that of a buffalo

Ibi ologuro ba si, ko ma to adiye

Yet, ologuro is smaller in size than a hen

D'ifa fun irin wonwonwon ti nse omokunrin Ogun

Divine for pieces of iron, Ogun's child

Ni'jo ti nkominu ogun

When he was surrounded by enemies and was apprehensive of war

Won ni ko ru'bo

He was told to make ebo

Ibon ro, ibon o ro

The gun booms, the gun does not boom

[whether or not a gun booms]

Ko seni ti o le je ki won d'oju ibon ko ohun

No one wants a gun pointed at him/her.

Prayers should be said for protection against war, gun shot, drive-by shootings, vehicular accidents, problems with the law, problems with any of the Irunmole, problems with Ogun or with any of his instruments. Other appropriate prayers may be included.

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the interjectional invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

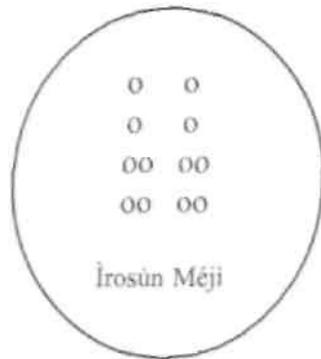
Ko je ko da'lede orun dan dan dan

Ifa, accept the supplication and make the ebo manifest

Orunmila, accept this ebo so prayers may manifest

And ensure that the petition goes straight to the Irunmole and Odumare.

Next, he should chant two verses from Irosun Meji. The following sample verses may be used:



Irosun Meji

Ita ruku, l'awo ita ruku

Dusty road, diviner for dusty road

Ita ruku l'awo ita ruku

Dusty space, diviner for dusty space

Ita ruku l'awo ita tataata

Open dusty place, diviner for open space

A d'ifa fun 'gba, igba ns'awo lo s'ode Oyo

Divined for time (or period), time was on a spiritual journey to Oyo town

Igba a rula

The time to harvest okra

Igba a rukan

Is different from the time to harvest ikan (okra family)

A ii w'aye eni, ai nigba

As individuals, we all have our destined times—no matter what happens, we all have remarkable times in life.

The prayer to be said on behalf of the applicant may include a request to Ifa that the applicant makes a remarkable, positive and valuable impact on society in her or in his lifetime.

Irosun Meji

(2)

Funfun ni iyi eyin

Sparkling whiteness adds to the beauty and appreciation of teeth

Gbaga ni iyi oyan

Robust, fullness, and sumptuousness add to the beauty of breasts

Ka r'ogun ma ma sa ni iyi okunrin

To be confronted with war, and to rise to the challenge, proves manhood

D'ifa fun Aidegbe

Divined for Aidegbe

Omo eje logbo logbo, ti i gbe ikun d'omo

The tender blood that lives in the womb, menstrual cycle, which in turn yields babies

Ni'jo to f'eyinti, ti nsunkun ai r'omo bi

When she was crying for lack of children

Yeye, yeye olomo

O yeye, mother of children
Osun fi iwororojo we omo re
Osun bathes her children with cool water.

Prayers of protection for the applicant's children, or for her loved ones, may be said. Prayers to Osun to keep her watchful eyes on the applicant and her/his children/family may also be said.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the interjectional invocation:

Ifa, gb'eru k'ebo fin
Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept the supplication and make the ebo
manifest

Orunmila, accept this ebo so prayers may
manifest

And ensure that the petition goes straight to the
Irunmple and Odumare.

Next, he should chant two verses from Owonrin Meji.
The following samples may be used:



Owonrin Meji

(1)

Owon owo ni won nnawo mini
Scarcity of money results in less spending
Opo ebi la npe ni 'yan
Much hunger is called 'food shortage' [famine]
Owon omi la nde 'sun
Drought results in keeping vigil at brooks
A d'ifa fun ohun yoo won
Divined for the-thing-that-is-scarce [scarcity]
Omo oba leyo ajori
A princess in Oyo
E sure wa ra'ja omoba
Rush here and patronize the princess
E p'osusu wa ra'hun yo won
Come in multitudes and buy something scarce
[come in multitudes and buy merchandise that is in
short supply]
E yaa wa ra'ja omo oba
Everybody, rush here and patronize the princess.

Prayer for good business, retention of a job, a steady rise in the job and for financial success may follow this chant. The *pataki* of the chant is that, regardless of how many people are doing the same business, offering the same service, selling the same thing, applying for the same job, or vying for the same position, the applicant will always triumph.

Owonrin Meji

(2)

Agbari eja ni ko ni ikun
The skull [head] of a fish has no mucus
Agbon eja o ni mudumudu
The chin of a fish has no marrow

A d'ifa fun Olurebe
 Divined for Olurebe
 Olurebe ku
 When Olurebe died
 Ina l'oun yo j'oye Olurebe
 Fire wanted to be the next Olurebe
 Eji pa ina, ina ku
 Rain fell on fire, fire died
 [heavy rains extinguished fire]
 Ina o lee j'oye Olurebe
 Fire was unable to become the next Olurebe
 Osupa l'oun yo j'oye Olurebe
 Moon wanted to be the next Olurebe
 Ojo pa osupa, osupa ku
 Rain fell on the moon, moon died [heavy rainfalls
 clouded the moon]
 Osupa o lee j'oye Olurebe
 Moon was unable to become the next Olurebe
 Nje k'iji ma p'eko, Olodumare
 May rainfalls never kill iko
 [rain has no effect on parrot feathers—the feathers
 always retain their unique colors]
 Oganrara o, Olodumare
 Just like the chameleon. Oh, Olodumare [chameleon
 always maintain its ability to match colors]
 Aje ni o je o y'ale wa, Olodumare
 Olodumare, please, let aje [wealth] come into my house,
 my business, my...
 Oganrara o, Olodumare
 Chameleon always maintain its ability to match colors
 Ire gbogbo ni o je o y'ale wa, Olodumare
 Olodumare, please, let all *ire* [good things] come to me
 Oganrara o, Olodumare
 Chameleon always maintain its ability to match colors.

A prayer that encompasses the major points made in
 the above verse may be said for the applicant. Prayer
 against failure may be said for the applicant. Prayers for
 the ability to withstand storms, and for success of
 endeavors, may also be said for the applicant.

* * *

The Babalawo should continue to move the adabo in-
 struments with his right hand on the Opon Ifa. As usual,
 he should call Orunmila to accept the supplication by
 chanting the interjectional invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

Ko je ko da'lede orun dan dan dan

Ifa, accept supplication and make the ebo

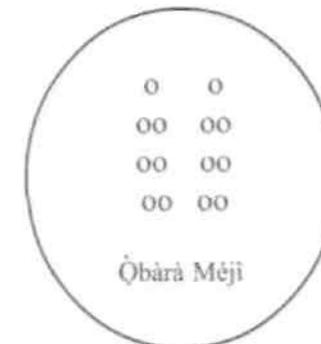
manifest

Orunmila, accept this ebo so prayers may

manifest

And ensure that the petition goes straight to the
 Irunmole and Odumare.

Next, he should chant two verses from Obara Meji.
 The following samples may be used:



Obara Meji

(1)

Eefi g'ori aja, o ru gobu-gobu
Smoke gets to the attic and rises further
Eefi ipaaku ni nri korooyi-koroyi
A weak smoke perambulates
D'ifa fun Okanmbi
Divined for Okanmbi
Ti won fi l'edu oye
An heir apparent
Ti won o pin l'ogun
Who was denied his rights
Eyi ti yo ma wi fi gbogbo araye se ogun je
Who eventually prospered more than the people who
denied him his rights
E ya wa, e wa sin
Stop by and worship with us
Gbogbo omo eni
All you good people
E ya wa, e wa sin.
Stop by and worship with us.

A prayer that the applicant triumphs over her/his adversaries, known and hidden, may be said. Another prayer for the applicant against being denied her or his rights may also be channeled to Ifa.

Obara Meji

(2)

O se mi pelenge, owo mi otun
I am in comfort, thanks to my right hand
O ro mi minijo, owo mi osi
I am uniquely blessed, thanks to my left hand
Ewe e koko meji ni nlu ara won ipelenge, ipelenge
Two herbs greet each other with blessings

Abebe oje nii m'oju oloja tutu nini
A fan made of oje (lead) blows cool air on the king
D'ifa fun Olu ido, oba ejigbara ileke
Divined for the King of Ido
Ti o lo re e ba won mu'le ibudo
When he was to found a domain
Ki lo so Olu Ido d'oba
What conferred recognition on the King of Ido?
Eji Obara, Ifa ni o so Olu Ido j'oba
Eji Obara
Eji Obara, Ifa conferred recognition on the King of Ido
Eji Obara.

Prayer that Ifa should grant the applicant the 'space' within which to expand and prosper should be said. In the story for this verse, Eji Obara relocated from his place of birth—with Ifa's approval. Eji Obara prospered greatly in his new domain.
* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the interjectional invocation:

Ifa, gb'eru k'ebo fin
Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept this supplication and make the ebo
manifest
Orunmila, accept this ebo so prayers may
manifest
Aud ensure that the petition goes straight to the
Irunmole and Odumare.

Next, he should chant two verses from Okanran Meji. The following examples may be used:



Okanran Meji

(1)

Ki iwo kan
 For you to head-butt someone
 Ki emi kan
 And I head-butt someone
 D'ifa fun araba
 Divined for araba tree
 Ti won fi j'oye kowo-kowo
 Whose downfall was plotted
 Kowo-kowo
 Fall, fall, fall
 Araba o wo mo o
 Araba tree would not fall
 Oju ti elegan
 Shame to the evil wishers
 Kowo-kowo
 Fall, fall, fall
 Araba o wo mo o
 Araba tree would not fall
 Oju ti elegan

Shame to the evil wishers.

A prayer that the applicant should rise above her/his enemies should be channeled to Ifa. Also, a prayer for victory should be emphasized.

Okanran Meji

(2)

Aguntan bolojo
 Big, fat ram
 Awo abe Oro
 Priest of Oro town
 D'ifa fun Oya
 Divined for Oya
 Ti nsunkun omo re ile Ira
 Who went to Ira town crying because of the lack of
 children)
 Won ni ki Oya u ru'bo
 Oya was told to make ebo
 Oya ru'bo
 Oya made the ebo
 Awon omo Oya da
 Who are Oya's children? Where are Oya's children?
 Awa re e o, ee
 We are Oya's children, and we are here.

A prayer should be said to Oya to protect the applicant from being a victim of whirlwind, tornado, hurricane and other Oya related natural disasters.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the invocation:

(Onirese who lived in the countryside)
Onirese, omo o re da
Onirese, where is your child?
Oko Irese, omo l'ewa eni
Onirese, ability to bear children is a woman's pride.

An overview of the story

Both women, Onirese ile and Onirese oko, were twins. They consulted Ifa on their own individual merits and without each other's knowledge. Onirese ile was advised to combine family with her pursuit of material wealth. She chose vanity over family and her biological clock refused to work with her when she eventually decided to start a family. In her own case, twin sister Onirese oko went into the business of child bearing, and she had many children. At the end, Onirese oko's children inherited Onirese ile's wealth.

The practice in Yoruba culture is that one's wealth must be inherited by one's child or children. For it to be otherwise is considered a curse.

That being so, Ifa should be asked to bless the applicant with material wealth. Importantly though, a prayer for good children is paramount.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the invocation:

Ifa, gb'eru k'ebo fin
Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept the supplication and make the ebo

manifest
Orunmila, accept this ebo so prayers may
manifest
And ensure that the petition goes straight to the
Irunmole and Odumare.

Next, the Babalawo should chant two verses from Osa Meji. The following examples may be used:



Osa Meji

(I)

Ponpon bi oje
It is as heavy as lead
Eleye gbenu ojo fo'hun yewere
Even with the rainstorm, the witches are never disturbed
Orunmila nikansoso lo b'eleye mule nigba iwase
Orunmila was the only Irunmole who made a pact with
the witches at beginning of time
Nijo ti won ntikole orun bo wa'le aye
When they (the witches) were coming to earth from the
spirit world
Orunmila ni nibo ni won nlo
Orunmila asked, "Where are you going?"
Won ni awon nlo sile aye
They told him that they were going to earth

Orunmila ni kinni won nlo se
 Orunmila asked, "What are your missions there?"
 Awon eleye ni awon nlo se ika
 The witches answered that their missions were to wreck
 havoc
 Wipe, "Eni ti tire ba ti daru
 And to compound problems
 Kawon o daaru
 For those who have problems
 Orunmila ni ki won pada
 Orunmila told them to go back to the spirit world
 Won ni ki Orunmila o jowo
 They appealed to Orunmila not to send them back
 Orunmila ni awon omo oun po lode aye
 Orunmila told them that his children are many on earth
 Emi, (mention name), ni okan ninu awon omo
 Orunmila ojo kinni
 I, (the applicant or state the name as appropriate), am
 one of Orunmila's children in reference
 Won ni awon yoo ba Orunmila mu'le
 They (the witches) suggested a covenant with Orunmila
 Orunmila ni oun ko mo ohun imule
 Orunmila told them that he did not know what the
 instruments of the *oath* were
 Won ni ki Orunmila lo ni igbin
 They told Orunmila to provide igbin (snail)
 Ki o lo ni ewe werere
 To provide werere herb
 Ki o lo ni iyo obe
 To provide iyo (salt)
 Nijo naa ni won fi ara won bu niwaju Orunmila
 That day, they swore to an oath before Orunmila
 Won ni eni ti awon ba ti r'ifa yii l'ara re
 And promised that whenever they come across someone

who is immunized with the instruments of this oath
 Awon yoo y'owo ija awon l'ara re patapata
 They would never bother such person
 Orunmila ni hun, oun "Gbo ohun ti e wi"
 Orunmila said, "I heard your promise and it is noted"
 O ni, "Eni ti o ba ko, to l'oun o ni gbo nko"
 He said, "What if anyone of you refuses, or some of you
 refuse, to abide by this oath?"
 Won ni, "Eni to ba ko ni, eni to l'oun o ni gbo ni"
 They said, "Should any witch (or wizard) refuse to
 abide by this oath"
 Won ni, "Iyo a yoo lo s'orun"
 They said, "Slippery substance will make such person
 slip to the sphere of no return"
 Won ni, "Eja kii ja'gun werere ko da'le"
 They said, "Fish cannot survive outside water"
 Won ni "Ni'jo igbin ba f'enu kan iyo, laruwe ekun
 nse'gbin"
 They said, "Snail dies the moment it licks salt...." As
 such, any witch who refuses to abide by this oath would
 instantly meet with Odumare in his domain.

There is a 'play on a word' on iyo (salt) in the above stanza.
 The last two letters on iyo sounds like 'yo' (to slip) in
 Yoruba, so, 'yo' is therefore used as a curse on evil doers.
 A prayer for the applicant's protection against negative
 vibrations, bad thoughts, evil wishes, spells, curses
 and wizardry may be said to Ifa.

Osa Meji

(2)

Ojumo mo

Early morning

Elekuru nkuru bi aja, bi aja
 Ekuru vendor screams her wares like a dog
 Isinkusin laa sin iwofa
 An indentured servant is often overused
 Oro ti a o ba gbo l'enu Babalawo
 A statement that would not necessarily be made by a
 Babalawo
 Enu ogberi la ti ngbo
 Would be heard from the novice
 D'ifa fun Orunmila
 Divined for Orunmila
 Baba nlo ree gba lakagba (aje) ni iyawo
 Baba (Orunmila) was going to marry lakagba
 (lakagba is an alias for aje, 'financial success')
 Won ni ebo ni ko se
 He was told to make ebo
 Lakagba, o ya ka lo
 Lakagba, let us go home
 Ekuru mbe l'odo mi
 I will treat you with a delicious ekuru
 (ekuru: unskinned, blended beans cooked without oil)
 Omoyin moyin
 Really tasty ekuru
 Akara mbe l'odo mi
 I have plenty akara with which to indulge you
 (akara is a fried beans ball)
 Omoyin moyin
 A really tasty akara.

The core of the above stanza is financial wealth. Therefore, prayer for financial wealth should be channeled to Ifa on behalf of the applicant.

The prayer may also be for peace, harmony and happiness for the applicant.

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the interjectional invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

Ko je ko da'lede orun dan dan dan

Ifa, accept the supplication and make the ebo

manifest

Orunmila, accept the ebo so prayers may

manifest

And ensure that the petition goes straight to the

Irunmole and Odumare.

Next, the Babalawo should chant two verses from Ika Meji. The following examples may be used:



Ika Meji

(1)

Temi ree, awo alamala 'Ka

This-is-mine, the Awo for the amala vendor in Ika town

D'ifa fun alamala 'Ka

Divined for amala vendor in Ika town

To nfi odoodun s'owo amubo

Who runs an unprofitable business

Won ni ko kara nile, ebo ni ko se

She was told to make ebo
O gb'ebo, o ru'bo
She made the ebo
O gb'eru, o t'eru
She also appeased Esu
O gb'okara ebo, o ha
She complied with all other aspects of the ebo
Ko i pe, ko i jina, e wa ba'ni ni jebutu ire
Soon after, meet us in joyful mood
Jebutu ire laa ba ni l'ese ope
One always meets with ire in dealing with Ifa.

The prayer should be customized and it should embrace the points made in the above verse of Ika Meji. So, a petition against loss of business, or job, should be incorporated in the prayer. Other requests, as deemed necessary, may also be included in the prayer.

Ika Meji

(2)

Ofe ko je eree
Ofe (bird) does not eat beans
Awo, a o l'epo
Awo has no epo pupa (palm oil) available
Qloja, won o j'eran ikansi
The King does not eat stale food
D'ifa fun Teelu
Divined for Teelu
Eyi to ti nrin ni ibaba
Who goes about with his head down
Eyi to ti nrin ni ikoko
Who lacks self-confidence
Won ni, "Odun yii l'odun ola re pe"

They told him, "This year is your year of prosperity"
Won ni ko kara nile, ebo ni ko ru
He was told to make ebo
O gbo riru ebo, o ru
He made the ebo
O gb'eru o tu
He appeased Esu
Ko i pe, ko i jina, e wa ba'ni ni jebutu ire
Soon after, meet us in joyful mood
Jebutu ire laa ba ni l'ese ope
One always meets with ire in dealing with Ifa.

This verse of Ika Meji speaks of a new beginning. Therefore, a petition to Ifa should include a request that all impediments be removed from the applicant's path, and that Ifa should improve her/his life with immediate effect.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the interjectional invocation:

Ifa, gb'eru k'ebo fin
Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept the supplication and make the ebo
manifest
Orunmila, accept this ebo so prayers may
manifest
And ensure that the petition goes straight to the
Irunmole and Odumare.

Next, the Babalawo should chant two verses from

Oturupon Meji. The following examples may be used:

Oturupon Meji

(1)

Gbese le'gi, gb'ese le gbongbo

Step on a tree, step on its taproot

D'ifa fun baba afowowo gbore (Orunmila)

Divined for Baba Orunmila

O feyin ti, o nfekun sunrahan aje

When he was financially broke

Kinni Ifa awa o ma gba wa fun wa (or mi)

What will our Ifa bring us

Ototo eniyan ni Ifa o ma gba wa fun mi

Our Ifa will bring us different, purposeful people, or

My Ifa will bring me different, purposeful people

Ototo eniyan

Good, purposeful people.

A prayer that the applicant be surround by good, loving people should be said to Ifa. If the applicant's business or job is client oriented, the prayer may include a request for the patronage of good clients.



Oturupon Meji

(2)

Oturupon, awo won ni Gambe Oturupon

Oturupon, their diviner in Gambe Oturupon town

D'ifa fun igbin

Divined for igbin (snail)

Igbin nsawo iwadero

Snail was in the spiritual business of iwadero (cool, easy life)

Igba igbin de, omo alakoko o mi

Once snail sails in, serenity sails in, too

O ba p'ero si'mi n'ile

Bless me with harmony in my home

O ba p'ero si'mi l'ona

Bless me with harmony on my path

O ba p'ero si'mi ni gbogbo ara

Enrich me with personal peace and harmony everywhere and in everything.

Story overview

Igbin was experiencing acute hardship. Every door seemed closed to him; success was elusive. In fact, there was general chaos around him. Igbin went for divination and asked

Ifa, "What should I do to improve my financial situation?"

Ifa recommended ebo. Igbin provided the materials and ebo was duly made for him. Igbin's problems were solved.

He was happy and grateful.

A prayer for financial comfort, as well as for good health with which to enjoy the comfort, should be channeled to Ifa on behalf of the applicant.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the invocation:

Ifa, gb'eru k'ebo fin
Orunmila, gb'eru k'ebo da
Ko je ko da'lede orun dan dan dan
Ifa, accept the supplication and make the ebo manifest
Orunmila, accept this ebo so prayers may manifest
And ensure that the petition goes straight to the Irunmole and Odumare.

Next, the Babalawo should chant two verses from Otura Meji. The following examples may be used:



Otura Meji

(1)

Iti ogede bo l'owo gbená-gbená
Banana tree is safe from the carver
[banana tree is not a material for carving]
Gunnugun bo l'owo ajeran
Vulture is safe from meat eater

[vulture is safe from the butcher because no one eats it]

Irun obo bo l'owo onidiri
Pubic hair is safe from hair braider
D'ifa fun oroteere eluju
Divined for oroteere (a tree in the forest)
T'omo araye piba le
That no one bothers
Won ni ko ru'bo
Ebo was prescribed for him
O gb'ebo, o ru
He made the ebo
Mo bo l'owo won nigbayi
I am free from their clutches
[I am safe from their evil machinations]
Obolobolo ewe ekuku, Oba Ejio
Slimy ekuku herb, thank you, Orunmila
Mo bo l'owo won
Yes, I am safe from them
[I am safe from their evil machinations].

A prayer for victory over adversaries should be said to Ifa on behalf of the applicant. A request should also be made to Ifa to protect the applicant from the people who might want to harm her or him.

Otura Meji

(2)

Etipa seekiri nii gbe oko se irahun aje tantantan
Ekiri (an animal) was in dire need of livelihood in the forest
A d'ifa fun Dada, dadaruwa
Divined for Dada, dadaruwa (a hunter)

Eyi ti akalamagbo ti nse l'ofu efan t'oun t'erin
 Who suffered hunting losses because of Akalamagbo
 Akalamagbo, ohun ti eye su u 'le nii je isu
 Akalamagbo, the substance was excreted by the bird is
 known as isu (yam)
 Baba nla a won niyi ti nsu eje
 The one excreted by their progenitor is known as blood.

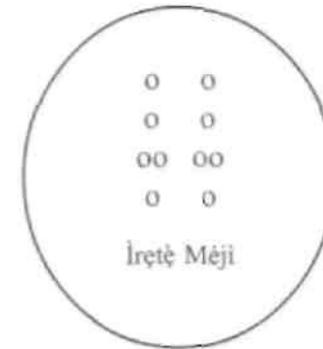
Iwure to follow this chant should include a request to Ifa for good returns for the applicant's financial investments. Emphasis should also be made for protection against problems with the spiritual forces—witches and wizards inclusive.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the invocation:

Ifa, gb'eru k'ebo fin
 Orunmila, gb'eru k'ebo da
 Ko je ko da'lede orun dan dan dan
 Ifa, accept supplication and make the ebo
 manifest
 Orunmila, accept this ebo so prayers may
 manifest
 And ensure that the petition goes straight to the
 Irunmole and Odumare.

Next, the Babalawo should chant two verses from Irete Meji. The following examples may be used:



Irete Meji

(1)

Ode a gbon'mi ni mba ile eja a je
 Water bailer [a fisherman] destroys the fish abode
 Ode a p'ajuba ni mba ile aparo o je
 Wood hunter (bird hunter) destroys the house of aparo
 (a bird)

Olugbongbo kinla ni won fii segun ogulutu
 It is with a long baton that ogulutu is killed

Ti a ba ma jeun gboin-gboin
 When one is to eat a tough food

[when one is confronted with a difficult task]

Ilekun gboin-gboin la nti
 One does that behind heavily locked doors

[one braces up to the challenge]

D'ifa fun Lagboodo ogege
 Divined for Lagboodo ogege

Eyi ti o mmo ile tire l'aye
 Who was building his house on earth

Ti awon egbe re orun mmo ile dee

And his astral mates were building one for him in the
 spirit world

[his astral friends wanted him to return to the spirit
 world so that he could be with them]

Ko kara nile o jare, ebo ni ko se

"Rise up to the situation," and make ebo

E ba wa wo'le orun nu

Please, Ifa, demolish the house in the spirit world

E ba wa tun t'aye se

And take care of the one on earth

Ogereee-gere, ile awo ma mwo l'orun, ogereee-gere

Falling! Awo's house in the spirit world is being demolished; it is falling!

The prayer to Ifa in this instance may include requests that the applicant (a) live long on earth to enjoy the sweat of her or his labor, (b) that her or his spiritual friends should work with her/him in the spirit world and never against her or him.

Irete Meji

(2)

Iwo ote

You are a presser [you are an initiate]

Emi ote

I am a presser [I am an initiate]

D'ifa fun baba a lese ire

Divined for the baba with good feet

[divined for the hard-working baba]

Ma a l'ori ire

But not with good ori

[who lacked good destiny]

Won ni ko ru'bo si ilaiku ara re

He was advised to make ebo for good fortune

O ru'bo

He made the ebo

o6 i pe

Not too long

Koi jina

Soon after

E wa ba wa laiku kangere

Join us in everlasting lives.

Iwure to Ifa on behalf of the applicant should include a request that her or his ori should always work in harmony with the good feet that she/he is blessed with. That is, that her ori or his ori (destiny) and the feet should always work together in harmony for the applicant's best interest.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

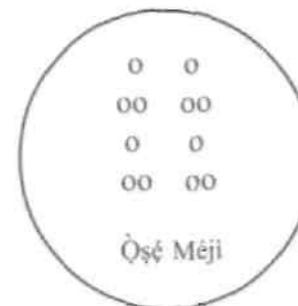
Ko je ko da'lede orun dan dan dan

Ifa, accept the supplication and make the ebo
manifest

Orunmila, accept this ebo so prayers may
manifest

And ensure that the petition goes straight to the
Irunmole and Odumare.

Next, the Babalawo should chant two verses from Ose Meji. The following examples may be used:



Ose Meji

(1)

O se kele, o gb'ogun

[When] he snapped, he was paid twenty currency notes

O na gbaja, o gb'ogoji

[When] he stretched, he was paid forty currency notes

Mi o je f'oro kelekele temi sire

I will not break myself for the fun of breaking

[I would not assert myself unnecessarily; I would not waste my intelligence on trivial matters]

D'ifa fun Orunmila

Divined for Orunmila

Ifa nlo fi itele ekiri polowo ija

When he (Orunmila) used the bottom of the foot of ekiri (an animal) as bait to advertise for fights

Won ni ko ru'bo

He was told to make ebo

Eni na Edu o sanwo

Whoever hits Edu (Orunmila) will pay

A l'eku meji

He will have two eku

[he will atone for his transgression with two eku]

Sese onlongo, onlongo sese

Hobbling onlongo (a bird); onlongo that hobbles,

Eni na Edu o sanwo

Whoever hits Edu (Orunmila) will pay

A l'eja meji

He will have two fish

[he will atone for his transgression with two fish]

Sese onlongo, onlongo sese

Hobbling onlongo (a bird); onlongo that hobbles.

Eni na Edu a sanwo

Whoever hits Edu (Orunmila) will pay

A l'eran meji

He will have two goats

[he will atone for his transgression with two female goats]

Sese onlongo, onlongo sese

Hobbling onlongo (a bird); onlongo that hobbles.

Eni na Edu o sanwo

Whoever hits Edu (Orunmila) will pay

A fi'le p'oti

He will have plenty oti

[he will atone for his transgression with kegs of hot liquor]

Sese onlongo, onlongo sese

Hobbling onlongo (a bird); onlongo that hobbles.

Eni na Edu o sanwo

Whoever hits Edu (Orunmila) will pay

A f'ona ro'ka

He will have plenty food

[he will atone for his transgression with delicious food to Ifa]

Sese onlongo, onlongo sese

Hobbling onlongo (a bird); onlongo that hobbles.

Eni na Edu o sanwo

Whoever hits Edu (Orunmila) will pay

A l'obi pupo

He will have plenty obi abata

[he will atone for his transgression with plenty obi abata 'kolanuts']

Sese onlongo, onlongo sese

Hobbling onlongo (a bird); onlongo that hobbles.

Eni na Edu o sanwo

Whoever hits Edu (Orunmila) will pay

Sese onlongo, onlongo sese

Hobbling onlongo (a bird); onlongo that hobbles.

Synopsis:

Orunmila went for divination on an imminent journey. He was told to make ebo for the success of the journey. He was warned not to fight with anyone, regardless of the provocation. He was also told that, if he fought, he would lose all the *ire* that awaited him on the journey. Orunmila made the ebo, somehow, he disregarded the warning. Fights ensued. Orunmila defeated his long standing clients; prospective ones were not spared, either. That particular journey was a total failure. Ifa was re-consulted and ebo was made again and in doubles. For the second journey, Esu became Orunmila's fight rematch promoter. He contacted all the fighters who lost to Orunmila in the first round. In the mean time, he and Orunmila had agreed that the opponents must be allowed the win the fights. The opponents were happy for winning the fights, but Esu made them pay exorbitantly for laying their hands on Orunmila.

So, prayers to Ifa on behalf of the applicant, from the points raised in the above verse, may include: (a) victory on legal matters, (b) victory over obstacles, (c) victory over fights—visible and invisible, and (d) for Esu to work with the applicant and never against her or him. Ifa must also be asked to keep his watchful eyes on the applicant.

Ose Meji

#2

O gbo koran koran (gidi)

A really old, wise person

Babalawo agbe lo d'ifa fun agbe

Agbe's diviner consulted Ifa for agbe (bird)

Eyi ti yoo ma fi oran gbogbo je ho-ho

Whose answer to matters presented to him was "Okay"

Wpn ni ko k'ara nile, ebo ni ko se

He was advised to make ebo

Mo je, "Ho-ho ki ngbo"; ho ho

I answered "Okay" so that I may live long; okay

Mo je, "Ho ho ki nto"; ho-ho

I answered, "Okay" so that I may live long in good health; okay

Mo je, "Ho ho ni taiku"; ho-ho

I answered, "Okay" so that I may not die young; okay

Iworo isope, e wa ba ni lajase ogun

Devotees, join us and rejoice with us in victory

Ajasegun laa ba ni lese Orisa

Orisa devotees are always victorious.

In the story for this verse, there was a setup to kill agbe. Ifa was consulted, ebo was made and a warning was given. The warning was for agbe to use wisdom when he got to where he was summoned and not to give any judgment. The scenario was that of "Whatever you say might be used against you." Since nothing could be used against agbe because he made no comments, his life was spared. The iwure to Ifa in this instance should be for the applicant to be blessed with the wisdom with which to handle a difficult situation, and that she/he should be spiritually guided so that she/he does not say, or do things, that might endanger her or his life.

* * *

The Babalawo should continue to move the adabo instruments with his right hand on the Opon Ifa. As usual, he should call Orunmila to accept the supplication by chanting the invocation:

Ifa, gb'eru k'ebo fin

Orunmila, gb'eru k'ebo da

Ko je ko da'lede orun dan dan dan
 Ifa, accept the supplication and make the ebo
 manifest
 Orunmila, accept this ebo so prayers may
 manifest
 And ensure that the petition goes straight to the
 Irunmole and Odumare.

Next, the Babalawo should chant two verses from Ofun Meji. The following samples may be used:



Ofun Meji

(1)

Ipade ona, a b'enu simini
 The narrow, sharp, convergent point of roads
 A d'ifa fun iro
 Divined for lying
 Iro rnbe laarin ota
 Lying was in the mist of enemies
 A pa iro pa iro
 With all attempts made to kill lying
 Iro o lee ku mo
 Lying could not be killed.
 Ara ni iro fi nre
 Lying waxes stronger.

Iwure for the applicant to overshadow her/his adversaries should be made to Ifa. The prayer should also include a request that she/he should conquer enemies at all times. Just as lying is never affected by attempts to stop people from telling lies, so also should the applicant be protected against all odds.

Ofun Meji

(2)

Afun yanyan
 Impressively white
 Ake yanyan
 Expansively big
 Oyenyen a ke bi ala
 Big, impressive, expansive
 D'ifa fun Orangun Elegbeje irukere
 Divined for the wealthy Orangun
 O feyinti, o nfekun sunbere omo
 When he was desperate for a child
 Igbati yoo bi
 When he was to have a child
 O bi Aruwoola
 He was blessed with a child, who became famous
 Orangun deyin ekun
 At the end
 Aruwo wa gba ile Ika kankan
 His (Orangun's) house was filled with blessings.
 At the end of this chant, blessings of good and successful child/children should be included in the prayers made to Ifa on behalf of the applicant.

* * *

The next stage is to invoke the spirit of the 'four legs' ofadabo. Four of such Odu Ifa, which were printed at the beginning of this adabo process, are Owonrin Sogbe, Ogunda Bede, Okanran Oyeku and Ose Otura. The Babalawo should start with Owonrin Sogbe. So, he should print **Owonrin Sogbe (Owonrin Ogbe)** on the Qpon Ifa and

Wa gba a te-te-te
 Owonrin Sogbe, please, descend. Come and accept...
 [Owonrin Sogbe, descend, accept and make this ebo manifest].



Then chant:
 Owonrin Sogbe, Awo aye
 Owonrin Sogbe, Babalawo of earth
 D'ifa fun agan igbale
 Divine for the masquerade in his sacred groove
 Ti omo araye nfe idi re e ri
 Whose secrets are being inquired by human beings
 Igi igbale ni e ri
 It is the tree in the sacred groove that you see
 [from the outside, you may see the top of the tree in
 the sacred groove, you would not be allowed entry into
 the groove]

Odomode ki i ri agan were, igi igbale le ri o, igi igbale
 The uninitiated would not be allowed into an egungun groove, even though he may see the upshot of the groove's tree from the outside.

Pray for the applicant, that her or his secrets will forever remain secret, and that in the face of hopelessness, she/he would always be spiritually blessed.
 Touch her or his **ori** (head) with the adabo instruments.

Erase Owonrin Sogbe and print Ogunda Bede on the Opon Ifa. Call **Ogunda Bede (Ogunda Ogbe)** to descend by invoking:

Ogunda Bede o, wa gba a te-te-te
 Ogunda Bede, please descend! Come and accept...
 [Ogunda Bede, descend, accept and make this ebo manifest].



Then chant:
 Alagba lugbu omi ko ko eja l'orno no
 The sea does not harm baby fish
 Odo abata segi-segi ko ba akan l'eru
 The swamp does not scare the crab
 Alakan gbe'nu okun jugbada-jugbudu
 Crab lives in the ocean with relish
 D'ifa fun oni awaaka

Divined for the mighty crocodile
Won ni won ma le kuro ni ile baba re
They threatened to drive him away from his father's
house

[they threatened to run him away from his habitat]
Oni awaaka, iwo lo ni odo, iwo lo ni ibu
Mighty crocodile, you own the sea and its surrounding
Ko si eni ti yo gba odo l'owo oni
Mighty crocodile, no one will run you away from your
habitat
Ko si eja to maa gba odo l'owo oni
No fish can take the sea from the crocodile.

Prayer for the applicant's stability may be said here.
The above stanza talks about *oni awaaka's* ability to re-
tain its abode. So, the prayer to Ifa should include a re-
quest that the applicant succeed in maintaining her or his
home, and also to be able to maintain her/his good luck.

Touch the applicant's **ori** (head) with the adabo instru-
ments at the end of this prayer and continue with the next
Odu Ifa.

Erase Ogunda Bede and print Okanran Oyeku on the
Opon Ifa. Call **Okanran Oyeku** to descend by invoking:

Okanran Oyeku o, wa gba a te-te-te
Okanran Oyeku, please descend! Come and accept
[Okanran Oyeku, descend, accept and make this ebo
manifest].



Then chant:

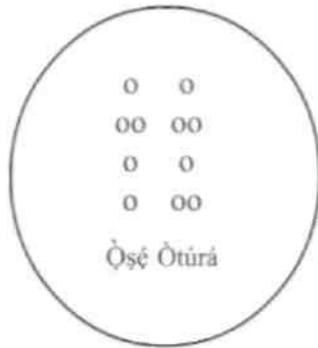
Tee kiti, awo omode
Print hastily, does a young initiate
Tee kata, awo agbalagba
Print patiently, does an experienced priest
Ika kan lo ku ko di Eji Oye
One more imprint and the Odu would become Oyeku
Meji
Beeni ko le di Eji Oye
Yet, it cannot be called Oyeku Meji
D'ifa fun s'ebo k'orun o mo
Divine for the one who makes ebo to cleanse his neck
[the one whose cleansing frees clients from all problems].

The above adabo chant is for freedom from financial
debts. So, prayers to Ifa in this case should include a re-
quest that the applicant be freed from all debts and prob-
lems.

Erase off Okanran Oyeku and print Ose Otura on the
Opon Ifa. Call **Ose Otura** to descend by invoking:

Ose Otura o, wa gba a te-te-te
Ose Otura, please descend! Come and accept

[Ose Otura, descend, accept and make this ebo manifest].



Then chant:

Gba eru ki ebo- fin
Take ebo so the supplication can be accepted
Gba eru ki ebo da
Take ebo so the prayers may manifest
Gba eru ki ebo d'ode orun dan-dan-dan
Take ebo so the prayers may go to the spirits for faster manifestation
Osetura, Tura, Tura, Tura
Ose 'Tura (playing on words)
D'ifa fun aparó yeye
Divined for the partridge (bird)
O nre oko alero l'odun
He was going to do his annual farming
Iku kii mo ile elebo
Usually, death spares the person who makes her/his ebo
Ero ona kan kii i mo ile aparó
No passerby knows the house of the partridge (bird)
Nkan buruku ko ni mo ile mi
Bad spirits, negative forces, bad spell, bad charms... will never visit me.

Prayer for general protection should be said to Ifa on

behalf of the applicant. Ifa should also be enjoined to shield the applicant from harm at all times.

* * *

The cash that is part of the adabo instruments may be removed at this stage, leaving only the cowrie shells. The prayer continues with the following chant:

To ni ti Oluwo
Command for acceptance is with the blessing of the Oluwo
Tufeee ni ti Ojugbona
So also is it is with the blessings of the Ojugbona
Oro ti awo ba so s'ile, a di egun
A Babalawo's pronouncement becomes sacred the moment it is made
D'ifa fun arugbo, a bi eti koko
Divined for the elderly
O nip ba won na oja Ejigbomekun
He was going to Ejigbomekun market
Ti oun ti ase l'owo
With **ase** (command instrument) in his hand
Akuko nd'aja, eni ba ti sun ko dide
Whoever is asleep should wake up
[the sick must resuscitate with this ebo].

At this stage, everyone in the shrine, or in the room, must be in sitting positions; standing is okay if anyone is already on her/his feet.

The prayer here should be specific, and it should be that the applicant should always wake up healthy from sleep each night and every time she or he goes to sleep. Also, that she/he should be blessed with good health.

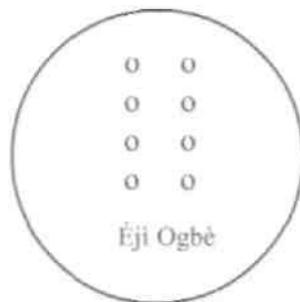
Touch the applicant's head with cowrie shells.

* * *

Ask Ifa how many of the owo eyo (cowrie shells) should go with the ebo. Once Ifa has spoken, set the shell/s aside. Ask the applicant to pick the owo eyo one after the other. The applicant should hold each owo eyo with the thumb and the two middle fingers. She/he should move the owo eyo, via her/his back, and collect it with the other hand. The owo eyo should be stuck on the ebo with prayers that all impediments around the applicant should go with the ebo.

The next stage of the adabo is to print the first four principal Odu Ifa, one after the other. This time, without chanting the verses. This process is to call these Odu Ifa as witnesses to the adabo.

The process begins with the printing of Eji Ogbe.



Once the printing of Eji Ogbe is completed, the Babalawo should implore Eji Ogbe to descend, saying:

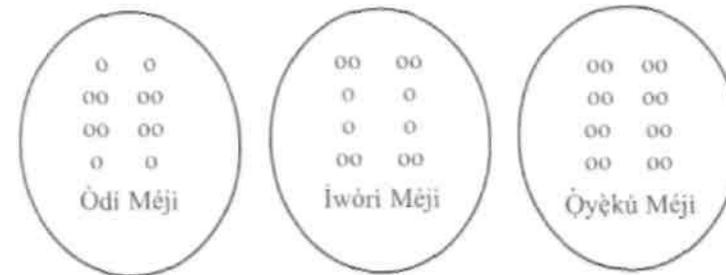
Eji Ogbe, wa gba a tetete

Eji Ogbe, come and accept...

[Eji Ogbe, please descend and accept this ebo and

make it manifest].

While saying that and using the right hand, a pinch of iyereosun would be collected from the imprint of the Odu and sprinkled on the ebo that is on the mat or floor, that is, the eko in a calabash or leaves. Simultaneously, an iroke or ada Orisa would be knocked on the floor, mat or ground three times while the Odu is being called. This process would be repeated for Oyeku Meji, Iwori Meji and Odi Meji.



Note

For the next stage of the adabo, the applicant should be on her/his knees in front of the Babalawo.

The Babalawo should continue by printing Okanran Osa on the Opon Ifa.



The Babalawo should ask the applicant to stretch her/his hands; he would place the ebo on the applicant's hands and chant the first three verses from Odu Ifa **Okanran Osa:**

(1)

Okanran Osa o, eleru
Oh, Okanran Osa, ebo carrier, you are summoned!
Igba Okanran Osa o r'eru
When Okanran Osa refused to carry ebo
Ara nse igun
Vulture became ill
Igun o ya 'na
Vulture was unable to warm up by the fire
[vulture was unable to stay in the sun 'to sun-bath']
Igba Okanran Osa o r'eru
When Okanran Osa refused to carry ebo
Ara nse akala
Akala became ill
Akala ko ya oorun
Akala could not stay in the sun
Adiye kan ge, o d'ije enu
The death of a fowl turns it into food for the mouth
D'ifa fun Orunmila
Divined for Orunmila
Baba po o kun
Baba (Orunmila) thought about matters
O gbe Iwa ni iyawo
And married Iwa (Character)
Iwa bi si owo
Iwa had many children on her hands
[Iwa gave birth to many children]
Iwa pon si eyin
And strapped some on her back

[she had many, many children]

E wo omo Iwa beere
See how plentiful Iwa's children are.

Iwure for blessings of children, and for protection of the children, may be channeled to Ifa at this point.

(2)

Okanran Osa o, eleru
Oh, Okanran Osa, ebo carrier, you are summoned!
Igba Okanran Osa o r'eru
When Okanran Osa refused to carry ebo
Ara nse igun
Vulture became ill
Igun o ya 'na
Vulture was unable to warm up by the fire
[vulture was unable to stay in the sun 'to sun-bath']
Igba Okanran Osa o r'eru
When Okanran Osa refused to carry ebo
Ara nse akala
Akala became ill
Akala ko ya oorun
Akala could not stay in the sun
Adiye kan ge, o d'ije enu
The death of a fowl turns it into food for the mouth
D'ifa fun Babalawo meta
*Divined for three Babalawo
T'ohun irukere mefa
*And six irukere
Ogun ti a jaa ja, ti ko se
A never ending war
Irukere l'Alade fi ntu 'mo o won
Was won with Orunmila's irukere.

*Three Babalawos multiplied by two irukere's equal six irukere's.

The Babalawo will wave his irukere over the ebo
and he would invoke:

"Tu imo iku

Tu imo arun

Tu imo ejo

Tu imo ofo...

Expose iku's (death) secret plans against the applicant

Expose arun's (illness) secret plans against the
applicant

Expose hidden legal problems against the applicant

Expose potential losses in the applicant's path so they
can be prevented...."

He will continue with the third verse of **Okanran
Osa:**

(3)

O pon koko bi oju

It is tough; it is difficult

Eru jeje b'okurun nile

A serious illness causes trepidation

D'ifa fun Mayami Iyagba

Divined for Mayami (do-not-break-me) of Iyagba town

Eyi t'o fi eegun ile se egbeje

Who surrounded herself with one thousand and four

hundred (1,400) egungun

[she surrounded herself with multiple pots of different
energies]

O fi Oosa oja se egbefa

And also one thousand and two hundred (1,200) Orisas

[she also had many, many of Orisa pots]

Ti won ni ko lo di'po ope mu

She was told to go to Ifa

Nje Ope mo di o mu o, ma yin mi nu

Please Ifa [Orunmila], I hold on to you with all my

hope, do not ignore me

Iwere ara igi kii ba 'gi ja

A tree's bark does not fight the tree.

Ifa should be enjoined to keep his watchful eyes on
the applicant and to protect the applicant always.

At this stage, the applicant would be asked to place
the ebo on the Opon Ifa while the Babalawo continues
with the prayers by chanting the following verse of
Okanran Osa:

Okanran Osa, Babalawo oko

Okanran Osa, the diviner for ship (or boat)

D'ifa fun oko

Divined for ship or boat

O nlo gunle si ebute

It was going to the wharf to dock

Ibi ire ni ki oko mi o gunle si

May my ship dock on a good spot

[may I, or the applicant, always meet with ire on
everything I do, or that the applicant does].

The Babalawo would swirl the ebo, or move it gently
around, on the Opon Ifa in reference to the 'move' men-
tioned in the verse. Then, he should continue with the
invocation by chanting the following verse of Okanran
Osa:

Okanran Osa, Babalawo ejo

Okanran Osa, diviner for snake

D'ifa fun ejo

Divined for snake

N'igba ti o nbe ni 'rogun ota

When he (snake) was surround by enemies
Iba ma s'ope ori, a ba m 'ejo d'igi l'oko
If not for his ori, snake would have remained a rope in
the woods

[if not for the ebo that the snake made, and the mani-
festation of the ebo, snake would have continued to be
abused by being used as rope].

Ori ejo ni ejo fi nsegun
With the ebo he made, ejo (snake) fought its way to
freedom.

Note: Prior to consultation with Ifa, snake was harmless,
as such, he was being used as rope to tie things, according
to Ifa.

A corresponding prayer for the applicant should succeed
in fighting off her/his enemies should be offered to Ifa.

Then, the Babalawo would touch the ebp to the applicant's
head.

The Babalawo would continue the adabo process with
the next invocation from the same Odu Ifa **Okanran**

Osa:

Igba s'oju d'omi, o ro tubutubu

When calabash was dipped in the water to be filled, it
made a slow noise

Oriji, a fi isan rere

A rapid flowing water falls

D'ifa fun gbirari

Divined for the head-saver

Eyi ti yoo ku l'aye

Who died on earth

Ti yoo je onibode l'orun

And became a gate-keeper in heaven

Ki la o ma pe ti a ba tubo

Who do we invoke when making ebo?

Agberari la o ma pe ti a ba tubo

It is agberari that should be invoked when making ebo.

The Babalawo would invoke:

Agbe wa gbe raari - 3 times

Agbe (carrier), come and take this ebo - 3 times

Woroko tii se omo iya re - 3 times

Woroko, kin of agbe, come and take the ebo - 3 times

Esu wa gbaa tetete - 3 times

Esu, please, come and accept - 3 times.

While chanting this, the ebo would be moved around
the client's head three times.

After that, the applicant should be asked to spread her/his
hands; the Babalawo should sprinkle iyereosun from the
adabo on the applicant's outstretched hands, then, he
should place the ebp on the applicant's hand; he should
continue with the invocation:

A te'wo gba owo

To spread the hands and receive financial blessings [the
receipt of wealth]

A te'wo gba omo

To spread the hands and receive the blessings of omo
[to spread the hands and be blessed with a family]....

Meanwhile, a pinch of iyereosun from the Opon Ifa

should be sprinkled on the ebo, still on the applicant's hands.

The applicant should be asked to blow gently on the ebo three times. Three different prayers should be said each time the applicant blows her/his breath on the ebo. Examples of such prayers are:

- (a) That incriminating pronouncements should never come out of the applicant's mouth,
- (b) That the applicant's 'mouth' should yield her/him love, favors, and good fortune,
- (3) That the applicant's 'mouth' would be positively blessed.

The Babalawo would stretch his left hand and the applicant would gently lower the ebo onto it. The Babalawo would pray, saying:

Mo fi otun gbe le o l'owo, mo fi osi gba a...

With my right hand, I placed the ebo on your hands, and with my left hand, I collected the ebo from you. Only the wicked would place an ebo on an applicant's hands and never take it back.

After this statement, the Babalawo would place the ebo on the Opon Ifa and continue with the invocation:

Ti ebo ba kan ori Opon, ko gba

When the ebo touches the Opon Ifa, it should be accepted by the spirits.

He would move the ebo from the Opon Ifa and place it on the ground, saying:

To ba kan ile, ko da d'alede orun dan dan dan

When it touches the ground, it should go directly to the spirit world
[the ebo should manifest instantly].

With the ebo on the ground, the Babalawo should collect a little dirt 'earth' (from the front of the ebo), and sprinkle it (the dirt) on the ebo, he should complement the process with the following invocation:

Ile iwaju ti Oluwo lo ni k'ebo naa o fin

With my Oluwo's ase, this ebo would manifest.

The dirt symbolizes the Oluwo's ase. As it is, humans are in constant contact with the dirt—we walk on it, we eat from it, and we derive a lot of benefit from it.

The invocation continues with the Babalawo taking a pinch of dirt from the back of the ebo and saying:

Ile ti eyin ti Ojugbona lo ni k'ebo naa o da

With the Ojugbona's ase, this ebo would manifest.

At the end of this invocation, the Babalawo should collect his Opele, immerse it in water briefly, or shake it over the ebo and chant the following verse from Otura Irete:

Opele, awo ile Onitagi Olele

Opele, Babalawo for King Onitagi Olele

A d'ifa fun Onitagi Olele

Divined for King Onitagi Olele

O ni gbogbo ebo ti t'oun opele da ese te

He, King Onitagi Olele, said whatever ebo he and opele do together

O ni ebo naa a fin, ebo naa a da

Such ebo must manifest.

This chant would be concluded with a prayer that the ebo being made must manifest.

Ifa would be consulted for the status of the ebo—whether or not it is accepted by the spirits. After that, the ebo would be taken to Ifa's prescribed place. Also, Ifa should be asked for directive as to the person who would take the ebo to the prescribed place. Whoever Ifa chooses should pick up the ebo and take it to the prescribed place.

When the person returns after placing the ebo, the person should do bale for Ifa and the Babalawo would pray for her/him in return. Then, the person (with the applicant) would kneel with their hands put together. The Babalawo would cover their hands with the Opon Ifa and invoke the following chant:

Ojo ti iku ba mbo, ki o boo mo'le
On a day when death is prowling, shield them 'her/him'
Ojo ti arun ba mbo, ki o boo mo'le
On a day when illness and other negative energies are
prowling, shield them 'her/him'
ugbon, ojo ti ire gbogbo ba mbo, perege ni ki o si si
But, on the day that all 'ire' is prowling, open and
expose the applicant to the ire, ase.

5

ELEMENTS OF EBO

Every Ifa verse comes with an embedded ebo, and a trained Babalawo knows what they are. Therefore, the following list is by no means comprehensive. It is meant to be a *snapshot* of the basic things that are usually appropriate to the situations for which they are listed. So, Ifa's recommended ebo, as revealed during divination, should be adhered to strictly.

Ebo against Iku

- *Adiye (hen) or akuko (rooster)
- * Aguntan (sheep) or agbo (ram)
- Epo pupa (palm oil)
- Oti (palm wine or hot liquor)
- Obi abata (kolanuts)
- Orogbo (bitter kolanuts).

Egungun (ancestor) is one of the energies that can be fed for this situation.

**a female bird, or a female animal, for a female ancestor.
There is an exception to this rule, though. Ifa takes female birds and female animals for their ero (cooling effect).*

Ebo against Ija (fight, quarrel...)

Esu is one of the energies that can be called upon.

Choices: Obuko (male goat)
Akuko (rooster).

Compulsory: Liquor
Epo pupa (palm oil)
Obi abata (kolanuts)
Orogbo (bitter nuts).

Ebo for Irinajo (a safe, uneventful journey)

(1) Feed Qbatala (optional):

Choices: Igbin (snail)
Ounje ate (saltless food)
Ileke Obatala 'Obatala ileke'
(optional). It should be worn.
The ileke must be washed
with omi igbin (snail water).
Also, one's face may be washed
with the solution of omi igbin
and regular cool water.

(2) The following oogun (medicine) is good to take before starting a trip. It protects against an accident:

7 seeds of gbayonjo

7 seeds of ataare

Combine them and chew. Swallow.

If desired, say a prayer. With or without a prayer, the oogun is prayer-embedded.

(3) 7 seeds of afola can also be swallowed before starting the journey.

Disclaimer:

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Ebo for Prosperity

Feed Ori (destiny)

Omi agbon (coconut juice),

Ewe awede. Ori should be washed with awede's omi ero), or with the awede herb used as a sponge.

Ebo for Ire

Be close to Esu.
Feed Esu.

Ebo to Have Children

Feed Osun. The offering to Osun, for this situation, should be made with animals that have given birth.

Adiye (hen that has had chicks)
Ewure (goat) that has given birth.

Additional medicine: Osun (camwood)
Efun
Ailu herbs.

Ebo for a Calm, Peaceful and Serene Life (to be in tune with nature)

Most commonly used elements:

Elede (pig, hog) to Ifa
Ori (shea butter)
Igbin (snail)
Ewure to Ifa.

Ebo for Victory Over Enemy

Eyele (pigeon) to Odu
Obuko (male goat) to Ogun
Obuko (male goat) to Esu.

Ebo against Ejo (Litigation)

Ewure to Ifa.

Ewe for Minor Ifa Work

Aje (witches):

Ajeobale, it is also known as ajeofole herb
Eepo obo (obo bark or root)

*Ipese is usually placed under ibepe (pawpaw tree).

Ifa/Orisa Grove:

Appropriate Trees for Planting

Akoko tree
Ahun tree
Awusa
Iroko
Ibepe (pawpaw/papaya)
Araba tree
Iyeye tree.

◆Offering to the witches is called ipese.



By Ayòbámi
Àbáyòmí

Àkùkọ (Rooster)

6

IFA CHANT WHEN MAKING EBQ TO E U From Owonrin S'ogbe and Osa Irosun

(1)
Owonrin S'ogbe

o oo
o oo
o o
o o

Huku huku ni t'oorun
Hot, dry is the sun
[high temperature sometimes results in humidity]
Gere-gere ni t'alagemo
Easy, gentle crawling is the chameleon
Ko s'eni to mo'di ojo bi ko se Sango
No one knows about the rain more than Sango
Eni mo'di ojo bi o se Sango
Whoever claims to know more about rain than Sango
Ki oluware wa a ru, ki oluware wa ro
Should come forward, and should tell!
Pankere l'awo ile Olubiso

Pankere is the diviner for Olubiso

Olubiso l'awo Erigi magba
 Olubiso is the diviner for Erigi magba
 A ni k'omo kekere t'aju ohun
 A child was told to take care of the voice
 [a child was told to be mindful of what he says, and
 how he says it]
 Omo kekere o t'aju ohun
 The child refused to take care of the voice
 [the child disregarded the advice]
 Omo kekere t'aju ise ni sise
 The child chose to care more about work
 Ise t'omo kekere f'ale se, to f'aaro se
 The work that the child labored tirelessly on—day and
 night
 Ojo kan soso ni Esu Odara a da a nu
 It takes Esu Odara a single day to destroy it
 Esu Odara, ma ma da 're t'emi nu
 Esu Odara, please do not mess up my good luck
 [Esu Odara, do not ruin me]
 Mo ti s'ebo
 I have made my own ebo.

As explicit as the above verse is, pray to Esu to influence your life positively. Ask him also to crown your efforts with success. If the ebo is on behalf of an applicant, ask Esu to bring calmness and serenity into the applicant's life. Ask Esu to close the door against losses for the applicant.

(2)

Osa Irosun

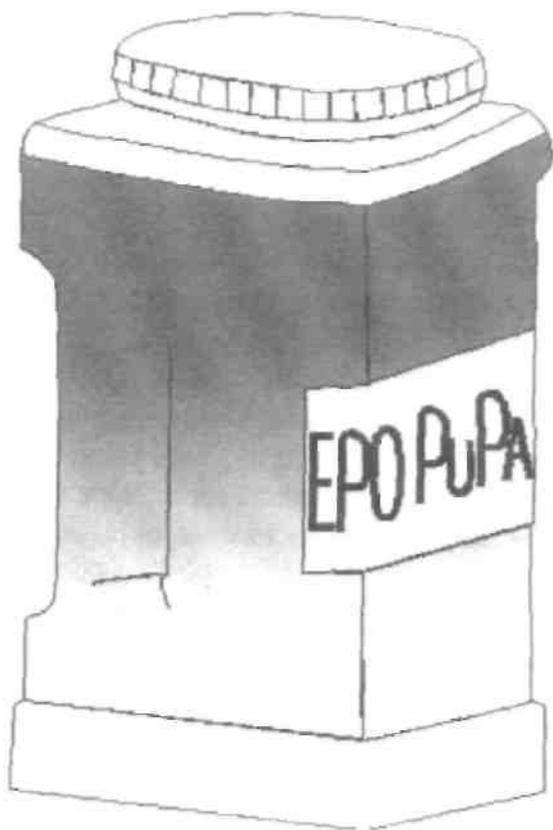
0 00
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Alo re a da
 Your going would be blessed
 Abo re o sunwon
 Your coming would be uneventful
 D'ifa run 'Fagunaro
 Divined for 'Fagunaro
 Tii se iya Esu Odara
 Who was Esu Odara's mother....

The reference to Esu Odara having a mother in this stanza should not be taken literally; if anything, the reference is figurative. We must also bear in mind that, usually, Ifa uses real life issues to buttress his messages.

A synopsis of the story is that Orunmila took care of 'Fagunaro when Esu went on a trip. Esu was happy when he was told that Orunmila took great care of elderly 'Fagunaro. Esu's respect for Orunmila deepened and his loyalty was further strengthened by the kind gesture of Orunmila.

Appropriate iwure should follow this chant.



Epo pupa (red palm oil)

By Ayòbámi Abiyòní

7

IFA CHANT FOR THE RETENTION OF ONE'S HOUSE OR HOME From Ogunda Ogbe (*Ogunda Bede*)

o o
o o
o o
o oo

Alagba lugbu omi ko ko eja l'omo
The sea does not harm baby fish
Odo abata segi-segi ko ba akan l'eru
The swamp does not scare the crab
Alakan gbe'nu okun jugbada-jugbudu
Crab lives in the ocean with relish
D'ifa fun oni awaaka
Divined for the mighty crocodile
Won ni won ma le kuro ni ile baba re
They threatened to drive him away from his father's
house
[they threatened to run him away from his habitat]
Oni awaaka, iwo lo ni odo, iwo lo ni ibu

Mighty crocodile, the water and its surroundings are
your natural habitat

Ko si eni ti yo gba odo l'owo oni

Alligator, the river water and its surroundings are your
natural habitat

Ko si eni to ma gba odo l'owo oni

Mighty crocodile, no one will run you away from your
habitat

Ko si eja to maa gba odo l'owo oni

No fish can take the sea from the crocodile

Oni awaaka, iwo lo l'odo, iwo lo n'ibu

Alligator, you own the river and its surroundings

Ko si eni to maa gba odo l'owo oni

No one can take the sea from the crocodile.

Note: Customize prayer as appropriate.

Yorùbá

Alagba lúgbú omi kó kó eja l'ómọ

Odò àbàtà sẹ̀gi-sẹ̀gi kò ba akàn l'ẹ̀rù

Alákàn gbé'nú òkun jùgbàdà-jùgbudu

D'ifá fun ọ̀ni àwààkà

Wọ̀n ní wọ̀n ma le kúrò ní ilé bàbá rẹ̀

Ọ̀ni àwààkà, iwọ lo ni odò, iwọ lo ni ibú

Kò sí eni tí yó gba odò l'ọ̀wọ̀ ọ̀ni

Kò sí eni tó ma gba odò l'ọ̀wọ̀ ọ̀ni

Kò sí eja tó máa gba odò l'ọ̀wọ̀ ọ̀ni

Ọ̀ni àwààkà, iwọ lo l'odò, iwọ lo n'ibú

Kò sí eni tó máa gba odò l'ọ̀wọ̀ ọ̀ni.

8

IFA CHANT FOR OSUN IFA From Irosun Iwori (*Irosun Awoye*)

oo o
o o
o oo
oo oo

Irosun nwoye

Irosun ponders with understanding

Oye l'agba nwo

As does a wise elder

A d'ifa fun Orogangan

Divined for the one who stands still

Tii se omokunrin ode

Who lives on the outside

Osun, gb'ori ro

Osun, stand still

Ki o ma dubule

And do not ever fall

Oro gangan laa be osun awo

A Babalawo's *Osun Ifa is always standing.

*Only a Babalawo can have Osun Ifa, and it is
he

alone who can work with it.

Iwure for good health, vitality, wisdom, stability and protection may be said to Ifa on one's behalf or on behalf of an applicant. Just as Osun Ifa must always stand upright, so must one's stability, or an applicant's stability, be ensured by Ifa.

9

CHANT FOR ODUN IFA

(Ifa anniversary celebration)

Odun Ifa is not just for celebration, its main purpose is to seek Ifa's guidance and advice on how to live a purposeful, meaningful, fruitful and blessed life for the subsequent twelve months after an Odun Ifa, and of course, for happiness beyond that point. During the iwure session of the Odun Ifa and depending on the versatility of the Babalawo, as many verses of Odu Ifa as possible from the two hundred and fifty six chapters of Ifa, may be chanted. It is very important that the verses chanted are relevant to the anniversary celebration. As a guide for selecting verses, two examples are printed below. The examples are from Ogunda Irosun and Ose Orogbe.

(1)

Ogunda Irosun

o o
o o
oo o
oo oo

Alu gb'ore, alu ye

To celebrate and be blessed, to celebrate and to have

good health
 D'ifa fun Orunmila
 Divined for Orunmila
 Baba maa kunle s'oro jeun tuntun l'odun
 Baba was to celebrate his Ifa anniversary/new yam
 festival
 Won ni ko ru'bo
 He was told to make ebo
 Nitori awon ajogun buruku marun-un
 Because of five negative forces of nature
 Iku, gba'gbin ki nr'aye s'oro
 Iku (death), take igbin (snail) so that I may live to
 celebrate more anniversaries
 Alu gb'ore, alu ye
 To celebrate and be blessed, to celebrate and have good
 health
 Arun, gba'gbin ki nr'aye s'oro
 Sickness, take igbin so that I may live to celebrate
 more
 anniversaries
 Alu gb'ore, alu ye
 To celebrate and be blessed, to celebrate and have good
 health
 Ija, gba'gbin ki nr'aye s'oro
 Fight, take igbin so that I may live to celebrate more
 anniversary
 Alu gb'ore, alu ye
 To celebrate and be blessed, to celebrate and have good
 health
 Ejo, gba'gbin ki nr'aye s'oro
 Litigation/legal problems, please take igbin (snail) so
 that I may live to celebrate more anniversaries
 Alu gb'ore, alu ye
 To celebrate and be blessed, to celebrate and have good
 health

Ofo, gba'gbin ki nr'aye s'oro
 Losses, please take igbin (snail) so that I may live to
 celebrate more anniversaries
 Alu gb'ore, alu ye
 To celebrate and be blessed, to celebrate and have
 good
 health.

Sample prayer

Ifa, spare my life, spare the life of my wife/husband,
 spare the lives of my children, or the life of my child,
 spare the lives of my loved ones. Ifa, make it possible
 for us to worship you again next year, and beyond that
 year. Ifa, I ask you to please bless....

Ose Ogbe (Ose Orogbe)

O O
 O OO
 O O
 O OO

Eesa o see gba l'oju
 A palm kernel cannot be slapped in the face
 Akeekke o see jin ni'gbo
 Toad cannot be given a head butt
 A d'ifa fun Oba Ajalaye ni kutukutu owuro
 Divined for King Ajalaye of the primordial era
 Won ni ko ru'bo tori *Odun tii se yeye re
 Odun
 Ose Teere
 Slender Ose
 Ogbe gbooro
 Tall Ogbe

*Odun was the name of King Ajalaye's mother.

D'ifa fun Oyagbe
 Divined for Oyagbe
 O nroko alero odun
 He was going for his special, annual farming expedition
 A mmodun rere e bo wa'le o
 We are bringing home Odun*
 Odun rere kii ku s'eyin ekun
 Good Odun would never die unceremoniously.

Synopsis

King Ajalaye was told to make ebo for the sake of his aged mother. He did not make the ebo. Instead, he reasoned that his mother would be protected with the watchful eyes of palace officials. The mother stepped outside the palace gate and wandered off.

King Ajalaye put out a bulletin for the safe return of his mother. He promised a handsome reward to whoever could bring the mother home. The mother was found and she was escorted back to the palace in a joyous procession. The celebration was twofold: (i) King Ajalaye was happy that his mother was found, (ii) the person who found the mother was happy, too, because he received the promised bounty. It was celebration galore.

iwure that is relevant to celebration of life may be said at the end of the chant or chants in this chapter.

10

IFA CHANT FOR OYA From Okanran Meji

oo oo
 oo oo
 oo oo
 o o

Aguntan bolojo
 Big, fat ram
 Awo abe Oro
 Priest of Oro town
 D'ifa fun Oya
 Divined for Oya
 Ti nsunkun omo re ile Ira
 Who went to Ira town, crying, because of the lack of
 children)
 Won ni ki Oya o ru'bo
 Oya was told to make ebo
 Oya ru'bo
 Oya made the ebo
 Awon omo Oya da
 Who are Oya's children? Where are Oya's children?
 Awa re e o, ee
 We are Oya's children, and we are here.
 Iwure should be said to Oya for the protection of the

applicant against whirlwind, tornado, hurricane and other wind related, natural problems.

Yorùbá
Àgùntàn bọ̀lọ̀jọ̀
Awo abẹ̀ Òró
D'ifá fún Qya
Ti nsunkún ọmọ re ilé Irá
Wón ni kí Qya ó rú'bọ
Qya rú'bọ
Àwọn ọmọ Qya dà
Àwa ré é o, èé.

11

IFA CHANT TO GAIN THE FAVOR OF THE WITCHES From Irete Oturupon (*Irete Etutu*)

oo o
oo o
o oo
oo o

Kokoro j'owo j'owo
Money eating bug
Kokoro j'obi j'obi
Obi abata eating bug
Kokoro j'ata j'ata
Ata [ataare] eating bug
Kokoro to j'e'lu jare elu
The bug that eats elu* is innocent of eating elu
Ifa ni iba ni ewe oko ndara a mo
Ifa says that there is no limit to the *beauty* [efficacy] of
herbs in the woods
Lo se'Fa fun Arinjo ile Olu Ife
Did Ifa work for Arinjo at the palace of Ile Ife

*herb used for dyeing

L'ajo to nt'orun bo w'aye
 When he was coming from the spirit world to earth
 O de'le aye
 When he got to earth
 O se fun Alara
 He did Ifa work for Alara (King of Ilara)
 Ti Alara gun
 Life changed for the better for Alara
 Alara fi ibi su
 Alara was ungrateful to him
 O se fun Ajero
 He did Ifa work for Ajero (King of Ijero)
 Ti Ajero toro
 Life became serene for Ajero
 Ajero was ungrateful to him
 O se fun Owarangun Aga
 He did Ifa work for Owarangun (King of Ila Orangun)
 Ti Owarangun Aga dara
 Owarangun got bountiful ire
 Owarangun Aga fi ibi su
 Owarangun Aga was ungrateful to him
 O ba binu, o dawoo*
 With these disappointments, he (Orunmila) contemplated
 Won ni ko ma ree juba l'owo iyalode ebu
 He was advised to start giving iba to iyalode ebu
 Oruko ti a npe adin
 The name by which adin (palm kernel oil) is known
 Adin ni ko ni je ki oro temi, Chief FAMA**, diju
 Adin will not entangle my life, that is, may adin not
 mess up 'Chief FAMA's' life
 Won ni ko ma ree juba l'owo osun
 He was advised to start giving iba to osun

*Ro inu kanle

**User's name may be substituted

Tii se olori awon aje
 Leader of the witches
 Osun a je ki won fi ohun rere sun mi bo
 Osun will bring forth good tidings to my life
 Ewe oloyinrin (Ominsin-misin gogoro) kii pa ohun Oba
 Orisa a da
 Oloyinrin (ominsin-minsin gogoro) never changes the
 wishes of Obatala
 [Obatala's command that oloyinrin herb should
 forever be 'sweet' remains manifest
 Mo ti mu s'osun, e fi p'ara
 I have turned it into osun, use it as body cream
 Ese ti mo ba se yin
 My unintentional mistakes to you
 E mu s'osun ohun adin
 Turn it into osun and adin
 E fi s'osun, e fi p'ara
 Accept the osun with the adin and use as body cream
 Irete Tutu lo ni inu aye o tutu si ti emi, ase
 Irete Tutu commands that I should be loved and
 cherished. Ase.

Yorùbá

Kòkòrò j'owó j'owó
 Kòkòrò j'obi j'obi
 Kòkòrò j'ata j'ata
 Kòkòrò tó j'è'lú jàrè èlù
 Ifá ni iba ni ewé oko ndará á mọ
 Ló ẹ̀fá fún Àrinjọ ilé Olú Ifẹ̀
 L'ójọ́ tó nt'òrun bọ́ w'áyé
 Ó dé'lé ayé
 Ó ẹ̀fá fún Alára
 Ti Alára gún

Alára fi ibi şu
Ó şe fun Ajerò
Ti Ajerò tòrò
Ajerò fi ibi şu
Ó şe fun Qwàràngún Àga
Ti Qwàràngún Àga dára
Qwàràngún Àga fi ibi şu
Ó bá binú, ó dáwòò (ro inú kanlè)
Wón ní kó ma rée júbà l'òwò iyálóde ebu
Orúkò ti à npe àdín
Àdín ní kò ní jé kí òrò (èmi Chief FAMA) díjú
Wón ní kó ma rée júbà l'òwò osùn
Tíi şe olóri àwọn àjé
Osùn á jé kí wón fi ohun rere sùn mí bọ
Ewé ọlọyínrín (òmínsín-mísín gogoro) kíí pa ohun Ọba
Òrişà á dà
Mo tí mú ş'osùn, ẹ fi p'ara
Èşẹ tí mo bá şẹ yín
È mú ş'osùn òhun àdín
È fi ş'osùn, ẹ fi p'ara
Ìrètè tútù ló ní inú ayé ó tutù sí tí èmi, àşẹ.

12

OSANYIN

OUNJE OSANYIN (Osanyin Food)

Food Items

Ataare
Obi abata (kolanuts)
Oyin (honey)
Eyin (egg)
Oyin (honey).

Direction

Ataare seeds and obi abata should be chewed and sprayed on Osanyin. The number of the ataare seeds to be chewed should be seven by a priestess and nine by a priest.

Rub the contents of an egg (yolk and albumen) on Osanyin.

Oyin (honey) may also be rubbed on Osanyin.

One obi abata of three or four lobes may be thrown immediately for status of the feeding.

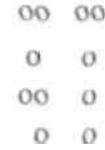
IFA CHANT TO SUMMON OSANYIN for Dialogue, Diagnosis or for Reading

Igbe kakaka
Gentle, easy lift
Irele kakaka
Cool-headedness
Parakun awusa ni nt'aja l'enu
Walnut's shell cuts the dog's mouth
Ewe omo ajija
Herb that must be cut early morning
Oogun omo ajisa
Oogun (charm, medicine, spell) that must be cast early mornings
Ewe o
Hail you, herbs [I hail you, Osanyin].

At this stage, the priest or priestess should proceed with the matter for which Osanyin is being summoned.

13

IFA CHANT TO PREVENT WAR From Iwori Ofun (*Iwori Wofun*)



Onikimo la nseran kimo o fun
A trained Babalawo who cleans Ikin Ifa prior to divination and/or holds the Ikin Ifa prior to casting, and has developed a unique, spiritual rapport with the Ikin Ifa at this precise moment, must be respected for his spiritual wisdom
Alawobi seran, a wo mo won l'ara peregede
A trained Awo (Ifa priest) who washes Ifa [Ikin Ifa] for consecration cannot afford to tell lies
Tite ni mo te, ni mo te oka
I matched, and I matched the python (when I initiated. I initiated the python)
Tite ni mo te, ni mo te ere e
I matched, and I matched boa constrictor (when I initiated, I initiated boa constrictor)
Mo te monu monu omo Oromakin

I matched monu monu (monu-monu is a small,
darkskinned snake)
Mo te 'kin apani
I matched special Ikins
Meloo ni ki nro l'owo ikin mejo
What can I say about eight Ikin Ifa?
[What is left to be said about a pair of eight Ikin Ifa in
each hand]
Owo Ifa pe tabi ko pe?
Is the hand of Ifa complete, or is incomplete?
[is the Ikin Ifa complete for divination, or incomplete?]
Iwori Wofun kii je akara
Iwori Wofun does not eat akara
E fun alawo l'obe eran ko maa lo
Give Awo the goat stew so that he may leave
A d'ifa fun won ni Ilawe
Divined for the people of Ilawe
Ni'jo ti won ni ogun o ni ja won lai lai
When they vowed that war will never come to them
Ara Ilawe, e seun ebo
Citizens of Ilawe, "Thank you for the ebo"
Ogun o ja ja ja ko ja Ile Ilawe
War is never fought in Ilawe
Ara Ilawe, e seun ebo
Citizens of Ilawe, thank you for the ebo.

Orin (song)

Ara Ilawe, e seun ebo o
Citizens of Ilawe, thank you for the ebo
Ara Ilawe, e seun ebo
Citizens of Ilawe, thank you for the ebo
Ogun o ja ja ja ko ja Ile Ilawe
War is never fought in Ilawe
Ara Ilawe, e seun ebo

Yorùbá

Oníkímọ̀ lǎ nsẹ̀ràn kímọ̀ ọ̀ fun
Aláwobí sẹ̀ràn, a wo mó wọ̀n l'ára peregede
Títẹ̀ ní mo tẹ̀, ní mo tẹ̀ ọ̀kà
Títẹ̀ ní mo tẹ̀, ní mo tẹ̀ erè e
Mo tẹ̀ mọ̀nú mọ̀nú ọ̀mọ̀ Ọ̀ró mákin
Mo tẹ̀ 'kin àpàní
Mélòó ní kí nrò l'ọ̀wọ̀ ikin mẹ̀jọ̀
Ọ̀wọ̀ Ifá pé tàbí kò pé?
Ìwòrì Wòfún kii jẹ̀ àkàrà
È fún aláwo l'ọ̀bẹ̀ ẹ̀ran kó máa lọ
A d'ifá fún wọ̀n ní Ìlawẹ̀
Ní'jọ̀ tí wọ̀n ní ogun ò ní ja wọ̀n láí láí
Ará Ìlawẹ̀, ẹ̀ ẹ̀seun ẹ̀bọ̀
Ogun ò ja ja ja kó ja Ilé Ìlawẹ̀
Ara Ìlawẹ̀ ẹ̀ ẹ̀seun ẹ̀bọ̀.

Orin

Ará Ìlawẹ̀, ẹ̀ ẹ̀seun ẹ̀bọ̀ ò
Ara Ìlawẹ̀, ẹ̀ ẹ̀seun ẹ̀bọ̀
Ogun ò ja ja ja kó ja Ilé Ìlawẹ̀
Ará Ìlawẹ̀, ẹ̀ ẹ̀seun ẹ̀bọ̀.



2003 Ọdún Ifá, Ilé Ọrúnmilá, The Shrine
San Bernardino, California, U.S.A.

14

IFA CHANT FOR SPIRITUAL BATH

From Irosun Iwori (*Irosun
Awoye*)

00 0
0 0
0 00
00 00

Oro forofo
The name of a bird
A biye woo woo woo
With flapping feathers
Oro forofo
A bird
A biye waa waa waa
With broad, flapping feathers
Adaba rusurusu, awo ere kure
A full-fledged adaba (dove), awo of ere kure
A d'ifa fun won ni Iwoye asose
Divined for the people of Iwoye in primordial time
Ifa, wemi mo ki o to re Iwoye
Ifa, give me a thorough bath before you leave for Iwoye
Awe fin ma de o, ose Iwoye
Thorough cleansing, the soap of Iwoye

[Oh, we have the blessed soap, and we will be thoroughly cleansed].

Yorùbá

Òro fòrofò

A biyẹ wóó wòò wóó

Òro fòrofò

A biyẹ wáá wáá wáá

Àdàbà rìsùrìsù, awo ère kùre

A d'ifá fún wòn ni Ìwòyè aṣṣẹ

Ifá, wẹmí mọ kí o tó re Ìwòyè

Àwẹ ìn má dé ò, ṣṣẹ Ìwòyè.

15

IFA CHANT WHEN OFFERING OTI (LIQUOR) TO ORUNMILA

From Owonrin Odi (*OwOnrin Sidin*)

o oo
oo oo
oo o
o o

This verse of Odu Ifa Owonrin Odi is good for chanting when liquor is to be offered to Ifa. The prayer is inclusive, therefore, everyone present should drink, or at least take a sip of the blessed liquor. However, taboos must be respected and health issues must not be compromised.

Owonrin Odi

Igun, awo elekoo

Vulture, diviner for elekoo

Akeregbe mumi f'ololo s'eyin

A water gourd bulges backward when filled with water

D'ifa fun won ni wore wore ajade

Divined for the people of wore wore

Ni ibi ti iku ti npa won ni rogba rogba

When death was snatching their elders in multiples
To npa won ni rewe rewe
And was also snatching their youths in multiples
Bi eni mu ohun iku je
As if they took something that belonged to iku (death)
Nje, gbogbo wa to peju mu'ti oni
For all of us assembled here and drinking together
Gbogbo wa lo ma gbo tie tie
May we live long in good health, ase.

A customized iwure may follow this chant.

Yorùbá
Ọ̀wọ̀nrín Ọ̀dí
Igún, awo elékòó
Akèrègbè mumi f'òlòlò s'èyin
D'ifá fún wọn ní wọ̀rẹ̀ wọ̀rẹ̀ ajade
Ní ibi tí ikú tí npa wọn ní rọ̀gbà rọ̀gbà
Tó npa wọn ní rẹ̀we rẹ̀we
Bí ẹ̀ni mú ohun ikú jẹ
Njẹ, gbogbo wa tó péjú mu'tí ọ̀ní
Gbogbo wa ló ma gbó tiẹ̀ tiẹ̀.

16

IFA CHANT FOR VICTORY

From Obara Ose

o o
oo oo
o oo
oo oo

Awon ewure nii nse awo ada telu
Goats are moron diviners
Awon aguntan nii se agbohun ma fo
Sheep are dumb diviners
Ete pa mi nigbe l'oja
An underdog beat me in the market
O pa mi nigbe tan
When I finished crying
Ona Ibadan ni mo gba
I went to Ibadan
Won gba mi leti kan, awo opomupomu
I was slapped hard
Won bi mi, awo ogbirigidi-gbirigidi
I was pushed hard
Won ni omo tani emi nse?
They asked, "Whose child are you?"
Mo ni, "Omo Obara Ose ni mi"

I said, "I am Obara Ose child"
 Ojo ti a ba se ewe, ni ewe nku
 A leaf dies the day it is plucked
 [ewe loses its vitality soon after it is plucked]
 Ojo ti a ba se imo ni imo nro
 Palm frond becomes forlorn the day it is cut off the palm
 Ojo ti akara ba foju kan epo pupa, ni ariwo ekun yoo la
 gee
 When akara (rolled, ground beans) is dropped into a hot
 oil for frying, it makes a loud noise
 O di irole dede ki ariwo ekun to la ni ile awon ota mi gee
 By evening, may there be cries of anguish in the homes
 of my enemies
 Mo ni, "Ori aise ni aise fi nsegun"
 I say, "Aise's ori wins wars for aise"
 Emi a ka sai segun awon ota mi
 I must overcome my enemies
 Ota kotaa to ba npe ori mi si ibi
 With no exception, whoever wages war against me
 Emi a ka sai segun won
 I must overcome them, ase.

Yorùbá

Àwọn ewúré ní nṣe awo ádá telú
 Àwọn àgùntàn ní ṣe agbòhùn má fẹ
 Ètè pa mi nigbè l'ọjà
 Ó pa mí nigbè tan
 Ọ̀nà Ịbádàn ni mo gbá
 Wọ̀n gbá mi létí kan, awo ọ̀pomúpomú
 Wọ̀n bì mí, awo ọ̀gbirigidi-gbirigidi
 Wọ̀n ní, "Ọ̀mọ̀ tani èmi nṣe?"
 Mo ní, "Ọ̀mọ̀ Ọ̀bàrà Ọ̀ṣẹ̀ ní mí"
 Ọ̀jọ̀ tí a bá ṣẹ̀ ewé, ní ewé nkú
 Ọ̀jọ̀ tí a bá ṣẹ̀ imọ̀ ní imọ̀ nro

Ọ̀jọ̀ tí àkàrà bá fọ̀jú kan epo pupa, ni ariwo ẹ̀kún yóó lá
 gee
 Ọ̀ di iròlẹ̀ dẹ̀dẹ̀ kí ariwo ẹ̀kún tó lá ni ilẹ̀ àwọ̀n ọ̀tá mí
 gee
 Mo ní, "Ọ̀rí àìṣẹ̀ ní àìṣẹ̀ fí nṣẹ̀gun"
 Èmí a ká Ẹ̀sàì ẹ̀ḡun àwọ̀n ọ̀tá mí
 Ọ̀tá kọ̀táá tó bá npe orí mí sí ibi
 Èmí a ká Ẹ̀sàì ẹ̀ḡun wọ̀n, àṣẹ̀.

Note

As is usual with most Ifa work, the above verse of Obara Ose is a 'booster' chant to an already ingested Ifa medicine for immunization. However on its own merit, the chant is still very effective.

Recipe

1. (i) Using the right hand, pluck a leaf in the morning
 (ii) Using the left hand, pluck a leaf in the morning
 (iii) Pluck three palm fronds, with either hand, and place them in three strategic places
 (a) middle of the road
 (b) an entrance to a building
 (c) in the middle of the house
 This chore must be done in the morning.

2. In the evening when the sun has set, gather the above items.
3. On the following day or the day that the medicine would be prepared, fry twenty pieces of akara (bean balls).
4. Get aise's head (aise is a bird)
5. Get a pod of ataare
6. Burn the all the items in 1 -5 together and grind the residue to a fine powder.

In an Opon Ifa that is reserved for this kind of special, spiritual work, sprinkle the ebu (the newly made powdered ingredient) on the Opon Ifa.

7. Imprint Obara Ose on the powder.
8. Recite the above verse and repeat each line three times. Customize it by including specific name or names as appropriate.
9. For the next step, pour the medicine in a gourd, put the gourd inside a small earthen pot and offer an akuko (rooster). Let the eje of the rooster drop on the outside of the gourd. The gourd may be decorated with some of the akuko's feathers.

Direction:

(1) One teaspoonful of the ebu may be mixed with hot cereal.

(2) The ebu may be licked, or put in a capsule, and taken with a glass of omi.

(3) The ebu may be made into syrup with a small amount of honey.

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17

IFA CHANT FOR THE SICK

From Iwori Obara
and
Otura Irete

When someone is seriously sick and should the sickness seem to defy modern medicine, Ifa should be consulted for proper spiritual diagnosis. If and when consulted, and as always, Ifa would recommend the energy or energies to appease for possible reversal of the ailing person's condition, particularly if the person still has some time left to spend on earth.

If Ifa confirms that there is hope for the sick person, then, either of the following verses from Iwori Obara and Otura Irete, or both of them, may be chanted. Each line should be chanted three times by the officiating priest.

Direction

Standing close to the sick person, the priest should *juba* (give reverence to) the energies, particularly to Orunmila, and to Olodumare (God), then whisper one of the chants, or both chants, to the right ear of the sick person. The chant may be said silently, but if everyone present is awo,

the chant may be said aloud and the other awo may join the priest in the chant.

Iwori Obara

o oo
oo o
oo o
oo oo

Iwori o be abera

Iwori begs for 'reversal'

D'ifa fun olori agbon

Divined for the head of agbon (coconut) group

Eyi ti won fi ojo re da ojo meje

Who was given seven (7) days to live

Opelope akara eri ti mo fun Esu

I am glad for the offering of *akara eri to Esu

[But for spiritual intervention—an offer of akara eri to Esu]

Ti o ti je nraye ba iku lo

That prevented me from dying [I live].

This chant from Iwori Obara is to '*egbe*' (invisible, astral friends). So, the sick person's *egbe* may be called upon for intervention. Iwure that is relevant to restoring health may also be added to conclude the prayer session.

However, if Iwori Obara were to have been the Odu Ifa that revealed for the sick person during Ifa consultation, then, the appropriate ebo from the Odu Ifa should be made. After that, the above chant would act as a 'booster' to the ebo in restoring the sick person's good health.

*Fried mixture of bean and milled com cake.

Yorùbá

Ìwòrì Ọ̀bàrà

Ìwòrì ọ̀ bẹ̀ àbẹ̀rà

D'ifá fún olóri àgbọ̀n

Èyí tí wọ̀n fí ọ̀jọ̀ rẹ̀ dá ọ̀jọ̀ méjẹ

Ọ̀pẹ̀lọ̀pẹ̀ àkàrà èrì tí mo fún Èṣù

Tí ọ̀ tí jẹ̀ nrayẹ̀ bá ikú lọ.

(2)

Otura Irete

Abeleje awo owo

Openness, awo for the hands

Abeleje awo atelese

Openness, awo for the soles of the feet

Iba win-in

Oh, sh sh sh sh sh

D'ifa fun ejo

Divined for snake

O nsogbogbo arun

When he was seriously sick

O ntaju alaile dide

He was seriously incapacitated by the sickness

Won ni ko ru'bo

He was told to make ebo

Kaka k'awo o ku

Rather than for an awo to die

Awo a ba'so ojojo sonu

The awo will shed his garment of sickness....

The concluding prayer may include such requests (a) as asking Ifa and the Orisa to touch the sick person with their healing powers, (b) that the sick person's good health be restored quickly, (c) that the Orisa energies

protect and shield the sick person from further harm,
and (d) that Odumare should make the wishes manifest.
Ase

Yorùbá
Òtúrá Ìrètè
Abelẹ́jẹ́ awo ọwọ́
Abelẹ́jẹ́ awo atẹ́lẹ̀sẹ́
Ìbà win-in
D'í ǎ́ fún ejò
Ó nṣògbògbò àrún
Ó nǎjù aláìlẹ̀ dídẹ̀
Wọ̀n ní kó rú'bọ́
Kàkà k'áwo ó kú
Awo á bá'sọ̀ òjójò sọ̀nù.

Iku ko mo awo
Death does not spare the sage
Arun ko mo isegun
Sickness does not spare the herbalist, pharmacist and
the medical doctor
Iku pa ogidi
Death took away ogidi
O pa Alao
It took away Alao
O pa ede oburo, omo agbebi o ponwola
It killed oburo

18

IFA CHANT FOR GRIEF

From Otura Irete

o o
o oo
oo o
o o

When the ultimate end comes and the supreme price
for living is paid by a member of our terrestrial habitat,
and the family of the deceased member has to be
consoled, Ifa has a specially composed chant for this
unavoidable event. The verse is from **Otura Irete**. It says

Iku se were, o pa oba Makin kanrin kese
 In an instant, death snatched away the King of Makin
 Ko ma s'eni ti iku ko lee pa
 No one is immuned to death's sting
 Awon idindi, ironnro meji
 Two small-statured idindi
 Won nja l'oke
 Were fighting in the sky
 Won ndimu kitipa
 They were wrestling forcefully
 A o m'ako, a o m'abo ninu won
 The male is not distinguishable from the female
 Won si fi ibi jia jia be s'ile
 They both fell
 A d'ifa fun ago
 Divined for ago
 Ni'jo to nlo ree te'ku n'ifa
 When he was to initiate Death into Ifa
 Ago lo te'ku o
 Ago initiated Death into Ifa
 Ago lo t'arun
 Ago initiated Sickness into Ifa
 Idin de 'mo (omo) larikuu mi
 Here comes idi* with a gift of long life
 Ona iku ni ko ba mi di
 Block death from me
 Ma ma di'na ire
 Do not block my ire
 Ona arun ni ki o ba mi di
 Block sickness from me
 Ma ma di'na t'ifa

*Idi is a herb but in its usage above, it means 'blockage.' Idi is an active ingredient for ebo to Esu, particularly in this verse of Otura Irete

Do not block the road of my ire.

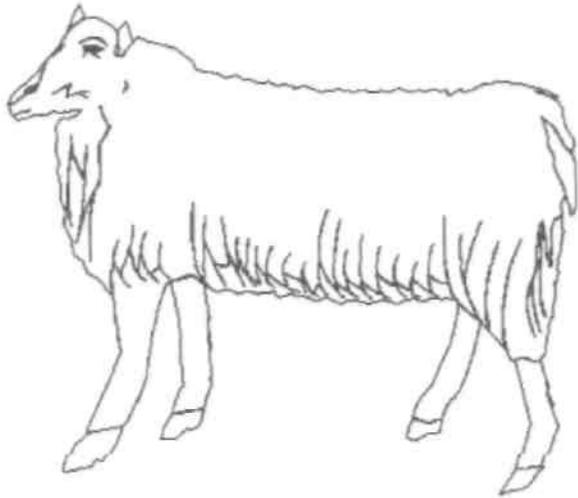
Basically, the above Ifa verse is telling the living that death is inevitable, and that they should keep the memory of the deceased alive by being positive about life and living.

Yorùbá

Òtúrá Ìrètẹ̀

Ikú kò mọ awo
 Àrùn kò mọ isẹgun
 Ikú pa ogídi
 Ó pa Àláo
 Ó pa èdè òbùró, ọmọ agbẹbi ò pọnwólá
 Ikú ẹ were, o pa oba Makin kanrin kese
 Kò ma s'eni ti ikú kò lee pa
 Àwọn idindi, irọnnrọ méji
 Wọ́n njà l'ókẹ
 Wọ́n ndimú kitipa
 A ò m'akọ, a o m'abo nínú wọ́n
 Wọ́n si fi ibi jà jà bẹ s'ilẹ̀
 A d'ifá fun àgò
 Ní'jọ to nlo rẹe tẹ'kú n'ifá
 Àgò ló tẹ'kú o
 Àgò ló t'arun
 Idin dé 'mọ (ọmọ) láríkúù mi
 Ọ̀nà ikú ni ko bá mi dí
 Má mà dí'nà ire
 Ọ̀nà àrùn ni kí o bá mi dí
 Má mà dí'nà t'ifá.

Àgùntàn (sheep)



By Ayòbámi Àbáyòmí

19

IFA CHANT FOR FORGIVENESS

From Irosun Iwori (*Irosun
Awoye*)

oo o
o o
o oo
oo oo

For the truly devoted Ifa follower, and should it become necessary to avenge an unjustified maltreatment, the following chant would be a good recourse. The chant is a call to Ifa to fight a battle on one's behalf.

On the other hand, the verse may be chanted when asking Orunmila for exemption from an absurd act committed against Ifa by another person or other people. But, the person crying to Orunmila for this exemption must be innocent of the crime against Ifa. No sneakiness with Orunmila; he just does not condone willful, bad behavior or crime. The chant is from Odu Ifa **Irosun Iwoye (Irosun Awoye)**

To ba to ije
When it is in its seventh sequence

A a se ije
The seventh sequence would be marked
To ba te'fa
When it is in its sixth sequence
A a se'fa
The sixth sequence would be marked
To ba d'odun ketandinlogun
When it is the seventeenth (17th) year
Oloro asai bere oro re
A benefactor would inquire about his generosity
D'ifa fun Orunmila
Divined for Orunmila
O ran 'Gunnugun omo re lo s'ode Iwoye
When he sent Gunnugun (vulture) to the town of Iwoye
Igba ti e nje igun (vulture) ni iya ni Iwoye
When you [people] maltreated igunnugun in Iwoye town
Emi o si nibe
I was not there
Mba wa nibe
If I had been present
Mba fi iroke p'ogun
I would have used my iroke to kill twenty (people)
[I would have killed many enemies with my weapon—
a charmed irokee]
Mba wa nibe
If I had been present
Mba fi irukere p'ogbon
I would have killed thirty with my irukere
Mba wa nibe
If I had been present
Mba fi ada Orisa mi pa aadota
I would have killed fifty with my *ada Orisa*
Igba ti e nje igun ni iya ni Iwoye
When you [people] maltreated igunnugun in Iwoye town

Ifa, emi o si nibe

Ifa, I was not there; Ifa, I was not among the people who maltreated igun.

The synopsis of the itan in this verse of Irosun Iwoye

is that igunnugun (vulture) was omo-oko'fa Orunmila
(Orunmila's student). Orunmila would send 'gunnugun
to Iwoye for spiritual ministering. Each time that
igunnugun went to Iwoye, he usually returned with tales
of beating and maltreatment. This maltreatment saga went
on for a while—seventeen years—until Orunmila decided
to investigate the allegations. Orunmila went to Iwoye and
asked them why they usually beat igunnugun. Not only
was it confirmed that they normally beat igunnugun, they
attempted to extend the beating to Orunmila, too. Well,
the result of the intended beating, and Orunmila's reaction, is a good conjecture.

Yorùbá

Ìrosùn Ìwòyè (*Irosun Awoye*)

Tó bá tó ije

À á ẹ ije

Tó bá tẹ'fà

À á ẹ'fà

Tó bá d'òdún kẹtandinlógún

Ọlórò àṣàì bẹ̀rẹ̀ ọ̀rọ̀ rẹ̀

D'ifá fun Ọ̀rúnmilá

Ó rán 'Gúnnugún ọ̀mọ̀ rẹ̀ lọ s'ode Ìwòyè

Ìgbà tí ẹ̀ njè igún (vulture) ní iyà ní Ìwòyè

Èmi ò sí nibẹ̀

Mbá wà nibẹ̀

Mbá fi iróké p'ogún

Mbá wà nibẹ̀

Mbá fi irùkèrè p'ogbòn
Mbá wa nibè
Mbá fi ádá Òrìṣà mi pa áádóta
Ìgbà tí è nṣẹ̀ igún ní iyà ní Ìwòyè
Ifá, èmi ò si nibè.

20

IFA CHANT FOR ISOYE

From Obara Iwori (Obanikosi)

oo o
o oo
o oo
oo oo

Obara Iwori (Obanikosi)

(1)

Pinpon ode niini foju jo ina

The hunter's red eyeballs look like fire

Iyan orun ko mu enikan

The famine in the outer space does not affect the living

Ni'jo osupa ti nran, ko jo ile ri

For as long as the moon has been shining, it has never

burnt anyone's house

Obi'mo bi'ye lo bi mi

The one with a retentive memory gave birth to me

Bi ilakosi ba ko ila

When ilakosi* imprints its mark

A ko o de'nu

He imprints it deeply into the skin

*Ilakosi: a rat with a black stripe on its back.

Iye ata ki i ku mo ata ninu
 Pepper never loses its senses
 [pepper has never forgotten to be hot]
 Iye eru ki i ku mo era ninu
 Eru never loses its sense
 [eru has never forgotten to emit its unique, poignant
 smell]
 Oju merindinlogun ni ti oniyeye
 Iyeye leaf has sixteen eyes [holes]
 Gbogbo re lo fi nmu'mi gbokan-gbokan
 He sucks in water through them
 Eeran, ma a ran mi leti
 Eeran*, remind me [eeran, jog my memory]
 Tete, ko ma te e mo mi ni'kun
 Tete [impression], imprint it on my mind
 Obirin ki i se obe ko gbagbe iyo
 A woman never forgets to spice her stew with salt
 Ewo Orisa
 It is a taboo [no, it will never happen]
 Ajagunmole ti ti i ko omo n'ifa oju ala
 Ajagunmole who teaches a child in dream
 [Ajagunmole, the spirit that teaches while one is
 asleep]
 Refresh my memory. [Ajagunmole, please refresh my
 memory]

Yorùbá

Òbàrà Ìwòrì (Òbànikòsì)

Pínfón ọdẹ nìíí f'ojú jọ iná

Ìyàn ọrun kò mú ẹnìkàn

Ní'jọ ọ̀sùpá tí nràn, kò jọ ilé rí

*Eeran: herb that is used to 'boost' memory.

Òbí'mọ bí'yè ló bí mí
 Bí ilàkòsì bá kọ ilà
 A kọ ọ́ dẹ'nú
 Iyè ata ki i kú mọ ata nínú
 Iyè ẹ̀rù ki i kú mọ ẹ̀rù nínú
 Ojú m̀erindínlógún ní tí oniyeyè
 Gbogbo rẹ̀ ló fí nmu'mi gbókán-gbókán
 Eeran, má a rán mí létí
 Tètè, kó ma tẹ ẹ̀ mọ mí ní'kùn
 Obirin ki i se ọ̀bẹ̀ kó gbagbé iyọ
 Èwọ̀ Ọ̀rìṣà
 Àjagunmòlẹ̀ tí tí í kọ ọ̀mọ n'ifá ojú àlá....

Obara Iwori (*Obanikosi*)

(2)

A kuru molode

The short, stout one on the outside

A kuru molode

The short, stout one on the outside

Awon ni won se Ifa fun Kuregbe

They did Ifa work for Kuregbe

Ni'jo to ko Ifa ko Ifa, ti ko ni'ye ninu

When he was unable to retain any of his Ifa training

[when he was seriously deficient in his ability to
 remember anything about his Ifa training]

Ni'jo to ko ogungun (oogun) ko ogungun, ti ko ni'ye
 ninu

When he was unable to retain any of his medicinal
 training

[When he was seriously deficient in his ability to
 remember anything about his studies of herbal medicine]

Orunmila ni to ba se bi ise t'oun ba ni

*Insert users name as appropriate

Orunmila said if it were to be his unique problem
 Tabi bi ise t'emi, Chief FAMA, ba ni
 Or, if it were to be my unique problem
 [If I, Chief FAMA*, were to deal with the problem in
 my own unique way]
 O ni, "Erula kii gbe ko gbagbe atila"
 He (Orunmila) said, "Dried okra never forgets to split"
 Obaranikosi, Ifa ma ko o mi ni iye lo
 Obaranikosi, Ifa, do not obliterate my memory
 [Obaranikosi, please Ifa, grant me a good memory;
 restore my ailing memory].

Yorùbá

Òbàrà Ìwòrì (Òbànikòsì)

A kùrù mọ́lódé

A kùrù mọ́lódé

Àwọ̀n ni wọ̀n ẹ̀ Ifá fún Kùregbè

Ní'jọ̀ tó kọ̀ Ifá kọ̀ Ifá, tí kò ní'yè nínú

Ní'jọ̀ tó kọ̀ ogùngùn (oògùn) kọ̀ ogùngùn, tí kò ní'yè nínú

Òrúnmilá ní tó bá ẹ̀ bí ẹ̀ t'òun bá ni

Tàbí bí ẹ̀ t'èmi, Chief FAMA, bá ni

Ò ni, "Èrúlá kii gbẹ̀ kó gbagbé àtilá"

Òbàrànikòsì, Ifá má kò ó mi ni iye lẹ̀.

21

IFA CHANT TO SCARE OFF DEATH From Idin Ose (*Idin 'ee*)

o o
oo oo
o oo
oo o

Erupe, omo won l'ode Ido
 Erupe, their child in [citizen of] Ido town
 Erinmin, omo won l'ode Owo
 Erinmin, their child in [citizen of] Owo
 Opesebioro, omo Owa Jindo
 Opesebioro, child in [citizen of] Owa Jindo
 Awon memeeta ni won ni ki won ma tele Ifa kiri
 The three Awo were told to go about spreading Ifa
 Won ni eniyan kii se omo Irunmole ko dake l'enu
 They were told, "As Irunmole's children, you must
 always be engaged in productive services to the Orisa—
 chanting Ifa and singing Orisa songs."

Yorùbá

Èrùpẹ̀, ọmọ wọn l'ode Ìdó

Erinmin, ọmọ wọn l'ode Ọwọ̀

Ọpẹ̀sebiorò, ọmọ Ọwa Jindó

Awọn mèmẹ̀ta ni wọn ni ki wọn ma tẹ̀lẹ̀ Ifá kiri

Wọn ni, "Èniyàn kii ẹ̀ ọmọ Irúnmọ̀lẹ̀ kó dákẹ̀ l'ẹ̀nu."

Synopsis of the itan from this Odu Ifa

The above itan is about three students of Orunmila. Two

of them, Erupe and Erinmi, were not as committed to Ifa as they should be; they deviated from the norm of chanting Ifa and singing Ifa songs constantly. Somehow, somewhere, the three of them were confronted by iku (death). Erupe was the first person to be accosted by iku. Waiting patiently by the road and listening for vocal identification of whom to spare, iku snatched Erupe when Erupe walked by without the expected identification. Erinmi was not spared either because he, too, walked by un-engaged with Ifa. Then came Opesebioro. Typical of expectation, Opesebioro was busy chanting Ifa and singing an Ifa song, saying, among other things, "Bi mo ri iku, ahemi (if I see iku, I will swallow him.)" This dreadful announcement scared iku; the hunter became the hunted. Iku was waiting quietly by the road while Opesebioro passed by safely.

Chanting Ifa, singing Orisa songs, and honesty—not

only to the Orisa but to oneself and to other people—go a long way in enhancing an Awo's protection by the Orisa. All Awo should imbibe this advice and use it. May the Orisa shield Awo from all danger, ase.

22

SPELLS

To Incite Esu to Fight

Ingredients

Obi abata (kolanuts) of three or four lobes

Igbe elede (pig feces)

Igbe aja (dog feces)

The name of the person to be handed over to Esu. An example of a name is "Eni-ti-Esu-ma-se (the-person-to-be-published-by-Esu).

Direction

In front of Esu: Break the obi abata and present it to Esu. Tell Esu that the obi abata is from Eni-ti-Esu-ma-se* and that Eni-ti-Esu-ma-se's instruction is to give Esu igbe elede (pig feces) and igbe aja (dog feces) and that "According to Eni-ti-Esu-ma-se, 'You, Esu, love to feed on feces.'" Conclude by telling Esu to visit Eni-ti-Esu-ma-se and to punish him/her severely for the affront.

While giving Esu these instructions, smear the feces on Esu. Simultaneously, tell Esu exactly what you want him to do to 'Eni-ti-Esu-ma-se.' When finished, lick ori

* Substitute name as appropriate

(shea butter) or epo pupa (palm oil) for self protection. The ingestion of ori also stands as a shield against possible backlash from Esu. A bath with omi ero will be a nice additional fortification. Because of the danger associated with this procedure, it is strongly advised that this weapon be activated justly—for defense only—unless it is otherwise absolutely necessary.

To release the victim (for whatever good reason):

Scrape the feces off Esu, bathe Esu with omi ero (optional), give Esu a rooster and pray for the person.

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To Charge Esu

The Esu to be charged must be Esu Iranse (Warmonger Esu).

The following ammunition is good for defense. But, if you must use it to attack, be warned of repercussion—it may backfire. Either way, good luck.

Ingredient

A raw egg.

Direction

Break the egg on Esu Iranse and chant the following:

Asure foloyi koloyi

He who runs in circle

Ako eranko ti nsare iku

Warrior who runs errand for iku (death)

Idanigbo

One who butts with his head

Odunki

Spell-monger

Ogunwo

Warmonger

Gbogbo ibi ti awon ota mi ba wo

Wherever my enemies go, work, live

Ni ki iwo Esu o ba won wo

Esu, you must follow and seek them

[Find him/her/them and punish them]

Ijo eyin adiyeba dari ko Esu

The day an egg head butts Esu

[whenever an egg is thrown on Esu]

Ni'jo naa ni *ntuka*
It is the day that the egg will break
[the egg will disintegrate instantly].

Yorùbá

Asùré fólóyí koloyi
Akọ ẹranko ti nsàré ikú
Ìdánìgbò
Òdúnki
Ògúnwò
Gbogbo ibi tí àwọn òtá mi ba wọ
Ni ki iwọ Èṣù ó bá wọn wọ
Ijọ ẹyin adiyẹ ba dári kọ Èṣù
Ní'jọ náá ni ntúká.

Note: Often, misuse of *power* leads to a downfall. Good luck.

Tell Esu what you want him to do for you. For instance, if you want Esu to punish your enemy, make life uncomfortable for him, mess him up really badly, or deal with him/her/them the best way possible, this is the time to make your request.

23

IFA CHANT WHEN ONE'S SECURITY IS THREATENED From Ogunda Ogbe (*Ogundabede*)

o o
o o
o o
o oo

Alagba lugbu omi ko ko eja l'omp no
The sea does not harm baby fish
Odo abata segi-segi ko ba akan l'eru
The swamp does not scare the crab
Alakan gbe'nu okun jugbada-jugbudu
Crab lives in the ocean with relish
D'ifa fun oni awaaka
Divined for the mighty crocodile
Won ni won ma le kuro ni ile baba re
They threatened to drive him away from his father's house
[they threatened to chase him away from his habitat]
Oni awaaka, iwo lo ni odo, iwo lo ni ibu
Mighty crocodile, you own the sea and its surroundings
Ko si eni ti yo gba odo l'owo oni

Mighty crocodile, no one will chase you away from

your habitat

Ko si eja to maa gba odo l'owo oni

No fish can take the sea from the crocodile.

Yorùbá

Alagba lùgbú omi kò kó eja l'ómọ nọ

Odò àbàtà sẹgi-sẹgi kò ba akàn l'ẹrù

Alákàn gbé'nú òkun jùgbàdà-jùgbudu

D'ifá fun ọni àwàákà

Wọ̀n ní wọ̀n ma le kúrò ní ilé bàbá rẹ̀

Ọ̀ni àwàákà, iwọ lo ni odò, iwọ lo ni ibú

Kò sí ẹnì tí yó gba odò l'ówọ ọ̀ni.

Kò sí eja tó máa gba odò l'ówọ ọ̀ni.

Living the life of Ifa requires dedication, commitment, contentment, forthrightness, self-discipline, trust in Ifa, and above all, humility to self and to others. What effect do these principles have on an awo's daily life? The answer lies in the awo's involvement with Ifa and the Orisas. In seeking this answer, however, one must also examine what the awo wants. Is s/he looking for answers to some of her/his daily life problems? Is s/he looking for a 'quick fix'? Does s/he seek Ifa's knowledge in order to caress her/his ego, or is s/he seeking the knowledge to boost an existing power? Does s/he seek Ifa/Orisas' knowledge for personal growth, wisdom and service to others? Ifa has answers to all the questions. For this purpose, let us examine a test that Ifa put on Babalawo Osumare Ego in Odu Ifa Otura Irete.

24

ETHICS: IFA IN AN AWO'S DAILY LIFE

From Otura Irete

o o
o oo
oo o
o o

According to Ifa, Osumare Ego was Olofin's Babalawo. Olofin was, and still is, a royal title. By custom, Babalawo Osumare Ego was required to divine for Olofin every fifth day, not just for Olofin's welfare, but for the peace and tranquility of the entire community. As a dedicated Babalawo, Osumare Ego's living was dependent on Ifa duties, as such, it can be deduced that he somehow lived on the money he received from Olofin for the regular Ifa consultations.

In the mean time, one of Olofin's daughters was married to Osumare Ego. The princess knew that the upkeep of her immediate family depended on the income that her husband, Babalawo Osumare Ego, received from the fifth day divinations for Olofin, her father. Somehow, she decided to tell her father, Olofin, that her family's survival was dependent on the fee that he, Olofin, usually gave Osumare Ego for the fifth day Ifa divinations. She suggested that Olofin should decline Ifa divination the next time her husband came to the palace for the routine divination. Olofin agreed to this suggestion.

Truly, on the next idafa (day of Ifa divination), Osumare Ego went to the palace as usual. When he got there, Olofin told him that he had decided not to consult Ifa that week. Even though Osumare Ego depended on the proceeds from the regular divinations, he did not question the King nor try to persuade him to dafa (divine). Osumare Ego showed no anger or desperation either, though he was highly disappointed. With implicit trust in Ifa, Osumare Ego went home.

Osumare Ego barely made it home when a palace message bearer from Olokun visited him. The message bearer told Osumare Ego that there was an emergency at the palace, and that Olokun wanted him immediately. Osumare Ego went inside his shrine, prayed and consulted Ifa. Ifa

told him 'Ire' and that he should respond to the summons. Osumare Ego left for Olokun's palace.

At the palace, Olokun's daughter was seriously sick; she was sick to the point of death. Olokun consulted Ifa about the daughter's fate. Through Osumare Ego, Ifa assured Olokun that the daughter would live. Osumare Ego

made Ifa's prescribed ebo as well as did the necessary Ifa work. He treated the princess with the appropriate medicine—internally and externally—including a herbal bath

that she took. The princess was healed. Olokun was elated

that his daughter's life was saved. He was so happy that he blessed Osumare Ego generously. He lavished Osumare

Ego with expensive gifts which included a horse that was like an automobile at that time. Olokun gave Osumare Ego money and a piece of land.

For inexplicable reasons, one of Olofin's children became ill suddenly and quick spiritual intervention was required. So, Olofin sent for Osumare Ego. Osumare Ego looked more blessed when he appeared before the King. Osumare Ego attended to the emergency and through Ifa, he restored the princess' health. Olofin was surprised at the sudden change in Osumare Ego's status. So, he asked Osumare Ego for enlightenment on his sudden transformation since it was just few days prior that he came to the

palace for the routine divination, which he, Olofin, declined. Osumare Ego told Olofin about Olokun's consultation with Ifa and his generosity afterwards. This information surprised Olofin, and he felt guilty for not having

shown enough appreciation for Osumare Ego's long services to him and to the community. With the new respect

for Osumare Ego's services, Olofin blessed Osumare Ego

with material wealth. Osumare Ego was so grateful to Ifa

for the sudden material wealth that he started to chant:

Otura Irete

Bonifa ndafa

If an Ifa client consults Ifa on a regular basis

Babalawo to mo Ifa a fi Ifa jeun

A knowledgeable Babalawo will prosper

Bo'nifa o dafa

If an Ifa client decides not to consult Ifa on a regular basis

Babalawo to mo Ifa a fi Ifa jeun

A knowledgeable Babalawo will prosper

Apapa ndafa

Refusal to consult Ifa?

Awo hoho haha

Hey, it is on the client!

D'ifa fun Osumare Ego

Divined for Osumare Ego

Tii se Babalawo Olokun Seniade

Who was Olofin's diviner

Ero Opo, ero Ofa

Devotees in general

E wa ba wa ni wowo ire

Rejoice with us

Wowo ire la a bani lese ope

Because it is joyful to be Ifa's children.

Yorùbá

Òtùrá Ìrètè

Bónifá ndáfá

Babaláwò tó mọ Ifá á fi Ifá jẹun

Bó'nifá ò dáfá

Babaláwò tó mọ Ifá á fi Ifá jẹun

Àpápá ndáfá

Awo hòhò hàhà

D'ifá fun Òsumàrè Ègò

Tii se Babaláwò Olókun Sèniadé

Èrò Òpò, èrò Òfá

È wá bá wa ní wòwò ire

Wòwò ire là á bání lèsè òpè.

With dedication to his practice, an intended harm to Babalawo Osumare Ego's security turned beneficial. It proves Ifa's saying, "Bi Ifa yo gbe'ni, ekun ni ngbeni...." When Ifa is to bless, the blessing is sometimes interwoven with pain, that is, it comes on the heels of disappointments that bring tears to the eyes.

EBO:

Obuko (male goat); akuko (cock 'rooster'); eyele (pigeon); epo pupa (red palm oil); oti (liquor); ewure (female goat) for Ifa; etu funfun meji (two white guinea hen): one for ebo and one for Olokun; obi abata (kolanuts); orogbo (bitter kolanuts); ataare (guinea pepper).

With life being bombarded with multiple choices, commitment to a calling or a course is always advantageous.

Before a commitment is made though, it is advisable to seek Ifa's wisdom because, logically, commitment to a wrong course does more harm than good. With commitment to the wrong course, one's life would be truncated.

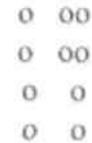
Whereas, when a commitment is for the right course, one's destiny would be greatly enhanced. A good example of this analogue is the story of a basket weaver. According to Ifa, this man was in love his with trade. He was good at it, too, but his income from this trade was minimal. The man was contented but the ridicule from passersby was unnerving. They taunted him badly for laboring on a trade with little prospect. Each time the weight of the taunts became unbearable for the man, he would consult Ifa. Ifa always assured him not to despair, that his

prosperity would come from his beloved trade. Truly, and to the consternation of his adversaries, the man prospered from the trade.

25

GREED

From *Owonrin Ogbe*
(*Owonrin Sogbe*)



Greed, a destructive feeling, is seriously discouraged by Ifa. A Yoruba proverb says:

Ohun ti a ba fi eso mu, ki i baja

Ohun ti a ba fi agbara mu ni nni 'ni l'ara.

A honest acquisition lasts longer, a honest approach yields positive results

A dishonest acquisition or a dishonest approach leads, or paves the way, to difficulty.

Contentment and hard work always yield good results. In *Owonrin Sogbe*, Ifa talks of two friends—Olobi (owner of obi abata) and Onike (owner of a bracelet). The particular verse says:

Owonrin Sogbe

A be obi, a yo ikoko

We cut the kolanut tree; we removed the clay pot
[In order to remove a clay pot, an obi tree was cut]
A ge omo l'owo, a yo ike
We chopped off the child's wrist; we removed the bracelet
[In order to remove a bracelet, a child's arm was chopped off]
A d'ifa fun olobi
Divined for the owner of obi abata
A bu fun onike...
Divined same for the owner of the bracelet....

Yorùbá

Òwónrín Sogbè

A bẹ obi, a yọ ikòkò

A gé omọ l'òwọ, a yọ ike

A d'ifá fún olóbi

A bù fún onike...

Itan

According to Ifa, there once lived two friends, onike (owner of bracelet) and olobi (owner of obi abata). Onike had an *abiku daughter. Usually, such a child is identified by distinctive marks burned into the skin to distinguish her or him, should s/he decided to be reborn. Onike's daughter showed this type of distinctive birthmark when she was born.

Out of concern and sympathy for the plight of his friend, olobi offered to help his friend, onike, to stop his daughter from dying. Olobi had a potent bracelet. The bracelet's potency was to prevent an abiku from dying. So, olobi

*A term for a child who *died and was* reborn again and again.

gave the bracelet to onike to put on his daughter's wrist. The bracelet worked because the child lived.

Around the time of this bracelet transaction, olobi planted an obi abata. To prevent the young obi abata tree from being destroyed by pests, olobi asked onike for the use of his clay pot as a protective shield for the growing obi abata tree. Onike obliged. Soon, the obi abata became a fast selling product. Onike became jealous of his friend's prosperity, and he was *consumed with plot to destroy olobi* financially. Then, it occurred to him that he could destroy olobi effectively by asking for his exact clay pot—unbroken except for the base. Onike approached olobi for the return of his clay pot. Olobi explained to onike that the exact pot could not be returned without cutting the obi abata tree. Olobi begged and offered onike a generous monetary reward for the clay pot. Onike refused the appeal, including the offer, he insisted on his clay pot. The

case was taken before the King. Onike insisted on his clay pot, even before the King. Since onike was justified in asking for his rightful property, the King ordered that the obi abata tree be cut and that onike should be given his clay pot. The order to cut the obi abata tree was duly carried out.

Then came the turn of olobi. Olobi asked onike for the return of his bracelet. Meanwhile, onike's daughter had grown with the bracelet on her wrist. Removing the bracelet would have led to her death in the first place. So, the bracelet expanded with the daughter's growth. This time, it was onike's turn to beg for mercy. Olobi, too, refused onike's appeal. The King ordered the daughter's hand to be chopped off and the bracelet removed. The outcome was catastrophic, not only for onike, but also for his daughter.

26

OMI ERO **For washing Ikin Ifa during** **Ifa anniversary**

It is very important to know that only an Awo may prepare omi ero. Since there are categories of Awo, there are also categories of omi ero. Babalawo, Iyalorisa and Babalorisa are members of the Awo group, so omi ero for Ifa and the different Orisa is preparation-specific. For instance, to prepare omi ero for Esu, and depending on the particular Esu to be constructed, ewe ina, *ewe esinsin, ewe oloyin-in, and ewe aragba, are some of the ewe that may be used for the omi ero. Also, the ewe to prepare omi ero for Obatala is different from the ewe to prepare omi ero for Osun. Herbal usage in the preparation of omi ero is specific to each Orisa.

In this chapter, however, the omi ero in reference is for washing Ikin Ifa. Therefore, the entire process is limited to the Babalawo and to omo oko'fa (Ifa students).

*herbs—for Ifa and the Orisa.

Elements for omi ero

- (a) Obi abata (kolanuts) with four lobes
- (b) One pod of ataara
- (c) Orogbo
- (d) Oti (gin)
- (e) Omi (water)
- (f) A big bowl.

Ewe Ifa (Ifa herbs) for the omi ero

The following list contains some of the commonly used ewe for washing Ikin Ifa. However, the list is not exhaustive. So, the *Oluwo is at liberty* to include other ewe, but the ewe to be added must be specifically for washing Ikin Ifa.

Ewe Ifa

Abamoda
Aje
Akisan
Akoko
Alupayida
Awede
Awoyoyo
Ayunre
Eyin Olobe
Epa
Eruju
Esinsin
Etiponola
Gbegbe
Imu ope
Ire
Ito

Iyeye

Omo ni gedegede

Ominsin-minsin gogoro or iwerenjeje

Ominsin-minsin pelebe or iwerenjeje

Ojiji

Okikan

Opapara

Orijin

Oruru

Peregun

Tete abalaye

Teteregun.

Procedure

Spread the ewe on the floor or ground in individual bunches. Split the obi abata and place it face-up on a plate or on the floor. Place one or two pieces of orogbo, cut into halves and with the inside facing upwards, beside the obi abata. A pod of ataare should be opened or some of the seeds taken out. Additionally, a shot of oti (liquor); and a half filled calabash (or glass) of omi tutu. The akapo should kneel (or stoop) before the ewe. With humility, he should chant the following iba. The iba is from Otura Ofun.

Iba

Otura Ofun

Iba iba.

We give our iba

D'ifa fun baba alako oka

Divined for the corn farmer

Omo a s'oko f'eye mu je

Who was losing his farm produce to birds
 Won ni ko ma a juba foso
 He was advised to try to win the favor of the wizards
 Ko ma juba aje orun
 He was advised to try to win the favor of the witches
 Ko ma juba awo Akoda
 To pay homage to Awo Akoda
 Ko ma a juba awo Aseda
 To pay homage to Awo Aseda
 Ko ma juba gbogbo Irunmole
 To pay homage to all the Irunmole
 Ko to s'ohun gbogbo to ba fe se
 To make sure that all deserving entities were revered
 before he began whatever he wanted to do
 A ji, a juba baba
 Today, and always, *we give our** reverence to baba
 Chorus: Iba a se (may the iba be accepted)
 A ji, a juba yeye
 Today, and always, we give our reverence to yeye
 Chorus: Iba a se (may the iba be accepted)
 A ji, a juba awo Akoda
 Today, and always, we give our reverence to Awo Akoda
 Chorus: Iba a se (may the iba be accepted)
 A ji, a juba awo Aseda
 Today, and always, we give our reverence to Awo Aseda
 Chorus: Iba a se (may the iba be accepted)
 A juba Araba l'otu Ife
 Today, and always, we give our reverence to Araba in
 Ile Ife
 Chorus: Iba a se (may the iba be accepted)
 A ji, a juba Olubikin

*or, I give my

Today, and always, we give our reverence to Olubikin—
 the energy in charge of Ikin Ifa and ewe (herbs)

Chorus: Iba a se (may the iba be accepted)

A juba Osanyin 'bikin

Today, and always, we give our reverence to Osanyin
 'bikin—the energy in charge of egbo (roots)—medicine

Chorus: Iba a se (may the iba be accepted)

Ki e je ko je fun wa

May our iba be accepted

Chorus: Iba a se (may the iba be accepted)

A juba awon atete da, to ti nda tire lale pepepe

Today, and always, we give our reverence to the very
 first diviner (Babalawo), who used to divine on the
 ground as well as print on the ground

Chorus: Iba a se (may the iba be accepted)

A juba, ki e je ki iba tiwa o se fun wa, ase

May our iba be accepted. May the positive energies
 guide and guard us

Chorus: Iba a se (may the iba be accepted). Ase.

Yorùbá

Òtúrá Òfún

Ìbà ìbà,

D'ifá fún bàbá aláakò òkà

Omọ a ş'oko f'èyẹ mú jẹ

Wọ̀n ní kó má a júbà f'òşó

Kó ma júbà àjẹ òrun

Kó ma júbà awo akòdá

Kó má a júbà awo aşèdá

Kó ma júbà gbogbo Irúnmọ̀lẹ̀

Kó tó ş'ohun gbogbo tó bá fẹ̀ şe

À jí, a júbà bàbá

À jí, a júbà yèyé
 À jí, a júbà awo akòdá
 À jí, a júbà aṣẹ̀dá
 A júbà Aràbà l'ótù Ifẹ̀
 À jí, a júbà Olúbíkin
 Olúbíkin ló kọ́ k'èwé já
 Kí ibà tí'wa ó má ṣẹ̀ fún wa
 A júbà Ọ̀sanyin bíkin
 Ọ̀sanyin bíkin ló kọ́ k'ẹ̀gbò wà
 Kí ẹ̀ jẹ́ kó jẹ́ fún wa
 A júbà àwọ̀n àtètè dá,
 Tó tí ndá tirẹ̀ lálẹ̀ pẹ̀pẹ̀pẹ̀
 A júbà, kí ẹ̀ jẹ́ kí ibà tíwa ó ṣẹ̀ fún wa, àṣẹ̀.

After the iba, the following chant for orogbo may be added:

(1)
 Ori ogbo, ori ato
 Ori of longevity, ori of good health
 Awo *edan lo d'ifa fun edan
 Edan's Babalawo divined for edan
 Ogbo ma de, ogbo edan
 Behold, edan always lives long
 Ogbo 'Lufan, ogbo edan o
 Long life. Yes, edan lives long.

A prayer for long life, in good health, should be said for everyone present, or as desired.

*Edan is a sacred instrument in the Ogboni cult. It symbolizes long life.

(2)

Gbinrin aro
 It sounds like the striking of metals
 Kiki aja gbohun gbohun
 It is all metal sound
 Gbinrin aro
 It sounds like the striking of metals
 A d'ifa fun Orunmila
 Divined for Oriinmila
 Ti nlo re e b'ewe mu'le l'agbala
 When he made covenant with ewe
 Emi (tabi awa) b'ewe mu'le nigbayi
 I now make a covenant with ewe, or we now make our covenants with ewe
 Ki mma ba a ku ni kekere
 tabi ki a ma ba a ku ni kekere
 So that I may not die young, or so that we may not die young [give me long life, or give us long lives]
 Gbinrin aro, kiki aja gbohun gbohun, gbinrin aro.

Osanyin

With humility and reverence to Osanyin, god in charge of herbs; to Orunmila who is in charge of wisdom; to Esu for tranquility, to Osun who represents the female energy and balance of nature; above all, to Olodumare, the Supreme Being; the awo would start the preparation for the omi ero. The process should be explained to Osanyin. The awo should ask Osanyin to bless the ewe.

Orogbo, obi abata, ataare, oti, omi:

Orogbo

The awo should pray over the orogbo. He should throw

them for a reading. Hopefully, the answer will be positive, 'Yes, continue with the process.' The awo should set the orogbo aside.

He should pray over the obi abata, and he should throw them for a reading. The answer should also be positive. If not positive, an experienced Babalawo should know what do.

The awo should cut a little piece off both ends of the pieces of orogbo and chew. He should spray the chewed bunch on the ewe saying:

Gba ogbo je

Accept orogbo and eat
Ewe oko, gba ogbo je
Ewe, accept orogbo and eat
Ewe oko, gba ogbo je
Ewe, accept orogbo and eat.

The awo should cut a little piece off the ends of the pieces of obi abata and chew them. He should spray the chewed bunch on the ewe saying:

Gba obi je

Accept obi and eat
Ewe oko, gba obi je
Ewe, accept obi and eat
Ewe oko, gba obi je
Ewe, accept obi and eat.

The awo should chew seven or nine seeds of ataare and should spray it over the ewe saying:

Gba ata je

Accept ataare and eat
Ewe oko, gba'ta je
Ewe, accept ata and eat

Ewe oko, gba'ta je
Ewe, accept ata and eat.

The awo should sip a small quantity of oti and spray it over the ewe and say:

Gba oti mu

Accept oti and drink
Ewe oko, gba oti mu
Ewe, accept oti and drink
Ewe oko, gba oti mu
Ewe, accept oti and drink.

The awo should sip a small quantity of omi tutu (water). He would spray it over the ewe saying:

Gba omi mu

Accept omi and drink
Ewe oko, gba omi mu
Ewe, accept omi and drink
Ewe oko, gba omi mu
Ewe, accept omi and drink.

Consecration of the Ewe:

Gbegbe

The awo should pick up gbegbe and pray. An example of a prayer would be for gbegbe (carrier herb) to bring ire to the omi ero, to the user/s of the omi ero and to everyone present. The prayer may also include a request to Ifa for 'forgiveness of one's mistakes and misdemeanors.'

Odundun (eleti 'listener')

The awo should pick up odundun and pray. He should pray for general blessings and for guidance. He should

pray to Ifa to listen to the petitions of his devotees and to spare the lives of everyone present so that they may gather to witness and celebrate future anniversaries.

Tete abalaye

Abalaye means, 'Vegetable that was already on earth before anyone.' According to Ifa, tete was the first ewe on earth. The awo should pick up the bunch and pray. During the prayer on the omi ero, he may ask for success, good health and longevity for self and for everyone present. The following song may be sung at this time:

Song: E je ki tete o te ile

Allow tete to triumph

[give awo the room and space to propitiate Ifa and the Orisas]

Eje ki tete o te ile

Allow tete to triumph

[give awo the room and space to propitiate Ifa and the Orisas]

Awo lo ni ile

Awo knows the history of the earth

E je ki tete o te ile

Allow tete to triumph

[give awo the room and space to propitiate Ifa and the Orisas].

Renren

The awo should pick up renren and pray. Renren has the ability to thrive in moisture no matter how small the amount of water is. Therefore, the awo might pray for 'space' within which Ifa and Orisa devotees would strive. An example of a prayer might be that:
Renren Orisa kii mu ile ti

Renren never fails to thrive

Ki a ma muu amubo owo, amubo ire gbogbo

Therefore, devotees should always thrive in wealth, in good health and in all ire

Renren Orisa kii mu ile ti

Just as renren never fails to thrive.

Eyin olobe

Eyin means '*the back of olobe.*' Eyin-olobe carries its seeds on its back. This fact earns eyin-olobe the Yoruba term of 'L'eyin l'eyin ni olobe nso (olobe carries its seeds on its back).'

The awo should pick up the bunch of eyin-olobe and he should pray. He may pray for ire from everywhere.

Peregun

Peregun is noted for multiple leaves, and this translates to 'multiple clothes' [wealth in that regard]. The awo should pick one, two, or more peregun leaves and he should pray over them. An example of a chant is as follows:

Peregun de, onigba aso

Here is peregun, the one with two hundred (200) pieces of clothings

Ti o ba di ajodun

By the next anniversary

Maa ni ero pupo

I will have many followers

Maa ni igba owo

I will have money in multiples of two hundreds

[I will really be rich]

Maa ni igba aso

I will have clothes in multiples of two hundreds

[I will be rich in clothing]
Maa ni igba ire gbogbo
I will have ire in multiples of two hundreds
[I will be blessed with all 'ire.']

awewepepe

awewepepe means, "To rush and make manifest; to rush and neutralize bad spell." The awo should pick up the bunch of sawerepepe; he would pray over it. He may enjoin 'sawerepepe' to rush ire to the omi ero and to the user or users of the omi ero.

Segun sete

Segun sete is a herb that has the property for 'victory.' The awo should pick a bunch of it and pray for victory over adversaries. For an example, the awo might say: "With this segun sete, may we conquer our enemies. With segun sete herb, may our enemies' ploys fail."

Ojiji

The awo should pick up ojiji. He should pray over it. Ojiji, means, "To wake up" *in its* usage for *omi ero*. In the awo's prayer, he may chant:

Ojiji, Ifa to ba ti ji, ko ji mi
Ojiji, please, Orunmila, wake me up in the morning
Orunmila, ma ma je nsun asun-p'iyeye
Please, Orunmila, ensure that I do not oversleep
[Orunmila, make it possible for me to wake up here on earth and not in the spirit world.

Okikan (Iyeye)

Iyeye herb is linked with multiple blessings. It is also believed that it blesses in the hundreds. So, a prayer with iyeye herb is usually for blessings in multiple. A popular chant for ewe iyeye is:

Ewe iyeye, igba ni o
The leaves of iyeye are two hundred
Ewe Iyeye, igba ni
The leaves of iyeye are two hundred
Aje ti mo ni, ko i to o
My wealth is not enough
Ewe Iyeye, igba ni
The leaves of iyeye are two hundred
Chorus: Ewe Iyeye, igba ni o
The leaves of iyeye are two hundred
Ewe Iyeye, igba ni
The leaves of iyeye are two hundred
Aje ti mo ni, ko i to o
My wealth is not enough
Ewe iyeye, igba ni
The leaves of iyeye are two hundred
Ire ti mo ni, ko i to o
My ire is not enough
Ewe Iyeye igba ni
The leaves of iyeye are two hundred

Chorus: Ewe Iyeye, igba ni o
Ewe Iyeye, igba ni
Aje ti mo ni, ko i to o
Ewe iyeye, igba ni
Ire ti mo ni, ko i to o
Ewe iyeye, igba ni
Omo (children) ti mo ni, ko i to o

Ewe Iyeye, igba ni
etc.

Etiponola

Etiponola is a crawling plant. The awo should pick the bunch and pray. He may ask Ifa for abundant blessings for the omi ero, and for the user/s of the omi ero. An example of a chant is.

Etiponola, a bifa gbururu

Etiponola with its crawling tail

Etiponola, a bifa gbururu

Etiponola with its crawling tail

B'aje ba gbo'sin wa

When wealth comes from the left

[comfort 'wealth' comes first]

Aya a gbo'tun [gba otun] bo

Then, a wife would come from the right

[then, starting a family comes next].

The petition to Osanyin, and to Ifa, with this chant is for blessings of 'ire'— ire of financial success and ire of a good family.

Akoko

Akoko signifies prestige, honor and long life. Akoko leaf is an 'instrument' of enthronement—it is reverently used during award of traditional titles (oye).

The awo should pick a bunch and pray for honor, prestige, long, healthy life. An example of a chant is:

Ko re wa o

Bring ire

Akoko eluju, kore wa o

Akoko, bring ire from everywhere

Akoko aluju
Eh, akoko, bring ire to me/us.

Koko

The prayer with 'ewe koko' should be for it to take away *ibi* (spells and all negativity). The awo might chant:

Koko, ko'bi lo o

Koko, take away ibi (spells) from me/us

Koko, ko ko'ku lo

Koko, keep iku (death) away from me/us

Koko, ko arun lo

Koko, keep arun (sickness and ill health) away from me/us.

Song

Lead: Ko'bi lo o

Take away ibi (spells) from me/us

Chorus: Koko eluju, ko'bi lo o, koko eluju

Koko, take away ibi, koko

Lead: Ko'ku lo

Take away iku

Chorus: Koko eluju, ko'bi lo o, koko eluju

Koko, take away death.

Ayunre

The awo should pick a bunch of ayunre, he should pray for positive manifestation of all the ewe (herbs) that are being used for making the omi ero. An example of such chant would be:

Ayunre ni 'yi

This is ayunre [with this ayunre herb]

Ki gbogbo ewe ti mo ba sa je
May all the herbs used for this omi ero bring the desired
result—bring ire, ase. A song with 'ayunre' incorporated
in its lyrics may be sang.

Song: Ayunre o, ewe sa agbo

Ayunre o, ewe sa agbo

Ayunre o, ewe sa agbo

Gbogbo ewe ti mo ba sa, ko ma je

Chorus Ayunre o, ewe sa agbo

Ayunre o, ewe sa agbo

Ayunre o, ewe sa agbo

Gbogbo ewe ti mo ba sa, ko ma je.

Ayunre, ewe with the property to make prayers
manifest

May the prayer said on each ewe manifest.

Abamoda

* Abamoda means, "My wish must manifest." For
abamoda, the following verse from Ogunda Ogbe (Ogunda
Bede) may be chanted.

**Aro ode

Aro, the witness

**Odofofin ode

Odofofin, the witness

**Ojomu l'ode

Ojomu, the witness

Aromo, ro 'yaa

He, who pacifies mother and child

Oba aroye

Aroye king

Eyin le se'fa fun Olu

*abamoda is known as 'never-die' in the diaspora

**oye Ogboni (titles in the Ogboni society)

You did Ifa work for Olu (a king)

Ti Olu fi ndagbaa ilu

And he became the custodian of agba drum

Eyin le se fun alaworo

You did Ifa work for alaworo (Orisa priest)

Alaworo ndosu

His tuft crown became a symbol of authority

Eyin le se'fa fun oba lalede Oyo

You did Ifa work for the oba of Oyo (King of Oyo)

To fi la

He prospered

To fi ju gbogbo oba lo

More than the other oba (Kings)

Ifa, o to gege ki e wa se Ifa temi fun mi

Ifa (Orunmila), it is time for you to bless me abundantly

Ki nla

That I may prosper

Ki nju gbogbo egbe mi lo

More than my peers

Tori, Orisa lo loje

Because, Obatala is in command of oje (lead)

Orisa lo ni sese efun

Obatala is in command of sese efun (beads)

Aba d'aba alagemo

The chameleon is blessed with the ability to make its
wishes manifest

Aba ti alagemo ba da ni Orisa oke ngba

Chameleon's wishes are always granted by Obatala

Ibi ti abamoda ba subu si

Wherever abamoda is planted

Ibe ni nla a si

It (abamoda) grows wild

Mo dabaa owo nla nla

I wish for riches

Mo dabaa ile kiko
I wish to have my own house
Mo dabaa ibujokoo ire
I wish for a husband; I wish for a wife; I wish for a
good family
Mo dabaa ogbo
I wish for long life
Mo dabaa ato
I wish for good health
Mo dabaa ire gbogbo
I wish for all the good things of life. Ifa, it is time that
you grant my wishes; it is time that I be blessed with
prosperity, ase.

Yorùbá

Aróòdé
Òdòfin Òdé
Ojumu l'óde
Arómọ ró 'yáá
Qbà àròyé
Èyin lẹ ẹ'fá fún Olú
Ti Olú fi ndàgbáá ilù
Èyin lẹ ẹ fún aláwòrò
Aláwòrò ndóshù
Èyin lẹ ẹ'fá fún oba lálẹde Ọyó
Tó fi lá
Tó fi ju gbogbo oba lẹ
Ifá, ó tó gégé kí ẹ wó ẹ Ifá tẹmi fún mi
Kí nlá
Kí nju gbogbo egbé mi lẹ
Torí, Òriṣà ló lójé
Òriṣà ló ni ẹṣṣé ẹfun
Àbá dàbá aláḡẹmọ
Àbá ti aláḡẹmọ bá dá ni Òriṣà òkè ngbà

Ibi ti àbámodá bá ṣubú sí
Ibẹ ní nlá á sí
Mo dábaá owó nlá nlá
Mo dábaá ilé kíkọ
Mo dábaá ibùjókòó ire
Mo dábaá ogbó
Mo dábaá atọ
Mo dábaá ilé kíkọ
Ifá ó tó gégé kí o wa ẹ ọlá tẹmi fún mi, àṣẹ.

The following song may conclude the process of putting
the ewe (herbs) in the bowl of water for final
consecration of the omi ero.

Lead: Bi mo duro, bi mo wure

If I pray while standing

Ire temi ka sai gba

My prayer will be accepted [by Olodumare]

Bi mo joko, bi mo wure

If I pray while sitting down

Ire temi ka sai gba

My prayer will be accepted [by Olodumare].

Chorus: Bi mo duro, bi mo wure

If I pray while standing

Ire temi ka sai gba

My prayer will be accepted [by

Olodumare]

Bi mo joko, bi mo wure

If I pray while sitting down

Ire temi ka sai gba

My prayer will be accepted [by

Olodumare].

Squeezing of the ewe (herbs)

The next step is to squeeze the ewe Ifa in the bowl of

water, the omi ero stage. This process is accompanied by a chant. One or more awo will start to squeeze the ewe while the following song is chanted:

Lead: Erun, erun

Squeeze, squeeze

Chorus: O o, erun

Yes, squeeze

Lead: Erun l'aje

Squeezing brings forth wealth

Chorus: O o, erun

Yes, squeeze

Lead: Erun, erun

Squeeze, squeeze

Chorus: O o, erun

Yes, squeeze

Lead: Erun k'ole

Squeezing brings the reward of a house

Chorus: O o erun

Yes, squeeze

Lead: Erun, erun

Squeeze, squeeze

Chorus: O o, erun

Yes, squeeze

Lead: Erun j'ogbo

Squeezing brings forth good health

Chorus: O o, erun

Yes, squeeze

Lead: Erun erun

Squeeze, squeeze

Chorus: O o, erun

Yes, squeeze

Lead: Erun j'ato

Squeezing brings forth long life

Chorus: O o, erun

Yes, squeeze

Lead: Erun, erun

Squeeze, squeeze

Chorus: O o, erun

Yes, squeeze

Lead: Erun s'aseyori

Squeezing brings forth success

Chorus: O o, erun

Yes, squeeze

Lead: Erun, erun

Squeeze, squeeze

Chorus: O o, erun

Yes, squeeze

Lead: Erun n'ire gbogbo

Squeezing brings all ire

Chorus: O o, erun

Yes, squeeze.

Wiwe Ifa (#1)

At the end of this chant and preparatory to dropping the Ikin Ifa into the omi ero, the Babalawo in charge of this process, or a designated awo, would chant the following Ifa:

Oyin si, oyin fi afara de'le

The bees move and leave behind their comb

Eerun si, o fi agiyan de ile

Lack of rain causes famine

Atamo, won o m'oro gbigbe

A parasitic plant does not care whether a tree is dead or alive

Yanyan, l'obi nyan awe

Obi abata comes with lobes

D'ifa fun Orunmila, to nlo ree fe Ogbonse omo Alara

Divined for Orunmila when he wanted to marry princess
 Ogbonse, King Alara's daughter
 O nlo fe Ogbonnu, omo Ajero
 He wanted to marry princess Ogbonnu, King Ajero's
 daughter
 O nlo fe Owesemubokin omo Aseyin Oro, omo Ase tii
 mu'mi kikan
 He wanted to marry princess Owesemubokin, King
 Aseyin's daughter
 Won de'le baba Agbonniregun
 Getting to Orunmila's house
 Baba ko we lati esin
 Baba (Orunmila) has not taken his bath since last year
 [the Ikin Ifa have not been washed since last year]
 Ifa dudu petepete bi igba epo
 Ifa was as black as a black-soap calabash
 [the Ikin Ifa desperately needed to be washed]
 Won ba pada s'eyin
 So, they turned back [the women were appalled]
 Ni onikaluku ba ngba 'le baba re lo
 They went back to their fathers' houses
 [They went back to their respective homes]
 Orunmila ni, "Emi lo se yin, leyin fi nlo?"
 Orunmila asked, "Why did you turn back?"
 "Emi lo se yin, leyin fi nlo?"
 "Why did you turn back?"
 "Emi lo se yin, leyin fi nlo?"
 "Why did you turn back?"
 "Emi lo se yin, leyin fi nlo?"
 "Why did you turn back?"
 Won ni, "Esu aiwe, Esu aikun" lo se won, la'won fi nlo –
 They responded, "We turned back because you have not
 taken your bath, and you are not looking nice."

"Esu aiwe, Esu aikun" lo se won, la'won fi nlo.
 "We turned back because you have not taken your
 bath, and you are not looking nice."
 "Esu aiwe, Esu aikun" lo se won, la'won fi nlo.
 "We turned back because you have not taken your
 bath, and you are not looking nice."

E ba duro, ng o we, e ma lo
 Please, do not go back, I will take my bath
 E ba duro, ng o we, e ma lo
 Please, do not go back, I will take my bath
 E ba duro, ng o we, e ma lo
 Please, do not go back, I will take my bath.

At this stage the Ikin Ifa that have been scooped and
 held by an awo or two awo, will be dropped into the omi
 ero. The process would be accompanied by the following
 chant:

Alade k'ori bo omi, solo
 The King dips his head in water
 [Ifa jumps in the water, that is, into the omi ero]
 Erigi k'ori bo omi, solo
 Erigi, Orunmila, jumps into the water.

All the Ikin Ifa would be dropped into the omi
 ero and the washing will start in earnest,
 accompanied by the following chant:

Lead: Baba 'Petu ma nwe
 Baba is taking his bath
Lead: Baba 'Petu ma nwe
 Baba is taking his bath

Chorus: usu o, Alade ma mi we, susu o
 Shu, Shu, the king is taking his bath, shu, shu
 [as confirmed by the slashing sound, Ifa his
 taking his bath].

At this stage of washing the Ikin Ifa, invocations to the Oju Odu Merindinlogun (Sixteen Principal Odu Ifa) would be added, starting with Eji Ogbe...

Lead: Baba 'Petu ma nwe

Baba is taking his bath

Chorus: * usu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

[as confirmed by the slashing sound, Ifa his taking his bath].

Lead: Eji Ogbe, oba Ifa

Eji Ogbe, **King among the Odu Ifa

Chorus: usu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Otun rere n'ile re

Otun is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'Otun ko gbe wa

At Otun, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gbe ***Oluwo

Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gbe akapo

*Shu shu: the spashing sound that water makes when herbs are being washed.

**The King reference signifies that Eji Ogbe is the number one Odu.

Oluwo: teacher in Ifa; one's god father in Ifa

Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye

Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu.

Lead: Oyeku Meji, *oba Ifa

Oyeku Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Apa rere n'ile re

Apa is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'Apa ko gbe wa

At Apa, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo

Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gbe **apetebi, ko gbe ***akapo

Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

* Denotes equal respect to all the Odu Ifa.

**Apetebi: wife of a Babaldwo

***Akapo: Orunmila's instrument bearer—a Babalawo

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees
Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Iwori Meji, oba Ifa
Iwori Meji, king among the Odu Ifa
Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Igodo rere n'ile re
Igodo is your dwelling place
Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o **de'be** ko gbe wa
At Igodo, and everywhere else you may be,
bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the
akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Odi Meji, oba Ifa
Odi Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Eju rere n'ile re
Eju is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o **d'Eju** ko gbe wa
At d'Eju, and everywhere else you may be,
bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo Osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the
akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the *lives* of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Irosun Meji, oba Ifa
Irosun Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Idere rere n'ile re
Idere is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o de **Idere** ko gbe wa

At **Idere**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Owonrin Meji, oba Ifa
Owonrin Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Owon rere n'ile re
Owon is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o **d'Owon** ko gbe wa
At **Owon**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Obara Meji, oba Ifa
Obara Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Iwo rere n'ile re
Iwo is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'ebe ko gbe wa
At **Iwo**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee kieriwo Osin ku l'aye

Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Okanran Meji, oba Ifa

Okanran Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Itile rere n'ile re

Itile is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'ebe ko gbe wa

At **Itile**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Ogunda Meji, oba Ifa

Ogunda Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Oko rere n'ile re

Oko is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'Oko ko gbe wa

At **Oko**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Osa Meji, oba Ifa

Osa Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ota rere n'ile re

Ota is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'Ota ko gbe wa

At **Ota**, and everywhere else you may be, bless

us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Ika Meji, oba Ifa

Ika Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ika rere n'ile re
Ika is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o **d'ebe** ko gbe wa
At **Ika**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Oturupon Meji, oba Ifa

Oturupon Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Igbon rere n'ile re
Igbon is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o **d'ebe** ko gbe wa
At **Igbon**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye

Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Otura Meji, oba Ifa

Orura Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ipapo rere n'ile e

Ipapo is your dwelling place

Chorus: Ssu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'ebe ko gbe wa

At **Ipapo**, and everywhere else you may be,
bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the
akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare die lives of true devotees

Chorus: Susu o, Alade e ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Irete Meji, oba Ifa

Irete Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o

Shu, Shu, the king is taking his bath, shu, shu

Lead: Emere rere n'ile re

Emere is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'ebe ko gbe wa
At **Emere**, and everywhere else you may be,
bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the
akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Ose Meji, oba Ifa

Ose Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ibadan rere n'ile re

Ibadan is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'ebe ko gbe wa
At **Ibadan**, and everywhere else you may be,

bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Lead: Ofun Meji (Yeepa Odu!), oba Ifa
Ofun Meji, king among the Odu Ifa

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ila Orangun rere n'ile re
Ila Orangun is your dwelling place

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Bo o d'ebe ko gbe wa
At **Ila Orangun**, and everywhere else you may be, bless us

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'eriwo osin, ko gb'Oluwo
Bless devotees, bless Oluwo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ko gb'apetebi, ko gb'akapo
Bless the Babalawo's wife or wives; bless the akapo

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu

Lead: Ma jee ki eriwo Osin ku l'aye
Please, spare the lives of true devotees

Chorus: Susu o, Alade ma mi we, susu o
Shu, Shu, the king is taking his bath, shu, shu.

Yorùbá (#1)

Şùşù o, Aládé mà mí wẹ, şùşù o

Èjì Ogbè, ọba Ifá

ùşù o, Aládé mà mí wẹ, şùşù o

Òtùn réré n'ílẹ̀ rẹ

Şùşù o, Aládé mà mí wẹ, şùşù o

Bó o d'Òtùn ko gbè wá

Şùşù o, Aládé mà mí wẹ, şùşù o

Ko gb'eriwo oşin, ko gb'Oluwo

Şùşù o, Aládé mà mí wẹ, şùşù o

Ko gb'apètẹbí, ko gb'akápò

Şùşù o, Aládé mà mí wẹ, şùşù o

Má jẹẹ̀ kí eriwo Oşin kú l'áyé

Please, spare the lives of true devotees

Şùşù o, Aládé mà mí wẹ, şùşù o.

Òyẹkú Meji, ọba Ifá

ùşù o, Aládé mà mí wẹ, şùşù o

Àpà réré n'ílẹ̀ rẹ

Şùşù o, Aládé mà mí wẹ, şùşù o

Bó o d'Àpà ko gbè wá

Şùşù o, Aládé mà mí wẹ, şùşù o

Òtúrá Meji, oḅa Ifá

ùsù o, Aládé mà mí wẹ, sùsù o

Ìpápó réré n'ílẹ̀ rẹ

Sùsù o, Aládé mà mí wẹ, sùsù o

Bó o **d'èbẹ̀** ko gbẹ̀ wá

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'eriwo oṣin, ko gb'Olúwo

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'apètẹ̀bí, ko gb'akápò

Sùsù o, Aládé mà mí wẹ, sùsù o

Má jẹ̀ẹ̀ kí eriwo Oṣin kú l'áyé

Sùsù o, Aládé mà mí wẹ, sùsù o.

Ìrètẹ̀ Meji, oḅa Ifá

ùsù o, Aládé mà mí wẹ, sùsù o

Èmẹ̀rẹ̀ réré n'ílẹ̀ rẹ

Sùsù o, Aládé mà mí wẹ, sùsù o

Bó o **d'èbẹ̀** ko gbẹ̀ wá

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'eriwo oṣin, ko gb'Olúwo

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'apètẹ̀bí, ko gb'akápò

Sùsù o, Aládé mà mí wẹ, sùsù o

Má jẹ̀ẹ̀ kí eriwo Oṣin kú l'áyé

Sùsù o, Aládé mà mí wẹ, sùsù o.

Òṣẹ̀ Meji, oḅa Ifá

ùsù o, Aládé mà mí wẹ, sùsù o

Ìbàdàn réré n'ílẹ̀ rẹ

Sùsù o, Aládé mà mí wẹ, sùsù o

Bó o **d'èbẹ̀** ko gbẹ̀ wá

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'eriwo oṣin, ko gb'Olúwo

Sùsù o, Aládé mà mí wẹ, sùsù o

mí wẹ, sùsù o

ṣin kú l'áyé

mí wẹ, sùsù o.

ba Ifá

mí wẹ, sùsù o

mí wẹ, sùsù o

è wá

mí wẹ, sùsù o

ko gb'Olúwo

mí wẹ, sùsù o

gb'akápò

mí wẹ, sùsù o

ṣin kú l'áyé

mí wẹ, sùsù o.

a Ifá

mí wẹ, sùsù o

mí wẹ, sùsù o

è wá

mí wẹ, sùsù o

ko gb'Olúwo

mí wẹ, sùsù o

gb'akápò

mí wẹ, sùsù o

ṣin kú l'áyé

mí wẹ, sùsù o.

mí wẹ, sùsù o

mí wẹ, sùsù o

Bó o **d'Òtá** ko gbẹ̀ wá

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'eriwo oṣin, ko gb'Olúwo

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'apètẹ̀bí, ko gb'akápò

Sùsù o, Aládé mà mí wẹ, sùsù o

Má jẹ̀ẹ̀ kí eriwo Oṣin kú l'áyé

Sùsù o, Aládé mà mí wẹ, sùsù o.

Ìká Meji, oḅa Ifá

ùsù o, Aládé mà mí wẹ, sùsù o

Ìká réré n'ílẹ̀ rẹ

Sùsù o, Aládé mà mí wẹ, sùsù o

Bó o **d'èbẹ̀** ko gbẹ̀ wá

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'eriwo oṣin, ko gb'Olúwo

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'apètẹ̀bí, ko gb'akápò

Sùsù o, Aládé mà mí wẹ, sùsù o

Má jẹ̀ẹ̀ kí eriwo Oṣin kú l'áyé

Sùsù o, Aládé mà mí wẹ, sùsù o.

Òtúrúpòn Meji, oḅa Ifá

ùsù o, Aládé mà mí wẹ, sùsù o

Igbòn réré n'ílẹ̀ rẹ

Sùsù o, Aládé mà mí wẹ, sùsù o

Bó o **d'èbẹ̀** ko gbẹ̀ wá

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'eriwo oṣin, ko gb'Olúwo

Sùsù o, Aládé mà mí wẹ, sùsù o

Ko gb'apètẹ̀bí, ko gb'akápò

Sùsù o, Aládé mà mí wẹ, sùsù o

Má jẹ̀ẹ̀ kí eriwo Oṣin kú l'áyé

Sùsù o, Aládé mà mí wẹ, sùsù o.

Ko gb'apètèbí, ko gb'akápò
Şùşù o, Aládé mà mí wẹ, şùşù o
Má jẹẹ kí eríwo Oşin kú l'áyé
Şùşù o, Aládé mà mí wẹ, şùşù o.

Ófún Meji (*Yéepà Odù!), oba Ifá
ùşù o, Aládé mà mí wẹ, şùşù o
Ilá Qràngún réré n'ilé rẹ
Şùşù o, Aládé mà mí wẹ, şùşù o
Bó o **d'èbẹ** ko gbè wá
Şùşù o, Aládé mà mí wẹ, şùşù o
Ko gb'eríwo oşin, ko gb'Olúwo
Şùşù o, Aládé mà mí wẹ, şùşù o
Ko gb'apètèbí, ko gb'akápò
Şùşù o, Aládé mà mí wẹ, şùşù o
Má jẹẹ kí eríwo Oşin kú l'áyé
Şùşù o, Aládé mà mí wẹ, şùşù o.

The following chant represents one of Yoruba's dialectic approach to invoking Oju Odu Merindinlogun (The Sixteen Principal Odu Ifd). As apparent in the chant, the Oju Odu Merindinlogun, from Eji Ogbe to Ofun Meji, are invoked. The difference between the two chants is in the lyrics of the chants. Otherwise, the messages are the same—for Ifa to bless his devotees, including their families.

*This may be defined as, "You have my highest respect." Ofun Meji (*Yeepa Odu*) was once the primary Odu Ifa, but was demoted to the sixteenth position because of arrogance. Even though Ofun Meji (*Yeepa Odu*) lost the number one spot, he retains the respect of Ifa devotees as ordained by Ifa.

Wiwe Ifa (#2)

Lead: Eji Ogbe, o d'owo re

Eji Ogbe, please, bless the process of this omi
ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Otun rere n'ile re

Otun is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o d'Otun ko gbe wa

When there at **Otun**, and at anywhere else,
bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Gbe apetebi, ko o gbe akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: Oyeku Meji, o d'owo re

Oyeku Meji, please, bless the process of this
omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Apa rere n'ile re

Apa is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o d'Apa ko gbe wa

When there at **Apa**, and at anywhere else, bless
us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'Qna, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apft?bi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Qwara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: Iwori Meji, o d'owo re

Iwori Meji, please, bless the process of this omi

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Igodo rere n'ile re

Igodo is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o d'ebe ko gbe wa

When there at **Igodo**, and at anywhere else,
bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties.

Lead: Odi Meji, o d'owo re
Odi Meji, please, bless the process of this orni

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Eju rere n'ile re
is your dwelling place

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Bo o d'Eju ko gbe wa
When there at **Eju**, and at anywhere else, bless
us

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo
Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo
Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties.

Lead: Irosun Meji, o d'owo re
Irosun Meji, please, bless the process of this
omi ero

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Idere rere n'ile re
Idere is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o de Ire ko gbe wa
When there at **Ire**, and at anywhere else, bless
us

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo
Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo
Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties.

Lead: Owonrin Meji, o d'owo re
Owonrin Meji, please, bless the process of this
omi ero

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Owon rere n'ile re
Oton is your dwelling place

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Bo o d'Owon ko gbe wa
When there at **Owon**, and at anywhere else,
bless us

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo
Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Obara Meji**, o d'owo re

Obara Meji, please, bless the process of this
omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Iwo** rere n'ile re

Iwo is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o **d'ebe** ko gbe wa

When there at Iw6, and at anywhere else, bless
us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Okanran Meji**, o d'owo re

Okanran Meji, please, bless the process of
this
omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Itile** rere n'ile re

Itile is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o **d'ebe** ko gbe wa

When there at **Itile**, and at anywhere else, bless
us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Ogunda Meji**, o d'owo re

Ogunda Meji, please, bless the process of this
omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Oko** rere n'ile re

Oko is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o de **Oko** ko gbe wa

When there at **Oko**, and at anywhere else,
bless
us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Osa Meji**, o d'owo re

Osa Meji, please, bless the process of this omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Ota** rere n'ile re

Ota is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o **d'Ota** ko gbe wa

When there at **Ota**, and at anywhere else, bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Ika Meji**, o d'owo re

Ika Meji, please, bless the process of this omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Ika** rere n'ile re

Ika is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o **d'ebe** ko gbe wa

When there at **Ika**, and at anywhere else, bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Oturupon Meji**, o d'owo re

Oturupon Meji, please, bless the process of this omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Igbon** rere n'ile re

Igbon is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o **d'ebe** ko gbe wa

When there at **Igbon**, and at anywhere else, bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Otura Meji**, o d'owo re

Otura Meji, please, bless the process of this omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Ipapo** rere n'ile re

Ipapo is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o **d'ebe** ko gbe wa

When there at **Ipapo**, and at anywhere else, bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Irete Meji**, o d'owo re

Irete Meji, please, bless the process of this omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Emere** rere n'ile re

Emere is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o **d'ebe** ko gbe wa

When there at **Emere**, and at anywhere else, bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo

Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties.

Lead: **Ose Meji**, o d'owo re

Ose Meji, please, bless the process of this omi ero

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: **Ibadan** rere n'ile re

Ibadan is your dwelling place

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Bo o d'ebe ko gbe wa

When there at **Ibadan**, and at anywhere else, bless us

Chorus: Owara wara, e reti e gb'ohun

Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo

Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo
Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties.

Lead: Ofun Meji (*Yeepa Odu!), o d'owo re
Ofun Meji, please, bless the process of this
omi
ero

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Ila Orangun rere n'ile re
Ila Orangun is your dwelling place

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Bo o **d'ebe** ko gbe wa
When there at **Ila Orangun,** and at anywhere
else, bless us

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gbe'le, gb'ona, ko gb'Oluwo
Bless everyone; bless the Oluwo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties

Lead: Gb'apetebi, ko gb'akapo
Bless apetebi; bless akapo

Chorus: Owara wara, e reti e gb'ohun
Please, descend and listen to our entreaties.

Yorùbá

(#2)

Èjì Ogbè, ó d'òwó rẹ

Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Òtùn réré n'ilé rẹ
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Bó o **d'Òtùn** ko gbè wá
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Gbe apètẹbí, kó o gbe akápò
Òwàrà wàrà, ẹ reti ẹ gb'òhùn.

Òyèkú Meji, ó d'òwó rẹ
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Àpà réré n'ilé rẹ
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Bó o **d'Àpà** ko gbè wá
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Gb'apètẹbí, ko gb'akápò
Òwàrà wàrà, ẹ reti ẹ gb'òhùn.

Ìwòrì Meji, ó d'òwó rẹ
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Ìgódó réré n'ilé rẹ
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Bo o **d'èbẹ** ko gbè wá
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ reti ẹ gb'òhùn
Gb'apètẹbí, ko gb'akápò
Òwàrà wàrà, ẹ reti ẹ gb'òhùn.

Òdí Meji, ó d'òwó rẹ
Òwàrà wàrà, ẹ reti ẹ gb'òhùn

Bo o **d'Òtá** ko gbè wá
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gb'apètèbí, ko gb'akápò
Òwàrà wàrà, ẹ retí ẹ gb'òhùn.

Ìká Meji, ó d'òwọ ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Ìká réré n'ilé ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Bo o **d'ébẹ** ko gbè wá
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gb'apètèbí, ko gb'akápò
Òwàrà wàrà, ẹ retí ẹ gb'òhùn.

Òtúrúpòn Meji, ó d'òwọ ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Igbón réré n'ilé ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Bo o **d'ébẹ** ko gbè wá
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gb'apètèbí, ko gb'akápò
Òwàrà wàrà, ẹ retí ẹ gb'òhùn.

Òtúrá Meji, ó d'òwọ ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Ìpápó réré n'ilé ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Bó o **d'ébẹ** ko gbè wá

Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gb'apètèbí, ko gb'akápò
Òwàrà wàrà, ẹ retí ẹ gb'òhùn.

Ìrètẹ Meji, ó d'òwọ ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Èmèrẹ réré n'ilé ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Bó o **d'ébẹ** ko gbè wá
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gb'apètèbí, ko gb'akápò
Òwàrà wàrà, ẹ retí ẹ gb'òhùn.

Òşẹ Meji, ó d'òwọ ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Ìbàdàn réré n'ilé ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Bó o **d'ébẹ** ko gbè wá
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gbe'lé, gb'òná, ko gb'Olúwo
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gb'apètèbí, ko gb'akápò
Òwàrà wàrà, ẹ retí ẹ gb'òhùn.

Òfún Meji (Yéepà Odù!), ó d'òwọ ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Ìlá Òràngún réré n'ilé ẹ
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Bó o **d'ébẹ** ko gbè wá
Òwàrà wàrà, ẹ retí ẹ gb'òhùn

Gbe'lé, gb'òná, ko gb'Oluwo
Òwàrà wàrà, ẹ retí ẹ gb'òhùn
Gb'apètèbí, ko gb'akápò
Òwàrà wàrà, ẹ retí ẹ gb'òhùn.

The process of *wiwe Ikin Ifa (washing Ikin Ifa)* in omi ero, described above, is comprehensive. However, the refortification of the Ikin Ifa continues once they are taken out of the omi ero. As with most printed technical information, an Ifa student is encouraged to liaise with his Oluwo for the remaining part of the process of refortification of Ikin Ifa. The intention is to discuss the process of omi ero in this chapter.

Aboru aboye.

English

A town that is difficult to live in
Lacks elders (arugbo)
An elder who is difficult to live with
Lacks a knife at home
[lives by himself, at home]
Lacks a knife in the woods
* Sacred groove for Odu

Ikin Ifa

The following chant, a highly potent chant, is about Ikin Ifa that are about to enter *Igbo-Odu (*Igbodu*). The chant is not meant for Ikin Ifa that are already initiated. At the same time, the chant should NOT be abused by a novice, an Orisa priest/priestess or by an Ifa student. Only a trained Babalawo is permitted, by Ifa, to use it, and only when the need arises.

Ìlú tó bá yí
Wọ̀n ò l'árúgbó
Arúgbó tó bá yí
Wọ̀n ò l'òbẹ̀ ijẹ́'su n'ílẹ̀
Wọ̀n ò l'òbẹ̀ ijẹ́'su l'óko
D'ifá fún Àrànsà
Tí nşẹ ẹrú Ọşemáwé
Àrànsà, iwọ lo tẹ apá ní Ifá
Ara rọ apá
Ìwọ lo tẹ irókò ní Ifá
Ara rọ irókò
Ìwọ lo tẹ ooro ní Ifá
Ara rọ ooro
Súré wá, kí o wá tẹ ikin tẹmi fún mi
Ìwọ Àrànsà
Súré wá, kí o wá tẹ ikin tẹmi fún mi.

[lives by himself, regardless of wherever he might be]

Divined for Aransa

Who was King Osemawe's slave

Aransa, you initiated apa (a tree) into Ifa

Apa became successful

You initiated iroko (a tree)

Iroko became prosperous

You initiated ooro (a tree)

Ooro has peace

Rush here and initiate my ikin

You, Aransa

Rush here and initiate my ikin.

Song....

WARNING!

STOP!!

Do not read yet!!!

You must have a bottle of liquor opened, and must drink from it, before chanting the following verse of

Ose Otura. Be warned, this is for your own safety.

Disclaimer

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as a result of using any medicine or performing any ebo in this chapter, and in the book in its entirety. Accordingly, the performance of any ebo, or the use of any medicine, is at your own

risk.

Ose Otura

Asonso enu eye o t'orun

The-beak-of-a-bird-does-not-reach-heaven (an Awo)

27

IFA ASETA

**(Ifa chant to repel
curse)**

Ajayi, baba opele
Ajayi, father-of-opele (an Awo)
Atilelu fun won jo regiregi
The drummer, whose drumming induces majestic
dancing (an Awo)
Ebo fin ti nse omo osoro n'Ife
Manifestation (Ebo), their child in primordial Ife (Awo)
O si, o lo ree ba won d'obinrin odin
He purposefully fornicated with a woman in odi
Won le le, won lo ree pa a si ojude orunto
They chased him; they killed him on the cross roads
Alapa ngb'apa
Those interested in the arms, took the arms
Onitan ngbe'tan
Those interested in the thighs, took the thighs
Onige aya ba won gbe mokun mokun
The one interested in the chest took it
Won mu eyin re, won fi de Orunmila
They saved the back for Orunmila
Igbati Orunmila de
When Orunmila arrived
O ni inu oun soo
He said that his stomach is in disarray
[he was disappointed]
Orunmila si inu re ti o so yii (inu mubi)
He peeled his *insides*
O gbiin si eyinkunle
He planted it in the backyard
Igbati o di ojo 'keta
By the third day
O ti ran mole
It had decayed [it had germinated]
O ni ewe lori, o ni eepo l'ara
It had leaves, it was covered by bark

Won ni kinni ka ti maa pe igi ohun
They asked what they should call the tree
Asonso enu eye o t'orun
The-beak-of-a-bird-does-not-reach-heaven
O ni Orunmila pele o, ara iko awusi, ara Idoromawuse,
ara eyin Iwonran ibi ojumo ire ti nmo wa
He eulogized Orunmila reverently saying, "The Entity
in Awusi domain, the Entity in Idoromawuse, the Entity
at the place from where day dawns."
Orunmila ni, "Ojo oni kii se ojo oriki"
Orunmila said, "Today is not the day for eulogy"
Won ni kilode, "Ti ojo oni kii se ojo oriki"
They asked, "Why is today not the day for eulogy?"
Orunmila ni, "Asonso enu eye o t'orun"
Orunmila said,
"The-beak-of-a-bird-does-not-reach-heaven)"
"Ajayi baba opele
Ajayi, father-of-opele"
"Atilelu fun won jo regiregi
The drummer, whose drumming induces majestic
dancing"
Ebo fin ti nse omo osoro n'Ife
Manifestation (Ebo), their child in primordia Ife"
Oun lo si, to lo ree ba won d'obinrin odin
He was the one who purposefully fornicated with a
woman in odi
Won le le, won lo ree pa a si ojude orunto
They chased him; they killed him on the cross roads
Alapa ngb'apa
Those interested in the arms, took the arms
Onitan ngbe'tan
Those interested in the thighs, took the thighs
Onige aya ba won gbe mokun mokun
The one interested in the chest took it

Won waa mu eyin re, won fi de oun Orunmila
They saved the back for me, Orunmila
O ni igbati oun de, inu oun soo
He said when he got back, his stomach was in disarray
[he was disappointed]
O si inu re ti o soo yii
He peeled his disarrayed *insides*
O gbiin si eyinkunle re
He planted it in his backyard
Won ni kinni ka ti maa pee
They asked what they should call it [the tree]
Won ni ka ma pee ni igi asorin
They said that it should be called asorin
Asonso enu eye o t'orun
The-beak-of-a-bird-does-not-reach-heaven
O ni ki Orunmila fun oun ni egbo idi re
Asked Orunmila for the root
Ajayi, baba opele
Ajayi, father-of-opele
O ni ki Orunmila fun oun ni ewe ori re
Asked Orunmila for the leaves
Atilelu fun won jo regiregi
The drummer, whose drumming induces majestic
dancing
O ni ki Orunmila fun oun ni eepo ara re
Asked Orunmila for the bark
Orunmila ni kinni won fe fi awon nkan wonyi se
Orunmila asked them what they intended to do with the
parts they asked for
Won ni awon fe fi pa arara tii se akobi Eledumare
They told him that they intended to kill arara,
Eledumare's first child, with the parts.
Orunmila ba si, o to Eledunmare lo
Orunmila went to Olodumare

O ni, "Olodumare, eti re meloo?"
He asked, "Olodumare, how many ears have you?"
Olodumare ni "Meji"
Olodumare answered, "Two."
Orunmila ni, "Ki lo fi nse?"
Orunmila asked, "What do you do with them?"
Olodumare ni oro ni oun fi ngbo
Olodumare said he hears with them
O ni Asonso enu eye o t'orun
He said, "The-beak-of-a-bird-does-not-reach-heaven
Ajayi baba opele
Ajayi, father-of-opele
Atilelu fun won jo regiregi
The drummer, whose drumming induces majestic
dancing
Ebo fin ti nse omo osoro n'Ife
Manifestation (Ebo), their child in primordial Ife"
Oun lo si, to lo ree ba won d'obinrin odin
He was the one who purposefully fornicated with a
woman in odi
Won le le, won lo ree pa a si ojude orunto
They chased him; they killed him on the cross roads
Alapa ngb'apa
Those interested in the arms, took the arms
Onitan ngbe'tan
Those interested in the thighs, took the thighs
Onige aya ba won gbe mokun mokun
The one interested in the chest took it
O ni won mu eyin re, won fi de oun Orunmila
He said they kept its back for him, Orunmila
Orunmila ni, "igbati o di ojo keta
Orunmila said, "By the third day
O ti ran mo'le
It has decayed (germinated)

O ti ni ewe lori, o ni eepo l'ara
 It has got leaves; it has got bark
 Asonso enu eye o t'orun
 The-beak-of-a-bird-does-not-reach-heaven
 O ni ki oun Oninmila fun oun ni egbo idi re
 He requested that I, Orunmila, should give him its root
 Oun fun
 I gave it to him
 Ajayi baba opele de
 Ajayi, father-of-opele showed up
 O ni ki Orunmila fun oun ni ewe ori re
 He requested that I, Orunmila, should give him its
 leaves
 Oun fun
 I gave it to him
 Atilelu fun won jo regiregi
 The drummer, whose drumming induces majestic
 dancing
 O ni ki Orunmila fun oun ni eepo ara re
 He requested that I, Orunmila, should give him its bark
 Oun fun
 I gave it to him
 Oun ni, "Kinni won fe fi gbogbo nkan wonyi se?"
 I asked them what they wanted to do with these things
 Won ni awon fe fi pa ara tii se akobi Olodumare
 They said they wanted to use them to kill ara,
 Olodumare's first child
 O ni oun fun won ni gbogbo nkan wonyi
 He, Orunmila, gave them the things
 Orunmila ni, "Tori re l'oun se wa a ba iwo Olodumare
 Orunmila said, "That is the reason I came to see you,
 Olodumare."
 Olodumare ni ki Orunmila gba oun
 Olodumare appealed to Orunmila to please save him

Orunmila ni ki Olodumare lo wa abo eran elede wa
 Orunmila told Olodumare to bring a female pig
 Aso funfun alawe merin
 A four-yard piece of white cloth
 Obi abata alawe merin merin
 Four x four obi abata of four lobes each
 Oke owo, igo oti
 Two hundred local currency, a bottle of liquor.
 Nje oso to mbe nile yii, mo ti di igi asorin, mo ti di igi
 oba Orisa
 Oh! To the wizard in this house, I have become an
 asorin tree, I have become an Orisa's tree
 Aje to mbe nile yii, mo ti di igi asorin, mo ti di igi oba
 Orisa
 To the witch in this house, I have become an asorin tree,
 I have become an Orisa's tree
 Nje kinni ewe ekuku nse?
 What does ekuku herb do?
 Bolobolo l'ewe ekuku nse, bolobolo
 Ekuku herb is slippery, slippery
 Yotoyoto lo nse elede ninu ogba
 Big, fat is the pig in the pen.
 Ose Otura o
 Oh! Ose Otura
 Ifa ni yo ma tu ibi le won l'ori
 Ifa will put a heavy load of ibi (problems) on their
 heads [on enemies' heads].

Note

The medicine in this chapter does not include the
 ingredients, preparation technique nor the 'direction' for
 using
 the medicine.



Chief FAMA and friends: Chief Òjò Olágúnjú (rt),
Chief Fúnṣọ Oláwayè (lf), Republic of Benin, 2002



Chief Ifäbówálè Sohma Somadhi
with Chief Fúnṣọ Oláwayè, surrounded
by Ifä devotees, Republic of Benin, 2002

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IKOSEDAYE

Ikosedaye is the process through which a newly born baby's spiritual blueprint is investigated. The medium for this investigation is Ifa, and the consultation is normally done on the third (3rd) day after the birth of the baby. By virtue of Ifa divination, the baby's parents will be spiritually guided on the best way to care for the baby—what to do to guide her/him to a productive adulthood. However, if the Odu Ifa that is revealed during this consultation mandates that the baby be guided to study Ifa, and to become a practising Babalawo, the presiding Babalawo will ask Ifa immediately under whom the baby should study.

The Babalawo might start with the list of the Babalawos present during the divination. He will present their names to Ifa for ratification. If any name is chosen from among those present, then, the chosen Babalawo will assume the responsibility of training the child when he is old enough to study. However, the baby's isefa will be done right away. On the other hand, the question of whom the baby should study under may be postponed until he is old enough to embark on such journey—anywhere from the age of four.

If the baby is a girl, however, the approach is

completely different. The ancient practice was to spiritually marry the baby to a Babalawo. The process usually began with the Odu Ifa that was revealed during Ifa consultation for the baby's ikosedaye. If the Odu Ifa that was revealed for this process coincided with the Odu Ifa under which any of the Babalawo present during the ikosedaye was born, such Babalawo would automatically become the baby's future husband. The Babalawo would assume the role of a spiritual guardian as well as that of a future husband. If none of the Babalawos present was born under the Odu Ifa that was revealed during the consultation, a list of Babalawos' names would be presented to Ifa, starting with the names of those present during the Ikosedaye.

Within the last decade of the twentieth century, this ancient practice of marrying a female child at the time of ikosedaye was relaxed a bit. In some parts of Yorubaland, the practice changed from literally marrying the baby to a Babalawo, to tying the baby's faith and future to her parents' Ifa for spiritual protection. If the father is not a Babalawo and he does not have Ifa, an isefa would be done for the baby right away.

Taboo

If you are a non-initiated reader, you may read the information in this chapter, but please, **DO NOT** perform this sacred rite unless you are a trained Babalawo. Yoruba proverb says in part, "Ma se e ni ewo re, eni se a ri... (respecting a taboo is the best remedy..."). Good luck.

Materials

1. Yepe(sand)
2. Iyereosun
3. Opon Ifa
4. Ikin Ifa
5. Ibo Ifa
6. Omi tutu
7. Oti
8. Orogbo
9. Obi abata.

Procedure

Sprinkle iyereosun on the Opon Ifa

Touch the baby's atelese (feet) to the sand

Touch the baby's feet on the iyereosun on Opon Ifa

Touch the baby's feet to the *Ikin Ifa three times.

Invoke the spirit of Orunmila

Touch the baby's feet to the Ibo Ifa

Pray.

Cast Ifa, using the Ikin Ifa.

*The baby's father's Ikin Ifa.

In the alternative, the Ikin Ifa of presiding Babalawo.



Ọ̀rónshen, Ọ̀wò [Ọ̀ghò], Ondó
State, Nigeria, 2002

**FAMA'S ÈDÈ AWO
(Ọ̀rìṣà Yorùbá Dictionary)**

by Chief FAMA (Àiná déwálé-Somadhi)
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YANLE ("Ase" in the Diaspora)

Yanle as a ritual means, "To feed an Orisa, first" before anyone eats from the food prepared as an offering for the Orisa either for the purpose of an ebo or for an annual festival. Yanle includes all food offerings to the Orisa. As a matter of principle, the food must be delicious. Also, the food must never be leftovers. Examples of such foods are adiye (hen), akuko (rooster), ewure (female goat), obuko (male goat), agbo (ram, lamb), aguntan (sheep), elede (pig or hog), cow...; eyele (pigeon), eja aro (cat-fish), eso (fruits); iyan (pounded yam), amala, isu (yam). and other edibles.

Specifics: Yoruba

As for the meat, the parts usually selected for 'Yanle' are okan (heart), edo (liver), iwe (tripe), aya (chest), and itan (thigh).

Procedure

When the food is ready to be served, a priest, priestess or devotee will fix a plate for the Orisa being propitiated. The plate usually includes small portion of all the foods to be served. The plate will then be presented to the Orisa. I believe 'Yanle,' as a process, is known as 'Ashe' in the diaspora.

30

IFA NAMES

From Otura Ogbe and Eji Ogbe

(1)

From Otura Ogbe

Odu Ifa: Otura Ogbe

Name from the Odu Ifa: Omolaja

Orisa who rules over the name: *Orisa-Nla.

Chant

Oje lo tutu ni imo Orisa

Oje (lead) is fresh and cool in Orisa-Nla's shrine

Idi a b'ara dudu petepete

Black and shiny Idi

Eyi te nse l'Ejigbo

Ejigbo's way of doing things

[A questionable behavior]

E e gbodo gbe de'le Ifa

Should not be brought to Ifa's shrine

*Obatala

[Should not be extended to Ifa]

Lo d'ifa fun Yemoo

Divined for Yemoo

Obinrin Orisa

Orisa-Nla's wife

Nijo to nlo ree ra ohun gbogbo l'eru

When she was having good business

E wo Ifa ojo naa bo ti nse

Look, the spell cast that day manifested

Omo ti a bi ni ideyin ija yi

The child born after this quarrel

Ki o ma a je Omolaja

Will be named *Omolaja.

Yorùbá

Òjé ló tutù ní ìmò Òrìṣà

Ìdí a b'ara dúdú pẹ̀tẹ̀pẹ̀tẹ̀

Èyí tẹ̀ nṣe l'Éjìgbò

È ẹ̀ gbòdò gbe dé'lé Ifá

Ló d'ifá fún Yemòò

Obinrin Òrìṣà

Nijó tó nlo rée ra ohun gbogbo l'èrú

È wo Ifá ojo o ni bi ti nse

Omo ti a bi ni ideyin ija yi

Ki o ma a je Omolaja.

Ase

The ase from this verse of Otura Ogbe is about a priestess and a priest. Ifa says the priestess will be successful. She might even succeed in her business more than her husband does in his. Ifa's advice is that the priestess should

*The child settles our quarrel. The name is usually given to a male child.

not allow the success to come between her and her marriage; she needs her husband's support for her business' continuous growth and success. Likewise, Ifa advises the husband, the priest, to always support his wife.

Itan

The priestess in the itan is Yemoo. According to Ifa, Yemoo was Orisa-Nla's wife and she was a trader. Whenever Yemoo was ready to go to the market for her business, she always consulted Orisa-Nla. In return and by the power of his opa ase (ase staff), Orisa-Nla always blessed Yemoo. The result? Good sales because Orisa-Nla's ase (blessings) usually manifest. Soon, Yemoo became rich. The wealth brought its own problem, too, as Yemoo and Orisa-Nla grew apart. According to Ifa, Yemoo's respect for Orisa-Nla dwindled. Orisa-Nla was angry about this development and he retaliated by casting a negative spell on Yemoo. Whenever Yemoo was ready to go to the market for her business, Orisa-Nla would wish her *bad business dealings*. A reverse in business occurred; Yemoo became broke and poor.

Wanting an answer for her plight, Yemoo consulted Ifa. Ifa told Yemoo that she had offended someone great and special. Yemoo thought about who it could be. Ifa revealed that she had offended Orisa-Nla. Yemoo was told to make ebp and to appease Orisa-Nla. Yemoo made the ebp. She also apologized to Orisa-Nla. Yemoo became pregnant soon after this episode. The child, a male, was named Omolaja.

Ebo

Ewure (female goat) obi abata, epo pupa (red palm oil), oti (liquor), igbin (snail), owo (money).

(2)

From Eji Ogbe

Odu Ifa: Eji Ogbe

Name from the Odu Ifa: *Eyioriwaase.

Orisa that rules over the name: Ori (destiny).

Chant

A t'ana ale

When light was lit at night

Ile mo roro

There was brightness

Ina ku pi

When the light was turned off

Okunkun kun batakun

There was total darkness; darkness enveloped everything

D'ifa run Eyi-ori-waa-se

Divined for Eyioriwaase

Tii s'omo oba l'alede Oyo

A princess in Oyo town

Nje, Eyi-ori-waa-se (Eyioriwaase)

Behold, Eyioriwaase

Ori ko gba alai lo'le aye pe.

Ori does not support anyone dying young.

Yorùbá

A t'aná alé

Ilẹ̀ mọ̀ roro

Iná kú pí

Òkùnkùn kùn batakun

D'ifá fún Èyi-ori-wáá-ṣe

Tii s'omo oba l'alede Oyo

Nje, Eyi-ori-waa-se (Eyioriwaase)

Ori ko gba alai lo'le aye pe.

Eyioriwaase which means, "Ori (Destiny)-has-a-duty-to-perform," is a good name for a female child born by Odu Ifa Eji Ogbe.

*Ori-has-a-duty-to-perform; Ori has a job to do



Dùndún drummer, Alágbà Awé (middle) 2003
 Oḍún Ifá, San Bernardino, California, U.S.A.

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ORIN ORISA (Ifa/Orisa Songs)

#1 Orin

The following is an orin Ifa. Importantly, it is one of the last orins during Ifa initiation. It is also a good orin for Ifa devotees during Ifa festival.

Jó kò mí o gb'obi o [jò kò mí, kí o gba obi o]

Aya awo o

Jó kò mí o gb'obi

Aya awo

ó kò mí o gb'obi o [jò kò mí, kí o gba obi o]

Aya awo o

Jó kò mí o gb'obi

Aya awo.

English

Dance for me, and I will give you obi abata

[Dance for Ifa 'Orunmila' and be blessed]

Iyawo Ifa [new initiate]

Dance for me, and I will give you obi abata

[Dance for Ifa 'Orunmila' and be blessed]

Iyawo Ifa [new initiate]

Dance for Ifa 'Orunmila' and be blessed

Iyawo Ifa [new initiate]

Dance for Ifa 'Orunmila' and be blessed

Iyawo Ifa.

#2 Orin

The following orins (songs) are good to sing to the Orisas during an Orisa anniversary.

À mbe, à mbe

A mbe l'áyé

Irú àwa wà n'ilé ayé ò

Ifá kò ní run

English

We are here, we are here

We, Ifa and Orisa worshipers, abound on earth

Ifa and the Orisas will continue to flourish.

#3 Orin

Tó bá yẹ mí, a yẹ ó

Yẹyẹ ni màriwò nyẹ 'Mọlẹ

Yẹyẹ

Ifá, tó bá yẹ mí, a yẹ ó

Yẹyẹ ni màriwò nyẹ 'Mọlẹ

Yẹyẹ.

English

If I shine, you shine

Beautifies, *mariwo beautifies the shrine

[Mariwo] beautifies.

Ifa, if I shine, you shine

Beautifies, mariwo beautifies the shrine

[Mariwo] beautifies.

#4 Orin

Gba'lu ki ojo o

Take the drum and dance [get up and dance]

Iwo awo, emi naa awo

You are an awo, I am an awo

O ba gba'lu ki o jo o

Get up and dance

Iwo awo, emi naa awo

Take the floor and dance

You are an awo, I, too, am an awo.

Oloye FAMA, e gba'lu ki e jo o

Chief FAMA, get up and dance

**Eyin awo, awa naa awo

You are an awo, we are also awos

***E ba gba'lu ki e jo o

Please, get up and dance

Eyin awo, awa naa awo

You are an awo, we are also awos.

Oloye Ifabowale Sohma Somadhi, e gba'lu ki e jo o

Chief Ifabowale, get up and dance

*Palm frond

**Formal plural 'you'

***Formal 'you'; it also means 'Please.'

Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Awo 'Toyin Oladokun, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Awo 'egun Oladokun, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Iya 'Fadunmade (Willa McClain), e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Iya 'Fayomilori (Dr. Judith Castro), e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos

E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Babalawo Juan Carlos Maldonado, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Awo Korede Abayomi, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Awo Ayinde Somadhi, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Awo Titilayo Abayomi, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance

Eyin awo, awa naa awo
You are an awo, we are also awos.
Awo Ayobami Abayomi, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.
Awo Tifase Somadhi, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.
Eyin te gbo t'e wa, e gba'lu ki e jo o
Get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos
E ba gba'lu ki e jo o
Please, get up and dance
Eyin awo, awa naa awo
You are an awo, we are also awos.

Yorùbá

Gbà'lù kí o jó o
Ìwọ awo, èmi náà awo
Ò bá gbà'lù kí o jó o
Ìwọ awo, èmi náà awo

Olóyè FAMA, ẹ gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Olóyè Ifàbòwálé Sohma Somadhi, ẹ gbà'
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Awo 'Tóyìn Qládòkun, ẹ gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Awo ' ẹgun Qládòkun, ẹ gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Ìyá 'Fádùnmádé (Willa McClain), ẹ gbà'
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Ìyá 'Fáyomílóri (Dr. Judith Castro), ẹ gbà'
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Babaláwo Juan Carlos Maldonado, ẹ gbà'
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Awo Kóredé Àbáyòmí, ẹ gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo
È bá gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo.
Awo Àyindé Somadhi, ẹ gbà'lù kí ẹ jó o
Èyin awo, àwa náà awo

È bá gbà'lù kí ẹ jó o
 Èyin awo, àwa náà awo.
 Awo Titílayò Ábáyòmi, ẹ gbà'lù kí ẹ j
 Èyin awo, àwa náà awo
 È bá gbà'lù kí ẹ jó o
 Èyin awo, àwa náà awo.
 Awo Ayòbámi Ábáyòmi, ẹ gbà'lù kí ẹ
 Èyin awo, àwa náà awo
 È bá gbà'lù kí ẹ jó o
 Èyin awo, àwa náà awo.
 Awo Tifàşẹ Somadhi, ẹ gbà'lù kí ẹ jó
 Èyin awo, àwa náà awo
 È bá gbà'lù kí ẹ jó o
 Èyin awo, àwa náà awo.
 Èyin tẹ gbọ t'ẹ wá, ẹ gbà'lù kí ẹ jó o
 Èyin awo, àwa náà awo
 È bá gbà'lù kí ẹ jó o
 Please, get up and dance
 Èyin awo, àwa náà awo.

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FOLKLORE

Olódẹ mà kú l'ónii o
 Jolo, jolo, jáàlá, jolo
 Òkú kii ro'nú
 Jolo, jolo, jáàlá, jolo
 Alàyè kii tà'din
 Jolo, jolo, jáàlá, jolo
 Ó d'ájó f'owó tẹ
 Teele, tèle, tèle, teele.

English

Ode (the hunter) has died
 Jolo, jolo, jaala, jolo (mellow, mellow, genial, mellow)
 The dead does not think anymore
 Mellow, mellow, genial, mellow
 The living does not emit maggots
 (maggots do not come out of the living)
 Hey, dance and touch the dead
 Gently, gently, gently, gently.

Itan

Orunmila was to make an ebo with one hundred and fifty
 (150) animals. But getting that quantity was a problem.

So, Esu devised a means to help Orunmila with the animals. Esu's plan was to announce the supposed death of

*olode to the animals. To do this, however, Orunmila must take the persona of olode. As expected, olode was a dreaded enemy in the animal kingdom. Esu sent a message to the animals and invited them to the celebration of olode's death. The animals were extremely happy about the announcement of olode's death. When Esu asked them to view the body, they were elated because they saw it as their chance to mock olode in death. They also viewed it as a *day* of retribution.

Going with his own plan, Esu stood by the door on the day set aside for viewing the body. He asked the animals to form a line and to go in one after the other. To maintain order, according to Esu's plan, the animals would exit through another door.

To make the wait fun and to keep the animals excited, Esu invited them to sing the following song with him:

Olòdẹ mà kú l'ónìí o
Jolo, jolo, jáálá, jolo
Òkú kii ro'nú
Jolo, jolo, jáálá, jolo
Alàyè kii tà'din
Jolo, jolo, jáálá, jolo
Ó d'ájò f'owọ̀ tẹ̀
Teele, télẹ̀, tẹ̀lẹ̀, teele.

English

Ode (the hunter) has died

Jolo, jolo, jaala, jolo (mellow, mellow, genial, mellow)

The dead does not think anymore

*Hunter.

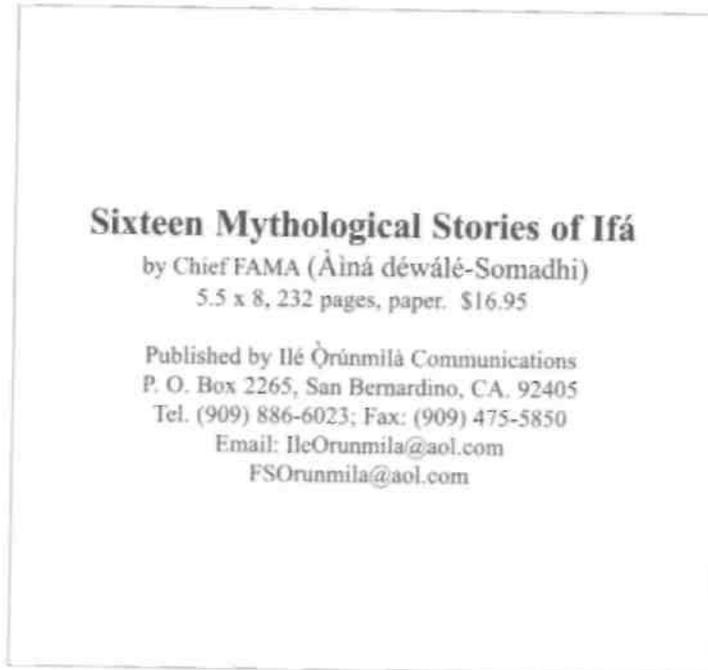
Mellow, mellow, genial, mellow-
Maggots do not come out of the living
Hey, dance, dance; touch the dead
Gently, gently, gently, gently.

Then, he told them to take their time messing with olode's corpse. He encouraged them to touch the body while singing.

One by one, the animals went in to view the body. And one after the other, they were caught until the number needed (one hundred and fifty) was complete.



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MEDICINE AND SPELL (Positive and Negative)

(1)

Asorin

Asorin is a lonely, potent tree. According to legend, it stands alone in the forest and any other tree or plant that comes in contact with it, or in contact with its root, will die.

Potency

Asorin has the power to avert, as well as to revert, a spell.

Direction

Grind a small piece of the bark and mix it with ose dudu.

Good luck.

(2)

Oyi (dizziness)

Ingredients

Oke ketenfe, ataare, and eepo egunsi (melon seeds).

Preparation

Burn them.

Direction

One half tablespoonful mixed with oatmeal.

(3)

Inu rirun (stomach upset)

Ingredients

Ewe ogbo a dash of salt.

Preparation

Squeeze ewe ogbo and add salt to it.

Direction

Drink: one half glass.

Ohun Ika (Wicked Spell)

From Ose 'Kaa

Aroro gb'eni

The wicked who reaped the reward of a mat (alias of a Babalawo)

Awo Ode Ipo

Diviner in Ipo town

Arinhoho gba'go

One who reaped the reward of a coop full of chickens while naked (alias of a Babalawo)

Awo Ode Owe

Diviner in Owe town

Oro ikoko lo ndun won

They were disappointed and heartbroken because of a [broken] earthen pot (alias of a Babalawo)

Awo won l'ooro Idigbo

Their diviner in Idigbo town

Awon ni won lo se'Fa fun Olofin ni wolowolo kaa
kerindinlogun

They did Ifa work for King Olofin on his throne located on the sixteenth floor of his palace

D'ifa fun ako eluju (akope)

Divined for the palm wine tapper

Won ni ko ru'bo nitori iku

He was told to make ebo to ward off death

Jakun wa o, ko wa'le

Cut the rope so he may fall

Arira oke o

* An alias of Sango.

Latitudinal *Arira
Jakun wa o, ko wa'le
Cut the rope so he may fall
Egun oke
Sky climber.

Orin:

Jakùn wá o, kó wa'lẹ̀ o
Àrìrà òkè o
Jakùn wá o kó wa'lẹ̀
Àrìrà òkè.

Jakùn wá o kó wa'lẹ̀
Ègùn òkè o
Jakùn wá o kó wa'lẹ̀
Ègùn òkè.

Note

The above spell has the power to ruin someone's life—financially, physically and emotionally.

However, a wicked act might bring instant satisfaction to the doer, but the bounced-back effect is that of a life of pain and cries. Before you perform this wicked act, ask yourself "Is the side-effect of everlasting punishment worth it? " May Ifa give us peace, ase.

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EERINDINLOGU

N

AND EEJO

(Cowrie Shell Divination)

cine, is at your own risk.

Eerindinlogun (16)

1 up : 15 down: This is "Okanran" in Eeridinlogun. If Okanran comes out, the divining shells should be dropped immediately into a bowl of water, and a pinch of salt should be added to it. Then, the diviner would:

- (a) Wash her/his face with the salt water
- (b) Pray and say, "May my eyes never see bad things"
- (c) Sprinkle the water into the applicant's face.

2 up : 14 down: This is "Eji Oko"

Ase (messages): The applicant is seriously broke.

S/he will find some money

S/he will come into some money.

S/he might be blessed with twin children.

Yorùbá

Òdà owó ndá ẹni tó wá wo isẹ.
Yóò rí owó he, tàbí itọrẹ owó.
Yóò sì bí ibeji.

3 up : 13 down: This is "Ogunda" in Eeridinlogun.

4 up : 12 down: This is "Irosun" in Eeridinlogun.
Ase (messages): If Irosun comes out two times consecutively, the applicant should feed 'ina' (Sango) to prevent:
(a) an imminent accident,
(b) an imminent death of a child.

Yorùbá

Àşẹ: Tí Irosun bá jáde ní ẹ̀mẹ̀jì, kí olúwarẹ̀ lọ̀ bọ̀ iná
nítòrí ijámbá ọ̀kọ̀ àtí sísé ẹ̀mí ọ̀mọ̀.

5 up : 11 down: This is "Ose" in Eeridinlogun.

6 up : 10 down: This is "Obara" in Eeridinlogun.

7 up: This is "Odi" in Eeridinlogun.

8 up: This is "Ogbe" in Eeridinlogun.

Eejo (8)

8 up: This is "Eji Ogbe" in Eejo.

7 up: 1 down: This is *"Egitan 'Ogbe" or "Ogbe Egitan" in Eejo.

6 up : 2 down: This is "Egitan 'Eguntan' Meji" in Eejo.

5 up : 3 down: This is "Obara Egitan" in Eejo.

4 up : 4 down: This is "Obara Meji" in Eejo.

3 up : 5 down: This is "Obara Okanran" in Eejo.

2 up : 6 down: This is "Okanran Meji" in Eejo.

1 up : 7 down: This is "Oyeku Okanran" or "Okanran Oyeku" in Eejo. *Okanran Oyeku is known as 'Akue Okanran' in Ogho (Owo) dialect.*

8 down: This is "Oyeku Meji" in Eejo. In *Ogho (Owo) dialect, this is known as Akue Mejeeji.*

*Eguntan means "The curse has been removed..

Obara Ose is know as Obara Adase.

Osa Logbe (Osa Ogbe) is known as Osa-nlu, Ogbe-njo
(*Osa drums while Ogbe dances*).

Obara Odi is known as Obara-gb'Odii pon (Obara carries Odi on his back). Supposedly, Odi is a female while Obara is a male.

Ase (messages) from Obara-gb'Odii pon:

Material loss or loss of life.

Yoruba: Ole ma ja eni wa wo ise.

Odi: Message from Odi is "Do not travel."

Owonrin: Message from Owonrin is "Ibinu oku" 'the dead is angry—an ancestor needs to be propitiated.'

Bi iku o ba gba abon
If an unripped palm nut is allowed to mature

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YORUBA WORDS OF WISDOM

Owe (Proverb)

(1)

Ti omode ba gbon ogbon kiku

If a child is wise in dying

Iya re a gbon ogbon sinsin

The mother becomes wise in burying

[When a child perfects the art of dying

The mother perfects the art of burying].

Meaning

When one is bombarded with complex problems, one becomes wise in dealing with the problems and in solving them.

(2)

A je oruko ti eyin nje
It would be called *eyin (ripened palm nut) and used for
making palm oil.

Meaning

If one lives long, one will tell one's own story.
***** *****

(3)
Eyi ti mba ni sun ju oko lo.
What is sexually assaulting one is worse than penis.

Meaning

What one is dealing with is more serious than trivial
matter. [When dealing with a complex situation, one does
not
have time for trivialities].
***** *****

(4)
Ai rin po ni nje omo ejo niya.
A baby snake that wanders alone will suffer

Meaning

A person without support, or a base, will be exploited.
***** *****

(5)
Ninu ikoko dudu ni eko funfun ti jade
From within a black pot comes a white eko

Meaning

(1) One's genealogy cannot be denied no matter how much
one may want to hide the fact.
(2) A sparkling stone comes out dirt.
***** *****

(6)
Teni a bi won bi kii wu won, ti eni eleni ni nya won l'ara.
They do not like what they were born with; they like what
others were bora with.

Meaning

Rather than honor, appreciate, treasure and glorify their
own God-given endowment, some people prefer to
treasure and glorify someone else's endowment.
***** *****

(7)
O so s'ini l'enu, o bu iyo si; iso ko see ponla, iyo ko see
tu danu.

He was flatulent (he passed gas) in one's mouth and
simultaneously fed one honey; the smell from the
flatulence
could not be swallowed, likewise, sweetness from the
honey stops one from spitting.

Meaning

When the good intertwines with the bad, a decision is
sometimes difficult to make.
***** *****

(8)

Owo omode ko to pepe

A child's hand would not reach the top of a shelf

Ti agba ko wo keregbe

So also would an adult's hand not enter a gorge.

[A child has a unique, beneficial responsibility that only her/him can perform

So does an adult has a responsibility that is far beyond the scope of a child].

Meaning

Whoever is capable of a favor should do it because, as humans, we are interdependent.

***** *****

(9)

Opekete nd'agba, inu adamo mbaje.

The steady growth of a palm tree saddens the wine tapper.

Meaning

(1) An evil-minded person despises the growth and success of a progressive person.

(2) A jealous person is saddened by the success of someone whom they had wished should peril.

***** *****

(10)

Ile ni apoti njokoo si de'di.

The seat is at home awaiting the buttocks to sit on it.

Meaning

(1) There is no sense in public display of a private matter.

(2) Rather than accost someone in the public, wait until the person gets home.

(3) He can make all the skillful moves that he wants to make, I will wait until he gets home, then, deal with him.

***** *****

(11)

Obe kii mi m ikun agba.

Stew does not shake in an elder's stomach.

Meaning

A wise elder protects confidentiality and trust.

***** *****

(12)

Bi ebite o ba pa eku, a fi eyin fun eleyin.

If the trap will not kill the rat, the trap should return the bait to the trap setter.

Meaning

If you would not fulfil an obligation, or a favor, for which you were paid, then, you should return the payment.

***** *****

(13)

Ile ni a ti nko eso r'ode.

From home, people take their 'ornaments' with them to whenever they go.

Meaning

A person's behavior, particularly in the public, is a reflection of that person's home training.

(14)

O ba mu kete.

Meaning

It is a perfect match.

(15)

Iku tii ba pa ni, to ba si ni ni fila, ka dupe.

Death that could claim one's life, if it removes one's cap, one should be thankful.

Meaning

One should be grateful for a second chance of life.

(16)

Eepa npa ara re, o ni oun npa aja.

A tick is killing itself, but it thinks it is killing the dog.

Meaning

Unintentionally, a wicked person might be harming himself while he thinks he is harming someone else.

(17)

A kii ba Ope s'owo ka pa adanu.

One does not lose when one deals with Ope (Orunmila).

Meaning

Serving Orunmila diligently brings abundant reward.

(18)

T'eni ni t'eni; akisa ni ti ina.

One's property belongs to one; rag belongs to fire.

Meaning

Promote your own; protect your own; take care of your own.

(19)

Igi sosoro ma gun-un mi l'oju; okeere ni a ti nwo o.

Long stick, do not poke my eyes; it is usually seen from afar.

Meaning

(1) Look before you leap.

(2) Stop a problem before it becomes one.

(3) Prevent what is preventable.

(20)

Ti e ba nje adun, e ranti kikan.

When eating something sweet, remember its sour counterpart.

Meaning

(1) When the going is good, remember that it might not last.

(2) When life is good to you, remember the unfortunate.

(21)

Eni nreti ati sun akan, a pe l'eti omi.

Whoever wants to know the sleeping time of the crab will keep a long watch.

Meaning

"If you expect knowledge of something that I intend to keep private, you will be disappointed because I will never tell you.

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YORUBA GRAMMAR

Yorùbá alphabets

Aa	Bb	Dd	Ee	Ẹẹ	Ff	Gg	Gb
gb		Ii	Jj	Kk	Ll	Mn	Nn
Oo	Ọọ	Pp	Rr	Ss	Ss	Uu	
Ww	Yy						

Yoruba Alphabets in relation to 'International Phonetic Alphabets (IPA)'

Aa as in bat, laugh, rally '[a?] *ash*.'

Bb as in bee, brick.

Dd as in day. dip, drop.

Ee as in bait, reign, they.

Ẹẹ as in bet, reception.

Ff as in coffee, philosophy.

Gg as in bag, gear, guard.

***GB gb** as in.... 'Gb' is a voiceless bilabial affricate.

Ii as in bit, consist, injury.

Jj as in juju, jury.

Kk as in kee, kit, king.

LI as in lee, leaf. feel.

Mm as in mee, meek.

Nn as in nee, knee.

Oo as in boat, grow, over.

Oo as in cut, but, bought, caught, core, tough [], [o] wedge or open 'o.'"

***Pp** as in.... 'Pp' is a voiceless bilabial affricate.

Rr as in ree, reef.

Ss as in see, sea.

Ss (s-wedge, s-hacek)* as in she, shy.

Uu as in union, put, foot, butcher.

Ww as in we, weave, weed, which, where "[w], a voiceless 'w.'"

Yy as in you, yeast, yell.

Yoruba vowels

a as in **ara** (body), bat, laugh, rally [ae] *ash.*'

e as in bait, reign, they, ewe (leaf, hearb).

e as in eran (meat, goat), bet, reception

i as in ijo (dance), bit, consist, injury

m as in mbo (coming), mee, meek.

n as in nlo (going), nee, **knee**

o as in oko (farm), boat, grow, over.

o as in owo (hand), cut, but, bought, caught.

u as in iduro (standing), union, put, foot, butcher.

Source of the IPA material in this chapter: *Language Files Materials for an Introduction to Language and Linguistics* (pp 37, 38) by Department of Linguistics, The Ohio State University.

*Difficulty getting the phonetic sounds.

Parts of Speech—Examples

Pronoun **Emi: I.**

Iwo: You.

Oun: her, him, it).

Awon: they; them.

Eyin: Plural 'You.'

Verb

Bere Ask.

Example: *Bere l'owo Ifa--ask Ifa.*

Bo Take it off.

Bo Take...off; appease.

Examples: *Bo Ifa--appease Ifa.*

Bo Ogun--appease Ogun.

Bo Take...off.

Examples: *Bo aso re--take off your clothes.*

Bo aso re--take off her/his clothes.

Dide Stand; rise.

Examples: *Dide--stand; rise.*

Dide duro--stand up.

O dide duro--s/he stood up.

Duro wait; stop.

Examples: *Duro de mi—wait for me.*

Duro jeun--stop [bye] and eat.

Jeun Eat.

Examples: *Jain*—[you] eat.

Mo tijeun—I have eaten.

Jo Dance; bum, burned.

Examples: *Jo*--[you] dance.

6 ti jo—s/he had danced.

O tijo-it [the food] is burned.

Jokoo Sit down.

Examples: *Jokoo*—[you] sit down.

6 ti jokoo—s/he had sat down.

Ka Read; study.

Examples: *O ka iwe r\$*— s/he read her/his book.
-s/he read her/his book.

Ka iwe re~[you], read your book,
--[you], study.

Koja Pass.

Example: *Iji yen ti kq/d*—the hurricane passed.

Lp Go.

Example: *Mo lo*—I went.

6 /p-s/ne went.

WQU /p—they went.

Ra Buy.

Examples: *Ra a*—buy it.

Mo ra ohi abata fun Ifd—I bought obi
abata for Ifa.

R^rin-in Smile; laugh.

Examples: *O r\$rin-in uvhe'*—s/he smiled.

6 r\$rin-in A'el'ee'--s/he laughed.

Rin Walk.

Examples: *0 rin lo ile*—s/he walked home.

Sferfc Speak; talk.

Examples: *5pr^*--speak; say something.

Sun Sleep.

Example: *5M<<*—[you], sleep.

LQ sun—go to sleep.

e Do.

Example: *e /^*--[you should] work.

e is\$ re dara-ddra—do a good job;
work hard.

Wa Come.

Example: *Wa*—[you], come.

1st Person Singular Verb: Emi, contracted to 'mo' (I),
as in *Mo lo*—I went.

Moj\$iin-- ate.

2nd Person Singular Verb: Iwo, contracted to 'o' (you),
as in *e o lo*—did you go?

e ojeun—did you eat?

3rd Person Singular Verb: Ohun, contracted to 'o'
(she/he/it), as in *O lo*—s/he went, it went,

O jeiins/he ate.

1st Person Plural Verb: Awa, contracted to 'a' (we), as in A lp--we went. *Aj&tn-we* ate.

2nd Person Plural Verb: feyin, contracted to 'e' (you), as in *Se e /p*--did you (all) go? *Se \$jeun--did* you (all) eat?

3rd Person Plural Verb: AWQH, contracted to 'wQn' (they), as in *WQn /o*--they went. *W(^nj^un--they* ate.

Adjective

In Yoruba, an adjective comes after the noun it describes as in the following examples:

ASQ pupa	cloth red [red cloth],
Asp dudti	cloth black [black
ASQ funfun	cloth],
Qmo tun tun	cloth white [white
Owo pup^)	cloth],
lie pup^	baby new [brand new
Nkan meremere	baby],
Eniyan kukuru	money plenty [lots of
Eniyan giga	money],
Eniyan tin-in-rin	houses many [many
Eniyan titobi	houses].

Eniyan dudii
Eniyan pupa

things nice [nice things].
person short [a short person].
person tall [a tall person].

Plural Marker: ^kAwpn'

Examples: *Awon* eniyan--people.
Awon omode—children.
Awon obinrin—women.
Awon Qkunrin—men.
Awon ile--houses, homes.
Awon iwe--books.
Awon pba~Kings.
Awon ijoba-- assemblage of kings [governments].

	perso	n]
	n	.
	slim	p
	[a	er
	slim	so
	perso	n
	n].	bl
person		ac
	big/f	k
	at [a	[a
	big	bl
	perso	ac
	n,	k
	a fat	p
		er

Comparative Marker: 'ju'

ga (tall) and *ga ju'* (taller).
ki'iru (short) and *kiirit ju'* (shorter).
wuwo (heavy) *wuwoju'* (heavier).

perso	person
-------	--------

red [a light complexioned
person]....

Present Progressive Marker: ⁴n'

Mbere asking

Mbb coming

Nduro stopping

Njo dancing

Nkdwe reading

NkQwe writing

Nra buying

Nrfrin-in smiling, laughing

NsQrQ speaking, talking

Nsis? working

Mbo appeasing.

Nd 'ide standing; rising

Njeim eating

Njokoo sitting down

Nkoja passing

Nlo going

Nrln walking

Nsun sleeping

Nwa 'kQ driving

as in

Superlative Marker: ⁴gan-an' as in gan-an (tallest). Examples:
 Ga (tall), ga ju (taller), ga 'gan-an' (tallest).
 Kuru (short), kuru ju (shorter), kuru 'gan-an' (shortest).
 Wuwo (heavy), wuwo ju (heavier), wuwo 'gan-ann' (heaviest).

Interrogative *§e' (will, would; has, had)
Se e ta? Did you have a good sale?
 Is business good [today]?
 Did you make money?

Se o ma mu omi: Will you drink water?
 Do you care for a glass of water?

Negation ^sk6' (does not, has not, had not, did not).
 Examples:
Kdf4\$ /o: [s/he] *does not* want to go.
Ko i tii lo: [s/he] *has not* left.
Kd lo: [she/he] did not go.
6 ti: No; never.
O ti o, mi 6f4: No, I do not want....
Mi d lo: (I did not go. I would not go).

Conversational Yoruba

Greetings

Morning

E ku aarp (e kaaaro), iya mi.
 Good morning, my mother.

E ku aarp (e kaaaro) iya
 Good morning mother (to a mother-figure elder).

Response

O, o ji ire (o, o ji ire) Thank you, may you meet with
 ire (good fortune).

E ku aaro (e kaaaro), baba mi.
 Good morning my father.

E ku aarp (e kaaarp), baba.
 Good morning father (to a father-figure—elder).

Response

O, o ji ire (o, o ji ire). Thank you, may you meet with
 ire (good fortune).

Afternoon

Greeting: parent/s

E ku psan (e kaaasan), iya. Good afternoon mother
 (mother or a mother-figure).

Response

0, ku psan (kaaasan) pmp mi. Good afternoon my child.

E ku psan (e kaaasan) baba.
Good afternoon father (father or a father-figure).

Response

O o, ku psan (kaaasan), pmp mi. Good afternoon, ray child.

E ku ale (e kaale). Good evening/night.

Response

O o, ku ale (kaaasan), pmp mi. Good afternoon, my child.

Night

O di aar6 (6 daarp), iya mi.
Till tomorrow [good night], mother.

6 di aar\$ (6 daarr), baba mi.
Till tomorrow [good night], father.

Response

Sun ire o (sun-un 're o).
Sleep well [have a pleasant night rest].

An elder

E ku psan (e kaaasan). Good afternoon.

Response

O o, se ara le?
Thank you, hope you feel good [Thanks, how are you?]

AWQH Qmo re nktf? How are your children?

Response

Daradara ni won wa. A dupe.

Iya re nko	How is your mother?
Baba re nko	How is your father?
Iyawo re nko	How is your husband?
Oko re nko	How is your wife?
Qmo re nko	How is your child;
	How are your children?

Response

Daradara ni won wa iya or baba.
They are doing okay, mom or sir.

Ki won o. Give them my greetings
[give them my regards].

Yes, mom or yes, sir.

Response

O o, iya or baba

E ku ile (e kuule).

A greeting to a person, or the people, at home
from someone coming from the outside.

E ku abo (e kaabO). Welcome.

E ku ise

A greeting to a person, or the people, at work busy
doing something, from someone entering a
business place or encountering a person or
persons who are busy doing things.

General Conversation

Wa	Come (informal).
5 wa	Come (formal).
Lp	Go (informal).
Ma a 1Q	YOU may go (informal).
5 ma a lp	You 'please' may go (formal).
Mo nip	I am going.
Mo lp	I went
Duro	Stop; wait.
Duro demi	Wait for me.
Duro s'egbee	Step aside.
Tete jade	Hurry up and get out.
Mo ti jade	I have gone outside; I am outside.
Jade s'ita	Step outside.
Jade s'ita wo 6	Step outside to see it.
Gba eyinkunie jade	Go out through the back door.
Ma a bere	I will ask.
Ma a bi i	I will ask her/him.
Bere (bere wo)	Find out.
Ma a wadii	I will find out [I will investigate].
Lp wadii	Go investigate; go find out.
E16 ni	How much (price)?
Meloo ni	How many?
Meloo ni wpn	How many are they?
Kinni e fe mu, tabi ki le fe mu?	
What will you like to drink?	

Kinni e ma mu, tabi ki le ma mu?	
What do you want to drink?	
\$e o ma jeun	Would you like to eat (informal).
\$e e ma jeun	Would you like to eat (formal).
\$e e ma mu omi [se e ma mu omi] (formal)	
Do you care for a glass of water?	
OWQ talo wa? (present)	Who has it?
Owo talo wa? (past)	Who had it?
F'okan si	[You can] count on it.
Ma f'pkan si	Don't count on it.
Ma a f'okan si	I will count on it; I will be expecting it.
Mi 6 nii f'okan si.	
I will not count on it; I will not take it seriously.	
Mo gbeke le	I put my trust on her/him/it.
Ma a gb^ke le	I will put my trust on her/him.
Mi 6 ni gbeke le	I will not put my trust on her/him.
Ma gbeke le	Don't put any trust on him/her.
Mo gbeke le Odumare	I put my trust on God.
Geke le Odumare	Put your trust on God.
Gba	Take; take it.
Gba eleyii	Take this; you may have this.
O seun.	Thank you (informal).
E seun.	Thank you (formal).
Mo dupe	I thank you [Thank you ⁴ formal/informal'].
Fun mi	Give me.
Gbe fun mi	Give it to me; give her/him to me

Fun [hand her/him over to me].
 Give him/her [give it to her/him].
 Gbe fun Give it to her/him; give him/her the
 [baby] or whatever is under reference.

Ko s'oja Business is slow; no sale.

Fanii Suck in your stomach.

5 je ka gbp orin Let's listen to some music.

His words resonate Ore) re ko tan nil?.

Yi'ju sibi Turn your face here [turn around].

Ara fu mi I had/have a gut feeling.

Eyi ti mo ti mo tele The ones that I knew before
 [Those that I already knew].

Eyin pro The consequence of an action.

Yara mi My room

Yara wa Our room

Yara alejo Guest room

Se ounje Cook food [cook].

People

Iya Mother

Iye Mother (dialectic pronunciation)

Baba Father

Iba Father (dialectic pronunciation)

Iya agba Grandmother

Iya-iya Grandmother—referential

Iya-nla Great grandmother

Yeye (iye iye) Mother's mother 'great grandmother,'
 (dialectic pronunciation)

Baba agba Grandfather

Baba-baba Grandfather—referential

Baba-nla Great grandfather

Baba (baba baba) Father's father 'great grandfather,'
 (dialectic pronunciation)

Obinrin Female

Aya Wife

Qkunrin Male

Okp Husband

Oluwo Godfather

Ikoko Brand new baby

Omp Child

Omp kekere Young adult

Ompde Teenager

Ompde obinrin A female child; a female teenager

Ompde pkunrin A male child; a male teenager

Odp Young adult

OdO 'mpbinrin A young female adult

Odp 'mokunrin A young male adult

Omp-pmp Grandchild

Egbpn Senior (could be one's sister, brother,
 niece, nephew, cousin or a neighbor)

Aburo Junior (could be one's sister, brother,
 niece, nephew, cousin or a neighbor)

Egbpn obinrin An older sister

Egbpn pkunrin An older brother

Aburo obinrin One's younger sister

Aburo pkunrin One's younger brother

Ebi	Relative; family member
Ara	Member; fellow
Ara ile	Family member; cotenant
Ara adugbo	Neighbor
Agbalagba	Elder
Yeye	Queen (dialectic pronunciation)
Onijo	Dancers
Onilu	Drummers
Ont'aja	Seller
6nr aja	Buyer
Agbe	Farmer
Oloko	Owner of a farm [farm owner].

Body Parts

Oju	Eye
On	Head
Iwaju ori	Forehead
Oju	Face
Oju	Eye
Oju ara	Eye of the body [vagina]
Eyin oju	Eyeball
Ara	Body
Apa	Arm
Ese	Leg
Aya	Chest
Igba aya	Chest bone
Omu	Breast
Egungun	Bone
Eyin ori	Neck of the head—nape
Imu	Nose
Enu	Mouth

Eyin	Tooth
Ah\$ n	Tongue
Ona ofiin	Throat
Inu	Stomach
Ifun	Intestine
Edp	Liver
Atflesf	Sole
Irun	Hair
Eyin or eyin	Teeth/tooth
Eti	Ear
Idi	Buttock
Orunkun	Knee
Igunpa	Elbow
Itan	Thigh
lie ito	Bladder
He igbe	Toilet
Agbpn	Sheen
Irun	Hair
Eti	Ear
Orun	Neck
Apa	Arm
Owf	Hand
Igunpa	Elbow
Orun pwp	Wrist
Ika pwf	Fingers
Atelewo	Palm
6bo	Vagina
Oko	Penis
Iho idi	Hole within the buttock—anus
Ika es?	Toes
Itan	Thigh
Orunkun	Knee
Orun esf	Ankle

Eekanna QWQ Finger nail
 Eekanna es? Toe nail
 Eje Blood
 Omi ara Body fluid
 Oogun Sweat
 Ito Urine
 Ito Saliva
 Omi oju Tears.

Household

He House
 He ijosin Temple, church...
 He ounje Restaurant
 He iwe School
 He ikawe jeeje House for quiet reading [library]
 He ise Place of work; office
 He iwe Bathroom
 lie igbpnse An outside toilet
 Yara Room
 Yara ibusun Sleeping room [bedroom]
 Yara pm Nursery, a child's room, children's room
 Yara igbonse Toilet
 Yara oiinje Kitchen
 Yara ikawe Reading room [study room];
 library
 Yara ijokoo Living room
 Aga Chair
 Qse Soap
 iyarun Comb.

Cooking

Omi Water
 Obe Knife
 Obf Soup; stew
 Iyp Salt
 Ata pepper
 Ikoko Pot
 Igbale Broom
 Inule A mop
 Ounje Food
 Eja Fish
 fran Meat
 Epo oil
 Ororo Oil
 Isu Yam
 Ata Pepper
 Ikoko Pot
 Ikoko isounje Cooking pot
 AbQ Chinaware (bowl)
 AbQ perese Plate
 Iyan Pounded yam.

Nature

OwQ Broom
 lie Ground; dirt; floor
 6jo Rain
 Ogbara Flood
 Odd River
 Odd nla A big river
 Omi nla A big water—sea, ocean
 Ara Thunder

Igbo	Wood
Igbo winniwinni	Forest
dorun	Sun
Ogbel?	Dry season
Erun	Dry season
Igba qjo	Rainy season
Iyan	Famine
Oko	Farm
Osupa	Moon
Iraw\$	Stars
Oju prun	Sky
Orun	Spirit sphere (heaven)
Ofurimi	Cloud.

Places

Ow\$	A town in Ondo State of Nigeria
Emure He	A town in Ondo State of Nigeria.

General

Owo	Money
Iwe	Book
QWQ	Respect
Oko ofurufu	Airplane
Ilu	Drum
Ada	Machete; cutlass
Aga	Chair; stool
Asp	Cloth; dress; garment
Abebe	Fan
Ise	Act; behavior.

HERBS FOR CONSECRATION

Q\$UN: Awed?
OgbQ
Abamoda.

QBATALA: Awede
Abamoda

ED AN: Sasanra
Qgbo
rm
Abamoda.

AJE: Aje (§<?finsefin),
Odundun
Renren

SANGO: Ewe Ina
Alupayida.

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Books in Print

Fundamentals of the Yoruba Religion (Orisa Wors)
by Chief FAMA Adewale-Somadhi, 6 x 9 312 pages, paper. \$24.95

FAMA'S EDE AWO (Orisa Yoruba Dictionary) by
FAMA Adewale-Somadhi, 5.5 x 8 252 pages, paper. \$19.95.

Sixteen Mythological Stories of Ifa by Chief FAMA Adewale-Somadhi, 5.5 x 8, 232 pages, paper. \$16.95

1000+ (African) Orisa Yoruba Names by Chief FAMA Adewale-Somadhi, 5.5 x 8, 208 pages, paper. \$16.95

The Rituals by Chief FAMA Adewale-Somadhi, 4.5 x 5. 144 pages, paper. \$10.95.

Iwe Odun Ifa: Ogbè Oyèkú-Ogbè Ofún (Vol.1 of the Combination Series) by Chief FAYEMI BOGUNMBÈ, 5.5 x 8, 183 pages, paper. \$16.95

Iyèrè Ifá (Tonal Poetry, the Voice of Ifá: An Expedition of Yoruba Divinational Chants) by Chief FAYEMI BOGUNMBÈ, 6 x 9, 261 pages, paper. \$26.95

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APPENDIX Diasporal Terms

Ifa

Diasporal

Ogbe Rozo
Ogbe Wuonle
Ogbe Yono
Ogbe Tulara
Obetua
Oyekun Meyi
Oyekun Batnipon

Iwori Koso
Odi Rozo
Odi Trupo
Irozo Di
Ojuani Tinchela
Ojuani Vosa
Ojuani Alanketu

Obara Trupo
Obara Koso
Okana Meyi
Okana Solde
Okana Won

Yoruba

Ogbe Irosun
Ogbe 'Wunle (Ogbe OwQiirin)
Ogbe ' Ypnu (Ogbe Ogunda)
Ogbe Otura
9^ ^tura
Qy?ku Meji
Qyeku Baturuppn
(Oyeku OturupQn)

twori Irosun
Idin Irosun
Idin Otiirupfcn
Irosun 'Din
Qwppnrin Iwori
Qwonrin Wpsa
Qwonrin Alaketu
(Qwonrin 6tur6)
Qbara Oturuppn
Qbara Irosun
Qkanran Meji
Qkanransode (Qkanran Ogbe)
Qkanran Iwori

Okana Ka	Okanran Ika
Ogunda Leni	Ogunda Owonrin
Ogunda Kana	Ogunda Qkanran
Ogunda Kete	Ogundakete (Ogunda irete)
Osa Lopobeyo	Osa L'ogbe (Osa Ogbe)
Osa Ure	Osa Otura
Yka Meyi	Ika Meji
Oturupo Nao	OturupQn OwQnrin
Oturupon Birete	OturupQn Irete
Otura Dio	Otura 'Din
Otura Rozo	Otura Irosun
Otura Ira or Otura Ra	Otura Re'Ra (Otura Ogunda)
Otura Tiyu	Otura irete
Otura Adakoy	Otura Ofun
Irete Ietelu	irentegbe (Irete Ogbe)
Irete Yero	Irete iwori
Irete Unfa	Irete Iwori
Irete File	Irete Oftin
Ose Ojuani	Ose OwQnrin
Oche Tura	Ose Otura
Ofun Legando	Ofun Owonrin
Ofun Funda	Ofun Ogunda.

Ifa

Ikines de Orunmila	Orunmila's Ikin [Ikin Ifa].
Tablero	Qp<?n Ifa (Ifa tray).

	Yoruba	English
Esu Bode	Esu Onibode	Esu, the gate keeper
Esun arufin		Esu, the law breaker
Esu Lon	Esu Olona	Esu on the road
Esu laroye	Esu Laaroye	
Esu Idena	Blockage Esu	
Esu Jokoki	Esu that you sit-down to greet	
Esu Alanketu	Esu Alaketu (Esu born by Otura Owonrin)	
Esu Akesa	Esu Akesan	
Esu kirioio	Esu Okirioko	Esu, the stone bearer
Esu Alailu	Esu Olailu	Esu the town's wealth.

Omi (water): Agua bendita (omi erQ).

5ran (animal): Ounko ^k6bukg' (male goat).

Ewe (herbs): Arida 'aidan.'

Atimpola 'etipQnQla.'

Egb6 (roots): Rais (root);
Rais de atimpola (etipQnola root).

Ounj^ (food): Oni 'oyin' (honey)
Eye 'eja' (fish)
Aguado 'agbado' (corn).

Others: *Ink %&* (ground, dirt, floor)
Afoceh 'aftse' (command)
Oyu 'uju'(eye).